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## THE JAINA WAY OF LIFE

Duli Chand Jain\*

### Introduction :

We are living in a scientifically and technically advanced world divided into “Developed”, “developing” and the “Under-developed” regions. A keen competition is going on everywhere. Only a few are thriving and prospering whilst a majority of people lead a life of scarcity, want and impoverishment. There is tension, worry and unhappiness in the life of every one. Mr. F.L. Lucas, an English Critic said, “Many a times, after pondering. I am amazed that some day the human civilisation would come to an end by man’s own intellect and deterioration of self-control in the midst of the tension of the highly artificial civilisation.”

### Role of religion :

Under these circumstances we have to examine, how Jain religion can play a positive role in mitigating the sufferings of the common people. Jainism is one of the oldest religious traditions of the world. A long generation of **Tīrthaṅkaras**, **Ācāryas**, saints and scholars belonged to this tradition. Lord Mahāvīra was the twenty-fourth **Tīrthaṅkara** of the present era. Mahāvīra born with no supernatural powers, rose by the dint of his determination, self-discipline, compassion, forbearance and other qualities of heart to the highest position among men and acquired the status of a **Tīrthaṅkara** or omniscient.

### Mahavira and his Teachings :

Lord Mahāvīra observed rigorous austerities spread over for

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twelve and a half years till he achieved **Kevala-Jñāna** (omniscience) which was his aim behind initiation in the ascetic order. He faced many adversities and calamities brought upon by natural and supernatural forces during this period. In the thirteenth year of his ascetic order, he attained infinite knowledge, infinite intuition and infinite bliss. Only after obtaining omnisciences, he began to preach and give discourses. He stated that a man can rise high only by humility, noble conduct and discipline. He established **Caturvidha Sangha** (the four fold congregation) of monks, nuns, laymen and laywomen so as to provide proper guidance to the monks and nuns and to inspire and stimulate the laymen and laywomen in their religious practices. In the **Sangha** established by Lord Mahāvīra there was no difference between men and women. Both were regarded as equal. The women were also initiated as nuns, which was a great revolutionary step at that time.

Now we have to examine how the teachings of Lord Mahāvīra can improve the life of ordinary people and bring peace and prosperity to them critics say that the principles of Jainism are so difficult that they cannot be practiced by ordinary people. This is a fallacy. Teachings of Lord **Mahāvīra** are grouped into two parts (1) Teachings to **Śramaṇas** (mendicants) and teachings to householders. (**Śrāvakas**) **Śramaṇas** have no doubt to follow very rigorous and extensive restraints because they proceed on the path of “**Sarva-virati**” or total renunciation. Once they take “**Pravrajya**” (renunciation), they have to observe the **Pañch Mahāvratas** or the five great vows of total abstinence from violence, untruth, stealing, sexual indulgence and possessions. They proceed on the path of liberation which is the state of infinite consciousness, absolute freedom and eternal bliss. They devote their whole life to scriptural study, service to the **Guru** and dedicate themselves to preaching. But so far as the householders are concerned, the teachings of Lord Mahāvīra are much simpler.

### **Thirty five Rules of Conduct :**

Jain Acaryas have described the duties and responsibilities of the laity elaborately. These are called 35 virtues of a **Mārgānusarī**

(one who follows the path shown by **Jinas**). These rules prevent a laity deviating from the wpiritual path and prompt him to raise higher. It is the means by which he gets the right attitude of living. Due to these virtues he begins to stop the **Karmic** influx. From the sincere practice of these rules, his soul gets purified. Ācārya Sri Bhuvanbhanusoorishwarji has nicely classified these rules into following four groups in his book “A Handbook of Jainology”.

- I. The eleven obligatory duties.
- II. The eight derogations that ought to be discarded.
- III. The eight virtues to be cultivated and
- IV. The eight endeavours to be carried out with diligence.

#### I. **The eleven obligatory duties :**

1. Whatever trade, business or profession a housholder follows, he should have lawful earnings. However, his business should not harm any men or animals. So he should not have business of a bucher, selling of wines or gunmaker or anything which involves destruction of life.
2. His expenses should be within the limits of his income.
3. He should dress according to his income but the dress should be decent and not gaudy.
4. The layman should not marry a person from the same lineage. He should marry a person of different Gotra but with similar character, taste, culture and language etc. This will result in harmonious relationship.
5. He should have residence in a good neighbourhood and not where prostitutes and thieves live.
6. He should eat food at the proper time in conformity with his constitution. Excessive eating should be avoided.
7. He should take Satvik food which does not cause passions.
8. He should respect his parents and teachers.
9. He should maintain his dependents and make them work for the well being of the family.



10. He should serve the ascetics who come for Bhiksā (food) as well as guests with due respect.
11. He should help the needy and destitutes and fulfill their requirements.

## **II. The eight derogations that ought to be discarded :**

1. Discarding the habit of calumniating others;
2. Betraying the trust, deceiving and cheating;
3. Discarding the six internal foes viz, anger, pride, deceit, greed, attachment and aversion;
4. Gambling, meat-eating and intoxicants;
5. Discarding prejudice;
6. Pursuing the three Purushārthas in such a way that they do not harm one another;
7. He should live in a house which is not accessible to thieves and rogues and cannot be entered by undesirable people;
8. Discarding a place where calamities occur.

## **III. The eight virtues that should be accepted and practised.**

1. He should be always fearless;
2. He should be ashamed of committing an ignoble act;
3. He should always keep his temperament cool, his voice and appearance gentle;
4. He should attain popularity and acquire noble virtues;
5. He should be a far-sighted person;
6. Before endeavouring in any task, he should think about his strength and weaknesses;
7. He must always think what is proper and improper action and act with discrimination;
8. He should adopt good virtues always.

## **IV. The eight endeavours :**

1. He should express gratitude to all those who help him in his life;

2. He should always help others without any selfish interest;
3. He should always keep company of the noble and admire their virtues;
4. He should develop habit of listening spiritual discourses;
5. He should admire the virtues of noble people so that he can gain material prosperity and spiritual advancement.
6. He should have right attitude in practical life without excitement;
7. He should follow famous customs and traditions which do not harm Dharma;
8. He should adore the virtuous always.

### **Practice for higher advancement :**

Those who want to rise higher in spiritual live, must follow five **Aṇuvratas** (primary vows) prescribed for a householder which consists of partial observance of non-violence, truthfulness, non-stealing, chastity (to refrain from all illicit sexual relationships) and non possession. A householder should devote part of his time in **Dāna** (Charity), **Śeela** (virtuous life), **Tapas** (austerity) and **Bhāvanā** (purification of thoughts).

### **Non violence :**

Non-violence is the sense of equality of all living creatures. If you feel that every soul is independent and autonomous, you will never trample on its right to live. This leads you to compassion and kindness towards all living beings and results in harmony and peace in the world. The principle of non-violence in Jainism embraces not only human beings but also animals, birds, plants, vegetables and creatures of earth, air and water. It is the holy law of compassion extended to body, mind and speech of a living being. Lord Mahāvīra says, "All living beings desire to live. They detest sorrow and death and desire a long and happy life. Hence one should not inflict pain on any creature, nor have any feeling of antipathy or enmity. One should be friendly towards all creatures". (**Ācārāṅga Sūtra**. 1.2.3.4)

### **The other vows :**

All the other vows preached in Jainism are only an extension of the vow of non violence. Truthfulness is essential to keep order and harmony in society. There are moments in life when one has to take hardships to keep up one's convictions. In business and in our day-to-day dealings our truthfulness is put to test. We have to practice it constantly to maintain our integrity. While observing the vow of non-stealing, one is required to earn his livelihood by honest means. We violate the vow of **Aprigraha** by accepting and holding what is not needed by us. What we possess in surplus has to go to those who need it badly. The principle of continence is significant in maintaining the morals in society.

Thus we see that these principles, preached by Lord Mahāvīra, are universal in character and are applicable to every individual in any society. These simple rules can be practised without the least philosophical speculation, even by ordinary people.

### **Integral View of Life :**

Jainism takes an integral view of life. Either faith or only knowledge by itself cannot take us to the path of salvation. We should have a combination of right faith, right knowledge and right conduct to tread the path of salvation. These constitute the three jewels of Jainism. Without right faith, there is no right knowledge and without right knowledge there is no virtuous conduct. Lord Mahāvīra says, "By knowledge one understands the nature of substances; by faith one believes in them; by conduct one puts an end to the flow of karmas and by austerity one attains purity" (**Uttarādhyayana Sūtra, 28.35**)

### **Concept of Karma :**

The significant achievement of *Tirthaṅkara* Mahavira's revolution in spiritual field was the upholding of the concept of *Karma* in place of God, the creator. He said that man is the architect of his own destiny and he can rise only by his own efforts and not by the grace of any external agency. God is devoid of attachment, hence there is no

need for him to create this universe, which is beginningless and endless.

