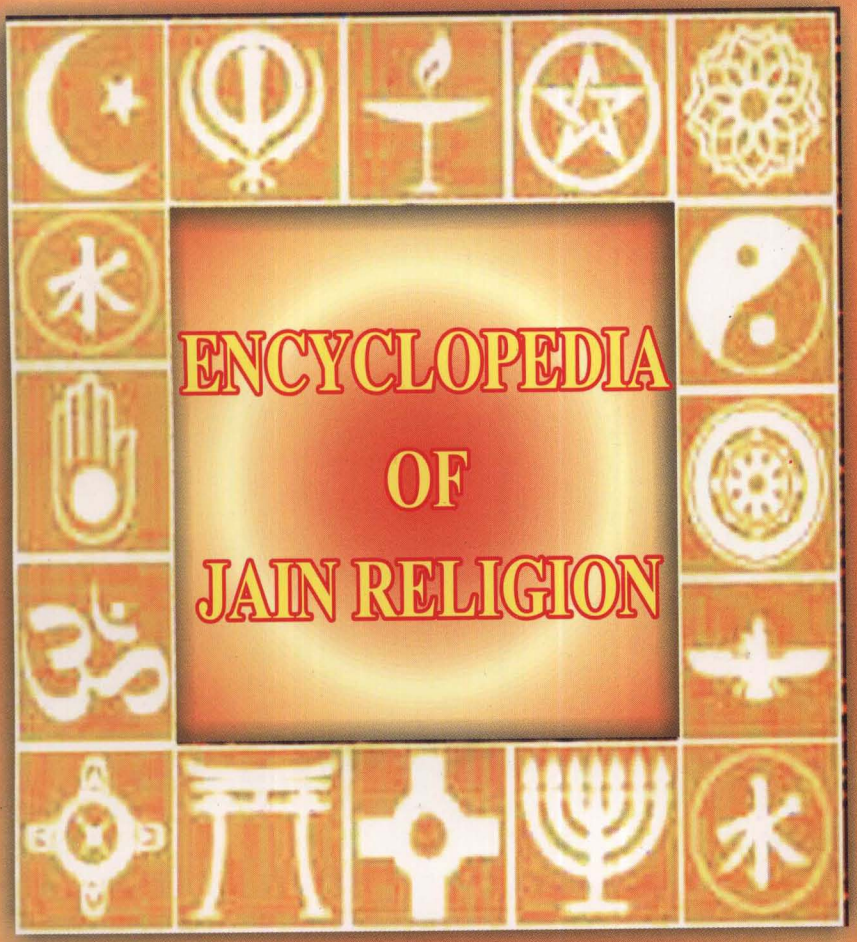

ENCYCLOPEDIA OF JAIN RELIGION

Edited by
K.L. CHANCHREEK
DR. MAHESH K. JAIN

'*Encyclopedia of Jain Religion*' is a multi-volume elaborate study of this oldest religious sect. This *Encyclopedia* has been designed to cover a wide range of *Jain* religious thought in a systematic manner, theme wise and serves as an authentic reference tool. In the new millennium this is perhaps the first systematic study of *Jain* religion.

Volume one of this Encyclopedia deals with the antiquity and historicity of Jainism which attracted the attention of scholars to study and trace the long history and a large continuing presence of Arhat tradition which is pre-Aryan; Volume two is a prolegomenary description of Jaina scriptures, which developed through centuries and by stages and took a literary and philosophical form during ten centuries from Mahavira's salvation. Volume three traces the Jaina way of worship, observance of specific rituals and fasts besides celebration of fairs, festivals and festive occasions since ancient days. Jains worship only five worshipful once the Arhats, Siddhas, Acharyas, Upadhyayas and Sadhus besides some Godlings—Yakshas and Yakshis and attending guards. Volume four and five traces and analyses the Jaina concept of God and creation of the universe, doctrine of worship, theory of Soul, doctrine of Karma, Lesyas, Nine Padarthas (Fundamental Truths and Pudgala—Matter), moral themes and philosophical issues like doctrine of Anekantavada, Panch Mahavratas, Sramans culture, Yoga, Penance and Santhara and liberation. Volume six traces how people earned their livelihood through agriculture, farming and trade, according to Jaina texts. Jains were actively involved in the growth of agricultural activities, industry and trade channels. Undoubtedly the management

ENCYCLOPEDIA
OF
JAIN RELIGION

Volume 11

Editors
K.L. Chanchreek
Dr. Mahesh K. Jain

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1

Jaina Tirthankara Tradition

It is believed in Jaina circles that Arhat tradition flourished in India before Aryan-invasion and their settlement afterwards. Before Aryan-invasion, Rishabha Deva was the religious leader of monks. Arhats and monks lived pious life, away from cities. They were wise and desireless.

Brahmi script found during Indus valley excavations strengthen the point of Arhat tradition.

'Vratya' of Rigveda is Arhat of Jaina tradition, who were hated by the Aryans. The Arhats protested killings of animals in Yajnas, preached non-violence, peace and goodwill. Certainly Aryans have called them as Vratyas. A Vratya (Bhratya) means who is brother or protector of animal killings.

Atharveda[1] with Sayana (15/1/1/1) commentary designates Vratyas as performers of specially good deeds. In Rigveda they are 'Vatarasanamunis'. Sayana in the commentary of Rigveda[2] (10/136/2) calls them 'Atindriyarthdarsi' (who aim at the goal beyond senses)

Again in Rigveda Kesi and other monks of Sramana (Arhat) tradition are mentioned as Vratyas (1–11.1, 36.1). Buddha texts call Mahavira as 'Niggantha Nataputta'. Ganadharas and Acharyas were also called 'Nirgranthas'.

Kalpa Sutra (C. 300 B.C.) of Bhadrabahu gives us life of every Jina .... However the first 22 Tirthankaras are mythical and the last two historical figures.

First Tirthankara Rishabha Deva was mentioned in Jaina texts as 'Tittharya' or Tirthankara. The Sanskrit word 'Tirth' has been used for a shore or a bank or a place of religious pilgrimage (Dharmatirth). A Tirthankara thus showed the path

to get rid off the worldly sufferings. He was also known as religious preacher.

At one time and at one and the same place there can be many omniscients but only one Tirthankara.

Jaina religion and philosophy as propogated by the Tirthankaras took thousands of years to become a religious and a philosophical system.

As Jagdish Chandra Jain observes : "It is difficult to say how a particular philosophical system is originally formulated and exactly and under what influences. Moreover it is certain that religion which has enormously influenced human society, must have its deep roots somewhere in the past, which is an accumulation of generations of valuable experiences and wisdom. This accumulation of experiences helps the inner growth of man, so that he develops a capacity to understand the viewpoint of others and is capable to make himself understood.

Before Mahavira and Buddha, there were a number of philosophical enquiries which have been recorded in the Jain and Buddhist canons, though some of them can hardly be traced in the Upanishads. We shall deal with them later. Such ideas were conveyed from generation to generation through an unbroken chain of succession of teachers and pupils, although these traditional ideas were modified or even supressed by writers later on. Mahavira must have pronounced a few fundamental principles pertaining to life and such things are never numerous, but bear a remarkable kinship to one another.

The Birth of the Twenty-four Tirthankaras[3]

According to the Jain scriptures, the Jain religion is eternal and has been revealed time and again by the Tirthankaras (creator of a passage). According to Jainism we are subject to two endless temporal cycles, the Ascending (Utsarpini) and the Descending (Avasarpini). In the first cycle, there is an evergrowing evolution of righteousness (dharma), whereas in the latter, righteousness goes on decreasing until chaos and confusion reign over the earth. Each of these cycles are further

subdivided into six time stages. The Descending cycle is subdivided into :

1. Extreme Happiness
2. Happiness
3. Happiness and Unhappiness
4. Unhappiness and Happiness
5. Unhappiness
6. Extreme Unhappiness

Each of the these cycles then last for a number of years and follow one after another in an unbroken succession. The first time stage is said to have been the happiest stage when the children born were always twins, a boy and a girl, and their parents died immediately after their birth. The worst of all was the last stage of extreme unhappiness which is yet to come. It is said that during this stage, terrific storms would blow, there would be dust all over, the clouds would shower poisonous water, everything would perish and the whole earth would be ablaze with fire.

It is also believed that the third and the fourth stages of a cycle in which happiness and unhappiness are mingled, a Tirthankara would be born. Thus the twenty-four Tirthankaras of the Jains are said to have been born in these two stages. At present we are passing through the fifth time stage of the Descending cycle. The first Tirthankara named Rishabha and the remaining twenty-three, were born in this cycle.

Rishabha, the first Tirthankara, was also the first king, the first monk and the first founder of the code of ethics. He was born in the Ikshvaku Kshatriya family, in the city of Ayodhya in Northern India and attained salvation on Mount Kailas in the Himalayas. He is said to have introduced agriculture, the institution of marriage and to have taught various arts and crafts to the people. He is said to have reigned for countless numbers of years and retired in the favour of his son Bharata, who was decleared the first universal monarch.

Then the list of the remaining twenty-three Tirthankaras is provided. All of whom were born Kshatriyas and a majority of them attained salvation on the mountain Sammeda (Parasanth

Hill, Hazaribagh district in Bihar State). So far, no historical evidence has come to warrant the historical existence of the first twenty-two Tirthankaras. On the other hand taking into consideration, the extraordinary tenure of their careers and the intermediatory periods between each of them, they appear to be legendary figures.

According to some scholaras the Jains are pre-Aryans as they are associated with non-Aryan ethnic environment. They contend that Jainism is a part of the Pre-Vedic.

Indus civilization can be nude standing images in the mediative posture depicted in a seal, compared with the Jain deity Rishabha. Some writers have tried to trace the names of distinguished personalities of Jainism such as Rishabha, Arishtanemi, Keshi, the chief disciple of Parshva, and others to the Rigveda, the most ancient sacred book of the Hindus, thereby emphasising the existence of Jainism in about 1500 B.C., the approximate period of the composition of the Vedas. It can be pointed out here that some form of asceticism is traceable to the social and religious life of primitive people, who in order to get rid of natural calamities, took recourse to certain austerities or self-immolation. Thus the origin of asceticism cannot be claimed by Jains. Moreover, it has to be ascertained whether the above mentioned terms traced in the Rigvedic text, are really associated with the distinguished personalities of Jain mythology or convey some different meaning. The moving about of at least the last two Tirthankaras of Jains does not suggest their origin in the Indus valley. The preaching of non-violence, truthfulness, non-stealing the possessionlessness further indicates that the Indian society had long passed the antiquated primitive stage and preconceived the idea of private property, hither to unknown. The injunction against adultery shows that the rigid rules of family life were formed then and the society had passed the age of group marriage of early society. The twenty-second Tirthankara Arishthanemi or Nemi, is said to have been a cousin of Lord Krishna, a great hero and an incarnation of God in Hindu mythology. He was born in Soriyapura (Surajpur in Agra district) and had attained salvation on Girnar mountain in Saurashtra,

in Gujarat State. It is said that when he was going to marry princess Rajimati, he heard the pathetic lowing of the cattle, intended to be slaughtered to feed the wedding guests. Moved by the thought of slaughter of the innocent cattle, he renounced the world and proceeded to Girnar to practise austerities."[4]

The Jaina firmly believe that theirs is the oldest religion in India and delight to quote many passages[5] from the Veda which prove to them that Jainism existed before the Veda were written and cannot therefore be an offshoot of Brāhmanism, as most scholars believe. They reject the old theory[6] that Gautama Indrabhūti revolted from Jainism and became the founder of Buddhism and claim Buddhism as a late offshoot to Jainism, telling the following legend to prove it. During the interval between the days of Pārśvanātha and those of Mahāvīra there lived a certain Jaina monk called Buddha Kīrti, who was well learned in the scriptures. One day he was performing austerities by the side of the river Sarayū in Pālāṣa Nagara and as he sat there he saw a dead fish floating by him. As he watched it, he reflected that there could be no harm in eating the flesh of dead fish, for there was no soul within it. This thought inspired him, the Jaina say, to found a new religion; he left his austerities, assumed red garments and preached Buddhism.

According to the Jaina, the best way to begin the study of their history is through the stories of the Tīrthaṅkaras. We have studied the lives of the two latest Tīrthaṅkara, Pārśvanātha, the twenty-third, and Mahāvīra, the twenty-fourth; but the Jaina have legends regarding each one of their predecessors.

Historians believe that all the Tirthankaras, except Parsva and Mahavira are lagendary figures, as no historical evidences except few references in religious texts are available about them. However, both Parsva and Mahavira are historical persons. No doubt, Jainism is first and an ancient religion. Jains believe it is timeless.

Here an attempt has been made to trace the biographical details in brief about the Tirthankaras.

Dr. Chatterjee has traced the roots of Rsabhanatha in Jaina canon as well as other texts as follows :

(1) Ṛṣabhanātha

The canonical texts like the *Kalpasūtra* and *Samavāyāṅga* give us some idea about the life of the first Jain Tīrthaṅkara. He is regarded as the first Tīrthaṅkara of the current *osappiṇī* and is uniformly described as belonging to Kosala (*Kosalie*). His father was Kulakara Nābhi of Vinītā (Ayodhyā) city and his mother was called Marudevī. He belonged like Mahāvīra to the Kāśyapa lineage. The canonical texts would have us believe that his height was 500 *dhanusas* (bow-lengths). A few vague and indistinct details are given about him in the texts and it is extremely difficult to get a connceted account of his life from the early Jain works. The *Āvaśyakaniryukti*, a work written after the first century A.D., gives us the information that Ṛsabha, in course of his wanderings visited countries like Joṇaga and Suvaṇṇabhūmi. The same text also mentions his two wives Sumaṅgalā and Sunandā and his hundred sons including Bharata. He lived for 2 million *pūrva* years as a prince and six million and 3 lakh *pūrva* years as a king. During his reign, we are told, he taught for the benefit of his people, 72 *kalās*, 64 *mahilāguṇas*, one hundred arts and 3 occupations of man. Ṛṣabha, after anointing his 100 sons as kings of various kingdoms, renounced the world and attained omniscience outside the town of Purimatāla, which was near his home-town. According to the *Samavāyāṅga*, his first disciples were Ṛṣabhasena and Baṁbhī. The same texts tells us the name of the tree associated with his viz. *nyagrodha*. Ṛṣabha had under him 84 groups of Gaṇas, 84 Gaṇaharas (group-leaders), 84,000 monks with Ṛṣabhasena at their head, 3 lakh nuns with *Baṁbhī* and *Sundarī* as heads. His chief lay disciples were Sejjaṁsa and Subhaddā. His total life-span, according to the texts, was 84 lakh years. He died on the summit of Aṭṭhavāya which has tentatively been identified with Kailash. According to the 7th century text the *Āvaśyakacūrnī*, Ṛṣabha's son constructed a shrine on this mountain.

We have tried above to give readers some idea about Ṛṣabha's life and activities as given in the early canonical texts. In the well known Vaiṣṇava work viz. the *Bhāgavata Purāṇa* a fairly detailed account about the first Jain path-finder has

been given. We should remember in this connexion that this work was known to the author of the Nandīsūtra which was surely in existence before the Valabhī council (circa 525 A.D.). In that text this work is mentioned along with *Bhārata, Rāmāyaṇa*, Kauṭilya and Patañjali. The *Bhāgavata* account also depicts Ṛṣabha as the son of Nābhi and Marudevī (splet *Merudevī*). But the most vital piece of information given in the *Bhāgavata* regarding Ṛṣabha is that he was regarded as an incarnation (*avatāra*) of Viṣṇu. Since this work was in existence before the compilation of the *Nandīsūtra*, its evidence has some real importance. It shows that the first Jain Tīrthaṅkara was accepted as an incarnation of Viṣṇu by the Hindus in the early centuries of the Christian era, if not earlier, probably at the time when the founder of Buddhism was accepted as an *avatāra* of the same god.

The life and activities of Ṛṣabha as given in the Bhāgvata, tally in all major details, with that given in Jain texts. According to this account also, Ṛṣabha had 100 sons including Bharata. It has nothing but praise for Ṛṣabha's activities as an able monarch. It also records the fact, that after his abdication, he went about naked with dishevelled hair (*gaganaparidhānaḥ prakīṇakeśaḥ*, V. 5 28). Just like Mahāvīra he too, had to suffer a lot in the hands of ignorant people (V. 5.30). We are further told that he visited places like Koṅka, Veṅka, Kuṭaka and South Karṇāṭaka (V. 6.7). The *Bhāgavata* further refers to his followers in those countries (V. 6.9 ff.).

The *Bhāgavata*, however, has no word of praise for Ṛṣabha's followers who are emphatically called *pākhaṇḍas* (V. 6.8). It also, criticizes them for their 'habits'. Most of Ṛṣabha's followers, according to that text, used to indulge in disparaging the Veda, Brāhmaña and *yajña* (*Brahma Brāhmaṇayajña-puruṣaloka-vidūṣakāḥ prāyeṅa bhaviṣyanti*, (V. 6.10). One thing that strikes a scrupulous and careful student of Jain history in this connexion is that, the author of the *Bhāgavata*, who has nothing but deference for Ṛṣabha, is extremely critical about his followers i.e. the Jains. There is nothing surprising in it. The Jains, from the very early times, indulged freely in blind anti-Brāhmaṇism. We would like to invite the attention of our

readers to that oft-quoted passage of the *Kalpasūtra*, according to which no Tīrthaṅkara; Cakravartin or Baladeva (and Vāsudeva) can be born in a Brāhmaṇa family. This anti-Brāhmaṇical attitude is found uniformly in the canonical and non-canonical texts of both the Śvetāmbaras and Digambaras.

The Vedic texts know one king Ṛṣabha, who is described as a performer of the Aśvamedha sacrifices. Another Ṛṣabha appears in the *Aitareya Brāhmaṇa* (7.17) as a son of Viśvāmitra. The *Mahābhārata* not only knows one ancient king Ṛṣabha (VI. 9.7) but also an ascetic of that name, who is represented in one place as asking king Sumitra of Haihaya dynasty to give up desire or false hope which, in fact, is one of the fundamental teachings of Jainism. It is highly interesting to note that a certain Ṛṣabha-tīrtha is mentioned in the *Mahābhārata* (III. 85.10-11) as situated in the Ayodhyā region, the home-country of the first Tīrthaṅkara. This *tirtha* is apparently mentioned in the Gunji Rock inscription of Kumāravīradatta which has been assigned to the Ist century A.D.

Although neither the two epics, nor the Vedic texts, connect Ṛṣabha, with a heretical religion, there is little doubt that a king or ascetic called Ṛṣabha was known from very early times. He was, in all probability, a historical personage and the Jains a century or two after the demise of Mahāvīra conceived the idea of making this ancient Ṛṣi their earliest path-finder. There is little doubt that the account of Ṛṣabha as given in the *Bhāgavata* was composed only after Jainism came to be regarded as one of the principal religions of India. The present writer is of the opinion that the *Bhāgavata* account of Ṛṣabha was composed after 100 B.C., but probably before the Kuṣāṇa period.

It is somewhat interesting to note that even a few mediaeval Jain commentarors were acquinted with the Hindu Purāṇic references to Ṛṣabha. Śāntisūri in his *Uttarādhyayana-vṛtti* tells us that according to *Brahmāṇḍa Purāṇa* Ṛṣabha belonged to the Ikṣvāku lineage and he was the son of Nābhi and Marudevī.

Inscriptions of Mathurā definitely prove that Ṛṣabha was regularly worshipped as a Tīrthaṅkara in the Mathurā region

from the Ist century A.D. We have already observed he was made a Tīrthankara probably a century or two after Mahāvīra's demise. Since the *Kalpasūtra*, which was not improbable composed before 100 B.C., refers to him and describes his life, we will not be far wrong if we assume that he was inducted into the Nirgrantha religion around 300 B.C.

In the *Rāmāyaṇa* (VII. 111.10) there is a reference to one king Ṛṣabha of Ayodhyā in whose reign the city once more rose to eminence. It is tempting to identify this Ṛṣabha with the first Jain Tīrthaṅkara since both are connected with Ayodhyā. But in the absence of more positive evidence we cannot afford to be dogmatic on this point."[8]

The first Tirthankara Rishabhadeva was born when the world has passed out of its happiest stage and was in the era of Suṣama-Duṣama. A Kshatriya king had a little son born to him, whom his mother called Ṛiṣabhadeva, because in her dreams she had seen a bull (*Ṛiṣabha*) coming towards her. Ṛiṣabhadeva (also called Ādinātha) taught men seventy-two arts and women sixty-four, for these have only to be skilled in domestic and not in literary and industrial crafts; but his great glory lies in the fact that he first taught men the Jaina faith. He lived for eighty-four lakhs of pūrva of time, of which he spent only one lakh of pūrva as an ascetic. Ṛiṣabhadeva had one hundred sons (amongst whom was the famous king Bharata); their height was five hundred bow shots. This first Tīrthaṅkara attained mokṣa from Aṣṭāpada (or Kailāsa) in the modern Himalayas.

(2) Ajitanātha

The world grew steadily worse and in fifty lakhs of crores of sagara of time the next Tīrthaṅkara, Ajitanātha, was born in Ayodhyā. After his birth all his father's enemies were conquered (*jita*), hence his name, 'the invincible one'. He was born in the period called Duṣama-Suṣama and all the remaining Tīrthaṅkara were born in the same period. His sign, which one sees on all his images in the temples, is an elephant. During his life he himself earned the title of Victorious, for he was so devout an ascetic that he was beaten by none in performing

austerities. He attained mokṣa together with a thousand other Sādhus.

Like the first Tīrthaṅkara, the second also according to the Jains, was a Kosalan. Ajita (Ajiya) was the son of Jitaśatru of Ayodhyā. His mother's name was Vijayā. His height was 50 *dhanusas* less then that of Ṛṣabha i.e. 450 *dhanusas*. He lived for 72 lakh years and the sacred tree associated with him was *saptaparṇa*. He died on the summit of Parashnath hill (Sammeya). Sīhasena and Phaggu were his first disciples. There is nothing to indicate that he was a historical figure.

(3) Sambhavanātha

After thirty more lakhs of crores of sāgara Sambhavnātha, the third Tīrthaṅkara, was born in Śrāvastī to Rajput parents. The king his father had been distressed to see the way his dominions were ravaged by plauge and famine, but when he heard the good news of the boy's birth, he felt there was a chance (*sambhava*) of better times coming, hence the boy's name. He too was able to persuade a thousand ascetics to join his community or *saṅgha,* who eventually all attained mokṣa with him. His emblem is the horse.

The third Tīrthaṅkara Sambhava (Saṁbhava), like the first two, was a Kosalan. He was the son of king Jitāri and Senā of Śrāvastī. Since he is the third Tīrthaṅkara, he should be of lesser height; and we are told that he was only 400 *dhanusas* in height! His life-span was also not much, only 60 lakh years! His sacred tree was *śāla*. Like the second, he too, attained liberation on the summit of Sammeya or Sammeda Sikhara. His prominent disciples were Cāru and Sāmā. He is mentioned in a Mathurā inscription of Huviṣka dated in the Kaniṣka year 48 corresponding to 126 A.D.

(4) Abhinandana

The fourth Tīrthaṅkara owes his name to the fact that the God Indra used to come down and worship (*abhinanda*) him in Vanitā, where his parents, Saṁvara and Siddhārtha Rāṇī, ruled. He attained mokṣa accompained by a thousand monks, as indeed did all the first eleven Tīrthaṅkara except Supārśvanātha.

Abhinandana has the ape for his sign; he was born ten lakh of crores of sāgara of time after his predecessor. His height was three hundred and fifty bow-shots.

The fourth Tīrthaṅkara was also a Kosalan according to the Jains and was born at Vinītā. His parents were Samvara and Siddhārthā. His height, as expected, was 350 *dhanusas* and he lived 10 lakh years less than the third Tīrthaṅkara. Vajranābha and Ajitā were his chief disciples. His sacred tree was *priyaka.*

The place of his Nirvana too had been Sammeda Sikhara.

(5) Sumatinātha

The legend about the fifth Tīrthaṅkara, Sumatinātha, is more interesting; he was born in Kaṅkaṇapura, where his father, a Kshatriya named Megharatha, was king; his mother's name was Sumaṅgalā. The child was called Sumatinātha, because even before his birth his mother's intellect (*sumati*) was so sharpened. To prove the queen's ability, a story is tole resembling that of the judgement of Solomon. An old Brāhman died, leaving two wives; both women claimed the only son as theirs and the dispute was taken to the queen to settle, who decreed, as Solomon did (and with similar results), that the living child should be cut in two. This Tīrthaṅkara's sign is sometimes given as a red goose, but others say it is a red partridge. He was born nine lakhs of crores of sāgara after Abhinandana and his height was three hundred bow-shots.

The fifth Tīrthaṅkara was also born at Vinītā in the Kosala country. His parents were king Megha and queen Maṅgalā. His height was 300 *dhanuṣas* and life-span 40 lakh years. His sacred tree was *priyaṅga* and his chief disciples Camara and Kāsavī. He attained liberation on mount Sammeda or Sammeya.

Like Ṛṣabha, this Tīrthaṅkara also finds a place in the *Bhāgavata Purāṇa* (V. 15.1.). This Purāṇa informs us that Sumati will be worshipped in the Kali age by irreligious and non-Aryan peoples as their god. It further tells us that Sumati followed the path of Ṛṣabha. There canbe little doubt that the author of the *Bhāgavata* here has the fifth Jain Tīrthaṅkara in mind, who however, according to him, was the grandson of Ṛṣabha.

(6) Padmaprabhu

Susīmā, the mother of the sixth Tīrthaṅkara, longed before his birth to sleep on a bed of red lotuses (*padma*) with the result that her son was always the colour of a red lotus, which flower he took for his emblem. His father Dhara, was the Kshatriya king of Kauśāmbī. Padmaprabhu was born ninety thousand crores of sāgara of time after his predecessor; his height was two hundred and fifty bow shots.

This Tīrthaṅkara, unlike the first five, was not a Kosalan but was born in the adjoining Vatsa territory in the famous city of Kauśāmbī. His parents were king Dhara and queen Susīmā. His sacred tree was *chatrābha* and his disciples were Suvrata and Rati. He lived for 30 lakh years and had a height of 250 *dhanusas*. Nirvāṇa on Sammeya or Sammeda Sikhara.

(7) Supārśvanātha

The father of the next Tīrthaṅkara was the Kshatriya king of Benares; but his wife suffered from leprosy in both her sides. This dreadful disease was cured before the child's birth, so he was given the name of *Su* (good) *pārśva* (side). His emblem is the Svastika symbol **SATIYA**. Unlike the other earlier Tīrthaṅkara he attained mokṣa with only five hundred companions. Nine thousand crores of sāgara of time had elapsed since the death of his predecessor, and his height was two hundred bow-shots.

Another account narrates that the seventh Tīrthaṅkara Supārśva was born at Benares and his parents were king Pratiṣṭha and queen Pṛthvī. Height-200 *dhanusas*; life-span-20 lakh years. Chief disciples—Vidarbha and Somā. *Śirīṣa* was his sacred tree. Death on the Sammeya mountain or Sammeda Sikhara.

(8) Candraprabhu

After a further interval of nine hundred crores of sāgara of time the eighth Tīrthaṅkara was born; his height was one hundred and fifty bow-shots. Before his birth his mother (the wife of the Kshatriya king of Candrapuri longed to drink the

moon (*candra*). To assuage her craving, a plate of water was one night handed to her in such a way that the moon was reflected in it; when the child was born, he was found to be as bright and white as the moon, which accordingly became his emblem and he was called Candraprabhu.

The 8th Tīrthaṅkara Candraprabhu is also known as Śaśī and was born at Candrapura. Scholars identify it with Candrāvatī, a modern village near Kāśī. This Tīrthaṅkara had a height of 150 *dhanusas* and life-span of one million years. He was the son of Mahāsena and Lakṣmaṇā of that town. His sacred tree was *nāgavṛkṣa* and died on the Sammeda Sikhara or Sammeya mountain. Diṇṇa and Sumanā were his chief disciples.

(9) Suvidhinātha

Two names are given to the next Tīrthaṅkara. Owing to the peace he brought to a distracted family, all of whose kingly relatives were warring against one another, he is called Suvidhinātha, for on his birth they gave up fighting and took instead to performing their religious duties (*suvidhi*); but as his teeth were so beautiful that they resembled the buds of an exquisite flower (*puṣpa*), he was also called Puṣpadanta. There is a dispute over his emblem : the Śvetāmbara say it is the crocodile, while certain Digambara declare it is the crab. Ninety crores of sāgara elapsed before his birth, and his height was one hundred bow-shots.

Another story is that Puṣpadanta or Suvidhi : The ninth Tīrthaṅkara was the son of Sugrīva and Rāmā of Kākandī. It is identified with Kakan in the Monghyr district, Bihar. Here is his statistics-height—100 *dhanusas*, life-span-2 lakh years, sacred tree *māli* or mallī; disciples—Varāha and Vāruṇī; Nirvāṇa—Sammeya mountain or Sammeda Sikhara.

(10) Sītalanātha

The tenth Tīrthaṅkara had a marvellous power of imparting coolness (*śitalatā*) to fevered patients. Before his birth his mother laid her hand on her husband, the Kshatriya king of Bhaddilapura and immediately the fever which had failed all

the efforts of his physicians left him and all his life long the saint had a similar power, hence his name, Sītalanātha, Lord of Coolness. His sign is the Śrīvatsa svastika **SATIYA**, or according to the Digambara, the *Ficus religiosa*. His height was ninety bow-shots and the interval of time between him and his predecessor was nine crores of sāgara.

In another story he was the son of Dṛḍharatha and Nandā of Bhaddilapura. This place has tentatively been identified with Bhadia, a village in the Hazaribagh district, Bihar. His sacred tree was *pilaṅka* and chief disciples Ānanda and Sulasā. He attained liberation on mount Sammeya or Sammeda Sikhar at the age of one lakh years on the 2nd day of the dark half of Vaisakha.

(11) Śreyāṁsanātha

King Viṣṇudeva, who ruled in Siṁhapurī, possessed a most beautiful throne, but unfortunely an evil spirit took up his abode in it, so that no one dare sit there. His wife, however, so longed to sit on it that she determined to do so at any risk; To every one's astonishment she was quite uninjured, so when her son was born, he was named Sreyāṁsanātha, the Lord of Good, for already he had enable his mother to cast out an evil spiritand so do a world of good (*śreyāṁsa*). His sign is the rhinoceros; one crore of sāgara of time had intervened before his birth; and his height was eighty bow-shots.

Another story is that the 11th Tīrthaṅkara was the son of Viṣṇu and Viṣṇā of Siṁhapura (identified with siṁhapurī near Benares). His chief disciples were Gothubha and Dhāriṇī. He reached liberation on mount Sammeya or Sammeda Sikhara. He lived for 84 lakh years.

(12) Vāsupūjya

Before the birth of the twelfth Tīrthaṅkara the gods Indra and Vasu used to go and worship the father of the future saint and as the father's name was Vasupūja and the god Indra used to give him jewels called *vasu*, the child was naturally enough called Vāsupūjya. His sign is the male buffalo and he passed to mokṣa from his birth-place, Campāpurī, accompained by six

hundred Sādhus. Fifty-four sāgara of time had intervened and his height was seventy arrow-shots.

Other story tells that the 12th Tīrthaṅkara Vāsupūjya was the son of Vasupūjya and Jayā of Campā. He had a height of 70 *dhanusas* and his sacred tree was *pāṭala*. He had a life-span of 72 lakh years, and unlike most of his predecessors, did not die on mount Sammeya. According to the canonical texts, he breathed his last at Campā. Suhamma and Dharaṇī were his chief diciples.

He had all the qualities of a Tīrthaṅkara.

(13) Vimalanātha

The sign of the thirteenth Tīrthaṅkara is the boar. He got his name Vimalanāth, Lord of Clearness, through the clearness (*vimalatā*) of intellect with which he endowed his mother before his birth and which she displayed in the following manner. A certain man and his wife unwisely stayed in a temple inhabited by a female demon, who, falling in love with the husband, assumed his real wife's form. The miserable man was quite unable to tell which was his true wife and asked the king of Kampilapura to distinguish between them. It was the queen, however, who solved the difficulty. She knew the long reach that witches and only witches have and telling the husband to stand a long distance off,challenged the two wives to prove their chastity by touching him. Both tried their atmost, but of course, the human wife could not reach so far, whereas the demon wife did and thus showed her real character. Vimalanātha had six hundred companions to mokṣa. Thirty sāgara of time had passed before his birth, and his height was sixty bow-shots.

Another story is that he was the son of Kayavamma and Sāmā of Kaṁpillapura. he had a height of 60 *dhanusas* and a life-span of six million years. His sacred tree was *jambu* and chief disciples Mandara and Dharaṇidharā. He attained liberation on mount Sammeya or Sammeda Sikhara.

He was having all the virtues of a Tīrthaṅkara.

(14) Anantanātha

There was an endless (*ananta*) thread which lay about quite powerless in Ayodhyā; but after the king's wife had given birth to the fourtheenth Tīrthaṅkara, it became ended with power to heal diseases; this event, combined with the fact that his mother had seen an endless necklace of pearls, decided child's name. Anantanātha's birth was divided from his predecessor's death by nine sāgara of time, and his height was fifty bow-shots. His sign is the hawk or according to the Digambara, the bear.

He was the son of Siṁhasena and Sujasā of Ayodhyā. He had a height of 50 *dhanusas* and a life-span of 3 million years. His sacred tree was *aśvattha*. His first disciples were Yaśa and Padmā. He also dided on mount Sammeya or Sammeda Sikhara.

He possessed all the lakshanas of a Tīrthankaras.

(15) Dharmanātha

The fifteenth Tīrthaṅkara was born four sāgara of time after Anantanāth's Nirvāṅa, and his height was only forty-five bow-shots. His parents were the Rajput king and queen of Ratnapurī and before his birth they exhibited such new zeal in the performance of their religious duties (*dharma*), that the child was given the name of Lord of Religion, Dharmanatha. He attained mokṣa with eight hundred monks. His sign is a thunderbolt.

According to another story this Tīrthaṅkara was the son of Bhānu and Suvratā of Rayaṇapura. He had a height of 45 *dhanusas* and his sacred three was *dadhiparṇa*. Ariṣṭa and Śivā were his chief disciples. He had a life of 1 million years and his death took place on mount Sammeya or Sammeda Sikhara.

He possessed all the virtues of a Tīrthaṅkara.

(16) Śāntinātha

Afther the Nirvāą of the ninth Tīrthaṅkara, Suvidhinātha, the Jaina faith disappeared until the birth of the tenth Tīrthaṅkara, who revived it; on his Nirvāṇa it disappeared again,

but was revived on the birth of the eleventh; and this continued to be the case until the birth of Śāntinātha, the sixteenth Tīrthaṅkara, after which it never disappeared again. The parents of this Tīrthaṅkara ruled in Hastināpura three sāgara of time after Dharmanath's Nirvāṇa. It happened that plauge was raging. Before Śāntinātha's birth, however, his mother was able to stay the course of the pestilence by sprinkling the sufferers with water; so when the child was born he was called Śāntinātha or Lord of Peace (*śānti*). The special interst of this saint lies in the fact that he was the first Tīrthaṅkara to become a chakravartī or emperor of the whole of Bhārata (i.e. India). Śāntinātha's height was forty bow-shots and his emblem is the deer. He attained mokṣa from Mt. Pārśvanātha in Bengal in company with nine hundred Sādhus. With the exception of four all the Tīrthankara passed to nirvāṇa from this hill, i.e. Sammeda Sikhara.

Another story is that this Tīrthaṅkara was the son of Viśvasena and Avirā of Gajapura (Hastināpura). His chief wife was Vijayā. His sacred tree was *Nandī* and he had a height of 40 *dhanusas*. He attained liberation on Sammeya mountain at the age of one lakh years. His chief disciples were Cakkāha and Suī. He is mentioned in a Mathurā inscription.

He was having all the virtues of a Tīrthaṅkara.

(17) Kunthunātha

After half a play of time the seventeenth Tīrthaṅkara was born in Gajapurī, where his parents, King Śivarāja and Queen Srīdevī, reigned. Before his birth his mother saw a heap (*kuntha*) of jewels : during his life people began to show greater kindness to insects (*kunthu*), and the power of his father's enemies was stunted (*kuntha*). Kunthunātha's sign was the goat, and he was thirty-five bow-shots in height. He, like his predecessor, became an emperior and obtained mokṣa from Pārśvanātha, but accompained by a thousand companions.

His parents use gentle and of pious nature.

His height was 35 *dhanusas* and his sacred tree *tilaka*. His disciples were Svayambhū and Aṁjuyā. He attained liberation

on mount Sammeya or Sammeda Sikhara after living for 95,000 years.

He possessed all the qualities of a Tīrthaṅkara.

(18) Aranātha

Queen Devī, wife of king Sudarśana of Hastināpura, saw a vision of a bank of jewels before the birth of her son, the eighteenth Tīrthaṅkara, who was born a quarter play of time after Kunthunātha. Aranātha was thirty bow-shots in heights, his emblem is the third kind of svastika (the Nandāvartta), he was also an emperor and he passed to mokṣa from Sameta Śikhara (Mt. Pārśvanātha) with a thousand monks.

Another story is King Sudarśana and Queen Devī of Hastināpura were very pious and gentle. His height was 30 *dhanusas* and his sacred tree was mango. Kumbha and Rakkhiyā were his chief disciples. He attained liberation on mount Sammeya or Sammeda Sikhara at the age of 84,000 years. He is referred to in the well-known Mathura's inscription of the year 79 (157 A.D.) which mentions the *devanirmita* Buddhist *Stūpa*.

This Tīrthaṅkara possessed all the virtues of a pathfinder.

(19) Mallinātha

The nineteenth Tīrthaṅkara is the most interesting of all, for owing to deceitfulness in a previous life this saint was born as a woman having, however, done all the twenty things that make as ascetic a Tīrthaṅkara, nothing could prevent his becoming one, but his previous deceitfulness resulted in his becoming a female Tīrthaṅkara. She was born in Mithilā, where her parents, King Kumbera and Queen Prabhāvatī, ruled. Before her birth her mother longed to wear a garland (*malli*) of the flowers of all seasons and the gods and goodesses themselves brought the flowers to gratify her desire. Mallinātha's symbol is a water-jar and she also passed to mokṣha from Sammeda Sikhara. Her height was twenty-five bow-shots. The Digambara, who deny that any woman can pass to mokṣha without rebirth as a man, deny of course that Mallinātha could have been a

woman. Another point of interest is that the time between the Tīrthaṅkara can now be measured by years and this nineteenth Tīrthaṅkara was born a thousand crores of years after the eighteenth.

A detailed account of her life and activities is preserved in the Nayadhammakahao. She possessed all the virtues of a Tīrthaṅkara.

She was exceedingly beautiful and had a height of 25 *dhanusas*. Kings of six leading cities of Northern India, we are told, demanded her hand for marriage. When refused, they all attacked Mithilā at the same time. But before long, they were all converted by her and became good Jains. Her sacred tree was *aśoka* and she had a life-span of 45,000 years. Indra and Bandhumatī were her chief disciples. This woman Tīrthaṅkara died on mount Sammeya or Sammeda Sikhara.

In the chain of Tīrthaṅkara she is a most respected figure amongst the women followers.

(20) Munisuvrata

Before the birth of Munisuvrata, his mother, the wife of King Sumitra of Rajagriha, kept all the beautiful vows of Jainism (*suvrata, good vows*) as devoutly as if she had been an ordinary woman and not a queen; hence the child's name. His height was twenty bow-shots; he was born fifty-four lakhs of years after the last Tīrthaṅkara. His parents, while Kṣatriya or Rajputs,belonged to the Hari dynasty, whereas all the other Tīrthaṅkara, save the twenty-second, belonged to the Ikṣvāku family. His symbol is the tortoise.

His mother queen Padmavati was a gentle and pious lady.

Another story tells : His sacred tree was *campaka* and he had a life-span of 30,000 years. His height was 20 *dhanusas* and Kumbha and Puṣpavatī were his chief disciples. He died on mount Sammeya or Sammeda Sikhara.

(21) Naminātha

Like Malli, this Tīrthaṅkara also belonged to Mithilā. We are told that he was the son of Vijaya and Vappā of that city.

He had a height of 15 *dhanusas* and a life-span of 10,000 years. Subha and Amalā were his chief disciples. He died on mount Sammeya; *bakula* was his sacred tree.

It is generally believed that he was born at Mathurā after an interval of only six lakhs of years. His father, King Vijya, was engaged in an apparently hopeless warfare with his enemies, but the astrologers declared that if his wife, Queen Viprā, showed her face on the city wall (this was before the time of the zenana system) the enemy would bow down (*nama*) with fear and flee away. Naminātha was fifteen bow-shots in heights, his emblem is the blue lotus; and he attained mokṣa (salvation) from Sammeda (Sameta) Sikhara together with a thousand ascetics.

(22) Ariṣṭanemi (Neminātha)

The immediate predecessor of Pārśva was Tīrthaṅkara Ariṣṭanemi, also known as Neminātha. According to the Jains, he was an exact contemporary of the great Vāsudeva Kṛṣṇa; he too, we are told, belonged to the Yādava tribe. His parents were Samudravijaya and Śivā or Soriyapura. He had a height of only 10 *dhanusas* and his sacred tree was *vetasa.*

According to the sacred texts of the Jains, Ariṣṭanemi's marriage was settled with Rāimaī, a daughter of Uggasena. While going to marry, he saw a good number of animals kept in cages and enclousres. On knowing that they were kept there for slaughter, in view of his impending marriage ceremony, he decided to renounce the world.

The name 'Ariṣṭanemi's is known to the poet of the *Mahābhārat,* but he cannot be identified with the Jain Tīrthaṅkara. In the Udyogaparvan of the *Mahābhārata* Kṛṣṇa is once called by this name. The Vaiṣṇava works have no knowledge of an Ariṣṭanemi belonging to Hari—Vaṁśa. Although he is referred of more positive evidence, call him as historical figure. It is also interesting to note that both Kṛṣṇa and Neminātha are given life-span of 1,000 years in the Jain canonical texts.

Asiṣṭanemi's chief disciples were Varadatta and Yakkiṇi and he died on the summit of mount Ujjaṁta (Girnar), in

Saurashtra (Gujarat) one of the holiest *tīrthas* of the Jains. The Buddhist text know a certain 'Aranemi', but he cannot be identified with the 22nd Jain Tīrthaṅkara.

We have given above the Jain account of their first twenty-two Tīrthaṅkaras. With the possible exception of Ṛṣabha none of them has any claim to historicity. Regarding Ṛṣabhaś historicity, we have already given our opinion. But there is little doubt that he was accepted as a Tīrthaṅkara of the Jains, only after the demise of Mahāvīra.

Another viewpoint is that Aristanemi/Neminātha—The twenty-second Tīrthaṅkara (like the twentieth) is always represented as black; before his birth his mother, the wife of Samudravijaya, king of Saurīpura, saw a wheel (*nemi*) of black jewels (*ariṣṭa)*. Kṛiṣṇa and his brother Baladeva lived at this time, and were cousins of Neminātha's. This Tīrthaṅkara was ten bow-shots in height and his sign was the conch shell. Unlike most of the other Tīrthaṅkara, he attained mokṣa from Girnār in Kāṭhiāwāḍ.

The five important events in the life of Ariṣṭanemi, also known as Nemīnātha, occurred when the moon was in conjunction with the constellation Citrā. Ariṣṭanemī descended to earth after spending thirty-three *sagaropamas* in a celestial abode called Aparājitā. He was conceived in the womb of queen Śivā, the wife of king Samudravijaya, who was the chieftain of the city Sauripura in Gujarat. At the time of his conception his mother envisioned the same fourteen lucky drams that came to all mothers of Mahāvīra. At birth he received the name Ariṣṭanemi because his mother had seen a *nemi* made of riṣṭa jewels at the time of his conception.

As per Jain beling, Ariṣṭanemi is considered to be a cousin of the Hindu god, Kṛṣṇa. The latter felt threatened by the tremendous strength of young Nemi since he had been the only one to successfully bend Kṛṣṇa's bow and blow his conch. Kṛṣṇa challenged his cousin to a test physical strength but failed to bend down Nemi's extended arm.

Kṛṣṇa and his wives urged Nemi to marry in the hope that sexaul pursuits would occupy and weaken him. But Nemi was

more inclined towards disassociating himself from women and devoting himself to the pursuit of spiritual perfection. He was, neverthless, persuaded to marry when Kṛṣṇa brought to his attention the fact that all previous Tīrthaṅkaras had been householders. Accordingly, his marriage was fixed with Rājamatī, the daughter of king Ugrasena. While on his way to the marriage pavilion Nemi heard the pitions cries of animals that were to be slain for the wedding banquet. Upon hearing the cries, Nemi was filled with revolution for the world and he decided, there and then, to abandon the world and he decided, there and then, to abandon the world and became a homseless monk.

Nemi gifted away all his possessions and stepped into his renunciation palanquin. The procession bearing Nemi's palanquin wound its through the town of Sauripura and came to a half outside it in a part called Revataka. Nemi alighted from his litter and under a large Aśoka tree, he shed his finery and oranaments and plucking his hair in five handfuls, became a homeless mendicant along with a thousand others.

At the end of fifty-four days of practicing austerities, he attained omniscience. On the completion of his life-span he passed away.

The twenty-third and twenty-fourth Tīrthaṅkara are respectively Pārśvanātha and Mahāvīra.

(23) Pārśvanāth

Pārśvanāth, is the twenty-third Tīrthaṅkara, who immediately preceded Mahāvīra, may also have been an historical person. Very probably he did something to draw together and improve the discipline of the homeless monks who were outside the pale of Brāhmanism, much as St. Benedict did in Europe. If so, he was the real founder of Jainism, Mahāvīra being only a reformer who carried still further the work that Pārśvanātha had begun.

The five important events in the life of Tīrthaṅkara Pārśva occurred when the moon was in conjunction with the constellation Viśākhā. On the fourth day of the dark half of the month of Chaitra, Pārśva, after having spent a longtime in a celestial

abode called *Pranata-kalpa*, descended on earth into the womb of queen Vāmā, the consort of king Aśvasena who ruled Vārāṇasī. At the time of his conception he was in possession of three out of the five types of knowledge. On that night, Pārśva's mother saw the fourteen auspicious dreams that come to the mother of every Tīrthaṅkara at the time of conception. She gave birth to Pārśva at mid-night on the tenth dayof the dark half of the month of Pauṣa and the world was filled with divine lustre caused by the ascending and decending undulations of the gods and goddesses. The infant received the name of Pārśva because at the time of his conception his mother saw a snake crawling by her side.

Legends connected with Pārśva in Jaina mythology state that in one of his previous births, Pārśva had a brother who was wicked and resentful but Pārśva was virtuous. Both brothers were reborn nine times and in four of these births the wicked soul killed the noble one. In the tenth birth, the good soul was embodied in prince Pārśva, while the villainous one, still in its ninth birth, was born as Kamaṭha, an ascetic. Once, Pārśva came across Kamaṭha, who happended to be his enemy, but ignored him.

After his death Kamaṭha was reborn as asura Meghmālin, and in revenge he unleashed a mighty storm on Pārśva who was meditating and performing austerities at the time. The snake that Pārśva had rescured during Kamaṭha's penance had been reborn as Dharana, lord of the Nāgas and this snake now came to Pārśva's rescue. He spread his seven hoods over Pārśva to protect his from the deluge caused by Meghmālin. Ultimately the *asura* repented his evil actions and adopted an upright path.

Accomplished and intelligent, Pārśva developed a modest self-restrained character. He spent thirty years of his life as a householder. Then he renounced all his possessions. On the eleventh day of the dark half of the month of Pauṣa, Pārśva stepped into his renunciation palanquin Viśālā, and passed through the town in a procession, to a part known as Asrampada. There, under an Aśoka tree, he stepped down from the palanquin, shed all his finery and plucked out his hair in five

handfuls. He became a monk with only a single piece f holy cloth on his person and wandered in the company of 300 other mendicants.

The Jaina say that Pārśvanāth was born in what is now the city of Benāres about 817 B.C. His father, Asvasena, was the king of that town and to his mother, Queen Vāmā, were granted the wonderful dreams which always foretell the birth of a Tīrthaṅkara. Before he was born, his mother, lying in the dark, saw a black serpent crawling about by her side and so gave her little son the name of Pārśva. All his life Pārśvanātha was connceted with snakes, for when he was grown up he was once able to rescue a serpent from grave danger. A Brāhman ascetic was kindling a fire, without noticing whether in so doing he was destroying life or not, when Pārśvanātha happened to pass the drew from the log the Brāhman was lighting a poor terrified snake that had taken up its abode in the wood.

Whilst in the world, Pārśvanātha bore himself with great credit; he was a brave warrior and defeated the Yavana king of Kalinga and he eventually married Prabhāvatī, Daughter of Prasannajita, king of Ayodhyā.

Jainas believe that at the age of thirty he renounced the world and became an ascetic with the same ceremonies that have been described in the case of Mahāvīra. In order to gain Omniscience he practised austerities for eighty-three days and during this time an enemy, Kamaṭha, caused a heavy downpour of rain to fall on him, so that these austerities might be made as trying to flesh and blood as possible. Now this enemy was no one else than the Brāhman ascetic whose carelessness in a previous incarnation had so nearly caused the death of the poor snake. But if Pārśvanātha's enemies were active, his grateful friends were no less mindful of him and the snake, who by now had become the god Dharanedra, held a serpent's hood over the ascetic and sheltered him as with an umbrella; and to this day the saint's symbol is a hooded serpent's head. On the eighty-fourth day Pārśvanātha obtained Kevala Jñāna seated under a Dhātaki tree near Benares.

He now became the head of an enormous community, his mother and wife being his first disciples. Followed by these, he

preached his doctrines for seventy years, until at last his karma was exhausted and an old man of a hundred years, he reached deliverance at last on Mount Sammeda Sikhara in 850 B.C., which was thenceforth known at the Mount of Pārśvanātha.

The four vows of Pārśvanātha : Jaina believe that Pārśvanātha made four vows binding on the members of his community : not to take life, not to lie, not to steal and not to own property. He doubtless felt that the vow of chastity and celibacy was included under the last two heads. But in the two hundred and fifty years that elapsed between his death and the coming of Mahāvīra, absuses became so wife that the latter was forced to add another vow—that of chastity—to those already enumerated. This he did not dividing the vow of property specifically into two, one part relating to women and the other to material possessions. Some Jaina, however, believe that Pārśvanātha's four vows were those of non-killing, non-lying, non-stealing and chastity, that is was the promise to keep nothing as one's own possession that Mahāvīra added to these and that it was in order to keep this vow that Mahāvīra himself went about naked.

Another reform which they say Mahāvīra introduced was the making confession compulsory instead of optional for monks. All these traditions bear out the idea that Pārśvanātha was a reformer rather than a founder of his faith and order and that the rule of Pārśvanātha had not been found in practice sufficiently stringent.

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(Compiled from various sources)

2

Rishabha Deva and Jainism

As believed Jainism is a great humanistic religion. It is more scientific, logical and ethical and philosophical system of the world.

Though Jainism is one of the oldest religions, historically, there is a considerable difference of opinion among the foreign as well as the Indian scholars on the date of its origion. Ancient Jaina texts would lead us to believe that Ṛṣabhanātha, the founder of the Jaina religion, existed thousands of years prior to the advent of Christ. On the basis of the nude antiquities and the ancient seals and sealings unearthed in excavations found from different sites in the country, some of the learned scholars hold the opinion that these artefacts represent the Jaina Tīrthaṅkaras. But this view has been contested by other scholars of the modern age.

Initially the Jaina religion is an atheistic religion and the Jaina Ācārayas were also silent, like the Buddha, about the existence of God. With the passage of time when image worship was introduced into the Jaina religion, the Jainas started adoring their Tīrthaṅkaras in the form of God. There are twenty four Tīrthaṅkaras in Jainism and Ṛṣbhanātha happens to be the first of all. The last two Tīrthaṅkaras namely Pārśvanatha and Mahāvīra are indeed historial figures. Out of these two, Mahāvīra was the contemporary of Buddha. Of the other important Tīrthaṅkaras, Neminātha or Ariṣṭanemi, was the cousin brother of Śrīkṛṣṇa and Balarāma. There is a difference of opinion about the sex of Mallinātha between the two sects. Most of the Tīrthaṅkaras belonged to Kṣatriya community and born in the royal families. All of them took to hard austerities, performed religious practices and they achieved during their lifetime the

highest knowledge or *Kevali Jñāna* which was carried to the people as the religious message. According to the belief of the Jainas, the Tīrthaṅkaras were the framers of the rules and enjoyed the highest position of all the gods. Even the gods like Brahmā, Śiva and Viṣṇu were considered to be of a lower order as compared to the Jinas. Because of the attaining of their true knowledge, they were freed from the cycle of birth and death. The Jainas believe in no other gods, except their own religious deities and the Tīrthaṅkaras. Accordingly the images of the Tīrthaṅkaras were installed in the Jaina temples. The life stories of the Jinas are required to be listened to by the Jains and the prominent events of their lives were portrayed in art to be followed by the devotees at large for freeing thesmselves from the human bondage.

It has already been stated that Ṛṣabha happens to be first Tīrthaṅkara of the Jainas, who is also called Ādinātha. Ṛṣabha has been mentioned in the *Ṛgveda* as a monarch. The need for the birth of Ṛṣabha has been clearly defined in the *Mahāpurāṇa* (3.190-191) and *Ādipurāṇa* (16.17.990). In the *Ṛgveda*, however, the king Ṛṣabha had quite a benevolent character who distributed charity among his people (I.13.177)

The Bhāgavata Purāṇa (5.4 and 6) contains the story of the birth of Ṛṣabha in considerable detail. It is evident from the same that the Lord in order to do good to the king Nābhi and in order to preach the religion of Digambara mendicants, and the Urdhvarata ascetics, was born of the womb of Marudevī in a sātvika form. The limbs of the son of Nābhi, right from the beginning, were endowed with all the auspicious marks of Lord Viṣṇu like *vajra* and *aṅkuśa* etc. Possessing all the virtues like the power, calmness, *virāgya* and bliss, his influence increased day-by-day. Observing all these qualities, the ministers, the people, the Brāhmaṇas and the gods realised that he was going to rule the country successfully. With his beautiful and well built body, immense glory, prowess, riches and valour, besides other qualities, the king Nābhi gave him the name of Ṛṣabha (the best).

The *Brahmāṇḍa Purāṇa*, however, describes Ṛṣabha as a

primeval person of the Kṣatriya race and that Bharata was the eldest of his one hundred sons (Purva, 2.14.)

The country is also said to have derived its name from the same Bharata, the son of Ṛṣabha. This story is contained in the *Viṣṇu Purāṇa* which clearly states that the country was given the name of Bhārata on the basis of Bharata, the son of Ṛṣabha (2.1.270)

The Markaṇḍeya Purāṇa also speaks on the similar lines briefly mentioning the story of Ṛṣabha, the father of Bharata (50.41)

The *Bhāgavata Purāṇa* and other texts also testify that the country derived the name of Bhārata from Bharata, the son of Ṛṣabha (5.4.9)

Vidya Purāṇa (31.52) *Narasiṁha Purāṇa*, (30.4) and in the *Śiva Purāṇa*, the name of Ṛṣabha has been included in the yogic incarnations of Śiva. (*Śiva Purana*, 7.9.3)

In another context the same Purāṇa highlights the advaita feature in Śiva in quite an interesting manner : (*Śiva Purāṇa*, 1.47)

In the Buddhist literature including the *Āryamañjuśrī-mūlakalpa* (53.368-64), Rishabha is stated as son of Nabhi.

Besides Ṛṣabha, the name of Neminath too appears in the *Ṛgveda*. (I. 1.16)

Jainas believe that Jainism is timeless. It has been revealed to humanity by countless Tīrthaṅkara or World teachers in an infinite series of cosmic cycles, having neither a beginning nor an end.

According to Jain myths, in the present cosmic cycle which is passing through its avasarpini era, Rishabha was destined to be the first Tīrthaṅkara. The first phase of the current cosmic cycle was the period of great happiness, people were truthful and kind hearted and free from vices and sins. King Nabhi or Nabhiraj and his wife were destined to be the parents of the first Tīrthaṅkara, Riṣhābha.

Nabhiraj was the fourteenth among Kulakaras or Manus, who devised laws for maintaining peace and order and showed the mankind how to live and lead a descent life on earth.

It is believed in Jaina circles that during the days of King Nabhi the gods descended on earth and constructed a city based on those in the heavens in Ayodhya. In the centre of the city the gods erected a beautiful palace and around it they constructed mansions and lofty buildings.

In ancient days, Jainism flourished during the reign of King Nabhi thoughtout India, which was known as 'Jambudvip'. According to Jaina scholars :

There existed throughout upper India an ancient and highly organized religion, philosophical, ethical and severely ascetical, viz., Jainism, out of which clearly developed the early ascetical features of Brahmanism and Buddhism. Long before Aryans reached the Ganges or even the Sarasvati, Jainas had been taught by some twenty-two prominent Bodhas, saints or Tirthankaras, prior to the historical twenty third Bodha Parsva of the eighth or ninth century B.C., and he knwe of all his predecessor—pious Rishis living at long intervals of time; and of several scriptures even then known as Purvas or Puranas, that is, 'ancient,' which had been handed down for ages in the memory of recognised anchorites, Vanaprasthas or 'forest recluses.' This was more especially a Jaina Order, severely enforced by all their 'Bodhas' and particularly in the sixth century B.C. by the twenty-fourth and last, Mahavira of 598–526 B.C. This ascetic Order continued in Brahmanism and Buddhism throughout distant lands.

The First World Teacher

The reason why the Tirthaṅkaras are only twenty four while the Perfect Ones (*the Siddhas*), who are like them in all other respect, are innumerable, consist of two factors, one internal and the other external—the aspiration to carry happiness and joy and enlightenment to all living beings on the part of the aspiring Soul and the emulation of *devas* and men to glorify the World Teacher.

When six months of the long life of the *Ahamindra* remained to him in the super-heaven Sarvārthasiddhi, the Indra (ruler) of the first heaven, who always takes the lead in such matters,

gave orders to his subordinate *devas* to get ready for the glorification of the coming World Teacher. Kubera, the lord of the celecstial treasury then began to rain down choice gems in the Palace of fourteenth Manu, Nābhiraj, to announce the coming of the Master!

Ayodhya, the capital of King Nabhi.

Ayodhya, in the country of Kauśala (modern Oudh), was the capital of Nābhi's kingdom and it had been built, with the advice of the heavenly *devas*, to represent the capital of the heavenly Kingdom of Indra in the first heaven. For six months Kubera celebrated the coming of the Lord in advance, in the way stated. All Ayodhya loaded themselves with wealth in this period. Even the walls of many mansions and palaces were now studded with lustrous gems. Everywhere there were sings of affluence and wealth, while poverty and squalor had flown away, nobody knew where!

In the Sarvārthasiddhi, Bajranabhi's great Soul perceived his garland losing lustre and other unmistakable sings of the coming, transformation; but this time he was quite unmoved by them. He knew that would be his last incarnation and that he would become a World Teacher, the Riṣabha Deva *avatara*. His great soul was, if anything, now all the more eager to enter on his divine mission. He devoted the rest of his days, as an *Ahamindra*, in the holy *dharma-dhyāna* (religious mediation), and the worship of the God of gods, the *Arhant*, in the Temples appertaining to his region. At last at the end of the six months, the ethereal *deva* body was 'dispersed' in all directions, as rapidly as it was formed; the *Ahamindra* was dead!

At that same moment the lovely queen of Nābhiraj dreamt sixteen wonderful dreams.

- She saw first of all a white celestial elephant, making deep sounds.
- She next saw a great white bull of beautiful form.
- Her third dream consisted in her seeing a white lion with red shoulders.

- The Goddes Lakshmi was seen next, with two large elephants who were performing her *abhisheka* (bathing)with golden pitchers.
- Maru Devi next saw two garlands of fragrant flowers, with black bees hovering over them, intoxicated with their fragrance.
- In the sixth dream she saw the Full Moon surrounded by satellite stars.
- The seventh dream consisted in the sight of the Rising Sun in the East, destroying the darkness, and rising gloriously in the sky.
- In the eighth dream she saw two golden vases with a large golden lotus each, on the top.
- In her ninth dream shw saw fishes sporting in a lovely tank, bedecked with different kinds of lotuses.
- She next saw an effulgent Lake filled with a pale, yellow fluid which shone like liquid gold.
- In the eleventh dream she saw a great Ocean agitated with waves which broke, with gentle sounds, into small spray.
- She next saw a very big Throne that was set with bright stones.
- Her thirteenth dream was the sight of a heavenly Palace.
- The fourteenth, of the Residence of the Nagendra who is the Lord of the *devas* of the Naga Kumara clan.
- The fifteenth, a heap of glittering Jewels and the last a Blazing Fire that burned smokeless and bright!
- After these she saw one more dream which was the sight of a large beautiful bull, resplendent like gold, entering her open mouth!

It was the morning time when the virtuous Queen of Raja Nābhi saw the above dreams. Soon she woke up, full of joy. She understood her derams to be the herald of a great joy that was to come into her life. Who was there in all her great kingdom who might be ignorant of the great event that was going to take place? She performed her toilet as usual and with a light step

and a wildly-beating heart proceeded towards the king's apartments. She found him seated in the great Assembly Hall. The king received her with affectionate esteem and she sat down, by his side, on the Throne. She then related her wonderful dreams that augured such good luck. Nābhi Raja was endowed, like all truly pious and advanced Souls, with clairvoyance and she desired to hear the interpretation of her derams from his lips. The ministers and others who were present at the time were filled with wonderment and extreme joy.

Dreams explained, "O goddess!" exclaimed Nābhi Raja, "presages the birth of an Excellent Son, the second, that of His Seniority over all others. That He will be strong as a lion, is implied in the third dream. The garlands indicate that thine Son will be the Founder of the True Faith. The significancy of the goddess Lakshmi whose *abhiṣheka* was being performed by the two elephants is that *devas* will come to perform the *abhiṣheka* of thy Son. The Full Moon foretells the fact that the Boy will be the giver of Joy to the world. That he will be bright like the Sun is to be understood from the next dream. The pair of fishes is indicative of the bliss that thy Son will enjoy and the fact that He will be further endowed with all the innumerable excellent virtues, is clear from the dream of the big Lake which thou sawest. The Ocean predicts that He will be the World Teacher, and the Lord of Divine Sovereignty. That he is coming from the heavens to be born to thee is the import of the heavenly Palace which thou sawest, and the sight of the Palace of the Nagendra shows that He will be endowed with clairvoyance from birth. The heap of glittering Jewels signifies that He will be possessed of all Divine attributes, while the smokeless conflagration that thou sawest indicates that He will burn up all the host of *karmas* that hold the soul in bondage and subject one to transmigration. The additional dream that was seen by thee indicates that Riṣabha Devaji has been conceived in thine womb!

Thus did Raja Nābhi who was near to bursting with extreme joy, explain the mystery of the heavenly dreams to his beloved queen. Their companions who heard all this were much astonished. All were overwhelmed with gladness and delight.

The announcement of the good tidings was received with acclamation throughout the length and breadth of the royal capital. Men and women gathered round street corners to express their great joy, to congratulate one another, to bless the great Queen!

All of a sudden strains of heavenly music struck the ears of the delighted residents of Nābhi Raja's capital; a great rising hum of voices was heard; the sky itself became darkend with myriads of ethereal forms! It was the *deva* hosts that were coming to celebrate the Great Event. They had come to know of the Descent into Queen Maru Devi's Womb of the Coming World Teacher, and had turned out, in a haste, to do reverence to the Mother of God!

Great celebrations in Ayudhya that day

The splendour was such as the residents had never even dreamt of. On the Royal Throne of Gems in the great Hall of Audience were installed the Parents of the Lord and were worshipped, in all becoming ways, with full devotion. The mortal world had long hankered after Immortality, and their enthusiasm was unbounded at the prospect of the speedy arrival of Him who was going to show them the way to Immortality! What wonder then that *devas* came down to join men in the celebration of the Great Event. They, too, are mortal and feel the approach of death even more poignantly than ourselves, because of their having so much more to lose.

Today we wonder why the *devas* do not come down to see us on the earth. But whom should they come down to see here today? Who is superior to them in knowledge or power or greatness on the earth? Should they come down to smell the stench of the slaughter houses, the meatshops, stinking kitchens and reeking restaurants? Will you have them come down to ignorant priests, bloated self-complacement tyrants, lying statesmen, dishonest traders or kings and emperors who respect neither their word nor their signatures? *Devas* have extremely delicate senses and the stench from the world's latrines and cess-pools must be quite nauseating to them. No one is expected

to deliberately walk into an atmosphere reekig with filth and effluvium, unless for some good and adequate cause. The *devas* do come when there is an adequate cause, *e.g.*, to do reverence to a World Teacher; but will not enter the atmosphere of corruption and filth otherwise?

Do the *devas* exist?

Of course, they do. If they did not, the world's scriptures will not be filled with accounts of *deva* life! The Jainas, too, cannot all be deemed to have been hoodwinked throughout ages as to their existence. But have they not invented the story to impress others? But who could be impressed with such a fiction if totally false? They seek, in the first instance, only their own salvation, which they know will not be attained till they confess a lie like this and perform adequate penance! Let us honestly recognize that there are many wonderful things in the world, of most of which we are still ignorant. The blind ant may perhaps imagine that the range of life can embrace nothing more than a few species of insects and moths and a few kinds of larger animals, including perhaps man. But can we say that there can be no life on any other planet than the earth or that there can be no differences of bodies, functions and faculties in other regions of space? The testimony of the ancients, under the circumstances, is quite enough to settle the point, especially when we find it strongly confirmed by the fact that the limit placed on the number of the Tirthankaras is quite unexplainable otherwise than on the supposition that devas took part in celebrating their *kalyānakas* (principal events of life), and built an Assembly Hall for Them to preach the Noble Truth.

Birth and Childhood

It was in the last part of the night of the dark half of the second of the month of *Aṣadha* that the World Teacher was conceived by the illustrious Queen of the Kulakara Nābhi Raja. The moon was at the time in the constellation known as the *Uttaraṣādha*. In the morning the celeberations were held, as we have already seen.

Many celestial maidens came to attend on the Mother of God, of their own accord, at the instance of the Lord of the first Heaven. They assisted Maru Devi in all ways and kept her cheerful and bright.

There is always something different in a World Teacher to distinguish Him from the rest of humanity. Riṣabha Deva's embryonic growth was also marked by many wonderful signs. There were no signs of pregnancy apparent in the body of the Mother; she was cheerful and bright all the time and her intelligence, already keen and penetrating, grew further with the growth of the Divine Child in her womb. The would be Mother of the greatest Hero that was to be born, she now discarded the looking glass and began to look at her face in the lustre of a naked sword!

In this way the days of pregnancy (nīne months and seven days) were passed. The birth of Bhagwān Riṣabha Deva was marked with many wonderful signs—the directions were clarified; a wave of peace passed over the entire universe, even the denizens of hells experiencing its electric thrill for a passing moment; the thrones of the Indras of heavens shook as if by the invisible agitation of a wireless wave!

Again the *devas* joined with men in celebrating the Birth of a God. They assembled in the Royal Palace, filling the earth and the sky, and uttering ceaseless cries of 'Victory'. Then Sachi, the Queen of the First Heaven took the new-born Babe in her arms and carried Him to her Consort, The Indra. Together they started for the *Abhiṣheka* ceremony, followed by the entire host of *deva* tribes and clans. There is a vast rocky platform on the top of Mount Meru on which the ceremony of bathing the Gods takes place. The celestial procession soon reached this rocky platform and there performed the divine *abhiṣheka,* amid great rejoicings. They seated the Divine Child on a Throne set with precious stones and poured many pitchersful of water from a distant ocean over His head. The little divine Baby was not affected injuriously by the ceremonial bath. All those who are destined to attain to salvation are born in their last earthly incarnation with a bony formation that is possessed of

adamantine strength. They cannot be cut, pierced or destroyed in any way. This is the effect of the great austerities they have performed in their previous lives! The Tirthankaras have also got the adamantine formation of the bony skeleton and are not affected by external physical forces or calamity.

Sachi decorated the person of the Lord of the Three with her own hands, after the *abhiṣheka* (ablution). Many heavenly jewels were put on the person of the Lord. Then the processionists returned to the Palace of Nābhi Raja. Great celebrations followed in the Palace. The *devas* organized private theatricals and much excellent singing and acting were seen by the mortal man that day. The Indra himself executed a brilliant dance out of sheer joy, to the great delight of all. The lord of a body that instantly obeys all impulses of the will, his dance was a wonder in itself. He changed many forms in the course of his movements, each one more wonderful than the rest. Such joy, such happiness was unheard of in Ayodhya before!

When the heavenly devotees were gone, some *devas* remained behind to keep the young Lord's company. They transformed themselves into children and became the playmates of Riṣabha Deva, looking after Him in every possible way.

The child Tirthankara was endowed by birth with clairvoyance and the knowledge of all kinds of arts and sciences. He needed no instruction to acquire wisdom or the knowledge of the three R's. All the noble virtures had their abode, so to speak, in His being. Excrement—urine, faeces and the like—were not formed in His body; His blood was white, like milk and a delightful fragrance emanated from his person.

The Hindu acknowledgment of the fact is to be found in the challenge of their god Śiva, who set up the fact that his own veins contained no fluid blood, but only ashes against the white blood of certain Saints. The justification for Śiva's a boast is furnished by *tapaścharaṇa* (*vairāgya*-austerities) which he allegorically represents, in as much as it signifies the burning up of all kinds of desires, that is to say in other words, the reducing the everything to ashes!

All the marks of Sainthood and Greatness were present in His person. As for His disposition, from His very childhood.

He had the fewest desires and was like a saintly recluse at heart. If it were not the wish of His royal father, He probably have refused to enter into matrimony. Nābhi Raja had asked Him, saying, "O Lord, Thou really art the Father of the Three Worlds, for Thou art the Preceptor of all living beings; I am Thy father merely like an accompanying cause! Be pleased to recognize the need for the establishment of the marriage sacrament, so that humanity may not misdirect themselves in that regard and come to grief, through sheer inability to follow the example of great Celibates!" Thus addressed, Riṣabha Deva. Gave His consent with silence, accompanied by a very sunny smile and the monosyllabic 'Om'.

Two accomplished and beautiful ladies, the sisters (but according to another version, the daugthers) of the brothers Kachha and Mahakachha were soon found for young Riṣabha Deva and He was married to them under auspicious constellations. The constellations, indeed, are neither lucky nor unlucky in thesmselves; but they are regarded as lucky when they become associated with such great events as constitute the land-marks in the life of a World Teacher! No doubt, stars, too, have a role of their own to play in the affairs of the world; because, like other things, they affect and are themselves affected by other things in nature. But Great Men must be deemed to be an exception to the rule, as they are above misfortune and ill luck!

Family Life

Śrimati Yaśasvati Devi was the senior queen of Riṣabha Devaji. One night she conceived and saw four wounderful dreams.

1. She first of all saw the enormous Mountain Meru swallow up the whole world;
2. Then she saw the Sun and the Moon and the Mountain named;
3. Thereafter, a Lake dotted with white swans, and
4. Last of all an Ocean agitated with waves.

These were interpreted for her by her Husband the next day and meant that her son would be the lord of the whole

world, that he would be surrounded by the greatest glory and lordly pomp, that he would be endowed with all the most excellent qualities and virtues and that he would obtain salvation in that very life. Yaśasvati was overwhelmed with joy, on hearing the above description of her coming son from her illustrious Husband.

In the fulness of time a son was born to her, on the same day as that on which Bhagwan Riṣabha Devaji Himself was born (namely, on the ninth of the dark half of the month of Chaitra), when the moon was in the Uttarāṣādha constellation. Riṣabha Deva called his name Bharata. Bharata was one of the *ahamindra*-companions of Śri Risabha Deva in the Super-heaven Sarvārthasiddhi. His previous history from the time when he was Mativara, the minister of Bajrajangh, is already known. But a few lives earlier he was one Atigṛidha, who was the king of Vatsakāvati in the East Videha of the Jambu Dvipa. He was given to much sens-indulgence and died with *raudra dhyāna* (immersed in highly evil thoughts). He found himself cast into the fourth hell. There he remained for a very-very long time and then became a lion. One day he saw the Saint Pihitasrava, whose sight brought back to him the knownledge of his past. He was filled with dismay and at once sobered down by the knowledge of his past and resolved to desist from evil, from that moment. He gave up all food at once and resolved to die in the approved way. The result was that he became a *deva* in the second heaven, at the time when Lalitānga was there and the two were thrown together. The friendship then formed continued and grew thereafter; for he became in his next life, the minister of Lalitānga who was re-born as Bajrajangh. We already know the subsequent history of these great Souls and of some of their most intimate companions.

Bharat's life may be taken as a fair illustration of the rise and fall which souls experience in the course of transmigration in the world. No one of privileged here; no one can be said to be a favourite of Dame Fortune; no one is secure against ill-luck and mishap. Kings literally go to hell, while fierce animals become *devas*! Truly, there is no enemy of the soul greater than falsehood and no friend more helpful than Right Faith!

Riṣabha Deva lived for an enormous number of years. He had a hundred sons from Yaśasvati. The number is actually confirmed by the testimony of the Hindu scriptures. First after Bharata came Vriṣabha Sen, whom we have already met in his incarnation of Bajrajangha's Master of Ceremonies (the Pandit) Ananda. He, too, was in the super-heaven Sarvānthasiddhi.

Dana Mitra's soul whom we recall as the Financier of Bajrajangha, was the next son of Yaśasvati and Riṣabha Deva. He is now called Anantavijaya.

The ferocious king of beasts, who was filled with joy at the gift of food to a Jaina Saint, is now born as a son to the World Teacher. he is a younger than Anantavijaya and his name is Māhā Sen.

The soul of the Pig is also born in the same family, as Sri Sen (Also named Achyuta).

The Monkey's soul now becomes Vira (also, Guṇa Sen). The Mongoose appears as Varavira; and the other friends and companions of the previous lives of Riṣabha Devaji and Yaśasvati Devi, whose histories have not been given here, took birth in their family as the remaining ninety-three sons of the Tirthankara from the senior Queen. She also gave birth to a daughter, who was called Brāhmi.

From his other wife, Sunandā, Riṣabha Deva had one son and one daughter. The son was Bāhubali, who was none other than Akampana, the general of Bajrajangha, whom we have already met in the super-heaven Sarvārthasiddhi. The girl was given the name of Sundari by her worshipful father. Bāhubali was the first Kāmadeva (Apollo) in this age. He was exceedingly handsome and possessed all the most excellent and charming qualities. In accomplishments he was unrivalled.

As the sons and daughters grew up they were given suitable education by their father, the World Teacher, who knew all sciences and arts, untaught. He wrote out the alphabet for his daughters and also taught them the figures. The alphabet came to be known as the Brāhmi script, after Brāhmi, who was the first to learn it. The daughters of the World Teacher proved very intelligent and speedily mastered their lessons. In due

course of time they became efficient in all household matters, and acquired a knowledge of the various arts and sciences as well as all the accomplishments that their parents desired them to acquire. Music and singing were naturally included in their attainments. They also understood the Science of Religion well; and were so much impressed with the transitory nature of the world, that they resolved not to marry at all. The education of Bhrata received the greatest attention from his parents. He was taught other things with his brothers; but he was especially instructed in Law and the Science of the polity of kings by the World Teacher. Bharata also displayed a taste for dancing and became very efficient in the art. Among the younger brothers of Bharata, Virasabha Sen excelled in music, Anantavirya, in drama, Bāhubali in medicine, archery, floriculture and the knowledge of precious gems. He was also clever in finding out the characters of men and women from their bodily marks.

The evolutionists are not likely to accept these statements readily. But they have not shown how men came to attain to omniscience when they should be chatting on the branches of forest trees, *visā-vis* the gorilla and the chimpanzee and how religion came to wear the scientific aspect in the prehistoric antiquity of the past! The sanest bit of advice that can be given to modernity is to unlearn their library-loads of wisdom and to devote at least a couple of years to the study of books that deal with religion *as a science*. Then perhaps they will be qualified to talk on the subject and their opinions will not be lacking in weight!

Public Life

The *kalpa* trees of the bhogabhumi age had by this time completely disappeared and the spontaneous cultivation also was not yielding sufficient food for the growing populace. Risabha Deva, therefore, taught them agriculture (cultivation of sugarcane and other crops) and other useful crafts and arts. He made the foundation of civic life and taught men how to cooperate with one another for mutual benefit. The country was divided into provinces, these into divisions and districts and the districts into towns and villages. Kings and chieftains were

appointed to govern and to regulate the routine of civic life. In all this Rīsabha Dèva was assisted by the Lord of *devas*, whose adivce was found very valuable.

The occupations and crafts that were taughts to the people comprised fighting, letters, cultivation, trades, professions (such as carpentry, goldsmith's work and the like), and arts such as singing, dancing and painting.

Those who fought came to be known as Kshatriyas, the traders earned the title of Vaiśyas, the rest were at first called *jaghanyaja* (small), later *avara* (lowest or last), and finally Sudras. At first Vaiśyas were also called by different names, such as *aryya* or *arya* (gentle), and *vaṇika* (trader). There were no Brāhmaṇas then; all were at liberty to pursue literature and none were debarred from education. The Śudras included all those who earned their living by manual labour or handicraft and who served the Kshatriyas and Vaiśyas. Those who took to wrestling were also counted among the Śudras. They have a respectable place in the society.

The date on which this arrangement was made was the first of the dark half in the month of *Aṣādha*, which is the commencement of the *karma-bhumi* (sweating) *ṣriṣti* (creation or order of things).

The people were now happy and prosperity reigned generally in the land. They were very grateful to the World Teacher for all that he had done for them and never wearied of singing His praises.

Some time after this Raja Nābhi installed Riṣabha Deva on the throne and himself retired from the active concerns of kingship. Great celebrations again took place, in which devas participated.

Rule of Law

After establishing the rule of order, the World Teacher appointed for great Kshatiya warriors, namely, Hari, Akampana, Kāṣyapa and Somaprabha, to rule over a thousand chieftains each. Hari came to be known as Harikanta and his house as Harivanśa Akampana, who changed his name into Śridhara,

founded the Nāthavanśa. Kāśyapa became the founder of Ugravanśa and was known as Maghavavā. Kururāja, the name adopted by Somaprabha, is the starting point of Kuruvanśa. Śri Riṣabha Deva than appointed Kachha, Mahā Kachha and many other Kshatriya princes as Adhirajas (smaller chieftains) to rule over five hundred feudatory chiefs each. The Adhirajas were themselves placed under the Maharajas.

The Ikshvāku vanśa arouse in this way the first thing that the World Teacher had taught men, on the disappearance of the *Kalpa* trees, was the use of the *ikshurasa* (cane-juice), which earned for him the title of 'Ikshvāku'. Subsequently in the course of a few years the term came to be applied to the family of Riṣabha Deva, whence the Ikshvāku *vanśa*. The World Teacher also earned the titles of Brahmā, Vidhātā, Sṛiṣtā and the like, which all signify creator, because of His being the creator of the (arrangements of the) Karmabhumi (sweating) civilization!

The Surya and Chandra *vanśas* arose out of the Ikshvaku *vanśa* somewhat later. They were founded by two of the grandsons of the World Teacher, the first-named by Bharata's son Arka Kirti and the second, by Bāhubali's son Somakirti who was also called Mahābala.

World-Flight and Sannyāsa

Great men cannot remain idle; they have their work to do, which they have set before them, whether in this life or in the previous one or ones! When a major portion of the life of the World Teacher was spent, the Indra of the first heaven came down one day with the materials for worship and arranged a dance in the Assembly Hall. One of the celestial dancers was a certain nymph whose clock of life had only a few moments left to run. She was called Nilanjanā. Knowing that the time for the World Teacher's Great Renunciation was ripe, Indra had brought her with him to inflame the spirit of *vairāgya* (detachment or world-flight) in the mind of the Lord. At a signal from the Indra, she rose to dance and entertained the audience with her superb, performance. She probably knew the reason why she of all others had been asked to dance at that particular moment and the danced as she had never danced

before. The presence of the World Teacher in the closing moments of life filled her with courage and containment and joy; she knew that her end was quite safe and cared for nothing else. All present enjoyed her superb performance. All at once, while still in the middle of a process of crazy vigorous movements and turns, she staggered, then reeled back and stopped, and the next instant her form 'dissolved' and was no more! Nilānajanā was dead!

The incident filled the assembled men and women with a sense of instability of life. They looked on it aghast! The World Teacher needed no reminder, ,in reality, to detach Himself from the world. The fire that had been smouldering, in the secret, in the heart now leaped into a flame. He made up his mind there and then to say good bye to the world and to the good things of the world!

Deva-sages who had been watching the proceeding from the end region of the fifth heaven, immediately appeared to worship the World Teacher and to strengthen him in his resolve. They adored Him in suitable terms that were calculated to fill the mind with serenity and sense of detachment from the perishable world.

Bharata on Royal Seat

The World Teacher placed Bharata on the royal seat and appointed Bāhubali the heir-apparent to the Throne. He gave His lands and territory to His other sons and relations, according to their fitness and needs and gave away much wealth in charity. Having done all this. He took leave from His parents, wives and kinsmen. The assembled *devas* and men then performed His *abhiṣheka*, and worshipped Him.

Riṣabha Deva then rose and stepped into the celestial palanquin (Sudarśanā by name) which the *devas* had brought for the occasion. First of all certain human kings carried the palanquin. After they had gone seven steps it was carried by the kings of the Vidyadhara class from the distant Videha Kshetra; then the *devas* carried it to the Siddhārathaka forest, which is close to Allahabad. In those days the boundaries of

Ayudhya and Prayag (Allahabad) were probably coterminous, as the former was something like 96 miles long and 72 wide.

It was the ninth of the dark half of the month of *Aṣādha* with the Moon in the *Uttarā-ṣādha* constellation when the World Teacher turned His back for the last time on the world. The palanquin was placed on a huge transparent stone slab which had been placed there for the occasion and the Lord stepped out and took His seat on it. It was now the evening time. The Lord sat under a banyan tree, filled with the spirit of vairāgya (world flight) in the sitting *yoga* posture, facing the East. He saluted the Perfect Souls who had reached safety and *nirvana* before Him; and full of cheerfulness and great enthusiasm pulled out, in five handfuls, the hairs of His head and face. The Lord of the celestials picked up these hairs and placed them in a jewelled casket. They were subsequently dropped into the distant Ocean, Kshira Sāgar.

After pulling out his hairs in the manner described above, Riṣabha Deva proceeded to remove His clothes and the jewels that He wore. He kept nothing with Him of the Worldly goods and became a Digambara (destitute of all vestiges of clothes). He discarded not only all external burdens along, but also as much of the internal burdens as He could at the time. By birth He was endowed with Clairvoyance in addition to the usual forms of knowledge with which humanity is endowed; and He now acquired Telepathic Perception (the power to read the innermost thoughts of living and dead personages), in consequence of the great Renunciation.

No less than four thousand chiefs and chieftains followed Him on the Path; but they merely did so either out of the regard they had for the World Teacher, or through a fit of passing enthusiasm, without really realizing what they were doing and why.

Knowing the powers of His Greate Spirit, that had been developed throught many lives in the past, the World Teacher became immersed in Holy meditation, resolving not be break His fast before the end of six months. He stood in the standing *yoga* posture, immovable like a rock, transquil and undisturbed all the time!

Humanity in that far distant age all attained to giant stature and Lord looked like an immovable Mountain as He stood absorbed in holy meditation.

The four thousand followers of the Lord whose hearts were not illumined with knowledge or faith, soon began to feel uneasy. They tried to restrain themselves as long as they could; but were unable to stand there doing nothing and were overpowered by hunger and thirst. They left the place, one after another and dispersed in the forest, their fear of the men's ridicule and of Bharata's displeasure preventing them from appearing again in the world. Many of them put or aprons and loin-strips made of bark and leaves and lived in the forests, each following his own fancy for becoming like the World Teacher.

It would be wrong to suppose that there was no real difference between the *tapaścharaṇa* of the World Teacher and of those who had merely taken to it in imitation of Him. The greatest difference between them lay in regard to the sense of freedom which stirred the World Teacher and filled Him with indescribable inward joy. The others had not given up the world of their own accord and did not experience the Joy of Freedom, but sadness and sorrow at their destitution! The result was that while the World Teacher enjoyed inner happiness all the time, His imitators were merely regretting the 'foolish' step they had taken!

There was amongst those who inspired by the example of the World Teacher, had taken to *sannyāsa* with Him one Marichi, who was one of the sons of Bharata. He was a great soul, who ultimately became the last Tirthankara, Mahavira; but at the time he was quite unable to understand and realize the Truth and failed to withstand the affliction of hunger and thirst that assailed him. He fell from the high position that he aspired to attain, became a wandering mendicant, preaching all sorts of silly and senseless doctrines, in consequence of which he held to reincarnate even in hells many times, a few incarnations later.

The World Teacher's *tapascharaṇa* was a wonderful sight for all who saw it. People did not understand the *why* and the *wherefore* of the process at the time; but they were struck with

the amazing steadiness of that *dhyāna* (meditation) which nothing could disturb. Once there was some disturbance. Two impetuous youngsters, the sons of Kachha and Mahā Kachha, sought Him with a view to obtain some boons from Him. They had got nothing at the time when the World Teacher had partitioned His territory amongst His sons and kinsmen and they felt that they had a claim on Him, because of their aunts who were His wives. They came, determined not to leave Him without getting a boon from Him. They caught hold of His legs, and began to pester Him with their verbal petitions for gifts.

That day the ruler of the *devas* of the Underworld (Pātāla) was sitting in his Palace when he felt his throne shake and quiver. With his clairvoyant vision he scanned the world to see what was happening in the univese that might account for the incident. He thus discovered the cause of the disturbance of the World Teacher and flew at one to the Siddharthaka forest of see if he could do anything to remove the element of disturbance.

The youngsters were still pressing their claims on thier Uncle-in-law, when another devotee appeared on the scene in humble form. The newcomer worshipped the Lord in a suitable way, and offered Him adoration from his heart. He then turned to the young men, asking them not to molest the Divine Yógi; but they in effect told him to mind his own business though they used much flowery style and charming expression. Finding them obdurate, the new-comer now assumed his *deva*-form, and took them with him to the Mount Vijyārdha, in a distant continent, where he established two kingdoms for them among the Vidyādhara residents of that place. He then left for his own place in the Pātāla-loka. The son of Kachha, who was known as Nami, thus became the king of fifty provinces, and Vinami, Mahā Kachha's son, of sixty. They were also instructed in certain mysterious arts by the *deva*, and acquired certain strange faculties and powers.

In this manner did the WORLD TEACHER, continue with His meditation for the space of six months. He then set out to seek some kind of nourishment. But at that time no one knew what to give to the Divine Saint, and how. The WORLD

TEACHER passed through many villages and towns, but no one was able to offer Him food in the way in which it could be accepted. Wherever He went people brought cash, precious stones, water to bathe, and even offered to give Him lands, but He did not want any of these things. Some did bring food to Him also; but it was not prepared and offered in the proper way, and could not be accepted.

Six months more passed away like this, through which no food or water was taken by the Lord. But it was a mere incident for Him; He was not disturbed by it in the least. Even ordinary saints are expected to remain unaffected by the non-obtainment of food. If death occur for want of nourishment, it will be only an incident, and no more! He who has put his hand to the plough must, on no account, look place. If the saint die under the circumstances, unmoved and unaffected by the want of food, it is a positive gain; if he yield to the impulse of hunger, or die grumbling and cursing his hard luck, it is a 'fall'!

Riṣabha Deva was absolutely unmindful of the pangs of hunger, and never once bestowed a thought on the subject. He moved about still occupying Himself with Self-contemplation, and paying no heed to the physical needs.

Only once in the morning when people take their breakfast would He visit the habitations of men, and spend the rest of the time in holy meditation. Even in the morning He would merely pass through towns and villages without uttering a word and without asking for food from any one. In this way He reached the city of Hastināpur where lived king Soma Prabha with his younger brother, Śreyānsa. The latter had seen during the preceding night, towards the early hours of the morning, several strange dreams. In the morning, when he got up he found himself still thinking of them, and asked for their interpretation from his brother to whom he related them all!

"They signify," said the court Pandit who happened to be present at the time and who heard them all, "they signify the arrival of great good luck to your royal house. Some great Soul should come to you this day."

Only a few hours after this the WORLD TEACHER entered Hastināpur, and proceeded towards the royal palace. Śreyānsa

saw Him coming from a distance, and ran out to do obeisance to Him, accompanied by his brother and others. The sight of the Lord agitated him greatly; there was a rush of some powerful emotion; an internal commotion possessed him for the moment. The next instant Śreyānsa knew himself. He recalled how Bajrajangha had given the gift of food to two holy saints in a forest one day, and how he was there, by the side of Bajrajangha! It was an old affair; several times since he had re-incarnated in different forms; still the memory came back with a rush, vivid and clear—at first Svayam Prabhā, then Śrimati, and now Śreyānsa! All these were but three phases, or-complexions, of one and the same soul! Who said that the lot of woman in Jainism was hopeless? Śreyānsa knew it to be otherwise!

For of affectionate devotion, Śreyānsa now proceeded to offer the refreshing juice of the sugarcane to the WORLD TEACHER, in the approved way, which he now recollected fully. There are many kinds of gifts which people make to one another; but of all of them the gift of food to a true saint is the most meritorious, and as the Tirthamkara is the greatest of all saints, the giving of food to him with a pure heart that is illumined with the light of *Jnāna* (knowledge divine) and filled with reverence and devotion for the Ideal is the most meritorious of all. The *devas* witnessed the sight from the upper air, and rained down fragrant water, heavenly flowers and small gems on the assembly. They uttered loud shouts of "victory! victory" and beat the heavenly drums!

We have already seen the effect of the gift of food to two Jaina Saints in the case of four animal souls, namely, the Lion, the Pig, the Monkey and the Mongoose, who reached a *bhogabhumi* thereby! Of course, merit does not lie in the articles that are given; for they might be worth a couple of farthings and no more, as must have been the actual market-value of the sugar-cane juice that the WORLD TEACHER consumed! It lies in the purity of thoughts—the recognition of the recipient as the true Guide, of his *dharma* as the true Path, of his example, as the true *ācharaṇa* (Conduct or Life)—and the enthusiasm and delight with which the act of giving is a accompanied. There is *bhogabhumi* in the gift only when the giver looks upon it as his

greatest good luck to be able to serve those in whose footsteps he himself has a longing to follow. There with be no merit in it if it only amount to the throwing of a morsel to a beggar or a 'dog'. Those who do not give the food themselves but who rejoice in the act of giving by another, and entertain the same noble thoughts which fill his mind, also attain to the happiness of a *bhogabhumi*; for it is only a question of the purity of thoughts and feelings. This is the reason why the *devas* come rejoicing on such occasions, when food is offered to some great Saint or a WORLD TEACHER.

Riṣabha Deva strolled away again into the forests after the partaking of the *ikshu-rasa* (the cane juice). All assembled praised Śreyānsa for his keen intelligence in finding out what was to be done on such an occasion and in succeeding where others had failed. Even Bharata came down from Ajudhya to congratulate him. To them Śreyānsa related his previous history and that of the WORLD TEACHER. They were all filled with wonder, and understood the reality of Life—surely, 'dust thou art to dust returnest, was never said of the soul!'

People now understood the manner in which food should be offered to a Saint. From this time onward there was no difficulty felt in this regard by men, when offering food to the WORLD TEACHER. The food—whatever it be—should be pure in regard to its materials pure in regard to its preparation, and pure in regard to the actual giving; it should be free form *himsā* (offence or injury to a moving living being), and should be given with reverence and respect and in a manner which does not imply the recipient's lowering himself in the least degree. For saints will rather starve than take anything when the procuring, the preparing and the giving of it will lower them, in their own estimation, in the least degree, or expose them to ridicule or contempt.

It was the third of the bright half in the month of Baisakh when the WORLD TEACHER broke His fast at Hastināpur. That day the royal kitchen could have fed the whole humanity, because food became inexhaustible miraculously, through the merit of the WORLD TEACHER'S presence. The event is still

commemorated on the date mentioned which is known as the *A khaya* (inexhaustible) *Tija* (third)!

