With best compliments

A person becomes a monk by equanimity, a Brāhmaṇa by practising celibacy, an ascetic by acquiring knowledge and a hermit by his austerities.

LODHA CHARITABLE TRUST

14 Government Place East
Kolkata - 700 001
a quarterly on Jainology

JAIN JOURNAL

JAIN BHAWAN
CALCUTTA
Rupees Fifteen

Copyright of articles, stories, poems, etc. published in the Jain Journal is reserved.

All contributions, which must be type-written, and correspondence regarding contributions, and book-reviews should be addressed to the Editor, Jain Journal, P-25 Kalakar Street, Kolkata-700 007.

For advertisement and subscription please write to the Secretary, Jain Bhawan, P-25 Kalakar Street, Kolkata-700007.

Subscription: for one year: Rs. 60.00, US $ 20.00.
for three years: Rs. 180.00, US $ 60.00.
Cheques must be drawn in favour of only Jain Bhawan Phone No: 2268 2655.

Published by Satya Ranjan Banerjee on behalf of Jain Bhawan from P-25 Kalakar Street, Kolkata-700 007, and composed by Jain Bhawan Computer Centre and printed by him at Arunima Printing Works, 81 Simla Street, Kolkata-700 006.

Editor: Satya Ranjan Banerjee
Contents

THE CĀRVĀKAS AND THE JAINS: AN OVERVIEW 179
Ramkrishna Bhattacharya

CONCEPT OF SOUL/SELF (ĀTMA) 184
IN JAIN PHILOSOPHY
Dr. Veer Sagar Jain

JAIN SOCIETY IN THE REIGN OF JAIN KINGS 200
Satya Ranjan Banerjee
THE ČĀRVĀKAS AND THE JAINS: AN OVERVIEW

Ramkrishna Bhattacharya

The Čārvākas, the Buddhists and the Jains share a common platform in the Indian philosophical scene in as much as they all refused to accept the Vedas as an instrument of cognition on a par with perception and inference. Hence the Brahminical philosophical schools call all of them nāstika-s, that is, negativist, non-believers in the Vedas. Curiously enough, the Jains and the Buddhists in their turn brand the Čārvākas as nāstika for an altogether different reason, viz. the Čārvākas deny the existence of the after-world and the concept of rebirth.\(^1\)

Ambiguity in the use of the two terms, āstika and nāstika, is a pointer to the antagonistic relations between the pro-Vedic (Brahminical or orthodox) philosophical schools, such as the six traditional systems of philosophy, namely, Mīmāṁsā, Nyāya, etc. on the one hand, and the non-Vedic (anti-Brahminical or heterodox) systems on the other. At the same time all the three heterodox systems had very little in common to them. In their acceptance of after-life, the Jains were akin to the Brahminical school, but in their opposition to animal sacrifice in ritual performances and post-mortem rites (śrāddha), their views tally with that of the Buddhists.

This leads us to an interesting question: what was the attitude of the Čārvākas towards non-violence? Being uncompromising materialists, quite naturally they had nothing to do with the Vedic sacrificial act (vajña) or performance of post-mortem rites. In a number

---

1. For different meanings of āstika, and nāstika, see, besides the standard Sanskrit dictionaries, Hopkins, 86-87.
of verses attributed to the Cārvākas, satirical references are made to the futility of such senseless acts. One of these verses cited in Śaśāṇa-Mādhava’s _SDS_ reads as follows:

\[
mrtanam api jantunam svaaddham cet tryptikaraṇam /
nirvāṇasya pradipasya snehaḥ samvarthayec chikhām ///.3
\]

Śaśāṇa-Mādhava most probably got the verse from the _PC_ (2.21), where Cārvāka himself is made to speak these words. Yet Hemacandra too quotes this couplet in denouncing Vedic sacrifices in the auto commentary on his _YS_ (2.43), with a minor variant in b. Similarly Malliśeṇa quotes the verse in his commentary on Hemacandra’s _AYVD_. There is only a minor variant in c. In all other respects the verse quoted is similar to the reading found in the _PC_.

It is difficult to believe that Hemacandra would borrow the verse from the Cārvākas, although he preferred to have a pronounced nāstika like Cārvāka rather than Jaimini, whom he calls “a demon, in the disguise of an ascetic, mouthing the words of the Vedas.”

Moreover, it is worth noting that both Hemacandra and Malliśeṇa have quoted from the _Manu._ (3.268) in the same context in which the _mṛtānām api_ verse is quoted. Manu enjoins which kinds of animals are to be offered as food for the ancestors: fish for two months, deer for three months, sheep for four months and sowl for five months. Hemacandra does not attribute the authorship of the _mṛtānām api_ verse to anyone in particular. Malliśeṇa however refers rather vaguely to the followers of a “great ṛṣi” (pāramarṣāh). It is therefore conceivable that both Hemacandra and Malliśeṇa knew the verse to be of Jain origin and unhesitatingly employed it against the Vedic ritualists in general. Kṛṣṇamiśra apparently made no distinction between the Cārvākas and the Jains insofar as both were anti-Vedic; hence he could make his Cārvāka echo the Jain view _vis-à-vis_ non-violence, or rather opposition to violence as such, even if it was violence sanctioned by the Vedas.

2. For a collection of such verses, see R. Bhattacharya, 2002.
3. For a detailed discussion of the variant readings of this verse, see K. Bhattacharya, 2003.
Like all other philosophical systems of India the Čārvāka-s too had a sūtra work and several commentaries thereon. Unfortunately none of them has survived. Attempts have been made to reconstruct the basic tenets of the system by assiduously collecting all fragments that lie scattered in the works of other philosophical schools. Jain authors right from Jinabhādra down to Gunaratna and others provide us with an invaluable source of information. No fewer than seventeen authors of original philosophical works, commentators of Jain canonical texts and compilers of digests/compendia have quoted almost verbatim both from the now-lost Čārvākasūtra and its commentaries.\(^4\) Not that Jain philosophical works alone refer to them but the readings of the aphorisms are confirmed by comparing them with other Brahminical and Buddhist books of the same nature. The names of Anantavīrya, Haribhadra, Hemacandra, Prabhācandra, Siddharṣi, Vādidevasūri, and Vādirājasūri deserve special mention.

As regards the commentators of the Čārvākasūtra, three of them have been mentioned and quoted more or less extensively by the Jain savants. Without their help we would have no supporting evidence about the commentaries of Aviddhaṅkarṇa, Purandara and Udbhāṭābhaṭṭa. Vādidevasūri refers to Udbhāṭa as jarad-dvijanmāmahānubhāvah, “respectable veteran twice-born”.\(^5\) This also proves that the Čārvākas were taken as serious philosophers and not merely as propounders of an eat-drink-and-be-merry attitude to life. The logical acumen of Aviddhaṅkarṇa and Udbhāṭa is clear from the extracts quoted in Jain philosophical works.

Similarly at least six verses attributed to the Čārvākas also occur in the works of Jain writers. They also help us to determine the original readings of the couplets.

More importantly, Jain works, both philosophical and non-philosophical, make us aware of the existence of two materialist

\(^4\) See n2. all sources are to be found here.

\(^5\) ŚVR, 764, lines 24-25
schools in India: pre-Cārvāka and Čārvāka / Lokāyata. The basic
difference lies not so much in the doctrine itself but in the number of
elements to be admitted. The earlier school noted in the SKS was
bhūtapāñcakavādin, who professed their belief in five gross elements,
viz. earth, water, fire, air, and space. The Vasu. and the SKa too refer
to this proto-materialist school. The existence of such a school is
corroborated by the Mbh. and Manimekalai. The Čārvākas, on the
other hand, were bhūtacatustayavādin-s, who did not consider space
as a separate element, presumably because space was not susceptible
to any sense-organ.