Every inexplicable event in the life of an individual occurs due to the *Karmas* accumulated in his previous birth. *Karma* is conceived as something essentially material which gets interlinked with soul which is conscious. As particles of dust get attached to the body smeared with oil, so does *Karma* with the soul. Lord Mahāvīra says. "Attachment and aversion are the root causes of *Karma* and *Karma* originates from infatuation. *Karma* is the root cause of birth and death and these (birth and death) are said to be the source of misery". (*Uttā. Sū. 32.7*). He further adds. "None can escape the effect of their own past *Karmas*. (*Uttā. Su. 4.3*)

#### Religion in Day to Day Activities

A householder should lead his life in such a way that he continues religious practices faithfully everyday. There are six essentials which a *Śrāvaka* (householder) is expected to practice everyday in his life. These are enumerated below:

1. *Sāmāyika* : It is defined as follows : "*Sāmāyika* is to be devoid of attachment and aversion and to be indifferent to life and death, gain and loss, fortune and misfortune, friend and foe, joy and sorrow" (*mulācāra 23*). A householder should do at least one *Sāmāyika* a day for 48 minutes. In this period, he should remain aloof from his domestic and business activities. He should devote his time in self-contemplation, meditation and scriptural study.

2. *Caturvinshati stava* : Worship of twenty four *Tirthankaras* by reciting their *Stotras* and *Bhajans*. *Tirthaṅkaras* are deities free from attachment and aversion and by their worship we try to adhere to atleast some of their virtues in our life.

3. *Vandanā* : A *Śrāvaka* should go everyday to the *Sādhus* (mendicants) and *Sādhvis* (nuns) and offer his reverential salutation. Association with such holy people results in development of virtues in life.

4. *Pratikramaṇa* : In this, self-contemplation and introspection

should be done in the morning and in the evening. He should check up whether he is developing good qualities. If he has committed any mistake he should repent for the same so that such mistakes do not recur.

5. *Kāyotsarga* : This literary means abandonment of body. It is done in a standing or sitting posture of meditation. This helps in keeping the mind under control. It is said. "Just as fire fanned by powerful winds destroys heaps of firewood in no time, so also the fire of meditation destroys heaps of Karmas in no time." (**Dhyāna-Śatak** 101).

**Pratyakhya** : A **Śrāvaka** should take some vows everyday to purify his life. The aim of life is to realise the distinction between body and soul. The soul is everlasting but the body is perishable. Through *Pratyākhāyana* we develop qualities of self and abandon the negative traits which hamper our spiritual progress.

### **Jaina Art of Living :**

Jainism is a living religion. There are numerous monks and nuns and nearly ten million laities continuing the tradition, following virtually the same path prescribed by Jainas. Though the path of monks and nuns is very difficult, the path prescribed for the householders is much simpler. Here the stress is laid on simplicity and nobility. They should lead a life full of virtues and should keep away from the six vices. This practice has resulted in harmony and peace in individual and family life. Due to this, even in the modern age. Jaina laity practice complete vegetarianism and do not take any intoxicants. They are also socially conscious and run a large number of Charitable Institutions for the cause of education, medical benefits and for service to the downtrodden.

# **A Comparative Study of Jaina Taxonomy and Zoological Taxonomy**

**with Special Reference to *Tattvārtha Sūtra***

Dr. Anindita Mitra\*

## **Introduction**

The recognition of basic kinds of organisms, and arranging their properties into higher categories in classifications, was an ancient human imperative. All cultures have complex biological classifications, and it is extremely interesting to trace changes in these classifications throughout this story including the scientific era. Detailed review of this history include Raven etc. al(1971),<sup>1</sup> Mayr (1982)<sup>2</sup>, Dupuis (1984)<sup>3</sup>, Hull (1988)<sup>4</sup>, and Stevens (1994, 2000)<sup>5</sup>. Early folk taxonomies came out of prehistory and were oriented towards practicality and human uses of organisms (Raven et al., 1971)<sup>1</sup>. Organisms were grouped by their relationship with human affairs. Fine-scale groups in the hierarchy tended to compare closely with modern scientific classifications, while higher-level groups often departed radically. The first scientific revolution in biological systematics was that provided by the ancient Greeks; as in many fields of science, they justified a new logical framework within which to view the natural world. The effect of this on systematics was nicely discussed by Hull (1965)<sup>6</sup>, an defined by the possession of necessary and sufficient defining traits. In the minds of taxonomists in the Christian Era, these essential characteristics were taken as evidence of the plan of creation, with the more inclusive levels in the taxonomic hierarchy being the major elements of the plan, and species the basic elements (Agassiz, 1859)<sup>7</sup>. Such a view, which reached its culmination in the work of Linnaeus, became invalid as the wealth of biological diversity became known due to the explorations of the 18th and 19th defining characters became an obvious problem when a group

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of plants that clearly belonged together was threatened because variation was discovered in an essential character. This set the stage for the second revolution in the history of systematics, the development of the Natural System in the late 1700s and early 1800s (Stevens, 2000)<sup>5</sup>. In this approach, taxa were recognized by overall resemblance in many characters, which were often chosen for their “importance” in the biology of the group in question. It is important to note that this evolution in systematics preceded the Darwinian revolution, and in fact was prime evidence for Darwin to present in favor of evolution.

The study of animal kingdom as found in Jaina Āgamas and post āgamic works reveals that Jaina Biology is the science of living thing (*Jivadravya*) which is different from non-living thing (*Ajivadravya*). The thought of the world of life, including plants and animals began with the *Jainācāryas* on the basis of the concept of animism and non-violence (*ahiṃsā*) in the ancient past, along with the idea of the requirement of food to sustain life with a sense of spiritual value of life of all beings. They have studied the plant and animals with some carefully controlled observation and made a discovery in the world of life. They have recorded the result of their observations, made discussion on the conclusion to be drawn from them, perhaps formulated a theory to explain them and indicated the place of those biological facts in the present body of scientific knowledge contained in the Jaina Āgamas and post āgamic works, of course, without scientific verification of modern biology<sup>8</sup> (Sikdar).

Canonically, there are difference between animals and human beings representing two separate destinies. In canons, two specific terms are used, the transverse movers termed *astiryak/tiryancas* and non-movers to denote animals and plants respectively, having 1-5 senses with or without mind. The human beings, on the other hand, belong to the class of 2-5 sensed beings transverse movers called mobiles or ‘*trasas*’. Thus while canons differentiate between animals and human beings, the Zoological sciences do not as they presume evolutionary concept of development for different species.

Canonically, the mobile beings are defined as those which have slow or fast translocational movements for food and shelter, experience of pain, pleasure, fear etc. and activity toward self protection from 15 types of pains<sup>9</sup>. They contain a minimum of two senses. They may have mind or brain also. The karma theory presumes they are born in this destiny due to mobile physique making karma irrespective of their movements or organs. They may also be defined on the basis of their birth types. They may be reproducing sexually or asexually. They have a different mode of growth and they depend on others for their food. They reside in the mobile tunnel of the universe<sup>10</sup>.

### **Comparative study of Jaina taxonomy and zoological taxonomy.**

The Jaina *Tattvārtha Sūtra* (T.S.) classifies the living beings on three important bases.

**1. Evolution of sense organs :** The T.S<sup>11</sup>. classifies the living beings on the basis of evolution of cognitive senses and sense organs. It is worthy to note that the senses of the living beings mentioned in T.S. seem to be physical only and they may represent a pre-microscopic age description. The T.S<sup>12</sup>. mentions five classes of single sensed or non-mobile beings and one class each of 2,3,4 and five sensed beings, mentioning one representative of each class. It is clear that in T.S. sense based description represents eye perceptible senses which are conflicting to biologically and microscopically observed senses. Though it is said that every living being may possess all the senses psychically but they do not perform their function as they lack physical sense organ. However *Panca Sangraha* 1.69<sup>13</sup>. indicates that one sensed plants to perform the functions of all the senses with their one sense. This is in tune with the researches of J.C. Bose and Haldane. There is one super-attainment of sensibility of all senses through one sense. It leads to the fact that whatever be the number of eye-perceptible senses, all the psychical senses could be there in the living. The work of above scientists supports the cellular theory of the living which has sensibility in all types of living beings except the earth,



fire, water and air which they do not presume as living. In contrary to this they are considered as living in T.S. and canons because of substratum-substrate relationship.

2. On the basis of mobility the mobile beings are classified in many ways which are based on motion, senses, external structural similarity like forms etc., habitat, birth types and other factors. This forms a mixed natural cum artificial classification.

**Table 1. Sense-based classes according to Jaina Canons-beings**

2-sensed beings in Jaina Canons	3-sensed beings in Jaina Canons	4-sensed beings in Jaina Canons	5-sensed beings in Jaina Canons	5-sensed beings "Trasas" Tiryancas
Intestinal worms, Tape Worms, Thread worms, Timber worms, Red water insects, Sea louse, White ants, Small conch, pearls, Leech,	Black ants, centipedes, Wood-eater insects, Cockroach, Paddy insect, Spider, Scorpion, Bugs, Louse, Grain insect	Scorpion, Spider, Flies, cattle bug, Drone, Mosquitoes, Honey bees, Butterflies, Locust, Grasshopper,	Water moving, Fish, Tortoise, Crocodiles, Land moving, four footed-one hoofed, two hoofed, Nailed footed Creepers, Sky moving	Human

According to Sikadar, Jaina classification is sufficiently advanced over vedic period. In canons, classification of mobile animals is based on many factors. As for example, sense. Mobile classes vary between 2 and 48. However, it is observed that sense-based classes have been further sub-classified according to different available species as shown in Table 2.

