

MEDIEVAL JAINISM: CULTURE AND ENVIRONMENT



P.S. JAIN & B.M. LODHA

“Medieval Jainism : Culture and Environment” is an important book on the subject. This book is certainly the first work of its kind, highlighting the approach through which fast deteriorating environment can be saved through ethical values and principles of Jainism. The articles of the first part of the book deals with different aspects of Jain society, culture, art, and inscriptions of the period. The second part of the book comprises of some important papers dealing with the cultural value of the Jain Literature and Jaina Grantha-Bhandaras. It shows that the contributions of Jaina writers to the development of literature is enormous.

The third part of the book deals with Jain way of life and Environmental protection of the world. *Ahimsa*, Vegetarianism, simple living, charity, service and other essentials for human survival have played an important role in the protection of national culture and environment of the country. Freedom, equality, religious tolerance, national unity and other values of Indian culture were always honoured and cherished by Jainism. It formed an important basis for preservation of the environment and culture of the country.

Thus, these some selected papers contributed by the national level eminent scholars of the U.G.C. seminar on—“Role of Jainism in Protection of National Culture and Environment” highlight many aspects of national culture and environment through Jain sources of medieval India.

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FOREWORD

In the history of Jainism there are numerous instances from which we can derive inspiration for preservation of life, conservation of forests, and optimum utilisation of mineral resources. The code of conduct sanctioned for the Jain *Sangha* can not only help preserve the purity of life but also the sanctity of our environment. *Ahimsa*, vegetarianism, controlled way of life, and the concept of *Aparigraha* constitute the main tenets of Jainism. These doctrines emphasise the importance of simplicity, charity, and service in life. Jainism has played an important role in shaping human life and in maintaining balance in environment.

Beside philosophy, Jain saints and their followers have also contributed handsomely to the literature, art, and culture of India. The Jain *Granth Bhandaras* are recognised as part of our proud heritage. The Jain temples have attracted people for their sculpturesque beauty.

The world of to-day is struggling with various problems. The developed countries, recognising collection of commodities and construction of machineries as symbol of development, are troubled by prospects of war. Their rivalries are leading them to the brink of war. The developing countries are facing the problems of population and poverty. In order to solve these problems, they are playing havoc with nature. The entire world is facing the problem of pollution. Regarding nature as matter, mankind is busy exploiting it to the hilt, unwittingly creating imbalance in

environment. The heart, mind, and character of the people have been transformed by the pollution of air, water and earth. The problem of pollution is not likely to be solved only by external measures. Man's thinking and attitudes have to be changed. The doctrines of Jainism can be effective in bringing about this change. An intimate relationship between Jainism and the process of preservation of environment can and should be established.

Jainism lays great emphasis on simplicity in life and exhorts people to use minimum commodities for the maintenance of life. It prohibits killing of living creatures for obtaining even these minimum necessities. Jain literature is replete with examples of piety and preservation of life. *Tirthankars* and Jain 'munis' have preached love, non-violence, and renunciation of 'Trishna' (passion). The fundamental concept underlying the doctrines of Jainism is 'live and let live'. The notion helps in the preservation of environment.

The department of Jainology and Prakrit of this university successfully organised a national level U.G.C. Seminar on "The Role of Jainism in the Protection of National Culture and Environment". Research papers presented in the seminar are now being published in book form. They highlight the role of Jainism in the world-wide problem of environmental conservation. Dr. Prem Suman Jain, the Director of the Seminar and Editor of this book, is himself a renowned scholar of Jainism and Prakrit literature. Dr. R.M. Lodha, Associate Professor of Geography, and expert on environmental studies, has given valuable co-operation in the editing work of this book.

I hope readers will find the book interesting and illuminating.

Udaipur
2nd August, 1989

R.N. Singh
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PREFACE

Medieval period of Indian culture is a golden period of Jainological studies. More than thousand works on different subjects and commentary literature on Jaina Agamas have been written in this period in Prakrit, Apabharamsa, Sanskrit and other Indian languages. During this period many important temples and other monuments of Jaina Art were constructed in different parts of India. Exponents and followers of Jaina religion also contributed a great deal in their own ways in the development of Indian Society and Culture.

Jain way of life, Ahimsa, vegetarianism, simple living, charity, service and other essentials for human survival have played an important role in the protection of national culture and environment of the country. Freedom, equality, religious tolerance, national unity and other values of Indian culture were always honoured and cherished by Jainism. The way of life of the Jain Monks and householders formed an important basis for preservation of the environment and culture of the country.

For a proper understanding of the Jainism and its role in protection of culture and environment of the country, the Department of Jainology and Prakrit, Sukhadia University, Udaipur organised a National Seminar on *The Role of Jainism in the Protection of National Culture and Environment* with the financial support of UGC from 8th to 11th January, 1987 at Udaipur. Some selected papers of the seminar have been edited and included in this Volume. These papers highlight various aspects of national culture and environment through Jain sources of Medieval India. We are grateful to the

eminent scholars who have contributed their papers and made the seminar a great success.

The articles of Dr. A.N. Upadhye, Dr. J.M. Jussawala, Mr. Pedro N. Acha have been included with the seminar papers from other sources to express the view of Jainism towards other aspects of environment. I am thankful to these scholars and the publishers of these articles. I am grateful to our Ex-Vice-Chancellor, Dr. K.N. Nag, who has been primarily responsible for the organisation of the seminar and to our present Vice-Chancellor, Dr. R.N. Singh, for writing his valuable foreword of the book, his encouragement and great help in the publication of this volume. I am also grateful to Dr. M.C. Pathak, D  an, College of Social Sciences and Humanities for his co-operation, and to our friend, Dr. L.P. Mathur, for his valuable suggestions in the publication of the book.

My thanks are also due to Dr. R.M. Lodha, a Scholar of Geography and a renowned expert on environmental studies, for his assistance in the work of editing of this book.

I should also like to express my thanks to Ashish Publishing House, New Delhi, the publisher of the book for taking pains and interest in timely printing of the book.

I crave indulgence to the scholars and readers for not using the diacritical marks in the book as these could not be printed due to technical problem of the press. However, such words are printed in different types.

“Leshya-tree” printed on the cover represents six kinds of man’s desires. It also suggests that we should not destroy the wealth of nature for our comforts. This

design is depicted in the inner page of one Prakrit manuscript of 16th Century, preserved in the collection of Shri Gajendra Kumar Singh, Udaipur. The Designer is Shri Ramchandra Sharma. Both deserve our thanks.

Udaipur
6th August, 1989

Prem Suman Jain
Director—Seminar

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Role of Jainism in the Development of Rajasthan

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Jainism is recognised as one of the prominent religions of India. From the times of Bhagwan Rishabhdeo till today this religion has spread over the different parts of the country. Although the great personalities, – ‘Tirathankaras’ of Jainism were born in Bihar and northern Provinces of the country but the religion preached by them has also blossomed and flowered in Rajasthan. In an inscription of 5th century B.C. found in Badli of Rajasthan, there is a reference of Majjhamika Nagri, which was a chief centre of Jainism at that time. According to the scholars the present village of Nagri near Chittorgarh was known as Majjhamika in those days. Therefore, Chittorgarh has been a centre of Jainism from the ancient times. Here the famous Jain ‘Acharyas’ Haribhadra Suri and Virsen, ‘have been prominent literary figures of their times’. They served the Jain literature well. From that time till now, the Jain saints have been imparting teachings about morality, environment preservation and religious life of the people.

Dr. K.C. Jain, Shri Agar Chand Nahata and Prof. Ratan Chand Agarwal have thrown special light on the

history of Jain literature in Rajasthan. A special number of 'Jinvani' on 'Jain Sanskriti Avam Rajasthan' has also been published from Jaipur. The members of Jain society are advised to study these works. From these works they will know that the Jains have played a prominent role in the history of Rajasthan.

Rajasthan is a great centre of Jain literature. Acharya Padmnandi, Haribhadra and Harishena made Chittorgarh as their centre of learning. Among those, who taught the people about their duties towards the nation were : Uddyotansuri of Jalor, Ashadhar of Mandalgarh, Todarmal of Jaipur, Acharya Bhiksu of Jaipur and Acharya Ganeshi Lal of Udaipur. Here the Jain saints have written thousands of works in Sanskrit, Prakrit, Apabhramsa and Rajasthani. The Jain 'Granth Bhandaras' of Rajasthan are regarded as the heritage of the nation. For the publication of unpublished manuscripts, preserved in these 'Bhandaras', the Jain society should come forward. It is the responsibility of the institutions of Jain learning to see that no manuscript of Jain literature available in Rajasthan remains unpublished. In this direction we are ready to extend whatever co-operation is required from the Department of Jainology and Prakrit. This department is actively busy in the teaching and research of Jainology and Prakrit.

The Jain saints travel on foot from one place to other. Therefore, they are well aware of the sufferings of the people. They have inspired the people of Rajasthan about the task of social amelioration and national security. Ashashah of Kumbhalmer (Mewar) helped Panna Dhai in keeping Udai Singh safe. Bhamashah donated his entire wealth to Maharana Pratap for protecting the independence of the Mewar. Diwan Ramchandra of Jaipur recaptured Amer from Bahadur Shah

for returning back it to Swami Jai Singh. The history of Rajasthan is full of such instances which shows that members of the society have never been slack in the matters of national security, Jains have utilised their wealth in preserving art, literature and religion of the country. The temples of Ranakpur, Delwara and other places in Rajasthan are witnesses to this fact.

Jainism preaches three basic doctrines of 'Ahimsa', 'Anekantavad' and 'Aparigraha'. In the past several Jain saints have persuaded many rulers to issue prohibitive orders against slaughtering of animals. The names of Jinchandra Suri and Harvijay Suri are prominent among them. Today an atmosphere of violence is prevailing all over our country. Along with the slaughter of animals the killing of ideas is being done on a large scale. In such circumstances the practical application of 'Ahimsa' and 'Anekantavad' is necessary. In this direction the saints and scholars of Jain society should prepare a solid plan for implementing these principles of Jainism.

These days, several parts of the country are suffering from draught conditions and famine. There is shortage of food for men and cattle. Water is also scarce. In such areas the Jain institutions of social service should come forward. Service and charity have special significance in Jainism. Fortunately sufficient resources for service are available with the society. The transmission of the wealth of the society to each and every section of the people would be the right use of the doctrines of 'Aparigraha' and 'Ahimsa'. The history of the Jain society is extremely glorious. Therefore, in the present times also the society should follow these ideals which contribute towards the welfare of the living beings of the society, country and the world.

I hope that this National UGC seminar on Jainism organised by the Sukhadia University, Udaipur would

confirm the different aspects of national culture from fresh sources of Jain literature and would suggest measures for making the environment of the country clear by propagating the ideology and practice of Jainism, 'Ahimsa' and vegetarianism.

On behalf of the University the learned scholars participating in the seminar are heartily welcomed. We are grateful to institutions and persons who have afforded co-operation to us.

Chairman
Organising Committee of the Seminar
and
Ex-Vice Chancellor
M.L. Sukhadia University, Udaipur

Chapter 1

Jain Society and National Culture

VILAS A. SANGAVE

From the social history of India it is clear that Tirthankara Mahavira ushered in a new era of hope and aspirations for the common people and succeeded in considerably changing the life, outlook and values of the people. He introduced various new concepts and ideas which revolutionised the entire course of life of the people. The significance of Tirthankara Mahavira lies in successfully effecting a social change and in making institutional and other arrangements for the perpetuation of his new social order. Obviously, the Jain Acharyas and thinkers continued to advocate this new social policy. Thus the Jains made remarkable contributions to the development of Indian Society and National Culture.

1. Establishment of Social Equality

The most significant contribution of the Jains in the social field was the establishment of social equality among the four *Varnas*, i.e., classes, prevalent in the society. Tirthankara Mahavira succeeded in organizing his large number of followers into a compact social order quite distinct from that of the Brahmanic social order of the Vedic period.

The Vedic society was composed of four classes, viz., Brahmana, Rajanya, Vaishya and Shudra. They were said to have come from the mouth, the arms, the thighs and the feet of the creator Brahman. The particular limbs ascribed as the origins of these divisions and the order in which they were mentioned indicated their status in the society of the time. Not only the four classes were distinct and separate, but they were also affected by the spirit of rivalry among themselves. Even in the early Rigvedic times the Brahmanical profession had begun to set up claims of superiority or sacredness for itself and accordingly we find that different rules were prescribed for different classes. The Kshatriyas were assigned a position next to Brahmins, and Vaishyas and Shudras were comparatively neglected. Thus the Vedic Society was completely Class-ridden in the sense that unusual importance was given to the Brahmin class to the detriment of other classes.

Against these glaring practices based on the acceptance of social inequality and on the wide observance of social discrimination, Tirthankara Mahavira and Jain Acharyas launched their attack. They recognized the division of society into four classes but based them on the nature of activities carried out by the people and not on the basis of their birth. They gave full freedom to one and all, including women and Shudras, to observe common religious practices prescribed for all and admitted them into their religious order. In this order those who followed religion as householders were known as *shravakas* and *shravikas* and those who observed the religion fully by leaving their houses and becoming ascetics were called as *sadhus* and *sadhvis*.

Thus Mahavira's conception of Varna system produced social impact of great significance. The principle of social equality among the classes was firmly

established. This had a very wholesome effect on the conditions of the Shudras which were very deplorable. Formerly, the Shudras were completely disregarded in religious matters and several binding restrictions were placed on their movements and ways of living. Tirthankara Mahavira's teachings proved a great solace to the Shudras as the practices of social discriminations against them were fully banned. This resulted in the rise of social status of the down-trodden people. Obviously there was a distinct change in the social attitude towards the non-Aryans and the common masses. Slowly there was a strong opposition to the continuation of the practice of slavery in any form.

2. Emancipation of Women

Another contribution of a distinctive nature made by Jain thinkers in the social field was in the direction of raising the status of women. In the latter part of the Vedic period women had practically been reduced to the status of Shudras. Like the Shudras, women were debarred from the right of institution and investment with the sacred thread. They were considered to have no business with the sacred religious texts. In many passages we find that women and Shudras were bracketed together. The very sight of woman was considered as inauspicious and people were asked to avoid seeing women, shudras, dead bodies, etc. Thus woman had practically no place in the religious life of the society and as such the woman was neglected and degraded by the people.

This low position of women was definitely changed by Jain thinkers in many ways. They removed various restrictions imposed on women especially in the practice of religion. In fact, Jain Society did not make any

distinction between the males and females in the observance of religion. The rules of conduct prescribed for the males and females were exactly the same. Both the sexes were given equal opportunities in different matters of religion like the study of sacred texts, observance of necessary duties, practice of *vratas*, i.e., vows, entrance into the ascetic order, practice of penance, making spiritual progress, etc. In the religious order of Jain Society the male householders were called *Shravakas* and the female householders were called *Shravikas* and both were quite free to observe their common religious duties and to prepare themselves for adopting ascetic life in due course. Similarly, complete freedom was given to women, like men, to enter the ascetic order. The female sex was no bar to the practice of asceticism. Tirthankara Mahavira always showed this attitude of equality towards women and admitted them freely into his ascetic order, no matter whether the candidates for admission were royal consorts, members of the aristocracy, and those belonging to the common run of society. Naturally many ladies availed themselves of this opportunity of achieving their salvation in due course by entering into the ascetic order.

3. Emphasis on Non-Violence

The most distinctive Jain contribution consists in its great emphasis on the observance of *Ahimsa*, i.e., non-injury to living beings, by all persons to the maximum extent possible. *Ahimsa* in its full significance was realised and preached by Jain Acharyas. In fact, the philosophy and rules of conduct laid down in Jain religion have been based on the solid foundation of *Ahimsa*. That is why Jainism has become synonymous

with *Ahimsa* and Jaina religion is considered as the religion of *Ahimsa*.

The Jain Acharyas launched a vigorous attack against meat-eating and the performance of animal sacrifices and advocated the principle of *Ahimsa*, i.e., Non-injury to living beings. They laid great stress on the actual observance of *Ahimsa* because the principle of *Ahimsa* is the logical outcome of the basic Jaina metaphysical theory that all souls are potentially equal. They, therefore, asserted that as no one likes pain, one should not do unto others what one does not want others to do unto one. Since all living beings possessed soul, the principle of non-injury was obviously extended to cover all living beings. They explained the doctrine of *Ahimsa* systematically and to the minutest detail.

All these preachings of Jain Acharyas regarding the strict observance of the principle of *Ahimsa* to the maximum extent possible by every individual in society produced far reaching effects in social field. The practice of performing sacrificial rites and especially the slaughter of animals at the time of sacrifices considerably fell into disuse. Similarly, killing of animals for hunting, sports and decoration purposes was greatly reduced. Further, the slaughter of animals and birds with a view to use their flesh as a form of diet slowly became unpopular. In this way injury to living beings was greatly reduced and the practice of vegetarian diet was adopted by large section of population in different regions of the country.

Further, the Jain Acharyas emphasised the basic fact that every living being has a sanctity and a dignity of its own and therefore one must respect it as one expects one's own dignity to be respected by others. They also firmly emphasised that life is sacred irrespective of species, caste, colour, creed or nationality. On this basis

they advocated the principle of 'Live and let live'. In this way the Jain Acharyas convinced the people that the practice of *Ahimsa* is both an individual and a collective virtue and showed that *Ahimsa* has a positive force and a universal appeal.

As the principle of *Ahimsa* permeates the life of the Jainas, the Jaina culture is referred to as *Ahimsa* culture. If the Jainas are known for anything it is for the evolution of *Ahimsa* culture since they practised and propagated that culture from ancient times. The antiquity and continuity of *Ahimsa* culture is mainly due to the incessant efforts of the Jaina Acharyas. Naturally wherever the Jainas were in great numbers and wielded some influence they tried to spread *Ahimsa* culture among the masses. That is why we find that the States of Gujarat and Karnataka, which were the strongholds of Jainas from the beginning, are largely vegetarian. In fact it is admitted that as a result of the activities of the Jainas for the last so many centuries *Ahimsa* still forms the substratum of Indian character as a whole.

4. Insistence of Tolerance

Advocacy of the principle of religious tolerance has been the characteristic contribution of Jain Acharyas. The doctrine of Anekantavada propounded by them broadens the outlook of the persons and removes the feelings of hatred towards the other religionists. This principle was applied not only to religious but also to intellectual, social and other fields of activities.

Human beings have limited knowledge and inadequate expression. That is why different doctrines are inadequate; at the most they are one-sided views of the Truth which cannot be duly enclosed in words and concepts. Jainism has always held that it is wrong, if not

dangerous, to presume that one's own creed alone represents the truth. Toleration is, therefore, the characteristic of Jain ideology. Even the Jain monarchs and generals have a clean and commendable record of their credit in this regard. The political history of India knows no cases of persecution by Jain Kings, even when Jain monks and laymen have suffered at the hands of other religionists of fanatical temper. Dr. B.A. Saletore has rightly observed in this regard that "The principle of *Ahimsa* was partly responsible for the greatest contribution of the Jains to Hindu culture—that relating to toleration. Whatever may be said concerning the rigidity with which they maintained their religious tenets and the tenacity and skill with which they met and defeated their opponent in religious disputations, yet it cannot be denied that the Jainas fostered the principle of toleration more sincerely and at the same time more successfully than any other community in India."

5. Encouragement to Social Welfare

Along with the maximum emphasis on the actual observation of *Ahimsa*, the Jain Acharyas greatly extended the implications of *Ahimsa*. They invariably stressed both the negative and the positive aspects of *Ahimsa*. They strongly advocated that the concept of *Ahimsa* should not be confined only to the negative side of it, that is, the avoidance of injury to the living beings of different categories, but should be consistently applied in the positive way, that is, in the direction of increasing the welfare of all living beings. They always appealed to the people to bear good intentions about the prosperity of others, to show active interest in the welfare of the needy persons, and to take practical steps to ameliorate the miserable conditions of afflicted living

beings including insects, birds, animals, and men. The positive encouragement to social welfare activities has been the most useful and noteworthy contribution of Jains to Indian Culture.

This humanitarian approach to lessen the miseries of living beings was included in the *Vrata*, i.e., vow *Aparigraha*, i.e., abstention from greed of worldly possessions. The vow of *Aparigraha* is the fifth of the five main vows which must be consistently followed by all persons. *Aparigraha* involves avoiding the fault of *Parigraha* which consists in desiring more than what is needed by an individual. Accumulating even necessary articles in large numbers, expressing wonder at the prosperity of others, excessive greed and changing the proportions of existing possessions are all forms of *Parigraha*, i.e., worldly attachments. This vow aims at putting a limit on the worldly possessions by individuals according to their needs and desires. That is why this vow of *Aparigraha* is many times termed as *Parigraha-Parimana-Vrata*, i.e., the vow to limit one's worldly possessions.

This vow of *Parigraha-Parimana* is very noteworthy as it indirectly aims at economic equalization by peacefully preventing undue accumulation of capital in individual hands. It recommends that a householder should fix, beforehand, the limit of his maximum belongings, and should in no case, exceed it. If he ever happens to earn more than that he must spend it away in *Dana*, i.e., charities. The best forms of charities prescribed by Jaina religion are *Ahara-abhaya--bhaishajya-Shastra-dana*, i.e., giving food to the hungry and the poor, saving the lives of people in danger, distribution of medicines and spreading knowledge. These charities are called the *Chaturvidh-Dana*, i.e., the fourfold gifts, by Jain religion and it has been enjoined on the householders that they

should make special efforts to give these charities to the needy—irrespective of caste or creed.

From the beginning the Jain householders made it one of their cardinal principles to give these four gifts to all persons who are in need of such help. In fact this help was extended to the protection and well-being of insects, birds, and animals also. For this the Jains established alm-houses, rest-houses, dispensaries and educational institutions wherever they were concentrated in good numbers. The *Anna-Chhatralayas*, i.e., alm-houses, were conducted at pilgrim and other centres for the benefit of poor people. In the *Dharma-Shalas*, i.e., rest-houses, lodging arrangements were provided without any charges or at nominal charges at important towns, cities and pilgrim places. The *Aushadhalayas*, i.e. dispensaries, provided free medicines to the afflicted persons. Along with the dispensaries for men, the Jains conducted special institutions known as *Pinjarpols* for the protection and care of helpless and decrepit animals and birds. In unusual times of flood and famine these Pinjarpols carry out various activities for animal protection. There is hardly any town or village of Gujarat or Rajasthan, where Pinjarpol is not present in some form or other. In the spread of education the Jains took a leading part in the education of the masses. Various relics show that formerly Jain ascetics took a great share in teaching children in the southern countries, viz., Andhra, Tamilnadu, Karnataka, and Maharashtra. In this connection, Dr. A.S. Altekar rightly observes (in his book 'Rashtrakutas and their Times') that before the beginning of the alphabet proper the children should be required to pay homage to the deity Ganesha, by reciting the formula "Shri Ganeshaya Namah", is natural in Hindu society, but that in the Deccan even today it should be followed by the Jain

formula “Om Namah Siddham” shows that the Jain teachers of Medieval age had so completely controlled the mass education that the Hindus continued to teach their children this originally Jain formula even after the decline of Jainism. Even now the Jains have rigorously maintained the tradition by giving freely these *Chaturvidha Dana*, i.e., four types of gifts, in all parts of India. In this manner social welfare activities have been continued to the present day.

