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a **Brāhmaṇa** by practising celibacy,
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॥ जैन भवन ॥

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CHRONOLOGICAL DEVELOPMENT OF JAIN CANONICAL COMMENTARY LITERATURE

Vandana Mehta

The canonical commentaries are very important and vast. I feel to write a systematic chronological order of the commentaries which can be utilized by the Research scholars for their research work. Regarding this, S. R. Banerjee had published an article on the '*Chronological Development of Jain Literature*' in Jain Journal Vol. XXXV, No. 4 April 2001, Calcutta and also reprinted in his book *Prolegomena to Prakritica et Jainica*, Calcutta, 2005 pp. 197-225. In this article the author had covered almost all the Jain literature. But, what was left out untouched of Jain literature was the commentary of canonical literature. Therefore, on his advice I am trying to present the chronological development of commentry of Jain canonical literature and it is my belief that it will be of some help to some scholars.

It has been the tradition of the Indian writers to write down the commentaries on text to reveal the hidden meanings of the text and the same is true particularly of Jain canons. The canonical commentries are very vast in itself. These commentaries are mainly divided into five categories.

1. *Niryukti*
2. *Bhāṣya*
3. *Cūrṇī*
4. *Saṃskṛta Ṭikā*
5. Commentaries in Folk/Regional languages (*lokabhāṣā*)

1. *Niryukti*-- The *Niryuktis* are the first type of commentaries on the Jain canonical literature. They are in verse form. These commentaries / *Niryuktis* were composed in 5th-6th centuries A.D in *Prākṛta* and Acārya Bhadrabāhu (second) is regarded as *Niryuktikāra*.

2. *Bhāṣya*-- The *Bhāṣyas* were written with a view to clarifying the meaning of *Niryuktī* in detail. It is in verse form and in the *Prākṛta* language. Some *Bhāṣyas* were written on *Niryuktis* and some on *Mūla Sūtra* (Basic Canon). Among the *Bhāṣyakāras*, Jinabhadragaṇi (6th-7th centuries AD) and Saṁghadāsagaṇi (6th cent. A.D.) are the main. The author of *Vasudevahiṇḍī* is one Saṁghadāsagaṇi (6th cent. A.D.) who is different from the *Bhāṣyakāra*. As it has been mentioned above that the *Bhāṣyas* were written in *Prākṛta*. even though *Bhāṣyas* were also written in *Samśkrta* and even today the *Bhāṣyas* are being written in *Samśkrta*.

3. *Cūrṇī*-- The *Cūrṇīs* have been written in prose mixed with *Prākṛta* and *Samśkrta* forms. It is not written on all texts. The famous *Chūrṇikāra* is Jinadāsagaṇi Mahattara (6th-7th cent. A.D.).

4. *Samśkrta Ṭikā*-- *Ṭikā* is written in the *Samśkrta* language and deals with the philosophical aspects of the literature. During this period, the *Samśkrta ṭikā* was written on canonical literature, on *niryukti*, and even on *ṭikā*. *Tikā* is called by various names--*ṭikā*, *Vṛtti*, *Vivṛtti*, *Vivaraṇa*, *Vyākhyā*, *Vārttika*, *Dipikā*, *Avacuri*, *Paṁjikā*, *Ṭippanaka*, *Ṭippana*, *Paṭyāya*, *Stabaka*, *Pīṭhikā*, *Akṣarārtha*.

5. Commentaries in Folk/Regional languages (*lokabhāṣā*)-- Commentaries have also been written in folk languages which are devoid of *Samśkrta* and *Prākṛta* for the easy understanding of the local and regional people. This type of commentary is the mixture of the *Rājasthānī* and *Gujarātī* languages. The main commentators in folk languages are *Pāśvacandraṇi*, (16th cent. A.D.) and *Dharmasimha Muni* (18th cent. A.D.)

The books which I have consulted for this article are *History of the Canonical literature of the Jainas* by H.R. Kapadia (Bombay. 1941). *Jinarātnakosa*, Vol-I (Puna, 1944) and *Jain Sāhitya Kā Bṛhad Itihāsa* by Mohanlal Mehta (Varanasi, 1957). Apart from these, the *Prākṛta Sāhitya kā Itihāsa* by Jagdish Chandra Jain (Varanasi, (1st edn. 1961; 2nd edn. 1984) and *Jain Āgama Sāhitya Manana aur Mimāṁsā* by Devendra Muni (Udaipur, (1st edn. 1977, 2nd edn. 2005), are also consulted.

On the basis of above mentioned books, only the available and published commentaries have been included in the article. Though it is very difficult to fix their exact time period, but still I have tried to give their approximate dates as found in these books. Both the

Śvetāmbara and Digambara Śaṅkhaṇḍāgama and Kaṣāyapāhuḍa commentaries and commentators have been included. The thing to be kept in mind is that, though the dates accepted by most of the scholars have been taken in the article, are requested to change the dates of these commentaries, if the latest researches help them to do so.