Table 2. Sense-based Sub-classification of mobile-beings

Source	2-sensed	3-sensed	4-sensed	5-sensed Tiryancas	5-sensed Human
1. Uttaradhyayana	14	16	26	3	2
2. Prajnapanana	29	41	38	3	3
3. Jivajvabhigama	29	41	38	2	2
4. Panca-sangraha	7	8	9	8	-
5. Jiva-Vicara-Ptakarana	11	18	10	3	3
6. Sat-khan-dagama/TP	-	-	-	-	2

**3. On the basis of mind :** The earlier texts and *Gommatsare* (Ref) classify the living beings on the basis of about thirteen physical or volitional factors like body, size, completions, libido, embodiment, passion, colouration, consciousness, destinies, gender besides sense organ, mobility and mind. The 14 sensed beings as well as some 5-sensed being animals are said to have no mind, more specifically the psychical mind. Two kinds of minds are there physical and psychical. The physical mind could be equated with the brain of living beings while the psychical mind could be the functional part of the brain as it cannot work without physical mind. The physical mind exists in almost all living beings and the psychical mind is associated with the physical one either in dormant or developed state. Some of the functions such as thinking, memory, learning, desire for food etc. are performed by mind. Quite a number of them are found in all living beings if not wholly but partially. That is why, in biology, physical mind or brain is observed in almost all living beings from 2 sensed onwards at least. The psychical mind should follow it.

The current biology, however, classifies the living beings on not only morphological structure, shape etc. but also on the genetic relationship. According to modern Zoological classification there are two broad categories non-chordata or Invertebrates : and Chordates. All the vertebrates including human beings belong to phylum Chordata. There are ten invertebrates or non-chordate phyla as described in the Table 3 and five classes under Phylum Chordata (Table 4). The organisms which possess dorsally placed notochord, pharyngeal gill slits and single dorsal hollow nerve cord are included in Phylum Chordata. Whereas the invertebrates don't have any notochord, and there nerve cord is solid, double and ventrally placed.

**Table 3. Classification of Invertebrates according to modern Zoology**

Group	Phylum	Class	Characters	Examples
Sub-Kingdom Protozoa	1.Sarcomastigophora 2.Labyrinthomorpha 3.Apicomplexa 4.Microspora 5.Ascestophora 6.Myxozoa 7.Ciliophora		Microscopic unicellular animals free living or parasitic	<i>Monocystis sp.</i> <i>Amoeba sp.</i> <i>Paramecium sp.</i>
	<b>Porifera</b>	1.Calcarea 2.Hexactinellida 3.Demospongiae	Diploblastic, acoelomate and whole body is perforated by pores or ostia,presence of special type of cell called choanocyte	<i>Euspongia sp.</i> <i>Euplectella sp.</i> <i>Sycon sp.</i>
	Cnidaria	1.Hydrozoa	Diploblastic,	<i>Aurelia sp.</i>
		2.Scyphozoa 3.Anthozoa	acoelomate Presence of nematocyst, gastrovascular cavity	<i>Hydra sp</i> <i>Metridium sp.</i>
	<b>Ctenophora</b>	1.Tentaculata 2. Nuda	Transparent gelatinous body, lacking nematocyst, possess ciliary plates in eight rows	<i>Beroe sp.</i> <i>Coeloplana sp.</i>

<b>Platyhelminthes</b>	Turbellaria Trematoda Cestoda	and special adhesive cell called colloblast or lasso cells Triploblastic, acoelomate, dorsoventrally flattened worms with organ grade of construction	<i>Taenia sp.</i> <i>Fasciola sp.</i> <i>Planeriasp</i>
<b>Asehelminthes</b>	1.Nematoda 2.Nematomorpha 3.Rotifera	Pseudocoelomate, bilaterally symmetrical, unsegmented, vermiform animals	<i>Ascaris sp.</i> <i>Ancylostoma sp.</i> <i>Enterobius sp.</i>
<b>Annelida</b>	1.Polychaeta 2.Oligochaeta 3.Hirudinaria	Coelomate, metamericly segmented body covered by thin cuticle, locomotory organ seta or parapodia	<i>Pheretima sp.</i> <i>Nereis sp.</i> <i>Hirudinaria sp.</i>
<b>Arthropoda</b>	1.Merostomata 2.Arachnida 3.Pycnogonida 4.Crustacea 5.Chilopoda 6.Pauropoda 7.Symphyla 8.Diplopoda 9.Insecta	Metamerically segmented body with externally jointed appendages, and chitinous exoskeleton	<i>Limulus sp.</i> <i>Periplaneta sp.</i> <i>Balanus sp.</i> <i>Buthus sp.</i>
<b>Mollusea</b>	1.Aplacophora 2.Polyplacophora 3.Monoplacophora 4.Gastropoda 5.Scaphopoda 6.Pelecypoda 7.Cephalopoda	Soft bodied, visceral mass covered by mantle, Shell Present or absent, locomotion by ventral muscular foot	<i>Pila sp.</i> <i>Lamellidens sp.</i> <i>Sepia sp.</i>
<b>Echinodermata</b>	1.Crinoidea 2.Holothuroidea 3.Echinoidea 4.Asteroidea 5.Ophiuroidea	Radially symmetrical animals having a calcareous endoskeleton, a peculiar water	<i>Asterius sp.</i> <i>Holothuria sp.</i> <i>Echinus sp.</i>

	<b>Hemichordata</b>	1. Enteropneusta 2. Pterobranchia	vascular system and tube feet Vermiform, with stomochord, without typical nephridia	<i>Balanoglossus sp.</i> <i>Saccoglossus sp.</i>
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**Table 4. Classification of vertebrates according to modern Zoology**

Phylum	Class	Characters	Examples
Chordata	Chondrichthyes	Endoskeleton cartilaginous 5-7 pairs gill slits not guarded by operculum. caudal fin heterocercal	<i>Scoliodon sp.</i> <i>Trygon sp.</i> <i>Torpedo sp.</i>
	Osteichthyes	Bony endoskeleton, 4 pairs sill slits covered by bony operculum Fins supported by bony fin rays	<i>Labeo sp.</i> <i>Pampus sp.</i> <i>Hippocampus sp.</i>
	Amphibia	Ectothermic animals with naked moist, glandular skin Fore limbs provided with four digits and hind limbs with 5 digits.	<i>Ambystoma sp.</i> <i>Bufo sp.</i> <i>Ichthyophis sp.</i>
	Reptilia	Skin dry, covered with epidermal scales, a post anal tail is usually present	<i>Trionyx sp.</i> <i>Najas sp.</i> <i>Alligator sp.</i>
	Aves	Body covered by feathers, fore legs modified into wings.	<i>Columba sp.</i> <i>Najas sp.</i>
	Mammalia	Body covered by hairs, External pinna present, mammary gland present	<i>Columba sp.</i> <i>Funambulussp.</i> <i>Homo sapiens.</i>

**Concluding remarks :**

By analyzing the classification of the animal kingdom it can be stated that the Jainaacara as recognized in principle the likeness or similarity in animals to categorize them, such as similarity in the habitat, in structure, in body color, shape etc. On that basis they included the intestinal worm (aschelminthes) and leech (annelid) in the same group. Whereas, they are completely different in their basic body plan. According to jaina biology only the vermiform body is considered. Again, there seems to be greater discrepancies in the T.S. description about the type of bodies, number of senses, existence of mind, types of birth and development in comparison to biological one. The question of physical and psychical nature of mind

is also unclear and needs further clarification. This situation can be rationalized, at present, by assuming that the canonical contents belong to an ancient or medieval preinstrumental and not too rigorous mathematical era when similar postulates are found many parts of the world. It must, however, be unanimously accepted that Jaina biology was in great advance of anything that preceded in the Vedic period and no further advance on it was made in the field of ancient Indian Biology. They form one of the milestones in the history of science.

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# Insects In Ancient Jain Literature And Culture

K.G. Sheshadri\*

## INTRODUCTION

The science of Entomology deals with various insects their behaviour and so on. The prominence of the Insect world has been recognized from the ancient times that it is not surprising to find them recorded in the literature. Such Entomological information has been recorded ever since the Vedic times. The *ṛgveda*<sup>1</sup> itself records various insects that are of various kinds. It speaks of ant species like *Upajihvika* (RV 8.102.21), *Pluṣi* (RV 1.191.1), some types of bees like *Āraṅgara* (RV 10.106.10), *Makṣa* (RV 1.162.9), *Sarah* (RV 1.112.21), grasshoppers--*Tṛṇaskandha* (RV 1.172.3), *Kankāṭa* - Scorpion (RV 1.191.1), and stinging insects--*Sūcikā* (RV 1.191.7) so on. However, it is the *Atharvaveda*<sup>2</sup> that is richer in its contribution to Entomology. It quotes the Ant species - *Upajihvika* (2.3.4) grain insect borer - *Tarda* (AV.6.50.1-2), winged insect *pataṅga* (6.50.1), fly - *Makṣaka* (AV 11.1.2), Mosquito- *Maśaka* (AV. 7.56.3,4.36.9), another insect *Alpaśayu* (4.36.9), those injurious to seeds - *Upakvasa* (6.50.2), grain insect - *Jabhya* (AV.6.50.2). Some of the hymns of *Atharvaveda* concern control of insect pests of crops. It recognizes the sages *Atri*, *Kanva*, *Jamaḍāgni* and *Agastya* to be the ancient entomologists whose hymns if chanted destroy bacteria-

*atrivad vaḥ krimayo hanmi kaṇvavajjamadagnivat/  
agastyasya brahmaṇā sāmpinaśmyaham kṛmīn.//*

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Several other Vedic texts like *Brahmanas*, *Upanishads* also have information on insects<sup>3</sup>. The *Tāitirīya Āraṇyaka*<sup>4</sup> mentions 7 orders of bees or flies namely *Makṣika*, *Bhramaraḥ*, *Kṣudraḥ*, *Puttikaḥ*, *Chatraḥ*, *Uddālakaḥ*, *ḍālaḥ*, *Vālmiki Rāmāyaṇa*<sup>5</sup> refers to insects like *Indragopa* (4.28.14), silkworm- *Kośakāraṇa* (4.40.23), *Damśa* wild-gnats, *Vṛśchika* [2.25.18], mosquito *Maśaka* and *ṣaṭcaraṇa* (a bee). (4.21.33). The *Amarakaśa*<sup>6</sup> also refers to flies, beetles, bees, hornets, moths, ants, glow worms.

