# Five Vows and Six Avashyakas

## -- The Fundamentals of Jaina Ethics [1] --

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### Introduction

Until recently, Jainism was known outside India only in academic circles. Nowadays, however, closer contacts between India and other countries -- and the immediate interest aroused by a religion which stands for "non-violence" -- have produced a change. These facts prompt us to present a sort of close up view of Jaina ethics as will be seen in the sequel.

It may be added that there are many similarities between Jainism and Buddhism and that both religions sprang up at the same time in the same province of India and thus under the same spiritual and cultural conditions. The reader who is familiar with Buddhism will therefore find many familiar features when studying Jainism. However that may be, we will also have to say a few words in the present paper about Jainism in general in order to provide easier access for all readers (see Salvation, Summary, and Postscript).

A summary of Jaina ethics is usually based on the so-called "Five Vows", which may be listed as follows:

- The vow not to kill (to practise *ahimsa* = non-killing, as opposed to *himsa* or killing)
- The vow not to lie
- The vow not to steal
- The vow to be chaste
- The vow to renounce property

Here we wish not to present the Five Vows in an isolated manner, but rather to place them in a particular larger context. To this end, we will primarily deal with the six Avashyakas, in which the Five Vows occupy a prominent position. The Avashyakas are ethico-religious texts which the pious Jaina has to recite. Indeed, they are texts whose mastery and recitation are considered absolutely necessary (*avashya*). They form a ritual, but a ritual which is meaningful and which must be performed with due attention even though lapse into mere routine is always possible. The Five Vows appear twice: In the fourth Avashyaka they are just mentioned (and this with regard to the monks and nuns: the *mahavratas* or Great Vows); and in the sixth Avashyaka they are described in detail (this time with regard to the male and female lay-followers: the *anuvratas* or Lesser Vows). This alone would not justify our combination of the Avashyaka subject with the subject of the Five Vows (the Five Vows also appear in many other texts). However, both subjects are also internally related as will be seen in the course of our text: The Avashyakas stand largely for repentance, and repentance is largely repentance in connection with transgressions of the Five Vows.

To whom are the six Avashyakas addressed? As just mentioned, the Jaina community is fourfold; there are clerical and laic, male and female members. This fact is reflected in ethical texts only in an unsatisfactory way, however. To begin with, a distinctive characteristic of Jainism is its deference to layman. At the same time, Jainism seems to confer a less definite status upon the layman than upon the monk inasmuch as the aim is often if not generally to convert the layman step by step into a quasi-monk. Thus the explicit addressee of the six Avashyakas is principally the monk (or the monk *and* the layman) and only in the case of the instructions for laymen in the sixth Avashyaka is the layman alone addressed. In addition, the literature is primarily directed toward *men*. This is revealed in the respective treatment of monks and nuns but the tendency becomes especially clear when laymen and laywomen are at issue. The instructions to laymen are clearly addressed to men and to men only. Women are merely included through a passing reference or they are not explicitly mentioned at all (sixth

Avashyaka). Since the roles for laymen and laywomen are so radically different, many codes of behaviour are not applicable to women at all. Furthermore, the attitude toward women is ambivalent. There are songs of praise to enlightened nuns and laywomen but there are also countless diatribes concerning the female gender as such.

Unless stated otherwise, we use "monk" below for monks and nuns, and "lay-follower" for laymen and laywomen.

In terms of both form and content, the Avashyakas represent a special development within early Jaina literature. Together, the six Avashyaka chapters form the Avashyaka-Sutra (*sutra* meaning in this case "manual"), and this Avashyaka-Sutra is a small work of the Jaina canon. Strictly speaking, it is midway between a manual for ritual and a literary composition. It consists mainly of moral declarations: I repent my sins; I shall abstain from sin; I must not sin. But all this is backed by dogmatic concepts, and the Avashyaka-Sutra is both *product* and *origin* of dogmatic and ritualistic developments. It is a compilation of earlier and contemporary lore, and by way of its structure and contents it is at the root of numerous later developments -- literature and practised ritual. What we attempt is a sort of time exposure of a single phase -- the "Avashyaka-Sutra" as we have it -- without references to all its sources and without references to the later developments.

Below we present the full text of the *first three* Avashyakas: Prakrit text (Middle Indian -- different from Sanskrit or Old Indian) and an English translation. Introductory paragraphs have been added. This is followed by the presentation of the Avashyakas IV to VI. These are more copious; thus we had to be selective for brevity's sake. The titles of the six Avashyakas are in agreement with their contents, and they belong to the vocabulary of the texts. The meaning of "Samayika" (Avashyaka I) is not quite clear, however, and the word must remain untranslated.

The Avashyaka tradition was first studied by ERNST LEUMANN [2] (1859-1931) and in the German version we have reprinted LEUMANN's German translation of Avashyaka I-III. The present English translation follows LEUMANN's rendering in a general matter, but the actual wording is directly derived from the original Prakrit (Sutra text) and Sanskrit (commentary text). LEUMANN's deep study of Vandana (Avashyaka III) demonstrates the complexity of the subject and the need for further investigations.

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[1] The basis of this paper is a short lecture held in Berlin on April 20, 1997 in Dr. N. K. JAIN's Yoga School. The lecture was held as part of a programme to celebrate the birthday of Mahavira ("Mahavira-Jayanti"). In our paper an attempt is made to introduce an original tract into the description of Jainism. Some of the footnotes will not interest the general reader but had to be inserted for one reason or another. -- I am indebted to K. BUTZENBERGER for a number of suggestions which have facilitated my treatment of the ahimsa issue. My special thanks go to R. Radzinski who has read the text of the article repeatedly and improved in many cases its language.

[2] E. LEUMANN, *Übersicht über die Avashyaka-Literatur*, Hamburg 1934. In addition to the earlier standard publications we have used R.WILLIAMS, *Jaina Yoga* (Oxford 1963), C.CAILLAT, *Atonements in the Ancient Rituals of the Jaina Monks* (Ahmedabad 1975), and, for modern Jainism, P.FLÜGEL, *Askese und Devotion*: *Das rituelle System der Terapanth Svetambara Jains* (doctoral thesis, Mainz 1994).

## Avashyaka I: Samayika

The first Avashyaka is a moral declaration. It is based on an old formula of the Jaina tradition which has been slightly extended so as to form a self-contained element of the sixfold Avashyaka sequence.

The Samayika introduces the subject of repentance which is prominent in the Avashyaka-Sutra (I, III-V). The related subjects of confession -- and atonement -- are not mentioned in the Sutra. Terms of this "atonement cycle" surface in different canonical texts, but a full discussion is only found in the works on monastic discipline. It would thus not be correct to interpret Jainism as a religion where repentance is of pivotal importance.

| Text | Translation |
|---|---|
| *karemi bhante Samaiyam:* | I engage, your reverence, in the Samaiya: |
| *savvam savajjam jogam paccakkhami javaj-jivae* | I renounce all wrongdoing for all my life |
| *tiviham tivihenam: manasa vayasa kayasa, na karemi, na karavemi, karentam pi annam na samanujanami.* | thrice threefold -- neither with mind nor speech nor body will I do it or cause it to be done (by others) or approve of others doing it. |
| *tassa bhante padikkamami nindami garihami appanam vosirami.* | I repent such wrongdoing, your reverence. I reprehend and censure and abandon myself ["abandon myself": expression of remorse]. |

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## Avashyaka II: Caturvimshatistava

The second Avashyaka is a hymn (*stava*) to the twenty-four (*caturvimshati*) Tirthankaras and therefore called "Caturvimshatistava". The Tirthankaras ("they who created the *tirtha* or path toward release from worldly existence") or Jinas ("the victors") are the founders of the Jaina religion. Except for the last two, however, they are not historical figures but those of a legendary antiquity. The last or twenty-fourth Tirthankara is known under the name or rather title of "Mahavira" ("Great Hero"); he was a contemporary of the Buddha (both men were teaching between 450 and 350 AD and both lived in Bihar in Northern India). Mahavira's spiritual predecessor, Parshva, lived some time earlier. The follower of the "Jinas" is called "Jaina" (hence "Jainism"). The main portion of our text (verses 2-4) contains the names of the Tirthankaras (Prakrit form to the left and Sanskrit form to the right).