Thus, in the task of reconstructing the history of materialism in
India the service rendered by the Jain authors and commentators is
invaluable. Earlier scholars like D.R. Shastri and Mamom Namai
utilized several Jain sources, but many more Jain works have been
published in the recent past. Farther exploration will certainly yield
fruit.7

6. For sources etc., see R. Bhattacharya, 2004
7. I have tried to incorporate some sources in my articles, 2002 and 2007.
Works Cited


Revised version of a paper presented in the national seminar on Ethics and *Philosophy* in Jain Literature organized by the Asiatic Society, Kolkata, 10-11 March 2006.
CONCEPT OF SOUL / SELF (ĀTMĀ) IN JAIN PHILOSOPHY

Dr Veer Sagar Jain

Jain philosophy is based on the duality of existence i.e. as living beings and non-living beings. Here also the main focus of Jain philosophy is the living being only and there also it is the self / soul or ātma which is specific to me the individual ‘I’. To understand this through an example, we can say that ātma is the addressee while the rest of the living beings and non-beings are like the address on the envelope. Therefore a number of philosophers have called Jain philosophy highly spiritual. The holy texts of Hindus, namely Vedas and Purāṇas also mention that the first preacher of Jain religion, Lord Rṣabha Deva, was an exponent of the science and knowledge of soul. A reader will find extremely detailed and logical description of soul in Jain philosophical literature. There is no aspect of soul which has not been elucidated by Jain preceptors / ācāryas in Jain literature. Not only have they explained the subject but also they have analyzed the subject with facts and figures and with all their pros and cons.

The reason behind such a detailed treatment given to the subject by Jain philosophers and ācāryas has been that the knowledge of self/soul is the foundation of the religion and ignorance about it is the cause of all pain in this world. One starts becoming religious by acquiring the knowledge of the self. Without knowledge of the self, our religious activities do not yield the desired spiritual beneficence. Jains say that one who knows the self knows everything: the cosmos, the canonical literature and so on. In fact, he has achieved emancipation. However, one who does not have the true knowledge of the self and has the vast knowledge of all books and other worldly arts, sciences and objects are still termed as ignorant (ajñāni). Therefore, as per Jain ācāryas, the first and foremost essential duty of every individual is to acquire the true knowledge of self, even at the expense of leaving all
his worldly affairs. Until one has the knowledge of the self, he cannot progress further on the path of spiritual purification.

To describe the detailed explanation of the self in the Jain literature, one article or even a book may not suffice. Therefore, I think that the books (given at the end of the paper), which the inquisitive reader can be referred to know are more about the self.

I will now attempt to explain the concept of soul through the following points/topics.

i. Existence of soul/self (ātmā)
ii. Difference between soul and jīva (living being)
iii. Synonyms of jīva and self in Jain texts and their meanings.
iv. Etymological meanings of soul and jīva
v. Nature of jīva, its nine basic virtues
vi. Elimination of wrong concepts of soul/self
vii. Types and subtypes of jīva.
viii. Nature of soul as per spiritual texts like Samayasāra.
ix. Experiencing the self and the ways to do so.
x. Three types of soul/ātmā
xi. Summary

1. Existence of soul/self (ātmā)

Some people, due to their ignorance of insistence of their own perspective, blame Jain philosophy as atheists. To support this they say that Jain philosophy does not believe in soul/supreme soul, merit/demert, heaven/hell etc. However, this is totally false. We cannot discuss all the reasons and support this statement, but insist that Jain philosophy believes very clearly and in lucid terms the existence of soul/supreme soul, heaven/hell and merit/demert. Jain philosophy

1. a. Samayasāra gāthā 15, 17 and commentary.
b. Paramātmaparakāśa 2/99 and commentary.
c. Chahadhālā 4/9
d. Yogindu, Yogasāra 53
not only believes in the existence of soul but also proves its existence with all its logic, examples etc.

Jain ācāryas in their philosophical works have presented many reasons / logic to prove the existence of soul. Ācārya Samantabhadra (6/7 century AD) has written a full text on ‘The Existence of Soul’, named as ‘Jīvasiddhi’ and gave many reasons to establish the existence of soul. Some important reasons given by Jain ācāryas to prove the existence of soul are as follows:

i. Like a mechanical statue, with its features, tries to establish the existence of its sculptor, similarly capabilities (prāṇas) like breathing etc. establish the existence of soul.

ii. I am happy, I am sad etc. etc. such feelings involving ‘I’ automatically proves the existence of soul.

iii. Since there is the word ‘Soul’, there should be a meaning of this word also. An entity which does not exist is also not representable by words.

iv. Attributes (knowledge and bliss etc.) cannot exist without their owner (guṇī). That owner of these attributes is soul only.

Besides these supporting arguments, the Syādvādamañjari gives this fullproof reason to establish the existence of soul. “What is the knowledge that this is soul? Is this knowledge a doubt (saṁśaya) or perverse (viparyaya), or indecisiveness (anadhyavasāya) or is true? It has to be some sort of knowledge. If it is a doubt, then it proves the existence of soul, as we do not doubt non-existent entities. If it is

2. a. Sarvārthasiddhi 5/19
   b. Syādvādamañjari 7
3. Syādvādamañjari 17
4. Āptamīmāṃsa 84
5. Syādvādamañjari 17
pervasive, then also it proves the existence of soul, as an unknown or less known entity cannot have perverse. It cannot be indecisiveness, as from the beginningless time we have experienced soul. And if it is true knowledge then it automatically proves is existence.\textsuperscript{6}

Thus we find Jain literature full of assertive reasons to prove the existence of soul.

2. Difference between \textit{jīva} (living being) and soul (ātmā).

Both \textit{jīva} and ātmā are synonymous really. Function and nature of both of them is the same. However, both the terms are used differently and it is important to understand these terms and their usage.

The word \textit{jīva} is used in philosophical/textual and doctrinal discussions while the word ātmā is used in spiritual discourses. We can also say that \textit{jīva} is the object of knowledge and study, while ātmā is the object of meditation and experience. We can also say that \textit{jīva} is the subject of academia/universities and ātmā is the subject of temples/holy places where monks stay. In fact, we are all living beings, but soul is used just for self and not for all. An example is we call man to all male human beings, but we call husband specific to a woman; houses are many, but home is one specific to an individual. Similarly living beings are infinite, but soul is just self or I out of all living beings. I am soul/self for me, but a living being for you all. Mathematically we can express this as follows:

\[
jīva + \text{feeling of } 'I' = ātmā \\
ātmā - \text{feeling of } 'I' = jīva
\]

In terms of Logic, we can differentiate ātmā and jīva as pervaded (vyāpya) and pervader or one who pervades (vyāpaka). Soul is pervaded and jīva is pervader. Thus we can call ātmā as jīva but not \textit{vise versa}. Like mango and tree are related as pervader and pervaded, so are jīva and ātmā. Hence a tree is called a mango tree, but any tree,

\textsuperscript{6} Syādvādāmañjari
cannot be called mango. Thus we see it is essential to understand the difference between soul / self and living being.