Chronology by Centuries	Commentators	Niryukti	Bhāṣya	Cūṛṇi	Saṃskṛta commentary	Period of folk language commentary
5 th Cent. A.D.	<i>Bhadrabāhu the Second 5th Cent. A.D.</i>	—	—	—	—	—
6 th Cent. A.D.	<i>Bhadrabāhu the Second 505. A.D.</i>	<i>Āvaśyaka, Dasavai kālika Uttarādhyaya, Ācārāṅga, na, Sūtra kṛtā ṅga, Daśāsrutaskandha, Brhatkalpa, Vyavahāra, (Pkt.) [Sūry-prajñāpiti and Ṛṣibhāṣita are unavailable]. Oghaniryukti, Piṇḍaniryukti, Pañcakalpaniryukti and Nisithaniryukti are respectively identical to Āvaśyaka Daśavaikālika, Brhatkalpa and Ācārāṅga</i>	—	—	—	—

Saṅghadāsagaṇī	—	Bṛhatkaiṣkaḥnubhā- ṣya, Pañcakaṣkaḥ- hābhāṣya, Nisītha (Pkt.)	—	—	—
Jinabhadragaṇī Kṣamāśramaṇa	—	Vyavahāra Ogaṇi- ryukti, Piṇḍa iryukti (Pkt.)	—	—	—
Jinabhadragaṇī / Kṣamāśramaṇa (6th- 7th cent. A.D.)	—	Jitakaṣkaḥnubhāṣya, Viśeṣāvāṣyakaḥnubhā- ṣya (completed in 609 A.D.)	—	—	Svopajñavṛtti on Viśeṣāvāṣyaka bhāṣya (is incomplete)
Agastyasiṃha/ Kalaśabhavamgendra	—	—	—	Daśavaikālika (Pkt.)	—
Jinadāsagaṇī Mahattara (635-710 A.D.)	—	—	—	Nisīthaviśeṣa, Nandī (comple in 676 A.D.) Anuyogadvāra,	—

7th Cent. A.D.

7th cent. A.D.	—	—	—	—	—	—
Kotyācārya	—	—	—	—	—	—
8th Cent. A.D.	Haribhadra Sūri (Yākinī Putra) (705-775 A.D.)	—	—	—	—	—
9th Cent. A.D.	Virasena (743-823 A.D.)	—	—	—	—	—
—	—	—	—	—	—	—
—	—	—	—	—	—	—

									Jayadhavalā was left incomplete with 20,000 sūtras, (Pkt. Skt. Mix)	
	Jinasena (Disciple of Virasena) (753-843 A.D.)								Jayadhavalāṭīkā, (Virasena's incomplete ṭīkā) (completed by him with 40,000 sūtras) (Pkt. Skt. Mix)	
	Śīlāṅka/Śīlācārya (862 or 872 A.D.)								Ācārāṅgarīti, Sūtrakṛtāṅgarīti	
10 th Cent. A.D.	Śāntyācārya Śāntisūri									
11 th Cent. A.D.	Śāntyācārya Śāntisūri (died in 1036 A.D.)								Uttarādhyayanarīti (Śāntyācāryarīti or Pāyāṭīkā)	
	Maladhārī Hemachandra (1007 - 1113 A.D.)								Āvaśyākavṛttipra- deśa Vyākhyā (Haribhadriyāva-	

—	—	—	—	—	11th cent. A.D.
—	—	—	—	Abhayadevasūri (1050-1078 A.D.)	—
—	—	—	—	Nemichandra Sūri/ Devendragani	—
—	—	—	—	—	—

Śyakaṁṛtī Tīppaṇa-
ka) Amyogadvāra
Vṛtti,
Viśeṣāvāśyaka
bhāṣyabrhadvṛtti
(Śiṣyahitāvṛtti)

Sthānāṅgavṛtti, Sam-
avayāṅgavṛtti, Vyāk-
hyaprajñaptivṛtti, Up-
āśakadāsāvṛtti, anu-
taropapāṭikadāsāvṛtti,
Prasnavyākaraṇavṛtti,
Vipākasūtra Anpapā-
tikavṛtti (Vṛtti period
1063-1071 A.D.)

Uttārādhyayana
Sukhabodhāvṛtti
(completed in
1072 A.D.)

12 th Cent. A.D.	Śricandra Sūri/ Pārsvadevaḡaṇi (1117 A.D.)	—	—	—	Niśīthacūrnidurga Pada Vyākhyā (completed in 1117 A.D.)	—
	Dronācārya (1149 A.D.)	—	—	—	Nandīsītraharibha- drīyatippaṇaka	—
	Malayagiri (1150 or 1160 A.D.)	—	—	—	Oghaniryukti Vṛtti Nandīvṛtti, Praj- ñāpanāvṛtti, Sūr- yaprajāpiti, Jiv- ājīvābhigamavṛtti- Rājaprasāniyavṛtti Pinḡaniryukti vṛtti, Avāsya Vivarāṇa (incom- plete) available is incompleted of Bṛhatkalpapitḡikā vṛtti	—
	Siddhasenasūri (1170 A.D.)	—	—	—		Jitakalpabṛhatcūri Viśamaṇada