Thus the major Jain contributions in the social field like the removal of social inequality of any sort, raising the status of women in society, practice of non-violence or *Ahimsa* in full measure, observance of principle of toleration in actual life and the deliberate application of humanitarian approach to lessen the miseries of living beings and to undertake consistently the social welfare activities for the benefit of all human beings have become a part of national culture of India.

Chapter 2

Cultural Contribution of the Jaina Art of Madhya Pradesh

K.D. BAJPAI

Madhya Pradesh has the proud privilege of having preserved relics and monuments of art in a remarkable manner. Jainism flourished there from very early times and has left its vestiges in the form of art and architecture.

The Medieval Jaina art has characteristics of profuse ornamentation and iconometry. The iconographic details of the Jaina pantheon had been worked out in the Gupta period. The artists were compelled to pay more attention to the prescribed iconic norms than to the aesthetic sense of composition.

The iconographic forms of quite a large number of deities and semi-divine figures in the Jaina pantheon had already been thoroughly worked out by then, both in the Digambara and in the Svetambara sects. Apart from the statues of the twenty-four Tirthankaras, those of the sixteen *Vidya-devis*, twenty-four *Sasana-devas* (both Yaksas and Yaksis) the *Kestra-palas*, eight *Matrikas*, ten *Dik-palas* and nine *Grahas* were made in the prescribed forms. Some of the medieval Jaina texts mention sixty-four *Yoginis*, eighty-four *Siddhas* and fifty-two *Viras*, who had assumed the forms of popular divinities. The theological complex of the religion had gained ground in

several parts of the country. The profuse development of temples and images gave an impetus to this complex during the late medieval period.

The business-community of the Medieval period was largely Jaina. A peaceful atmosphere for an undisturbed progress of trade and commerce was essential. Hence the Jainas strove hard to help the rulers of their respective regions in maintaining a congenial atmosphere and, as far as possible, strived to avoid warring tendencies.

Even in the earlier period, several Jain sacred places, the *Siddha-ksetras* and *Atisaya-ksetras*, had assumed considerable importance. In central India, a number of them were located on hillocks or on the banks of rivers and lakes, some with pleasant natural surroundings. During this period places like Sonagiri, Dronagiri, Nainagiri, Pavagiri, etc., became famous. At these and other sites in Malwa, Gwalior and Bundelkhand temples were erected and statues of various types made.

The sculptural art of the Medieval period is marked by a profusion and a peculiar liking for the colossus. Carving of huge stone images of Tirthankaras became a fashion. The rise of the *Gommata* cut was largely responsible for this, the notable example at Sravanabelgola perhaps providing the inspiration. At Gwalior, Ahar, Banpur, Barhata, Deogarh, Bahuriband and several other places in central India huge images were carved and enshrined. Some of them were in the form of standing statues.

Besides the Tirthankara images, a large number of statues of *Sasana-devas*, *Nagas*, *Nava-grahas*, *Ksetrapalas*, *Gandharvas*, *Kinnaras*, etc. are still preserved. To the number of the early goddesses, Sarasvati, Ambika, Padmavati and Cakresvari, numerous other Devis were added. Depiction of the Jain Puranic stories and of folk-

life in general was also favourite with the contemporary artists. Natural scenes are also met with here and there.

The profuse plastic art of the period is primarily marked by a sense of iconographic profusion. It is, however, not invariably devoid of the aesthetic sense, which real artists could not miss. Some of the figures of gods and goddesses, *apsaras*, etc., do indicate a proper sense of anatomy and expression. But the number of such figures is rather limited and, on the whole, the early tradition of aesthetic excellence in plastic art was broken. It was, therefore, not possible to expect the originality, freshness and emotional exuberance of the earlier epoches in the art of the late Medieval period. The Hindu rulers of Gwalior, Marwar, Orchha, Rewa and Gondwana and the Sultanas of Mandu patronized fine arts. The numerous monuments preserved in central India eloquently speak of the encouragement given to fine arts during this period.

In the Bundelkhand area black granite was used alongwith the sandstone for construction work. In other parts of central India sandstone of different varieties was utilized for building temples and carving out images.

In the Gwalior area artistic activities continued in the period. The Gwalior fort has preserved some colossal Tirthankara images hewn out of the rock. These are preserved in the Gwalior fort.

The Tomaras of Gwalior and their successors gave a fillip to architecture, sculpture, painting and music. The name of Manasimha Tommara is well-known in this respect.

At Narwar (ancient Nalapura), 40 km. north-east of Shivpuri, several Jaina temples and statues were made. The white stone used for temples and images there was polished and gave the appearance of marble. Kings

Yajvapala, Gopaladeva and Asalladeva of Narwar largely contributed to the development of art.

Tumain and Chanderi in Guna district were other important art-centres. Quite a large number of stone sculptures of the period have been obtained at Chanderi and the area around. They represent the Tirthankaras, goddesses and other images, several of them inscribed. By about 1400 A.D., the Chanderi *patta* had been established. Its pontiff Bhattaraka Devendra-Kirti and his successors played an important role in the diffusion of Jain literature and religion in that area. Sironj in Vidisha district was under the orbit of the Bhattarakas of Chanderi. The Bhattaraka doctrines, originated and developed at Devagarh, Gwalior, Chanderi, and Sironj spread in the far-off region of Karnataka.

In the Malwa region, Jainism flourished throughout the Medieval period. At Ujjain and the area around, Jaina temples and images continued to be made after the rule of the Paramaras. Bhanpura in Mandsaur district witnessed the growth of Jaina art, Numerous art-relics of the period have been discovered there. At Maksi, near Ujjain during the fifteenth century both the Digambara and Svetambara sects had their establishments. The well-known temple of Parsvanatha was built here by Sangramasimha Soni in 1461 A.D. At Dhar (ancient Dhara) inscribed images of the fourteenth and fifteenth centuries are preserved in a temple at Baniawadi. Dhar was a great centre of study and research in ancient vedic and Jain a lore.

Mandu (Mandavapura) near Dhar is known for its famous monuments built during the Medieval period. Several Jaina scholars occupied important positions in the kingly courts. Among these mention may be made of Pethad Shah, Jhanjhana and Mandana, who patronized Jaina religion and art. They were responsible for

building several Jaina temples and statues. Badwani is known as Siddhanagara with several Jaina temples. An image of Adinatha, carved in the rock, is 26 metre high. On the hillock called Culagiri, there are twenty-two Jaina temples.

At Alirajpur in Jhabua district, several lovely Jaina statues and temples were carved.

At Vidisha, the ancient art-centre, temples and statuary continued to be made during the period. Images of Nagas and Nagis, and Yaksas and Yaksis of the period have been discovered at Vidisha. At Badoh and Pathari in the same district several Jaina temples, having some fine stone images, were made. At Samasgarh near Bhadbhada, district Bhopal, some colossal Tirthankara images and decorated architectural pieces of the thirteenth century have been found.

The Vindhya region (Bundelkhand and Baghelkhand) witnessed great activity of Jaina plastic art during the Medieval period. Mention may be made of Deogarh, Thubon, Sonagiri, Dronagiri, Kundalpur, Papaura, Ahar, Rehli, Bina-Barha, Banpur, Barhata, Pajnari and several other sites, where extensive art-activity took place. At Thubon, Kundalpur Bina-Barha and Ahar, Building-work continued for a considerable length of time after the twelfth century A.D.

Bina-Barha, district, Sagar, 75 km. south-east of Sagar, is located on the bank of the river Sukhchain. It has two temples and a *gandha-kuti*. The first temple is that of *Candraprabha*. The image of the deity was installed in the temple in 1775 A.D. by Bhattaraka Mahendrakirti. In the temple is an image of Mahavira, about 4 metre high. The second temple is of Santinatha built in 1746. The image of Santinatha enshrined here is in *Khadgasana* and is over 5 m. high. The *gandha-kuti* is located at a considerable height.

Ahar is situated 20 km. east of Tikamgarh. This sacred place was tastefully beautified by the Candella rulers, who constructed there several buildings and ponds. The extant temples there were built in the eleventh and the succeeding centuries. Apart from the temples of Santinatha and other Jainas and of Bahubali, there are several *manastambhas*. Inscriptions on the pedestals of images give an account of several branches of the Jainas, who contributed to the development of this centre. A site museum has been set up at Ahar.

At Banpur, near Tikamgarh, is an interesting shrine representing a *sarvatobhadra-sahasra-kuta*, with a door on each of the four directions. The shrine, of the Nagara style is built on the square basement, about 1 m. high. Its entire composition, the decorated pillars, ceilings, *garbhagrha* and tapering *sikhara* are remarkable indeed. The decorative arrangements of the river-goddesses, the Navagarhas and the foliage-work are also exquisitely done. The images of Adinatha and Sarasvati and of other deities have been tastefully carved. Near Tikamgarh the other two sacred Jaina centres are at Papaura and Navagarha.

Dronagiri, in Chhatarpur district, is another important *siddha-ksetra*. It has thirty Jaina shrines located on hillocks commanding the scenic beauty of the area. The temples were constructed there between 1483 and 1539 A.D. Sonagiri, Nainagiri, Graha, Golakot, Panjari, and Ajaigarh are other sites worth mention where Jaina art and architecture grew up during the period. At Ajaigarh, district Panna, in the reign of the Candella king Viravarman, a remarkable image of Santinatha was enshrined in 1279 A.D. The work of construction continued there till later times. At Naunia, near village Barhata in Narsinghpur district, are seen colossal statues of Adinatha, Candraprabha and

Mahavira. The site was a Jaina centre from the eleventh to fourteenth centuries A.D.

Apart from the stone images, metal images of a few Tirthankaras, particularly of Adinatha, Parsvanatha and Mahavira, were cast during the period. Images in metal were also made of goddesses Sarasvati, Ambika, Cakresvari, etc. They were of gold, silver, *ast-dhatu* or of bronze. These are preserved in various temples, and in the museums at Gwalior, Indore, Raipur, Dhubela and Nagpur.

Chapter 3

Cultural Significance of Jainism in Medieval Rajasthan

K.C. JAIN

Jainism prospered greatly in Rajasthan from the eighth century onwards. It was due to the efforts of the great Jaina saints like Haribhadrāsuri, Jīnesvarāsuri, Jīnavallabhasuri, Jīnadattāsuri, Hemachandrasuri and Hiravijayasuri. They protected national culture and environments by their teachings. Kings, their ministers, merchants and other people were highly influenced by these saints. Though these kings were followers of Brahmanical religion, they were equally interested in Jainism. During this period, artistic Jaina temples like those of Abu and Ranakpur were constructed, and images were placed in them. Jaina scholars made remarkable contributions to the different branches of learning. A large number of copies of manuscripts were also prepared for preservation of knowledge. The credit for the foundation of several *Sastrabhandaras* and preservation of manuscripts in them goes to the Jainas. In medieval Rajasthan, Jainism thus protected national culture and environments in different spheres, but significantly in *ahimsā* and social spheres.

Jainism played the greatest role for protection of national culture and environment in medieval Rajasthan by emphasizing the doctrine of *Ahimsa* (Non-violence).

Though this doctrine has been accepted in most of other religions from time to time in different degrees, it was practised by Jainism in minute form. This principle of non-violence was responsible for reduction of element of violence in Vedic sacrifices and rituals gradually. It was due to the influence of *ahimsa* that most of people in Rajasthan gradually became vegetarian.

Some ruling Rajput chiefs of Rajasthan are known to have ordered strict observance of Non-violence on certain days in their kingdoms. The Chauhana ruler Visaladeva Vighraharaja, who ascended the throne of Ajmer in about 1150 A.D., prohibited the slaughter of animals on the *Ekadasi* day at the persuasion of Dharma Ghoshasuri.¹

The Solanki ruler Kumarapala of Gujarat, who ascended the throne in about 1143 A.D., accepted Jainism because of the influence of great saint Hemachandrasuri. The kingdom of Kumarapala also included most of the territory of Rajasthan. He imposed the rule of *Ahimsa* on his subjects and compelled the *Brahmins* to give up animal sacrifices. He is known to have issued an ordinance for the protection of animal life and it was applied most strictly throughout his empire. The *Dvyasraya Kavya* says that in Palidesa in Rajasthan, the Brahmins were forced to use corn instead of flesh in sacrifice and the ascetics who used to wear antelope skin found it hard to procure it. Merutunga² in the *Yukavihara Prabandha* also mentions that a simple minded merchant of Sapadalaksha was given the punishment of building the *Yukavihara* at the cost of the whole of his fortune for committing the offence of crushing a mouse. Though it is evidently an exaggerated account amounting to ridicule, there is no doubt that Kumarapala propagated *Ahimsa* in his kingdom with great enthusiasm.

The Chauhana rulers of Nadol, who were feudatories under Kumarapala, also propagated the doctrine of *Ahimsa* like their master. Asuraja, who was ruling in 1143 A.D. gave commands for the strict observance of *ahimsa* in his kingdom on certain days³ Asaraja's son Albana became the ruler sometime between 1145 A.D. and 1148 A.D. He obtained Kiratakupa, Latarshada and Sive in 1152 A.D. through the favour of his master. Albana also extended patronage to Jainism⁴. He on the *Sivaratri* day in 1152 A.D., thinking the granting of security to animals to be the highest gift, issued injunctions for the increase of his spiritual merit and fame to the *Mahajanas*, Tambulikas and other subjects forbidding the slaughter of living beings on the 8th, 11th and 14th days of both the fortnights of every month in the three towns named above and threatening with capital punishment those who killed or caused others to kill living beings. The Brahmins, priests, ministers and others were ordered to respect this edict of non-slaughter. And amongst these, he who commits the sin of taking life, should be fined five *drammas*, but if the sinner be one attached to the king, he should be fined one *dramma* only.

The Guhila ruler Samarasimha of Mewar, who was ruling in about 1278 A.D., issued an ordinance prohibiting the slaughter of animals in his kingdom.⁵ This ordinance also refers to the fact that the people would abstain from taking wine and would strictly follow the rules of justice and religion. Impressed by the preaching of Acarya *Maharaja* Devasuri, Maharana Jagatsimha of Mewar, who was ruling in about 1629 A.D., issued an ordinance for the stoppage of the catching of fish or any other living creature from the Pichola and Udayasagar lakes of Udaipur, destruction of animals during the month of birth of Maharana and

during the *Bhadrapada* month every year and destruction of animal life on the coronation day of the *Maharana*.⁶

Akbar, the great emperor of India, was highly influenced by the teachings of Hiravijayasuri⁷ and Jinachandrasuri.⁸ He gave the title of *Jagatgura* to Hiravijaya and Yugapradhana to Jinachandra. From the inscription dated 1593 A.D. of Satrunjaya hill, it appears that Hiravijaya persuaded the Emperor in 1592 A.D. to issue an edict forbidding the slaughter of animals for six months. At the instance of Jinachandrasuri, Akbar issued a *farman* ordering the prohibition of the slaughter of animals for seven days (*Navami to Purnima*) every year in the month of *Ashadaha*.

Influenced by the teachings of Hiravijayasuri, Surtana Simha, ruler of Sirohi, took a vow in 1582 to refrain from drinking, hunting, flesh eating and irregular sexual life. A Bhila chief named Arjuna also took a vow not to kill any innocent animal.

So popular was Jainism for some time that even oilmen and people of similar castes observed the doctrine of *ahimsa* out of respect for the Jaina population. An inscription⁹ engraved on a slab built in the wall of a Jaina temple at Deoli of 1715 A.D. records that the oilmen of the town agreed to stop working their mills for 44 days in a year at the request of Saraiya and Jivaraja of the Mahajana community in the reign of Maharavala Prithvisimha of the former Pratapgarh State.

Ahimsa does not mean that Jainism does not sanction fighting on the battlefield for the right cause. In the history of Rajasthan, there are instances where numerous Jaina warriors such as Vimala, Udaya, Vastupala and Tejapala did not lag behind the followers of other faiths in battlefields for the cause of mother-

land, self respect and family honour. This does not constitute violation of *ahimsa* prescribed in Jainism. It prohibits wars and battles only for the wrongful cause.

Another notable contribution of Jainism for protection of national culture in medieval Rajasthan is that it observed no distinction of caste and creed based on birth. Jaina saints propagated ethical principles of Jainism among people irrespective of caste and creed. Their objective was not to convert these people to Jainism but to bring about moral uplift in the society. They observed no distinction of caste and creed based on birth. According to Jainism, religious salvation is the birthright of every one, and it is assured if one follows the prescribed rules of conduct. Birth is nothing, caste is nothing but action is everything. As a result of their teachings, a large number of people in Rajasthan accepted Jainism.

These people of Rajasthan formed the different castes such as Osavala, Khandelavala, Poravala, Palivala, Srimala, Bagheravala, Medatavala, Chitoda, Nagada, Narasimhapura, Jaisavala and Dharkata. According to legendary accounts some of these castes are of hoary antiquity. It is said that king of Osia in *Vira Nirvana Samvat* either 70 (457 B.C.) or 222 (165 A.D.) with his subjects accepted Jainism from the Jaina saint Ratnaprabhasuri who formed the Osavala caste of these people. The king named Vijayanta of the town Srimala with his subjects accepted Jainism from Udaiprabhasuri, and thus Srimala caste was founded. Jinasenacharya in the time of Aparajita converted the Chauhana king of Khandela with his subjects to Jainism and established the Khandelavala caste in V.S. 1. This account of the origin of the castes is not reliable as it is based on legends. The Jaina saints and the concerned rulers are not known from any other contemporary

evidence. The time assigned to these castes is also not correct. From the historical point of view, most of these castes came into existence between the eighth and thirteenth century A.D., the time of golden age for Jainism in Rajasthan. *Gotras* of these castes were formed gradually afterwards. This can be proved because these are found mentioned in inscriptions and *prasastis* of manuscripts of this period. The name of the castes indicates that most of the people of these respective towns must have accepted Jainism.

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Chapter 4

Jain Temples of Jaisalmer

L.P. MATHUR

In the ancient and medieval ages a large number of Jain temples were constructed at various places in Rajasthan. Among them the temples of Dilwara at Mount Abu; Ranakpur; Osia; Kekind and Kiradu in Jodhpur and Kumbharia in South Rajasthan have earned considerable fame as fine specimen of Jain architecture. However, it is surprising to note that the Jain temples in the fort of Jaisalmer, have not attracted the attention of eminent scholars of the subject.¹

From the times of the propagation of Jainism in various parts of India the area of Jaisalmer attracted Jains from other places. The geographical situation, the dry climate and the absence of the means of easy communications in this region had prevented the invaders from making frequent attacks on this area. The peace and security in this area attracted a large number of Jain merchants and mendicants to make it their abode. The Bhati clan of the Rajputs, who ruled Jaisalmer from about seventh century A.D., were tolerant towards the Jains. They always honoured the Jain 'Sadhus' and sanctioned endowments for the construction of Jain temples. In course of time the region of Jaisalmer became one of the prominent centres of the 'Swetambars' in Rajasthan. In Lodurva, the ancient capital of Jaisalmer state, two sons of Raja Sagar embraced Jainism. They constructed the temple of Parshvanath at Lodurva. It was renovated from time

to time. In 1675 V.S. it was renovated by Seth Tharushah of Jaisalmer and Acharya Jaina Suri performed the installation ceremony.² Jain *muni* Jinadutt Suri came in 1111 A.D. to Bikrampur, a town of Jaisalmer State for the propagation of *Vidhi chaitya* movement. Jain Prabodh Suri, another Jain *muni* was invited by the ruler of Jaisalmer in 1283 A.D. for spending his *Chaturmash* in this desert town.

The fort of Jaisalmer was constructed by Maharawal Jaisal between 1178 to 1187 A.D. From time to time several buildings and fortifications were added to it. In the fifteenth century some rich Oswal merchants built five temples in the fort. As soon as one enters the fort the cluster of these splendid Jain temples attracts his or her attention. The temple of Parshvanath is the main attraction. This temple was built by an Oswal named Jai Singh. It was completed in 1416 A.D. Later on several images were added to it bringing the total number to 1253.

According to R.A. Agrawal, the main architect of this temple was Dhanna.³ It is built on a paved terrace. The *torana* at the entrance of this temple, has been designed beautifully. On both sides of the *torana* there are images of gods and goddesses, among whom Bhairav is the central figure. The dancing poses of charming damsels, faces of lions, elephants and horses; and designs of flowers have been exquisitely carved out on the *torana*. On the centre of the high *sikhar* of *torana* the image of Parshvanath in meditation is exquisitely carved out.

The stairway of the temple is connected with a porch. The porch is also beautifully carved out. The three *toranas* forming its roof bear the images of the Tirthankaras.

On the pattern of the Solanki and Baghela style of temple architecture in Gujarat this temple has a *sabha*

mandap. On the roof of *sabha mandap* the carving of the dancers have been arranged in such a manner as to give the impression of a dance. The colouring of the poses of the dances have added to their beauty⁴. An image of a man with one head and five lower portions of the body looks similar from all directions. There are few pillars in the front of *sabha mandap*. In between these pillars and *torans* different types of images are carved out. As there are nine *torans* here the temple is also known as 'Notorania temple'. There are four slabs of yellow stone, with a height of $5 \times 41\frac{1}{2}$ feet. on these slabs inscriptions of V.S. 1518 still exist.

Along with a high glistening *sikhar* there are several low *shikhars*. All these *sikhars* present a very attractive look. The *garbhagriha* and *ghud mandap* of the temple are also built in accordance with the Gujarat style. In the fifty one *Dev Kulikas*, of the temple fifty one beautiful images of gods and goddesses are installed. Images of this type are also installed in other Jain temples of Rajasthan including the Dilwara temples of Mount Abu.

On the outer walls of the temple several images have been beautifully carved out. The images of the Jain Tirthankaras are also decorated on the front walls of the temples. Images of young girls in amorous poses can also be seen on these walls.

From the temple of Parsavanath one can go to the other four temples. The architecture of these temples is more or less similar to that of Parshvanath temple.