Omniscience

The fourth *Kalyānaka* in the life of a Tirthamkara is the attainment of Full All-embracing Knowledge, in other words, of Omniscience, by the destruction of the forces that keep it from blazing forth. There are four kinds of *karmas* termed *ghātiyā* (inimical or obstructive) which are responsible for the loss of this great and divine attribute in our case. They are known as knowledge-obstructing, perception-obstructing, serenity-obstructing (i.e., deluding) and power-obstructing energies of *karmas*. These inimical forces come into being by the fusion of spirit and matter, which is continually taking place in the case of the unemancipated soul, and are reinforced from moment to moment, so long as it is not characterized by Right Faith, Right Knowledge and Right Conduct. Right Faith is acquired only when the energies of fanaticism, and of the worst forms of the four principal passions, namely, of anger, pride, deceit and greed are destroyed. No one who is filled with fanatical spirit, or is agitated by the most malignant form of the passions named, will ever be induced to listen to reason, or to study Religion in the spirit of sobriety and rationality. Therefore, these five kinds of forces have to be destroyed, or subdued, to acquire Right Faith. The seeker has also to rid himself of the tendency to compromise between fiction and fact (mixed truth and falsehood) and of his superstitions, to be able to take a truly rational view of things. These seven kinds of *karmic* energies gone, he is qualified to acquire the Right Faith. Right Knowledge is really presupposed in Right Faith, since belief (faith) follows knowledge. But is does not arise before the acquisition of Right Faith, inasumch as it is only knowledge free from error, doubt and ignorance that is termed Right Knowledge, so that before that stage is reached knowledge is merely tantamount to information. It becomes Right Knowledge as soon as the seal of belief is placed on it, eliminating the elements of agnosticism and doubt.

Right Faith and Right Knowledge being acquired, a beginning has to be made in respect of Right Conduct sooner of later, for without action nothing can be accomplished. The forces that stand in the way of progress on the path now are the lesser degrees of passions which are nevertheless still very powerful, and the energies that interfere with perfect serenity of mind. These can only be destroyed by one's turning the back, on, that is, renouncing the world in the fullest sense of the term. *Tapaścharaṇa* signifies the determination to have absolutely nothing to do with the good things of the world, that is to say, to refuse absolutely to be swayed by its temptations. If death intervene before success is attained, it does not matter a bit. The merit acquired is carried over by the immortal soul, and is so much actual gain, for the future.

Riṣabha Devaji brought much accumulated merit of *tapaścharaṇa* with Him from His previous lives. His Soul's inner forces were developed to such an extent that He possessed the most indomitable will, against which calamity and trouble knocked their heads in vain. He was even able to live without food and water for the whole period that He remained immersed in holy meditation, and for six months more thereafter when no one knew how to offer Him food properly. Death had itself received a death-blow from His hand; and starvation could only release Him for ever from the tyranny of the flesh, if it could destroy His body!

Fearless, self-centred, self-controlled, the WORLD TEACHER moved about for a long period of time, engaged in holy meditation. He performed the severest austerities and *tapaścharaṇa*, to eradicate his *karmas* and thereby to separate His Soul from matter. According to tradition, He spent altogether 999 years 11 months and 2 days in performing the *karma*-destroying austerities.

Great longevity seems to have been associated with huge stature of humanity in the remote past. The following item of news recently published in the (Indian) Statesman in its issue of the 6th October, 1929 is not, unlikely to prove interesting, on fuller investigation, in regard to the alleged fabulous ages and heights attained by men in the remotest past : "It is claimed

that a highly important anthropological discovery has been made on the Limpopo by an Italian scientific expedition which has arrived at Bulway. This discovery consists of an imprint it stone of an enormous human foot, indicating a type of prehistoric man of which no trace has hitherto been found. Professor Cipriani, of Florence University, who in charge of the expedition, is convinced that the foot-print dates back hundreds of thousands of years and is undoubtedly the most primitive in existence."

At last His *tapaścharaṇa* bore the desired fruit; on the eleventh of the first, that is to say, the dark, half of the month of Phālaguna in the Uttarāṣādha *Nakshatra* (constellation) the veil of the Temple of Divinity was destroyed completely, and the Effulgence of Knowledge Divine, that is full, all-embracing OMNISCIENCE, which like lightning, shines in one part but reveals the whole universe, flooded His Consciousness from within! He was then sitting under a banyan tree in the Ṣakata forest close to the town of Purimatāla.

The details of the *tapaścharaṇa* need not detain us here. But such an event as the acquisition of omniscience was not likely to remain unobserved. The *devas* perceived it from the specific signs which accompany it in their regions, and flocked to worship the WORLD TEACHER, now become really qualified to teach and preach the Truth. Under instructions from the Lord of the first heaven, a heavenly Pavilion was erected for the Lord's Preaching, by celestial artisans. The WORLD TEACHER sat in this Pavilion, above a huge golden lotus, placed on a throne of heavenly gems, but so as not to touch it, sitting about a couple of inches above the lotus in the air. Here did the *devas* and men who learnt of the Illumination of the Lord flock together to worship the SOURCE of LIFE and LIGHT!

The Samavasarana

The description of the heavenly Pavilion erected by the *devas* for the WORLD TEACHER'S preaching is beyond words. It was the work of *devas*, and excelled everything that the human eye had ever beheld in the world! It stood above ground, circular

in form, with a diameter of 12 *yojanas* (a small *yojana* is equal to 8 miles, and a big one to 4000 miles). There was first of all a row of gold pillers surmounted with crocodiles' heads, which held strings of dazzling white pearls in their mouths. Pretty festoons of pearl-strings hung from these golden pillars and produced an extremely pleasing effect. Then came a wide border made with crushed gems of different colours, which glistened in the sun, producing rainbow effects all round. There were four wide roads, one in each direction, which crossing the border of crushed gems, led into the centre. After the border of gems, on each side, was raised a huge column, called Mānasthamba (literally, pride piller), the sight of which sufficed to lower the pride of the greatest of mortals, so lofty, so elegant and so costly was it in construction. Each of these columns stood an a raised platform of gold which was reached by a flight of sixteen steps. On their tops were fixed banners and flags that fluttered in the breeze, and festoons of pearls and precious beads were suspended from them. The platform itself was surrounded by three enclosures made of precious metals, with doors in very direction. Four beautiful lakes, filled with crystal water, surrounded each enclosure on the four sides.

Beyond the lakes was a moat that encircled and entire area. It was filled with clear water, and studded with lovely lotuses. On the other side of the moat, which was crossed by the four roads, was a forest, exhibiting a mountainous scenic effect. This was dotted with wooded bowers and raised platforms in the midst of clear spaces. Bordering the forest was a wall, made of pure gold, and set with precious stones, which was decorated with paintings of animals and female figures. There were four big gates in this wall, one in each direction, which were decorated with costly festoons of pearls and precious beads. Within the gates there was a theatre on either side of the road where *devas* and *deva*-ladies reproduced scenes from the previous lives of the WORLD TEACHER. As you proceeded further along the road you came to the place where two huge vases were placed on the two sides of the way, filled with fragrant incense, whose smoke rose, in thick columns, to the sky. From this place wooded avenues of the loveliest

asoka (jonesia asoca), champaka (michelia champaca), mango and *saptaparṇa*[2] trees led towards the Hall of the Grand Assembly. In the centre of each of these avenues was a *peethikā* (platform with an enclosure-like construction) on which stood its specific tree. There were four statues of the worshipful Arhant on each *peethikā*, which attracted *devas* and men by their supreme lustre, and which the visitors worshipped with devotion. Towards the end of the wood, on its four sides, were four raised platforms on which *devas* were engaged in producing excellent music. The doors of the enclosures of these platforms were of pure silver, the walls being made from pure gold. On emerging from the wood the traveller came across a row of fluttering banners which floated from golden staffs. They bore ten kinds of marks, namely, a garland, a piece of cloth, a peacock, the lotus flower, a swan, an eagle, a lion, a bull, an elephant and the discuss. There were 108 flags of each specific mark in each direction, totalling 1080 of all kinds on each side, and 4320 in all the four directions. Behind the row of flags, at a suitable distance was a wall made from pure silver, which had a silver gate in every direction. This was like the first rampart in all respects, and also had a theatre on each side of the gate way, on the inside. At a little distance from the theatres were again placed two huge Incense Pitchers that filled the atmosphere with fragrance. Beyond the Incense Pitchers, the road passed through a forest of *kalpa* trees of unsurpassed loveliness. Ten kinds of heavenly trees were scattered about in the wood in elegant confusion, and from their decorations and illumination, produced a fairy scene of exquisite loveliness. The light-trees in themselves produced the most enchanting scenic effect, surpassing all that the human imagination is able to conceive in the shape of fine displays of illumination and fireworks. Statues of the Holy Tirthankaras were installed on Platforms of gold, under trees of bewitching beauty, in the centre, in suitable places on all the four sides. Walls of gold formed the enclosures of the wooded tract.

Bordering the Wood was a row of houses made from precious metals and stones; and beyond the habitations arose a line of nine stupas, which were made of *saphatik mani* (white

gem) and had gates of ruby-red gem. Beyond the wall was open space, one *yojana* by one *yojana* (a *yojana* 8 miles usually), which was set apart for the Grand Assembly. The ground of the entire enclosure was composed of blue sapphire, and looked extremely pretty. In the centre of this open space was erected a *Sabhā Mandap* (pavilion) on golden pillars. The top of this *mandap* was of the purest transparent gem; and it was divided into twelve compartments or halls, by means of walls of gold. The Throne was placed in the middle, on a raised platform, which rose up in three terraces of gold, set with precious stones. On the topmost terrace of this platform was crected a *gandhakuti* (bower) that attracted every eye by the loveliness of its-design. Exquisite fragrance from lovely censers in which burned heavenly incense, emanating from it, filled the atmosphere. In the *gandhakuti* was placed the Throne of God, that was of the finest design and made with the constliest of gems. The WORLD TEACHER sat on this Throne, without touching it—about two inches above it. His face shone radiant like a thousand suns, shining in one place. Sixty-four Indras (Heavenly Kings) stood in attendance on Him, waving *chamaras*. Around Him sat the *gaṇadharas* (Apostles) and Saints in the first hall, one class of *deva* ladies in the second hall, nuns and women in general in the third hall, three other classes of *deva* ladies in the next three halls, separately, the different classes of *devas* in the next four halls, separately, men in the eleventh hall and animals in the last one.

The various classes of *devas* are : (1) the residents of heavens, (2) the dwellers in the suns and moons and the stars, termed *jyotiṣi* (the stellar), (3) the *vyantaras* who loiter about and live in secluded places in the world, and those who reside in the lower region (the *pātāla loka*), the uppermost story of the topmost hell. Some of the *vyantaras* and the residents of the *pātāla loka* are sometimes seen by men. Some of them are playful and vicious, and at times not averse to enjoying a joke at the expense of man, which might account for the genuine kind of spiritualistic phenomena.

Among the wonderful acquisitions of the Tirthankara, which are obtained as the result of the destruction of the *karmic*

energies that stand in the way of the manifestation of the Divinity of the soul, may be mentioned the following :

They are able to conquer gravitation and possess the power of levitation. They live without food and water; Their eyelids and never closed; shadow is not cast by Their bodies; and Their hairs and nails do not grow any more. They are not liable to be assailed by trouble or distress in any form; and 'peace and plenty' prevail wherever They go! Naturally-hostile animals become as friends in their presence; ferocious natures are tamed! Flowers and fruits appear out of season wherever They go! When seated in the *Samavasarana* a Tirthamkara appears to be looking in all the four directions, though He only sits facing the East. The speech of the Lord is like the roar of many waters, and is distinctly heard by every one present. It is produced independently of the movements of the glottis, and is for that reason termed *anakshari* (without letters). The Apostles arrange the teaching of the Truth under twelve main heads (*angas*), and it is termed Śruti or *Śruta Jnāna*, because of its having been heard (from the TEACHER).

The *devas*, too, contribute their quota to the glory of the Tirthamkara. They clarify the directions for a considerable distance all round, making the ground look like a polished surface, devoid of thorns. They also translate the *anakshari* Speech of the God into different tongues, and place golden lotuses under His feet when He walks, raining flowers and fragrant water all the time! The cries of "*jaya, jaya*" (victory, victory) are also raised by the devas, men joining them in swelling the diapason.

All this, no doubt, reads like romance, but as stated above the *Tirthamkaras* are not ordinary beings; nor are Their devotees all helpless and powerless like man. But for the glories appertaining to the Divine status of these Holy Ones They would not have been acknowledged in other religions, as They have been! The Hindu Atharva Veda has already been cited to show that *devas* attended upon and furnished a 'seat' to a great Vratya (Jina Conqueror), who is none other than Riṣabha Deva, the first WORLD TEACHER, presumably.

The world *samavasarana* is derived from *sama*, meaning general, that is common, or a dispassionate state, and *avasara*, signifying opportunity, and meant the place where all have a common opportunity of acquiring the Wisdom Divine, or, in the alternative, where souls get the opportunity to attain to dispassion.

The WORLD TEACHER sat in *Padmāsana* (a sitting posture), with His hands placed, one of the top of the other, in his lap, in the attitude of complete relaxation and rest, indicating that He had now nothing more left to sweat for! He was truly what is termed *krita-kritya* (one who has nothing further left to accomplish)!

Bharata, hearing the good tidings of the attainment by his Divine Father of Self-realization, came to worship Him. With reverence and affection and enthusiasm he offered adoration to the Master, and sang HIs praises for a long time. He then took his seat in the Men's Hall, and asked to be enlightened on the Spiritual Science by the WORLD TEACHER, who then began His Discourse.

The Discourse Divine was like a shower of *amrita* (ambrosia), so tranquillizing, so cooling so satisfying was it to all! The voice of the Lord could be heard distinctly all round, and it was also being rendered into different spoken tongues by the *devas*, in different parts of the Great Hall!

The Lord's Discourse described the mysteries of the world in plain terms. It dealt with the nature of the existing substances and their attributes; and showed how different properties came into existence when substances got intermingled. Amongst the substances the most important are Spirit and Matter, whose fusion is the cause of all the misery that there exists in the world. The Lord described the true *tattvas* (essentials of knowledge), and gave a detailed description of the entire subject of bondage and release of the souls. The knowledge imparted, constitutes what is known as *Śruta Jnāna*, and comprised all the eleven *angas* and the fourteen *purvas* of the Science of Salvation, as Religion may be termed. Every one understood what the WORLD TEACHER said; no one was mystified; no

one misled! Tirthankaras do not indulge in metaphor and parable, and never resort to allegory, to hide the import of a doctrine. Those who were present were filled. Their questions were answered there and then, in the un-*akshari* speech which has been described above. Every one understood what was said in answering his question. As a matter of fact, the Presence of the Teacher in itself furnished an answer to a good many questions of the assemblage. He was Religion personified in Himself! He was also the embodiment of Faith, knowledge, and Conduct—of the Way, the Truth and the Life, as some have said! One had simply to see Him to understand what Salvation meant. His illimitable Knowledge was reflected to a certain extent in the Halo of Glory which surrounded Him and which depicted the past seven lives of all living beings! To see Him was to see God, to hear Him was to be filled with heavenly joy!

The Lord's Discourse, which is gathered up by the Chief Disciples, comprises twelve *angas* (departments), and is generally represented by a tree with twelve branches. It is this Tree of Wisdom Divine which is the real friend of the seeker after release from the pain and misery of embodied life; and it is not a mere coincidence that we read in the Bible : "In the midst...of it...was there the tree of life, which bare twelve manner of fruits...and the leaves of the tree were for the healing of the nations." What this means becomes clear with reference to another part of the Bible itself (Proverbs, iii, 13-18): "Happy is the man that findeth, wisdom,...Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life of them that lay hold uopn her."

Immediately after the divine preaching many men and women determined to follow the Lord on the Path. The foremost among them was Vriṣabha Sen, one of the younger brothers of the Emperor Bharata. He was the same who was the favourite *pandit* of the WORLD TEACHER in His Bajrajangha's incarnation. He became the first Apostle of the God. Soma Prabha and Śreyānsa, at whose Palace the WORLD TEACHER had broken His first fast likewise became two of the Apostles. Brāhmi, the elder daughter of the WORLD TEACHER, became

the first female saint. Sundari, the second daughter of the Lord, also renounced the world, and joined the sisterhood of Nuns. A man by name Śrutakirti became the first Householder, and a pious lady, by name Priyāvarta, became the first lay female follower of the Lord. Another of Bharata's brothers, whose name was Anantavirya, at once became a monk. He was the first to obtain *Nirvaṇa* in the half cycle of time. We have met him ere this already and know his life-story from the Lion's incarnation! Many others joined the *Sangha* (Community of the Pious), all desirous of attaining release from perpetual slavery to Death, and bad luck.

The four thousand chiefs and chieftains who had renounced the world with Riṣabha Deva and who had slunk away from *tapaścharaṇa* now came back to Him and entered the *Sangha*. Marichi, however, kept away, and set himself up separately as a teacher.

After the departure of Bharata, the Indra of the first Heaven stood up to chant the praises of the Lord. He composed an adoration in which he described the Holy One by one thousand and eight auspicious names.

The *devas*, then, supplicated the WORLD TEACHER, through their Leader, in the following words :– "O Master Divine, O Preserver of Souls, O Protector of Life, O Giver of Joy to all Living Beings! the *bhavyas* (those who possess the realizable potentiality of divinity in their nature) in other parts of the world are in need of Thine Discourse Divine. They are like parched crops, which wither without rain and are revived by it! Do Thou now proceed to enlighten them!"

A possession was formed at once, the Lord proceedings on His Divine mission, surrounded by *devas* and men, in the midst of scenes of great enthusiasm and heavenly pomp, which the residents of heavens brought together to glorify the WORLD TEACHER.

Bāhubali

Three great events had occurred simultaneously in the life of Bharata before his departure to worship the WORLD

TEACHER, as described earlier. Each of them was pregnant with momentous import, and the harbinger of unparalleled joy. One of them was the attainment to Full Knowledge by His Divine Father, the WORLD TEACHER; the second was the appearance in his arsenal of the heavenly weapon, the irresistible *chakra* (discus), and the third was the birth of a son to himself! He was literally overwhelmed with joy on hearing the news, and did not know at first which event to celebrate before the others. He, however, at once decided to proceed to the Lord's *Samavasarana*, to Worship the Divinity Incarnate, as the worship of God was the source of all good in the world. Today we shall be told that by the birth of a son as well as by the death of a member of his family a man becomes impure and disqualified to worship God for a certain number of days, even when the event occur at a great distance or in foreign land. Bharata did not stop to trouble himself about such matters. Perhaps the injunctions were unknown in his time. Certainly, the Worshipping of the *Deva* of *devas* (God of gods) would appear to be the harbinger of all good luck and auspiciousness, and not likely to be forbidden on any occasion. The reason of the prohibition against visiting a public place of worship under the aforesaid circumstances is not far to seek. It would cause too much commotion and disturbance in the Temple and in the process of worship if men went there fresh on the top of an event like the death or the birth of a member in their family. Men would be eager to know what had happened, and would be prone to discus the particulars of the event, whether good or bad. To avoid all this hubbub and commotion was the object of the rule against of admission of worshippers likely to furnish an occasion for disturbance in worship. Similar in nature would be the explanation of the exclusion of the women suffering from the monthly effusion of blood. For the presence of blood on a slovenly women's clothes or of blood drops on the floor of the adytum and courtyard of the Place of Worship cannot but be an unsightly thing. Today the reasons for these rules have been forgotten, and that is why we look upon every infringement of such an injunction as at once fatal to the Dharma, and to the transgressor and to everybody else!

When Bharata reached home, he first visited his arsenal where he beheld the glorious discus; and then went to see his son. He welcomed the new-comer with paternal affection, and afterwards proceeded to his Court House, where he determined to take to camp life to subdue the world.

From the world-conquest Bharata returned home after the lapse of very many years, laden with booty and costly gifts from the numerous kings who had paid homage to him, and accompanied by many princesses, daughters of the vanquished foe, whom he married. A good many of these ladies belonged to the *maleksha* race; but Bharata did not hesitate to accept them for wife! At one time such marriages were quite common, it would seem, but now they have became obsolete. The last Jaina Kings to marry a *maleksha* princess was Chandra Gupta who flourished about two thousand two hundred years ago, and who married, as history points out, the daughter of the Greek General Saleukus Nicotar. And Chandra Gupta was no ordinary Jaina; he was the favourite disciple of Bhadrabāhu, the last *Śrutakevali* (literally all-knowing by hearsay, that is indirectly)! Here is real food for reflection for those who pin their faith to blood superiority. There is a great deal to be said in favour of the comparative cleanliness of different professions and of the habits of men; but we must not be carried away by pure sentiment and place arbitrary valuation on the higher standards. It is enough if a girl is allowed to marry high, though a man may not do so, generally. For the girl that enters into a purer atmosphere is cut off from her lowlier associations, and is soon improved, whereas, in the converse case, the girl entering into a lower class must become permanently debased herself. It will be noticed that the girl passes completely out of her paternal family on her marriage, but not so the man! So far as the upper classes (Brāhmaṇas, Kshatriyas and Vaiśyas) are concerned, the discussion is almost a purely academical one, except in so far as the general prejudice against traders has everywhere led the aristocracy to close the doors of society against them. Many instances are to be found in the Purāṇas of Vaiśyas marrying Kshatriya girls and even the daughters of Brāhmaṇas. The difficulty is only experienced in dealing with

the cases of inter-marriage between Śudras and the higher *Varṇas*. But the examples of Bharata and Chandra Gupta show what the practice used to be in the past.

On returning to his capital, Bharata demanded submission from his own brothers, which was naturally refused. But all of them, excepting Bāhubali, felt that they could not face Bharata on the battle-field, and renounced the world, placing their sons on their thrones in their own places to avoid the humiliation. Bāhubali, on the other hand, hurled open defiance at the Emperor and challenged him to a fight. Bharata was indignant at what he regarded as unbrotherly conduct of Bāhubali, and marched against him at the head of a large army. The two armies at last came face to face with each other. But before the commencement of open hostilities, the ministers on both sides met together to see if the undesirable bloodshed could not be avoided in any way. They came to an agreement that it would be quite useless to proceed with the war in the ordinary way. "The brothers themselves," they said, "cannot be killed by any means; they are in their last incarnations in transmigration, and possess bodies which no weapon may mortally wound in warfare! Let them fight out the issue by themselves in other ways." It was decided that they should settle their dispute by means of three kinds of contests, namely, starting (at each other), water-fight, and wrestling.

Bāhubali overcome Bharata in all the three contests, but instead of throwing him down on the ground in the last one (wrestling), he lifted him up on his shoulder and then gently placed him on the ground, out of an affectionate regard for his seniority and rank. This infuriated Bharata all the more, and he immediately possessed himself of the irresistible *chakra*. The weapon whizzed through empty space like a flash of lightning; but it did not strike Bāhubali. Instead of striking him, it merely circled round him, and then came to rest in front of him! Bāhubali had won! The explanation of the strange behaviour on the part of the terrible thunderbolt (the *chakra*) probably, lief in the personal magnetism of Bāhubali which even overmastered and turned off the fiery discuss.

Bharata's action was disliked by all present. Bāhubali was filled with disgust for the world, whose infatuation could produce such intoxicating effect even on a good man like Bharata. "The kingdom," he said, "is for you, brother mine! I will have nothing more to do with this world of tantalizing shadows!" Saying this he left the world, went to the WORLD TEACHER, who had gone to Mount Kailāsa in the meanwhile, worshipped the Holy Feet of the Lord, and discarding all clothes and everything else of the world, entered the order of homeless monks! Bharata's heart was softened at his brother's renunciation; he apologised for his rashness, but could not dissuade him from his firm resolve.

For a whole year Bāhubali performed the severest austerities, standing motionless immersed in contemplation. Creepers grew up round his legs in this period; ant hills sprang up about him. But not with standing these austerities he could not get rid of the irksome little thought that he stood on Bharata's land. This stood in his way, and did not admit of his destroying is four kinds of inimical *karmas*. At last at the end of the year, it occurred to him that common lands were not capable of exclusive proprietary possession and that saints could use such lands without lowering themselves in any way. About the same time Bharata himself came, in all humility, to him, and worshipped him with veneration and respect. Bāhubali was then able to quell the disturbing element in his thoughts, and soon succeeded in his effort to destroy the *karmas* named. According to another version, the thought that was disturbing Bāhubali's meditation was a kind of painful regret that he had been the cause of his elder brother's humiliation, which was dispersed when Bharata came and worshipped him with reverence and affection.

Bāhubali attained Omniscience, as the result of complete dispassion and the supreme tranquillity of the mind! *Devas* and men now came to worship Him and to hear His discourse. He preached the Noble Doctrine for some time,and finally obtained Complete Release at Mount Kailāśa! He is now abiding eternally, in the uninterrupted enjoyment of Eternal Life,

Perpetual Youth, Omniscience and all other divine attributes! And He will stay in the same state till the End of Time!

Bharata

Many people read 'blessed are the meek, for they shall inherit the world'; but it was Bharata who realized it! Men hear that the fruit of renunciation is a hundred million fold; Bharata actually enjoyed the abundance of it!

Bharata's wealth was immense. There was none who could count his treasures. He possessed a countless number of precious gems of great value. His horses, his elephants, his war and other kinds of chariots were counted in millions. Huge armies followed him when he went on war. Thousands of great kings, and tens of thousands of smaller chiefs and chieftains were proud to be among his followers. There was no independent kings in those days to be a rival to Bharata. His dominions were scattered all over the world; his authority was acknowledged both on land and sea. He had crossed high mountains and carried his campaign successfully on the other side. There is a mention of certain hidden passages in the mountains by means of which he had emerged in new continents, and brought the lands under his sceptre.

Bharata was undoubtedly one of the greatest of human kings that have ever ruled in the world. His splendour has never been surpassed, and but rarely equalled. His court was just one dazzling blaze of brilliancy. The pick of the best of everything was always at his command. Great generals and kings vied with one another in showing him respect!

Bharata had a very amiable nature; he was exceedingly forgiving and peaceful, and possessed a spirit of gentility that was very captivating. Probably the only time when he forgot himself was when he felt irritated after his failure in the trial of strength against Bāhubali. But he repented of it almost immediately, and made ample amends for it subsequently by going to worship the latter when he had become a saint. This shows that he cherished no resentment in his heart, the fit of irritation having completely passed off without leaving a scar.

Bharata was a perfectly just king. His sense of impartial justice won for him the esteem of all his subjects when he reprimanded his own son and condemned his unwise deed in the spirit of uncompromising severity. The incident had occurred at the *swayamvara* of a certain young princess where his son Arkakirti was also present. The king of Vārāṇasi (modern Benares) in those days was the founder of the glorious Nātha *Vanśa*. His name was Akampana, and he had a daughter, who was accomplished and beautiful beyond words. When she grew up her father took counsel of his friends and well-wishers, and convened a *swayamvara* (literally, the selection of a bridegroom by oneself), agreeably to the world-old practice of the Warrior races. Many princes and chiefs came to the gathering, conspicuous amongst them being Arkakirti, the Emperor's son and Jayavarmā, the son of Soma Prabha of Hastinapur, at whose House the WORLD TEACHER had partaken of the sugarcane juice.

Sulochanā, for this was the name of the lovely princess, threw the garland of flowers round the neck of Jaya Varmā, as a mark of her preference for him. At this Arkakirti became excited, considering it an insult to himself and to his illustrious father, and challenged both Jayavarmā and Akampana to a fight. These kings who entertained a great deal of respect for the Emperor and love for his impetuous son, tried, in every way, to dissuade him from the course he desired to take. But all their efforts were fruitless; Arkakirti was bent on fighting, and would not listen to their entreaties.

In the fight that took place the allied armies of the kings of Hastināpur and Vārāṇasi were victorious. But Akampana had really the heart of a Jaina! He conciliated the youthful prince, and married his younger daughter, Akshamālā, to him. After the departure of Arkakirti with his bride, Jaya Varmā and Sulochanā were united, with due pomp.

When Bharata heard of the misbehaviour of his young son, he was very angry with him, and bestowed much praise on Jayavarmā and Akampana for their restraint. Finally, the incident only came to be regarded by all the parties concerned as a happy mishap that ended in permanently cementing the friendly

relations between the two royal houses of Ajudhya and Hastinapur!

Bharata was the first law-giver of the current half-cycle. He instructed the men of the Kshatriya and Brāhmaṇa classes in the duties pertaining to their *varṇas*, and taught them many things. For this he came to be known as the sixteenth Manu, the fifteenth being Riṣabha Devaji. The law he gave forms part of the Upāsakādhyayana Anga, which is now only available in fragments. The one great point in respect of which the law he gave to the people differs from all the other systems that are now prevailing in India concerned the position of the woman. He made her a full heiress of her husband's property, and placed her before the son! The effect was wonderful; for it saved the son from idleness, and taught him to acquire proficiency in work and trade, and endowed him with pleasing mannerism In a joint family the rule is for the sons to Joll about in idleness; exceptions are rare. In the Jaina family the rule was work efficiency and fitness! Arrogance, even boorish and unmannerly arrogance, might develop under the one system, but it would have nothing to support itself upon in the other.

It would seem that the three kinds of punishments, namely, corporal punishments, physical detention and monetary fine, were known in the time of Bharata, who knew how to temper justice with mercy, and taught others to do so. He encouraged partition as it tends to increase the merit of individuals; and recognized wills and trusts.

Bharata is said to have laid down what are known as the fifty-three *kriyās* (rites) for the followers of the Path. These were described at the time when he brought the Brāhmaṇa *varna* into being. He invested the Brāhmaṇas with distinctive sacred threads, comprising one or more strings, according to the number of the *pratimā* (stage on the householder's path) the wearer had attained. Thus a man who wore a thread of seven strings was a *brahmachāri* (celibate) on the seventh *pratimā*, and he who wore one with eleven strings was on the eleventh, or the last, stage of the householder's path, and only one step removed from *sannyāsa* which he would enter as soon as he is able to discard the small strip of the loin cloth that

marks the boundary between the householder's and the saint's careers.

The ideals originally set before the Brāhmaṇas included, amongst others, the following–

(1) they must devote themselves to worship, both regular and special;

(2) they might earn their living by the sword, the pen, agriculture, or trade, but not by handicraft or such other professions as music and singing;

(3) they should practise charity;

(4) they must apply themselves to study (the scriptures);

(5) they should practise equanimity and self-control, protecting the different kinds of lives; and

(6) they should practise *tapaścharaya* (austerities) in some form.

It was thus not forbidden to a Brāhmaṇa to carry on a trade, or to enter on a military career, or to take to literature or even to plough the land. He was also required to refrain from pursuing those occupations which though not a disgrace in themselves were nevertheless not adopted by the higher classes. His self-respect was thus assured to him, if he did not wish to accept gifts from others. Today all this is changed, and the modern Brāhmaṇa is very near satisfying Akbar's description of a *pīr* (saint), a *bāvarchi* (cook), a *bhishti* (water-carrier), and a *khar* (donkey), all rolled into a single being!

Another point in respect of which the modern Brāhmaṇa differs his ancestor of the past is about the sacred thread which was not to be worn unless one attained at least the first *pratimā* but which is now worn by not only all Brāhmaṇas but also by all the members of the three higher *varṇas*. As a matter of fact there no Brāhmaṇa class at the time of Bharata *chakravarti*, strictly speaking, for any one could qualify himself for the sacred thread by observing the *pratimās*, it not being forbidden to Śudras to observe the *pratimās*.

The reason for the establishment of the Brāhmaṇa class lay in the necessity of finding out suitable donees for gifts which householders and enjoined to make every day. Bharata,

who wanted to earn merit for himself, by making proper use of his immense wealth, established the class, or rather the order of the pious men, and gave them the sacred threads to indicate their rise in the spiritual scale. None who did not excel in the practising of the *Dharma* (religion) were to be considered Brāhmaṇas. "By birth" says the author of the Adi Purāṇa, "are all men equal upto one another; but they differ in respect of the progress they might make on the spiritual path!"

The Hindus, who are really Jainas—not Jaina dissenters, but Jaina Allegorists—and the originators of the Allegorical vogue, allegorised the *varṇāśrama* institution, which came, after the lapse of a long time, when the original nature of the teaching underlying the allegory was lost sight of, to be viewed as grounded on birth-distinction. This is the reason why Hindus have been eternally finding fault with the Jainas and accusing them of "caste-lessness," that is, of being the destroyer of the caste system. The author of the Adi Purāṇa, who was alive to the need of propitiating Brāhmaṇa opinion in times of persecution, probably laid stress on the importance of the Brāhmaṇa caste to pacify them a bit, and is for that reason forced to have recourse to a language which is ambiguous to say the least of it. Bharata's preference for the Warrior class is obvious from the terms in which he speaks of them in the forty-second *parva* (part) of the Adi Purāṇa; but he distinctly says even with regard to them that merit, and not birth, is the principle of excellence. "Whosoever is admitted into the Jaina Dharma," he makes Bharata say, "and takes to the observance of vows becomes a Kshatriya!" The conferment of special privileges in regard to criminal responsibility on Brāhmaṇas might thus be the work of the Brāhmaṇas themselves, when they got into power later on; but it might as well be due to an impulse on the part of Bharata himself. If we remember that Bharata's Brāhmaṇas were all saintly householders, who would be eager to confess their crimes and to make ample amends for the deed, we can readily imagine justice taking a lenient view of their guilt, and a pious king pardoning the unfortunate offender altogether. Probably there would be in such a case a

general petition for mercy, in which the injured man, or his heirs, would not unlikely join!

The scheme of the rites which Bharata taught his subjects is grounded entirely on what is known to the modern as the Law of Suggestion. From the very inception of life an endeavour is made to impress it on the mind of the individual that he belongs to the noblest of all races, the Aryan, and that he is going to be a great man, and may even become a *chakravarti*, and Tirthamkara! The *mantras*, too, which are uttered and recited on ceremonial occasions are intended to serve the same purpose, at the same time as they tend to inculcate a belief in the Divinity of the Soul, and the Principles of Dharma. There can be no doubting the fact that a child that has grown up under the influence of such powerful suggestions must, sooner of later, acquire and display something of that greatness which his Imagination has been impressed with. In the Aryan Culture *samskāras* (impressions, convictions) it were that counted the most; they could make or mar a life, without a doubt! Here again it must be said that the moderns have completely misunderstood the purpose of these rites, and of the *mantras* with which they are accompanied. They think that power lies in the *mantras* themselves; but how can misunderstood formulas help any one in acquiring greatness? Mere sounds (*mantras* in a tongue that is not understood) count for nothing; it would be foolish to expect them to make a proper impression on any one's mind, much less on that of a small child. And what force can a few muttered or mumbled sounds possess against persistent intelligible suggestion to the contrary which is dinned into one's ears daily? For no sooner does the mystified child go out into the world outside, after the ceremony at home, than his friends and associates do not leave a stone unturned in impressing upon his mind that he is a big idiot, a dullard and a dance, and an impudentimp! Today the harmful suggestion, conveyed in the vulgar language of the street, as a matter of fact, takes deep root and produces men that are nothing but burning libels on the Aryan name! This is because it is persistent and intelligible, while the really healthy one is lost in the mist of unintelligibility and hieroglyphics. Let us be warned in time, before further damage is done!

Bharata was endowed with clairvoyance which he evolved out on one of the occasions when he went to worship the WORLD TEACHER. He taught men the science known as *Nimitta Jnāna*, which is not the art of foretelling future but that of predicting the occurrence of certain events by means of their appropriate characteristic forerunners (signs). He also instructed men in the Science of astronomy and medicine. Bharata was an accomplished master and a perfect judge of the elephant and the horse; and understood all about their marks and ailments, in which he also instructed his people.

In regard to religion Bharata was devoted with all his heart to His Divine Father whose Image he had installed on the altar of his heart, where he worshipped Him day and night, whenever he got time to do so. Filled, from his childhood, with the spirit of world-flight, he adopted the five vows of the householder's course, early in his career, and observed them, without blemish and faltering, throughout life, irrespective of the fact whether he was at home or on the battlefield. He lived in the world but without being attached to it as ordinary men are. A saint at heart, he never abandoned himself to sense indulgence, or allowed his better nature to be overpowered by the animal in him. He knew that the first great thing for a Kshatriya was to take care of his intellect; for through the right kind of intellect one could attain to the Glory of a Tirthankara, and through a wrong one, be degraded into lower forms after death. Bharata, therefore, was never upset at anything; he always knew precisely what was the best thing to do under any given circumstances, and handled complex and complicated problems with a grace of ease that endeared him to all!

Bharata had a missionary's zeal for the propagation of Jainism. He laid down rites (*kriyas*) for the admission of all classes of men into the Jaina Religion and the Jaina Society, providing even for the fixing of the castes of the new converts. Even *malekshas* could be admitted into Jainism without objection or hitch in his time!

Such was Bharata, the illustrious son of the Most Illustrious father, the first Emperor of Aryāvarta, and the Founder of the Aryan Culture, who lent his name of the Land of the Noble

Race, which it still bears! Bharata will undoubtedly live in the memories of men, so long as Bhāratvarṣa remains above the waters to remind men of the first Great Emperor of the current half-cycle!

Peeping Into the Future

Bharata was never quite at ease in his mind about the wisdom of the step he had taken as regards the establishments of the Brāhmaṇa class, since he knew that his Father, who could have done it as well, had not seen it fit to do so. One night he saw a number of dreams which alarmed him a bit, and he decided to question the WORLD TEACHER about their import. So he proceeded to Mount Kailāśa where Riṣabha Deva was staying at the time, and after worshipping Him with reverence and devotion, related his dreams, and humbly sought their explanation from Him. He was told that his dreams bore reference to the next age (the *panchama kāla*) which would be marked with much deterioration and misery.

The first dream was the sight of twenty-three lions, roaming in a forest and then climbing up the summit of a hill. The World Teacher interpreted it to mean that in the day of twenty-three out of the twenty-four Tirthankaras, Jaina Saints would remain steadfast to their austere ideal and prove worthy of saintship.

The second dream consisted in the sight of a lion followed by a number of deers. This signified that in the time of the last Tirthankara all saints would not be able to adhere to the high ideal of saintship; and there would arise many householders who would propagate and spread false doctrines and recommend 'easier' conduct.

In the third dream Bharata had seen a horse burdened with the load of an elephant. This meant that the Saints in the *panchama kāla* would undertake vows beyond their capacity and endurance.

A number of goats were seen grazing on dry leaves in the fourth dream, which portended that people would generally abandon the principles of true piety and defile their vows in the *panchama kāla* (the current age)!

In his fifth dream Bharata saw a monkey seated on an elephant in place of man! The World Teacher explained it to mean that in the fifth 'age' kingship would pass out of the hands of true Kshatriya races and be enjoyed by those who would be as far away from true Kshatriya traditions as a monkey is from man!

In the sixth dream a swan was being attached by a number of crows. Its significance was tha the Jaina Saints would be persecuted by men of other creeds.

A gnome's dance constituted the seventh dream and it foretold that people would begin to worship demons in the fifth *kāla*, in place of the True Divinity!

A tank full of water all around, but dry in the centre, was seen next. This meant that Religion would disappear from the Aryāvarta and would spread in the surrounding countries, occupied by Malekshas!

A lustreless heap of gems covered over with dust was seen next. This signified that in the *panchama kāla* saints would be unable to attain to the purity of *śukla dhyāna* (pure self-contemplation or mediation of the higher type)!

A dog feeding on sweetmeats and being worshipped by men was seen in the tenth dream. Its import was that low class persons would parade as worshipful men and would be actually worshipped by the people!

A bellowing young bull was seen next. This meant that people would generally enter the holy order in their youth in the fifth *kāla*, instead of in old age!

In the twelfth dream Bharata saw the Moon surrounded by nebulous matter. This meant that the saints would be unable to acquire even clairvoyance and telpathy in the *panchama kāla*!

Two bullocks going together were seen next, implying that the saints in the *panchama kāla* would be unable to attain to the purity of conduct necessary to enable them to roam about singly!

The Sun covered over by clouds was seen next. It meant that no one would be able to attain to Omniscience in the *panchama kāla*.

A dried-up tree that cast no shade was the subject of the next dream. Its significance was that in the *panchama kāla* the generality of men and women would abandon relgion and become irreligious!

The sixteenth and the last dream consisted in the sight of dried up old leaves and meant that the power of even great medicines would deteriorate in the end!

As regards the wisdom of the establishment of the Brāhmaṇa class, Bharata was told that his action was justified so far as regarded the requirements of his times, but that the class would be filled with conceit for its high birth and Brāhmaṇas would take to eating meat in many cases and would become generally hostile to the true Dharma (Jainism) in the *panchama kāla*!

We may be sure that Bharata was not quite pleased with the forebodings or with the step he had taken in creating the fourth, namely, the Brāhmana varṇa. He went back to his kingdom from the *Samavasarana* of the World Teacher and began to enjoy the fruits of his previous good karmas, as the first great *chakravarti king*!

The *panchama* (fifth) *kāla*, (time, hence the period of time) is the one that is actually current not. It is the period of advanced deterioration, characterized by conditions of existence, that would slowly become very painful and distressing. It commenced only 2455 years ago and has still got 18545 years to run. There will be wars, famines and pestilences during this period, with the result that men will be half starved and will grow stunted in size, till at the end of the period they will be no more than one cubit in height, and twenty years in age. All this will take place gradually, almost imperceptibly and in some places there will even appear periodic signs of growth. The arresting of the downward movement will, however, be a temporary affair. The tendency generally everywhere will be for things to go from bad to worse. In respect of religion, Bhāratvarṣa will become irreligious and the maleksha countries lying round about it will take it up. This part of the prophecy is likely to be soon fulfilled. For Religion can only live in the land of intelligence, but Bhāratvarṣa can only boast of about five per cent of literacy

today. And out of this small proportion of literate men and women the number of those who are really intellectual will be perhaps one in a thousand. It may be safely taken then that the intellectual centre of the world is shifting from India to foreign lands! What is most likely to happen next is the discovery of the soul nature by European and American peoples, which is likely to be made in the course of the current century, thus fulfilling the Jaina prophecy.

Throughout the *panchama kāla*, however, Religion will continue to exist on our globe. The continuity of the *sangha* (community of the faithful) will be maintained right up to its very end. There will be at least one saint, one nun, one householder and one pious female follower of the Lord Jinendra in the world. When only three moments will be left in the running *kāla*, *rājā* (kingship), *agni* (fire) and *dharma* (religion) will be destroyed, one after the other, in the order mentioned. The last king, who will be called Kalki, will snatch away the food from the hands of the last Saint and will be the destroyed by *devas* for his extreme impiety.

Kalki also figures in Hinduism; but there he is an allegorical figure and in glaring contrast with Jainism. He is the destroyer of *dharma* and a wicked persecutor of the pious in the latter, but the establisher of the true *dharma* and the destroyer of its foes in the former! This antagonism is, however, only apparent and caused by the employment of an artistic form of allegory which while professing outwardly to differ from the Jain view, in reality, implies no difference at all. For the Hindu Kalki is the destroyer of the soul's internal enemies—passions and appetites and the like—who will establish the Kingdom of God in the human Heart, while the Jaina Kalki will be an historical enemy of the Faith and of the followers of the Faith, who will be a man of flesh and blood in the outer world!

The Saint and the Nun will perform *sallekhanā* death, along with the householder and the pious lay lady. Fire will disappear instantly and *dharma* will cease to exist in the next moment!

Thereafter the sixth *kāla*, likewise of 21,000 years, will supervene. It will be the worst of all. People will keep on

deteriorating and the suffering and misery will be intolerable. Cooking will be unknown; for there will be no fire! People will take to raw meat, which they will bite off from living animals and even men. Law and order will be replaced by lawlessness and disorder. At the end of the sixth *kāla*, a great calamity will befall the world; for forty-nine days there will rain down in it fire and ashes and burning cinders; hot winds will scorch up all the surface of the soil and it will be ripped open to a great depth; all living nature will be destroyed, excepting those who are able to hide themselves in deep ravines and caves or who are accorded protection by some beings of the superhuman type. Thus will end the sixth *kāla*. The catastrophe, however, will not be universal all over the universe.

At the commencement of the new order of things in the next half-cycle of time, the *Utsarpini*, which is the reverse of the ascending ara (kala), the course of events will be changed. It will be the period of prosperity and increase and rise. The forty-nine days destruction will be followed by different and opposite kind of phenomena during a similar period of time. Cold winds will blow on the earth; cooling things—curds, milk, etc.—will rain down on its surface; the signs of destruction will disappear from its face! Those who have survived will emerge from their hiding places and inhabit the earth once more. The first Tirthankara of the *Utsarpiṇi kāla* will appear at the end of 42,000 years from its conmencement. He will re-establish Religion in the world!

The above prophecy would seem to admit of a rational explanation. Let us suppose that two huge revolving bodies of contrary natures, but of the comet type slowly approaching our world and would come the nearest to it at the end of the sixth kāla, of the running half-cycle.

Or, in the alternative, let us suppose, the earth to run amok from some such cause as the depletion of its hidden strength—petrol, coal and the like—or the order and regularity of the solar system to be disturbed from some unknown cause, so that the earth is brought scorchingly near to the sun for the space of 49 days, after which it is drawn nearer to the moon for

a similar period. Then all the terrible phenomena of the prophecy are likely to occur as described.

Let us further suppose that the first one of these bodies to draw near to the earth will be the comet with a fiery nature, like that of the sun. Its approach will then be characterised by all the indications given in the prophecy—the deterioration of vegetation, the disappearance of fire, because of the lack of fuel, the blowing of hot winds, the showering down of hot cinders, burning dust and the like. The destroyer will remain in the vicinity of the earth for the space of 49 days, which will be full of calamity for all living nature. It will then depart and recede further away. The other comet with the nature of the Moon will then draw near, when there will occur the opposite kind of phenomena—the blowing of cold winds, the raining down of cooling things, curds, milk 'ambrosia' and the like! Humanity will now reappear on the surface of the earth and will once more inhabit it. It will take them about 42,000 years to be restored to a state of civilization which will admit of the advent of a World Teacher, to enlighten them on Religious Truth!

As regards the snatching away of the morsel of food by the last king from the hand of the last Saint, its explanation may be sought in the fact that cooked food shall have become scarce long long before the end of the *panchama kāla*. Perhaps the influence of the advancing fiery comet will be reinforced by the drying up of the stamina of the earth in consequence of the constant tapping to which it is being subjected, in one form and another, so that vegetation shall begin to dry up, fuel shall become scarce and cooked food a rare delicacy many hundreds of years before the end of the 'age'. At the end of the age the only living pious householder shall have procured the last bundle of chips to prepare the last meal for the Saint and the Nun! Law and order will have virtually disappeared long before this time and the last king will probably be no more than a mere powerful bully. He will be attracted by the sight of the smoke from the householder's kitchen and will rush to help himself to cooked food, the greatest of delicacies at the time. He will arrive just in time to be able to snatch the first morsel from the hand of the Saint. The *devas*, who do not usually interfere in

human affairs, will be unable to tolerate such an insult to Saintship and will take revenge on the king. In the next moment the little bundle of faggots shall have burnt itself out, and fire will become a thing of the past! *Dharma* (Religion), which cannot live except in the hearts of men, must likewise perish when those who cherish it and put it into practice are gone. This is probably how the king, fire and *dharma* (religion) shall be destroyed, one after another, in three successive moments of time, at the end of the current age (*kāla*)!

The Community of the Faithful

Jainism marks a distinction between the higher and the lower orders of its followers. The community if divided into four classes, namely, Saints and layman (termed householders) among males, and nuns and pious laity among females. The division if grounded on the principle that all men and women cannot be expected to come up, all at once and without long and adequate previous training, to that high ideal of self-effacement that, demands the selling off of all one is possessed of and its distribution in charity.

There were eighty four Apostles of the World Teacher, amongst them being Vriṣabha Sen, Kachha, Mahā Kachha, Nami and Vinami whom we have already met in this narrative. Jaya Varmā was also one of the Apostles of the *Tirthankara*.

There were no less than 20,000 Omniscient Saints who followed the Holy Tirthankara. 12,700 saints were endowed with Telepathy, 9,000 with Clairvoyance; and 4,750 knwe the entirety of the twelve departments of the Teaching of Truth! There were 20,600 Saints who enjoyed wonderful miraculous powers. Many other saints followed the Lord. Of this vast number by far the major portion attained *nirvāna*, the rest re-incarnating in the heavens. All the most intimate friends and companions of the World Teacher who were with him in the super-heaven Sarvarthasiddhi also reached *nirvāna*.

Three hundred and fifty thousand nuns, headed by Brahmi, followed the World Teacher. No less than three hundred thousand householders who were training themselves by the

observance of vows and other forms of disciplinary processes worshipped the Lord. The number of the pious female followers was five hundred thousand, in round figures.

Some of the members of the animal kingdom who recollected their past lives followed the Lord, some of them adopting some of the minor vows of the laity.

Jaya Varmā who has been named among the Apostles of the World Teacher was the same who had married Sulochanā in the *svayamvara*, at Varānasi and who had taken the Emperor's son, Arkakirti, a prisoner on the battle-field. Many years afterwards, he had come to worship the Source of Dharma one day, when he was filled with the spirit of world-flight and *vairāgya* (renunciation). Regarding the world as transient and life, as the plaything of death, he determined, there and them, to free himself from the eternal bondage, went back to his kingdom, placed his son on the throne in place of himself and took leave of Sulochanā and of all the other queens and kinsmen and became a homeless Monk.

Sulochanā was much affected by the incident; she was very sad at heart and accepting the counsel of Bharata's favourite queen, Subhadrā, who was noted as much for her wisdom as for her physical strength, she sought refuge from the afflictions of this world of tears at the worshipful feet of Brahmin and became a nun. At the end of her earthly life, she was reborn in the sixteenth heaven, prior to her last human birth when she would attain salvation from the male form!

With Jaya Varmā many of his younger brothers, Vijaya, Jayanta, Sanjayanta and others and many princes gave up the life of the world to follow the Path and take the shaping of their destiny in their own hands, from those of the blind and unmerciful nature!

King Akampana, too of Varānasi, the father of Sulochanā and the establisher of the *Svayamvara* ceremony in this half-cycle, about this time felt an overwhelming disgust for the life of the world and sought refuge at the Worshipful Feet of the World Teacher from perpetual death. He placed his son, Hemangada, on the throne, and proceeded to the Lord's

Samavasarana, where he became a naked saint. His queen *Suprabhā* also become a nun at the same time.

Nirvana

The Jewish Apocrypha furnishes a complete answer to the question that has been recently raised, whether it is selfish for a man to seek his own salvation and to leave the others involved in suffering and misery?—Esdras (Jewish Apocrypha), Chap. VIII.

No one who has not completely eradicated all tinge of passion, even of sympathy and love, from his nature can every be qualified to enter *nirvāna* or to attain to Omniscience which must precede it. After the attainment of Full Knowledge nirvāna follows as a necessary consequence, because of the extensive destruction that has been effected in the formations of organising bodily energies (i.e., *Karmas*).

It is also a delusion to think that you can save all. As a matter of fact you cannot even carry enlightenment to every one. It is a question of the internal psychology of the mind whether an individual is ready to accept the teaching of truth or will spurn it. The souls who are still involved in misery and suffering have not unlikely met some of the great Teachers of the race in the past; but without having derived any benefit from their association. There are many souls that shall never be saved, as is the teaching of almost every rational religion prevailing today. What, then, will happen to those who do not enter *nirvāna* from the love of others or for fear lest they be termed selfish? Their numbers will go on swelling from day to day, but they will never have the opportunity to enjoy the rest and repose for which they have laboured and which they have earned and deserved and which they may enjoy but for the short-coming of others! And unless we accord them perpetual life in the flesh which no religion really ever preached, they would also be subjecting themselves to repeated births and death from which they sought to escape!

The Soul that attains the *nirvāna* cannot be accused of selfishness by any means. Before crossing over to the other

shore the Saved Ones impart the True Doctrine of their immediate disciples and followers and to all who care to hear it, and these, in their turn, hand it down to others, thus keeping the torch burning, from age to age, so far as it is possible to do so. Their example is even more forceful than their word, since imaginations is readily fired by the one and not so much by the other. When entering *nirvāna* the Deified Man leaves three priceless things behind Him for the eternal benefit of those who seek the Way Out. These are : His great Example, His Worshipful Footprints, and His Teaching, which should really suffice for the enlightenment of all who are sincerely moved by a desire to understand themselves and to escape from Death's Domain. If the counter-theory were true and men did not enter *nirvāna* because it would be selfish to do so, no one could have obtained salvation thus far, so that *nirvāna* itself must be deemed to be quite empty of Souls even today! And so far as practicability of the Doctrine is concerned, it cannot be deemed to have been demonstrated even in a single instance, since no one is to be deemed to have attained to *nirvāna* thus far! But this is too absurd to be acceptable in any sense.

When a fortnight remained in the life of the World Teacher, the *Samavasarana* dispersed; and the Lord proceeded to accomplish the destruction of the remaining *karmic* forces of the non-inimical type that still adhered to His Great Spirit. It was the last (*Purnamāśi*) day in the month of Pauṣa on which *He seated Himself in the middle of the two summits Śri Śikhara* of the Mount Kailāśa and applied Himself to pure Self-contemplation of the higher type. He sat in the sitting posture, facing the East.

On the night preceding the *Purnamāśi* day, Bharata and others had seen several portentous dreams, towards the end of the last watch. Bharata saw the huge Mountain Meru extending to the Place of the Perfect Ones. His son Arkakirti was a huge Tree possessing medicinal properties moving up towards the heavens, after curing living beings of their ailments! The Chamberlain of the household of the Emperior, too, saw a dream, in which he say a huge Wishfulfilling, Tree, capable of gratifying all kinds of wishes, rising up in the sky! Jaya Varmā's

son, Anataveerya beheld the bright Moon ascending into the higher regions of the Sky, surrounded by a number of stars! Here Imperial Majesty Queen Subhadrā, the daughter-in-law of the World Teacher and the favourite wife of the Empyreal, saw the Indrāni (the Queen of the first Heaven) consoling *Yaśasvati* and Sunandā, the two co-wives of the Lord! The Prime Minister of Bharata saw a Jewel Island rising up in the sky; and Chitrangada, one of the sons of King Akampana of the *svayamvara* fame, beheld the Sun vanishing into the Sky with geat lustre!

These dream created a sensation in Ayudhya and Vārāṇasi. Bharata was still discussing them with his men when one Ananada brought the news of the dispersal of the *Samavasarana*, and of the World Teacher's applying Himself to the eradication of His remaining *karmas*. The Emperor immediately proceeded to the Mount Kailāśa on the aerial vehicles of his Vidyādhara feudatory kings and there performed the worship known as the *Mahāmaha* for a whole fortnight.

At last on the fourteenth day of the dark half of the month of Māgha, at the time of sunrise, when the moon was passing out of the Abhijit (the tail of the Uttarāṣādha) constellation, the Lord resorted to the third form of the holy *Śukla dhyāna* (self-contemplation), termed *sukshmakriyāpratipāti* (literally having the slightest bodily tinge), and destroyed the three channels of the approach of matter, namely the mind, speech and the body! He immediately attained to the fourteenth and the last *guṇasthāna* (psychological station on the Path), from where, adopting the last form of the holy self-contemplation (*vyuprata kriyānivṛiti*, signifying a cessation of all kinds of organic activities), He passed into *nirvāna*, in the space of time required to articulate the five vowels a,e,u,ṛ,i and li! The next instant marked the appearance of another Perfect One to grace the Holy Land of the Abode of Gods in *nirvāna*, at the top of the Universe!

The Perfect Souls that reach *Nirvāna* are free from birth, death, old age, disease, grief, pain, hunger, thirst and worry. Pure Spirit by no bodies, and do not sweat. Pure Spirit by nature, They enjoy uninterruptedly, and for ever, all those

incomparably divine attributes and privileges which appertain to the simple substance of Their Being. It is impossible to enumerate all the virtures of even such common substances as silver and gold and it is equally impossible to count or describe all the wonderful properties of the Soul-substance! The *Siddhas* (Gods) enjoy Omniscience, Immortality and unthinkable, unsurpassed Bliss; They see and hear, all as if they were present everywhere! They have no loves and hatreds left in Them and do not grant boons to friends or show disfavour to foes. Their divine Example, Their Teachings and Their Footprints are left for those who, disgusted with the world, seek a way out of this Cannibal's (Death's) Cave! Those who walk in Their Footsteps become in all respects like Them as regards the innate Divinity of the Spirit substance and speedily reach the Holy *Siddha Śilā* to sit by Them.

The first World Teacher of the current half-cycle of time, too, is now living in the *Siddha Śilā*, at the Top of the Universe, endowed with Immortality, Perpetual Youth, Full All-embracing Knowledge and Supreme Bliss! He will never come back or fall into transmigration again!

Some fresh arrivals in the field of religious metaphysics think that the state of *nirvāna* is but a temporary one and that the soul will have again to fall back into transmigration, sooner or later. But the truth is the other way. There is absolutely no cause left for a fall in that case for matter cannot influence the soul against its will (see 'The Key of Knowledge') and Omniscience is a guarantee against the entertainment of desire. As a matter of fact, it is simply impossible for a pure Spirit to be moved by any kind of desires. Clement of Alexandria may be quoted to explain the point. Writes he :-

"For it is impossible that he who has once been made perfect by love and feasts eternally and insatiably on the boundless joy of contemplation, should delight in small and grovellings things. For what rational cause remains any more to the man who gained the 'light inaccessible' for reverting to the good things of the world?"—Ante Nicene Christian Library, Vol. XII. pp. 346-347.

On the physical side of the question, the eternal exclusion of matter from the purified spirit-substance it is that prevents the falling back of a Perfect Soul into bondage and transmigration. The Bible has it as to this : "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie" (Revelation, xxi. 27). This is really the Jaina view and the scientific explanation of the fact that the Perfect Ones never experience a all through infinite time. "His dominion is an everlasting dominion which shall not pass away and his kingdom that which shall not be destroyed" (Daniel, vii. 14) was said with reference to the Perfect Soul! It is useless to labour the point any further, suffice it to say that the misconception will be removed as soon as the subject is approached in the true spirit of scientific investigation.

But what shall we say to those good men who find fault with the attainment of Divinity itself on the ground that one shall have nothing to do then? Let us ask them what they will like the Gods to do? Will they have them stand behind counters and sell dainty to pretty 'butterflies' from a heavenly or earthly May Fair? Will you have them enter into the service of one another or perhaps come down to join the staff of a big 'stores' like Selfrige's? Possibly you are thinking of an insurance business, where the Gods might be more useful than men? But no insurance company will flourish if omniscience is there to tell most of its intending customers that they run no risk of immediatie death. A more dignified line is perhaps that of law. Shall we, therefore, imagine the King's Bench Division presided over by a properly robed Divinity. But wouldn't that be the death of the lawyer class, who will be ready with their precedents and protests and object to His Lordship's appearance, with all the rhetoric of their tongues? Only kings and ministers and generals remain to be thought of now. No doubt, it will be very gratifying to have an actual God as one's worldly patron and protector. But he will have to be partial to one country or people in that case, for in the very nature of things he cannot be all over, as an earthly king. And will not that mean the starvation of the politicians and the ministers who draw fat salaries and thrive on their wits? But the worst still remains to be said : he

will not fight your battles as a king, but advise you to "turn the other cheek" and to "give away your coat and cloak both" when even only one of them is claimed, justly or unjustly, by some of your wicked neighbours! He will also not sanction our attempts at keeping down certain races of men nor the lynching of the 'niggers'!

Let us look the facts fully in the face : when do we feel really happy, when entering upon our duties or when leaving office for the day? No doubt, it is very desirable and necessary that men should learn to discharge their duties. There are various reasons for this. Firstly, because no one can hope to attain salvation unless he discharge his obligations as an honest man. Secondly, because our constitution is such that we cannot—on account of our embodiment in a sensory-motor organism—refrain from action, which if not honourable and good must necessarily be of the opposite type, which is not to be recommended. Thirdly, we keep in a fit state of health by action and are thrown out of balance with internal well-being by laziness. Lastly, an idle 'loafer' is despised all round as he earns nothing and tries to fasten himself to some one else who does. But the Gods with whom we like to find fault have no sensory-motor organism left to think of and stand in no need to earning a living. They will not be what they are if did that!

There is another point in regard to which God-life might be objectionable. For it does not furnish opportunities for gossip and the tea-party chit-chats! But does any one really want an answer to this? Who needs such a diversion? He who is eternally happy or he who is feeling bored and worried and who is out of tune with himself? The fact that it is looked upon as a change in itself is a strong condemnation of our ideals of worldly life. Would we be seeking 'change' is it did not bring relaxation from work and therefore, also pleasure?

It only remains to consider the case of science and arts. A God surely could save man much trouble if He instructed us in these departments. But would that suffice to save him from the charge of *eternal* idleness? The instructions can be given in no time. He would require no laboratories, no stand in need of experiments to learn wisdom about nature's ways. What should

he do, then, with himself for the rest of his time, for the rest of all eternity? And how do we know that Gods did not impart knowledge of useful things to men before leaving the world? We have seen that Bharata himself imparted the knowledge of Medicine to the Aryan race. Is a God to be blamed because men are unable too retain what they are taught?

The very essence of Divinity consists in the sense of Freedom. The Gods alone are truly free! They have no work left to be done; there are no worries; no anxieties, to mar Their immeasurable Peace. No private loves and hatreds remain to sway Them now in one way and again in another. They are at all times filled with such happiness that cannot be prescribed in words. And it is not that They have taken a leap in the dark or bought a pig in a poke. They have deliberately worked for Their ideal and status, life after life, steadfastly and with unswerving fidelity. They could have gone back at any time, if They did not know that happiness lay that way. As a matter of fact, ascetics feel such joy, when on the higher rungs of the ladder, that they cheerfully endure of kinds of sufferings to attain to it finally. Let us not forget that pure spirit is a very different kind of substance from matter and flesh. It needs no 'healthy' exercises to keep itself fit. It needs no food; nor does it ever feel miserable or bored. Let us ask only one question from our critics: can you have immortality at any of your worldly stores or picnics and tea parties? Has your wildest flight of imagination ever led yo, ere this, to think of the possibility of omniscience? Did you ever entertain the idea that another and eternally satisfying kind of delight, was over and above your miserable sense-gratification, within the bounds of possibility? If your answer is in the negative, then it is best to leave these subjects to those who did not only conceive these possibilities, but actually attained to them. You may, if so advised, take to the easier course of denying them altogether!

3

Twenty-third Tīrthaṅkara Pārśva (Pārshvanātha)

According to the orthodox view, Tīrthaṅkara Rishabhadeva is the real founder of Jaina religion, who was succeeded by 23 Tīrthaṅkaras. Both Acharya Tulsi and Muni Sushil Kumar believe that twenty-third Tīrthaṅkara Parsva (Parshva) revived and revitalised the Jain religion at a time when there was all chaos and disorder in the society.

Prof. Jacobi believes that Parsva was the real founder of Jainism who lived during eighth century B.C.

Discussing on the historicity and teachings of Mahavira and Parsva (Parshva), British Professor and Jaina Scholar, Paul Dundas observes :

"In the *Kalpasutra* there occurs the first description of the life of Parshva, the twenty-third fordmaker, extremely short in extent and probably modelled on that of Mahavira. Parshva is stated to have been born in Benares, to have renounced the world and founded a community of ascetics and lay people and, after a life of one hundred years, to have attained liberation on Mount Sammeta in the Ganges basin two hundred and fifty years prior to Mahavira. Circumstantial evidence, including a description of his teachings in the 'Sayings of the Seers' (IBh 31), dictates that he must be viewed as a historical figure. While the *Kalpasutra* does not formally link Parshva to Mahavira, placing his biographical after that of the last fordmaker, a passing remark in the second chapter of the *Acaranga*, that is, not in the very earliest stratum of the biography, that Mahavira's parents were followers of Parshva and lay devotees of Jain ascetics (AS 2.15), has led to the general scholarly conclusion

that Mahavira must have renounced within Parshva's ascetic lineage.

The question of the relationship between the two fordmakers hinges on the fact that Jain tradition holds that Parshva and his ascetic community followed a Fourfold Restraint (Prakrit *caujjama*). A definition of what this might be does not occur until about the second or third century CE when the *Sthananga*, one of the encyclopaedic texts of the Shvetambara canon, states that the fourfold vow involves abstention from violence, lying, taking what has not been given, and possession (Sth 266). Mahavira, on the other hand, according to tradition preached or rather stipulated as a mode of ascetic initiation, five Great Vows (Prakrit *mahavvaya*), not seriously dealt with in the earliest strutum of the biography, which consist of Parshva's Fourfold Restraint along with the avoidance of sexual relations. Yet the Buddhist Pali Canon, albeit not an infallible guid to early Jainism, consistently identifies Nigantha Nayaputta, that is Mahavira, with the preaching of a Fourfold Restraint alone.

A well-known passage in one of the older scriptures of the Shvetambara canon (UttS 23) attempts to explain why there should be a difference between the teachings of the two fordmakers. Keshin, a follower of Parshva, and Gautama, a disciple of Mahavira, are depicted as discussing whether the Fourfold Restraint or the five Great Vows represent the true doctrine. Gautama's explanation is that there is a discrepancy in the outward appearance of the doctrine, which is in reality unified, because the moral and intellectual capabilities of the followers of the fordmakers differed. In the time of the first fordmaker there was difficulty in understanding the doctrine which was being preached for the first time, while in the time of the last fordmaker, as the process of moral and spiritual decline began to take hold, people had difficulty in putting it into practice. In the time of the twenty-two invervening fordmakers, however, it was possible to both understand what was entailed by the doctrine and put it into practice. In other words, the first and last fordmakers formulated their teachings in the form of the five Great Vows in which prohibition of sexual relations, whereas such a ban would have been understood by

the followers of the other fordmakers as being incorporated in the prohibition on possession. A further form of differentiation is said to be that the male asceitc followers of Rishabha and Mahavira were naked, while those of Parshva and the other fordmakers wore clothes."

In Buddhist literature there are references to the existence of Parsva. In Atthakatha commentary of Anguttaranikaya the uncle of Gautama Buddha, Bappa Nirgrantha was a lay Jaina follower (Sravaka).

Buddhist scholar Dharmanand Kaushambi writes : In early period, Buddha, the Tathagata, had followed the tradition of Parsvanatha.[2]

It is belived Parsvanatha's meditation became popular among Buddhist sramanas as 'dhyanayog'.

Parsva, undoubtedly is a historial figure and real propagator of Jaina philosophy. To call him as real founder of Jainism is not untrue. Like Mahavira, he is highly respected and worshipped as fordmaker.

Generally known as Lord Pārśvanātha, he flourished in the eighth century B.C. and preceded Lord Mahāvīra by 250 years. He was born at Varāṇasī and was the son of King Aśvasena. He was brought up in great luxury and pomp. But when he attained the age of thirty, he left his palace and wandered as a homeless ascetic. It is said that he got the realization of the highest spiritual knowledge after practising austere penances for eighty-three days. Then for seventy years he roamed as an ascetic preaching his teachings. His fundamental teachings were the fourfold vow of restraint or *cāturyāma saṁvara*, viz. (i) non-injury to any living being (*ahiṁsā*), (ii) not to speak untruth (*sunṛta*), (iii) not to take what is not given (*asteya*), and (iv) not to be attached to worldly possessions (*aparigraha*). From the Buddhist and Jaina sources it appears that followers of Lord Parsvanatha were even present at the time of Lord Buddha and Lord Mahāvīra. According to the *Ācārāṅgasūtra*, the parents of Lord Mahāvīra were also the supporters of his faith. To the above-mentioned fourfold vow of restraint Lord Mahāvīra added chastity (*brahmacarya*) making the number of vows five (*pañcavrata*).

Very probably he did something to draw together and improve the discipline of the homeless monks who were outside the pale of Brāhmanism, much as St. Benedict did in Europe. If so, he was the real founder of Jainism, Mahāvīra being only a reformer who carried still further the work that Pārśvanātha had begun.

Well known Jaina scholar and historian Asim Kumar Chatterjee has traced the biographical details and his doctrine based on Jaina sources. He observes :

"The penultimate Jain Tīrthaṅkara Pārśva was, in all probability, the real founder of Jainism. The *Kalpasūtra* (149-69) has given a brief history of his life; but even this brief account, like all other Jain writings, is full of stereotyped words and sentences. According to this account, he was the son of Aśvasena, king of Vārāṇasī by his wife Vāmā. Charpentier writing in the *Cambridge History of India* observes that "no such person as Aśvasena is known from Brāhman records to have existed." But we need not accept the Jain account that Aśvasena was really a king of Kāśī. He probably belonged to an aristocratic Kṣatriya family; let us not forget that the Jains have uniformly depicted all their Tīrthaṅkaras as king's sons. The modern historian cannot help condemning this affected attitude of the early Jain canonical authors. Such type of vanity is also discernible in the writings of the Buddhists, whe leave no stone unturned to prove that their founder really belonged to the most august and aristocratic family of those days. It is therefore, quite reasonable to infer that Pārśva, like the Buddha or Mahāvīra, was a scion of a well-to-do Kṣatriya family.

But the most significant fact about Pārśva is that he hailed from Vārāṇasī, the cultural and religious centre of India from time immemorial. As a citizen of this great city, he probably came in contact with some men of vision. That even Kṣatriyas of this city were men of learning and intution is proved by the fact that king Ajātaśatru, lauded in the Upaniṣadic texts, is described as belonging to this city. He (not to be confused with his Buddhist namesake) is delineated as expounding to Dṛpta Bālāki Gārgya, a Brahmin Ācārya, the real nature of Ātman.

His son Bhadrasena Ajātaśatrava too, was a man of wisdom and a rival of the great Uddālaka. It is no wonder therefore, that Pārśva, as a scion of an aristocatic family of this marvellous metropolis, should receive some serious training in religion and philosophy in his early youth. We are told that he led the householder's life upto the age of 30 and then renounced the world. Nothing more is indicated in the canonical texts regarding his early life. Only from some late texts we learn that he married a woman named Prabhāvatī.

The *Kalpasūtra* then goes on to say that after practising penance for 83 days Pārśva obtained omniscience. After that he, we are told, remained a *Kevalin* for 70 years dying at the age of 100 on the summit of the Sammeya mountain. The round figure of 100 also looks suspect. We should remember that the *Kalpasūtra*, which contains the earliest biography of this great prophet, was in all probability, written 500 years after his death. Even then we are prepared to believe that Pārśva had a fairly long life and died at a ripe old age.

The *Kalpasūtra* does not give us any idea regarding Pārśva's doctrine. But we have enough information in some other canonical texts about his teachings. And quite a few of these canonical texts were composed before the *Kalpasūtra*.

In the famous *Uttarādhyayanasūtra* (ch. 23) is recorded a very beautiful conversation between Keśin a follower of Pārśva's church and Indrabhūti, a disciple of Mahāvīra. From Keśin's words here we learn that Pārśva enjoined only four vows and allowed an upper and under-garment. This conversation took place in the city of Śrāvastī where Keśin arrived, we are told, with a large number of his associates. We further learn from this conversation between the two monks that there was no fundamental difference between the two Teachers, Pārśva and Mahāvīra. The only difference was that the law oa Mahāvīra recognised 5 vows one more than that of Pārśva. And while Pārśva allowed the use of cloths, Mahāvīra himself went about naked. That Pārśva's followers (called Samaṇas) were almost everywhere during Mahāvīra's life-time is proved by some other references to his followers in the older texts. The *Bhagavatī* more than once refers to Pārśva's followers. In the 9th Uddeśaka

of the Ist Śataka of that work we are confronted with a follower of Pārśva called Kālasavesiyaputta who at first expressed grave doubts regarding Mahāvīra's teachings. The Master, however, before long, succeeded in converting him to his religion of 5-fold vows. In the 5th Uddeśaka of the 2nd Śataka of the same text we are told that the city of Tuṅgiyā was often visited by Pārśva's followers. In this connexion we came across the names of 4 monks belonging to Pārśva's school. They are Kāliyaputta, Mehila, Kāsava and Āṇaṁdarakhiya. The *Bhavavatī* records another interesting conversation (9.32) between a follower of Pārśva called Gaṁgeya (Gāṅgeya) and Mahāvīra at Vāṇiyagāma (near Vaisālī). This further proves that even northern Bihar came under the influence of Pārśva. This is also proved by the fact that according to the famous Acaranga Sutra Mahavira's parents, who lived near Vaiśālī, were themselves followers of Pārśva. The importance of this statement of the *Ācāraṅga* can hardly be overemphasized. This shows that Mahāvīra himself grew up under the umbrella of Pārśva's religion.

The *Ṇāyādhammakahāo* makes mention to one Puṁḍariya, a prince of Puṣkalāvatī, who became a follower of Pārśva's religion of 4 vows. The same text refers to a number of lay women who became followers of Pārśva's religion. The *Ṇāyādhammakahāo* also tells us the story of one old maiden called Kālī who joined the ascetic order of Pārśva. The *Ṇirayavalikā*, an Upāṅga text, gives us the story of conversion of one Bhūyā, the daughter of a merchant of Rājagṛha called Sudarśana, to the religion of Pārśva. She was converted by Pupphacūlā, the principal lady-disciple of Pārśva. So the combined testimony of the two texts viz. *Ṇāyādhammakahāo* and *Nirayavalikā* proves that women were freely admitted into the order of Pārśva. Pārśva, who was a great rationalist, naturally had no affected towards the weaker sex. Unlike the Buddha, he never hesitated to allow women to embrace the ascetic-life. In his boyhood Pārśva probably had seen nuns belonging to various Brāhmaṇical schools at Kāśī. therefore no Ānanda was required to plead before him in favour of admitting women into the new order.

One of the earliest canonical texts viz. the *Sūtrakṛtāṅga* records a highly interesting discussion between Indrabhūti and a follower of Pārśva called Udaya Peḍhālaputta. Like Keśin and Gāṅgeya he to, afterwards accepted the doctrine of Mahāvīra." Chatterjee further writes :

The above discussion abundantly shows that Pārśva, who preached his new religion around 800 B.C. (250 years before Mahāvīra), succeeded to a large extent in popularising his teachings in different parts of Northern India. We have very strong reason to believe that the term 'Nirgrantha' was first invented by him and laer came to denote his followers. The evidence of the Buddhist texts also fully supports our contention. The *Sāmaññaphala Sutta* of the *Dīgha Nikāya* actually shows acquaintance with Pārśva's religion of 4 vows and not with Maḥāvīra's doctrine of 5 restraints. Elsewhere in the *Pāli Tripiṭaka* there are references to the Nirgrantha religion of 4 vows although, to our eternal regret, the Buddhists have not mentioned him by name. But it appears from their writings that Mahāvīra was an ascetic belonging to the Nirgrantha order and nothing more.

Pārśva was the first historical prophet of ancient India to understand clearly the real significance of *Ahiṁsā*. The concept of non-viloence, is, no doubt, to be found in the earlier Upaniṣadic works and also the *Mahābhārata*. But to Pārśva *Ahiṁsā* meant something more concrete. It was his whole existence. His other teachings (viz. not to lie, not to steal and not to have external possessions) are no doubt to be found in all schools of thought.

We have already referred to Pārśva's attitude towards women. He had also, unlike some later Jain thinkers, no affected attitude towards Brāhmaṇas. The *Nirayavalikā* (3.3) contains the story of Brahmin Soma's conversion to Pārśva's order. This Brāhmaṇa was, like Pārśva, a citizen of Vārāṇasī. That the doctrine of Pārśva had great appeal even for kings is proved by the elaborate story of the conversion of Paesi, king of Seyaviyā by Keśin, the famous follower of Pārśva, told in the *Rāyapaseṇiya*, an Upāṅga text. We have very little doubt that the Pāyāsi Suttanta of the Dīgha Nikāya was composed in imitation of this Upāṅga

text. We must remember that Keśin was also known by the name 'Kumārasamaṇa'. And in the above mentioned Buddhist work a certain Kumārasamaṇa is delineated as engaged in conversation with king Pāyāsi of Setavyā, which is evidently the same as Seyaviyā. As a matter of fact, there is reason to believe that Pārśva's followers were also generally known as Kumārasamaṇas. P.C. Bagchi thinks that in a particular *Sūtra* of Pāṇini (II. 1.69) these Kumāraśramaṇas have been refereed to. Although we cannot be dogmatic on this point, there may be some truth in his assertion.

According to the *Samavāyāṅga* (157) Diṇṇa was the principal male-disciple and Pupphacūlā the female-disciple of Pārśva. Pupphacūlā, as we have already noticed, is also mentioned in the *Ṇāyādhammakahāo*. His principal male lay-votary was Suvvaya and female lay-votary Sunaṁdā.

Regarding the date of Pārśva, it may here be pointed out, that only from two late texts that we learn that his liberation took place 250 years before Mahāvīra's emancipation. In the concluding lines of Mahāvīra's and Pārśva's biography in the *Kalpasūtra* which were obviously added during the council of Valabhī (circa 525 A.D.), and in the Āvaśyakabhāṣya (17), another text of practically the same date, we are told about this figure of 250 years. It is quite possible that the time-gap separating Mahāvīra from Pārśva was less than 250 years. But since we have no other evidence, we have to assign provisionally a date around 800 B.C. to Pārśva. 'According to the available sources it is maintained that Lord Pārśvanātha attained his final liberation or *parinirvāṇa* in or about 777 B.C. at the age of one hundred years on the summit of Mount Sammeta in Bihar, which is now known as Pārasanātha Hills.'

According to Devendra Muni well known western and Indian scholars like Jacobi, H.T. Colebrooke, Stevenson Sinclaire, Paul Dundas, Edward Thomas, Karl Charpentier, S.K. Belvalkar, S.N. Das Gupta, Dr. S. Radhakrishnan etc., has regarded Parsvanata as a historical person.

According to noted Jainologist Jagdish Chandra Jain :

"Parshva, the immediate predecessor of Mahavira is said to have flourished 250 years before him. He was born in Benares,

where he lived for thirty years as a layman. Then after leading in ascetic life for seventy years, he attained salvation on Sammeda Mountain. Mahavira's parents were the followers of Parshva and Mahavira during his asceitc career, had shown reverance to him calling Parshva 'the highest among men'. We learn from the Jain canonical literature that the ascetics belonging to Parshva's order moved in a congregation and there were lay followers too, who followed his religious precepts. An important meeting between Keshi and Indrabhuti Gautama, representing the creed of Parshva and Mahavira respectively, has been recorded in the Uttaradhyana Sutra, an important part of the canon, when the former abandoned the 'law of the four restraints' (i.e. abstinence from injury, telling lies, stealing and from external possession) ascribed to Parshva, and accepted the five great vows (the addition of the vow of abstinence from indulgence in sex) of Mahavira. Though there are no archaeological evidences in support of the historicity of Parshva, the literary evidence recorded in the Jain and Buddhist texts presuppose the existence of a Niggantha (unattached, free from bonds) order founded by Parshva before Mahavira. Thus there remains no legitimate doubt that Jainism was prevalent before the 8th century B.C., even before the rise of Buddhism, and Mahavira was no more than a reformer of an older Niggantha order.

Parshva preached his religion to the non-Aryan tribes, including the Santalas, the Nundas and others who dwelled in the vicinity of the mountain Sammed in Bihar, on the border of West Bengal, where he attained salvation. This hilly area is surrounded by the Santal Pargana, Birbhum and Bankura districts in the East, Purulia and Dhalbhum in the South and Lohardaga in the west, which were all tribal areas. The worship of the mountain deity, called Marang Buru is common amongst hill people. In this area dwells a community called Sarak (Sravaka—a Jain Layman) who observes the rules of non-violence and calls itself the follower of Parasnath. The worship of Manasa, the serpent deity, is popular in this region now and its worship is specifically performed during the four months of the rainy season (June-September) which are considered holy

by the Jains. These months are of significance to the Jains. It is significant to note that the snake god Dharendra and his consort Padmavati are said to have been the protectors of Parshva.

We do not get the details of the doctrine preached by Parshva. The rules of conduct enunciated by him, seem to be almost the same as those preached by Mahavira, except that Parshva affirmed four vows as mentioned above, while Mahavira made them five, adding one more. Parshva was born in Benares and attained salvation at Sammeda, whereas Mahavira was born in Vaishali (Basarh, Muzaffarpur District, Bihar) and attained salvation At Pava (Pavanagar or Papaurgaon, in Deoria district, in Eastern Uttar Pradesh)."[6]

Lord Mahavira—The twenty-fourth Tirthankara was Bhagavan (Lord) Mahavira, a contemporary of Lord Buddha. His place of Birth is Ksatriya Kund of the city of Vaishali. His father was king Siddhartha and his mother Trisaladevi. According to Georgain calander the date of his birth and nirvana are placed respectively in B.C. 599 and 527.

For thirty years he lead the life of a householder, for twelve years he remained a monk and for the next thirty years he preached Dharma, the gospel of non-violence and truth as Tirthankara. After that only he got his nirvana at Pavapuri in the presence of Licchavi and Malla republic chiefs.[7] A detailed study of Mahavira by noted scholar Bool Chand has been presented in the following chapter.

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7. Compiled from various Jaina sources.

4

Mahavira and His Age

I

Indian Society during Sixth Century B.C.[1]

Character of the Age :

6th century B.C., the age in which Mahavira[1] was born, was a period of great intellectual stir practically all over the world. Greece, Persia and China as well as India–all centres of important civilisations—experienced ferment in the realm of thought. The advent of Socrates and his distinguished pupils and contemporaries in Greece, of Zoroaster in Persia, and of Lao Tse and Confucius in China marked a revolution in the thought of those countries in just the same way as the coming of Mahavira and the Buddha meant the advent of philosophical rationalism in our own country.

In Indian society this age was in many ways a period of transition and uncertainty. The state of society which is revealed in the religious literature of the Jains and the Buddhists is quite different from that which is depicted in the Epics of the later Vedic literature and is, of course, fundamentally different from that depicted in the Vedas. From the simple and on the whole republican social organisation of the Vedic times the country had been passing through a process of gradual stratification until by the time of the birth of Mahavira caste distinctions and priestly oligarchy had become a source of enormous social irritation and a means of popular exploitation. The simple

1. Bool Chand, Lord Mahavira (1949)

religion of nature-worship implied in the hymns of the Rig-Veda had similarly been developing into a curious combination of theoretical monotheism and practical worship of a multiplicity of gods and divine satellites with an admixture of elaborate ritualism and superstition. This development was disturbing to the equanimity of the thinking part of the population, and already there had grown up a school of meditators who discarded the rituals and pantheistic worship under priestly auspices and retired to forests for meditation and contemplation of the truth, thus giving rise to a form of philosophical pantheism. In economic life agriculture was still the main occupation of the people and the village (ग्राम) the unit of administration and the centre of all activities, but the period was marked by a transition to cottage industrialism and a remarkable growth of trade and commerce. Politically, a new type of republican and tribal kingdom was arising, which was rapidly assuming a monarchical form of government and imperialistic designs in the sense of territorial conquests. The whole life of the community was in short undergoing fundamental transformation. The geographical outlook of Indo-Aryans, limited for a long time to the Gangetic valley, had extended to the eastern and southern regions. The art of writing had got diffused among men and women, and because of the development of commercial contacts with foreign lands the mental horizon of the people had greatly broadened. These changes had their impact on the social, religious, economic and political conditions of the country, and this needs to be examined in some detail.

Social Conditions

Society in 6th century B.C. had definitely come to be organised on the basis of caste. Historians are not always agreed on the origin of the caste system in India. When the Aryans came to India, it seems quite certain that they were a homogenous mass of people and were not divided into distinct castes or even classes. The formation of classes did not occur until after their settlement over extensive territories in the Gangetic plains, and it took place in the age of the later Saṁhitās, but not in the form of a rigid caste system at first.

There are passages in Śruti literature which indicate quite clearly that the knowledge of Vedic texts and ceremonies rather than the fact of birth in a Brahmana family, qualified a person to be a Brahmana. The development of caste rigidity can be traced through the period of later Saṁhitās, the *Vājasaneya Saṁhitā* for instance prefers a Brahman for priestly duties descended from three generations of Rishis. Such rules are evidence of a deliberate attempt to make caste system more and more static. But as yet those essential features, the prohibition of inter-dining and inter-marriage, which are the special characteristics of caste system today, had not developed in their fulness, nor had the Brahmana yet attained an unquestioned position of supremacy, the Kashttriya being able to contest it with him at every step. In establishing the supremacy of the Brahmans the most important part was played by the sacrifice (यज्ञ), the ritual.

The early Vedic age was one of creative impulses. It was marked by "a charming appreciation of all that is good and sublime in nature, leading to outburst of individual enthusiasm in inspiring stanza addressed to various divinities." The theology of the later Vedic literature did not much differ from the theology of the hymns, but the religious spirit had undergone a change. The creative age had changed into an age of criticism, and inspiration naturally yeilded place to formalism. Of this formalism the priestly class, being professionally given to the study of old Vedic texts, became inevitably the beneficiary, and so formalism naturally tended to elaborate itself. Sacrifices were developed in endless details, and the priestly class now devoted its whole attention to find out the *hidden* and *mystic* meaning of the rites and ceremonies. The ceremonies were multiplied until they comprehended both domestic and other great sacrifices. The domestic ceremonies embraced the whole course of a man's life, right from the conception in the mother's womb up to death, or rather beyond it, for several ceremonies refer to the departed souls. The well-known forty *samskaras* or sacraments, although finally drawn up at a later period, reflected the conditions of the age before the birth of Mahavira. These sacraments included twenty-six *Grihya-rituals* (1) गर्भाधान, the

rite to cause conception; (2) पुंसवन, the rite to secure the birth of a male child; (3) सीमन्तोन्नयन, the parting of the pregnant wife's hair by the husband;(4) जातकर्म, the rite for the new-born child; (5) नामकरण, the ceremony of naming the child; (6) अन्नप्राशन, the first feeding of the child with solid food; (7) चूडाकर्म, the tonsure of the child's head; (8) उपनयन, initiation ceremony; (9) to (12) the four vows under-taken for studying the different Vedas; (13) समावर्तन, the completion of studentship; (14) सहधर्मचारिणीसंयोग, marriage; (15) to (19) five great daily sacrifices to the gods, manes, men, goblins and Brahman; (20) to (26) the seven पाकयज्ञ—small sacrifices—which had to be performed mostly by the householder himself, and fourteen major rituals—the seven kinds of हविर्यज्ञ and seven kinds of सोमयज्ञ in which three sacred fires were kindled, to which offerings of cake, grain, milk, honey, etc., were made. In the *Somayajnas* even animals were killed. To this list could be added numerous other sacrifices, like the *Vrātya-stoma*, the *Rajsuya*, the *Ashvamedha*, and the *Purushamedha*. Some of these sacrifices were informed by a new spirit of symbolism and spirituality, evident for instance in the building of the altar, and lasted from twelve days to a year or years.

The elaboration of these rituals led to the growth of Brahmanism, or the heirarchy of Brahmanas; and with Brahmanism came the rigidity of the caste system. Under rigid caste system, in which a man's caste was determined by the fact of birth, the Brahmanas became parasites living on the resources of the industrial classes without doing anything worthwhile to compensate the other classes. The Kshattriya class, which had always been active evolving philosophical systems and which had stood for experience as against the Brahmanic emphasis on intellect, felt the iniquity and injustice of this position and revolted against it. Mahavira and the Buddha freely denounced the arbitrary distinctions of caste and proclaimed the equality of all human beings, and in doing so they were giving an effective expression to the innermost feeling of the masses.

With the growing rigidity of the caste system, the position of women also had deteriorated. During even the later Vedic

age there were exceptional cases of women attaining a high position in society and in the learned world. The stories of Gargi and Maitreyi mentioned in बृहदारण्यक Upanishad are remarkable examples of this. But by the 6th century B.C. the position had become deteriorated. With the increase in royal power, Indo-Aryan chiefs had become polygamous. Women were denied the right of inheriting property, and a father had the right to divide his property among his sons according to his will. On the death of her husband, a widow passed on to his family like his property. The prevailing attitude towards women is apparent in the initial reluctance of the Buddha to admit them into his religious order. A little later, Megasthenes also said that "the Brahmans do not communicate a knowledge of philosophy to their wives." But Mahavira and the Buddha took a highly rational attitude in this matter; both permitted the inclusion of women into their *sanghas*, and this step marked a revolutionary improvement of their status in society.

Religion and Philosophy

In the domain of religion and philosophy, 7th and 6th centuries B.C. were a period of great confusion and doubt. The period was marked by growing orthodoxy on one side and extensive revolt against it on the other. The Buddhist literature mentions as many as sixty-three different philosophical schools, all presumably non-Brahmana, existing at the time of the Buddha; Jain literature, which is more analytical in its approach, mentions an even larger number of such heretical doctrines.

The religion of the early Aryans had been simple nature-worship. Its simplicity stands in striking contrast to the later elaboration of the religious side of life by the priests. The objects of worship were the great phenomena of nature, conceived as alive and usually represented in anthropomorphic shape, like द्यौः (the Heaven), पृथ्वी (the Earth), सूर्य (the Sun), उषा (the Dawn), अग्नि (the Fire), and सोम (the well-known sacrificial drought). In the late tenth book of the Rig-Veda, beginning of philosophy made its appearance; the multiplicity of gods was questioned the unity of the universe asserted. As

the centre of culture shifted from the west to the east, new gods—originally perhaps of the aborigines—like Brahma, Vishnu and Śiva, came to be included in the Hindiu pantheon, the original Vedic gods were thrust into the background, and as a result a change occurred in the spirit of religion and in the spirit of worship. The borrowed gods belonged to a system which was nurtured under a different conception of godhead from that underlying the Aryans nature-gods; they had to be dreaded and appeased by the performance of sacrifices and not approached in confidence, but once propitiated they were supposed to help their worshippers against their enemies, open or hidden. Their gods were terrific, and so the propitiatory ritual became weird and mystic. Originally the post-priest of the Rig-Veda was content to invite the gods, in the fulness of his heart, to partake of his offerings; now the priest becomes more anxious to secure a monopoly of the god to himself and to his patrons and to avert him and his grace from his rival worshippers. So the technique of sacrifice became enormously elaborated and obscured, religion became formalised and completely divorced from ethics.

This development was a particular characteristic of the age which marked the composition of the *Brahmanas*. The growth of ritualism led to the increase of the priestly class, and since the priestly class was the beneficiary of the performance of these rituals and sacrifices it was in its interest to develop ritualism still further. It became a vicious circle. The earlier sacrifices used to occupy, one day, now they began to last for weeks, months and even years. The earlier sacrifices used to require at the most seven priests, होतृ, पोतृ, नेष्टृ, आनीध्र, प्रशास्तृ, अध्वर्यु and ब्रह्मन्; now the sacrifices required seventeen, classified as follows–

(1) होतृ with मैत्रावरुण, अच्छावाक and ग्रावस्तुत्
(2) उद्गातृ with प्रस्तोतृ, प्रतिहर्तृ and सुब्रह्मण्य
(3) अध्वर्यु with प्रतिप्रस्थातृ, नेष्टृ and उन्नेतृ
(4) ब्रह्मन् with ब्राह्मणाच्छंसिन्, आग्नीध्र and पोतृ

The seventeenth, ऋत्विक् was the सदस्य who superintended the whole sacrifice as its presiding priest.

On its part, the priestly class directed all its energies to the further development of ceremonial side, which they worked out in endless detail and to which they attached the most fanciful and mystic significance. The elaboration of the technical part of the sacrifice and the growth of a special class of experts who made a monopoly of the art became so marked that intellectualism of this kind began to be confused with morality, and virtue became a by-word for fineness and fussiness over little things.

This state of things was very disconcerting to the serious-minded section of society, and many people took recourse to meditation and contemplation of the truth. They discarded the rituals and the pantheistic worship of the priests, and developed what is known as the way of knowledge (ज्ञानमार्ग) distinguished from the way of ritualism (कर्ममार्ग) of the Brahmana. From out of their philosophical and metaphysical speculations there developed the six famous schools of Indian philosophy—the Sānkhya school of Kapila, the Yoga school of Patanjali, the Nyāya school of Gautam, the Vaiśeshika school of Kanāda, the Pūrva-Mimāṇsa of Jaimini, and the Uttara-Mimansa or Vedanta of Vyāsa. These Upanishadic philosophers concerned themselves with the problems of the origin of the world, the nature of godhood and the creative process in general; and in seeking to solve these problems they expounded in fact a new religion which aimed at the achievement of deliverance from mundane existence by the absorption of the individual soul (आत्मा) in the world-soul (ब्रह्म) by virtue of correct knowledge. The underlying principles of this new religion upon which all philosophers were agreed were, first, that all reality in the ultimate issue must be reduced to one, called variously ब्रह्मन् (the holy power) or आत्मा (the soul); and secondly, that a man may die repeated deaths in the next world, the doctrine, that is to say, of transmigration of soul, first mentioned in an outline form in the छान्दोग्य Upanishad and then evolved in the form of the gospel of कर्म i.e. action which determines on a man's death the nature of his next birth, in the बृहदारण्यक Upanishad. But these philosophers disagreed on many other points. Pantheistic ritualism was producing its parallel in the world of thought, a

philosophical pantheism. The excessive devotion of the priest to the ritual had thus produced a reaction, but the reaction was proving as confused as the stimulus itself. Neither ritualism nor philosophy really succeeded in restoring to religion that element of ethical values which it had possessed in an eminent degree in the early Vedic period but which had inevitably got eroded from it during its progress from Kuru-Panchala country to Kosala-Videha and the country to the further east. The prevailing religion in 6th century B.C., therefore, when Mahavira was born, was significantly unsatisfying and in a chaotic state.

