



Prakrit and Jainism in Interdisciplinary Perspective



Dr. Gokul Chandra Jain

Research Institute of Prakrit Jainology & Ahimsa, Vaishali

Basokund, Muzaffarpur (Bihar) - 844128

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General Editor

Prof. (Dr.) Rishabha Chandra Jain

Director

Research Institute of Prakrit Jainology & Ahimsa, Vaishali

Dr. Gokul Chandra Jain



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Author : Dr. Gokul Chandra Jain

General Editor : Prof. (Dr.) Rishabha Chandra Jain

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The Government of Bihar established the Research Institute of Prakrit Jainology and Ahimsa at Vaishali in 1955, with the object, inter alia, to promote advanced studies and research in Prakrit and Jainology and to publish works of permanent value to scholars. This institute is one of the six research institutes being run by the Government of Bihar. The other five are : (i) Mithila Institute of Post-graduate Studies and Research in Sanskrit Learning at Darbhanga; (ii) K.P. Jayaswal Research Institute for research in ancient, medieval and modern Indian History at Patna; (iii) Bihar Rastrabhasha Parishad for research and advanced studies in Hindi at Patna; (iv) Nava Nalanda Mahavihara for research and post-graduate studies in Buddhist Learning and Pali at Nalanda and (v) Institute of Post-graduate Studies and Research in Arabic and Persian at Patna.

As part of the programme of rehabilitating and reorienting ancient learning and scholarship, this is the Research Volume no. 75 which is **Prakrit and Jainism in Interdisciplinary Perspective**. The Government of Bihar hope to continue to sponsor such projects and trust that this humble service to the world of scholarship and learning would bear fruit in the fullness of time.

General Editor's Note

It is my pleasure and proud privilege to write general editor's note on the book entitled 'Prakrit and Jainism in Interdisciplinary Perspective' by Professor Gokul Chandra Jain, an eminent scholar of Prakrit and Jainism.

Dr. Jain is wellknown in India and abroad since more than half a century for his specialized studies and research. His excellence in research methodology and innovative approach distinguished him among other scholars.

Present book relating various aspects of Prakrit and Jainology examines in interdisciplinary perspective in real sense. At the very outset Professor Jain has given a critical survey of Prakrit and Jainological Studies in India and abroad and rightly drawn the attention of scholars towards the broad area of learning absolutely unexplored. Literary studies should not be confined to literature alone but necessarily be related to social and cultural values.

The Institute feel obliged to the author who agreed to include this book in our publications. The Government of Bihar deserves every appreciation for regularly financing various projects and activities of the Institute. We hope more funds would be made available so that such projects are strengthened.

Lastly our thanks go to the impression publication of Patna for printing the book neat and impressive.

Vira Nirāṇa Divasa

November 6, 2010

Rishabh Chandra Jain

Director

Preface

'Prakrit and Jainism in interdisciplinary perspective' comprises sixteen titles on different aspects of Prakrit and Jainism evaluating the most popular and powerful ancient Indian classical language i.e. Prakrit and oldest living representative of Śramaṇa current i.e. Jainism. Each title is an independent tract viewing in brief the subject in a wider landscape. The interrelation of each tract lies in the fact that the thread of a primitive culture has been woven in each of them. Each title is an out come of a significant occasion.

During last two centuries much have come down in the field of Prakrit and Jainism. Though the scholars had to work with meagre means and minimum resources at that time. Now Prakrit and Jaina studies have reached to the Universities. I also had contributed my little best and worked shoulder to shoulder with scholars. Now I could say with confidence that higher studies and advance researches are possible and should be started. One decade of the Twenty first century has already passed. Now the environment is conducive. Latest technology can be fruitfully utilized. It is time to plan advance researches in various subjects of Humanites, social sciences and sciences. Different tittles of the present book give some guidelines in selecting the topies for advance research.

Lastly I offer my thanks and gratitude to all of them who helped me in finalizing this book. My special thanks are due to the Director and the publication committe of the Research Institute of Prakrit, Jainology & Ahimsa, Vaishali for agreeing to publish this book.

