JAIN JOURNAL

VOL. XLIV No. 1 July 2009

ISSN 0021-4043 A QUARTERLY ON JAINOLOGY

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

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

Subscription : for one year : Rs. 500.00
Life membership : India : Rs. 5000.00
Cheques must be drawn in favour of only Jain Bhawan Phone No : 2268 2655.

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

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The Senavāras:

The Senavāras, an indigenous Kannada family and of Jaina faith, belong to one of the ancient minor royal dynasties who figure in the inscriptions as early as from sixth century. The nomenclature of Senvāras has other variants of Senāvara, Senavāra, Senavalla, Senamalla and Senava. For the first time they appear in an inscription of CE 690 from Koppa (No. 37), for name sake as fief of Citravāhana, the Āḷupa king. However, by the dawn of eighth century, they were enjoying an elevated status of Mahāmaṇḍalesvaras [vide Shikāripura epigraph no. 278 of CE 700].

According to an inscription from Hāromucaḍi (Shimoga Dt., Shikāripura Tk), Bhūvarakke Arkesari (s.a. Arikesari), the Senavāra king, was ruling Mugundanāḍu as a feudatory of Vinayāditya (681-96), the Calukya monarch. Dosiyara (an abbreviation of Dosi Arasan) alias Dosi, son of Bhūvarakke Arkēsari, succeeded his father as chief of Mugundanāḍu in the reign of Kokkuli, the Calukya suzerain. Muguda continued to be a leading Jaina seat in the period of Later Calukyas [Nagarajaiah, Hampa : Apropos Vikramāditya VI : 1999 : 39].

Immaḍi Kīrtivarma (744-57) was known, in the common parlance, as Kattiyara and Kokkuli, of which the former being an abbreviation of Kīrtivarman, whereas the latter is a rare and peculiar nomen. The Cikkanandihalli (Hāvēri Dt., Byāḍagi Tk) charter, for instance, refers to emperor Immaḍi Kīrtivarma as Kokkuli, whereas
another epigraph from Dīḍāgūr (Hāvēre Dt., Tk) and a copperplate from Vokkalērī mentions his name as Kattiyara. The above records state that Dosi alias Dosiyyara or Dorapparasar was Mahāmaṇḍalēśvara of Banavāsi - 12000 division [SII. vol. XX. No. 101. Later, in the fierce fight between the Calukyas and Rāṣṭrakūṭas, Dosiyyara was killed in CE 760.

Mārakke Arasa Senavāra, son of Dosiyyara, and grandson of Bhūrakke Arasa, threw off his allegiance from the vanquished Calukyas to the victor Rāṣṭrakūṭas. He accepted the suzerainty of the newly emerged empire. As a reward for his submission, Akālavarsa Kṛṣṇa I (756-74) made Mārakke Arasa Governor of Banavāsi Province (El. vol. VI. No. 163. CE. 780). Thus the latter also earned, along with sief of Banavāsināḍu, the biruda Akālavarsa Prīthuvī Vallabha Mārakke Arasa.

While discussing the Gosāsa donative stone tablets of the period in the monograph, Bāhubali and Bādāmi Calukyas 2005 very brief reference was made about the Senavāra dynasty. They ruled the region of Western Ghāṭs, the modern Shimoga, Chikkamagaḷūr, Chitradurga and Häveri Districts. The Senavāras, a vassal martial royal family of Jaina faith, hailed from their core region of Central Karṇāṭaka. Initially they were vassals of the Ālpas and subsequently shouldered the yoke of the Calukyas of Vāṭapi. Yielding to the pressure of frequent political vicissitude, the Senavāras served the Rāṣṭrakūṭas and the Cālukyas of Kalyāṇa, as their faithful feudatories. One of the chiefs of Senavāra family was in-charge of the Banavāsi region, in 1010, during the reign of Vikramāditya V (1008-15). Afterwards, in the mid eleventh century Jivitavāra, his son Jivana Vāhana and his son Mārasimha alias, Māra, governed as feudatories of the Cālukyas. In the prolonged reign of Vikramāditya VI (1076-1125), Sūrya and Āditya, the Senavāra princes, were privileged to serve as ministers. An inscription from Arekallu (Uḍupi Dt., Kundāpura Tk.) mentions the name of Senavāradevi, queen consort of king Senavadi (1025 CE) who is described as
Mahāmanḍaleśvara Paṭṭi Pombucca-pura-vareśvara Padmāvati-labādha-vara-Prasāda. It is interesting to note that the Senavāras who held sway over parts of Śivamogga, Cikkamagalūr Dts., and Kuṇḍāpur Tk., during the sixth and seventh centuries were also ruling from Paṭṭi (Haṭṭiyangaḍi) and Pombuja in the eleventh century (PNN: Kundanāḍina Śāsnagalu, Udupi, 2007: 6 and 149-50]. With the exit of the imperial Cālukyas, the Senavāra dynasty also dissappeared into political oblivion.

The Senavāras of Khacaravarmśa had phaṇidhvaja, the banner of Serpent (Nāgarāja/Dharaṇendra), and Mṛgendra lāñcana, the Lion Crest (the emblem of Mahāvīra) They introduce themselves as Kūḍalūrupura-varādhīśvaras and Kūḍalūru Paramēśvaras, ‘the Lords of Kūḍalūru’. Further more, they are described as Mṛgendra lāñcanas and Khacara Trīnetras. The place may be the modern Harihara which had in earlier times the name of Kūḍalūr and yet the identification needs further investigation. They declare themselves as Padmāvati-carāṇa-saroja-bhṛṅga, ‘bee in the lotus feet of goddess Padmāvati’, attendant deity of Arhat Pārśva, the 23rd and penultimate Tīrthaṅkara. It is said that the Senavāras were the ancestors of the Senas of Bengal.
THE SINDAS : AN OUTLINE
Nāḍoja Prof. Hampana

The political history of the Sindas is still amorphous and the known line of succession is patchy. The Sindas of Belagutti, ReṅjeRu, Bāgaḍage, Kurugoḍu, Partyañḍaka and Erambarage were its later branches.

The Sindas, styled as Bhogavati Puravarādhīśvaras, ‘the Lords of the town Bhogavati, belonged to Nāgavaṁsa, the race of Nāgas. Curiously, the Sendrakas were also of Nāgakula. The Sindas were holding administrative posts from the sixth century, as subordinates of the Calukyas, in the Kadamba - Calukya territory. An inscription from Āḍūru states that Sindarasa was ruling Pānṭhipura, the modern Hānagal (Haveri Dt.), as a vassal of Kīrtivarma II (745-57), the last ruler of Calukyas. A record from Kukkanūr, of the epoch of Vikramādiṭiya II (655-81) mentions the name of Sindarasa as the chief of the region. The Sindas were in-charge of Gaṅgi Pāṇḍivūru, the modern Āḍūr. Another inscription dt. 726 CE states that Sindarasa and Devasatti Arasa were vassals of Śrīpuruṣa, the Gaṅga king. Sindarasa figures in an inscription of 567-68 of Kīrtivarma I. Sindarasa ruling Pāṇḍipura, requested Mādhavatī Arasa, and along with Doṇaṅgamunda, Eḷagāmunda and Māḷeyar, donated to Jinendrabhavana eight mattar of wet land under the tank to the west of Karmagalūr, in the royal scale (rājamāna). The donee was Prabhācandra gurāvar of Paralūrā (mod. Haḷḷūr in Bāgalkoṭe Dt.) Cediya (Sk. Caitya).