13 th Cent. A.D.	—	—	—	—	—	—	—	—	—	—	—	—
	(1275 A.D.)	—	—	—	—	—	—	—	—	—	—	—
	Jinaprabhasūri	—	—	—	—	—	—	—	—	—	—	—
	Pralambhasūri (1277 A.D.)	—	—	—	—	—	—	—	—	—	—	—
14 th Cent. A.D.	—	—	—	—	—	—	—	—	—	—	—	—
	Prthvicandrasūri	—	—	—	—	—	—	—	—	—	—	—
	Kṣamāratna	—	—	—	—	—	—	—	—	—	—	—
	Māṅkyasekhara (14 th -15 th Cent. A.D.)	—	—	—	—	—	—	—	—	—	—	—
15 th Cent. A.D.	—	—	—	—	—	—	—	—	—	—	—	—
	Kamala Saṃyata (1497 A.D.)	—	—	—	—	—	—	—	—	—	—	—

16th cent. A.D.	Pārsvacandraṅgaṇi (1515 A.D.)	—	—	—	—	—	Bālānabodha on Ācārāṅga and Sūtraktāṅga
	Pārsvacandra (1515 A.D.)	—	—	—	—	—	Ācārāṅgavṛtti
	Jinahaṃsa (1525 A.D.)	—	—	—	—	—	Ācārāṅgaṭikā
	Harṣakula (1526 A.D.)	—	—	—	—	—	Sūtraktāṅgadīpikā (Vivarana) Bhag- avādīṭikā. Utarā- dhyayanaṭikā.
	Sādhuraṅga Upādhyāya (1542 A.D.)	—	—	—	—	—	Sūtraktāṅgavṛtti (Stabaka)
	Dānasekhara	—	—	—	—	—	Bhagavati Vyākhyāpṛajñapti- laghuvṛtti
6th Cent. A.D.	Dharmasāgara (1571 A.D.)	—	—	—	—	—	Kalpakraṇḍavali

<i>Samayasundaragani</i> (1624 A.D.)	—	—	—	—	—	<i>Dasavatārikā</i> kaṁṛṭṭi	—
Lakṣmīvallabha	—	—	—	—	—	<i>Uttarārdhyavyantīkā</i>	—
Bhāvavijaya (1632 A.D.)	—	—	—	—	—	<i>Uttarārdhyavyantīkā</i> (<i>Sarvārthasiddhī</i>)	—
<i>Vinayavijaya</i> (1639 A.D.)	—	—	—	—	—	<i>Kalpasubodhini</i>	—
<i>Samayasundaragani</i> (1642 A.D.)	—	—	—	—	—	<i>Kalpalatā</i>	—
<i>Śāntisāgara</i> (1650 A.D.)	—	—	—	—	—	<i>Kalpakaumudī</i>	—
<i>Sivanidhānagani</i>	—	—	—	—	—	<i>Kalpacyākyāpā-</i> <i>ddhati</i> (incomplete)	—
Lakṣmīvallabha	—	—	—	—	—	<i>Kalpadrumakāṭikā</i>	—
<i>Jñānavimalasūri</i> (before 1736 A.D.)	—	—	—	—	—	<i>Prasnavyākaraṇa-</i> <i>ṛṭṭi</i> (<i>Sukhabodhi-</i> <i>kaṁṛṭṭi</i>)	—

18th Cent. A.D.

									<i>Bālārabodha</i> tabbe was written on 32. Agamas
19 th Cent. A.D.	Dharmasirṃha Muni (Lokāgacchīya Sthānakavāsī)	—	—	—	—	—	—	—	<i>Verse translation of Ācārāṅga (first Śrutaskandha) Ācārāṅga (second Śrutaskandha)</i>
	Śrīmad Jayācārya (Fourth Ācārya of Svetāmbara Terāpanth Sect) (1803-1881 A.D.)	—	—	—	—	—	—	—	<i>Verse commentaries on Jñāta, Prajñāpanā, Uttarādhyaṃyana (29th- ch.), and Bhagavatisūtra</i>
	<i>Ghāṣṭalājī Mahārāja</i> (Ācārya of Svetāmbara Sthānakavāsī 1884 A.D.)	—	—	—	—	—	—	—	<i>Sanskṛta commentary on 32. Agamas</i>
	Rājendrasūri (1889-1929 A.D.)	—	—	—	—	—	—	—	<i>Kalpasūtrārthaprabodhīnī</i>
20 th Cent. A.D.	Ācārya Mahāprajña (Birth in 1920 A.D.)	—	—	—	—	—	—	—	—

JAIN LITERATURE

Prof. Sagarmal Jain

Among the religions of the world, Jainism is a very minor religion, because it does not cover even one *per cent* of the total world-population; but its literary contribution is not much less than other world's major religions. As per available information total volume of known Jain works is more than twenty thousand and number of total Jain manuscripts is more than one million.