*Kālidāsa*'s works are rich in description of various insects. He mentions more than 18 insects in his various poems and plays. Some of them are mentioned largely in *Raghuvamśa* [9.44-45] like *Ali*, bees like *Bhramara*, *Madhukara*, *Dvirepha* [3.8;5.43;6.7;7.11], insects that annoy cattle like *damśa* [2.5], lac insect - *Lākṣa* [16.15]. Centipedes [6.69], insects which have arrow shaped mouth and can sense smell of ichor from elephants like *Śilimukha* [4.57].

The *ṛtusamhāra*<sup>8</sup> of *Kālidāsa* also recognizes insects like *Ali* [6.35], *Bhramara* [3.6], (lac insect) [1.5], silkworm [5.8]. The glow worm or fireflies *Khadyota* are mentioned in *Meghaduta*<sup>9</sup> [5.21]. Swarms of locusts - *śalabha* find a mention in *Kālidāsa Abhijñāna śākuntala*<sup>10</sup> [1.30] as also termites *Valmi* [7.11].

*Kālidāsa*'s works are rich in other Entomological information such as the Swarms of *Ali* flying after fragrant flowers [*Kumārasambhava*<sup>11</sup> 4.15], sounds of *Bhramara* [*Raghuvamśa* 16.47, *ṛtusamhāra* [6.16; 6.29; 6.34]; courtship of bees [*ṛtusamhāra* 6.16,6.29]. The *Suśruta Saṁhitā*<sup>12</sup> and the commentary by *ḍalhaṇa* flourishes rich information of ancient entomological science. It refers to an ancient text on insects "*Kīṭakalpa*" probably by Lord *Dhanvantari* classifying them as *Vātaja*, *Pittaja*, *Sannipātaja* and *Kaphaja*. It recognizes 6 kinds of ants--[*Suśruta Saṁhitā*. *Kalpa*. 34], 6 kinds of flies [*Kalpa*.35], 5 kinds of mosquitoes (*maśaka*), 4 types of hornets (*kaṇabha*) [*Kalpa*-26], 8 types of centipedes [*Kalpa*, 30], almost a list of 30 varieties of scorpions [*Kalpa*, 56-65], 16 types



of spiders (*Lūta*) classified into 4 classes [Kalpa. 94-97] and twelve species of leeches *Jalaukasa* [13.9-10]. *ḍalhana* also quotes an ancient Entomologist Sage *Lātyāyaṇa* who had made a special study of various insects.

### INSECTS IN JAIN LITERATURE :

The Jain canonical texts consists of the 12 *Aṅgas*, 12 *Upāṅgas*, *Chedasūtras*, *Mūlasūtras* and *Chūlikasūtras* with their commentaries. Of these the texts have several descriptions of Fauna. Jain scriptures speak of several classes of insects such of those having two senses (touch and taste), three senses (touch, taste, smell), four senses (touch, taste, smell and sight). The *Tattvārthādigamasūtra*<sup>13</sup> of *Umāsvati* dated to 1st c. A.D. supports this view. The *Prajñāpanā*<sup>14</sup> speaks of 29 (*two sensed*), 41 (*three sensed*), 38 (*four sensed*) insects and this is also supported by the *Jīvājīvābhigamasūtra*<sup>15</sup>. The 2 sensed beings include white ants, snake like worms, red water insects, sea louse, saliva insects, worms without legs, leeches and so on. The 3 sensed being include *kunthu*, black ants, bugs, grass eater, moths, wood eater, leaf eater, cotton insects, and so on. Jain Cannons also recognize 3 sensed insects like different *Vṛntāka* insects devouring leaves, flowers, fruits, seeds; the cockroach (*Jhingura*), *Hillika*, *Jhillika*, *Kingrita*, *Bāhuka*, *Laghuka*, *Sauvastika*, *Indrakāyika*, *Sukavrnta*, *Turutumbaka*, *Kusthulavalaka*, *Pisūka* (*flea*), *Ralahala*, *śatapadika*, *Illika* (*grain insect*), *Hastisunḍa*, *Utkalika*, Spider, *Dhānyakīṭa*, *Gokīṭa* (*cow ear*), *Savaya* (*crab louse*), *Ghrta Illika* (*butter insect*), *Tinduka*, *śatāvāri*.

These canons also recognize 4 sensed beings like drone, Cattle bug, *sāraṅga* (*black bee*), Scorpion, *Gomaya Kīṭa* (*faecal insects*), *damśa*, *pisūka* (*flea*), *Nicaka*, *Akṣila*, *Jalavṛścika*, *Patravṛścika*, *Chaṇavṛścika*, *Akṣivedha*, *Chitrapaksa*, *Ohanjalika*, *Jalacārika*, *Noṇika*, *Akṣiroda*, *Nevara*, *Jārula*, *Nandavarta*, *Kukkuha*, *Patra* insects that are of various colour like black, blue, red, yellow, white and so on.

The *Bhagavati Sūtra*<sup>16</sup> speaks of *bhamara* (18.6.631). Different types of bees are also mentioned by the Jain Epic version of *Rāmāyaṇa* namely *Paunācariya*<sup>17</sup>. These include small bee (*Ali* 33.9) big bee (*Bhamara* 16.47), *bhiṅga* (33.148), honey bee (*Mahuyara* 92.9, 15.29, 17-90). The black bee is called *Sāraṅga*. Special texts on the omens related to bees also exist such as '*Bhramaraphalāphala Vicāra Prakaraṇa*' [No. 6707/1]<sup>18</sup>. The Tamil Epic based on *Jivakachintāmani*<sup>19</sup> a Jain tale of *Jivaka* states that he could summon bees to his side by speaking their language. It also specifies several kinds of bees.

Ants are also mentioned in Jain texts. They are of different varieties such as black ants (*pipīlika*), red ants (*rohiṅkā*), termites (*kāṣṭahāraka*). Jain narrative tales mention that king *Bhoja* could understand the words spoken by two ants over a quarrel of grain. Specific texts dealing on characteristics of ants also exist such as *Pipīlikālakshana*<sup>20</sup> (No. 7208/1), *Pipīlikāvichāra*<sup>20</sup> (No. 6928/10) and *Pipīlikājñāna* (No. 116 [15])<sup>20</sup>. The last manuscript deals on omens of ants in a house and other places with respect to different directions. A Jain poet of Karnataka named *Aggala* in his work *Chandraprabhā Purāna*<sup>21</sup> dated to 12th c.A.D. described a young bee sporting in a flower rubbing its body over the pollen [I.287]. Another Jain poet *Nāgacandra* in his *Mallinātha Purāna*<sup>22</sup> [I.16] speaks of cricket insects. He draws attention to the tunnel boring capacity of these insects in tree branches. He also names a special jewelled variety of cricket that destroys tree branches and also dead dry logs. '*Lilavati Prabandha*<sup>23</sup> of Kannada Jain poet *Nemicandra* [12th c. A.D.] describes exquisitely the hive of honey bees. He describes a queen bee that makes its nest in high place under cliffs, tall branches or inside caves [VI.31].

The *Bhagavati Sutra*<sup>24</sup> mentions several insects such as *masage* (mosquito), *Bhamara* (bee), *Poṭṭiya*, *Halla*, *Kunthu*, *Kulimṅacchāyi* in the text [18.6.631], [9.33.384], [15.1.555], [7.8.294] and [18.8.640].

The *Paumachariya*<sup>25</sup>, being the Jain version of *Rāmāyaṇa* mentions insects like *macci* (fly-103.25), *payāṅga* (Moth-103.25), *Masaga*

(Mosquito-30.108), worms *kīda* (1.26), *maivaha* (5.211) small insect crushed under elephant feet. Further texts may also deal on various other insects, their behaviour and characteristics that need to be documented. *Mangarasa I*, a Jain scholar of Karnataka in his Toxicological text named *Khagendramanidarpana*<sup>6</sup> dated to about 14th C. A.D. speaks about the poisons of 14 types of insects such as beetle, Hornet, *Apis* species of bees, Houseflies, Woolly Caterpillar, Horned insects, Bed bugs, Ants, Fire Ants, Waste Drainwater worms, Singing Cicadas as in the text. [XIII. 109-125]. The text also deals extensively on the poisons of 13 types of Scorpions in Chapter XI. Ancient *Jain Kavyas* also may have several descriptions of insects that needs to be studied and documented.