Economic Conditions

From the point of view of economic structure, Indian society in 6th century B.C. was passing through a transition from a cultivating and handicraft to a cottage industry stage. Early Aryans were a pastoral people, their chief occupations being cultivation and cattle-rearing. The land was ploughed, and the plough was drawn by oxen. Cattle consisted of kine and sheep. Weaving in cotton and wool was done but of industries very little was known. As the Aryans spread towards the east and the south and occupied the fertile plains of the Ganges and the Yamuna, their material prosperity considerably increased. The plough gradually assumed a large and heavy form; there is mention at one place of twenty-four oxen being harnessed to one plough. Irrigation also improved, and along with it the quality and variety of grains raised from the ground. At this time the society got divided into a number of classes and castes; and among the servile castes we find mention of such as fishermen, shepherds, fire-rangers, charioteers, workers in jewelry, basketmakers, washer-men, rope-makers, dyers, chariot-makers, weavers, slaughterers, cooks, professional acrobats, musicians, etc. In the literature collectively known as the later Samhitas there is frequent mention of merchant and also userer. The knowledge and use of metals had become quite extensive; besides gold; we find mention of tin, lead and silver, and possibly copper and iron. But during this period Indian economy

remained on the whole a purely rural economy, with arts and crafts only incidentally developed.

In the 6th century B.C., however, and about this period our information is both large and accurate, the structure of economy began to get fundamentally transformed. (1) The ग्राम was still the unit of administration and the centre of all activities; but the *grama* was apparently a generic term, meaning almost anything from a group of two or three houses to an indefinite number. In the Buddhist texts there is also an occasional mention of cities in nothern India, about twenty such having been recounted, six of which are reckoned as sufficiently important ones. (2) Further, rural economy was based upon a system, of village communities of landowners and marked by instances of collectivist initiative. The peasant proprietors had a nominal head in the भोजक (or headman) who, as their representative at political headquarters and municipal head, was paid by certain dues and fines. (3) Above all, in the arts and crafts considerable proficiency and specialisation of industry had been reached. "A list of callings given in the *Milindapanho* reveales three separate industries in the manufacture of bows and arrows, apart from any ornamental work on the same. In the same work, the allusion to a professional winnower of grain indicates a similar division of labour to our own threshing-machinists and steamplough-owners who tour in rural districts." Important handicrafts were organised into guilds, and at the head of each guild was a president (प्रमुख) or elderman (जेट्ठक), and these leaders were often important ministers in attendance upon and in favour with the King. There is evidence that regulation of industrial life was on a corporate basis; not only individuals but families were often referred to in terms of traditional calling. (4) The age was marked by freedom of initiative and a high degree of mobility in labour. This finds exemplification in stories like those of enterprising woodworkers who, failing to carry out the orders for which prepayment had been made, were summoned to fulfil their contract and, instead of abiding in their lot, secretly made a mighty ship and emigrated with their families shipping down the Ganges by night and so out to sea till they reached a

fertile island. (5) Trade and commerce was fast developing. Partnerships in commerce, either permanent or on specified occasions only, are frequently mentioned in Buddhist and Jain texts. The overland caravans are sometimes represented as going 'east and west' and across deserts that took days and nights to cross. They may have gone from Benares, the chief commercial and industrial centre in early Buddhist and Jain age, across the deserts of Rajputana to the seaport of modern Broach or the seaboard of Sovira and its capital Roruka. Westward of these ports there was traffic with Babylon. The nature of exports and imports is not always specified, but they would seem to include such articles as "silks, muslins, the finer sorts of cloth, cutlery and armour, brocades, embroideries and rugs, perfumes and drugs, ivory and ivory work, jewelry and gold." It appears that trade was free, in the sense that it was determined solely by supply and demand and unhampered by any system of statutory fixed prices. The use of standard currency and of substitutes for money, like instruments of credit, also appears to have become common. The taking of interest was considered legitimate and the payment of debts an honourable obligation.

Of this developing capitalist economy the natural need was that there should be a theory of economic individualism to support it. This found its echo in spiritual doctrines like Jainism and Buddhism, which placed their emphasis upon the individual rather than upon a World-Soul. The prevailing Brahmanical religion with its traditional restrictions, its caste system, and its expensive sacrifices had begun to collide at an ever-increasing number of points with the existing economic ethics, and this made the growth of "heretical" sects invitable which, originating outside heiratic circles, would offer a philosophic justification for a concept of individualism and a development of individual personality.

Political Conditions

The economic changes leading to the growth of capitalism in society caused corresponding changes in the political

constitution of the country. The power of the tribal chieftain of old increased and he became more or less a real king, with power to deprive any commoner of his private property. The nobles obtained the position of landlords or intermediaries between the cultivators and the king. Slaves and serfs also increased in number. Within the framework of autocracy, there were still operative certain democratic elements, e.g. (1) the people's voice in choosing the king; (2) the promises made by the king at his coronation; (3) the king's dependence on the ministry; (4) the popular assemblies, the *Sabha* and the *Samiti*; but these democratic limitations upon the powers of the king were becoming increasingly obsolete. The territorial concept of the, state was becoming more pronounced.

In the 6th century B.C. northern India seems to have been divided into the following sixteen states : (1) Anga, covering possibly the Patna and Monghyr districts, (2) Magadha, covering the Patna and Gaya (3) Kasi, covering Benares, Ghazipur and Mirzapur districts, (4) Vajji, covering Muzaffarpur, Saran and Champaran districts of north Behar, (5) Kosala, possibly covering the Lucknow and Fyzabad districts, (6) Mala, possibly covering the Gorakhpur district, (7) Vamsa (or वत्स), covering the modern Allahabad and Banda districts, (8) Cheti, possibly the present Canwpore and Unao districts, (9) Panchala, which may be identified with modern Rohilkhand, (10) Kuru, covering the Aligarh, Meerut, Delhi and Karnal districts, (11) Matsya; possibly covering the present Gurgaon district along with portions of Alwar and Jaipur states, (12) Surasena, possibly covering the Muttra district and portions of Bharatpore and Jaipur states, (13) Asuraka, on the Godaveri, (14) Avanti, which seems to be just another name for Malwa, (15) Gandhara, presumably covering the north-west districts of the Punjab as far as Peshawar and adjoining districts, and (16) Kamboja, which may possibly be identified with the modern districts of Kabul and Jalalabad. These sixteen names are given in several places in th Buddhist text, *Anguttara-Nikaya* and partially repeated in the Sanskrit work *Mahavastu*. The Jain text *Bhagawati*, which also enumerates sixteen names, described the delimitation of states at a somewhat later period; the

geographical margins of the states mentioned there is much wider.

Among these states four seem to have been particularly powerful Kosala with its capital at Śravasti, Avanti with its capital at Ujjaini, Vamsa (or Vatsa) with its capital at Kausambhi, and Magadha with its capital at Rajgriha; and the period was marked by perpetual military contests between them. Ultimately Magadha, under its king Bimbisara (or Srenika), rose to the position of paramountcy. It is possible that the big states included certain more or less autonomous clan or tribal areas, which enjoyed a form of home rule. The Sakiyas (and Koliyas) for instance, were a tribe of the Kosalas, but held an autonomous tenure.

Besides kingdoms, republic states also existed. Among the republics the following names were prominent :

The Sakiyas, with their capital at Kapilvastu;
The Bulis, with their capital at Allakappa;
The Kalamas, with their capital at Kesaputta;
The Bhaggas, with their capital at Sumsumara;
The Koliyas, with their capital at Ramagama;
The Mallas, with their capital at Pava;
The Mallas, with their capital at Kusinara;
The Moriyas, with their capital at Pipphalivana;
The Videhas, with their capital at Mithila; and
The Lichchavis, with their capital at Vaisali.

These tribal republics seem to have occupied in 6th century B.C. the whole country east of Kosala between the mountains and the Ganges. Each one of them included several big towns besides the capital. In the territory of the Sakiyas, which covered the lower slopes of the Himalayas, there is mention of a number of towns like Chatuma, Samagama, Khomadussa, Silavai, Medalumpa, Nagarala, Ulumpa, Devadaha, and Sakkara. The administrative business of these tribal republics and the more important judicial work was carried out in public assembly at which the young and old were alike present. The meetings were held in mote-halls, i.e. roofy structure supported by pillars without walls, and the procedure adopted in these meetings

seems to have been as in modern parliaments. A single chief was elected as office-holder; he bore the title of *raja*, although the term did not mean king. He was something like the Roman consul. There were tribal confederacies also, a classical example of which was the Vijjian confederacy, comprising the Lichchavis, the Videhas and other clans.[2]

II

Mahavira's Birth and Early Life.[3]

The preceding description of Indian society in 6th century B.C. has been given in such detail, for it is only with a full knowledge of that background that a correct evaluation of the noble work and achievements of Mahavira is really possible. Mahavira was born in the year 599 B.C. at Kundagrama, which was a suburb of the flourishing town of Vaisali, about twenty-seven miles north of Patna. His father Siddhartha was apparently the chieftain of the place and his mother, Triśala, was the sister of the Vaisali ruler, whose name has been given in the Jain texts as Chetaka. According to the Jain belief, Mahavira's parents were worshippers of Pārśva and followers of the Śramanas.

Tirthankara Parsva

There is a Jain tradition that Jainism is as old as the human race, that the religion shall remain in existence till eternity, and that it has been and will be revealed again and again in the endless succeeding periods of the world by innumerable *Tirthankaras*. In each of these periods there are twenty-four Tirthankaras, the first Tirthankara of present age being Ṛshabha and the last two being Parśva and Mahavira. Historical research in India was so crude and unorganised at one time that all these Tirthankaras, including Mahavira, were looked upon by the historians of ancient. India as just mythical personages. The credit of recognising the historical exitence of Mahavira goes, surprisingly enough, to a German scholar in the field of Indology,

Professor Herman Jacobi, who made an English translation of the first Jain Anga, Acharanga, and published it with a masterly introduction in the series called the 'Sacred Books of the East' in 1884. Ancient historical research has made some progress since then, and today Indian historians are prepared to freely recognise not only that Mahavira was a historical personage but also that the twenty-third Tirthankara, Parśva, and some at least of his predecessors had historical existence.

Pārśva was the son of King Aśvasena of Benares, who belonged to the Ikṣvaku race of the Kshattriyas. In his marital relations he was connected with the royal family of King Prasenjit, whose father Naravarman designated himself as the lord of the universe. It has not been possible so far to historically identify Aśvasena of Benares or Prasenjit and his father Naravarman of Kushasthala; but in spite of that limitation historians have been willing to accept the historicity of Pārśva because of certain other historical and geographical coincidences. The existence of the great *tirtha*, the hill of Samet-Shikhar (which is locally known as the Parsvanatha Hill), on the spot at which the twenty-third Tirthankara attained his final liberation (Nirvana) affords a monumental proof of his historicity. Jain literature, of course, contains numerous references to Parsva and records the facts of his life, but even contemporary Buddhist and other literature affords striking evidence about the existence of *Nirgranthas* before the time of Mahavira.

These *Nirgranthas* or followers of Pārśva were undoubtedly Jain monks; Mahavira himself was referred to as such, and he insisted on calling his followers by the same name. The system preached by Pārśva must have been philosophically founded upon the same presuppositions that mark the present-day Jain *siddhanta*, but it is presumable that it did not quite offer the same pattern of ethical conduct or moral discipline. First, the religion of Pārśva laid down only four vows (चातुर्याम) for the observance of his followers : अहिंसा (non-killing); सुनृत (truthful speech); अस्तेय (non-stealing); and अपरिग्रह (renouncing of all illusory objects); while Mahavira specified, and present day Jainism recognises, five great vows (अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य

and अपरिग्रह), the vow of chastity being given the same status as the vow of *ahimsa*. Jacobi is of the opinion that "the augmentation in the text presupposes a decay of the morals of the monastic order to have occurred between Pārśva and Mahavira." It was possibly a reflection in the domain of social ethics of the newly growing ideas of sanctity of property which marked the rise of economic capitalism in Indian society. Secondly, although it is clear that Parśva's *sangha* as well as Mahavira's comprehended the monk and the nun, and the layman and the laywoman, the type of distinction between an ordinary layman (श्रावक) and a layman who took a special type of दीक्षा and undertook to observe the twelve lay vows (श्रमणोपासक), which undoubtedly formed a peculiar feature of Mahavira's *sangha*, did not seem to characterise Parsva's sangha at all. The difference between a श्रावक and a श्रमणोपासक in Mahaviras' *sangha* consisted presumably in this, that a Śravaka took no definite vows but merely expressed sympathy and his faith as a Jain, while a Śramanopasaka took definite vows : Mahavira drew a distinction between the five great vows (महाव्रत) which laid down the practice of right conduct for the ascetic, and the five lesser vows (अणुव्रत) which indicated the rules of discipline for the layman and were reinforced by seven more lay vows under which the layman imposed on himself voluntary limitations regarding the areas of his desires, his travel, the things of his daily use, the performance of meditation every day and every month, and the giving of alms to the ascetic. There is an occasional mention of the twelve vows of the *śravaka* in Parśva's sangha also, but that appears to be no more than a conventional way of writing, for it is obvious that there could not be twelve—there could be at best only eleven—vows of Parśva's Śravakas. What is significant is that Parsva's system is invaribly spoken of as चातुर्याम in the Buddhist and the Jain texts, and such invariable use of the term does not warrant the type of distinction which Mahavira felt impelled to draw between the great and the lesser vows.

The Jain Idea of Biography

It is amazing that historical scholars should have ever been inclined to doubt the existence of Mahavira. Jain literature,

particularly Jain canonical literature, which is avowedly older than the classical Sanskrit literature and which vies in its antiquity with the oldest books of the northern Buddhists, is replete with the facts of Mahavira's life. Jacobi is of the view that European scholars were confounded by the similarities between Buddhism and Jainism and between Buddha's and Mahavira's life and that they came to this conclusion due to their lack of study on the subject. The numerous names and appellations by which these two porphets were called Jina, Arhat, Mahavira, Sugata, Savajna, Tathagata, Siddha, Buddha, Sambuddha, Parinivṛrta, Mukta, etc., and the fact that both of them were given the same titles and epithets further confused historical scholars. But, as Jacobi has stated, with the exception of Jina and perhaps Śramana, which were quite commonly used by both the sects, the Buddhists and the Jains made a preferential selection of certain titles only. Thus, Buddha, Tathagara, Sugata and Sambuddha are common titles of Śākyamuni and are only occasionally used as epithets of Mahavira. On the other hand, Mahavira is often referred to in the Jain Agama as Vardhamana, because of the 'increase that had taken place in the silver and gold, the intensity of liberality and the popularity of his parents ever since the moment he had been begotten', still more often as Jñātṛputra. The Buddhist texts refer to him as Nātaputta, and it was not until quite late that Jacobi identified the term Nātaputta to be a variation of Jñatṛputra. He is also called Vīra, Ativīra, Sanmati and by a host of other names in the later literature of the Jains.

These names are clearly qualitative names, that is to say, they are meant to draw attention to certain qualities possessed by Mahavira; and they are all indicative of a distinct point of view which underlay the Jain idea of biography. The Jain viewpoint while writing a biography is not that of the usual historical biographer. The Jain interest is not diffused over the whole range of the subject's activities; it is all centred at one point, and that point is the attainment by his subject of salvation. The Jain biographer writes about other things only in so far as they have to do with the attainment of this ultimate object. Interest would be spread over the whole wide field of activity

when a biography, like that of Rama or Krishna, is written with a view to help the codification of the principles of *dharma*. The Brahmanic view, which was based on a desire for success in this world as well as the next and which linked up, in the significant phrase of Sir S. Radhakrishnan, 'the realm of desires with the prospective of the eternal', thought in terms of the पुरुषार्थ or human values—*Dharma, artha, kāma,* and *moksha*—and considered the acquisition of wealth and the enjoyment of the present life as worthwhile as the ultimate attainment of the *moksha*. But to the Jain there is no such thing as a real enjoyment of things material.

The Jain *siddhānta* is based upon the presupposition that the whole universe can be classified into one or other of the two everlasting, uncreated, coexisting but independent categories, the जीव and the अजीव; and the Jain metaphysics proceeds on the assumption that the Jiva (which corresponds in general to the *atman* of the other schools of Indian thought) not only exists but that it also acts and is acted upon. The intrinsic nature of the Jiva is one of perfection and is characterised by infinite intelligence (अनन्तज्ञान), infinite perception (अनन्तदर्शन), infinite peace (अनन्तसुख) and infinite power (अनन्तवीर्य). During the period of the union, however, of the Jiva with matter which constitutes *samsara*, the characteristic features of the Jiva's qualities are obscured, although not destroyed, and 'the exterior semblance of the Jiva belies its innate glory'; and from this obscuration it becomes the duty of each individual soul to free itself. Man's personality in this view consists of two elements, the spiritual and the material; and according to Jainism, the object of life is so to subdue the latter as to completely shake off its malignant influence and thereby enable the Jiva to reveal all its inherent excellences in their fulness. A man's action in life may be of two kinds, that which maintains, or even strengthens, the bond of union between the Jiva and matter, and thus—whether it brings pleasure or pain to the doer—effectually keeps the Jiva in a state of bondage, and that which tends to cut asunder the union between Jiva and matter and thus helps the Jiva to attain its freedom and ultimately perfection. The first kind of action, and it is just this action which is germane to what we call wordly

achievements, is from a spiritual point of view undeserving of very much attention; and so the Jain biographer, whose main interest is centred on the attainment of the ultimate, has been on the whole inclined to omit it from his analysis. It is only the spiritual activity of the individual about which he has written.

Mahavira's Biographies

Thus, there is no dearth of biographical material for Mahavira, who holds the honoured position of being the twenty-fourth and last in the galaxy of Tirthankaras of the present age and who is also the ruling personality of the present शासन (patriarchate); but this material is primarily and essentially concerned with the details of the spiritual activities of Mahavira. Of the purely material side of his life, the details provided are not many and not sufficiently lucid or specific.

Jacobi is of the opinion that the first book (श्रुतस्कन्ध) of the *Acharanga* sutra and of the *Sutrakritanga* sutra 'may be reckoned among the most ancient parts of the Jain siddhanta', Their style and metre prove the correctness of this opinion. The date of these Sutras would be somewhere between the Pali literature and the composition of the *Lalita-vistara*, and has been worked out by Jacobi to be in the 4th century B.C. It is in the first book of the *Acharanga* that the outlines of Mahavira's life appear for the first time, but these outlines have been drawn in a rather rough and limited way. There is no mention here of early or householder's life at all; the story begins with Mahavira's 'entry into the order' and goes on to the narration of his daily habits of life as a monk and the numerous penances he went through. The second book of the *Acharanga*, which obviously is a later composition and which does not even fit in with the scheme of writing adopted in the first book, refers possibly, in point of time, to the first part of the 3rd century B.C. when the whole canon was brought together under the patriarchate of Sthulibhadra; and in this book we can obtain the first glimpse of the detailed account of Mahavira's birth and early life. Certain specific details mentioned here, like the change of embryo, the periodic attendance upon Mahavira of the four orders of Bhavanapati, Vyantara, Jyotishika and Vaimanika gods and

goddesses, the enunciation of the five great vows, etc. were described more elaborately and certainly with an element of exaggeration by later writers on the life-history of Mahavira.

The *Kalpa-Sutra*, written and composed by Bhadrabahu 1, elaborated upon these details with poetic imagery and in picturesque style and further added to them the new element of the fourteen dreams according to Svetamber and 16 according to Digambara sect—the dreams of (1) an elephant; (2) a bull; (3) a lion; (4) the anointing of the goddess Shri; (5) a garland; (6) the moon; (7) the Sun; (8) a flag; (9) a vase; (10) a lotus lake; (11) the ocean; (12) a celestial abode; (13) a heap of jewels; and (14) a flame which a Tirthankara's other was believed to have seen. The final form of Mahavira's life was attained in the *Avasyaka-Niry*..... of Bhadrabahu II, which may be ascribed to the 5th century A.D. and in an anonymously written commentary (चूर्णि) on it added some time in the 6th or 7th century A.D. These books, however, represent the Śvetambara version of Mahavira's life. At the hands of the Digambar ācharyas a somewhat different version was prepared on the basis of पउमचरियं, written by Vimala, whose date may be somewhere between the 1st and 3rd century A.D., first in the *Padma-Purana*, which may be ascribed to the 8th century A.D. and later on by others in various *Puranas*. The Digambara version gave the facts of life with the usual and in certain ways with more than usual embellishment, but it differed from the prevailing Śvetambara version in one or two major details.

Parentage and Birth

The first difference between the Śvetambara and Digambara version relates to the fact of Mahavira's birth. Both versions agree that Mahavira was the son of Siddhartha and Trisala, that he belonged to a clan of the Kshattriyas called Jñātṛkas (known as Natikas in the Buddhist works), and that he was a Kashyapa by gotra. But the Svetambara version speaks of a transfer of embryo; the Acharanga says—

> "Here, forsooth, in the continent of Jambudvipa in Bharatvarsha, in the southern part of it, in the

> Brahmanical part of the place Kundapura, he took the form of an embryo in the womb of Devananda, of the Jalandhrayana gotra, wife of the Brahmana Rishabhadatta, of the gotra of Kodala....."
>
> "Then in the third month of the rainy season, the fifth fortnight, the dark (fortnight) of Aswina, on its thirteenth day, while the moon was in conjunction with Uttaraphalguni, after the lapse of eighty-two days, on the eighty-third day current, the compassionate god (Indra) reflecting on what was the established custom (with regard to the birth of the Tirthankaras), removed the embryo from the southern Brahmanical part of the place Kundapura to the northern Kshattriya part of the same place, rejecting the unclean matter, lodged the foetus in the womb of Trisala of the Vasishta gotra, wife of the Kshattriya Siddhartha, of the Kashyapa gotra, of the clan of Jnatris, and lodged the foetus of the Kshattriyani Trisala in the womb of Devananda, of the Jalandhrayana gotra....."

The Digambara account rejects this legend as 'absurd,' but the Svetambaras strongly uphold its truth. As the legend is found in the *Acharanga*, the *Kalpa-Sutra*, and many other books it cannot be doubted that it is very old; but it is not at all clear why it was invented and given such currency. There are, however, in the Bhagawati—another sutra in the Svetambara canon, two references that would throw further light on the question and would possibly help us in finding a solution. In Śataka V Uddesa IV, in reply to a question regarding the possiblity and the procedure of the change of embryo, Mahavira declared that a change of embryo was quite possible and stated his position regarding the procedure by which the change might take place, but significantly omitted to mention—although it would have been quite proper of him in that context to do so—the change of his own embryo. Again, in Sataka IX, Uddesa XXXIII, there is reference to the visit to Mahavira's camp of the Brahmana Rishabhadatta and his wife Devananda. On the sight of Mahavira, Devananda had a sudden maternal emotion and milk started coming out of her breast. Asked by his chief disciple

Gautama to explain the reason of this unusal occurrence, Mahavira plainly stated that Devananda was his mother. He made no mention whatever of Trisala or of the episode of the change of embryo.

These two references are a pointer to the fact that actually there was no change of Mahavira's embryo. The *Bhagawati*, which makes a record of the actual conversations and sayings of Mahavira, is certainly more trustworthy as a source of information than the *Kalpa-Sutra*, which after all is the work of an acharya, however learned. It is not impossible that the story was invented by the author of the *Kalpa-Sutra* as an occasion to express the prevailing sentiment of contempt for the Brahmanas, and that it was later on embodied in the second book of the *Acharanga*. But that alone does not solve the problem. In the *Bhagawati* Mahavira says that Devananda is his mother and in the *Acharanga* and the *Kalpa-Sutra* the name of Mahavira's mother is given as Kshattriyani Trisala. Of this Professor Jacobi offered a somewhat fanciful solution. "I assume", he said "that Siddhartha had two wives, the Brahmani Devananda, the real mother of Mahavira, and the Kshattriyani Trisala; for the name of the alleged husband of the former, viz. Ṛshabhadatta, cannot be very old, because its Prakrit form would in that case probably be Usabhadinna instead of Usabhadatta. Besides, the name is such as could be given to a Jaina only, not to a Brahmana. I, therefore, make no doubt that Ṛshabhadatta has been invented by the Jains in order to provide Devananda with another husband. Now Siddhartha was connected with persons of high rank and great influence through his marriage with Trisala. It was, therefore, probably thought more profitable to give out that Mahavira was the son, and not merely the stepson, of Trisala, for this reason that he should be entitled to the patronage of her relations." This is obviously far-fetched and also incorrect, for it is certain that in the days of Mahavira the marriage of a Brahmana girl with a Kshattriya was not at all an easy adventure and that anyhow the offspring of such a marriage would not be considered very respectable. What seems more likely is that Devananda was Mahavira's foster-mother. This likelihood finds substantial support in the text of the *Acharanga* (second book)

which specifically speaks of Mahavira as having been attended by five nurses, one of them being a wet-nurse.

Facts of Early Life

The facts of the early life of Mahavira given in the several biographies whose names we have recounted above are very few indeed. The later accounts have connected him with certain anecdotes, myths and miracles; but they appear to have been culled from the other traditional sources and cannot, therefore, be justifiably recounted as the facts of Mahavira's life. There is, for instance, an anecdote in one of the Digambara books, illustrative of Mahavira's supreme valour, which runs thus : "One day, while playing with his friends in the garden of his father, Mahavira saw an elephant, which was mad with fury with juice flowing from his temples, rushing towards him. His companions, all boys, shocked and frightened on the sight of the impending danger, deserted their comrade and ran away. Without losing a moment, Mahavira made up his mind to face the danger squarely, went towards the elephant, caught hold of his trunk with his strong hands and mounted his back at once."

It is nevertheless a fact that the Jains never attempted to give a connected account of the life of this great Master as the Buddhists gave a life of the Buddha in the *Mahavagga*, from the obtainment of Enlightenmant to the admission of Sariputta and Moggallana into the order and in the *Mahaparinibbana Sutta*, which recounts the events of Buddha's last days. The *Kalpa-Sutra* used a somewhat conventional style while writing about the great rejoicings that took place in the family and the town on the birth of Mahavira, about the illumination of the streets, about the liberation of prisoners, and about the performance of numerous other charitable needs. At the core of much that is conventional, however, a few facts would seem to clearly emerge. In person Mahavira seems to have been handsome and impressive; all descriptions agree on that point. The several names by which he is called in the Jain books Vira, Ativira, Mahavira, etc., all clearly indicate that the chief quality of his character was courage and valour. Being the scion of a Kshattriya chieftain and brought up in the free atmosphere of a

republican society, he must have right from his childhood taken the most vigorous interest in outdoor games and martial exercises. He was naturally intelligent and possessed of a very keen intellect. The *kalpa-Sutra* mentions that from his very birth he possessed 'supreme, unlimited and unimpeded knowledge and intuition' and that he had the aspirations of a man of knowledge. That is education was carefully looked after may be safely presumed : the Jain scriptures speak again and again of princes who were trained in "the seventy-two arts," the list including dancing, music, gambling, rules of society, fighting, archery, knowledge of birds, animals and trees, etc. besides purely literary and philosophical attainments.

The Svetambara books say that Mahavira had an elder brother, whose name was Nandivardhana, with whom he lived in his boyhood. This fact is omitted, but not positively denied, by Digambara books. Both books, however, agree that Mahavira was very well-connected. By birth he was a member of at least the ruling class in a republican democracy. The description of his father's palace and the dimensions of rejoicings made there on the birth of Mahavira, who according to the Svetambara version was only a second son, would lead one to the conclusion that Siddhartha was a ruling prince. Jacobi, however, does not feel inclined to that view. According to him, Kumdagrama (or Kundalpura) was "a halting place of caravans, an insignificant place and an outlying village and a suburb of Vaisali, the capital of Videha", so that Siddhartha was only "a petty chief, a baron, no king, nor even the head of his clan, but only a landowner, and exercised only the degree of authority which in the East usually falls to the share of one belonging to the recognised aristocracy of the country." Such description is belied by later historical research. Historians are now prepared to accept that Kundagrama was the headquarters of the Jñātṛka Kshattriyas, "who were already known for their piety and non-violence, and abstention from sin and meat-eating," and that the republic was governed by an assembly of elders, one of whom assumed the position of the president. It is presumable that Siddhartha occupied that position of the president of this republic; for otherwise it might be somewhat difficult to explain his marriage

with the sister of Chetaka, whom even Jacobi recognises as 'the powerful king of Videha,' belonging to the Lichchavi sect of the Kshattriyas. Through the wife, Siddhartha—and following him, Mahavira—was related to the ruling dynasty of Magadha and the dynasties of Sauvira, Anga, Vatsa (Vamsa) and Avanti. Chetaka had seven daughters, one of whom became a nun, but the other six were married in one or the other royal family of Eastern India. The youngest Chelana became the wife of Srenika (Bimbisara), king of Magadha; one Prabhavati was married to King Udayana of Vitabhya, which has been identified at various places in Jain literature with a town in Sindhu-Sauvira country; another Padmvati wa married to King Dadhivahana of Champa, the capital of Anga; Mṛgavati was married to King Satanika of Kausambhi, the capital of Vatsa; and Siva was married to Chanda Pradyta of Ujjaini, which was the capital of Avanti. That the tie of these relationships was real and strong, may be judged from the fact that the books are always very particular in stating the names and gotras of all relations of Mahavira, although they have recorded little further information about them.

From the above it is clear that the environment in which Mahavira grew up was necessarily royal atmosphere tempered with healthy influence of a republican character. His maternal relatives were practically all of them ruling princes, but his father was a republican chief and even his maternal uncle was a territorial ruler under the auspices of a republican confederacy—the famous Vajji confederacy of which eight republics, including the Videhas, the Jñātṛkas, the Lichchavis and the Vajjis, were constituent units. The real strength of the republic in Mahavira's time as, to a large extent, today lay not so much in its government as in the character of its people. The Buddha mentioned in one of his discourses that republican population was free from luxury and sloth, 'sleeping on logs of wood as pillows and not on cushions of the finest cotton, active in archery, and not delicate, tender and soft in their arms and legs.' The youths were rowdy, but by no means devoid of honour or lacking in moral courage; they frankly admitted their mistakes, and were inspired by a fundamental sense of respect

for elders and women, and their national institutions. It was in this atmosphere that Mahavira's early life was spent. His upbringing must have been quite exceptionally balanced and his development proportionate, for his life was a life of comfort but not luxury, and his ambition was an ambition to conquer but not with a view to mastery over others. He was deeply influenced by the democratic ethos of the society in which he lived. He was impressed by the inadequate application of this ethos in the political, economic and social life of the community without its being based upon a really democratic religious system; and he took it upon himself to work out and propagate a system of complete spiritual democracy in the form of Jainism.[4]

III

Period of Preparation.[5]

Mahavira's Natural Bent of Mind

All biographies of Mahavira are agreed upon one point, namely, that he led the life of a householder for thirty years. With what mental attitude this period of life was lived, of that we have no certain knowledge. Certain Digambra books suggest that Mahavira lived his life as a house-holder in a normal manner, taking a healthy interest in his environment and enjoying the many opportunities of work and play afforded to him by his exalled station in society, until all of a sudden in his thirtieth year he began to reflect and meditate and feeling disatisfied with the prospect of an 'unending mundane existence' made up his mind to renounce the world. The Svetambara accounts, on the other hand, depict Mahavira as having been an unusually reflective lad from the very beginning. Even in his early youth he seems to have thought of renouncing the world, but he was always prevailed upon by his affectionate parents to change his resolve. Nor did Mahavira desire to hurt his parents, if he could help it. It appears that Mahavira's parents were quite

assiduous in making attempts to engage the boy's mind in worldly things and in creating around him a luscious atmosphere of amusement and pleasure. Fairly early in life he was married to a charming princess, Yashoda, belonging to the Kaundinya gotra.

On the question of Mahavira's marriage there is a fundamental difference of detail between the Digambara and Svetambara accounts. While the Svetambara books distinctly mention that Mahavira lived married life for about 10 years and begot a daughter named Anojja or Priyadarsana, the Digambara books deny the fact of marriage altogether. But from a critical study of the several old biographies of Mahavira, it is possible to establish that the Digambara view is based upon a misconstruction of certain verses in the *Paumachariya* and *Avasyaka* Niryukti. These books give in a comparative form the various details about the life of the Tirthankaras; with reference to their status at the time of renunciation these books mention that while the other Tirthankaras renounced the world after having been actual rulers over their states, Vasupujya (the 12th Tirthankara), Malli (the 19th Tirthankara), Nemi (the 22nd Tirthankara), Parsva (the 23rd Tirthankara), and Mahavira were still कुमार (i.e. princes).

मल्ली अरिट्ठनेमी पासो वीरो य वासुपुज्जो ॥57॥
एए कुमारसीहा गेहाओ निग्गया जिणवरिन्दा।
सेसा वि हु रायाणो पुहई भोत्तूण निक्खन्ता ॥58॥

पउमचरिय ः . .।

वीरं अरिट्ठनेमि पासं मल्लिं च वासुपुज्जं च।
एए मुत्तूण जिणे अवसेसा आसि रायाणो ॥221॥
रायकुलेसु वि जाया विसुद्धवंसेसु खत्तियकुलेसु।
न य इच्छियाभिसेआ कुमारवासम्भि पव्वइया ॥222॥

आवश्यकनिर्युक्ति।

The same couplets, in Sanskrit, have been repeated in the Digambara books such as *Padma-Purana* and *Harivamsa-Purana*.

वासुपूज्यो महावीरो मल्लिः पार्श्वो यदुत्तमः।
कुमारा निर्गता गेहात् पृथिवीपतयोऽपरे ॥

पद्मपुराण 20. 67।

निष्क्रान्तिर्वासुपूज्यस्य मल्लेर्नेमिजिनान्त्ययोः।
पञ्चानां तु कुमाराख्यां राज्ञां शेषजिनेशिनाम् ॥

हरिवंशपुराण 60. 214।

It is clear that the word कुमार in these verses has been interpreted in its other meaning of 'celibate' by the later Digambara acharyas[6]; but it is also obvious that this meaning will not possibly bear in the context. There is no particular reason in these circumstances to disbelieve the facts of Mahavira's marriage. It is possible, however, that the marriage when made was against his own inclination and desire and was made in deference to the wishes of the parents; but that he lived a married life for several years and became father seems to be well-founded.

The Digambara and Svetambara versions differ also on another point, whether in the thirtieth year of Mahavira's life when he actually renounced the world his parents were alive or dead. The Svetambara accounts mention that Mahavira had made a promise to his mother that he would not renounce the world so long as the parents were alive. This would seem to follow quite logically from what has been said before about Mahavira's leaning towards ascetic life and the parent's objection to his renouncing the world and taking up an ascetical career and from the further fact that Mahavira was naturally a dutiful and considerate son, although strong in his determination at the same time. The story goes that Mahavira's parents died when he was in his twenty-eighth year, that 'perceiving that the time of his renunciation had come' he repeated his desire to enter the Order to his elder brother who was now the eldest member of the family, and that the brother dissuaded him from acting on that desire forthwith, for "the deaths of our parents are still fresh in our memories, your leaving us at this time would render our bereavement the more unbearable and painful." Mahavira lived for two years more in the palace and

then 'with the consent of those in power entered the spiritual career'. The Digambara books, on the other hand, mention that Mahavira's parents were alive at the time when he renounced the world, that they tried first to dissuade him from his resolve but yielded in the end when they found that Mahavira was definitely bent upon executing it.

Renunciation

Be that as it may, the fact remains that disgusted with the non-finality of the things of the world and persuaded by a desire to search for the ultimate Truth, on the tenth day of Magsir Mahavira formally renounced all his secular bonds, left his silver, gold and riches, quitted and rejected his real, valuable property, distributed his wealth in presents, set out for the life of a homeless monk. The great event has been somewhat poignantly described in the Kalpa-Sutra :

> "In that period, in that age, in the first month of winter, in the first fortnight, in the dark (fortnight) of Margasiras, on its tenth day, when the shadow had turned towards the east and the (first) Paurushi was full and over, on the day called Suvrata, in the Muhurta called Vijaya, in the palanquin Chandraprabha, Mahavira was followed on his way by a train of gods, men, and Asuras, and surrounded by a swarm of shell-blowers, proclaimers, pattivalas, courtiers, men carrying others on the back, heralds, and bell bearers. They praised and hymned him with kind, pleasing, sweet and soft words....."
>
> "Then the Venerable Ascetic Mahavira—gazed on by a circle of thousands of eyes, praised by a circle of thousands of mouths, extolled by a circle of thousands of hearts, being the object of many thousands of wishes, desired because of his splendour, beauty, and virtues, pointed out by a circle of thousands of forefingers, answering with (a greeting) of his hands a circle of thousands of jointed hands of thousands of men and women, passing along a row of thousands, of palaces,

greeted by sweet and delightful music, as beating of time, performance on the Vina, Turya, and the great drum, in which joined shouts of victory, and the low and pleasing murmur of the people; accompanied by all his pomp, al his splendour, all his army, all his train, by all his retinue, by all his magnificence, by all his grandeur, by all his ornaments, by all the tumult, by all the throng, by all subjects, by all actors, by all time-beaters, by the whole seraglio; adorned with flowers, scented robes, garlands, and ornaments, and under the continuous din and sound of trumpets, with great state and splendour, with a great train of soldiers, vehicles, and guests, under the sound, din, and noise of conches, cymbals, drums, castanets, horns, small drums, kettle drums, Muajas, Mridangas, and Dundubhis, which were accompanied at the same time by trumpets—went right through Kundapura to a park called the Shandavana of the Jñātṛkas and proceeded to the excellent tree Asoka. There under the excellent tree Asoka he caused his palanquin to stop, descended from his palanquin, took off his ornaments, garlands, and finery with his own hands, and with his own hands plucked out his hair in five handfuls. When the moon was in conjunction with the asterism Uttaraphalguni, he after fasting two and a half days without drinking water, put on a divine robe, and quite alone, nobody else being present, he tore out his hair and leaving the house entered the state of houselessness."

The Ascetic Life

Mahavira's ascetic life before his attainment of the highest spiritual knowledge lasted for more then twelve years. Since his parents were lay disciples of the order of Pārśva, it would be justified to infer that he began his novitiate as an ascetical member of the same Order. At the same time it appears that he did not abide rigorously by all the specified rules of the Order : there is a tradition current in Jain literature that a Tirthankara does not adopt a *guru* and, presumably, the

prevailing practice of an earlier Tirthankara's Order. There seems to be no doubt that the monks of Parsva's order wore clothes. In the *Uttaradhyayana* sutra there is an account of a meeting between Kesi, a young Śramana of the school of Parsva, and Gautama, the chief disciple of Mahavira, in which 'knowledge and virtuous conduct were for ever brought to eminence and subjects of the greatest importance were settled'. The matter that had been occasioning controversy was that Parsva's law recognised only four vows and permitted the wearing by the monks of an under and an upper garment, while Mahavira's law enjoined five vows and forbade the wearing of clothes altogether; and Gautama explained away the difficulty by stating that 'the various outward marks of religious men introduced to distinguish them do not count towards final liberation but only knowledge, faith and right conduct. In conformity with the rules of Parsva's order, Mahavira, also wore clothes for a year and a month, but then adopted nudity and stuck to it throughout the rest of his life. The Digambara tradition credits him with having adopted nudity from the start.'

His habits of life during this period may be briefly mentioned. He went about naked and without any outfit of any kind. He did not even possess a bowl for collecting food which he collected in the hollow of his hands. He completely neglected his body and abandoned care of it. Many insects crawled on his person, bit him and caused him pain, but he bore it with patience. People were shocked at the sight of him; they shouted at him and at time even struck him. He bore everything patiently and with equanimity. For days and months he would observe silence and and remain absorbed in his own thoughts. The Digambara tradition mentions that he observed the vow of silence for twelve years, but that is possibly an exaggeration. He avoided men as well as women, often gave no answers to questions put to him and omitted to return greetings. Diversions of all kind he positively avoided. The ascetic life of Mahavira strongly contrasted with the probationary period in Buddha's life. The Buddha created an agreeable impression wherever he went; he was welcomed by teachers like Alara Kalama and Uddaka Ramaputta and their pupils, and even when he followed

a graduated course of austerities and consequently reduced himself to a mere skeleton, skin and bone, he did not arouse the hostility of the onlooker. Mahavira's troubles were partly due to his unkempt appearance and partly to his sombre silence and look of grim determination. Not without justification do the Jain accounts say that unusually large for a Tirthankara was Mahavira's share of the defilement of Karma which he had to suppress before obtaining enlightement.

Penances

Mahavira performed a very prolonged course of severe penance for twelve years for the destruction of the karma. This course of penances comprehended 'uninterrupted meditation, unbroken chastity, and the most scrupulous observance of the rules concerning eating and drinking.' The account of his *sadhana* given in the Acharanga is literally soul-stirring.

He meditated day and night, undisturbed and unperturbed. Avoiding women and giving up the company of householders, he realised singleness. He lodged in workshops, assembling places, manufactories, sheds of straw, towns, garden-houses, in cemetries and burial grounds, or at the foot of a tree, wherever shelter was available. He did not care for sleep for the sake of pleasure and slept only for short hours. In winter when cold winds blew, he did not seek sheltered places or kindle wood or seek to cover himself with clothes. In the cold season he meditated in the shade, in summer he exposed himself to the heat. He would meditate with his eyes fixed on a square space before him of the length of a man or in some other posture without the smallest motion. While meditating he would concentrate on the things above, below, or beside. He meditated free from sin and desire, not attached to sounds or colours, and never acted carelessly. Being averse from the impressions of the senses, he spoke very little and was always calm.

'Thoroughly knowing the earth-bodies and water bodies and fire-bodies and wind-bodies, the lichens, seeds and sprouts' and comprehending 'that they are, if narrowly inspected, imbued with life', he avoided all kinds of sin and abstained from all

sinful activity. He did not use what had expressly been prepared for him. He did not use another's robe, nor did he eat out of another's vessel. He did not rub his eyes or scratch his body. 'Knowing measure in eating and drinking, he was not desirous of delicious food, nor had he a longing for it.' For more than a couple of years he led a religious life without using cold water. He completely abstained from indulgence of the flesh; whether wounded or not, he took no medical treatment. He lived on rough food-rice, pounded jujube and beans. Sometimes he ate stale food. He accepted moist or dry or cold food, old beans, old pap, or bad grain, whatever was available. But where there were hungry crows or thirsty beings or other beggars standing in his way, he would go past that place without begging alms. He kept fasts; sometimes he ate only the sixth meal, or the eighth, or the tenth, or the twelfth; sometimes he did not drink for half a month or even for a month or for more than two months or even six months.

In accordance with the rules of the order he wandered about unceasingly, except for the four months of the rainy season. During the rest of the year, he lived in villages only a single night and in towns only five nights. He was indifferent alike to the smell of ordure and the sweet scent of sandal, to straw and jewel, dirt and gold, pleasure and pain, this world and the world beyond, to life and death. His mind was completely free from attachment. Circumspect in his thought, words and acts, he moved without wrath, pride, deceit and greed. Like water in a vessel, he was unattached in the midst of sin. During the course of his travels, he visited the pathless country of the Ladhas, in Vajjabhumi and in Subbhabhumi; and here his troubles were endless. The rude natives of the place attacked him and set dogs to bite him, but he did not use as much as a stick to keep off the dogs. He endured the abusive language of the rustics and bore pain, free from desire. "When he approached the village the inhabitants met him on the outside and attacked him, saying 'Get away from here'. He was struck with a stick, the fist, a lance, hit with a fruit, a clod, a potsherd. Beating him again and again, many cried. When he once sat without moving his body, they cut his flesh, tore his hair under

pains, or covered him with dust. Throwing him up they let him fall, or disturbed him in his religious postures". But like a hero at the head of a battle, bearing all hardships he proceeded on his path wholly undisturbed.

His Wanderings :

The Jain books give a precise description of Mahavira's wanderings during this period of over twelve years, the various places he visited and the several contacts he formed. The *Kalpa-Sutra* and the *Bhagavati* supplement, and do not as certain, scholars are inclined to think contradict, each other; and together help to frame a complete picture of his travels from place to place.

Kummara may be supposed to be the starting point of Mahavira's travels. The *Acharanga* mentions that renunciation implied the quitting of 'the northern Kshattriya part of the place Kundapura' and arrival in the village Kummara, which was presumably a suburb of Kundagrama. From Kummara he moved on to the settlement of Kollaga (situated close to Nalanda), where he was hospitably received by the Brahmana Bahula. After roaming about in that area for some six months, Mahavira ultimately came to Asthigrama to spend his first rainy season (चातुर्मास) there. The commentary on the Kalpa-Sutra refers to Vardhamana as the former name of Asthigrama; Dr. B. C. Law is inclined to identify it with modern Burdwan. On the way to Asthigrama Mahavira had the first taste of those bitter experiences, which were going to be such a common feature of his *Sadhaka* life, (i) of hostility towards him of the other parivrajaka sects living in north India at the time, and (ii) or his persecution at the hands of various tempter-gods in a similar way to the temptation of the Buddha by the traditional Mara. On both these a few words may be parenthetically added.

In 6th century B.C. north India generally and the north-eastern provinces in particular were buzzing with ascetic life. A whole legion of ascetic orders was flourishing in these regions. Scholars are of the opinion that asceticism has its roots in the Vedas; the centre of Vedic religion is the *Ṛishi* (seer) who is

capable of a direct realisation of Truth by practice of तपस् or asceticism. There is no doubt that asceticism received great encouragement in the age of the Aranyakas and the Upanishads when, dissatisfied with growing ritualism and superstition under the aegis of the priestly class, serious-minded people openly questioned the prevailing intellectualism of religion and retired to the forests in their search for the highest knowledge and for a new world of experience. The *Sruti* practice of asceticism was accordingly regularised into a system in the *Smritis*, which made it obligatory upon every Hindu to devote the latter part of his life to the two ashramas of *Vanaprastha* and *Sanyasa*. It may be mentioned that the Brahmanical system did not confine asceticism only to elderly people or advanced householders; even youths could be permittedd to take up the ascetical career, if they wanted to shun the world in their quest for the Ideal, such youths being known as the नैष्ठिक ब्रह्मचारी Thus in the normal Brahmanical system quite about half of society would be wandering about as mendicants and ascetics in pursuit of Truth under the guidance of chosen teachers. This floating mass of houseless population was organised into different orders or sects in accordance with the different systems of doctrines and discipline they followed. The Buddhist text *Udanam* bears testimony to the fact that the characteristic feature of the religious life of India during this period was a multiplicity of ascetic groups, "sectaries of Sramanas and Brahnamas, all parivrajakas, followers of different *ditthis* (viewpoints), दर्शन (system), क्षान्ति (beliefs), रुचि (aims), and आश्रय (organisations)"; the Jain texts also mention numerous sects and schools, with their own beliefs and practices, existing in the country at the time. In his introduction to the *Acharanga*, Jacobi has elaborately compared the rules and religious practices of Brahmanic and Sramanic ascetics, and stated his conclusion that certain rules were commonly observed by most of the ascetic orders, for instance, (1) the injunction that the Bhikshu must station himself in a fixed retreat during the rains, (2) the injunction that the Bhikshu must not store up articles of consumption, nor kill life, and (3) various rules regarding beggings etc. *Tapas* (or austerities), in some form or other, it

appears, was common to particularly all orders. But Mahavira was now giving a new meaning to the term, which conflicted with all its prevailing notions and which raised the practice of तपस् to a spiritual height, unattained and not even intended to be attained, by any of the existing *parivrajaka* orders.

Mahavira's idea of *tapas* was that of संवर or practice of self restraint with regard to the body, speech and mind; in his view, austerities had to be inward as well as outward, and fasting, absolute chastity and unmitigated meditation were its several forms. the practice of austerities or penances was to be resorted to as a means of wearing out and ultimately destroying the effect of sinful deeds committed in former existences, and the practice of the threefold self-rest aint, of the body, speech and mind, as a means of stopping the production of new Karma. As justified forms of penances, Mahavira was prepared to recognise only अनशन (fasting), ऊणोदरी (limiting the food that one eats, भिक्षाचर्या (eating only begged food), रसपरित्याग (abstaining from special items of food which one most enjoys), कायक्लेश (bodily austerity), प्रतिसंलीनता (avoidance of temptation by control of senses and mind), प्रायश्चित्त (confession and penance, विनय (reverence), वैयावृत्य (service rendered to the aged and the helpless), स्वाध्याय (the study of the scriptures), ध्यान (meditation), कायोत्सर्ग (feeling and showing absolute indifference to the body and its needs). He gave no honoured place to practices like the tending of a fire; the exorcishing of evil spirits; the performance of *agnihotras*; the taking of regular baths; the living under water, or in caves, or on trees; the eating of roots, leaves, moss, flowers, or bark of trees, or of grass; the besmearing of body with ashes, etc., just the practices in which the other *parivrajaka* orders had gloried. It appears that Parsva's monks had been fairly lax in their morals and discipline, but they were far more regulated in their conduct than the other *parivrajakas*, for there is an occasional mention in the Jain texts of the weaker spirits in Parsva's order finding it hard to observe the rules and consequently joining the other *parivrajaka* sects with less rigorous rules of discipline. But it is certain that the austerities prescribed by Mahavira for himself, and later on for the members of his Order, presented an infinitely harder

code of penances and were combined with a far more rigorous discipline of ethical, and spiritual conduct than was prevalent in any *parivrajaka* sect at that time; and there is no doubt that Mahavira earned the hostility of the other sects for doing so.

As regards the persecution of Mahavira by the tempter-gods, it is a reminder of the story of Mara in Buddha's life. Mara is looked upon in Buddhist literature as the supreme lord of all evil, the chief seducer to evil thought, word and deed. He is supposed to have followed tha Buddha step by step and watched for a moment of weakness to over-power his soul and deflect him from the pursuit of knowledge. As a god of evil he is not associated with that gloomy tragedy with which we are accustomed to fancy the diabolical, deadly foe of good surrounded; and as seducer his methods of work are fairly commonplace, 'appearing at one time as a Brahmin, at another as a husbandman, at another as an elephant king, and in many other different forms' in order to shake Buddha's life. Instead of the traditional Mara, however, Jain books speak of different gods appearing at different times and the methods of their at ack are not always non-violent as in the case of Mara, but comprehend elaborate bodily pain and torture. The first encounter with the tempter-gods in Mahavira's life took place on the eve of his first चतुर्मास. While on the way to Asthigrama, he came across a small temple dedicated to the god Shulpani, which used to be left completely untenanted at night but where Mahavira decided to stay and meditate. He suffered frightful tortures at the hands of the god in the course of his meditation at night. But the real battle with temptations took place in the eventh year of his *sadhak* life, when Sangamaka, another tempter-god, set about his task with a view to confuse Mahavira and, if possible, to shake him from his search for Truth, followed him step by step for a period of six months giving him all sorts of torture and creating all conceivable difficulties in his way in order to overpower his soul in a moment of weakness. Adopting the garb of a disciple of Mahavira, he started committing theft in a house, got caught, put the blame upon his guru and had him severely beaten. He had Mahavira arrested on suspicion of being a spy. Several times he made Mahavira's excursions for

alms fruitless by various devices; he had him ridiculed by people with derisive gestures; and gave him troubles in a hundred other ways. But Mahavira remained steadfast, bore all his trials with fortitude, and therefore the god was ultimately obliged to depart.

Gosala Mankhaliputra :

Mahavira's second चतुर्मास was spent in Nalanda, a suburb of Rajgṛha. While here he was met by Gosala Mankhaliputta (or Maskariputra), the Ajivaka teacher, Gosala was then wandering about in the country showing pictures to the people, and was attracted by Mahavira owing to his extraordinary self-restraint and impressive habits of meditation and by the fact that a rich householder of Rajgṛha, by name Vijaya, had shown respect and hospitality towards Mahavira. Possibly another factor, Mahavira's capacity to prophesy things correctly, also helped to increase Gosala's keenness, as it certainly helped towards the diffusion of Mahavira's influence and following in the later part of his career. The Jain books mention that Gosala approached Mahavira with a request that he may be adopted as his disciple, but that Mahavira declined his request, presumably because he at once sensed the great difference between their temperaments. Golasa's request was repeated on two later occasions and on each sucessive occasion with greater earnestness, and was ultimately granted by Mahavira. It appears that from this time onwards, Mahavira and Gosala lived and travelled togather for a period of six years. The third and the fourth चतुर्मास were spent at Champa, at different quarters of the same town. After the fourth चतुर्मास for a short period, they seem to have trekked into the Ladha country, which they visited again in the ninth year. The fifth and the sixth चतुर्मास were spent at Bhaddila, the capital town of the Mallas; the seventh at a place in the kingdom of Magadha; and the eighth at Rajagṛha. In the ninth year Mahavira travelled again into the Ladha-desa and stayed there for over six months; in the absence of any settled retreat to spend the rainy season he had to wander about during the period. Presumably Gosala was with him this time also, although the fact that no incidents are

mentioned of his use of his undeniably harsh tongue during the sojourn in Ladha-desa is somewhat remarkable. On return from Ladha country, while they were travelling from Kumaragram to Siddharthagrama, they met the ascetic Vesayana, who was seated with upraised arms and upturned face in the glare of the Sun while his body was swarming with lice. Gosala jestingly and indiscreetly asked whether this man was a sage or a bed of lice. Provoked at this, Vesayana attempted to strike Gosala with his supernormal powers, but was shielded by Mahavira. Gosala, however, was so impressed with the fact of the possession of supernormal powers that he felt inclined to give up Mahavira's company and to devote all his energies to the practice of the severest penances with a view to acquire fiery powers for himself. It took him six months to acquire these powers, and after that he proclaimed himself a Jina and founded the order of the Ajivikas.

On the Gosala episode, the opinions of the scholars are very different and highly conflicting. Gosala figures in the early tradition of Buddhism as an independent leader of thought, "the head of an order, of a following, the teacher of a school, well known and of repute as a sophist.....a man of experience who has long been a recluse"; there is no suggestion made of his personal relation with Mahavira. From the point of view of thought and belief, the Jain and the Ajivaka sects are undoubtedly allied, having many points in common between them. In the immediate background of both were the teachings of Parsva, Parsva being honoured by both as the last but one Tirthankara, while Mahavira and Gosala were sharply divided in their claim to the position of the last Tirthankara. The eight *Mahanimittas* of the Ajivaka canon were infact extracts made from the *Ten Purvas*, which are recognised as the literary authority of the sect of Parsva. The commonness of their tradition and the fact that Gosala proclaimed himself a Jina and was recognised as a teacher at least two years before Mahavira were considered by Jocobi and Barua as adequate reasons for advancing the somewhat fanciful opinion that contrary to the Jain account Mahavira was a disciple of Gosala for some time. Such an opinion is clearly unfounded for if Gosala had ever been Mahavira's teacher, it is presumable

that the Buddhist texts would have at least recorded something to that effect, and anyhow Gosala would have put forward that claim when he visited Mahavira to upbraid him for calling him his own disciple. Thus, even if the *Bhagavati* version of the relationship between Mahavira and Gosala be not accepted, a reversal of that relationship cannot surely be accepted at all. That the *Bhagavati* account may be somewhat exaggerated is warranted by the fact that neither in the Acharanga nor in the *Kalpa-Sutra* is there any mention of Gosala. It may also be mentioned that the Digambara accounts of Mahavira's life also do not refer to his contact with Gosala. What appears on the basis of available materials to be well-founded is that Mahavira and Gosala did not have a teacher and disciple relationship at all. It is highly doubtful that Mahavira had started taking disciples before his attainment of Enlightement. Mahavira and Gosala were just two associates in a common concern, two sadhakas who lived together for six years in asceticism. Later on there sprang up acute differences of opinion between the two. They separated from each other and became irreconcilable opponents, fighting out their differences generally through their followers.[7]

IV

Enlightenment[8]

After Gosala's withdrawal, Mahavira continued his wanderings and practice of asceticism alone. Gosala proclaimed himself a Jina and started collecting followers after acquiring supernormal powers; but Mahavira persisted in his search. From Siddharthagrama he went to Vaisali and thence to Vanijyagrama, where he was visited by Ananda, a wealthy merchant of the place; and then travelled to Śravasti (which has been identified with Sahet-Mahet on the south bank of the river Tapti) for his tenth चतुर्मास.

On the expiry of the tenth चतुर्मास began the sad episode of sangamaka, the temper-god, who made his appearance and

began his attack which in its various forms lasted for about six months. The eleventh चतुर्मास was spent at Vaisali and the twelfth at Champa. The interval between the eleventh and the twelfth was marked by the famous अभिग्रह at Kausambi, which took five months and twenty-five days to be fulfilled and meant a forced fast for Mahavira of this duration. "During the thirteenth year, in the second month of summer, in the fourth fortnight, the light (fortnight) of Vaisakha, on its tenth day, called Suvrata, in the Muhurta called Vijaya, while the moon was in conjunction with the asterism Uttaraphalguni, when the shadow had turned towards the east and the first wake was over, outside the town Jṛmbhikagrama, on the northern bank of the river Ṛjupalika, in the field of the householder Samaga, under a Sala tree, in a squatting position with joint heels exposing himself to the heat of the Sun, with the knees high and the head low, in deep meditation, in the midst of abstract meditation, he reached the complete and full, the unobstructed, unimpeded, infinite and supreme, best knowledge and intuition, called Kevala."

Kevalin

On the attainment of Kevala jnana, says the Kalpa-Sutra, the Venerable Ascetic Mahavira became omniscient. "He knew and saw all conditions of the worlds, of gods, men and demons; whence they came, whither they are born as men or animals or became gods or hellish, beings, the ideas, the thoughts of their mind, the food, doings, desires, the open and secret deeds of all the livings in the whole world; the Arhat, for whom there is no secret, knew and saw all conditions of all living beings in the world, what they thought, spoke, or did at any time." It is notable that frequently in the course of audience and in his preachings after this great event he would refer to the earlier existence of a person or to what one was going to be in the next birth; this extended vision of the past, present and future became obviously an essential attribute of Mahavira's personality. Even the Buddhist texts always refer to him as possessing such vision.

It would be helpful in this connection to understand the Jain theory of knowledge. According to Jainism, consciousness (उपयोग) is the very essence of the soul, not a mere characteristic

of it. The soul (जीव) can know unaided everything direct and exactly as it is. Of consciousness, there are two manifestations, perception (दर्शन) and knowledge (ज्ञान). The former is simple apprehension, the latter conceptual knowledge. In the former details are not perceived, in the latter they are; दर्शन is a perception of generalities (सामान्य) of things without particularities (विशेष). There can be no jiva without consciousness or cognition, as there can be no consciousness without a jiva. Incidentally, this is a point which illustrates the distinction of Jainism from Buddhism, where not the mind but only states of consciousness are admitted as real. The fact that the Knowledge which a jiva actually has is fragmentary in its character is due to the obscuration caused by Karma, which interfers with its power of cognition. The Karmas which obscure the different kind of jñāna are called the knowledge-obscuring (ज्ञानावरण), those which obscure the different varieties of दर्शन are called the perception-obscuring (दर्शनावरण) karmas. The different kinds of jnana recognised by Jainism are : (1) मतिज्ञान which is ordinary cognition obtained by normal means of sense perception. It includes remembrance (स्मृति), recognition (प्रत्यभिज्ञा), induction based upon observation (तर्क), and deductive reasoning (अनुमान) and it is acquired by means of the senses and mind; (2) श्रुत or testimony, i.e., knowledge derived through signs, symbols, or words; (3) अवधि which is direct knowledge of things even at a distance of time and space. It is knowledge by clairvoyance, limited by and coextensive with the material object of the knowledge; (4) मनःपर्यय which is direct knowledge of the thoughts of others, a telepathic knowledge of others' minds; and (5) केवल which is perfect knowledge comprehending all substances and their modifications. The last three categories of knowledge are direct in the sense that they are derived without the medium of senses and mind.

दर्शन or perception is of four kinds; perception through visual sensations (चक्षुर्दर्शन), perception through non-visual sensations (अचक्षुर्दर्शन), perception through the faculty of Avadhi or clairvoyance (अवधिदर्शन), and lastly केवल दर्शन perception through Kevala or infinite perception, which is unlimited and apprehends all general reality.

All accounts of Mahavira's life are agreed that he possessed a highly active and clever mind from the very begining. He is mentioned to have possessed from his very childhood the *Mati, Sruta* and *Avadhi* jñāna; the Svetambara books say that he was in possession of *Abhogika-jnana*, which is inferior to the Avadhi knowledge but is essentially of the same class. मनःपर्यय he obtained while renouncing the world and adopting the career of an ascetic. The Kalpa-Sutra refers to his having perceived with 'his supreme unlimited knowledge and intuition' that the time of his renunciation had come. Now he came to acquire *Kevala-jnana, Kevala-darsana*, and approximation to the perfect condition of the soul. Perfect knowledge is completely free from doubt (संशय), perversity (विपर्यय), and indefiniteness (अनध्यवसाय). It is absolute apprehension without media, 'soul-knowledge,' knowledge *par excellence* which is higher than all the other varieties of normal and supernormal knowledge. Such knowledge, of course, comprehends knowledge of the soul itself, for contrary to the Nyaya-Vaisesika theory which believes that knowledge reveals only external relations but not itself, the Jain siddhanta asserts that in knowing any object the soul knows itself simultaneously. After the attainment of Kevala-jnana a jiva may lead an active life, but the activity would not taint him, would exert no fresh Karmic influence of the obstructive type upon the soul. During the period between Enlightenment and actual death the person is termed as 'Arhat'; at actual liberation he becomes a 'Siddha'. The Stage of Arhat-ship corresponds roughly to the Hindu ideal of *jivan-mukti*.

The concept of such absolute and perfect knowledge may not be unique to the Jains but their ways of attainment of knowledge are certainly unique. The Upaniṣadic seers drew a distinction between अपरा विद्या (lower knowledge) and परा विद्या (higher knowledge), the higher knowledge being conceived as the knowledge by which alone the imperishable being is reached. The Greek philosophers also drew a similar distinction between Doxa and Episteme, between opinion and truth (or knowledge). Plato, in his Republic, brought out the distinction by means of a parable. "Imagine human beings living in a sort of underground den, which has a mouth wide open towards the hight, and behind

them a breastwork such as marionette players might use for a screen; and there is a way beyond the breastwork along which passengers are moving, holding in their hands various works of art, and among them images of men and animals, wood and stone, and some of the passers are talking and others silent. They see nothing but the shadows which the fire throws on the wall of the caves, to these they give names; and if we add an echo which returns from the wall, the voices of passengers will seem to proceed from the shadows. They are ourselves, and to us, brought up in the limited-atmosphere of such a den from our childhood, "truth is just nothing but the shadows of the images." But released from the prison of the den and compelled suddenly to go up, we can gradually have a clear view of the Truth, perceiving at first only shadows and reflections in the water, then recognising the moon and the stars, and beholding finally the sun 'in his own proper place.' Thus, their *knowledge* will come to have the clearness of certainty and rescue itself from 'the cloudiness of opinion."

Incidentally, this parable of Plato also presents a theory of knowledge which is wholly akin to the Jain theory. Knowledge is not something which was to be put into the soul and which was not there before. "The power is already in the soul; and as the eye cannot turn from darkness to light without the whole body, so too when the eye of the soul is turned round, the the whole soul must be turned from the world of generation into that of being."

Jina

The attainment of Kevala-Jñāna was achieved by Mahavira after a prolonged practice of profound meditations and austerities for over twelve years, and this entitled him to be called the Jina (conqueror). It may be mentioned that Buddha also led a life of austerities for six years, but that he thought these years wasted and his penances useless for attaining his end; while Mahavira was not only convinced of the necessity of his penances and thought them essential for obtaining perfection, but persevered in some of them even after becoming

a Tirthankara. In Mahavira's view, "the full blaze of omniscience" in the jiva is impossible of accomplishment without the practice of a regulated course of self-discipline and the conquest of karmas. The Karma in Jain Siddhanta is recognised as a substantive force, matter in a subtle form, which builds up a special body called Kārmaṇa-śarīra and which retards the inherent radiance of the soul. "As heat can unite with iron and water with milk, so karma unites with the soul." The kind of matter fit to manifest karma fills all cosmic space, and it has the peculiar property of developing the effects of merit and demerit. Except in final release the soul is always in connection with matter, and the Karma forms the link between the two.

The Jain Siddhanta recongises eight kinds of karma. (1) ज्ञानावरण which obscures right knowledge of details and prevents our receiving mental illumination. It may not only impede us in gaining true knowledge, but may actually give rise to false and hurtful knowledge and misuse of intellectual powers. (2) दर्शनावरण which obscures right perception and prevents our having general comprehension of things. (3) वेदनीय which obscures the bliss-nature of the soul and causes us to experience either the sweetness of worldly pleasures (सुखवेदनीय) or the bitterness of misery (दुःखवेदनीय). In the Jain view, it is not only evil action but also good action that has to be worked off before one can obtain liberation. (4) मोहनीय which obscures the right attitude of the soul towards faith and right conduct and prevents us from speaking and thinking clearly, which in short "bemuses all our faculties." (5) आयु which determines the length of time a jiva must spend in the form with which his Karma has endowed him. (6) नाम which determines the peculiar body of the soul with its general and special qualities and faculties. (7) गोत्र which determines the nationality, caste, family, social standing etc., (8) अन्तराय which causes such energy in the soul as obstructs the performance of good action when there is a desire to do so. It causes hindrances in life and has the effect of "muddling away every opportunity that life offers." These Karmas are classified into the *Ghāti*, which are particularly obstructive to the accomplishment of the natural perfections of the pure soul and which can only be destroyed by great labour and effort,

and the *Aghāti*, which are not very injurious and can be more easily destroyed. The *Ghāti-karmas* are ज्ञानावरण, दर्शनावरण, मोहनीय and अन्तराय and once they are burnt up in the burning glow of austerities, the *Aghāti* can be snapped as easily as a piece of burnt string.

This is clearly admitted in the analysis of the fourteen steps (गुणस्थान) by which a jiva is supposed to ascend to the state of liberation. The analysis of these stages through which a developing soul passes is but one instance of "the amazing knowledge of human nature which Jain ethics display." Deliverance is impossible so long as the soul is bound by and does not fully annihilate the *Ghāti-Karma*, but once freed from the *Ghāti-karma* the soul may retain its connection for sometime with the *Aghāti-karmas* without being effectively bound by them. In the ladder of the fourteen steps, the first step (मिथ्यात्व) is when the soul is completely under the influence of Karma and does not know its true good at all. From the first step, either through the influence of the past good karma or in response to some external stimulus, the soul obtains a glimpse of the true faith and thus immediately rises to the fourth stage (अविरत) when although unable to take those vows which help in the fight against Karma, it can, if it likes, control the grossest form of anger, conceit, intrigue and greed, the four अनन्तानुबन्धी kasāyas. In the absence of active effort to control these passions, there may be a falling back of the soul to the second stage (सास्वादन) which is characterised by a very faint, sense of discrimination between what is false and what is true, and from there to either further descent to the first stage or gradual ascent to the third मिश्र which typifies a state of uncertainty, one moment knowing the truth and the next doubting it. The second and the third steps are thus merely transitional and transitory; it is the fourth step which is really stable after the first stage.

The distinguishing mark of the fourth stage is that the soul has belief in the path of liberation but is ubable to observe the rules of conduct for attaining liberation; the thought-activity characterising this stage is that the soul has destroyed excessive anger, pride and greed but not entirely escaped from their influence. In this stage, the Jiva however develops the power of

curbing anger (प्रशम), the realisation that the world is evil (संवेग), the capacity for non-attachment (निर्वेद), compassion (अनुकम्पा) and true faith (आस्तिक्य). In the fifth stage (देशविरति) the desire to realise the objective by the proper regulation of conduct first manifests itself, and the individual takes partial vows, e.g., the vow not to drink intoxicant or eat flesh (मद्यमांसत्याग) or to keep all the twelve vows of a householder (श्रमणोपासक) or to maintain absolute chastity etc. The sixth stage (प्रमत्त) can be ascended by a professed ascetic, who renounces all worldly objects, and who controls even the slight passions. But as yet the jiva remains slack in concentration. By further effort the soul mounts to the seventh stage (अप्रमत्त) when renouncing all carelessness, it becomes fully absorbed in spiritual contemplation. From the seventh stage onwards the path of ascent follows two different routes, (1) the route in which the several right-conduct-deluding karmas become quiescent and controlled, and (2) the route in which they get actually destroyed. Thus the eighth stage (अपूर्वकरण) is marked by an absolute control of conquest of pride and consequently by an unusual intensification of the power of meditation and concentration. This is the beginning of the first *Sukla-dhyana* pure concentration and gives a joy to the jiva the like of which he has never experienced before. The ninth stage (अनिवृत्ति) is marked by an absolute control or conquest of deceit and consequently, by a special thought activity of still greater purity. The tenth stage (सूक्ष्मसंपराय) is marked by an absolute control or conquest of greed the last of the great passions. From the tenth stage the soul that has followed the route of actual destruction of the karmas directly mounts to the twelfth stage (क्षीणमोह) which is characterised by complete freedom from all the *Ghāti-karmas* and which inevitably leads to the attainment of Kevala-jñāna; but the ascetic who has followed the route of merely controlling the karmas instead of destroying them has to pass through the eleventh stage (उपशान्तमोह) which is a really critical experience. The subsided Karma may at any time "like a flood burst its dam, and force of its current may carry the soul far down the slope he has been climbing, depositing him on either the sixth or the seventh step, or even on the lowest."

There is no falling back from the twelfth stage, because the *Ghāti-karmas* have already been destroyed; and although the *Aghati-Karmas* still persist, they have little power to bind the soul and "can be snapped as easily as piece of burnt string." So limited in fact is the power of the *Aghati-karma* that at death a soul passes at once through the two remaining stages and enters Moksha without delay. The thirteenth stage (सयोगिकेवली) is that of a vibrating perfect soul, that is to say, when the soul has after the destruction of the obstructive karmas, obtained the Kevala but continues to retain its human body; and the fourteenth and last stage (अयोगिकेवली) is that of the vibrationless perfect soul, that is to say, when the perfect soul is leaving its human body in order to proceed to Moksha there to reside for ever in perpetual peace and bliss above the land called Siddhaśilā.

Tirthankara

Mahavira was now in the Thirteenth stage of his spiritual career. He had purged away all his Ghāti-karma and had consequently attained Kevala-jñāna and Kevala-darsana. Now he devoted himself to the noble task of the active propagation of the Truth and for this purpose of organising the community or Tirtha, he assumed the role of the Tirthankara.

The difference between a Tirthankara and any other Kevalin consists in just this, that the Tirthankara is master of a special Nama-Karma, which gives him a position of peculiar respect and eminence and makes him responsible for the organisation and establishment of a *Sangha*. Most Kevalins in the *Sayogikevali* stage go about preaching truth; but it is only a Tirthankara who forms the *Tirthas* (or fords) by means of which a jiva can cross this *samsara* over to the other side (i.e., Moksha). It was in the organisation of the Jain *Sangha* that the Tirthankara Mahavira showed his real abilities. He welded together into the *Sangha* the ascetic as well as the layman, and men as well as women, prescribed for all their respective duties, and provided for a rigid discipline and rigorous form of control. In the Buddhist *Sangha* laymen were not organically connected with the clergy : Buddha's church was a church of monks and

nuns only and no attempt was ever made to organise a quasi-church of lay-brothers and lay-sisters, or to establish on organic relationship between the clergy and the laity. But Mahaivra welded together the two sections of the Order, the clergy and the laity, and accorded to the latter a definite and honourable place in the ecclesiastical scheme and made it incumbent upon them, both as a duty and as an act of merit, to support the clergy by giving alms liberally. As there was a *de jure* relationship involved in the concept of the clergy, so was a *de jure* relationship involved in the concept of the laity; as there was a definite procedure for the initiation of the monks and nuns, so a special procedure was prescribed for the initiation of lay disciples of the *Sramanopasaka* variety. Above all, the laity was enjoined to be exclusive in their loyalty and patronage. Intercourse with adherents of a rival creed was disapproved, as is clear from the following declaration made by Ananda, a newly converted disciple of Mahavira : "Truly, Reverend sir, it does not befit me from this day forward to praise and worship any man of a heretic community or any of the Devas or objects of reverence of a heretic community; or without being first addressed by them to address them or converse with them; or to give them or supply them with food and drink or delicacies or dainties except it be by the command of the King or the community or any powerful man or a deva or by the orders of one's elders or by the exigencies of living."

For initiation into the *Sangha*, a layman was required first to renounce five faults (अतिचार), first, doubt (शंका), secondly, the desire to belong to another faith (कांक्षा), thirdly, misgivings about the reality of the fruits of Karma (विचिकित्सा), fourthly, praise of hypocrites (परप्रशंसा) and fifthly, all association with them (संस्तवन). That done, he was to take the twelve lay vows. (1) The vow never intentionally to destroy a jiva that has more than one sense (स्थूलप्राणातिपातविरमण). This vow would not prevent a king leading any army in defence of his kingdom; but it forbids the killing of weak creatures and of acting as *agent provocateur*. It forbids animal sacrifice. (2) The vow never to indulge in falsehood or exaggeration (स्थूलमृषावादविरमण). This vow enjoins commercial honesty and forbids rash speech,

revelation of secrets relating to one's wife, giving false evidence, forgery etc. (3) The vow never to steal (स्थूलअदत्तादानविरमण), the vow including stealth from a house, highway-robbery, misappropriation of funds, etc., (4) the vow of chastity (स्वदारसंतोष) by which a man promises to be absolutely faithful to his own wife at all times and never to allow any evil thoughts in his own mind about other women. The vows may be infringed by such activity as evil talk, excessive sexual indulgence, match-making the match-brokerage, unfaithfulness before marriage, and consummating marriage with a girl before she has attained her puberty. (5) The vow of limitation of possessions (परिग्रह परिमाण), by which a man promises that he will never allow himself to retain more than a certain fixed quantity of houses and fields, gold and silver, cash and corn, servants and cattle, furniture and plenishing. These five vows are called the five *Aṇuvratas* and they resemble in their subject matter the five great vows a monk takes. If a layman keeps all these five vows and also abandons the use of intoxicants, animal food, and honey, he is entitled to be called a *Śrāvaka*.

The next three vows are called the *Guṇavratas*, for they help the keeping of the first five vows. (6) दिग्विरति which sets bounds to one's travels and thus helps to curtail sin by restricting the area in which one can sin. (7) भोगोपभोगपरिमाण which imposes a limit on the number of things a man may use and is intended thus to help people to keep their vows against lying, covetousness and stealing. (8) अनर्थदण्डविरति by which a man vows not to think evil of others, nor to persuade people to do evil, nor to be careless about keeping or using weapons. The keeping of these vows which need not be taken by ascetics but only laymen, would help the curtailment of sin by limiting the motive for sinning.

The remaining four vows are called *Sikshāvratas*, for they tend to encourage the laity in the performance of their religious duties. By the 9th vow (सामायिक) a man promises to perform Samayika, that is to say, to spend at least forty eight minutes every day in meditation, thinking no evil of any one, but being at peace with all the world, to meditate on what heights one's soul may reach. By the tenth vow (देशविरमण) he promises for

one particular day to still further contract the limits he has undertaken not to transgress, possibly binding himself during that day not to go outside the village or the house, to have only one meal or to drink nothing but water. The eleventh vow (पौषधोपवास) is of special significance as connecting the laity closely with the ascetics; it compels the layman to spend at least twenty-four hours every month as a monk, observing celibacy, and committing no sort of sin, touching neither food, water, fruit, betelnut, ornaments, scents, nor any sort of weapon. The twelfth vow (अतिथिसंविभाग) encourges the laity to support the ascetic community by giving food, water etc.

A definite procedure for initiation was also prescribed. The person who is desirous of being initiated tells a Guru of his wish. The guru reads out the vows and gives him an instruction on each one and its infringements. The layman assents to the instruction and fixes the limits under various vows for himself. Every year he must confess to the ascetic who happens to be available the infractions of the vows and accept the penance given. The vows may be taken for the whole life or for a limited period of time, on the expiry of which they may be taken afresh.

As in the case of a *Śrāvaka*, so for an ascetic there is a definitely prescribed procedure for initiation (प्रव्रज्या). An ascetic is usually initiated into the order with the permission of his guardians after a certain period of probation, during which he receives preliminary training at the hands of a guru, which may last from several days to one or two years. At the end of the probationary period, the novice is initiated into monkhood, the ceremony of initiation being fairly elaborate and highly solemn. After being led in a great procession, the candidate takes off his jewels and clothes, plucks his hair by the hand, and solemnly takes up the five great vows and the life of a homeless wanderer. The five great vows of the ascetic are : (1) *Ahinsa*, never to destroy any living thing. In order to keep this vow, the ascetic is expected to be careful in walking, watchful in speech so as to not give rise to quarrels or murders, and cautious in his whole daily conduct. He must be careful as to the alms he receives that they can contain no living insects etc. (2) *Asatya-tyāga*, never no indulge in untruthfulness. The five *bhāvanās*, or

strengthening clauses to this vow supply a remarkable psychological analysis of the causes which lead to untruthfulness. They condemn speech without deliberation, speech in anger, speech when moved by avarice, or by fear, and speech in fun. One should respect the vow of truthfulness by always avoiding jesting, greed, cowardice and anger and by thinking before speaking. (3) *Asteya vrata*, never to steal. A monk must ask permission of the owner before occupying any one's house; he must repeat such a request from time to time. A junior monk must always show to his guru whatever he has received in alms and then eat it after receiving his permission. (4) *Brahmacharya vrata*, to remain chaste always. A monk is enjoined not to talk about a woman, or look at the form of a woman, or live in the same building as a woman lives in. He must not recall to mind the former amusement and pleasure woman afforded him when he lived in the world; nor must he eat or drink to excess, or partake of too highly spiced dishes. (5) *Aparigraha vrata*, never to have attachment for anything or any person. "Renouncing liking for pleasant touch, taste, smell, form or word, and for all the objects of the five senses, renouncing hatred for unpleasant things, these are the ways to maintain the vow of Aprigraha."

Apart from the maintenance of these five great vows, the discipline of the ascetic's daily life is very rigid. Getting up at about four o'clock, before sunrise, he performs the daily प्रतिक्रमण which is a form of confession of the sins of the past night, then carries out प्रतिलेखन a daily search for any insect life that may be sheltering in his clothing etc., and after that attends to the list of his morning duties, which include preaching, begging for alms, auricular confession to the Guru, study of the scriptures and meditation. There are innumerable rules that should be observed when begging, and they differ from sect to sect but all sects agree in only taking what may be reasonably considered to be left over after the needs of the household have been satisfied, and in refusing things specially prepared for the ascetic. In the afternoon प्रतिलेखन is performed again and so the evening प्रतिक्रमण which now is a confession of sins for the day.

The individual ascetic formed an integral part of the *Sangha*, which was given by the Master a constitution and a code of

laws. During his own lifetime Mahavira attracted a large number of disciples, both men and women. He collected an excellent community of fourteen thousand monks, thirty six thousand nuns, one hundred and fifty nine thousand laymen and three hundred and fifty-eight thousand lay women. At the head of these were eleven *Ganadharas* or chief disciples. This was an important item in the organisation of the *Sangha*. Mahavira had seen in the case of Gosāla what special temptations and dangers beset ascetics in their wandering life. He had made the life of his own ascetics fairly full. Unlike the Buddhist *Sramanas*, who had a lot of free time and were often guilty of indolence or indulged in dissensions, disputes and strifes, Mahavira's Nirgrantha ascetics had plenty of work to do by way of the practice of susterities, penances and fasts, besides meditation and the daily routine of duties, to keep them engaged. Anyhow, he insisted on his ascetics taking life and its obligations far more seriously than was the case with the Buddhist sramanas. But he also resolved to combat the degenerating tendencies inherent in all monastic orders by a strong organisation and datailed set of regulations, and above all, as we have mentioned above, by organically connecting it with the lay element in society. This gave to the Jain *Sangha* "a roof in India which the Buddhists never obtained, and that roof firmly planted amongst the laity enabled Jainism to withstand the storm that drove Buddhism out of India."

The *Sangha* as well as the controlling *Ganadharas* and their succeeding āchāryas were not law-makers in any sense of the term. The fundamental truths and the law were recognised to have been formally and finally enunciated by Lord Mahavira. The *sangha* had only to apply and expound his regulations, and that was provided to be done by the general assembly of all the monks resident in a particular locality under the ultimate supervision of the Ganadhara or Āchārya. The procedure was likely to raise an insuperable problem, such as faced Buddhism itself when its band of disciples grew into a large spiritual force preaching and begging throughout all India and even beyond it; the problem was to effectively administer the spiritual regency in a church-government in which the centre of gravity

lay within the circumference, within the small corps of bretheren dwelling in the same circuit. The Jain *Sangha* also rapidly grew, both in its numbers and in the area of its activity. From Bihar its influence spread to Kalinga and from there presumably to South India on one side and to Mathura, Gujarat and the Punjab on the other. Yet the spiritual regency of the Jinas has continued to be administered right upto this day with an honesty, a rigour, and a desire not to lose grip of the fundamental truths enunciated by the Master, which is wholly unique in the annals of any religion with such long history. The anxiety to stick to the original doctrine as closely as possible has enabled Jainism to weather the storms that in India wrecked so many of the other faiths. "The inflexible conservatism of the Jain community has probably been the chief cause of its survival during period of severe affliction; for there can be little doubt that the most important doctrines of the Jain religion have remained practically unaltered since the first great separation in the time of Bhadrabahu, about 300 B.C. And although a number of less vital rules concerning the life and practices of the monks and laymen, which we find recorded in the holy scriptures, may have fallen into oblivion or disuse, there is no reason to doubt that the religious life of the Jain community is now substantially the same as it was two thousand years ago. It must be confessed from this that an absolute refusal to admit changes has been the strongest safeguard of the Jainas."[9]

V

Enunciation of the Truth[10]

Mahavira's Teachings

The teachings of Mahavira have come down to us as a living tradition which grew up and took a complete literary form through ten centuries from his demise. The original doctrine was contained in the Purvas of which there were fourteen, which Mahavira himself taught to his disciples. The fourteen Purvas were presumably preceded by the existence of

ten Purvas, which had embodied the religious traditions of Parsva and which formed, as we are led to believe by a legend mentioned in the *Bhagawati*, a common basis of the Jain and Ajivaka canons. The knowledge of the Purvas was gradually lost till it became totally extinct. Only one of the Mahavira's disciples, Arya Sudharma, handed them down, and they were preserved during six generations more. In the second century after Mahavira's death there was a terrible famine in the land of Magadha, which lasted for twelve years. Bhadrabahu was then the head of the Jain Sangha. There is a legend which connects this Bhadrabahu with the Emperor Chandra Gupta Maurya and says that owing to the famine Bhadrabahu emigrated with a host of his disciples including Chandragupta himself to Karnataka in South India. This is clearly unwarranted by the chronology of the event. When the famine took place, Bhadrabahu took recourse to the neighbouring Nepal hills and there started his sadhana. During the absence of Bhadrabahu it became evident that the knowledge of the sacred texts was threatening to lapse into oblivion; and so a Council was called at Pataliputra to compile a recension of the canon. The Jain belief is that the Tirthankara himself taught the Purvas to his disciples, the Ganadharas, and the Ganadharas then composed the Angas. The Council performed its task successfully, although there was great difficulty in the compilation of the twelfth *anga*, the Dṛṣṭtivāda, which is believed to have incorporated the fourteen Purvas at the time when they ceased to exist independently of the *Anga* literature. The difficulty was that the head of the community in Magadha did not have a complete knowledge of the Purvas and so was not able to proceed with the business without the guidance from a distance of Bhadrabahu himself.

It may be mentioned that the famous Hathigumpha inscription of Kharavela furnishes a confirmation of the Jain tradition regarding the Council of Pataliputra and the compilation of a recension of Angas "in sixty-four sections." "It is not by accident that the knowledge of the Purvas" says Jacobi, "is said to have commenced to fade away at the same time when the Angas were collected by the Sangha of Pataliputra."

The loss of the Purvas and later on of the Dṛṣṭivāda was due largely to the rise of other books on their basis. The very name Purva (which means the former, the earlier) testifies to the fact that they were superseded by a new canon. It may be inferred that the Purvas were, like the Upanishads, a heterogenous type of literature presenting a wide diversity of sometimes mutually conflicting views, and therefore extremely difficult to master. Jacobi is of the opinion that they were devoted to the description of controversies held between Mahavira and rival teachers. It is true that the Dṛṣṭivāda, which is said to have included the fourteen Purvas, dealt chiefly with the *dṛṣṭis* or philosophical opinions of the Jains and other sects. The title which is added to the name of each Purva, would seem to support this view. When the opponents of Mahavira died and the sects headed by them became extinct, the controversies related in the Purvas evidently lost their interest and ceased to be of any practical significance. That reason may have been partly responsible for their neglect.

The Angas came in the course of time to be known and acknowledged as the only authoritative sacred books of Jainism. They were expressly referred to in the Sūtrakṛtānga as the "Canon of the Jinas, which has been taught, produced and declared by the Sramanas, the Nirgranthas." The Digambaras, however, refuse to recognise the authenticity of the Angas. After the famine and the Council of Pataliputra which had compiled the recension of the Angas, the adherents of Bhadrabahu returned to Magadha but refused to consider the compilation satisfactory and so declared that the Purvas and the Angas had been irrecoverably lost. This became the basis of the belief of the Digambaras who hold that what exists as the Siddhanta is not in its original form at all. Such contention does not appear to be well grounded on the facts of history, although it is undoubtedly true that the works of *siddhanta* are the product of a process of compilation which extended over a long period of at least one thousand years. After compilation by the Council of Pataliputra the Canon fell into a state of great disorder again and was on the verge of being lost, when it was ultimately reduced to writing at the Council of Valabhi under the presidency

of Devarddhi Gaṇin in 5th century A.D. During the period between the two councils, that is to say between the Council of Pataliputra in the 4th century B.C. and the Council of Valabhi in the 5th Century A.D., written copies of the Siddhanta were not easily extant. Some privately owned copies must have existed, but it is certain that the teachers made no use of written books when teaching the *siddhanta* to novices, as they undoubtedly began to do afterwards. What the Council of Valabhi presumably did was to issue a large edition of the *siddhanta* so as to provide every teacher with copies of the sacred books. This edition of course was merely a redaction of the sacred books which existed already. But in the course of ages, passages must have crept into the text at any time and additions must have been made to the several books, as is clear from the variety of language forms in which different parts of the canon are written. Arguing from the language of the composition, Jacobi is of the opinion that "the first book of the Achārānga and that of the Sūtrakṛtānga sūtra may be reckoned among the most ancient parts of the Siddhanta." The earliest portions of the Canon do undoubtedly belong to the period of the first disciples of Mahavira himself, while the latest portions would presumably be nearer the time of Devarddhi Gaṇin.

Notwithstanding occasional later accretions, however, the text of the *Angas* and of some at least of the *Upāngas* offer a subtantially correct description of the state of society, religion and thought in which Mahavira performed his Sadhana and attained omniscience and of the teachings of the Lord himself.

View of the world

Like Buddha, Lord Mahavira presented a gloomy picture of the world. "The (living) world is afflicted miserable, difficult to instruct and without discrimination."

Thus begins the second lecture of the first book of *Achārānga* "Quality is the seat of the root, and the seat of the root is quality. He who longs for the qualities, is overcome by great pains, and he is careless. (For he thinks) I have to provide for a mother, for a father, for a sister, for a wife, for sons, for

daughters, for a daughter-in-law, for my friends, for near and remote relations, for my acquaintances, for different kinds of property, profit, meals and clothes. Longing for these objects, people are careless, suffer day and night, work in the right and the wrong time, desire wealth and treasures, commit injuries and violent acts, direct the mind, again and again, upon those injurious things (described in the first lecture). (Doing so) the life of some mortals (which by destiny would have been long) is shortened. For when with the deterioration of the perceptions of the ear, eye, organs of smelling, tasting, touching, a man becomes aware of decline of life, they (i.e., those failing perceptions) after a time produce dotage. Or his kinsmen with whom he lives together will, after a time, first grumble at him and he will afterwards grumble at them. He is not fit for hilarity, playing, pleasure, show. Therefore, ah! proceeding to pilgrimage, and thinking that the present moment is favourable (for such intentions), he should be steadfast and not, even for anhour, carelessly conduct himself. His youth, his age, his life fade away."

"A man who carelessly conducts himself, who killing, cutting, striking, destroying, chasing away, frightening (living beings) resolves to do what has not been done (by any one)—him his relations with whom he lived together, will first cherish, and he will afterwards cherish them. But they cannot help thee or protect thee nor canst thou help them or protect them."

"Or he heaps up treasures for the benefit of some spendthrifts, by pinching himself. Then after a time he falls in sickness; those with whom he lives together will first leave him and he will afterwards leave them. They cannot help thee or protect thee, nor canst thou help them or protect them."

In bold relief against this gloomy view of the *Samsāra*, there is presented the bright prospect of religious life as lived and taught by Lord Mahavira. Mahavira developed a systematic exposition of *Kriyāvāda* or *Karmavāda* which he clearly distinguished from (1) the *Akriyāvāda* of Gosāla, who was essentially a fatalist, (2) *Ajñānavāda* or agnosticism of Sanjaya, and (3) the *Vinayavada* of the average ascetic, who belives that

the goal of religious life is realised by conformation to the rules of discipline. He also distinguished it from the other brands of *Kriyāvāda*, by defining his own creed as follows. "The painful condition of the self is brought about by one's own action, it is not brought about by any other cause (fate, creator, chance or the like)" "Individually a man is born, individually he dies, individually he falls (from this state of existence), individually he rises (to another). His passions, consciousness, intellect, perceptions and impressions belong to the individual exclusively. Here, indeed, the bonds of relationship are not able to help or save one." "All living beings owe their present form of existence to their own Karman; timid, wicked, suffering latent misery, they err about (in the circle of births), subject to birth, old age and death." Mahavira declared that there are as many souls as living individuals, and that karman consists of acts, intentional or unintentional, that produce effects on the nature of the soul. The soul is not passive in the sense that it remains untouched or unaffected by what a person does for the sake of some interests. It is susceptible to the influences of *Karma* and it possesses the capacity to actively annihilate Karma. By the practice of austerities and penances the jiva can wear out and ultimately destroy the effects of sinful *karma* committed in former existences and by the practice of far-reaching self-restraint it can free itself from the production of new karmas. The result of this freedom from the bondage of Karma will be a non-guiding of the self in the course of *samsara* in future, and the attainment of the eternal and blissful condition of the soul in its perfection.

This condition of the soul is realisable in this very existence and solely by human efforts, if rightly directed. The life of the Master stood for all his disciples as a living example of such realisation. The development and manifestation of supreme personality, such as was attained by Lord Mahavira himself, was the visible fruition of religious effort and self-discipline; and this self-discipline was set out and preached by him for the adoption of all persons, male or female, irrespective of any class or caste distinctions.

Fundamental Truths :

But, said Mahavira, there is no right conduct without right knowledge and no right knowledge without the right belief. It is therefore, desirable to first explain the fundamental ideas of Jain Philosophy.

The foundation of true metaphysics, according to Jainism, consists of nine categories *Jiva, Ajiva, Punya, Papa, Asrava, Samvara, bandha, nirjara,* and *Moksha.* Sometimes the number of categories is reduced to seven by including two of them, *punya* and *papa,* under other heads.