Avashyaka II demonstrates the tendency toward deification of the Tirthankaras. This was to be expected in the Indian context. Already in the first centuries of our era, Tirthankara images were commissioned on a fairly large scale. Thus there was *puja* (image worship) -- and there was also a certain amount of *bhakti* (devotion), not absolutely dissimilar to *bhakti* as it developed in Hinduism (verses 5-7 below). However natural developments of this type may be, the official doctrine left little scope for such deviations. According to the church authorities, a Tirthankara was never more than a spiritual guide, and even this was limited to his mundane existence.

| **Text** | **Verse 1** | **Translation** |
|---|---|---|
| *logassa ujjoyagare* | | I shall praise them - |
| *dhamma-titthamkare jine /* | | they who have illumined the world, the *dharma- tirthankaras* |
| *arahante kittaissami cauvvisam pi kevali //* | | (the Tirthankaras proclaiming the *dharma* or the true religion), the *jinas*, the *arhats* (the venerable ones), the twenty-four *kevalins* (enlightened ones). |
| | **Verse 2** | |
| *Usabham* | *1.* | Rishabha |
| *Ajiyam ca vande* | *2.* | Ajita |
| *Sàmbhavam* | *3.* | Sambhava |
| *Abhinandanam ca* | *4.* | Abhinandana |
| *Sumaim ca /* | *5.* | Sumati |
| *Paumappaham* | *6.* | Padmaprabha |
| *Supasam* | *7.* | Suparshva |
| *jinam ca Candappaham* | *8.* | Candraprabha |
| *vande //* | | |
| | **Verse 3** | |
| *Suvihim ca Pupphadantam* | *9.* | Suvidhi Pushpadanta |
| *Siyala* | *10.* | Shitala |
| *Sejjamsa* | *11.* | Shreyamsa |
| *Vasupujjam ca /* | *12.* | Vasupujya |
| *Vimalam* | *13.* | Vimala |
| *Anantam ca* | *14.* | Ananta |
| *jinam Dhammam* | *15.* | Dharma |
| *Santim ca* | *16.* | Shanti |

*vandami //*

**Verse 4**

| | | |
|---|---|---|
| *Kunthum* | *17.* | Kunthu |
| *Aram ca* | *18.* | Ara |
| *Mallim vande* | *19.* | Malli |
| *Munisuvvayam* | *20.* | Munisuvrata |
| *Nami-jinam ca /* | *21.* | Nami |
| *vandami (A)ritthanemim* | *22.* | Arishtanemi |
| *Pasam* | *23.* | Parshva |
| *taha Vaddhamanam ca //* | *24.* | Vardhamana (= Mahavira) |

**Verse 5**

| | |
|---|---|
| *evam mae abhithuya vihuya-raya-mala pahina-jara-marana /* | They whom I have thus extolled, who have shaken off impurities and defilements, who have relinquished old age and death |
| *cauvisam pi jina-vara titthayara me pasiyantu //* | may they, the twenty-four *jinas*, the Tirthankaras be gracious to me. |

**Verse 6**

| | |
|---|---|
| *kittiya-vandiya-mahiya je 'e logassa uttama siddha /* | They who are praised, worshipped, honoured, they who reside at the summit of the universe, the *siddhas* (perfect, beatified souls), |
| *arogga-bohi-labham samahi-varam uttamam dentu //* | may they give me health and-enlightenment and supreme meditation. |

**Verse 7**

| | |
|---|---|
| *candesu nimmalayara aiccesu ahiyam payasagara /* | May the *siddhas*, purer than the moons, more radiant than the suns, and profound as the oceans, |
| *sagara-vara-gambhira siddha siddhim mama disantu //* | may they show me the road to *siddhi* (perfection). |

In this case, the italicised terms designate all twenty-four Tirthankaras, although in other contexts they may stand for enlightened beings (released souls) in a general manner. However, the term *jina* is as a rule a synonym for Tirthankara.

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## Avashyaka III: Vandana

"Vandana" stands for salutation. The third Avashyaka may be described as a ritual of repentance combined with a "ritual of approach" [3]. However difficult the text may be, it gives a good impression of early ritualism.

At the end of the day the junior monk (student) approaches the senior (teacher) and subsequently takes his leave. The action is described, not as coming and going in the general sense, but as entering and leaving the *uggaha* or prescribed range, a circle with a radius of a man's height round the teacher and an area which must be respected by visitors. It seems that Vandana is a ritual of repentance taking place between student and teacher who greet each other with due deportment.

A special place is assigned to the two words *nisihi[ya]* (meditation, mental attitude appropriate to the place entered) and *avassiya* (obligation arising and justifying departure). These are monastic formulas for approach and leave-taking (also used in other contexts) and form the nucleus of the approach ritual: The monk has to say "*n.*" when coming and "*a.*" when going. However, the two words *n.* and *a.* are not incorporated into Vandana in a clear manner. Among problems like these there are some which strike even the casual reader [4].

In the commentaries specific reference is made to the *rao-harana* or broom. Originally, this was probably a simple implement used, for example, in order to gently sweep away small insects on the ground before putting down some object. In the course of time, its form became somewhat artistic and its use formalized and symbolical. We do not know whether this requisite already belonged to the original ritual or was incorporated later on. Here we have included four illustrations demonstrating the use of the broom (*rao-harana*). In illustrations 1 and 2 there is a situation which resembles the Vandana ritual in a general way, and in illustration 3 we see two illustrations from a modern manual, actually describing part of the Avashyaka ritual as it should be practised by the layman. Illustration 4 is a small scene showing a Jaina nun performing her daily ritual.

We add in square brackets six answers of the teacher as given in the commentaries, and in parentheses three other additions, also taken from the commentaries. ~~The difficult elements are printed in small capital letters both in the Prakrit text and in our English translation~~! Paragraphs 5 and 6 can also be taken as questions. Refer for the formulaic ending of the text (*tassa khama-samano . . .*) to the corresponding passage in Samayika (Avashyaka I). The Prakrit text consists only of the formulaic dialogue between student and teacher, and even the Sanskrit commentaries do not supply an exhaustive description of the ritual.