Jain texts, especially Dhavalā (Ācārya Vīrasena 10th AD) and Gommaṭasāra (Ācārya Nemicandra Siddhāntacakravarti 11th century AD), mention a number of synonyms or equivalents of jīva along with their meanings clearly. Briefly some synonyms of living being (empirical soul) are given below:

a. jña  
Because it cognizes.

b. jñānī  
Because knowledge is one of its attributes.

c. jñātā  
Knower or one who knows.

d. Kartā  
Doer of its own nature; from practical viewpoint enjoyer of its matter acts.

e. Bhoktā  
Enjoyer of its own nature; from practical viewpoint enjoyer of its matter acts.

f. Vaktā  
Speaker or who speaks.

g. Saktā  
Infatuated with the body, family, friends and other worldly possessions.

h. Prāṇi  
Has forces / capabilities of breathing, sense organs, lifespan and general energy.

i. Viṣṇū  
Co-exists in the entire body it owns.

j. Svayambhū  
Originates and develops by itself.

k. Śarīri  
With a body

l. Dehi  
with spatial extensions.

m. Mānava  
Built of and by knowledge.

n. Jāntu  
Gets born in the four destinies i.e. hellish, human, sub-human, sub-human and heaven.

o. Māṇī  
With the passion - pride

p. Māyāvi  
With the passion - deceit

q. Yogi  
Owner of the activities of mind, body and speech.
4. **Etymological development of the words jīva and ātmā and their special meanings.**

Even though there are numerous synonyms of the words soul and living beings in Jain texts, the most commonly words are jīva and ātmā. Therefore we shall attempt to understand the meanings and significance of these two words specifically. Jīva in Jain literature has been described as the one who lives, lived in the past and shall live in the future namely:

\[ pāñehīṃ cadūhiṃ jīvissadi jo hi jīvido puṃvaṃ^8 \]

\[ Daśasu prāneṣu yathopāttaprāṇāparyāyena triṣu kāleṣu jīvanānubhavanāt jīvati, ajīvait, jīviṣyati eti vā jīvāḥ,^9 \]

Etymological development and meaning of the word Ātmā is said to be an entity that always manifests (transforms, changes, originates and destroys) as knowledge. Ātmā in Sanskrit is formed with the syllable ‘ata’ (ata sātatvyagamane) having two meanings namely to go and knowledge and both are applicable here.

5. **Understanding the nature of soul by its nine attributes / characteristics.**

To present a lucid description of jīva, Jain ācāryas have used

7. a. Dhavalā 1/1/1/2
   b. Gomaṭasāra Jīvakāṇḍa 365,366
8  Pravacanasāra 147
9  Tattvārthavārtika 1/4
the nine characteristics of jīva. Ācārya Nemicandra Sidhantacakravartha (11th century AD) in his text Dravyasamgraha has explained all these nine characteristics in thirteen verses (gāthās). These nine characteristics are very briefly given below:

i. Jīvatva
An entity which lives, as per absolute viewpoint with the force and capability of its consciousness and as per practical viewpoint with its four forces / capabilities of breathing, lifespan, sensual organs and its energy, is called to have jīvatva or is called jīva.

ii. Upyogamaya or able to manifest
Here upayoga means primarily manifestation of consciousness into intuition (darśanopayoga) and knowledge (jnānopayoga). There are further sub divisions of these two manifestations of consciousness that we do not discuss at this stage. However, it is to be understood that this manifestation of consciousness is the primary or main characteristic of jīva in Jain philosophy, e.g. the verses ‘upayogolakṣaṇam’ 10 and ‘cetanālakṣaṇo jīva’ 11 indicate this concept clearly.

iii. Amūrtika - non-concrete
Jīva by its nature is non-concrete and attributes like touch, taste, colour and odour are not associated with it.

iv. Kartā or Doer / Agent
From absolute viewpoint, it is the doer of its nature and from practical viewpoint it is the doer of its matter karmas.

v. Svadehāparimāṇa or is of the size of the body it owns.
Jīva expands or contracts in shape and size according to the body it lives in at different times. When it is liberated of all its kārmika impurities, it is of the size and shape slightly less than the last body it owned.

vi. Bhoktā or enjoyer
From absolute viewpoint, it is the enjoyer of its nature and from practical viewpoint it is the enjoyer of its matter karmas.
vii. **Samśārastha or exists in this cosmos.**
From the beginningless time, it exists in this cosmos at different places and destinies.

viii. **Siddha or Pure soul**
When it is fully free from all the kārmika impurities, then it attains the status of siddha (one who attains its objective) or mukta (free from bondages). It stays in this status forever and is omniscient, detached and in a state of bliss. It does not get born again in any other form (no reincarnation).

ix. **Ūrdhvaagamana or to move upwards**
Like the flame of a fire, its nature is always to move straight up, but due to kārmika bondage it appears to moving in different directions.

6. **Elimination of wrong concepts of soul / self.**
Jain ācāryas used the above nine characteristics of jīva to remove the misconceptions about jīva of different philosophies / philosophers. Besides these, they have also given logical explanations emphatically to explain clearly the Jain concept of jīva. Given below is the explanation of jīva as per Jain philosophy.

<table>
<thead>
<tr>
<th>i. Jīva has existence.</th>
<th>It cannot be treated as void or non-existent or imaginary.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ii. Jīva is completely independent.</td>
<td>It is not a part of any God. It exists by itself.</td>
</tr>
<tr>
<td>iii. Infinite jīvas exist in cosmos.</td>
<td>They look similar but are different and infinite.</td>
</tr>
<tr>
<td>iv. Jīva is capable of manifestation.</td>
<td>Neither created nor a combination of the five basic elements.</td>
</tr>
<tr>
<td>v. Its nature is consciousness</td>
<td>Consciousness is not just an attribute but is nature of jīva.</td>
</tr>
<tr>
<td>vi. It is non-concrete and indestructible.</td>
<td>It is neither with extension, nor with origination / destruction.</td>
</tr>
</tbody>
</table>

10. Tattvārthasūtra 2/8
11. Sarvārthasiddhi 1/4
vii. It is elastic by nature. It is neither omnipresent nor a pointless existence. It expands and contracts fully as per the body it owns.

viii. Doer/agent of its acts (bhāva) Nobody else is the benefactor or agent of its activities. It is responsible for all its activities and their results.

ix. Knows and experiences itself. ‘Sva-para prakāśaka’ i.e. it knows its own self as well as all other beings also.

x. Delusion, attachment etc. Delusion, attachment and aversion etc. are not its nature, but they exist to some extent. They look like that but after destroying all these, it can attain pure state.

7. Classification of Jīva or Types and subtypes of jīva.

As per Jain philosophy, there are infinite jīvas in this cosmos. By there characteristics, they look alike but from modal viewpoint they are all different. They are classified in different categories like on the basis of the sense organs or on the basis of their ability to move or the basis of their place of existence etc. One such classification is shown in the chart below.

\[
\begin{align*}
\text{Jīva} & \quad \text{Mukta / liberated} \\
\text{Samsāri / empirical} & \quad \\
\text{Sthāvara / immobile} & \quad \text{Trāś / mobile} \\
(\text{One sensed}) & \quad (2 - 5 sensed) \\
\text{Water bodied} & \quad 2 \text{ senses} \\
\text{Air bodied} & \quad 3 \text{ senses} \\
\text{Fire bodied} & \quad 4 \text{ senses} \\
\text{Soil or earth bodied} & \quad 5 \text{ senses} \\
\text{Vegetation} & \\
\end{align*}
\]
Similarly jīva can be classified in a number of ways based on its destiny (gati) (like human, subhuman, heavenly and hellish) or its capability to achieve liberation (bhavya and abhavya) or its state of spiritual purification (guṇasthānas) etc.

8. Nature of the soul as per spiritual texts like Samayasāra and others

As we have seen earlier that the word jīva is used in philosophical / textual and doctrinal discussions while the word ātmā is used in spiritual discourses. We can also say that jīva is the object of knowledge and study while ātmā is the object of meditation and experience. Jain philosophy is considered highly spiritual philosophy in which meditation on the self and its knowledge attribute are the focal points for study and practice. Jain ācaryas like Kundakunda in their texts have emphasized these two points extensively. Hence we shall discuss soul from the spiritual viewpoint only.

It is said that existence of soul and its experience are inexplicable i.e. cannot be described by speech. Therefore we do find description of jīva in affirmative terms texts but description of soul is seen more from the negation form. Affirmatively Jain texts only say that soul is an amalgam of intuition, knowledge, and conduct etc. and even these are refuted immediately saying that these are different while soul is inseparable or cannot be divided into parts.

vavahārenuvadissadi nānissa caritta doṁsaṇaṁ nāṇaṁ,  
ṇa vi ṇaṇaṁ ṇa cariṇaṁ ṇa doṁsaṇaṁ jāṉagro sudḍho 12

From practical viewpoint we say that knowledge, intuition and conduct are the attributes of soul but from absolute viewpoint it has neither of these; it is just the knower.