The temple of Sambhavnatha was built by four Oswal brothers named Shivraj, Maharaj, Lal and Lakhan. It was completed in 1420 A.D. The total number of images in this temple is 604. The *rangmandap* of the temple is a treat to watch. On the middle of the dome of the roof of this temple there is a hanging lotus. It is similar to the

lotus in a temple of Dilwara. Around this lotus there are round-shaped images of twelve *apsaras*. In the lower portion of these *apsaras* the images of *gandharvas* are carved out. In the middle portion of the *apsaras* Jin images in *padmasan* are carved out. Beneath these Jin images swans are carved out.⁵ In the southern part of the temple there are two *torans* made of yellow stone. The *sikhar* of the temple is simple but the images of Tirthankaras in *padmasan* are fine specimen of sculpture. The mole-like Jine image on one Nandeshwar tablet in the temple is beautiful. The ceiling of the *rangmandap* bearing the circular ribs with a lotus presents a *ras-mandala* of divine dances and musicians.⁶

The temple of Shitalnath was built by two Oswal merchants named Lunasa and Manasa in 1451 A.D. The porch of this temple is situated on the right of the main *torana* outside the porch of the Parsvanath temple. It has a pyramidal roof. It does not have an open area. On the one stone the images of the twenty four *Tirthankaras* are carved out.⁷

The temple of Kunthunath and Shantinath are adjacent to each other. The temple of Kunthunath was built by Seth Saindas in 1490 A.D. Although the *Jagati* covers a very small area, but both the collonated corridors, on their lower and upper run are so close to the *mandovara* that the view of the *narastaras* on the *karna-pithika* is only discernible in the interplay of light and shade. On the dome of the *sikhar* of these temples twelve *apsaras* in dancing pose with musical instruments are exquisitely carved out. As in the temple of Shantinath images of *gandharvas* are carved out on the lower portion of these *apsaras*. The upper *rangmandap* of these temples has a decorative ceiling embellished with celestial dancers. The roof is designed in a

pyramidal fashion with open balconies on all sides. It is also fabricated with myriad lively and roaring lions along with mini pyramids arranged diagonally. In the *gudhamandap* there are twenty four images.⁸

The temple of Chandraprabhu stands in front and on the right side of Parsvanath temple. It is the only three-storeyed temple in the complex of the five Jain temples of the fort. It is more or less similar to that of Ranakpur temple. The *rangmandap* of this temple is formed by eight decorative pillars. Amorous couples on the struts and images of Parsvanath and *yakshas* adorn the ceiling of the *rangmandap* which has a lotus pendant. The four sides of the *sabhamandap* are decorated with lattices. On the second and third storeys of the temple the image of Chandraprabhu is installed. Several images of Ganesh in different poses can also be seen here. The parapet wall of the temple is formed by a row of miniature *sikars*. In a room on the third floor of the temple a large number of Jain images are stored⁹.

The temple of Rishabhdeo was built in 1479 A.D. by a family of Jains. Unlike the other four temples of the fort, the ceiling of the *rangmandap* of this temple is devoid of any sculptural work. But the *mandovara* is adorned with lovely female figures. The roof is bell-shaped. The balcony on the east side is decorated with a pyramidal roof exhibiting an exuberance of the spiritual lions. The main speciality of the temple is the carving of Hindu gods and goddesses on its pillars. The images of Radha-Krishna, Krishna playing his flute, Genesha, Shiva, Parvati, Saraswati, Indra and Vishnu are depicted on the pillars.

In two underground cellars of the temple of Sambhavnath a large collection of manuscripts and miniatures are preserved. Under the direction of

Jinbhadra Suri this vast collection was transferred in V.S. 1000 from Patan, Kambhat, Anhilputa and other places to Jaisalmer. 2683 manuscripts, out of which 426 are on palm leaves, are preserved here. They pertain to different languages—Prakrit, Magadhi, Sanskrit, Apbhramsa and Brij. Some of the manuscripts are rare and are not available elsewhere. Besides, scripts on Jain theology, manuscripts dealing with poetry, meters, drama, art, dictionaries, grammar, sankhya, philosophy, nyaya, vaisheshik, yoga and other subjects are available here. A catalogue of the manuscripts preserved in these cellers has recently been published by Bhartiya Sanskrit Mandir, Ahmedabad.

The tradition of constructions of Jain temples in the area of Jaisalmer continues even to this day. In the nineteenth century three temples of Adishwarnath were built in Amarsar situated at a short distance from the town of Jaisalmer. A two storeyed temple of Adishwarnath was built by Seth Himmatram Bapna in 1871 A.D. on the banks of Amarsagar near Jaisalmer. Some impact of the Mughal architecture is noticed in the style of this temple. Along with yellow marble white marble has been used in its construction.

Besides, these Jain temples five *havelis* of the Patwas in Jaisalmer are worth a visit. These *havelies* were built in the end of eighteenth century by Guman Chand, a wealthy merchant of the town. Salim Singh Mehta, the Jain prime minister of Jaisalmer, built a *haveli* in 1815 A.D. It is now known after his name. It is also famous for its architectural beauty. Several *havelis* of the Jains in the town with beautiful *jharokas* also add to the architectural beauty of Jaisalmer town.

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Chapter 5

Perceptual Enumeration of Reality in a Jain Bronze of 12th-13th Century A.D.

OM D. UPADHYAY

The theme of this paper is to explain the power of visual thinking in perceptually presenting Jain concept of Reality as propounded in *Tattvarthadhigama Sutra*. To this end a masterpiece of Jain sculpture in bronze is chosen. It is a 12th-13th Cent. Western Chalukya bronze from Nellikara district in south Kanara, popularly called as 'The Seated Tirthankara'.^{1A} This Jain bronze amply exemplifies, through its structure—'sansthana', a mature and subtle understanding of this concept of Reality by the sculptor.

I should like to explain my point of view in two parts. The first part attempts to inculcate a *Samyak Darshana* right inclination—in the viewers by giving an account of the creative achievements of the sculptor. In the second part perceptual enumeration through the dynamism and expression of directed tensions without locomotion—*Pudgala*—inherent in the visual shapes—*Ajiva*, is given, thereby, the retinal presence of the sculpture becomes a living experience of the concept of Reality.

Creative Achievements of the Sculptor

The prismoidal interpretation of the bronze body vivifies the concept of *Taijas Sharira*—Luminous Body.

This atomic module of the structure, through the inherent vectors—*Dharma*, extends into the viewers space—*lokakasa*. Thus, as the vertical direction of vectors (force) generated by the shapes structuring the image of *Tirthankara* lifts inner space into *Sahasrara* or Centre of Bliss—*Alokakasa*, simultaneously the *Lokakasa* too transfigures into *Alokakasa*. This ‘Emancipation’—*Kevala*—is expressed in retinally presenting the ‘levitating *Tirthankara*’:

पुर्वप्रयोगास्रसङ्त्वाद्वन्यच्छेदात्तथागतिपरिणामाच्च ॥ 6 ॥ Ch. X, Sarvarthasiddhi

Cylindrically modulated limbs of the figure project forth dynamo of the centrifugal force in their full-blown forms. This manifests *Prana* or Vital-force bursting forth in breath. *Apana* or in-breath is visualized in the perception of metallic silence. As soon as this dynamism of *Ksaya-Vriddhi*—diminution-augmentation—of matter and energy—*Pudgala*—is brought forth, the diagonal structural axes of the configuration become the radiating stable points at their interaction with the vertical and horizontal framework of the image. Thus the ‘levitating *Tirthankara*’ also becomes an image of ‘perfect Tranquility’. Concentric circles inscribed at some of such stable points or nodes further vivify the Tranquil-luminosity by their crescendo and decrescendo projections.

Lastly, the body of *Tirthankara* conceived in hermetic forms represents *Samvara*—stoppage and shedding of Karmic-form. Such basic forms are a must to express the vigour of the structure of vectors, gamma motions or line of force and centrifugal energy—*Dharma*—and the structural balance attained with reference to the field of gravity—*Adharma*. As such, these forms become media of motion and of rest vivifying the transfiguration : the

concept of *Bhava Samvara* is, thus, also manifested perceptually. Through a few potentially suggestive denotational schemes, like elements of human anatomy, such vivifications are emphatically aroused in the viewer.

Enumeration of Retinal Presence—*Samsthana-vicaya Dhyana*

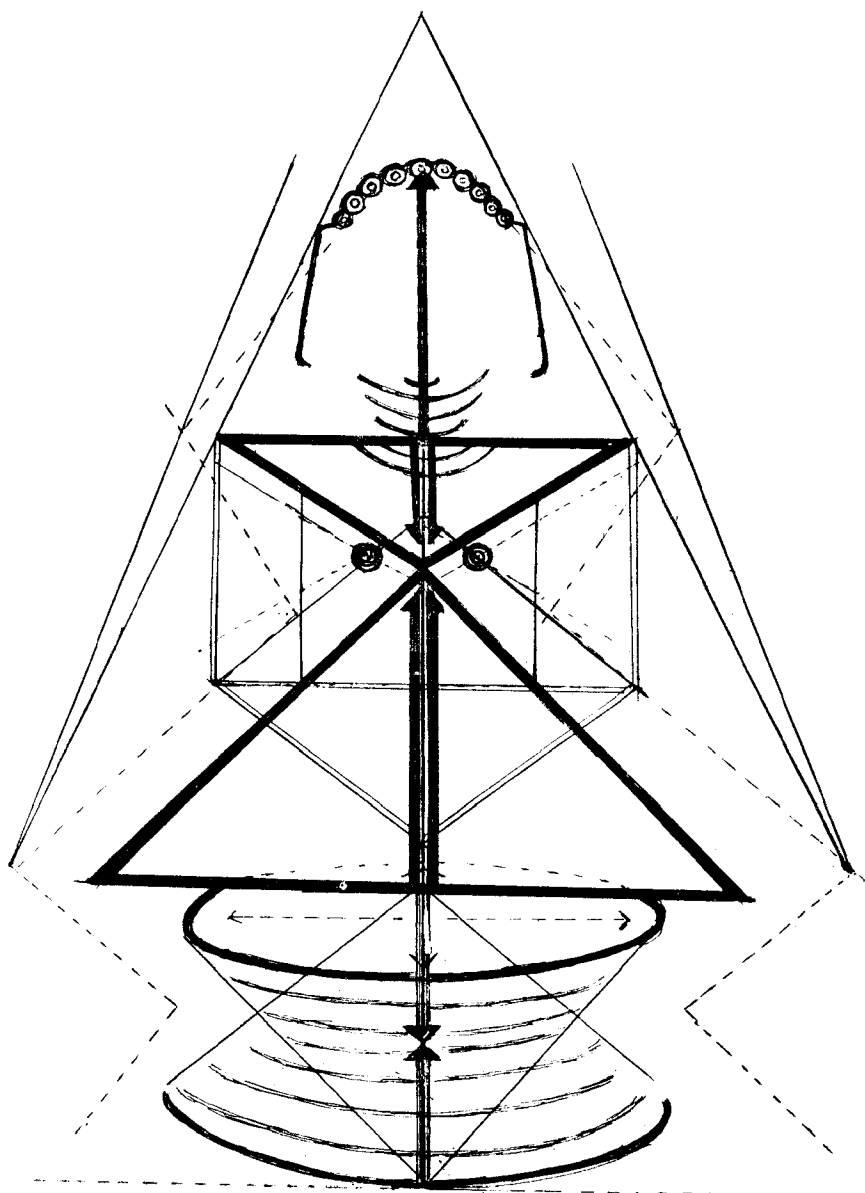
On the onset three basic determining factors of this enumeration are required to be recounted. These are the mass and matter of the sculpture, conditioning of the gravity and resultant effects in vectors and gamma motions, and lastly the placing of the sculpture.

We start with taking up the last factor first. It is given as granted that the sculpture is/was kept on a *Vedi* of no mean height, and that the viewer's glance followed a particular pattern of viewing. This pattern of viewing is conditioned by human experience under the domain of gravity and results into a simple spatial definition, i.e., into a grid of horizontals and verticals. This value system of *Lokakasa* subjects the viewer's glance to fixate the point of start on the heaviest looking mass, i.e., the seat of the figure of *Tirthankara*. From this fixating point the viewer's glance is subtly and dynamically shoved off upward. How it happens ? The subject matter of the following paragraphs explains this perceptual progress. But firstly the perceptual heaviness of the seat is required to be defined especially since, in fact, the material of the body of the figure is certainly heavier than that of the seat.

The seat, owing to its severe geometric form, detaches itself from the figure. For, the latter is perceived as having significantly denotative rhythms in contrast with the stark geometry of the earlier. The seat is formed by



The Seated Tirthankara
Western Chalukya bronze (12th-13th century)
(From Nellikera district in South Kanara)



Vector's Graph of the Bronze

latching an inverse cone into an upright cone in such a way that their apexes touch each other's base. Since these cones have shortened central axes, a short distance from the heavy base to the weightless apex, the thrust of the line of force is made violent. With the aid of the crescendo and decrescendo movements of the lateral sides, the violent thrusts inside the cones also resist each other's gamma force face to face and neutralize at an invisible centre. This centre gets further emphasis by the symmetrical crossing of the lateral sides on it. This resistance and the dominance of the centre give visual weight to the seat.

Simultaneously, contracting and expending rhythm is generated in the seat owing to the above mentioned resilience and compression of gamma forces. This perception is dynamically aided by the encircling concentric ridges on the cones. This spring-effect is very perceptively utilized by the sculptor to give an upward thrust to the figure. The disc top of the seat plays a major role in furthering this upward movement. This well structured round is partly hidden by the figure, thus, producing a dynamic tension, towards its completion the sculptor has generated a revolving disc as the top of the seat. Further, distributing its gamma force evenly on the round edges, and becoming featherlight in the perception, this disc top lifts up aided by the powerful thrust of the victoriously dominant central vertical. Recounting the visual detachment of the levelly figure from the several geometric and visually heavy base seat, it remains only to perceive the *Udana*—vital force working upward inside the body of *Tirthankara* to witness the 'levitating *Tirthankara*' in retinal presence.

This vision of Emancipation, as perceived and manifested by the sculptor in the form of *Tirthankara's Padmasana*-posture, is accounted below :

Within the monumentality of the pyramidal form of *Tirthankara* the lively thrusts of gamma motions and dynamo of *Prana* and its upward working are generated. The force of central verticality is reinforced by the repetition of crescendo and decrescendo movements from broad knee-line to the wide shoulders through the slender waist line, and from thin waist to the apex of the head through the broad shoulder resiliently. This aids to the stroboscopic movement starting from the base of the seat and reaching upward beyond the head. The inversed and small isoscelles triangle governing the structure from broad shoulders to its apex at the center of the chest is so given as to detach the glance of the viewer from the powerful centre of attraction—the face (being the seat of perception and reasoning), with its dynamically thrusting line of force. From the centre of the chest to the knee-line the structural framework is again that of an isoscelles triangle, which, obviously, on account of short exposure, gives a violent thrust to the central vertical. Thus, with the opposite forces so meeting at the resisting center of the chest, the centre gets dominance and heaviness. A projection towards this central apex is sent forth from the broad base at the back of the figure through the line of force of the triangular prism thus formed. Hence, dynamo of projecting *Prana* is added to the perceptively felt centrifugal force of the cylindrical body. Kinesthatically the viewer feels the lightness of this vitally full-blown chest. From this point of ascending *Prana* the thrust upward works dynamically, firstly owing to the line of force of the isoscelles triangle formed having its base at the chest and apex on the head. And secondly, since the radiating seat of perception and reasoning—the head—suddenly becomes the fixating centre. Emphatically the

‘Perfect Tranquillity’ is made alive through the expressions over the face of this ‘Levitating Tirthankara’.

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Chapter 6

Jaina Inscriptions of Mewar and Vagad

R.V. SOMANI

It was obviously not the primary objective of the Jains to provide us with chronological history through their inscriptions. But in speaking of their ancestors, the Jain *Sheresthis*, sometimes, also described details regarding the ruling family of the area to which they belonged. Such information is, moreover, devoid of hyperbolic expressions and unnecessary bardic details and is consequently very valuable for historians. These inscriptions furnish us with a wealth of details helpful in understanding the cultural and political history of medieval Rajasthan.

Compared with Brahmin Pandits the Jains had sounder tradition of recording chronological history furnishing greater¹ and more authentic details. This fact emerges readily if we make a comparative study of the inscriptions composed by Brahmin Pandits and Jain Acharyas. In Mewar, for example, we have Ved Sharma,² a Brahmin Pandit, who was contemporary of Ratnaprabh-Suri of *Chaitragachchha*.^{2A} Both of them have drafted several inscriptions, yet in spite of the fact that Ved Sharma worked for the State under royal patronage his drafts lack details concerning the genealogy of the ruling family and other important events. The Ghaghasa³ inscription of V.E. 1322 (1265 A.D.) belonging to a Maheshwari family and the

Chirawa^{3A}, inscription of V.E. 1330 (1273 A.D.) of the Talaraksa family were drafted by Ratnaprabh Suri. Though these families were non-Jain families, yet the work of drafting was given to Ratnaprabh Suri because of his skill in drafting epigraphs and his knowledge of royal genealogies.⁴ From his drafts, it is obvious that he had valuable information about Padmasingh, Jaitrasingh and Tejsingh rulers of Mewar. Ved Sharma, on the other hand, exerted his dexterity in imaginary and purely poetic descriptions of the concerned rulers in the drafts of his inscriptions dated⁵ V.E. 1331 (1274 A.D.) of Chittor and V.E. 1342 (1275 A.D.) of Abu.⁶ The Sundah inscription^{6A} of the Maharawal Chachigdeva was also drafted by a disciple of Ramchandra of *Brihadagachchha*. It contains many details about the Sonagaras of Jalore and is the only notable inscription containing genealogical details of that branch of Chauhand.

Mewar was important state which played a decisive role in the history of Rajasthan. From the time of Maharawal Allat the Jain received royal patronage from its rulers. On the basis of information supplied by the Ahada inscription (10th Century A.D.), edited⁷ by the author, Allat had killed the Pratihara king Devpal. It was the period^{7A} when power of the Pratiharas was curtailed. Allat succeeded in capturing eastern Mewar including the fort of Chittor after wresting power from the Pratiharas. This invaluable information is available nowhere else. We also have references about religious discussions held in the court of Allat and Naravahan. The Ekling temple inscription of V.E. 1028 (971 A.D.) records that the Shaiv ascetics of Eklingji held discussions on religious issues with the Jains and the Buddhists. Similar information may be had from the *Gurvavali*⁸ of the Lat-Bagad of the Digambar Sect.

However, Naravahan's successors had to face a great setback at the hands of the Paramars. The Hatundi⁹ Jain temple inscription proclaims the victory of Parmar Munj over Mewar.

A Jain temple inscription of the time of Parmar Naravarma^{9A} from Chittor records the construction of a *Vidhi-Chaitya* in the fort. This fact is corroborated also from the *Khartargachchha pattavali*, which mentions the donation of two *Paruttha drammas* for the maintenance of the said temple. Later on, eastern Mewar was captured by the Chalukyas of Gujrat. The Samiddeshvar temple inscription¹⁰ of Chittor of Kumarpal Chalukya dated V.E. 1207 (1150 A.D.) was drafted by Ramkirti of Digambar sect. It has a specific reference to the defeat of Arnoraj at the hands of Kumarpal. During the reign of Chalukya Bhimdeva, Chittor, together with eastern Mewar, was recaptured by Guhilot Jaitrasingh. A Digambar Jain inscription¹¹ of the reign of Jaitrasingh from Chittor speaks of Acharya Subhchandra, a Jain monk, who was much respected by the Chuhans, Parmars and Gurjars. The Digambar Jain Kirti Stambh inscriptions from Chittor, edited¹² by the author, reveal that Digambar Jain ascetics were venerated by Hamir Chauhan as well as many rulers of the Deccan.

The period falling between Jaitrasingh and Samar Singh (13th Century A.D.) was a glorious period for Chittor when several beautiful Jain temples were constructed and many festivities were arranged. Regular patronage was extended for the purpose of building these temples by the rulers and the member of the royal family. Many inscriptions testify to this fact, which is corroborated by literary reference too.

During the 14th and 15th century A.D. Maharana Kheta, Lakha, Mokal and Kumbha made several donations to Jain temples. They believed in religious

tolerance and patronising all religions. The Chittor inscription of V.E. 1495 (1438 A.D.) and the Ranakpur inscription¹³ of V.E. 1496 (1439 A.D.) provide crucial data for study of the history of Mewar. The genealogy of the rulers of Mewar given in the Ranakpur inscription provides authentic information and remains the main source for studying the achievements of Kumbha during the early years of his reign. Likewise, the *Nadlai inscription*¹⁴ of V.E. 1557 (1500 A.D.) of the time of Maharana Raymal, the Sadari inscription¹⁵ of V.E. 1654 (1595 A.D.) and the Shatrunjay inscription¹⁶ of V.E. 1587 (1530 A.D.) containing the genealogy of the rulers of Mewar also furnish valuable details concerning the medieval history of Mewar. On the basis of the Sadari inscription¹⁷ of V.E. 1654 (1595 A.D.), belonging to the family of Bhama Shah, when read along with the colophons of the MSS of *Gora Badal Chaupai* and several contemporary copper plates, reveals that Maharana Pratap had achieved success in recapturing a considerable territory of Mewar, Godawar etc. before the date. After the settlement of 1615 A.D. between the Mughal Emperor and the ruler of Mewar, several Jain temples were built at Udaipur both by Shvetambars and Digambar. The Digambar Jain temple inscription¹⁸ dated V.E. 1726 (1669 A.D.) of Udaipur (un-published) furnishes details concerning several battles fought by Maharana Raj Singh.

Vagad

The territory of Vagad was dominated by Digambar Jains. On the basis of epigraphical evidence, Dungarpur, Galiyakot, Sagwara, Naugama etc. were the important centres of Digambar Jains. But the Shvetambars had also built several temples in the region and the *Vegada-*

Pravasa-Geetika (1370 A.D.) contains references to them. The Uparaganva inscription¹⁹ dated V.E. 1461 (1404 A.D.) (un-published) of Dungarpur records a detailed genealogy of the rulers of Vagad. It helps us in clearing a confusion which other medieval inscriptions of Dungarpur have created ; namely that Samant Singh was the progenitor of the ruling families of Dungarpur and Banswara. G.H. Ojha and Dashrath Sharma²⁰ also followed these misleading interpretations in arriving at their conclusions. It seems that the Uparaganva inscription, somehow, escaped their notice. The medieval epigraphs of Dungarpur enumerate the names of Jayat Singh and Sihad after Samant Singh. But on the basis of epigraphical evidence, Samant Singh ruled in Vagad between V.E. 1236-1242 (1179-1185 A.D.). Thereafter he was removed by Guhilot Amritpal of Bhatttripatta branch with the help of Chalukya Bhimdeva of Gujarat. Thus, Samant Singh remained no more in power after V.E. 1242. His exact relations with Sihad's father Jayat Singh are not fully described in the above²¹ epigraphs. The Uparaganya inscription, on the other hand, declares that Sihad, the ancestor of the ruling families of Dungarpur and Banswara, was the son of Jaitra Singh of Mewar. It also adds that Jaitra Singh captured the territory of Vagad, which was given to his son Sihad. This information is quite crucial, for it furnished us the earliest evidence dealing with the genealogy of the rulers of Vagad.

After Maharawal Pata (V.E. 1461), his son Gahpal succeeded him. Jainism continued to prosper during his reign. Several Jain MSS were copied during his²² reign. His successor was Somdas, whose minister Salha built a massive Jain temple at Antri,²³ as is evident from its inscription dated V.E. 1526 (1469 A.D.). This inscription contains a detailed account of the periods of Gajpal and

Somdas. During this period Dungarpur developed as an important centre for the manufacture of large bronze images. Some of these are preserved in the temples of Abu, Dungarpur, Sagwara and other major towns of Vagad.