Śrīpāla consecrated the stone inscription in the premises of Jinendra-bhavana built by his grandfather Dharma Gāmuṇḍa (567-68 CE). The donee was Prabhācandra Gurāvar, chief superintendent of
the Paralūru Caityālaya diocese at Āḍūr. The ancient name of the place was Gaṅgi Pāṇḍiyūr. Sindarasa was governing Āḍūr. The country sheriffs and village officers endowed eight mattar wet-land. Prabhācandra, chief of the Cedia (Caityālaya), is referred as Gurāvar, ‘preceptor’, the Sanskrit word with the variants of guru, gorava and gurāva. Jaina ascetic is usually referred as rṣi or śramaṇa or savaṇa, but occasionally the word gorava is also added to the name of the saint, like Monigorava, same as Monibhaṭṭa. Vidyānanda, Vāsudevaguru and Prabhācandra were Paralūru-gaṇāgraṇis, pontifical chiefs.

Vinayanandi conducted himself like Indrabhūti, the first mendicant of a Tīthanakara. His antevāsin, ‘disciple’, Vāsudevamuni became patriarch and behaved as ‘teacher of teachers’, with his vast knowledge. Prabhācandra-gurāvar, pupil of monk Vāsudeva, succeeded as primate of the Paralūra Cediass. Pontiff Prabhācandra, grand disciple of Vinayanandi, had the honour of becoming rāja-pūjita, ‘worshipped by the king’, evidently the then ruling king Kīrtivarman I. Vinayanandi, contemporary of Polekeşi I (540-66), had made Paralūr Maṭha thrive as a spiritual seat for ascetics. Imperial sovereigns, Calukyas, and their feudatories Sindas and Sendrakas helped the monastery prosper, without let.

Śrīpāla, house-holder student of Prabhācandra, and grandson of Dharmagāmūnta, togethther with the local leaders, granted 8 mattars of wet-land below the tank to the west of Kārmmaṇḍuru, for worship and offerings in the Jinendra Bhavana. Prabhācandra was the receipient of the gift. Since the 8th century lithic record opens with an invocation to Vardhamāna, it is possible that the temple constructed by Dharmagamunṭa was dedicated to Mahāvīra (Vardhamāna), in which case Āḍūr had the unique distinction of possessing the earliest Jinālaya built for Mahāvīra.

Recently, seven more inscriptions, all of Jaina affiliation, were discovered by M.B. Neginahala, which once again confirm that Āḍūr continued to be an influential Jaina centre till the end of 14th century,
commencing from early sixth century. Doñagāmuṇḍa, El agāmuṇḍa, Ballagāvuṇḍa, Vikramagāvuṇḍa, Keśavagāvuṇḍa, Hariyamagāvuṇḍa, of the genealogy of Dharmagāmuṇḍa, continued to lit the lamp of Jaina faith at Āḍūr. Similarly, pontiff Siriṇandi Bhāṭṭāraka, Mādhavacandra-deva, Anantakirtiyati, Maunīśvaradeva, Devendradeva, Kumārasena Muni formed an unbroken chain of monkhood. These repeated epigraphical evidences emphasise the existence of a Jaina monastery at Āḍūr, which was profusely patronised by the Sindas.

The genealogy and the chronology of the Sindas are rather nebulous. All the inscriptions, discovered so far, put together do not enlighten us much about the exact political history of the dynasty. Interestingly, so often, the data suggests a possibility of the Sindas and Sendrakas being two branches of a common stalk. Both of them belong to Nāgavaiṁśa and were followers of Jaina faith. The fact that Mādhavatti Arasa is mentioned as a Sindarasa lends credibility to the assumption that these two feudatory families are two faces of the same coin. Therefore, the possibility of them being dynastic compeers needs consideration. Āycarāja alias Ayacaparāja, and Ācarāja, his brother-in-law, devoted Jainas for whom Jinapati was daivam, belonged to the later Sinda family. Both of them figure as subordinates of Vikramāditya VI (1076-1125), emperor of the Calukyas of Kalyāṇa.

Ācarasa alias Ācarāja, sen of Barmedeva, ruled Kisukāde, the area around Kisuvelāl (mod. Paṭṭadakal), as Mahāmaṇḍalesvara. Ācarāja, mentioned above, was pergaḍe, elder of Abbeyageri, modern Abbigeri in RoN Taluka of Gadag Dt. Ācarāja, chief Belvola-300 and Nareyangaḷ-12 (s.a Naregal in RoN Tk), renovated the Jīnālayas built earlier. A charter records that the Sinda chief Niṭḍuḍola (‘long armed’) was born to Dharaṇendra (s.a Phaṇirāja, Nāgarāja ‘the king cobra’). The Sindas had hooded-serpent on their banner and ruled over Sindāḍinādu, olim Sinda-Viṣaya, the Sendrakas were Bhujagendras (‘the serpent-kings’) and the Senavāras had Phaṇi-
dhvaja, ‘serpent-flag’. The Sāntaras basically belonged to Mahā-
*Ugra-Vaṃśa*, ‘the greater-serpent-race’. The Sātavāhanas were Nāga-worshippers. The Nāgara-Khaṇḍa of Banavāsi province was a territory of Nāga cult and a motherland of Nāga-tribes. The Sindas of Khīṇī Reṇjola in Bidar Dt., describe themselves as born by the boon of goddess Padvāvatīdevī, Chief queen of serpent king Dharaṇendra. Both Padvāvatīdevī and Dharaṇendra figure as Śāsanadevatas, attendant deities of Jina Pārvānātha, the 23rd and penultimate Tīrthāṅkara. The record states that Sinda, forerunner of the family, had married Lakṣmīmatī, daughter of Mayūravarma.

Kannada was the administrative language of the Sindas. The Sindas of later branches were worshippers of Śiva.
Jaina Concept of Jiva and Modern Science
Jagdish Prasad Jain

Jiva, a living organism, is a psycho-physical conscious entity. It is said to be living because of its bio-energies (prāṇas), viz, the five senses, three energies of body, speech and mind, respiration, etc. but these bio-energies are, in fact, enlivened or animated by the conscious vital life force (bhava prārṇa), i.e. consciousness or sentiency (cetanā). The subjective attributes of cognition, feeling, and volition, possessed by this conscious entity jīva or soul cannot be ascribed or said to belong to an inanimate, non-living, non-life (ajīva), inert matter (pudgala in Jaina terminology). This clearly establishes the fact that jīva and ajīva or matter are two obvious and self-evident realities or substances which are experienced. The essential characteristic of jīva is consciousness, which is the essence of that which is life, while the nonsentient, inanimate, matter possesses the characteristic sense qualities of touch, taste, smell, sight or hearing. That “living things are very different from non-living things” is a conclusion reached in a text book on Biological Science.¹

There are however some general attributes or characteristics, which are shared in common by both jīva and pudgala (matter). These are; astitva (existence), vastutva (functionality), dravyatva (that which by nature flows towards its modes, i.e. something that persists in spite of the changes in its modes), prameyatva (knowability), pradeśatva (extension in space) and agurulaghutva (the property of substances

which maintains them as they are, and prevents them from being converted into other things or substances).