| Text | | Translation |
|---|---|---|
| | | (Standing outside the prescribed range, i.e. at a body-length's distance from the teacher, the student speaks to the teacher, with half-bowed body and holding the ritual broom in both his hands, wishing to salute him:) |
| *icchami khama-samano vandium javanijjae nisihiyae. [chandena.]* | *1.* | I wish to salute your reverence in a spirit of comfortable meditation (meditation supported by physical and mental comfort). -- [The teacher: Willingly (I give my consent).] |
| *anujanaha me mi' uggaham. [anujanami]* | *2.* | Allow me to enter the prescribed range. -- [The teacher: I allow you.] |
| *nisihi* | *3.* | (With the approach formula *nisihi* -- meditation -- the student approaches the feet of the teacher, deposits his ritual broom on the ground and touches -- now in a seated posture with bent body -- with his hands his broom as well as his forehead, saying this:) |
| *aho-kayam kaya-samphasam khamanijjo bhe kilamo.* | *4.* | (Allow me to touch) the lower part of your body with my body (i.e. to touch your feet with my hands). Please suffer this inconvenience (arising from the physical contact.) |
| *appa-kilantanam bahu-subhena bhe divaso vaikkanto. [taha tti].* | *5.* | I hope you have spent this day with little fatigue and happily. [The teacher: Yes.] |
| *jatta bhe. [tubbham pi vattai.] -- javanijjam ca bhe [evam.]* | *6.* | You are engrossed in spiritual endeavours. -- [The teacher: You are also engrossed in spiritual endeavours] -- You enjoy comfort. -- [The teacher: Yes.] |
| *khamemi khama-samano devasiyam vaikkamam. [aham avi khamemi.]* | *7.* | I ask pardon, your reverence, for today's transgressions. -- [The teacher: I too ask pardon.] |
| *avassiyae ... padikkamami* | *8.* | (With the leave-taking formula) avassiyae -- "on account of obligation..." -- (the student rises and leaves the prescribed range.) padikkamami (I repent). |
| *khama-samananam devasiyae asayanae tettis' annayarae jam kimci micchae mana-dukkadae vaya-dukkadae kaya-dukkadae kohae manae mayae lobhae savva-kaliyae savva-micchovayarae savva-dhamm'aikkamanae asayanae jo me aiyaro kao -- tassa khama-samano padikkamami nindami garihami appanam vosirami.* | *9.* | Any wrong committed against your reverence by way of irreverence in the course of the day, i.e. by way of one of the thirty-three forms of irreverence, by way of "false", mental-verbal-physical, anger-guided, pride-guided, deceit-guided, greed-guided, continuous, false (taking the form of "false" service), and irreligious (taking the form of transgressions of the religious precepts) irreverence -- I repent that, your reverence. I reprehend and censure and abandon myself. |

[1 and 6]: In principle, both teacher and student should have the benefit of "comfortable meditation". [6]: The text possibly contains three *questions* ("are you engrossed...?" etc.). -- [8]: *padikkamami* (I repent) cannot be connected with the preceding or following word(s) in a satisfactory manner. -- [9]: "Irreverence" is an important concept. Our text describes irreverence in general terms, but it mentions the well-known list of thirty-three different forms (thus the student should not give impolite answers to his teacher, should not criticize him etc.). The opposite of irreverence is "deportment". Here too we get a list, viz. ten positions including

- *avassiya* and *nisihiya* as discussed above.

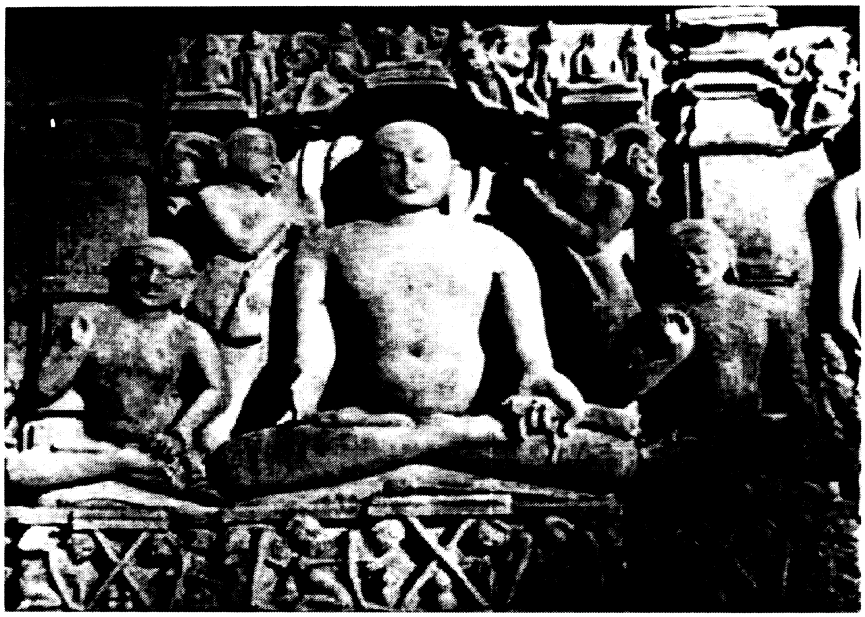

**Illustration 1:** Sculptured slab showing the motif of the *acarya* or teacher. Jaina temple in Northern India (A.D.950-1050). Three *acaryas* (preaching gesture formed by the right hand, book kept in the left hand) are surrounded by ordinary monks or students (two in the main group, eight further down). Both, *acaryas* and monks are shown with brooms.

**Illustration 2:** Miniature painting [5] (A.D.1295). An *acarya* with two monks. The broom of the *acarya* is not shown.

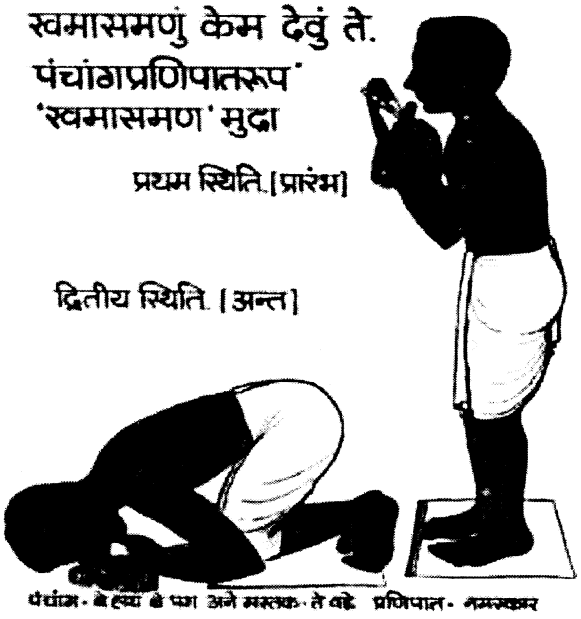


**Illustration 3:** Modern manual [6]. Two postures in the sequence of the Avashyaka ritual.

**Illustration 4:** Jaina nun with her broom [7].She pays her respects to the small stool to her left which is a symbol of her teacher.

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[3] Compare for "approach formulas" in general M. ALLON, *Style and Function*. Tokyo, The International Institute for Buddhist Studies 1997. [Study 1.]

[4] Why does the student have to leave the prescribed range (*uggaha*) before reciting the concluding passage? What is the connection between *avassiya* in Vandana and *avassaya* (Skt.

*avashyaka*) as the name of the entire Sutra?

[5] U. P. SHAH, *Treasures of Jaina Bhandaras*. Ahmedabad, L.D.Institute of Indology, L. D. Series 69. 1978. See illustration (black and white) 18.

[6] SRIMAD YASOVIJAYAJI MAHARAJA, *Samvacchari Pratikraman ki Saral Vidhi*. Baroda, Sri Muktimala Jaina Mohanagranthamala Puspa-76. 1976. See illustration opposite p.52.

[7] JAIN/FISCHER II (see our Bibliography), illustration 16a.

## Avashyaka IV: Pratikramana

The fourth Avashyaka is called "repentance" and consists mainly of lists of offences, each list bracketed together by the expression of repentance. Repentance, *pratikramana*, is not the only subject of the Avashyaka-Sutra, but, as mentioned already, it occupies in it an important position. First of all we quote a passage which still reflects the idiom of the oldest known Jaina work:

- I want to make repentance: By violating the religious duty concerning correct walking -- in coming and going, in treading on living beings, in treading on seeds and green (unwithered) plants, in treading on dew, in treading on *uttingas* (worms or insects), on *panaga* (fine mud?), on *daga-matti* (water and earth), and on cobwebs
- -- whatever beings I have wronged: beings with one sense (the four elements – earth, water, fire, air - and plants), with two, three, or four senses (lower animals), with five senses (higher animals and men), knocked them over, turned them about, [. . . seven similar expressions . . .], definitely killed them [tentative translation:] whatever offence I have committed, that was due to spiritual blindness.