Jiva or soul, according to Jain mataphysics, is a substance, its chief characteristic being Chaitanya (consciousness); but as a substance it is absolute and permanent, unlike the Buddhist belief. The Jain idea of the *Jiva* differs from the Brahmanic idea, in so far as it is the *jiva* which is believed to suffer and enjoy the fruit of its deeds and which, in consequence of the karma it has acquired, is believed to through the succession of rebirths and finally, obtaining freedom through the destruction of its karmas, to soar upwards to moksha. "It performs different kinds of actions, it reaps the fruit of those actions, it circles round returning again; these and none other are the characteristics of the soul." The soul in its pure state is possessed of infinite perception (अनन्तदर्शन), infinite knowledge (अनन्तज्ञान), infinite bliss (अनन्तसुख) and infinite power (अनन्तवीर्य). It is all perfect. Ordinarily however, with the exception of a few released pure soals (सिद्ध) all the other jivas (संसारी) have all their parity and power covered with a veil of karmic matter which has been accumulating in them from beginningless time. *Ajiva* is in all respects the opposite of *jiva,* it means things inanimate, matter. Karma is *ajiva,* which comes into contact with the *jiva* and bedims its power; but the union of *jiva* with *ajiva* can never be so complete as to make their separation impossible. The *jiva* is a substance (द्रव्य) in the sense that it occupies a space-point in our mundane world, has a limited size and is not all-pervasive; it is called *jīvāstikāya,* the word *astikāya* meaning anything that occupies space or has some pervasiveness. But the *jiva* is not matter, for it has consciousness

which matter cannot have. Of the *jiva* the Jains have made a fivefold classification according to the number of senses it possesses. The स्थावर *jiva* possesses only one sense, the sense of touch, but has four प्राण, touch, body, the power of exhaling and inhaling, and the alloted term of life. Water, fire, wind, and all vegetable is supposed to have स्थावर *Jivas.* The द्वीन्द्रिय *jiva* possesses two senses, the sense of taste and the sense of touch, and has six प्राण, taste and speech in addition to the four प्राण of the स्थावर *jiva.* Such *jivas* are in worms, leeches, earth-worms, etc. The त्रीन्द्रिय *jiva* similarly possesses three senses, the sense of smell in addition to those of taste and touch and seven प्राण, examples of such being ants, bugs, moths etc. The चतुरिन्द्रिय *jiva* possesses four senses, of touch, taste, smell and sight and eitght प्राण, the category including such beings as wasps, scorpions, mosquitoes, gnats, flies, locusts and butterflies. The पंचेन्द्रिय *jiva* possesses all five senses, of hearing, taste, touch, smell and sight and includes human beings as well as animals, besides hell-beings and demigods. But all these classes of *jiva* are to be clearly distinguished from *Ajiva* which is classified into रूपी and अरूपी. रूपी division is पुद्गल or matter, which possesses colour, smell, taste and form and is perceptible to touch. Its अरूपी division is further subdivided into धर्मास्तिकाय which helps the jiva associated with *Pudgla* to progress, अधर्मास्तिकाय which keeps it motionless, आकाशास्तिकाय which gives it space and काल which gives it a continuity of changes.

As was said above, it is the union of *jiva* with matter which causes and constitutes *samsara.* The form of this union is determined by the force of *Karma. Karma* is a substantive force, a sort of infra-atomic particles of matter, which have the peculiar property of developing the effects of merit. Karma acts in such a way that every change which takes place leaves a mark which is retained and built into the organism to serve as the foundation for future action. *Punya* is the name of those actions which lead to the good karma, which in its turn is productive of peace of mind; *Papa* is just the opposite of पुण्य. *Punya* may be laid up in the following nine ways; by giving food to deserving people who are hungry, weak, destitute of help and needy (अन्नपुण्य), by giving water to the thirsty (पानपुण्य); by giving

residence, by giving sleeping accommodation, by giving clothes, by thinking well of every one and wishing them well (संकल्प); by exerting ourselves to render service to others or to save life; by speaking sweetly and so as to influence others towards religion and morality (स्तवन); and by reverent salutations (नमस्कार). *Papa* may be earned in eighteen ways; by destroying life (प्राणातिपात) by speaking untruthfully (मृषावाद); by acting dishonestly (अदत्तादान) by unchaste conduct (मैथुन); by excessive love of one's own possessions (परिग्रह); by getting angry without a cause (क्रोध); by conceited behaviour (मान); by intrigue of cheating (माया); by avarice (लोभ); by over-fondness (राग) for a person or a thing; by hatred or envy (द्वेष); by quarrelsomeness (कलह); by slander of others (अभ्याख्यान); by telling stories to discredit any one (पैशुन्य); by continually thinking of other's faults (परपरिवाद); by excessive attachment to temporal and transitory objects of affection (रति); by hypocrisy (मायामृषा); and by false faith (मिथ्यात्व). It is needless to labour the point that such detailed analysis of the acts of merit and demerit entitles Jainism to be considered as primarily an ethical philosophy.

Karma, the accumulated result of action, is one of the central ideas of Jain Philosophy, and *Āsṛava* deals with the way in which karma is acquired by the human soul. There are forty-two chief channels of *Āsrava* through which karma affects a *jiva*; of these seventeen are regarded as major—the five senses, the four *kashāyas* i.e., anger, conceit, intrigue and avarice, the five अव्रत or omission to take the vows, and the three yogas, that is to say entanglement with a material object of the mind, speech and body. But there is a distinction between the channels and the Karmas which actually enter through these channels, the distinction is represented by two terms *Bhāvāsrava* and *Karmāsrava*. *Bhāvāsrava* means the thought activities of the soul through which or on account of which the Karma particles affect the soul; *bhārāsrava* is that kind of change in the soul which enables the karma to affect the soul while *karmāsrava* is the actual movement of contiguous karma matter towards the soul. *Bhāvāsrava* is of five kinds, namely मिथ्यात्व (delusion), अविरति (want of control), प्रमाद (inadvertence), योग (activities of body, mind and speech) and कषाय (passions). *Karmāsrava*,

which means the actual movement of matter towards the soul, affects the soul in eight different ways ज्ञानावरण, दर्शनावरण, वेदनीय मोहनीय आय, नाम, गोत्र and अन्तराय all of which have been explained in another connection before.

Opposed to *Āsrava* is *Samvara*, which means the arrest of the inflow of karmas into the soul. The subject is of supreme importance in so far as it implies a discipline which every individual is expected to practise in his own life. There are fifty-seven ways of impeding karmas; the five *samitis* consisting of the use of trodden tracks in order to avoid injury to insects (ईर्यासमिति), gentle and holy talk (भाषा स.), care in eating (एषण.), cleanliness (आदान.) and the careful disposal of rubbish and refuse (परिष्ठापनिका); the three *guptis* or restraints of body, speech and mind; the twenty-two *parishahas* or endurance of hardships of hunger, thirst, cold, heat, cloth, lodging etc., ten duties (धर्म) particularly incumbent upon monks, like forgiveness, humility, straightforwardness, freedom from greed, fasting, control of mind, body and speech, truth, cleanliness, nonattachment, chastity; five *Charitra* or rules of conduct, twelve *bhāvanās* or reflections about the transient character of the world, about our helplessness without the truth, about the cycles of world-existence, about our own responsibilities for our good and bad actions, about the difference between the soul and the non-soul; about the uncleanliness of our body and all that is associated with it, about the influx of karmas and its stoppage and the destruction of those karmas which have already entered the soul, about soul, matter and the substance of the universe, about the difficulty of attaining true knowledge, faith and conduct, and about the essential principles of the world. Corresponding to the two modes of inrush of karmas there are two kinds of control of the inrush of karma into the soul. *Bhāvasamvara* means thought modifications with a view to stop the inflow of karmas and *Karmasamvara* or *dravyasamvara* menas the actual stoppage of the inflow of karma.

Bandha is the name of the stage after *Karmāsrava* as *nirjarā* is the name of the stage after *Karmasamvara*. Bandha means the bondage of the soul by the karma, that is no say, subjection of soul to the laws of birth and death, old age and decay,

pleasure and pain and other vicissitudes of life brought about by the effect of karma. The Jain view is that we are, by our actions of mind, speech and body, continually producing subtle karma matter, which in the first instance is called *bhāvakarma* and later on transforms itself into *dravyakarma*, thus pouring into the soul and sticking there by coming into contact with the passions of the soul. The process of generation of Karma and its pouring into and sticking to the soul has been analysed into four stages, which can be clearly distinguished from each other but not described in the spoken language with sufficient lucidity, *bhāvāsrava, karmāsrava, bhāvabandha* and *karmabandha*. According as good or bad karma matter sticks to the soul, the soul gets coloured respectively golden, lotus-pink, white, black, blue and grey; these are known as लेश्या. Like *āsrava, bandha, karma* etc., लेश्या also have been considered in two forms, as *bhāvaleśyā* i.e., the feelings generated by the accumulation of the karma matter, and the *dravya-leśyā* i.e., the actual coloration of the soul by it. *Bandha* or bondage of the soul by the karma is of four kinds according to its nature (प्रकृति), duration (स्थिति), essence (अनुभाव) and content (प्रदेश). Man's passions are responsible for the nature and duration of Karma and intensity and mass of Karma is largely determined by his exertion.

After the effect (विपाक) of a particular karma matter has been once produced, it is discharged and purgd off the soul. The process of purging off of the karma is called *Nirjarā*. *Nirjarā* also is of two kinds, *bhāvanirjarā*, i.e., the change in the soul by virtue of which the karma particles are destroyed, and *dravya-nirjarā* i.e., the actual destruction of the karma particles. Destruction of the karma is automatic after the reaping of its effects (विपाक) but is possible by proper exertion even before its time of fruition (औपक्रमिक). The best way is by burning up karma in the glow of austerities (तप). These austerities are of two kinds, exterior or bodily and interior or spiritual. The six exterior austerities are अनशन (fasting), ऊणोदरी (graduated decrease of the quantity of food), भिक्षाचर्या (begging), रसपरित्याग (giving up dainty foods), कायक्लेश (mortification of the flesh), and संलीनता (avoidance of temptation by control of limbs etc.); and the six interior austerities include प्रायश्चित (confession),

विनय (reverence and humility), वैयावृत्य (service), स्वाध्याय (study), ध्यान (Meditation), and कायोत्सर्ग (showing and feeling absolute indifference to the body and its needs).

When the soul is freed from all bondage to Karma, it gets released from the circle of births. It then attains *Moksha* or complete deliverance. It becomes a *siddha* or a perfect soul, there is no returning again to a worldly state. The *siddha* has been defined as a being "without caste, unaffected by smell, without the sense of taste, without feeling, without form, without hunger, without pain, without sorrow, without joy, without birth, without old age, without death, without body, without karma, enjoying an endless and unbroken calm." The attainment of Siddhahood is by no means restricted to Jain ascetics, it is equally possible for householders of eminent holiness (गृहस्थलिंगसिद्ध) and even for non-Jains who live a perfectly holy life (अन्यलिंगसिद्ध). Jain ascetics obtaining *siddhahood* would be known स्वलिंगसिद्ध. It has sometimes been debated whether *moksha* is a place situated somewhere in the Universe or merely a state or condition of freedom. IN the *moksha* state the soul has absolute knowledge and absolute perception so that it knows all things simultaneously : it also has infinite capacity or power for right action (अनन्तवीर्य), so that karma can never subdue this freedom and absolute bliss (अनन्तसुख).

System of Ethics.

From the foregoing analysis of the fundamental truths of Jainism, it wil be clear that Jainism may fairly be regarded as a system of ethics rather than a religion. Its extremely severe practical discipline is a special feature of Jainism. Not only for the ascetic but also for the householder does Jainism prescribe a highly rigorous discipline. Like many other Indian doctrines, it emphasises enlightenment and conduct, but to these it adds faith, and so insists upon right faith, right knowledge and right conduct as the three precious principles (गुणरत्नत्रय), of life. Right conduct includes the five vows, which have been mentioned before,-viz., अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य, and अपरिग्रह and a long list of items of self-control and self-restraint. Practically each one

of these vows was enjoined in some form or other by other faiths also, but they were quite distinctively interpreted by Jainism. The way in which the doctrine of *Ahimsā* is made to pervade the whole code of conduct is peculiarly Jain. *Ahimsā* has been understood to comprehend *ahimsā* in thought, by word or act. It is important to add that it has not been explained merely as a negative principle, it has been taken to mean the rendering of active service to others, for we shall be really injuring a person when we can help him but do not. The social or objective side of ethics is not ignored; but in so far as the final aim of Jainism is the development of one's personality, it emphasises the individualistic aspect.

Purification of the mind is insisted upon as the starting point of all ethical life. No kind of asceticism can be of any good until the mind is purified, for with purification of the mind is the removal of attachment (राग) and antipathy (द्वेष) really possible. Purification of the mind is achieved by continuous meditation and constant self-control. During his *Sādhaka* life Mahavira devoted himself intently to meditation and the practice of the ten *dharmas* including संयम (self-control or control of the senses), सत्य (truthfulness), शौच (purity), ब्रह्मचर्य (chastity), आकिश्चन्य (absolute want of greed), तप (asceticism), क्षमा (forbearance and patience), मार्दव (mildness), आर्जव (sincerity), and मुक्ति (freedom or emancipation from all sins). It was by that means that he ultir ately obtained enlightenment and true self-knowledge. समत्व (or the capacity to look on all beings with equality) and ध्यान (or meditation) are interdependent; there can be no *dhyāna* without *samatva*, nor can there be *samatva* without *dhyāna*. The Jain *dhyāna* consists in the concentration of the mind on the syllables of the prayer phrases, and is enjoined to be practised as an aid to making the mind steady and perfectly equal and undisturbed towards all things. Further aids to making the mind steady have been mentioned in the Jain texts. They comprehend मैत्री (universal friendship), प्रमाद (the habit of emphasising the good sides of men), करुणा (universal compassion) and माध्यस्थ्य (indifference to the wickedness of people, i.e., the habit of not taking any note of sinners).

Jain texts give a very close description of the system of ethics in their analysis of बंध and मोक्ष. Unlike Hinduism, Jainism has correlated ethical teaching with its metaphysical system. The four most important sins are the *kaṣāyas*, anger, conceit, intrigue and greed. They are sister sins, that is to say, a person committing one of them invariably goes to the commission of others. *Krodha* or anger has been stressed first, for it is the source of all sin; then there is *māna* or conceit, *māyā* or cheating and *lobha* or avarice. Jainism argues that the length of time a sin is indulged in affects the nature of the sin. The worst degree to which any of these four sins may be indulged in is called *Anantānubandhi* when the sin is cherished as long as life lasts; while under the sway of sin to this degree it is impossible for a man to grasp any ideas of religion or to give his mind to study. The next, i.e., *Apratyākhyāna* degree is when the sin, though nursed for a year, is confessed at the great annual confession. It would be *Pratyākhyāna* when the sin is confessed and given up at the *caturmāsi* or the fourmonthly confession. Under the influence of these degrees of sins a man might possess an intellectual grasp of religious principles, but cannot possibly carry them out into his daily life, for he cannot really give up attachment to the world. The least harmful of the degrees of sins is *sanjvalana*, when they are renounced at the evening confession. The matter has been brought home to the disciple by means of a number of parables. In the case of anger the least harmful degree has been likened to a line drawn on water which soon passes away; the next to one drawn in the dust, which is stamped out and effected in a day, the third to a crack in the dried mud at the bottom of an empty village tank which will not disappear till the yearly rains fill the tank and cover it, and the worst of all to a fissure in a mountain side, which will remain fill the end of the world. In the case of Maya or deceit, which leads to crookedness, the last degree an be straightened as one can straighten a bamboo cane; the second degree has been likened to the crooked track of moisture left in the dust by the dripping from the water carrier's leather bucket; the third degree to a ram's horn; and the worst degree to the knot in the root of a bamboo, the crookedest thing in the world. The

result of any of these four sins, if indulged in the worst degree, is to condemn a man to rebirth in hell; the next worst forces him in his next life to become a bird or a beast, or an insect; it is only the less harmful degrees which would enable him to be reborn a man or a god; and in order to become a siddha one must completely renounce all wrath, conceit, intrigue and greed.

It is important to point out that not oly wrath, conceit, intrigue, greed, attachment and enmity are sins in the Jain view, but also such personal characteristics as qurrelsomeness, slander, the telling of stories to discredit others, undue fault-finding, excessive attachment to worldly objects of affection, hypocrisy and false faith. The list is a comprehensive one, and when one remembers that the Lord enjoined upon every Jain, asctic or householder, to make a daily confession of these sins, one cannot help being impressed by the significantly ethical character of the whole system. Jain ethics is not simply negative as some critics have been often inclined to point out. The chapter on पुण्य gives a list of positive social duties, the performance of which is regarded as bringing peace of mind to the individual. These duties are the giving of food to the hungry, the weak and the needy, the giving of water to the thirsty, the giving of clothes to the destitute, the giving of shelter and lodging to the homeless. By thinking well of every one and by exerting ourselves to render them services also we accumulate merit. Sweet and fruitful speech, reverential behaviour and generally amiable disposition are among the other acts of *Punya*. All these are virtues which are the only firm basis of a truly civic and socially useful life; and even Mrs. Stevenson admits "not in vain are practical ethics wedded to philosophical speculation" in Jainism.

Jain Atheism

It is sometimes said that Jainism is atheistic (नास्तिक) If *nastika* means an unbeliever in a life beyond, i.e., "one who does not believe in a surviving self," then surely Jainism is not at all *nastika*. If *nastika* means one who repudiates the authority of the Veda, then Jainism is certianly *nastika*. If *nastika* means

one who does not believe in God, then a categorical answer is not possible to make, for although Jainism does not believe in a creative God, it does believe in godhead. Jainism deliberately rejects the conception of a supreme personality responsible for the creation of the world. The Nyāya philosopher says that the world is of the nature of an effect and that it must have been created by an intelligent agent, the agent being God (ईश्वर); but the argument is conclusively controverted by the Jain. (1) The cause of an effect need not necessarily be intelligent, and if God who is regarded as the cause of the creation be regarded as intelligent on the analogy of human causation, then he must be admitted to be imperfect like human beings. (2) Also God must be admitted to have a body, for we have never seen any intelligent creator without a body. (3) Even if it is admitted for the sake of argument that a bodiless God can create the world by his will and activity, did he take to creation through a personal whim and give high status to some and poverty to others quite arbitrarily? If the creation took place simply through his own nature, then what is the good of admitting him at all? Professor Dasgupta sums up the rest of the argument like this :

"Assuming for the sake of argument that God exists you could never justify the adjectives with which you wish to qualify him. Thus you say that he is eternal. But since he has no body, he must be of the nature of intelligence and will. But this nature must have changed in diverse forms for the production of diverse kinds of worldly things which are of so varied a nature. If there were no change in his knowledge and will then there could not have been diverse kinds of creation and destruction. Destruction and creation cannot be the result of one unchangeable will and knowledge. Moreover, it is the character of knowledge to change, if the word is used in the sense in which knowledge is applied to human beings, and surely we are not aware of any other kind of knowledge. You say that God is omniscient but it is difficult to suppose how he can have any knowledge at all, for as he has no organs he cannot have any perception, and since he cannot have any perception, he cannot have any inference either. If it is said that without the supposition of a God the variety of the world would be inexplicable, this also is not true for this implication would only be justified if there were no other

hypothesis left. But there are other suppositions also. Even without an ominiscient God you could explain all things merely by the doctrine of moral order or the law of *Karma.*"

Jainism rejects the conception of creative divinity as self-discrepant. Its belief is that there is no God and that the world was never created. In this view the Jain is curiously enough in agreement with the Mimansaka, the upholder of strict orthodoxy. But as we mentioned above, although Jainism does not believe in a creative God, it does believe in godhead. Theistic systems are generally anthropomorphic, they bring down God to the level of man. Jainism, on the other hand, looks upon man himself as God when his inherent powers are fully in blossom. Every liberated soul is divine God in Jain theory being only another word for the soul at its best. In rejecting God who is so by his own right and with it also the belief that salvation may be attained through his mercy, Jainism recognises that *Karma* by itself and without the intervention of any divine power is adequate to explain the whole world of experience and thus impress on the individual his complete responsibility for what he does. "Jainism more than any other creed gives absolute religious independence and freedom to man. Nothing can intervene between the actions which we do and the fruits thereof. Once done they become our masters and must fructify."

God in Jainism is the ideal man, that is to say, the ideal of man; there is a way to achieve it and that is the Jain ethical way. Others have striven in that way and achieved it in the past, and their example is a constant inspiration to us. "Such an ideal carries with it all necessary hope and encouragement, for what man has done, man can do."[11]

VI

Propagation of the Doctrine[12]

The last thirty years of his life Mahavira spent in the propagation of his doctrine. He travelled through many parts of India, preaching and converting people to his faith, stopping as

before for the four months of the rainy season at one place. It is possible to reconstruct a complete account of his travels from the names of the places where he passed his rainy seasons, mentioned in the Jain texts.

Conversion of the Ganadharas

The Lord attained the *Kevala-jñāna* while sitting in meditation under a *Sāla* tree in the field of the householder Samaga outside the town Jrimbhikagrama. Immediately on the attainment of *Kevalajñāna*, there is a Jain tradition, the Tirthankara holds a public conference in *Samavasarana* and preaches the doctrine, making converts. But Mahavira made no converts in his first public audience. This in Svetambara Jain texts is regarded as having been a very "unusual occurrence" (आश्चर्य). Probably the reason was because the public was not available at the spot to listen to his preaching. The Digambara tradition does not admit the holding of the first *samavasarana* in the field of Samaga immediately on the attainment of *Kevala-jñāna*.

Knowing that a big *Yajña* had been organised by a Brahman Somilacharya at a place at some distance from Jrimbhikagrama, the moved on to that place and held his second public audience there. He explained his own doctrine of the Jiva, Karma, Asrava, Bandha, Nirjara and Moksha and then went on to say that "four things of paramount value are difficult to obtain here by a living being; human birth, instruction in the Law, belief in it and energy in self-control. The Universe is peopled by manifold creatures, who are, in this *samsāra*, born in different families and castes for having done various actions. Sometimes they go to the world of gods, sometimes to the hells, sometimes they become Kshattriyas, or Chandalas or Bukkasas, or worms and moths, or (insects called) Kunthu and ants. Thus living beings of sinful actions, who are born again and again in ever-recurring births, are not disgusted with the *samsāra*, but they are like warriors (never tired of the battle of life). Living beings bewildered through the influence of their actions, distressed and suffering pains, undergo misery in non-human births. But by the cessation of Karman, perchance, living

beings will reach in due time a pure state and be born as men. And though they be born with a human body it will be difficult for them to hear the Law, having heard which they will do penances, combat their passions and abstain from killing living beings. And though, by chance, they may hear the Law, it will be difficult for them to believe in it; many who are shown the right way, stray from it. And though they have heard the Law and believe in it, it is difficult for them to fulfil it strenuously; many who approve of the religion, do not adopt it. Having been born as a man, having heard the law, believing in it, and fulfilling it strenuously, an ascetic should restrain himself and shake off sinfulness. The pious obtain purity, and the pure stand firmly in the Law; (the soul afterwards) reaches the highest Nirvāṇa, being like unto a fire fed with ghee." Mahavira's fame as an omniscient seer began to spread fast and widely; and among others, eleven of the learned Brahmana teachers, who had come with a band of disciples to participate in the *Yajña*, felt persuaded to visit him.

The visit and conversion of these eleven Brahmana teachers has been described in some detail by the Jain texts, both Svetāmbara and Digambara. The Digambara accounts mention that Indrabhuti, who had become a very learned pandit and grown extremely vain of his learning, was once questioned by an old man and asked to explain the meaning of a verse. The verse had been repeated to him by Mahavira, who had immediately afterwards become so lost in meditation that he did not get an explanation of it from the saint. It contained references to *kāla* and *dravya, pancāstikāya dravya* and *leśyā*, not one of which terms did Gautama Indrabhuti really understand. Nor, being a true scholar, could he pretend to have a knowledge which he did not possess. So he sought out Mahavira for an explanation. In the presence of the great ascetic all his pride fell from him and he became a pupil of Mahavira along with his band of disciples and learned brothers. The Svetāmbara account ascribes the meeting between Mahavira and Gautama Indrabhuti and others to a denunciation on the part of Mahavira of the animal sacrifice at which they were assisting. They were naturally much enraged at his audacity

and came forward to oppose him and expose the falseness of his teaching; but when they listened to Mahavira's discourses and heard the gentle and thoughtful answers he gave to all questioners, they became convinced of the truth of his way, decided to cast in their lot with his and became his chief disciples or Ganadharas. Under these Ganadharas were placed all the monks of the Order.

"Why has it been said that the venerable Ascetic Mahavira had nine Gaṇas but eleven Gaṇadharas? The oldest monk of the Venerable Ascetic Mahavira was Indrabhūti of the Gautama gotra, who instructed five hundred *śramaṇas*; the middle aged monk was Agnibhūti of the Gautama gotra, who instructed five hundred *śramaṇas*; the youngest was Vāyubhūti of the Gautama gotra, who instructed five hundred *śramaṇas*. The Sthavira Arya-Vyakta of the Bhāradwāja gotra instructed five hundred *śramaṇas*; the Sthavira Ārya-Sudharman of the Agnivaiśvāyana gotra instructed five hundred *śramaṇas*; the Sthavira Maṇḍikaputra of the Vāśiṣṭhagotra instructed two hundred and fifty *śramaṇas*; the Sthavira Mauryaputra of the Kāshyapagotra instructed two hundred and fifty *śramaṇas*, the Sthavira Akampita of the Gautama gotra and Sthavira Achalabhrātā of the Hārītāyana gotra, both Sthaviras instructed together three hundred *śramaṇas* each; the Sthaviras Metārya and Prabhāsa, both of the Kaundinyagotra, instructed together three hundred *śramaṇas* each. Therefore it has been said that the venerable Ascetic Mahavira had nine Gaṇas but eleven Gaṇadharas." (Kalpasutra, pp. 286-7).

These conversions gave to Mahavira a respectable community of 4,411 *śramaṇas*. It is presumable that at this place not only *śramaṇas* but also lay disciples joined Mahavira's order; in Jain texts there are references to the Lord having established a community of four orders चतुर्विधसंघ i.e., monks, nuns, laymen and laywomen at the same time. We have already mentioned that, unlike Pārśva, who seems to have grouped all the laymen and similarly laywomen together, Mahavira made a clear distinction between ordinary laymen who merely expressed their sympathy with the Jain doctrine and faith as Jains and the body of laymen श्रमणोपासक who took a special type of *dīkṣā* and

who clearly undertook to observe the twelve lay vows. As Mrs. Stevenson has said, the genius for organisation which Mahavira possessed is shown in nothing more clearly then in the formation of this and the order of laywomen श्रमणोपासिका. These two organisations gave the Jaina a root in India that the Buddhists and, one might add, the other systems of *parivrājaka* orders, never obtained, and that root firmly planted amongst the laity enabled Jainism to withstand the storm that drove Buddhism out of India.

Influence at Royal Courts :

Magadha : From the scene of Somilācārya's *yajña* Mahavira proceeded to Rajgriha, the old capital of Magadha, where Śrenika (Bimbisara) was the ruling monarch. As we have stated before, Mahavira was a *Jñātṛka* from his father's side, but his mother was sister to Ceṭaka, the king of Vaisali, who belonged to the Licchavi sect of the Kshattriyas. Ceṭaka had seven daughters, out of whom one preferred to be a nun and the other six were married in one or the other royal family of Eastern India. Śreṇika, the ruler of Magadha, was the husband of the youngest of these princesses, Cellanā, who became a lay follower of Mahavira of the Sramanopasak variety. It is possible that there had been some connection between Magadha and the Jain Church of the age previous to that of Mahavira. The Jain text *Uttarādhyayana* mentions two early kings of Rajgriha named Samudravijaya and his son Jaya; of these Jaya, the eleventh *cakravartin*, "together with thousands of kings, renouncing the world, practised self-restraint and reached perfection which has been taught by the Jinas." But during the rule of the Saisunagas, right from the beginning there undoubtedly existed strong personal connections between Mahavira and the Magadha rulers. As many as fourteen rainy seasons are recorded to have been spent by Mahavira at Rajgriha, during the period of his preparation and after his attainment of the *Kevala*; and it is certain that at least during the later period he repaired to the city "not merely as an independent preacher but as one who had the State behind him to directly patronise and sympathise with him in his great mission."

Videha : As with the rulers of Magadha, so with the other ruling houses in Eastern India, Mahavira had personal connections; and these connections must have inevitably helped him to gain followers for his order. From Rajgriha, where he gained numerous followers, both monks and laymen, including the princes Megha Kumar, Abhaya Kumar and others, the Lord proceeded towards Videha country. The capital of Videha was Mithila, which is identified by some scholars with the small town of Janakapura just within the Nepal border. The Videhans seem to have been an adventurous people, scattered as far as Vaisali itself. Mahavira's mother, who was a princess of Vaisali is spoken of in the Jain texts as Videhadattā; and there is ample evidence to prove that Mahavira was closely connected with the Videhans. The Videhans had a living interest in the Jain Church. From Kalpa-sutra we know that Mahavira spent six rainy seasons at Mithila, the Metropolis of Videha.

Vatsa : The capital of Vatsa, Kausambi, was also visited by Mahavira several times both during the period of preparation and after the attainment of the *Kevala*. The ruler of Kausambi was King Śatānika to whom was married Mṛgāvatī, the third daughter of Cetaka. Both the King and the queen were devotees of Mahavira and followers of the Jain order. The Jain tradition also affirms that the king's *amātya* (minister) and his wife were Jains by faith. Satanika's son and successor, Udayana, was a great king who made some conquests and contracted matrimonial alliance with the royal houses of Avanti, Anga and Magadha. The Jain literature claims him as a follower of the Jain order.

Avanti : Canḍa Pradyota the ruler of Avanti (Capital, Ujjain), had married the fourth dauther of Cetaka, by name Śivā. Pradyota was called 'Canḍa' or fierce, for he was temperamentally very excitable and was also the possessor of a large army. There is a story which says that he was fond of Mṛgāvatī, the elder sister of his wife, who had been already married to King Satanika of Vatsa, that he asked for Queen Mṛgāvatī from Satanika, and that on the refusal of the latter he declared a war against him. Satanika appears to have died before actual hostilities could start; and when Mahavira visited

Kausambi a little later, he induced Caṇḍa Pradyota to give up his feeling of revenge and to allow Mṛgāvatī to become a nun. Thereupon Satanika's son, Udayana, become the king of Kausambi. Between this Udayana and Pradyota's daughter, the peerless Vāsavadattā, there developed a long romance, round which a large cycle of sanskrit stories has been written. Udayana, as we have mentioned above, is claimed by Jain tradition as having had respect and sympathy for the Jain church; but Pradyota also had undeniable sympathy for the Jain faith. There is a mention that along with Mṛgāvatī of Kausambi, eight of his own queens, Angāravatī and others, with his permission, joined the order.

Campā, capital of Anga : The ruler of Campā, which was always recognised to be a great centre of Jainism, was Dadhivāhana, who married Padmāvatī, the second daughter of Cetaka. Dadhivahana's daughter, Candanā or Candanabālā, was the first woman who embraced Jainism shortly after Mahavira had attained the *kevala*. Jain literature described in great detail the story of Candanā. During the invasion of Campā by King Satanika of Kausambi, Candanā was caught hold of by one of the enemy's army and was sold in Kausambi to a banker named Dhanāvaha. After a short time the banker's wife Mula, felt jealous of her and having cut her hair put her into custody. In this condition she once served a part of her food to Mahavira, and finally joined his ranks as a nun. She headed the order of nuns in Mahavira's *sangha*. Campā seems to have been situated at a distance of a few miles in the neighbourhood of modern Bhagalpur. Its importance as a centre of Jain influence is evident from the fact that Mahavira spent three of his rainy seasons in Campā. After Mahavira's death Campa was visited by Sudharman, the head of the Jain Sangha, at the time of Kunika or Ajatasatru. Ajatasatru seems to have transferred his capital from Rajgṛha to Campā on the death of his father; and Jain tradition mentions that the King "came bare-footed to see the Ganadhara outside the city where he had taken his abode." Sudharman's successor, Jambu, and Jambu's successor, Prabhava, also visited Campā, and Prabhava's successor, Sayyambhava, lived at the city where he composed the

Dasavaikālika-sutra, containing in ten lectures all the essence of the sacred doctrines of Jainism.

Licchavis and other Republican clans

From this brief account of the several ruling houses of Eastern India, it will be clear that Mahavira obtained good support everywhere. His personal connections with the various rulers reached through his mother Trisalā, the Licchavi Princess, and his maternal uncle Cetaka, the king of Vaisali. The Licchavis were recognised all round as high born Kshattriyas, with whom the highest born princes of Eastern India, and not only Eastern India but also as far west as Sindhu-Sauvira, considered it an honour to enter into matrimonial alliance. We have already seen that out of the seven daughters of Cetaka, Padmavati, Mṛgavati, Siva and Cellana were respectively married to the lords of Anga, Vatsa, Avanti and Magadha. The eldest Prabhavati was married to King Udāyana of Vitabhaya, which has been identified at various places in the Jain literature with a town of Sindhu-Sauvira desa. As to what part of the country is Sindhu-Sauvira-desa, whether it is "the province of Badari or Eder, at the head of the Gulf of Cambay" (Cunningham), or "to the north of Kathiawar and along the Gulf of Cutch" (Rhys Davids) or "the province of Multan and Jahravar" (Alberuni), or "in Sindhu or Sindh" (Satrunjaya-Mahatmya), historians are not quite in agreement about; but according to Jain sources Udāyana was the overlord of three hundred and sixty three other towns. Through his relationship with the Licchavis, Mahavira's religion was greatly helped in the course of its spread over Sauvira, Anga, Vatsa, Avanti, Videha and Magadha, all of which were the most powerful kingdoms of the time. It is significant that Buddhist books do not mention Cetaka at all, though they tell us about the constitutional government of Vaisali. "Buddhists took no notice of him, as his influence was used in the interest of their rivals. But the Jainas naturally cherished the memory of the maternal uncle and patron of their prophet, to whose influence we must attribute the fact that Vaisali used to be a stronghold of Jainism, while being looked upon by the Buddhists as a seminary of heresies and dissent."

The Licchavis were naturally favourable to Mahavira's order. There are many stray references in the Jain Sutras which confirm the fact that the Licchavis were followers of the Jain faith. The capital of the Licchavis formed one of the headquarters of the Jain community during the days of Mahavira. Out of forty-two rainy seasons which he spent as a missionary during his later ascetic life, twelve were passed at Vaisali. Like the Licchavis, the Vajjis, who in fact cannot be strictly differentiated from the Licchavis, came under the influence of Lord Mahavira, for Vaisali seems to have been regarded also as the metropolis of the entire Vajji confederacy. These republics in Eastern India had a type of Government which was senatorial, like the government in the city-state of Rome. The Jñātṛkas, whose most noble scion was Mahavira, also formed one of the most important clans included in the Vajjian confederacy. The several clans of the Vajjian confederacy must have been naturally affected by the doctrines of the Nāṭaputta. The canonical literature of his bitter antagonists, the Buddhists, does not fail to make this admission, however indirectly. "After Mahavira developed his doctrines and preached his faith of unbounded charity to all living beings, the number of his followers among the Licchavis appears to have been large and some men of the highest position appear to have been among them."

The Mallakins also seem to have cherished a feeling of respect and sympathy for the great prophet and his doctrines. Both the Buddhist and the Jain texts agree that the country of the Mallas formed one of the sixteen *Mahājanapadas*. At the time of Mahavira the Mallas appear to have been divided into two confederacies one with its capital at Pava and the other at Kusinara, the two places being respectively the cities where the Jain prophet Mahavira and the Buddha reached their final liberation. With the Mallas, Jainism seems to have established almost as good connections as with the Licchavis. According to Dr. B. C. Law, we get ample proof for this even from the Buddhist literature.

Geographically Kosala roughly corresponds to modern Oudh, and it seems to have contained three great cities—namely Ayodhya, Saketa and Sravasti—the first two sometimes being

often supposed to be one and the same. When one remembers that Sravasti was visited by Mahavira more than once and that he was always well received there one cannot but admit that the Kosalas also came under the influence of Mahavira.

Map of Mahavira's travels :

From this analysis of the various kingdoms and republics of Eastern India, it would appear that Mahavira's reformed church gained followers practically all over the vast stretches of the country. The references in the Jain texts enable us to draw a complete map of Lord Mahavira's travels and to recount the names of some of his prominent followers during the period of his propagation of the faith. The following is the list of the places where he stayed for the successive rainy seasons after the attainment of *Kevala Jnāna.*

It has been stated above that Mahavira attained the *Kevala* while sitting in meditation in a field outside the town Jṛmbhikagrāma and that he made his first converts and established the Sangha at a Samavasarana near the place of Somilācārya's Yajña. From there the Lord proceeded to Rajgṛha, the capital of Magadha, where he initiated the princes Meghakumar and Nandisena into the order of monks, gained numerous lay followers including Sulasa, Abhayakumar, and the King Srenika (Bimbasara) himself. The first rainy season he spent at Rajgṛha.

After the rains were over, the Lord turned towards Videha, and passing through many villages ultimately reached Kundagrama, his birth place. The town of Kundagrama seems to have been divided into two settlements, a Kshattriyakund where Mahavira's father had lived and a Brahmanakund where lived Devānandā, Mahavira's Brahman foster-mother and her husband by name Ṛṣabhadatta. Mahavira made his stay in Brahmanakund and there converted to his order the Brahman Ṛṣabhadatta and his wife Devānandā. It was on this occasion that on the sight of Mahavira Devānandā had that sudden maternal emotion to which reference has been made earlier in this book. Another important convert at Kundagrama was the

Kshattriya Jamali who joined the order with his five hundred companions. This Jamali later on organised a schism in the Jain church. From Kundagrama Mahavira proceeded to Vaisali, where he passed the second rainy season.

On the completion of the 2nd rainy season the Lord proceeded towards the Vatsa country. The ruler of Vatsa, Satanika, had died and the kingdom was administered by the widow, Queen Mṛgāvatī, on behalf of her minor son Udayana. At Kausambi, the capital of Vatsa, Mahavira held a public audience and converted to his order the Queen Mṛgāvatī and an aunt of the King, by name Jayantī. From there, he proceeded further to Kosala, where at Sravasti a number of sympathisers and followers were gained for the Jain faith. The rainy season was passed at Vānijyagrāma in Videha, to which Mahavira returned from Kosala. At Vānijyagrāma, the merchant Ananda and his wife Śivānandā accepted the Sramonopasaka vows. Ananda became one of the loyal and highly trusted followers of the Lord.

From Vānijyagrāma Mahavira repaired at the end of the rainy season to Magadha, where after roaming about the kingdom for several months he settled down for the rainy season at Rajgṛha. Among the new converts this year there were the merchants Dhanya and Shālibhadra.

Campā was the next place which the Lord visited on the completion of the rainy season. Here he converted the prince Mahachandra Kumar. From Campā he proceeded to the province of Sindhu-Sauvira, where Udāyana was ruling over Vitabhaya. It has been already explained how this Udāyana was related to Mahavira through his wife Prabhāvatī. The journey to Sindhu-samvira was very difficult, involving travel in desert areas and hard country; but Mahavira went to the place in order to give to King Udāyana *dīkṣhā* as a '*Sramanopasaka*'. Returning from Sindhu-Sauvira, he spent the rainy season at Vāṇijyagrāma.

After the rainy season, a visit was paid to Benares and certain other places in the kingdom of Kāśi, where numerous followers were gained for the Jain church. For the rainy season, the Lord returned to Rajgṛha. At Rajgṛha he spent a highly

fruitful season. King Srenika had proclaimed that he would personally undertake to feed and otherwise overlook the dependents of anybody who desired to join Mahavira's order of monks. As a result of this proclamation, thousands of people joined the order and Mahavira stayed on at Rajgṛha giving *dīkṣā* to the comers for sometime even after the finishing of the rainy season. Enraged, probably at the success of Lord Mahavira's ministry, Gosala Mankhaliputra, of whom mention has been made already, began his public criticism of Mahavira's faith, although unsuccessfully, in the course of an argument with Ardraka, a monk of Mahavira's order. The rainy season was spent by Mahavira again at Rajgṛha.

Having spent two rainy seasons at Rajgṛha, Mahavira proceeded towards Vatsa country, visiting on the way Alabhiya in the kingdom of Kāśī. At Kausambi he converted queen Mṛgāvatī and several queens of Caṇḍa Pradyota. From here he proceeded towards Videha, and spent the rainy season at Vaisali.

On the completion of the rainy season he went to Mithila, thence to Kakandi, Sravasti, and the republics of the west, and made numerous conversions. The rainy season was passed at Vāṇijyagrāma.

From here Mahavira proceeded after the rainy season to Magadha, where there was the famous meeting between his followers and the monks of Pārśva's order. As a result of discussion of the several points of difference between the practices of the two orders. Mahavira's leadership of the Jain community was accepted by all. The rainy season was spent at Rajgṛha.

From Rajgṛha, Mahavira repaired at the end of the season to the Western kingdoms, but retunred to Vāṇijyagrāma for spending the next rainy season.

The next year was marked by the occurrence of the first schism in the community, when Jamali separated from the Lord with a small band of his companions. Mahavira himself repaired to Kausambi, then to Rajgṛha, where he spent the next rainy season; then after the end of the rains to Campā, where after the death of Srenika, his son, Kunika, had transferred his capital.

From Campā he turned towards Mithilā and spent the next rainy season there.

It was when Mahavira proceeded to Sravasti after the rainy season that he had his famous encounter with Gosala, who after separating from Mahavira had continued to hang about the city claiming among his followers the potter-woman Hālāhalā and the minstral Ayampul. Gosala had, of course, claimed for himself the status of a Tirthankara, so that there arose the anomaly of two Tirthankaras staying at the same town. When questioned about it, Mahavira denounced Gosala and stated in a public audience that he was not a Tirthankara nor a true believer, whereupon Gosala got enraged, and visited Mahavira for a religious discussion. The discussion was, of course, inconclusive, but two disciples of Mahavira who intervened were brunt up by his fiery power. Gosala attempted to burn Mahavira himself, but was unsuccesful. The after-effects of Gosala's fiery attack were, however, felt by Mahavira and he suffered great pain later on. The rainy season was passed at Mithilā.

From Mithilā, Mahavira went towards Kosala-Pañcāla, visiting Sravasti, Ahicchatra, Hastinapur and other towns, and returned for the next rainy season to Vānijyagrāma. The last few rainy seasons were spent at Rajgṛha, Vānijyagrāma, Vaisali, Vaisali again, Rajgṛha, Nalanda, Vaisali, Mithila, Rajgṛha, Nalanda, Mithila, Mithila again, Rajgrha, until at the age of 72 he attained Nirvāṇa on Kārtika Amāvasyā at Pāvāpurī.

Mahavira's Community of Followers :

Mahavira succeeded in attracting a large number of disciples. both men and women, and organised his community into four orders. Chief among his followers were fourteen thousand monks, at the head of whom stood the eleven Gaṇadharas, and thirty-six thousand nuns, at the head of whom was Chandanā. These included "three hundred sages who knew the fourteen Purvas, who though no Jinas came very near them, thirteen hundred sages who were possessed of the Avadhi-knowledge and superior qualities; seven hundred kevalins; seven hundred who could transform themselves; five hundred sages

of mighty intellect; four hundred professors who were never vanquished in disputes; seven hundred male and fourteen hundred female disciples who reached perfection; and eight hundred sages in their last birth." During Mahavira's own lifetime nine of the Ganadharas attained Kevala-jnana. Two survived him, Gautama and Sudharmā, and as Gautama attained Kevala-jnana just as Mahavira breathed his last and obtained Nirvāṇa, Sudharmā become the head of the order. From Sudharmā it is possible to trace a whole list of succession of the leaders of the order right upto the present time.

Mahavira's third order consisted of laymen. They were householders who did not actually renounce the world but who could and did keep his rule in a modified form, while their alms supported the professed monks. As Mrs. Stevenson says, the genius for organisation which Mahavira possessed is shown in nothing more clearly than in the formation of this and the order of laywomen. The laymen are said to have numbered during Mahavira's lifetime one hundred and fifty-nine thousand men; according to the Digambara version the number given is one hundred thousand; the laywomen numbered three hundred and fifty-eight thousands.

In one of the well-known Jain Āgamas, *Uvāsagadasāo*, the names of ten of the more important lay followers of Mahavira are given. Vānijyagrāma, Campa, Baranasi, Alabhia (or Alavi), Kampilyapura, Polāsapura, Rājagṛha and Sravasti are mentioned as the important ones among the places that were visited by the Venerable Ascetic Mahavira. The town of Campa had near it the shrine of Purnabhadra, Vānijyagrāma, the shrine called Dutipalāsa; Baranasi the Koṣṭhaka shrine; Alabhia, the Garden called Śankhavana; Kampilyapura, the garden called Sahasramravana; Polasapura, a garden known by the name of Sahasramravana; Rajgṛha, a shrine called Gunasila; and Sravasti, the Koshthaka shrine. In Vānijyagrāma the great lay disciples of Mahavira and the lay supporters of his order were Ananda and his wife Sivananda; in Campa Kamadeva and his wife Bhadra; in Baranasi, Culanipriya and his wife Shyama, and Suradeva and his wife Dhanya; in Alabhia, Cullasataka and his wife Bahula; in Kampilyapura, Kundakolita and his wife

Pusya; in Polasapura, Sakadalaputra and his wife Agnimitra; in Rajgṛha, Mahaśataka; and in Sravasti, Nandinipriya and his wife Asvini, and Salatipriya and his wife Phalaguni. These lay disciples are all mentioned as persons of opulence and influence, and as those noted for their piety and devotion. Ananda of Vānijyagrāma is described as householder who "possessed a treasure of four kror measures of gold deposited in a safe place, a capital of four kror measures of gold put out on interest, a well stocked estate of the value of four kror measures of gold, and four herds, each herd consisting of ten thousand heads of cattle." He "was a person whom many kings and princes and merchants made it a point to refer to, and to consult, on many affairs and matters needing advice,.....in short, on all sorts of business. He was also the main pillar, as it were, of his own family, their authority, support, mainstay and guide. In short, he was a cause of prosperity to whatever business he was concerned with." Even the Buddhist texts bear testimony to numerous rich householders being among the lay disciples of Mahavira.

Nirvāṇa

Mahavira attained *nirvāṇa* at Pāvā in 527 B. C. at the age of 72. The Licchavis and Mallas were two peoples to whom the rise of Mahavira was an object of national pride, and accordingly, it is said in the Kalpasutra that when Mahavira died, the eighteen confederate kings of Kasi and Kosala, the nine Mallakis and the nine Licchavis, instituted an illumination saying 'Since the light of intelligence is gone, let us make an illumination of material matter!'[13]

VII

Rival Sects[14]

As has been said before, India was during Mahavira's age passing through a period of unusual religious enthusiasm. The country as a whole, and in particular the eastern provinces,

were bristling with conflicting views and rival schemes. Numerous individual philosophers and religious sects were preaching their doctrines, and the relations between them were not always of the happiest kind. The animosities of the time may be well illustrated by the remark made by Mahavira's newly ordained lay disciple, Ananda, in *Uvāsagadasāo sūtra*; "Truly, Revered Sir, it does not befit me from this day forward to praise and worship any man of a heretical community, or any of the devas of a heretical community, or any of the objects of reverence to them; or without being first addressed by them, to address them or converse with them; or to give or supply them with food or drink except it be by the command of the King or the community or any powerful man or deva or one's own elders or by the exigencies of living." Even the *Acārānga sūtra* explicitly says that "to friendly or hostile heretics one should not give alms, drink, dainties and spices.....nor do them service....." The insistence on the necessity of right faith is indicative of the same thing. Faith has been held to be easier to obtain by those who, though not versed in the sacred doctrines, are not acquainted with other systems and hold no wrong doctrines. Among the eight principles on which the excellence of faith rests, the most important have been mentioned as the absence of preference for heretics and the non-shaking of right belief at the prosperity of heretical sects.

Classification of creeds :

The account of philosophical schools mentioned in the Jain canonical literature refers to three hundred and sixty three different creeds divided into four great schools—*Kriyāvada*, comprising 180 different doctrines; *Akriyāvāda* 84, *Ajñānavāda* 67, and *Vinayavāda* 32.

Kriyāvāda is the school which admits the existence of the soul by itself (स्वतः) for all eternity (नित्य). Among the *Kriyāvādins* there may be those who believe that the soul exists in its own nature and is eternal but acts through time (कालवादी) and those who believe that the soul exists in itself eternally through Īśvara (ईश्वरवादी) or those who believe that the soul exists by itself eternally through Atman (आत्मवादी) or those who believe that the

soul exists in itself eternally through *Niyati* (the fixed order of things नियतिवादी) or those who believe that the soul exists by itself eternally through Svabhāva or nature (स्वभाववादी). There may be further divisions of the *Kriyāvādins* according to whether they consider that the soul exists but is not eternal of that the soul exists but not of itself, that is to say, that it can be known only by contrast with other things. The Kriyāvādins, among whom Jainism may also be included, hold the belief that unless a sinful thought is translated into action or a sinful act performed with a sinful motive, the full karmic consequences will not follow and the soul will be affected but slightly, and further that misery is produced by one's own acts and not by the act of somebody else, viz., fate, creator etc.

Akriyāvāda denies the existence of the soul and considers that everything has a momentary existence and that a state comes to an end the moment it comes into existence. Without continuity of existence no *Kriyā* is possible, so that when existence is believed to be momentary in its character, the philosophy is essentially *Akriyāvāda*. The Akriyāvādins are mentioned in the texts as not admitting that the action of the soul is transmitted to future moments and as holding that nothing exists and all forecasts of the future are false. The Buddhists are obviously included in this school, for their doctrine is that everything has but a momentary existence and that there is no continuous identity of existence between a thing as it is now and as it will be in the next moment. By not admitting the existence of Jiva, they were considered by the Jainas as denying karman as well.

The *Ajñānavāda* school denies the necessity or importance of knowledge. According to them knowledge is not the highest accomplishment, for where there is knowledge there is contradiction, dispute and discussion. On the other hand, *ajñāna* or negation of knowledge may be the condition of the absence of pride and ill-will and so removal of bondage. Knowledge produces volition, and the result of volition is karma and therefore bondage, while *ajñāna* generates absence of volition.

Vinayavāda upholds the supremacy of reverence as the cardinal virtue that leads to perfection.

In Buddhist literature also there is an elaborate description of contemporary schools. The classification given in the Brahmajāla Sutta in the *Dīgha Nikāya* divides contemporary philosophical thought into sixty-two schools, like the Eternalists, holding that the soul and the world are both eternal, the semi-Eternalists, believing that the Brahma is eternal but not individual souls, the Extensionists, who built up their doctrines round the finiteness or infiniteness of the world, and the Eal-Wrigglers, who gave no categorical replies to any questions but specialised in ambiguous and equivocating replies. It may be pointed out that the disputes between the various schools did not always arise on properly religious subjects. At times disputes arose over cosmographic details, as illustrated in *Bhagawati Sutra* in the story of Prince Siva where the duration of the gods' lives in different hevens became a matter of hot debate.

Buddhists

We know that the most important rival creed with which the Jain preachers were faced was that of the Buddhists and that it was at the hands of the Buddhists that the Nirgranthas suffered most in later times. But in the Jain canonical literature there are very scanty reference to Buddhism, although Buddhist literature on the other hand abounds with criticisms of the Jain doctrine. For this there may be several reasons. The Buddha was a junior contemporary of Mahavira and had therefore greater need for counter-acting and criticising the creed of the latter than Mahavira had for combating the doctrine of a junior. Not only was Mahavira senior, the system which he was preaching was also, as we have stated before an ancient system. The rivalry between the two sects grew stronger after Mahavira's death.

Nevertheless references to the Buddhists as an heretical order are there in the Jain canons. In *Achārāngasūtra* there is mention of a school of heretics who justify the use of water on the ground of having permission to drink it or take it for toilet

purposes; this undoubtedly refers to the Buddhists for the Buddha had declared that there was no sin in either drinking water or in using it for bath and wash. He permitted bath and washing to his ascetic disciples. Their doctrine of the five *Skandhas* of momentary existence has been ascribed to "some fools". There is an undeniable reference in this to the *Rūpa, Vedanā, Vijñāna, Samjñā* and *Samskāra skandhas* of the Buddhists. The *Akriyāvādins* who deny Karman and do not admit that the action of the soul is transmitted to future mements, are possibly the Buddhists also. In *Sutrakṛtānga* Sutra, in the discussions of Adda a man appears and argues that if one pierces a lump of oilcake with a spit mistaking it for a man or a gourd mistaking it for a baby and roasts it, one will be guilty of murder; while if a savage puts a man on a spit and roasts him mistaking him for a lump of oilcake or a baby mistaking it for a gourd, he will not be guilty of murder. This is an account, although exaggerated, of the Buddhist view that motive determines whether an act is sinful or not.

Ājīvikas :

The best known heresy to the Nirgranthas was, however, the doctrines of the Ājīvikas. They have been referred to with the greatest frequency and their doctrines have been denounced with very great vehemence and care. From descriptions in the Jain sutras the Ājīvika doctrine would appear to be an extreme form of *Niyativāda*, that there is no such thing as exertion or labour or power or manly strength but that all things are caused by destiny which is unalterably fixed.

"Saddālaputta, the follower of the Ājīvika, one day brought out his air-dried potter's ware from within his workshop, and placed them in the heat of the sun."

Mahavira, who happened to go there, asked "Saddālaputta, how is this potter's ware made?"

Saddālaputta : "Reverend Sir, this ware is at fitst clay, then it is kneaded with water, and then it is mixed well together with ashes and dung; then it is placed on the wheel, and finally many bowls and jars of various sizes are made."

Mahavira : "Saddālaputta, is your ware made by dint of exertion and manly strength, or on the other hand, is it made without exertion and manly strength?"

Saddālaputta : "Reverend Sir, it is made without exertion and manly strength, and all things are unalterably fixed."

Mahavira : "Saddālaputta, if any one of thy men were to steel thy unbaked or baked ware or scatter it about or make holes in it or let it drop into pieces or place it outside unguarded or if he were to indulge in outrageous familiarities with thy wife Aggimittā, what punishment would thou inflict on that man?"

Saddālaputta : "Reverend Sir, that man I will curse or beat or tie up or frighten or threaten or cuff or fine or bully or even before his time deprive him of his life."

Mahavira then pointed out that if all things were unalterably fixed and depended not on exertion, then he ought not to take any action against his servant's conduct for the servant was not responsible for it. This convinced Saddālaputta of the falseness of Ājivika doctrines and he was converted to the creed of Mahavira."

Dr. Barua has collected and erviewed exhaustively all the materials available in Jain and Buddhist texts on the history of Ājīvikas and the life and teachings of Gosala, the founder of the Ājīvika order. The order did not die with its leader, although it undoubtedly lost its vigour and following to a large extent. The *Bhagawati* Sūtra gives a detailed description of the meeting between Gosala and Mahavira and of the manner of Gosala's death.

"The headquarters of the Order was in Savatthi in the shop of the potter woman Hālāhalā. In the twenty-fourth year of Gosala's ascetic life he was visited by six ascetics with whom he discussed their doctrines and propounded his own theory from the eight Mahanimittas belonging to the Pūrvas consisting of the principles of obtainment and non-obtaining, pleasure and pain, life and death. He met a disciple of Mahavira and notified to him his intention of destroying Mahavira by means of his fiery forces. The threat was conveyed to Mahavira who forbade Nirgrantha ascetics to hold any communication with Gosala.

Surrounded by his disciples, Gosala called on Mahavira and angrily ridiculed him for having called Gosala a disciple of Mahavira. "Mankhaliputta who was a disciple of Mahavira" said Gosala "was dead and reborn in the heavens as a god. But I whose name was Udāyi was born in the body of Ajjuna and entered in the seventh re-animation the body of Gosala, which I still hold." He then went on to narrate in detail the processes of reanimation he had undergone in the bodies of different persons in different places and how in his seventh and last reanimation he obtained omniscience in the body of Gosala in the potter shop of Hālāhalā. Mahavira in reply told him that he was like a thief who being chased by villagers attempted to conceal his identity under various disguises and in various places of hiding. Gosala was enraged at this and hotly abused Mahavira. A disciple of the latter intervened but was burnt up by Gosala's fiery forces. Another disciple also met with the same fate. Mahavira himself now rebuked Gosala who attempted to burn him but was unsuccessful. A scene followed of trial of strength between the two teachers. They parted and Mahavira instructed his disciples to go and annoy Gosala with questions.

"After sometime Gosala was stricken with a fever and being delirious he held a mongo in his hand, drank liquors, sang, danced and made improper advances to Hālāhalā, and sprinkled on himself the cool muddy water from the potter's vessels, which acts, Mahavira explained to his disciples, led to the Ājīvika doctrines of the eight Finalities (Aṭṭhacarimāim). The first four of the eight Finalities were the last four acts performed by Gosala, viz., the last drink, the song, the last dance and the last improper solicitation. The other four were the last tornado, the last sprinkling elephant, the last fight with big stones and missiles, and the last Tirthankara who is Gosala himself.

Gosala's sprinkling himself with the muddy water from the earthen vessels gave rise to the doctrine of the four things that may be used as drinks and the four things as their substitutes by virute of the coolingness. Those that may be used as water are the cow's urine, water accidentally collected in a Potter's vessels, water heated by the sun, and water dripping from a

rock. Those that may be used as substitutes are holding in the hand a dish or a bottle or a jar or a pot which is cool or moist; squeezing in the mouth a mango or a hogplum or a jujube or a *tinduka* fruit when it is unripe or uncooked, but not drinking its juice and feeling the touch of the moist hands of the gods Punnabhadda and Manibhadda when they appear on the last night of six months to one who eats pure food for six months, lies successively for two months each on bare ground, on wooden planks, and on *kuśa* grass. He who submits to touch of the two gods furthers the work of venomous snakes but he who does not do so generates in himself a fire which burns his body and he dies and attains liberation.

Ayambula, an Ājīvika, came to visit Gosala at the time and felt ashamed finding Gosala in a delirium. He was about to go away but Ājīvika elders called him back, explained the new doctrines and asked him to put his question to Gosala after throwing away the mango in his hand. Ayambula did so and asked about the halla insect. Gosala replied "This which you see is not a mango but only the skin of a mango. You ask about the halla insect, it is like the root of the bamboo; play the lute, man, play the lute." Then Gosala feeling the end approaching called his disciples and requested them to observe his funeral with all honours and proclaim that he was the last Tirthankara. But afterwards he felt that he was not an omniscient but a false, teacher and a humbug but that Mahavira was the true Jina. Then he called his disciples and asked them to treat him with dishonour after he was dead and proclaim his misdeeds and the Jinahood of Mahavira. Then he died. The Ājīvika *theras* closed the door and pretended to carry out Gosala's last instructions, and then they opened the doors and gave him a funeral according to his original wishes."

The account may be exaggerated but seems to be fundamentally well-based. It is also corroborated by Buddhist texts. The Buddhists had no cause for special resentment against the Ājīvikas, yet even the Buddhists do not refer to Gosala with respect. Dr. Hoernle mentions in his article on the Ājīvikas in the Encyclopaedia of Religion and Ethics that in the mouth of the Buddhists 'Ājīvika' was a term of reproach, meant

to stigmatise Gosala and his followers as professionals. Gosala's humble origin and humble connections may have been partly responsible for the contempt with which he was looked upon by the other religious leaders.

Gosala's father was Mankhali, who used to wander about from place to place exhibiting a picture. He once came with his wife to Sarvana and took up his lodging in the cowshed of a wealthy Brahmin called Gobahula, and Gosala is reputed to have been born there. For some time Gosala himself seems to have followed his father's calling, but ultimately he took up ascetic life and for sometime was also a companion of Mahavira during the period of his preparation. The story of Gosala's separation from Mahavira, assumption of the Jinahood, and the establishment of the Ājīvika order has already been told in a previous chapter.

Brahmanic schools :

Jain literature is full of references to numerous schools of popular Brahmanism. Among heretical doctrines there is mention of some who hold that the owning of possessions and the engaging in undertakings is quite compatible with the attainment of perfection. This is obviously a reference to Brahmanical priests who supported a non-ascetic religion of rituals and ceremonies and themselves possessed wealth and property. The Sankhya, Yoga, Vedanta and other views also have been referred to in order to equip the Nirgrantha ascetic with the usual beliefs of the common people entertained under wrong understanding, and also with a view to show up the apparently contradictory views held by the Vedantists and the Puranists. The Philosophy of the Nastikas, the materialists, who deny the existence of the soul, is also mentioned as a wrong doctrine.

There is mention of a host of minor schools, holding quite unusual views : (1) That a Jiva performed right conduct and wrong conduct at the same time, (2) That there is no harm in enjoying the pleasures of the senses, for it gave relief to the enjoyer without causing harm to any one else, (3) That the soul

and everything else is mere appearance, mirage, an illusion, a dream, a phantasy, etc.

Nihnavas

The twenty-seventh year of Mahavira's ascetic life, that is, the fifteenth year after the attainment of kevalihood, the year of his famous encounter with Gosāla, was marked by the occurrence of the first schism in the community, when Jamāli separated from the Lord with a small band of his disciples who afterwards gradually left him. The event that had led to the dissension can briefly be stated as follows. Once Jamāli begged permission to go wandering with a large number of ascetics, but Mahavira gave no reply even after being asked three times. Jamāli, however, did not wait for the permission any further and left Mahavira, together with his own disciples. While thus wandering independently, once upon a time he went to Śrāvasti and stayed at the Tinduka garden. He had been suffering from fever at the time and asked his companion ascetics to stretch a bed to lie down upon. While they were stretching the bed, he asked them whether it was ready. They replied in the affirmative. But when Jamāli found that it was only being made ready, he got angry, and ascribed their afirmative answer to their false doctrine that a thing in the making is as good as a thing completely made (करेंमाणे कडे). His companions tried to convince him of the soundness of the doctrine, but he would not listen to them. There was much discussion about Jamāli's refutation of the doctrine, and some of his disciples left him consequently. Jamāli visited Mahavira at Campā in order or inform him that he had attained omniscience. But when Mahavira refused to admit his claim, Jamāli felt humiliated and finally left him to establish his own order. His order, however, does not appear to have lasted for long. It is most probable that his order did not survive him. Jamāli is the first *Nihnava* 'dissenter' in the *Sangha* established by Mahavira.

The texts record six more such *Nihnavas* belonging to different periods, within the first six centuries of the *Nirvāṇa* of Lord Mahavira in the history of the Jain church. They are Tiṣyagupta (16 years after Mahavira's Kevalihood) the *ācārya*

of the *Jīvaprādeśikas*; Āṣāḍha (214 years after *Vira-nirvana*) the *ācārya* of the *avyaktikas*; Aśvamitra (220 A. V.) the *ācārya* of the *Sāmucchedikas*, Ganga (228 A. V.) the ācārya of the *dvaikriyas*; Ṣaḍūlūka (also known as Rohagupta, 544 A. V.), the *acārya* of the *Trairāśikas*; and Goṣṭhāmāhila, (584 A. V.) the ācārya of the *Abaddhikas*.

The *Jīvaprādeśikas* held that the last space-point of the soul was the soul proper in view of the fact that the soul is incomplete and, therefore, not soul proper unless it includes its last space-point which completes its being. But they did not notice that fact that any and every space-point of the soul could be considered as the last space-point and as such they insisted on a doctrine which had no sound reasoning behind it. Tiṣyagupta formulated the doctrine on the basis of some texts which he failed to understand properly. The *Avyaktikas* were sceptics who were suspicious of everybody and so did not bow down to anyone. The result was that their lay disciples also began to withhold their respectful homage from them. It is said that the *Avyaktikas* developed this sceptic attitude after they were made to bow down to the corpse of their *ācārya* named Āṣāḍha, who reinhabited his own corpse, out of mercy, in order to bring to a speedy end the *Yoga* of his disciples. The *Sāmucchedikas* were those who believed in the momentariness of all things. Aśvamitra was their *ācārya*. He misinterpreted a text and developed the doctrine. He remained quite blind to the other texts which clearly stated the permanence as well as constituting the nature of a thing. The *Dvaikriyas* upheld the doctrine of the possibility of the experience of two-fold actions at one and the same time. Ganga the *ācārya* of *Dvaikriyas* was one day crossing a river, when he experienced both cold and heat, and jumped to the conclusion that they are felt simultaneously. The Āgama text, however, clearly denies the possibility of simultaneous occurrence of two-fold experience. The *Trairāśikas* were those who believed in the three categories of *Jīva, Ajīva* and *No-jīva* instead of the two, viz., *Jīva* and *Ajīva* as accepted in the Āgamas. Ṣadūlūka was their *ācārya*, who is said to have invented the third category in order to defeat his opponent by confronting him with a new problem. But afterwards

when he was asked by his *guru* to admit the trick before the judges, he disagreed and was consequently turned out of the *Sangha*. The *Abaddhikas* upheld that the *Karma*-matter can only touch the soul, but cannot become one with it, because if it became one with the soul, there would be no possibility of re-separation. This doctrine openly goes against the accredited view that *karma* unites with the soul exactly as heat unites with iron and water with milk. Goṣṭhāmāhila was the *ācārya* of the *Abaddhikas*.

The sects founded by these *nihnavas*, it appears from the accounts given, did not survive their founders. The accounts further reveal the fact that the Jaina *Sangha* was strong enough to foil the attempts of these dissenters at bringing about any untoward change in it.[15]

VIII

Conclusion[16]

Born and brought up in a Society informed with democratic ethos and in an age of great intellectual stir, social dissatisfaction, philosophical doubts and religious confusion, and deeply influenced by the ethical tradition of Pārśva, Mahavira chose, when he was thirty, the life of an ascetic seeking after truth and enlightenment. After twelve years of penance and suffering and rigorous practice of spiritual detachment, he attained such knowledge as was perfect and absolute, and developed such compassion for the afflicted world and strove so much for its redemption that he came to be regarded a *Tirthankara*. Mahavira showed wonderful ability in the organization of his *Sangha* which consisted of the ascetic as well as the layman, men as well as women. He did not consider the layman as incapable of spiritual uplift, and, therefore, accorded an honourable place to him in the *Sangha*. The layman is as important a limb of the *Sangha* as the ascetic, and it is incumbent upon both to cooperate and push the *Sangha* forward

towards spiritual uplift. Mahavira's *Sangha* was open to all irrespective of caste, colour and sex. Merit and not birth was the determinant of status in society. Ability and not sex was regarded as the criterion of admission into the higher order. Superstitious ritualism and belief in the capacity of gods to help man were discarded. The existence of God as the Creator of the world was denied, and man was held responsible for his own fortune as well as misfortune, freedom as well as bondage. Sacrifice of the animal was replaced by the sacrifice of the brute self. Mahavira's life is a symbol of the mortification of the flesh for the development of the Spirit. It is spiritual joy, and not heavenly pleasure that is worth pursuit. Mahavira did not encourage acquisition of supernormal powers for the victimization of the weak. He prohibited the use of such powers even for self-protection. He disparaged social iniquity, economic rivalry and political enslavement. Mahavira took it upon himself to work out and propagate a veritable spiritual democracy in the form of Jainism. He delivered his message in the tongue of the people. He did not like the aristocratic aloofness and mystifying secrecy of the Brahmanical thinkers in matters religious and philosophical. There was no need of interpreters of the tongue of gods. There can be no mediator between man and God. Mahavira popularized philosophy and religion and threw open the portals of heaven to the down-trodden and the weak, the humble and the lowly. To him spirituality was not the property of the privileged few, but a valued possession of each and all. It is only in the form of human being that the spirit can realise itself. Gods are inferior to the man of conduct. They symbolize only a stage in the development of the spirit. The final development, however, is possible only in the human form. The idea of an ever-free omnipotent Creator God and His incarnation is exploded as a myth, and the responsibility of creation is put on the shoulders of those who inhabit and enjoy it. Conduct is judged by the spiritual law of *ahiṃsā*, perfect and absolute. The means is not justified by the end. It is perhaps with reference to these revolutionary ideals that a modern critic, informed with the faith in merciful God, has characterized Jainism as "a religion in which the chief points insisted upon

are that one should deny God, worship man and nourish vermin". Philosophy, with Mahavira, is not an intellectual system based on data supplied by psychological analysis, or a metaphysical speculation based on scientific investigation, but an all-comprehensive view based on spiritual realization wherein all other views find proper justification. These are, in brief, the general features of the message of Lord Mahavira.

The roots of Jainism can be traced out in that floating mass of *Śramaṇa* literature which developed side by side with the ancient Vedic, and had, according to Dr. Maurice Winternitz, the following characteristic features : "It disregards the system of castes and *āshramas*; its heroes are, as a rule, not gods and Rishis, but kings or merchants or even Shudras. The subjects of poetry taken up by it are not Brahmanic myths and legends, but popular tales, fairy stories, fables and parables. It likes to insist on the misery and suffering of *Saṃsāra*, and it teaches a morality of compassion and Ahiṃsā, quite distinct from the ethics of Brāhmaṇism with its ideals of the great sacrificer and generous supporter of the priests and its strict adherence to the caste system." "Jainism together with Sāṅkhya-Yoga," according to Dr. Hermann Jacobi, "is the earliest representative of that mental revolution which brought about the close of the Vedic and inaugurated the new period of Indian culture which has lasted through the middle ages almost down to the present time." We can clearly discern in the formative period, nay, throughout the development, of our culture, two distinct forces perpetually struggling for supremacy and evolving a more and more rational culture. Of these two forces, one attracts us to the spiritual life by insisting on misery and suffering, while the other strives to keep us attached to the duties and responsibilities of social life. The advent of Mahavira and the Buddha represents a period of supremacy of the former over the later. This period was, of course, preceded by a long period of philosophical ferment and religious unrest. There was strenuous search for the ideal. Two distinct ways of thought, Brāhmanic and Śramaṇic, were struggling for supremacy and were influencing each other. It was impossible that one should supersede the other. But they evolved a system which had a

strong note of asceticism and was predominantly Śramaṇic. This was embodied in the *Cāturyāma dharma* of Pārśva and finally developed by Mahavira into what is called Jainism. Buddhism too is a similar, though decidely later, growth with a wonderfully rational ourlook. The investigations about the antiquity of Jainism are by no means complete. We look to an intenser research for more enlightenment.

We have discussed at some length the story of Gosāla's companionship and final separation with Mahavira. The story of his last encounter with Mahavira has also been related. We have shown the untenability of the fanciful opinion of some scholars that Mahavira was a disciple of Gosāla for some time. Our conclusion is that Mahavira and Gosāla did not have a teacher and disciple elationship at all. Mahavira and Gosāla were just two associates in a common concern, two *Sādhakas* who lived together for six years in asceticism. Later on there sprang up acute differences of opinion between the two. They separated from each other and became irreconcilable opponents, fighting out their differences generally through their followers. After six months from the separation with Mahavira, it is said, Gosāla acquired supernormal powers, proclaimed himself a Jina, and founded the order of the Ājīvikas. It is aso probable that the order of the Ājīvikas was already there and Gosāla only assumed its leadership proclaiming himself the last Jina. The implication of the doctrine of 'seven reanimations' advocated by Gosāla is not very clear; most probably Gosāla referred to the six past leaders of the order, and considered himself to be the seventh and the last. The problem is to be studied afresh, and there is every possibility of fruitful result. There is, however, no ambiguity about the central doctrine of Gosāla. He was an uncompromising fatalist. For him there was no such thing as freedom of will, all things being caused by destiny which was unalterably fixed. This contrasts strongly with Mahavira's ideal of *nirvāṇa* as something to be achieved by toil and labour, and not something to be presented by destiny in due course. There is neither scope nor necessity for voluntary efforts in the system of Gosāla. We do not know whether the Ājīvika order survived him for long in its original shape, although

a reference to an Ājīvika order is found in an inscription of as late as the thirteenth century A.D.

Indrabhūti Gautama

Indrabhūti Gautama was the eldest disciple of Mahavira. He was very fond of his Master, and had numerous interesting dialogues with him. Mahavira was never tired of answering questions and problems of various types, scientific, ethical, metaphysical, and religious. He had broad outlook and scientific accuracy. His answers were never vague or mystifying. He had firm conviction and resolute will. His tolerance was infinite. He remained unmoved when two of his disciples were burnt to ashes before his eyes by Gosāla who was then preparing to stike Mahavira himself. But he would never surrender a single point in argument about spiritual conviction and ethical conduct. Right conduct is conduct according to right conviction. Right conviction is conviction based on spiritual realization. A man of right conviction and right conduct has fear from none and tolerance for all. Mahavira always surrendered his body, but never his spirit. Retention of the spirit demands surrender of the body. Suffering and penance are the conditions of freedom. Mahavira was a cold realist. He had not faith in warm idealism. He had immense faith in human nature, but he always insisted on vigilance against indolence, physical, moral and spiritual. He is reported to have once exhorted his favourite disciple Indrabhūti Gautama to always retain strenuousness in the following words : 'You have well-nigh crossed the great ocean. Why do you loiter on the shore? Make haste to pass on to the other side. Do not be indolent, O Gautama, for a gingle moment.' Inward strenuousness and affirmation of spirit is sometimes associated with outward passivity and nagation of life. This is not ununderstandable. Life is an evil so long as it is rooted in desires. Nagation of life rooted in desires is not an unsocial act. It is but reinstatement of the society in harmony with the laws of the spirit. It is self-contradiction on the surface for the sake of self-realization in the depth. In this sense, individualism is not incompatible with social progress. Mahavira was never indifferent to the well-being of his *Sangha*. He worked

strenuously for and took interest in the minutest details of the organization. One is amazed to find in him this rare combination of absolute nagation of desires and immense interest in action. Mahavira was neither a 'delicate mystic' nor an 'energetic prophet.' He was a thorough-going rationalist who would base his action on his conviction, unmindful of the context of established custom or inherited tradition. This is the keynote of the personality of Lord Mahavira.[17]

References

1. Excerpted from Boolchand's Lord Mahavira, Benares, Jain Cultural Research Society (BHU), 1949, p. 1
2. Ibid., pp. 2-13
3. Ibid., p. 14
4. Ibid., pp. 15-27
5. Ibid., p. 28
6. It seems necessary to point out in this connection that the same interpretation has been accepted in a passage in the *Samavayanga*, a sutra in the Svetambara canon. As this is a solitary instance of such construction in the whole Svetambara literature, it points to the influence of the prevailing Digambara tradition, and should help us to determine the date of the present text of this particular Sutra. The passage reads एगूणवीसं तित्थयरा अगारवासमज्झे वसित्ता मुण्डे भवित्ता णं अगाराओ अणगारिअं पव्वइया—समवायांग—19. On the other hand, a Digambara text 'हरिवंशपुराण' admits that Mahavira was engaged to Yashodara, but says that he was obstinate in his refusal and that therefore the proposal had to be dropped.
7. Ibid., pp. 29-43
8. Ibid., p. 44
9. Ibid., pp. 45-60
10. Ibid., p. 61
11. Ibid., pp. 62-79
12. Ibid., p. 80
13. Ibid., pp. 81-95
14. Ibid., p. 96
15. Ibid., pp. 97-107
16. Ibid., p. 108
17. Ibid., pp. 97-115

5

Mahavira and Religious Teachers

During Mahavira's period there were several religious sects. But nearly half a dozen such philosphical and religious sects have found place in the history.

In the words of noted historian Romila Thapar in Mahavira and Buddha's time a tradition of religious teachers existed in India; who were opposed to Vedic ritualism and Brahmin supremacy. As she observes :

"The conflict between the established orthodoxy and the aspirations of newly rising groups in the urban centres must have intensified the process, ,which resulted in a remarkable richness and vigour in thought which was rarely surpassed in the centuries to come. The ascetics and the wandering sophists of the earlier age maintained a tradition of unorthodox thinking, and in general, philosophical speculation ranged from determinism to materialism. Thinkers such as the *Ajivikas* were followers of a philosophy of complete predetermination—destiny controlled even the most insignificant action of each human being and nothing could change this. The Ajivikas had a body of monks—those becoming monks believing that this was predetermined—and their occupation was asceticism. There was a wide variety of atheistical sects, many of which, such as the *Charvakas*, preached total materialism. Man was made of dust and returned to dust, Ajita Keshakambalin thus described man :

Man is formed of the four elements. When he dies, earth returns to the aggregate of earth, water to water, fire to fire, and air to air, while his senses vanish into space. Four men with the bier take up the corpse : they gossip as far as the burning-ground, where his bones turn the colour of a dove's

wing and his sacrifices end in ashes. They are fools who preach almsgiving, and those who maintain the existence of immaterial categories speak vain and laying nonsense. When the body dies both fool and wise alike are cut off and perish. They do not survive after death.

These sects were regarded with scorn and were accused of immoral practices by the orthodox. The Brahmans were particularly harsh, since the materialists objected to the senseless ritual and ceremonial on which the priests insisted, and which was their livelihood. In fact, references to materialist schools of thought were blurred in the priestly writings that have survived, and until recently it was generally thought that Indian philosophy had more or less by-passed materialism."[1]

When for over twelve years, the last of the Jaina Tirthankaras, Vardhamana wandered from place to place, begging his food, meditating, disputing and subjecting his body to austerities of all kinds, his hardship was shared by another ascetic, Gosala, but eventually two qarrelled and Gosala left him to found his sect of Ajivikas.[2]

In the thirteenth year of his ascetism, Vardhamana found enlightenment, he became Mahavir, a Arhat, a conqueror (Jina), a fordmaker. Buddhist texts have mentained him as a Tirthankara, 'Nigantha Nataputta' alongwith other suitable five contemporary philosophers.

In The Opinion of Jagdish Chandra Jain[3]:

"The age of Mahavira and Buddha had been one of tremendous mental ferment, giving rise to divergent philosophical views in Northern India. This age had its wide impact also outside of India, giving birth to Socrates in Greece, Confucius in China and Zoroaster in Persia. As the populace was passing from the pastoral society to an agricultural one, it was noticed that the agriculture could support a larger number of people than a pastoral economy within the same territory. This factor greatly reduced the importance of the sacrificial rites, involving slaughter of animals, enunciated in the early Vedic literature, Varuna and the other Vedic deities and the priesthood of Brahmans.

Further more, in this age of fermentation, a larger number of philosophers and thinkers, were seen wandering about as ascetics, mendicants and recluses, in the streets, lanes and alleys of a city, holding different views and opinions and preaching their religious sermons. They were no ordinary beggars, and were treated with courtesy, respect and even reverence. They raised their voices against the authenticity of the Vedas, sacrificial rites prescribed in the Vedic texts, and the superiority of castes and the exploitation of the lower section of the people by the ruling or the privileged class. Many of them propagated materialistic views, rejecting the existence of the soul or God as the ultimate reality. Others were sceptics and doubted the generally accepted conclusions, current at that time, others still were agnostics with no categorical answer to the questions related to life and the universe, and yet others identified body and soul, and sought the greatest good of life in worldly pleasures."

Jain further writes : "In the Upanishads 700-600 century B.C.) themselves, which started with the reaction against Vedic priesthood and rituals, we come across a variety of philosophical views, regarding soul, ultimate reality, creatorship of God, human action and so forth. At this time several accepted answers to the following questions were re-examined :

What is the ultimate reality?

How do we live?

What is Universe?

What is our final rest?

Who controls happiness and misery? ...etc.

Pupils were directed to learned teachers to satisfy their querries. Some proclaimed Time as the First Principle, others considered Nature, Fate, Chance, Elements, Energy and yet others pointed out Intelligence to have been the First Cause. The Brahman or the Ultimate Reality was symbolically identified sometime with natural objects of wonder such as the sun, moon, either and so on, sometimes with parts and functions of the body, and at other times with inner self, food, vitality, mind, consciousness and pure happiness. At times it was described

in negative terms, beyond the comprehension of human intellect and logic."

"Of the other available sources of the period, the Jain and Buddhist texts refer to numerous classes of intellectual upholding various views and opinions. In the Jain canonical texts we come across 363 philosophical views which were current at the time of Mahavira, They included those who deny the fruits of human actions and endeavors, the monists, the pluralists, the hedonists, the eternalists, the annihilationists, the agnostics and those who believed in practising certain moral codes without knowing their real impact. The Buddhist texts refer to 62 philosophical schools, upholding different views about the soul and death. Amongst them are the advocates of a conscious and an unconscious soul after death, those who believed in the existence of the soul and the world for eternity, those who presumed the continuity of the soul forever without any change, and upholders of the view that the world orginated accidentally without any cause, and many others.

In the absence of their authentic texts, it is difficult to have an exact idea of the doctrines propounded by these schools. At places, their doctrines are also mixed up with each other. For example, in the Jain texts we come across various scattered ideas about these schools, and sometimes the definition given about a certain school is applicable to Jainism itself. Whatever meagre knowledge we have about these schools is mostly included in the Jain and Buddhist sources, and such knowledge may not be considered authentic for reasons above. Whatever it may be, the views and ideas preached by these schools, were the urgining implications for a change, and thus they must have also exerted considerable influence in finally shaping the Jain and Buddhist doctrines."[4]

Six Celebrated Religious Teachers

Jain observes, "The Buddhists texts have mentioned six leading teachers of certain sects, contemporaries of Buddha. They are Purana Kassapa, Makkhali Gosala (Mankhaliputra according to the Jains), Pakudha Kachchayana, Ajita

Kesakambali (of the hairy blanket which was his garment), Sanjaya Belatthiputta (of the Belatthi clan), and Nigantha Natputta (of the Nata or Jnatri clan). Each one is described as the leader of a school, learned, celebrated, Thirthankara, revered by the people, old experienced and long initiated.

These religious teachers arose from the tribal Kshatriyas like Mahavira and Buddha and some of them founded their own sect. This shows that the tribal society had reached a state of disintegration and a new society had to be created on a different basis other than which the disintegrated tribal life could not furnish. A need was strongly felt for a new type of philosophy and religion, distinct from Brahmanic ritual, which could consolidate the various elements and components together for the purposes of society. Following the ascetic tradition, these new religious teachers preached self-restraint, detachment from worldly pleasures, penance and renunciation, with the view that perhaps thereby they might be able to restore at least a part of the already disintegrated tribal institution. These popular teachers moved from place to place sometimes in a congregation, propagating their religious and philosophical dogma.

1. *Purana kassapa* was a senior contemporary of Buddha amd Mahavira, with a large following of disciples. His theory was that no action had any consequence of sin or merit. According to him, if some one kills all the living creatures of the world and puts them into a heap, or takes what is not given to him, indulges in theft, commits adultery or speaks lies, is not guilty.

2. *Makkhali Gosala* : Fortunately we have some details about Makhali Gosala or Goshala Mankhaliputta in the Jain scriptures. He is considered as the third Tirthankara of the Ajivika sect, which seems to be of older standing, than Goshala himself. He was born in a coswshed, therefore he was named Goshala (cowshed). His father was a mendicant, who went about begging by exhibiting religious pictures. Goshala was well-versed in the science of great omens and we are told that some Jain preceptors acquired this knowledge from him. In the Jain scriptures, we read about the ascetics belonging to the Ajivika

sect, who practised severe penance, abstained form delicacies and were indifferent to pleasant and unpleasant food. There were twelve prominent followers of this faith, who considered Goshala as Arihanta Deva, (God, worthy to be worshipped), were devoted to their parents, abstained from various kinds of fruits and roots and maintained themselves only through trade activity which did not involve injury, and employed only uncastrated bulls to pull their vehicle. Shravasti (Sahet-Mahet, Gonda District, in Uttar Pradesh) is mentioned as a center of his activities.

It is stated that in the third year of the ascetic life of Mahavira, Goshala joined him and lived with him for six years as his disciple. Then arose some ideological difference between the two and Goshala parted company from him, declaring himself to be a Tirthankara and became the head of the Ajivika sect. They met again after sixteen years and had a hot exchange of words. Goshala, by his magic powers destroyed Mahavira's two disciples, who tried to oppose him. Then Goshala turned his magic powers against Mahavira himself, declaring that he would die of bilious fever within six months.

But Mahavira retorted saying that he himself would yet live for sixteen years longer, while on the contrary, Goshala's magic powers would turn against him and he would die within seven days. It is stated that as a result of Goshala's attack, Mahavira did suffer bodily pain, but he was cured and lived after Goshala's death. This account, preserved in the Jain canonical text seems to be somewhat biased, was perhaps presented to decry and vilify the character of Goshala.

Like Mahavira, Goshala went about naked. It is stated that the Ajivika monks discarded clothing, practised severe penance and accepted alms in the hollow of their palms. They did not accept any invitation for meals and did not eat food specially prepared for them, similar to the Jain monks.

Goshala is depicted as an upholder of fatalism. According to him, the whole universe was conditioned and determined to the smallest detail by an impersonal cosmic principle known as 'destiny'. Therefore in his opinion there was no such thing as excertion or labor or power or vigour or human strength, but

that, all things were subject to a fixed and unchangeable series of existence.

As indicated earlier, unfortunately, no authentic statements recording the tenets of Goshala are available and we have to depend solely on the Jain and Buddhist sources. However it seems to be certain that Goshala and his Ajivika sect exercised considerable influence on contemporary Indian sects including Mahavira and Buddha. Buddha has compared Goshala to a blanket woven out of hair, instructing his disciples to be aware of him. Elsewhere Goshala has been depicted as the most dangerous heretical teacher by Buddha, who like a fisherman, catching fish in his net enticed people by adopting every type of trick. Mahavira too had advised his disciple Ananda, to forbid his followers to have further contact with the heretical Goshala. This shows that Goshala must have been a powerful personality of his time and since Mahavira and Goshala had long been associated, they must have been influenced by each other."

3. *Pakudha Kachchayana* : He believed in the permanence of the seven elements—earth, water, fire, air, happiness, sorrow and life—which are all neither created, nor moulded. A being is composed of these seven elements, hence there can be no killer. If a sword passes through the body of a being, it does not destroy it but only transforms one element into another.

4. *Ajitakesakambala* : He seems to have been a proto-materialist of his time. He believed that charity, sacrificial rites, ritual, gods, good or evil deeds had no importance. According to him, a human being is made of four elements. When he dies, the earthly in him returns to earth, the fluid to the water, the heat to other fire, the wind to the air, and his faculties pass into space. According to him, in this world no recluses or Brahmans have attained perfection in wisdom, and to talk of gifts is a doctrine of the fools.

5. *Sanjaya Belatthiputta* : He is generally described as an agnostic, who was unwilling to give any definite reply to the ultimate problems, which according to him, were indeterminable. He neither affirmed nor denied that good and evil deeds had good or evil effects or that there was or not a world beyond."[5]

Lokayatas or Charvaka System

Lokayatas were deadly against Brahmanic supremacy and priestcraft, but did not also believe in moral values.

Jain observes : "The Lokayata or the Charvaka system, which represents the materialistic view in Indian philosophy, was the strongest opponent of the Vedic ritual and priesthood. This system had a regular literature of its own, but unfortunately, again as none of its religious or philosophical texts survived, we have to rely on the numerous quotations in Brahmanic, Jain and Buddhist works, attributed to them. Throughout the Indian philosophical disposition, the Lokayatas have been referred to with such a scorn and contempt, that one feels that the orthodox traditional philosophers did not like to suffere any criticism against their established order. However, it seems that by forwarding their biting criticism against the established theories such as those of after-life, god, sacrifices and priesthood, propounded by the Brahmanic texts, the upholders of the materialist system gained much popularity and were called Lokayata (extended to people). It is relevant that we have the glimpses of the main developments of ancient Indian materialist philosophy as mentioned in the Upanishads, as well as in the Buddhist and Jain scriptures. Materialists and the so-called unreligious undercurrents are also traceable in some secular literature such as the Arthashastra of Kautilya and the Kamasutra of Vatsyayana."

The general attitude of the Lokayatas, according to their critics, was that religious observance and morality were futile. The following verse is quoted in the Sarvadarshana Sangraha (a treatise on the various systems of philosophy) by Madhava Charya in support of the above assumption :

As long as a man lives, he should live happily and feed with butter though he may run into debt; once the body is turned to ashes how can there be returen to life?

The Lokayatas do not believe in the existence of soul. According to them, what is called consciousness is nothing but a by-product of the four material elements such as the earth, water, fire and air, having no independent existence out of the

body. This consciousness is compared to the quality of intoxication in the wine, emerging through the mixing up of certain ingredients, not intoxicant by themselves, which are required for its production. Rejecting the transmigration theory of the soul, it is stated in the above text : "If a man really left his body and passed no to the other world, how is that one does not come back drawn by the love for his kith and kin." The Lokayatas claim that is is a folly to renounce what is actually observed like the pleasures of this world and run after the heavenly pleasures which are never observed. "Whoever turns in fear from joy that he sees before him is a fool, no better than an animal." According to the Lokayatas, the supposition of God as a creator is unnecessary. The world come into existence by the spontaneous combination of the material elements. There cannot be a better God than the king. They question as to who made the fire hot, the water cold, the air cool? And who has created sharpness in thorns and colorfulness among the birds and animals? No one. They are independently thereby nature, they would sang. The Lokayastas have condemned the authority of the Vedas, the sacrificial rites, the priesthood and the superiority of caste in the bitterest of terms. The same text also has stated : "The sacrifice, the Vedas, the practice of holding the three staves as a religious profession, and smearing of the body with ashes—all are nothing but the ways and means of earning livelihood of those who have neither intellect nor manlines." Condemning the animal sacrifice it is stated in the same text :

"If, as claimed by the priests, the animals killed in the sacrifice, straightaway attain heaven, then why does not the sacrificer kill his own father in order to ensure heaven for him." Condemning the hierarchy of the castes and creed, it is said further :

"The same color of blood is running through the veins of a Brahman and a Pariah, and both of them look similar in their appearance, then why at all the distinction is made between the two?."

"Thus we see that the Lokayata philosophy has to some extent played an important role in the development of a

rationalistic unorthodox attitude in Indian philosophical thought. The system fearlessly attacked the beliefs and the creed of the priestly class which appeared irrational, illogical and superstitious to them. This philosophical approach of the time, not only influenced the religious leaders like Ajita Keskamali, Makkhali Goshala, Sanjaya Belatthiputta and others. But also might have had its influences on the systems like Samkhya, Mimamsa, Jainism, Buddhism and others in shaping of their final doctrines. This period was particularly important in the development of Indian philosophy, when the new values were emerging in the place of the old ones. Even the Upanishads, which are known as Vedanta (forming the concluding portion of the Vedas), took a leading part in criticising the Vedas, calling them 'lower knowledge' and condemning sacrificial rituals as a 'frail strucuture of logs', leading to the domain of old age and death. Such ideas must have considerably helped the non-Vedic religious teachers in strenghening their own views, in attacking the existing system.

Summing up, there are two main factors which can be noted in the philosophical views, propounded by religious teachers, around the 6th century B.C. First, the Vedic ritual and the placing of the natural deities such as the thunder, the rain, the heaven, the fire, the dawn and so on, no more satisfied the quest of the people. Consequently in accordance with the changed economic and social conditions, the philosophy of life had to be revised. This change is noticeable in the Upanishadic texts and to a greater extent in the preachings of Mahavira, perhaps the more important events was the collapse of the tribal institutions in Magadha, which was gradually being replaced by monarchy. Mahavira, Buddha and their contemporary religious teachers did not feel happy at the disintegration of this important institution, which was based on the republican self-government. This reaction of the teachers can generally be noticed in their views propounded in terms of the philosophy of pessimism, fatalism, sceptism, non-action and so on. Some of these views may appear to be irrelevant and immaterial as an outcome of a frustrated mind, nonetheless they have their importance in the study of the development of Indian philosophy. Under the circumstances, it

was difficult task to restore the old tribal traditions by emphasising the simple rules of non-violence, truth, non-stealing and non-attachment and this task was strenously undertaken by Mahavira and Buddha, the two great personalities of the age."[6]

Brihaspati and Charvak were materialists and their materialism refers largely to Atheism or Nastikavad which has been interpreted in different ways. Buddhists and Jainism believe neither in God nor in the Vedas. It is the later school which has these common points with Charvak philosophy, and yet the difference between them is vast. The Lokayatas like the Buddhists and the Jainas though do not believe in scriptures and vedic ritualism, but declare that life is simply a chance outcome of four (not five) primal substances, viz., earth, air, fire and water. And life does not exist in any form after death. Hence Lokayatas believe in enjoyment of life."[7]

As a philosophy of materialism Lokayata system emerged in India between the early Upanishads and the rise of Buddhism and Jainism. It actually arose as a rational protest against supernaturalism and Vedic cosmologies, but presented and believed in sensual and immoral deeds. Thus, Jainism and Buddhism had condemned Lokayatas as immoralists in social life because of the extreme hedonistic outlook.

As a matter of fact Jainism in Mahavira's religious and philosophical leadership firmly believed in ethical norms and made a wider claim to Universalism, non-violence, vegetarianism and a code of conduct and thus captured the mind of the masses, while many of the philosophical systems were rejected by the people.