In recognizing that there are two realities in the world—the reality of jīva or consciousness and the reality of inanimate matter (ajīva), which lacks consciousness, the Jaina world-view is based on realistic considerations and is quite natural and logical. It helps us to avoid the shortcomings and weaknesses of one-sided views of both mentalist or idealist and materialist monisms. The former, represented in Advaita Vedanta concept of Brahman (conceived as the Absolute, one without a second, and as a cosmic principle), assigns “unreality” to the objective reality of the world consisting of individual selves and material objects. The latter, i.e. materialism, which is the “religion of our time, at least among most of the professional experts [in the West], in the fields of philosophy, psychology, cognitive science, and other disciplines that study the mind”2 holds the view that the only reality that exists is material or physical reality and consequently either the conscious states or mental events do not exist at all or even if they are acknowledged to exist they must, in some sense be reducible or identical to physical states. Non-acknowledgement of the two co-existing, non-identical, interactive realities of consciousness and matter creates many difficult problems, e.g. “How does something as unconscious, inanimate matter gives rise to something immaterial as consciousness?” and “how does consciousness create matter”?

The Jaina world-view of two realities of jīva or consciousness and ajīva (non-living) differs from John Searle’s contention that consciousness is causally supervenient on the brain processes and “totally dependent” on them and that conscious states are “highest-level features” of physical processes and “realized in the brain as

features of the brain system”. While Searle claims himself to be vehemently opposed to materialism and speaks of conscious state as subjective states and “ontologically irreducible,” he yet adopts the untenable position akin to materialists when he asserts that the subjective states of feeling and thinking are produced or caused by brain processes, which are objective, third person biological, chemical and electrical processes, that conscious states are “causally reducible to neurobiological processes”, and that they are realized in the brain and have “absolutely no life of their own, independent of the neurobiology [i.e. brain states]”. Nevertheless, Searle is candid enough to acknowledge that his arguments against dualism [of conscious states and brain states] “still leaves dualism as a logical possibility”.

According to Jainism, the nature of jīva or the principle of life is cetanā (seniency or consciousness) Kundakunda, Pañcaśikāya prābhṛta, 16), which is not reducible to matter. Its existence is proved by self-intuition [or self-consciousness] (svasamvedanā). We feel pleasure and pain, joy and sorrow, which presuppose a conscious substance as their substratum. By svasamvedanā we mean the experiencing of the self in every bit of our conscious activities. So, where there is a conscious activity like cognition, affection, and conation [volition], the attendant consciousness of the self or soul must also be there. The object about which one has doubt may be non-existent, but the existence of the doubter cannot be denied. Max Müller puts it as “There is in man something that can be called atman or self. It requires no proof, but if a proof were wanted it would be found in the fact that no one can say I am not (I being the disguised atman).” Moreover, “cognitions and emotions cannot inhere in

4. Vidyarnad, cited in ibid., p.60
6. Cited in ibid, p. 54
nothing, nor can volition be the function of a pure non-entity. Hence, they must be the states of a something which exists, consequently of a substance."

Jīva is the central concept of Jainism. All philosophical systems are mere abstractions if they do not have relevance to life. Jīva is at the centre of all issues, be it personal health or well-being, social intercourse, religion, philosophy, morality and spirituality. Since there is also a great deal of interaction between the mental and physical realms, it is necessary to explore how life is viewed in science. For any definition of the concept of life or what we mean by “life”, it is necessary to enumerate a number of constituent characteristics, none of which, taken by itself, constitutes life, but which, taken all together, in their summation and interaction, do indeed represent the essence of life. These characteristics or processes of life, which are described as chemical and physical processes, are said to be metabolism or consumption of energy, organization of cells into units of structure, function and reproduction in organisms, growth or development, evolution and adaptation to their environments, response to stimuli, and reproduction.

For some of these characteristics of life or features of living organism, an analogy can be found in inorganic matter, but altogether can only be found in the living protoplasm, called psychoplasm by Bausfield. For instance, self-organized aggregates of polymers are similar to modern cells in some ways, but they cannot be called “living” because they cannot reproduce. Biology, the science of life, therefore, comes to the conclusion:

All organisms contain very similar kinds of chemicals and the

7. C.R. Jain, *Spiritual Life of the Householder*, Introduction, p. 4
10. Lorenz, n. 8
11. Cited in S.C. Jain, n.5, p. 53
proportion of these chemical elements in living things are very different from those in the non-living environment. A living organism's chemical composition, structure, and function are all more complex and more highly organized than those of non-living things . . . Although we intuitively think that we can tell if something is alive or not, it is often difficult to do so. It is important to emphasize that all of these characteristics taken together define life.  

And Conrad Lorenz, writing "On the Virtue of Scientific Humility", observes: "It is wrong, however, to assert that life processes are essentially chemical and physical processes. This assertion though often made contains unnoticed a false value judgement."  

An adult human typically has more than fifty trillion (i.e. 50,000 billion) cells and about 50 million get replaced every second as part of its wear and tear. Each cell, which is considered as the basic unit of life, came from division of a previously existing cell, but where did the first cell come from?\textsuperscript{15} the science has no answer to that. Obviously something (i.e. life) cannot come from nothing or non-life. Science has so far not succeeded in creating even a single cell, in producing even a single drop of blood, or producing synthetic hormones like insulin from purely chemical sources which can replace the natural hormone or make good its deficiency in diabetics. Despite having complete knowledge of the molecular structure of insulin or blood, when need arises for either of them, science has to have access to organic sources-human or animal-for the supply.  

Just as different organs function as parts of a corporate body in co-ordination with their counterparts and yet retain their identity by performing specialized function as independent units, the constituent

\begin{itemize}
\item 13. Ibid., p. 12
\item 14. Lorenz, n.8.
\item 15. Karen Arms, n.9, p. 341.
\end{itemize}
cells of an organ too, though working collectively in consonance with their fellow members belonging to that particular organ, retain their individuality of existence and function. In other words, every cell represents a unit of life by itself. If we accept this concept of federal existence and function at cellular and organic level, the question arises as to which central agency presides over these independently functioning units (organs of the body and their constituent cells) and conducts their affairs not only as self-sufficient units unto themselves but in a concerted manner like an orchestra in perfect harmony? And why, at the time of death, when the mega unit of body ceases its vital functions, do these independent organs and cells lose their vitality in one stroke?

With sudden heart failure (as in the case of coronary attack) when an otherwise healthy man dies, why do his eyes stop seeing things at the same time? The eye as an organ of sight is still good enough to transmit light and can be successfully used as transplant material for cornea-grafting to function well in another living body. As a peripheral organ, the eye remains the same in both instances, then why this difference? In the dead body the eye does not see, or in other words, when the agency that perceived the sensation of vision is not more, the eye fails to see: where this perceptive, conscious agency - soul - is present, the same eye can take the whole scenario unfolded before it with full details of contour and splendor of colour. Does it not prove that the one who perceives through the eye is other than the sense organ itself? And that the eye itself is only an instrument for the real ‘observer’? 17

Similarly, let us presume that a man dies in an accident and his heart is removed for transplantation in a needy patient. Now, when he was declared dead, was his heart functioning or not? If it was functioning, what were the criteria to declare the man dead? If indeed,

it had ceased to function at the time of ‘death’, how does it regain ‘life’ to start functioning normally in the recipients body after transplantation?  