The section reflects the mentality of the early Jainas, who were haunted by the idea that, each step along the way, one is confronted with visible and invisible forms of life. The two paragraphs indicate a certain difference between the more primitive view that living beings existed everywhere (first paragraph) and the methodical classification according to the number of senses (second paragraph). In any case these beings were deserving of protection. With time this rather excessive attitude diminished somewhat, but the fundamental theories and practices remained unaltered. So much for the beginnings. It is a far cry from the himsa-phobia of the early and later Jaina monks to an awareness of human extremities such as force, cruelty, and murder. Instead of MONTAIGNE's "cruel hatred of cruelty [8]" and R. FIELDING's denunciation of hunting ("that cunning, cruel, carnivorous animal man") we find in the case of the Jainas archaic views regarding man's ambience, views which are magical rather than ethical. Consideration of living beings becomes a question of the daily routine (e.g. rigorous precautions in the use of water), not of emotional or mental responses. The beings are known or unknown, seen or unseen: what matters is the monastic code.

The gradual introduction of a hierarchy of living beings (found in the text quoted by us, but not found in the very earliest tradition) mitigated to some extent the problem of the magico-ethical attitude and allowed in principle the possibility of distinguishing among more or less serious forms of killing. However, it did not bring about a fundamental change, either in theory or in practice (see also Salvation).

Two further sections of Pratikramana have the special form of chains of terms ordered according to their increasing number (see below). The longer of the two sections runs to a length of 33, that is up to a chain of 33 "links" or items. From positions 3-6 we encounter in the longer section *several* chains while the other positions contain only *one*. Below we cite 10 chains, belonging to positions 1-10, out of this longer section. After position 6, the individual items are no longer mentioned but can be supplied from the commentary and from other texts. The chains are ethically negative (mostly) or positive or neutral. The structure of the text necessitates a few hints for the reader which have been added in square brackets. "Repentance" refers to the past just as "vow" refers to the future, but in dogmatics (we are not concerned with narrative texts) one form of expression is in principle as good as the other: What matters is the praise of virtues and the denunciation of vices. This is, however, not to say that repentance (*pratikramami*) is a phraseological element and nothing more.

In the course of time, Avashyaka IV has been extended so as to form a multiple repentance ritual linked with five different periods of time (day, night, fortnight, period of four months, year). In the case of the two chains it is expressly stated that repentance is made for wrongs done *during the current day*.

Below follows our extract from the longer chain:

- I repent: In the state of the <one> *asamyama* (lack of restraint, *samyama*, i.e. lack of the fundamental virtue)

  [ignore the nine following initial "I repent" phrases and proceed with the "through" phrases]

- I repent: through the <two> fundamental forms of bondage to the world:
  - love (or greed) and hatred,
- I repent: through [neglect of] the <three> forms of circumspection:
  - vigilance in thought
  - vigilance in word
  - vigilance in deed,
- I repent: through the <four> passions:
  - anger
  - pride
  - deceit
  - greed,
- I repent: through [neglect of] the <five> Great Vows:
  - to renounce all killing of living beings
  - to renounce all lying speech,
  - to renounce all forms of taking what is not given
  - to renounce all sexual pleasures,
  - to renounce all pleasure in external objects,
- I repent: through [non-protection of] the <six> classes of beings:
  - earth beings
  - water beings
  - fire beings
  - wind beings
  - plants
  - animals (including men),
- I repent: through the <seven> forms of fear
  - fear of things of this world
  - fear of the after life
  - fear of theft
  - fear of the unexpected
  - fear of famine
  - fear of death
  - fear of dishonour,
- I repent: through the <eight> forms of false, sinful pride
  - pride regarding one's caste
  - family
  - physical strength

- handsomeness
- austerities
- authority
- knowledge
- gain,

- I repent: through the <nine> forms of behaviour which imperil celibacy (contact with women, talking about women etc.),

- I repent: through [neglect of] the <ten> rules for the monk

  - forbearance
  - humility
  - straightforwardness
  - contentment
  - austerities
  - restraint or *samyama*
  - truthfulness
  - purity (imperturbable restraint)
  - poverty
  - celibacy,

[tentative translation:] whatever offence I have committed in the course of the day that was due to spiritual blindness.

Position 5 contains the Great Vows, i.e. the monastic version of the Five Vows (Introduction). In its complete form, the chain is almost encyclopaedic. It addresses the layman as well as the monk and contains practically all the important chains of the day. The majority of the terms are of course directed to the monk. Refer also to the Introduction for the relation between monks and laymen.

The four elements are included into the six classes of beings (classes I-IV). It is thus evident that the element-beings do not *inhabit* the elements but *form* them. These beings, a product of archaic speculation, consist in each case of a soul with a minimum of matter attached to it. The Jainas have also paid attention to the *real animalcules* (visible or invisible to the human eye), found in the earth or in the water or in the air or in fire (i.e. in the state of being burnt by fire). This explains Jaina conventions concerning the filtering of water. However, the protection of the true element-beings was mainly expected from the monk, and how this worked in daily practice cannot be explained in a few words.

At the end of the Pratikramana we find the following often-quoted verse:

*khamemi savva-jive, savve jiva khamantu me /*

*metti me savva-bhuesu, veram majjha na kenai //*

I ask pardon of all living creatures, may all of them pardon me;

I approach all beings with affection and enmity toward none.

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[8] Essay on "cruauté" (compare J. N. SHKLAR, *Ordinary Vices*, Harvard University Press 1984, pp.1-9 et passim). Naturally, in some cases the current discussion on violence also considers Jainism, i.e. Jainism as the "religion of non-violence". Generally speaking, it can be useful in discussions on violence to extend the vocabulary and to consider not only all varieties of

- "violence", but the *entire family* of terms (or rather concepts), including, for example, cruelty (personal cruelty, cruelty according to law and custom), severity, indifference, lack of feeling etc.

## Avashyaka V: Kayotsarga

The *kayotsarga* is a difficult exercise. The monk meditates *in a motionless position*, the standing position being in the texts obviously preferred to the seated position. In Jaina art, the Tirthankaras are shown standing or seated (illustrations 5-8), and these two types can be linked with the *kayotsarga* (the standing Tirthankaras at least are unequivocal representations of this pose). In the *kayotsarga* stance the monk is supposed to practice physical discipline and meditate. There are specifications, but there is no distinct meditation technique (leading to concrete experiences or insights). "Meditation" in Jainism means realization and internalization of important dogmatic subjects but even that is more implied than expressly stated.

Kayotsarga in the sense of the literary composition deals only to a small extent with *kayotsarga* exercises. Otherwise it repeats verbatim Avashyaka I and II and introduces sundry matter which is related to Avashyaka II and IV. The description of the *kayotsarga* exercise runs as follows:

> I stand in the *kayotsarga* . . . in order to destroy evil karman [arising from former evil acts and leading to rebirth].
>
> My *kayotsarga* shall be unbroken and unobstructed, except through inhaling and exhaling, coughing and sneezing, yawning and expectoration (? belching?), breaking wind, dizziness and bilious swoon (?), through very slight movements of the limbs (thrill of the hair etc.), . . . of phlegm (saliva?), . . . of the eyes (eyelids etc.), through these and other (involuntary) motions.
>
> Until I have concluded (my *kayotsarga*) through the salutation of the Tirthankaras [tentative translation:] I abandon *my body* by a standing position, by silence and by meditation, and I also abandon *myself*.