Similarly Samayasāra, as per verses given below explains these in a negation style.

arasamaruvagamdhāṁ avattavāṁ cedāṅguṇaṁāsataddāṁ,  
jā ṇa alimāṅgaḥaṇaṁ jiivamaṇiidditthasantthāṇaṁ 13

12-— Samayasāra 7
13-— Samayasāra 49
aham eko khalu suddo daivasanānānamaiosadārūvi, 
ṣa vi attha majjha kimci vi anaññ paramānumettam pi\textsuperscript{14}

The first verse is very popular and found in all the five texts of Kundakunda. It says that soul is without taste or form or odour and is inexplicable, is with consciousness, is without any gender and you know it like this. In the second verse it says, “I am one, pure, with intuition and knowledge, non concrete. Except my nature of intuition and knowledge, not even an iota of other matter is mine”

Another way of enunciating the difference between soul and living being is that living being is always described as a collection of pure and impure manifestation of its nature but soul is always described as per its just pure nature and without any impurities associated.\textsuperscript{15} In the Niyamasāra verses 44-48 say that from absolute viewpoint soul is without bondage, without an attachment, free of all flaws, without any desire or anger or deceit or pride. Even the empirical soul from the absolute viewpoint is like siddhas (existing in the summit of the cosmos) without body or sense organs or destruction and is pure and without any karma attached to it.

9. Method of experiencing the existence of the soul.

Jain texts repeatedly suggest / preach that we must experience the nature and existence of soul. This is the only way to destroy delusion. Amṛbacandra writes :

\begin{quote}
ayi kathamapi mṛtyā tattvakautūhali san, 
anubhava bhava mūrteḥ pārśvavarti mūḥṛtam 
Prathāgadha vilasantaṁ svaṁ samālokya yena 
tyajasi jhagiti mūrtyā sākam ekatvamoham\textsuperscript{16}
\end{quote}

i.e. Meditate upon self, stay contented with self and be focused on it; you will attain contentment and then bliss, Even Kundakunda has said the same at a number of places in his texts.\textsuperscript{17}

\begin{itemize}
    \item 14. Samayasāra 38
    \item 15. Niyamasāra 44,48
    \item 16. Samayasāra commentary verse 23
    \item 17. Samayasāra 206
\end{itemize}
Many spiritual texts of Jain say that one can never experience self with the aid of external media and the only way to experience is by meditating upon the knowledge attribute of the self. The practitioner who wishes to experience the self should think / contemplate that the entity which intuit and knows is me and everything else is non-self.

We can explain the process of experiencing the soul in simple and lucid terms as follows:

i. Acquire true and correct knowledge of soul and understand it properly.

ii. Divert all wandering and external tendencies of sense organs and mind towards the inner self or soul i.e. from gross body to subtle body and then to soul.

iii. Get rid of thoughts of attachment, aversion and just concentrate / meditate on the inner self.

10. Three types of soul: external, internal and supreme

Jain texts talk of three types of soul namely: external (baḥīrātmā), internal (antarātmā) and supreme (paraṁātmā).

i. External: The self that thinks that the body it owns is the soul is deluded and ignorant

ii. Internal: The self that understands its nature properly is with right vision and faith.

iii. Supreme: The self that is completely detached from external impurities and is omniscient. Supreme soul is of two types namely

18. Samayasāra 205, commentary verse 143
19. Samayasāra 298,299
20. Yogīṇdu, Yogasāra 10
21. Yogīṇdu, Yogasāra 8
with physical body (known as Arhanta) and without physical body (known as Siddha). 22

Status as external soul is to be eliminated; that of internal soul is good and the status of supreme soul is the aim to be realized.

11. Summary

To conclude, we see that Jain philosophy has detailed spiritual and logical explanation of soul. Jain thinkers have proved the existence of soul, synonyms of soul, its types and sub types, nature of self, need to experience the self and detailed the ways to do so. There are infinite living beings in this cosmos and each one is soul/self just for itself. Everyone can become supreme soul by giving up its status of external soul, moving to the status of internal soul and then meditating upon it. Once we achieve the status of supreme soul, then we can get out of the cycle of birth-death i.e. saṃsāra and enjoy our nature of knowledge and bliss (jnānāanda) forever.

12. Recommended books for further reading

<table>
<thead>
<tr>
<th>ii.</th>
<th>Samayasāra</th>
<th>Ācārya Kundakunda</th>
</tr>
</thead>
<tbody>
<tr>
<td>iii.</td>
<td>Niyamasāra</td>
<td>do</td>
</tr>
<tr>
<td>iv.</td>
<td>Pañcāstikāya</td>
<td>do</td>
</tr>
<tr>
<td>v.</td>
<td>Dravyaśaraṅgraha</td>
<td>Ācārya Nemicandra</td>
</tr>
<tr>
<td>vi.</td>
<td>Paramātmaprakāśa</td>
<td>Yogindudeva</td>
</tr>
<tr>
<td>vii.</td>
<td>Śaṭdarśanasamuccaya</td>
<td>Ācārya Haribhadra Sūri</td>
</tr>
<tr>
<td>viii.</td>
<td>Syādvādamañjarī</td>
<td>Ācārya Malliśeṇa</td>
</tr>
<tr>
<td>ix.</td>
<td>Structure and Function of Soul in Jainism</td>
<td>Dr S.C. Jain Bhartiya</td>
</tr>
<tr>
<td>x.</td>
<td>Jain Darśna mein ātma vicāra</td>
<td>Jñānpeeth, New Delhi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dr L.C. Jain PVR Instt, Varanasi</td>
</tr>
</tbody>
</table>

22. * Yogīndu. Yogasāra 9
<table>
<thead>
<tr>
<th>Quality</th>
<th>Empirical soul</th>
<th>Pure soul</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Distinguishing quality :</td>
<td>Sentient</td>
<td>mukta jīva⁶</td>
<td>Empirical Soul has its knowledge and vision obscured by respective</td>
</tr>
<tr>
<td>Number : Infinite</td>
<td></td>
<td>Omniscient</td>
<td>karmas, while pure soul is just</td>
</tr>
<tr>
<td>Quality</td>
<td>Samsari jīva⁶</td>
<td>Consciousness</td>
<td>knowledge and vision.</td>
</tr>
<tr>
<td>Manifestation of</td>
<td>Vision, knowledge</td>
<td></td>
<td>Pure soul was empirical soul in the past. Pure soul has consciousness</td>
</tr>
<tr>
<td>consciousness (upayoga)</td>
<td></td>
<td></td>
<td>as its life and enjoys its own nature.</td>
</tr>
<tr>
<td>Live Lives (Jītāhein)</td>
<td>Senses, age, power, breathe</td>
<td>Non concrete</td>
<td>Empirical soul bonded with matter</td>
</tr>
<tr>
<td>Non concrete amūrtīka)</td>
<td>YES. But looks like concrete due to karmic bondage.</td>
<td>YES</td>
<td>karmas behaves like matter and thus interacts with matter.</td>
</tr>
<tr>
<td>Quality</td>
<td>Empirical soul</td>
<td>Pure soul</td>
<td>Remarks</td>
</tr>
<tr>
<td>---------</td>
<td>---------------</td>
<td>-----------</td>
<td>---------</td>
</tr>
<tr>
<td>Agent / Doer (Kartā)</td>
<td>Of matter karmas due to activities of mind, body and speech</td>
<td>Of its own nature i.e. infinite vision, knowledge, bliss and power</td>
<td>Empirical soul converts karman varganās and then attracts them towards it and bonding them with its own space points. Doer of own nature (svabhāva) as well as affected by others (vibhāva).</td>
</tr>
<tr>
<td>Enjoier (Bhoktā)</td>
<td>Of results (pain, pleasures of matter karmas)</td>
<td>Consciousness and of its own-nature only.</td>
<td>Soul is the owner of countless space points and adjusts itself to any size due to the karmas associated with it. Pure soul has no karmas bonded and is hence of constant size.</td>
</tr>
<tr>
<td>Quality</td>
<td>Empirical soul</td>
<td>Pure soul</td>
<td>Remarks</td>
</tr>
<tr>
<td>---------</td>
<td>---------------</td>
<td>-----------</td>
<td>---------</td>
</tr>
<tr>
<td>Number</td>
<td>Infinite</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Size (svadeha parimāna)</td>
<td>Adapts to the size of the matter body-associated with it except at the time of changing-mode (samudaghāta)</td>
<td>Slightly less than the last human body it owned. Fixed.</td>
<td>The empirical soul is born as beings in human, sub-human hellish &amp; heavenly being accordingly exists at appropriate place in cosmos.</td>
</tr>
<tr>
<td>Existence</td>
<td>Exists everywhere in the cosmos in different forms / modes and capabilities.</td>
<td>Only at the summit of cosmos. Does not move from there.</td>
<td>Pure soul just stays at the summit of cosmos, as there is no dharma and adharma dravya beyond that.</td>
</tr>
<tr>
<td>Upwards movement (urdhva gamana)</td>
<td>Has the capability. Is the nature of pure Soul.</td>
<td>Stationery, does not move.</td>
<td>Pure soul has a natural tendency to go up but due to its bondage with karmas, does not do so always.</td>
</tr>
</tbody>
</table>
Jain Society in the Reign of Jain Kings
Satya Ranjan Banerjee