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Chapter 7

Folk Tales in Medieval Prakrit Literature

JAGDISH CHANDRA JAIN

Folktales are popular stories handed down to us by oral tradition from more or less remote antiquity. These are the relics of primitive society in which magic and sorcery play a significant role. They form a part of culture of primitive men covering their observances, customs, notions, beliefs, traditions, superstitions, and prejudices. In order to fulfil his daily needs, primitive man used magical chants and controlled reality by creating an illusion of reality. He guarded his fields against the ghosts hostile to fertility by hanging a gourd, a broom, and a leaf-cup together with a jackal's head or a black pot with white lines. In order to ward off the forces of evil he called his fellow-beings and performed magical dances : dance for hunt, for good harvest, for rain, for sun, for wind, and so on.

Folk tales reflected the life of primitive people regarding their own origins, the origins of their gods, heaven, the region below the earth, the course of the nature, magical impregnation, survival of progeny, habits of animals, conversation of birds, language of sign, and innumerable riddles. There are tales of flying in the air, walking on the surface of water, immunity to deadly poison, raising the dead to life, carrying water in a sieve, treasure-hunt in an island, transportation of merchants by birds to the island of jewels, cures by

sprinkling water or touch of hand or uttering incantations, and so on, which the narrator repeats, exaggerates and dramatises in order to fascinate his audience. The collection of such tales belong to various strata. Some are pre-historic, corresponding to the present day savage, embodying those irrational ideas and forgotten customs; others result from barbaric civilization containing exaggerated conceptions of it such as desire-yielding trees, flying horses, and so on. The incidents of these tales reflecting every day beliefs and customs may appear irrational to us but they are credible to them. They very ideas and beliefs gave rise to short narratives or what may be called story germs.

These tales helped primitive men to escape from frustration, hardships of life, inequalities, and injustices. It has been remarked about sexual symbolism which plays an astonishing part in the customs and beliefs in folklore : "The underlying idea here appears to be that if only the person could dare to prove himself that he could commit incest, symbolically of course, without the dreaded punishment ensuing, that the very impunity would be the best reassurance imaginable against his fears ... These findings are dedicated by the desire to free the personality from guilt, from punishment and from misfortune, and thus to restore the innate faculty of potency and fertility, in short, to ensure happiness."¹

As these tales deal with simple wishes and fears of the people, they have very little to do with spiritual or moral speculations. It is a world which goes back to early religious setting where people live in harmony with fabulous beings and think that the real world is insecure and unstable. Here they are concerned more with their personal welfare, acquirement of fertility, preservation of health and leading a life free from disease, danger, and death. As such these tales were free from regional

or sectional touch, not bound by castè, creed or colour; but gradually by demand of time, folktales, fairly tales and tales of animals transformed into the tales of morality.

NARRATIVE LITERATURE IN PRAKRIT

Prakrit Jain narrative literature is large, some of which is not available and much more remains to be published. But whatever remains in the form of canonical texts, their extensive commentaries and the post-canonical independent literature, is very useful for the study of folk tales. The commentary literature entitled, the *Brhatkalpa Bhasya*, the *Nisitha Bhasya*, and the *Vyavahara Bhasya* on the canonical *Chedasutras*, is most important as it contains valuable material. This literature belongs to about the 5th century A.D. Equally important is the *Curni* literature, particularly the *Nisitha Curni* and the *Avasyaka Curni* which contain various important ancient traditions, customs, and beliefs. The *Nisitha Curni* particularly provides precise definitions and explanations of various terms and expressions, otherwise not known. The *Curni* literature generally belongs to the 7th century A.D., and needs a critical study at the hands of indologists. The *Tika* literature is considerably large and is composed in Sanskrit, retaining the stories in original Prakrit. The *Tika* literature was composed from time to time, from the 8th century A.D. to the 16th or 17th century A.D. Here we find new material which provides various traditions and customs and contains rich variety of tales inserted in-between the religious teachings. Among these commentators Haribhadrāsuri (8th century A.D.), Vadiyētala Santisuri (11th century A.D.), Devendragani (11th century A.D.), Abhayadevasuri, Maladhari

Hemacandra and Malayagiri (all 12th century) can be particularly mentioned.

The post-canonical literature is very important as it was during this period that independent epics, novels, dramas, and hymns were composed by Jain writers. Numerous tales and stories were assimilated from Brahmanical and other Indian sources and were used for exaltation of Jain doctrines. Among more important works, the *Tarangavaikha* by Padaliptasuri, the *Vasudevahindi* by Sanghadasagani Vacaka, the *Majjhimakhandā* by Dharmasenagani Mahattara, the *Dhuttakkhana* (different from that of Haribhadra) and others can be mentioned which were composed between the 2nd and the 5th century A.D. Amongst them the *Vasudevahindi* and the *Majjhimakhandā* are more important as they represent two different popular versions of the lost *Brhatkatha* of celebrated Gunadhya.² Then we have Dharmadassagasni's *Uvaesamala*, Haribhadrasuri's *Samaraiccakaha* and *Uvaeasapada*, Udyotanasuri's *Kuvalayamala*, Jayasimhasuri's *Dharmopadesamala-vivarana*, Silanka's *Cauppanna-mahapurisacariya*, Pradyumnasuri's *Mulasuddhi-prakarana* and others can be mentioned which were composed between the 6th and 10th century A.D.

The 11th and 12th century A.D. was a golden period for composition of this literature. During this period Jain authors, inspired by Jain rulers, ministers, and other officials of Gujarat, Malwa and Rajasthan, composed numerous Prakrit works, incorporating various tales and stories as a part of their religious teaching. J. Hertel has rightly pointed out that right up from the medieval period Jains have been the prominent story writers, and undoubtedly the material contained in this literature can be well utilised for the study of Indian folktales. The various *Kathakosas* composed between the 11th and

15th century A.D. can be added to this list. In this "Treasury of Stories" the narratives were either taken from earlier texts, or developed out of them, or composed independently based on popular tales. Thus we see that the tradition of elaborating *Mahavira's* teachings through fascinating tales, anecdotes, eloquent speeches, didactic verses, and riddles continued even in Sanskrit, Apabhramsha, Tamil, Kannada, Old Hindi, Old Gujarati, and Rajasthani.

Other Secular Narrative Literature

Jain writers were for look out for a popular theme which could be assimilated in their compositions. We know how the great popular novel, the *Brhatkhatha*, was incorporated not only in the *Vasudevahindi* and the *Majjhimakhandā*, but also later writers such as Jinasena in his *Harivansapurana*, Maladhari Hemacandra in his *Bhavabhavana*, Hemacandrasuri in his *Trisastisalaka-purusacarita* and others have utilised this work. Besides, there are numerous other popular works which do not form a part of Prakrit literature, but Jains were keenly interested in them, and it is they who have been able to preserve them, otherwise they would have been lost. The "Textus Simplicior" of the *Pancatantra*, for example, has been assigned to Jain author Purnabhadrasuri. His *Pancakhyana* edition made the old *Pancatantra* so popular that it became a part of world literature and the readers forgot completely its Jain origin. According to Winternitz, The author of the *Pancatantra* has used Prakrit works and a number of popular stories from unknown sources in his composition. Like the *Pancatantra*, the original text of the *Vetalapancavimsatika* is no more extant and it has got wide current in world literature. It contains several

verses in Prakrit, and its well-known story “Three Wooers of a Girl” finds entry into a Prakrit work, the *Avasyaka Curni*. This work became so popular that it was rendered into various languages. Simhapramoda (16th Century A.D.), a Jain, is mentioned as an author of *Vetalapancavimsatika*.³ A manuscript of the *Bhetalapancavimsati* has been preserved in the Karkal Jain Matha of Karnataka State.⁴ Later it was rendered into Brajbhakha and into Hindi known as *Baitalapaccisi*. The work was also translated into German, Mongolian and other languages of the world. The *Sukasaptati* is another popular work of which the original has been lost. It is available in Sanskrit version of late origin. The work has been rendered into various Indian and foreign languages. Some of its popular stories have found entry in Prakrit Jain works such as the *Avasyaka Curni*, the *Dasavaikalika Curni*, and the *Uvaesapada* of Haribhadrāsuri. Ratnasundarāsuri, a Jain, is mentioned as an author of *Sukasaptatika* or *Sukadvasaptatika*.⁵ Some of the stories of the *Sukasaptatika* were so popular that they found a place in world literature. The Book of *Sindbad* by Masudi (died in 956 A.D.) is considered close to this work.⁶

The *Simhasanadvatimsika* or *Vikramacarita* as it is called, deals with the life-story of king Vikrama. It has various recessions including the South Indian recession, the Bengali recession, the Jain recession and so on. This work was translated in about 1574 A.D. into Persian under an order of Akbar. It was also rendered into French, Siamese, Mongolian, and other world languages. Ksemankaragani, a Jain, has considerably enlarged this work, and this is supposed to be the best preserved edition of this popular composition. King Vikrama is represented here as a follower of Jain faith who does not refuse a request of any beggar and is

always ready to sacrifice himself. The *Bharatadvatimsika*, another popular work of the *Pancatantra* type, is a collection of amusing tales. According to the author, the tales have been invented to expose the behaviour of fools and knaves so that the readers can guard themselves against their tricks. According to Hertel, this work seems to have been composed by some Jain author.⁷

Jains also composed secular independent works of the *Pancatantra* type. The *Katharatnakara* of Hemavijaya (1600 A.D.) is composed in Sanskrit prose and is interspread with stories in Maharashtri Prakrit, Apabhramsha, Old Hindi, and Old Gujarati. This work contains sayings from the *Bhartrharisataka*, the *Pancatantra* and other non-Jain popular works. The *Vinodakathasangraha*, also known as *kathakosa*, by Maladhari Rajasekhara, which has been considerably influenced by the *Pancatantra* in style and subject matter, incorporates numerous popular stories which gained popularity in the name of Akbar and Birbal.

Jain Prakrit tales have also influenced the medieval Indian literature. The story of the *Ramayana* has been handed to us through different traditions. The traditions differ even about Sita's banishment. One of the traditions preserved in Jain works is that Rama ordered to banish her after seeing Ravana's painting which was said to be produced by her. The same tradition has been preserved in the folk-songs of Braj dialect.⁸ The *Mahaviracariya* of Gunacandarsuri (11th century A.D.) contains the story of prince Naravikrama, who separated from his wife and children, suffered a good deal and ultimately got united with them. The same story is noticed in several versions of a Gujarati floktale, known as *Candanamalayagiri*.⁹ Then, the love story of king Ratnasekhara and princess Ratnavati of Simhaladvipa,

narrated in the *Rayanasekharikaha* of Jinaharsagani (15th century A.D.) seems to have influenced the story of the *Padmavata* of Malik Muhammad Jayasi, a Sufi saint of the 16th century.

Thus we see that Jain writers contributed in the field of folk tales not only through writing in Prakrit literature, they also showed keen interest in producing secular popular literature in Sanskrit for the benefit of the masses. It was their great contribution in the field of Indian narrative literature.

Richness of Motifs in Prakrit Tales

There exists an enormous variety of richness of motifs in Prakrit tales, more than in Sanskrit, which reflects a state of culture through which the tales have passed. These motifs are mainly based on popular folk tales establishing their relationships with world literature. The study of these motifs is thought-provoking as it helps tracing the common origin of world-wide story literature, the development of stories and how they are linked with international relationship, and which of the stories, at what stage, transmigrated to the other part of the world. Here we present a study of a few motifs.

1. Chastity or Act of Truth

This motif is found in world literature. The idea behind the motif is that there is nothing which cannot be accomplished by truth. Chastity tests are held by undergoing through various ordeals such as holding red-hot metal in hand, plunging into boiling oil, drinking poison, weighing into a scale, seizing ploughshare by one's tongue. The Mundas take their oath by taking on their head a tiger skin, or bamboo leaves, or fire, or

cowdung, or rice, or clod of earth. If an Oraon is suspected of theft, a burning charcoal is kept on his palm. Chastity is tested by withering of flowers. As long as the flowers handed over to the husband, setting out for a journey, remain fresh, he should be sure of chastity of his wife left at home. There are numerous tales in which a beautiful clever woman cheats her husband and runs away with her paramour, a begger, a blind man, a lame man, an elephant keeper or a robber. Such stories are found in world literature. How a merchant's wife, who had illicit connections with a young man, entered a *Yaksa* temple and got out proving her innocence is popular throughout the world.

2. Conversation of Birds

Conversation or sounding of birds and animals play a significant role in the development of folk tales. Bloomfield has aptly remarked, "The imaginary conversation of birds is the standard source of information ... the chirp and twitter and cluck of birds is the prime and natural source of otherwise inaccessible information. This motif comes to pour rescue when the reader or the hearer is perplexed and does not know what will happen next. At this crucial point the hero will overhear the language of birds and thus the motif helps to release the impasse in the story."¹⁰ Parrot finds a most significant place among birds in ancient folklore. In the *Sukasaptati* the parrot is said to have guarded the chastity of a merchant's wife by narrating stories to his mate. Parrot is also employed as a love messenger. The parrot Hiramani (Hiramani in Sanskrit : a golden-coloured legendary parrot) is mentioned in later literature.

3. Impossibility Motif

Prakrit tales are rich with various types of riddles. They include the tales of foolish tricks, the stories of extraordinary cleverness and art which find expression in clever answers, or in the accomplishment of difficult task, or in wise judgements or in the accomplishment of wonderful works of art. Various such narratives of Muladeva, a crest-jewel of rogues, are narrated in ancient Prakrit works of Jains. He is said to have given training in hypocrisy and knavery to his pupils. We are told of Rohaka, son of an acrobat of Ujjayani, who was known for his wisdom. The king puts him to various hard tests which are accomplished by him successfully. Thereupon the king pleased with the sharpness of his intellect, invites him to his court. But the condition is that he should come neither in the bright half nor in the dark half of the month, neither during day nor during night, neither in the sun nor in the shadow, neither through air nor on foot, neither in the cart nor on the horseback, neither in a straight way nor in a crooked way, neither having a bath nor without it. Ultimately the clever Rohaka meets the king and was appointed a minister. The *Maha-Ummagga Jataka* is a reservoir of such stories where the hero Mahosadha Pandit gives proof of his great wisdom. The hero in the *Arabian Nights* is Haikar or Heykar. The narratives is important from the point of view of universal literature. It has also a Tibetan version. According to Bloomfield, the story seems to be a mere extract from a cycle of such stories which were afloat prior to the composition of the *Brhatkatha*.¹¹

4. Three Wooers of a Girl

Benefy has traced this riddle to universal literature. A maiden got three proposals for her engagement from

three different places. One was approved by her mother, another by her brother and the third one by the father. At the appointed time the three bridegrooms appeared for marriage. The night the wedding ceremony was to be performed the girl was bitten by snake and died. One of the bridegrooms followed her in the pyre, the second one took to fast, and the third one accomplished a magic art. By employing this charm he brought the bride and the groom who died with her back to life. All the three appeared and asked for girl's hand. Now the one who has gained life along with her, is her brother; the one who has given her life, is her father. The girl was given to the third, one who was on fast. The Prakrit tale is also found in the *Vetalapancavimsatika* as stated earlier and is preserved in the Ceylonese folktales.¹²

Need of Study of Prakrit Literature

The purpose of this paper is to emphasise the need of study of Prakrit narrative literature which remains yet unexplored. There is rich material in this literature which presents a realistic picture of socio-economic life of ancient Indian people. This material will be most useful not only in the study of Indian folk tales but the folk tales at large. The fact that these tales migrated from one part of the world to another without efforts, shows that the interests of the people all over the world are common, and all want to lead a life of good fellowship with love and respect for each other. Recently, the Soviet indologists have shown interest in the study of ancient Indian narrative literature and have studied the nature of narrative from a comparatist point of view, treating all kinds of material. Let us hope this study is not confined to Sanskrit and will be extended to Prakrit literature also.

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Chapter 8

Historical and Cultural Importance of Jain Literature of Medieval Rajasthan

G.N. SHARMA

There are several types of Jain literary works from which material for historical and cultural study of Rajasthan can be gathered, viz., inscriptional and literary. Inscriptional material is primarily inscribed on stone slabs, pedestals of images and copper-plate grants. These are mainly in Sanskrit, Prakrit and local dialects. They indicate palaeographic, linguistic, literary, political, social, economic, religious and artistic changes that took place subsequently. The literary sources consist in the texts and commentaries in the form of *Purans*, *Kavyas*, *Charitras*, *Kathas*, *Dhohas*, *Stavans*, etc., throwing lights, direct or otherwise, on diverse points of Jain thoughts, traditions and subjects pertaining to geography, religion, culture, medicine, music, dance, economics, etc. They are very important as regards to the list of *Bhattarakas*, *Gachhas*, *Acharyas* and their pupils. Sometimes the chronology of successive rulers, ruling dynasties and laities along with the accounts of consecrations are recorded. Very often the facts recorded by the Jain writers as eye-witnesses are very useful for our study. The main drawback of this kind of

literature is that it has very little to say about the detailed political events in which the authors of such works were not much interested. Of course, it provides welcome peep into the cultural and economic aspects of the period for which it is contemporaneous.

Fortunately we have been in a favourable and encouraging position as regards to the repositories of *Bhandars* in every important town of Rajasthan where abundance of authentic MSS have been lodged and preserved. However, on account of the lack of space and time, it is not possible to deal with the entire series of various categories to illustrate as to how the Jain literature serves as real landmark in the manifold bearings on history and culture of Rajasthan. We propose therefore, to make references to certain selected inscriptions and literary works of the period of our study.

Epigraphy and literature are the most precise and trustworthy sources. We have a number of Jain inscriptions of medieval period, from different parts of Rajasthan which throw flood of light on the regional, territorial, political, social, economic and religious conditions of the region. The writers of inscriptions and authors of literary works belonged, very often, to the orders of monks or were trained in Jain monasteries. They were well acquainted with the regions they were visiting or staying during rainy season. They have vividly described the area with which they came in touch. The Rajasthan of our period under review comprised independent and semi-independent principalities which were better known after their special characteristic features. From the Jain epigraphic¹ and literary works² of both early and later medieval period, the area of Jodhpur, Jaisalmer, Bikaner, Ajmer, Nagor, Sirohi, Udaipur, Dungarpur and Banswara, Jaipur, parts of

Alwar and Bharatpur and Bundi were known as Maru, Mada, Jangaldesh, Ajayameru, Ahichhatrapur, Arbud, Medpat, Vagad, Dhundhar, Mewat, Haravati respectively. Besides these parts, the tract on the Mahi river around Pratapgarh was called Kanthal. The land between Devaliya and Banswara and Dungarpur was called Mewat, and that around Bhensrod was Uparmal, and Kherad was that part which was on the border of Hadoti, Dhundhar and Mewar. The area between the Jarga and Rugha mountains was called Desheharo. Another name for the area around Udaipur was Girwa, land surrounded by *giri* or mountains.³

The writer of *Vrihad Gurvavali* notices the conspicuous and elevated part of the range of Arbud with its highest peak at Achal and Guru Shikhar. Then he points out lower hills of Kanchangiri, Suda hills and Chhappan hills running across the entire length of Jalor and Sanchor. There are also, according to the same writer, low ridges of Satalmer and Jaisalmer. Regarding the life of the people Tarunprabha Suri⁴ says that in the mountainous region such people as skilled artisans, manufacturers, and professional people find it difficult to make a living. Again in such hilly backward regions poverty often makes the mountaineers resentful and quarrelsome. As regards the desert the *Karamchandra Vashatkiratanakam Kavyam*⁵ rightly records that the entire tract was sandy waste, ill-watered and unproductive. This description of Rajasthan as preserved in Jain Ins. and literature well corroborates with other contemporary writers.⁶

The contemporary and near contemporary Jain Ins. and literary works⁸ throw favourable light on the genealogical as well as the settlement aspects of the Rajputs, rulers of some of the regions. Of these Rajputs, according to them, the Guhilots, the Chauhan, the

Pratihars and the Parmars were the most prominent. The Chauhans of Shakambhari established themselves first at Sambhar under their leader Vasudeva. The most renowned among the Rajput settlers of the 7th century A.D. were the Guhilots who in turn made Nagada, Ahar and Chitor as centres of their political power. In the middle of the 10th century A.D., the Parmars founded their kingdom in Vagad with Uthunaka (Arthuna) as the capital. In the later part of the tenth century a minor branch of the Parmars established its sway in the region of Arbuda (Abu). About 960 A.D., a branch of the Chauhanas established its authority at Naddula (Naddl). In the early years of the 11th century Bhinmal was founded as the capital of the Parmars. A collateral branch of the Chauhans of Ajmer established their power over Ranthambhor in the 13th century A.D. In 1161 A.D. an important branch of the Chauhans established its authority over Jalore. These Chauhans fought against the Turks. According to *Ranakpur inscription* the warlike activities of the Guhilots reached its zenith under Rana Kumbha (1433-1468 A.D.), who vanquished his enemies, reduced them to submission. He annexed Sapadalaksha, Didwana, Mandor, Nagor, Sirohi, Gagrion, Abu, Ajayameru etc. Some inscriptions also give the boundaries of Sirohi and Marwar indicating various villages within the territory. The *inscription of Jaisalmer*⁹ of V.E. 1459 records the genealogy of the rulers of Yadukula, naming Jaitra Singh, Muldeva, Ratan Singh, Ghatasingh, Devraj, Kehari and Lakshmana. Ghatasinha has been praised by the composer Sadhu Kirtiraya for his success against Mlechhas. In another ins. of 1490 mention has been made of Jaisalmer which could not be conquered by the Mlechhas. In the *Santinath temple Ins.* of V.E. 1583 the following genealogy is made available—Raula

Chachigadeva, Raula Devakaran, Raula Jayata Sinha and Lunakaran as being heir-apparent. Devakarana is mentioned as ruling in Samvat 1536. Jayantasimha is referred to as being on the throne in V.S. 1581 also.

The *Somsaubhagya Kavya*¹⁰ has referred to the social-political set-up of the Rajputs which was essentially based on patriarchal system. In several inscriptions of the period we find references to polygamy and joint family system as an established institutions of the age. As regards Vaishyas our Jain sources¹¹ throw sufficient light on them whose main occupation was trade, banking and finance. They occupied foremost place in the social-hierarchy and displayed intelligence and zeal in promoting the interest of their families from age to age. They imparted a great stimulus to the cause of their religion by subscribing their wealth for construction of temples and organizing congregations of fellow religionists to be held at various centres. They were good warriors as well as administrators. The names of Bhama Shah, Tarachand, Dayaldas, Karmachandra, Inderraj, Singhvi, Budha Singh, Amarchanda are well known for their valour and efficiency.¹² For the Kayasthas Manakchand Suri¹³ reserves high praise for them. He says that from the point of view of education and intelligence, this caste occupied deservedly a high position. As revenue officers, expounders of law and keepers of registers, they rivalled the Vaishyas. The Jain literature¹⁴ preserves the account of occupations and pursuits of the charanas, Bhatas and Bhils. The Charanas kept them engaged in writing *Khyats*, *Vartas*, *Vats*, *Raso* and *Vamshavalis*. The Bhatas are genealogists, according to Pt. Sripal, and concern themselves about the pedigree of families belonging to various classes. As regards the habits of the Bhils, the authors of the *Samyaktva* and the *Samarechhikaha* say that

plundering was one of the sources of their subsistence. Hunting and agriculture were also principal occupations which kept them engaged for a considerable period of time. They drank spirits, ate meat and were, as they are now, passionately fond of quarrelling and fighting.