The word 'Jaina literature' does not mean only the Jain religious and philosophical literature. It also includes the secular literature written by Jain seers and scholars. Thus it covers a very vast area. It includes various branches of knowledge, such as metaphysics, ethics, epistemology, logic, cosmology, biology, physics, chemistry, mathematics, geology, geography, history, astronomy, astrology, various arts, architecture, grammar, linguistics, medical sciences and so on. In Jaina canonical literature these different subjects are intermingled, though there are some specific Jain works which deal with only their own subjects.

Though the primary Jain literature was composed in the Prakrit language, but later on Jain scholars composed their works in Sanskrit, Apabhraṁśa, Kaṇṇada, Maru-gurjer, Hindi, Gujrati, Marathi and English also. Its composition had been begun from 5th century B.C. and remain continue till today.

We can divide total Jain literature into these five categories-

1. Canonical literature along with its commentaries.
2. Works on Jain metaphysics, karma philosophy, cosmology, epistemology and Logic.

3. Works on Jain ethics, Jain code of conduct yoga and religious rituals.
4. Works on religious preachings along with Jain narrative literature.
5. Jain literature on secular subjects.

I

So far as Jain canonical literature is concerned it is composed in Prakrit between 5th century B.C. to 5th century A.D., on the basis of the preachings of the Tīrthaṅkaras. This canonical literature includes many books, we find a detailed list of these works in Nandisūtra (5th century A.D.), in which 12 Aṅgas, 6 Āvaśyakas, 31 Kālikāsūtras and 29 Utkālikāsūtras, in all 78 works were mentioned. According to Svetāmbara tradition among these 78 works, one Aṅgāgama i.e. Dṛṣṭivāda, 15 Kālikāsūtras and 11 Utkālikāsūtras are not presently available, but the remaining 51 works are available. According to Digambara tradition except a very little part of Dṛṣṭivāda, all the canonical literature has been lost. It is believed that on the basis of some remaining part of the Dṛṣṭivāda, Digambar Ācāryas have composed some works, such as, Kāṣāyapāhūḍa, Ṣaṭkhaṇḍāgama, Tiloyapaṇṇati, Samayasāra, Niyamasāra Bhagavati-Ārādhanā etc.

According to Svetāmbara tradition at present 11 Aṅgāgamas, 12 Upāṅgas, 6 Chedasūtras, 4 Mūlasūtras, 10 Prakīrṇakas and 2 Chūlikāsūtras are available. This canonical literature restored through five councils. The first council had met at Pātaliputra after the 150 years of Mahāvīras Parinirvāṇa, under the leadership of Sthūlibhadra. The second council had taken place at mountain Kumari in 2nd century B.C. in Orissa, which was organised by the king Khāravela. The third and fourth councils took place at Mathura and Vallabhi simultaneously in 3rd century A.D. under the leadership of Skandila and Nāgārjuna respectively, till the third and fourth councils canon had been going on orally, It is in the fifth council at Vallabhi in Gujrat

in the year C 253 or 466, under the leadership of Devardhigani, after the final editing, canon had been given written form.

The composition of commentary literature on the canonical works had been begun from 3rd century A.D. First of all, on the canon, Niryuktis were written, in Prakrit Poetry, they deal with the technical terms of the canon along with some information regarding the subject matter of that particular work. After Niryuktis, Bhāṣyas and Cūrṇis had been written respectively. They discuss the subject matter of canonical works in detail with some concrete examples. Where as the Bhāṣyas had been written in Prakrit Poetry, the Cūrṇis were written in Prakrit prose mixed with Sanskrit. The Bhāṣyas and Cūrṇis, were written in 5th and 7th centuries respectively. After Cūrṇis, Ṭīkās, Vṛttis and Vivaraṇas had been written in Sanskrit language. These Sanskrit commentaries were written by Haribhadra (8th century), Śīlāṅka (9th century), Abhayadeva (11th century), Malayagiri (12th century), Śāntisūri and some other Śvetambar Ācāryas. In Digambara tradition Virasena and Jinasena (9th and 10th century) had written the commentaries on Kaṣāyapahuḍa and Ṣaṭkhaṇḍāgama namely) Dhavalā, Jayadhavalā and Mahādhavalā.

II

Among the Jaina philosophical works Tattvārthasūtra written in Sanskrit with its autocommentary by Umāsvāti (3rd - 4th centuries A.D.) is the pioneer one. On this, various commentaries had been written in both the sects. In Śvetāmbara tradition Siddhasena Gaṇi (7th century) and Haribhadra (8th century) and in Digambara tradition Puṅgyapāda (6th century), Akalaṅka (8th century) and Vidhyānandi (9th century) wrote the commentaries on it. After the Tattvārthasūtra, among Jain philosophical literature Siddhasena's Sanmatitarka and Nyāyāvātāra, Samantabhadra's Āptamimāṃsā Mallavadi's Dvādasāranayacakra, Haribhakra's Anekāntajayapatākā, Ṣḍdarśanasammucaya and Śāstravārtāsammucyaya Akalaṅka's Nyāyaviniścaya, Vidyanandi's Aṣṭasahasri, Prabha-candra's

Prameyakamalamārtaṇḍa, Vādidevasūri's Pramāṇanayatattvāloka and Syādvādaratnākara, Mallisena's Syādvādamañjari had been written, which are the important works of this category.