In the actual description we are again faced with minute details of religious life, in this case with the "physiology" of meditation. It is obvious that the monk is not merely "composed" but engaged in an exercise which must have required training, practice, and willpower. However, in the context of the sixfold Avashyaka-Sutra, the *kayotsarga* is one element amongst others and a simple combination of position and recitation. The entire exercise lasts for the duration of the "salutation of the Tirthankaras", and this recitation merely helps to concentrate the mind for some time on the Tirthankaras. The ritual has become an abbreviation of the real act. No doubt, the "salutation of the Tirthankaras" is repeated (and thus stands for a reasonable period of time), but even then the reduction is inevitable in the context of the ritual.

Illustration 5 [9] Seated Tirthankara: Mathura (ca. A.D.250-300).

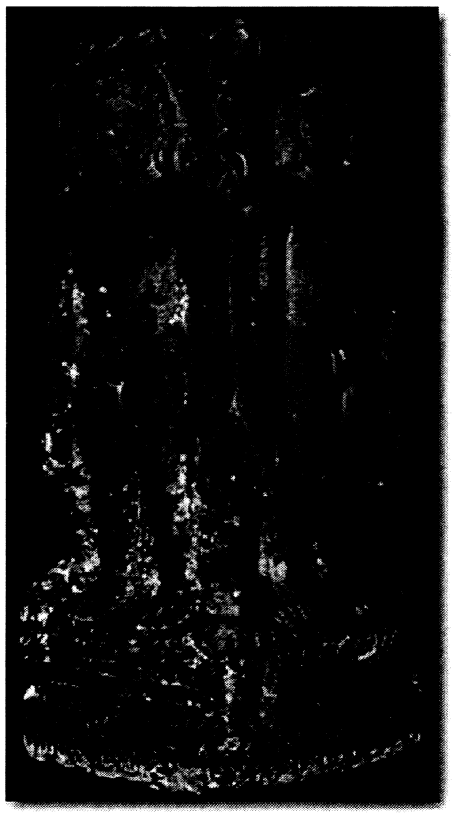

Illustration 6 [9] Fourfold Tirthankara image: Mathura (ca. A.D.250-300).

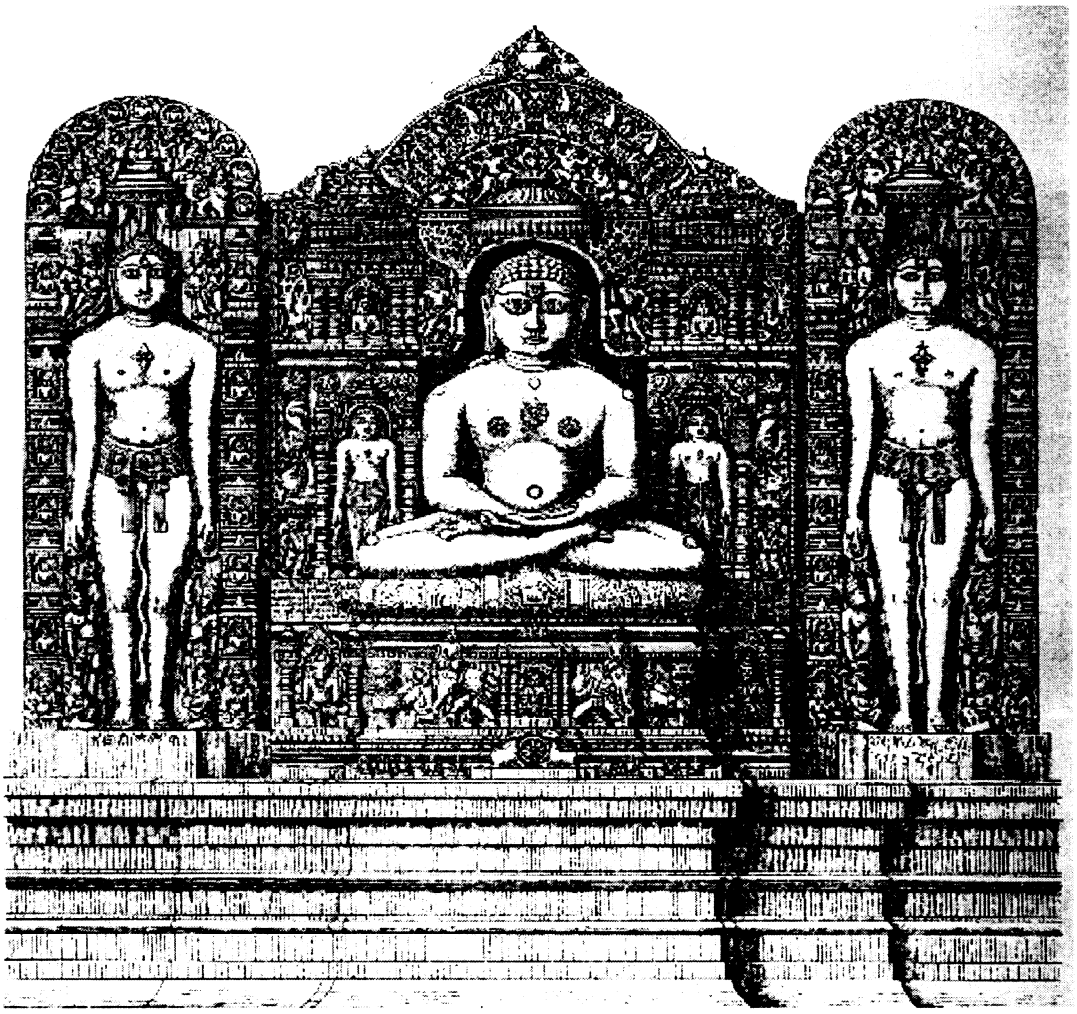

Illustration 7 [10] Large composition with seated and standing Tirthankaras (main figures and subsidiary figures). Patan (former Anahilapattana), Gujarat, ca. 16th-17th century.

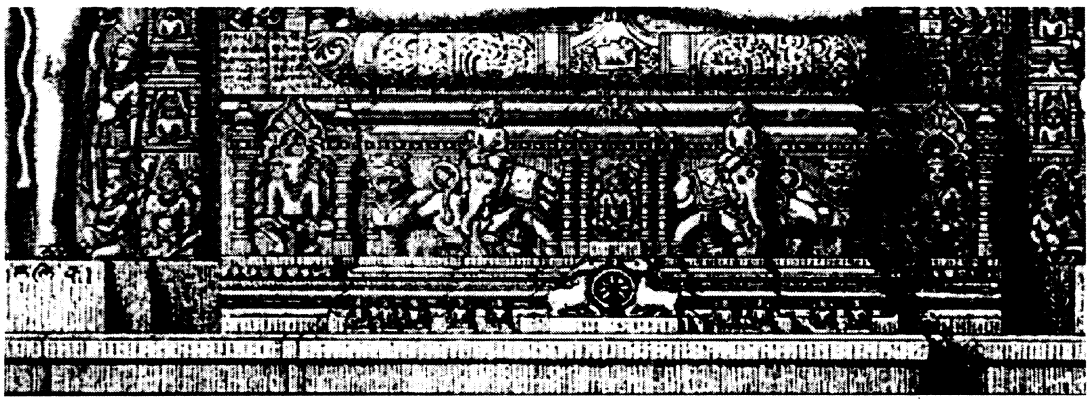

Illustration 8 [10] Close up of the lower portion of the central image of illustration 7. The tiny bull ("bull symbol") in the middle of the cushion identifies the main figure as the Tirthankara Rishabha.