### CONCLUSIONS

Ancient Jain literature has vast information on insects that needs to be researched in terms of their classification, characteristics, behaviour and medicinal values. Such observations have to be gleaned from the still untapped Jain sources such as the *Upangas*, *Various Sutras* and their Commentaries, the *Jain scientific texts*, *Jain kavyas* and so on. Combining these, one may get a broader picture of the ancient Jain Entomology. Also several beliefs and folklore among the Jain religion followers may add to this knowledge.

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# The Central Philosophy of Jainism and Sri Ramakrishna's Religious Pluralism

Dr. Anupam Jash\*

Sri Ramakrishna was not a Philosopher in the academic sense of the term. But we may try to derive a philosophy of Sri Ramakrishna from the great book '*Sri Sri Ramakrishna Kathamrita*' and tried to make an in-depth study of different aspects of Sri Ramakrishna philosophical thought and to make a systematic presentation of it. As Aldous Huxley has says in his foreword of '*The Gospels of Sri Ramakrishna*' that the book contains 'the casual and unstudied utterances of a great religious teacher'<sup>1</sup>, it may be useful to present in a systematic form what Sri Ramakrishna's utterances mean as far as we can make it out. In the publishers note of the book '*Sri Ramakrishna's thoughts on Man, World and God*' written by Swami Tapasyananda, the President of Sri Ramakrishna Math, Mylapore, also says in the same strain that, "there is an urgent need today to make an in-depth study of Sri Ramakrishna's ideas, to discover his philosophy, and to present it in a systematic format"<sup>2</sup>. An attempt has been made here to focus on Sri Ramakrishna's philosophical thought at least some main strands of it, as evidenced in his utterances in the '*Gospel*', by relating it to the concepts of Jaina systems of Philosophy.

## I

Jaina is among the oldest and the most influential system of classical Indian thought and religious practice. In its classical form it constitute one of the major systems of Hindu philosophy, and its influence has been pervasive throughout Indian culture.

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When we say that the Jaina is a system of Indian philosophy, we use the term 'system' in this way; the Sanskrit term that we have chiefly in mind is *darśana*. A *darśana* is literally a 'vision', an event of 'seeing'; but, more figuratively, it has traditionally been used to mean a worldview or systematic attempt to represent how reality is. Thus a *darśana* can be said to be a philosophy, or a philosophical viewpoint or system. The Jaina philosopher Haribhadra Suri first uses the term '*darśana*' in the technical sense<sup>3</sup>. In philosophical discussion in India this term '*darśana*' has come to be used in this sense since then.

The Indian philosophical tradition known as Jaina has attracted less attention from scholars than other systems of thought, such as Vedanta.

## II

Bimal Krishna Matilal, in his book *Logic, Language and Reality* says, 'the unique contribution of Jainism to the philosophic tradition of India consists in its doctrine of *anekāntavāda*'<sup>4</sup> According to some distinguished Jaina scholars the propounders of different systems of philosophy being dogmatic in their assertions produced bitterness among themselves. The age-old theoretical disputes and controversies between these various philosophical schools were on account of their conditional assertion in regard to philosophical propositions. On account of their unbending attitude, no school really tried to realize the viewpoints of others, which gave rise to hatred and enmity toward other systems of thought. This was also a kind of intellectual intolerance and violence in the realm of thought. The avoid such kind of intellectual violence Jaina thinkers evolved a unique, synthetic, philosophical methodology, which is technically known as *anekāntavāda* i.e., doctrine of many-sidedness of reality.

The *anekānta* philosophy, in fact, is a *philosophy of synthesis*, a philosophy of integrated approach to different ontological stand-

points. Conflicting philosophical theories are treated by the Jaina philosophers as viewing the same reality from different points of view. Reality has infinite characters, and it can be viewed from different standpoints. According to the Jaina thinkers, truth can be grasped only by affirming, integrating and synthesizing all the opposite viewpoints in regard to the same real. 'Truth is one and there are various ways of approaching it' ---this is really a great truth propounded by the doctrine of *anekāntavāda* which leads us to understand the truth comprehensively and at the same time shows the liberal and all compromising spirit of Jainism.

*Anekāntavāda* is regarded as the central philosophy of Jainism. This is a theory of many sidedness of reality and truth. The law of *anekāntavāda* affirms that there is no opposition between the unity of being and plurality of aspects. The identity of real is not contradicted by the possession of varying attributes.

The synoptic presentation of reality by *anekāntavāda* gives a true picture of reality in all its aspects and that is the essence of the Jaina outlook, which helps to remove the intellectual cobwebs arising out of *ekānta*. H. M. Bhattacharyya in his article *The Anekāntavāda of the Jainism* says<sup>5</sup>, *anekāntavāda* is a fundamental doctrine, which forms the keynote to the philosophy of the Jainas. *Anekāntavāda* or the doctrine of many-sidedness of reality of the Jainas is a distinctive contribution to Indian thought in so far as realistic metaphysics and epistemology are concerned.

The *anekānta* theory is the heart of Jaina ontology, epistemology and logic. It claims the many-sidedness of reality, its knowledge and its verbal expression. If reality is infinitely manifold logically there must be infinite ways of intellectually cognizing it and verbally expressing its infinite aspects. This presupposition enables one to harmonize various apparently contradictory descriptions of reality into one.

The approach of *anekānta* theory is based on the acceptance of



the manifoldness of reality or in other words, acceptance of the fact that every proposition or thesis has many aspects all of which have some element of truth from different standpoints. As such a philosophical proposition or metaphysical thesis can be true if it is viewed from a particular standpoint. Therefore, the doctrine of non-one-sidedness not only tolerated the view point of the opposite side, but also tries to understand the basis or standpoints of the divergent propositions with a view to reconcile the apparent contradictions.

*Anekāntavāda* is an attempt to reconcile the so called different and opposite points of view by understanding them and as such it is rightly called a doctrine source or origin of this doctrine which lies in the concept of non-violence of Jainism and which was responsible to a great extent for the development of non-one-sided approach---*anekānta* attitude in Jaina Philosophy.

The doctrine of *anekāntavāda* finds the most important place in Jainism. It is the foundation-stone of other theories of the Jaina philosophy.

### III

Among the Jaina philosophers of this period of transition, *Ācārya* Umāsvāti (1-85 AD) stands as the first and foremost figure. His *Tattvārtha Sūtra* with *Svopajña Bhāṣya* is a compendium of the *āgamas*, which leaves nothing of philosophical importance out of consideration. Nathmal Tatia says<sup>6</sup>, Umāsvāti gives a critical shape to the *anekāntavāda* through his exposition of the *nayas*, *nikṣepas* and the nature of the 'sat' (a real), and *dravya* (substance). He also introduces the elements of *saptabhaṅgī* in his own way.

Umāsvāti's definition of the 'sat' (a real) as consisting of origination, cessation and permanence (*utpāda-vyādhrauvya-vuktaṁ sat'*) gives the fundamentals of *anekaāntavāda* in a nutshell.

Siddhasena Divakara (5th Cent.), the author of *Sanmatitarka-*

*prakaraṇa*, and *Nyāyāvatāra*. The application of the *anekānta* principle to ontological problems raised most probably, for the first time by Siddhasena *Divākara* in his book *Nyāyāvatāra* and *Sanmatitarka prakaraṇa*.

Siddhasena in his book *Nyāyāvatāra* says:

*Anekāntāmākam vastu gocaraḥ sarvasamvidam  
Ekadeśaviśtohartho nayasyaviḥayomataḥ*<sup>8</sup>

‘Since a thing has infinite characters, it is comprehended only by the omniscient. But a thing becomes the subject matter of a *naya*, when it is conceived from one particular standpoint Interesting in his following statement of *Sanmatitarka* :

*jāvaiya vayanavaha tavaiya ceva homti nayavaya  
jāvaiya nayavaya tavaiya tavaiya cevā parasamaya.*<sup>9</sup>

‘there are as many views of the form of *nayas* as there are the ways of speaking, while there are as many non-Jaina rival philosophical tenets as there are views of the form of *nayas*’. Again he declares:

*niyayavayanijjasacca savvanaya paraviyalane moha  
Te una na ditthasamayo vibhayai sacce vā aliya vā*<sup>10</sup>

‘All the standpoints (*nayas*) are right in their own respective spheres--but if they are taken to be refutations, each of the other, then they are wrong. But a man who knows the ‘non-onesided’ (*anekānta*) nature of reality never says that a particular view is absolutely wrong’.

Jainism through its philosophy of *anekānta*, inculcates in its followers the spirit of tolerance for all religions. Haribhadra, the great Jain *ācāryya*, has tried to show that there is no essential difference between one religion and another. As there is no controversy regarding the highest goal of all religions, there should be none regarding the path leading to that goal. He says that the same truth is expressed by different terms in different religions. Thus the self-same principle of consciousness is known as *puruṣa* in the Vedānta, *paramātman* in

the Jaina system, *kṣetravit* in the Sāṃkhya discipline, *jñāna* in the Buddhist school. Similarly, the fundamental ground of worldly existence is known as *avidyā* in the Vedanta and the Buddhist system. Moreover, the relation between matter and spirit is known as *bhrānti* in the Vedanta and Buddhist system, *pravṛtti* in the Sāṃkhya School, and *bandhana* in the Jaina system. There is thus fundamental unity among all the apparently conflicting systems of thought. Nathamal Tatia says, there ought to be no real controversy among them about the fundamental things<sup>11</sup>. Truth is truth. It is our different ways of looking at it that is responsible for the building up of different systems. For a spiritual aspirant it is necessary to avoid controversy and strive for self realization.