From dim hoary antiquity down to the 16th century A.D., there were some Jain kings, though exceptionally very small in number, who ruled some small territories of the then India sometime in the history of Indian civilisation. History has not clearly recorded the society of the Jains in these climatic conditions of Jain emperors, yet we can form some ideas about the society of the Jains from some contemporary evidences. In this short limited space and time, I shall try to depict century-wise the position of the Jains in the reign of Jain kings vis-à-vis other contemporary emperors.

In the Pre-historic Age (3000 B.C. - 1500 B.C.), history has not recorded any Jain rulers. But the Jains normally claim that they have traces of Jainism in the Mohenjodaro and Harappan culture. For the lack of any historical concrete evidence we are unable to comment on this point.

In the Vedic Age (1500 B.C. - 6th cent. B.C.), we come to know from the Jain Hagiology that the Tīrthaṅkaras were the rulers. Even then in the Vedic period we do not have any direct and definite evidence of Jainism. It is true that the word Rṣabha occurs in some of the Ṛgvedic passages, but what was his tenets and what doctrines of Jainism he practised is not as apparent as it was at a later time. Tradition says that Rṣabha (whose another name is Ādinātha not found in the Ṛgveda) was the first Tīrthaṅkara who ruled this world for many years. Tradition further says that in his time agriculture system was first introduced and also the writing system in Brāhmī - the name which became current after the name of the daughter of Ādinātha. Tradition again says that the doctrine of Ahimsā was propagated and established by Rṣabha in Vedic times. However, we cannot frame our ideas about the society of India at that time from any Jain records whatsoever.

In a similar way, the Jain tradition says that all the other Tīrthaṅkaras, from Ajītañātha to Nami, i.e., from the second to the twentyfirst, equally ruled India and made sociological progress of the country. Tradition also says that all the Tīrthaṅkaras in the middle of
their ages, had renounced their kingdoms, because of the impermanent nature of life, leaving aside the kingdoms to their sons and grandsons. As the history of these Tīrthaṅkaras is not clear to us, we do not know their contributions as social reformers.

During the Late Vedic period (1000 B.C. - 600 B.C., i.e., from the periods of the Brāhmaṇas, Āraṇyakas and Upaniṣads), there came there Tīrthaṅkaras - Ariṣṭanemi (1000 B.C.), Pārśvanātha (817 B.C.) and Mahāvīra (599 B.C. - 527 B.C.). The social and political conditions of India in those days were not congenial to the Jains, as Jainism was still in a state of flux. Practically, we do not know anything about Ariṣṭanemi, the twentysecond Tīrthaṅkara, except the fact that he was a relative to Kṛṣṇa who is considered a historical person, and so also Ariṣṭanemi. The social and political conditions of India at that time are not known to us, except the fact that India was greenery.

Though the history of Pārśvanātha is very blurred, we can say that Pārśvanātha was the real reformer of Jainism. From the appendix to the Kalpasūtra we come to know that out of five Mahāvrataś, Pārśvanātha introduced the four vrataś, except the aparigrahaś. He also, like Rṣabha, gave emphasis on agriculture.

In the Age of Imperial Unity (7th cent. B.C. - 320 A.D.) the real history of Jainism actually started in the 6th century B.C. at the time of Mahāvīra (599 - 527 B.C.) who gave a final shape to the doctrines of Jainism. Mahāvīra’s father Siddhārtha was a ruler and the condition of India was very much luxuriant in those days. From the data of the Upāsaṅkadaśasūtra where the life style of ten laitys (Śrāvakas) are described, we come to know that people used to keep lots of cows and other animals and a large quantity of gold in the houses and they used to lead a luxurious life.

From the Jain canonical literature, we also come to know some references from which we infer the idea of educational notion among the Jains. The Jains think that education should start at home in a family. The infants at the proper age should start learning correct speech at home. In the Upāsaṅkadaśasūtra it is stated that the sādhus (monks) should be engaged in daily studies. It is said that besides begging alms and other duties the monks should spend three hours daily for their studies. In the Antakṛddāśā and Anuttaropapātika it is said that “Goyama received his first training in speech at home under
the care of his parents” (translated by Barnett, p29). In the Antakṛt and Anuttara it is further stated that the princes used to receive their education in seventytwo arts which included, among other things, language, arithmetic, practical sciences, and physical education."

The Jainas are fond of sending their children to the art school. Goyama, at the age of eight, was sent to an art school. It is again said in the Antakṛt and Anuttara, “Then when his father and mother saw that their little Goyama was past eight years of age, during an auspicious tithi, karana day, star, and hour, they brought him to a teacher of the arts. The teacher trained little Goyama and taught him the seventytwo arts. And now the young Goyama should himself learned in the seventytwo arts with the slumbering nine organs awakened”. In a similar way, prince Meha was also sent to an art school by his parents on an auspicious tithi. And gradually he was also trained up in seventytwo arts. Mahāvīra himself was trained up in the Vedic lore, particularly in the Upaniṣads, as most of his philosophical discourses pointed towards the ideas of the Upaniṣads. When Goutama raised a doubt about the existence of ātmā (soul), Mahāvīra, citing a line from the Brhadāraṇyakopaniṣad (II. 4.12) - vijñānahagha evaitebhyaḥ bhūtebhyaḥ samutthaya tānyevānu vinaśyati, na pretya samijñāstiti - explained the existence of soul (ātmā). It was, of course, true to say that at the time of Mahāvīra the Vedic eduction was prevalent.

From a careful perusal of the Jain canonical literature, it can be inferred that the general social condition of the Jains at the time of Mahāvīra were very much healthy and luxuriant.

At the time of Mahāvīra the languages were Sanskrit and Prakrit, Ardhamāgadhī in particular, and also the language of Buddha, commonly known as Pali. Mahāvīra used to preach his religious sermons in a spoken language, known as Ardhamāgadhī. It can be presumed that Sanskrit was probably used for all sorts of communication - be it a general conversation or an ecclesiastical one. Buddha used to preach in Pali. Both Mahāvīra and Buddha broke the tradition and realised the value of a spoken language as a vehicle of religious discourses.

Though historically the starting point of Jainism was Magadh, at the time of Mahāvīra it spread to the kingdoms of Kośala, Videha, Aṅga, Vaṅga etc. In the Kalpasūtra Mahāvīra’s itinerary is preserved to some extent. He wandered as far as Aṅga - Magadha to the east, Sthunā to the west, Kauśāmbī to the south and Kuṇāla to the north. The Khāravela (3rd/2nd cent. B.C.) inscription says that Mahāvīra established Jainism in Kaliṅga, and Khāravela, the chief king of Orissa, showed his great respect towards Jainism.