Our inscriptions and literature¹⁵ are very rich in presenting the economic position of our period. Cloth-making was a widely spread and important industry, catering for local markets of Pali, Delwada, Siron and Ajmer. From several Jain inscriptions¹⁶ the names of craftsmen came to our notice who worked in metal, stone, wood and leather. The early epigraphic sources¹⁷ and records of Jain pilgrim places mention routes which connected various towns of Marwar, Mewar and Dhundhar with Madhyadesha, Gujarat, Malwa and the Punjab for internal and external trade. We also get names of various merchants who settled down in Rajasthan, being attracted by the prospects of big profits in internal and external trade. In connecting the trade routes and facilitating journeys inns¹⁸ played an important part which were constructed by charitable persons.

Rajasthan's internal and external trade virtually emphasised the importance of metallic currencies. The medieval Rajasthan was acquainted with the use of silver, gold and copper coins for donations to the temple and tributes to the invaders. Epigraphic and literary sources¹⁹ of early medieval period make frequent mention of *drama* and *ela* of gold and silver and *nishka*, a unit of 16 *dramas* of silver. There were also smaller denominations of *dramardha*, one half, *dramasta*, one eighth, *dasham*, one tenth, *vimsatika*., one twentieth and *ardha vimsatika*, one half of *vimsatika*. Side by side *rupaka* was used for transaction. The word *nanak* was also current for the coins of all types. Gradually in our

period we get reference to another coin as *tanka* of gold, silver and copper. According to *Prakrit pengalam*²⁰ the weight of our *tanka* was equivalent to four *mashas*. Later-on *tanka* was used as a weight of weighing medicinal and costly articles. The records²¹ of Jaina religious places mention several types of coins *Alam Shahi*, *Narang-Shahi*, *Firozi*, *Akbari*, *Chittori*, *Guman Shahi*, *Chalni*, etc. which were offered to the deity by the devotees coming to Rajasthan from various regions of the country. The literature²² of our period supplies ample evidence of the existence of bankers and brokers, in almost all the important trade centres who according to Bhagya Sunder²³ changed money, purchased and sold bullions and lended money to agriculturists, craftsmen and even to the princes.

Our Jain sourees also speak very high about the religious position of Jainism in Rajasthan. Amongst the still existing Indian sects, Jainism appears to be more rational than any other system of thought. Rigorous courses of penance and fasting have been emphasised as means to set soul free from the bondage of *Karma* in this cult. A mass of literature has been produced emphasising on kindness, non-violence, renunciation, prayers, purity in dealings and living. A system of moral and spiritual discipline has been preached through lecturers with a view to appreciate the value of kindness and honesty in personal life and mutual relations. From our literature copious information is available regarding several schools of Jain monks—the Kharatara, Tapa, Anehala, Sander, Luka, Kamal Kalash, Braliman, and Sangar gachhas. Hundreds of such names have been referred to who constructed temples and under whose guidance they were constructed. We propose to select a few examples of temples and Gurus of importance. During the reign of Bhima, Vardhaman Suri of Gujarat

consecrated the famous temple of Neminath on Mt. Abu in 1031 A.D. In V.S. 1473 Vardhman Suri installed the image of Jina at Jaisalmer. In V.E. 1505 Jinsen Suri performed the consecration ceremony of Srīngarchavari of Chitor along with other Jaina pontiffs like Jivaraja, Jinvardhan, Jinachandra, Jinsagar, Jina Sunder Suri and Udaishilagani. The names of renowned monks have been associated with the consecration ceremony of the temples and images of Vasantgarh, Dhulev, Ranakpur, Ajmer, Jaisalmer, Bikaner, etc. These religious teachers exercised great influence over the laity through their teachings and writings. These preceptors also recognised religious congregations called *Samghas* either to move from one place to another to visit holy places or to hold meetings at one place in the interest of Jainism. The construction works of temples, halls, balconies and organizing *Sanghas* was fostered by the desire of attainment of spiritual merit by the devotees, their parents, sons, daughters, and their relations. The diffusion of erections of charitable institutions and *upasaras*, and fasts and festivals were the living testimony to the vigour and popularity of Jaina faith in Rajasthan.

The production of literature is in itself worthy contribution to society and culture. But in its early medieval stage it remained to be conservative as it did not encourage writing beyond Purans, *Charitras*, *Dhals*, etc. pertaining to the life of Jinas or prayers to them to a great extent. However, it is interesting to note that Jaina saints like Shyamsunder, Jinchandra Suri, Jinahansa Suri and others of the 16th century brought out their works which had the merit of explaining the fundamental principles of Jainism in a very lucid and effective manner. They also wrote out poems on rational approach to Jaina cosmography, logic and ethics. These

pieces of poems became so popular that they began to be sung from mouth to mouth on the occasion of worship and prayer and during pilgrimage.²⁴

But it seems that on or about the 17th and 18th centuries the most important guiding principles of Jainism were not strictly adhered to and evil practices were gaining ground both among the monks and nuns and Jaina laity. Hence some of Jainar teachers and writers who were rationalists in their outlook and devoted sincerely to the religion raised a powerful voice against all these corrupt practices and attempted to purify the Jaina of many evils that were steadily dragging it down from the high and venerable position. The *Panchaindri-ki-veli* (1668), *Chhakai-ki-veli*, *Tera Kathiya* (1668), *Charas-ki-kaha* (1675), *Dharma Raso*, *Buddhivilas*, *Abu Gazal* etc. presume the message for every Jain to value chastity, piety and self control.²⁵

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8th Century Documents on Means of Earning Money

PREM SUMAN JAIN

In ancient India though the chief source of Earning money was the buying and selling of goods, yet many other ways, right or wrong, were employed to earn it. Some of these means, which yielded good and quick returns, were ignoble, others, which were considered noble, yielded limited returns. Uddyotanasuri has mentioned both these types of means in his work *Kuvalayamalakaha* (779 A.D.).¹

Ignoble Means

When Mayaditya and Sthanu thought of earning money, the question was how to earn it. Without money *Dharma* and *Kama* cannot be achieved.² Then Mayaditya suggested 'Friend, it is so, let us move on to Varanasi. There we shall gamble, break into the houses, snatch the ear-rings, loot the passengers, pick the pockets, indulge in jugglery and cheat the people. In other words we would do everything by which we can earn money.'³ Sthanu was sorry to hear all this and he dubbed these means as ignoble as they were against gentlemanliness *Hoe Mahanto doso* (57.23).

Besides these means, earning money by selling creatures and animals was also regarded as ignoble in this work.⁴ The above means of earning money were

prohibited by Jain writers on account of non-violent principles. In *Dharmabindu* and *Upamitibhava-prapancakatha*, the use of these means is prohibited.⁵

Respectable Vocations

On being asked by Mayaditya, Sthanu described following noble means which have also been sanctioned by the rishis—*Risihimeyam pura bhaniyam* (57.23)

1. Going from one place to another (Disi gamanam)

There are many references to this means in the work. Mayaditya, Dhanadev, Sagardatta etc. The sons of merchants, have earned money by going to other countries. The references to the assemblage of merchants of eighteen countries at one place points to first fact (152.24). In contemporary literature one comes across many references of this kinds.⁶

To go to other countries for business purposes was profitable from many points of view. A man could carry on business wholeheartedly and fearlessly living away from the cares and worries of the home. One could attract the people there by his way of living and the main thing was that a man could earn a lot by selling the home-made goods at other places at fancy prices and buying the goods of those places at cheap prices and selling them in his own country at high prices. Apart from this a man gathered a lot of experience of inter-state trade guilds. Young merchants got an opportunity to earn money by their own efforts for which they always remained eager—*annam apuvvam attham aharami bahu balenam* (65.10).

2. Partnership (Hoe Mittakarnam ca)

To do business in partnership has many advantages. First, one does not feel any danger in the journey. Secondly, if there was loss, it was shared. Thirdly, one could get advantage out of mutual common sense and business skill. In *Kuvalayamalakaha* Mayaditya and Sthanu went out together as partners and they earned a lot of money (57.28). Dhandeva and Bhadrasreshthi were also partners (66.33). Sagardatta had carried on business on a foreign country by entering into partnership with a merchant there (105.23). In the business field partnership was one of the common practices.⁷

Whereas, on the one hand, partnership had its advantages, some times it was also disadvantageous. If the partner was not honest, one had to bear loss. Out of greed, Mayaditya had thrown his partner Sthanu into the well (61, 15, 19). Dhandev had also pushed Bhadrasreshthi into the deep sea (57.20). They did it so that they may to give their share and get the whole of it themselves. There are many references to such dishonest partners in contemporary literature.⁸

3. Pleasing the King (Naravar Seva)

Pleasing the king is absolutely essential everywhere for earning money. Whenever any merchant reached the state of the king with Caravan, he waited on the king with valuable presents and sought permission to do business in his territory. As soon as Dhandeva landed in Ratnadeep,⁹ he took the presents, met the king and pleased him by his offerings.¹⁰ It is clear that the permission of a king was essential for carrying on business in his state.

4. Skill in Weights and Measures (*Kusalattanam ca manappamanesu*)

The two terms—*Kusalattanam ca manappamanesu* mean that it is very necessary to have skill in judging the goods. Only a skilful merchant can judge the worth of worthlessness of various goods. Profits can be earned only when a merchant purchases pure goods. Dhandeva's father hinted that it is very difficult to judge the quality of goods unless one has sufficient proficiency in it.—*Duppariyallam bhandam* (65.15).

5. Alchemy (*Dhauvvoo*)

The art of making artificial gold from metals by various chemicals was also a source of earning money. In the eighth century *Dhatuvada* was current and had been developed as an art. Uddyotanasuri has given a detailed description of *Dhatuvada* in his work, being practised in a secluded part of the Vindhya forest (p. 95). It is said that the assembled *dhatuvadins* or alchemists (*Kemiyagara*) were failing in their attempt. Prince Kuvalayachandra tried his own knowledge and succeeded in the making of gold. It appears that one of the epithets of the *Dhatuvadins* was *Narendra*, meaning a master of charms or anecdotes. The word is also used in this sense in Classical Sanskrit literature. *Dhatuvada* is also called *Narendra-Kala*. (197-16).¹¹

6. Worship of the Deity (*Devayaradhan*)

While going on a journey to earn money, many ceremonials were performed. The favourable deities were worshiped. Worship of different means were considered auspicious for different means of earning

money. While going on their round thieves worshipped Kharpat, Mahakala, Katyayani etc.¹² While going to a foreign country, merchants worshipped the sea-god—*Puiuna samudda davam* (105.32) and remembered other favourable deities—*Sumarijjanti ittha devae* (67.2). Sagardatta had worshipped Indra, Dharnendra, Dhanak and Dhanpal for earning money by means of mining.¹³

7. Sea Voyage (Sayar-Taranam)

In ancient India there were two chief trades—local trade and foreign trade. For foreign trade one had to go beyond the seas. So sea-faring was considered essential for earning money. Sea voyage was particularly profitable because goods of one's own country could be sold in other countries at high rates and gold could be brought from beyond the seas into one's country.¹⁴ In *Kuvalayamalakaha* there are many references to sea-voyage (67.30, 89.8, 105.31 etc.), which have been detailed by Dr. Buddha Prakash in his article.¹⁵ Though one could earn handsome profits by going across the seas one also faced many difficulties such as risking one's life.¹⁶

8. Digging of the Rohanparvata (Rohanammi Khananam)

It was believed that Rohanparvata is situated in the aboys of inferna and was made of gold. People go there and bring gold by digging and thus become rich. There are two references in *kuvalayamala* where a description has been given about the *Rohan Khanan*, Sagardatta, on leaving home because of insults, thinks over the means of earning money sitting in a garden of Jaishrinagri. Whether he should go beyond the sea infested by

crocodiles or should dig up the Rohanparvata situated in the inferno.¹⁷

From the above it is clear that Rohankhanana was the last means of earning money. Only a man who was not able to earn money by any other means thought of *Rohankhanana* and get money from there. It appears that this particular means of earning money was the symbolic of labour. It meant that just as it is very difficult to bring gold from the inferno, so an unsuccessful merchant can get success by working hard again and again.

9. Other Means

Besides the above means of earning money, many others have been detailed in *Kuvalamala*. The two young merchants of Champ have been shown to be using the following means which have not come earlier :

9. Agriculture (*Kisi karisanammi*)
10. Loading of animals (*Aroviya goni bhariyalla*)
11. Slavery (*Para gehe acchhik Samadhatta*)
12. Begging (*Bhikkam bhamanti*)
13. Service (*Dejjasu Amham Vitti*)
14. Soldierly (*Lagga olaggium*)
15. Using of Occult Powers (*Anjana-jogesu*)
16. Bilapravesh (*Vilammi Pavisanti*)
17. Mantra Siddhi (*Mantam gahiuna*)
18. Exchange (*Thora Kammam*)
19. Wrestling (*Mallattanam*)
20. Mining (*Khannave*) Kuva. (101.20-31)

Often, even in spite of adopting these means, one could not earn money as he desired and faced

disappointment. Hence he had no attentive but to seek solace in religion. For this purpose he constructed the various means of earning money in a religious and moral sense. For example,

Trade : Control the shop of body by the shop keeper of heart and buy and sell the goods of virtue. In this way one will earn the profit of happiness.¹⁹

Begging : If you have to beg then have the howl of trust, put on the lion cloth of control and hang the sling of wisdom deed go about the houses of teachers, you will get the alms of knowledge²⁰ etc.

In the opinion of Uddyotansuri all the above means are connected with violence in some form or another. Therefore man can not get release from this world by using them. Even then there are many worldly people who earn money by these means in order to support their families. Uddoyatana does not approve of these means because of the violent overtones found in them. He wanted that the people should do religious deeds by which they could achieve permanent bliss (192.24).

From the above description of the means of earning money as described by Uddyotana it is clear that various means were used in ancient India to earn money, chief among which were trade, agriculture, sea-voyage, arts and crafts. Mining was also in vogue. In this connection an important point to note is that in the society of the period the division of labour was not rigid on the basis of caste. A merchant could adopt any type of profession.²¹ Local and foreign all sorts of trades were current. Even at that time Varanasi was a centre of attraction for pilgrims, tourists and merchants. Because of the jostling crowds frauds such as lotting and cheating were practised.

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Chapter 10

Some Aspects of Trade in Jaina Literature (800 – 1200 A.D.)

UMA AERY AND B.S. MATHUR

Agriculture and trade were the main sources of earning during the early medieval period. *Vaishyas* were the major community engaged in business. Most of them were the followers of Jainism. The traders of Rajasthan always remained rich and spent their wealth in constructing beautiful temples and for other charity purposes. The emergence of new mercantile community from 8th century A.D. in towns and cities are an important factor in the history of Rajasthan.¹ Inter-provincial trade also started which led to the prosperity of cities and towns.²

During this period Jainism became very popular in Rajasthan. Though the rulers here were not devotees of Jain religion but they were highly influenced by this sect and encouraged its spread.

The contemporary Jain literature throws light on religious, social, cultural and economic aspects of the period.

In *Samaraichchhaka*³ *Vaishyas* were termed as *Vanijak* or *Vanik* and they were divided into three categories :

1. *Vanik* or *Vanijak*
2. Caravan leader (*Sarthvaha*)

3. *Shreshthi (Seth).*

Vaniks were the local traders.

Sarthvaha used to lead the group of traders going for interstate trade.

Among the traders *sheresthis* were the most rich and prosperous community. In addition to the buying and selling of valuables they also used to deal with money lending.

In addition to local and interstate trade, Jain literature also mentions about foreign trade.

Prohibited Trades

The Jains did not like to trade in a number of articles. These are mentioned in the commentary on the *Dharamabindu* as well as in some other Jaina literature.

We learn from *Upmittibhavprapancakatha*⁴ that how merchants earned profit by storing cereals, cotton and wool, buying lac, trading in Jaggery, pressing oil manufacturing charcoal, cutting down forest, telling lies and cheating their customers by using false weights and measures. Some of them dealt in ivory, alchemic preparations and other articles prohibited by Jain canon.

A list of such prohibited trades adopted from Dashrath Sharma is as follows⁵.

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|------------------------|---|
| 1. <i>Angarakarma</i> | — Preparing charcoal |
| 2. <i>Vanakarma</i> | — buying forests to sell their wood. |
| 3. <i>Shakaikarma</i> | — Plying carts on hire. |
| 4. <i>Bhatikarma</i> | — Plying other vehicles and conveyances on hire. |
| 5. <i>Spotikarma</i> | — Digging and hoeing for cultivation |
| 6. <i>Dantavanijya</i> | — advancing money to Pulindas on the condition that they would bring ivory to the lender. |

- | | |
|------------------------------|---|
| 7. <i>Lakshvaniyya</i> | — Trading in lac. |
| 8. <i>Rasvaniyya</i> | — trading in liquor. |
| 9. <i>Xantrapidana</i> | — extracting oil and cane juice. |
| 10. <i>Vishvaniyya</i> | — trading in poisons. |
| 11. <i>Keshraniyya</i> | — trading in slave girls. |
| 12. <i>Nerlanchnankarama</i> | — Castrating bullocks etc. |
| 13. <i>Davadana Karma</i> | — The commentary on the <i>Dharmabindu</i> explains the term by saying that in <i>uttarpatha</i> (Northern India) cultivators burn the grass standing in a field, for thus alone could a new crop be grown there. The Jains could not have liked the practice for it led to destruction of laes of insects. |
| 14. <i>Hradadishoshnana</i> | — drying up reservoirs. |
| 15. <i>Astiposhan</i> | — The commentary tells us that some people kept slave girls for immoral purposes. This was the practice in Golla Vaishayas. |

Local Trade

Local trade was carried by local dealers. Output of products was brought by traders to nearby town or village markets for disposal. There were two main centres of trade :

Main Market

Main markets were located on major highways of cities.⁶ The highways were well connected with cross roads. The capital cities as well as big towns had different markets specializing in different commodities. According to *Tilak-manjari*, shops in the main trading centre used to be built in lines.⁷ Shops were known as *Hatta*. These shops remained full of various commodities of daily use, brought by local *Banias* from

different places. Noisy scenes of transaction could be seen in these markets. Markets always remained crowded due to continuous visits⁸ of people. It seems that these main markets were the centre of economic prosperity during the period under review.

Mandis

Besides the main market there were special markets or *mandis* in towns which served as a convenient place for the disposal of surplus corn or goods produced in nearby areas. Different products of trade were brought to these mandis not only from other local trade centres but even from adjoining states. Ajmer, Jaisalmer, Ahar (Udaipur), pali, etc. were the chief *mandis* of Rajasthan; or we can say that these capital towns served as big clearing houses for the whole of Rajasthan. These *mandis* were having all kinds of facilities. In addition to these Chittor,⁹ Nadlai,¹⁰ Chandravati,¹¹ Hastikundi,¹² Juna¹³ and Ghatiala¹⁴ were other centres of trade.

Inter-state Trade

There are many evidences about the existence of inter-state trade relation in Rajasthan in the period under study. The *Kuvalayamala-katha* refers to merchants of different regions of north and south meeting together.¹⁵ According to Sarneshvar inscription (953 A.D.) merchants from distant places like Karnataka, Madhya Pradesh, Lata and Takka *desh* visited Ahar (Udaipur) to buy the products of Mewar. They sold their commodities and paid a levy on their articles of sale¹⁶. *Bhats* and *Banjaras* also used to help in the interstate trade. *Bhats* themselves traded in horses.¹⁷

Inter-state Trade Centres

According to *samaraichchaka*—Varat, Susharnagar, Amarpur, Shreepur, Shavtika, Shreevasti, Makandi, Ujjayani, were the different centres of trade.¹⁸ Dr N.C. Vandopadhyaya also mentions Shreevasti and Ujjayani¹⁹ as a centre of inter-state trade.

Caravan Trade

The merchants who participated in the inter-state trade generally travelled in groups, and these groups were known as *Sarth* (Caravan). The Caravans were regarded as safe protection against the robbers, wild beasts and demons. From *Kuvalayamala*²⁰ It is known how the Caravan leader took with him a large number of soldiers well equipped with arms and weapons in order to ensure safety to goods and people from the danger of dacoits. In *Brahat Kathakosh* we read of a merchant and Caravan leader, approaching the king of another state and offering valuable presents in order to secure his permission to do business.²¹ Merchants had very much fear for robbers. In contemporary Jain literature we often read of the merchants and their Caravans being attacked by forest tribes²² and some times by feudal chiefs who molested and plundered traders on the high ways.²³ Lakshman the founder of Chauhan dynasty of Nadol, often indulged in such activities.²⁴ The *Vaman-puran* inform us that a *Vaishya* of Shakla on his journey to Saurashtra, was robbed in Rajasthan desert.²⁵

Foreign Trade

Jain literature is full of such references which shows that there must have been frequent voyages of Indian

merchants to south-east Asian countries. Rich merchants did not confine their activities to India only, they did exports and imports trade with foreign countries like Persia, China, *Dvipantra* (South-east Asia) and Simhaldvipa by the land and sea route.²⁶ We have found many references of trade with Indonesia in Jain story books of the period. These books also indicate the knowledge of the geography of the area.²⁷ *Brahatkathashlok-Sangraha*,²⁸ *Kathakosh*²⁹ and *Brahatkathakosh* of Harishen³⁰ has references to merchants proceeding to Suvarandvipa and Ratandvipa. Indian merchants also seem to be familiar with prosperous and glorious markets of an Arabian country in 8th century A.D.³¹

China silk has been mentioned as main item in *Tilakmanjri* which imports from China to India³². According to Dr. Lallanji Gopal India also received gold and silver from China.³³ It is presumed that Indian merchants used to buy camphor, Sandalwood, Silver, Gold and Gems from the south Asian countries.³⁴ Pearls were imported from Ceylon³⁵.

*Upmitibhavprapanchkatha*³⁶ mentions the preparation being made before the ship set sail. We have definite references that war preparations, obviously for protecting the ship from the pirates, were made. In *Kuvalayamāta* we have found many such references. In *Prabandhchintamani* we have a reference to merchants hiding gold slabs in sacks of mangistha³⁷ out of fear from the pirates.

In some of Jain stories of period we find enterprising young merchants being discouraged from restoring to see trade.³⁸ It appears that gradually the Indian merchants were leaving the major part of actual shipping to the foreigners and confining themselves to disbursing.³⁹ In *prabandhchintamani*⁴⁰ we read of a

merchant who invests his capital in purchasing sacs of *Manjistha* imported from abroad.