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6

Mahavira and Fundamental Principles of Jainism

The Teachings of Mahavira

We have already said much on the principles and Teachings of the Jain Tirthankaras, here is an analytical and systematic account of Mahavira's fundamental principles as studied by the leading Jainologist Dr. Jagdish Chandra Jain. Dr. Jain[1] observes : "That the sacred literature of the Jains has been preserved in the Ardhamagadhi language, however this literature has undergone considerable changes since the time of Mahavira. Therefore, it is difficult to ascertain what exactly was told by Mahavira himself and what has been added by his disciples later on, by way of explanation of the original teachings. In order to assemble the contents of this literature various conferences were held at different places at different times and whatever portion of the sacred literature was remembered by a particular monk, was noted down. As stated earlier since the teachings of Mahavira were passed on verbally from teacher to pupil, for nearly ten centuries, it was not possible to preserve the originality of the text of his teachings. During this long period, a number of important traditions went into oblivion, alterations and interpolations crept into the texts and also due to the influence of the regional dialects, the language of the sacred literature was changed considerably.

Mahavira was born a human being, and not a superman, or an incarnation of God. He decided to accept the life of an ascetic which was crowned with thorns. He passed twelve long years of ascetic life moving from place to place in search of truth, struggling hard, striving every nerve to achieve his ultimate

goal, always alert and watchful. After attaining enlightenment at the age of forty-two, he went on preaching and propagating his message of Universal Brotherhood for thirty long years. Unfortunately, the Jain writers have not preserved any details of this long career of the Master. Whatever it is, it seems certain that during this long period, the Venerable Ascetic must have got sufficient time to ponder over the problems of life and arrive at certain definite conclusions.

We are told that Mahavira's parents were the followers of Parshva and, Mahavira himself was very reverential towards his predecessor. Mahavira's disciples are known to have had discussions with the disciples of Parshva and they came to a compromise after the convincing discussions of each other. It appears that besides introducing the vow of celebacy to the already existing four-fold vows preached by Parshva, Mahavira also must have elaborated important precepts, including the reorganization of the order. Again, no records are avilable of these details.

Mahavira's thinking must have been influenced to a great extent also by the then existing social, economic and political atmosphere of the region of Magdha, where Mahavira was born, brought up and passed precious long years of his ascetic career. Magadha was considered as a land of sin by the Brahmanas, who would not even cross the limit of the kingdom of Kashi and enter the southern territory. Situated on the right bank of the River Ganges, the region of Magadha was surrounded by dense forests, reaching up to the plateau of Chota Nagpur to its south. It was not wholly Aryanised, and the bands of nomadic Aryans, who did not believe in the Vedic rites, roamed about here with their flocks. To the north of Magadha, east of the River Gandak and north of the River Ganges, lay the kingdom of Videha, the birth-place of Mahavira. This territory too was being Aryanised slowly by clearing the jungle and waste by burning them and founding of new settlements. By the time of Mahavira, Videha the kingdom of the philosopher-king Janaka, had disappeared and its capital city Mithila had lost its importance. The Kingdom of Videha was replaced by the tribal confederacy of the Vajjis, headed by the Licchavis. It was in Magadha that the first great

Indian empire was set up under king Shrenika Bimbasara. As already stated, while laying down his moral precepts, Mahavira must have taken into account various factors concerning the physical and geographical conditions, such as the weather, climatic conditions, scarcity, natural calamities, temperament of people, local manners and customs and also the presence of hills and the location of rivers, ponds, groves, crops and flora and fauna of that territory.[2]

Mahavira, the son of Siddhartha, the Chief of the Clan of the Jnatrikas, was known as Jnatriputra. His mother Trishala was the sister of the Licchavi Chief Chetaka. Thus he was the product of the oligarchic martial tribes which were a powerful political force at the time. As the son of a Chieftain, Mahavira must have been greatly influenced by the ideals, standards and patterns of thought practised by the tribal confederacy for running the government and for application in their lives, both private and public. But later, during his life time, when his representative tribal society of his ancestors was disintegrated and destroyed, it must have been heavy blow to him. The Jain authors have not mentioned such important events anywhere, though some interesting details have been recorded in the contemporary Buddhist canonical texts. The disintegration of the tribal society naturally gave rise to internal feuds, conflicts and hostilities among the feudal lords, each one trying to undo, suppress and overrun the other by accumulating more and more wealth and political power. Such ambitions then, could only be fulfilled by the exploitataion of the poor, lowly and the destitutes, who had no resources of their own.

As we have already seen, during the Upanishadic and the Post Upanishadic period, the land of Magadha had become a center of activities of the non-Vedic teachers, who commanded respect from people at large. The Upanishadic teachings had given a lead in disapproving the ceremonial acts and sacrificial rites, prescribed in the Vedas, and emphasised the necessity of knowledge to achieve the ultimate reality. But as this literature contained divergent and at times contradictory philosophical thoughts, it failed to guide and enlighten the people at large. Doubts were expressed and biting criticisms were volunteered

against the authenticity of the Vedas, Vedic rituals, Vedic deities, the Almighty God, superiority of priesthood, and even against the entity of soul, transmigration, attainment of final goal, ultimate reality and so on. This must have created a favourable atmosphere to encourage non-traditional, free thingking at that time. These heterogeneous views propounded by various non-Vedic group leaders must have proved favourable for Mahavira in the formulation of all his compromising philosophical doctrines. On the non-intellectual side, radical changes were noticeable in agriculature and trade activities. The wandering Aryans[3] had now settled at one place and were no more obliged to lead a pastoral life, moving from place to place in search for food and water. They had now taken up to agricultural activities instead. As a result, the value of the cattle was enhanced and its was considered a criminal act to slaughter them anymore to propiate a deity. Development in agricultural activites, proved a great asset in the advancement of trade and commerce. In the course of time, the focus of civilization had shifted from the north to the east and the kingdom of Koshala, Magadha, Vatsa (territory adjioing Allahabad in Uttar Pradesh) and Avanti (Ujjain in Madhya Pradesh) were coming into being important centers of trade. Champa came out to be a river port of considerable importance, from where ships would sail down to the Ganges and the coast of South India, returning with jewels and spices. This development in agriculture and trade and commerce must have had its share in framing of the religious and philosophical thinking of the time.

The teachings of Mahavira have to be properly analysed in the light of the aforesaid factors.

Non-Violence—A Challenge of Social Inequalities

Establishing the cardinal doctrine, of non-violence, Mahavira has spoken in the Acharanga, the first Anga which forms the law book for monks and nuns, as follows :

"Thou art he whom thou intendest to kill!

Thou are he whom thou intendest to make submissive."

In other words, we kill ourselves as soon as we intend to kill others. Killing of animals, for example, is not only

reprehensible because it gives pain to the victims, but it is to be all the more condemned, as it involves the intensity of passions on the part of the killer. Therefore, it is stated in the Acharanga."[4] Unmindfulness and attachment to sensuous objects are the source of violence." Since sensuous objects are the root cause of worldly existence, a wise man is exhorted not to remain unmindful even for a moment.

It has been asserted in the Uttaradhyayana : "This life is most difficult to obtain. As a tossing leaf, it lasts for a short time, so is the life of man. It is only the stupid who do cruel acts and are tied to the cycle of births and deaths." Therefore one should realize : "This worldy existence is afflicted with death, and surrounded by old age, and the nights are looking at it with ann unfailing eye."

The Dashavailalika, an important text belonging to the subsidiary Jain canon, has advocated : "As long as the old age does not afflict, the ailments do not overpower, and the senses remain intact, one should practise righteousness." Further it is mentioned, "How will one remain as ascetic if one does not guard oneself against sensual pleasures? Sinking at every step he will fall, being controlled by lustful thoughts."

Mahavira, observing the social and political conditions prevalent at that time, has emphasized the philosophy of 'Live and Let Live'. A person blinded by his aggressive ambitions finds himself engrossed in overthrowing others and making himself more and more powerful. But the Venerable Ascetic has advocated in the Acharanga with all the emphasis at his command, "Everybody wants to live, life is dear to everyone. Everyone wants happiness and shuns misery. Nobody wants to be killed or injured." He continues, "only one who understands his own suffering, can understand the suffering of others and thus his own sufferings. Therefore a person free from passions and the one who is restrained, never desires to live by injurying or hurting others." The Dashavakalika begins with the decalration that, "Dharma, the law, consists of non-violence, restraint and austerity, and that even the gods bow down to the one who abides by this law." It is said that non-violence or ahimsa, which is the highest law, cannot be practised without

self-restraints, and austerity. Self-restraint does not mean the mortification of one's body, it implies self control and curbing of one's passions. There are critical moments in one's life when temptations and allurements shake our faith, and being subjected to attachment, aversion, anger, deceit, greed and egoism we lose control over our mind, which goes astray rambling about at its own will. Mahavira[5] has condemned the person lacking in self-restraint, and has compared him with a sluggish inactive bull yoked in a cart, who is unable to cross the forest. It is stated in the sacred book of the Jains that as a well-controlled armoured horse wins in the battlefield, so also is the case with a discreet person, who is capable of achieving his goal. Therefore, if we want to make others happy, we have to reduce our own happiness to the minimum or have to even sacrifice it. After all, the means of comfort and luxury are limited in this world and how can we make others happy unless we forgo our share? Severe austerity and renunciation are essential factors for the accomplishment oe the goal of non-violence. Austerity or penance does not consist simply and only in self-mortification, moving about unclothed or exposing oneself by sitting between fires or staying without food and water or any other similar feat. It is acquired only throught right conduct, associated with right knowledge. Similarly, renunciation does not entail simply and only in discarding worldly holdings and possessions, superficially. The implication is the intrinsic application of the ideal. It has been stated in the Uttaradhyayana, "The path of salvation really rests in insight, critical knowledge are pure conduct, and clothes and other religious paraphernalia are just outward symbols." It has been declared repeatedly by both Digambara and Shvetambara authors that, "Even if an ascetic remains in the state of nudity and goes on fasting for months, he cannot reach his goal if his mind is dominated by deceit." The Venerable Ascetic has exhorted his disciples to fight against their own self which would lead them to self-purification or else, according to him, they would never reach their goal simply being entangled in a superficial fight. Advocating the essence of renunciation, it is said in the Dashavaikalika : "True renunciation does not lie in

giving up the worldly objects to which we have no acces, but it lies in giving up the fascinating and delightful pleasures voluntarily which are at our command." A popular story of a rich woman, Vaidehika is narrated in the Majjhima Nikaya, an important work of the Buddhist canon. Vaidehika was known for her politeness and gentle nature. One day her maid-servant thought, "Because I am serving my mistress sincerely and honestly, without giving her any chance to complain, she remains calm and undisturbed in mind. Let me put her to a test." The following day, the maid servant got up late in the morning. The mistress scolded her and warned her to attend to her work attentively. But the maid servant did not pay heed to what she had said and again got up late the next day. This time the mistress got very annoyed and hit the maid servant with an iron bar, injuring her head. Until now, Vaidehika was known for her gentleness, but from now on she became known for her furious temper. Drawing his conclusion from this story, Buddha told his disciples, "So long as nothing disparaging is heard, a person remains calm and quiet, but true calmness is put to test if one remains undisturbed even though disparaging and abusive remarks are made about that person."

Non-violence or Ahims, the central concept of the Jain ethics, is the first and most important religious vow, laid down by Mahavira. As people were getting more and more self-centred, occupied only in accomplishing their selfish motive, the propagation of non-violence instigated a challenge to inequality, mutual jealousy and hostility between people. This inequality was visible in the social, religious, economic and political life of the age. Mahavira gave a serious thought to the practice of non-violence, to minimise any strain. He worked out the minutest details explaining and elaborating his philosophy which has been recorded in the sacred literature of the Jains.

The Pragmatic Aspect of Non-Violence[6]

"The question arises as to whether or not it is possible for any person to put into practise, complete abstinence from the actions causing pain to others and the rise of passions in one's self. A lay person is obliged to undertake various vocations for

making a livelihood, and violence is likely to be involved in such daily actions. Moreover, we cannot over-rule the accidental violence which takes place in our daily undertakings. We have to protect ourselves from the attack, of wild animals and poisonous insects and a king has to fight against his enemy and a judge has to pronounce severe punishment to the law breakers. As total avoidance from such actions is not practiceable for householders, the Jain teachers have advised them to abstain from deliberate intentional violence. In this context, Kundakunda, a Digambar author of antiquity, has said, "Whether or not a living being is deprived of its life, if one is careless in his actions, he is guilty of committing violence; on the other hand if one is careful and even if a living being is killed he will not be considered guilty."

Thus a householder can observe only partial abstinence from violence, whereas, a monk who has resolved to give up worldly pleasures and dedicated himself to the uplifting of humanity, practices complete abstinence from violence. Determined to follow the rigid rules of non-violence, a monk declares, "I renounce all killing of living beings, whether subtle or gross, whether movable or stationary. Nor shall I myself kill living beings, nor cause other to do so, nor give consent to such acts. As long as I live, I confess and blame, repent and exempt myself of these sins in thrice threefold way i.e. acting, commanding, consenting, either in the past or in the present or in the future, in mind, body or speech." (Acharanga).

A Jain mendicant has to be perpetually attentive so that he is able to overcome the slightest carelessness on his part. As he has undertaken the great vow of non-violence, he has to be constantly aware of his actions. When for the well-being of his self, he had renounced the world in the presence of his spiritual teacher he had voluntarily accepted the life time abandonment of all evil acts. In the first lecture of the Dashavaikalika, the begging habits of a monk are compared to the activity of bee. As a bee gathers honey by moving gently from blossom to blossom, without being a burden to them, so is a mendicant.

...Thus we see that the attainment of emancipation, the supreme goal of life, cannot be accomplished without total

abandoment of violence. The prescription of the rigid rules of non-violence reflects the conflicting and antagonistic conditions prevalent in the pre-Buddhist and pre-Mahavira age of Indian history. Mahavira had declared that unless a monk leading a life of detachment, does not feel completely dissociated even from a small degree of property, he is not entitled to achieve his ultimate goal."[7]

Non-Possession or Non-Attachment[8]

"Non-possession is a corollary or a natural consequence of non-violence. Non-violence cannot be implemented without discarding possession or attachment. If one feels attached to a certain object, one wants to harbor the feeling of possessing it with the notion that 'it is mine' or 'I should hold it for ever'. In order to possess an object we have to manipulate and take recourse to fair or foul means, involving anger, pride, deceit or greed. Everybody wants to possess and keep the best available object in the world for himself and this leads to conflicts, turmoil and warfare. A universal monarch or a Chakravarti (the wheels of whose charriot roll everywhere without obstruction) sets out for the conquest of the world with the ambition to be known as the ruler of the vast empire by conquering the world from one end to another and across the seas. But in this conquest he has to wage a terrible war with the tribal lords, resulting in a tremendous loss of human life. Then only is he entitled to be declared as the Sovereign of the world! The Mahabharata, an Indian epic, has referred to the feuds and hostilities among the heads of the republics. Each one of them remaining eager to accumulate the utmost private property ending in a vast disparity between the members of the same group. This helped foster a feeling of mutual jealousy, distruct and internal feud among the individuals so much so that each one declared himself to be a lord, and there remained no one to be called a super-lord. Such an obnoxious tendency among the members of the old republic destroyed their own unity and organization, which was based on the democratice setup of the tribal society.

The Venerable Ascetic Mahavira has proclaimed in the Uttardhyayana : "Even though like the Mount Kailas, there might

be innumberable mountains of gold and silver, man's craving is never fulfilled, it is boundless like the sky." In order to observe partial non-possession, a householder is asked to set a limit to what he possesses, by way of land, gold, silver and other objects of pleasure. It has been decleared that he should practise charity by providing food, dewelling, medicine and knowledge to the needy and the deserving. This kind of charity is essential for the welfare of humanity. With reference to this there is also a thought-provoking Biblical story which goes as follows. A rich person once approached Christ and expressed his desire to enter into life. Christ said, "If you wish to enter, give up violence, do not look at another's wife with lustful eyes, give up stealing, give up telling lies, respect your parents, and love your neighbour." The rich man then replied, "My Lord, I have been practising all what you recommended right from my childhood." To this Christ restorted, "O my dear, then go and distribute your wealth among the needy. If you are capable of doing so , you will attain divine knowledge."

Like non-violence, the vow of non-possession is also practised by monks and householders in different ways. As monks have to reduce to a minimum, the sphere of their activities, they practice total non-possession. Truly speaking, the vows practised by both of them are the same in context, they however differ only in extent and rigidity. In order to practise complete non-possession, a monk declares the following : "I renounce all attachments, whether little or big, living or lifeless, neither, shall I myself form such attachments, nor cause others to do so." (Acharanga).

Ethical Codes of Life[9]

Dr. Jain further writes : "As has been indicated earlier, Jainism is a simple religion, which teaches the path to purification by self-abnegation and renunciation. According to Jainism, our actions are not governed by any exterior agent, and to reach the highest goal or life, one has to make efforts independently from inside. The monks, who led the Jain community, possessed no family or property, atoned their sins in the presence of their spiritual teachers, practised austerity

and passed their time in meditation and reading the holy scriputues. They did not involve in ceremonies nor exhibited enthusiasm in theological or metaphysical speculations. For the well-being of human society, Mahavira had prescribed simple rules of morality which led to mutual friendship fellow-feeling and solidarity.

The first and the foremost cardinal virtue is non-violence which shuns all kinds of damage to others. In order to emphasize the necessity of equanimity for the practice of non-violence, Amitagati, a renowned Digambar writer of the 11th century A.D. has advocated :

"Friendship towards all beings,

Delight in the qualities of virtuous people,

Utmost compassion for the afflicted beings,

Equanimity towards those who are not well disposed towards me.

May my soul have these dispositions forever."

The underlying idea of non-violence is to establish a closer relationship among the various members of the society. Society is a coordinated aggregate of autonomous units, therefore it has no separate existence without individuals. Individual and society are so interdependent, so that by neglecting one, the other is automatically neglected. Therefore if we want to be of some use to the society, we have to apply utmost restraint on ourselves. An observer of non-violence will contemplate that, if others are suffering from starvation, poverty or insufficiency, he has no right to enjoy life rolling in luxury. The ideal of non-violence is comprehensive and it cannot be achieved without eschewing selfishness completely, as indicated earlier.

The other four vows preached in Jainism, are merely accessories to the vow of non-violence. Truthfulness is eseential to keep order and harmony in society. There are moments in life when one has to work hard to keep up one's convictions. In business and in our day-to-day dealings our truthfulness is put to test. We have to constantly practise to fulfil our assurance once indicated. Whilst observing the vow of non-stealing, one is required to earn his livelihood by honest means. We violate the

vow of non-stealing by accepting and holding what is not needed by us. What we possess in surplus has to go to those who need it badly. Continence or practising chastity is not a formal negation of sensuality, but a strenuous effort to gain self-sufficiency. It is significant that keeping in view the morals of the society of his time, Mahavira was obliged to introduce this rule in his teachings. The principle of non-possession signifies non-attachment to worldly objects. This can be practised by believing in the higher life, freedom from worldly ambition and the mutual coordination of the needs of people. It emphasizes on an equitable social order which can lead to the happiness of society.

Thus, we see, that in the above mentioned principles, there is nothing sectarian or dogmatic, but they have been introduced as codes of morality, to enhance the moral standard of the degenerating society, at the time of Mahavira and this is applicable even today. They are simple rules which can be practised without the least philosophic speculation, even by a common person."

The Doctrine of Many-Sidedness of Truth[10]

Writing on the doctrine of many-sidedness of truth, Dr. Jain says : "The teachings of Mahavira are based on the principle of cessation of worldly activities which could be cultivated by practising peacefullness and tranquility of the mind. Here Ahimsa or non-violence has been advocated as the highest virtue. In order to fulfil the requirements of non-violence, the theory of non-possession or non-attachment is prompted. If we have cultivated the spirit of detachment, we shall not be tempted to harm others for fulfilling our selfish ends. But how shall we put the theory of non-violence into practise?

Here we are introduced to the doctrine of the many-sidedness or the manyfold aspects of truth.

The world in which we are living is very complicated. We are unable to understand its mysteries. Besides, this, we are not able to express fully our thoughts. Many a times it happens that we say something and mean something quite different. We

are also not able to understand fully the bearing of what others say. Our prejudices and preconceived notions also come in the way. Philosophical views, propounded by great thinkers, sometimes confuse us and we find ourselves incapable of grasping them in their right perspective. Numerous ideas and conceptions have to been proposed, keeping in view of the demands of society of a particular period and situation. The Vedic sages paid the highest tribute to natural phenomenas such as the sun, the rains, the storm, the fire, the dawn and so on. later on as we proceed to the Upanishadic era, we find the prominence of knowledge in the place of rituals. Then comes the period of the six systems of Indian philosophy when each system tried to solve the problems of the time in its own way. Each system apparently seemed to have advocated opposite and contradictory views, but really speaking these views demonstrate the divergence of reality, viewed from different angles. The theory of the many angles of truth or Anekantavada is a particular point of view, postulating that truth is many-sided; it is not a philosophy in itself. It is a comprehensive Jain view, according to which any particular thing can be viewed from manifold aspects. Everything of the universe can be viewed from many points of view, and each point of view yelds different conclusion. In other words, every proposition is conditional and there is nothing which can be called absolute affirmation or absolute negation. According to this view, a certain thing exits only with reference to its particular substance (dravya), space (kshatra), time (kala) and mode (bhava) and is non-existent with reference to its different substance, space, time and mode. For example, a question is asked, whether the universe if finite or infinite. It is called finite because its substance is finite in space, and it is infinite due to its temporal demension and modal expressions. Similarly, the soul is eternal as it never dies; and it is non-eternal as it changes its forms from birth to birth and is noticed united with the body. According to the Jain view, the existence or entity of a particular thing depends on its 'origin', 'destruction' and 'permanence'. The soul, for example, exists not because it is 'indestructible', 'unborn' or 'stable' as advocated by the Nyaya system of the Indian philosophy, but it

is 'existent' as it is characterised by its attributes of 'origin', 'destruction' and 'permanence'. When the soul has transmigrated from one state to another, its new state is its 'origin', the loss of the previous state its 'destruction', and the identity of the same soul in both the states its 'permanence'. Thus according to the Jain system of thought, an object cannot be called absolutely eternal or unchanging or absolutely non-eternal or changing, but it is eternal or unchanging when it is viewed with reference to its substance, the form of its continuous flow, and it is non-eternal or changing in so far as it undergoes a change or a new modification every moment. Those who believe in absolute point or view, laying emphasis only a single aspect of an object, are compared with those blind persons, who in order to obtain the knowledge of the shape of an elephant, feel its ear, trunk, feet and other parts of the body separately, and believe that they have the complete view of the shape of an elephant.

No wonder that such thoughts pertaining to relativity of truth are advocated by numerous philosophers of the west. The great philosopher Hegel has remarked :

"Reality is now this, now that; in this sense it is full of negations, contradictions, and opposites : A plant germinates, blooms, withers and dies; man is young, mature and old. To do justice to something we must tell the whole truth about it, predicate all its contradictions and show how they are reconciled and preserved in the articulated whole which we call the life of the thing." (Thilly, History of Philosophy).

Bradely, an advocate of New Idealism, has observed in this "Appearance and Reality" :

"Everything is essential and everything is worthless in comparison with other. Now where is there even a single fact so fragmentary and so poor that to the universe it does not matter. Here is truth in every idea however false, there is reality in every existence however slight."

Joachim has expressed similar ideas in his 'Nature of Truth' :

"No judgement is true in itself and by itself. Every judgement

as a piece of concrete thinking is informed, conditioned to some extent, constituted by appercipient character of the mind."

Similar ideas have been affirmed in the 'Quest of Ideal' as follows, "Let us take the antithesis of the swift and the slow. It would be nonsensical to say that every movement is either swift or slow. It would be nearer the truth to say that every movement is both swift and slow, swift by comparison with what is slower then itself, slow by comparison with what is swifter than itself."

In the Indian philosophical systems we find mutually antagonistic views regarding the fundamentals of philosophy. In the process of argumentations and debates, in order to reach to a conclusion, the upholders of these systems attack one another, without carring much for the element of truth the opponent might contain in his statement. Here comes a Jain logicism with his non-absolutist or relative pluralist view holding that all particular theories based on logic are true to a certain extent and from a certain point of view. A certain cognition is valid from the point of view of its own object but invalid when it discards its contradictory congnition as unreal. In criticising the non-Jain systems of Indian philosophy, Jains do not hold that their views are absolutely wrong, but they believe that they are only partial expressions of truth. For instance, according to them, the Buddhist doctrine of mementariness, denying the reality of an abiding substance, follows the dogma of the non-eternalist, is true only from the analytical standpoint. Similarly, the Vedanta doctrine maintaining that the Being is eternal and absolutely unchangeable, asserts the eternalist viewpoint, is true only from a synthetic standpoint. In the same way, the Samkhya, the Nyaya, the Yoga and the Charvaka systems of Indian thought are true only from certain standpoint. It is stated that as different jewels when strung together form a necklace, so also is the case with different Indian philosophical systems, which viewed from the relative standpoint, become part and parcel of the whole reality.

Different philosophical systems possess different aspects of one and the same object, and a dispassionate seeker of truth has to find out the origin of these sources, by studying

critically the conditions and situations under which such ideas were developed.

Thus we see that an impartial objective and all comprehensive attitude is responsible for the origin and development of the doctrine of the many-sidedness of truth. The upholder of this doctrine has to be tolerant, patient, persevering and capable of restraining his attachment and aversion which are considered the great enemies of philosophical speculation. Haribhadra, a popular author of the 8th century, has remarked :

"A person who insists only on his own views and does not want to submit to the opinion of others, his arguments blinding follow his thinking, whereas the thinking of a balanced person is supported by his arguments."

Yashovijaya, another Jain philosopher-monk of the 18th century, has asserted :

"The one who is faithful to the doctrine of the Anekantavada, does not hold aversion to any philosophical system. He views all of them which are only partial expression of truth, with fondness, like a father to his sons. He cannot afford to have too much attention to one or too little to another. He alone should be considered as really acquainted with the holy scriptures, who taking recourse to the doctrine of the many-sidedness of truth views all the systems with equanimity. Really speaking the broad view towards all philosophical systems is the great secret of the scriptural studies, which is known as righteousness."

To demonstrate the spirit of accommodation contained in this doctrine, Anandaghana, a Jain mystic saint of the same century, has proclaimed the six systems of Indian philosophy as the six important constituents of the body of God Jina.

In support of the above, characterising the distinguished marks of different religions, Haribhadra has made the following remarks :

"The Buddhist religion is worth hearing, the Jain religion worth practising, the Vedic religion worth applying and the prominent God Shiva is worth meditating."

It may be argued that the doctrine of the many-sidedness of truth is just a sum total of truths and not the whole truth as it fails to lead us to the truth. The answer is, as indicated earlier, this doctrine is just a point of view of understanding other systems in their right perspective. It leads us to truth by synthesising and coordinating the antagonistic views propounded by different systems.

Siddhasena Divakara, a popular writer, claimed equally by both the Digambara and the Shvetambara schools, emphasising the practical aspect of the Anekantavada, has said :

"I pay my obeisance to the doctrine of Anekantavada, without which there is no possibility of worldy achievement at all." Man's knowledge is limited; in the intellectual sphere one can only reach the relative truth by acquiring a synthetic view of the contradictions visible in different systems. Thus is how the 'balancing act' between the two or more *nayas*, in order to get to the truth, is compared. Amritachandra, a Digambar Jain writer, has beautifully compared the two different aspects of the doctrine of Anekantavada with the two ends of the rope of the churning rod used in stirring curds. He writes :

"In the end, the Jain doctrine succeeds like an Indian milk maid, who, in order to obtain butter, churns curds, with a rope in his hand, pulling one end tight as she slackens the other."

Thus we see that Jain thinkers, instead of establishing a particular specified philosophy, by asserting the doctrine of the many-sidedness of truth, have enhanced the notable significance of other philosophical systems, considering all of them to be true, within their limitations. This should be considered a great contribution of Jain writers in the sphere of philosophical speculation."

The Doctrine of Karma[11]

"The doctrine of Karma is common to most of the philosophical systems of India. Everything being in this vast universe is guided by its own Karma or action. Every event of life of an individual occurs due to the Karmas accumulated in his previous life. There is an endless cycle of transmigration

which leads to continuous rebirth in various states of embodiment.

Jain authors have composed vast literature explaining and elaborating the details of the doctrine of Karma which is not found in the other schools of Indian thought. According to the Jains, the soul is defiled due to its Karma and it will remain so unless it is purified by way of cessation of worldly activities. According to them, Karma is conceived as something essentially material which gets interlinked with immaterial soul. As particles of dust get attached to the body smeared with oil, so does Karma with the soul. It is on account of Karma that the soul has to suffer and undergo various births and rebirths in the diverse spheres of life as gods, men or animals. Interaction of the soul and Karma takes place because of the soul's impure state. When there is contact between soul and Karma, the Karma particles enter into the soul. It is on account of thought activities of the soul, produced by body, mind and speech that the Karma particles enter into the soul. This is called the influx of Karma. These Karma particles adhere to the soul on account of false notions pertaining to the nature of the soul such as non-restraint, carelessness, passions and vibrations or activities. This is called binding of the Karmas to the soul. As iron heated by fire becomes one with the fire so is the soul identified with the Karma. This bondage has to be controlled by actual thought modification of a contrary nature and by the actual stoppage of Karmic influx. This can be done by practising rules of conduct such as restrain of body, speech and mind, righteousness, mental reflections, victory over afflictions and right conduct as advocated in Jainism. Next comes the stage of destruction of the Karmas. By practising righteousness a change is created in the soul by virtue of which the Karma particles are partially destroyed. When all Karmas are destroyed the soul becomes free from the bondage of embodiment and is liberated. Thereafter the soul being liberated from the cycle of birth and death reaches the highest spiritual stage, when it is entitled to enjoy eternal perception, eternal knowledge, eternal bliss and eternal energy. This is in nutsheell the underlying idea of the ethics of the Karma theory advocated by Mahavira.

The doctrine of Karma plays an important role in Jain philosophy as it emphasises the ethical values in life. Like the practice of non-possession, the doctrine of Karma is a natural consequence of non-violence. As non-violence cannot be practised without fully understanding the implication of non-possession so also, in order to attain the highest objective of non-violence, the proper significance of the doctrine of Karma has to be realised. The doctrine of Karma must have proved a great relief to common men suffering from the consequences of greed, mutual rivalry, discord and exploitation rampant among the rulers of the age."

Implication of The Karma Doctrine[12]

The doctrine of Karma seems to have developed against a number of doctrines about creation such as the doctrine of time, nature and determinism, already indicated earlier. According to this doctrine, the factors of time etc. are due to the law of Karma and therefore are the expressions of this etc. are due to the law of Karma and therefore are the expression of this supreme law.

According to the Jains, there is no God as creator of the world, the world which has never been created and has neither a beginning nor an end. According to them the highest state of self-evolution is the state of Godhood which can be achieved by one's own efforts. Jainism does not believe in God who is 'one', 'omniscient', 'independent' and 'eternal' as advocated by the Nyaya-Vaisheshika system. Godhood is neither determined even by the manifestation of miraculous phenomena such as attending of divine gods, walking in the Sky, waiving of chowrie (an insigne of royalty or godhood) and so on. But it consists in freedom from attachment a aversion, which is achieved by destruction of ignorance and the knowledge-obscuring Karma, according of Jainism. To suggest that a human being can achieve the status of a superman, was certainly a bold assertion on the part of Mahavira, who himself is said to have achieved this highest status of God Jina by self exertion and strenuous effort.

The Jains would ask : if God is devoid of attachment and aversion, why should he at all bother about creating this world?

Moreover, if God is kind and omniscient, why does he create this world which is full of injustice, unlawfulness and suffering? Why do not all human beings lead a peaceful happy life? If God cannot make his people happy, why should we not assert that all of them are directed by their own actions, performed in previous birth? If God is regardless of the Karma of human beings, he must be considered as cruel and whimsical.

Further, if we admit God as a creator and omniscient we are obliged to believe in fatalism. In that case we are deprived of free thinking, depending on the will of God, whether directed towards good or bad. Buddha has ridiculed the existence of an eternal, everlasting and imperishable God, asserting that no Vedic sage had ever realised such a God. He has presented an analogy of a prettiest young woman of the country (Janapada-kalyani). To try to obtain God without knowing any details about him is as good as to try to get to imagine of the prettiest woman of the world without knowing her specific characteristics, simply after hearing her name, lineage, beauty, form and stature.

It should be remembered that in Indian philosophy, God is formally acknowledged as the creator of the universe only by Yoga, Vedanta and particularly the Nyaya-Vaisheshika system of thought; all other systems being basically athestic. The main argument of the Nyaya-Vaisheshika system in the existence of an intelligent God in the creation of world is as follows : "Earth, mountain etc. are caused by an intelligent agent : the things of the nature of effects are created by an agent, as for instance the Jar.

This argument has been criticised by the Jain logicians."

Importance of Action[13], Not of Birth

In order to assign a wide comprehensive form to non-violence, the Venerable Ascetic has emphasised the equality of all human beings. He declared that as long as we nourish the feeling of big and small and high and low, we remain far away from non-violence.

It is to be remembered that even during the time of Mahavira and Buddha, caste distinctions were strong, therefore

it was not easy to break them. Inspite of the fact that the superiority of birth was condemned by the Jains, Mahavira a Kshatriya, is characterised as 'great Brahamana'. It is also laid down that no Tirthankara is to be ever born in a family other than that of the Kshatriya, and that great personalities are never born in low, miserly, beggarly or Brahaman families. Even regarding the birth of the Buddhas, it is stated that they are born among the Kshatriyas or the Brahamanas, the two highest classes, and never in the low class.

It has been stated earlier that by the growth of agriculture the value of cattle was enhanced which helped a good deal in propagating the code of non-violence. Mahavira and Buddha made the best use of this occasion and gained laudable admiration of people. But that was not the case while opposing the hierarchy of caste. In doing so, they were antagonising the priestly class by defying their superiority which was the pivotal base of their livelihood. For his unwanted act of the Jains and the Buddhists, they never pardoned them by not allowing them to stay in their region unless some sort of compromise was volunteered. Concessions were made and provocations were caused; but the Buddhists walked out, while Jains seem to have compromised half heartedly. In later Jain wirtings, Rishabha, the first Tirthankara, was declared as the originator of the caste system, and his son Bharata, the creator of the priestly class. We know that all the eleven chief disciples of Mahavira, were Brahmans. Then we have a galaxy of renowned Jain authors such as Bhadrabahu, Siddhasena Divakara, Pujyapada, Haribhadra, Jinsena and others, who were born Brahamans, and who made a contribution by elaborating the principles of Mahavira. This compromise seems to have paid its dividend : Jainism stayed in India unlike Buddhism!

Whatever it is, declaring action and not birth as a determining factor of superiority, was a redical step in the teachings of Mahavira. In this connection a thought-provoking dialogue between a Jain mendicant and a Brahman householder is recorded in the Uttardhyayana. The Jain monk Jayaghosha, who had fasted for a long time, happened to approach the residence of a householder Vijayaghosha, who was engaged in

offering sacrifice, for begging alms. The householder refusing the alms to him, turned him away, saying that the alms could be offered only to a Brahman who was efficient in the Vedas. Thereupon the Jain monk, characterising the qualities of a true Brahman, gave the following sermon to the householder Vijayaghosha :

"The one who has succeeded in overcoming love, hatred and fear, who is virtuous, practises austerities, has control over his senses, does not indulge in violence, does not speak untruth, does not take anything that is not given to him and who is not defiled by sensual pleasures, is called a Brahman."

"One does not become a recluse simply by shaving one's head, nor a Brahman simply by reciting the sacred syllable 'om' nor a sage simply by living in woods, and one does not become an ascetic simply by donning with bark. But one becomes a recluse by observing equanimity, a Brahman by practising continence, a sage by acquiring knowledge and one become an ascetic by practising austerities. As a matter of fact, a person's worth in life is determined by virtue and not by birth."

We have another story in the same text about a Jain monk Harikesha, who belonged to an outcaste tribe. When he approached a sacrificial enclosure, he was not only refused alms but after being given a beating, was turned out. The monk undisturbed in mind, preached the true meaning of sacrifice in the following words.

"O Brahmans! the executors of sacrifice, why are you wasting your time in search of external purity by means of water? In your sacrifice you are using grass, sacrificial pole, wood and fire in vain, you are washing your body with water every morning and evening for nothing and out of ignorance you are killing animals! But you are not aware that this adds to your further sins."

The monk goes on explaining the true meaning of sacrifice emphasising on purity by means of restraining one's sense organs."

The Tribal People[14]

"Besides the people who were considered low and despised because of certain professions adopted by them such as cobblers, barbers, fishermen, fowlers and so on, there was a group of people, isolated from the 'civilised' world, who were either residing in the dense forests or on the top of the hills or on the border of the country. They were ugly looking, black-skinned, nude or wearing quaint dresses, covering their body with grass and leaves, furious by nature, following different customs and speaking different dialects. As mentioned earlier, they were simple people, lived on terms of fellowship with their neighbours, were tolerant and peaceful and as long as no one interfered with their rights, they were happy with their dignified life and never had a desire to encroach the propoerty of others. Many of them were quite influencial and powerful and were proficient in the art of fighting. They are believed to give a tough fight to the sovereign king Bharata, who set out for the world conquest and encountered them while advancing to the east and the south-east of India.

These people led an independent life unless, of course, under the charge of neglecting religious rites, many of them were transformed to degraded class by the caste-minded Hindus. Consequently many of them were forced to take up the professions of carrying corpses, dragging them and throwing them away, acting as a guardian of a crematorium, blowing music before criminals who were to be executed and so on. They were made to dwell in open, outside a village, living on the flesh of dogs and dead animals, leading a most degraded life.

As we have seen, Mahavira, who himself was born in the tribe of the Vajjis, was a great admirer of the democratic set up of the tribal people. Later, during his ascetic life, with all the good intention of their well-being, he travelled through the region inhabited by the aborigines. While passing through this difficult land, he had to bear extreme hardships but he never seemed to have lost his balance of mind, ever thoughtful for their well being.

It appears that later on Mahavira succeeded in attracting these people to follow his creed. Some of them were ordained to monkhood and even became renowned sages. It is significant

that in Jain literature, the accomplishment of magical power is associated with the functioning of the tribal people, dewelling in forests, with their body covered with bark and leaves, with bow and arrow in hand and tuft of hair being tied together with slims and plants. The significance of mountain as a holy place for practising penance and menditation in Jain religion, is of no less importance. It can be noted that the primary teaching of Jainism in the form of non-injury, compassion and friendship to all living beings bears resemblance to the general moral behaviours of these people, 'the custodians of our primitive part', in the real sense."

In the words of Romila Thapar : "Jaina ideas were in circulation in the seventh century, but it was the teacher Mahavira who gave shape to them in the sixth century, and his teaching led to the rapid spread and organization of the Jaina sect. ...Mahavira's teaching was confined to the Ganges valley though in later centuries Jainism moved to western India."[15] Thapar further says, "Jaina teaching was at first preserved in an oral tradition, but in the third century B.C. it was collated and recorded, the final version being edited in the fith century A.D. Jainism was atheistic in nature."[16]

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7

Spread of Jainism : Early Phase

Jainism, older than Buddhism made its influence felt in India, from 6th century onwards, with the enlightenment of Mahavira, the last and twenty fourth Tirthankara, besides producing a galaxy of scholars who made substantial contributions to Indian thought and culture. There were several religious sects and philosophers when Mahavira and Buddha preached their teachings. These were all heretical sects. Noted historian Romila Thapar observes : "But, of all these sects, the two which came to stay were the puritanical sects of *Jainism and Buddhism*, both of which were to become independent religions. Jaina ideas were in circulation in the seventh century, but it was the teacher Mahavira who gave shape to them in the sixth century, and his teaching led to the rapid spread and organization of the Jaina sect. (Jain is a secondary formation from *Jina* 'the Conqueror' which refers to Mahavira.) At the age of thirty (i.e. in C. 510 B.C.) he renounced his family and became an ascetic. For twelve years he wandered seeking the truth and eventually gained elightenment. Mahavia's teaching was confined to the Ganges valley, though in later centuries Jainism moved to westrn India (where there are to this day some two million practising Jainas), parts of northern India, and to the south in the region of Mysore."[1]

In earlier days all the teachings were preserved in an oral tradition. This was also the case with Jainism. Thapar says :

"Jaina teaching was at first preserved in an oral tradition, but in the third century, B.C. it was collated and recorded, the final version being edited in the fifth century A.D. Jainism was atheistic in nature, the existence of God being irrelevant to its doctrine. The universe functions according to an eternal law

and is continually passing through a series of cosmic waves of progress and decline. Everything in the universe, material or otherwise, has a soul. The purification of the soul is the purpose of living, for the pure soul is released from the body and then resides in bliss. Purification is not achieved through knowledge, as some of the Upanishadic teachers taught, knowledge being a relative quality. This is explained by the famous story of the six blind men, each touching a different part of an elephant and insisting that what they touched was not an elephant but a rope, a snake, a tree trunk, and so on. Each man sess only a fraction of true knowledge, which makes knowledge unreliable for salvation. The purification of the soul required living what the Jains regard as a balanced life, but which, as described by Mahavira, was only possible for a monk. The vow of non-violence was impressed to such an extreme that even the unconscious killing of an ant whilst walking was regarded as a sin : non-violence was an obsession with the Jainas, and they wore a muslin mask covering the mouth and nose to prevent the involuntary inhalation of even the tiniest of insects.

Jainism spread rapidly amongst the trading community. The emphasis on non-violence (*ahimsa*) prevented agriculturalists from being Jainas, since cultivation involved killing insects and pests; it also exluded crafts endangering the life of other creatures. Trade and commerce were possible occupations and the encouragement of frugality in Jainism coincided with a similar sentiment in commercial activity. The strict limitation of private property enforced by the Jainas was interpreted to mean landed property. The Jainas specialized in conducting the exchange of manufactured goods and acting as middle-men, confining themselves to financial transactions. Thus Jainism came to be associated with the spread of urban culture. The west coast provided maritime commerce, where the Jainas became the money-lenders whilst others voyaged overseas with the merchandise."[2]

Both Buddha and Mahavira were contemporaries, both belonged to the tribal Kshatriya Clan of eastern part of India, before renunciation they were householders. According to Thapar : "Of the two contemporaries, Mahavira and Gautama

Buddha, the latter is the more famous, since he founded a religion, Buddhism, which was to be the prevalen religion in Asia. The Buddha (or the Enlightened One), as he was called, came from the republican tribe of the Shakyas, and his father was the *kshatriya* chief of this tribe. The legend of his life has curious similarities with the legendary episodes in Christ's life, such as the idea of the immaculate conception, and temptation by the Devil. He was born in about 566 B.C. and lived the life of a young prince but with increasing dissatification, until he left his family and disappeared one night to become an ascetic. After an austere six years he decided that asceticism was not the path to salvation and discarded it. He then resolved to discover the means of salvation through meditation, and eventually on the forty-ninth day of his meditation he received enlightenment and understood the cause of suffering in this world. He preached his first sermon at the Deer Park at Sarnath (four miles from Banaras) and gathered his first five disciples."[3]

While Jainism spread in India only, Buddhism reached in whole of Asia and some other parts of the world because of certain reasons. Jainism was more strict and disciplined order. Buddhism was monastic and enjoyed royal patronage, as Thapar further says : "The religion was essentially a congregational one. Monastic orders were introduced. Monks wnadered from place to place, preaching and seeking alms, and this gave the religion a missionary flavour. Later, monasteries and nunneries were built near towns, thereby facilitating begging for alsm. The establishment of Buddhist monasteries accelerated education, since they became a source of teaching, additional to the Brahmans; even more important was the fact that, as they accepted as monks and muns men and women of all strata of society, education was therefore not restricted only to the top few. The acceptance of nuns was a revolutionary step from the point of view of the status of women, considering that Brahman orthodoxy was gradually trying to place limitations on their activities. The organization of the monasteries was democratic and clearly based on that of the republican assemblies. Regular fortnightly meetings were held and public confessions were heard.

The Buddhist canon was collected some five hundred years after the Buddha's death, which makes it extremely difficult to define the chronological sequence of the canon or to indicate with certainty the interpolations of his followers. Buddhism was to undergo many changes both in the country of its origin and in the course of its spread to other parts of Asia. The earliest surviving form, called Theravada, is still predominant in Ceylon and the South-East Asian countries. When Buddhism had to contend with Brahmanism, it introduced philosophical speculation, and the original, simple exposition became much more involved.

There was much in common between Buddhism and Jainism. Both were started by members of the *kshatriya* caste and were opposed to brahmanical orthodoxy, denying the authority of the Vedas, and antagonistic to the practice of animal sacrifices, which had by now become a Keystone of Brahmanical power."[4]

Both Buddhism and Jainism attracted the oppressed people, condemned caste rigidities, preached in peoples language, being the regional dialects, spread their teachings through wandering monks from door to door and spiritual-assemblies, even though compared to Jainism Buddhism appealed much amongst the masses.

It is a fact that Buddhism spread much amongst the common people as well as in the wealthy circles in a big way, being a simple religion. During Buddha's time his gospel has a mass appeal and attracted people from all walks of life. Even after his nirvana, Buddhism enjoyed royal patronage and the ruling chiefs helped in spreading the message of Buddha because of royal Shakya and Koliya lineage.[5]

But Jainism was a more strict and disciplined sect, it was followed by the disciplined people. Asim Kumar Chatterjee observes the spread of Jainism in early phase as follows :

"It is extremely difficult to have a correct idea about the progress of Jain religion during the centuries preceding the Christian era in different parts of India. The available inscriptions, it is true, give us some help regarding the condition

of Jain religion in some parts of India. But with the exception of the Mathurā region and Orissa, very few pre-Christian inscriptions, connected with Jain religion, have been discovered.[6] But the early canonical texts give us some help about the progress of Jain religion in different parts of Northern India.

The career of Pārśva was successful in popularising the Nirgantha religion which originated in U.P. This religion, originated in all probability, at Kāśī and before the demise of that great prophet won a good number of converts in some prominent cities of U.P. He himself personally visited places like Kauśāmbī[7], Śāketa[8], Kāmpilyapura[9], Āmalakappā[10], Mathurā[11] and a few other cities. We are also told that he carried out missionary activities in Rājagṛha.[12]

After the demise of Pārśva his close disciples undoubtedly continued his task of popularising the doctrine of 4-fold restraints. In the canonical literature we often come across his disciples. The city of Tuṅgiyā is specially mentioned in the *Bhagavatī*[17] as a centre of the disciples of Pārśva. We have already noticed that even Northern Bihar after Pārśva's death, came under the influence of his religion. Not only were the parents of Mahāvīra followers of Pārśva, but a prominent disciple belonging to his school lived at Vāṇiyaggāma[14] near Vaiśālī. The *Sūtrakṛtāṅga*[15] refers to another prominent disciple, belonging to Pārśva's school, whom Mahāvīra met and converted at Nālandā. A few other places connected with the missionary activities of monks of Pārśva's order (*Pāsā-vaccijja*) have already been noticed. It is exceedingly probable that before the birth of Mahāvīra the Nirgrantha religion founded by Pārśva was firmly established in U.P. and Bihar.

Under Mahāvīra Jain religion became one of the major religious sects of Eastern India. We have already noted that Mahāvīra visited a good number of places of Eastern India during his missionary career and converted a large number of people of different prominent cities. He, however, achieved his greatest success in Bihar where the Nirgrantha religion became almost as popular as the religion founded by Gautama Buddha. *This is indirectly confirmed by Pāli canonical texts. Another* interesting thing which a zealous student of these two great

heretical religions will not fail to notice is that, whereas the Buddhist canonical writers take so much trouble in mentioning repeatedly Nāthaputta and his followers, the Jain counterparts do not almost take any notice of the Buddha and his monks. The only religious rival of Mahāvīra, who figures prominently in the Jain canon, is Gośāla. In the commentaries, however, the later Jain writers take some notice of the Buddha and his followers.

As a result of Mahāvīra's religious conquest western Bengal came under the influence of Jainism. We have already noticed in connexion with our discussion on the career of Mahāvīra that he undertook tours to that part of Eastern India. It is also permissible to believe that Bengal accepted Jainism before Buddhism as only a few places of this province figure in Pāli canonical texts. Some parts of western U.P. also were visited by Mahāvīra. And we should particularly take note of Mahāvīra's visit to the great city of Mathurā[16] which, as we have already noted, was visited by Pārśva. We will afterwards see how this city became gradually one of the biggest centres of Jain religion in Northern India.

The *Bhagavatī*[17] gives us the somewhat intriguing information that Mahāvīra visited the city of Vītibhaya, the capital of Sindhu-Sauvīra. We are told in this connexion that the Master travelled all the way from Campā to Vītibhaya in order to meet king Udāyana of Sindhu-Sauvīra. We are further told that this king afterwards became a Nirgrantha monk. The *Bhagavatī* account of Mahāvīra's visit to the country of Sindhu-Sauvīra cannot be dismissed as a product of imagination since the work itself was probably written a century or two after Mahāvīra's visit to the country of Sindhu-Sauvīra, we have to admit that the message of the Nirgrantha religion reached India's western coast in the lifetime of the Teacher himself. And it was indeed no mean achievement!

It is not easy to trace the history of the spread of Jainism after the death of Mahāvīra. But a careful study of the relevant portions of the *Therāvalī*, which is a part of the Kalpasūtra will give us some positive idea about the history of the gradual spread of Jainism in different parts of India.

Among the four *śākhās* originating from Godāsa, a disciple of Bhadrabāhu, who flourished in the 4th century B.C., we have the following three significant names[18]—Tāmraliptikā *śākhā*, Koṭivarṣiyā *śākhā* and Puṇḍravardhaniyā *śākhā*. All the three *śākhās* were evidently connected with the three well known geographical units, all of which were situated in Bengal. The first name does not need any comment. The second name Koṭivarṣa, according to the *Paṇṇāpaṇṇā*[19], a canonical text was the capital of Lāḍha country and the third, the present North Bengal. We have already noticed that Mahāvīra himself visited some places of Bengal during his missionary career. So it is natural that Jainism should flourish after his death in the countries where he taught his doctrine. But there was another more important factor behind the popularity of Jainism in Bengal in pre-Christian times. We have already seen that according to the *Therāvali* all these *śākhās* originated from Godāsa, who was a disciple of the great Bhadrabāhu. Now, this saint (i.e. Bhadrabāhu), according to the *Bṛhatkathākośa*[20] of Hariṣeṇa (931 A.D.), was born at the town of Devakoṭṭa situated in the Puṇḍravardhana country. There is no doubt that Hariṣeṇa was indebted to earlier works for this information about Bhadrabāhu's place of birth. It is natural therefore, that the *śākhās* founded by Godāsa, a disciple of Badrabāhu, should be connected with Bengal."

On the popular spread of Jaina religion, Chatterjee further writes : "So far as Tāmralipta is concerned, it would not be unresonable to note, that at the famous port of Tāmralipta lived the merchant Tāmali Moriyaputta, who became a Jain recluse apparently in Mahāvīra's lifetime. The story of how he renounced everything is beautifully told in the *Bhagavatī*.[21] Regarding Northern Bengal, we will afterwards see that this country produced true and devoted Jains in the Gupta period.

From Balisaha, who was a disciple of Ārya Mahāgirī (C. 300 B.C.), who himself was a disciple of the well known *Sthūlabhadra, originated a number of śākhās.* And among them the name Kauśāmbikā is conspicuous by its presence. This *śākhās* was evidently connected with the famous city of Kauśāmbī, the capital of the Vatsa country and which, according

to the Purāṇas, rose to prominence after the destruction of Hastināpura by the Gaṅgā in circa 1300 B.C. During the lifetime of Mahāvīra and Śākyamuni, Kauśāmbi was a flourishing metropolis, and the capital of the celebrated Udayana, who did not hesitate to pay homage to Mahāvīra when he visited his city.[22] Jayantī, an aunt of Udayana became a Jain nun, according to the *Bhagavatī*.[23] Another Jain Aṅga text viz. the *Vipākaśuta*[24] tells the story of the love-affair of Bṛhaspatidatta, the priest of Udayana, and Padmāvatī, a queen of that famous king.

Among the *śākhās* originating from Ārya Rohaṇa[25] (C. 250 B.C.), a disciple of Suhastin, we have the very significant name Udumbarikā. This *śākhās* was surely connected with the Audambara tribe who lived in the Punjab and whose coins, dating from pre-Christian times, have been discovered in large numbers from the Punjab.[26] There is no doubt that by the time this *śākhās* originated (C. 250 B.C.),[27] Jainism was firmly established in the Punjab. From another disciple of Suhastin viz. Bhadrayaśas originated a number of *śākhās*, apparently in the middle of the third century B.C. At least two *śākhās* originating from him, were connected with geographical names. They were Bhadrīyikā and Kālandikā.[28] These two *śākhās* were apparently connected with the towns of Bhadrikā and Kākandī, mentioned prominently in the Jain texts. From another disciple of Suhastin viz. Kāmardhi originated a number *śākhās*, among which Śrāvastikā *śākhās*[29] deserves special mention. As the name indicates, this *śākhās* was connected with the famous city of Śrāvastī which was more than once visited by Mahāvīra. It was this famous city that persons like Gośāla and Jamāli preached their doctrines. It was in this town that the famous encounter between the two great teachers, viz. Mahāvīra and Gośāla, took place. From yet another disciple of Suhastin viz. Ṛṣingupta, originated a number of *śākhās* among which the most significant name is that of Saurāṣṭrika.[30] This shows that before the end of the third century B.C., Jainism reached the country of Gujarat, and as history proves, it has maintained its glorious existence in that country till our present time. Another interesting *śākhā* connected with a definite geographical name is that of Madhyamikā[31] which originated from another diciple

of Suhastin. The town of Madhyamikā, it is interesting to note, is mentioned in the canonical texts.[32] And the creation of this *śākhā* before the end of the 3rd century B.C., proves that Jain religion reached Rajasthan before that time.

This rapid analysis of the names of the *śākhās* of the *Therāvalī* gives us some idea about the history of the spread of Jainism in different parts of India. A particular passage[33] of the *Bṛhatkalpa*, a *Chedasūtra* text, attention to which has already been drawn by previous scholars, seems to indicate the extent of the spead of Jainism at the time of its composition (C. 350 B.C.) We are told in this passage that a Jain monk must not go beyond Aṅga-Magadha in the east, Kauśāmbī in the south, Kuṇāla (N. Kosala) in the north and Thuṇā (Thaneswar) in the west. This passage was in all probability composed before the creation of the *śākhās* mentioned in the *Therāvalī*. The *Bṛhatkalpa* may not be a very old text, but the passage in question probably preserves a much older tradition.

In 1912 a stone inscription was discovered by Pandit G. H. Ojha from a place called Baḍalī in Ajmer district, Rajasthan.[34] This inscription, according to that celebrated palaeographist, contains the words 'eighty four' and 'Vīra'. Pandit Ojha argues that the palaeography of this inscription is older than those of Aśoka and that is why he feels that the inscription should be referred to the year 84 of the Vīra Nirvāṇa era. In that case the inscription should be regarded as old as 400 B.C. Some orthodo Jain scholars have therefore, jumped to the conclusion that Jainism was introduced in Rajasthan before 400B.C. Ojha further remarks[35] that his view, regaring the above-mentioned inscription has the support of MM. S. C. Vidyabhusan. D.C. Sircar, another noted epigraphist, however, assigns[36] the inscription to the close of the 2nd century B.C. although he does not offer any argumen in favour of such a late date for his inscription. The present author has very carefully examined the letters of this inscription and strongly feels that its palaeography cannot be later than the palaeography of the inscriptions of *Aśoka. Sircar's attemp at explaining 'caturasiti" as meaning* '84 villages', is to say the least, ludicrous. But even then we cannot accept totally Ojha's view regarding the terms 'Vīra'

and '84'. As a matter of fact, in no prechristian record do we get any reference to the Vīra Nirvāṇa era. And if the tradition recorded in the *Therāvalī* hahs any value, then we have to accept that Jainism was introduced in Rajasthan only after 250 B.C. But we are ready to revise our opinion, if we come across fresh and more positive evidences."

There are historical evidences about Chandragupta Maurya's conversion to Jainism; while Asoka was Buddhist Chatterjee further writes : "We do not know much about the religious leaning of the Nandas. But the Jains claim that the first Mauryan emperor Chandragupta embraced their religion during the closing years of his life. Chandragupta's name is absent in all early Śvetāmbara canonical and non-canonical texts, and it is only in some Bhāṣya and Cūrṇī text[37], written after the Gupta period, that he is mentioned by name. But even in those works, he is not called a Jain. But the Digambara traditions, both literary and epigraphic, delineate this celebrated royal personality as a Jain devotee.[38] Some scholars believe that the earliest Digambara literary tradition regarding Chandragupta's conversion is that recorded by Hariṣeṇa in the *Bṛhatkathākośa* (931 A.D.). But a much earlier Digambara literary work, viz. the *Tiloya-Paṇṇaī*, written around 600 A.D., represents Chandragupta as a Jain devotee[39]. But even this work was composed some 900 years after the death of that great emperor. So we cannot accept, in the absence of some earlier evidence, the argument of scholars like Smith[40] and Ray Chaudhuri[41] who hold that Chandragupta became a Jain *sādhu* before his death. The Greek and Roman historians, who definitely knew the Jains[42], have not said anything regarding Chandragupta's conversion to that religion. On this other hand, there are indications in their writings that Chandragupta was an orthodox Hindu, believing in the sacrificial religion. The famous play of Viśākhadatta, written before the *Tiloya-Paṇṇatī*, does never connect Chandragupta with Jainism. It also looks a little fantastic that a stern and ruthless military conqueror like Chandragupta Maurya, should in a fine morning, turn into a penniless Jain *muni* and end his life in so strange a manner.

We have another very significant passage[43] in the *Niśīthaviśeṣacurṇī* of Jinadāsagaṇi Mahattara (7th cent. A.D.), which also seems to go against the Digambara tradition. The passage compares the Maurya dynasty with a barley-corn emphasising that its middle portion, represented by the rule of Samprati, was only elevated. Had Chandragupta been a Jain, Jindāsagaṇi would never have failed to notice it in this vital passage. This evidence probably goes far to destroy the contention of the Digambaras regarding Chandragupta's conversion to Jainism.

Regarding Aśoka, the third Mauryan king, it can be said with certainty that he was a Buddhist. But as a liberal and magnanimous monarch he had respect for non-Buddhists, and the Ājīvikas and Jains have been mentioned in his records.[44] The Śvetāmbara commentaries mention him as a king of Pāṭaliputra.[45] His son Kuṇāla is also mentioned several times and a tragic story about the loss of his eyes has been told in the commentaries[46]. Kuṇāla's son Samprati (Saṁpai), according to the Jain commentaries[47], was a devout Jain and left no stone unturned to make this religion popular in different parts of India. That Samprati is not a shadowy figure, is proved by the combined evidence of the Jain, Buddhist and Purāṇic texts.[48] Jinadāsagaṇi informs[49] us that Samprati constructed Jain shrines in countries like Andhra, Ḍamiḷa, Marahaṭṭa etc. We are further told that he was a votary of Suhastin. We have already noticed that it was during the time of Suhastin that different *kulas* and *śākhās* were established in different places of India. So there is little doubt that the uniform Jain tradition regarding Samprati's leaning towards the Nirgrantha religion is based essentially on facts."

Role of Monks

As we have seen earlier also the wandering Jaina monks and ascertics have contributed a lot in spreading the Jainism throughout the country. In ancient days travel from one place to another was very difficult and unimaginable due to various reasons.

As Dr. Jagdish Chandra Jain[50] observes : "Jain monks, were enjoined to travel on foot visiting different places for eight

months in a year and the four months of the monsoon stationed at one place. Wherever they travelled they carefully observed the people, acquainting themselves with the customs and practices prevalent in that region; they also learnt the local dialects. It was considered and act of piety as it was after understanding the people that a monk could preach his sermons successfully.

But it was no easy task to travel to far-off countries, especially in absence of transport facilities in those by-gone days. On their way, they had to pass through fomidable passages to reach their destination. They had to cross high formidable mountain and hill paths, deep rivers, dense forests inhabited by wild tribes and boisterous animals and dry trackless deserts. Sometime the journey was long, there were no resting places and crossing through the snowy, thorny, muddy and uneven pathless regions, they stumbled and fell unconscious. Sometimes the rivers were flooded and they had to wait for days together until the water receded. Besides, there were political disturbances in the country when lawlessness prevailed throughout and the monks were taken as spies and put under arrest. Sometimes a group of monks and nuns preferred to travel with a caravan of traders, and while the caravan being attacked by a band of robbers the monks were killed and the nuns were kidnapped. There was a problem of having proper residence where the regularity of conduct could be maintained. Sometime famine broke out in the country and it became extremely difficult to obtain lawful alms. Sickness was another serious obstruction. If a monk or a nun suffered from leprosy, paralysis, rheumatism, insanity etc., it created endless problems. Under such circumstances, the monks tried their utmost to maintain their usual course of conduct, at times laying down their life to keep up their long-cherished ideals."

Their Limited Movement

We have seen how after renouncing the world, Mahavira wandered about from place to place undergoing hardships and calamities, particulary in the tribal region in the east and the south of Megadha. His itinerary was roughly confined to modern

Bihar, West Bengal and a part of Eastern and Western Uttar Pradesh. While sojourning in Saketa (Ayodhya in Uttar Pradesh), he enjoined his monks and nuns as follows :

"The monks or nuns can wander towards the east as far as the region of Anga-Magadha (districts of Bhagalpur and Monghyr and Patna and Gaya in Bihar), towards the south as far as the region of Kosambi (Kosamam in the district of Allahabad in Uttar Pradesh), towards the west as far as the region of Thaneshvara (district of Kurukshetra in Haryana) and towards the north as far as the region of Kunala (or Shravasti, Sahet-Mahet in the district of Gonda in Uttar Pradesh). This region is the Aryan region because it is here that the insight, knowledge and conduct of ascetics can be safeguarded."

Royal Patronage[51]

Jainism was also patronised by some ruling cheefs. On the royal patronage Dr. Jain writes : "A number of kings and emperors have been mentioned in the Jain tradition who are said to have followed the principles of Jainism and were ordained by Mahavira. Barring a few, no historical evidence is forth coming of the majority of them. As already stated, the regular political history of India begins with Shrenika Bimbasra and his son Ajatashatru Kanika, the rulers of Magadha, who were the contemporaries of Mahavira and Buddha. Shrenika Bimbasara is said to have put numerous questions to Mahavira which have been recorded in the early Jain canon. His queen Chelana who is said to have been the daughter of Chetaka, Mahavira's mother's father, possibly exercised the Jain influence on the king. During his ascetic career Mahavira is said to have visited Rajgriha, a royal seat of Magadha, which later had become the major centre of his activities. Ajatashatru Kunika, who usurped his father's throne, was born of Chelana, Ajatashatru has been depicted in the Jain canonical literature, as paying homage to Mahavira with his retinue when the latter arrived in the capital Campa with his holy assembly. Shrenika Bimbasara and Ajatashatru Kunika both have been described by the Jains as the followers of Jainism as much as they are

considered the followers of Buddhism by the Buddhists. This only indicates the diplomatic outlook of the kings towards all religions, treating them with respect.

After Ajatashatru we come to the Nanda-dynasty. The Nandas are known to have ruled in Bihar in about 400 B.C. and since they are believed to have possessed an image of the Jain Tirthankara, they are known to have leanings towards Jainism. Then we come to Chandragupta (325-302 B.C.), the first Emperor of the Mauryan dynasty, who in the Digambara traditions is said to have become a disciple of the celebrated Jain pontiff Bhadrabahu and migrated to South India with him. There he is said to have ended his life by fasting unto death. Chandragupta's grandson Ashoka (274-237 B.C.) was an illustrious Indian Emperor under whose patronage the creed of Buddha reached its climax. He is called the 'second Buddha', the 'turner of the Religious wheel' by the Buddhists.

According to the Shvetambara tradition, Samprati (220-211 B.C.), grandson of Ashoka, who became a powerful ruler of Ujjain, was a great benefactor of Jainism. He is said to have opened charity-houses at the four gates of the city and made arrangements for offering alms to Jain ascetics. He assembled the kings and feudal lords under his suzernity and commanded them to pay reverence to Jain ascetics. He proclaimed prohibition of the killing in the land and built large number of Jain shrines in honour of the Tirthankaras. In order to propagate Jainism, he is said to have deputed his soldiers under the garb of the Jain monks to far-off countries such as Andhra, Dravida, Maharashtra, Kudukka (Coorg), Saurashtra (Kathiawar) and other places so that the Jain monks could preach their sermons at these places without any hindrance. Thought there has been no inscriptional evidence in support of king Samprati's propagation of Jainism[52], yet it is considered as an important period in the history of the Jain order. It is noteworthy that the legend of Samprati breathes the same spirit of tolerance and well-being as of Ashoka in the Ashokan inscriptions. Liberality towards the monks, prohibition of killing animals, feeding the poor, raising mounments and carrying the message of

righteousness to the frontier lands are all common in both. However, as we have seen, so far the centre of activities of the Jain monks was confined to the area of modern Bihar, Orissa, West Bengal and a part of eastern and western Uttar Pradesh, but now they could travel as far as western India, including Saurashtra, Sindh and the southern part of India, the region lying to the south of the Ganges and north of Godavari river.

From the Hathigumpha inscriptions found at Khandagiri, we learn that under the patronage of king Kharavela, Kalinga (Orissa) became a centre of Jainism in the second century B.C. . The king had to be engaged in warfare to get back the Jain image from Magadha which was carried off by the agents of Nanda rulers. In Orissa we have beautiful Jain caves constructed out of the Udayagiri and Khandagiri hills near Bhubaneswar which are significant from the point of view of art. Kharavela also built temples in honour of God Jina. From the inscriptions discovered during the reign of Kanishka and his successor, it is evident that Mathura in the northern India became a stronghold of the Jains in the beginning of the Christian era. One of the Mathura inscriptions (Circa 157 A.D.) refers to a Jain Stupa (mound) here, believed to have been built by divine gods which later on was renovated by Sahu Todar, a Jain layman in the reign Emperor Akbar (1555-1606 A.D.). This Stupa is identified with the site of the Kankali Tila at Mathura, the excavation of which has thrown considerable light on some important Jain archaeological findings. The discoveries of nude sculptured figures of the Jain Tirthankaras here, prove that the schism of the Digambaras and the Shvetambaras was not existing at that time. Mathura also has been important for the Jains as in order to put the Jain canonical text into order, a council of the Jain monks was convened here in about 300 A.D. Valabhi (Wala, eighteen miles north-west of Bhavnagar in Gujarat) was still another important centre of the Jains. It was a capital of Saurashtra where in order to put the jain canon into writing, the third and the last council of the Jain moks was held between the fifth and the sixth century A.D. Girnar[53] mountain (near Junagarh) in Saurashtra was another important place for the Jains where Neminatha, the twenty-

second Tirthankara, is said to have attained liberation. It was here that Dharasena, a celebrated Digambar jain wirter, taught the sacred knowledge of the Jain canon to his disciples."

Patronage By Dynasties in South India

Like north, Jainism spread in South in a big way because of royal patronage. Dr. Jain further observes : "Jainism has played an important role in social cultural history of South India. During the reigns of the Gangas, the Kadambas, the Rashtrakutas, the Chalukyas, and the Hoysalas, South India became a centre of Jainism in the early and medieval period of its history. The kings and monarchs of these dynasties together with their ministers, feudatories, generals and business magnates worked for the upliftment of Jainism and its message of non-violence was spread all over. They extended their patronage to the Jains by granting lands and villages for the maintenance of the Jain temples and shrines, erecting monuments and providing encouragement of Jain scholars.

The Ganga dynasty (the second century to eleventh century A.D.) was virtually a creation of the renowned Digambar Jain monk Simhanandi whose achievements are given in a stone inscription. He openly urged his followers not to flee from the battlefield but to continue to fight, otherwise , he warned that their race would go to wreck and ruin. It was during the period of king Rachamalla of the Ganga dynasty in Karnataka that his most famous general Chamundaraya, a successful field commander, eretced the gigantic fifty-seven feet high granite statue of Bahubali, the younger son of Rishabha, at Shravana Belgol in 981 A.D. Every twelve to fourteen years and last in 1981 when the monolithic statue completed a thousand years since its erection, an anointment-ceremony attracted about one million people from India and all over the world. During the ceremony the image is consecrated with one-thousand—and—eight pitchers of saffron, sandal wood paste and holy water collected from the holy rivers of India. Beautiful flowers are showered down over the image. At the feet of the statue are laid offerings of milk, clarified butter, sugar and fruits, which are considered the symbols of prosperity, strength and glory.

This statue of Bahubali gained so much popularity that similar statues were erected elesewhere in Mysore district, one at Karkal, 41 1/2 feet high in 1432 A.D. and another at Venur, 35 feet high, in 1604 A.D.

It was due to the efforts of the Kadamba[54] rulers that Karnataka became a stronghold of Jainism which continued almost for a century. During this period a number of Jain teachers and scholars flourished in the region who enriched the Jain literature by their valuable works on different topics written in Sanskrit, Prakrit and Kanarese. The sect of the Yapaniyas which flourished circa 500 A.D. was a product of Karnataka. An inscription of the last prominent Kadamba ruler shows that he granted a specified field to this sect. This sect is important and its growth, development and its submergence into the Digambara sect, all need a critical study with its socio-political background. This sect tried to bring about a compromise between the Digambara and the Shvetambara sects with regard to certain important beliefs of Jainism. Their greatest contribution in the socio- religious sphere of the region was the advocacy of emancipation of women, which is favoured by the Shvetambaras but denied by the Digambaras. In their order of nuns, the nuns were raised to the status of a pontiff, and contrary to the Jain ascetic regulation, even men received religious instructions from them. Jain women also figured as leaders of religious and social activities. They proved able administrators handling the affairs of their Government and even fought battles against the enemy.

The Rashtrakutas, who ruled from the eighth to the twelfth century A.D., were also patrons of Jainism. It was during this period that a galaxy of renowned Jain scholars and teachers flourished. King Amoghavarsha, a prominent Rashtrakuta ruler, who was born in a camp while his father was campaigning in the Vindhyas, was a scholar himself. Later he abdicted the throne in favour of his son in order to become a mendicant. His son king Krishna Ii too was a devout Jain like his illustrious father, and he sanctioned various grants to Jain teachers and shrines. His successor Krishna III, another successful ruler of the dynasty, extended his patronage to various writers of his

kingdom, who enriched the Jain literature by their immortal contribution in Sanskrit, Prakrit and Kanarese languages. It was during the reign of the Rashtrakutas that a large number of cave temples were built at various places.

The Hoysala[55] rulers too were ardent promoters of Jainism in South India. Gangaraja, an able administrator in the reign of king Vishnuvardhana, was a noted Jain military leader. His wife Lakshamimati, who fought battle against the enemy, is known as 'the Lady of Victory.' General Gangaraja had come under the influence of the jain teachers. One of the seven standards of morality, advocated by him, was dauntless courage in fighing battle. The Hoysalas ruled Karnataka until the fourteen century A.D., then they were absorbed into the Vijayanagar empire.

King Tailapa II of the Chalukya dynasty had a strong attachment to Jainism. He was a patron of distinguished Kannada poet Ranna whom he conferred an honorific title 'the Sovereign Poet'. Jayasimhadeva II (1015-1042 A.D.) was another renowned chalukya ruler who honoured learned Jain scholars. His sister Akkadevi was a privincial governor, she also fought battles and exercised supervision over sieges.

Thus we see that the Jains exercised considerable influence in social and political life of Karnataka. In the early history of Kannada literature almost of the authors have been Jains. They contributed a good deal to the Kannada classical literature. Pampa, Ranna and Ponna known as 'three gems' are considered outstanding Kannada poets. Kannada literature has been a treasure house of Jain literature, much of which still remains to be published. There have been a number of valuable commentaries in Kannada language written on important Jain Sanskrit and Prakrit works. This region owns the largest number of the Digambara Jain sacred monuments in whole of India. It is significant that an uninterrupted royal Jain patronage for hundreds of years had left an apprehensible lasting impact on the social and cultural life of Karnataka.

The Jains also influenced the cultural life of Tamil Nadu in South India. Their contribution is noticed in various Jain shrines,

sculptures and large caves engraved with inscriptions, scattered all over the region. They also contributed a good deal in the sphere of Tamil literature, including grammar, prosody, medicine, astronomy and so on. In Andhra Pradesh, Jainism was never deep-rotted as in Karnataka or Tamil Nadu. We are told about the Jain settlements here in the early period. Jainism received support from the Eastern Chalukyas in the form of various grants. Jain literature was composed during the reign of king Rudradeva in the fourteenth century A.D. Kerala was not an independent state in its early days, it formed a part of Tamil Nadu. There are evidences in the form of historical relics and monuments, scattered in different parts of the state which prove that at a later period, Jains have largely contributed to the cultural heritage of this region. There are inscriptional evidences in support of the activities of the Jains in the 9th century A.D.[56]

Patronage in Gujarat[57]

Besides spread of Jainism in north and south and patronage by royal chiefs and dynasties, it flourished in the medieval period in Gujarat. As Dr. Jain traces in the following words : "In the medieval period of the twelfth century A.D. Jainism gained ascendency in Gujarat, in Western India. It was due to the efforts of the most versatile distinguished Jain preceptor Hemachandra, also known as 'the Omniscient of the Kali Age' (the age of vice). When he arrived in Anahillpura Patna, the capital of Gujarat, the Chalukya king Siddharaja Jayasinha (1094-1143 A.D.), a devotee of Shaiva religion, was ruling there. The king was very much impressed by the Jain preceptor, whom he invited to his court and requested him to composed a book on grammar. Accordingly, Hemachandra was pleased to compose a standard grammar which was greatly honoured by the king and was carried to the court on the back of the royal elephant. After Siddharaja's death king Kumarapala (1143-1173 A.D.) succeeded to the throne of Gujarat. Kumarapala was very much drawn to the teachings of Hemachandra, whom he considered his spiritual teacher. He promulgated the teachings of Jainism throughout his kingdom prohibiting the sacrifice of

animals and introducing the Jain code of ethis. He built a large number of Jain shrines and renovated the Jain temples spending a fabulous amount of money. As a result Gujarat became an established centre of Jainism. His rule ended by the Muslim invarion in 1165 A.D. This was the last royal patronage ever enjoyed by the Jains.

Thus we see that under the royal patronage Jainism grew, developed and spread to far-off places. The Jain monks, as stated already, while visiting different regions, studied local conditions and thereby enriched their knowledge. This knowledge must have prompted them to make amendments or improve the old rules of conduct or add the new ones in order to guide their fellow monks. The visiting monks had to face the heat, cold, excessive rains, inundation, failure of crop, famine, pestilence and such other calamities. They had also to suffere disasters caused by biting dogs, poisonous snakes, stinging insects, thorny bushes, pricking grass, rough pebbles, muddy earth and so on. They had to meet people of different temparament and nature in different regions, some antagonist to ascetics, cruel by nature, self-conceited, deceitful, talkative and so forth. Needless to say that this was the most valuable experience on the part of the elderly monks who were duty-bound to propagatie the Master's religion. According, they were obliged to frame a code of conduct for the newly initiated monks so that they may stick fast by their conduct. All these rules are duly recorded in the sacred literature of the Jains."

Places of Devotion in Jainism

"There are numerous holy places in India which are visited by the Jain devotees every year with the idea of attaining meritorious deeds. The question is, why should a Jain pay homage to God Jina when God is free from attachment and aversion and as such is unable to help his devotee in fulfilling his worldly ambitions. One of the main arguments the Jain logicians forworded against the creatorship of God is that if he is free from passion why should he get himself involved in manifestation of worldly phenomena. To be free from passion and dissociation from defects of human existence is considered

as one of the characteristics of a Jina. Pointing out the true test of Jinahood, Samantabhadra, a Digambara writer of the fifth century A.D., has said : "The true test of Jinahood does not consist in his miraculous powers such as the arrival of gods at a holy gathering or his moving in the sky, but it consists in his teachings which are not contradictory to reason and the manual of rules and that he is perfectly free from attachment and aversion." In that case why then do Jain writers have composed numerous hymns of praises, eulogies and panegyrics to he recited in honour of God Jina? They have built gorgeous temples with colourful artistic statues which they visit regularly and carry on with a regular ritual with the chanting of applause, offering water, sandalwood paste, rice, flowers, sweets, fruits and burning lamp and incense before the statue.

Really speaking as God Jina[58] is perfectly free from worldly affairs, he is not supposed to grant any favour to his devotees. Therefore invocation or propitiation of God should be considered only as purely mental act or attitude of meditative nature which can only help infusing the spirit of self-reliance in a devotte. But later on dut to the development of certain religious tendencies in Indian thought we notice a big change in this attitude of the Jains. It was difficult to encounter the popular current of the bhakti cult. This cult involved free emotion and impulse which was a challenge to the doctrine of salvation by realisation of abstract knowledge. As this cult evinced various rituals and all self-exertion was substituted by complete reliance on the Lord's saving grace and the invocation of it by prayers and worship, it suited more to the emotional requirement of a devotee. It has been emphasised here that the salvation of human soul from transmigration is out of one's hands which can be achieved only throught the complete surrender to the Lord.

Buddhism holds similar position. The worship of Buddha is a form of passion and hence incompatable with the nature of Buddha. Even the formula of 'refuge to Buddha' does not fit in the teachings of Buddha who exhorted his disciples to be 'a light into one's own self' without any body's helping hand. The idea of 'refuge' or the idea of 'compassion' was not in the

original teachings of Buddha, but it was introduced later by mahayana Buddhism. It seems, when the ethical side of Buddha's teachings disappeared yielding to popular feeling, there appeared a ceremonial worship of Buddha by means of flowers, garlands and such other offerings. As a matter of fact, both Jainism and Buddhism being proselytising religions, could scarely have avoided contat with those who, belonged to other systems of faith, hence were obliged to accept their creed.

However, in the course of the time, with the introduction of the cult of bhakti, paying homage to Jain deities with ulterior motive, satisfying the emotional impulse of the laity, become so popular that it was difficult to withdraw from ceremonial rituals. 'Religious illumination' was introduced as an important function of true spiritual insight which led to the activities such as those of building temples, erecting Jina images, consecrating them with pomp, celebrating births and liberation of the Jain Tirthankaras, regular worshipping of images in temples, waving of lamps and burning incense before the deity, arranging the festive procession of an idol on a chariot and so on. Consequently, to satisfy the impulse of laity, numerous poetical hymns were composed by celebrated Jain authors glorifying the deity."

Mountains and Seculded Valleys[59]

Dr. Jain says : "Mountains have been assigned a holy place in Jainism. Jains have erected exquistie temples either on hill tops or in seculded valleys. A majority of the Jain Tirthankaras have attained salvation on some mountain or the other. It is no less significant that the deep forests and mountains have been the dwelling places of tribal aborigines, and Mahavira was closely associated with them as we have seen already.

Throughout India the Jains have numerous places of pilgrimage, the important ones being Sammedashikhara (Parasnath Hill, in Hazaribagh district, in Bihar), Ashtapada (Kailas in the Himalayas), Girnar (group of hills in Kathiawar), Shatrunjaya Hills (in Kathiawar), Mount Abu (in Rajasthan),

Shravana Belgola (Hassan district, Mysore), Champapuri (in Bhagalpur district in Bihar), Pavapuri (in Deoria district in Uttar Pradesh) and others. Most famous of these places of pilgrimage is *Sammedashikhara*, also known as Malla Parvata. It is said to be the place where Parshva and nineteen other Tirthankaras have attained nirvana. There had no temple on the hill top to commemorate the great teachers, only the representation of the foot-prints of the liberated souls is marked. It is significant that this hilly area is surrounded by various tribes and the worship of the Mountain deity, known as Marang Buru, is common amongst them.

Ashtapada or Mount Kailas in the Himalayas was another holy mountain of the Jains where Rishabha, the first Tirthankara, is said to have attained nirvana. It is said that after his body was burnt into fire, the bones were collected and a Stupa (mound) was built here by his son Bharata.

Girnar, not far from Junagadh in Kathiawar, is another popular sacred hill where Neminatha, the twenty-second Tirthankara, attained nirvana. This hill has been described beautiful with greenary and chirping birds. It had a water-spring where people gathered every year to celebrate grand feast which was also joined by the mendicants and ascetics of various other faiths. According to an inscription, the largest and the oldest temple of Neminatha built here was repaired in 1278 A.D.

Shatrunjaya[60] (near Palitana) hill in Gujarat is one of the most famous holy places for the Jains from where a number of Jain ascetics achieved nirvana. It is considered specially sacred to the memory of Rishabha. It contains more than five hundred shrines grouped in separate enclosures, with more than five thousand images of the Tirthankaras. Some of the temples are as old as the eleventh century. Most famour is the Dilwara group of temples at Mount Abu. Abu is counted among the chief holy places of pilgrimage for the Jains, others being Shatrunjaya, Girnar and Ashtapada. Abu is known for the world famous marble temples of Adinatha (Rishabha) and Neminatha which are considered unrivalled from the point of view of their architectural beauty. The older of the two, dedicated to Adinatha, was built in 1031 A.D. by Vimal Shah, and the other

one, dedicated to Neminatha, was completed in 1230 A.D. by Tejpal and Vastupal. All the three Jain devotees were ministers of Gujarat. These temples display some of the finest examples of Jain sculpture, chiefly from the viewpoint of their delicacy of carving. Many more temples were built here in the twelfth and thirteenth century A.D. and so the place came to be known as Dilwara (a city of temples).

In South India *Shravana Belgola* (62 miles from Mysore) has been a centre of Jainism. Here on the Vindhyagiri hill we have a 57-feet height colossal statue of Bahubali, also known as Gommata or Gommateshvara. The huge statue stands majestically in almost perfect state of preservation inspite of its antiquity. The huge sculpture was carved out of the topmost section of the granite hill under the order of Chamundaraya, who gained the epithet 'Ocean of True Insight, as stated earlier. As the legend goes, Bahubali resigned his kingdom and became an ascetic. It is said that while practising penance he stood immobile and that the vines grew up around his legs and covered his body, and the white ants prepared a mount in his feet. The statue is visible from the radius of fifteen miles, and is considered one of the wonders of the world.

Ranakpur (in Rajasthan) temple is a representation of the four-faced shrine of Adinatha (Rishabha) built in 1439 A.D. It covers a space of over forty thousands square feet, consisting of twenty-nine hall with as many as four hundred and twenty pillars, each one having different designs. The entire complex is erected on a lofty plinth surrounded by ahigh and solid boundarywall. Under the central dome rests the image of the Tirthankara Adinatha. Radiating out from the image is first a courtyard and then rows of domed shrines. Each shrine is dedicated to a Tirthankara.

Rajagriha (Rajgir, near Patna in Bihar)[61], also known as Girivraja (mountain-fenced) is surrounded by five hills : Vipula, Ratna, Udaya, Svarga and Vaibhara. The names of these hills are differently enumerated in the Mahabharata and the Buddhist literature. Out of the above hills Vipula and Vaibhara are most important among the Jains; a number of monks are said to have achieved liberation from here. The Vaibhara hill finds

mention in the Jain canonical literature where it is described as pretty surrounded by groves of trees, plants and creepers. People used to gather here for sports. Below the hill there was a large water reservoir where people bathed; it exists even now. The Vipula hill is said to be the highest amongst all. Mahavira is said to have visited this hill with his holy assembly. Rajagriha had been an important centre of activities of Mahavira where he spent a number of rainy seasons and preached his sermons. This place was also visited by various other Jain monks.

Mathura (Maholi to the south-west of the present city of Mathura in Uttar Pradesh) was considered a prominent city in North India. It has been described a very ancient city, an important centre of the Jains in the beginning of Christian era. There was an ancient Jain Stupa here about which mention has been made earlier. The excavation of this Stupa has yielded to a variety of Jain specimens, including railing pillars with reliefs of gods and goddesses, and a few sculptures containing scenes from the lives of the Tirthankaras. A large number of inscriptions of the time of Kanishka (first century A.D.), engraved on the pedestals of statues have come into light. From time to time Mathura was visited by a number of prominent Jain teachers.

Champa (in Bhagalpur district, Bihar) was another holy place where Vasupujya, the twelfth Tirthankara, is said to have achieved liberation. During his ascetic life Mahavira had spent several rainy seasons here, and after achieving omniscience he is said to have arrived accompained by a large number of monks and nuns. Several texts of the sacred literature of the Jains were explained at this place. Champa was a dewelling place of several well-known Jain merchants.

Pava it is one of the holiest places for the Jains as Mahavira attained nirvana here while sojourning in the office of the survey-minister of king Hastipala. This great auspicious occasion was celebrated with great splendor by nine Licchavis and nine Mallakis and the eighteen chieftains of Kashi and Kosala. The Jains identify this place with Pavapuri, seven miles to the east of Bihar Shariff, in Patna district in Bihar, but the real site

seems to be a village Pavanagar in the district of Deoria in Uttar Pradesh. Further excavations are going on here.

Then, *Khajuraho* (in Madhya Pradesh)[62] has been an important centre of Jainism in North India. The largest and the finest temple of Parshvanath built here probably belongs to the period between 950 and 1050 A.D. The temple is about sixty-two feet in lenght and half of that in breadth, the outside walls of which are adorned with numerous bands of mouldings and three horizontal rows of sculptured statues.

Ellora is known for the Jain cave temples of the medieval period. The best known Jain cave temple here in Indra Sabha which is cut out of solid rock. In its courtyard, on the right there is a figure of an elephant on a pedestal and on the left is a monolightic column, now fallen, surmounted by a quarduple image of a Tirthankara. There are two big images of Shantinatha, the Sixteenth Tirthankara, at the end of the verandah.

Deogarha (in Jahnsi district, Uttar Pradesh) is known for a series of Jain temples which date from the eight century A.D. Besides the images of the Tirthankaras, here we have the images of various gods and goddesses."

Today enough literature is available on Jaina sacred places of historical importance.

References

1. Thapar, Romila : A History of India, p. 64
2. Ibid, p. 65
3. Ibid, p. 66
4. Ibid, pp. 67-68
5. Chatterjee, Asim Kumar : Comprehensive History of Jainism, p. 35-42
6. The inscription from Baḍalī (Rajasthan), which is definitely a pre-Christian record, is however, a doubtful case.
7. *Nāyā*, 158
8. *Ibid.*, 154, 157
9. *Ibid.*, 157
10. *Ibid.*, 148-9
11. *Ibid.*, 156

12. *Ibid.*, 158; Nir., 4.1
13. Sailana ed., p. 468
14. *Bhag.*, p. 1614
15. See *SBE*, Vol. 45, p. 420
16. *Vip.* 26; see also the edition from Kota (1935), pp. 204 ff.
17. P. 2234
18. See *SBE*, Vol. 22, p. 288
19. 37th paragraph.
20. Edited A. N. Upadhye, 131, 1-4
21. Pp. 572 ff.
22. *Bhag.*, p. 1987
23. *Ibid.*, pp. 1987 f.
24. Kota, 1935, pp. 200 ff.
25. *SBE*, Vol. 22, p. 290.
26. See *The Age of Imperial Unity*, p. 162, note. 4
27. Since Rohaṇa's preceptor Suhastin was a disciple of Sthūlabhadra (c. 300 B.C.), Rohaṇa flourished in the middle of the 3rd cent B.C.
28. *SBE.*, Vol. 22, p. 291.
29. *Loc. cit.*
30. *SBE*, Vol. 22, p. 292.
31. *Loc. cit.*
32. *See Vipākaśruta* (Kota, 1935), p. 369; see also *Sukhavipāka Sūtra* (Sailana), p. 26
33. I. 51-52
34. See Bhāratīya Prācīn Lipimālā in Hindi, pp. 2f; for the original inscription see *JBORS*, Vol. XVI, pp. 67-8
35. *Ojha, op. cit.*, p. 3 fn. 1
36. Sicar, *Select Inscriptions* etc. p. 89
37. See Mehta and Chandra, Prakrit Proper Names, Part I, p. 245
38. See RayChaudhuri in *PHAI*, pp. 294 f.
39. See Tiloya-Paṇṇatī, IV. 1481.
40. See *Oxford Hist.* of India. p. 76
41. *PHAI*, p. 295
42. See Majumdar, *Classical Accounts of India*, pp. 425 ff.
43. See Vol. IV, pp. 128-31
44. See *Select Inscriptions* etc., p. 63
45. See Mehta and Chandra, *op. cit.*, Part I. p. 72
46. *Ibid.*, p. 188
47. *Ibid.*, Part Ii, p. 741
48. See *PHAI*, pp. 350 ff.

49. *Niś. Cū*, Vol. IV, pp. 128 ff.
50. Jain, Jagdish Chandra, Jaina Way of Life, p. 55
51. Ibid., p. 56
52. Ibid., p. 57
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54. Ibid., p. 59
55. Ibid., p. 60
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62. Ibid., p. 67

8

Jainism in Mathura

In history Mathura occupies an important place. For quite some time it has been a seat of power. Buddhism and Jainism both have flourished in Mathura region. Asim Kumar Chatterjee has traced the existence of Jainism in Mathura on the basis of Jaina canon and inscriptions.

He writes : "According to Jain canonical accounts both Pārśva and Mahāvīra had visited Mathurā in course of their religious wandering. The story of Pārśva's visit to this great city is recorded in the *Ṇāyādhammakahāo*[1] and the that of Mahāvīra in the Vipula *Śruta*.[2] It is however, extremely doubtful whether these visit had created any substantial enthusiasm among the sophisticied residents of this city.

The great city of Mathurā was under the occupation of the non-Aryan (Asura) chief Lavaṇa during the days of Rāma. At a later period of Rāma's reign at Ayodhyā, his younger brother Śatrughna had wrested this city from the above-mentioned barbarian chief.[3] The same text informs us that this city gradually became a celebrated centre of trade and commerce. The king of Mathurā, some fifty years before the Bhārata war, was Kansa[4] who was a friend of the great Jarāsandha of Magadha. As it well known, his nephew Kṛṣṇa, son of Devakī and Vasudeva, with the help of his elder brother Baladeva, had killed him in his own court. But the Vṛṣṇis, as we learn from the Sabhparvan[5] of the *Mahābhārata*, were uprooted from Mathurā, lock, stock and barrel, by Jarāsandha. The Vṛṣṇis, who had fled to Dvārakā, once more returned to North India

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- Chatterjee, Asim Kumar : Comprehensive History of Jainism (Jainism in Mathura, pp. 44-72)

after the death of Vāsudeva and Baladeva. The Mahābhārata tells us that the Vṛṣṇis, under Kṛṣṇa's great-grandson Vajra, were rehabilitated by Arjuna at the town of Indraprastha.[6] They also got a foothold in the Punjab (Pañcanada country) as we learn from the *Viṣṇu Purāṇa*.[7] At a later stage, Mathurā became a centre of Bhakti cult, first propagated by Vāsudeva *Kṛṣṇa*.[8] Both the Buddhist and Jain canonical writers show their intimate acquaintance with this place. The story of the Buddha's visit to Mathurā is recorded in the *Aṅguttara Nikāya*.[9] But the Buddha himself looked upon this city with disfavour.[10] According to the Pāli texts, this city was infested with Yakṣas.[11] But soon after the demise of the Buddha, one of his great disciples Mahākaccāna started preaching the doctrine of his Guru in this city. We further learn that the king of Mathurā, after the death of Buddha, was one Avantīputta[12], who judging by his name, was probably connected with the ruling house in Avantī. One of the finest Sūtras of the Pāli literature viz *Madhurasutra* was recited by the above-mentioned disciple of the Buddha in this city. The meeting of the learned Brāhmaṇa Kaṇḍarāyaṇa with Mahākaccāna took place in this city at a place called Gundāvana near Mathurā.[13] This Gundāvana may or may not be identical with Vṛndāvana[14] of Sanskrit literature.