Gokul Chandra Jain

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Higher Studies and Research in Prakrit and Jainology

Higher Studies and research in Prakrit and Jainology are attracting scholars and students gradually. The occurrence is a natural process, and is quite consistent to the changing trends in the development of human knowledge, civilization and culture. During about last two centuries stupendous efforts of a band of scholars, Western and Eastern both, have brought to light the hidden treasures of Prakrit and Jainology and the cultural heritage of immense importance.

Survey reports of ancient manuscripts, epigraphic records, archaeological excavations, philological researches of old, middle and new Indo-Aryan languages, comparative and cultural studies of religion, philosophy and allied disciplines in humanities and social sciences, historical survey and many other efforts have brought to light abundant material, informations and plentiful literature written in various Prakrits viz. Sauraseni, Magadhi, Ardhamagadhi, Maharastri, etc., and also in Sanskrit, Apabhramsa, old Kannada, Tamil, Gujarati, Rajasthani and so on. Publication of epigraphical records, archaeological reports, as also those on art, sculptures, architecture etc. have widened the scope. Scholars found a broad area of learning absolutely unexplored.

The first regular notice of Jainism to Western scholars appears to be the one published by Lieut. Wilfred in the Asiatic Researches in 1799, and the contemporary existence of monuments, literature and adherent of Jainism was first brought to light by Col. Colin Mackenzie and Dr. Buchanan Hamilton in 1807, followed by H.T. Colebrooke's 'Observation on the Jainas'.

A host of savants worked in the field, most notable among

them are Albrecht Weber, Leumann, Rice, Fleet, Guerinot Wilson, Pischel, Jacobi, Buhler, Hoernle, Hertel, Burges, Charpentier, Vincent Smith, F.W. Thomas, Schubring, Zimmer etc.

When researches started In India many earnest scholars worked in different branches of Jainology, edited many ancient texts in various Prakrits, Sanskrit, Apabhramsa, Kannada, Tamil, Telugu, Gujarati, Rajasthani, etc.

The monumental work of Prof. Maurice Winternitz, 'A History of Indian Literature' in two volumes, was published in the first quarter of 20th century. In the 2nd volume he writes, "The Jainas have extended their activities beyond the sphere of their own religious literature to a far greater extent than the Buddhists have done, and they have memorable achievements in the secular science to their credit, in philosophy, grammar, lexicography, poetics, mathematics, astronomy and astrology and even in the science of politics. In one way or the other there is always some connection even of these 'profane' works with religion. In southern India the Jainas have also rendered services in developing the Dravidian languages, Tamil and Telugu and specially the Kanarese literary languages. They have, besides, written a considerable amount in Gujarati, Hindi and Marwari. Thus we see that they occupy no mean position in the history of Indian literature and Indian thought" (PP. 594-95).

This observation comes from one of the greatest historians of Indian literature, and has special significance.

A landmark in the History of Prakrit Grammar and study of Indian Literature as a whole 'Grammatic der Prakrit-Sprachen' by Dr. Richard Pischel appeared in 1900. Critical editions of a number of Prakrit texts including Prakrit Grammar and other important Sanskrit and Apabhramsa works, had already been published by that time. Manuscripts became accessible to scholars.

Studies of Prakrits and Jainology in the universities of India were introduced with the establishment of Department of Indology or the Departments of Classical languages which included the study

of Sanskrit, Pali, Prakrit and Apabhramsa. Even professors of Hindi became well-versed in these languages and introduced Apabhramsa in the Department of Hindi knowing its importance for the study of modern Indo-Aryan Languages. A good deal of work in Pali, Prakrit and Apabhramsa had been done by the professors of Sanskrit. Unfortunately the spirit and scholarship of studying classical languages as a whole decreased, and as a result the study of Pali and Prakrit suffered a great setback.

Now when the scope of higher studies and research in many other areas of Indology has almost exhausted for free hand work, the attention of scholars and students is again diverted towards Prakrits and Jainological studies. They find a milch-cow in it. Even a little effort in any branch of these studies is found sufficient for a doctoral dissertation. A scholar working on any branch of Prakrits or Jainology earns a feather to his cap without taking much pain for intensive study.