After the nirvāṇa of Mahāvīra, for a few centuries, the history of Jainism was nothing but ‘little more than the history of the Jain Church’! Later on, of course, the Church organisation became very complex. Even at the time of Mahāvīra, we have references to seven schisms.  

In the 4th century B.C., at the time of Maurya Chandragupta (376 - 322 B.C.), there was a famine for twelve years which made a group of people led by Sthavira Bhadrabāhu, who was the head of the undivided Jain community, emigrated into the Karnata country in the south. Over the other portion that remained in Magadha the Sthavira Stuhlabhadra assumed the headship. This incident had established Jainism in the south. At a later time, when the emigrating portion returned, there arose a great divergence of conduct between the two groups. The difference was so strong indeed that ultimately the community was divided into two - later on known as the Digambaras and Śvetāmbaras. It is true indeed that the difference between the two did not result to a definite schism. The Maurya Chandragupta, the Jains say, became the follower of Jina at the end and died in the south.

In the 3rd century B.C., at the time of Aśoka (273 - 236 B.C.), the grandson of Chandragupta, the social conditions of India, particularly to the Jainas, was favourable and Aśoka had maintained the equal status of the Jains with other religious beliefs. Aśoka’s attitude towards the Jain religion was favourable.

In the 3rd / 2nd centuries B.C. from the Inscription of Khāravela (3rd / 2nd cent. B.C.), we gather that people including the Jains, were entertained by dancing and music performances as well as festivities and merry gathering.

---
1 Majumdar, History and Culture of the Indian People, vol-II, p. 415f.
2 Glasenapp, Der Jainismus, pp. 346 - 49
In the 2nd century B.C., a group of Jain community migrated to Mathurā and Ujjayinī. In Mathurā we have some ruins of Jain shrines and a small number of Inscriptions engraved on Jain images. Ujjayinī was also a stronghold of Jainism. Apart from the fact that king Samprati, grandson of Aśoka, was responsible for spreading Jainism to Malwa, the Jaina sage Kālakācārya was also equally responsible for spreading Jainism in Malwa in the first century B.C..

During the 1st and the 4th centuries A.D., Jainism had a bleak period. It lost its stronghold in Magadha and other places. It is normally guessed that for lack of royal support, it was lost in the north, but it was confined to the merchants and bankers for a long time. On this point Majumdar says: “This loss of kingly support in the north, was, however, make good by the favour shown to this religion by many ruling families of the Deccan”

In the 5th century A.D. in the Classical Age (320 - 740 A.D.), the second council at Valabhi was held in 454 or 467 A.D. under the able guidance of Devardhi āṇi Kṣamāśramaṇa to codify the Jain canonical texts at the time of king Dhruvasena I of the Maitraka dynasty of Valabhi who extolled as a Jain convert. Though history doubts it, but the Jain tradition asserts it.

In the 6th and 7th centuries A.D., the Ganga kings of Mysore, though not Jains, were very much attracted to Jainism. In a similar way, the Kadamba rulers of Vaijayantī, showed unusual respect to Jainism. The Chalukyas of Badāmi did not show much respect to Jainism, but Pulakeśin II (610-11-642 A.D.) favoured Jainsism very much.

Even though the conditions of the Jains in the society in the reign of Jain kings was practically blurred, the contemporary history can throw some light about the conditions of the Jains in the society in the times of non-Jain kings. For example, in the 7th century A.D. from the records of Hiuen Tsang (who was in India from 629 to 645 A.D.), we come to know that both the Svetambara and Digambara monks were found near Texila to the west, and Vipula to the east. The record also tells us that there were numerous Digambara Nirgranthas in Pundravardhana and Samatāla to the east.

In the *Daśakumārācarita*, Daṇḍin (7th cent. A.D.) made a reference to a Jaina convent where a Jain mendicant of miserable look was sitting under an Aśoka tree. This shows that there were *cātyvas* in different parts of the country for the Jain mendicants to stay or to pass their nights.

In the 7th century A.D. at the time of Harṣavardhana (606 - 647 A.D.), the Digambara Jains were not held in high esteem, at least, in the Northern India. This piece of information we gather from the *Harśa-carita* of Bāṇa. In that book there is a reference to the Jain ascetics walking naked and carrying peacock feathers to sweep insects out of their path. It is said there that the sight of a naked Jaina ascetic is a very bad omen (*abhimukham ājagāma sīkhi-piccha-lāṅchano nagnāṭakah*).

The same idea is also expressed by Viśākhadatta in the 8th - 9th centuries A.D. in the fourth act of his *Mudrārākṣasa*. It is said there that the sight of a Kṣapaṇaka is said by Amāṭya Rākṣasa to be an evil omen.

This idea about the Digambara Jains was also found till the time of Mādhavācārya (13th / 14th cent. A.D.) who in his *Sarvadarśana-saṅgraha* (*Ārhatā-darśana*) recorded the same idea when he said- *luṅcitāḥ picchika-hastāḥ pānipātra-Digambarāḥ*.

This trend of thought was also in vogue even in the 10th / 11th centuries A.D. In the *Caryāgiti*, also known as *Dohākoṣa*, specimens of old Bengali, there are some passages which describe the position of the Jain sādhus (monks), particularly of the Digambaras, in a society. Saraha, the author of the text, describes a Digambara saint as follows:

```
dīha-nakkhajje malina vese
naggala hoi a upāṭṭia kese /
khavanehi jāna vidambiya vese
appanu vāhia mokkha uese //
```

“Long-nailed, naked mendicant in shabby look picks up hair from his head. The Digambara saints in an awkward way used to walk for salvation (mokṣa)”. 

They were often ridiculed for their religion saying that the nakedness of a saint will not lead him to salvation (mokṣa). Saraha further says.

\[ jai naggā kia hoi mutti \\
\text{tā śunaha sīyalaha} // \]

“It nakedness frees a man (from bondage), then jackles and dogs will get salvation.”

Saraha has further said that if picking of hair leads to mokṣa, then the buttock of a young lady will lead to:

\[ lomoppāṭṭane accha siddhi a \\
\text{tā juvai nitambaha} // \]

“If picking hair leads to siddhi, then the buttock of a young lady too.”

Saraha describes the different aspects of the Digambara sādhus and says that if taking the peacock feathers one gets mokṣa, then elephants and horses would also get.

\[ picchī gahane diṭṭha mokkha \\
\text{tā kariha turāṅgaha} // \]

“If peacock feathers lead to mokṣa, then elephants and horses will also get.”

\[ ubbhe bhoane hoi jāna \\
\text{tā kariha turāṅgaha} // \]

“If taking used meal leads a man to knowledge, then the horses would also get it.”

Finally, Saraha says that a Jain mendicant does not know what mokṣa is:

\[ khavanāna mokkha kim pi abhāvai \]

“Jain mendicent does not know what mokṣa is.”

The above mentioned passages are not intended to describe - still less to disparage - the position of the Jain sādhus in a society, but only to suggest that despite these references to the low estimate, the positions of the Jain monks were, however, very good. Their activities were highly adorned, their knowledge of the subject was greatly respected, and wherever they used to roam people thronged together round
the Jaina sādhus and used to listen to them, and at times, after listening to them, a group of people became the followers of the Jain tenets.

In the Age of Imperial Kanauj (8th - 1000 A.D.) Jainism lacked royal patronage in northern India, but it enjoyed extensive royal support in the South. But in the north its popularity was compensated by the trading classes. But in the Deccan this is the most flourishing period in the history of Jainism. A. S. Altekar1 surmises, "Probably one-third of the population of the Deccan was following the gospel of Mahāvīra during the period under review. Jainism received a serious set back shortly afterwards owing to rapid spread of the līṅgāyata sect."