Following the method of *anekānta*, the mystic saint Śrī Ramakrishna Paramahansa (1836-1886), fought against all sectarian doctrines and dogmas; yet at the same time, he showed that all sects and creeds were but the paths which lead sincere and earnest souls to the one universal goal of all religions<sup>12</sup>. For the first time it was absolutely demonstrated by Sir Ramakrishna that all religions are like so many paths leading to the same goal, that the realization of the same Almighty Being is the highest Ideal of Cristianity, Mohammedanism, Judaism, Zorastrianism, Hinduism, as well as of all other religions of the world. He had tried successively Hindu, Muslim and Christian symbols as means of his *sādhanā*, and compared in a parable the various religions to the *ghāts* (banks or bathing places) around the same tank<sup>13</sup>. The Muslims take water from one *ghāt* and call it '*pāni*', while the Hindus taking water from another *ghāt*, call it '*jal*', and the Christians use a third *ghāt* and take what they call 'water'. Though names are different, it is the same water. Sri ramakrishna's mission was to proclaim the eternal Truth that God is one but has many aspects, and that the same one God is worshipped by different nations under various names and forms; that He is personal, impersonal and beyond both; that He is with name and form and yet nameless and formless<sup>14</sup>.

The idea of universal religion is not something new in Sri Ramakrishna's thought. We may see how ancient Indian thought took a great step towards religious harmony when it discovered the One God of whom all other gods are but manifestations. This is the great idea embodied in the famous verse of the Rg Veda; "*Ekam sat viprā bahudhā vadanti*"--- Truth is one; sages call it by various names. The oneness of all existence is the message which also teaches by the Vedanta philosophy.

Swami Vivekananda also spreads this doctrine of the equality of all religions and expected a universal religion all-over the world. Religions are like various rivers all leading to the sea. He said: 'there never was my religion or yours, my national religions or your national religion; there never existed many religions, there is only the one. One infinite religions existed all through eternity and will ever exist, and this religion is expressing itself in various ways'<sup>15</sup>. like 'so many rivers, having their source in different mountains, roll down, crooked or straight, and at last come to the ocean-so all these various creeds and religions, taking start from different standpoints at last come unto thee'<sup>16</sup>. This is the concept of tolerance embodied in Indian culture. Jaina doctrine of non-onesidedness (*anekānta*) provides a strong philosophical support to the concept of tolerance.

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# ***PRAVACANSAARA :*** **An ancient Jain canonical Prakrit text of Philosophy**

**Dr. Anekant Kumar Jain\***

## **1. Introduction :**

Pravacansaara (Pavyansaro) is an ancient and important philosophical text of Jain's which is composed in old classical Indian language named 'Prakrit'. Originally it is in 'Shaursahi prakrit' (an important part of the Prakrit language). This work is composed by the famous Jaināchārya Kundakunda in 1st century A.D. The pravacansaar, as it is specified by its brief title, is one of the important works of kundakundācārya who occupies unique position, next only to lord Mahāvīra and his Gaṇadhara Gautam, in the Jaina tradition. In the pravacansar he gives an account of knowledge, the object of knowledge and Jain ascetic emblem. The text serves as a handy introduction to the Philosophy of the Jainism.

## **2. The Author of the book :**

Śrīkundakundācārya, the author of this work, was a very famous Jaina philosopher and theologian. He was also a great organizer of religious institutions. His name is held in great veneration especially by the Digambara section of the Jain. Many great religious teaches claimed it an honour to trace their lineage from the great teacher kundakunda. Several inscriptions that are found in south India Kundakundānvaya-of the following : Śrī -- Kundakunda -- gurupatta --paramparāyām; Śrī Kundakunda -- santānamj Śrī -- Kundakundākhyamunīdra -- vamaśa. The personality of this great teacher, as is generally the case with world famous individuals, is lost

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in obscurity and shrouded with traditions to have a glimpse of this great person. The early history of India is but a string of speculations and even as such there are very many gaps. Under these circumstances, we have to be very cautious about the history of our author. After many discussions a group of scholars decided 1st century A.D. for the kundakunda's period.

All the works of sri kundakunda are in prakrit verse. But it is easy and beautiful. Prābhṛtatraya or nāṭaka, i.e., the trilogy of pañcāstikāyasāra, pravacanasāra, and samayasāra or samayasāra-prābhṛta. Also Niyamasāra, Astapāhud, Rayaṅsāra; Bāraha Aṅuvekkha are the best creations of kundkund.

He belongs to the Mulasangh order. His proper name was Padmanandī, He is popularly referred to as Kundakunda because he was born in a place named Kundakunda in south India. Although he is closely associated with the Digamber sect his books have become popular among the Swetamber also in recent decades. For the digamber, his name has auspicious significance and occupies third place after Bagavan Mahavir and Gautam gandhara in the sacred litany-

**Manglam bhagwan veero,  
Manglam Gautmogani.  
Manglam Kundakundadyo,  
Jain Dharmostu Manglam..**

### **3. The Pravacansar :**

Pravacansar is a sacred work belonging to the Dravayanuyoga group of the digamber jain literature. It is divided in three chapters named Jnanadhikara, Jnyadhikara and Caritradhikara. It is to be attributed to Kundakunda himself because each chapter has its contents systematically shaped in a self sufficient manner but still not altogether disconnected with the remaining two chapters. There are total 275 Gathas (Prakrit poetic text) in which 92 gathas are in chapter 1, 108 gathas are in the chapter 2 and 75 gathas are in the chapter 3 according to tattvadeepika Sanskrit commentary by Acharya Amritachandra.

#### 4. Commentaries on the Pravacansar :

Acharya Amritachandra wrote a very popular Commentary in samskrit on pravacansar named Tattvadeepika at 9th-10th century A.D. According to Prof. A.N. Upadhye- 'As a commentator Amritachandra's position is really great, because so far as we know, he is the first commentator on the authoritative works of kundakunda. He does not aim at verbal explanation, but he wants simply to propound the philosophical contents of the gathas. Acharya Jayasena wrote a very critical commentary in Sanskrit on pravacansar named Taatparyavritti. He might have written his this commentary in the second half of the 12th century A.D. According to prof. Upadhye Jayasena as a commentator has his own method by which he has influenced later commentator like Brahmadeva. At the beginning of a section or a sub-section, he always gives the analysis of that section by grouping gathas according to topic. Every gatha is introduced by a remark which generally agrees with the one of Amritachandra. Then he explains the gathas word by word. At the beginning of the 13th century A.D. Balcvhandradeva wrote a commentary on Pravacansara in Kannada named Kannada Tatparya-vritti. This commentary is shorter than that of Jayasena. Prabhacandracharya wrote a Sanskrit commentary on Pravacansar at 14th century A.D., The Name of his commentary is Saroja-Bhaskara. According to Prof. Upadhye-As compared with that of Amritachandra, there is no special profundity in Prabhacandra's commentary. His aim appears to be very modest; he gives a word for word explanation of the Prakrit text; and the extent of his exposition is shorter than that of Jayasena with whom he agrees here and there. It is also reported by the prof. Upadhye in his preface that one Mallisena has written Sanskrit commentary on Pravacansar, but it is doubtful. After these commentaries many modern jain scholars create many commentaries in hindi and other languages. The translations in Hindi, English and in other languages are also published in 17th to 21st centuries. Pande Hemraja completed hindi Balavabodha commentary on pravacansar at 1653 A.D. Pt. Kavivara Vrindavandas



(Benaras) and Pt. Kavivara Devidas were composed there poetic commentaries in old hindi on pravacansar named 'Pravacamnsar Bhasa canda' and Pravacansar Bhasa Kavitta. Later on Sahajanand Varniji's Saptadashangi teeka, Br. Sheetalprasadji's Bhasateeka, Kanjiswamies Divyadhwanisar, Br. Bhooramal's hindi teeka, Dr. Hukumchanda Bharilla's Pravachansar anusheelana and Gyaan-gyeya prabhodhini teeka, and other commentaries which I could not acknowledged till now, are very popular among the scholars as well as Laymen (Shravakas).

### **5. Central Philosophy of the Pravacansar**

Acarya Kundkunda described very deep Philosophy of the Jainism. In Pravacansar he explained the menifestation of the consciousness (Upyoga), relation between knowledge and soul, Equality between merit and sin; real meditation; Theory of non-attachment; Theory of the substance; Importance of the Agamas (The real preach of the Teerthankar Mahaveera); importance of the knowledge of the soul (self) etc. According to the Prof. Upadhye 'Taking a detached view of the broad outlines of the contents, it is found that kundakunda gives some important lessons to a novice who is just on the threshold of asceticism and wants to enter the order of coenobities. It is required of him to maintain an undisturbed spiritual mood, completely abandoning Ashubhopyoga and not attaching much importance to Shubhopyoga, that immediately raises the individual sprit to the level of the Universal one that is completely free from Karmas, infinity potent, full of knowledge and happiness. It is climax of spiritual evolution where the subject-object relation is not being seen.