Survey of Jainological Studies

The first survey of Jainological studies as an independent faculty appears to be the one by A. Guerinot 'Essai De Bibliography Jaina' (Paris 1906). C.L. Jain's 'Jaina Bibliography' was published in 1945 (first edition Calcutta, revised edition Delhi, 1982).

From the Bibliographical point of Jainological Manuscripts 'Jinaratnakośa' by H.D. Velankar (Poona 1944) has proved to be of immense importance. A good number of catalogues have appeared in years following.

Information regarding published Jaina literature is not confined to the books on the History of Jaina Literature. In addition, many booklets, brochures and literary studies also provide important related materials.

With the increasing interest in the studies of Prakrits and Jainology, particularly for doctoral dissertations, the need of above Bibliographies increased. Along with that a list of Bibliographical informations of doctoral dissertations already approved and in progress was badly felt. My association with academicians on one side and with students on the other brought for me many such informations. Finally when I found it difficult to attend to individual

enquiry, I tried to make some survey for the purpose and gradually published the reports.

During the last three 'five-years Plans', I have made more than three surveys of Prakrit and Jainological studies, publications and some other aspects related to it. The reports have been published as per details given below:

1. Jnanapith Patrika

October 1968, special issue published on the occasion of All India Oriental Conference, 24th session, varanaseya Sanskrit Vishwavidyalaya, Varanasi (Bharatiya Jnanapitha, Varanasi).

2. Jnanapith Patrika

October 1969, special issue published on the occasion of the Silver Jubilee session of All India Oriental Conference, Jadavapur University, Calcutta (Bharatiya Jnanapitha, Varanasi).

3. Bhagavana Mahavira and His Heritage

December 1973, on the occasion of the first All India Conference organised on the eve of 2500th Nirvana Anniversary of Bhagavan Mahavira, Vigyan Bhavan, New Delhi (Jainological Research Society, Delhi).

4. Jainological Researches

(In the universities of India and abroad) published on the occasion of the 'Summer school for Jainological research', University of Delhi, May-June 1974 (JRS Bulletin no. 7).

5. Gandivam

October 1981 (Sampurnanand Sanskrit Vishwavidyalaya, Varanasi) special issue published on the occasion of 5th International Sanskrit Conference held at Banaras Hindu University, Varanasi.

These reports proved to be of immense help to researchers and supervisors in the universities. Some of the Journals reproduced them.

Along with the present report a classified Bibliography of 'Doctoral Dissertations related to Jaina and Buddhist Studies' was published by P.V. Research Institute, Varanasi (P.V. series no. 30, Varanasi, 1983). Dr. Sagarmal Jain and Dr. Arun Pratap Singh have classified the entries in their own way under twenty-two heads. Both these reports supplement to each other.

Association of Indian Universities, New Delhi, has published

‘Bibliography of Doctoral Dissertations’. A Fortnightly Chronicle of Higher Education and Research ‘University News’ is published by the Association regularly. Some guidelines have also been published by the commission as well as by National Councils. These publications are very helpful for higher education and research in Prakrit and Jainology too.

Developments

With the increasing interest in higher education and research in Prakrit and Jainology many new developments have been made during later half of the 20th century. Some areas of higher studies and research have been clearly located. It has been realised that Prakrit and Jainology have vast scope for interdisciplinary studies in many branches of Humanities and Social Sciences. As already stated above, scholars have detected materials of high importance relating to natural sciences and life-sciences too. Works on Physics, Mathematics, Astronomy, Astrology have been done. A brief account of the development will be helpful for perspective planning, and to the researcher interested in this Faculty of learning.

The role of Seminars, Conferences, Summer-Schools, Workshops etc. in focussing the importance of Prakrit and Jainology proved to be of great significance. Sessions of All India Oriental Conference and introduction of an independent section of ‘Prakrit and Jainism’ in it, is of historical importance. Right down from the Kashmir valley session (1961) to the Gauhati session in Assam and the Silver Jubilee Session (1969) at Jadavpur, West Bengal, we can see the increase in the number of participants in the Section of Prakrit and Jainism. To my pleasure, I had the opportunity to attend all these sessions.