Trade Management

Village committees were formed by the persons from different professions with the help of village heads for the smooth running of trading. These village committees were consulted over for ordinary decisions⁴¹. The cooperation of *Bhats* and *Banjaras* in trade lessened the possibility of their indulgence in theft and robbery. Probably village committees ordered them to help in trade. In Chauhan dominion we had record of an officer who was incharge of trade relating works. In 1152 A.D. Mahadev was officer incharge of trade at Kiradu.⁴² In 1017 A.D. traders of Shergarh constituted the town committee which was in charge of collection of the market taxes of custom house which were usually collected in kind. Varang was the officer connected with the collection of tolls on roads.⁴³ In every town, there was the custom-house for the collection of taxes on the goods coming and going out for sale.⁴⁴ The *Kuvalayamala* mentions a *Desi-Vanik-Melle* (association of merchants). Traders coming from outside had to report their sales and purchase to it.⁴⁵ Meaning of the word *desi* had remained controversial. Bulhar translated the word *desi* as literary guide.⁴⁶ It was Uddyotanasuri who first of all used the word *desi* for guild of dealer,⁴⁷ *Epigraphia Indica*⁴⁸ has also interpreted the word *desi* as 'guild of dealers' and this seems to be the most appropriate meaning of the word.

Harsh inscription (973 A.D.)⁴⁹ and Nadlai inscription (1145 A.D.)⁵⁰ also used the word *desi* for association of merchants.

This association had its own fixed rules and

regulations and it worked for the benefit of traders. Most of the traders had their own markets and guilds. There were both craft guilds and merchants guilds. These guilds had their own rules for their respective members to follow and those, who violated them, were punished. These organizations also managed the religious affairs. Chief of Oilmen guild of Shergarh made a donation to the temple of Somnath in 1028 A.D.⁵¹ Janna, the head of guild of oilmen built a temple of Shiva and dug tank at Jhalarapatan in 1086 A.D.⁵² It was arranged that merchants and Shopkeepers must donate a certain part of their income to the temple of Adivaraha. *Goshtikas* were appointed for the looking after of the temple.⁵³ The *goshtik* of Hastikundi renovated the temple of Rishabhadeva in 997 A.D. The three merchants namely Narsimha, Govarisha and Thiraditya, who constituted the town committee, jointly made a daily grant for religious purpose.⁵⁴

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Chapter 11

Cultural Importance of the Jaina Grantha Bhandaras

K.C. KASLIWAL

Since the adoption of system of writing, manuscripts were probably being written and placed in the Grantha Bhandars. Grantha Bhandars are, therefore, amongst the earlier literary institutions of the country. The Grantha Bhandars were the literary centres in true sense. They provided help to the scholars and reading public in enhancing their knowledge. But their importance lies not only in this but also in the fact that they saved the treasure of knowledge from destruction. In this respect, the contribution of Jainas is really great. Even today the earliest and authentic manuscripts of several works written by scholars other than the Jainas are preserved only in these bhandars.

But apart from the literary importance of these bhandars their importance may be acknowledged also from other point of view. They quenched the thirst of scholars and provided help to the lovers of history, Indian art and culture also. There is a great scope for research in these subjects on the basis of collections in these Bhandars. The manuscripts were not collected from the place where the Grantha Bhandar exists but they were brought from various places which were the centres of literature, culture and of political activity.

Amongst such places are Delhi, Agra, Ajmer, Amer, Abu, Nagaur, Todaraisingh, Catsu, Sanganer, Bharatpur, Jaisalmer, Jodhpur, Jaipur, Bundi, Mandalgarh, Dungarpur, Chittor, Ranthambhore and Udaipur. The manuscripts written or copied in these places provide information regarding names of the places, names of persons by whom they were got copied, after being copied who they were presented and lastly sometimes they mention also the cost incurred in obtaining them. This information is available in most of the manuscripts. The authors of Apabhramsa and Hindi works also give some description about the rulers of their time. The city or town where the manuscripts were written and the general conditions of the people there are described. Such information if collected and co-ordinated would provide good material for a cultural history of the times. These Bhandars have played a great part in the development of the educational and cultural life of the country, because in the past they were literary centres and continue to be so even at present. There are many manuscripts on the basis of which love of the common people for art and painting at that time can be judged.

The Grantha Bhandars are very important from the historical point of view. There are several works exclusively on the subject of History. Besides, we find that the authors and copyists of the manuscripts give some description of the rulers, cities or towns where they wrote or copied and the patrons who encouraged learning. Such colophons called *prasastis*, are written generally either at the end or in the beginning of the works. On the basis of these, the time of many rulers can be determined and history of old cities and towns can be prepared. As manuscripts dated from 10th century onwards are available, so a history of past one thousand

years can be reconstructed also on the basis of the material found in the Jaina Grantha Bhandaras.

There is a manuscript in the Sastra Bhandar of *Pandya Lunkaran* of Jaipur, which gives the description of the emperors who had been on the Delhi throne. It also describes the history of the foundation of Delhi. According to it, it was in the time of Anangapal that the city was founded and called *Dhilli*. The same word *Dhilli* for Delhi was used by Sridhara, an Apabharamsa scholar of the 12th century in his *Pasanah-Cariu*.¹ Similarly in the Sastra Bhandar of Jain temple Terapanthi, Jaipur there is a manuscript called *Rajavansa Varnan* which presents a complete description of the rulers of Delhi from the Pandavas onwards.

We find references not only to the rulers of Delhi but also to rulers of states, governors of provinces and districts and big *jagirdars*. Information about the rulers of various Rajput states of Jaipur, Bikaner, Udaipur, Bundi, Kotah, Bharatpur and others can be collected. The references show that some of the Rajput rulers and administrators were great patrons of literature and art and under their rule, several manuscripts were copied. They encouraged scholars and patronized them. Apart from the independent historical works, there are several works in which the authors make casual or incidental references which some times also prove helpful.²

Apart from the historical references about the rulers, there is material for the Jaina *Devans* and Administrators of States like Jaipur, Jodhpur, Bikaner, Udaipur and Bundi. Jains occupied high posts in the States and always remained loyal to their rulers. The Devans and Administrators served the rulers not only in the time of peace and prosperity but also in the time of

war and trouble. For the history of some ancient cities and towns not only of Rajasthan but also of India the manuscripts preserved in these bhandars, can supply material because in the most of the prasastis the names of the cities and towns are invariably mentioned and some descriptions supplied.

The rulers of Rajasthan states took great interest in literature and patronised poets and scholars. *Caranas* and *Bhats* who were court poets created poetic literature. In the states there were *Grantha Bhandars* or *Pothikhhanas* established by these rulers. Such bhandars are of great importance and exist in Jaipur, Alwar, Udaipur and Bikaner etc. The capitals of these states were the literary centres as the prominent scholars used to live in the *Darbars* of these Rajput rulers. In the ancient time the cities like Campavati, Todaraisingh, Malpura, Citor, Nagaur, Merta, Amer, Ranthambhore, Mandalgarh and Kumbhalgarh etc. were main centres.

But apart from these libraries patronised by the rulers, there were several literary centres which were related to Jainas. These literary centres were generally called the Grantha Bhandars where the work for writing of new works and copying out the old ones used to be done by the scholars. These Grantha Bhandars or literary centres were under the spiritual heads of Jaina church or scholars of high calibre. Jaisalmer, Nagaur, Ajmer, Baran, Fatehpur, Amer, Kotah, Ranthambhore, Dungarpur were the centres under the *Bhattarakas* or *Jatis* while the Bhandars of Sanganeer, Jaipur, Bundi, Campavati, Udaipur and Sagwara were under the scholars who were generally requested by the householders to compose works for the laity. These Grantha Bhandars remained the centres of literary activities of many scholars.

The importance of the Jaina Grantha Bhandars is not

only from the historical and literary point but they are equally important from the educational point also. These Grantha Bhandars were great educational centres also. In the big centres like Amer, Ajmer, Jaisalmer, Nagaur, Sagwara, Bikaner, there were arrangements for imparting education to the adults and children. In the Grantha Bhandars, there are thousands of manuscripts which were presented to their Heads, so that they may be used by students.³

There are so many manuscripts which were written for the *Sadhus* and their disciples. This system of presentation of the manuscripts to the monks and the students continued for a long time and thousands of the manuscripts had been collected only due to this system. Thus we can say that the Grantha Bhandars gave much help in the spread of education and at one time they remained the pillars of education.

The Grantha Bhandars of Rajasthan are equally important for illustrated manuscripts. The Jaina monks and *Sravakas* both took great interest in beautifying the manuscripts. They were the lovers of art and painting. These illustrated manuscripts are useful for a study of the history of India miniature and paintings. There are three kinds of illustrated manuscripts, namely, those of palm leaves, paper and cloth. Besides these three main kinds, there are also wooden plates which have some coloured paintings. Illustrated palm leaf manuscripts are found only in Jaisalmer Bhandars while the other kind of illustrated manuscripts are found in several Bhandars and mainly in the Bhandars of Jaipur, Mozmadabad, Ajmer, Nagaur, Bharatpur, Baswa and Bundi. Though there is not a big number of the illustrated manuscripts yet the material which is found in these Bhandars of Rajasthan are sufficient to establish

the importance of the Bhandars regarding paintings and miniature.

In preservation of early paintings of palm leaves, the Jaisalmer Bhandar is the foremost one. Though this Grantha Bhandar was established in the 16th century the collection of the illustrated manuscripts throws light on the art of painting from the 12th to the 16th century. There are 35 illustrations in all and the 2 illustrations which are related to Assembly Hall of Jinadatta-Suri clearly shows that the old system of painting of Ellora gradually developed further. There are good many illustrations on the mixture of Buddhist and Jaina paintings. The illustrations on the life of lord Neminatha reveal that the painters of the 12th century were not limited to the painting of the portraits only but they were expert also in making other paintings. The most wonderful painting which has been found on the palm leaves related to the illustration of Lotus Creeper. The date of this painting must be about 12th century. The system of this *Patrika* is like the painting in Bharat and Bahubali *Cand*, but there is some special art in the ornaments. In one of the paintings, two ladies are shown enjoying boating.⁴

The Bikaner Grantha Bhandar also have some illustrated *patrikas* written on scroks like Horoscopes. There is one illustrated circular letter which is 72 ft. in length and is preserved in the collection of Abhaya Jaina Granthalaya. This gives complete description of the Udaipur city. It has been prepared in an artistic way.

Besides these two Grantha Bhandars mentioned above, other Bhandars of Rajasthan also contain illustrated manuscripts written on paper, maps and other illustrated material on cloth and a few painting on wooden plates. A brief description of some of them is as follows :

- (1) There is a manuscript of Adipurana written by Kavi Puspadanta in the 10th century. This manuscript was copied in the year 1404 A.D. On the 14th folio of this manuscript there is a painting of Marudevi, mother of Lord Risabhadeva, the first Jaina Tirthankar seeing sixteen dreams. The colour is still in good condition and it has been drawn on pure Indian style. The manuscript is in the Amer Sastra Bhandar, Jaipur.
- (2) The other fully illustrated manuscript written on paper is also Adipurana of Puspadant, an Apabhramsa poet of the 10th century. The manuscript is preserved in the Sastra Bhandar of Jaina Terapanthi temple of Jaipur. The most striking aspect of its composition is the enlarged pictorial area which extends horizontally in some cases to cover the entire length of the folio. The Persian convention of vertical penals was not adopted in these paintings. The background colour used in a bold lacquer red and the other colours being confined to white, black, yellow, jasmine and green.

Such a big illustrated and painted manuscript is not available any where. There are several paintings of the war and scenes of battle. The soldiers having swords in their hands are riding horses, elephants, chariots or marching on foot. They are wearing turbans on their heads and dupattas in their bodies. Thus the significance of this manuscript for the history of the Indian painting is great, in as much as it indicates the important changes that were taking place in the indigenous traditions of Western Indian painting during the 15th and 16th centuries.⁵

The Grantha Bhandaras are not only the treasure houses for the books written by the Jaina writers but

they are also the good centres for the manuscripts written by the scholars other than Jainas. The Sadhus and also the house-holders made no difference while collecting the manuscripts for these Bhandars and they collected them giving the same importance to the manuscripts written by non-Jain scholars also. Some of the manuscripts are also such which are available in these Jaina Bhandars alone. In this respect the Granth Bhandars of Amer, Jaipur, Nagaur, Bikaner, Jaisalmer, Kotah, Bundi and Ajmer are important. The Jaina scholars not only saved the manuscripts from destruction but also wrote commentaries, *Vrittis*, and *Bhasyas* on them. They translated them into Hindi and gave full support for their wide circulation.

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Pathological Impact on Environment of Professions Prohibited by Jaina Acaryas

DAYANAND BHARGAVA

The fifteen trades forbidden in the Upasaka-dasah have been given an elaborate treatment by Haribhadra and Hemacandra amongst the Svetambaras and by Asadhara amongst the Digambaras, in medieval period. The sole underlying idea is avoidance of injury to animals, insects, plant-life and elemental life. Never did the idea occur to the Jaina *Acaryas* that most of these professions are potential health hazards for human being also because they involve pollution of environment in a big way, even though these *acaryas* were conscious of the eternal truth that harming others can never do good to the self. The modern scientific researches have, on the other hand, shown that most of the professions that involve violence of any kind involve pollution of environment also which results in generating diseases amongst human beings. The following chart makes it clear how a particular profession which has been prohibited by Jaina *Acaryas* produces a particular pollution in the environment and which, in turn, a particular sort of a pathological condition or disease.

Blessings to my eldest son, Shri Varun Bhargava, a student of MBBS (Final) for his cooperation in preparing this paper.

Name of the professions prohibited by the Jainas	Resultant environmental pollution which serves as agent of disease	Adverse pathological effect on human body
1	2	3
Livelihood from Charcoal (Angara-Karma) which includes	Coal	
(a) Charcoal Burning ^A	Coal	Pneumoconiosis ¹ (non-collagenous)
(b) Use of Kilns (e.g.)		
(i) Firing of Pottery ^B	Free Silica	Nodular Pneumoconiosis ²
(ii) Refining of silver ^B	Minute silver particles in skin	Argyria ³
(c) Working in metals (e.g.)		
(i) Tin ^B	Tin salts Contact with tin chlorides	Cyanosis Heart Collapse Skin Burns ⁴
(ii) Copper ^B	Copper salts	Jaundice Heematuria Olliguria Albuminuria ⁵
	Copper dust	Metal fume fever Peripheral Neuritis Laryngitis Bronchitis Dermatitis Eczeme Bronzed Diabetes Pigment Cirrhosis Haemochromatosis ⁵
(iii) Lead	Lead dust and fumes	Anaemia Burtonian line Colic add Constipation Lead Palsy Encephalopathy Hypertension Nephritis

(Contd.)

(Contd.)

1	2	3
		Sterility Miscarriage Amenorrhoea ⁶
Felling of trees ^C (Vana-Karma)	Western red cedar dust carbon	Asthma like reaction Pneumoconiosis ⁷
Use of vehicles ⁸	Carbon monoxide	Bronchoneumonic Consolidation Necrobiosis of heart muscles Pulmonary oedema Peripharal Collapse Necrosis of lenticular nuclei Brain Oedema ⁸
Operation of Mills ^E (Yantra-pidana)	Cotton and-jute fibres Toluene di isocyanate Asbetos Sulphur dioxide Ammonia	Bronchial obstruction ⁹ Asthma and bronchitis ⁹ Cancer lung Asthma and bronchitis ⁹ Asthma and bronchitis ⁹ .
which includes		
(i) Crushing sugarcane ^E	Fungal Spores	Hyper sensitivity
(ii) Woollen industry ^E	Bacillus Anthracis	Pneumonitis ⁹ anthrax ¹⁰
(iii) Miscellaneous Industries ^E	Nitrous fumes Phosphorus Mercury Benzene Arsenic Hydro-carbons	Poisoning ¹¹
Milling	Tar pitch Bitumen Mineral Oil Paraffin and their Compounds.	Skin Cancer ¹²
Keeping of destructive animals (asati-posana)		
(i) Keeping of dog ^F	Virus Protozoa	Rabies Leishmaniasis

(Contd.)

(Contd.)

	1	2	3
		Helminth Fungus	Hydatid disease Zöophilic dermatophytes ¹³
(ii) Keeping of cats ^F	Fungus		Zoophilic dermatophytes ¹⁴
	Protozoa		Toxoplasmosia ¹⁵
	Unknown		Cat scratch fever ¹⁶
(iii) Keeping of monkey ^F	Protozoa		Malaria ¹⁷
(iv) Keeping of Parrots ^F	Chlamydiae		Psittacosis ¹⁸
(v) Keeping of birds ^F	Chlamydiae		Ornithosis ¹⁹

Conclusion

Following five conclusions can be safely drawn from the above :

1. The Jaina *acaryas*, even though conscious of the fact that a house-holder has to follow a profession for earning his livelihood and that there is no profession which does not involve violence in one form or the other, were practical in prohibiting only a few professions and not all.
2. The professions prohibited by them involve violence not only to others, as would apparently appear; these prohibited professions involve violence to the self also because they pollute the environment in one or the other way. The rule that as you sow so shall you reap works in a visible form also. As you hurt others, you create problems for the self also.

3. The professions allowed by the Jaina *acaryas*, on the other hand, are quite safe from the point of view of environmental pollution. The list of such professions is as follows²⁰ :

Svetamber tradition

1. Vanijya (trade)
2. Vidya (Practice of medicine)
3. Krsi (agriculture)
4. Silpa
5. Pasupalaya
6. Seva
7. Bhiksa.

Digamber tradition

1. Vanijya
2. Masi (clerical occupation)
3. Krsi
4. Silpa-karman
5. asi (military occupation)

4. This may be a hint to the fact that what the scientists know to day by observation, the ancient seers knew it intuitively.
5. Another important fact is that the Jaina acaryas did not allow professions which involve violence of even innocent insects, where as they have allowed military occupation which involves killings of human beings. Violence, for a valid reason, is not such a big sin as violence of even in minute form for an invalid reason.

Abbreviation & Bibliography

- | | | |
|---------------|------------------------|---|
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| 2. EFMT | Narayan,
Reddy K.S. | The Essentials of
Forensic Medicine and
Toxicology, Hyderabad,
1981. |
| 3. Jaina Yoga | Williams, R. | Jaina Yoga, Delhi, 1983 |
| 4. MJT | Modi, N.J. | Medical jurisprudence
and Toxicology 1977
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- | | | | |
|----|------|---------------------------------------|---|
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(Twelfth edition)
Calcutta |
| 6. | PBD | Robbins,
Stanlay, L.
and Others | Pathologic Basis of
Disease,
1984 (Third Edition)
Philadelphia |
| 7. | SDHA | Asadhara | Sagara-Dharmamrta,
1917, Bombay |
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Chapter 13

Jainism and Vegetarianism

(LATE) A.N. UPADHYE

Vegetarianism is understood with different significations in different contexts, but, viewed in the background of Jainism, it amounts to using a strictly vegetarian diet either in the procurement or in the constitution of which no harm or injury to apparently living beings is involved directly or indirectly. It is closely linked up with three fundamental principles of Jainism : *Ahimsa* or Non-injury, *Samyama* or Self-control and *Tapas* or Austerity.

Ahimsa is the basic principle on which the Jaina moral code is built. In simple words, 'live and let live' is the creed of Jainism. As every one of us wants to live, enjoy pleasures and escape pain, so every other living being wants to live, enjoy comforts and avoid pain. If we want to exercise our right to live, we must concede the same right to others as well. It is a simple moral law of reciprocity. Naturally man has no right to slaughter animals for his food or for his pleasure. If he does so by his superiority in the cadre of biological evolution, his action is not justifiable in any way. And if he wants to lead a life of justice and equity in society, he must have the highest respect for the entire animal world, may the sanctity of life as such. This necessitates that he must take to a vegetarian diet.

Man is endowed with the faculty of discrimination between right and wrong, just and unjust, and fair and unfair. His superiority as man depends on his ability to exercise this faculty with the utmost sincerity. As an enlightened member of society he cannot afford to arrogate to himself privileges and prerogatives which are not available to others. An individual cannot enjoy any rights without the responsibilities accruing from them, in fact, every respectable citizen has more duties than rights. He is expected to lead a life of self-control. Such a self-control, according to Jainism, amounts to various kinds of restrictions in the matter of foods, in acquiring possessions, and in the enjoyment of pleasures. Moderation is the first step on the path of self-control. By observation, the Jaina teachers have concluded that animal food not only involves destruction of life but it is also stimulative to the animal passions, and every one, therefore, who wants to lead a sober, sensible and religious life should live on a vegetarian diet.

Austerities of various kinds are prescribed in Jainism, and a pious Jaina is expected to observe different austerities such as fasting, eating less than one's fill, putting restrictions on the use of certain items of food, and renouncing delicacies : in fact, he is to eat to live but not live to eat. Of course these austerities are intended only for those who are sufficiently advanced on the path of religious life.

This doctrine of non-injury has led the Jaina Teachers to study in detail the whole range of the animal world and to classify the various living beings under different grades according to their development and sense-faculties. This was practical necessity. If injury to living being is to be avoided gradually, it was necessary to study what the various living beings are and how they

stand graded. Living beings falls into two broad classes, *Trasa* or mobile and *Sthavara* or immobile. *Trasa* beings are those which possess two, three, four and five sense-organs. *Sthavara* beings are those which have only one sense-organ, namely, that of touch, and they are of five kinds : earth-bodied, water-bodied, fire-bodied, air-bodied, and vegetables. Jaina Teachers had realized long back that plants had life, and they had treated them as one-sensed beings.

When the Jaina Teachers studied the animate world in such detail, complete abstinence from injury to beings, in a strict sense, was practically impossible. Naturally every individual could not avoid injury to living beings in an absolute sense. The religious devotees, according to Jainism, are broadly divided into two groups, namely, monks and householders, again with various stages in themselves. A monk observes the vow of *Ahimsa* in a very strict sense : in fact, he is not liable to any injury to living beings, even in their potentiality, in his diet. To put it plainly, he does not use in his good seeds which are capable of growing to plants. Thus a monk avoids all kinds of harm to livings being, both *Trasa* and *Sthavara*.

The case of a house-holder is slightly different. He has social obligations and practical duties. Naturally according to his religious stage, he does his best and avoids injury to *Trasa* beings. It is not always possible for his to avoid injury to *Sthavara* beings. But even there he is ever struggling to see that he minimizes harm unto *Sathavara* beings. Naturally in his diet he does not use such fruits roots, and green vegetables as contain living organisms.

The above details make it abundantly clear that Jainism not only insists on strict vegetarian food, but even there those items of vegetarian stuff which involve

harm unto subtle organisms are also to be avoided by a pious Jaina. Apart from its religious aspect vegetarian food has its value in various ways. It is only a strict vegetarian that can assure himself that he is a cultured citizen who is not living at the cost of any other life in this commonwealth of animate beings. Further, the vegetarian diet is conducive to a dispassionate and balanced mind and a detached and equable attitude. It is thus the baser emotions and lower instincts are sublimated resulting in nobler virtues of universal kindness, equality, and brother-hood.