So far as the literature on Karma-philosophy is concerned after the Kaṣāyapāhuḍa and Ṣaṭkhaṇḍāgama, the main works are Kammaṭṭapaṭṭi, six old Karmagranthas, four *Pañcasamgrahas*, *Gommaṭasāra* and five later *Karmagranthas* of Devendrasūri. In the present age Ācārya Devendramuni has also composed 9 volumes on karm theory in Hindi and Virāśekharvijaya and Jagatacandravijaya in four volumes in Prakrit and Sanakrit.

III

The literature related to Jain religious practices, ethics, yoga and code of conduct is very vast. Most of the Jain literature comes in this category. It can be further divided into five subcategories

(i) Hymns composed in the praise of Tīrthaṅkaras covers the greatest part of Jain literature. Among this category Siddhasena's Dvātriṃśikā, Samantabhadra's Svayambhūstotra, Kuṇḍakuṇḍa's Daśabhakti, Mānatuṅga's Bhaktāmbharastotra, Siddhasena's Kalyāṇamandirastotra etc. are prominent.

(ii) The works related to the modes of worship, religious rituals and ceremonies are also, much more in number than other categories. Umāsvāti's Pujāprakaraṇa was the first work of this subcategory, which is not available at present. It is to be noted that the works of this category are mingled with the works related to Jain ethics and code of conduct. Haribhadra's works such as Aṣṭaka, Ṣoḍaṣaka, Viṃśikā, Pañcavastu, Caityavandanabhāṣya belong to this category. The work of the Jain literature related to rituals are near about one thousand and five hundred. It is very difficult to mention even their names in this short article.

(iii) Third sub-category of religious literature includes the works, such as, Kuṇḍakuṇḍa's Niyamsāra and Aṣṭapāhuḍa, Pūjyapāda's Iṣṭopadeśa and Haribhadra's Upadeśapada, Dharmabindu, Upadeśaprakaraṇa Sambodhaprakaraṇa etc.

(iv) The fourth sub-category is related to Jain Sādhanā and Yoga. Umāsvāti's Praśamarati, Jinabhadra's Dyānaśataka, Haribhadra's Yogavimsika, Yogaśataka, Yogabindu & Yogadṛiṣṭisammuccaya, Pūjyapāda's Samādhitātra, Śivārya's Bhagavati-āradhanā and various other works related to Āradhanā and Samādhimaraṇa come under this category.

(v) The fifth sub-category comprises the work related to the ethics and code of conduct for the monks, nuns and house-holders though various canonical works and Tattvārthasūtra and its various commentaries also deal with this subject-matter, but some independent works are also written in this field. In Śvetāmbara tradition Haribhadra's Sāvayapaṇṇṭi, Hemachandra's Yogaśāstra, various Sāmacāris and Yatidinakṛtya were written under this subcategory, while as in Digambara tradition Aśādharma's Anāgāradharmamṛta and Sāgāradharmamṛta along with various śrāvakācāra had been written.

IV

Jaina narrative literature of this period is generally divided into five subcategories, viz. (i) biographies of the 63 illustrious personalities (Śalākāpuruṣas) described together in one book, (ii) life-stories of these religious great personalities described independently in a work, (iii) religious tales in romantic form, (iv) semihistorical Prabandhas and (v) compilation of stories in the form of Kathākośas.

Some prominent works of the narrative literature, such as, Caupañṇamahāpurisacariyam of Śilāṅka, Triṣaṣṭiśalākāpuruṣacaritra of Hemachandra, some semi-historical Prabandhas Prabhāvākacārīta, Prabandha-cintāmani, Akhyāṇakamaṇikośa, Prabandhakośa, etc. had been composed between c. 12th - 14th A.D.