U.G.C. Seminars organised at the Shivaji University, Kolhapur (1968), University of Poona (1969), Magadh University, Bodhgaya, University of Udaipur (1973), Gujarat University, Ahmedabad (1973) and Sampurnanand Sanskrit Vīṣhwavidalaya, Varanasi (1981) proved to be of greater values. Seminars at Ujjain, Mysore and Patiala also deserve mention.

Among other academic organisations the role of Jainological Research Society deserves special mention. The first Summer School

at Saugar (M.P.) in 1969 and the first National Conference at Vigyan Bhawan, New Delhi in 1973, were most significant. Sessions of Jaina Darshan Parishad and some other academic societies helped in bringing together scholars, ascetics and house-holders who could work for these studies.

The recommendations of the U.G.C. Seminars mentioned above drew attention of the Commission, and the universities were asked if they were interested in undertaking any of the programmes, research projects recommended by the Seminars. On the part of the Universities, it was very unfortunate that very little could be achieved in that direction.

Endowment Chairs

Endowment chairs for Jainological Studies have been instituted in some of the Universities of India. The earliest chair, which I could detect, was instituted in the year 1930 at Banaras Hindu University. In the subsequent years following chairs, departments have been instituted:

1. Department of Jainology and Prakrits, Mysore University, Mysore.
2. Jaina Chair, Department of Philosophy, University of Poona.
3. Department of Jainology and Prakrits, University of Udaipur.
4. Centre of Jaina Studies, Rajasthan University, Jaipur.
5. Mahavira Chair, Punjabi University, Patiala.
6. Department of Jainology, Karnatak University, Dharwar.

Some more chairs have been instituted at Madras, Bangalore etc.

University Departments

Some of the Departments of classical languages established in the Universities of India and now mostly known as the Department of Sanskrit continue to be the centres for Prakrit and Jainological studies. Out of these special mention may be made of Delhi University, Banaras Hindu University and Allahabad University.

Some of the Departments which have been developed into two departments, also continue to control research scholars for Doctoral research. Nagpur and Gujarat Universities may be mentioned.

In Bombay, Poona and Kolhapur Prakrit studies were introduced in the first quarter of 20th century. Prof. P.L. Vaidya writes-

"It came to be prominently studied in Indian Universities since 1924-25 when Ardhamagadhi was recognised as one of the classical languages for study, first at the University stage, and later at the matriculation stage." (Prakrit Seminar, Kolhapur, 1968). For many years Maharashtra as a whole had been the most important centre for Prakrit and Jainological studies. But now it is declining. The same is the position of Calcutta, the renowned university of West Bengal.

Sampurnanand Sanskrit Vishwavidyalaya, Varanasi stands at present at the top, as two independent Departments for Prakrit and Jainological studies have been started without the help of any endowment. The names of the Departments are as follows:

1. Department of Prakrit and Jaināgama, and
2. Department of Jaina Darśana, both in the Faculty of Śramaṇa-vidyā.

Two independent courses of studies from higher secondary to Post-Graduate studies have been introduced. The University provides facilities for higher education and Doctoral and Post-Doctoral research. Other courses of studies are carried in the affiliated Vidyālayas and Mahāvidyālayas for which the University conducts examinations. Introduction of these studies in a university of traditional learning, has widened the scope, and the neglected traditional Pāthasālas and Vidyālayas, which build the back-bone of such studies, received due recognition. Still much is to be done in the field.

Among the endowment chairs and departments, Mysore and Udaipur are well-planned and developing speedily. Others are yet to focus their image. The oldest endowment chair at Banaras Hindu University had suffered a very unfortunate setback during the gradation of teachers in due course. It is now a Lecturer's post in the Faculty of Oriental Learning and Theology. An eighty years old infant is being survived by spoon-feeding.