In the 12th century A.D. in the history of Gujarat, Kumārapāla2 occupied a unique position. After Jayasimha (1094 - 1142 A.D.), Kumārapāla (1142 - 1173 A.D.) became the king of Gujarat and was initiated into Jainism in 1159 A.D. by Hemacandra (1088 - 1172 A.D.). After ascending the throne Kumārapāla made the Jaina religion a state religion in his country. The king himself abandoned hunting, and prohibited the killing of animals, eating meat, drinking, gambling and animal combat.

Apart from the fact that Kumārapāla made the Jain religion a state religion, we do not know what he did as a social reformer. But from the works of Hemacandra counterchecked by contemporary evidence, we can build the edifice of sociology to some extent at the time of Kumārapāla. From Hemacandra’s Kumārapālacakārita we can say that society looked like a feudal organisation with the king at its head. The other officials are to be considered next in rank to the king. The officials used to enjoy some special honours and privileges. From Hemacandra’s description, we can infer that 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

1. Rāṣṭrakuṭas and Their Times, Poona, 1934.
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."

As far as Hemacandra’s record in the Kumārapālacarita is concerned, it can be guessed that there were four castes (caturvarna) at the time of Kumārapāla. These castes were Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra (I. 183 ; II. 2). But Hemacandra has used different names for them. For brāhinī Hemacandra used dvīja, kṣatra for kṣatriya, viṣ for vaiśya and śūdra for śūdras. This caste system is still prevalent among the Digambara Jains in the South. At the time of Kumārapāla all these castes used to enjoy their rights in the usual way.

Apart from these four castes, there were other tribes also in his time. These tribes were Ābhira (xv. 85), Kirāta (xiv. 23), Caṇḍāla (iv. 38) Jaṅgala (xviii. 71), Niṣāda (v. 50), Bhilla (I - 179), Ṭakka (I. 54), Māheya (xvi. 6) and Khasa (vi. 26). Besides these tribes, some other foreign tribes are also mentioned. These are Cīna (viii. 58), Barbarā (viii. 58), Mleccha (iv. 38), Turuṣka and Huṇas (vii. 102). The mention of these tribes shows that at the time of Kumārapāla, Indian society was heterogeneous, and each one has a part to play in the society. Hemacandra has not said specially anything for the Jainas.

The education system at the time of Kumārapāla was something different. But we can believe that a 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 name of the educational institution is Vidyāmaṭha (I.7). There is a Gurukula system and students, both boys and girls, used to reside in Gurukulas and studied various branches of learning (xv. 37). All the Vidyāmaṭhas were patronized by the kings (xv. 120 - 121). In the Vidyāmaṭhas the teachers were the sādhus or gurus. The students were normally asked to learn by heart (I. 66), There were discourses among students (I. 43). The teachers were highly respected (I. 33).

The languages prevalent at the time of Kumārapāla were mainly Sanskrit, Prakrit, Apabhraṃśa and Pali. It should be noted that it

---

was the time of the birth of modern Northern Indian languages like Mārāṭhi, Gujarāṭi, Hindi, Bengali, Oriya and others. It can be surmised that Sanskrit studies were mainly in vogue; and the Prakrit language was also studied mainly by the Jain sādhus and sādhvīs. As it was the time of Apabhramṣa, lots of Jain scholars composed their treatises in Apabhramṣa. Pali was studied by the Buddhists only.

The subjects which were taught at the time of Kumārapāla were the four Vedas and the Brāhmaṇas and Upaniṣads. The ṣaḍaṅgas were also equally studied. The Purāṇas, Grammar and Philosophy got prominence in the Vidyāmaṭhas. The arthasastra, Poetries and Medicine were also in their curriculum. Hemacandra mentions in his Kumārapālacarita the study of the Upaniṣad, as a jñāna-guhya Vidyā (xi. 23). Hemacandra also mentions ṣaḍaṅga in several places of his Kāvyā (xv. 120-21, I. 108; xvi. 75). From his book we also come to know that all systems of philosophy were taught at the time of Kumārapāla. The Cārvāka philosophy, also called Lāukāyika (xv. 120-21) was also taught. The Mīmāṃsā philosophy (xv. 124) was also taught at that time.

Whether this system of education was equally applicable to the Jains or not, is not clear from Hemacandra. But at a much later time from Merutuṅga (1306 A.D.) we come to know the nature of educational policy of the Jains among the kings. Merutuṅga says in his Prabandhacintāmani (p. 138), “The king Kumārapāla, desiring to acquire learning, had the treatise of Kāmandaṅkī on polity read to him for a time after dinner by a certain learned man with the approbation of the minister Kapandi.” Merutuṅga further says that debates on religious themes were regularly conducted, and sometimes intra-monastic debates took place when learned monks from far-off regions came to participate in the debates. In the Debate Hall, the king was the presiding officer. He further says that there were libraries attached to every monastery, and the learned monks used to read and write books for the additions to the library.”

Rājaśekhara sūri (1349 A.D.) has also emphasized that people used to go to Jain monks for getting encyclopaedic courses of studies - religion, secular arts and physical

2. For this see my Foreword to Jaina System of Education, 1999, p. xvi.
training. This extraordinary brief survey shows that the Jains were very particular in imparting education to all kinds of people - be they sādhus or sādhvis, kings, princes, princesses, or even laymen⁴.

It will not be out of place here if I mention the contributions of Mahāmātya Vastupāla², a Jaina minister and not a king, who lived in the history of Gujarat in the first half of the 13th century A.D. Vastupāla and his younger brother Tejapāla were ministers of king Viradhavala of Dhavalakkha (modern Dholka in the Ahmedabad district), who was feudatory of king Bhīmadeva II of Anahilabād Patan. Vastupāla came from a Jaina family belonging to the Prāgvota (Porvād) community. Vastupāla, though not a king, but acted like a king, was a great patron of learning. In his regime as a minister, he promoted Jain literature to a great extent. Vastupāla will remain great in the history of Gujarat for building the temples on Abu and Girnar. In fact, Vastupāla helped the growth and development of all sorts of literary circle and the poets like Akalaṅka, Jayasimha sūri, Udayaprabha sūri, Jinadatta sūri, Jinaḥadra, Nayacandra sūri and many others adorned the court of Vastupāla.

In Vastupāla’s time all religious people used to foster their religious faiths without any enmity. Vastupāla made no distinction between a Jaina and a non-Jaina devotees. Vastupāla’s tolerance of other faiths had become proverbial and this is testified by a verse found in the Purātana-prabandha-saṃgraha which shows how Vastupāla was honoured by all sorts of religious people.³

\[\text{bauddhair bauddho vaiṣṇavair vṛṇubhaktaḥ.}\]
\[\text{śaivaiḥ śaivo yogibhir yoga-raṅgaḥ /}\]
\[\text{jainais tāvaj jaina eveti kṛtvā}\]
\[\text{satīvādhāraḥ stūyate Vastupālah //}\]

“Vastupāla, the depoitor of streng, is praised in this way by the Buddhists as Buddha, by the Vaiṣṇavas as Viṣṇu, by the Śaivas

1. Ibid, p. xvii.
2. For this information, see B.J. Sandesara, Literary Circle of Mahāmātya Vastupāla, Bharatīya Vidyābhavana, Bombay. 1953, p. I ff.
as Śiva and by the Yogin as a devotee of Yoga and also by the Jains as a Jina.”

The above verse will tell us how a sort of secularism in the modern sense of the term was prevalent in the middle history of India where all sorts of religious faiths could live together without any enmity.