V

In the beginning of c. 3rd A.D. several independent works were composed on various secular subjects, such as, Astronomy, Astrology, Geography, Mathematics, Biology, Arts and Architecture, Linguistics and Medical science, i.e., Āyurveda, etc. It would be in the fitness of things to record some of the details about such works, viz. Lokavibhāga of Sarvanandi (c. 6th A.D.) and Tiloyapaṇṇatti of Yati-vṛṣabha composed in Prakṛta, are two important works on Astronomy and Geography respectively. Some more works like Ūmāsvāti's Jambūdvipasamāsa and Kṣetravicāra (c. 3rd A.D.) and Bṛhatkṣetramāsa of Jinabhadraṅgi Kṣamāśramaṇa (c. 7th A.D.) also dealt with Geography and some aspects of Jaina cosmology. Among these works. Kṣetravicāra is not available today. Jīvasamāsa and Jīvavicāra as well as Taṇḍulavaicārika are the works, dealing with Jaina Biology, Pūjyapāda-Devanandi (c. 6th A.D.) had composed a treatise named Vaidyakaśāstra dealing with Āyurvedic medicines, but this work is also not available. Jyotiṣakaraṇḍaka is a prakirṇaka which also deals with Jaina Astrology. In the field of Grammer, Jainendra Vyākaraṇa or Aindra-vyākaraṇa of Indranandi (c. 6th A.D.), Śākaṭāyayaṇa Vyākaraṇa of Sākaṭāyana (c. 9th A.D.) and Svayambhuvyākaraṇa of Tribhuvana Svayambhū (c. 8th A.D.) are regarded as important works on grammer. Thakkaraperu's works Ratnaparikṣā and Dhātu-parikṣā as well as Vāstusāra also belong to this category. It shows that Jain scholars have also written various works on secular subjects.

SYĀDVĀDA : THE JAIN THEORY OF PERCEPTION Dr. S.S. Yadav

Whatever discussion is going on for past few years is strongly grounded on how we perceive 'things' differently. In this way we find a view of perception in Jain philosophy which is called otherwise syādvāda. Different schools of philosophy have given some different pictures of reality, as a result, there is an ambiguity and metaphysical confusion and sometimes contradict with each other. Finally we are at a loss to know which theory should be accepted

Syādvāda is the foundational theory of Jainism which teaches us the first and last lesson of everyday behaviour life of the people. According to Jainism the nature of things is complex and it has infinite number of characteristics. In describing the characteristics one has to look at the form of different points of view, therefore, the comprehensive description of the varied nature of the object is possible by different predication involving affirmation, negation and inexpressibility.

Syād means to particular context and one point of view. It refers to a particular universe of discourse. The Syādvāda doctrine is based on the predication of affirmation and negation. Syādvāda is primarily synthetic designed to harmonise the different view points arrived at by nayavāda. Nayavāda is a synthetic and mainly verbal, although it is sometimes maintained that conceptual is also verbal and the verbal method is so much changed with epistemological characters¹. It is the formulation of the doctrine of the possibility of apparent contradiction in a real whole. It is that conditional method in which the modes or predictions, affirm, negate or both affirm and negate

1. Pravacanasāra : ed. A.N. Upadhyae, 1995, Introduction.

severally and jointly in seven different ways, a certain attribute in a certain context². Another term equivalent to 'Syād' and 'eva' is 'Kathañcit'³. But it is necessary to note here the two term 'Syat' and 'eva' need not necessarily be stated explicitly in a model proposition. They are always logically inherent in the nature of a model judgement whether or not they are verbally specified⁴.

From the point of view of grammatical presentation of the propositions, there are two forms of predications affirmative and negation. These predications are complementary, because affirmation implies the negation of its opposite and negation implies affirmation of its contrary. From the absolute point of view there is relation between the affirmation and negation. But considered from relational point of view, the two form of proposition affirmation and negation are complementary to each other. These two prepositional form combine to give rise to seven-fold predication as below -

Syād asti - from a particular point of view of its own material, place, time and nature, a thing exists as itself, for example, the pot exists as it is made of clay in a room at the present moment, of such and such, shape and size.

Syāt nāsti - from the other point of view of the material, place, time and nature of another thing, a thing is not, for example; a pot doesn't exist as made of metal at a different place or time of a different place or time of a different space and size. It cannot be denied that it is possible to conceive the existence and non-existence of a thing though not ontologically real. The predications are, therefore, logi-

2. Syādvāda-manjari, Malliseh's Comm. ed. by A.B. Dhruva, Bombay 1993, pp. 142-143.

3. Same, page no. 151.

4. Tattvārtha-śloka vartika by Vidhyanand, a comm. on Tattvārthādhigamā sūtra by Umāsvāti, ed by Manohar Lal Shashtri, Nirmaya Sagar Press, Bombay, V.S. 2444 page 137 and Karika - 56.

cally necessary to rebute such a conception of absolute existence and absolute non existence.

This concept is easier to understand after knowing the nature and function of its positive counterpart 'being' (Sat). Non-existence in the second predication is not, therefore, a vacuous predicate but is the obverse of the existent side of the object. In other words, non-existence or 'non-being' is a determinate fact with a content and not a void.

Syād asti-nāsti - It is a synthesis of affirmative and negation in a different context from the point of view of the same quaternary, relating to itself and another thing is and is not. Radhakrishnan says that 'We say here what a thing is as well as what it is not'⁵.

Syād Avaktavyam - It is possible that the real nature of the thing is beyond predication in the form of words. Bhattacharya states "the inexpressible is objective as given, it can not be said to be not a particular position nor to be non-existent. At the same time it is not the definite distinction of position and existence. It is a category by itself"⁶.

Syād asti Avaktavyam - It affirms the existence of a thing as a thing, but expresses the inability to express the full nature of the thing. These two predications are also to be considered as presented from two points of view in a situation. To make this an absolute predication would lead to dogmatism and ultimately to agnosticism.