Research Institutes

Some Institutions affiliated to or recognised by the University as centre for Jainological studies, have been established during the last few decades. Mention may be made to the following:

1. Research Institute of Prakrit, Jainology and Ahimsa (Bihar), Vaishali, 1955.

2. P.V. Research Institute, Varanasi (U.P).
3. L.D. Institute of Indology, Ahmedabad (Gujarat), 1957.
4. Jaina Vishwa Bharati, Ladnun (Rajasthan).
5. Shri Devkumar Jain Oriental Research Institute, Arrah (Bihar).
6. B.L. Institute of Indology, Patan (Gujarat).
7. Anekanta Sodhapitha, Bahubali (Kolhapur).
8. Kundakunda Jnanapitha, Indore (M.P).
9. National Institute of Prakrit Studies and Research Sravanabelagola (Karnataka).

Among the institutes mentioned above, the serial number itself denotes the priority.

Revival of Prakrit and Jainological studies at University level started with the establishment of the "Research Institute of Prakrit, Jainology and Ahimsa" at Vaishali, by the Government of Bihar, in the year 1955. The founder Director Late Dr. Hiralal Jain laid-down a solid foundation and introduced Post-Graduate studies in Prakrit and Jainology and Doctoral and Post-Doctoral research. The scholars engaged in the organisational work of Prakrit and Jainological studies and holding high positions in Bihar, Uttar Pradesh, Rajasthan, Gujarat and Madhya Pradesh, belong to his vidya-vamsa. Almost all the Doctoral dissertations approved by the University of Bihar have been prepared under the auspices of this institute. Late Dr. Nemichandra Shastri's contribution for the extension of these studies in Bihar is of historical importance. Almost all the Doctoral Dissertations approved by Magadh University were prepared under his guidance and supervision. He made Arrah a centre of Prakrit and Jainological studies.

The credit of continuing the spirit of his predecessors goes to Dr. Rajaram Jain who constantly worked on the same line. At present the Jaina Siddhanta Bhawana is a recognised centre for Jainological research as 'Shri Devkumar Jain Oriental Research Institute', and P.G. teaching in Prakrit have been started in H.D. Jaina College, Arrah.

Pārśvanātha Vidyāśrama, better known as P.V. Research Institute and presently as Pārśvanath Vidyāpitha, deserves special credit for giving impetus to Prakrit and Jainological studies at Varanasi. The Institute provides maximum possible facilities to research scholars, perhaps more than any University may provide. Established in 1937

adjoining the campus of Banaras Hindu University, the Institute had been trying its level best to promote Jainological studies. First Research scholar who enjoyed full facilities including fellowship at the institute was awarded Ph.D. in 1952 by Banaras Hindu University. It continued its mission even when it was not recognised by the University as a centre. Almost all the researchers who have been awarded Doctoral Degrees by B.H.U. in any subject relating to Jainology have been benefitted by P.V.R. Institute directly or indirectly. At present, Varanasi is the most facilitating centre for Jainological research, and here too P.V.R.I. is the most. It is now recognised as a centre for Jainological research by Banaras Hindu University.

L.D. Institute of Indology, Ahmedabad is recognised by Gujarat University and has developed as an important centre for Indological research in general and Jainological research in particular in the state of Gujarat.

In Rajasthan mention of Udaipur University has been made above. Among institutes, Jaina Vishwa Bharati, Ladnun is Deemed University in Rajasthan.

Other institutions are gradually coming up.

These institutes still need competent leadership for planning the research, a team of devoted scholars and assistants, and potential financial backup. If these institutes and the University Departments work in co-ordination, and in well-planned directions, the achievements will prove of extra-ordinary importance in the field of advanced studies in the cultural heritage of India.

The role of some individual scholars - traditional as well as associated with the university, have been more than that of an institution. Their untiring efforts and devotion for the advancement of Jainological studies are of historical importance. Names of some European and Indian scholars have been mentioned above. In this connection contributions of late Pt. Nathuram Premi, Pt. Jugalkishore Mukhtar, Pt. Sukhlal Sanghvi, Pt. Mahendra Kumar Nyayacarya, Pt. Bechardas Doshi, Muni Punya-Vijay, Muni Jinvijay, Dr. P.L. Vaidya and Dr. A.N. Upadhye deserve special mention.

The founders of various publication series and the traditional Pandits who brought to light many ancient texts have laid down the

solid foundation of Jainological studies.