The impression given by a physicist is that there is elusive line of demarcation between life and death. That was probably the reson that my grand-daughter Aditi, studying Biology in the High School in USA, when asked by me a few years back, “Am I living, or dead?” instantly replied ‘Neither”. Her reply seemed quite odd to me at that time but, now I feel that her observation is indicative of deep insight. It draws attention to the fact of I, which is the substratum of both living and dead. “I am alive” or “I am dead”, both presuppose an “I” just the same way as “I think therefore I am.” (Descartes famous dictum, cogito ergo sum). ‘I’, i.e. consciousness, is the existent reality and the essence of life; it is also the differentia between life and death.

Since there can be no destruction of things that do exist, nor can there be creation of things out of nothing, the coming into existence or ceasing to exist is said to take place in the modes of things (Panchāstiya prābhṛta, 15). For example, the atoms of gold that constitute the substance gold are subject to neither creation nor destruction. But there may be appearance and disappearance in the different forms and modifications of gold: the original form may be lost: and a new form may be assumed. One ornament may be destroyed and another created. What is true of inorganic things is also true of other things or substances such as jīva. Jīva as such is neither created nor can be destroyed. Its essence viz. consciousness is eternal but it may lose its original state of existence and come into a new state of life. Life then is continuity of existence through births and deaths. Thus substance as such is permanent, though its forms and modes are perpetually changing.  

18. Ibid., p.22.
19. A. Chakravarti, Samayasara of Sri Kundakunda (Delhi: Bhartiya Jnanapitha, 1944), Commentary on Verse 6, pp.11-12.
particular organism and infuses life into the body, the senses and all the other bio-energies. Just as electric gadgets or machines do not function in the absence of energy, so also all the bio-energies remain inactive and lifeless without consciousness.20

It is quite significant to note here that the French word for the body, *le corps*, is imbued with so much more meaning and connotation than its Anglo-Saxon equivalent. In French and Mediterranean cultures, *le corps* is endowed with the capacity to feel, think, meditate, dream, and finally, decide. It inhabits the deliciously paradoxical energies of the senses and the mind.21 It is quite obvious that life does not emerge from chemical interactions taking place within the body, nor is it sustained by circulation of blood or heart-beat. On the contrary, the circulation, heartbeat, metabolic processes and the very existence of the body itself depends on the fact that ‘mind’ or ‘spirit’ is present in it.22

Speaking at a bioethics seminar at Georgetown (USA), Robert Veatch, a Georgetown University Professor, who has lectured about death and dying for over three decades, again raised the question whether a person is dead or alive is a science question or a philosophical and religious issue. In that connection, he cited three definitions of death: (i) the traditional view that death occurs when the heart and lungs stop; (2) since the 1970s, Western countries have defined it as the irreversible loss of the entire brain’s functions. But the brain stem can keep basic functions going - such as breathing - even in a permanent vegetative or comatose state; and, (3) the definition which he himself has been advocating since 1973, that death comes when “consciousness is permanently lost”. He observed: “If you’ve got the substratum in your brain for consciousness, you’re alive. If that’s gone, you’re dead”.23

20. See Jagdish Prasad Jain, n.2, p.56.
22. Amrendravijayji, n. 16, p. 22
Dr. Raynor Johnson, the well-known physicist at Queens College, Melbourne University, admitting the failure on the part of science to comprehend the nature of the principle of life writes: “Life I shall regard as a state of organic association of mind and matter: dissolve this association and the organism loses the characteristics of life and is no more than a complex aggregate of chemical substances.”

In the West, no distinction is made between consciousness and mind, with the result that the words “mental”, “psychic”, and “conscious” have become synonyms in English language and Western tradition and are used interchangeably without any thought of distinction between them. Thus Damasio’s so-called “conscious self” or “core consciousness” is merely “the critical biological function” or “organism’s private mind” which together with its external behaviour is said to be “closely correlated with the functions... of the brain”. Damasio’s private mind is “private” only in the sense that it represents “entirely first-person phenomenon” or “process”, and not because it has a mind of its own, i.e. one which can transcend, veto or act independently of the mental images, brain states, or subconscious motivations. Hence, Damasio, etc. speak of “a brain and its self, to use Libet’s phrase,” (instead of the self and Its Brain, the title of the book by Karl Popper and John C. Eccles, who boldly assert that they “are dualists... and interactionists.”

Damasio’s “conscious self”, “core consciousness”, “core self”, or “private mind” and Gerald Edelman’s “biological individuality” are not quite the same as Jaina concept of Jiva, a conscious entity. The mental activities, that have their substrate in brain states, are “unconsciously planned and executed” and are primarily the result of

neurophysiological processing of data in the brain, including past memory, by the so-called "interpreter", the special device (cortex) in our left brain, and hence are naturally full of "telling errors of perception, memory and judgement". These are obviously lacking in coherence, balanced and detached view, discriminative insight and unity of conscious experience, which are the prerogatives of conscious entity.

According to Jainism, mind does not have an independent existence. The Jaina concept of mind, with a division into physical mind and psychic mind and having dual aspects of a vehicle or an instrument of conscious entity as also of unconscious brain possesses, is discussed in the present author's chapter "Jaina Psychology" in Handbook Indian Psychology.29

"The difference of opinion about the function of the life-principle as consciousness among various systems of philosophy is not so keen as their difference about the concept of the functionary behind... the conscious function or behavior of the living beings." For instance, David Hume held that we are able to perceive only the functions of the self and matter, and do not perceive the substrata independently of their functions. The Jaina, being a realist, must locate and propound a real basis as the cause of these conscious functions. For him the functions cannot fly in empty air without a causal agency behind. This basic reality behind conscious functions has been named as ātman or jīva in Jainism.30

Before we proceed to discuss the Jaina concept of ātman or jīva, it is necessary to describe how these terms are translated in the English language. It may also be pointed out that there is no uniformity

29. See n. 2.
about their meanings or nature in various systems of philosophy, both Indian and Western. In dictionaries, jīva is translated as living, life, existing, vital breath, the principle of life and personal or individual soul, while ātmā is translated as the soul, the principle of life, individual soul, self, abstract individual.\(^{31}\) In another dictionary, ātmā is also translated as the ultimate being as well as the body.\(^{32}\)

Since cetana (sentiency or consciousness) and upayoga (conscious attentiveness) are said to be the nature of the principle of life (jīva), the essence or the essential characteristic of jīva (living body) and ātmā (soul, the inner nature or spiritual reality of jīva, i.e. consciousness) are used interchangeably and ātmā. Accordingly, the principle of life (jīvātmā) or consciousness-as such (parināmika bhāva) (Tattvārtha Sūtra, 2.1 and 2.7) is described in Jainism with reference to both aspects: the bio-energies aspect (prāṇa-sāpekṣa of five senses, mind, body and speech, respiration and life duration as well as life’s inner spiritual conscious aspect (cetanā sāpekṣa).