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[9] Photo: GRITLI VON MITTERWALLNER. The Tirthankara of illustration 5 cannot be identified. The image of illustration 6 shows Parshva (not visible in the photo) and three unidentified

Tirthankaras. Our simplified datings are based on the chronology of VON MITTERWALLNER.

[10] Drawing from: JAS. BURGESS and H.COUSENS, *The Architectural Antiquities of Northern Gujarat*. London 1903. Pl. XIX.

## Avashyaka VI: Pratyakhyana

The title "Pratyakhyana" (renunciation) is based on the verb *pratyakhyami* ("I renounce") which is used inter alia in connection with the Five Vows. As we know, these basic rules are not represented as precepts but as vows to renounce certain misdeeds. They could just as well be represented as objects of repentance (this is in fact the case in the fifth position of the long chain in Pratikramana). However, in connection with the Five Vows *the early texts* mostly use the verb *pratyakhyami*. The inclusion into Pratikramana is a later development.

The Pratyakhyana chapter presents mainly the twelvefold ethics of laymen but it also contains a set of rules for fasting. Accordingly, the expression *pratyakhyami* is used both for the Five Lesser Vows (the first five of the twelve positions) and for the rules for fasting.

We are here interested in positions 1-5 and 12 (alms-giving). In principle, the Five Lesser (i.e. easier) Vows for the laymen must be viewed in connection with the Five Great (i.e. difficult) Vows for monks. However, the Great Vows and the exact relation between Lesser and Great Vows is not our concern here.

Below we provide on the left-hand side the definitions of the Five Lesser Vows and on the right-hand side the explication of the vows through the pentads of transgressions. These pentads can be seen as a type of catechism, but they also demonstrate in a very clear manner the broad range of Jaina ethics for the layman [11]. Due to their rather high degree of detail, the orientation to a male audience in the pentads is particularly apparent.

The Jaina texts on the ethics of the layman reproduce the pentads (our right-hand side) more or less verbatim from an early text of the Jaina canon, while the treatment of the vows on our left-hand side differs from case to case. The Avashyaka-Sutra says very little about the vows (left-hand side), and in the case of the pentads (right-hand side), it does not differ from the said early text. We translate the pentads verbatim and restrict the text on the vows to the translation of the definitions. The expression "gross" in the case of the first three vows designates the difference from the otherwise identical texts for the monks: In contrast to the monk, the layman does not renounce all possible offences, but all possible "gross", i.e. *serious* offences. In the case of the vows IV-V there is a difference in kind (see below). Several terms in the pentads are difficult to understand and had already presented problems to the ancient commentators.

| The Vow | No. (i) | The Transgressions |
|---|---|---|
| • The Jaina layman renounces all "gross" killing of living beings. | | • tying down (domestic animals)<br>• beating them (with a whip or stick)<br>• piercing / cutting them<br>• overloading them<br>• denying them food and drink. |

The first vow is, broadly speaking, the vow of ahimsa or non-killing. The terminology of killing is not uniform (there are other expressions besides *himsa*), and it is mostly difficult to determine whether a specific term stands only for killing, or for both, killing and injuring. The Avashyaka-Sutra has a term meaning "non-killing" (on the left-hand side), while the pentad (right-hand side) means "injuring", even to the exclusion of killing. On the whole, one gets the impression that in the texts "injuring" is always implied when killing is mentioned. Again, the first pentad refers only to animals (and there only to domestic animals). Only later authors include human beings. This situation is not unexpected: In a community with monastic bias, ahimsa toward men is a matter of course which requires no express mention. The term "gross" indicates that the layman is not obliged to practise ahimsa in the case of the *lowest* forms of life (element-beings).

Finally for monks (ahimsa as "Great Vow") there are countless commandments. These serve the protection of every conceivable type of living being. The passage cited in Pratikramana gives us an impression of the ways in which the monk might have thought of the living beings

surrounding him everywhere. In theory at least, every moment and every movement was fraught with the risk of himsa. There was no end to the technicalities which made the life of the monk complicated and almost intolerable. It is unnecessary to add that the protection did not affect any appreciable part of nature but only the immediate surroundings of solitary human beings. Man was not responsible for the "rest" of the universe.

| The Vow | No. (ii) | The Transgressions |
|---|---|---|
| • The Jaina layman renounces all "gross" false speech. | | • false accusation made under the influence of temper<br>• false accusation of a person behind her/his back<br>• betrayal of the confidences of one's wife<br>• wrong information / wrong advice<br>• wrong statements in documents / falsification of documents. |

The list of misdeeds already implies that the matter at hand is the issue of untruth in its broadest sense. It follows from the pentad and from other Jaina sources that human communication *in general* is put to the test. We encounter a general philosophy of verbal intercourse which is applicable to monks and laymen alike. Amongst other things, it is important in this context to avoid invidious, insidious, and malicious speech. Just like the ahimsa, this communication philosophy is closely linked to ideas of the day outside of the domain of Jainism (in particular the ancient Indian concept of "truth" with its numerous facets).

| The Vow | No. (iii) | The Transgressions |
|---|---|---|
| • The Jaina layman renounces all "gross" taking of things not given. | | • usurpation of stolen property<br>• employment of thieves<br>• trespassing into a hostile country (smuggling?)<br>• using false weights and measures<br>• dealing with adulterate wares. |

| The Vow | No. (iv) | The Transgressions |
|---|---|---|
| • The Jaina layman renounces contact with other women and is content with his own wife. | | • visiting a . . . (?) woman<br>• visiting a . . . (?) woman<br>• amorous dalliance (with other women)<br>• match-making outside one`s family<br>• excessive desire for sensual gratification. |

The first two headings refer in obscure terms to women in two different social categories (prostitutes and respectable women?).

| The Vow | No. (v) | The Transgressions |
|---|---|---|
| • The Jaina layman renounces unlimited property and limits his desires. | | • Exceeding the limits set for land and houses<br>• Exceeding the limits set for gold and money (?)<br>• Exceeding the limits set for money and grain<br>• Exceeding the limits set for bipeds (slaves) and quadrupeds<br>• Exceeding the limits set for metal utensils (vessels etc.). |

Out of the remaining seven elements of the ethics for the layman we mention only the vow [12] of giving alms (basically food and drink) to the monk. Since Jaina monks were not permitted to provide for themselves, alms were of vital importance. The rigidity of the rules for monks made survival without alms virtually impossible. Another aspect of the institution is the religious merit obtained by the giver. This is an altruistic element in a religion which is otherwise mainly concerned with the perfection of the ego through minimalization of activities and through asceticism. It must be added that the altruism of alms-giving has a parallel in the concept of mutual service among the monks.

It is hardly possible to speak of the Five Lesser Vows without remembering the late Jaina monk ACHARYA TULSI (1914-1997) who started the so-called Anuvrat Movement (e.g. compare his leaflet *Anuvrat. A Code of Conduct for Building a Healthy Society*: New Delhi 1995) in 1949. No doubt the textual basis offered by Jainism in the matter of social and moral reforms was somewhat narrow, but ACHARYA TULSI developed his own language through countless sermons and publications, and his vocabulary was possibly influenced by the pentads of transgressions. Like the ancient authors, he makes free use of series: "I will not wilfully kill any innocent creature / *I will not commit suicide. *I will not commit feticide [13]". On the one hand, this involved an activism with little effect which has been compared with an "internationalist western-style peace-movement [14]". On the other hand, the turn back to the five Anuvratas demonstrates that the Acharya was resolved toward concretion and plain language. His statements highlight several contemporary problems in India which have not always been focussed upon with the same clearness.