Observations

During later half of the twentieth century manifold developments in the field of higher studies and research have taken place. Trends of research have changed. National Policy of higher education has been revised. New pattern of higher studies has been established. Methodology has quite developed. The University Grants Commission publishes regularly a 'Journal of Higher Education'. On the basis of my survey reports and close association with above developments, I have analysed the studies in Prakrits and Jainology and could detect some conclusions and observations. Following points may prove beneficial for perspective planning of higher studies and research in Prakrit and Jainology.

1. During last five decades of 20th century more than five hundred Doctoral Dissertations on different aspects of Jainology and Prakrit have been approved by various universities. At present hundreds of research scholars are found registered.
2. A good number of Dissertations have been published and are available for reference.
3. Close observations of the titles of Dissertations unpublished, disclose manifold significance helping to detect some important features. Individual title can be well utilised for undertaking further research work.
4. Researches in Jainology and Prakrits cover a wide range of subjects of Humanities and Social Sciences. Some attempts have been made to explore natural and life sciences as well. These can be well classified subjectwise and broadly enumerated in the light of the recent trends and National Policy of Higher Education and referred to above.
5. Most of the researches have been conducted on Interdisciplinary basis and either comparative or descriptive if not analytical.
6. Mostly new areas of researches have been investigated.
7. It is surprising to note that these researches have been undertaken and conducted successfully even when no U.G.C. Professorship of Jainology and Prakrit was provided to any university of India, Central as well as States.

8. In none of the universities the U.G.C. has created a Department of Jainology and Prakrits.
9. Researches have been generally conducted under various Departments of the Universities, like:
 - (a) Department of Classical languages,
 - (b) Department of Ancient Indian History, Culture & Archaeology,
 - (c) Department of Philosophy,
 - (d) Department of History of Art and Architecture,
 - (e) Department of Hindi, and
 - (f) Department of Sociology.

Credit of the research works completed and in progress goes to individual teachers and the Departments with which they are associated.

10. Some of the universities which do not have any teaching Department and are the affiliating bodies, have awarded more Doctorate degrees than others.
11. Some of the universities which have been started recently have awarded the highest degree.
12. A close look in the researches so far conducted in Prakrit and Jainology give a clear idea of the areas covered and the fields explored. In the light of the recent trends and classified research priorities prepared by U.G.C. Panels and ICSSR, the researches conducted in Prakrit and Jainology could be broadly classified as follows:

1. Language

(i) Classical languages: Prakrit, Sanskrit, Apabhramsa.

(ii) Regional languages: Tamil, Kannada, Gujarati, Rajasthani, Maithili, Hindi etc.

2. Literature

Āgāma and Āgamic literature, Purāṇas, narrative literature, Grammar, Drama and Dramaturgy, poetics and literary criticism, evolution of literature, critical editing of ancient classical texts.

3. Linguistics

4. Philosophy and Religious Studies.

5. Inscriptions, Epigraphy.

6. History, Art and Culture.

7. Sociology, Schools and Sects.
 8. Political Science.
 9. Education.
 10. Economics and Commerce.
 11. Psychology.
 12. Geography.
 13. Mathematics.
 14. Astronomy, Astrology.
13. If one goes through the bibliographical details further closely, and one who has already seen the published dissertations, he can assess the intensity of earlier and later dissertations. It can obviously be concluded that earlier researches were comparative, intensive and of high standard. But there is a gradual fall in quality with the increasing quantity. Though this gradual fall of standard could be seen in almost all the subjects of Humanities and Social Sciences due to rush and hurry for degree, yet some other reasons should not be ignored.
 14. There is no co-ordination in the research work conducted or being carried out at present. Simultaneously the research work is being done on the same subject, same theme and on same lines. It clearly indicates that the researcher, the supervisor and the members of the Research committees are not aware of the works already done and being carried out. Even in many cases the works published are not noticed before registration. The bibliographies and Journals which must be seen before undertaking the research work are not consulted.
 15. Lack of proper facilities on the part of the university and lack of traditional background, hurry for the Doctorate Degree and negligence of the responsibility undertaken on the part of researchers and sometimes of supervisors too are some of the important factors for the decline of the standard.