Kundakunda appears to make a subtle distinction between jīva and ātmā when he observes that jīva is jīva-rūvan (in Prakrit) or jīva-rupam (in Sanskrit), which is somewhat indicative of living; bioenergies aspects of life, animated by consciousness, while appā or āda (ātmā or soul)- is said to be of the knowing nature of consciousness-as-such (janao du bhāvo or janago du bhāvo in Prakrit or jñāyaka bhāva in Sanskrit).\(^{33}\) Thus, jīva or self in Jainism is an individual embodied soul, which lives because of its bio-energies, while ātmā (soul) stands for the principle of “individual consciousness”, as distinguished from the Vedantic concept of “universal soul”, which is absent in Jaina thinking. Moreover, in Jainism, jīva or soul substance

33. Kundakunda, Samayasāra, Verses 343-344.
(consciousness) is a dynamic reality, i.e. an eternal entity something enduring (dhrauvya) or persisting in the midst of its changes (uptāda) (Tattvārtha Sūtra, 5.30) and an indivisible unity of its attributes (guṇa) of cognition, feeling and action (the three aspects of consciousness) and its modes or modifications (paryāya) (Tattvārtha Sūtra, 5.38) into various mental states. Unlike Advaita Vedanta, it is not unchanging or pure, as it exists in an impure condition since beginningless time, though having the potentiality to become pure.

In Advaita Vedanta, the words jīva and ātmā have quite different meanings or connotations. In fact, they stand poles apart. For instance, ātmā is translated as Self (with capital ‘s’), which is described as Brahman (universal or cosmic consciousness), one without a second, non-dual (ekah), eternal entity, having characteristic features of “unchanging” and “pure”. Jīva, on the other hand, is equated with person and is conceptualized as an individual or ego-self, having the sense of self or individuality, which manifests in the experience as the “I” and the “me”, with its most distinctive features of pride, conceit and even arrogance (abhimāna, garva). Individuals or persons, who speak of their “self” in terms of three aspects or fundamental capacities: cognition, feeling and action, are viewed as manifestations of the ego and the aspect of the mind, which is physical and quite distinct from consciousness. Moreover, individuality experienced by the selves is said to be a consequence of māyā (“grand illusion”), that creates the appearance of a manifold world within a singular reality.”

But as J. Krishnamurti remarks: “The idea of an all encompassing self, such as the Vedantic Ātman, is just another thought construction, and another manifestation of illusion.”

34. See Handbook of Indian Psychology, n. 2, pp. 252, 266, 610 and 263.
35. Ibid., p. 256.
The Buddhists do not believe in the existence of an eternal soul and their concern is with the psychological self, i.e. mind. Like David Hume, they interpret consciousness as consisting of only discrete impressions, ideas or experiences which do not have any abiding agency of the self as substratum. Any feeling of self-identity on the basis of such explanations becomes "fictitious" as Hume was frank enough to admit.\(^{37}\) In Buddhist tradition a person is conceived in dependence upon "the (five) aggregates (skandhas) of his body (rūpa) and mind", which includes feeling (vedanā), discrimination (samjña), impressions or volitional forces (samskāra) and consciousness (vijñāna).\(^{38}\) The Jaina ātman (self) is a permanent individuality and will have to be distinguished from the Buddhist aggregates which rise and disappear, one set giving rise to a corresponding set. McDougall rightly points out:

On really impartial and unprejudiced consideration of the problems, it does appear that no aggregation of elements or bits of conscious stuff, or of conscious processes, call them sensations or ideas or what you will, can produce self-conscious ego, a self directing being aware of itself and its continuing identity over against other similar selves and the physical world.\(^{39}\)

The Buddhists and Hume's analysis of consciousness are confined to the poise of intentional consciousness or conditioned self.

All the above description of ātma, person or self are inappropriate as ātma or consciousness in itself is neither intentional consciousness, conditional self or ego-self. When it entertains intention(s), it may be said to have intentional consciousness; when it is conditioned or affected by neurophysiological processes (physical or pudgala

\(^{37}\) See ibid., pp. 44-45
\(^{38}\) See Handbook of Indian Psychology, n. 2, p. 135
\(^{39}\) Cited in S.C. Jain, n. 5, p. 54
karman) or by environment it is called conditioned self; and when it is imbued with pride, conceit or a sense of “I”, “me” and “mine” in body (no-karma) or other substances and as possessing this or other object (s)”⁴⁰ it may be described as ego-self. And when the self (jīva) is free from all the limitations of physical karman and is devoid of all the impurities or blemishes of attachment, aversion and passions (anger, greed, etc.), it becomes pure self (shuddha ātman), and attains the state of supreme soul (paramātma) or liberated self.

What is Prākṛta:

The Sanskrit word Prakṛta is derived from pra-kṛti (= Nature) and so Prākṛta = Natural Language. It is the name for a group of Middle Indo-Āryan languages, derived from Classical Sanskrit and other Old Indic dialects. The word itself has a flexible definition, being defined sometimes as “original, natural, artless, normal, ordinary, usual”, or “vernacular”, in contrast to the literary and religious orthodoxy of saṃskṛta. Alternatively, Prakṛta can be taken to mean “derived from an original.” i.e., derived from Sanskṛta. But there are scholars who believe that Prakṛta is older than Saṃskṛta, and it is on the base of Prakṛta (original) that the Saṃskṛta (refined) language was made. The term Prakṛta (which includes pāli) is used for the popular dialects of India which were spoken until the 4th - 8th centuries, but some scholars use the term Prakṛta throughout the Middle Indo-Āryan period. Middle Indo-Āryan languages gradually transformed into Apabhramśas which were used until about the 15th century. Apabhramśas evolved into modern languages which are equally today spoken by millions of people. The present regional languages of India originated from the various Prakṛta languages.

Prakṛta Vs Saṁskṛta:

Prakṛta, which means ‘natural’ or ‘common’, primarily indicates the uncultivated popular dialects which existed side by side with Saṁskṛta, the ‘accurately made’, ‘polished’ and ‘refined’ speech. The Prakṛta then, are the dialects of the unlettered masses, which they used for secular communication in their day-to-day life, while Saṁskṛta is the language of the intellectual aristocrat, the priest, pundit, or prince, who used it for religious and learned purposes.⁴

The Indo-Āryan Language and Prakṛta:

Linguists have divided Indo-Āryan Language under three stages from the point of view of their historical development. These are Old Indo-Āryan, Middle Indo-Āryan and New Indo-Āryan. Each of these three stages of Indo-Āryan Language shows several sub-stages. Prof. Suniti Kumar Chatterji in his Origin and Development of the Bengali Language presents his chronological approach to Indo-Āryan language, which we may describe with the following chart:

<table>
<thead>
<tr>
<th>Stage</th>
<th>Time Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>Old Indo-Āryan</td>
<td>1500 BC--600 BC</td>
</tr>
<tr>
<td>1st Middle Indo-Āryan</td>
<td>600 BC--200 BC</td>
</tr>
<tr>
<td>Transitional Middle Indo-Āryan</td>
<td>200 BC--200 AD</td>
</tr>
<tr>
<td>2nd Middle Indo-Āryan</td>
<td>200 AD--600 AD</td>
</tr>
<tr>
<td>3rd Middle Indo-Āryan</td>
<td>600 AD--1000 AD</td>
</tr>
<tr>
<td>New Indo-Āryan</td>
<td>1000 AD onwards</td>
</tr>
</tbody>
</table>