### **6. Modern works on the Pravacansar :**

There are many works on Pravacansara done by the different scholars in modern time. Most of them have been published. I collected some published works here but I am not sure that this list is complete. It can be possible that some works are not covered by me

due to unavailability. I am requesting to all scholars to help me to complete and increase this table.

### **Available Manuscripts -**

**1. Pravacansara** - With the Tatparyavritti Sanskrit commentary of Jayasenacarya\* Book No. 4900; size - 20 G/11 cm; script-devanagari;\* Book No. 6920; size- 20/12cm; Place-Sri Parsvanath swami Digamber Jain mandir Karanja (MH.) India

**2. Pravacansara**- Tatparyavritti, Adhyatmi Balchandra, Book No. 10; Script Kannada; size-11/6 cm. Place-Sarmvati mandir Granthalaya, Bahubali (MH).

**3. Pravacansara Sarojbhaskar** - Sanskrit commentary by Prabhacandra

\*Book No. 645; sript Devnagri; copy time-samvat-1577; size 9/4; place Jainvidyasamsthan, Jaipur (Mahaveerji). Rajasthan.

\*Book No.?.Sript-Devnagri; Time-samvat 1555, copy time samvat 1981, size 10/6, Place-Sri elak pannalal Digambar Jain sarwati Bhawan, freegung, Ujjain (M.P.)

\*Book No.?.Script -- Kannada, Place- Sri Laxmisen digamber Jain math., Kolhapur, (MH)

**4. Pravacansara**- Tattvapradipika-sanskrit commentary- Amritcandracarya, script Devnagri, Time-samvat-1610, size 10/6, Place-Sri Digambar Jain Treapanthi Bada Jain Mandir, Johri Bazar, Jaipur (Raj).

There are many manuscripts preserved in different Jain temple's Shastra bhandar and Institutions. I am giving here only few of them; which I acknowledged by different sources. This is also not complete list. I will be grateful if some one will help me for this. We can say in short that **Pravacansare** is a single text of Ist century A.D. which is deeply explain the Jaina Philosophy.

### **Resources :-**

1. **Pravacansar** - Introduction, Prof. A.N. Upadhey, Paramsrut Prabhavak mendal, Srimad Rajcandra Ashram, Agas, Anand, Gujat, Fifth edition - 1999.

Name	Commentary and Commentator	Editor/translator	Publisher	Edition
Pravacansar	Sanskrit-Acarya Amritcandra and Jayasena, Hindi Pandey	Prof.A.N.Upadhey Eng.translation of the text, Research Introduction in 100 pages.	Paramsrut Prabhavak mandal Srimad Rajcandra Ashram, Agas, Anand, Gujat.	First 1968, fifth 1999
Pravacansar	Sanskrit-Acarya Amritcandra, Saptid ashangi Hindi teeka Sahjanand varni		Sahjanand Shastra mala, 185A Ranjeetpuri, sadar Meerut (UP)	Frist 1979
Pravacansar	Hindi Br. Pt. Bhooramal shastri (Acarya Gyansagar Maharaj)		Veersewa mandir Trust, jaipur	Second
Pravacansari (in Kundakunda bharti book)	Only edited and hindi translated text. Pp-113 to 194	Pt. Pannalal sahityacarya, 63 pages preface in hindi.	Strut bhandar and Granth Prakashan samiti, Faltan, (MH), Re-print	First 1970, Reprint 1992
Pravacansar Bhasa canda	Poetic commentary in old hindi by Kavivar vrindawandasji.	Pt. Nathulal Premi,	Br. Dulichand Jain granth male, Sangarh	Second samvat 1847

Pravacansar Bhasa Kavitta	Poetic commentary in old hindi by Kavivar Pt. Devidas	Prof. Sriyans Kumar Singhai with modern hindi trans lation	Bhartiya Sruti Darshan Kendra Jaipur	First 2006
Pravacansar Teeka. Vol. 1,2	Hindi Br. Sheetalprasad		Moolchand kishanpal kapadi, surat (Guj.)	First 1924-25
Pravacansar	Sanskrit-Acarya Amritcandra and Jayasena	Hindi Tra. Pt Parmesthidas Nyayateerth	Sri kundakunda kahan Sarvodaya trust, Jaipur	Sixth 1992
Pravacansar	Sanskrit-Acarya Jayasena	Hindi-Trans. Br. Kalpna jain shastrri.	Sri Digambar Jain Dharma shikshan samiti, Indore	First 1994
Pravacansar	Sanskrit-Acarya Jayasena	Marathi Trans. Pt. Dhanya kumar bore	Sri Mahaveer Gyanopasna samiti, Karanja (MH)	First 1982
Pravacansar	Gujrati Translation	Pt. Himmatbhai	Digamber jain swadhyaya mandir trust. Songarh, Gujrat	First 1949
Pravacansar Anusheelan vol. 1,2,3	Hindi commentary	Dr. Hukumchand Bharill	Pt. Todarmal smarak Trust, Jaipur	First 2005, 2007,2008
Pravacansar Anusheelan, vol. 1,2,	Marathi translation of Hindi commentary	Dr. Hukumchand Bharill, Marathi Trans. Pt. Dinesh shah	Pt. Todarmal smarak Trust, Jaipur	First 2005. 2008

Pravacansar ka saar	A short Hindi commentary	Dr. Humumchand Bharill	Pt. Todarmal smarak Trust Jaipur	First 2006
Pravacansara	Gyangeya tattva Prabodhini teeka	Dr. Hukumchand Bharill	Pt. Todarmal smarak Trust, Jaipur	First 2008
Pravacansar Ek Adhyayana	Hindi translation of preface written by Prof. A.N. Upadhey	Prof. L. C. Jain	Sri Digambar jain sahitya sanskriti sanrakshan samiti, New Delhi	
Pravacansar Pragyapti	Hindi commentary	Acharya Bahubali Maharaj	Sri Chandra Prabha Atishaya Khetra, Dehra, Tjjara, (Rajasthan)	First 2005
Divya dhvani saara, vol-1-5	Gujrati commentary	Kanji swami, Hindi Trans. Pt. Vinod Jain, vol-1-3, Pt. Praveen kumar vol-4, Pt. Jitendra rath vo-5, Editor Pt. Sanjeev godha	Pt. Todarmal smarak Trust, Jaipur	First 1999, 2005,2006, 2007,2009
Pravacansar saraj bhaskar	Sanskrit-Acarya Prabhacandra	Hindi poetic translation Acharya Vidyasagara Maharaj. Hindi Trans. of comment and editor Muni Pranamya sagar Maharaj.	Dharmodaya sahitya prakashan, (M.P.)	First 2007

Pravacansar	Sanskrit-Acarya Amritcandra, English Translation	Prof. Faddegon, Editor Dr. F.W. Thomas	Combridge	1935
Acharya Kundakunda virchita Pravacansara sya Vivecnatmak am Ashtyanamam	A Ph.D Research work in Sanskrit, in 340 pages	Neminath Balkai, Under guidance-Prof. Phool Chand Jain Premi, Deptt. of Jain Philosophy Sampurnanand Sanskrit Sanskrit University, Varanasi	Unpublished	2006

2. **Pancastikaya-sara** - Introduction, Prof. A. Chakravarti Nayanar, Bhartiya Jnanpeeth, New Delhi, second edition- 2001.
3. **The Pancastikaya : An ancient book of Reality** - Dr. Anekant Kumar Jain, Journal of Sacred scriptures, Ujjain, 1 (2009), Pp. 56-63.
4. **Central Library** - SLBSRS Vidyapeeth. New Delhi - 16
5. **Anekant Bhavanam Library** - B23/45. P-6, Sharda Nagar, Varanasi - 10. U.P.
6. **Jin foundation Library** - A 93/7A, Chattarpur ext., New Delhi - 74.

# Book Review

Dr. Anupam Jash

***Some Problems in Jain Psychology*, by T. G. Kalghatgi, Dhārwar : Karnatak University Research Series, 1961, pp. XI+IV+187.**

A study of Jainism in terms of western thought is much needed today. In this age of 'analysis' it is necessary to re-assess the place of a synthetic approach to the fundamental problems of philosophy and psychology.

Jainism, one of the world's oldest religions, and psychology, one of the newest humanistic, are both dedicated to the rigorous pursuit of human understanding. Both disciplines engage scholars whose primary goal is the pursuit of the deepest possible knowledge of the human capacity for growth, self-knowledge, and the transformation of human behavior and functioning. Jainism shares with psychology an almost infinite faith in the inherent possibilities within human beings to transcend historical and immediate experience in order to fully actualize human potential. Both disciplines are ultimately profoundly optimistic about the universal human capacity to move beyond suffering, to live productive and humane lives, and to establish communities where people can live in peaceful cooperation. Moreover, psychology and Jainism both espouse a rigorous humanistic epistemology rooted in the ideal of empowerment through the exercise of reason, intentional, and learning about the human condition through a scrupulous empiricism.