Role of University Grants Commission

1. It is on the part of the University Grants Commission to provide guidelines for Perspective Planning of Higher Education and Research in Jainology and Prakrits. More important it is, because Higher Education and Research in Jainology and Prakrit are yet

- to be properly introduced and organised in the universities.
2. As Jainology and Prakrit have most unexplored and wide scope and fertility of the new areas for Interdisciplinary studies and research, it deserves special attention and incentive on the part of the University Grants Commission as well as the universities.
 3. It is surprising, rather unfortunate that no full-fledged Department with adequate staff and proper facilities, has yet been created by the Commission for the study of Prakrit and Jainology in any University of India.
 4. The unfortunate incidents of converting the junior teaching posts of Prakrit into other discipline, have been noticed since Fourth Five Years Plan and need not to be mentioned here. But it is the duty of the University concerned to avoid such malpractice. The commission also needs to see into the matter.

Recommendations

The discussions and deliberations of the seminars and conferences held during last four decades brought out with great clarity the main objectives of Higher Education and Research in Prakrit and Jainology. The ways, along which these studies ought to develop in our academic institutions, have been suggested. The importance and cultural value of the studies in their varied aspects have been clearly magnified. On the basis of the recommendations of the seminars some aspects of Perspective Planning could be suggested.

Prakrit Languages form an essential link between the old Indo-Aryan and the ancient civilisation embodied in it and the New Indo-Aryan and the modern culture of the country. They form the very backbone of linguistic studies in our country and contribute equally to the better understanding of both Sanskrit on the one side and Modern Aryan and Dravidian languages on the other. The necessity of cultivating more intensely the study of Apabhramsa for a proper historical appreciation of Modern Indian languages, and to grasp their essential unity is beyond dispute.

Prakrit have also played their part in linking India with its neighbouring countries in its cultural expansion and their studies are expected to renew these ties with the nations of South-East Asia and strengthen them.

Prakrit literature, unparalleled in its vast extent and astonishingly of varied interest, forms an integral part of the Ancient and the Medieval heritage of the country and stands on equal footing with Sanskrit and Pali studies. Prakrit studies should be taken to include all the Middle Indo-Aryan Languages including Niya and the so called Gandhari Prakrits to give them a broader and deeper perspective.

It has been clearly located and identified by a band of scholars that the origins and growth of almost all the modern Indian languages are intimately connected with the Prakrits and that the knowledge of Prakrit is quite essential for the proper understanding and efficient development of the different regional languages of both the Indo-Aryan and the Dravidian families, which are bound to play a far more central role in the academic life of the country in the days to come. In this connection scholars have pointedly drawn the attention to the importance and value of the Apabhramśa languages and literature which constitute their immediate precursors. Along with the other well-known aspects of the Prakrit languages as a whole, the Apabhramśa stands in urgent need of an intensive and careful study.

In view of the importance and value of Higher Education and Research in Prakrits and Jainology the objective should be formulated in the light of recent trends of research and National Policy.

Prakrit and Jainology cover a much wider sphere than they are sometimes understood and misrepresented by some scholars for their own reasons. The latest Policy Frame formulated by University Grants Commission most appropriately apply to these studies, because the basic object of Prakrits and Jainology is to promote human values and cultural heritage of the people.

Higher Education

Higher Education in Prakrit and Jainology has yet to be planned in the light of the linguistic and cultural values of these studies. They must be brought in closer relation to include all the middle Indo-Aryan dialects on one hand and regional languages on the other. Jainological studies in particular should be brought in closer relation to the other subjects of Humanities and Social Sciences like Philosophy, Religious Studies, Ancient Indian History, Culture and

Archaeology, History of Art, Sociology, Political Science, Education, Economics, Psychology and others.