This chronology of Indo-Āryan languages by Prof. Chatterji has been widely accepted⁵. Old Indo-Āryan contains Vedic chandas and classical Saṁskṛta. Middle Indo-Āryan contains Pāli, Prakṛta and Apabhraṁsa; in a loose sense all Middle Indo-Āryan are called

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Prākṛta and New Indo-Āryan consists of old Hindi, Gujrati, Bengali, etc. However, an approximate and compact chronological sketch, with no watertight compartments whatsoever, of all literary languages of India can be drawn in the following table:

2. Prākṛta, Pāli, Ardhhamāgadhi, Śauraseni etc. 600BC-1000AD
3. New Indo-Aryan: Hindi, Marathi, Gujarati etc. 1000AD onwards

Almost all classical Indian languages like Pāli, Prākṛta and Sanskrit belong to the Indo-Āryan language. Among these Sanskrit is the most celebrated classical language of India. Sanskrit was not only spoken as official language among scholars but also was the language of creative writings from the very beginning of the Indian literature. Prākṛta is such a language, which has the largest flexibility among all Indo-Āryan languages in terms of direct, denotative and suggestive meanings. Hence, Sanskrit was the refined and cultivated language the medium of speech of the elite, though mainly they are used for literary purpose in those days. Prākṛta can be interpreted as the natural language of the masses. We get Prākṛta Language developed with many names, viz, Māgardhi, Ardhhamāgadhi, Paisaci, Pāli, Śauraseni, Māhārāṣṭri and Apabhramśa.

Various studies of Prākṛta language indicate it as one of the oldest and most popular laymen’s language of ancient India during early pre-Christian centuries. Mahāvīra and Buddha popularized it through their sermons and consequently it became a literary language. The major subject matter of this work is related with Prākṛta canonical literature spread over many centuries.

Development of Prākṛta language:

The development of Prākṛta language has been classified in three stages:

1. First stage (600BC-100AD): Inscriptional and Canonical Prākṛta language,

2. Second stage (100AD-600AD): Normal Prākṛta language,

3. Third stage (600AD-1000AD): Modern Prākṛta language.

The first stage of literary Prākṛta is the most important for the studies of Jaina Cānons. A large number of inscription are also found throughout the country in this time. Aśokan inscription (300BC), the Hathigumpha inscription of Kalingaraja Kharvela (150BC) is very important documents of this stage. The second stage developed by the writings of Aśvaghosa (100AD), Vararuci (300AD), Pravarasena and Vakaṭaka (400-450AD). The third stage of Prākṛta language upto about 1000AD, but references are available that a variety of Prākṛt literature has been written upto the eighteenth century. Thus by the continuous development, Prākṛta became literary languages, generally patronized by kings identified with the Kṣatriya caste, but were regarded as illegitimate by the Brahmin orthodoxy. The earliest extant usage of Prākṛta is the corpus of inscriptions of Asoka, emperor of India. The various Prākṛta languages are associated with different patron dynasties, with different religions (mainly Jainism) and different literary traditions, as well as different regions of the Indian subcontinent. The voluminous literature, religious royal and public patronage give this language a national importance. Moreover, the language was gramatised like Sāṁskṛta in this period which led to its standard form and therefore contracted literary nature beyond general public.

Different dialects of Prākṛta:

When Lord Mahāvīra and Lord Buddha preached in this language to the common people, this language was wide-spread. Thenceforth, we get Prakṛta developed with many names, since it was current among common people across the country. Consequently different Prakṛta came into being with the different names. The Prākṛta grammarians give a sketchy description of various Prākṛta dialects. These are: (i) Māgadhī (ii) Ardhamāgadhī (iii) Māhārastrī, (iv) Śauraseni (v) Apabhraṃśa (vi) Paisācī (vii) Cūlikā Paisācī and (viii) Pāli\(^\text{12}\).

Prākṛta as Ardhamāgadhī:

The native language of Magadha country or Bihar or eastern India of today has been called Magadhan Prākṛta. Lord Mahāvīra belonged to Magadha (Bihar) and Lord Rśabhadeva belonged to Kośala (U.P.) Both of them are the first and the last Tirthankaras of Jaina religion. They delivered their sermons in a language canonically described as Ardhamāgadhī, or half-māgadhī. Ardhamāgadhī language is the mixture of Māgadhī and many native languages. It is the coordinate form of Māgadhī and Śauraseni or Maharāṣṭri. Ardhamāgadhī has also been influenced by Sarīskṛt, neighboring native language including Munda and Drāvida ones\(^\text{13}\).

The Jaina Āgama and Prākṛta Literature:

The last Jaina Tirthankara Lord Mahāvīra belonged to Magadhā (Now, Bihar). When he got enlightenment, he preferred to deliver his preach or sermons in the language spoken among the common people, and he chooses the Ardhamāgadhī language. And from then the Ardhamāgadhī Prakṛta language came into light. This was an important event in the cultural history of India, because a spoken dialect got for


the first time the status of being the medium of religious and ethical preaching and teachings and hence, had the change of being cultivated and the outcome was the appearance of the great Ardhamāgadhi Canons (of Śvetāmbaras) and the pro-Canons (of Digambaras) in later days\(^\text{14}\). The Jain literature includes both religious texts and books on generally secular topics such as sciences, history, and grammar. Prākr̥t-\-Ardhamāgadhi literature includes the Agamas, Agama-tulya texts, and Siddhanta texts. Composition in Prākr̥ṭas ceased around 10th cent AD.

For students of Jainism the Jaina Prākr̥ta literature is a rich source of certain unique material\(^\text{15}\). A huge mass of Jaina literature in Prākr̥ta has grown around the Ardhamāgadhi Canon taking the forms of Āgamas, Niryuktis, Bhāsyas, and Cūrnis from which arose later vast and varied types of narrative literature : biographies of religious celebrities, legendary tales of diadactic motives, illustrative fables, parables, popular romances, fairy tales, Kāthanakas, Kathākośas etc.

**The Jaina Canons**

The Jaina Canonical works constitute an important section of Prākr̥ta literature. The preaching of Lord Mahāvīra and his disciples have come down to us in the Jaina Āgamas, the Canon, in Ardhamāgadhi. The Āgama contains the following sections: (1) twelve Aṅgas, (2) twelve Upaṅgas, (3) ten Prakīrṇas, (4) six cheda Sūtras, (5) two Cūlikā-Sūtras, and (6) four Mūla sūtras. (The twelve aṅgas, according to Digambaras, are completely lost. But the Śvetāmbaras believed that only the twelfth aṅga Diṭṭivāda or Drṣṭivāda, is lost)\(^\text{16}\).

1. Ācārāṅga Sutra (Āyārāṅg).
2. Sutrakṛṭtanga Sutra (Suyagadāṅg).

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3. Sthānāṅga Sutra (Thānāṅg).
4. Samavāyāṅga Sutra (Thānāṅg).
5. Vyākhyā Prajñāpti or Bhagavati Sūtra (Viyah Paññati).
7. Upāsaka Daśāṅga Sūtra (Uvāsagadoso).
11. Viṣṇa Sūtra (Vivasuyam)\(^{17}\).