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[11] As a rule, modern research views the ethical teachings of ancient India as parts of the relevant religious traditions, more particularly as parts of the relevant doctrines of salvation (soteriologies). This may be due to the fact that the conceptual structure of the texts does not invite a separate consideration of the ethical element. The Jaina ethics for the layman occupies in this respect a special position inasmuch as it forms a self-contained ethical and laical corpus. No doubt, a systematic study of Indian ethics can start anywhere, but the Jaina tradition should not be underrated.

[12] In the earliest source, these seven elements are collectively called "instructive" or "pedagogic" vows.

[13] *Anuvibha* 3(1).1997. Rajsamand. Page 71. -- Our quotation is possibly a reference to the common practice today in India of aborting female foetuses.

[14] P.DUNDAS 1992, p.223. For an analysis of TULSI's ethical teaching refer to P.FLÜGEL: "For him [TULSI] the only practical solution of this problem [class consciousness] is a combination of (Jain) moral education and state socialism ..." (Bulletin d'Etudes Indiennes 1995/96, p. 167).

## Salvation

The emphasis on the Avashyaka-Sutra up to this point has veiled the metaphysical framework of the various issues. The question is raised as to what this all amounts to. Even the minutest instruction is – theoretically at least – linked with an overriding philosophy.

Jainism is a religion of salvation ("Erlösungsreligion"). Every look at the relevant Indological publications shows that in Jainism as in Buddhism the whole system is based on the idea of rebirth and transmigration. It is assumed that (a) man, like any other living being is reborn after death. It is also assumed that (b) rebirth, i.e. the continuous change from one existence to the next is by no means desirable, but *painful* and that the process must be ended under all circumstances. The cosmic law which holds this entire process together is that of karman. According to this notion, every deed results in punishment or reward in the next existence. However, it is not reward (e.g. rebirth in heaven) which matters but final emancipation, i.e. escape from the entire process. This is brought about by the *destruction of the karman*, karman understood as matter which is attracted by the soul (intrusion of unwholesome external material) and then attached to the soul. The description of this karman and of its annihilation is complex and not uniform. However, there remains the simple truth that whatever is recommended or prescribed in a religion of salvation is (in the long run at least) conducive to salvation. Good deeds are never in vain.

The teachings of rebirth had already become widespread in India at the time of Mahavira and Buddha. The question of how *Jainism* resolves the problem of rebirth is another matter, however. General ethical rules and special rules for the monk as described above are the decisive factors. All the efforts involved lead to the ultimate release of the soul, brought about by the destruction of its karman. Contrary to Buddhism, salvation is not described negatively (concept of nirvana). Rather, it is portrayed, with an astounding amount of topographical detail, as abiding in a distinctly defined realm of blessed souls at the apex of the cosmos. The Jaina texts furthermore emphasize that, on the search for salvation, man is thrown upon himself. The world of Jainism is replete with gods of every description (Jainas are against being labelled as atheists), but these deities do not interfere in human life -- neither as assistants with earthly matters nor as aids to salvation. It is only logical that the Tirthankaras, for their part, are not gods. They do enjoy high honour, however (cf. Avashyaka II), and therefore, to a certain degree, they fill the vacuum left by the absence of truly present gods.

The heavenly domains inhabited by Jaina deities are situated below the realm of the blessed souls (among them the souls of the Tirthankaras). Thereby the world of the gods belongs to the general cosmos, which is governed by the law of rebirth. In particular, the Jaina gods -- like all other beings -- must be reborn *as humans* before they can achieve salvation. In agreement with the general Indian conception, the Jaina cosmos is roughly speaking tripartite: There is a heavenly world (of gods and demigods), an earthly world (of men, animals, plants, and elements), and an underworld (hell with its sinners). All of these, however, build an extremely complex supercosmos in Jaina dogmatics. In this supercosmos, not only topography, but also its inhabitants, their living conditions, and their deeds (as forming the universe of legends) are described in the most accurate detail.

Within Jainism there exists a school which quite generally denies the possibility of salvation for women (Bibliography Note 19). That is to say it denies that, in principle, women can already be released in their next existence (as is the case with *men*). This should be mentioned, even though we will not concern ourselves with the particulars of this controversy here.

A religion of salvation is a system which non-initiates approach with particular expectations. A certain amount of lucidity and coherence is expected, as well as a transparent idiom in the modern descriptions which makes the subject matter comprehensible. Matters being as they are, laymen press forward and find that the more they become involved with such a system, and the more *information* they collect, the more questions arise. As far as authenticity is concerned, we have been guided by the Avashyaka-Sutra which covers a fairly wide range of subjects. However, authenticity does not automatically provide lucidity and coherence. No doubt, in Jainism, these are to a large extent warranted by the general line of argument. But even then there remain open questions for the modern reader (and in some cases already for the ancient

reader).

Naturally, even the earliest Jainas recognized and acknowledged in a general manner the difference between killing a water-being (when using water for one purpose or another) and killing a deer (while hunting) -- and killing a human being. This natural world-view was to some extent, but not very effectively, supported by the concept of a hierarchy of beings (<six> classes). Moreover, the identity of all *souls* was such a fundamental truth that no argument could have produced true differences: There were many types of living beings, but there was only one type of soul, and at least in the context of possible himsa it was the soul that mattered and not the being with its specific features. Thus the Jaina concept of ahimsa became idiosyncratic from the point of view of ordinary ethics.

However, the total equality of all beings was a theoretical matter and caused few practical problems. No doubt, the monk was always afraid of killing (crushing, hurting, molesting) water-beings and other small and smallest creatures. But he did not practise ahimsa *even* in the case of small beings, but *only* in their case. That a monk (or a lay-follower) did not injure higher organisms was a matter of course and required no special regulations and considerations. Besides, the lay-follower lived mainly in the "fear of food". For him, ahimsa was in the first place strict vegetarianism and above that careful distinction between admitted and prohibited *vegetarian* food (a distinction which was largely based on archaic views on plant-life). In other words, the Jainas lived (and acted) in a small world where the absence or presence of hierarchical order was a matter of little consequence, and this is the situation up to the present day.

Another problem is the path to salvation. Not only do we not have a Jaina theory of karman-annihilation (how to annihilate the noxious karman), we also do not get a systematic and co-ordinated presentation of the virtues which ultimately lead to the annihilation of karman. We find impressive lists of virtues and vices, but no ethical theory. There are (a) precepts which are in keeping with the various statutes of ancient India, and there are (b) peculiar precepts like the rigorous ahimsa and the rigorous asceticism which are conditioned by the specific philosophy of Jainism. Additional variety is created by some rules which received due attention in our article but do not all belong to the bed-rock of Jainism: the eulogies on alms-giving, rules concerning repentance and asking for forgiveness, and ritual (including deportment). Alms-giving is the sine qua non of Jaina monasticism, but it is also an altruistic virtue within a religion which otherwise views human individuals in isolation rather than in communication. Repentance (as well as the combination of repentance, *and asking for forgiveness*, with confession and atonement) creates specific problems as it does not harmonize with other (more theoretical) approaches to the question of sin (evil acts) and of the karmic consequences of sin. Thirdly, ritual is natural to some extent, but Jainism produced along with conventional ritual extremes of ritualization, and these are not in keeping with a philosophy of salvation. The only link between all the injunctions is then an unnamed common denominator which consists of discipline, self-denial etc.

Most of these features can be regarded as natural if oppositions are considered a normal analytical instrument (e.g. "the monk as solitary being: the monk as social being"), but they are disturbing if a harmonizing approach is the standard.

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**Summary**

The reference to ACHARYA TULSI may be broadened through a discussion of the question as to whether or not the ahimsa is a Jaina message to the rest of the world.