It is admitted by all that nowhere else, as in India, has the doctrine of *Ahimsa*, universal non-injury or non-violence, had so great and long continued an influence on national character. It is, therefore, in the natural course of our national history and heritage that outstanding men and women of our land should adhere to vegetarianism, both in public and private, so that they might create a kindlier atmosphere round about them and prove themselves standards of high thinking and plain living.

Chapter 14

Vegetarianism—A Way of Life

J.M. JUSSAWALA

The term 'Vegetarianism' has different interpretations and means different things to different people causing much misunderstanding and confusion as the philosophy of Vegetarianism consists in a gentle and sympathetic approach to life as a whole, including various aspects : aesthetic, ethical, moral, spiritual, religious, humanitarian, ecology, health, nutrition, etc.

In short, vegetarianism is the question of man's well being in every way : physically, mentally, spiritually, socially and economically. That is why 'Vegetarianism' is considered a superior way of life. Whereas the word 'vegetarian' was first used in 1842, with the meaning 'one who abstains from the use of flesh, fish and fowl as food with or without the addition of eggs and dairy products'. So the term vegetarian applies to food and diet which being one of the essential aspects of vegetarianism. While the ethical and medical arguments which reinforce them and make the case for vegetarianism much stronger. The main arguments used in favour of vegetarianism are as follows :

Aesthetic

Meat is repulsive to sight and smell. The idea of feeding on dead and decomposing flesh offends

aesthetic taste. Even the artificial fattening processes to which the animals are subjected in order to increase their weight and consequent market value, are fraught with deleterious effects upon meat products after their slaughter. It is a well recognised fact that, in most instances, a super abundance of flesh on the human animal (obesity) is synonymous with systemic poisons and incipient diseases. Why should we expect better results from this unnatural and inhuman, though unquestionably 'profitable', stuffing treatment inflicted upon cattle, pigs, chickens and so on, just prior to their conversion into food for man?

Ethical

From ethical standard we have no right to take life of other beings, because all living creatures should have the right to enjoy life without exploitation and unnecessary pain and fear as the life of the animal is sacred as all life is Divine.

Moral

Food also has a definite influence on the person who takes it not merely from the physical standpoint but even psychological. A man's character, his behaviour and his emotions are all moulded by his diet. Sociology and other sciences show that those races which are non-vegetarians in their diet are more inclined towards fierceness as meat creates a desire for provocation. It has always been understood in general that when one wants to take up simple living and high thinking—call it by whatever name—vegetarian food must replace meat and other flesh foods.

Spirituality

A strictly vegetarian mode of living has been the basis of spiritual evolution and abstinence from fleshy foods is undoubtedly a great aid to the evolution of the spirit, but it is by no means an end in itself. If this is properly understood it will clear much misunderstanding because people expect a vegetarian to be of a high moral standard and spiritually inclined with humanitarian tendency, compassion and reverence for life.

Spirituality is a quality of the consciousness. It is sympathy or empathy combined which established the link of sensitivity as well as of identity to a certain extent. Persons born in families with meat-eating traditions sometimes which awaken their sensitivity to and sympathy for living creatures.

Religion

Religion has always played a pre-eminent role in moulding man's character, behaviour and morals throughout history. We must admit that no major religion has made vegetarianism from dietetic point of view a cardinal principle for its followers, though one can see some threads of uniform thinking in some of their teachings, with compassion as its base. Thus it is the core of a philosophy or religion which is of value, not the embellishment.

Economic

Would not the world become infested with animals if one did not eat them? One must realize that man breeds his 'meat animals' much in excess for business and selfish motives and brings on the earth far more

devastation than nature normally would. One should not overlook the fact that an animal, especially bred for its flesh, needs a much larger area of land for its food than a human being. Vegetarianism is put forward as a solution to food problems caused by rapidly increasing population.

Ecology

Ecology is a study of Nature dealing with the maintenance of environmental balance. The connection Vegetarianism has with ecology is on the basis of 'live and let live' instead of utilizing the means on earth for conquest of Nature by destroying all forms of life.

Today, the conflict between Man and Nature, has reached disastrous proportions. Man is making war against Nature. Chemicals have been created for use in killing insects and other pests. Farms, gardens, forests vegetables and fruits are sprayed with insecticides and pesticides. Is it insecticides or biocides?

We are today in the midst of pollution. We destroy the earth with chemicals and poison the air we breathe, the food we eat and the water we drink. Every year hundreds of millions of tonnes of chemically active substances harmful to every living being, are discharged into the earth's atmosphere. It has also been observed in the context of the rise in world-wide industrial output a trend towards increase in the discharge of production waste into the biosphere. This is already adversely affecting the plant and animal kingdoms as well as the people's health. In fact, we destroy any form of life.

Is there no way out? It is difficult to resolve the problems of the preservation of the environment without international co-operation because pollution of the atmosphere and of rivers and seas is not limited to

the state borders, no matter how effectively the ecological policy may be implemented in one country.

To avoid on-coming global ecological crisis, the problem of preserving the biosphere both on the national and global scale has become urgent. The necessary effort to preserve nature on the earth is the struggle against the threat of nuclear war, whose consequences would greatly disbalance the ecological equilibrium and would be fatal to mankind.

Medical Aspects of Vegetarian Diet on Health and Disease

Through researches of Bouchard, Kellogg and other investigators the subject of Auto-intoxication or toxemia is considered to be the underlying cause of practically all diseases. Proteins obtained from dead animals have certain disadvantages. Toxic wastes, including uric acids are present in blood and tissue, as also are dead and virulent bacteria, not only from purificatory processes, but from animal diseases such as tuberculosis, foot and mouth, contagious abortion, swine fever, cancer tumours, etc. Similarly, meat contains serum and vaccines infected into cattle and meat animal against prevalent disease whereas protein obtained from nuts, pulses, grains and dairy produce is claimed to be relatively pure as compared with beef with high impure water content.

“Research Commission for heart disease suggest that high quality vegetable protein products development be encouraged.”

We are finding more and more scientific evidence linking heart attacks to diet, especially diets high in saturated fats and cholesterol contributing to the development of arteriosclerosis. The risk of cancer is

great amongst non-vegetarians than vegetarians apart from viruses and other causes being responsible for it.

One of the most convincing reasons why flesh should be left out of the diet is the fact that it is often a carrier of disease germs. Diseases of many kinds are on the increase in the animal kingdom; flesh foods are becoming more and more unsafe as source of human food. We exclude the flesh of dead animals because it doubles the work of vital organs, liver and also the organ of elimination, viz., the kidneys and is much more energy consuming to eliminate the waste matter of animal carcass than the end products of plant kingdom.

It is now well understood that emotions of worry, fear and anger actually poison blood and tissues. The animal's instinctive fear of death when driven to slaughter pans, augmented by the sight and odour of the blood shambles is beyond human imagination. Animals when being slaughtered release some hormones, in the midst of their struggle for living, which are full of painful vibrations and affect the flesh of the animals slaughtered. To eat such surcharged vitiated meat has own unseen and unknown effect on those who feed on the flesh. Apart from realizing the importance of the vegetarian diet from the health, disease and aesthetic points of view, it is necessary to study the design of the body and specially the working of the digestive system.

Physiologically anatomically carnivorous animals have certain characteristics which are absent in man. Biologically human beings are different in the scheme of nature, because we have a mind with which we reason. The human hand, without strong claws, is not well adapted to killing and dismembering other creatures. The teeth, the so-called canine, are not designed for tearing the flesh or ripping when compared with those of carnivores. Besides human saliva is alkaline containing

ptyalin, an enzyme that predigests starch from plants and it does not have the powerful kind of acids needed to prey on small games freshly killed.

The most dramatic indication of the non-carnivorous nature of the human digestive system is its overall length and shape compared to the shortness of the digestive tract of a carnivore which allows for quick processing and rapid evacuation so that meat does not decay within the intestines and give off toxins. Human, like herbivores, drink by suckling rather than lapping, sweat through the skin rather than by the tongue, and have alkaline urine.

The right approach to vegetarian dietary should be that one must be well informed about the proper combination of food, the selection of nutritional food, and cooking from the health point of view. In short the approach to vegetarian dietary should be systematic. In conclusion we may point out that while vegetarianism is desirable it is not enough unless it is associated with the principle of 'Reverence for Life (Ahimsa)*'.

* Reprint from Souvenir of Ahimsa World Conference, New Delhi, 1985.

Vegetarianism and its Role in Environmental Preservation

D.C. JAIN

Vegetarianism is the greatest tool in the preservation of environment. Water pollution, soil erosion, shortage of energy resources and the rapid destruction of forests are some of the problems which are part of environmental aspects of our diet. The availability of food depends upon the plant resources and the livestock. The livestock agriculture requires a greater investment of natural resources than the plant food agricultural resources. Land, energy and water requirement for livestock agriculture is about 10 to 1000 times greater than those necessary to produce an equivalent amount of plant food. United States and the other advanced countries of the world can sustain the population on meat-based diet but the under-developed countries and the developing countries cannot afford such luxuries. This is because of the wasteful use of environmental resources for the production of animal food. In terms of land use, forest preservation and water resources, vegetarian economy plays a very important role in the preservation of our environment.

Land Use

Plant agriculture is much more efficient in the use of

land resources than the livestock agriculture. The food relationship between the organism is called food chain. Each organism depends on plant or animals which it eats for its food supply but it also depends on the organisms which its food depend on. For example, Goat/Cow eats grass. Lion thrives on the animals. Goat/Ox indirectly lives on the supply of grass which nourishes them. This food chain is much longer among the non-vegetarian animals. There is a tremendous energy loss in converting the grass food into animal food. The per acre nutritional return from plant versus animal food have been calculated by U.S. Department of Agriculture (Table No. 1, next page).

In view of increasing world population, meat-based diet cannot sustain the growing population. The land resources will be deficient to sustain the population on meat-based diet but it can sustain on vegetarian diet.

Water Resources

There is a growing need of conservation of water resources because water is the most important part of environment. Irrigated land can yield agricultural crop. It has been estimated that 80% of the total water requirement for the average daily food intake in the United States goes for animal products and only 9% for plant food products. A pound of wheat contains more calories than a pound of beef but the beef requires 40 to 50 times more water.

Water pollution is a serious threat for the water supply to the people. Waste from the livestock is a major cause of pollution to rivers, lakes and streams. In U.S.S.R., scientists are of the opinion that the problem from the water pollution is much more serious than the problem from ground water mining and that a world-wide water pollution crisis will be upon within the next

TABLE 1. *Per acre nutritional returns from several plant and animal foods*

Nutritional Item	One acre used as feed for					(Units)
	Oats	Broccoli	Pork	Milk	Poultry	Beef
Calories	2760	1220	470	410	330	110 Th. Kcal
Protein	110	137	29	22	54	14 Kgs.
Calcium	400	3900	13	750	20	6 Grams
Iron	29000	42000	3760	246	2343	1760 Milligrams
Vitamin A	0	9500	0	920	100	10 Th. IU's
Thiamine	3700	3780	658	205	99	44 Milligrams
Riboflavin	1300	8736	282	1066	429	110 Milligrams
Niacin	20000	34440	5781	656	22000	3014 Milligrams

30-40 years. A livestock agriculture can pollute water supplies in two ways. One through livestock wastes and two through the wastes products of slaughter houses. A slaughter house can be a significant local problem also. Thus it can be concluded that an agriculture economy is much more efficient with the water supplies than the meat economy. Meat consumption is, thus, creating difficult problems with water, used in the world today and is disturbing our environment.

Energy

The food energy resources is becoming a serious problem in the developing countries in view of the rising population. The animal food production is tremendously

TABLE 2. *Food calories produced, per calorie energy input, in several plant and animal foods*

Food	Food calories produced per calorie of fossil fuel energy input
Corn (Mexico)	83.33
Sorghum (Sudan)	38.46
Rice (Philippines)	9.50
Wheat (India)	9.06
Pats (U.S.)	2.47
Potatoes (U.S.)	2.18
Corn (U.S.)	1.80
Wheat (U.S.)	1.71
Soybeans (U.S.)	1.45
Rice (U.S.)	1.25
Beef (rangeland, U.S.)	0.28
Eggs (U.S.)	0.25
Lamb (rangeland, U.S.)	0.16
Milk (U.S.)	0.14
Broilers (U.S.)	0.07
Catfish (U.S.)	0.04
Beef (feedlot, U.S.)	0.03

inefficient in terms of energy requirements. In Table 2 the food calories produced per calorie of fossil fuel energy input in several plants and animal foods is given.

Looking at Table 2, it is clear that plant food are more energy efficient than the animal food. Any country following the agriculture based food energy policy will be much more successful than animal food based food energy resource.

Soil Erosion

Soil Erosion is becoming a serious problem day by day because of the intensive artificial fertilizers used which has resulted in the loss of productivity of soil. Soil erosion results from the grazing by the cattles which is a consequence of livestock agriculture. The grazing land is required for the cattle-feeding which leads to desertation. Grazing affects the land both by pulverizing the soil through the trampling of cattle back and forth through the fields and by actually removing the vegetation when the cattle eat the plants. Trampling is much more severe and is in fact a greater problem than plant eating. Trampling compacts and grinds the soil into tiny particles. When the soil becomes granular, it grows more susceptible to both water and wind erosion. Water cannot infiltrate the soil and thus rainfall runs off the surface. The soil underneath, dries out and flood becomes more likely. Once the vegetation is completely removed from the soil, the process of soil erosion becomes more rapid. Thus it is evident that the erosive effect of livestock agriculture is much greater than the plant food agriculture. In the United States almost all the soil erosion has been attributed to livestock agriculture. A pure vegetarian economy even in the

absence of other reforms would eliminate 90% of such erosion.

Conclusion

Vegetarianism can play a very important role in the environmental preservation by conservation of energy resources and preventing of soil erosion. It can also be concluded that our eco-system will be better maintained by vegetarianism or agriculture based policies. In India specially in view of the growing population vegetarianism can sustain a growing population up to 10 times more than the existing one. A meat economy can only make matters increasingly difficult for every one and can only adversely affect the role of health for every one and the world peace at large. Vegetarianism is one of the most important ways to conserve our environment.

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Chapter 16

A Balanced Relationship between Man, Animals and the Environment

PEDRO N. ACHA

The history of human development is marked by man's continuous and sometimes arrogant incursion into territory that he has appropriated for his own use often against difficult odds. Occasionally he has even excluded other natural animal inhabitants. In recent decades, the rate of such human penetration has increased into marginally productive lands as well as into the finely balanced ecologies of desert and polar regions, which have now begun to succumb to this final assault. It is even within realm of possibility that the sub-continental shelf, the ocean floor itself, and outer space will not escape this human invasion.

In his conquest of nature, man's weapons have been varied and many. Some of them are extremely harmful to the delicate matrix of biological tissue, and man has often been indiscriminate in deploying such weapons. Wearing the mantle of technology and wielding its tools, he has proved to be the unyielding non-adaptive animal in an uneven fight against indigenous ecosystems. The natural sequence of events set in motion by such a contest demands a great price, often paid with human suffering, ill-health, and even death. Those mainly affected are the poor—the people who are least well equipped technologically to defend themselves.

If indeed modern technology has made it possible for man, with an ever burgeoning population, to extend his geographical dominion the same advances have made him increasingly dependent on technology for his own survival. Another price, resulting from improper use of deficient understanding of scientific advances, has thus to be paid.

While man was developing the technology to improve his life, his love for and affiliation with those animals that he had earlier managed to domesticate continued. He brought some of them along with him into his modern life. Evolving from a hunter-type subsistence to an agrarian one, he came to share with animals the same economic and social conditions. As civilization produced more comforts and an easier life for men, the life of domestic pets was likewise transformed. Thus the dog gradually changed from a work animal to a household companion and instead of hunting and surviving independently, became totally dependent upon man. When man suffers from health, social and economic deprivations, so does his companion animal.

In today's slums where people are victims of life's shortcomings—including the absence of a sanitary environment and adequate nutrition—their companion animals suffer from similar problems. Many microbiological agents of contemporary human and animal diseases are direct descendants of those that were common in olden times. Millions of years ago many parasites of animal were symbiotic with man, but they developed properties pathogenic for man when the balance regulating the relationship between the two species was upset.

Trichinosis is an example. Mankind probably never contracted trichinosis until an agrarian culture was developed that led to monetization of the once wild

pig. Confining that animal to pens attracted the wild rat, which then led with the pig and was subsequently eaten by it, thus furthering the cycle. Finally, man ate the pig, without thoroughly cooking it first, and contracted trichinosis. Perhaps the only survivors of these changing ecosystems will be those incredible bacteria, parasites, and viruses that have demonstrated throughout millions of years a persistent adaptability to the changing environment.

Although man has lived for millions of years exposed to the common enteric organisms, he has yet to acquire genetic or immunological resistance to such toxic infections. In many developing countries, the increasing risk of enteric disease to those living in marginally acceptable areas results from poor sanitation. In close association with disease-bearing insects and rats, as well as with excreta from wild and domestic animals, man becomes ever more vulnerable to the diseases caused by bacteria parasites, and viruses. In this 20th century, he is still plagued by cholera, dysentery, typhoid and paratyphoid fevers, as well as by food poisoning and a host of diarrhoeal diseases. Public health agencies at every level of government have become aware of these problems and are developing the technical expertise and resources needed to alleviate them.

The technology to solve most of these dangerous problems is available. International agencies such as the Pan American Health Organization (PAHO) play an important role in developing new approaches to providing community organization for water supplies, the training of human resources, and equipment for diagnostic laboratories, developing food hygiene procedures, and establishing standards for storage, handling, and distribution of unprocessed and manufactured foodstuffs.

But to alter the eating habits of the developing world will prove as difficult a task as the change over from traditional farming practices using hand tools. Continuing such habits entails persistent exposure to diseases that undermine human and animal health. Since meat and milk are good foods and people prefer them, and since demands for protein of animal origin can be expected to rise, the incidence of those diseases that man acquires from animals will similarly increase.

Much has been written about the complex aspects of human and animal inter-relationships, and it is recognized that both species are subject to a variety of diseases. Of principal interest among these are leptospirosis, anthrax, brucellosis, encephalitis, tuberculosis, hydatidosis, and rabies—the scourge of the centuries.

Leptospirosis is considered to be the most widespread of the diseases transmissible from animals to man. In Americas, over 150 different serotypes of leptospires have been recognized, most of which cause ill health and even death in man. Not only wild animals but also dogs and other domestic animals are implicated in spreading the disease. Perhaps the most dangerous and persistent carrier and spreader of these organisms is the rat, which contaminates food through urinary excretions. Each time a rat urinates, it can deposit up to 18,000 live leptospires in a very small area; these in turn can survive for as long as three months. The association of poor housing, limited water supply, inadequate and improper methods of food storage and waste disposal all combine to make this disease a significant risk for the poor population in both urban and rural areas.

Animal brucellosis is found in all the countries of the Americas. Financially, its impact is considerable due to production losses and precautionary limitations on the

movement of animal and animal products. During recent years, PAHO has assigned a high priority to its control, and many countries have undertaken control programmes, some with substantial financial aid from the inter-American Development Bank. In Argentina alone, more than 1,300,000 calves are lost every year at an estimated value of U.S. \$ 155 million, representing many pounds of protein of a high nutritional value. For man, brucellosis can be an acute, fatal or wasting chronic disease, which further reduces productivity and makes increasing demands for treatment and hospitalization on limited rural health services.

Infection by the tapeworm *Echinococcus granulosus* in dogs causes hydatid disease in man. The problem is of serious concern to rural communities in sheep-raising areas of Argentina, Chile, Peru and Uruguay. The disease commonly produces large cysts in the liver and lungs of man, and surgical removal is always dangerous, sometimes fatal, and very expensive. The disease is transmitted to dogs as part of the life cycle of the parasite and results from feeding dogs with offal from infected lambs and sheep. In the affected areas, the prevalence of *E. granulosus* in dogs ranges from 30 to 60 per cent. The annual costs from hospitalization of patients in three countries where the disease is prevalent is estimated to be U.S. \$ 5,00,000. Theoretically, the solution would be to stop dogs from being fed with offal, but this is impractical and contrary to cultural practices. Other control measures are being considered by the Pan American Zoonoses Centre in Buenos Aires, which is studying the usefulness of various drugs in expelling the parasite from its canine host. Considerable success is being achieved, and some of the most promising drugs are now being used in pilot programmes in Argentina and Uruguay.

Rabies is the most fearsome disease with which the rural worker and the poor living on the outskirts of the major cities must deal. In the Americas alone, losses to the livestock industry are estimated at hundreds of millions of dollars annually. The disease is widespread in nature, where foxes, skunks, opossums, racoons, wolves, and bats are often infected, while the relatively intimate contact which dogs have with these wildlife populations make them particularly vulnerable to exposure. To the country worker and barrio dweller of the major cities, the dog is constant companion, guardian, and member of the family. Throughout Latin America the canine population reaches extra-ordinarily high numbers ranging from one or more dogs for every five persons. Experience has shown that the problem is not so much one of reducing the animals—efforts at which civil and health authorities have failed in the past—but of protecting them by vaccination. The answer to the problem lies in better public health education and low-cost vaccination, together with the establishment of permanent rabies control and surveillance services.

The problem of rabies in urban, suburban and rural environments can be further compounded when a local community bridges both sides of an international border. Conscious of the need to find practical administrative and technical means to control rabies in such geographical situations, PAHO has assisted in developing a special programme of rabies control for the US-Mexico border. Begun in 1966, this activity is funded from the national health services of both countries : in addition, supporting services and budget from PAHO have been used to establish rabies control units in 12 of the main twin-city areas along the border. Over the years, the number of animal cases has dwindled from a high of 213 cases in 1966 to a low of 32

cases in 1977, almost all of the latter occurring in a single city.

With more effective and less costly vaccines becoming available, there is increasing hope that human populations will at last be free from the terrible epizootics that once ravaged the land although the prospect of eradicating rabies in problem areas remains a far-off goal.

Animals and man will always coexist together. Social moves and cultural habits concerning people and their animals, whether they be for companionship, food production or transport, vary drastically in different parts of the world. In certain areas in the winter time, food-producing animals are confined in the same building with people, serving as a source of heat. In some tropical regions too, these animals share the same dwelling with people, serving as protection and as a source of fuel from dung. In many urban areas the companion animal represents a form of physiological entertainment and mental health thereby, and for many owners the loss of a close pet, triggers a serious emotional crisis whose impact is similar to the loss of a family member.

Food producing animals are selected for physical qualities or productive ability with very little consideration as to disease-resistance, sturdiness or ability to tolerate severe climatic changes. Animals have now been transformed to conform with the human environment and ecology, whereas millions of years ago man was the prey, and a stranger to the animals habitat. It is worth considering whether man will effect similar changes as he begins to exercise more control over the life of the sea.

Man, animals, and the environment will always be together, but their harmonious coexistence is predicated

on the maintenance of a proper balance in their relationships. The Pan American Health Organisation (PAHO) is seeking to establish that happy equilibrium where man and animals, while increasingly brought into closer contact, may yet individually prosper to the extent that nature not only permits but also actively promotes.*

*Reprint from Souvenir of Ahimsa World Conference, New Delhi.