Syān Nāsti Avaktavyam - On a context, it is not and is indescribable. According to Radhakrishnan "We note here what a thing is not as well as its indescribability"⁷. This again, is a combined mode

5. Radhakrishnan, S. Indian Philosophy, Vol. 1, Oxford University Press, 1989, p. 303.

6. Kalghatgi. T.G. Jaina Logic, R.K. Jain Charitable Trust, New Delhi, 1984, p. 57

7. Radhakrishnan, S., Indian Philosophy Vol. 1, p. 304

resulting from bringing together the second and the fourth predicates in a complex expressed judgement.

Syād Asti nāsti - Avaktavyam - This predication gives a fuller and a more comprehensive picture of the thing than the earlier ones. It asserts existence, not-existence and inexpressibility. It brings out the inexpressibility of a thing as well as what it is and what it is not.

It is according to this doctrine of Asti-Nāsti is elaborated by the Jaina logicians every fact of reality may be described according to four different conditions - Dravya, Kṣetra, Kāla and Bhāva - Nature of the substance, the place where it is, the time when it exists, and the characteristics intrinsically presented in it. Every object from its own Dravya or substance admits of an affirmative predication and looked at from the Paradravya, alien substance, admits of negative predication.

Thus there should be non-contradiction or ambiguity in the presentation of the composite predication of affirmation, negation and inexpressibility. This becomes necessary because the nature of the object and expression of the object in the form of language will possibly be different. Because words cannot express the full nature of the object of experience, so it becomes necessary to predicate the different aspect of nature from different points of view.

This theory of Syādvāda has been subjected to severe criticism from different quarters. It is blamed that Syādvāda is sceptical and non-committal in its attitude. With this agnostic and negative attitude there cannot have any dogma. But Radhakrishnan points out that “The Syādvāda doctrine is not inconsistent with the other views of the Jaina’s. It is a logical corollary of the Anekāntavāda. All that they say is that every thing is of a complex nature and identity in difference. The real comprehends and reconciles differences in itself”⁸

8. Ibid, p. 302

The Greek Scholar Zeno in western philosophy formulated the dialectical method of approach to the problem of reality. He established the theory of being by proving that becoming is not. That was the beginning of the dialectical movement in western philosophy. On the other hand in modern philosophy the Hegelian dialectical comes nearer to the 'Anekānta and its expression in Syādvāda. In this dialectical thought moves from thesis, antithesis and synthesis.

So there is nothing certain on account of the endless complexity of things. It emphasises the extremely complex nature of reality and its indefiniteness. It does not deny the possibility of predication, though it disallows absolute or categorical predication. The dynamic character of reality consist only with relative or conditional predication. Every proposition is true, but only under certain conditions, i.e., hypothetically in the same context Mahalannobis says that 'I should draw attention to the realist and pluralist views of Jaina philosophy and the continuing emphasis on the multiform and infinitely diversified aspects of reality which amounts do the acceptance of an 'open' view of the universe for unending change and discovery for reason explained above. It seems to me that the ancient Indian Jain Philosophy has certain interesting resemblances to the probabilistic and statistical views of reality in modern times'⁹.

Syādvāda presents a methodology of predications which is meant for giving a comprehensive picture of reality. Modern Science has realised that the methodology adopted by Syādvāda is very useful for statistical investigations of probability, Quantum physics and quantum mechanics. Professor Kothari has presented the analysis of the application of the methodology of 'Syādvāda in quantum mächenics'¹⁰ and he adds that the Jain Philosophy emphasises the

9. Mahalanobis's article, "The Foundations of Statistics" published in Switzerland in *Dialectica* - Part VIII No. 2, June 15, 1954.

10. Jain, Premsuman, 'Bhagwan Mahaveer and his relevance to modern times : Article by Kalghati - T.G. entitled, "Jaina dialectical and modern thought.

relatedness of things and the multiform aspects of real, which appear to be similar to the basic ideas underlying concepts of association and correlation.

The nature of reality is expressed completely by none of them for its concrete richness. It admits all predicates. Every proposition is therefore, in strictness only conditional. Absolute affirmation and absolute negation are both erroneous¹¹". It is the conception of reality as extremely indeterminate in nature, that is suggested or 'illuminated' by the term 'Syāt'¹².

The common sense principle implied in its recognition is that "What is given cannot be rejected simply because it is not expressible by a single positive concept. A truth has to be admitted if it can't be got rid of even if it is not understood"¹³, it signifies that the universe can be looked at from many points of view, and that each view point yields a different conclusion (anekānta).