Regarding the actual introduction of Jainism in the Mathurā region, we have a story told in the *Paumacariyaṁ* of *Vimalasūri*, a text composed 530 years after the demise of Mahāvīra.[15] This date is supplied by the poet in the concluding verses of his poem. And there is nothing in the *Paumacariyaṁ* itself that stands against this date. We have therefore to accept it as a work of the Ist century A.D.[16] According to this poem the Śvetāmbara Jain religion was introduced in Mathurā by the following seven Jain saints—Suramantra, Śrīmantra, Śrītilaka, Sarvasundara, Jayamantra, Anilalalita and Jayamitra.[17] The *Paumacariyaṁ* contains a verse[18], the importance of which can hardly be overestimated for the early history of Jainism, which runs as follows :—

iha Bhārahammivāse volīne Nandanaravīkāle
hohī paviralagahano Jinadhamme ceva dusamāe

According to this verse the Jain religion had to encounter difficult days after the rule of the Nandas. The poet further informs us that the people of India during this period had become more interested in the religion of the Buddha and Śiva (Liṅga)[19]. But as a result of the missionary activities of the above mentioned Jain monks, the religion of Pārśva and Mahāvīra became once more popular in some parts of India. There is little doubt that the author of the *Paumacariyaṁ*, writing in the Ist century A.D., faithfully portrays the religious condition of pre-Christian India when Buddhism was all-dominant. Śaivism also, if we have to believe in the evidence of Patañjali[20], was quite popular in the Maurya period. The above metioned seven Jain saints, we are told, were responsible for the introduction of Jainism not only in Mathurā but also Śāketa (Ayodhyā).[21] In this connexion, we are informed by Vimala that there was a temple dedicated to Muni Suvrata, the 20th Tīrthaṅkara, at the town of Śāketa.[22] Apparently, this temple was built a few centuries before Vimala. This was surely one of the earliest Jain temples of Northern India. The Jain Ṛṣis, according to the account of the *Paumacariyaṁ*[23], went to Mathurā from Śāketa. And if this account be accepted, we must conclude that Jainism travelled to Mathurā from eastern India *via* Ayodhyā.

Since the earliest Jain inscription from Mathurā is as old as 150 B.C., it can easily be conjectured that Jainism got a foothold there by the beginning of the 2nd century B.C., if not earlier. The seven Jain monks, who are mentioned in the *Paumacariyaṁ* in connextion with the introduction of Jainism in Mathurā, probably flourished in that period. It is also possible that some of them were the teachers of a few Jain monks mentioned in the inscriptions. The account of the *Paumacariyaṁ* induces us to believe, that the monks responsible for the introduction of Jainism in Mathurā, originally hailed from the great country of Kosala, the metropolis of which, was intimately connected with the activities of Mahāvīra, the last Tīrthaṅkara. Pārśva, the real founder of Jainism, according to the *Nāyādhammakahāo*[24] had paid a visit to Śāketa in course of his religious tour. The Jain canonical writers believe Kosala to be the homeland of most of their earlier Tīrthaṅkaras. It is

also possible that cities like Śrāvastī had received their first dose of Jainism even before the birth of Mahāvīra. The Śrāvastikā *śākhā*, mentioned in the *Therāvalī* had originated in the 3rd century B.C., and its very name indicates that this *śākhā* originated in Śrāsvatī, the capital of Kosala.

What we are trying to suggest is that the Jain books of Kosala by 200 B.C., had started popularising their religion in the celebrated city of Mathurā, which was surely a great centre of Bhāgavata cult from a much earlier period. This city, according to both Jain and Buddhist sources, was also intimately connected with Yakṣa worship. We have already noted the evidence of the Pāli canon regarding Yakṣa worship in Mathurā. According to the *Vipāka Śruta*[25] there existed a shrine dedicated to Yakṣa Sudarśana in Mathurā. So the Jain monks had to meet the challenge of both the Vaiṣṇavas and Yakṣa worshippers. And it is needless to say, and as attested by scores of inscriptions, the Jain religion had received good support from the ordinary people of Mathurā.

In this connexion we would like to point out that not only Kosala, but the adjoining Vatsa territory also probably sent Jain missionaries to Mathurā. The *Bhagavatī*[26] records that Mahāvīra was very cordially received along with his disciples by the great king Udayana in his capital Kauśāmbī. The Kauśāmbikā *śākhā*, mentioned in the *Therāvalī*, as we have already noticed in a previous chapter, originated by the beginning of the 3rd century B.C. Two inscriptions[27] from Pabhosa near Kauśāmbī of the 2nd century B.C., prove that the jain monks enjoyed royal patronage during the Śuṅga period in the Kauśāmbī region. So it is possible that like the monks of Kosala, the Jain *sādhus* of the Vatsa country took active interest in the propagation of Jainism in Mathurā.

An interesting fact told by Vimala in his description of the introduction of Jainism in Mathurā is that the images of Tīrthaṅkaras along with the images of the above-mentioned Jain *sādhus* gradually came to be installed in different residential buildings of Mathurā. Now, image-worship was an integral part cf Yakṣa worship. Every important Yakṣa shrine in Northern India had images of Yakṣa, to which it was dedicated.

In this connexion we can refer to the story of Yakṣa Moggarapāṇi of Rājagṛha told in the *Antagaḍadasāo*[28] where there is a definite and clear reference to the image of that Yakṣa. We further learn from the *Vipāka Śruta*[29] that the images of Yakṣas were worshipped with leaves, flowers etc., like the image of gods. The practice of worshipping from later Vedic times, Deva[30] and Yakṣa icons, in their respective shrines, naturally influenced the early Jain religion. We will afterwards see that the worship of icons of Tīrthaṅkaras was practised even in the 4th century B.C. It is also safe to conjecture that the temple of Muni Suvrata at Śāketa, built probably in the 3rd century B.C., had an image of that Tīrthaṅkara.

The earliest jain inscription from Mathurā has been assigned to the middle of the 2nd century B.C. by Bühler.[31] We are referring to the stone inscription[32] which records the dedication of an arch for the temple (*pāsādotoraṇa*) by sāvaka Utaradāsaka (Uttaradāsaka), son of Vachī (Vātsī) and disciple (*aṁtevāsi*) of the ascetic (*samaṇa*) Māharakhita (Māgharakṣita). This monk Māgharakṣita surely flourished in the first half of the 2nd century B.C., and was one of the successful early Jain missionaries of Mathurā. This inscription further proves that the earliest Jain temple in Mathurā was already in existence in the present Kaṅkālī Ṭīlā area before 150 B.C. And this temple (*pāsāda*) was probably the *devanirmita stūpa* of a 2nd century Jain inscription about which we will have something more to say afterwards. And it is also tempting to conjecture that our Māgharakṣita was a disciple of one of those seven monks mentioned in the *Paumacariyaṁ*. But in the absence of more positive proff we cannot be dogmatic on this point.

Chronologically, the next Jain inscription from Mathurā is that which mentions a person called Gotiputra and his wife Śimitrā who belonged to Kauśika *gotra*.[33] This inscription records, after invocation of Arhat Vardhamāna, the setting up of a tablet of homage (*āyāgapaṭa*) by the above-mentioned lady. But the most important expression of this inscription is the epithet *poṭhayaśakakālavāla* given to her husband Gotiputra. Bühler translates it as 'black serpent to the Poṭhayas and

Śakas'.[34] The Poṭhayas of this inscription, according to Bühler should be identified with the Proṣṭhas mentioned in the *Mahābhārata*.[35] Now, that epic mentions this tribe along with a few other tribes including Trigarta, the well known Punjab tribe. So it proves that the Proṣṭhas were in all probability their neighbours. It is therefore, not surprising to find them mentioned in an inscription of Mathurā of pre-Christian days.

It is also significant that Poṭhayas are mentioned along with the Śakas, who had started playing an important part in the politics of Northern India from a much earlier period. The Śakas are mentioned immediately after Gandhāras (Gadara) in the Behistun and Persepolis inscriptions[36] of Darius, the great Achaemenian emperor of Persia who flourished in the last quarter of the 6th century B.C. They are also mentioned in other inscriptions of the same monarch and the Persepolis inscription of Xerxes.[37] It is exceedingly likely, therefore, that by the closing years of the 6th century B.C., when Darius flourished, the Śakas were already in India, although politically they came into the limelight only after 100 B.C. Mathurā, as we will presently see, was under the Śakas from the closing years of the Ist century B.C. Probably our Gotipura was one of those Kṣatriyas of Mathurā who had left no stone unturned to check the Śaka advance into the Mathurā region. Probably for a few years, as the inscription indicates, he sucessfully fought off the Śaka challenge. But before long he had to give in. Lüders[38] rejects the translation of Bühler of the expression mentioning Poṭhayas and Śakas. According to him Poṭhayaśaka is a proper name. But he obviously fails to interpret the term *kālavāla*. Now, such a proper name as Poṭhayaśaka is exceedingly rare in ancient India and there can absolutely be no basis for such an interpretation. The translation given by Bühler is eminently reasonable. And if there is any truth in the later Jain tradition, another valiant warrior of the Āryāvarta successfully fought with the Śakas in the middle of the first century B.C. We are referring to king Vikramāditya, who according to the Indian tradition reigned in the middle of the first century B.C.[39] In any case, our Gotipu'ra is one of those few Indians, who had tried to

withstand the advance of foreign tribes into the heart of India, and for his great patriotic zeal he should be remembered by all lovers of Indian history. His wife who is called 'Kośikī' also probably belonged to an aristocratic Kṣatriya family. Both this gentleman and his wife, as this inscription indicates, were devoted worshippers of Tīrthaṅkara Vardhamāna. Another inscription, also written in Prakrit, mentions this gentleman and gives his real name as Indrapāla.[40]

This inscription contains the expression *arahatapūjāye* which once more proves Gotiputra's leaning towards the Jain religion. It is highly significant that, unlike most of the early Jain devotees, mentioned in the Mathurā inscriptions, this person was a Kṣatriya nobleman. Like Khāravela of Kaliṅga he was a valiant soldier, but his martial zeal did not prevent him from falling in love with a religious system which was basically based on the concept of non-violence. Non-violence is not cowardice, and the example of Gotiputra shows that a person believing in non-violence could, for the sake of his mother-land, convert himself into a much sterner stuff. Both the inscriptions mentioning Gotiputra are placed in the 2nd half of the 1st century B.C. by Bühler and Fleet.[41]

We will now discuss some other pre-Kuṣāṇa Jain inscriptions of Mathurā. Majority of such inscriptions are undated, although a few have dates in them. The most important is that inscription which mentions the Śaka Mahākṣatrapa Śoḍāsa[42] and gives us the date 72 which should be referred to the era of 58 B.C. It should therefore correspond to 14 A.D. This Mahākṣatrapa was the son of Mahākṣatrapa Rañjuvula who had apparently conquered Mathurā and Śoḍāsa are mentioned in the well known Mathurā Lion capital Inscriptions[43] and also the Mora well inscription[44] which refers to the Vṛṣṇi heroes. Both father and son had probably equal deference for Brāhmaṇical Hinduism, Buddhism and Jainism. The inscription under discussion records, after an invocation of the Arhat Vardhamāna, the setting up of an Āryavatī[45] by Amohinī, the Kochī (Kautsī), a female lay disciple of the ascetics (*samanasāvikā*), together with her sons Pālaghoṣa, Poṭhaghoṣa and Dhanaghosa for the worship of Arhats.

Another interesting early inscription from Mathurā[46] records the setting up of a shrine (*devikula*) of the Arhat, an *āyāgasabhā*, a reservoir (*prapā*) and stone slabs (*śilapaṭa*) in the Arhat temple (*Arahatāyatana*) of the Nigathas (Nirgranthas) by a few courtesans (gaṇikā). Regarding the names of the prostitutes there is some confusion. According to Bhagwanlal Indraji at least four of them viz Nādā, Vāsā, Dandā and Leṇaśobhikā are mentioned in this inscription. But Lüders[47] reduces the number of two. The interpretation of Bhagwanlal seems more reasonable. But what is of much greater interest is that, even women leading immoral life, could be converted to the doctrine of dedication and love by a few zealous ascetics. The setting up of so many things proves, that the prostitutes mentioned in this inscription, were quite rich. However there is nothing surprising to find prositutes taking an active part in religious affairs. Even a superficial acquaintance with the Buddhist canon would show how prominent prostitutes actively helped the Buddha and Saṅgha. One of the best lay-disciples of the Buddha was the son of a prostitute. We are referring to Jīvaka Komāravaccha, the physician who was a son of a prostitute called Sālāvatī, whose fee per night at Rājagṛha was 100 *kahāpaṇas*.[48] The fee of the courtesan Ambapālī at Vaiśālī was 50 *kahāpaṇas* per night.[49] The great Vasantasenā of Bhāsa's *Cārudatta* and and Śūdrakaś *Mrcchakaṭika* was not only an exceedingly rich lady but also one of the most accomplished persons of Ujjayinī. It seems that the *gaṇikās*, mentioned in the inscription under discussion, were prominent citizens of Mathurā. The reference to *devikula* (*devakula*) proves that this term was used freely to describe any type of shrine. Apparently the *devikula* built by these courtesans was a somewhat smaller one because it was built within the enclosure of the Arhat temple (*āyatana*).

Another pre-Kuṣāṇa inscription[50] found from Kaṅkāli Ṭīlā records the setting up of a tablet of homage by Śivayaśā, who has been described as the wife of a dancer (*nataka*) called Phaguyaśa. This inscription once more shows that persons of queer professions took active interest in the welfare of the Jain Church. Another inscription, which has been assigned to the

pre-Kuṣāṇa period by Bühler, is that which refers[51] to Sihanādika, son of the *vānika* Sihaka and Kośikī. This Sihanādika according to this inscription set up a tablet of homage (*āyāgapaṭa*) for the worship of Arhats. Bühler observes that the epithet *vānuka* given to the father of Sihanādika proves that he was a representative of the merchant community. His mother, however, belonged to a superior caste which is indicated by the word *Kośikī*. In that case, this should be regarded as an instance of *pratiloma* marriage which is generally condemned in the Smṛti texts. But the epithet *vānika* given to Sihanādika's father Sihaka does not clearly prove that he belonged to the Vaiśya caste. There are many cases of persons of superior caste adopting the profession of lower classes. We have the classic example of Cārudatta, who was a *sārthavāha* but was at the same time a Brāhmaṇa. In the Buddhist canon we have at least fifty cases of a Brāhmaṇa adopting the profession of much lower classes. In the *Aṅguttara Nikāya*[52] we come across a Brāhmaṇa called Saṅgāvara who was a celebrated mason and built many houses at Vaiśālī.[53]

The fragmentary inscription[54] recording the dedication by Pūsā, the wife of Puphaka Mogaliputta is also a pre-Kuṣāṇa record according to Lüders.[55] But a more important pre-Kuṣāṇa inscription is that which mentions a Jain monk called Jayasena[56] and his female disciple (*āṁtevāsinī*) Dharmaghoṣā. It further records the gift of a temple (*pāsāda*) by that lady. An inscription[57] found from Kaṅkālī Ṭilā mentions according to Bühler, a Śrāvikā called Lahastinī. It records the dedication oof an arch (*toraṇa*). Lüders,[58] however is of the opinion that *lahastinī* here is not a proper name. Another inscription, which appears to be pre-Kuṣāṇa record, is that which refers[59] to the setting up of a tablet of homage (*āyāgapaṭa*) by one Acalā, the daughter-in-law of Bhadrayaśas and wife of Bhadranandi. The gift of another *āyāgapaṭa* in an inscription[60] by a woman who is described as the wife of one Māthuraka (inhabitant of Mathurā).

Before we turn our attention to the jain inscriptions of the Kuṣāṇa period, we must have to take note of the last important pre-Kuṣāṇa record that mentions Bhagavat Nemesa.[61] There is little doubt and as pointed out Bühler, the god Nemesa who is

sculptured as a goat-headed deity here is Hariṇegamesī of the Jain canonical texts. This god, as we learn from the *Kalpasūtra*, transferred the embryo of Mahāvīra from the womb of Devānandā to that of Triśalā. The story of the transfer of embryo is almost repeated by the Jain artist of Mathurā.[62] The god Hariṇegamesī is not only mentioned in the *Kalpasūtra* but also in such works as the *Antagaḍadasāo*,[63] Bhagavatī[64] etc. This god is surely identical with Kārttikeya who is also known by the name Naigameya.[65] Bühler points out that four mutilated statues or statuettes of Mathurā museum refer to the same legend as told in the Kalpasūtra.[66] Two of these figures are goat-headed males and two are females, each holding an infant in a dish.[67] This infant is no other than the Lord Mahāvīra himself.

A very good number of Jain inscriptions of the Kuṣāṇa period found from Mathurā are dated. The earliest of such inscriptions is that which is dated in the year 4 corresponding to 82 A.D., which falls within the reign of the great Kuṣāṇa king Kaniṣka. It mentions a monks called Puśyamitra[68] and for the first time in the Jain records of Mathurā, the *gaṇa*, *kula* and *śākhā* of a particular monk are mentioned. We have already noticed that these *gaṇa*, *kula* and śākhās originated after Bhadrabāhu, who was in all probability, a contemporary of Candragupta Maurya. Not a single among the pre-Kuṣāṇa inscriptions, which we have noticed so far, contains any reference to them. According to the present inscription the monk Puśyamitra belonged to the Vāraṇa *gaṇa*, the Arya (*Ārya*)—Hāḷakiya *kula* and the Vajanagarī *śākhā*. It was formerly read as Arya-Haṭṭakiya *kula* by Bühler. But Lüders[69] in 1911 suggested that all the letters read as 'ṭṭa' should be read as 'ḷa'. Now, according to the Therāvalī there is no *gaṇa* of the name of Vāraṇa. But the *śākhā* Vajanagarī, mentioned here, is included in the *gaṇa* called Cāraṇa. There is therefore, little doubt and as suggested long ago by Bühler, 'Cāraṇa' is evidently a mistake for 'Vāraṇa'. Now, this particular *gaṇa*, according to the same text, originated from Sirigutta (Śrīgupta) of the Hāriya (Hārita) *gotra*, who was one of the disciples of Suhastin, who flourished around 250 B.C., since he himself was a disciple of Sthūlabhdra, a junior by its occurrence in the Mathurā inscriptions, it was surely one of the most popular

gaṇas of the Mathurā region. The *kula* Ārya-Hālakiya should be the correct reading for 'Hālijja' which according to the *Therāvalī* is a *kula* imder Cāraṇa. The name of the *śākhā* viz. Vajanagarī is exactly the same here as in the Therāvalī. According to Bühler[70] this particular *śākhā* should be connected with the Vṛjji country. But in the absence of more definite evidence we cannot accept Bühler's stand. It is, however, a fact that most of the *śākhā* and *kulas* of the early Śvetāmbara Jains had something to do with geographical units. This we have already noticed in the previous chapter.

Now, this particular inscription not only mentions the monk Puśyamitra but also his female pupil (*śiśinī*) Sathisihā and also her pupil whose name cannot be read. There is however a reference to a monk called Sihamitra whose *saḍhacarī* (female companion) was this unnamed female disciple of Sathisihā and at whose request an unnamed lady along with two of her male relatives Grahaceṭa and Grahadāsa made a gift of an image.

A number of Jain image inscriptions[71] bearing the date of the year 5 of the reign of Kaniṣka have been found from the Kaṅkālī Ṭīlā mound. The earliest of which is a fragmentary inscription.[72] But there is a reference in it to the *gaṇa* called Koliya (which Bühler read as *Koṭṭiya*). It also mentions a preacher (vācaka) whose name cannot be read. The reference to *vācaka* undoubtedly proves that the Jain canon was already in existence before this date. It further indirectly proves that the canon was reduced to writing before the Ist century A.D. We will afterwards see in cnnexion with our discussion of the Jain canonical literature that the complete canon came into existence at least before 100 B.C.. The Koḷiya *gaṇa*, mentioned in this inscription, was the most popular *gaṇa* of Mathurā. Majority of the inscriptions fround from this region mention this particular *gaṇa*. Now, according to the *Therāvalī* this particular *gaṇa* originated from two monks called Suṭṭhiya (Susthita) and Suppaḍibuddha (Supratibuddha), who were like Śrīgupta, disciples of Suhastin. So there is little doubt that this particular *gaṇa* also originated like Vāraṇa in the latter half of the 3rd century B.C.

The second inscription[73] bearing the date of the year 5 pointedly mentions Devaputra Kaniṣka. It further records the gift of an image of Vardhamāna by a woman whose name cannot be read. Her father's name was Pāla and we are told that she made this gift at the request of Khudā, the female companion (*saḍhacarī*) of Sena, the female pupil (*śiśinī*) of Sethiniha. The particular monk belonged to Koḷiya *gaṇa* Bahmadāsika *kula* and Ucenāgarī *śākhā*. Bahmadāsika is evidently the same as Bambhalijja of the *Therāvalī*, mentioned as one of the four *kulas* under Koḷiya *gaṇa*. There is no doubt that 'Bahmadāsika' is the correct term. The name of the *śākhā* viz. Ucenāgarī is preserved in the *Therāvalī* in exactly the same form. This is one of the four *śākhā* under Koḷiya *gaṇa*; the other *śākhās* also, as we will see later in this chapter, are mentioned in the epigraphs of Mathurā. Bühler[74] thinks that Ucenāgarī *śākhā* was named after the fort of Unchanagar, modern town of Bulandshahr. This suggestion may be correct; but it remains only a suggestion. The two other inscriptions[75] of the same date refer to the same *gaṇa*, *kula* and *śākhā*. But one of them[76] discloses the names of two monks viz. Mihila and his pupil Kṣeraka. These two monks, we will see afterwards, are also mentioned in a few other inscriptions of Mathurā. The next inscription[77] is dated in the year 7 and mentions *mahārāja rājātirāja devaputra Ṣāhi Kaniṣka*. This interesting image inscription mentions the nun Jayā (*Āryā Jayā*), sister of the vācaka Sandhika, the *śiṣya* of the *gaṇin* Bhuddhaśrī who belonged to the Ārya-Odehikiya (Ārya Uddehikīya) *gaṇa*, the Nāgabhūtikiya *kula*. Now this particular *gaṇa* appears in the *Therāvalī* in an unchanged form. The name of the *kula* also appears as Nāgabhūya in the *Therāvalī* where it is mentioned as one of six *kulas* under Uddeha *gaṇa*. The same text further informs us that this *gaṇa* originated from Ārya Rohaṇa, one of the disciple of Suhastin. Therefore this *gaṇa* also like Koḷiya and Vāraṇa originated in the 2nd half of the 3rd century B.C.

One inscription,[78] of the year 9 mentions 'Mahārāja Kaniṣka'. It records the dedication of an image by Vikaṭā, wife of Bhaṭṭimita at the request of *vācaka* Nāganandi out of the Koḷiya *gaṇa*, Sthāniya *kula*, the Vairī *śākhā*. Now, Sthāniya is

apparently a Sanskrit term. In Prakrit it should be Ṭhāṇijja which actually appears as Vāṇijja' in the *Therāvalī* under Koḷiya *gaṇa*. The name of the *kula* viz. Vairī appears unchanged in the *Therāvalī*. There is another inscription of the same date (i.e. the year 9) which was first edited by R.D. Banerji.[79] It was afterwards corrected by Lüders.[80] This inscription yields the name of the same *gaṇa*, *kula* and *śākhā* as we find in the previous inscription of the same date. It records the gift of Grahapalā, daughter of Grahamitra, daughter-in-law of Avaśiri, wife of Kaḷala, at the request of Ārya Taraka who belonged to the *gaṇa* etc., mentioned above. Another short inscripotin between the feet of the Jina mentions the female pupil (*śiśinī*) of Ārya Aghama. R. D. Banerji also edited another image inscription[81] of the year 12 which was supposed by him as an image discovered from Ramnagar, the ancient Ahicchatra. He evidently relied on the report of Führer[82] who probably discovered this image. But Lüders[83] is of the opinion that not a single Jina image was ever discovered from the site mentioned in the 'Reports' of Führer. The inscription under discussion mentions the Koḷiya *gaṇa*, Bambhadāsiya *kula* and Ucenāgarī *śākhā*[84]. According to R.D. Banerji a number of carpenters[85] jointly made a gift of an image. The person who inspired them to make this gift according to Lüders, is Deva,[86] the sister of Nāndi, the female pupil of Ārya Puśila. Chronologically the next Jain inscription[87] is dated in the year 15 and records the dediction of a fourfold (*sarvatobhadrikā*) image of Bhagavat by Kumāramitā, wife of *Śreṣṭhin* Veṇi, mother of Bhaṭṭisena, at the request of Āryā Vasulā, the female pupil of Āryā Saṅgamikā, who was the female pupil of Ārya Jayabhūti of the Mehika *kula*. It is of very great interest to note that the same nun viz. Āryā Vasulā is mentioned in a Mathurā inscription[88] dated in the year 86 where the monk Jayabhūti and the nun Saṅgamikā are also mentioned. This lady Vasulā therefore, had an unusually long life. The *kula* of the monk Jayabhūti viz. Mahika appears as Mehiya in the *Therāvalī* as a *kula* belonging to Vesavāḍiya *gaṇa*, which according to it, was founded by Kāmiddhī, who also was a disciple of Suhastin. Bühler[89] translates the term *śreṣṭhin* as 'alderman' which will suggest that Veṇi, the husband

of Kumāramitrā was a very respectable gentleman of Mathurā. Lüders,[90] however takes it to mean a 'banker'. In any case, in ancient India a '*śreṣṭin*'[91] was regarded as an important person and his position was definitely superior to an ordinary merchant or *sārthavāha*. The inscription[92] of the 18 refers to a *sarvatobhadrikā* image and also mentions the Koḷiya *gaṇa* and Vacchaliya *kula*. This particular *kula* is mentioned in the Therāvalī under Koḷiya *gaṇa* as Vacchalijja. Another inscription[93] of the same date is more interesting since it yields the name of Ariṣṭanemi, the 22nd Tīrthṅkara. We have already observed, in connexion with our discussion of Tīrthaṅkaras, that the cult of Tīrthaṅkaras originated a century or two after the demise of Mahāvīra. We will presently see that quite a few other Tīrthaṅkaras appear in the inscriptions of Mathurā. The image inscription[94] of the year 19 is also important since another Tīrthaṅkara viz. Śāntinātha is mentioned here. The Koḷiya *gaṇa*, Ṭhāniya *kula* and Verī *śākhā* are also mentioned. The 'Verī' here is the same as 'Vairī'. The dedication of this image was made at the request of vācaka Mātṛdina, who was a pupil (*śiṣya*) of *vācaka* Baladina. The *vācaka* Mātṛdina also appears in an inscription[95] of the year 22 as we will see soon.

We have two inscriptions[96] of the year 20. The first of which records the dedication of an image of Vardhamāna by the *Śrāvikā* Dinā, daughter of Dātila, wife of Mātila, mother of Jagavāla, Devadāsa, Nāgadina and Nāgadinā at the request of the vācaka *Ārya* Saṅghasiha who belonged to Koḷiya *gaṇa*, the Sthāniya *kula*, the Verī (Vairī) *śākhā*. The second inscription[97] of the same date records the dedication by ironmonger (*lohavāṇiya*) Vādhara, daughter of the jeweller (*māṇikara*) Khalamitta at the request of the vācaka Ārya Sīha, the pupil of the vācaka Ārya Datta, who was the companion (*śraddhacara*) of the *gaṇin* Ārya Pāla, who was the *śiṣya* (pupil) of Ārya Ogha, who was the pupil of the great preacher (*bṛhaṁtavācaka*) whose name begins with Ja and ends with mitra out of the Koḷiya *gaṇa*, Brahmadāsiya *kula* and Ucenāgarī *śākhā*. An undated inscription[98] contains the names of the monks Sīha and the *guru* Datta mentioned in this inscription.

There are two inscriptions bearing the date 22. The first of which records[99] the dedication by Dharmasomā, the wife of caravan-leaer (*sarttavāhinī*) at the request of the *vācala* Ārya Mātṛdina. As we have already noted, this monk is mentioned in an inscription of the year 19. A second inscription[100] of the same date records the dedication of an image of Vardhamāna. But its main interest lies in the fact that it refers to the Petavāmika *kula* of the Vāraṇa *gaṇa*. In the list of *kulas* under Cāraṇa (i.e. Vāraṇa) in the *Therāvalī* we have the *kula* called Pīidhammiya. There is little doubt that this is the corrupt form of 'Petavāmika'. The inscription[101] of the year 25 records the dedication of Vusu(?), the wife of a dyer (*rayaginī*), daughter of Nāḍi, daughter-in-law of Jabhaka, wife of Jayabhaṭa. Two monks are also mentioned viz. Sadhi and his preceptor Ārya Balatrata who belonged to the Koḷiya *gaṇa*, Brahmadāsika *kula* and Ucenāgarī Śākhā. The monks Ārya Balatrata and his pupil Sadhi are also mentioned in an undated inscription of Mathurā.[102]

The inscription[103] of the year 28 is interesting, for it mentions, according to Fleet,[104] Lüders[105] and Vogel[106], the king Vāsiṣka,[107] the successor of Kaniṣka. There are two inscriptions of the year 29. In the first inscription[108] the name of the reigning king is given but it cannot be properly read. But he was surely Huviṣka,[109] the successor of Vāsiṣka. It records the didication of an image of Vardhamāna by the married lady (*kuṭumbinī*) Bodhinadī, daughter of Grahahathi at the request of Gahapravika (?), pupil of Ārya Datta, a *gaṇin* belonging to the Vāraṇa *gaṇa* and Puśyamitriya *kula*. This *kula* is mentioned is Pūsamitti under Cāraṇa (i.e. Vāraṇa) in the Therāvalī. Another inscription of the same date[110] refers to *Mahārāja devaputra* Hukṣa i.e. Huviṣka. It also yields the name of a monk called Nagadata (Nāgadatta).

V. S. Agrawala in 1937 drew our attention to a Jain inscription bearing the date of the year 30;[111] but beyond the date there is nothing more in it. The inscription[112] of the year 31 refers to the dedication by Grahaśrī, daughter of Buddhi and wife of Devila. It refers to a monk called Godāsa who belonged to the inscription[113] of the year 32 lies in the fact that

it refers to an unnamed perfumer (*gandhika*) and the monk Nandika of to the Koḷiya *gaṇa*, Sthāniya *kula* and Verī *śākhā*. More interesting is the inscription[114] of the year 35 that records the dedication of an image of Vardhamāna by the pefumer (*gaṁdhika*) Kumārabhaṭi, son of Kumāramitā, the *śiśinī* (female pupil) of Ārya Baladina who belonged to Koḷiya *gaṇa*, Sthāniya *kula* and Vairā *śākhā*. The name of the nun at whose request that this lady became a nun after leading married life for several years. The donor, mentioned in this inscription, was her son who naturally was anxious to help his mother, who became a nun in her old age. It is also tempting to identify this Kumāramitā with her namesake of the inscription of the year 24, described as the wife of *śreṣthin* Veṇi and mother of Bhaṭṭisena. If we accept this identification, we must regard the donor of the present inscription as another son of this lady. A few may suggest that the donor of the inscription under discussion was a natural son of the nun Kumāramitā. In that case, we have to believe that Jain monks and nuns of Mathurā led an immoral life. But unless and until we get more definite evidence, we are not ready to accept it.

The Jain elephant inscription[115] of the year 38 is of great interest. It mentions *mahārāja devaputra* Huviṣka and also records the setting up of elephant Naṁdiviśāla by the *śreṣthin* Rudradāsa., son of the *śreṣthin* Śivadāsa for the worship of Arhats. The reference to Nandiviśāla certainly proves that the donor Rudradāsa, in spite of his deference for Jain monks, was really a Śaiva devotee. His name and the name of his father also suggest this inference on our part. In the Pāli canonical texts[116] we find references to 'Nandiviśāla' which certainly meant Śiya's Nandi. Lüders[117] does not succeed in his attempt to explain the relation of Nandiviśāla with Jainism. There is really no need for such an attempt. It is enough that the Jain monks of Mathurā allowed Śaiva devotes to build a typically Śaiva object elements of orthodox Hinduism found their way into both Jainism and Buddhism. Every dedicated student of the Pāli and Jain literature knows how deeply orthodox Hinduism influenced both these religious systems. It is quite likely that a number of donors, mentioned in the Jain inscriptions of Mathurā,

had equal respect and love for orthodox Hindu deities. As a matter of fact, most of such donors never felt that they were doing something for a different religious system. They only wanted to do some pious act and to them there was really not much difference between a Jaina *Sādhu* and a Śaiva or Vaiṣṇava ascetic. But this question we can discuss eleswhere, for in this type of work there is not much scope for such a discussion.

The next Jain inscription[118] is dated in the year 40 although Lüders[119] thinks that the reading '40' is not very clear. This inscription records the dedication of an image by a lady, the wife of *grāmika* (village headman or simply a villager) Jayanāga, mother of Sihadata. Two monks are mentioned viz. Mahānandin and Dantin (Dati) belonging to the Vāraṇa *gaṇa*, Ārya-Hāḷakiya *kula* and Vajanagarī *śākhā*. The inscription[120] of the year 44 mentions Mahārāja Huviṣka. It records the dedication at the request of Nāgasena, the pupil (śiṣa) of Haginaṁdi, a *vācaka* belonging to Vāraṇa *gaṇa*, Āryaceṭiya *kula* and Hāritamālakaḍhi *śākhā*. Both these *kulas* and *śākhās* are mentioned in the *Therāvalī* under the Cāraṇa (i.e. Vāraṇa) *gaṇa*. The Jain inscription[121] of the year 45 mentions two persons called Buddhi and Dharmavṛddhi. Probably the second person was a monk. The inscription of the year 47 (Lüders No. 45) mentions the monk Ohanadi (Oghanandin) and his disciple Sena belonging to the Petivāmika *kula* of the Vāraṇa *gaṇa*. Another undated inscription[122] that mentions Maharaja rajatiraja also refers to these two monks. R.D. Banerji edited an important inscription,[123] of the year 48 of the time of Mahārāja Huviṣka. It records the gift an image of Sambhava, the 3rd Tīrthaṅkara by Yaśā, the daughter-in-law of Budhika, granddaughter of Śavatrata, at the request of Dhañaśiri (Dhanyāśrī), the female pupil (*śiśinī*) of Dhañavala (Dhanyavala) in the Koḷiya *gaṇa*, the Brahmadāsika *kula*, the Ucenāgarī *śākhā*. We have already noticed that a few other Tīrthaṅkaras are also mentioned in the Mathurā inscriptions. Another inscription[124] of the same year of Mahārāja Huviṣka mentions the Brahmadāsiya *kula* and the Ucenāgarī.

Probably the most important Jain inscription[125] of Mathurā is that of the year 49. The figure '49' was formerly read as 79 by Bühler;[126] but afterwards Lüders[127] read it as 49. It records

the dedication of an image of the Arhat Nāndivarta (Nandyāvarta) at the 'Voḍva' *stūpa* which was built by gods (*devanirmite*) at the *śrāvikā* Dinā at the request of the monk Vṛdhahasti who belonged to the Koḷiya *gaṇa* and Vairā *śākhā*. This monks, as we will see afterwards, is mentioned in an inscription of the year 60. Now, the Jain Tīrthaṅkara who has this symbol (Nandyāvarta) is Arhanātha, the 18th Tīrthaṅkara. But the most important expression of this inscription is the epithet *devanirmita* applied to the 'Voḍva' *stūpa* here. According to Bühler the expression means 'the *stūpa* built by gods.'

He further takes 'Voḍva' to mean 'Buddhist'. That there was a *devanirmita stūpa* in Mathurā in proved by the evidence of the Jain literature. In both the *Bṛhatkalpabhāṣya* and *Vyavahārabhāṣya* Saṅghadāsagaṇi Kṣamāśramaṇa (8th century) has referred to the '*devanirmita*' stūpa of Mathurā.[128] The great Jain saint Jinabhadragaṇi (6th century) lived in this *stūpa* and had rescued here a multilated manuscript of Mahāniśīthasūra.[129] Bühler argues on the basis of the testimony of the Tibetan historian Tāranātha that pre-Mauryan shrines were known by the term *devanirmita*. The Jain texts, mentioned above, record that there was a persistent dispute regarding this particular *stūpa*. The Buddhists, Jains and also the Vaiṣṇavas claimed this *stūpa* as their own. It is probable that originally it was either a Brāhmaṇical or a Buddhist shrine but from the days of the Kuṣāṇas it passed into the hands of the Jains. This particular *stūpa* is probably represented by the extensive ruins at Kaṅkālī Ṭīlā and it is also probable that this *stūpa* included Buddhist and Brāhmaṇical objects of worship.

There are a few Jain inscriptions[130] of the year 50. But only one of them is important. We are referring to the inscription that records the dedication of an image of Vardhamāna by Vijayaśrī, daughter of Bubu, wife of Rājyavasu, mother of Devila, grandmother of Viṣṇubhava. It also mentions a nun called Jinadāsī and a monk named Samadi (?) who belonged to the Vāraṇa *gaṇa*, Kaniyasata *kula* and Saṁkasiyā *śākhā*. Among the *kulas* mentioned in the *Therāvalī* this particular *kula* is mentioned as Kanahasaha. The Saṁkasiyā *śākhā* is also mentioned in this text under the same *gaṇa*. The two other Jain

inscriptions with the year 50 are not so important, although one of them mentions *Mahārāja devaputra* Huviṣka.[131]

The inscription[132] of the year 52 records the dedication of an image by the worker in metal (*lohikākāraka*) called Śūra, the son of Śramaṇaka, at the request of Ārya Deva, the companion (*saḍhacara*) of the gaṇin Ārya Maṁguhasti, the pupil of Ārya Ghastuhasti of the Koḷiya *gaṇa*, Verā *śākhā* and Sṭānikiya *kula*. The great importance of this inscription lies in the fact that it mentions the monk Maṁguhasti who is prominently mentioned in the early Jain literature. In the *Nandīsūtra*, (vs. 30), a late canonical text of the Jains, probably composed around 350 A.D., the name of this monk is conspicious by its presence. In the *Āvaśyakaniryukti*,[133] another early Jain text, this monk is mentioned as a resident of Mathurā which fully proves that Ārya Maṁguhasti of this inscription is really the monk mentioned as Ārya Maṁgu in these two texts. Incidentally, Maṁgu is the only monk of early Jain literature to be mentioned in an inscription of Mathurā.

The image inscription[134] of the year 54 is also very interesting. It records the dedication of an image of Sarasvatī by the worker in metal (*lohikakāruka*) Gova (Gopa), the son of Sīha. The monks, mentioned in the inscription of the year 52, are also mentioned here with the exception of Maṁguhasti, who is replaced by Māghahasti. But it is probable that Māghahasti is another name of Maṁgu. But the importance of this inscription lies in the fact that it once more proved the close connexion of Hindu deities with Jainism. In our chapter on Jain Iconography we will discuss the importance of this particular icon of Sarasvatī. This inscription also has the word *raṁga* which proves the popularity of drama in Mathurā. The word *raṁga*, of course, means an auditorium. A much earlier reference to an auditorium will be found in the *Bhagavatī*[135] where we get the word *pecchāghara*. The same text also contains the word *raṁgasthāna*.[136] We will afterwards see that in another inscription of Mathurā there is a very clear reference to actors.

The next Jain inscription[137] is dated in the year 60. This inscription mentions mahārāja *rājātirāja devaputra* Huviṣka. It records the dedication of an image of Ṛṣabha at the request of

Ārya Kharaṇṇa (?), pupil of Ārya Vṛddhahasti, who is mentioned in that well known inscription of the year 49. There are two inscriptions[138] of the year 62 and a monk called Karkuhastha and his disciple Grahabala are mentioned in both of them. One of these inscriptions[139] contains the signifcant words *catuvani saṁgha* (community of four classes). The next Jain inscription[140] is dated in the year 74 and it was edited by R. D. Banerji. It records the gift of Dharavalā at the request of Arhadāsī, the female pupil of Grahavilā. A monk whose name cannot be read but who belonged to the Vāraṇa *gaṇa* and Vajanakāri *śākhā* is also mentioned.

We have an interesting inscription[141] of the year 77 which records the dedication by one Devila at the temple of Dadhikarṇa (*Dadhikarṇadevakulika*). This Dadhikarṇa is also mentioned in an inscription[142] where he is called *bhagavati Nāgendra* i.e. the divine lord or serpents. this inscription records the dedication of a stone slab (*śailālakas*), the Māthuras, who are praised as the Chāndaka brothers, chief of whom was Nandibala. This inscription, according to Führer was found near the brick stupa adjoining Jain temples.[143] As pointed out by Bühler[144] Dadhikarṇa is mentioned as a prominent snake in the *Harivaṁśa*.[145] In the list of Nāgas in the Abhidhānacintāmaṇi[146] his name occurs. We should remember that the real founder of Jainism viz. Pārśvanātha had snake as his emblem. The temple of Dadhikarṇa, mentioned here, was probably situated within the Jain temple-complex of Mathurā. However, there is no need to regard these two inscriptions as Jain records. The reference to actors (*śailālakas*) proves that drama was quite popular in Mathurā in the Kuṣāna *bhikṣunaṭasūtrayoḥ* (4.3.110) definitely proves that drama in India is least as old as 500 B.C.[147]. But even this problem cannot be discussed here in details. It is sufficient to note that even before Aśvaghoṣa the art of drama was already in a sophisticated stage in Mathurā.

The next inscription[148] is dated in the year 80 and mentions *Mahārāja* Vāsudeva. Beyond this there is nothing of much importance in this inscription. But the inscription[149] of the year 81 is slightly more interesting since it mentions a woman called

Datā, the female pupil (āṁtevāsikinī) of Āryā Jivā. The image inscription[150] of the year 83 mentions Mahārāja Vāsudeva and also a woman called Jinadāsī, who is represented as the wife criptions of the year 84, the first edited by R. D. Banerji and second by D.R. Sahni. The first inscription[151] mentions *mahārāja rājātirāja devaputra Ṣāhi Vāsudeva*. It records the setting up of an image of Ṛṣabha by several women at the request Kumāraka, pupil (*śiṣya*) of Gamikagutta. We have already noticed that the earliest Tīrthaṅkara Ṛṣabha appears in an inscription of the year 60. The second inscription[152] of the year 84, edited by D. R. Sahni, records the gift an image of Vardhamāna by Okhārikā, the daughter of Damitra and Datā. Two monks Satyasena and Dharavṛddhi of the Koḷiya *gaṇa* are mentioned. A woman called Okharikā is also mentioned in an inscription of the year 299, as we will notice afterwards. For the year 86 we have an inscription[153] which records the dedication by some woman, the daughter of Dasa, the wife of Priya, at the request of Āryā Vasulā, the *śiśinī* of Saṅgamikā of the Mehika *kula*. As we have already noticed, nuns Vasulā and Saṅgamikā are mentioned in a much earlier inscription dated in the year 15. Of the two inscriptions[154] of the year 87, the earlier one referes to Mitra, the pupil of Ārya Kumāranandin of the Ucenāgara *śākhā*. The second inscription only mentions king Vāsudeva with his full titles. The inscription[155] of the year 90 is interesting since it refers to the Praśnavāhanaka *kula* and Majhamā *śākhā* of the Koḷiya *gaṇa*. In the *Therāvalī* both these *kulas* and *śakhās* are mentioned. However instead of Majhamā we get Majhimillā. The epigraph of the year 93 records[156] the setting up of an image of Vardhamāna by the daughter of *hairaṇyaka* ('treasurer' according to Bühler) Deva at the request of the *gaṇin* Nandi.

The inscription of the year 98 refers to *rājña Vāsudevasya*[157] and two monks Kṣem and Devadatta who belonged to Odehikiya *gaṇa*, the Paridhāsika *kula* and Petaputrikā *śākhā*. A certain perfumer (*gandhika*) called Varuṇa is also mentioned. The Paridhāsika *kula* is mentioned as Parihāsaya in the *Therāvalī*. For the *śākhā* called Petaputrikā we have a slightly different form in that text which was certainly dut to the copyists' error. Another inscription[158] of the same date refers to the Ucenagarī

śākhā of the Koḷiya *gaṇa*.

The inscription[159] with the year 299 is certainly puzzling; for it is difficult to think of a *mahārāja rājātirāja* ruling in 377 A.D. in Mathurā, other than a Gupta monarch. V. S. Agrawala,[160] in order to solve this riddle, has suggested that the year 299 should be referred to an earlier era. Now even if we refer to this inscription to the era of 58 B.C., we have to find out, who was this great king ruling in the Mathurā region in the middle of the 3rd century A.D. This particular inscription records the setting up of an image of Mahāvīra in the temple of Arhats. A *devakula* is also mentioned in this inscription. As we have already noticed, a woman, called Okhārikā appears in this inscription. A woman of this name is mentioned, as already noted, in an inscription of the year 84.

We have several important undated Kuṣāṇa inscriptions bearing on the Jain religion. A few of them mention the ruling king but majority of them do not contain any royal name. One undated inscription,[161] mentioning Kaniṣka, was first edited by R. L. Mitra. But it does not contain any information. An undated inscription[162] of the time of *devaputra* Huviṣka also does not help us much. However the two inscriptions mentioning the monk Jeṣṭahasti of the Koḷiya *gaṇa*, Brahmadāsika *kula* and Ucenāgarī *śākhā* are of some value. One of them[163] records the dedication of an image of Ṛṣabha by Gulhā, the daughter of Varmā and wife of Jayadāsa, at the request of Āryā Śāmā, the *śiśinī* of Ārya Gāḍhaka, who was a pupil of Ārya Jeṣṭahasti. The second inscription[164] records the dedication a fourfold image (*savadobhadrikā*) by Sthirā, daughter of Varaṇahasti and of Devī, daughter-in-law of Jayadeva and Moṣiṇī, wife of Kuṭha Kasutha, at the request of Ārya Kṣeraka, pupil of Ārya Mihila who was a pupil of Jeṣṭahasti. Let us not forget that monks Kṣeraka and Mihila are mentioned in an inscription of the year 5 of there is little doubt that the monk Jeṣṭahasti, who was the teacher of Kṣeraka's teacher flourished in the beginning of the Ist century A.D., if not earlier.

An undated Jain image inscription[165] of the Kuṣāṇa period mentions an image of Pārśva. It also refers to the vācaka

Ghoṣaka, pupil of Uggahini of the Sthānikiya *kula*. No other inscription of Mathurā refers to this great Tīrthaṅkara and the real founder of Jainism. According to Bühler[166] this person Uggahini was probably a female. In this case, we will have to accept the fact that in Mathurā in those days, males accepted even females as their *gurus*. But Lüders,[167] it seems takes Uggahini as a male. Another undated inscription[168] is of some importance since it mentions Kaniyasika *kula* of the Vāraṇa *gaṇa*. This particular *kula*, as we have already noted, is mentioned in an inscription of the year 50, although the reading there is not so clear. Another interesting inscription[169] records the dedication of an image of Vardhamāna by Jayā, daughter of Navahasti, daughter-in-law of Grahasena, mother of the brothers Śivasena, Devasena and Śivadeva. The monk Ārya Balatrata and his pupil Ārya Sandhi, belonging to the Ucenāgarī *śākhā* are also mentioned. These two nonks, as we have already seen, are mentioned in an inscription of the year 25.

R. D. Banerji edited an interesting image inscription[170] which mentions a monk of Adhicchatra (i.e. Ahicchatra) belonging to Petavāmika *kula* and Vajanagarī *śākhā*. It was taken by him to be an inscription from Ramnagar, ancient Ahicchatra. But Lüders[171] is not prepared to believe it. In any case, this inscription certainly proves that Ahicchatra was not immune from Jain influence in the Kuṣāṇa period.

We have a few inscriptions of the post—Kuṣāṇa period found from the Mathurā region; but we have to take note of them in another chapter. As a matter of fact, as V. S. Agrawala has pointed out,[172] hundreds of Jain sculptures belonging to Gupta and early mediaeval period have been discovered from Mathurā. Quite a few of them will have to be considered in our chapter on Jain Iconography.

The above analysis of the contents of most of the Mathurā inscriptions of the early period, abundantly proves the tremendous popularity of Jainism from the 2nd century B.C. onwards. We have already observed, on the basic of the evidence of Vimalasūri's Ist century work the *Paumacariyaṁ*, that Jainism which had suffered a setback after the Nandas, was revived by

some Jain saints, who preached both at Śāketa and Mathurā. These inscriptions of Mathurā show that very few among Jain devotees came from the so-called aristocratic families. No inscription from Mathurā yields the name of any Brahmin patron of Jainism. It is exceedingly likely that members of this particular caste were much more interested in sacrificial cult and diverse theistic religions than in either Buddhism or Jainism. Mathurā, we should remember, was a stronghold of the Bhāgavata cult and even in the 2nd century A.D., when Jainism had reached a very high level of popularity, this city was known to a foreigner like Ptolemy as a 'city of gods'.[173] There is nothing to show that Śaka or Kuṣāṇa kings themselves, had any particular weakness for this religion. On the other hand, they manifestly show their bias for Hinduism and Buddhism. But a few of the Kṣatriyas showed some regard for this religion. A few ladies of aristocratic families also had some affection for this religion which was basically based on non-violence. But as we have seen in our analysis of the inscriptions, ninety five percent of the admiers were common people. Even persons of questionable professions contributed liberally for the welfare of the religion of Pārśva and Mahāvīra. We should also particularly take note of the interest shown by the business community for Jainism in Mathurā. The canonical and non-canonical texts also abundantly show the weakness of the traders for this religion.

What now about the monks and nuns mentioned in the Mathurā inscriptions? Quite a good number of monks, belonging to different *gaṇas* and *kulas* are mentioned in these inscriptions. The following gaṇas are directly mentioned in these inscriptions—Koḷiya, Vāraṇa and Uddehikīya. All the *kulas* under Koḷiya, mentioned in the *Therāvalī*, appear in the incriptions. They are—Brahmadāsika, Vacchaliya, Ṭhāṇiya and Pavahaka; and so is the case with all the *śākhās* mentioned under this *gaṇa* in that text. The only *śākhā* under Koḷiya, not noticed by us viz. Vijjāharī actually appears in a Gupta inscription[174] of Mathurā which we will discuss elsewhere. Among the *kulas* under Vāraṇa, the following are mentioned in the Mathurā inscriptions—Petivāmika, Puśyamitra, Kaniyasika and possible

Ayyabhista and with the exception of Gavedhūyā all the *śākhās* under this *gaṇa* are referred to in the Mathurā inscriptions. A few of the *śākhās* and *kulas* under Uddehikıya are also mentioned in the inscriptions. But this *gaṇa* was not so popular as Koḷiya or Vāraṇa. Another *kula* viz. Mehika which is a *kula* under Vesavāḍiya in the *Therāvalī*, as we have already noticed, is mentioned twice.

In a previous chapter we had observed that *gaṇas*, *kulas* etc. appeared only a century or two after the demise of Mahāvīra. In the earlier canonical texts they are very rarely referred are mentioned together in the Bhagavatī.[175] In one place of the Ācāraṅga[176] *gaṇa*, *kula* etc. are mentioned. If we believe in the evidence of the *Therāvalī*, *gaṇa*, *kula* etc. originated after Bhadrabāhu. So we should not be incorrect if we say that *gaṇa*, *kula* and *śakhā* etc., became a regular feature of the Jain religion from the beginning of the 3rd century B.C. And if we believe in the evidence suplied by the *Therāvalī*, most of the *śākhās* originated during the 3rd century B.C. For the benefit of students of Jain religion we are giving below a list of Jain monks and nuns mentioned in the inscription of Mathurā—

(A) Monks

	Name	*Gaṇa, Kula and Śākhā*	*Date (approximate)*
1.	Māharakhita	— — —	150 B.C.
2.	Jayasena	— — —	25 B.C.
3.	Puśyamitra	Vāraṇa, Ārya-Hāḷkiya, Vajanagarī	25 A.D.
4.	Sihamitra	-do-	75 A.D.
5.	Sena	Koḷiya, Brahmadāsika, Ucenāgarī	75 A.D.
6.	Sethiniha	-do-	50 A.D.
7.	Buddhaśrī	Odehikīya, Nāgabhūtikiya	50 A.D.
8.	Sandhika	-do-	75 A.D.

9.	Nāganaṁdi	Koḷiya, Sthāniya, Vairī	-do-
10.	Taraka	-do-	-do-
11.	Puśila	Koḷiya, Bambhadāsiya Ucenāgarī	-do-
12.	Jeṣṭahasti	-do-	25 A.D.
13.	Mihila	-do-	50 A.D.
14.	Kṣeraka	-do-	75 A.D.
15.	Jayabhūti	Mehika *kula*	25 A.D.
16.	Baladina	Koḷiya, Ṭhāṇiya, Vairī	75 A.D.
17.	Mātṛdina	-do-	100 A.D.
18.	Saṅghasiha	-do-	100 A.D.
19.	Ārya Ogha	Koḷiya, Brahmadāsiya Ucenāgarī	25 A.D.
20.	Ārya Pāla	-do-	50 A.D.
21.	Ārya Datta	-do-	75 A.D.
22.	Ārya Sīha	-do-	100 A.D.
23.	Balatrata	-do-	75 A.D.
24.	Sadhi	-do-	100 A.D.
25.	Ārya Datta	Vāraṇa, Puśyamitriya	75 A.D.
26.	Gahaprakiva (?)	-do-	100 A.D.
27.	Nāgadatta	—	-do-
28.	Godāsa	Koḷiya, Sthāniya, Vairī	-do-
29.	Nandika	Vāraṇa, Sthāniya, Vairī	-do-
30.	Baladina	Koḷiya, Sthāniya, Vairī	100 A.D.
31.	Dati	Vāraṇa, Ārya-Hāḷakiya,	75 A.D.
32.	Mahānandin	-do-	100 A.D.
33.	Haginaṁdi	Vāraṇa, Āryaceṭiya, Haritamālakaḍhi	75 A.D.
34.	Nāgasena	-do-	100 A.D.
35.	Dharmavṛddhi	—	120 A.D.
36.	Ohanadi	Vāraṇa, Petavāmika	100 A.D.
37.	Sena	-do-	125 A.D.
38.	Dhañavala	Koḷiya, Brahmadāsika	-do-

		Ucenāgari	
39.	Vṛdhhahasti	Koḷiya, Vairī, Sthānikīya	-do-
40.	Samadi	Vāraṇa, Ayyabhista, Saṁkasiyā	100 A.D.
41.	Hastahasti	Koḷiya, Sthāniya, Vairī	75 A.D.
42.	—	-do-	-do-
43.	Maṅguhasti	-do-	100 A.D.
44.	Māghahasti	-do-	-do-
45.	Deva	-do-	125 A.D.
46.	Ārya Kharaṇṇa	Koḷiya, Sthānikīya Vairī	140 A.D.
47.	Grahabala	—	140 A.D.
48.	Karkuhastha	—	125 A.D.
49.	Gamikagutta	—	140 A.D.
50.	Kumāraka	—	160 A.D.
51.	Satyasena	Koḷoya	160 A.D.
52.	Dharavṛddhi	-do-	160 A.D.
53.	Kumāranandin	Koḷiya Ucenāgarī	140 A.D.
54.	Mitra	-do-	160 A.D.
55.	Nandin	—	170 A.D.
56.	Devadata	Odehikīya, Pāridhāsika, Petaputrika	170 A.D.
57.	Kṣema	-do-	170 A.D.
58.	Śivadiṇa	—	375 A.D. (?)
59.	Datilācārya	Koḷiya, Vidyādharī	433 A.D.
60.	Nāganandin	—	2nd century
61.	Gāḍhaka	Koḷiya, Brahmadāsiya, Ucenāgarī	75 A.D.
62.	Uggahini	Koḷiya, Sthānikīya	2nd century
63.	Ghoṣaka	-do-	-do-
64.	Goṣṭha	Odehikīya, Nāgabhūtikīya	75 A.D.

(B) Nuns

1.	Dharmaghoṣā	—	25 B.C.
2.	Sathisihā	Vāraṇa, Ārya-Hāḷakiya, Vajanagarī	75 A.D.
3.	Khuḍā	Koḷiya, Brahmadāsika, Ucenāgarī	-do-
4.	Jayā	Odehikīya, Nāgabhūtikīya	-do-
5.	Devā	Koḷiya, Brahmadāsika, Ucenāgarī	-do-
6.	Saṅgamikā	Mehika *kula*	-do-
7.	Vasulā	-do-	100 A.D.
8.	Kumāramitrā	Koḷiya, Sthāniya, Vairī	-do-
9.	Dhānaśrī	Koḷiya, Brahmadāsika, Ucenāgarī	120 A.D.
10.	Jinadāsī	Vāraṇa, Ayyabhyista Samkasiyā	125 A.D.
11.	Akakā	Vāraṇa, Ārya-Hāḷakiya, Vajanagarī	120 A.D.
12.	Nandā	-do-	-do-
13.	Āryā Jīvā	—	150 A.D.
14.	Āryā Sāmā	Koḷiya, Brahmadāsika, Ucenāgarī	75 A.D.

We have been able to identify as least one monk mentioned in the Jain inscriptions of Mathurā. It is possible that a few other monks and nuns, mentioned in the inscriptions, appear also in the literary texts. In this connexion we should remember that Jain literary texts also refer to the glorious state of Jainism in Mathurā. We have already discussed the evidence of the *Paumacariyaṁ* of Vimalasūri. According to the *Āvaśyakaniryukti*[177] (circa 350 A.D.) the Jain monks had no trouble regarding alms in this city. The 8th century Śvetāmbara commentator Saṅghadāsagaṇi at least in two places of his works refer to the great influence, the Jains exercised, in Mathurā. As we have already noticed, he refers to the great *devanirmita*

stūpa of Mathurā. He also describes the *stūptamaha*[178] festival of this place in his *Vyavahārabhāṣya*. It was in Mathurā that a council to collect and edit the Jain canon under the presidentship of Skandila[179] was held 827 years after the death of Mahāvīra. This corresponds roughly to 1st half of the 4th century A.D. The 14th century Jain savant Jinaprabha is his mounmental work the *Vividhatīrthakalpa* gives us a vidid idea about the glorious condition of the Jain religion in Mathurā. According to his testimony, the 6th century Jain saint Jinabhadragaṇi lived and wrote his commentaries in Mathurā. We have already refered to the fact that this great saint had saved the manuscript of the *Mahāniśīthasūtra* from destruction at the *devanirmita stūpta* of Mathurā. We will afterwards take note of the evidence of the Digambara literary texts regarding the condition of Jainism in Mathurā. Quite a good number of Śvetāmbara and Digambara Jain saints lived and worked in Mathurā. Let us remember that even in the days of Hariṣeṇa (931 A.D.) the author of the Bṛhatkathākośa,[180] the city of Mathurā was known as a great centre of the Jain religion. The most popular *gaṇa* of Mathurā viz. the *Koḷiya* survived, as observed by Bühler[181] even upto the 14th century A.D.[182] Even in the days of Jinaprabha (14th century) Mathurā was known as a great Jain *tīrtha*.[183]

It is a historical fact that Buddha's mother was a Koliya (of Koli Kshatriya Clan). Even his wife was a Koliya. Koliya's of Ramagama were first to embrace Buddhism. Though Buddha visited Mathura himself, but he had formed a very poor opinion of this city of those days. Undoubedly Koliyas of Mathura embraced Jaina order and had been famous for producing monks and nuns for centuries, till 14th century, according to Buhler.

References

1. Para 156.
2. Para 26.
3. Rām, VII, chs. 60 ff.
4. Mbh., XII. 339. 89-90.
5. 14. 48 ff.
6. XVII. 1.9.

7. V. 38. 12.
8. See Mbh., XII. 339. 89-90.
9. II. 57; III. 256.
10. II. 256.
11. See Malalasekera, *Dict. of Pāli Proper Names*, Vol. II. pp. 438-99.
12. *Loc. cit.*
13. *Aṅguttara*, I. 67f.
14. A very early reference to Vṛndāvana will be found in Bhāsa's *Bālacarita*, 3rd Act.
15. See Prakrit Text Society edition, Vol. II, ch. 118. 103.
16. See the present author's *Ancient Indian Literary and Cultural Tradition* (Calcutta, 1974), pp. 177f.
17. 89. 2 ff.
18. 89.42.
19. 89.43 ff.
20. *Mahābhāṣya* on Pāṇini, V. 3. 99.
21. See 89. 20 ff.
22. 89.20
23. See ch. 89.
24. 154, 157.
25. P. 204. (Kota, 1935).
26. P. 1987 (Sailana edition).
27. Lüders, *List of Brāhmī Inscriptions*, etc., Nos. 904-5.
28. (Tr. L. D. Barnett), pp. 86 ff.
29. P. 248.
30. The earliest reference to *devagṛha* will be found in the *Taittirīya Brāhmaṇa*, and to devakula in the *Śāṅkhāyana G.S.*; see M.M.-Williams, *S. E. D.*, pp. 492-93.
31. *El.* Vol. II, p. 195.
32. *Ibid.*, XIV (1) see also Lüders, *op. cit.* No. 93.
33. *El.*, Vol. I, p. 396, No. 33; Lüders, No. 94.
34. *El.*, I, p. 396.
35. VI. 9. 61.
36. See Sircar, D. C. *Select Inscriptions* etc., pp. 3ff, and 6 ff; see also Sen, S. *Old Persian Inscriptions*, pp. 2-6.
37. Sircar, *op. cit.*, pp. 11ff; Sen, *op. cit.*, pp. 148 ff.
38. *E.I.* Vo. 24, pp. 202 ff; see also his *List*, p. 169.
39. See the summary of the present author's paper entitled 'Was there a pre-Gupta Vikramāditya?' *In Summaries of Papers*, 27th All-India Oriental Conference, pp. 199-200.

40. See *E.I.*, Vol. II, XIV, No. 9; see also Lüders, No. 96.
41. *J.R.A.S.*, 1905, pp. 635-655.
42. *E.I.* Vol. II, p. 199, No. 2; see also Sircar *op. cit.*, pp. 120-21 and Lüders, No. 59.
43. See Sircar, *op. cit.*, pp. 114 ff.
44. *Ibid.*, p. 122; see also *E.I.*, Vol. 24, p. 194.
45. *E.I.*, Vol. II, p. 199, No. 2.
46. See Actes du sixiéme Congre's International des Orientalists and Leide, part III, pp. 142 ff.
47. *I.A.*, Vol. 33, pp. 152 f., No. 30; see also his *List*, No. 102.
48. *Mahāvagga* (Horner), p. 380.
49. *Ibid.*, p. 379.
50. *E.I.* Vol. II, p. 200, No. 5; Lüders, *List*, No. 100.
51. *E.I.*, Vol. II, p. 207, No. 30; Lüders, *List*, No. 105.
53. *Aṅguttara* (tr. E. M. Hare), Vol. IIi, p. 171.
53. *Loc. cit.*
54. *I.A.*, Vol. 33, p. 151, No. 28.
55. *Loc. cit.*
56. Bühler, *E.I.*, Vol. II, p. 199, No. 4; Lüders, No. 99.
57. *E.I.*, Vol. I, p. 390, No. 17; Lüders, No. 108.
58. *I.A.*,Vol. 33, pp. 153f.
59. *E.I.*, Vol. II, p. 207, No. 32; Lüders, No. 107.
60. *E.I.*, Vol. II, p. 200, No. 8; Lüders, No. 103.
61. *E.I.*, Vol. II, p. 200, No. 6; Lüders, No. 101.
62. See Smith, *Muttra Antiquities*, pp. 25f; see also Bühler in *E.I.* Vol. II, pp. 314 ff.
63. P. 67.
64. P. 803.
65. See the present author's *The Cult of Skanda-Kārttikeya* etc. pp. 103 ff.
66. *E.I.*, Vol. II, pp. 314 ff.
67. See Cunningham, *Reports* etc., Vol. 20, p. 36, plate IV.
68. *E.I.*, Vol. II, p. 201, No. 11; Lüders, No. 16.
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70. See *E.I.*, Vol. I, pp. 373 ff.
71. See Lüders, *List*, Nos. 17-20.
72. *E.I.*, Vol. II, p. 201, No. 12; Lüders, No. 17.
73. *E.I.*, Vol. I, pp. 381f., No. 1, Lüders, No. 18.
74. See *E.I.*, Vol. I, pp. 378ff.
75. Lüders, Nos., 19-20.

76. Cunningham, *A.S.I., Report*, Vol. III, p. 31, see Lüders, No. 20.
77. E.I., Vol. I, p. 391, No. 19; Lüdrs, No. 21.
78. See Bühler, *Vienna Oriental Journal*, Vol. I. pp. 173f., No. 2; Lüders, *List* No. 22.
79. *E.I.*, Vol. X, pp. 109f., No. 3; Lüders No. 22a.
80. *J.R.A.S.*, 1912, pp. 157 f.
81. *E.I.*, Vol. X, pp. 110f, No. 4; see Lüders, No. 23a.
82. See *N.W.P. and Oudh Provincial Museum Minutes*, Vol. V. p. 6, App. 6A; see E.I., Vol. X, p. 111.
83. See *J.R.A.S.*, 1912, pp. 153 ff.
84. See *E.I.*, Vol. X, pp. 110f.
85. *Loc. cit.*
86. See No. 23a.
87. *E.I.*, Vol. I, p. 382, No. 2; Lüders, No. 24.
88. *E.I.*, Vol. I, p. 388, No. 12; Lüders, No. 70.
89. *E.I.*, Vol. I, p. 382.
90. See No. 24.
91. In the *Mṛcchakaṭika* the *śreṣṭhin* is eveidently an important person. In the Pāli canon also he holds a very high position.
92. *E.I.*, Vol. II, p. 202, No. 13; Lüders, No. 25.
93. *E.I.*, Vol. II, p. 202, No. 14; Lüders, No. 26.
94. *E.I.*, Vol. I, pp. 382f., No. 3, Lüders, No. 27.
95. *E.I.*, Vol. I, p. 391, No. 20, Lüders, No. 31.
96. Lüders, Nos. 28-29.
97. *E.I.*, Vol. I, pp. 383f., No. 4.
98. Lüders, No. 123.
99. *E.I.*, Vol. I, p. 395, No. 29; Lüders No. 30.
100. *E.I.*, Vol. I, p. 391, No. 20; Lüders, No. 31.
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102. Lüders No. 119.
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108. *E.I.*, Vol. I, p. 385, No. 6; Lüders, No. 34.
109. See RayChaudhuri, *op. cit.*, pp. 476ff.
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111. *J.U.P.H.S.*, Vol. 10, pt. 1, pp. 1ff, No. 2.
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113. *E.I.*, Vol. II, P. 203, No. 6; Lüders, No. 37.
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117. *I.A.*, Vol. 33, pp. 40f.
118. *E.I.*, Vol. I, pp. 387f, No. 11; Lüders, No. 48.
119. *I.A.*, Vol. 33, pp. 103f.; See. *E.I.*, Vol. IX, pp. 244f.
120. *E.I.*, Vol. I, p. 387, No. 9; Lüders, No. 42.
121. *E.I.*, Vol. I, p. 387, No. 10; Lüders, No. 44.
122. Lüders, No. 81.
123. *E.I.*, Vol. X, p. 112, No. 5; Lüders, No. 45a.
124. *I.A.*, Vol. 33, p. 103, No. 14; Lüders, No. 46.
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126. *E.I.*, II, p. 204.
127. *E.I.*, Vol. IV, pp. 244f.
128. See *Prakrit Proper Names*, Vol. II, p. 589.
129. See *Vividhatīrthakalpa*, p. 19.
130. Lüders, Nos. 49-51.
131. See *I.A.*, Vol. 6, p 219, No. 11; Lüders, No. 51.
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134. *E.I.*, Vol. I, p. 391, No. 21; Lüders No. 54.
135. P. 1948.
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137. *E.I.*, Vol. I, p. 386, No. 8; Lüders No. 56.
138. Lüders, Nos. 57-58.
139. See Bühler, *Vienna Oriental Journal*, Vol. I, pp. 172f; correction by Lüders *I.A.*, Vol. 33, pp. 105f; No.19; see his *List*, p. 166 (correction under No. 57).
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141. *I.A.*, Vol. 33, p. 102, No. 13; Lüders, No. 63.
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144. *Loc. cit.*
145. II. 109.29 (Gītā Press).
146. Vs. 1311.
147. Pāṇini cannot be later than the 5th cent. B.C.
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149. *E.I.*, Vol. II, pp. 204f., No. 21; Lüders, No. 67.
150. *I.A.*, Vol. 33? p. 107, No. 21; Lüders, No. 68.

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153. *E.I.*, Vol. I, p. 388, No. 12; Lüders, No. 70.
154. Lüders, Nos. 71-72.
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157. *Vienna Oriental Journal*, Vol. I, pp. 177ff., No. 8 See also *I.A.*, Vol. 33, p. 108, No. 23; and Lüders, No. 76.
158. *E.I.*, Vol. Ii, p. 205, No. 24, Lüders, No. 77.
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163. *E.I.*, Vol. I, p. 389, No. 14; Lüders, No. 121.
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165. *E.I.*, Vol. II, p. 207, No. 29; Lüders, No. 110.
166. *E.I.*, Vol. II, p. 207.
167. See his *List* No. 110.
168. *E.I.*, Vol. I, p. 392, No. 23; Lüders No. 113.
169. *E.I.*, Vol. II, p. 120. No. 16; Lüdrs, No. 107d.
170. E.I. Vo. X. p. 120, No. 16; Lüders, No. 107d.
171. See *J.R.A.S.*, 1912, p. 106 ff.
172. See *J.U.P.H.S.*, 1950, Vol. 23, pp. 36-71.
173. See McCrindle's *Ancient India* as described by Ptolemy (ed. S. N. Majumdar), p. 124.
174. *E.I.* Vol. II, No. XIV (39).
175. P. 1766.
176. P. 62 (Jacobi's translation).
177. See *Prakrit sāhitya kā itihāsa*, p. 207.
178. See *Ibid.*, p. 219.
179. See *Nandīcūrnī*, p. 8; see also Haribhadra's Com. on *Nandi*, pp. 17f.
180. See. 2.1.
181. See Buhler.
182. We will afterwards see that this gaṇa survived upto the end of the 18th century.
183. See Chatterjee, Asim Kumar : Comprehensive History of Jainism, (for all the references).

9

Ancient Jain Philosophers

There is a pretty long tradition of Jaina scholars and philosophers who have produced scholarly woks on Jainism. For Jaina community sacred writings of great teachers have immense importance from religious point.

Jainas believe that "the Arahata enunciates the meaning, then the disciple or the philosopher form the sacred text (sutta), and then the sacred text proceeds for the good of the doctrine." (Avasayaka Niryukti, 92)

The Philosophical contributions of the Jaina thinkers have undoubtedly enriched the ancient religious and philosophical literature.

1. UMASVATI•

Here, noted historian Asim Kumar Chatterjee discusses the contributions made by Jain Thinkers and philosophers in the following words :

"The earliest Jain philosopher was Umāsvāti (called Umāsvāmin by the Digambaras), who was the celebrated author of the Tattvārthādhigama Sūtra[1], one of the most original works of philosophy, written by any thinker of ancient India. There is a great deal of controversy regarding his date; Satish Chandra Vidyabhusan assigns him to the first century A.D.[2], and frankly speaking, there is nothing in the body of the text, that goes against this date. The author also wrote a commentary[3], according to the Śvetāmbaras, although the Digambaras deny

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• Chatterjee, Asim Kumar : Comprehensive History of Jainism (Jain Thinkers, pp. 321-332). Calcutta.

the authenticity of this Bhāṣya[4]. But there is irrefutable proof that this commentary was known to the Śvetāmbara monks even in the early 7th century A.D., if not earlier[5]. Both Siddhasena Gaṇi (*circa* 600 A.D.) and Haribhadra (middle of the 8th century) knew this Bhāṣya. According to the *Praśasti*, at the end of this *Bhāṣya*, Umāsvāti was a monk belonging to the Uccanāgarī *śākhā*, which according to the *Therāvalī* was a branch of the Koḍiya (Koḷiya) *gaṇa* and was quite popular in the Mathurā region, as we have already noted. This *śākhā* originated, according to the testimony of that text in the 3rd century B.C. The reference to the *śākhā* of Umāsvāti goes far to destroy the Digambara claim that he was a thinker of that sect. In all probability, he wrote before the birth of the Digambara sect. We further learn from the same *Bhāṣya* that he was a resident of Kusumapura or Pāṭaliputra at the time of its composition. He was a Brāhmaṇa of the Kaubhīṣaṇi *gotra* and his father's name was Svāti and mother was called Vātsī. His preceptor in respect of initiation was Ghoṣanandi Kṣamāśramaṇa and grand-preceptor was Vācakamukhya Śivaśrī. His teacher in respect of education, according to the *Praśasti*, was Vācakācārya Mūla and grand-preceptor was Mahāvācaka Muṇḍpāda.

According to the Digambara Paṭṭāvalīs[6] Umāsvāmi was the 6th Digambara monk of the Sarasvatī Gaccha; according to another Digambara tradition he succeeded Kundakunda in 44 A.D.[7] But there is absolutely no doubt that not a single Digambara work or epigraph which makes him a successor of Kundakunda, is earlier than 1000 A.D.[8] As as matter of fact, it can be asserted with confidence, that Umāsvāti was the earlier philosopher and Kundakunda, who was a Southerner, could not have flourished before the 3rd century A.D. There is however nothing to show that Kundakunda was acquainted with the works of Umāsvāti.

The *Tattvārthādhigama Sūtra* has 357 verses and has altogether ten chapters and this is the reason why it is also known as the *Daśādhyāyī*. Writers belonging to both the Śvetāmbara and Digambara sects have written learned commentaries on this text. It is believed that the earliest

commentary on this work of Umāsvāti was written by Samantabhadra[9] in 84,000 verses, which was known as the *Gandhahastimahābhāṣya*; it has further been contended that the earliest section of this work is the wellknown *Āptamīmāṁsā* or Devāgamastotra.[10] But as Jugalkishore Mukhtar[11] has shown there is no proof that the Gandhahasti was a commentary on that philsophical treatise of Umāsvāti, and till now no such work has come to light. Therefore we should took upon the *Sarvārthasiddhi* of Pūjyapāda as its earliest available commentary. Several other celebrated savants also wrote commentaries of this treatise of Umāsvāti, which will be discussed afterwards.

It is difficult to make a correct assessment of the influence exercised by Umāsvāti on the Jain thinkers of later times. But it appears that not a single thinker, with the possible exception of Kundakunda and Samantabhadra, was immune from the all-pervading influence of this Brahmin savant. In the Vividhatirthakalpa[12] Jinaprabha refers to Umāsvāti as a writer of 500 texts and a resident of Pāṭaliputra."

2. KUNDA KUNDA

Chatterjee further writes : "After Umāsvāti the most celebrated Jain philsopher was Kundakunda, who is probably the most controversial figure among the early Jain savants. Before we discuss his exact time, we have to refer to the works which are assigned to him, and all of which are very significantly written in the Prakrit language.

The *Ṣaṭkhaṇḍāgamaṭīkā* is assigned to Kundakunda by Indranandi in his *Śrutāvatāra*. This commentary was known as the *Parikarma* and is repeatadly mentioned by Vīrasena in his *Dhavalā*.[13] However, according to another authority this particular commentary was written by Kundakīrti, a disciple of Kundakunda. The work is now lost and Upadhye has doubts regarding Kundakunda's authorship of this commentary.[14]

The eight *Pāhuḍas*[15] which are ascribed to Kundakunda according to Upadhye[16] are quite in tune with the phrasiology of the *Pravacanasāra*, one of the representative works of that

philosopher. The *Daṁsaṇapāhuḍa* has 36 verses, *Cāritta* 44, *Bodha* 62, *Bhāva* 163, *Sutta* 27, *Mokkha* 106, *Liṁga* 72 and *Sīla* has 40 verses. In the *Bhāvapāhuḍa*, it is interesting to note, Śivabhūti is mentioned (vs. 53) and this Śivabhūti seems to be identical with the person, who is represented in the Śvetāmbara texts as the founder of the Digambara sect. At the end of the *Bodhapāhuḍa*, we are told, that it is work of the disciple of Bhadrabāhu. However, we cannot identify this Bhadrabāhu with the celebrated contemporary of Candragupta Maurya.

The *Rayaṇasāra*[17] is also ascribed to Kundakunda, and has 162 verses. As Prof. Upadhye points out,[18] a few of the verses of this work are written in Apabhraṁśa, which probably shows that it is not a genuine work of Kundakunda. The *Bārasa-Aṇuvekkhā*[19] has 91 verses. As the name suggests, it deals with twelv reflections which should we cultivated for the stoppage of Karmic influx. It was a fascinating subject with the Jain authors of both the sects,[20] Some of the *gāthās* are common with the 8th chapter of the *Mūlācāra*. It has further been pointed out[21] that Pūjyapāda in his Sarvārthasiddhi[22] quotes five *gāthās* from this text of Kundakunda, which are found in the same order in the present text of that work. The *Niyamasāra*[23] seems to be a genuine work of Kundakunda and it has altogether 187 verses. It has a commentary by Padmaprabha, who flourished around 1000 A.D. This same commentator has quoted the verses of Amṛtacandra, who wrote commentaries on three *Pāhuḍas* of Kundakunda.[24] There is a discussion on the three jewels namely Right Faith, Right Knowledge and Right Conduct in this work. The *Pañcāstikāyasāra*.[25] is preserved in two recensions, one by Amṛtacandra which has 173 verses, and the other by Jayasena which has 181 verses. As Upadhye[26] points out, this work is a mere compilation as its original name viz. *Paṁcatthiyasaṁgaha* suggests.

The finest and most popular work of Kundakunda appears to be the *Samayasāra*,[27] which has 415 verses, according to the earlier commentator Amṛtacandra (circa 10th century), and 439 *gāthās*, according to Jayasena, who flourished in the second half of the 12th century A.D. The Sāṅkhya doctrine is criticised

in *gāthās* 117, 122 and 340; there is also reference to *Do-kiriyāvāda* which was first preached by Ārya Gaṅga 228 years after Mahāvīra. The *Pravacanasāra*[28] has 275 *gāthās* according to Amṛtacandra, and 311 according to Jayasena. It is a very important text of the Digambara Jains.

Kundakunda has almost become a legendary figure and hundreds of stories are told about him by the Digambara Jains. Various dates have been suggested for him and Upadhye, a very competent scholar, would place him in the Ist century A.D.[29] However, it appears that Updhye has mainly relied on the evidence of the Mercara plates of Śaka 388 which are definitely spurious;[30] even if we accept it to be a genuine copy of an older record, we cannot assign the earliest of the six monks, mentioned here, before 325 A.D. (taking 25 years for each generation), who is delineated as belonging to the *anvaya* of Kundakunda. It is significant that in no genuine record of the early Gaṅgas, Kundakunda is mentioned by name. As a matter of fact, the *anvaya* of Kundakunda appears only in the records of South India, which were inscribed after 900 A.D. This however does not prove that Kundakunda never existed in reality. As we have already pointed out, Pūjyapāda definitely quotes a few verses from the *Bārasa-Anuvekkhā*; and the date of Pūjyapāda is fortunately now known. Devasena in his *Darśanasāra*[31] informs us that the Drāviḍa Saṅgha was founded by Vajranandi, the disciple of Pūjyapāda in the Vikrama year 526 corresponding to 468 A.D. Therefore, we have to assign Pūjyapāda, the teacher of Vajranandi in the first half of the 5th century A.D. And since Pūjyapāda knows Samantabhadra,[32] who probably flourished after Kundakunda, we have to assign the latter in the early 4th century A.D., which is the date suggested for him even by the writer of the Mercara plates. The present village of Koṇḍakunde[33], situated in the Anantapur district of Andhra Pradesh, may probably represent the original native-place of this Digambara savant."

3. SAMANTABHADRA

After kunda kunda, Chatterjee writes about the Digambara Jain thinker Samantabhadra's contributions. He observes :

"Samantabhadra, like Kundakunda, is regarded as a great Digambara savant and one of the most powerful exponents of the doctrine of *Syādvāda*. But like Kundakunda his personal life is shrouded in obscurity. According to the colophons of a few manuscripts he was the son of the king of Uragapura (Tiruchirapalli), which is said to be included in the Phaṇimaṇḍala.[34] A few other manuscripts, call him by the name Śāntivarman[35] and it is tempting to identify him with his namesake of the Kadamba dynasty. However such speculations do not lead us anywhere and all we know about his personal achievements are to be found for the first time in the 11th century *Kathākoś*[36] of Prabhācandra, who was a contemporary of Jayasiṁha of Dhārā. In this work Samantabhadra is represented as calling himself the naked ascetic from Kāñcī. He is further shown as the preceptor of Śivakoṭi,[37] the author of the *Ārādhanā*. That work delineates him as visiting places like Puṇḍravardhana, Daśapura, Vārāṇasī, Pāṭaliputra, Kāñcī, Mālava, Sindhu, Ṭhakka (Punjab) and Karahāṭaka. It appears that Samantabhadra was an itinerant *sādhu* and was universally respected for his vast learning and mesmeric personality.

Regarding the date of Samantabhadra, this much is certain that he flourished before Pujyapada formerly scholars like Vidyabhusan or Winternitz were not aware of the evidence supplied by the *Darśanasāra* (933 A.D.) on Pūjyapāda's date and their chronology was therefore based on surmise. Now, happily we know the approximate wate of Pūjyapāda who emphatically mentions Samantabhadra in his *Jainendra*.[38] The traditional Digambara chronology places him two generations before Devanandi Pūjyapāda[39] and we will be justifieid in placing Samantabhdra in the last quarter of the 4th century A.D.[40]

Among the works of Samantabhadra the most important and significant is the *Āptamīmāṁsā*,[41] which as we have already said, is also known as the Devāgama. This poem has 114 verses, each of which is a beauty in its own right. This work is replete with discussions on logical principles besides a review of the contemporary schools of philosophy including the Advaitavāda. This work, as noted by Vidhyabhusan,[42] has been cited by the Hindu philosopher Vācaspati Miśra in explaining Śaṅkara's

criticism of the Syādvāda. The earliest commentator of this great philosophical poem of Samantabhadra was Akalaṅka (8th century), followed by Vidyānanda and others. Several commentaries on this work also exist in Kannaḍa, Tamil and other Indian languages,[43] which show that it was looked upon as one of the most precious poems on philosophy by the later Jain thinkers. The second work of Samantabhadra is *Yuktyanuśāsana*[43A] which is a poen of 64 verses and has a Sanskrit commentary by Vidyānanda. It appears from the commentary[44] that this work was composed after the *Āptamīmāṁsā*. Like that poem it is also full of useful discussions. The *Svayambhūstotra*[45] is a poem of 143 verses and it contains *ślokas* in oraise of various Tirthaṅkaras. The highest number of verses (20) are reserved for Arhanātha and the second highest (10) for Neminātha. Mahāvīra has 8 and the others 5 each. The only commentary on it is by Prabhācandra. The 4th work of Samantabhadra is *Jinastutiśataka*[46] which has 116 verses and has a commentary by Narasiṁha Bhaṭṭa. It is a truly theistic poem and therefore very appealing. Nothing is known regarding the date of the commentator.

The *Ratnakaraṇḍakaśrāvakācāra*[47] which is also known as the *Upāsakādhyayana* is a manual of morals, as the name indicates, for the Jain layman. There is little doubt that it is one of the most popular Jain texts and in almost each Digambara Bhāṇḍār one or two copies of this work will be found. The only avilable Sanskrit commentary on it is by Prabhācandra, about whose exact date there is some doubt, as we have a formidable number of Jain schools[48] bearing this name. The work has been highly praised by Vādirāja in his Pārśvanāthacarita[49], which was completed in Śaka 947 corresponding to 1025 A.D. The commentator Prabhācandra is also full of praise for this work.[50] Authors like Cāmuṇḍarāya and Padmaprabha have also freely used it.[51]

Samantabhadra was looked upon as a model by later Jain savants including the great Jinasena I.[52] That scholar represents him as a supreme poet, capable of destroying the dense darkness of ignorance by the lightning of his wisdom. Thinkers

of later times also are full of praise for Samantabhadra and his works.[53] A number of Samantabhadra's works are now unfortunately lost."

4. SIDDHASENA DIVAKARA

Writing on Jain scholar Siddhasena Divakara, Chatterjee observes : "Siddhasena Divākara is identified by some[54] with Kṣapaṇaka, traditionally regarded as one of the nine gems of the court of Vikramāditya. That he flourished in the Gupta period is indirectly proved by the fact that he is mentioned by Pūjyapāda (early 5th century) in his *Jainendra*.[55] He is claimed by both the Śvetāmbaras and Digambaras. According to a tradition, current with both the sects, Siddhasena Divākara performed a miracle during Vikramāditya's time in the celebrated Mahākāla temple of Ujjayinī. He is the author of the two well-known books viz. *Nyāyāvatāra*[56] and *Sammatitarka-Sūtra*.[57] Both the works deal with logic. The *Nyāyāvatāra* explains the doctrine of *pramāṇa* (source of valid knowledge) and *Naya* (the method of comprehending things from particular standpoint).[58] Siddhasena also a wrote a commentary on the famous work of Umāsvāti.[59] This work has been quoted by Siddhasena Ii who flourished about 600 A.D.[60] In the 7th-century *Cūrṇī* text viz. *Āvaśyakacūrṇī* of Jinadāsa, Siddhasena Divākara is mentioned.[61] Haribhadra (8th century) was also thoroughly acquainted with the philosophy of Siddhasena Divākara. According to the Śvetāmbaras Siddhasena Divākara was originally a Digambara thinker from Karṇāṭaka and afterwards was defeated and converted by the celebrated Vṛddhavādin.[62] It has also been demonstrated that he flourished before Jinabhadragaṇi."[63]

5. PUJYAPAD OR DEVANANDI

Pujyapad or Devanandi is another Jain thinker as Chatterjee writes : "Pūjyapāda, who was also known as Devanandi, as we hve already noticed, definitely florished in the first half of the 5th century. We have already referred to his grammar called *Jainendra*. His *Sarvārthasiddhi*[64] is undoubtedly the greatest

and one of the earliest commentaries on the *Tattvārthādhigama Sūtra*. That he was an accomplished logician is evident from this commentary which has been highly praised by later writers. There are a few stories dealing with his wife which are practically of no value for the serious historian.

6. AKALANKA

As Chatterjee writes : "Akalaṅka is undoubtedly one of the greatest names in the history of Indian logic. However, like majority of ancient authors, he gives practically no information regarding his personal life. Only in his *Tattavārtharājavārttika* he informs us that he was the son of the king Laghu Havva.[65] Regarding the identity of this king, nothing is known. However in the *kathākośa* of Prabhācandra we are told that he was the son of the minister of king Śubhatuṅga of Mānyakheṭa.[66] A number of writers beginning from Vādirāja and Prabhācandra refer to Akalaṅka's debating skill and his victory over the Buddhists. The earliest source that refers to this event is a 10th-century inscription of the reign of Būtuga II which has already been noticed.[67] Later Jain writers and authors of epigraphs have referred to this feat of Akalaṅka with evident pride. However regarding the name of the king, in whose reign this feat was accomplished, there is some confusion. As we have already noted, the patron of Alakaṅka, according to the *kathākośa* of Prabhācandra was Śubhatuṅga, but the *Akalaṅkacarita*[68] mentions one Sāhasatuṅga in whose reign Akalaṅka defeated the Buddhists. Prabhācandra further informs us that the debate took place in the court of Himaśītala, who was evidently a contemporary of Śubhatuṅga. But the evidence of the *Akalaṅkacarita* is confirmed by the Śravaṇa Belgola inscription No. 67 which refers to Akalaṅka's patron as Sāhasatuṅga, who is generally identified with Dantidurga (middle of the 8th century).[69] This date for Akalaṅka conflicts with the traditional date viz. Vikrama 700 given to him by later Jain writers.[70] But it appears that Akalaṅka was actually a contemporary of Dantidurga and flourished in the middle of the 8th century A.D. This should be regarded as the latest date for Akalaṅka since he was known to both Haribhadra and

Jinasena I. The suggestion that he was known also to Kinadāsa (7th century) seems gratuitous.[71] It has further been suggested that Himaśītala of Akalaṅka tradition should be identified with the king of Kaliṅga who was a contemporary of Yuan Chwang.[72] But this too is a mere surmise. Since Akalaṅka knows the Buddhist and Brāhamaṇical scholars, who flourished even in the 7th century, we will be justified in placing him in the 8th century A.D.

Apart from his *Tattvārtharājavārika*[73] which is commentary on the famour book of Umāsvāti, Akalaṅka is the reputed author of the Astasati,[74] a precious work of Jain philosophy, in 800 verses dealing mainly with logic. It is commentary on the *Āptamīmāṁsā* of Samantabhadra. Another well-known work cn logic by him is the *Nyāyaviniścaya.*[75] His other works are *Laghīyastrayīprakaraṇa* and Svarūpasambodhana.[76] A treatise on expiatory rites called *Prāyaścittagrantha*[77] is also ascribed to him, but Akalanka's authorship of this work is extremely doubtful.[78] It has to slokas and a work of logic. Another work called *siddhiviniścaya* is also ascribed to Akalaṅka."[81]

7. HARI BHADRA

Another Jain thinker Haribhadra is famous for his writings. Chatterjee says : "Haribhadra the great Śvetāmbara savant, was undoubtedly one of the greatest thinkers of the 8th century. He was not only a sucessful literary aritst, but also, as Udyotana asserts, an authority on logic. Udyotana claims that he was taught logic by Haribhadra and this information practically settles the date of Haribhadra. The Kuvalayamālā, from which this information has been obtained, was completed in Śaka 700. The earliest writer, who quotes from Haribhadra is the Buddhist Śāntarakṣita, who in his *Tattvasaṅgraha* (8th century) ascribes the verse to an Ācarya Sūri, who is no other than Haribhadra."[82]

Haribhadra, as we have already said in a previous chapter, wrote in both Sanskrit and Prakrit. being himself a Brāhmaṇa by birth, he was thoroughly well-acquainted with the Brāhmaṇical works of philosophy. His well-known commentary on Diṅnāga's

Nyāyapraveśa[83] proves that he was equally at home with the Buddhist logic. As a matter of fact, because of Haribhadra's commentary this great work of the celebrated Diṅnāga, has survived in Sanskrit. His other works are only available in translations. Another well-known work of Haribhadra is the *Anekāntajayapatāka.*[84] It has altogether four chapters in which he refutes the doctrines of Buddhist and Brāhmaṇical schools. Since he refers to Mallavādin in this work, it appears, that it is one of his latest works.[85] *Ṣaḍdarśanasamuccaya*[86], a summary of the six philosophical systems in 87 verses, is the first work dealing with six philosophical systesm viz., Buddha, Nyāya, Sāṁkhya, Jaina, Vaiśeṣika, and Jaimini. There is a short section on Cārvāka's philosophy. Haribhadra emphatically says that Nyāya and Vaiśeṣika cannot be separated from one another, although he treats them separately. There is no discussion on the Yoga and Vedāntha systems. Haribhadra, unlike many orthodox Jain philosophers, have discussed other systems with some amount of impartiality. In another work called *Lokatattvanirṇaya*[87], a work written in chaste Sanskrit, he shows his scholarship and depth of feeling. The work like *Yogabindu*[88], Yoga-*dṛṣṭisamuccaya*[89] and *Dharmabindu*[90] are written primarily for the Jains. The *Yogabindu* has 526 verses; the *Yogadṛṣṭisamuccaya* shows has depth as philosopher. The *Dharmabindu* has 8 chapters and has a commentary by Municandra. This work is a manual of morals and asceticism. The author deals with the duties of both layman and monk. In the last few verses of this work he describes the bliss of the perfect soul in Nirvā-na. As Winternitz remarks "the title 'Drop of the Religion' is an expression of modesty. As the drop of water is to the ocean, so is this work to the religion of the Kinas".[91] Another text dealing with doctrinal matters is the *Śāstravārtāsamuccaya.*[92] Here also he has referred to the views of Buddhist logicians. The Lalitavistarā[92], is said to have been composed for Siddharṣi[94], the author of the *Upamitibhavaprapañcākathā,* which is impossible. Siddharṣi, as we have already seen in a previous chapter, flourished long after Haribhadra. Another interesting work of Haribhadra is

the Upadeśapada[95], which is written in Prakrit and has a commetary by Municandra."

8. MALLAVADIN

"Another Jain logician of the 8th century was Mallavādin who wrote a commentary called *Dharmottaraṭippanaka*[96] on the *Nyāyabindu* of Buddhist Dharmakīrti. This Mallavādin seems to be identical with his namesake mentioned in the Surat plates of Karka (821 A.D.)[97] and described as the grand-preceptor of Aparājita, the donee of the grant. If this is accepted, we have to assign Malavādin in the first half of the 8th century and therefore it is not surprising that he is mentioned by Haribhadra, as noted above. It should also be remembered that the Śvetāmbara tradition makes him a nephew of the last Śilāditya of Valabhī (2nd half of the 8th century)."