An absolutely positive answer to this question is difficult under the circumstances. On the one hand, as we know, the Jaina ahimsa contains a great deal concerning "violence" and "non-violence" which is unfamiliar to the non-Jaina world. The ahimsa originated in ancient India and mirrors the mentality of a particular culture or subculture. On the other hand, one must ask if Jainism, as a violence-free society, if not a society *alien* to violence (Jainas are active in the fields of commerce, industry, justice, education and medicine) and as a society free of poverty and frustration can develop the powers to convincingly propagate its ideas. Can Jainism be an effective force even in its narrowest surroundings? One must also remember that Jainism accounts for the belief system of less than *one half of one percent* of the entire population of the Indian Union. The ACHARYA himself says, "I have a vision of the future, but I do not believe in over-optimism [15].

But even if Jainism is hardly a remedy for the troubled modern world, one has to recognize its merits. On account of the relative moral discipline of its followers and on account of the prevailing atmosphere, the atmosphere of a merchant culture [16], Jainism could create for the members of the community an area of social and political security, although not necessarily an area of absolute harmony within the community. At all times Jainas were more or less secure against extremities, social and political, and could after all lead a normal life.

Moreover, Jainism is interesting in the present context because, unlike early Buddhism, the layman's ethics plays such a significant role in its thought. Laymen are tightly integrated in the religious system, partly through special rules like the Anuvratas, partly through efforts to bring the layman close to the monk. Amongst other things, Jainism especially vigorously proclaims an emphasis on material restrictions in worldly life (compare the Fifth Anuvrata). In the process, however, it still could not, nor strove to, hinder the various forms of wealth of its lay-followers, although it demanded a relatively puritanical lifestyle of its laymen. Faced with the increasing material expectations of ever-wider circles of society (in the East as well as in the West), Jainism thus becomes a possible object of study for the student of ethical thought. ACHARYA TULSI says. "Now the Anuvrat Movement advocates the path of vows which leads to self-restraint" [17]. "Restraint" and Puritanism can easily be included into the increasing number of global topics of discourse. That the explosion of material expectations can overthrow established codes of conduct and produce new forms of crime, including Himsa, need hardly be mentioned.

The last case is simply an example. We do not intend to emphasize *individual values*. Rather, we understand ethics as a cosmos of values, which must be viewed in its entirety and in all its details, be it Jaina ethics or the ethics of any other tradition.

In the end altered options result. Along with the desire to strive for a better world and a higher life by directly learning from Indian religions like Jainism, academic studies, concentrating on the ethics of these religions, come to the fore. This may be called an alternative approach to Jainism, equally devoted, but more systematic than the first.

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[15] R.P.BHATNAGAR et al., *Acharya Tulsi. Fifty Years of Selfless Dedication*. Ladnun 1985. Part Three, p.5.

[16] DUNDAS 1992, p.170.

[17] BHATNAGAR 1985 (fn.15), Part Four, p.2.

**Postscript**

In conclusion, a reference to the relationship of Jainism to general Indian culture helps to view the situation in a still wider perspective.

Even the "practical" or "pragmatic" literature of Jainism discussed or alluded to in our paper (ethics, monastic discipline, ritual, primitive karman doctrine) is of a scope which specialists themselves might easily underestimate. This is not to mention the additional scope of Jaina dogmatics and Jaina philosophy, of Jaina myths and Jaina legends. A German scholar [18] highlighted the proficiency of the Jaina authors in the "secular sciences", viz. in "philosophy, grammar, lexicography, poetics, mathematics, astronomy and astrology, and even in the science of politics". The oldest sources originated in pre-Christian ages, but Jaina literature reaches all the way into modern times, as is for instance the case of Jaina literature in Old Gujarati. Prakrit and Sanskrit are the most important but by no means the only languages of Jainism. There are literally mountains of manuscripts, and even the text editions published to this day could fill several shelves. Some of the works may be read by specialists effortlessly. Others require distinct research for every passage and verse. Furthermore, a large portion of this literature has parallels in non-Jaina Indian literature, a fact which must also be considered.

*Jaina art* reaches back to the beginnings of the Christian age. Tirthankara representations are the most familiar: The meditating Tirthankara appears standing or sitting, stark naked or, less often, clothed. This all seems quite simple (so much more so since the seated Tirthankara bears a resemblance to the better known seated Buddha), but the iconography of the Tirthankara is by no means as uniform as it appears at first glance. In addition, various representations of Jaina deities introduce supplementary themes. Parties interested in becoming more familiar with this art may find in many museums of Asian art Jaina miniatures portraying holy legends, especially those surrounding the Tirthankaras. With these, one may also find relatively old Jaina bronzes, mostly Tirthankara images. Various illustrated volumes concerning Jaina art, as found in libraries if not available on the market, form an additional source of information. Viewing Jaina art in situ is quite another experience, however. Examples of such art are to be found almost everywhere on the sub- continent. At Khajuraho, there are not only Hindu temples but also Jaina temples; at Ellora, there are both Hindu cave temples and cave temples of the Jainas; in Tamilnadu one might find not only rock-cut reliefs showing Hindu gods and goddesses but also rock-cut images of Tirthankaras and Jaina deities. Unique and particularly impressive are the Jaina temple cities built around hills -- especially those of Shatrunjaya (near Palitana) and Girnar (near Junagadh), both on the Kathiawar peninsula of Gujarat State.

In general, Jainism is far beyond our powers of fantasy and organisation. It reveals an explosive expansion of simple religious beliefs and practices into a theoretical/practical system whose details escape our full comprehension. At the same time Jainism develops into a significant subculture within the general Indian culture. To a considerable degree it incorporates elements of the broader culture while it simultaneously develops that broader culture further. In both cases it plays a meaningful qualitative and quantitative role in the Indian world. Jainism is a realm unto itself, a religious and a cultural microcosm. It stands for the ahimsa and other things, but as is so often the case, its reality is many-sided, corresponds less to our mental habits than we might expect and is more complicated than the thin cover of abstraction might lead us to believe.

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[18] M.WINTERNITZ, *A History of Indian Literature*. Vol.II. Calcutta 1933, pp.594-95.

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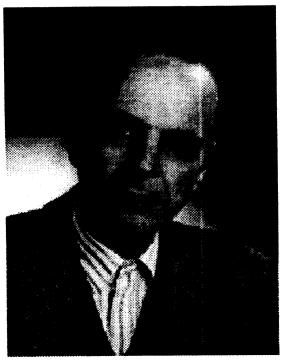
[19] For the specialists, we mention in abbreviated form the sources used or mentioned by us. Avashyaka I (old formula): Refer to Dasavaikalika IV. -- Avashyaka I-VI (Avashyaka I etc.): Jaina Agama Series No.15.1977; also Haribhadra's Tika, 1916-17 and LEUMANN 1934 (fn.2 supra). -- Avashyaka V (oldest known Jaina work): Refer to Acaranga I 8. -- Avashyaka VI (early text): Upasakadasah.

Shvetambaras and Digambaras. The well-known split of the Jaina church into Shvetambaras (monks and nuns wearing white robes) and Digambaras (monks naked, no nuns in a narrower sense) has not been mentioned by us as it has no direct bearing on our subject. It took place some time in the first half of the first millennium A.D. The word S. occurs in the title of a book (*Terapanth Svetambara Jains*). Moreover, the *Digambaras* form the Jaina church which denies the possibility of direct salvation for women.

# Professor Dr. Klaus Bruhn



Born May 22, 1928.
Ph.D.: Hamburg 1954 (Thesis: *Silankas Cauppannamahapurisacariya* [a Jaina text in Prakrit]; Publication: Hamburg 1954).
Sojourn in India, incl. 1954-57 (collecting materials for a monograph on the Jaina art of Deogarh).
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