12. Drśṭivāda Sūtra (Diṭṭivāda) : It was classified in five parts;

   (1) Parikarma (2) Sutra (3) Purvagata (4) Pratham-anuyoga and (5)

   Chulikā. The third part, purvagata contained 14 Pūrvas. They contain

   the Jaina religion’s endless treasure of knowledge on every subject.

**Aṅga-Bāhya-Āgamas :**

In addition to the twelve Aṅga, there are other canonical

literature (Aṅga-bāhya) which are consisted of Upāṅga-sūtras, Ched-

sūtras, Mūla-sūtras, Chulikā-sūtras and Prakirṇa-sūtras.

**Upāṅga-sūtras :**

The scriptures, which provide further explanation of Aṅga-

Āgams, are called Upāṅga-Āgams. The upāṅga sūtras are :

1. Aupapātika Sūtra (Ovavaiya).
2. Rājapaśniya Sūtra (Raya Pasen līja).
4. Prajñāpanā Sūtra (Pannavana).
5. Suryaprajñāpti Sūtra (Surya Pannati).
6. Candraprajñāpti Sūtra.
8. Nirayārvali Sūtra.

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11. Pushpa Chulikā Sūtra.
12. Vṛshnidashā Sūtra (Vanhidasao).  

Cheda Sūtras:
The subject matter described in the Cheda-sūtras is the rule of conduct, punishment, and repentance for ascetics. The Cheda Sūtras are:


Mūla-Sūtras:
The scriptures, which are essential for monks and nuns to study in the early stages of their ascetic life, are called Mūla-sūtras.


Culikā-Sūtras:
The scriptures, which enhance or decorate the meaning of Aṅga-Āgamas are known as Culikā-sūtras. These are:

1. Nandi Sūtra.
2. Anuyogadvāra Sūtra.

Prakīrṇa-Sūtras:
Those scriptures describe independent or miscellaneous subjects of the Jaina religion are Prakīrṇa-sūtras. These are:

1. Catuḥ Śaraṇa, 2. Ātur Pratyākhyāna (Āyur-Pachakhāna),

18. ibid., p. xxxiv.
19. ibid., p. - xxxv.
20. ibid., p. - xxxv.

Commentaries on the Āgamas:
Several commentaries on the Āgamas have been written in Prākṛt. Those are known as Niryuktī, Bhāsyā, and Cūrṇi. Niryuktis and Bhāsyas are composed in verses while Cūrṇis are in prose.

Digambar Literature:
The Digambara sect believes that the Āgama-sutras were gradually lost starting from one hundred fifty years after Lord Mahāvīra’s nirvāṇa. Hence, they do not recognize the existing Āgama-sutras as their authentic scriptures. In the absence of authentic scriptures, Digambaras follow two main texts, three commentaries on main texts, and four Anuyogas consisting of more than 20 texts as the basis for their religious philosophy and practices. These scriptures were written by great Ācāryas from 100 AD to 1000 AD. They have used the original Āgama Sutras as the basis for their work.

Śaṭkhand-Āgama:
The Śaṭkhand-Āgama is also known as Maha-kammapayadipāhuda. The Ācāryas; Puṣpadanta and Bhūtabali around 160 AD wrote it around 780 AD.

Kaśāy-Pāhuda or Kaśāy-Prabhṛt:
Ācārya Guṇadhara wrote the Kaśāya-pāhud.

Four Anuyogas:
1. Pratham-anuyoga (Dharma-kathā-anuyoga)-(Religious Stories)
This anuyoga consists- Padma-puran, Harivamsa-puran, Adi-puran, and Uttar-puran.
2. Charaṇa-Anuyoga - (Conduct)
This anuyoga consists- Mulacār, Trivarnacār, and Ratnakaranda-shravak-ācār.

3. Karan-Anuyoga (Gaṇit-anuyog) - (Mathematics)

This anuyoga consists - Sūrya - prajñapti, Candra-prajñapti, Jaya-dhavala-tika, and Gommat-sāra.

4. Dravy-Anuyoga - (Philosophy)

This anuyoga consists of the following texts, written by Ācārya Kundakunda, which contain philosophical doctrine, theories, metaphysics, Tattvajñāna, and like literature. The texts are: Niyamasāra, Pañcāstikāyā, Pravacanasāra, and Samaya-sāra²¹

Historio-Cultural Contribution of non-Āgamic Prākṛta literature:

A good deal of Prākṛta literature has grown beside the non-canonical literature. These may be divided in several classes:

1. Lyrical Anthologies:

A collection of some 700 gathas, the Gāthā Sattasatī, attributed to Hāla is a good Prākṛta lyrical anthology. The themes of the Sattasatī are drawn from rural life. The village folk, the fables of love, sentiment of erotic are narrated in touching manner. Another Prākṛta lyrical anthology is the Vaijālaggā of Jayavallabha. The subjects of the verses are grouped into three human ends— dharma, artha and kāma²².

2. Narrative literature:

The narrative literature of the Jainas in Prākṛta is vast and rich. This literature served the purpose of folk literature also. We find the origin of the folk literature in Vasudevahīndi for the first time²³. Some other of the narrative literature are: Triṣaṣṭi-Śalākā-Puruṣa-Caritra,


by Hemacandra, is the biographies of sixty-three great men who are the celebreties of Jainism. Paùmacariya, a Puranic epic composed by Guñådhya in 4 A.D. Kumàrapùla-Pratibodha, a legendary tale of king Kumarapala written by Somaprabha, in c. 1195 AD. Another important literary work of this century is the Surasundarìcariya, written by Dhaneśvara in 1095 V.S. this work is actually the love story of a Vidyadhara prince in 4000 Pràkṛta verses. Kathākośa, of Jinesvara written in Pràkṛta, in 1052 AD, in one of the most celebrated Jaina Prakrita works on popular stories.  

3. Classical kāvyā and Campù:

There are stylistic Kāvyā and prose romances in Prákṛta literature. The Setubandha or Dahamuhavaha by Pravarasena deals with the incident of Rāmāyana. Gauḍavaho kāvyā by Vākpatirāja (c 733) celebrates the historical elements of the Gaūda King. Kuvalayamāla (c. 779) of Uddyotanasūri is a book on romance in Prákṛta. This supplies useful politico-historical material. The Līlāvatī by Kutūhala is a stylistic, romantic kavya. Mahāvīra-Carita by Gunacandra gives a traditional account of Mahāvīra's life, in a charming kāvyā style.

4. Philosophical treatise:

Prákṛta literature, as we all know, is one of the varied source-materials of Indian Philosophy, specially of Jaina Philosophy. Other than the āgamic texts there are huge texts elucidating the philosophical doctrine of Jainism, such as : Dhavala, Jayadhavala, Mahādhavala commentaries. There are other commentaries such as kama-payadi by Śivaśarmar, Pañcasāṅgraha by Candṛśi, Gommaṭasāra by Nemicandra. Siddhasena Diwakar’s Sanmati-Tarka-Prakaraṇa (4th


cent.), in Prākṛta, gives authentic and critical exposition of many different philosophical streams of India prevailing before his times. This is a comparative work philosophical trend of different religions, written by one of the early Jaina logicians. This brilliant treatise elucidating mainly the Jaina epistemology and logic. Devasena deals with various topics of Jainism in his Bhavaśaṅgraha, Ārādhanaśāra and Tattvasāra.