Describing the relation between the two methods Dasgupta says that "there is no universal or absolute position or negation and all judgement are valid only conditionally. The relation of the naya doctrine with the Syādvāda doctrine is, therefore, that for any judgement according to any and every naya there are as many alternatives as are indicated by Syādvāda¹⁴". The synoptic presentation of reality by Syādvāda gives a true picture of reality in all its aspects and that is the

11. Hariyanna, M. "Outline of Indian Philosophy, George Allen and Enwin Press Ltd. London, 1931, p. 163.

12. Syādvāda-manjari, p. 151.

13. Bhattacharya, K.C. The Jaina theory of Anekāntavāda, An Article in the Philosophical quarterly. The Indian Institute of Philosophy, Amainer, Apr. 1925, p. 48.

14. Dasgupta, S.N. "A History of Indian Philosophy, Vol. 1, Cambridge University Press, 1922, p. 181.

essence of the Jaina outlook, which helps to remove this intellectual cobwebs arising out of ekānta. The Syādvāda of Jaina's affirms that a thing is never destroyed and that which is not, never comes in to being.

Thus the theory and methodology of Syādvāda needs to be studied in all its implications in the scientific and metaphysical concepts. It needs to be analysed in the methodological schemata by further extensive research not only with reference to the ancient texts but more specially with reference to modern advanced concepts in Logic, Metaphysics and Empirical Science. So it can be said that Syādvāda is as much a theory of logic as a methodology of investigation.

Communication :

LIFE AND PHILOSOPHY OF LORD MAHĀVĪRA

Sadhvisri Dr. Yogakshemprabha

Bhagavān Mahāvīra, the 24th Tīrthānkara of Jainism, was born and brought up in a royal family. Because of increasing wealth, prosperity and peace, king Siddhārtha and queen Trishalā named their child Vardhamāna. Living in a royal palace with all kinds of prosperity and comforts, Vardhamāna the prince did not attach himself to them at all. From very childhood his spiritual consciousness was far away from sensuous pleasures. Unwillingly he passed thirty years in the palace.

At the age of thirty Vardhamāna renounced the world. Crowded with thousands of people the prince came into the Jñātakhaṇḍ forest. Thrilled with joy he took off the household garments and jewellery. After plucking off hair, he abandoned all kinds of sinful activities forever. He resolved whole-heartedly to follow the principles and not to do any action born of attachment or aversion. He left the kingdom and entered into the universal empire where there were no rules and the ruled. He dedicated himself to the highest liberation.

Spending the challengeful twelve years of sādhanā and hard penance, he attained his goal. In the state of deep meditation, he broke the bondage of karma responsible for delusion, ignorance and spiritual weakness and gained direct perception. Becoming Omniscient he propounded precious preaching for co-existence and human equality. He had given the concept of nonviolence and peace. In the dense darkness of cruel-violent action, terrorism, enmity etc. ahimsā shows the path of peace and friendship. Another doctrine of lord Mahāvīra is non-possessiveness. Possessiveness not only causes social imbalance, but also causes violence simultaneously. According to Mahāvīra

both are inseparable. Monopoly of power and wealth gives birth to violence. The only way to stop reactive violence is to put a limit on possessiveness willingly.

Mahāvīra preached a religion based on spiritual and moral conduct. He never supported only rites and rituals. Dogmatic attitude has no place in the path of life's refinement. Absence of dogmatic attitude is the basic formula of Syādvāda, the doctrine of relative judgments. It can be gained by life's refinement. Delusion in belief prevents philosophy and delusion in conduct perverts behavior. Mahāvīra proclaimed that right knowledge came from right belief. If belief is covered with delusion, knowledge cannot be right. Enlightened belief results in enlightened knowledge.

Lord Mahāvīra explained 'dharma' not as a religion. According to Mahāvīra, 'dharma' is the nature of soul. The final fruit of dharma is total development of the soul. One who follows dharma in his conduct can attain his goal of emancipation through constant practice. Bhagavad Gītā also emphasizes on the fact that dharma which does not liberate the mind from suffering is no dharma at all. In the same respect Mahāvīra declares that mental happiness is the result of spirituality.

On the pious occasion of Nirvāṇa day-Deepawali, we pray to god the enlightened soul. Light our life. The divine lamp lights innumerable lamps.

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 *Sramaṇa* 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 *Sramaṇa*, which is being published for thirty year, has become a prominent channel for the sbvgfr54pread 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 *Sramaṇa* 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 *Tithayara* which is edited by Mrs Lata Bothra. In April this year it entered its 25th year of publication. Needless to say that these journals have played a key-role in propagating Jain literature and philosophy. Progressive in nature, these have crossed many milestones and are poised to cross many more.

6. Seminars and Symposia :

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

7. Scholarships to researchers :

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

8. Publications:

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

- The Bhagavati Sūtra [in English] Parts 1 to 4
- Barsat ki Rat (A Rainy Night) [in Hindi], Panchadarshi [in Hindi]
- Baṅgāl ka Adi Dharma (Pre-historic religion of Bengal)
- Praśnottare Jaina-dharma (in Bengali) (Jain religion by questions and answers).
- Weber's Sacred Literature of the Jains.
- Jainism in Different States of India.
- Introducing Jainism.

9. A Computer Centre :

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

10. Research :

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

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

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

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