9. VIDYANANDA

"Vidyānanda, who lived in the 9th century, was a well-known logician of the early mediaeval period. According to a later writer[98] he was a resident of Pāṭaliputra. He was also known as Pātrakeśari. In the colophons of several of his works a number of Western Gaṅga kings ruling in the later part of the 8th century and the first half of the 9th century are mentioned.[99] This shows that he lived around 800 A.D. Further, in his *Aṣṭasahasrī*[100] he admits that he was greatly helped by the advice of Kumārasena, who may be identical with the saint of the same name, mentioned in the *Harivaṁśa*[101] of Jinasena II (783 A.D.). We should also remember that Vidyānanda-Pātrakeśari is also mentioned by Jinasena I in his *Ādipurāṇa*.[102]

The principal work of Vidyānanda is the *Āptamīmāṁsālaṁkṛtī*[103] also called Aṣṭaśatībhṣāya and *Aṣṭasahasrī*. It contains an elaborate exposition of various logical principles. In the opening and closing lines of this text he makes an indirect reference to Samantabhadra and Akalaṅka respectively. In chapter X he openly says that he followed the Aṣṭaśatī of Akalaṅka in explaining the Āptanūmāṁsā. Another important work of Vidyānanda is the *Āptaparīkṣā*[104], which

consists of 124 verses, is generally based on the *Āptaparīkṣā*. The *Pramāṇaparīkṣā*[105] is a work in Sanskrit prose and it is definitely a contribution to Jain logic. The *Ślokavārttika*[106] is a commentary on Umāsvāti's famous work. Vidyānanda shows his thorough acquaintance with almost all Buddhist and Brāhmaṇical logicians. His other works include *Satyaśanaparīkṣā*[107] and Vidyānanda-mahodaya[108]. In the former Vidyānanda has made an examination of Indian philosophical systems."

10. MANIKYANANDI AND PRABHA CANDRA

"Māṇikyanandi is the author of the *Parīkṣāmukhasūtra*[109] which has 207 Sūtras and is based on Akalaṅka's *Nyāyaviniścaya*. It hs a commentary by Prabhācandra called *Prameyakamalamārtaṇḍa*[110]. Vidyānanda, Māṇikyanandi and Prabhācandra are pronounced as contemporaries by K. B. Pathak[111]. But in the printed edition of the *Prameyakamalamārtaṇḍa*, we are told, that Prabhācandra, the disciple of Padmanandi Siddhānta composed it during the reign of Bhoja of Dhārā[112]. But this is quite puzzling as Jinasena I in his *Ādipurāṇa* mentionas *Candrodaya* as the work of Prabhācandra and actually in his *Nyāyakumundacandrodaya* Prabhācandra claims that he is also the author of the *Prameyakamalamārtaṇḍa* refers to a number of Buddhist logicians including Dharmakīrti, Diṅnāga and others. Amṛtacandra, who lived around 900 A.D. is the author of the *Tattvārthasāra*[116] and *Ātmakhyāti*[117]. The *Tattvārthasāra* has 618 verses and is divided into nine chapters. The seven padārthas are discussed in this work, The *Ātmakhyāti* is the name of the author's commentary on *Samayasāra* of Kundakunda."

11. PRADYUMNA SURI AND ABHAYA DEVA

"Two great Śvetāmbara logicians flourished in the Last quarter of the 10th century. One was Pradyumnasūri of Rājagaccha, who was eleventh in descent from Māṇikyacandra, the author of the *Pārśvanāthacaritra* (1219 A.D.). So we have

to place Pradyumna in the 3rd quarter of the 10th century. In the *Pārśvanāthacaritra* we are told that Pradyumna defeated the Digambaras in debate at Veṅkapaṭṭa[118]. His disciple Abhayadeva, who flourished around 1000 A.D., is the author of the *vṛtti*[119] on *Saṁmatimahātarka* of Siddhasena Divākara. His another work is *Vādamahārṇava*[120], which is not available at present, but which is repeatedly mentioned by the writers of the Rājagaccha. "He is described as the lion that roared at ease in the wild forest of books on logic. That the rivers of various conflicting opinions might not seeep the path of the good, Abhayadeva wrote his Vādamahārṇava".[121]

The above discussion shows that a great number of Jain thinkers of both the sects wrote philosophical and logical texts and enriched the ancient Indian philosophical literature by their solid contributions. Even in the later medieval period Jain metaphysicans and logicians continued to write thought-provoking texts.

References

1. Edited by J. L. Jaini, Arrah, 1920; for other editions see Winternitz, *H.I.L.*, Vol. II, p. 578 fn. 3.
2. *A History of Indian Logic*, Calcutta, p. 168.
3. This *Bhāṣya* is included in the edition published by the Asiatic Society, Calcutta (1903-05).
4. See in this connexion J. P. Jain, *Jain Sources* etc., p. 135.
5. As noted by Sukhlal (English translation of his Hindi work on Tattvārthasūtra), p. 21 even Jacobi (*Z.D.M.G.*, Vol. 60, pp. 287 ff) accepts the authenticity of this *Bhāṣya*; see also p. 34 of Sukhlal's work.
6. See Hoernle in *I.A.*, Vol. XX, 1891, p. 391.
7. See J.P. Jain, *op. cit.*, p. 136.
8. As noted by Sukhlal, *op. cit.*, p. 114, the earliest epigraph referring to Umāsvāti as belonging to the *anvaya* of Kundakunda is No. 47 dated Śaka 1047 from Śravaṇa Belgola. Premi also does not believe that Umāsvāti has anything to do with Kundakunda, see Sukhlal, pp. 111 ff. Elsewhere Premi has tried to show that Umāsvāti was probably a monk belonging to the Yāpanīya Saṅgha, see *Jaina Sāhitya aur Itihāsa*, pp. 533 ff., which is clearly untenable.
9. See Vidyabhusan, *op. cit.*, p. 182.
10. See Winternitz, *op. cit.*, p. 581.

11. See his 'Svāmī Samanthabhadra' in Hindi included in his edition of the *Ratnakaraṇḍakaśrāvakācāra* (*M.D.J.M.*, No. 24), pp. 212 ff.
12. P. 69.
13. See *J.S.B.I.*, Vol. IV, p. 60.
14. See his Introduction to *Pravacanasāra*, Bombay, 1935, p. XVIII.
15. These *Pāhuḍas* are edited by P. L. Soni in *M.D.J.M.* (No. 17) Series, V.S. 1977. Of these, with the eception of *Liṁga* and *Sīlapāhuḍas* all others have commetaries by Śrutasāgara.
16. Upadhye, *op. cit.*, p. XXXVII.
17. This text is included in the M.D.J.M. (No. 17) edition which includes the *Pahuḍas*.
18. See his Introduction to *Pravacanasāra*, p. XXXIX.
19. Included in the *M.D.J.M.* No. 17 edition.
20. See Upadhye, *op. cit.*, p. XXXIX footnote.
21. *Ibid.*, p. XXI.
22. Kolhapur edition, pp. 90 f.
23. Edited by Jaina Grantharatnākara Kāryālaya, Bombay, 1916.
24. See Jain, *J. C., Prakrit Sāhitya Kā Itihāsa*, p. 300.
25. Edited in *Sacred Books of the Jains* series, Vol. III by Prof. A. Chakravarti, Arrah, 1920; for other editions of this text see Upadhye, *op. cit.*, p. XLII fn. 4.
26. Upadhye, *op. cit.*, p. XI.IV.
27. Edited by J. L. Jaini in *S.B.I.*, Vol. VIII, Lucknow, 1930; for other editions, see Upadhye, *op. cit.*, p. XLV fn. 1.
28. Edited A. N. Upadhye, Bombay, 1935.
29. *Ibid.*, pp. XIX, XXII.
30. See *Epigraphia Carnatica* (revised ed.), 1972, Vol. I, Introduction, pp. X f.
31. P. 24.
32. Cf. *Jainendra*, V. 4.140.
33. For details see Desai, *Jainism in South India* etc., pp. 152 ff.
34. See the life of Samantabhadra in Hindi by Jugalkishore Mukhtar included in his edition of the *Ratnakarṇḍakaśrāvakācāra*, p. 4.
35. *Ibid.*, pp. 5 ff.
36. Edited in Bhārtīya Jñānapīṭha, Varanasi, 1974, p. 13.
37. *Ibid.*, p. 14.
38. V. 4. 140.
39. See Jain, *Jain Sources* etc., p. 145.
40. On the date of Samantabhadra see K. B. Pathak in *A.B.O.R.I.*, Vol. XI, 1930, pp. 149 ff; Pandit Jugalkishore Mukhtar in the same journal, Vol. XV, pp. 67 ff refutes the view of Pathak.

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42. Vidyabhusan, *op. cit.*, pp. 182 ff.
43. See Mukhtar, *op. cit.*, pp. 201 f.
43A. Text edited with Vidyānanda's commentary in *M.D.J.M.*, No. 15.
44. See Mukhtar, *op. cit.*, p. 202.
45. For this text see Mukhtar, *op. cit.*, pp. 203 f.
46. *Ibid.*, pp. 204 f.
47. *M.D.J.M.*, No. 24 (edited by Jugalkishore Mukhtar), Bombay, Vikrama, Saṁvat 1982. The commentary by Prabhācandra is also included in this edition.
48. See Mukhtar, *op. cit.*, *Prastāvanā*, pp. 53 ff.
49. For the relevant verses from the *Pārśvanāthacarita*, see Mukhtar, *op. cit.*, p. 11.
50. See the edition of Mukhtar, p. 100; set also his *Life* of Samantabhadra in the same work, p. 205.
51. Mukhtar's Prastāvanā, pp. 10-11.
52. See Mukhtar's *Life*, pp. 19, 21.
53. *Ibid.*, pp. 19 ff.
54. See Vidyabhusan, *op. cit.*, pp. 173 f; see also J. P. Jain, *op. cit.*, p. 150.
55. V. I. 7.
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58. For further discussion, Vidyabhusan, *op. cit.*, pp. 174 ff.
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60. See Vidyabhusan, *op. cit.*, p. 183; see also Winternitz, *op. cit.*, p. 580 fn. 1.
61. Vol. I, p. 380
62. For details see *Prabandhakośa*, pp. 15 ff; see also *Vividhatīrthakalpa*, p. 88.
63. Set Mukhtar quoted in Premi's *Jaina Sāhitya aur Itihāsa*, p. 42.
64. Edited Kolhapur, 1904; see also Jacobi, *Z.D.M.G.*, Vol. 60, p. 290.
65. See J. P. Jain, *op. cit.*, p. 172 fn. 1.
66. See Hiralal, Catalogue, Introduction, p. 26.
67. See *supra*, p. 188.
68. See E.C., Vol. II, Introd. pp. 48 ff; see Fleet, *Dynasties* etc., pp. 32-33; and J. P. Jain, *Jain Sources* etc., p. 172.

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70. See in this connexion *Life* of Samantabhadra by Mukhtar, p. 125 where the relevant veerse from the *Akalaṅkacarita* has been quoted.
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72. See the same scholar in *J.U.P.H.S.*, Vol. III (N.S.), Part II, pp. 108-125.
74. This commentary is published with *Āptamīmāṁsā* is Sanātana Jaina Granthamālā, No. 10 Varanasi, 1914.
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78. See Introd. by Hiralal to his Catalogue, p. XXVI.
79. See *Jinaratnakośa*, p. 279.
80. Singhi Jaina Granthamālā, Ahmedabad, 1939.
82. See Gaekwad Oriental Series, Vol. 30, Introd, p. lxxy.
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10

Jaina Philosophy

Learned Jaina scholar, Dr. Nathamal Tatia has traced briefly the basic principles of the Jaina Philosophy in his academic, research-oriented paper, contributed in Gurbachan Singh Talib's compilation entitled 'Jainism'.

Dr. Tatia says : "The Jainas attribute a hoary antiquity to their religion and consider Ṛṣabha, who is mentioned with reverence even in the earliest Brāhmaṇical literature, as their first *tīrthaṅkara* (promulgator of the creed). Their twenty-third *tīrthaṅkara*, Pārśva, preceded Mahāvīra, who was the last in the line of *tīrthaṅkaras*, by about 250 years. His religion known as *cāturyāma-saṃvara* (fourfold self-restraint) was adopted and reformed by Mahāvīra whose followers entertained his disciples with great respect as their fellow-travellers. A very brief delineation of the philosophy that originated with Mahāvīra and was developed by his followers is attempted here. We start with the doctrine of severn principles, which occupies a central position in Jaina philosophy.

Doctrine of Seven Principles

The dominant points of interest in Jaina philosophy, as in most other systems of Indian philosophy, are *nirvāṇa*, release from worldly bondage or salvation and *mārga*, the way leading to salvation. A set of seven principles, called *tattvas*, has accordingly been postulated in Jaina philosophy in order to explain the world view which an aspirant to *nirvāṇa* must accept

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Tatia, Dr. Nathamal : Jaina Philosophy, in 'Jainism', ed. by Gurbachan Singh Talib, pp. 13-39.

as the right view. These seven principles are (i) *jīva* (soul), (ii) *ajīva* (non-soul), (iii) āsrava (inflow of *karma* matter), (iv) *bandha* (bondage of *karma* matter) (v) *saṃvara* (stoppage of inflow), (vi) *nirjarā* (eradication of bondage), and (vii) *mokṣa* (*nirvāṇa*, salvation or release from worldly bondage). The first two, among these seven, comprise the spiritual and physical contents of the universe, the next two define the close interaction between matter and soul, and the last three explain the nature of the spiritual path and the release from worldly bondage. Viewed from the ethical standpoint, the first two principles stand for *saṃsāra* (worldly life), the next two for the *hetu* (cause of worldly life), the seventh for nirvāṇa (salvation), and the fifth and sixth for the *mārga* (way to *nirvāṇa*). This is comparable to the four *āryasatyas* of the Buddhist, viz. *duḥkha* (suffering), *samudaya* (cause of suffering), *nirvāṇa* (salvation or release from suffering), and *mārga* (way to that *nirvāṇa*). The Jaina philosopher Vidyānanda (*Tattvārthaślokavārttika*, p. 92) has, however, reduced the last five *tattvas* into four categories, viz. (i), *bandha* (bondage), (ii), *bandha-hetu* (cause of bondage, viz. *āsrava* 'inflow'), (iii) *mokṣa* (salvation), and (iv) *mokṣa-hetu* (the cause of salvation, viz. *saṃvara* 'stoppage' and the *nirjarā* 'eradication'). He also (op. cit. pp. 91, 97-8) refers to the twentyfive categories of the Sāṃkhya-Yoga, the sixteen categories of Nyāya, and the six categories of the Vaiśeṣika system in this connection, and exposes the lack of exhaustiveness in these ways of classification. In the *Yoga-darśana* (II. 16-17, 24-26), however, we get the four categories of *heya* (that is, *duḥkha* or suffering which is to be got rid of), *heya-hetu* (that is, *avidyā* which is the basic cause of suffering), *hāna* (that is, *kaivalya* or the dissociation of the *puruṣa* from the *prakṛti*), and *hānopāya* (that is, the path leading to *kaivalya*, which consists in the comprehension of the distinction between *puruṣa* and *prakṛti*). In the *Yogabhāṣya* (II. 15), the spiritual science of *yoga* is compared to the science of medicine, which also has the four divisions of *roga* (disease), *roga-hetu* (cause of disease), *ārogya* (cure) and *bhaiṣajya* (medicine). Vātsyāyana, in his *arthapadas* (explained as *puruṣārthasthānāni*, that is, principles to be comprehended by the spiritual aspirant),

viz. (i) *heya* (suffering), (ii) heya-*nirvartaka* (cause of suffering, viz. avidyā 'ignorance', and *tṛṣṇā* 'desire'), (iii) *hāna* (that is, knowledge of the truth, which is the condition of salvation), and (iv) *adhigantavya* (the aim to be achieved, that is, *mokṣa* or final release from worldly existence or salvation). In the *Vaiśeṣikadarśana* (1.1.4) also we find that the *tattvajñāna* (knowledge of the truth) of the six categories (*dravya*, etc.), through their mutual similarity and dissimilarity, arising from *dharmaviśeṣa* (which is explained by Śaṅkaramiśra as nivṛtti 'renunciation of worldly life' or īśvara-niyoga-prasāda 'will and grace of God'), is the cause of the highest end (*niḥśeyasa* which stands for salvation). The Nyāya and Vaiśeṣika schools, which were originally logical and ontological sciences respectively, appear to be oriented to the needs of a spiritual science by their followers in later times. The Pūrvamīmāṁsā preserved its original character throughout as a positive school of rituals, though it was also not absolutely immune from the influence of spiritualism in later times.

We shall now explain the above-mentioned seven principles, and see their bearings on Jaina metaphysics, ethics and doctrine of *karma*. The topics of *anekānta* (non-absolutism) and *naya* (standpoints), *nikṣepa* (classification of meaning), and *syādvāda* (relativism) and *saptabhaṅgī* (sevenfold predication) will be discussed at the end.

The Principle of Jiva (Soul)

The principle of *Jīva* (soul) is a conscious substance which is different in different individuals. The number of *jīvas* is infinite as the Nyāya-Vaiśeṣika, Sāṃkhya-Yoga and the Pūrvamīmāṃsā schools. Like them, Jainism also does not accept the illusory character of the *jīva* as defined in the monistic Vedānta. Nor does it accept consciousness as an adventitious quality of the *jīva* as explained in the Nyāya-Vaiśeṣika school. The Sāṃkhya-Yoga view of *puruṣa* as only an impartial (*madhyastha*) onlooker (*draṣṭā*), deviod of the function of an involved actor (*akartṛbhāva*), is also not accepted in Jainism. The *jīva* (soul), according to Jainism, is not only the *bhoktā* (enjoyer of the

fruits of *karma*), but also the actor, deeply entangled in the worldly affairs and responsible for his acts (*karma*), good or bad. The principle of *ajīva* (which comprises the physical substances), unlike the *prakṛti* of the Sāṃkhya-Yoga, does not serve the *jīva* of its own accord, but is activated by forces emanating from the latter (viz. the *jīva*). Consciousness of the *jīva* manifests itself in congnitive acts, and is not like the unchanging principles of consciousness in the Sāṃkhya-Yoga school which ascribes the cognitive acts to *buddhi* (intelligence) which is an evolute of the unconscious principle of *prakṛti*. The Jaina philosopher consequently does not differentiate the metaphysical soul (*jīva*) from the epistemic subject (*jñātā*) as is done in the Sāṃkhya-Yoga and monistic Vedānta. The Pūrvamīmāṁsā conception of soul is identical with that the Jainas, except for its size which is all-pervading according to the former, but finite, being coextensive with the bodies that it might happen to occupy at different times in different births, according to the latter. The soul is thus possessed of extension in space, and is called a substance 'having body' (*astikāya*), the number of parts in the body being innumerable (as conceived in the pattern of those of the *dharmāstikāya*, vide 4(i) below.

The soul, according to Jainism, is a dynamic principle which undergoes change in conjunction with matter (*pudgala* which will be explained below). Whatever is subject to birth, growth and decay has a soul. There are earth-bodied, water-bodied, fire-bodied and air-bodied organisms alongside of the vegetable world—which are all included under the category of sthāvara-*jīvas*, that is, souls which are immobile, being incapable of voluntary locomotion, though possessed of the four, vitalities viz. the sense-organ of touch, coroporeal stength, respiration and longevity. The worm, the ant, the bee and man are respectively the examples of living beings possessed of two (touch and taste), three (previous plus smell), four (previous plus eye), and five (previous plus ear) sense-organs. These are called trasa-*jīvas*, that is, souls which are mobile, beings capable of voluntary locomotion. The five-sensed living beings endowed with mind (the internal sense capable of discriminating the

good from the bad) are called saṃjñi-*jīvas* (rational beings). Along with these terrestrial beings, there are the beings inhabiting the heavens above and the infernos below and also the emancipated souls occupying the top of the cosmic space (*lokākāśa*), beyond which there is extra-cosmic space (*alokākāśa*) which is empty and infinite.

The soul is potentially the possessor of infinite knowledge, infinite intuition, infinite power and infinite bliss. But these qualities remain covered and mutilated on account of its beginningless association with matter, which is concrete and real and not imaginary and unreal as the idealist Buddhist or the monist Vedāntist would like us to believe. Although the soul has intrinsically no form or shape, it is vested with a physical body during its worldly career, owing to the inflow and bondage of material particles of *karma*. It is a spiritual substance absolutely different from matter, but yet in its worldly life, it remains identified with the latter. As a consistent upholder of realism, the Jaina philosopher would not like to brush away any aspect of our experience and consequently he accepts such identification as real, though only for the limited period of worldly existence. He accepts the soul's isolation also as an undeniable truth on the basis of our spiritual experience of freedom from the shortcomings of physical existence. This view of soul-matter relationship is an example of the non-absolutistic (*anekānta*) philosophy of the Jaina thinker. The following ancient text in support of this view is quoted by Ācārya Pūjyapāda in his *Sarvārthasiddhi* (on *Tattvārthasūtra*, II.7) :

baṃdhaṃ paḍi eyattaṃ lakkhaṇado havai tassa ṇāṇattaṃ/
tamhā amuttibhāvo' ṇeyaṃto hoi jīvassa//

That is, the identificatior (of the soul with matter) is affirmed with reference to (their) bondage, though it is isolated intrinsically; the formless character of the soul is, therefore, asserted on (the basis of) non-absolutism (that is, the soul remains identified with matter during its worldly career, but is isolated from it on attaining salvation).

The Jaina conception of soul's association with matter, and other connected issues raised above will be discussed in the

fifth section dealing with the principles of *āsrava* and *bandha* and the doctrine of *karma*.

The qualities (*guṇas*) and modes (*paryāyas*) of a substance are considered integral parts of the latter, and the relation between the two is called identity-cum-difference (*bhedābheda*). The qualities (viz. knowledge, intuition, power and bliss) of the soul are thus not produced anew on account of external factors, such as the contact of the soul with the object through the sense-organs and the mind and the like. The soul knows the objects by its own power of consciousness which does not depend on anything else for its manifestation. This power, however, remains crippled on account of *karmic* matter, and can shine in its fullness only on the complete eliminatiin of the latter.

The soul, being a real, must satisfy the criterion of reality, which according to Jainism, consists in the threefold character of origination, cessation and continuity rolled into one. The soul never loses its identity through the vicissitudes of worldly life which consists in origination of new states on the cessation of the old ones. Even in its state of final salvation, the soul is liable to these three conditions of existence, which enable it to preserve its individuality through homogeneous change to which it is subject even in this state of absolute purity.

The Principle of Ajiva (Not-Soul)

The principle of *ajīva* (not-soul) comprises substances which are insentient and constitute the physical universe. These substances are five in number, viz. (i) *dharma* (medium of motion), (ii) *adharma* (medium of rest), (iii) *ākāśa* (space or medium of accommodation), (iv) *pudgala* (matter), and (v) *kāla* (time). Of these, the first three are formless (*amūrta*) and indivisible wholes. The *dharma* and *adharma* pervade only the cosmic space (*lokākāśa*). The *ākāśa*, which is infinite, consists in the cosmic space as well as the extra-cosmic space (*alokākāśa*) surrounding the cosmos which, according to Jainism, is finite in magnitude. The fourth substance, viz., *pudgala*, stands for matter, both atoms and conglomeration of

atoms. *Kāla* (time) is atomic in dimension, and the *kala*-atoms pervade the whole cosmic space. A brief account of these physical substances is given below.

(i) *Dharma or the Medium of Motion* : The substance of *dharma* functions as the medium for the movement of objects such as living beings and material bodies (including material atoms). It is indivisible and coextensive with the cosmic space (*lokākāśa*) which consists of an innumerable number of space-points, each point being equal in magnitude to an atom. It is further imagined as consisding of parts whose number is the same as that of the parts of the cosmic space. It is incapable of motion (*niṣkriya*), because it can neither move in the cosmic space which it pervades nor in the extra-cosmic space which is devoid of any medium required for such movement. The *dharma* is also, like the *jīva* (soul), an *astikāya* on account of its being an extended substance imagined as composed of parts. It is the medium of movement for living beings and material bodies even as water is the medium of movement for fish, though it is itself devoid of flow inlike water.

(ii) *Adharma or the Medium of Rest* : The substance of *adharma* functions as medium of rest for the objects which are at rest even as the shade of a tree serves as a resting place for a traveller who seeks it. It is, like the substance of *dharma*, an indivisible whole coextensive with the cosmic space, and imagined as consisting of an innumerable number of parts. Like the *dharma*, it is also an *astikāya* and incapable of motion.

The substance of *dharma* and *adharma* are assigned an important role in the constitution of the cosmos. Thanks to their existence the spiritual and material bodies cannot flee the cosmic space nor can the cosmos itself undergo disintegration. Their existence is inferred only from their functions, as they are incapable of being perceived by any sense-organ.

The above ontological principles of *dharma* and *adharma* are not to be confounded with the ethical terms *dharma* meaning virtue and *adharma* meaning vice. Nor should the Sāṅkhyakārikā (44) postulation, "*dharmeṇa gamanamūrdhvaṃ gamanam*

adhastādbhavatyadharmeṇa" (a person goes to the higher regions through virtue; he goes to the lower regions through vice), be interpreted as having any bearing on these principles. The Jaina conceives soul (*jīva*) as a principle which has an inherent tendency to move upwards, and matter (*pudgala*) as a principle which inherently tends to go downwards, as stated in the following verse :

ūrdhvagauravadharmāṇo jīva iti jinottamaiḥ/
adhcgauravadharmānaḥ pudagalā iti coditam//13//
—*Tattvārthabhāṣya, X. 7.*

But this is irrelevant in this connection. *Dharma* and *adharma* as media of motion and rest are unique concepts in the entire range of Indian metaphysics.

(iii) *Ākāśa or the Medium of Accommodation* : The substance of *ākāśa* or space is postulated for the accommodation of the other substances. Unlike the substances of *dharma* and *adharma*, it is infinite, the portion containing the other substances being called *lokākāśa* 'cosmic space' and the rest *alokākāśā* 'extra-cosmic space'. The cosmos, as already mentioned, is finite in magnitude. It has a definite shape and the substances of *dharma* and *adharma* are coextensive with it. The space that surrounds the cosmos is called *alokākāśa* (extra-cosmic space). The number of space-points in the *ākāśa* is infinite, though in the cosmic space it is innumerable. (For the Jaina conception of 'innumerable' and 'infinite' vide author's Introduction, pp. XLVIIff. to the English translation of *Aṇuogaddārāiṃ*). The *ākāśa* is an *astikāya* and incapable of movement, like the *dharma* and the *adharma*. Like them, it is also indivisible.

The question of the fulfilment of the triple characteristic of orgination, cessation and continuity by the substances of *dharma*, *adharma* and *ākāśa*, in spite of their being motionless, is discussed by the commentators of the Tattvārthasūtra. The individuality of a substance is maintained by the unique quality of *agurulaghu*, which is responsible for a kind of 'pulsation' or 'fluctuation' in a real within a prescribed range

(*Sarvārthasiddhi*, V. 7). This explains the triple character of the above-mentioned three substances.

(iv) *Pudgala or Matter* : *Pudgala* (matter) is defined as 'what is possessed of the qualities of touch, taste, smell and colour. It has form or shape (*mūrti*) as distinguished from the other substances which are devoid of it. The *pudgala* is of two kinds, viz. atoms (*paramāṇu*) and conglomerate of atoms (*sakandha*). An atom has been defined as 'a substance which is the beginning, middle and end of itself, is not perceptible by any sense-organ, and is indivisible' (*Ibid.*, V. 25). It is further characterized as "the ultimate cuase, subtle and eternal, possessed of only one kind of taste (out of five), only one kind of smell (out of two), and only one kind of colour (out of five), and two kinds of touch (out of four), and knowable through its effects' :

> *kāraṇameva tadantyaṃ, sūkṣmo nityaśca bhavati paramāṇuḥ/ekarasagaṃdhavarṇo, dvisparśaḥ kāryaliṃgaśca//*
>
> —Quoted in Tattvārthabhāṣya, V. 25.

It should be noted in this connection that only two compatible ones out of the four kinds of touch, viz. *snigdha* (smooth), *rūkṣa* (rough), *śīta* (cold) and *uṣṇa* (hot) are possible in an atom (*Tattvārthabhāṣya-ṭīkā*, V. 23). The other four kinds of touch—viz. *kaṭhina* (hard), *mṛdu* (soft), *guru* (heavy), and *laghu* (light)—are possible only in a conglomerate of atoms. An atom is a cause as well as an effect. It is a cause when it combines with other atoms or bodies to produce another body. It is an effect when it falls apart from a body on account of the latter's being disintegrated. This cause-cum-effect character of an atom has been critically discussed by Akalaṅka in his *Tattvārthavārttika*, V. 25, and the reader can refer to it for further information on the subject. The stoms can be classified into groups on the basis of their qualities and the degrees of those qualities. A conglomerate of atoms may be produced either by the disintegration of another body or by the combination of other atom or atoms with it or by the combination of atoms themselves provided they satisfy the laws governing

such combination is respect of the degree of their smoothness and roughness.

The atomism of the Jainas has great affinity with that of the Vaiśeṣika school, though there is a pronounced difference in that the atoms of the Jainas are broadly alike in qualities, whereas in the Vaiśeṣika system there are four classes of atoms, viz. those of earth, water, fire and air, each forming a class with distinctive qualities and attributes.

An atom occupies a space-point which, however, can accommodate more than one atom. In fact, an infinite number of atoms, individually or as a conglomerate can occupy the same space-point without mutual obstruction on account of their subtle constitution and power of compressed accommodation (*sūkṣmapariṇāmāvagāhana-śaktiyogāt—Sarvārthasiddhi*, V. 10). The *pudgala* is considered as *astikāya* on account of its being found in the state of an extended body. The phenomena of sound, darkness, shade, heat, light and the like are produced by conglomeration of atoms. The mind is also a material product according to Jainism.

The Jaina thinkers were conversant with the Buddhist use of the word *pudgala* in the sense of 'living being'. Siddhasenagaṇi has discussed the views of the Āryasammitīya, Sautrāntika and Yogācāra sects of Buddhism on the problem of *pudgala* (*Tattvārthabhāṣya-ṭīkā*, V. 23). The term, it seems, was a legacy of the pre-Buddhist times when it was used in the sense of a 'person'. The Jainas perhaps understood it in the sense of 'body' and subsequently started using it in the sense of 'material body'. The Buddhists seem to have preserved its original connotation with an attempt at clearing off its association with the idea of 'an abiding self' which they denied. The idea however lingered on, and at times asserted itself too, but its impact had never had any enduring effect on Buddhism as a whole.

(v). *Kala or Time* : In the earliest stratum of the Āgamas, time was not regarded as an independent substance. It was identified with the change that occurred in spiritual and physical bodies. At some later period, time was recognized as an

independent substance called *addhāsamaya* (*Bhagvatīsūtra*, XXV. 4).

Time was conceived as real and conventional. The conventional time was divided into *samaya*, āvalikā, etc. (vide author's Introduction, pp. XXXVIII ff. to the English Translation of *Aṇuogaddārāiṃ*). These divisions are based on the movement of the stellar bodies, namely, the sun, the moon, the planets, the constellations and the scattered stars which move around the Meru mountain in the human region. As regards the real time, it is defined by Umāsvāti as the cause of *vartanā* (duration) to which all reals are liable. This *vartanā* stands for the origination, continuity and passing away, based on the first time-instant (*vartanā utpatthḥ sthitiratha gatiḥ prathamasamayārayetyarthaḥ*). The other characteristic features of time are pariṇāma (change of modes), *kriyā* (movement from one place to another), and *paratvāparatva* (the notion of before and after or priority and posteriority, *Tattvārthabhāṣya*, V. 22).

Ācārya Pūjyapāda defines *vartanā* as the spontaneous change that occurs every moment in a real, independent of any influence from outside. The substance which is the cause of such change is called real time. The other characteristics, namely, *pariṇāma*, *kriyā* and *paratvāparatva* are regarded as the characteristic features of conventional time (*Sarvārthasiddhi*, V. 22).

Umāsvāti refers to the view of thinkers who regarded time as a substance. He also states that the time is composed of an infinite number of time-instants—the present, consisting in only one time-instant, and the past and future comprising infinite number of time-instants each (*Tattvārthabhāṣya*, V. 38-39).

In the Digambara tradition there is no diversity of opinion regarding the nature of time as a substance. Ācārya Pūjyapāda has explained at length the nature of time in his *Sarvārthasiddhi*, V. 39-40. He asserts that the concept of time satisfies all the conditions of a real substance, as it has the tripple character of origination, cessation, and continuity and is also possessed of qualities and modes. It has individuality of its own which guarantees its continuity, independently of anything else. Its

cessation and origination are to be understood with reference to the spontaneous fluctuations due to its quality of *agurulaghu*. The time is also possessed of qualities and modes, both common and uncommon. The uncommon quality is its causality in the matter of duration (*vartanā*) occurring in things. The quality which it shares with other substances are *acetanatva* (inanimateness), *amūrtatva* (formlessness), *sūkṣmatva*, (subtlety) and *agurulaghutva* (rhythmic fluctuation). The time is devoid of extension and as such is not an *astikāya*. It is also devoid of movement (*niṣkriya*), and many in number. It is atomic in dimension and the time-atoms are spread over the whole cosmic space, their number being the same as that of the space-points in the cosmos. The time-atoms appear in the cosmic space like a heap of jewels. Viewed in the context of the past and the future, the time-atom is called *ananta-samaya*, that ism even though it is one, it is metaphorically infinite on account of its being the cause of the occurence of infinite number of modes, past and future. A time-atom (*kālāṇu* or *samaya*), in fact, is the minutest part of time and the *āvalikā*, etc. are to be understood as the conglomeration of the time-atoms (*ananta-paryāya-vartanāhetutvād eko' pi kālāṇur ananta it upacaryate. samayaḥ punaḥ paramaniruddaḥ kā!āṃśastatpracayaviśeṣa āvalikādir avagantavyaḥ—Ibid.*, V. 40).

Siddhasenagaṇi in his Tattvārthabhāṣya-ṭīkā, V. 22 and 38-39, has further clarified the notion of time. Vartanā, according to him is of the nature of the experience of one's own existence, to which every mode of substance is subject at every time-instant (*pratidravyaparyāyam antarnītaikasamaya-svasattānubhūtilakṣaṇā*). He gives the example of the imperceptible change in rice, which starts right from the beginning of its contact with heat. The transformation that takes place on the contact with heat is not perceptible, like the burning of the fibres of a lotus stalk; only the ominscient can perceive it; time indeed is so subtle that it can be known only by means of inference :

bisasya bālā iva dahyamānā
na lakṣyate vikṛtirihāgnipāte/

taṃ vedayante mitasarvabhāvāḥ
sūkṣmo hi kālo' numitena gamyaḥ//

Siddhisenagaṇi has rejected the view of Pūjyapāda that time-atoms are absolutely discrete entities like the individual jewels of a necklace, cut off from the past and the future. He considers the time-atom as persisting through real change, because otherwise it would be liable to origination out of nothing and also to absolute destruction (sa ca pariṇāmī, na punareka eva vicchinna-muktāvalī-maṇivad avidyamāna-pūrvā-parakoṭir vartamānaḥ samayo'bhyupeyate, niranvayasamayotpādavināśaprasakteḥ—*Ibid.*, V. 38)—a position which the Jaina as a non-absolutist cannot accept. He has also questioned the view that time is absolutely atomic in dimension. He asserts that although it is atomic from the temporal and substantial viewpoints, it must be accepted as possessed of extension from the standpoint of space and modes (*Ibid.*, V. 39). From the temporal standpoint, time is atomic, being confined to a single time-instant (*eka evapradeśaḥ samayalakṣaṇaḥ kālacchedenānavayavaḥ*). As a link between the past and the future in the substantial flow, it is atomic from the view-point of substance (*utpadyamānasamayapariṇāmikāraṇam atītasamayakāryaṃ vartamānāvasthām anubhūya vṛttaparyāyam anubhaviṣyati, prāptavartamānatvācca vartsyatyapītyekaikasamayasya dravyatā*). From the spatial standpoint, it can be viewed as possessed of imaginary space-points. From the view-point of modes, it can be asserted that it is possessed of parts on the ground of interactions admitted between it and the other substances, as also its inherent quality of rhythmic expansion and contraction (*kṣetracchedenādesopi kalpitāvayavo bhāvabhedena vā sāvayavaḥ, śeṣadravyopakāryo-pakārakatvena svagatena cāgulaghulakṣaṇena pariṇāmeneti*). Siddhasenagaṇi does not consider his position incompatible with the non-inclusion of time in the list of *astikāyas* in the Āgamas, because they sometimes propound permanence and sometimes impermanence of time, which is quite in keeping with their non-absolutistic trends.

The Digambara commentator Akalaṅka in his *Tattvārthavārttika* accepts the definition of *vartanā* proposed

by Siddhasenagaṇi, but upholds the position of Pūjyapāda on the other issues.

The Principles of Asrava and Bandha

(i) *Āsarva (Inflow)* : The principles of *jīva* and *ajīva*, discussed above, are the ontological basis of the cosmos and their interrelationship explains the worldly career of a soul. The most important aspect of this interrelationship is represented by the penetration of matter into soul, which is a vital element of the Jain doctrine of *karma*. The soul attracts matter on account of *yoga* or the activity of its body, speech organ and mind, and the consequential inflow of the material particles into the soul is called *āsrava* in Jaina philosophy. The nature of the activity determines the inflow as *puṇya* (good) or *pāpa* (bad) according as the activity is *śubha* (meritorious) or *aśubha* (demeritorious). The Jainas also conceive an activity which is *śuddha* (neutral, that is, neither meritorious nor demeritorious). Such activity causes an inflow which is neutral. The four *kaṣāyas* (passions), namely, *krodha* (anger), *māna* (pride), māyā (deceit) and *lobha* (greed), vitiate the soul's activities which, in their turn, effect good or bad inflow. These passions are usually grouped under *rāga* (attachement) and *dveṣa* (animosity). A critical distinction between meritorious and demeritorious activities as well as a sharp line of demarcation between good and bad inflows are felt necessary at this stage. The meritorious activities are those which are actuated by motives of compassion, charity, self-restraint, penance, forgiveness, self-purification and the like, provided they are inspired by *praśasta-rāga* (attachment to higher values such as public welfare, spiritual enlightenment, etc.—cf, Tattvārthabhāṣyaṭīkā, Part II, p. 179 : *rāgasyāsya praśastatvān mohatvena na mohatā*). On the other hand, *apraśasta-rāga* (attachement to base values), like animosity (*dveṣa*), is as a rule, the cause of the demeritorious activities. The criterion of the inflow as *puṇya* (good) or *pāpa* (bad) is the resultant feeling of pleasure (*sukha*) or pain (*duḥkha*) induced in the doer of the act at the time of its fruition (*vipāka*).

Eight Types of Karma : As a result of the inflow, the innate qualities of the soul are obscured, and the inflows and the resultant *karma* are designated by names connected with those qualities. Thus the inflows that obscure the qualities of *jñāna* (determinate knowledge) and *darśana* (indeterminate knowledge or intuition) are respectively called (i) *jñānāvaraṇa-karma* and (ii) *darśanāvaraṇa-karma*. Similarly the inflows which induce pain and pleasure are respectively known as *asadvedya* (felt as pain) and *sadvedya* (felt as pleasure)—jointly called (iii) *vedanīya-karma*. Vilification of the saints and religious orders generates delusion (*moha*)of faith (*darśana*), and conditions the inflow of *darśanamoha*. The virulent rise of the *kaṣāyas* (passions) effect deluded conduct (cāritra) and causes the inflow of *cāritramoha* (delusion of character). The last two inflows are jointly (iv) *mohanīya-karma*. The fifth inflow, called (v) *āyuḥ-karma* (longevity-determining inflow), causes birth in the hell, if the passion for multiple crimes and acquisition of property is predominant; leads to animal life, if the passion of deceit is predominant; conditions the birth in human world, if the passion for crimes and acquisition of property is attenuated and accompanied with humility and straightforwardness of character; the birth in heavenly regions is effected by such acts as self-restraint mixed up with the passion of attachment, motivated eradication of *karma*, and unenlightened physical austerities. In addition to the above five types of inflow, three more are conceived, namely, (vi) *nāma* (body-determining inflow), (vii) *gotra* (the inflow that determines the social status of a living being), and (viii) *antarāya* (obstructive) *karma*. The inflow of *nāma-karma* is *aśubha* (demeritorious), if the activity is crooked and discrepant, and *śubha* (meritorious), if otherwise. A low status in life is generated on account of the activity which involves glorification of self and accusation of others, hiding of merits and discovery of demerits, while humility and absence of pride lead to a status which is high and respectable. The *antarāya* (obstructive) *karma* which creates obstructions in the way of others cripples the powers of enjoyment of the door of such *karma*, at the time of its fruition (*vipāka*).

In the above account of inflows, the principle 'like causes produce like results' is accepted as a determining feature of the Jaina doctrine of *karma*.

In addition to the type of inflows, described above, which are called *sāmparāyika*, because of their power to keep one involved in worldly life (*samparāya*), there is another type of inflow which is called *īryāpathika* (inflow which is neutral and has no effect on the soul). The *īryāpathika* type of inflow is the result of an activity which is either absolutely free from passions or is accompanied with passions which are ineffective.

The above conception of *ásrava* and its cause, namely, yoga, appears to be peculiar on account of the specific connotations of the two terms in Jainism. The term *yoga* generally means 'control of the mind'. But in Jainism it has been used in the sense of the activity of the body, speech organ and mind. The peculiarity can be explained if we refer to the use of the term *yoga* in early Buddhist philosophy where *yoga* and *āsava* (*āsrava*) stand for the same set of ementalnal factors, namely, *kāma*, *bhava* and *avijjā*, which perpetuate the worldly life. *Āsava* has been defined as "what flows through the unrestrained doors like water through the pores of a pitcher" (*asaṃvutehi dvārehi ghaṭacchiddehi udakam viya savanato*). And *yoga* has on the other hand been defined as "what hinders the removal of suffering" (*dukkhaviyogassa appadānato*) which is tantamount to 'what conduces to suffering'. In spite of this divergence of meaning, the two terms practically stand for the same idea of what perpetuates the worldly life. In Jainism *yoga* has bee regarded as the cause of *āsrava*. In fact the two terms signify the cause and effect aspects of the condition of bondage inasmuch as *yoga* stands for the activity which effects *āsrava* leading to bondage. In a sense, *yoga* and *āsrava* are identical because activity and inflow are the two aspects of what leads to bondage. Now if this close relation between *yoga* and *āsrava* in Jainism is compared to the above mentioned meanings of the terms, *āsava* and *yoga*, in Buddhism, it would appear that the two concepts were the common heritage adopted by both Jainism and Buddhism. The apparent difference that is found

in the use of the terms in the two traditions is obviously due to their diverse philosophical backgrounds.

(ii) *Bandha* (*Bondage*) : Another aspect of the doctrine of *karma* is the category of *bandha* (bondage) which is the resultant of āsrava or inflow. The inflow, as stated above, is due to activity (yoga) which may be polluted or unpolluted with passions. In case the activity is polluted, the material particles would settle down in the soul and stay there for periods which vary in length according to the intensity of the passions. The act of settling down is called *bandha* (bondage) which is determined by five causes, namely, *mithyādarśana* (perverse view of things), *avirati* (non-detachment), *pramāda* (absence of alertness, abhorrence of the good, and perverted awareness), *kaṣāya* (passions), and *yoga* (activity). The first four factors are in fact an amplification of the concept of *kaṣāya*, though *kaṣāya* itself is one among them. Thus viewed, bondage is due to only two factors, viz. *kaṣāya* and *yoga*, the latter being respondible for what is termed *prakṛtibandha* and *pradeśabanda*, and the former for what is termed *sthitibandha* and *anubhāvabandha*, which will be discussed presently. Of the above five factors, any succeeding factor must exist on the existence of a preceding one, while the existence of a preceding one is not necessarily implied by the existence of a succeeding one. Thus if *mithyādarśana* exists, *avirati*, etc. must exist, but not vice versa.

Four Bandhas : The soul attracts material particles, as stated above, on account of its activities which generate bondage. The material particles thus attracred are neither too subtle nor too gross and are prone to entering the soul and mutilating its innate qualities. On entering the soul, they divide themselves in eight groups to produce eight types of bondage corresponding to the eight categories of *karma*, mentioned earlier. The resultant bondage is known as *prakṛti-bandha* (basic type of bondage) which is mainly due to *yoga* (activities). The length of stay (*sthiti*) of the material particles in the soul and their depth of fruition (*anubhāva*) are respectively called *sthitibandha* and *anubhāvabandha* which aere primarily due to the passions in their various intensities. the intake of the

material particles as related to the parts (*pradeśa*) of the soul (which being an extended substance is conceived as possessed of parts) is known as *pradeśabandha* (bondage with the parts of the soul). This *pradeśabandha*, like the *prakṛtibandha*, is mainly due to yoga (activities).

The Principles of Samvara and Nirjara

The inflows (*āsravas*) and the resultant bondage (*bandha*) make up what is called *saṁsāra* which is, in short, an interplay of souls (conscious substances, *jīvas*) and the physical world (*ajīva*). The conscious substances establish contact with the physical world through their passionate activities (called *bhāvāsrava*) as distinguished from the resultant material inflow (which is called *dravyāsrava*). Matter settles into the soul and mutilates its innate qualities of infinite knowledge, infinite intuition, infinite power and infinite bliss (*ananta-jñāna, ananta-darśana, ananta-vīrya* and *ananta-sukha*), and as a result the soul (jīva) is subject to various imperfections—mental and moral. In its code of spiritual discipline, Jainism postualates the principles of *saṃvara* (stoppage of inflow) and *nirjarā* (eradication of bondage). *Saṃvara* is effected through *gupti* (self-control), *samiti* (restrained movement), *dharma* (virtues), *anuprekṣā* (contemplation), *pariṣahajaya* (conquest of hardship) and *cāritra* (monastic conduct). Among these six, *dharma* includes *tapas* which has also the power of effecting *nirjarā* by eliminating bondage.

In this connection the formal code prescribed for the Jaina monks and nuns as also laymen deserves mention. Five vows, namely, *ahiṃsā* (non-injury), *satya* (truthfulness), *asteya* (non-stealing), *brahmacarya* (celebracy), and *aparigraha* (non-attachment to property) are recognized as the basic elements of the moral code. A partial practice of these vows is called *aṇuvrata*, whereas a perfect practice is called *mahāvrata*. The term vrata connotes *virati*, that is, desisting from sins. It is the most efficacious way of *saṃvara* (stoppage of inflow). A layman is not capable of observing the *vratas* in full owing to his multifarious duties and responsibilities, personal and social.

The acquisition of even the bare necessities of life involves activities which cannot be absolutely free from injury to life, for instance, cultivation of land, digging of wells and construction of hospitals—to name only a few. Only the monks and nuns, who have completely renounced the world, can observe the vows perfectly, patiently enduring all the hardships in their life of absolute self-abnegation.

The Principle of Moksa

The practice of *saṁvara* stops the fresh inflows of material particles, and physical austerities and mental discipline result in eradication of the accumulated *karma*. On the obsolute eradication or dissociation (*kṣaya*) of mohanīya-karma, which is necessarily followed by the eradication of *jñānāvaraṇa, darśanā-varaṇa* and antarāya karma, there arises pure knowledge called *kevalajñāna*. In the path (*mārga*) of spiritual enlightenment, the first step consists in imbibing a right world view. This is done by rejecting the wrong world view (*mithyādrṣṭi*) which is generated by passions and perversions, inherited from beginningless past. It is a mystery how the complex of passions and perversities is reduced in intensity and scope is provided for a lucid interval of spiritual enlightenment (samyag-darśana) when one stands face to face with the real nature of things and right world view dawns upon him. When the nature of the world (*saṃsāra*) and salvation (nirvāṇa) as also the causes of bondage and the path of enlightenment are revealed, a new set of values arises. The soul is now on the right path. This is achieved on the elimination of *darśanamoha*. The initial lucid interval of enlightenment is further strengthened and perfected by acquisition of right knowledge (samyag-jñāna) and practice of the moral code and the mental discipline (*sāmyak-cāritra*) which includes introspective meditation. The passions are radically eradicated by this process which is identical with the elimination of *cāritrā-moha*. The complex of *mohanīya-karma* is thus disintegrated and this is followed by manifestation of infinite knowledge, infinite intuition, infinite power and infinite bliss. This state of the soul is called *kaivalya* (perfect purity) which also called

jīvanamukti (liberation while living in this life). The soul is, however, still subject to the feelings of pleasure and pain and continues to live in a social set up and a body it has inherited from the past till the time it attains disembodied liberation.

Substance, Qualities and Modes

We have spoken of conscious substances called *jīva*, and also the physical substances comprised by the category of *ajīva*. What endures through change is a substance (*dravya*). The passing phases of the substance are the modes (*paryāyas*). The permanent characterisitics of a substance are called qualities (*guṇas*). Thus consciousness is a quality of *jīva*, whereas the phases of the soul as human being or an animal or a god are its modes. This distinction between the substance and its qualities or modes is not absolute, but only relative according to Jaina philosophers. A substance without a mode or a quality is as impossible as a quality or a mode without a substance. It is not possible to conceive of a substance bereft of qualities or modes. A substance indeed is known through them. The relation between the two is called identity-cum-difference (*bhedābheda*). A real has the triple function of rising, ceasing and continuing rolled into one. Jainism does not believe in pure change or pure continuity. Change and continuity are relative terms. One without the other is inconceivable. Change and continuity are possible only of a real and never of what is unreal. What does neither continue nor arise nor cease to exist is not a real.

Anekanta and Naya (Non-Absolutism and the Doctrine of Standpoints)

(i) *Anekānta* : The conception of substance, qualities and modes is the outcome of the *anekānta* (non-absolutistic) attitude of the Jaina philosophers. Lord Mahāvīra is said to have summed up his philosophy in three words (*tripadī*), namely, *uppannei vā, vigamei vā*, dhuvei vā, that is, it arises, it ceases, it persists. This is called *anekānta*, because a real is here conceived as a

manifold entity having many (*aneka*) characteristics (*anta*) such as persistence (*dhruvatva*) and cessation (*vigama*), being (*bhāva*) and non-being (*abhāva*), permanence (*nityatā*) and impermanence (*anityatā*), unity (*ekatva*) and plurality (*anekatva*), and similar pairs consisting of opposite attributes. This conception is obviously based on the relation of identity-cum-difference between a substance which is permanent, and its modes (including qualities) which are undergoing change without a pause. A real, thus, is viewed by Jaina philosophers as *dravya* (continuing substance) and also as *paryāya* (ever changing modes). The first view of reality is called *dravyāstika* (or *dravyārthika*) *naya* (substantial view), and the second *paryāyāstika* (or *paryavyārthika*) naya (modal view of things). Both these views are accepted as true estimates of a real. One is not the rejection but rather the presupposition of the other. The two together give a complete view of the real according to Jainism. The origin of different philosophical system is ascribed by Jaina thinkers to the acceptance of one or the other of these two views or a partial recognition of both.

(ii) *Seven Nayas* : In the *dravyāstika-naya*, the aspect of substance occupies a predominant position. *Naya* means an approach or a standpoint. For instance, when a person selects one particular aspect of a thing and tries to make an estimate of the whole object from that angle, his approach is characterized as following a particular *naya* (*angle of vision*). The proponents of substantial view are accordingly called the upholders of the *dravyāstika-naya*.

Of the seven *nayas* described below, the first three (the fourth also according to some ancient thinkers) come under *dravyāstika*. (i) The most popular expression of these *nayas* is found in the statements of the general mass of people who are mainly concerned with the substantial aspect of things arranged in classes and subs-classes. As such people live in places called *nigama* (countryside), this kind of approach of theirs is called *naigamanya* which is the first in the classical list of seven *nayas*. (ii) There is another tendency of the people to bring things under a general class (*saṅgraha*) and use that class name for those things. This is the second *naya* called *saṅgraha-*

naya. (iii) There is again the opposite tendency to divide the classes and use the sub-classes for denoting things for popular purposes (*vyavahāra*). This is called *vyavahāranaya* which is the third in the list. The *naigamanya* is subdivided into two categories—one standing for comprehending particular aspects of things (*deśaparikṣepī*) and the other for comprehending the general character (*sarvaparikṣepī*). The common mass of the people view things as they are useful for them and their language is representative of their common sense. Their philosophy is utility-oriented. The type of approach to things, called *saṅgrahanaya*, is sponsored by people who are in the habit of generalizing the objects of their knowledge. They give rise to the monistic systems of thought. As opposed to this tendency of generalization, there is the tendency of particularization which is prominent among the upholders of *vyavahāranaya*. But this tendency is not allowed to go to the extreme points from which philosophies inspired by modal viewpoints (*Paryāyāstika-naya*) originate. These three *nayas* are *dravyāstika* in as much as they do not split the substnace into modes (*paryāyas*).

We now come to the *paryāyāstika-nayas* beginning with (iv) the fourth *naya* called *ṛjusūtra* which views a thing as it is straightway (*ṛju*) at the present moment. It is not concerned with the past and future of a thing, its focus of attention being the present. All things momentary according to this *naya*. The criterion of reality is causal efficiency which can be exercised only by the presenct moment. Neither the past nor the future can be conceived as having such efficiency. The *ṛjusūtra-naya* therefore, considers the present moment alone as real, because it alone satisfies the criterion of reality.

The above *nayas* are called *arthanayas*, because objects (*artha*) themselves and not the words (*śabda*) expressing those objects are their main concern. But when our attention is diverted from the objects and we start estimating the nature of the objects with the help of worlds and concepts, our approach is called *śabdanaya*. The *śabdanaya* is divided into three categories, namely, *sāmprata*, *samabhirūḍha* and *evaṁbhūta*, thus making a total of seven *nayas*. (v) According to the *sāmpratanaya*, the suffixes connoting number, gender, case,

time, etc., bring about a change in the meaning of words. For instance, the words *naraḥ* (man) and *narāḥ* (men) do not stand for the same object on account of their being in singluar and plural number respectively. *Taṭaḥ* and *taṭī*, though both standing for the bank of a river, do not signify the same object on account of their being different in respect to their gender. The syntax also according to this *naya* effects a change in the meaning of a world. Thus the word 'chair' in the two propositions, 'I see the chair' and 'I am seated on the chair' does not stand for the same object as it is used in accusative in the first and locative in the second. This *naya*, however, does not accept the synonymous words as standing for different objects. Thus the words *nara* and *puruṣa*, both ot which conventionally mean a male human, do not have diffeent connotations according to this *naya*. It is only the suffixes and prefixes which bring about a change in the meaning of a word and its synonyms. The synonyms themselves, however, do not signify any difference of meaning, as their usage is due to convention (*pravṛttinimitta*). (vi) In the next category of *śabdanaya*, namely, *samabhirūḍha*, even the synonymous words are considered as standing for different objects. Thus the synonyms *ghaṭa*, *kuṭa* and *kumbha*, all standing for a pitcher, stand for different objects according to this naya, as they signify three different aspects implied by their etymology (*vyutpattinimitta*).

In the *sāmpratanaya*,the synonyms are considered as established by convention and as such a philosopher is not competent enough to question their signific intentions, these are accepted as introducing a change in their meaning. The *samabhirūḍha-naya* goes a step further and asserts that the synonyms also stand for different objects inasmuch as etymologically they connote different aspects or functions of a thing. Thus the expression, *ṇrpa* 'protector of the people', and the expression, *nṛpati* 'lord of the people', signify two different objects according to the *samabhirūḍhanaya*. (vii) In the third category of *śabdanaya*, called *evaṃbhūta*, an attempt is made for a more exact use of works. According to this *naya*, the word *ṇrpa* should be used for a king when he is actually protecting his people and not when he is killing his people. An article can

be called *ghaṭa* only when it is holding water which is the function connoted by the word *ghaṭa*. An empty *ghaṭa* is not worthy of being called *ghaṭa* according to this *naya*.

A naya, as explained above, is an estimate of reality from a particular standpoint or angle of vision. It is not a refutation of other standpoints. The *nayas* do not stand for different systems of thought, devised by different thinkers. Nor are they devised at random out of a passing whim. They are, in reality, the different views of a real as it present itself to a common onlooker (*jñeyasya tvarthasyādhyavasāyāntaranyetāni*).

Niksepa

We now come to the *nikṣepaś* which constitute another development of the *anekānta* philosophy. *Nikṣepa* literally means 'putting together' or 'classifying'. It is an attempt to determine the relation between language and reality. Originally it was a method of determining the meaning of a word in its different usages. Sometimes a word is used simply as a demonstrative symbol for identifying a thing or a person. Thus the word *indra* can be used as the name of a particular person. Such usage is classed under *nāma-nikṣepa*. Secondly, the word can be used to a stand for a form or image of *indra* who is a king of the heaven. Such usage is called *sthāpanā-nikṣepa*. Thirdly, the expression *indra* may be used to stand for a person who once enjoyed the statue of a king of the heaven or is going to enjoy the same in future. Such usage falls under the *dravya-nikṣepa*. Lastly, the same word *indra* may be used to refer to the actual glory and magnificence (which is the etymological meaning of the word) of a king of the heaven. This is an instance of *bhāva-nikṣepa*. This doctrine of fourfold *nikṣepa* was developed in later times into a complete view of reality. The name (*nāma*), form (sthāpanā), substance (dravya), and modes (*bhāva*) constitute the whole of a real. The name refers to an internal characteristic of a thing. Similarly, form is a common characteristic of all entities including our congnitions which derive it from their objects. A real must also have some substance as its core and the living modes determine the very existence of the thing. All these constitutents of a real are

revealed with the help of language through concepts which help thinking.

Syadvada and Saptabhangi

(i) *Syādvāda* : Another important development of anekānta was the doctrine of *syādvāda* or relativism. The real is a variable constant. It is being and non-being (becoming included), unity and plurality (one and many), the universal and the particular rolled into one. It continues through change and is a synthesis of an infinite number of potencies (*anekaśakti-pracita*). In order to express the intrnal harmony of the apparently opposed characteristics and also to attain logical and linguistic precision, the Jaina philosopher has proposed to prefix the restrictive expression *syāt*, which means 'in some respect' or 'with reference to a particular aspect or context', to those propositions which have some controversial characteristics as predicates. The expression *syāt* moreover brings out the relative validity of the predication and is thus correctivie against the absolutist ways of thought and evaluation of reality. The practical application of non-absolutism which necessitates the invention of this linguistic tool for logical precision is known as *syādvāda*. To illustrate this application by a concrete exmple, let us take the eternal-cum- evanescent nature of the real. A real is eternal is respect of (*syāt*) its substance (*dravya*), and evanescent in respect of its modes (paryāya). In other words, the characteristics of eternality and evanescence are to be predicated of the selfsame real with reference to its two different aspects, viz. the substantial and the modal. The real *qua* the subject of a proposition, at every stage of its analysis, is found to be a unity of two 'opposite' elements, and as the predicated characteristic can refer to only one of those two elements, the former (viz. the predicated characteristic) must be held to the true of only that element and by this very fact untrue of the other. The predication is thus found to be only relatively true.

(ii) *Saptabhaṅgī* : The logical consummation of *anekānta* and the above mentioned syādvāda is the doctrine of sevenfold predication. A real is characterized by pairs of attributes or characteristics which are 'opposed' to each other. Now, if we

take one of these pairs—say being and non-being—and examine the nature of the real, as revealed by these characteristics as predicates, we find that there are just seven, neither more nor less, ways in which the characteristics can be predicated of the real, each way of predication revealing a new mode of truth. A real is neither absolute being, nor absolute non-being, nor an artifical synthesis of the two, but a focal unity of being and non-being, which cannot be reached by logical thought and is thereforoe inexpressible. We thus get three characteristics of the real—viz. being, non-being and inexpressibility—which are quite independent of each other. Now as the total number of combinations of three things taken one, two or three at a time is seven the total number of predicates that can be constituted by various combinations of the three characteristics is also seven. These seven predicates are (i) being, (ii) non-being, (iii) being and non-being, (iv) inexpressibility, (v) being and inexpressibility, (vi) non-being and inexpressibility, and (vii) being, non-being and inexpressibility. There cannot be any eighth combination without repeating the same characteristic twice.

The Jaina philosopher does not distinguish between 'being' and 'existence', which are always concrete and determinate. We shall, therefore, refer to 'being' by the expression 'existence'.

(i) The first predicate if 'existence' which means 'existence in specific context', that is, determinate existence. A jar certainly exists in its own context (*syād astyeva ghaṭaḥ*). It has its own substance, space, time and mode. In one word, it has a determinate being. The determinate existence rebuts the possibility of absolute being and absolute non-being. The significance of the proposition follows from the unique import of the predicate. None of the seven predicated denies the other predicates. Each predicate implies the other six as equally important and true characterisitcs of the real. This implication is expressed by the word *syāt* prefixed to each proposition, e.g., in *syād astyeva ghaṭaḥ* which means 'the jar certainly exists in its own context'. The implication of 'certainly'

(*eva*) in the above proposition is the provisional exclusion of the negation of 'existence'.

(ii) The second predicate is 'non-existence' which means 'non-existence in a specific context', that is, determinate non-existence. The jar certainly does not exist in another context (*syād nāstyeva ghaṭaḥ*). This determinate non-existence rebuts the possibility of absolute non-being and absolute being.

(iii) The third predicate is 'existence and non-existence' which means consecutive togetherness of existence and non-existence, *syād asti ca nāsti ca ghaṭaḥ*. This predicate gives a richer glimps of the real. It presents the quipollence of existence and non-existence in the constitution of the real.

(iv) The fourth predicate is inexpressibility which stands for the unique synthesis of existence and non-existence and non-existence. But this fourth equipollence of existence and non-existence. But this fourth gives a glimpse of the real as a uniqe synthesis which transcends and equipollence. This character of a real cannot be grasped by a definite concept and so is not expressible by a definite linguistic symbol. The proposition is expressed as *syād avaktavya eva ghaṭaḥa*.

(v) The fifth predicate is 'existence and inexpressibility'—*syād asti cāvaktavyaśca ghaṭaḥ*. The jar is inexpressible *qua* a synthetic unity, but is nonetheless expressible *qua* existent.

(vi) The sixth predicate is likewise 'inexpressibility as qualified by non-existence'—*syād nāsti cāvaktavyaśca ghaṭaḥ*. This predicate is significant in that it reveals the negative aspect of the fourth predicate.

(vii) The seventh predicate is 'inexpressibility as qualified by existence and non-existence'. This predicate is significant in that it reveals the double character of the fourth predicate.

The seven predicates considered above merely exemplify the patterns which could be followed by other heptads of

predicates constituted by pairs of characteristics like permanence and impermanence, unity and plurality, and so on.

The Vaiśeṣika philosopher has levelled the charge of truism (*siddhasādhyatā*) against the doctrine of existence in respect of one's own context, and non-existence in respect of an alien contex, and the charges of triviality and insignificance are also shown to follow from it. But the Jaina philosopher clarifies his position by referring to the relation of identity-cum-difference which is the presupposition of the non-absolutistic attitutde and also impled by the doctrine of sevenfold predication. The relation between two terms cannot be absolute identity, for then the two terms would merge into absolute unity. Nor can it be absolute difference for that would leave the terms unrelated. The Jaina philosopher seeks to solve the problem by postulating *bhedābheda*. This estimate of relation should be considered sufficient for the refutation of the Vaiśeṣika philosopher's charge of truism and the other two charges derived from it.

11

Jaina Faith and Morals

As we have seen earlier Jainism is the oldest religion of this land with its belief, faith and practice revolving around extreme forms of ascetic morals and behaviour, dietary code and restrictions and doctrine of non-violence as well as strict vegetarianism. It is a living religion of faith and morals.

According to Paul Dundas (The Jains, p. 3) classical Jainism came to see the universe and man's place within it as involving simultaneously the two polarities of permanence and change. Such an interpretation of reality can without too much damage be extended to the Jain religion itself for, although the basic concerns of Jainism became stable at a fairly early date its history nonetheless evinces a rich and complex evolution over the centuries. It is the capacity of the Jains to adopt themselves to changing circumstances, while remaining true to certain principles viewed as eternally valid which is one of the clues to the tenacity of their religion and mode of life over two and a half millennia."

Here noted Jaina scholar K. C. Sogani in a well documented paper on 'Jaina Faith and Morals' has discussed elaborately that Jaina religion is quite distinct from other religions rather more realistic and practical in following and observing Jaina ethical code. Sogani observes :

"Jainism being the oldest living religion of the world represents the continuation of indigenous Śramaṇic culture which is at least as old as the Vedas themselves, so far as the literary evidence goes, though the archaeological evidence takes Śramaṇism far back to Harappan civilization, which is regarded as non-Vedic in origin and outlook. The Jaina faith has, no doubt, influenced Vedism on the one hand and Buddhism on

the other, though being influenced by them in the course of its gradual development. There is no denying the fact that Jainism is humanistic in its approach and spiritualistic in its depth. An unbiased eye can look into its religious fervour and moral earnestness. These two elements are so greatly intertwined in it that one is apt to confuse religion with morality and vice versa. The fact is that one cannot be reduced to the other. In practice, though the two are closely associated, yet, they are quite distinguishable. Jainism subscribes to the view that "religion if taken seriously and rationally will be deeply moral; but it is not morality."[1] The two are not identical. Thus it will not be contradictory to aver that a religious man will be necessarily moral, but a moral man may not be necessarily religious. In other words, religion is co-extensive with morality, but morality is not always co-extensive with religion. A man may be moral without being religious. All this shows that the realms of religion and morality are theoretically distinguishable. The Jaina faith vehementaly criticises the view which identifies religion with personal and social morality, and which defines it merely as "the consciousness of the highest social values." The Jaina saints and sages have always exhorted us to look beyond the mere moral nature of man to transcendental horizons of life, thereby justifying that social righteousness is not the be-all and end-all of human life. This is not to decry social morality, but to save religion from being identified with it, and to keep the domain of religion as quite distinct from that of morality.

Side by side with the tendency of identifying religion with morality, there is witnessed another tendency of defining religion in theological terms, i.e. with reference to God, the creator of the universe. Since Jainism does not uphold the idea of God as the creator, sustainer and destroyer of the world, the above definition does not bring forth the characteristic feature of religion. If this definition of religion is adhered to, Jainism, Buddhism, Sāṁkhya, Yoga and Mīmāṁsā are excluded without any justification. Now the question arises : What constitutes the universal core of religion? The question can be answered by considering the utterances of the saints and mystic all over the world, in all cultures, religions, places and ages. Pratt rightly

concludes that "religion is not so much theology as life; it is to be lived rather then reasoned about."[2]

Religion is a transcendental spiritual experience which is permanent, trans-subjective, blissful, intuitive, supersensuous, infinite, incommunicable and ineffable. It is the non-conceptual state of existence wherein all differentiations disappear. "To be emptied of all empirical contents is the universal character of that experience."[3] "What is left is the pure ego, the self itself, seeing itself as reflected in itself."[4] Brightman rightly remarks, "mystical experience is immediate, but cannot be called immediate experience of God, it is rather an immediate experience of the self, which may be taken as a sign of the reality of God, provided philosophical thought finds this idea tenable."[5] Thus the Jaina view of religion lays stress on realizing the transcendental nature of the self, which the individual feels as his own. This shows that theology does not find favour with Jainism, so is the case with theological definition of religion."

Characteristic Features of Jainism

"After setting aside the sociological and theological definitions of religion let us now proceed to discuss the characteristic features of Jainism as a religion. The question now confronts us is : What are the constitutive factors which endow Jaina faith with religious fervour? In other words, how Jainism has occupied itself with religious outlook? The answer can be searched in delineating (i) the nature of self, (ii) the goal of human pursuance, (iii) the doctrine of *karma*, (iv) the meaning of spiritual awakening (*samyag-darśana*), (v) the incentives to spiritual life, (vi) the performance of spiritual exercises, and (vii) the concept of *arhat* and *siddha*.

Nature of Self

There is no denying the fact that the idea of self (*ātman*) occupies a central place in Jaina religion. That it exists independently of anything else is brought out by the ontological status accorded to it in the Jaina faith. It is one of the six substances. It is to be distinguished from the other substances,

since it is capable of developing introvertive as well as extrovertive experience. The rest are without any iota of sentience.[6] Perhaps it is because of this that Kundakunda calls it *mahārtha* (a great objectivity)[7], and Kārttikeya calls it *uttama-dravya* (excellent substance)[8].

The religious treatises of the Jainas deal with the nature of the self from two perspectives, noumenal and phenomenal, or transcendental and empirical, so as to bring home to us the totality of the self in its mundane and supermundance aspects. The transcendental view represents the self in its unadulterated state of existence, whereas the empirical view describes the self in its defiled form. The former state is known as *siddha*, while the latter one is called *saṃsārī*. It is to be borne in mind that these two states of self are metaphysically indistinguishable, though the *karmic* adjuncts create distinctions between them. In other words, the empirical self is potentially transcendental, though this noumenal state of existence is not actualized at present, hence the distinction is undeniable. In view of the metaphysical position upheld by the Jaina there are infinite selves, and thus every mundane self is potentially *siddha*, and this *siddhahood* needs be actualized in the interest of arriving at the supreme summit of religious experience. It is not idle to point out that though we are in the defiled form of existence from the beginningless past, the *niścaya-naya* (transcendental view) reminds us of our spiritual magnificence and glory. It prompts the sullied self to behold its spiritual heritage. When the self has ascended to the pinnacle of spiritual experience, the *vyavahāra-naya* (empirical view) is of no significance for the aspirant. The *vyavahāra-naya* which points to our slumbering state in the domain of spiritualism applies to our *saṃsārī* state, while the *niścaya-naya* which indicates our transcendental spiritual nature is applicable to *siddha* state in us. To say that every empirical self is potentially divine (*siddha*) is to say that it is basically possessing infinite knowledge, infinite bliss and infinite energy. Thus spiritual realization consists in the full manifestation of the cognitive, affective and conative potencies inherent in the self. Let us now discuss the nature of self from the aforesaid perspectives.

First, the *vyavahāra-naya* tells us that the empirical self owns at least four *prāṇas* (one sense, one *bala*, life-limit and breathing) and at best ten *prāṇas* (five senses, three *balas*, life-limit and breathing). The lowest in the grade of existence are the onesensed souls. They possess four *prāṇas*, namely, sense of touch, *bala* of body, life-limit and breathing, and they are of four kinds, namely, earth-bodied, water-bodied, fire-bodied, air-bodied and vegetable-bodied selves. As we move higher on the ladder of biological existence, we have two-sensed to five-sensed selves having six, seven, eight, nine and ten *prāṇas* respectively.[9] We may point out in passing that it is only the five-sensed human selves who are capable of unfolding their potential divinity. In contradistinction to *vyavahāra-naya*, the *niścaya-naya* points out that knowledge-consciousness (*jñāna-cetanā*) is the real *prāṇa* of self.[10] It is by virtue of this that the self is distinguished from other substances. The noumenal view does not take any note of the ten *prāṇas*, but keeps its eyes fixed on the essential life of the self, namely, knowledge-consciousness.

Secondly, the *vyavahāra-naya* recognizes empirical self as bound by material *karmas* (*dravya-karma*) and psychical *karmas* (*bhāva-karma*). Owing to the effects of *karma* the self transmigrates from one body to another, from one state of existence to the other. With *karmic* associations from beginningless time, the self is affected by the material objects of the world and appears to possess material qualities of colour, touch, taste, and smell. But the *niścaya-naya* which directs our attention to the real nature of the self proclaims that the self's intrinsic nature cannot be destroyed by the *karma* and it is devoid of any of the material qualities.[11] The real self does not hanker after bodily acquisitions.

Thirdly, according to the *vyavahāra-naya*, the self extends up to the limits of bodily dimensions on account of its narrowing and dailating characteristics because of the effect of *karma*,[12] just as a lotus-hued ruby extends its lustre to the cup of milk, when placed in it,[13] or just as a lamp throws its light to the extent of the space in which it is placed.[14] The *niścaya-naya*

propounds that the self is capable of extending to the entire *lokākāśa*.[15]

Fourthly, the *vyavahāra-naya* tells us that the empirical self is the door of material and psychical *karmas*.[16] These two are so interconnected that one gives rise to the other.[17] *Śubha* (auspicious) and *aśubha* (inauspicious) actions occasioned by *śubha* and *aśubha* psychical states are done by the empirical self. But the *niścaya-naya* expounds that in whatever deeds the self may get itself engaged in the world, they are not the representatives of the self in its pure, undefiled and transcendental nature. The self in its real nature is not the doer of material and psychical *karmas*, but it is the doer of transcendental states of knowledge and the like. When the empirical self rises to the transcendental plane of experience, it becomes the doer of pure actions devoid of attachment and aversion.

Fifthly, in the eyes of *vyavahāra-naya*, the empirical self is the enjoyer of pleasure and pain.[18] These are the results of *karmic* associations from beginningless time. But according to *niścaya-naya*, the self is capable of enjoying such happiness as is transcendental, born of the self, supersensuous, incomparable, infinite and indestructible.[19]

Lastly, the *niścaya-naya* regards the self as its own lord (*prabhu*).[20] It is its own enemy and friend,[21] it is not dependent on any other agency for its salvation. It is called *svayambhū*.[22] It is a state of self-sufficiency which requires no other foreign assistance to sustain itself. It is itself the subject, the object, the means of its achievement; it achieves for itself, destroys the extraneous elements and is the support of its infinite potencies. Hence the self manifests its original nature by transforming itself into six cases; it is at once the nominative, the accusative, the instrumental, the dative, the ablative, and the locative case respectively.[23]

To sum up these two religious points of view, the *niścaya* and the *vyavahāra*, bring about the nature of self in its two aspects, namely, the transcendental and the empirical. Kunda-kunda affirms that transcendental spiritual experience

surpasses all the conceptual points of view whether *niścaya* and *vyavahāra.*[24] The living religious experience is the non-conceptual state of existence. Amṛtacandara argues that the proper results of instruction to a disciple can only issue if he, after asimilating the nature of *niścaya-naya* and *vyavahāra-naya,* adopts the attitude of indifference towards both of these, i.e. if he transcends these intellectual points of view.[25]

Goal of Human Pursuance

As we have already said, *niścaya-naya* provides religious goal for the human aspirant. It is one of the ways of expressions of the religious goal. In the following we shall deal with some of its significant expressions which, no doubt, convey identical meaning.

First, the religious goal is described as the attainment of *paramātman* after one's passing through the state of *antarātman* and renouncing the state of *bahirātman.*[26] The *paramātman* is *parama ātman,* the highest, infinite self. The *bahirātman* has awareness only of the physical body and its various accompaniments, the *antarātman* has developed spiritual awareness, but the *paramātman* attains to the highest realization of spiritual experience that passes understanding.[27] In the state of *paramātman* the empirical self is metamorphosed into transcendental self. In other words, the empirical self becomes universal self in the sense that it is now capable of intuiting all the objects of the world owing to the emergence of omniscience. In view of the fact of possessing omniscience, it will not be contradictory to say that the omniscient being is all-pervading, and that all the objects are within him, since he is the embodiment of knowledge and all the objects are the objects of knowledge.[28] The omniscient being neither accepts nor abandons, nor transforms the external objectivity,[29] but only witnesses and apprehends the world of objects without entering into them, just as the eye sees the object of sight.[30] In a similar vein Yogīndu points out that the universe resides in the *paramātman* and the *paramātman* resides in the universe, yet the *paramātman* is not the Universe.[31] Again the *paramātman* or the universal self comprehends within its sweep all the objects

of the world, so it may be said to be immanent (*sarvagaha*) in the universe.[32] To be more clear, Jainism propounds the theory of knowledge-immanence and self-transcendence, just as we have light's immanence and sun's transcendence. The Universal self not only manifests infinite intuitive knowledge, but also experience unalloyed bliss which is self-originated, super-sensuous, unique, infinite and interminable.[33] The correlate of infinite knowledge and bliss is infinite energy without which the former two cannot be sustained. Thus we may say that the cognitive, conative, and affective tendencies of the self find supreme satisfaction in the state of *paramātman*. It is of capital importance to point out that Jainism gives credence to the infinite plurality of *paramātmans* just as there is ontological pluralism of empirical selves. Every empirical self can become universal self and there are as many universal selves as there are empirical selves without any contradiction. In Jaina terminology, every *jīva* is potentially a *siddha* and in *siddhahood* self-individuation is sustained.

Secondly, there is a different expression of the religious goal. *Sva-samaya* is the sublime religious ideal to be aimed at. The self which is absorbed in the 'other' is *para-samaya* and the self which is established in one's own consciousness is *sva-samaya*. In other words, *sva-samaya* is the state of *parama samādhi* in which all the conceptual leanings caused by our mind are replaced by non-conceptual spiritual existence,[34] beyond righteousness and unrighteousness. Kundakunda observes that just as a shackle, whether of gold or of iron indiscriminately ties a man, so also the righteous (*śubha*) and unrighteous (*aśubha*) conduct bind the self to mundane miseries.[35] The wise men shun both *śubha* and *aśubha*. Rare are such persons who are disposed to discard *śubha* as worthless. Pūjyapāda tells us that vowlessness causes vice and the observance of vows engenders virtues; but deliverance is the destruction of both.[36] The aspirant should adhere to *śubha* after renouncing *aśubha*, but after establishing himself in *sva-samaya*, the former is automatically abandoned.[37] Thus both *śubha* and *aśubha* prevent the self from having spiritual experience, hence they are equally condemned as unwholesome

for the healthiest development of the spirit. But if the empirical self finds that it is difficult to rise to the state of *sva-samaya*, it should continue to perform *śubha* actions, but with the clear knowledge that these actions, however, devotedly performed will in no way enable the self to relish *parama samādhi.*

Thirdly, the religious goal may also be expressed in terms of *maraṇa* (death). Every empirical self is subject to repeated births and deaths. Though death is inevitable, yet that type of death can become our religious goal after which there is no birth. The occurrence of such a death is a matter of great achievement. In this world many types of human deaths can be witnessed. All these need no dilation. These are all empirical deaths, since they are pregnant with the future possibility of birth and in all births—human, celestial, hellish and sub-human—the empirical self is involved in great anguish and affliction of diverse nature. Consequently, none of these forms of existence can afford interminable happiness. The death of the transcendent type is exemplified in the lives of omniscient beings when they part with their body.[38] This is known as *kavalī-maraṇa*, which requires our paramount devotedness. It is here that the inevitability of death has been properly met with.

Lastly, the realization of perfect *ahiṃsā* is deemed to be the religious goal. *Ahiṃsā* is so central in the Jaina faith that it may be called the beginning and the end of Jaina religion. All living beings from the one-sensed to the five sensed are basically like our own self.[39] Consequently, it is not justifiable to injure them, to rule over them and to torment them.[40] In fact, *ahiṃsā* represents adequate behaviour towards all living beings.[41] It is the essence of wisdom and the eternal religion.[42] Samantabhadra says that *ahiṃsā* of all living beings is equivalent to the realization of the highest self.[43] The truth is that to be violent to other beings is to be violent to one's self.[44] It is, therefore, said that one should keep an attitude of friendship towards all living beings. The *Ācārāṅga-sutra* pronounces that one should neither deprive any living being of life, nor rule over him, nor torment him, nor exite him.[45] If one proceeds to translate perfect *ahiṃsā* into practice, one cannot stop short of spiritual realization. It may be noted that the

basic factors in any form of *ahiṃsā* are attachment (*rāga*) and hatred (*dveṣa*), and these two continue to be operative in the mundane form of existence in different degrees. They can be overcome only when the empirical self arrives at the acme of spiritual experience. It is here that perfect *ahiṃsā* is conceivable, and below that only degrees of *ahiṃsā* are possible, hence perfect *ahiṃsā* is rightly the religious goal to be achieved.

Doctrine of Karma

We have said above that every *jīva* is potentially *siddha*, and the religious goal consists in realizing *siddhahood* which is the same as the state of *paramātman, sva-samaya, kevalī-maraṇa* and *ahiṃsā*. This means that the goal is not something situated in a distant land, but it is the self in its veritable, dignified and ontological nature. In spite of this basic oneness of nature, the empirical selves differ from one another in respect of knowledge, prosperity, status, bodily make up, etc. What is the cause of this difference? How to account for these perceptible distinctions among empirical selves? The answer of the Jaina is that it is the beginningless material subtle principle known as *karma* that is responsible for the cause of differences in the empirical selves. This *karma* has been exercising its limiting and crippling influence on the empirical conscious principles from the beginningless past, thereby it has been obstructing the manifestation of their inherent excellences. But it may be noted that however encumbered with *karmic* matter a self may be, it cannot obstruct the manifestation of consciousness to the full, just as even the most dense cloud cannot interrupt the light of the sun to its farthest extreme. This material subtle principle known as *dravya-karma*, and its psychical counterpart in terms of *rāga* and *dveṣa* is called *bhāva-karma*.

Karmas are of varied nature, but the fundamental kinds of *karma* are eight in number[46]—(i) *jñānāvarṇīya-karma* : that which obsecures knowledge, (ii) *darśanāvarṇīya-karma* : that which obscures undifferentiated cognition, (iii) *vedanīya karma* : that which produces the feeling of pleasure and pain, (iv) *mohanīya-karma* : that which obstructs right belief and

right conduct, (v) *āyu-karma* : that which determines the period of stay of self in a particular body, (vi) *nāma-karma* : that which is responsible for the built of a particular kindof body, (vii) *gotra-karma* : that which determines status in society; and (viii) *antarāya-karma* : that which obstructs will power and enjoyable gains.

It is no doubt true that *karmas* bind the self to mundane existence. Now the question that arises is this : How the self is bound by *karma*? What are the causes that create *karmic* bondage in the self? The answer of the Jaina is that it is actions (mental, bodily and vocal) polluted by passions[47] that cause empirical bondage to the self. The passion-free actions do not bring about any mundane bondage whatsoever. Actions with passion are known as *jñeyārtha-pariṇamana-kriyās*, since they are consequent upon transmuting the inherent meanings of the objects of the world; and actions without passions are *jñāpati-kriyās*, since they arise in consequence of having supersensuous knowledge which knows things without any distortion and predilections.[48] Bondage of *karmas* presupposes influx of *karmas*, i.e. *bandha* presupposes *āsrava*. Any action of mind, body and speech is the cause of *karmic* influx (*āsrava*). This *āsrava* becomes bondage in presence of passion. When there are no passions, there is no bondage (*bandha*) but, in the absence of passions, there is no doubt influx of *karma* (*āsrava*) owing to actions, but this *āsrava* cannot adversely affect the self. Thus it is passions that mar the spiritual career of an aspirant.

Now the question that confronts us is : Is there any way to end *āsrava* and *bandha*? The answer of the Jaina is that if the inflow of *karmas* is stopped and the accumulated *karmas* are brushed aside, the self can be made free from all *karmic* filth. Thus *mokṣa* (emanicipation from *karmic* matter) is through *saṃvara* (stoppage of *karmic* matter) and *nirjarā* (shedding of *karmic* matter). All these three have their psychical counterparts, i.e. there is *bhāva-saṃvara, bhāva-nirjarā* and *bhāva-mokṣa*.[49] This shows that without psychical transformation nothing worthwhile can be achieved. He who makes himself free from passions following right course of conduct stops the

influx of *karmas*. To make oneself completely free from auspicious and inauspicious psychical states is possible only gradually. Thus *saṃvara* is gradual. The life of *aṇuvratas* and that of *mahāvratas* illustrate the gradual process of *saṃvara* and consequently of *nirjarā*. In other words, the *ācāras* of the householder and that of the *muni* pave the way for realizing *saṃvara, nirjarā* and *mokṣa*. In the state of *mokṣa*, the self experiencing infinite knowledge, infinite bliss and energy absolves itself from the perpetual rounds of birth and death, and it thus annuls the filth of *karmas* in its entirety.

Meaning of Spiritual Awakening

Spiritual awakening, according to the Jaina faith, is the commencement of religious living. It opens the way to spiritual pilgrimage. The irreligious self is converted to religion, which is tantamount to saving that the self is born in the realm of spiritual values. The intellectual understanding of religious truths is not enough, but a sense of participation in them is to be developed.

"*Samyagdarśana* is the prime cause of salvation, just as the foundation is the mainstay of a palace, good luck that of beauty, life that of bodily enjoyment, royal power that of victory, culture that of nobility and policy that of government."[50] Rightness in knowledge and conduct is acquired through *samyagdarśana* or spiritual awakening. The spiritually awakened self considers his own self as his genuine abode and regards the outward dwelling places as artificial.[51] He renounces all identification with the animate and inanimate objects of the world, and.....weighs them in the balance of his awakened spirit. Thus he develops a unique attitude towards himself and the world around him.

The religious treatises of the Jainas discuss the nature of *samyagdarśana* from two points of view, namely, *niścaya* (transcendental) and *vyavahāra* (empirical). The former regards *samyagdaraśana* as awakening of the transcendental self, whereas the latter regards it as the belief in the seven *tattvas*.[52] Even in the belief in the seven *tattvas*, the central principle is the self. So ultimately *vyavahāra-samyagdarśana*

will give rise to *niścaya-samyagdarśana*. Amṛtacandra accords to *niścaya-naya* or *śuddha-naya* the status of *samyagdarśana*.[53] This is due to the fact that *śuddha-naya* consists in recognizing the self as untouched by *karmas*, as undifferentiated, and as perdurable,[54] and this experience is not other than spiritual awakening or *samyagdarśana*; thus *niścaya* and *vyavahāra-samyagdarśana* are not opposed to each other, but the latter may be regarded as the means to *niścaya-samyagdarśana*. In other words, *vyavahāra-samyagdarśana* is fruitful only when it gives rise to *niścaya-samyagdarśana*.

There may be a tendency to confuse spiritual awakening with moral and intellectual accomplishments. One may say that he who is intellectually enlightened and morally converted is spiritually awakened. How can a man after attaining to the fair height of intellectual knowledge and moral upliftment be spiritually barren? Though it is astonishing, yet it is regarded as a fact by the Jainas. The 'dravya-lingī-muni' is an instance of this sort of life. No doubt, intellectual learning and moral conversions may facilitate spiritual awakening in certain selves, but this cannot as a rule bring about the latter. A spiritually unawakened man may be an astute intellectualist, a resolute moralist, but he will lack that spiritual quality by virtue of which he may be called a real saint, a seeker of spiritual truth, a person moving on the path of religion. Thus spiritual awakening is to be sharply distinguished from moral and intellectual accomplishments.

Now the question is : What are the criteria of *samyagdarśana* or spiritual awakening? Is there any way to judge the occurrence of spiritual awakening in the life of an aspirant? The answer given is this that though spiritual awakening is a subjective phenomenon, yet the Jaina Ācāryas have given certain individual and social characteristics that accompany *samyagdarśana/* In general it may be said that the spiritually awakened self is without any iota of fear and pride. He is not frightened when worldly pleasures part company and troubles accompany him. Nor is he perturbed by the life hereafter. He has no fear of death, disease, accidents, insecurity, and of losing prosperity.[55] Again he has comprehended the futility of pride, and

consequently pride of learning, honour, family, caste, power, opulence, penance and body has been forsaken by him.[56] Besides the spiritually awakened-self develops certain individual characteristics in his own personality. First, he regards, without any doubt, kindness to all creatures as *dharma* and any injury to them as *adharma*.[57] Secondly, he does not hanker after transient pleasures of the world.[58] Thirdly, he dissociates himself from irrational and unscientific traditional beliefs. These three characteristics are technically known as *niḥśaṅkita, niḥkāṃkṣita* and *amūḍhadṛṣṭi* respectively. Besides, there are certain social characteristics which emanate from the spiritually awakened being. First, he does not hate a meritorious being owing to certain diseased bodily conditions and the like.[59] Secondly, he does not lay open the faults and weaknesses of others and does not publicize his own good deeds. Thirdly, if any body is constrained to deviate from the path of righteousness, he re-establishes him in the right path.[60] Fourthly, he evinces, deep affection for those who are on the path of righteousness.[61] And lastly, he propagates spiritual values by such means as are best suited to time and place.[62] These five attitudes are technically known as *nirvicikitsā, upagūhana, sthikaraṇa, vātsalya* and *prabhāvanā* respectively.

Incentives to Spiritual Life

After attaining *samyagdarśana* or spirtual conversion, the self is prompted by certain incentives to lead spiritual life. These incentives known as *anuprekṣās* engender detachmen, life the mind of the aspirant above profane relations and lead him from the domain of passion to that of dispassion. Incentives are twelve in number.[63] (i) Incentive of transitoriness (*anityānuprekṣā*) : The awakened self look all-round and finds that all the things of the world are transitory. Body, fame, pleasures of the senses and other things of *bhoga* and *upabhoga* are unstable in character like a bubble of water. Friends, beauty, children and wealth are impermanent like a rainbow. Being fed up with the impermanence of things, the awakened-self strives to seek the permanent self. (ii) Incentive of helplessness (*aśaraṇānuprekṣā*) : The awakened-self derives inspiration from

the fact of helplessness on many occasions in life. Helplessness before incurable disease and death are the two important life situations. (iii) Incentive of transmigration (*saṃsārānuprekṣā*) : The four forms of bodily existence—human, celestial, hellish and sub-human are fraught with numberless sufferings. The awakened-self realizes this and endeavours to adopt a course of discipline that may bring an end to transmigratory character of self. (iv) Incentive of loneliness (*ekatvānuprekṣā*) : The awakened-self experiences that the mandane soul is killed alone, is born alone, dies alone, and alone becomes perfect. The consequences of good and bad actions are experienced alone. Neither kinsmen nor friends, nor sons and daughters share one's sufferings; one alon has to bear them. (v) Incentive of the distinction between self and the not-self (*anyatvānuprekṣā*) : Body is sensuous, unconscious, impermanent and with beginning and end, while the soul is supra-sensuous, conscious, permanent and without beginning and end. When one is alien even to this body so nearest to the self, the question of its distinction with other objects of the world around does not arise. The awakened-self therefore withdraws his mind from externalities and fixes it in the depth of his own self. (vi) Incentive of bodily impurity (*aśuci-anuprekṣā*) : The awakened-self derives inspiration from the fact that the body is full of impurities and is the root cause of birth, death, mental and physical sufferings. Consequently, attachment to body is of no consequence in the interest of higher life. (vii) Incentive of the universe (*lokānuprekṣā*) : In this beginningless universe which has many things as its constituents, the importance of human existence can be assessed. The significance of human life cannot be denied without falling into inconsistency. Thus the awakened-self is encouraged to make use of this life for higher advancement. (viii) Incentive of the difficulty of attaining spiritual calm (*bodhidurlabhānuprekṣā*) : The awakened-self is aware of the fact that there are formidable obstacles in arriving at the acme of spiritual realization. In consequence, he is required to set aside indolence and inactions in this very life for traversing the path of spiritual realization. (ix-xi) Incentive of influx, stoppage and shedding of *karmas* (*āsrava-saṃvara-nirjarānuprekṣā*) : the awakened-self dwells upon the consequence of *karmas* in

their various forms. This prepares the self to rise at the height of blissful experience bereft of *karmas*. (xii) Incentive of sacred preachings (*dharmānuprekṣā*) : The awakened-self is inspired to practise *ahiṃsā-dharma* preached by an *arhat*. This inspiration is so total that he feels an inner urge to observe forgiveness, self-control, continence and the like. The observance of these virtues culminates in self-contemplation and social upliftment.

Having been guided by the incentives to spiritual life, the aspirant devotes his energies to meditation, devotion and *svādhyayā* alongwith the performance of other spiritual exercises. Before taking up these spiritual practices, he resorts to moral discipline in the form of *aṇuvratas* and *mahāvratas*. Without moral observances, the spiritual practices cannot be sustained. According to the Jaina faith, moral and spiritual discipline find their completion in the life of the *muni*, since the life of the householder affords only partial ground for them. The moral and spiritual practices of the *muni* culminate in the attainment of the religious goal of *arhathood* and *siddhahood*. We now first proceed to deal with the spiritual exercises.

Spiritual Exercises

The *muni* performs many types of spiritual exercises, such as (a) *guptis* and *samitis*, (b) control of the five senses, (c) sixfold essentials, and (d) *tapas*.

(a) The ideal thing for a *muni* is to control totally his physical, mental and vocal activities and to fix himself in the *ātmanic* experience. Such a sublime endeavour is termed *gupti*.[64] Thus from the standpoint of the highest ascent, it simplifies the withdrawal of mind, body and speech from virtue and vice, and from the auspicious and inauspicious activities, but from the standpoint of *śubhopayogī muni*, it means the recoiling of the triple agencies merely from the inauspicious deeds.[65] The observance of carefulness in moving, speaking, taking food, keeping and receiving things, evacuating bowels, etc. is termed *samiti*.[66] It may be noted here that the *muni* accepts food not for increasing strength, enhancing

longevity, gratifying relish, and attaining bright look, but performing spiritual study, pursuing self-control and meditation.[67]

(b) It is an evident fact that attachment to senses and sensuous pleasures creates enormous difficulties in the spiritual path. Hence a *muni* controls the five senses from their attachment to colour, sound, smell, taste and touch. In order that the senses may be curbed, a *muni* should observe proper discipline. The sense of sight should neither be attracted by beauty nor repulsed by the ugliness of things; the sense of hearing should not be led away by any tune whatsoever; the sense of smell should not be seduced by the fragrance of things; the sense of taste should not be overcome by different kinds of juices, and lastly the sense of touch should not be led astray by different kinds of touch.[68]

(c) A *muni* performs six essentials.[69] (i) *Sāmāyika* : He develops an equanimous state of mind in the midst of life and death, loss and gain, pleasant and unpleasant events, friends and foes, pleasure and pain. (ii) *Vandanā*: He offers salutations to Arhanta and Siddha Pratimās and to those who excell in spiritual attainments. (iii) *Stuti* : He contemplates on the divine characteristics of the twenty-four *tīrthaṅkaras*. (iv) *Pratikramaṇa* : He purifies the faults in spiritual living by resorting to self-criticism, and confession in the presence of his *guru*. (v) *Pratyākhyāna* : It implies the determination of the *muni* to renounce in future all that is inconsistent with his spiritual pursuit. *Pratikramaṇa* has retrospective reference, while *pratyākhyāna* has prospective one. (vi) *Kāyotsarga* : In it the *muni* practises a formal non-attachment to the body for a prescribed period of time.