Conservation of Vegetation and Jain Philosophy

R.M. LODHA

Vegetation is the pulse of the ecosystem. Its existence reflects the healthy get up of the region. Plants form organic groups which indicate strong influences of environment in which they live. Each individual ecosystem has its own group of vegetation depending upon relief, climate, soil and rainfall, Animal and plants are the two principal food sources of human being. Plants as consumable and renewable sources of food, clothing, fuel, shelter etc. form a great natural resource-base, essential to human being. Thus, vegetation is the geographic index of a region. On the basis of food habits human beings of the world can be divided into only two groups of vegetarian who does not eat animals and non-vegetarian who eats animals. As a matter of fact vegetation based foodstuffs are only the ingredients of the human diet. In broader sense, vegetation means which is grown in nature. The vegetation in the form of cereals and pulses provided the stability to human being and stamped as civilised and as such agriculture marked the furrow between barbarism and civilisation of mankind. Thus human being could become civilised only after the humanisation of nature's gifts.

The vegetation provides life to every living being. The chlorophyll in the process of photosynthesis, breaks up water into oxygen and hydrogen. Oxygen works as 'life gas' for all the creatures in breathing on one hand and it filters high energy harmful particles from the sun while creating Ozone sphere on the other. Released hydrogen, mixing with carbon-di-oxide which is poisonous to the human being, produce carbohydrates in a natural way without any cost. It provides existence to life, it provides food to survive. It is the regulator and stabiliser to the natural cycle. Besides, vegetation absorbs air pollutants, detects noxious gases and checks the soil erosion. It controls the humidity and attracts the rainfall. Only vegetation has the capacity to convert the solar energy into food through photo-synthesis process. Vegetation only, has the capacity of inhaling the poisonous gas CO_2 and has also the capacity to convert it into ambrosia, i.e., "Amrita". It provides life gas to all beings—man, animal and even to vegetation.

Country like India must have at least 40% of the total land under forest. Unfortunately on the paper it has 27% and on the ground it is hardly 11.6%. The state of Rajasthan has 13% land under forest on the paper but it has only 7% forest area. Worst is the situation of the backbone of Rajasthan, i.e., of Aravallis which has hardly 1.5% land under forest. The environment of vegetation life is so important for human welfare, and yet we have been neglecting it and cutting it away in the name of development. At present more than 1.5 million hectares of good forest land is being lost each year. This attitude has started showing its adverse impact; sub-Saharan conditions have already begun to plague several parts of the country. Extremity in the temperature is increasing; range of highest and lowest temperature is increasing. Latitudinal rules are changing. Earlier

this part of Rajasthan used to off the fans in the month of July; now one has to keep it on upto November. In November-December 1986 Udaipur recorded 1 to 1.5°C as minimum whereas Delhi recorded between 3°C to 7°C; it is just reverse. In the absence of vegetation, million tons of top soil is being eroded putting to a loss of 50 million of tonnes of grains every year. Floods and draughts are increasing increasingly with increasing severity.

Jain philosophy teaches *Ahimsa*, a pragmatic approach for survival. 'Live and let live' is the motto of this philosophy. All the religions advocate the protection of the vegetation, but for the Jain religion it is the pivot. All the *Tirthankaras* advocated the protection of vegetation. The nineteenth *Tirthankar* Swami Mallinath took even the charge of looking after the forest. Thus whole Jain philosophy is oriented around the 'life' and its protection through *Ahimsa*, making the pivot as vegetation.

Bharat-Bahubali Mahakavayam of seventeenth century amply describes the conservation of forests with the description of trees, forest and nature. Adipurana (29/29, 30/119, 24/99-116) describe the dense forest in India and their conservation.

Jain culture is a 'Aranya Sanskriti' means it is based on vegetation. It speaks that the whole world (*Lok*) is a huge and gigantic tree. As per tree-seed, the tradition of this *Lok* is everlasting. A part of the *Lok* has been occupied by the human beings, has been covered by *Jambu-tree*, other parts are also after the name of the trees. The human being at its inception of civilisation depended on trees known as *Kalpataru*. Human being became civilised only after the humanisation of nature. The initiator of civilisation, i.e., vegetation be conserved carefully. The *critic of Bhagwati-Aradhana* says to the saint that—he must walk two feet away from the green

grass and must not walk on the surface of the earth laden with flower, fruits and seeds. The prayer and 'yoga' place or *Sadhna* venue of the 'Tirthankaras' has always been tree. It enriched the importance of forests and proved to be main source of antipollution. It is climax of the conservation of vegetation. The *Vriksha*, i.e., tree has been considered a gamout of the attitudes of humanbeing in Jaina Siasra. *Ieshya Vriksha* indicates 6 attitudes of human beings.

Jain Philosophy of Life

The life can be divided into two divisions, viz., Biotic and Abiotic. Biotic means flora, i.e., vegetation and abiotic means all other sorts of life. The Biotic means *Triyanchi*. The *Indriya* character provides any thing the life. There are five *Indriyas*; viz., tongue, nose, body, eyes and ears. Tongue tastes the things, nose smells, eyes see, ears hear and body provides the physical appearance. On this basis following are the five types of lives—

1. *Panchendriya* having all the five characters. Such life, is known as 'human being'.
2. *Coindriya*—Life having four indriyas, viz., tongue, nose, body, and eyes as snake.
3. *Teindriya*—Tongue, nose and body as aunt etc.
4. *Beindriya*—Tongue and body as *Lat*, i.e., ringlet.
5. *Ekeindriya*—having only body, i.e., grass or vegetation.

With *ekenidriya* character vegetation is full of life. It is more than life because it absorbs the carbon-di-oxide, the poisonous gas and discharges life giving gas, i.e., oxygen.

According to Jain philosophy, vegetation is full of life and basic ethic of the religion is not to kill any living being as Acharanga speaks—

सर्वे पाणा सर्वेभूता सर्वे जीवा सर्वे सत्ता ण हंतव्या ।¹

It means no life being must be killed. It increases the troubles to each being as Acharanga further speaks

पाण पाणे किलैसंति बहुदुक्खा हु जंतवो ।²

It means life being harasses life being, no doubt life beings are very much in trouble. Mahavira during his journey used to take great care of all beings—

पुढवि च आउकायं च तेउकायं च वायुकायं च ।
पणगाई बीयह रियाई तसकायं च सव्वयो णच्चा ॥³

Vegetation has been considered as livingbeing in Jainism and its use even in daily life has been refused by way of *Shravaka law*. Of the fourteen such laws, first is of 'commodity conservation law', it runs as

सचित्तदव्व विण्णई, पन्नी ताम्बुल-वत्थ-कुसुमेसु ।
वाहण-समण-विलेवण, बम्भ दिशि नाहण भत्तेसु ॥

The economy must be practiced fully in using even flowers, dry fruits, cereals, seeds etc.

The following couplets of Acharangasutram amply describe the life in vegetation :

से बेमि इमं पि जा इधम्मयं, एयं पि जा इधम्मयं, इमं पि वुड्ढिधम्मयं,
एयं पि वुड्ढिधम्मयं, इमं पि चित्तमंतयं, एयं पि चित्तमंतयं, इमं पि छिन्नं
मिलाति, एयं पि छिन्नं मिलाति, इमं पि आहारयं, एयं पि आहारयं,
इमं पि अणिच्चयं, एयं पि अणिच्चयं, इमं पि असासयं एयं पि असासयं,
इमं पि चओवचइयं, एयं पि चओवचइयं, इमं पि विपरिणाम धम्मयं,
एयं पि विपरिणाम धम्मयं⁴

The vegetation is as living being as human being is. It takes birth like human beings, its body grows and feels trouble when pricked or cut with weapon. Like human being vegetation needs food. Vegetation also develops cavity like human beings.

तत्थ खलु भगवया परिण्णा पवेदिया, इमस्स चेव जीवियस्स,
 परिवंदणमाणण पुयणाए, जाइमरण भोयणाए,
 दुक्खपडिघायहेउं, से सयमेव वणस्सतिसत्थं समारंभइ,
 अण्णेहि वा वणस्सइसत्थं समारंभावेति, अण्णे वा
 वणस्सइसत्थं समारंभमाणे समणु जाणाति, तं से अहियाए तं से अबोहिए ⁵

In this couplet prohibition of vegetation has been explained. The consumption or use of vegetation for personal propaganda, publicity and even in worshipping of god is sin. Its use in such a way may lead to his misfortune.

एस खलु गंघे, एस खलु मोहे, एस खलु मारे,
 एस खलु गिरए ।
 इच्चत्थं गडिए लोए जमिणं विरुवरूवेहि सत्थे हिं वणस्सइकम्म समारंभेणं,
 वणस्स इसत्थं समारंभमाणे अण्णे
 अणेगरूवे पाणे विहंसइ । ⁶

In spite of all these warnings and laws the human being uses the vegetation. It is a great sin.

All the consumable articles have been grouped into 26 categories and a *Shravaka* is not supposed to take any one of these. For this one has to take even oath for it if he is really a Jain.⁷ These are known as *Parimana*, the ninth speaks of flower known as पुष्प विहि परिमाण, seventeenth speaks of green vegetables, known as साम विहि परिमाण, eighteenth speaks of citrus fruits known as माहुरविहि परिमाण, Pariman nos. 5, 10 and 11 are equally important.

In the consumption *Parimana* 15 types of occupation for livelihood have been mentioned prohibitory known as पन्दुह कर्मादान in which three, viz., first, second and thirteenth emphasise the conservation of vegetation—

first is— **इंगालकम्मे** —The activity related with coal making out of vegetation, in which it has been mentioned that innumerable trees are being cut for coal. It is not good because these trees absorb the poisonous gas and keep the life alive. Further it mentions that your kitchen garden or pot plants are not going to compensate the loss. The second vegetation occupation is **वणकम्मे** and thirteenth is **दवगिदावणिया कम्मे** which speaks of forest occupation and burning of forest respectively.

To kill *indriya* is a great sin— **प्रमत्तयोगात्प्राणव्यपरोपणं हिंसा ।*** Acharangasutram speaks that the wise man will never perish the vegetation—

मेहावी गेव सयं वणस्सइसत्थं समारंभेज्जा,
गेवण्णेहिं वणस्सइत्थं समारंभावेज्जा, गेवेण्णेवणस्सइसत्थं समारंभते
समण जाणेज्जा । जस्सेते वणस्सइसत्थं समारंभा परिणायया भवन्ति
से इ मुणी परिणाय कम्मे ति बेम्भि ।*

In spite of being the vegetation *Ekendriya* not having ears it is living being. This concept has been advocated by both Acharanga as well as in analysis of 'Thannangasutra'¹⁰. In Jain religion to trouble in a simplest manner is the *Ahimsa*. There are five rules of *Ahimsa* known as *Atichar*. Of these one *atichar* of **अविच्छेदे** speaks that to cut by weapon or even to make a hold is sin.¹¹ Pandit Kailash Chand Shastri prohibits the use of even certain trees—

पिप्पलोदुम्बरप्लक्षवट फल्गुफलान्यदन ।
हन्त्याद्राणि त्रसति शुष्काव्यपि त्वं रागयोगतः ।¹²

The majority of human beings are unaware of these religious instructions of welfare and most of the people are after the devastation of vegetation. Even National Poet Shri Methilisharan has rightly written—

विहंगमो में केवल पतंग, जलचरों में नाव ही
चीपायों में भोजनार्थ केवल चारपाई बच रही ।

It means the human being has started eating every animal what to say for vegetation. Now among the birds only kite, among water animals only boat and among animals only cot is left.

Importance of Vegetation

In Adipuraha the importance of the forests has been highlighted (12/221, 46/48)

1. Forests moderate the climate, enrich the forest with humidity and attract rainfall.
2. Forests check the floods and provide perennial character to the river.
3. They check the thunderstorms, and protect the neighbouring areas from cold and warm winds.
4. While checking the soil erosion, maintains the fertility of the soil.
5. It provides shelter to wild life and fodder to the animals.
6. It provides panoramic beauty.
7. It provides wood for various uses and also provides fuel.
8. Vegetation provides innumerable industrial raw materials, thousands of excellent medicines.
9. It keeps the underground water level up.
10. Trees demarcate administrative boundary.

Adipurana speaks (33/41) that

मुनि निव वनाभोगानेषघत्तेदायिमेखलम् means forests are like saints 'munis' who crossing all the obstacles, create welfare for

all. It removes the tiresomeness. Every type of life feels cheerful as it creates a typical type of ecosystem. (33/45-60). The ecosystem consists of trees, plantations, animals, air and water.

The vegetation is the symptom of happiness, it has been considered more than the relationship of bride and bridegroom

जेन रत्यु त्सुकंवीक्ष्यं वयस्कान्तं सपुष्पकम् । वाणङ्कितयदुद्यानं वधूवरमिव प्रियम् ॥ १३
(८१ । १२०)

It is rather a base for survival. Even the administrators were known after the vegetation. At the time of 5th Manu there was a *Simankar Manu* who looking towards decaying of *kalpataru* delimited the boundary for their protection as per the size of population. When the number of such trees reduced further, there was created a chaos of such a type that the people started fighting among themselves. He even delimited the boundary of Kalpa trees with bushes and shrubs.

Consequences of Deforestation

The deterioration of the vegetation will lead to the catastrophe. Due to industrialization and intensive urbanization with prolific population growth, the production of carbon-di-oxide has been increased million times during last 5 centuries after the invention of steam engine in 1567. On the contrary, the forest reduction has been so fast that the area under forest has remained hardly one hundredth part hereby has been reduced the volume of oxygen, the life gas. The human being marching fast towards his end inviting highly tragic death. Even the nature has started showing the symptoms and results of decay—

क्वचिद गिरिसरित्पूरां प्रावर्तन्त महारमा ।
घातुरागारुणा मुक्ता रक्तमोक्षा इवाद्रिषु ॥
and
ध्वन्तों व वृषुर्मुक्त स्थूल घार पयोधरां ।¹⁴
रुदन्त इज शीकार्ता : कल्पवृक्ष परिह्वये ॥

Measures

It has become now must to save the vegetation. The Jain religion alone has shown sufficient arguments to save the vegetation with scientific comments. Bhagwati Sutra speaks पृथ्विकाइया, सत्त्वे सम्वेदनां समकिरिया means like earth, all *kayas* have equal sense of feelings. अणु सम्यं अकिरिहिए अहारट्टे समुपज्जई means vegetation along with others gets food without any obstacles. These further indicate the life in vegetation, hence needing *Ahimsa* for its protection. At the same time *Acharanga Sutra* advocates the co-existence of human life and vegetation and importance of vegetation for the survival of life. For peaceful life and to earn *Punya* the plantation of the tree has been prescribed and has been considered more than own son—

पुत्रा संवत्सर स्यान्ते श्राद्धं कुर्वन्ती वा न वा ।
प्रत्यहं पादपाः पुष्टिं श्रेयोयज्यं जनयन्ति हि ॥
सदा सदा स तीर्थी भावति सदा दानं प्रयच्छति ।
सदा यज्ञमजते यो रोपयति पादपाः : ॥ ¹⁵

The son may attribute to you only after your death and that too may not be true. On the contrary, tree will be true and faithfully to you even during the course of your life. One who plants tree, he always remain nearest to the God. The return to him are like gifts and *Yagna*.

A tree is more than an animal because of dual service of inhaling the poison and discharging the life gas. Its cutting must be named as killing and cutter must be punished as murderer. The natural setting is of that sort that tree lives for longer duration to serve the all. The

life expectancy of majority of animals is 5 to 25 years, for the human beings it is 40 to 60 years but for vegetation it is 60-80 years. One must think that nature has provided this longer life for the benefit of all beings and specially it is in the interest of human being.

Thus, either protect the vegetation or perish. Human being is perishing vegetation for short term gains. As its consequences vegetation will perish the human being for ever. I am afraid that in the twenty first century we may have to see the world as dust bowl devoid of any life on this planet. Now human being must open its own eyes and must save the humanity from suicidal end.

EITHER PROTECT THE FOREST WITH THE SLOGAN AND ACTION OF

अहिंसा परमो धर्म
OR PERISH

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Appendix A

A Brief Report of the Seminar on 'The Role of Jainism in the Protection of National Culture and Environment'

The Department of Jainalogy and Prakrit (CSSH), Sukhaida University, Udaipur has organised an All India UGC Seminar on 'The role of Jainism in the Protection of National Culture and Environment' from 8th to 11th January, 1987 at Udaipur. Forty five scholars from different parts of India participated (See Appendix). In the six sessions of the seminar forty one research papers were presented.

Dr. Vila A. Sangve (Kolhapur), Dr. Darbarilal Kotia (Bina), Prof. K.D. Bajpai (Sagar), Dr. Dayanand Bhargava (Jodhpur), Prof. Sagarmal Jain (Varanasi), Dr. K.C. Jain (Ujjain), Pandit Neeraj Jain (Satna), Dr. K.C. Kasliwal (Jaipur), Dr. Damodar Shastri (Delhi), Mahopadhyaya Vinay Sagar (Jaipur), Prof. Raja Ram Jain (Arrah), Dr. Devendra Kumar Shastri (Neemuch), Prof. Ratnachandra Agrawal (Jaipur), Dr. Gopinath Sharma, Dr. L.P. Mathur, Dr. K.C. Sogani, Dr. O.D. Upadhyaya, Dr. Prem Suman Jain, Dr. U.C. Jain, Dr. Dev Kothari (Udaipur) and other scholars took prominent part in the deliberations of the seminar.

In the Inaugural function of the seminar Dr. G.N. Sharma delivered an scholarly address. The Jainvidya Souvenir was published on this occasion. The Souvenir was released by Dr. Vilas A. Sangve. On this occasion he gave a learned discourse. Dr. Ram Gopal Sharma, 'Dinesh' Dean, of the College and the Vice-President of the organising committee of the seminar, stressed upon the need of the study of Prakrit language and literature for gaining knowledge of Indian culture. In his presidential address Dr. K.N. Nag, Vice-Chancellor of Sukhadia University, explained several cardinal principles of Jainism and established a close relation between them and preservation of environment. Dr. Prem Suman Jain, the Director and Convenor of the Seminar, acquainted the participants with the organisatory utility and scope etc. of the seminar.

The main subject of the first session of the seminar related to languages, literature and National culture. Several research papers on manuscripts and works in Prakrit, Apabhramsa and Sanskrit were read. The subject of discussion in the second session was history, art and culture of India. In context of national culture salient features of Jain inscriptions, prashasties, sculptures, temples and paintings were brought out. Significance of several aspects of Jain religion and philosophy were expounded in the third session of the seminar. The way of life of Jaina householder and the purification of environment was the subject matter of the fourth and fifth sessions. Non-Violence, Vegetarianism, pure sources of livelihood and other subjects were evaluated in the context of preservation of environment of the world. The papers read in the sixth session of the seminar related to society, science and culture. Thus scholars of the seminar were able to deliberate on almost all the aspects of the role of

Jainism in the preservation of national culture and environment.

The scholars of the seminar have also attended different functions organised by the other academic institutions of the city in their honour. Some of eminent scholars of the seminar delivered their lectures in (1) Mahavir International, (2) Agam, Shimsa-Samta and Prakrit Sanstha, (3) in the function of All India Sadhumargi Jaina Sangh, and (4) Adhyatmika Sadhana Kendra.

The summaries of the papers readily available for the seminar has been published in the 'Jain Vidya Smarika'. In fact the Smarika (Souvenir) highlights the topics discussed in the seminar. M.R. Minda Charitable Trust, Udaipur has kindly published this souvenir for the organiser of the seminar. An imigrabled picture of an illustrated manuscript of 16th century A.D. was printed on the cover of the souvenir, which is related with the Satalesya (Six desires of the man) of Jainism.

In the concluding session of the seminar Hon'ble Shri Heera Lalji Devpura, Minister for Energy and Public Works in the Government of Rajasthan, was the Chief-Guest. He expressed the view that Jain culture and way of life of Jain house-holders formed an important basis for preservation of environment of the world. Dr. Narendra Bhanawat, the representative of the outsider scholars, expressed the feelings of the participants and his own that the seminar was a great success. According to Prof. Dayanand Bhargava, it was not only a seminar but an Upanisad in which the intellectuals were intimately associated with the society. Professor K.D. Bajpai, the main speaker of the session, was of the view that the proceedings of the seminar contributed valuable materials on the culture and history of the country. While appreciating the achievements of the seminar

Professor Dr. K.N. Nag, President of Velidictory function of the seminar, advised the people to adopt the principles of Jainism in daily life as it was necessary for the preservation of environment. The heritage of Indian culture is more important than science for establishing peace and harmony in the world.

All the eminent scholars and the learned citizens who participated in the seminar, unanimously approved and recommended the following decisions of the seminar—

- (i) In view of the fact that Jain courses have provided fresh and authentic materials for research full use of Jain literature, art etc. should be made for writing of the cultural activities and history of the country.
- (ii) For a proper understanding of the Jainism and the life of the people of the nation the study of Prakrit and Apabhramsa literature is necessary. Hence, adequate and full arrangements should be made for the study of these languages in the departments of Jainology and Prakrit of the University and in the other educational institutions of the nation.
- (iii) The proceedings and papers of the seminars should be published in a book form so that the findings of the seminar may reach in proper places.
- (iv) The life style of the Jain house-holders are on the basis of their religion and philosophical traditions. They are non-violence, vegetarianism and principles of non-attachment. Effects should be made to protect the world environment from pollution and establishing world peace by propagating these main features of Jainism among common man.

The organisation of All India Association of Prakrit and Jainology on this occasion was a notable achievement of the seminar. In a meeting presided by Dr. Vilas A. Sangve the proposal of Dr. Dayanand Bhargava for forming this association was unanimously adopted. Dr. Sagarmal Jain, Director, P.V. Research Institute, Varanasi was nominated as General Secretary of the Association. He proposed the holding of the first conference of the association some time in 1987 at Varanasi. Dr. K.N. Nag, the Vice-Chancellor of Sukhadia University invited the scholars to hold second session of the association at Udaipur.

In this manner the seminar held in the auspices of the Sukhadia University was extremely successful in achieving its objects and a fruitful discussion of the related subjects. Dr. Udaichand Jain and Dr. Hukum Chand Jain, Assistant Professors of the Department, took considerable pains with their team in making the arrangement for accommodation, meeting etc. of the seminars. Besides the authorities of the University, colleagues and students of the college, several institutions and individuals, engaged in social service, contributed a great deal towards the success of the seminar. Dr. P.S. Jain, the Director of the Seminar and Head of the Department of Jainology and Prakrit has expressed his sincere thanks to all persons and institutions related to the organisation of the seminar. He also thanked the University Grants Commission for having sponsored the seminar.

—Director : Seminar.

Appendix B

U.G.C. Seminar on 'The Role of Jainism in the Protection of National Culture and Environment'

(In Medieval India 700-1500)

8-11 January, 1987

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