One of the greatest contributions of the Jains in the Age of Imperial Kanauj (750-1000 A.D.) was the introduction of the caturāśrama concept of Hinduism.¹ It is believed that Jinasena (9th cent. A.D.), a pupil of Vīrasena, and the friend of king Amoghavarṣa I (815 - 877 A.D.), and an author of the Ādipurāṇa, accepted the Caturāśrama system of Hinduism. His follower the famous Digambara Cāmunḍarāya (10th / 11th centuries A.D.) in his work Cārita-sāra has acknowledged this concept of the four āśramas of the Hindus. Except one, the names are also the same. His system of caturāśrama can be tabulated thus:

<table>
<thead>
<tr>
<th>Caturāśrama</th>
</tr>
</thead>
<tbody>
<tr>
<td>brahma-cārin</td>
</tr>
<tr>
<td>1. upanayana brah</td>
</tr>
<tr>
<td>2. avalambara brah.</td>
</tr>
<tr>
<td>3. adikṣā brah</td>
</tr>
<tr>
<td>4. guḍha brah</td>
</tr>
<tr>
<td>5. nāiṣṭhika brah</td>
</tr>
<tr>
<td>grha-stha</td>
</tr>
<tr>
<td>1. grha-stha</td>
</tr>
<tr>
<td>2. jāti</td>
</tr>
<tr>
<td>3. kṣatriya</td>
</tr>
<tr>
<td>vānaprastha</td>
</tr>
<tr>
<td>1. vānaprastha</td>
</tr>
<tr>
<td>2. tīrtha</td>
</tr>
<tr>
<td>3. kṣatriya</td>
</tr>
<tr>
<td>bhikṣu</td>
</tr>
<tr>
<td>i. anagāra</td>
</tr>
<tr>
<td>ii. yāti</td>
</tr>
<tr>
<td>iii. muni</td>
</tr>
<tr>
<td>iv. Śri</td>
</tr>
</tbody>
</table>

This above classification is given by the followers of the school of Jinasena. Whether this system is still in vogue or not is difficult to say. But this much it can be said that in the normal Jaina context the term muni has no relevance, even though the term is prefixed to certain Jaina sādhus in modern times. As the term bhikṣu generally refers to a Buddhist monk, this term is not generally used by the Jains. Sometimes the Śvetāmbaras use it to describe an ordinary Jaina sādhu.

Along with the concept of caturāśrama, the Jains also discussed

¹ See S.R. Banerjee, Introducing Jainism, p. 34 f.
the types of šrāvaka in the same period. Śāntisūri (11th cent. A.D.) in his Dharma-ratna-prakarana (verse 32f) has enumerated four categories of śrāvaka, e.g. nāma śrāvaka, sthāpana śrāvaka, dravya-śrāvaka and bhāva śrāvaka. Nāma śrāvaka is one who is a Jaina in name only. Sthāpana śrāvaka is a Jaina layman who follows some statutory principles of Jain orders, but a dravya śrāvaka is one who follows the Jaina rules compulsory for a Jaina, whereas a bhāva śrāvaka is a mere believer of Jainism.

After a few centuries, Āśādhara (1240 A.D.) in his Sāgara-dharmāṃṛta and Medhāvin (1504 A.D.) in his Srāvakācara had given threefold classification of the Śrāvaka. These are pāksika, naiṣṭhika and sādhaka. This classification had little effect to the society.

In the 16th century A.D.¹ a great incident happened in the history of Jainism. It is to be noted here in this connection that in the reign of Great Akbar (1556 - 1605 A.D.) “whose spirit of tolerance and eclectism led him to form the idea of embracing all the Indian creeds in his new Ilahi Din or “Religion of God “ - the Jains obtained a warrant prohibiting the slaughter of animals, etc., wherever their faith was practised”. Bholanath Chunder in his Travels of a Hindoo (1869), Vol - I, notes:

“It is a remarkable sanad or document bearing the bonafide seal of Akbar, which has recently come to light, the name under which Pareshnath was known in that emperor’s age appears to have been Semet Sikhar. This whole hill together with others in Bihar and Gujarat, was granted to, and bestowed upon Hira Vijaya Suri Acharya, the then pontiff of the Svetambara Jaina sect, by Akbar. They were given in perpetuity and there is an especial clause prohibiting the killing of animals either on, below, or about the hills (pp. 210 - 11)

In a similar way, John Tod in his Travels in Western India referring to this act of the Great Akbar remarks:

“It was this scrupulous regard for the religious opinions of all the varied sects within his mighty realm, that procured this monarch the inevitable designation of Jagat Guru, “the guardian of mankind”

and which caused him to be regarded by the Vaisnavas as an incarnation of Kanhaiya.” (pp. 290 - 91).

This beneficial act of Akbar granted in 1589, was recorded in one of the inscriptions at Satruñjaya.

In a similar way, another grant was made in the reign of Shah Jahan (1592 - 1666 A.D.) under the seal of his second son, Murad Bakhsh, the Governor of Gujarat, by which the hill and surrounding district was given in perpetual inam to Satidas Javheri, a Sravaka and jeweller to the court.”

The above survey as recorded here shows how the Jains were received socially by the then Indian society. Even the Jain kings who virtually could not do a great service to their community did not substantially render any social progress for the Jains, save and except, the establishment of Jain monuments, images of the Tirthaṅkaras and making Jain religion as the state religion of his kingdom. As the social recorded facts are extremely scanty, it is difficult to pen a comprehensive picture of the position of the Jains in a society. But one picture is quite clear that the Jain monks, despite some adverse criticism at a later stage, have been honoured to a great extent throughout the history and the Jain laymen have been regarded as a part and parcel of Indian society.
Statement of Ownership

The following is a statement of ownership and other particulars about Jain Journal as required under Rule 8 of the Registration of News Papers (Central) Rules 1956.

Form IV

1. Place of Publication : Jain Bhawan
   P-25 Kalakar Street,
   Kolkata - 700 007

2. Periodicity of its Publication : Quarterly

3. Printer’s Name
   Nationality and Address
   : Satya Ranjan Banerjee
   : Indian
   : P-25 Kalakar Street,
   : Kolkata - 700 007.

4. Publisher’s Name
   Nationality and Address
   : Satya Ranjan Banerjee
   : Indian
   : P-25 Kalakar Street,
   : Kolkata - 700 007.

5. Editor’s Name
   Nationality and Address
   : Satya Ranjan Banerjee
   : Indian
   : P-25 Kalakar Street,
   : Kolkata - 700 007

6. Name and address of the owner
   : Jain Bhawan
   : P-25 Kalakar Street,
   : Kolkata - 700 007

I, Satya Ranjan Banerjee, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Satya Ranjan Bañerjee
Signature of Publisher

Date - 15 July 2008
JAIN BHAWAN: ITS AIMS AND OBJECTS

Since the establishment of the Jain Bhawan in 1945 in the Burra Bazaar area of Calcutta by eminent members of the Jain Community, the Jain Bhawan has kept the stream of Jain philosophy and religion flowing steadily in eastern India for the last over 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 research on Jainism and that scholarly knowledge needs to be made public, the Bhawan in its role as a research institution brings out three periodicals: Jain Journal in English, Titthayara in Hindi and Śrāmanā 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 Śrāmanā, which is being published for thirty year, has become a prominent channel for the spread 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 byond 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]
- Baṅgal 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.
“GANGES” FOR QUALITY JUTE GOODS

Manufacturers of:
Canvas, Tarpaulins, Special & Ordinary Hessian including
fine Carpet Backing All Sacking Twine

THE GANGES MANUFACTURING COMPANY LIMITED
Chatterjee International Centre
33A, Jawaharlal Nehru Road,
6th Floor, Flat No. A-1
Kolkata - 700 071

Gram : “GANGJUTMIL”
Fax : +91-33-245-7591
Telex : 021-2101 GANGIN

Mill :
BANSBERIA
DIST: HOOGLY
Pin-712 502
Phone : 26346441 / 26446442
Fax : 26346287

Phone : 2226-0881
2226-0883
2226-6283
2226-6953
He, who himself is restrained, should speak of only what is seen and that with moderation and clarity. His utterance should be whole, intelligible and direct, with no verbosity or emotion.

With Best Compliments from-

Kotak Securities

3A, Landmark, 3rd floor,
228A, AJC Bose Road,
Kolkata - 700 020
Phone : 2283460