(d) *Tapa* : He eradicates desires from the texture of self.[70] It is the real enemy of self. Consequently, its extirpation is of paramount importance. The *tapas* are of two kinds, viz. (i) external and (ii) internal.

(i) External austerities (*tapas*) are of six kinds.[71]

(i) *Anaśana* : It means fasting for a limited period of time,

such as for one day, two days, etc. (ii) *Avamaudārya* : It means to take less than the normal quantity of food each day. (iii) *Vṛttiparisaṁkhyāna* : It means the pre-determination of the *muni* regarding the number of houses to be visited, the particular manner of taking food, the specific type of food, the giver or specific qualification, when he sets out to get food. If the things conform to his norm, he would accept food, otherwise he would go without it for that day. (iv) *Rasaparityāga* : It implies the abstinence from one or more articles of food, namely, milk, curd, ghee, oil, sugar and salt; and from one or more kinds of tastes, namely, pacrid, bitter, astringent, sour and sweet. (v) *Viviktasayyāśana* : It means that a *muni* abandons the dwellings of depraved householders. He does not make use of them for sitting, sleeping and standing. (vi) *Kāyakleśa* : In it the body is put to certain discomforts through uneasy and sterm postures.

These external austerities do not aim at the flagellation of the body, but contribute towards the inner advancement of a *muni.*[72]

(ii) The internal austerities are also of six kinds.[73] (i) *Prāyaścitta* : When a *muni* has committed certain transgressions, he resorts to repentance for the wrong done in order to purify himself. That is the real *prāyaścitta* wherein the commission of fault in spiritual life is not repeated. (ii) *Vinaya* : It means the expression of humbleness towards the spiritually superior. A *muni* is not conceited in his attainments, and behaves modestly with all those who have attained to spiritual heights. (iii) *Vaiyāvṛttya* : It means the rendering of service to other *munis* through suitable means when they are overwhelmed by disease, affliction and any disturbance whatsoever. (iv) *Vyutsarga* : It implies the relinquishment of internal and external *pārigraha.* (v) *Svādhyāya* : The study of scriptures is *svādhyāya.* Its purpose is to enrich the intellect, to refine moral and spiritual efforts, to infuse detachment and fear from mundance miseries, and to purify defects that may occur when one pursues the divine path. For those who are fickle-minded and intellectually unsteady, nothing is so potent to end such a state of mind as the pursuance of *svādhyāya.* Without the

acquisition of scriptural knowledge, there is always a danger of being led astray from the virtuous path, just as the tree full of flowers and leaves cannot escape its deadening fate for want of the root. The man with *svādhyāya* saves himself from being led astray, just as the needle with thread is not lost. (vi) *Dhyāna* : It represents the concentration of mind on a particular object. The object of concentration may be profane or holy in character. The mind may concentrate either on the debasing object or on the object which is elevating. The former is *apraśasta-dhyāna* and the latter is *praśasta*. In dealing with *dhyāna* as *tapa*, we are concerned with the *praśasta* type of *dhyāna*, since it is only relevant to spiritual realization. It is the indispensable, integral constituent of right conduct, and consequently it is directly related to the actualization of the divine potentialities. It is the clear and single road by which the aspirant can move straight to the supreme good. All the disciplinary observances find their culmination in *dhyāna*, and they form an essential background for the performance of *dhyāna*. The practice of the fourfold virtue of *maitri* (friendship with all creatures), *pramoda* (appreciation of the merits of others), *karuṇā*, (compassion for those who are in trouble) and *madhyasta* (indifference to those who are irrational), is the mental pre-requisite conditions of *dhyāna*. The aspirants should avoid those places which are inhabited by the vicious, hypocrites, gamblers, drunkards, harlots and the like, and should choose a bank of river, an island, a cave, a summit of a mountain and other piaces of seclusion for practising spiritual concentration. For him, whose mind is immaculate, stable and detached, every posture, every place, and every time is fit for meditation. Many places in the body have been enumerated for mental concentration, namely, the two eyes, two ears, the foremost point of the nose, the forehead, the place between the two eye-brows etc. *Praśasta-dhyāna* is of two types, namely, *dharma* and *śukla*. The best kind of *dharma-dhyāna* is to meditate upon the self by fixing one's mind in it after renouncing all other thoughts. After *dharma-dhyāna, śukla-dhyāna* is practised. In it the mind shortens its field of concentration to the effect that the *muni* meditates upon one substance, an atom, and the like. In

consequence, the *muni* experiences infinite knowledge, bliss and energy.

After dealing with these spiritual exercises, let us deal with devotion as one of the very important spiritual exercises for higher advancement of the self. Devotion implies sublime affection towards the perfected souls (*arhat* and *siddha*) or towards those who are much advanced on the path of divine realization. The Jaina devotional texts regard devotion as of great significance. Vādirāja says that in spite of deep intellectual attainments and great moral accomplishments, the aspirant cannot achieve liberation without profound devotion. Samantabhadra points out that just as iron is turned into gold by a mere touch of the *pārasa* stone, so also the devotee is transformed into an effulgent personality, and what he speaks is regarded as of great importance. But here a question may be asked : Is devotion possible in Jainism? Again, one may say that devotion in Jainism is a contradiction in terms, since devotion presupposes the existence of a being who can actively respond to the aspirations of the devotee, and in Jainism the conception of such a being is inadmissible. The reply is that in Jainism *arhat* and *siddha* are the objects of devotion. They are, no doubt, not affected by devotion, and remain quite indifferent to human weal and woe. They are beyond attachment and aversion. Why is, then, devotion directed to them? The answer is that by our devotion to the *arhat* or the *siddha* our thoughts and emotions are purified. A great heap of *puṇya* is deposited in the self by devotion. By virtue of this there results spiritual advancement. This sort of change in the devotee cannot result from worshipping a mere stone, hence the importance of devotion for *arhat* or *siddha*. Thus the aspirant should not breathe in despondency for the aloofness of *arhat* or *siddha*. Those who are devoted to the *siddhas* and *arhants* are automatically elevated.

Concept of Arhat and Siddha

By performing spiritual exercises, an aspirant or a *muni* attains to spiritual perfection, the goal of religious endeavour. He earns the title of *arhat* or *arhanta*. Now *arhat* may be of two

types—*tīrthaṅkara* and non-*tīrthaṅkara* (ordinary omniscient soul). The distinction between the two is this that the former is capable of preaching and propagating religious doctrines in order to guide the mundane souls immersed in the life of illusion, and his sermons are properly worded by *gaṇadharas*, while the latter is not the propounder of religious principles, but silently enjoys simply the sublimity of spiritual experience. We shall now deal with the characteristics of *arhanta*. First, the *Ācārāṅga* tells us that an *arhanta* is established in truth in all directions. He is *ātmasamāhita* (established in the *ātman*). He has freed himself from anger, pride, death, greed, hatred, birth and death. In the state of *arhathood* there are neither senses, nor is there any calamity, nor astonishment, nor sleep, nor desire, nor hunger; there is only *nirvāṇa*.[74] Secondly, *arhantas* lead a life of supermoralism but not of a moralism. He is no doubt beyond the category of virtue and vice, good and evil, *puṇya* and *pāpa*, yet he may be pronounced to be the most virtuous soul, though the pursuit of virtuous life cannot bind him to mundane cycle of birth and death.[75] Thirdly, just as a mother educates her child for its benefit and a kind physician diseased orphans, so also the *arhat* instructs humanity for its upliftment and dispenses spiritual pills to suffering humanity.[76] He is a spiritual leader of mankind. Whatever issues from him is potent enough to abrogate the miseries of tormented humanity. His presence is supremely enlightening. Fourthly, with the emergence of *ātmanic* experience and steadfastness in it, the conquest over the mind, the senses, and the passions becomes natural to *arhat*. By virtue of his self-realization, he has transcended the dualities of friends and enemies, pleasure and pain, praise and censure, life and death, and gold.[77] Fifthly, the *Ācārāṅga* tells us that the unwise sleep, the sages always awake.[78] Samantabhadra says that being impelled by the desire to live and enjoy, the ordinary persons work hard in the day and getting tired, they resort to sleep at night, but the mystic keeps awake day and night in the process of self-realization without being overwhelmed by indolence, inertia and loseness.[79] Sixthly, the *arhanta* has attained supersensuous knowledge, infinite potency and unique resplendence.[80] He is omniscient. He neither

accepts nor abandans the external objectivity[81], but only witnesses the world just as the eyes see the objects of sight[82]. Along with omniscience the experiences infinite bliss. Seventhly, the spiritual experience of *arhat* is ineffable and transcends all the similes of the world. Thus the essence of *arhat* cannot be completely described in rational terms. Form this point of view the *arhat* is the 'wholly other'. At best, the *arhat* can be described by negative expressions. The *Ācārāṅga* tells us that the *arhat* is neither long nor small, he is neither black nor blue, etc., he is neither cold nor hot, he is neither feminine nor masculine, nor neuter; he perceives, he knows but there is no analogy.[83]

Considered from the perspective of spiritual realization, *arhat* and *siddha* stand at par. The difference is that the former enjoys embodied liberation and the latter disembodied one. *Arhat* is the perfect *guru* owing to the delivering of sermons for general beneficence and is also called perfect *deva* on account of the complete actualization of the divinity potential in himself. Thus in *arhat* there is the consistent identification of *devatva* and *gurutva*, of the inward experience and the outward expression. In *siddhas* there is only the *devatva*. This does not imply the belittlement of the *siddha*, but simply the glorification of *arhat* as the supreme *guru*, *gurutva* being his additional characteristic."

Observance of Morals have an Important Place in Jainism.

As Sogani further says : "Performance of spiritual exercises presupposes the practice of morals. Without moral observances spiritual progress is inconceivable. The conviction of the Jaina is that for the man who is spiritually awakened, morality serves as a means to spiritual living, but for the ordinary man, it is an end in itself. The realm of morality is auspicious psychical states resulting in auspicious astivities. The obstacles to the achievement of morals are inauspicious activities emanating from inauspicious psychical states. Thus in order to stamp out the inauspicious psysical states from the texture of self, the individual must abstain himself root and branch from violence, falsehood, theft, unchastity and acquisitions. This negative

process of purifying the self necessarily requires the pursuance of the positive process of non-violence (*ahiṃsā*), truthfulness (*satya*), non-thieving (*asteya*), chastity (*brahmacarya*) and non-acquisition (*aparigraha*). These five virtues replace the five vices. It may be noted here that *ahiṁsā* is the central and fundamental of these virtues. All the rest are regarded as the means for its proper sustenance, just as the field of corn requires adequate fencing for its protection.[84] When the replacement of vices by virtues is total, we are said to observce complete morality (*sakala*) and when it is partial, we have partial morality (*vikala*). He who observes complete morality is called a *muni*, while he who observes partial morality is called a householder. The life of *aṇuvratas* represents partial morality of the householder, whereas the life of *mahāvratas* represents complete morality of the *muni*. The *aṇuvratas* and the *mahāvratas* are the ways of overcoming the vices of *hiṁsā, steya, asatya, abrahmacarya* and *parigraha*. Let us deal with the nature of these vices which will help us in deriving the scope of *aṇuvratas* and *mahāvratas*."

Hiṁsā may be defined as the committing of injury to the physical and psychical aspects of oneself and others through the operation of passion-ineffected activities of mind, body and speech. This means that if, in spite of the dispassionate activities of mind, body and speech any living being is injured, it cannot be called *hiṁsā*, since the infecting element of passion is mission.[85] On the contrary, even if the activities of mind, body and speech are passion-infected, and no living being is oppressed, even then the actions are called *hiṁsā*. Here though the soul has not injured others, yet it has injured itself by defiling its own natural constitution. Thus we may say that it is only on the basis of the internal state of mind that the acts of *hiṃsā* and *ahiṃsā* are to be judged. This should not be taken to understand that external behaviour is of no significance since in human life the outward commission of *hiṃsā* without the pursuance of internal corruption cannot be vindicated. He who exclusively emphasizes the internal at the expense of the external forgets the significance of outward behaviour. Thus

both the internal and external aspects should occupy their due places.

Hiṃsā is of two kinds—intentional and non-intentional. The latter has again been divided into *udyamī, ārambhī* and *virodhī*. Intentional *hiṁsā* implies the voluntary commitment of *hiṁsā* by one's own self along with the provocation and endorsement of the acts of *hiṁsā*. Besides, *hiṁsā* which is unavoidably committed by reason of one's own profession, by the performance of domestic activities, and by defending oneself, one's neighbour, one's country, one's belonging, and the like from one's foes is called *udyamī, ārambhī* and *virodhī hiṁsā* respectively.

Ahiṁsā (Aṇuvrata-Mahāvrata)

Now the householder is incapable of turning away completely from *hiṁsā*, hence he should keep himself away from the intentional commission of *hiṁsa* of the two-sensed to five-sensed beings. *Hiṁsā* owing to profession, domestic activities, and defensive measures cannot be counteracted by him. Thus he commits non-intentional injury to *jīvas*, namely, the vegetable-bodied, the air-bodied, the fire-bodied, etc. Even in the realm of one-sensed *jīvas* and in the realm of non-intentional injury he should so manage to confine his operations as may affect the life and existence of a very limited number of *jīvas*. In these two provinces the point to note is that of reducing the amount of injury that is apt to be caused and not that of total relinquishment which is not possible without endangering the survival of man. If we reflect a little, we shall find that man is subject to *hiṁsā* by the very condition of his existence. Yet instead of aggravating the natural weight of *hiṁsā* by falling foul upon one another and by our cruel treatment with the animal and vegetable kingdoms we should endeavour to reduce this general curse to the extent it is possible. The observer of *ahiṁsāṇuvrata* should avoid gambling, hunting, drinking, meat-eating, and the like.

The implications of *ahiṁsāṇuvrata* in solving social, national and international problems is that the principle of mutual

understanding should be adhered to. "Life should be elevated altogether from the plane of force to that of reason, persuasion, accommodation, tolerance and mutual service.[86] The maintenance of universal peace, and the promotion of human welfare can only be effected by suffusing worlds' atmosphere with the spirit of *ahiṁsā*. War is to be discouraged, exploitation is to be condemned. Besides, a social consciousness is to be developed against the use of wine and the slaughtering of animals.

The *muni* extends active friendship to all living beings from the one-sensed to the five-sensed without any exception, and consequently all forms of intentional *hiṁsā* are shunned and the question of *udyamī, ārambhī,* and *virodhi hiṁsā* does not arise in his case. The *muni* is a world citizen. He, therefore, draws the attention of men to the inefficacy of *hiṁsā* for solving social, national and international disputes. He himself is the embodiment of *ahiṁsā* and exhorts others to develop reverence for life as such.

Satya (Aṇuvrata-Mahāvrata)

Let us begin with the meaning of falsehood. It implies the making of wrong and improper statement by one who is overwhelmed by passions such as anger, greed, conceit, deceit and the like. Falsehood is of four kinds. The first kind of falsehood refers to the affirmation of the existent as non-existent, the second refers to the declaration of the non-existent as existent, the third refers to the representation of the existing nature of things as different from what they are, and the fourth is indicative of speech which is disagreeable to others. The *muni* avoids all these four forms of falsehood, and therefore, he is said to observe *satya-mahāvrata*. But the householder has to speak harsh, unpleasant, violent words for defense, for running the household and doing professional management, therefore he observes *satyāṇuvrata*. The observer of *satyāṇuvrata* does use words which are soothing, gentle and ennobling. If any speech causes *himsā*, it should be withheld. Ultimately the criterion of *satya* and *asatya* is *ahiṁsā* and *hiṁsā* respectively. Thus *satya* speech should lead to *ahiṁsā*.

Asteya (Anuvrata-Mahāvrata)

Steya means the taking of things under the constraint of passion without their being given by the owner. It may be noted here that things constitute the external *prāṇas* of a man and he who thieves and plunders them is said to deprive a man of his *prāṇas*. This is not other than *himsā*. The *muni* who observes *mahāvrata* does not take anything whatsoever without the permission of others, but the householder used such things freely as are of common use without their being given, such as well-water, and the like. Thus he is observing *asteyāṇuvrata*. It may be noted here that the *muni* does not use even the common things without their being given by others. The householder does neither take those things which are forgotten and dropped by others nor give them to any one else. Purchasing of costly things at reduced prices is stealing, which is probably due to the fact that one may sell a thing after getting it by improper methods. Adulteration, abetment of theft, receiving stolen property, use of false weights and measures, smuggling, and the like come under stealing.

Brahmacarya (Aṇuvrata-Mahāvrata)

Sex-passion is *abrahma*. He who frees himself completely from sexual inclination is observing *brahmacarya-mahāvrata*. But the householder who abstains himself from the sexual contacts with all other women except his nuptial partner is observing *brahmacaryāṇuvrata*. Sex-passion is *himsā* and *brahmacarya* is *ahimsā*. The householder keeps himself away from adultery, prostitution, unnatural methods of sexual enjoyment, and the like.

Aparigraha (Aṇuvrata-Mahāvrata)

Attachment to things is *parigraha*. Those who have a feeling of attachment to things in spite of their external renunciation are far from *aparigraha*; and those who have external things are not free from internal attachment. Thus if one is prone to remove internal attachment, one should correspondingly throw aside external possessions also. Attachment is a form of *himsā* and those who wish to practise *ahimsā* should avoid attachment.

The householder is incapable of renouncing all *parigraha*; therefore he should limit the *parigraha* of wealth, cattle, corn, buildings, etc. This is *parigraha-parimāṇāṇuvrata*. We may say that the householder's vow of *aparigraha* would end to annul the economic inequality rampant in society and thereby everybody will be able to get things of daily necessities at least. Today, men and nations are striving for enhancement of their wealth and territory at the cost of others with the consequence that the individual and national tensions are increasing. *Parigraha* is detrimental, when it engenders inordinate clinging. This vow of *aparigraha* is a mean between capitalism and communism. It is a road to true socialism. The *muni* renounces all *parigraha* of worldly things. Thus he follows *aparigraha-mahāvrata*.

The observance of these five vows is capable of bringing about individual as well as social progress. Thus the Jaina faith and morals sum up the spiritual and moral living of the individual along with the social upliftment."

Jaina sramanic culture is still relavent in modern age of science and technology. Its antiquity is undoubted.

As A. N. Sinha[87] says : "In the history of the religious tradition of India, Jainism occupies a place of immense eminence, not because it is still a living faith of nearly two millions people of India, but because of the fact that it has a great impact on Indian thought and culture. Its special contribution to the cultural heritage of India is the doctrine of *ahiṁsā* or non-injury to any living being, which in our times also got the highest appreciation from Mahatma Gandhi for its application in social and political life. Right from the ancient times to the present day's Aṇuvrata Movement led by a great Jaina saint, Ācārya Śri Tulasi, Jainism has always been playing a dynamic role in the social and cultural activities of India.

The contributions of the Jainas in the field of literature and art are also menifold. They wrote excellent poetry, folk narratives, Purāṇas, lexicons, grammar and prosody, astronomy and mathematics, besides their master-pieces on logic and metaphysics. Their sacred literature, known as Āgamic

literature is a vast treasure-house of the social and cultural life of ancient times. In the field of art and architecture their achievements are remarkable. Numerous *stūpas* with beautiful carved railings and gateways, cave pillars, rock-cut and marble temples, and magnificent statues are the excellent specimens of their master minds in arts and architecture.

But, in spite of the invaluable contributions and achievements of the Jainas, which have enriched and elevated the thought and culture of the country, it is really surprising that scholars have not given appreciable attention to their religion which has a great antiquity.

In India man has all along aspired after the quest for the highest wisdom or perfection on intellectual and spiritual level. *Śramaṇas* or *munis* of ancient times were the examples who devoted their lives in the attainment of the highest spiritual wisdom and perfection through ascetic discipline and religious meditation. According to them, life was full of misery and to get rid of the cycle of birth and death was spiritual emancipation or perfection. Their attitude towards life and the world was quite different from that of the Vedic priests who believed that human welfare and even the existence of the world depended upon the utter mercy of the deities whose favour could be sought through sacrificial rites and rituals. They did not accept God as Creator of the universe and dispenser of pleasures and pains. They believed that all potentialities are inherent in man. Man is latently divine and has the capacity to uplift himself to divinity and to rise to the highest stage of spiritual development. They did not have desire for long life, good food and drink, wealth, power, and heroic progeny which were the ideals of human life preached by the Vedic priests. Instead they believed in renunciation and abandonment of all wordly pleasures.

The tradition of *śramaṇas* and *munis* has a long history and a great antiquity, even older than the Vedic religion. Some fragments of the Śramaṇic or ascetic cult can also be traced back to the Harappan age. The imprints on some seals of that period exhibiting nude ascetics in *yogic* posture remind us of this cult which believes in stern asceticism and *yogic*.....Even the earliest Vedic literature refers to *munis, yatis* and *vrātyas*

who were not other than the ascetic sages. After keeping in view all these evidences one is obliged to maintain that the Śramaṇic or ascetic tradition has non-Vedic and non-Aryan origin, which is apparently different from the Brāhmaṇic tradition of the Vedic religion. Jainism, Buddhism, Ājīvikism and even the Sāṁkhya system of thought represent this Śramaṇic tradition.

Though Jainism belongs to that tradition which has great antiquity, yet it is very difficult to date the origin of the faith and thought. The Jainas, however, believe that the founder of the faith and thought was Ṛṣabha, the first in the list of the twenty-four *tīrthaṅkaras* or ford-finders. He is even regarded as being the first man with whom the history of human civilization starts. In Jaina texts we find certain mythological legends associated with his life-history. Besides, the *Viṣnu* and *Bhāgavata Purāṇas* also give certain information about him which tally with those recorded in Jaina texts. But it is very difficult to accept him as a historical personage. Similar is the case with the other twenty-one *tīrthaṅkaras* also. Only the last two, viz. Pārśvanātha and Vardhamāna Mahāvīra, are regarded as historical characters."

References

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2. *Ibid.*, p. 7.
3. Stace, *Mysticism and Philosophy*, Macmillan, London, p. 109.
4. *Ibid.*
5. Brightman, *Philosophy of Religion*, Prentice Hall, New York, p. 171.
6. *Karttikeyanupreksa*, Rayacandra Jaina Sastramala, Bombay, 205.
7. *Pravacanasara*, Rayacandra Jaina Sastramala, Bombay, II. 100-2.
8. *Karttikeyanupreksa*, 204.
9. The illustrations of the two-sensed souls are sea-snail, cowrie-shell-fish, earth-worm, conch-shell-fish, etc.; of the three-sensed souls are louce, bug, ant, etc.; of the four-sensed souls are gadfly, mosquito, fly, bee, beetle, dragon-fly and butter-fly; of the five-sensed souls with ten *pranas* are celestial, hellish and human beings and some sub-human souls (Sogani, K. C., *Ethical Doctrines in Jainism*, Sanskriti Samrakshaka Sangha, Sholapur, p. 33).

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11. *Dravyasangrah*, 7.
12. *Ibid.*, 10.
13. *Pancastikaya*, 33.
14. *Karttikeyanupreksa*, 176 (Commentary).
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16. *Ibid.*, 8.
17. *Ibid.*
18. *Ibid.*, 9.
19. *Pravacansara*, I. 19, 13.
20. *Pancastikaya*, 27.
21. *Uttaradhyayana-sutra*, Sacred Books of the East, Vol. XLV, 20/37.
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26. *Moksapahuda*, Patani Digambara Jaina Granthamala, Marotha (under the title *Astapahuda*), 7.
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28. *Pravacanasara*, I.26.
29. *Ibid.*, I.32.
30. *Ibid.*, 1.29.
31. *Paramatmaprakasa*, Rayacandra Jaina Sastramala, Bombay, 41.
32. *Ibid.*, 52.
33. *Pravacanasara*, I.13.
34. *Paramatmaprakasa*, 190.
35. *Samayasara*, 146.
36. *Yogasara*, Rayacandra Jaina Sastramala, Bombay, 72.
37. *Samadhisataka*, Vira Seva Mandira, Delhi, 83.
38. *Bhagavati Aradhana*, Sakharama Namacandra Digambara Jaina Granthamala, Sholapur, 27.
39. *Dasavaikalika-sutra*, Jaina Sastramala, Karyalaya Lahore, X. 5.
40. *Acaranga-sutra*, Sacred Books of the East, Vol. XXII, 1.5.5, p. 60.
41. *Dasavaikalika-sutra*, VI.9.
42. *Sutrakrtanga-sutra*, Sacred Books of the East, Vol. XLV, 1.1.4.10
43. *Svyambhustotra*, Vira Seva Mandira, Delhi, 117.
44. *Sutrakrtanga-sutra*. 1.7.9.

45. *Acaranga-sutra* 1.4.1
46. *Commatasara Karmakanda*, Rayacandra Jaina Sastramala, Bombay, 8
47. Passions are the psychical states of self. These psychical states are of very great variety, but all of them may be included in attachment (*raga*), aversion (*dvesa*) and infatuation (*moha*), which again can be subsumed under *subha-bhava* (auspicious psychical states) and *asubha-bhava* (inauspicious psychical states) leading to *punya asrava-bandha* and *papa asrava-bandha* respectively. *Moha* (infatuation) which is the spiritual perversion and *dvesa* (aversion) which manifests in anger (*krodha*), pride (*mana*), etc. are invariably *asubha-bhava*. Besides *raga* (attachment) expressing itself in deceit (*maya*), greed (*lobha*) etc. and in sensual pleasures is *asubha*; but *raga* directed to spiritual and moral matters is *subha*. In other words, devotion to Arhat, Siddha and saints, compassionate attitude towards those who are in distress and are thirsty and hungry, state of mind bereft of anger, pride, deceit and greed—all these lead to *punya asrava*. Besides, belittlement of others, sensual indulgence, causing pain to others, employment of knowledge in base objects—all these lead to *papa asrava*. (vide *Samayasara*, 282 and *Pancastikaya*, 135-40).
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51. *Samadhisataka*, 70.
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79. *Svyambhustotra*, 48.
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82. *Ibid.*, 1.29.
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12

Jaina Conduct–A Bird's Eyeview

Virtually Jaina conduct is based on right faith and right knowledge. Knowledge and conduct can lead to the coveted release from the mundane thraldom, as propogated by the Tirthankaras.

Talented Jaina teacher Devendra Muni writes :

Jainism is one of the foremost religions and philosophies of India. Based on psychology, its tenets are expansive and deep. Philosophically it treats of the minutest atom. In the religious field it touches everything, be it external or internal. It also ennobles sentiments and feelings.

Abhayadeva has given three meanings of conduct :

(1) Behaviour

(2) Zealous performance

(3) Practice in life

In the Jaina scriptures there are divisions and sub-divisions of conduct but there is no essential difference among them.

Conduct is man's practical side of life. Of the five kinds, the first pertains to knowledge. **Mati, Śruta, Avadhi, Manahparyava** and **Kevala** are its five kinds. **Avadhi** is clairvoyance; **Manahparyāya** is telepathy and **Kevala** is omniscience. **Mati** includes both perceptual and inferential knowledge. **Śruta** is knowledge derived from authority. **Avadhi** means limit, since it functions within a particular area and up to a particular time. **Kevela** acquired by the liberated souls is not limited by space, time or object. The **Śruta** alone is wroth practising. **Samghadāsagani**, the commentator of **Nisītha BhāṣyaGāthā,** has enumerated eight kinds of conduct concerning knowledge. They are as under :

(1) **Time**: To do a work as had been designed to be done at a particular time.

(2) **Humility**: It is required in the acquisition of all knowledge.

(3) **Love** for the subject of knowledge.

(4) **Upadhāna**: To be austere and serious while learning scriptures.

(5) **Aninhava**: Not to conceal the name of the teacher from whom learning has been acquired.

(6) **Vyanijanā** is to read the precepts.

(7) **Artha** is to comprehend the meaning.

(8) **Sūtrārtha** is to consider the maxim and its meaning together.

Humility or discipline has to do with the right observances in life. There are eight divisions of **Darśanācāra** as given under :

(1) **Niśśankita**—It means both doubt and fear. **Abhayadeva**, **Hemacandra** and the like have interpreted it as doubt. **Kundkunda** takes it to mean fear. Some others have said that it implies both. No doubt must be entertained with regard to scriptural texts, but at the same time scholars must be fearless.

(2) **Niśkankśita**—It means that a scholar must have no faith in absolutist scriptures nor should he desire mundane pleasures from religious practices.

(3) **Nirvicikitsā**—**Ācārya Nemicandra** has given its two meanings :

(1) Doubt concerning the outcome of religious practices, and

(2) Indifference and hatred.

Acarya Amritacandra has interpreted it thus; not to disregard hunger and thirst, heat and cold as also the excreta and the like. **Samantabhadra** says that the body is naturally impure but it should not be discarded when sanctified by the three jewels viz. knowledge, conduct and faith.

(4) **Amūḍhadṛṣti**—Those enticed by erroneous visionaries are fools in the eyes of **Haribhadra**. The scholar must be free from all such delusions.

(5) **Upabranghaṇa**, also called **Upagahana**—One must not

publicize faults committed due to carelessness. One's good qualities should better be concealed. To strengthen one's good qualities and not to mention others' vices come under this head.

(6) **Sthirīkaraṇa—Nemicandra, Amrtacandra** and **Samantacandra** have explained it saying that those going astray should be brought back to the main stream and made firm therein.

(7) **Vātsalya**—To treat religion as one's own and have regard for such religious souls as may be helpful in attaining salvation; to respect them and to care for co-religionists by offering them food and clothing and to serve teachers and the diseased, debilitated associates as also the guests from time to time.

(8) **Prabhāvanā**—It means the well-being of monks, nuns, householders both male and female. It is one's duty to wear the three gems gracefully and strengthen the community by all means. Those who can effectively and efficiently perform such duties are of eight kinds as given under :

(1) **Pravacanī**—One proficient in the twelve originals and later scriptures too.

(2) **Dharmakathā**—Expert in telling religious stories and delivering sermons interspersed with pregnant anecdotes.

(3) **Vādī**—Expert in debates.

(4) **Naimittika**—Expert in prognostics (good or bad)

(5) **Tapasvi**—Doughty in penance.

(6) **Vidyādhara**—Expert in doctrinal teaching.

(7) **Siddha**—Perfected (As by penance)

(8) **Kavi**—Endowed with poetic power.

Ācārya Haribhadra has replaced **'Siddha'** by **Atiśayarddhi-sampanna** and **'Kavi'** one approved by kings. This is far move explicit elucidation. All these are meant for the attainment of Truth which cannot be reached by a doubting philosopher. To help others, especially one's associates, is no less important for a corporate life.

The third kind of conduct concerns piety which is facilitated by observing restraint and being wakeful.

The fourth kind is penances. **'Tapa'** is essential as advocated by both **Jainas** and **Vedic** philosophers. This is essential for spiritual aspirants. **Jainism** says that it is not merely fasting or adapting the body to all situations and needs. Self-study, meditation, discipline etc, are also penances which may be either external or internal. The six external penances are : (i) Fasting (ii) Eating less than needed (iii) Alms-taking (iv) Giving up curds, butter etc. (v) Mortification of the flesh (vi) Making oneself poised and steadfast. Attachment to the body is an impediment to all penances. The body is a means but not an end in itself. It should be taken care of but not fondled so as to be attached to it. That body and spirit are different should never be lost sight of. Internal penances are again of six kinds. They are : (i) Expiation (ii) Modesty (iii) Service as prescribed (iv) Self-study (v) Meditation (vi) Renunciation. They make the aspirant alert, watchful, restrained, co-operative and of single-minded devotion. He thus becomes self-conscious and discriminating.

The fifth kind of conduct is strength which means not to conceal one's virility nor to over-estimate it. **Lord Mahāvīra** categorically says that knowledge, faith, observance of rules, penances and the resolve to do nothing but good are all good conduct. Socrates also held knowledge and good conduct identical but **Lord Mahāvīra** has widened the scope. In the absence of harmony between knowledge and conduct, each of the two shall remain fragmented. They are really obverse and reverse of the same coin.

The basis of good conduct is non-injury to all. Non-violence alone has ennobled human conduct. The privations and sufferings **Mahāvīra** had to undergo were hard indeed, but he gladly suffered it all, wedded as he was to non-violence. To be a monk is no credit by itself, since he has to lead a perfectly disciplined life. There is rightly no provision for his food, clothing or housing. The moment he knows that it is for him, he discards it. His food is the left-over from devoted homes. He who accepts food especially prepared for him, indulges in

violence and strikes at the very root of Jaina ethics. **Daśavaikālika, Praśnavyākaraṇa, Sūtrakṛtāṅga** and **Uttāradhyayaṅa** have all emphasized how very rigorous the life of a monk is, but is all for his salvation. **Vedic** and **Bauddha** saints, however, accept food meant for them without any hitch.

In the past, there were four stages of life. There used to be big hermitages for saints. **Mahāvīra** himself, during the first year of his devotion, had stayed at '**Duijjanta** which was built magnificently. There were habitaions for **Bauddha** monks, but none for the Jaina ones. Their needs were minimal. They would possess nothing more than prescribed items whereas **Bauddha** monks were lax in wearing clothes, including those purchased for them. The **Jaina** monks must not accept precious, variegated or otherwise fashionable dress. Plain living has been their motto. The great vows of truth, non-stealing, celibacy, and non-possessiveness, all based on non-injury have to be observed strictly and with precision. They would eat nothing at night which persists even to-day. They depend on alms, but what they take must be pure and undefiled. Whatever they are given, good or bad, must be accepted with equanimity. **Lord Mahāvīra** asked them to burn their passions in the fire of penance and that troubles should be no less welcome than pleasure. Jainism is more for internal purity than for external cleanliness. The external must strengthen and certainly not detract from bliss which is man's prerogative. The **Vedic** system favours bath, brushing teeth, washing clothes and the like. For them 'cleanliness is next to godliness' but **Jainism** insists on a clean mind. In **Jaina** scriptures bath and the like have been prohibited. Even in the scorching heat of the sun no monk should desire a bath. **Lord Mahāvīra** said that morning bath, brushing teech and the like can never be gateways to liberation. Should it be so no fish can ever be doomed. Self-purification is what **Jainism** insists on. What obstructs it should be discarded. Those who forsake their home and hearth and yet indulge in burning fire kill numerous insects. Those who burn fire and also such as extinguish it are both condemned in so far as it necessarily consumes earth and water-worms as also those which rest in the fuel. Even the plantation is not shorn of them. The founders

of Faith have said that such violent actions are indicative of their inhumanity. What is needed is devotion and meditation. Who will be blessed with salvation if it should be ensured by killing ants, worms and the like consciously or unconsciously.

The conduct of householders has also been discussed and scattered references are there in some scriptures. Their first duty is to listen to the monks sermons with unflinching and unquestioning faith. They should regard them as gospel truth. They should then observe vows to the best of their capacity. Small vows are meant for them. They practise non-injury not as strictly as monks and nuns do, but even then they never intentionally kill or injure anybody. They will never overload animals and never indulge in deceitful business.

'**Sthūlamṛṣāvadaviramaṇa**' means that no householder will blame or censure others huffishly. He will not reveal others' secrets not get falsely calumnious articles published. He shall never give false evidence. He does not appropriate stolen property, nor will he incite others to pilfer things. His measurements are always accurate. In business he will not adopt dishonest means such as to show a beautiful sample and despatch an ugly one. He shall be content with his own wife and never indulge in prostitution nor think of sinful, licentious deeds. He would possess what he strictly needs. He shall discriminate between necessity and luxury. He fasts on auspicious days. He keeps an effecive check on his longings. He scrupulously limits items of his food and prays daily for equanimity. It is non-injury in word and deed that sustains the eleven special types of vows (**Pratimā**). These vows sanctify not only the laity but also purify the atmosphere by which the whole country prospers. At the fag end of his life when the body is rendered useless, a householder gives up food and water. He meditates and thus meets his death. The founders of faith were liberated souls. So whatever they said became law and was not open to question or any logical quibbling. With the only aim of liberating people from bondage they instructed people selflessly. Theirs was an extra-sensory, intuitive perception. In keeping with their maxims, some later saints elucidated and explicated the texts. The first commentator of **Jaina** scriptures was

Haribhadra who had an open mind. All rules, from whatever source, should be incorporated unhesitatingly, but only when they should uplift the morale of monks and laity. Their do's and don'ts must not go against the spirit of liberated souls.

Treat others as you would be treated by them. This attitude of not only sympathy but also empathy is the meaning of 'Sāmāyika' which is a daily prayer to rise above attachment and aversion. It aims at equality in spirit and tranquillity for all. It is essential for all Jains. Apparently it may not seem imposing but such daily prayer, if and when sincere, brings about the desired amity and peace all round. All this is not possible without the prop of non-injury. Along with this, negligence should be taken as grievous sin. There are one or more sensed beings everywhere in the world. The least negligence will prove fatal to them. Care and caution must be observed at every step.

The **Jainas** are naturally averse to violence in general. As they gradually rid themselves of passions, they cannot even think of violence, not to talk of actually committing it. They are so very detached that neither gold, nor woman can tempt them. The height is attained only by liberated souls. Others have to be members of their religious organisation, but whatever they do does not bind them, since they persevere in pursuing their ideal of detachment.

Lord Mahāvīra wanted every individual to reform himself. That will reform society, since it is but a congregation of people, though well-regulated. None can reform himself unless freed from the shakles of attachment and aversion. A lewd person is a blot on society. Good men alone can rejuvenate it. **Jainism** does not turn its face from social amelioration but without ignoring the goal of emancipation.

The Founders of Faith have been eulogised as benefactors of the world and as well-wishers of their society in '**Śakrendrastava**'. They think more of social well-being than other luminaries in the field of religion.

One must sacrifice one's personal interest for the good of others, but this does not mean that he must give up his spiritual

endeavour. As a matter of fact there is no contradiction between the two. If a choice were to be made between one's spiritual growth and general welfare, the former must be preferred to the latter. What is desirable, however, is that one's spiritual well-being should go along with others' good. In '**Ācārasūtra**' **Dharma** has been defined as equality. Equality is piety and inequality the reverse of it. What divides society is disparity among groups. Disparity leads to revolt. Equanimity alone is its unfailing remedy. The root cause of disparity is selfishness tainted with avarice, attachment, partiality and the like. The resultant is exploitation of the weak. Pride means inhuman treatment of others. On account of free indulgence in passions, distrust grows in society leading to general discontent and frustration. Jainism lays stress on equality to remedy such siuations which recur every now and then. Deceit, hypocrisy and duplicity are to be shunned studiously.

Karl Marx attempted to establish economic parity. His was a revolutionary step but it did not succeed because it was imposed on society and was never a voluntary acceptance. No external pressure can effect morality in society. Hence **Jainism** stresses non-attachment and non-possoessiveness as part of the religious ideal. Devotees are expected to share everything equally. The scale is not to be tilted in favour of or against any group of people. When the ideal is mundane, the result is bound to be deleterious. There can be no valueless value. Mere riches can shower no bliss.

Corruption in all walks of life is spreading like **Draupadi's** mantle. The lust for worldly pleasures has resulted in acquisitiveness. Hoarding and blackmarketing are rampant. Vows from five to eight in the **Jaina** code of conduct are an effective cure of the prevailing ills. The principle of many-sided approach to all problems can lead to reconciliation and harmonious relations among even warring groups. (Excerpted from 'Jaina Acara Siddhanta aur Svarupa'–Jain conduct by Acharya Devendra Muni).

13

Monks' Federation and its Administrators

In the words of Acharya Devendra Muni : "The federation of monks and nuns had been functioning quite effectively since long. Lord Mahāvīra's administration was sound. His disciples had been divided into nine groups which were headed by his chief disciples like Indrabhūti, Agnibhūti and the like. The administrative side was looked after by them, leaving the Master free to pontificate as also satisfy the curiosity of his disciples, to make them acquainted with religious rules and regulations, to discuss religious matters with monks of another Order and to inculcate truth in his pupils. All other work was entrusted to the pontiff with specific duties assigned to each one of them. Qualitatively, they belonged to seven categories as follows :

(1) Kevalī, i.e. the omniscient. The best among the lot, they were seven hundred in number. They were as wise as Mahavira himself. They, at times, delivered religious discourses but were otherwise absorbed in Self.

(2) Manahparyāyajnajī, i.e. those who could know for certain the minds of others. They were five hundred.

(3) Avadhijnānī, i.e. they had the supersensual knowledge. They were 1300.

(4) Vaikriyalabdhidhārī i.e. they could assume different forms as small as an ant and as big as a mountain. They were always absorbed in penance and repetition of the name of some liberated soul. They were 700.

(5) Caturdaśapūrvī, i.e. they were learned and efficient teachers of the earlier holy books. They were 300.

(6) Vādī, i.e. they were experts in philosophical lore. They

could convincingly justify their stand and refute others' logic. They could well withstand any assault on Jainism. They were 400.

(7) Sāmānya i.e. those who fasted, did penances etc. but did not quite distinguish themselves in any sphere. Such monks were 14000 and nuns 36000. Mahāvīra's administration was fool-proof. In thirty years only two monks had serious differences with him. One was Jāmāli who established his own sect, 'Bahuratavāda' and was hence expelled after fourteen years' stay. The other was Tisyagupta who was expelled after Sixteen years' stay because of his new sect Jivaprādeśikavāda : In Lord Mahavira's Order there were 1,59,000 monks like Śankha and Śataka and 3,18,000 nuns like Sulasā and Revati. Self-control, discipline and management were given equal importance so as not to impede individual growth nor hurt the group interest. The nuns' control was in the hands of his first disciple Candanabālā. Those violating ordinances were punished in the form of expiation and reinitiation. In Mahavira's time no clear demarcation of administrative duties has been mentioned. It was obviously a later development, for earlier there was no mention of even Upādhyāya (a spiritual teacher).

As the organisation began to develop, there were various activities which attracted the attention of dignitaries and the teaching of holy scriptures, others with administrative jobs and skill, others with the propagation of Jainism by delivering religious discourses at different places. Others selected worthy novices for initiation.

The Chedasūtras have mentioned seven positions. We shall take them one by one :

1. **Ācārya** or the spiritual guide and head preceptor. He must be a practitioner of right knowledge, faith and conduct. He who violates the fourth great vow does not deserve to hold this high office. A diplomat using duplicity and subterfuges cannot be given this post. He who imparts perverse knowledge does not deserve even to be a monk not to talk of his being a head. He must possess good qualities, tact and be strict in

administration but without any malice or rancour. The entire responsibility of the Order rests on his shoulders. Much depends on how he leads his followers. As the rays of the sun dispel darkness, so he removes ignorance. As Indra is among gods, he is among monks. Śāyambhava says that the head of a monastery distributes drops of nectar contained in scriptures so does the moon when she is in her full glory. She is decked by planets and stars. She imparts coolness to the scorched world and is delightful to all. Kṣamāsramaṇa says that he is like an airconditioned room of an emperor ruling over a vast kingdom. Neither winter nor summer can affect it. So also the head preceptor is moved neither by pleasure nor by sorrow. Favourable or unfavourable circumstances are alike to him. He is not only a holy person himself but also moulds the lives of others. An erudite scholar himself he teaches scriptures to others, solves their problems and purifies their intellect. Like an 'āmlā' fruit he augments blood in the form of knowledge, is sweet like grapes, tasteful like 'Khīra' (a preparation of rice and milk boiled together) and juicy like a sugarcane.

Abhayadeva says that he knows full well both concise text and its meaning and inner significance. He is gifted with auspicious signs. He is the beacon light for the Federation. Calm and composed himself, he shows the way to earnest seekers. He inspires them to practise good conduct. He is endowed with seven gifts as follows :

(i) Ācārasampadā—His conduct is impeccable. He is firm therein and none can shake him. He never thinks himself great and others small. His routine is regulated and flawless. What he eats can never be meant for him. Even though at times newly-initiated and young, he behaves as a mature man does. Like elderly recluses he observes all rules vigorously.

(ii) Śrutasampadā—He is well-read. He has a wide knowledge of religion, philosophy, literature, culture, people and their activities. He has a comprehensive knowledge of the living and non-living, soul and super-soul. He is capable of explicating Jaina tenets, their myteries and significance. His pronunciation is correct and distinct. His speech is enticing and captivating.

(iii) Vaoarasampadā—What he speaks has a sort of magnetic power which irresistibly attracts the audience to him. His voice is sweet as sugarcandy. The poet Bharavi has rightly said that profitable and at the same time charming speech is rare indeed.

(iv) Śarirasampadā—His body has an aura about it. It is forbearing. His sense-organs are in perfect order and strictly under his control.

(v) Vacanasampadā—He imparts teaching as much as learners may grasp. He explains the holy texts with tangible proofs, illustrations, similes, metaphors and the like. He tests whether his pupils have really comprehended what was taught earlier. He revises lessons when needed and is never in a hurry to finish any text, since it's no use lecturing to the walls. For want of other appointments he gladly does the work which his assistants are ordinarily expected to do.

(vi) Matisampadā—His intellect is sharp and penetrating. No subject relevant to his position is beyond his ken.

(vii) Prayogasampadā—In case of a debate on the scriptures he should know what sort of people professing what religion and philosophy are disputants. Where opponents are not open to reason and are dogmatic, he should avoid discussions with them. Discussion for the sake of discussion is futile. Discussion is fruitful when it adds to the knowledge of disputants. He should be extraordinarily talented since his victory or defeat is the glory or infamy of the whole Order.

(viii) Sangrahaharijnasampadā—Since life has to be lived and the body maintained, even monks have to keep certain things with them. The only condition is that they must not be attached to them. The head must be circumspect. He must know what monks can be sent to what territories, what monks are physically incapacitated so as to need service, whether medical facilities are available nearby, where convenience for studies exists, what territories or provincess are left unattended and the like. He should also know what items what monks may need, because the overall responsibility is his. Monks have two kinds of things, what is to be used and what is to be returned.

The former are food, drink and the like. They are consumable articles. The latter like seat, bed sheet etc, called 'pratiharika' are to be returned. The head knows what things are available where. His living is an ideal to be emulated by others. He himself respects elderly, learned monks. This is an object lesson to others to do likewise in their turn.

These eight multiplied by four come to thirty-two. With four additions of respect relating to conduct, learning, getting at the meaning according to usage and demerit-demolishing bring the total to thirty-six. They are thirty-six from another angle too; eight of conduct, twelve penances relating to fasting, ten ways of good conduct relating to sky or sparsely clad monks and six others of daily meditation for equanimity etc. From the third angle they are—(1) Reliable (2) Impressive (3) Proficient in scriptures (4) Sweet-voiced (5) Serious (6) Patient (7) Instructor (8) Wakeful (9) Amiable (10) Prone to collection of necessaries (11) Persisting in his own well-cogitated belief (12) No rash talk (13) Steady (14) Perfectly calm. The other division is (1) Forgiveness (2) Simplicity (3) Tenderness (4) No relishing desire (5) Austerity (6) Self-discipline (7) Truth (8) Purity (9) Non-possessiveness (10) Chastity.

The twelve contemplations are :

(1) The fleeting nature of things, (2) helplessness of one involved in the world, (3) the world fraught with misery and suffering, (4) loneliness of the worldly sojourn, (5) transcendental nature of the Self as distinct and separate from the body, (6) impurity of the body, (7) inflow of the karmic matter and the consequent misery and suffering, (8) stoppage of karmic inflow, (9) dissociation of karmic matter from the soul, (10) nature of the constituents of the universe, (11) difficulty in the attainment of enlightenment, (12) the rightness of the path of right course one has selected to tread upon.

Considered from still another angle, the thirty-six qualities are : control of the five sense-organs, nine ways of preserving chastity, renunciation of four passions, five great vows, four tenets of good conduct, five ways of vigilance and three methods of self-discipline.

The head preceptor is virtually a photo-stat copy of the Founder of Faith, since he follows his footsteps. The Founder is care-free so far as administration of the Order is concerned, to explicate the fundamentals of Jainism. Likewise the head preceptor is free to teach scriptures which must be listened to attentively. This raises the possibility of getting at new and newer meanings.

The head preceptor must be a pure, undefiled soul without which all efforts go waste and the organisation gets split.

2. Upādhyāya—(Associate Preceptor). He who has the qualifications of the head preceptor deserves to be his associate. He should be possessed of good conduct and must be of a scholarly bent of mind. He should be adept at explaining the scriptural texts. He establishes his pupils in good faith, knowledge and conduct. Bhadrabāhu says that he who teaches twelve 'angas' propounded by Lord Mahavira is really suited for the job. Himself rich in vision, knowledge and conduct it is his function to mould his disciples accordingly. 'u' and va, etymoligically, have been interpreted as giving the meaning of useful and concentrated respectively. He pronounces words with perfect accuracy with no lapses whatsoever. Formally or officially he is next to the head but is given the very same respect. As the head enters the abode, his feet are washed and so are his. It is the associate head who speads knowledge far and wide. The dissemination of learning in all corners is his responsibility. To preserve the purity of holy books by considering various readings and determining the context is his prerogative. All this is possible because of his learning and curiosity to learn further day by day.

Pravacanasāroddhāra has noted eight distinctive merits of his as under :

(i) Pravacanī—He must be a profound scholar of Jaina and non-Jaina holy books.

(ii) Dharmakathā—He should be effective in delivering religious discourses interspers with relevant stories.

(iii) Vādī—He should be proficient in vindicating his stand and refuting the opponent's.

(iv) Naimittika—He should be able to correctly assess the good and bad of the past, present and future.

(v) Tapasvī—He should be clever in the observance of various penances.

(vi) Vidyāvāna—He should be a scholar of fourteen kinds of learning like Rohiṇi and Prajnapti.

(vii) Siddha—He should be experienced in the application of collyrium, foot-smearing etc.

(viii) Kavi—He should be a creative writer able to handle prose, verse, what is to be narrated and sung.

His qualities have been determined in two ways. According to the first the number of qualities is twenty-four. 11 Angas, 12 Upāṅgas, Carana i.e. great vows to be observed day in an day out etc. The last are Karma i.e. process of energy. At times for some special purpose in view inspection of cloth, utensils etc. was prescribed.

A different count is as under—proficient in twelve Angas (original scriptures), expert in thirteen processes of energy, fourteen rectitudes of will and eight kinds of effective ways of controlling body, mind and speech.

The associate's status in Jainism is unique. He is blessed by the goddess of learning. He is the propagator of the scriptural lore. His austerity redounds to his spiritual riches.

3. Pravartaka or Administrator :

He assists the head of the Order ably and impartially. He looks after all activities of the organization. All ascetics, as a rule are interested in their spiritual well-being, but no two noses are similar. One may be inclined to observe penance, while others may have an innate predeliction for knowledge. He studies the aptitude of each and every aspirant and guides them all according to their capacity. Some, in their youthful fervour, attempt to do the impossible. The administrator takes them away from their illconceived ventures and engages them in healthy pursuits of which they should be capable. He tests their perseverance, patience, irresistible desire to reach the goal which can be attained but by a few. His sincere attempt is

to help all make their latent ability become patent. Vyavahārabhāṣya says that he who can establish spiritual aspirants in developing right vision, knowledge and conduct deserves this post and not he who is self-centred and indifferent to others. He is pravartaka, because his function is to engage some in one field and disengage others from their daredevilry.

4. Sthavira :

Etymologically it means an old person, but age is not the only consideration. Those whose knowledge of the scriptures is unquestioned are also Sthaviras. These who are senior mendicants are equally so. He who has completed two decades of monkhood without any blemish is known as a 'Paryāyasthavira.'

The essential purport of the word is steadiness. He who is ever steady, can very well retrieve the unsteady. The path of penance is beset with difficulties which threaten some aspirants. When some fickle-minded mendicants seem to go astray because of their being allured by sensual pleasures, it is the benevolent administrator who brings them round affectionately by telling them the good and bad of both worlds. The life of ascetics is harder but much more blissful than that of the materialists. When an ascetic, even though robust, seems to be vacillating, it is the Sthavira who inculcates in him the need of being detached. Because of his innate goodness whatever he speaks has an immediate impact on those who actually need such succour. What seems pleasing never satisfies. what really delightfully enthuses is certainly peace-giving. A tension-free life can be ensured only by treading on the right tract. The Sthavira has been equated only with God not because of his position in the organization but because of his unquestioned piety and his unwavering righteousness. He has been called a pontiff, because of his mastery of scriptures. The Sanskrit word 'Gaṇadhara' means not only the head of a large group but also possessor of virtues like intuition, transcendental knowledge and the like. In modern parlence he is a Judge, since his judicial pronouncements could not be questioned even by the head

preceptor in whose absence at religious congregations it was the Sthavira who represented the 'Acarya'.

5. Gaṇī :

Abhayadeva says that its meaning is the head of a large group, but Ācāraṅgacūrṇi says that the Ācārya himself, when he wanted to be taught some text, could not approach any other saint but the Gaṇī alone who used to be the repository of scriptural knowledge. The head must have qualities of head and heart but he is not always necessarily learned in all lores. The Gaṇī was the only dignitary who could do this job which signifies the respect that he commanded.

6. Gaṇadhara :

Etymologically it signifies the head, i.e. the Ācārya himself. Malayagiri holds that he who has the greatest, unequalled knowledge and reasoned conviction is 'Gaṇadhara'. In the canonical literature it has been given two meanings. The chief disciples of the founders of Faith were given teaching work. They used to be the leaders of their own group. They were Gaṇadharas, but the Acarya was not a gaṇadhara, though he was so designated in later literature. Abhayadeva says that he used to be incharge of nuns. He used to be their guide, teacher and counsellor. But in Lord Mahāvīra's time it was Candanbālā who did this job efficiently. There are references to female administrators exclusively for nuns. No monk was entrusted with such responsibility. Why he expressed this view deserves to be investigated in right earnest.

7. Gaṇāvacchedaka :

He had a strong feeling of affection for the organization. Abhayadeva says that he supports, consolidates it and collects necessary implements for monks in general. He goes from place to place in search of such articles.

He is a man of parts, patient, persevering, well-built benefactor of the organization and ever ready to meet others' legitimate needs. He leaves the Ācārya and Upādhyāya free to

plan and execute the development and expansion of their Order. They do not ask anybody for any specific work. It is he who consults the Ācārya when necessary and requests him to do a thing if it has to be accomplished by him alone or with his express permission.

Any and every monk cannot be appointed for any of the above-said seven positions, Vyavahārasūtra and its commentary have laid down that the essential qualification is at least eight years's experience as a monk. The candidate must be self-disciplined, expert in delivering religious discourses, in collecting necessary implements and in lending a helping hand. He must be known as a person of blameless character. He must have a clear understanding of at least Sthānāṅga and Samavāyāṅga.

The experience required for an Ācārya is of five years but three years for an Upādhyāya. No experience is required for 'ganadhara'. Those who are appointed to these posts are brilliant, imposing and impressive. Vyavahārasūtra says that in special circumstances the condition of experience as an initiated ascetic may be waived altogether. This however applies to one who has had long experience but was expelled for some reason and later reinitiated. Such a one may hold the highest office provided he has the confidence of the Order. He must be from a decent family. Then alone he will be able to shoulder the heavy responsibility that must thus devolve on him.

If some hermit should have studied Ācārāṅga and Niśītha even partially but expresses his determination to read them and other scriptures in full, he may be offered such post provided he is otherwise eminently good. None can be appointed to high posts without his being pure-hearted. He who violates the fourth vow will be a disgrace to the Order. So also he who interprets holy texts in a perverted manner. Vyavhārasūtra says that because of being involved in administrative duties, if some mendicant has neglected his study, he may be released for a period to enable him to devote whole time to studies. Health and patience have been considered necessary for such fresh beginning.

The Ācārya and Upādhyāya are necessarily busy attending to religious sermons, satisfying the curiosity of the laity from time to time, inspecting the collected alms, listening to confessions and prescribing expiations therefore, meeting the challenge of disputants for the glory of the Order, treating different kinds of hermits, some of them old, some others sick and leaving little time to study ninth and tenth parvas for example. To improve things even high dignitaries with a couple of hermits should move out to a secluded corner to make up for the lost studies.

All these posts were not created at one go. There have been additions and alterations with the ever-widening expansion of the Order. For want of some appointments a single person had to do the job of many.

There used to be some specialists and dedicated souls in their unsullied state. They were called Ratnika ever willing to do all work. They were observes of vows, attentive in listening to the exposition of holy books having long experience given to penance, speaking little and the like. The Ācārya and Upādhyāya looked after nuns as well through some senior nuns. Such references are there. The most important status was that of a Pravartinī who used to be respected as much as the head himself. She must have had eight years' unblemished record. A pure-hearted nun, expert in delivering discourses, calm and composed fully conversant with the basic holy texts and genuinely interested in 'all nuns' spiritual welfare. Āryā, Mahattarā, Gaṇinī and such other appellations indicate her sincerity and purity of conduct. In winter and summer she is permitted to be out not alone but in the company of at least one nun. In the rainy season, however, there must be three accompanists.

Gaṇavachedinī—She enjoys the status of an Upādhyāya. In winter and summer she is required to take three nuns with her but four in the rainy season.

Abhiṣeks—She enjoys the status of a Sthavira and even Gaṇinī at times.

Pratihārī—She used to be a door-keeper to protect the chastity of nuns. Vṛhatkalpabhāṣya says that nuns were always more disciplined than monks. Wherever they stay, the door must be bolted from inside. If it be not possible, the Abhiṣeka should stand guard with a stick in her hand to prevent ruffians from terrorising them. It may also be curtained. As far as possible, open resorts must be scrupulously avoided.

All this is for the proper administration of both monks and nuns. The idea has always been to invigorate their well-guided spiritual adventure. There lies the glory of the Order. Violations and uninhibited transgressions cannot but tar its image." (Excerpted from 'Jaina Acara : Siddhanta aur Svarupa'–Jain conduct by Acharya Devendra Muni).

Appendices
And
Bibliography

Jaina Literature

Jaina Literature

In the development of Indian literature Jaina intellectuals have made unique contribution. Rising above the narrowness of linguism and provincialism they have created literature for the upliftment of the common people in various languages and on varied themes (subjects). They have written with authority on matters concerning spirituality and on Yoga. Metaphysics, Philosophy. Logic. Poetry, Drama, History, Purāṇa, Ethics, Economics, Grammer, Lexicography, Prosody-literary criticism, Geography, Astronomy, Mathematics, Astrology, Medicinal Science, Mantra, Tantra, Music, Diamondology, etc.

Jaina Literature in the Prākṛt language Aṅgasāhitya

The Jainas have their earliest literature in the Prākṛt-language, The sacred teaching of Bhagwāna (Lord) Mahāvira were presented by his Gaṇadharas (the leaders of religious groups) in the Sūtra style'. That literature has been known by the name of 'Gaṇīpiṭaka' (the Basket of the Gaṇīs), Gaṇīpiṭaka has 12 parts (Aṅgas) which are; 1. *Ācāraṅga,* 2. *Sūtrakṛtāṅga,* 3. *Sthānāṅga,* 4. *Samavāyaṅga,* 5. *Bhagavatīsūtra,* 6. *Jñātādharma-katha,* 7. *Upāsakadaśaṅga,* 8. *Antakrddśaṅga,* 9. *Anuttaro pātikadaśā* 10. *Praśnavyakaraṇa,* 11. *Vipāk,* 12. *Dṛṣtivād.*

Upāṅga (sub-parts) Thereafter the following upāṅgas, *Mūlsūtras* (original-sūtras) and Cheda sūtras (analysed sūtras) were created such as : 1. *Aupātika,* 2. *Rājapraśnīya,* 3. *Jīvābhigama,* 4. *Prajñāpanā,* 5. *Jambudvīpaprajñāpti,* 6. *Sūryaprajñapti,* 7. *Camdraprajñapti,* 8. *Kalpāvataṅsikā,*

9. *Puspikā*, 10. *Puśpacūlikā* and 11. *Vṛṣṇidasā*. *Mūla Sūtrāḥ* :— 1. *Daśavaikālihia sūtra*, 2. *Uttarādhyayana Sūtra*, 3. *Anuyogasūtra*, 4. Nandisūtra, etc.

Cheda Sūtras :—1. *Niśītha*, 2. *Vyavahāra*, 3. *Bṛhat-Kalpa*, 4. *Daśāśrutaskandha* and 5. *Āvaśyakaśūtra*.

Sthaviras (elder monks) wrote thousands of manuals (Prakaraṇa. granthas). After then explanatory literature was prepared on the *Āgamas*. Such explanatory treaties known as *Niryuktis, Bhāṣya* and *Cūrṇīs* have all been written in Prākṛt language. Niryuktis and Bhāṣyas are in poetic form whereas the Cūrṇīs are in prose. Cūrṇīs are written in Sanskrit mixed Prākrit language.

Niryuktis :—1. *Āvaśyakaniryukti*, 2. *Daśavaikālikaniryukti*, 3. *Uttarādhyayana nirukti*, 4. *Ācārāṅga-niryukti*, 5. *Sūtrakṛtaṅga niryukti*, 6. *Daśāśruta-skandhaniryukti*, 7. *Bṛhatkalpaniryukti*, 8. *Vyavahāra niryukti*, 9. *Piṇḍaniryukti*, 10. *Ogha-niryukti*, 11. *Ṛṣibhāsita-niryukti*.

Bhāṣyas :—1. *Viśeṣāvaśyakabhāṣya*, 2. *Daśavaikālikabhāṣya*, 3. *Pañcakalpabhāsya*, 4. *Bṛhatkalpabhāṣya*, 5. *Pañcakalpa-mahābhāṣya*, 6. *Vyavahārabhāṣya*, 7. *Niśīthabhāṣya*, 8. *Jītakalpa-bhāśya*, 9. *Oghaniryuktilaghubhāṣya*, 10. *Piṇḍāniryuktibhāṣya*.

Cūrṇis :—1. *Āvaśyakacūrṇī*, 2. *Daśavaikālikucūrṇī* 3. *Nandicūrṇī*, 4. *Anuyogadvāracūrṇī*, 5. *Uttarādhyayanācūrṇī*, 6. *Ācārāṅgacūrṇī*, 7. *Sūtrak ṛtāṅga cūrṇī*, 8. *Niśīthacūrṇī*, 9. *Vyavahāracūrṇī*, 10. *Daśāśruta-skandhacūrṇī*, 11. *Brhatkal-pacūrṇī*, 12. *Jivābhigamacūrṇī*, 13. *Bhagavaticūrṇi*, 14. *Mahāniśithacūrṇi*, 15. *Jitakalpacūrṇi*, 16. *Pañcakalpacūrṇi*, 17. *Oghanirynkticūrṇī*.

The Digambara Ācāryas (teachers) not according recognition to the above mentioned Śvetāmbara accepted Āgamas, wrote their own Āgama-granthas. "*Ṣaṭkhaṇḍāgama*" is their first and foremost work. This has been composed by Ācārya Puspadanta and Ācārya Bhūtabalī. thereafter Ācārya Guṇadhara wrote "Kaṣāyaprābhṛta". Acārya Virsena wrote a commentary named *dhavalāṭikā* on "*Ṣaḷkhaṇḍāgama*". He also wrote a commentary on *Kaṣāyaprābhṛta*. Kundakundācārya wrote "*Pravacanasāra*. "*Samayasāra*" and *Pañcāstikāya*' whereas

Ācārya Nemicandra Siddhāntacakravartī wrote '*Gomaṭṭasāra*', *Labdhisāra*, etc. In addition to the Āgama literature both the Digambaras and the Śvetāmbaras also wrote poetic works. '*Taraṅgavai*' or Pādaliptsūri, '*Paumacariyam*' of Vimalsūri, '*Vāsudeva Hindī*' af Saṅghadāsa gaṇī, '*Samarāicca Kahā*' of Haribhadrasūri, etc. are important works in that genre. Besides, on Grammers, Astrology, Oceanography, Causistry (nimitta) and Medicinal science too there is ample amount of literature in Prākṛt language. From the linguistic point of view Śvetāmbara Jaina literature is in Marāṭhi-Prākṛt whereas the Digambara Jaina literature is in Śauraseni Prākṛt.

Jaina literature in Sanskrit language

The Jaina intellectuals have written in Sanskrit also a great deal as they have done in Prākṛt. Some say that their 'earlier works were in Sanskrit language'. From out of the available literature *Tattvārthasūtra* is the first Sanskrit work which is considered to have been written in the third century A.D. On that scholars belonging to both the Śvetāmbara and Digambara traditions have written commentaries in Sanskrit language itself. Philosophic literature has been developed keeping *Tattvārthasūtra* in the centre. *Nyāyāyatāra* and *Dvātṛṁśikā* of Sidhasena Divākara are important works. Ācārya Sāmantabhadra's *Devāgamastotra, Yuktyānuśāsana*, and *Svayambhustotra* etc. are excellent works-Akalaṅka, Vidyānanda, Haribhadra, Jinasena, Siddharṣi, Hemacandra, Devasūri, Yaśvijaya and the like have written many philosophical works. Ācārya Haribhadra was the first, in 8th Century A.D., to write Sanskrit commentaries on the Āgamaśāstras. He wrote extensive commentaries on *Āvaśyaka, Daśavaikālika, Nandī, Anuyogadvāra, Jambudvīpa-prajñapti*, and *Jivābhigama*. He wrote as many as four important works on Jaina Yogā also. Ācārya Śīlāṅka wrote commentaries on *Ācāraṅga* and Sūtra-kṛtaṅga. Ācārya Abhyadeva wrote commentaries on the nine Aṅgas. Maladhāri Hemacandra wrote on '*Anuyogadvāra*' and Ācārya Malayagiri wrote commentaries on *Nandī, Prajñāpanā, Jīvābhigama, Bṛhatkalpa Vyavahāra, Rājapraśnīya;*

Candraprajñapti and *Āvaśyaka*. Many scholars have written commentaries on *Daśavaikālika* and *Uttarādhyayana*.

Sanskrit grammer :—On Sanskrit grammer we have, besides Jainendra vyākaraṇa, works such as *Śabdāmbhoja bhāskara of Śaktāyana, Hemaśabdānuśāsana, Śabdasiddhiyākaraṇa, Devānanda vyākaraṇa* and the like.

Lexicographic words (kośa granthas)—*Dhanañjayanāmamālā, Apavarganāmamālā, Abhidhāna cintāmani, Śāradīyanāmamālā* and the like are the important Jaina works available on lexicography.

In the sphere of poetry and poetics numerous works in poetry and prose have been composed by numerous Jainācāryas. Some important works of this kind are : *Pārśvabhudaya, Dvisandhānamahākāvya, Yaśastilaka Campū, Bharata-Bhūvali Mahākāvya, Dvayāśraya Kāvya, Triṣaṣtilislākāpuruṣacaritra, Neminirvāṇamahākāvya, Dharmaśarmābhyudaya-Mahākāvya, Yaśodhara caritra*, Pāṇḍava caritra and the like.

Among the dramas we find *Satya Hariścandra, Rāghvābhyudava, Yaśovilāsa, Raghuvilāsa, Nalavilāsa, Mallikāmakaranda, Rohinī-mṛgāṅka, Vanamālā, Candralekhā Vijaya, Mānamudrābhañjana, Prabuddha Rohiṇeya, Mohaprajaya* and the like as special creations. Story literature includes "*Upamitibhavaprapañca*" *Kuvalayamālā, Ārādhanākathākośa, Ākhyānamaṇikośa, Kathāratnasāgara*, and the like, which are worth mentioning.

Ādipurāṇa, Uttarapurāṇa, Śantipurāṇa, Mahāpurāṇa, Harivaṁśapurāna. etc. are the works of purāṇa literature showing how much purāṇa genre of literature was considered important by the Jainas.

Concerning Ethics, we find such excellent works as *Nitivākyāmṛta, Arhannīti* and the like.

The works on Yoga that we find extant are :—*Yogadṛsti, Yogadṛṣti Samuccaya, Yogabindu, Yogaśāstra, Yogavidyā, Adhyātimarahasya, Jñānārṇava, Yogacintāmaṇi, Yogadipika. etc.*

Works on prosody include *Chandonuśāsana, Jayakirti Chandonuśāsana, Chandaratnāvali*, etc.

Among ehe works on poetic decoration mention may be made of the following :—*Alaṅkāra cūḍāmani, Kaviśikhā Kavikalpalatā, Alaṅkāraprabodha, Alaṅkāramahodadhi,* etc.

Devotional literature includes *Vītarāga-stotra, Bhaktāmāra, Kalyānamandira, Ṛṣimaṅḍala* etc.

Works concerning Astrology and Astronomy that may be counted are :—*Jyotiṣaratnamālā, Gaṇitatilaka, Bhuvanadīpaka Nāracandrajyotissāra, Bṛhatparvamāla,* etc.

On Music, we find such works as *Saṅgitopaniṣad, Saṅgitasāra, Sangitamandala,* etc.

The Jaina intellectuals by writting commentaries on the famous works of others have shown their large heartedness. Mention may be made of the following such commentaries :—*Śabdāvatāranyāsa* on *Pāninīvyākaraṇa; Vṛtti* on *Nyāyapraveśa* of Dignāga; *Tika* on *Nyāyakaṇḍali* of Śridhara; *Vṛtti* on Nāgārjuna's *Yogaratnamālā; Ṭīkās* on *Nyāyaśastra* of Akṣap.ida, on *Nyāyabhāsya* of Vātsyāyana and on Vàcaspatimisra's *Nyāyavārttikatātprayayaṭikā,* etc. They have also written commentaries on works of poetry such as on *Meghadūta, Raghuvaṁśa, Kumārasambhava, Kādambarī* and *Naisadhacarita,* etc.

Many Jaina Ācāryas have made use of novel methods in literature. As for example, Samayasundaragaṇī has composed a work consisting of 800000 verses (ślokas) in which while explaining an expression such as "Rājānau dadate Saukhyam" as many as 1022407 meanings of the same are given. Ācārya Kumudendu has written a wonderful book "*Bhūvalaya*" in numerals. In this there are just 64 numerals that have been used. When we read it in horizontal lines we get ślokas (verses) in one language and when we read the same in verticle lines we get verses formed in a different language. If we read it in slanting lines we get verses of yet another language. This book can thus be read in 18 different languages having a widely different structure as the 18 languages in which we can read the book are both from among the languages in use in South India as well as North India. It contains, estimatedly as many as (10000000) ten million—one crore verses and there is no

subject under the sky that it does not say something on. Late Dr. Rajendra Prashad, the first President of the Indian Republic regarded it as world's most surprising wonder.

Jaina literature in apabhrañśa language

Apabhrañśabhāṣā is the source of provincial languages. The first Jaina poet of apabhrañśa language is "Joindu". *Pramātma Prakāśa* and *Yogasāra* are his important creations. After him Svyambhu created *Rāmāyaṇa* and '*Harivamśa*' Mahākāvyas. Puṣpadanta wrote *Mahāpurāṇa*. Devasena, Maheśvarsūri, Padmakīrti, Dhanapāla, Hariṣeṇa. Nayanandi, Dhavala. Vira, Śrīdhāra, Kanakāmara, Dhāhila. Yaśakīrti and the like wrote numerous excellent works in Apabhrañśa language. Ācārya Hemacandra wrote a grammer of the Apabharañśa language. The couplets that he has given by way of examples are very tasteful, yet simple. As many as 23 works— in Apabhrañśa of the great poet (Mahākavi) Raighu are available.

The literature fomous as 'Rāsa Sāhitya' of Apabhrañśa; it is estimated, is the creation of more than 500 poets and most of those poets happen to be Jainas.

In ballad sort of poetic works *Madanaprājanacariyu, Mayanajūjha, Santoṣatilaka, Jayamālā, Manakarahārāsa,* etc. are very special works of Apabhrañśa language. Apabhrañśa language has remained a link among various other languages. Very little of its literature has as yet been published. When all the discovered literature gets published we may get to know many a new fact.

Besides these old languages, jaina literature is written in an ample amount in many of the modern provincial (Indian) languages. Jaina poets have had their stint in almost all the varieties of literature.

Jaina Literature in Kannaḍ language

From the ancient times, Jaina Religion (Jainadharma) has remained popular in Karnāṭaka as a religion of the people (Janadharma). Kings of the Gaṅga. Kadamba, Rāṣṭrakūta,

Cālūkya and Hoyasal dynasties, courtiers (sāmantas), controllers of armies (senāpaties) and ministers (mantrigaṇs) have been influenced by this Religion and the common man has been deeming it a priviledge to own such a dharma. Famous jaina places of pilgrimage in Karnāṭaka, such as Śravaṇabelagolā, Podanapura, Koppala, Punnāḍu, Humaca, Mooḍabirī, Venūra Kārkala, etc. stand testimony to the fact.

Ancient Kannaḍā literature was set into motion by the jaina poets themselves. The earliest Kannaḍā work *Karirāja mārga,* which it is estimated was composed sometimes between the 5th and 6th centuries, is the creation of the Jaina poet Śrīvijaya. Another creation of his '*candraprabhū puraṇa*' is ih itself a unique work. Another great poet Asaṇga wrote, in Kannaḍā. as many as 8 works on Jainadharma, the main among them are '*Śāntipurāṇa*' and '*Vardhamāna caritra*'. The period from 9th to 12th centuries of the Christian era is known as the golden age of Kannaḍaā literature. It is during this period itself that Jainism flourished and was propagated in Karnāṭaka in all possible ways. Many scholars got attracted towards Jainism. Among Kannaḍā literary figures in Jaina Kannaḍā literature, Poet Pampa. Mahākavi Cakravartī Paun and Mahākavi Ratna—are worth mentioning. These three poets are known as the 'three jewels' (Ratna-traya) of Kannaḍā literature. '*Ādipnrāṇa*' and '*Vikramārjuna Vijaya*' these two works of poetry are the great achievements of Kavi Pampa. Concerning jaina-dharma, Cakravartī Pavna wrote '*Śānti Purāṇa*', '*Jīnākṣara-malli*' and '*Bhuvanaika Rāmābhyudaya*' three epic poems (great poetic works). Mahākavi Ratna did the creation of the four works. Such as '*Ajitapurāna*', '*Sāhasa Bhīmsena Vijaya*', '*Paraṣu Rāma Carita*' and '*Cakreśvara Caritra*'.

In addition to the poets mentioned above we can count among the Jaina poets of Kannaḍā, in the main, Karṇāpārya (the author of '*Nemināthapurāṇa*'), Ratna the author of *gadāyuddha and Ajita purāṇa* Cāvuṇḍa Rāya (whose works are : '*Triṣaṣṭi Ślākā*', '*Puruṣa Purāṇa*' and '*Cāmuṇḍarāya Purāṇa*'), Abhniavapampa Nāgacandra (the author of '*Mallinātha Purāṇa*' and '*Rāmacandra carita Purāṇa*'), Bandhuvarmā ('*Hariāamśa*

Purāṇa', who wrote, Kumudendu (who is the author of '*Rāmāyaṇa*'), Ratnākarvarṇī (author of *Bharateśa Vaibhava*), Āṇḍayyā (who has written '*Kabigara Kāba*') Abhinavvāgdevī-Ḳanti and the like,

Jaina literature in Tamil language

Jainism was extremely popular in South India in the centuries before the Christian era. Jaina poets and scholars have contributed so much to Tamil literature that the same shall ever remain in debt to them. '*Tolakāpiyam*' is an ancient work on Tamil grammer, which had been written by some Jaina scholar. '*Tirukkurala*' the famous work on Ethics and Sociology containing 1330 stanzas is important for the Tamilians. It is known as the '*Tamil-Veda*'. It is said to be the creation of Tiruvalluvara about whom some think that he was a follower of the Śaiva faith whereas some others think that he was a Jaina by faith. According to another tradition Ācārya Kundakunda, the famous Jaina Elācārya, was the author of '*Tirukkural*' and not Tiruvalluvara. In accordance with a folk tale once because of some stringency of living conditions in the North as many as 8000 Śramana migrated from there into the Pāṇḍaya country of the South. When conditions become alright they returned. While returning each of the saints wrote a poem each on a leaf of the tāḍa tree. A collection of these poems got known later as '*Nāladiyāra*', '*Nāladiyāra*' is an excellent collection of poems on Ethics, About it some scholars are of the opinion that is a work of the 4th century. Some hold that under the Cerana Rājya (territory rulled by the Cerana dynasty), there was a Vajradranta named muni who was known to be very wise and '*Nāladiyāra*' is a collection of his 4 lined poems (quatrains) because Nāla in Tamil means four. The Śaiva Scholars. It is believed tried to suppress the name of Vajradantamuni, They therefore popularised the work with the name '*Nāla-diyāra*' is a collection of his 4 lined poems (quatrains) because Nala in Tamil means four. The Śaiva Scholars, it is believed tried to suppress the name of Vajradantamuni. They therefore popularised the work with the name *Nāladiyāra*.

In the ancient Tamil literature there are known to be five mahākāvyas (Epic poems) which are '*Śilappadikāra*', '*Valayāpati*', '*Jivakacintāmaṇī*', '*Kuṇḍalakeśī*' and '*Manimekhalai*'. (Scholars are of the view that three out of them are the creations of the Jainas and the other two of the Buddhists, '*Valyāpti*' and '*Kuṇḍalakeśī*' are not available these days. All these five works were composed during the period between the 2nd and the 8th centuries of the christian era. The author of '*Śilappadikāra*' had been the crown-prince of the Cera territory. the young great poet Elaṅgo. Aḍigaḍha who later became a Jaina śramana. '*Jivakacintāmaṇi*' has been written by the great poet '*Tiruttakadevara*' who is known to be an erudite scholar of Jaina philosophy. In it the poet has depicted beautifully the romantic (Śṛṅgārika) as well as the renunciatory (vairāgyapūrṇa) mods of poetry. People of Tamil Nadu recite this work as the time of marriage. It is therefore a marriage guide book for the Tamils. Though, of course, it is a Jaina religious work. '*Valayāpati*' is not available these days but from references to the work in other works it is surmised that it contains an excellent depiction of the grandeur of non-violence (Ahiṁsā) and goodwill (sadbhāvanā)–*Manimekhalai* and *Kuṇḍalekeśi* are considered to have been written by the followers of Buddhism.

Famous five shorter poems of Tamil language, namely, '*Yaśodharakāvya*', '*Cūdamaṇī*', '*Nīlakeśī*', '*Nāgakumārakāvya*', and '*Udaya nana Kathai*' are all regarded as the Jaina works. Among them '*Yaśodharakāvya*' is an excellent poem. '*Merumandapurāṇa*' of Vāmanamuni and '*Śrīpurāṇa*', and '*Kaliṅguttupparani*' of the unknown authors are also worth mentioning as Jaina works. Among works on Prosody (chandaśāstra) '*Yapparuṅgalaṅkārikai*'; on grammer (vyākaraṇ). '*Neminatham*' and '*Nannūlṇ*'; among those on lexicography (kośkṣetra), '*Divākara Nighaṇṭu*', '*Piṅgala-Nighaṇṭu*' and '*Cūdāmani, Nighaṇṭu*'; In the field of (Prakīraṇa Sāhitya). '*Tirunurantādi*' and '*Tirukkalam-bagam*'; on Mathamatics (gaṇita). '*Encuvaḍi*' and on Astrology (jyotiṣa), '*Jinendramauli*' arh works accepted by all to be jaina works in Tamil.

Jaina literature in Telugu language

As in Karnāṭaka pradeśa (Province) Kannaḍā and in Tamilanādu pradeśa Tamil, in Āndhra pradeśa people speak Telugu language. In this language the availability of Jaina literature is almost nil. That is no despite the fact that by Khāravela, the King of Kaliṅga, King Aśoka's grandson Samprati and many other kings like them and by famous Jaina teachers such as Ācārya Guṇacandra, Ācārya Vasucandra, Ācārya Vādīrāja, Jainadharma was amply propagated in the Andhra pradeśa. At many excavations, even these days we do get jaina epigraphīc materials of the 6th century B.C., Jaina statues and parts thereof but we have not got even a reference to any literary work of note in Telgu written by any of the jaina teachers (Ācāryas) or a Jaina scholar. While moving about in Andhra Ācārya Jinasena, in 783 A.D. wrote the '*Harivaṁsa-Purāṇa*' but this work is in Sanskrit and not in Telugu.

A famous poet of Andhra 'Malliya Recanā' by name is known for his contribution to prosodic literature (chanda śāstra). He is classed among the great poets. He was a follower of the Jaina faith. Malliya Recanā wrote a well known work on prosody titled '*Kavijanāśreya*' which has been found very useful for the knowledge of the earliest variety of the poetic metre (chandas) in use in Telugu language. Some scholars consider the work to be a creation of Vācakābharaṇa who too was a follower of the jaina faith.

The non-availability of any Jaina work in Telugu language is a matter of great surprise. One of the conjectures explaining the situation is that all that had been written by way of jaina literature or vedic literature during the period between 2nd and the 10th centuries of the Christian era was put to fire by the foregin invaders. Some scholars go a step further and say that no work—at least before the eleventh century A.D.—was ever written by any Jaina in Telugu language had it been written, despite destruction we might have got some reference to it in the extant literature.

Jaina literature in Marāṭhī language

Very little original writing has been done by the Jaina scholars in Marāṭhī language. They have mainly translated into

Marāṭhī Sanskrit and Prākṛt works. Yet we have a long list of the Jaina scholars writing in Marāṭhī. Briefly, some of the important jaina authors of works in Marāṭhī are : Bhattāraka Jinadāsa (*Harivamśapurāṇa*), Guṇadāsa (*Śrainikapurāṇa, Rukminīharaṇa, Dharmāmṛta, Padmapurāṇa*) Mahharāja (*Yaśodharcaritra, Girnārayātrā*), Kāmarāja (*Sudarśanapurāṇa, Caitanyaphāga*), Sūrijana (*Paramahaṁsa*), Mahākīrti (Ādipurāṇa) Lakṣmīcandra, Janārdana Dāmā (*Jambucaritra*) Gaṅgādāsa, Jinasāgara, Jinasena, Ṭhakāppā (*Pāṇḍava Purāṇa*) *Devendra Kīrti* (Kālikāpurāṇa), etc.

Jaina literature in Gujarātī language

Gujarāta pradeśa has remained the main area of operation (vihāra) of the Śvetāmbara tradition. There have been thousands of great Jaina munis there. They have created a large amount of literature, It is not possible to give here an introduction to that literature in full. In *"Jaina Gurjara Kavio"* a collection of the works of Jaina Poets of Gujarātī language in three volumes a good biographical account of the poets and illustrated depiction of their works is available, Śālibhadrasūri's '*Bharteśa Bāhūvalī Rāsa*'; Dhammu's '*Jamburāsa*'; Vinayaprabba's '*Gautamarāsa*'; Rājśekhara's '*Neminātha Phāgu*'; Śālibhadrarāsa; '*Gautamapṛcchā*'; '*Jambuswāmī Vivāhalo*', '*Jāvaḍabhāvaḍarāsa*', '*Sudarsana Śreṣṭhīrāsa*', '*Vimala-prabandha*', '*Śilavatirāsa*', '*Naladamyantirāsa*', '*Ānanda caubisi*'; '*Ānandaghanabahottari*' etc. are a variety of jaina works in Gujarātī, The Gujarātī Jaina literature is very (extremely) rich and it is on a variety of subjects.

Jaina literature in Rājasthānī language

Like the language of the other provinces of India in Rajasthani also more than a hundred Jaina poets and writers have done their creative work. To mention only a few of them these works are :

'*Bharateśavarbāhūbalighor*' (of Bhadrasenasūri), '*Bharateśabāhūvalīsāra*' (of Śālibhadrasūri), '*Candanabālārāsa*', '*Jambusvāmirasa*', '*Subhadrāsatīcatuṣpadikā*', '*Mahāvirarāsa*',

'*Śāntināthadevarās*', '*Śālibhadrarāsa*', '*Bārāvratarāsa*', '*Bisa Viharamānarāsa*', '*Śrāvakavidhirāsa*', '*Padmāvaticaupai*', '*Sthūlībhadraphāga*', '*Śālibhadraphāga*', '*Sītā Rāmacaupati*', '*Candanabālāki Sajjhāya*' (of ācārya Jayamala), and *Candrahelācaritra* (of Ācārya Jītamala), etc.

In ancient times the Gujarātī and the Rājasthānī languages were a mixed lot. It is difficult to separate them.

Jaina literature in Hindi and other languages

Hindi is the national languages of India. In this language the Jaina munis have written the most. In modern times, the Jaina writers have and are producing excellent writings in all the various forms of literature such as (Prabandhakāvya), (Muktakakāvya), Drāmā (both full length and one act play), Novel, Story, Short Story, Inspiring pieces (Preraka prasaṅga), Poetic, Prose, Biography, Essay (Nibandha), Religious discourses (pravacana), Research Thesis (Śodha Prabandha) and the like.

In the same way Jaina literature has been created, from time to time, in Bengali, Oriya, Assamese, Punjābī and other modern Indian languages. The Jaina writers have shown an excellent interest in the development of literature in all the provincial languages. The literature created by them has remained inspiring in cultural as well as religious sense.

Jaina intellectuals have not only shown their keen interest in creating literature they have also been very much interested in its preservation. In their wonderful collections they have preserved not only the Jaina literature but also that belonging to the vedic and the Buddhist traditions as well. The old collections at Jaisalmer, Pāṭana, Khambhāta, Līmbdī, Jaipur, Bīkāner, Ahmedābād, Śravaṇabelagolā, Moodbidrī, etc. are worth seeing. Among them are thousands of books on Tāda patras and on paper, thousands of paintings representing the best in Jaina Art, many illustrated collections (Saṅgrahṇis) and (Kalpasūtras) etc.

Select Glossary

Acaranga:	the first *anga* of the Svetambara scriptural canon.
acarya:	head 'teacher', leader of a group of ascetics.
agama:	scriptural tradition.
ajiva:	insentient categories of existence.
anga:	'limb', designation for each of the twelve main texts of the Svetambara scriptural canon.
Ardhamagadhi:	Prakrit dialect in which the Svetambara scriptures are composed.
asrava:	channel through which karma flows in.
avasarpini:	downward motion of the wheel of time, world age.
Avashyaka:	Obligatory Action.
Avashyakasutra:	Svetambara scripture describing the ritual involved in the performance of the Obligatory Actions.
bhattaraka:	cleric with authority over Digambara institutions.
bhavapuja:	mental worship.
Brahman:	member of the priestly and learned Hindu caste.
caturmas:	four-month ascetic monsoon retreat.
chedasutra:	Svetambara texts containing regulations about ascetic behaviour.
dana:	religious giving.

darshan:	reverential looking at a sacred object or person.
Dashavaikalika:	Svetambara scripture describing ascetic behaviour.
Digambara:	'Sky-clad', sect whose male ascetics are naked.
diksha:	ascetic initiation.
Drishtivada:	the lost, eleventh *anga* of the Svetambara scriptures.
Exposition of Explanations:	the fifth *anga* of the Svetambara scriptural canon.
Five Homages:	sacred formula of invocation.
fordmaker:	one of the chain of twenty-four omniscient teachers who promulgate the Jain doctrine; known in Sanskrit as *tirthankara*.
Fourfold Restraint:	ascetic vow associated with Parshva.
gaccha:	ascetic lineage.
ganadhara:	fordmaker's disciple.
ganin:	leader of a small group of ascetics.
Gautama:	Mahavira's principal disciple.
jina:	'conqueror', epithet of the fordmakers.
jinakalpa:	mode of life, involving nakedness and austerities, imitative of the fordmakers.
jiva:	soul, life-monad.
kalika:	scriptural text which can be studied only at specific times.
Kaliyuga:	the Corrupt World Age.
Kalpasutra:	Svetambara scriptural text containing biographies of Mahavira and the other fordmakers, along with ascetic regulations.
Kannada:	language of the south Indian state of Karnataka.
karmabhumi:	land where religious action can lead to deliverance.
kayotsarga:	ascetic or contemplative posture.
kevalin:	individual who has attained omniscience.

Kundakunda:	early Digambara teacher.
loka:	the universe within which rebirth takes place.
Mahavira:	'Great Hero', name of the last fordmaker of the current world era.
Mahavir Jayanti:	festival celebrating Mahavira's birthday.
Marwari:	coming from the region of Marwar in Rajasthan.
muhpatti:	mouth-shield.
Mula Sangha:	the 'Root Assembly', the most celebrated Digambara ascetic lineage.
muni:	general designation of Jain monk.
naya:	logical standpoint.
Nemi:	the twenty-second fordmaker.
Obligatory Actions:	six actions incumbent upon ascetics.
Pancakalyana:	ceremony prior to the installation of an image in which the five centrally auspicious events in the life of a fordmaker are acted out by members of the Jain community.
Parshva:	name of the twenty-third fordmaker of the current world era.
Paryushan:	Svetambara festival held during *caturmas*.
prabhavana:	glorification of the Jain doctrine; giving of a piece of coconut or a sweet after a ritual.
Prakrit:	term for a variety of ancient Indo-Aryan vernacular dialects.
pratikramana:	ritual confession.
puja:	worship.
Purana:	Hindu mythological lorebooks imitated by Jain writers.
Purva:	category of lost scriptural texts.
Rajput:	member of a Hindu warrior clan.
Rishabha:	the first fordmaker.
sallekhana:	the religious death through fasting.
samavasarana:	preaching assembly of the fordmakers.

samayika:	'equanimity', one of the six Obligatory Actions.
Sanskrit:	language of ancient Indian learning and culture.
Shaiva:	devotee of the Hindu god Shiva.
Shravana Belgola:	most important Digambara holy place.
Shrenika:	king contemporary with Mahavira.
Shvetambara:	'White-clad', sect whose ascetics wear white robes.
sthanak:	lodging-hall for Sthanakvasi ascetics.
Sthanakvasi:	Svetambara non-image-worshipping sect.
suri:	honorific title given to a prominent *acarya*.
sutra:	Svetambara scriptural text; short mnemonic rule.
Telugu:	relating to what is now the south Indian state of Andhra Pradesh.
Terapanth:	Svetambara non-image-worshipping sect.
Terapanthi:	member of the Terapanth.
Three Jewels:	right faith, knowledge and practice.
tirtha:	'ford', the Jain community.
Universal History:	Jain legendary history of the world.
upanga:	subsidiary scriptural text.
upashraya:	ascetic lodging house maintained by the laity.
utkalika:	scriptural text which can be studied at any time.
Vaishnava:	devotee of the Hindu god Vishnu.
Veda:	most ancient and authoritative Hindu scriptures.
vidyadhara:	semi-divine being.
Yapaniya:	defunct sect whose characteristics were similar to both the Digambaras and the Shvetambaras.
yati:	non-initiated Shvetambara cleric, often associated with ritual and worldly knowledge.

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and control of industry and trade was primarily in the hands of the mercantile class and they occupied a prominent position in the society. Volume seven traces how Jaina society developed through the ages as a dynamic and value based social order. Mahavira never differentiated between Aryans and the non-Aryans, the rich and the poor while addressing his sermons. Thus Jaina society never believed in caste gradation. Volume eight and nine are devoted to the study of Jaina Art and Architecture having a long and continuing rich tradition which flourished in various parts of India under royal patronage during different periods of history and remained fully dedicated to the service of the religion of the Tirthankaras. Volume ten is a comparative study of Jaina religion and philosophy and includes selected writings of Western scholars like O. Walther Shubring, Dr. J.G. Buhler, Hermann Jacobi, Dr. H. Zimmer, Max Weber, Miss Elizabeth Frazer, M. Guerinot, Dr. O Pertold etc. The last Volume number eleven traces the historical evolution of the Jaina faith and the long chain of its twenty four Tirthankaras beginning with Rishabha Deva. In this volume considerable emphasis has been given on the first Tirthankara and the twenty fourth and the last Tirthankara Mahavira.

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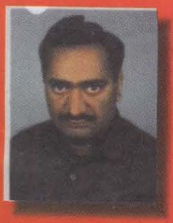

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