The present book sets out to fill this gap by offering concise presentation of Jaina psychology in terms of modern western psychology. This valuable book authored by Dr. T. G. Kalghatgi aim to present various problems of Jaina psychology with reference to ancient Indian and Western thought including Western psychological thought, specially of the eighteenth and nineteenth centuries.

This book contains eighth different chapters and a conclusion. The first chapter of the book discusses the problem of the soul in

Jaina thought. The idea of soul has occupied an important position in Indian thought. Jainism makes a dichotomous division of the categories into *jīva* and *ajīva*. Jainism considers the soul from the noumenal point of view, *nīścaya naya*, and the phenomenal point of view, the *vyāvahāra naya*. The psychological implications of the nature of the soul have been discussed in this chapter.

The second chapter deals with the Jaina theory of mind in all its aspects. Jainas make a distinction between the two phases of the mind as (i) the material phase (*dravya manas*) and the mental phase (*bhāva manas*). The first phase refers to the structural aspect, and the second refers to the mental and functional aspects. The Jainas make mind a quasi-sense organ. Similarly, it is *aprāpyakāri*, as it does not come into physical contact with the object. These problems have been fully discussed with special reference to Indian and Western thought.

The third chapter discussed the main problems of Jaina psychology, like *upayoga*, *jñāna* and *darśna*, *upayoga* is the essential characteristics of the soul. It is interpreted here as the *forme* of the modern psychologists. *Cetanā* or consciousness, is the psychic background of all experiences. *Jñāna* and *darśana* are the manifestations of *upayoga* in the light of the psychic background of *cetanā*. Other problems concerning consciousness of, like the states of consciousness and self-consciousness, have also been analyzed. The Jainas, as other Indian philosophers, were aware of the unconscious in its psychological and metaphysical aspects.

In the fourth chapter, the author analyzed the Jaina concept of sense organs and sense qualities. The psychological analysis of the sense qualities, is given in this chapter following the Jaina textual basis.

The fifth chapter deals with the problems of empirical experience. It is the problem of preception and it has a great psychological significance. The Jainas mention four stages of perception: (i) *avagraha*, the stage of sensation, (ii) *ihā*, the stage of integration of sense impressions, (iii) *avāya*, the perceptual judgement, and (iv) *dhāranā*, retention. This problem have been discussed in the light of the analysis of perception.



The sixth chapter deals with the problems of other sources of empirical experience Retention (*dhāranā*), recollection (*smṛti*), recognition (*pratyabhijñāna*) are factors involved in memory. This chapter gives the analysis of retention as the condition of memory and recollection and recognition as forms of expressing memory. Similarly the psychological implications of inference (*anumāna*) as a source of knowledge have also been analyzed.

In the seventh chapter, the problem of supernormal perception has been discussed. The Jaina philosophers accept the possibility of direct experience without the instrumentality of the sense organs and the mind. This is the supernormal perception according to Jainas. All school of Indian thought except the Carvaka, accept the possibility of supernormal experience. Modern psychical research also have been analyzed two forms of supernoram experience with reference to their investigation. Chapter eight gives the description of the fourteen stages of the struggle for the realization of the self. The way of self-realization, is a struggle for emancipation and for the attainment of perfection. The struggle for perfection in the fourteen stages is psychologically very important subject. In this way this book takes a bold step towards moving beyond the individual to the highest level.

However, it is not an easy task to compare the ancient Indian thought with the concepts of modern psychology, the author has succeeded in pointing out some possible similarities between ways of thinking out problems by ancient Jaina philosopher including the other Indian philosopher and thinkers of the west. In this book, the author T. G. Kalghatgi successfully highlighted the importance of psychological analysis in the philosophical thought of Jainism. It could be worth mentioned that there are no other book on Jaina psychology have appeared till date except this single one. We do hope and believe, however, that the reader will find a “big picture” here that will, if nothing else, serve as an invitation for further study, discussion, and reflection.

Last but not least to mention that the author also gives a detail index of seven pages that will be of great assistance to the researcher of Jaina psychology.

# Book Review

Dr. Anupam Jash

***Jaina Psychology : An Introduction*, Mohanlal Mehta, Varanasi : Parshvanath Vidyapeeth, 2002, p.p. xii+220, Rs. 120/-**

The Jaina system is an important school of classical Indian philosophy. The Jainas have developed a separate philosophy, which is quite distinct and independent from all others, and is regarded as a valuable contribution to Indian philosophy. One remarkable thing in this connection is that, like the other thinkers of India, the Jaina philosophers have contributed to the field of Indian psychology. Jaina philosophers have developed their psychological investigations on the foundations of the Doctrine of Karma. The present book discusses the psychological analysis of some of the salient features of the Jaina doctrine of karma, and it was altogether a new attempt in this direction. This valuable book sets out to fill this gap by offering a concise presentation of Jaina psychology in English.

This book aims to construct some of the fundamentals of Jaina psychology on the foundations of the Jaina doctrine of karma and to present the account in such a manner as to make the presentation interesting and intelligible to the reader who seeks to know what the Jaina thinkers tell about the nature of human mind, knowledge and its origination, feeling and emotion, activity and its control, and the like.

An attempt has also been made to critically compare the Jaina analysis of different psychological problems with the investigations of modern western psychology and the speculations of others schools of Indian philosophy where possible.

This book was mostly based upon the original Prakrit and Sanskrit Jaina texts. This book was divided into eight chapters. The first chapter is dedication to the study of the essentials of the Jaina doctrine of karma. With a preliminary background of the significance of the significance doctrine of karma in the philosophical systems of

India, the Jaina conception of karma is briefly recorded. The second chapter deals with the problem of the nature of consciousness, its relation with the self, and its manifestation in the form of knowledge. Two varieties of cognition, viz., apprehension (*darśana*) and comprehension (*jñāna*) which are generally called indeterminate knowledge (*nirvikalpaka jñāna*) and determinate knowledge (*savikalpaka jñāna*) are thoroughly discussed in this chapter. Regard to the temporal relation between the apprehension and comprehension of an omniscient person. The author have supported the view of Siddhasena who holds that the knowledge of the omniscient is a complex of apprehension and comprehension in which both of them lose their separate identity as well as temporal distinction and form a unique pattern which possesses the characters of both. In the third chapter the author have given an estimate of sensory and mental comprehension which the Jaina thinkers have elaborately discussed in the shape of *mati jñāna* and *śruta jñāna*. In the first part the nature and functions of different sense-organs and mind have been taken into account. In the second part the author have give an exhaustive account of the categories of non-verbal comprehension. It consists in the Jaina treatment of sensation, perception, retention, recollection, recognition, reasoning, etc. the third second part of this chapter has been devoted to verbal comprehension. In the fourth chapter, the author has dealt with an interesting problem in the field of psychology. This is the problem of what the parapsychologists call Extra-sensory perception. The author have compared the Jaina account of *avadhi* and *manahpariyāya jñāna* with that of clairvoyance and telepathy of parapsychology and given their full description from the Jaina point of view. The problem of Omniscience is also discussed in this chapter briefly. The fifth chapter is devoted to the analysis of sense-feeling and emotion from the Jaina standpoint. The Jaina accounts of sense-feeling and emotion a very significant contribution to Indian psychology. The sixth and seventh chapter is on activity and its control. This chapter deals with mental activities, self control and essential conditions of self control. In this connection the Jaina account was compared with the Buddhist and Yoga philosophy. The author have given a brief account of transmigration, progression, and introgression, beings and their different states and classes etc. the last chapter is in the shape of conclusion and recapitulation of the entire book.

From the contents of this treatise it is evident that what an enormous contribution the Jaina thinkers have made in the field of Jaina psychology. The author also carefully did his job in textual analysis of this subject and selecting the technical terms of Jaina psychology. Parshvanath Vidyapeeth produced this hardback with earnest attention and charmingly without printing mistakes. The author also provided a detail index of 6 pages and 4 pages bibliography to this scholarly presentation which is another valuable addition to this volume and it will be of great assistance to the young researcher of Jainism.

This book was a PhD dissertation and approved for the degree of Doctor of Philosophy by the Banaras Hindu University in 1955. This book was first published by the Sohanlal Jainadharama Pracharak Samiti, Amritsar in 1957.

The author Dr. Mohanlal Mehta was an international scholar of Jainism. He has authored a number of books on Jaina Philosophy, Psychology, Epistemology, Culture, Literature etc. He is the Principal author of the '*Prakrit Proper Names*', a monumental work in two volumes, published by the L.D. Institute of Indology, Ahmedabad. He has been the founder director of the P.V. Research Institute, Varanasi and the founder Professor of Jaina Philosophy at the University of Poona.

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## JAIN BHAWAN : ITS AIMS AND OBJECTS

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

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

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

### **1. School:**

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

### **2. Vocational and Physical Classes:**

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

### **3. Library:**

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

### **4. Periodicals and Journals:**

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

### **5. Journals:**

Realising that there is a need for reasearch on Jainism and that scholarly knowledge needs to be made public, the Bhawan in its role as a research institution brings out three periodicals: *Jain Journal* in English, *Titthayara* in Hindi and *Śramaṇa* 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 *Śramaṇa*, 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 *Sramaṇa* for over thirty seven and thirty years respectively have proved beyond doubt that these Journals are in great demand for its quality and contents. The *Jain Journal* is highly acclaimed by foreign scholars. The same can be said about the Hindi journal *Tiṭhāyara* 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.

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

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

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