5. Political treatise:
Nītivākyāmṛta of Somadeva (10th cent.) is an excellent treatise of the science and art of politics in India. Different Jains cāritras and Purāṇas often touch the politics, through which we get information about current political theories, origin of different dynasties etc. Ādipurāṇa of Jinasena (9th cent.) deserves such attention and appreciation.

6. Grammar:
There are useful Prākṛta grammar written in Saṁskṛta. Some of these are: Prakṛta-Vyākaraṇa or Siddhahemasabdānuśasana written by Ācārya Hemacandra, is devoted to the Prakṛta grammar, According to Kielhorn it is ‘the best grammar of the Indian middle ages’. Vararuci, Caṇḍa, Markāṇḍeya are the other great grammarians of Prakṛta language and literature.

7. Lexicons:
Desināmamāla (also called Ratnāvali) is a Prakṛta lexicon, written by Ācārya Hemacandra, and this work has practically no rival in the Indian literature. It has 783 verses, divided in eight chapters. Paśya-laṣcchi-nāma-māla written by Dhanapāla presents a list of prakṛta synonyms words. It is also a great work in Prakṛta lexicon.

8. History and Cosmology:

Tiloyapaṇṇatti of Yativṛṣabha (2nd cent.) is an early Prākṛta text on cosmology. This work throws light on many things such as nature, shape, size and divisions of Universe, ancient geography, history of ancient India, commencement of Śaka rule, their dynastic chronology and eras, Jaina doctrine, purānic traditions and so on. This is also very useful for studying the development of mathematics, in ancient times. Āṅgavijjā written by an unknown author/s, is a Prākṛta work of importance for reconstructing India’s history of the first four centuries after Christ.

9. Morality and Ethics:

Another significant aspect of Prākṛta literature is its high moral tone. Śravaka-vidhi by Dhanapāla is a short Prākṛta verse treatise on the lay life. There was another Prākṛta verses, Sīra-Vicāra and Dharma-ratna-prakaraṇa by Sānti-Sūri, which tract on the qualities of the ideal layman and ideal monk. It is the earliest literary sources for the 21 śravaka-guṇas. Nemicandra’s Pravacana-sāroddhāra is also a Prākṛta verse compendium of Jaina ethics. For the medieval period the last major Prākṛta work on Jaina ethics is the Śrāddhā-dina-kṛtva by Devendra. These literature teach laymen as well as monks the eternal values and lessons.

Conclusion:

Prākṛta language and literature are very valuable for a complete and first hand knowledge of the ancient Indian culture. The significance of Prākṛta sources is that they are connected with almost every phase and part of this vast country. These works are not restricted to only one or two subjects or to only religious philosophies but

32. ibid., p.-13.
embrace various branches of literature such as poetics, politics, grammar, logic, dialectics, astronomy, astrology, medicine, cosmology, epigraphy, etc. These sources are highly critical, standard, authentic and contain abundant historical information. As the Jainas have produced their vast literature in these languages from very ancient times, they have certainly played a very important part in the development of the different languages of India. Prof. A.N. Upadhye has truly said, "Indian linguistics would certainly be poorer in the absence of Prākṛta literature, for on its lap have grown the modern Indian languages. Prākṛta literature goes a long way in helping to add important and significant details to our picture of Indian culture and civilization".

Acknowledgement: I gratefully acknowledge the financial assistance from the UGC, New Delhi, through a Minor Research Project grant (F. PHW-003/10-11, ERO, Dated 21.10.2010) to me, for this study.

Statement of Ownership

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

Form IV

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

2. Periodicity of its Publication : Quarterly

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

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

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

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

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

Satya Ranjan Banerjee  
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Date - 15 March 2011
JAIN BHAWAN: ITS AIMS AND OBJECTS

Since the establishment of the Jain Bhawan in 1945 in the Burra Bazar area of Calcutta by eminent members of Jain Community, the Jain Bhawan has kept the stream of Jain philosophy and religion flowing steadily in eastern India for the last over fiftyeight years. The objectives of this institution are the following:

1. To establish the greatness of Jainism in the world rationally and to spread its glory in the light of new knowledge.
2. To develop intellectual, moral and literary pursuits in the society.
3. To impart lessons on Jainism among the people of the country.
4. To encourage research on Jain Religion and Philosophy.

To achieve these goals, the Jain Bhawan runs the following programmes in various fields.

1. **School:**
   To spread the light of education the Bhawan runs a school, the Jain Shikshalaya, which imparts education to students in accordance with the syllabi prescribed by the West Bengal Board. Moral education forms a necessary part of the curricula followed by the school. It has on its roll about 550 students and 25 teachers.

2. **Vocational and Physical Classes:**
   Accepting the demands of the modern times and the need to equip the students to face the world suitably, it conducts vocational and physical activity classes. Classes on traditional crafts like tailoring, stitching and embroidery and other fine arts along with Judo, Karate and Yoga are run throughout the year, not just for its own students, but for outsiders as well. They are very popular amongst the ladies of Burra Bazar of Calcutta.

3. **Library:**
   "Education and knowledge are at the core of all round the development of an individual. Hence the pursuit of these should be the sole aim of life". Keeping this philosophy in mind a library was established on the premises of the Bhawan, with more than 10,000 books on Jainism, its literature and philosophy and about 3,000 rare manuscripts, the library is truly a treasure trove. A list of such books and manuscripts can be obtained from the library.

4. **Periodicals and Journals:**
   To keep the members abreast of contemporary thinking in the field of religion the library subscribes to about 100 (one hundred) quarterly, monthly and weekly periodicals from different parts of the world. These can be issued to members interested in the study of Jainism.

5. **Journals:**
   Realising that there is a need for research on Jainism and that scholarly knowledge needs to be made public, the Bhawan in its role as a research institution brings out three periodicals: Jain Journal in English, Titthayara in Hindi and Sramana in Bengali. In 37 years of its publication, the Jain Journal has carved out a niche for itself in the field and has received universal acclaim. The Bengali journal Sramana, which is being published for thirty year, has become a prominent channel for the spread of Jain philosophy in West Bengal. This is the only Journal in Bengali which deals exclusively with matters concerning any aspects of Jainism. Both the Journals are edited by a
renowned scholar Professor Dr Satya Ranjan Banerjee of Calcutta University. The *Jain Journal* and *Srāmanā* for over thirty seven and thirty years respectively have proved beyond doubt that these Journals are in great demand for its quality and contents. The *Jain Journal* is highly acclaimed by foreign scholars. The same can be said about the Hindi journal *Tīthayara* which is edited by Mrs Lata Bothra. In April this year it entered its 25th year of publication. Needless to say that these journals have played a key-role in propagating Jain literature and philosophy. Progressive in nature, these have crossed many milestones and are poised to cross many more.

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

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

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

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- Praśnottare Jainā-dharma (in Bengali) (Jain religion by questions and answers).
- Weber’s Sacred Literature of the Jains.
- Jainism in Different States of India.
- Introducing Jainism.

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

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

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