1. Post-Graduate Studies

In view of the above disciplines the course of studies at Post-Graduate level should be planned very carefully to suit the subjects. Thus the course of studies should be of two types. To specify:

- (a) A full course to cover all the semesters or Previous and Final Examinations, whatsoever may be. This course of studies should be of specialised nature leading to research in the field. Without such specialised study, the culturally useful aspects of the subject cannot be brought out. To bring in the uniformity the existing courses of Ardhamagadhi, Prakrit and Jainology, as they are put in different universities like Bombay, Bihar, Magadh, Udaipur, Mysore, Karnataka, Varanasi etc. deserve to be thoroughly revised.
- (b) Another course of studies should be a bit of general nature and of Two and Four papers to be offered in final Examination. Two papers course should be introduced in the subjects where provision for writing a dissertation in lieu of papers exists. Four papers course may be introduced in the Departments of Classical languages, Modern Indian languages, Department of Linguistics and in the Department of Philosophy, Religious Studies, Ancient Indian History, Culture and Archaeology. Such course of studies should be introduced with the object to promote interdisciplinary studies which would remove barriers between Departments and promote greater academic co-operation between them. These courses should essentially be conducted under the supervision and guidance of the Department of Prakrits and Jainology so as to achieve the desired results.

2. Under-Graduate Studies

The course of studies at Under-Graduate level needs to be introduced with a view to provide potential background for higher studies in the discipline. As such 'Prakrit and Jainology' should be introduced as an independent optional subject at Under-Graduate level and the course of studies should be drawn accordingly. Keeping the importance of the subject, it should not be mixed up with any other subject of study, but at the same time the course contents should be

enriched and should not be confined to a very limited scope.

1. It is necessary that preference is given to new subjects for Doctoral dissertation and research programmes rather than repeating researches on topics which have been already worked out. Such an approach alone will contribute to an all round enrichment and step up the progress of Indian studies.
2. To prepare critical editions of ancient texts should be given top priorities for the above mentioned research works. In this connection it should be borne in mind that editing some works can be undertaken on individual initiative but some of the works can be undertaken by a team of earnest scholars and experts of the subjects, critical edition needs to be critical in real sense evaluating entire value of the text and not merely a reproduction of manuscript.
3. The topics for Doctoral and Post-Doctoral dissertation should be specified and well-defined. The discipline and the area of the topic should be decided at its initial stage. An illustrative list of research priorities has been published by University Grants Commission and Indian Council of Social Science research and other Councils.
4. As studies and researches in Prakrit and Jainology are at the stage of reorganisation, more specific and detailed illustrative list is an immediate need which can be met out only after a series of workshops for reorientation and perspective planning of Higher Education and Research in Prakrits and Jainology.
5. To prepare source material from ancient texts for Interdisciplinary research is an urgent requirement essentially in the fitness of the recent trends in research in Humanities and Social Sciences as well as National Policy. For such a work of crucial importance for evaluating the real value and significant features of the cultural Heritage of India, an exhaustive list of topics has to be prepared. Then the works can be undertaken by an individual for Doctoral dissertation and by a team of research experts for research programme.
6. Topics for Doctoral dissertation in Jainology should be selected from the concepts, theories and ideals formulated by the great Prophets and Ācāryas of Jaina Śramaṇa Tradition for human welfare and total development of personality, after constant

experiments during last three thousand years or even more on life in Socio-Cultural development. There is a plentiful such material which is the heart of Jainology. Merely narrating the tales and putting the things from one vessel to another should be discouraged. Such research works merely lower the value and importance of Jainological researches.

Major Research Projects

Besides the research projects mentioned above some major research projects have been suggested in the Seminars as 'essential research projects'. They can be enumerated as follows:

1. An intensive survey of Prakrit, Sanskrit and Apabhraṃśa manuscripts pertaining to the studies of Prakrit and Jainology, and their scientific cataloguing.
2. Historical and descriptive grammars of the different Prakrit dialects including the inscriptional Prakrit on an uniform plan.
3. A comprehensive History of Prakrit and Jainological literature.
4. A Middle Indo-Aryan Dictionary on historical principles based on all the available Prakrit and Apabhraṃśa works.
5. An authoritative Encyclopedia of Prakrit and Jainology.
6. A comprehensive Bibliography of Prakrit and Jainological studies.
7. Monographs on important cultural aspects prominently represented in Prakrit and Jainological Literature and can be potentially helpful for Inter-disciplinary studies.

To achieve the above-mentioned aims and to promote the Higher Education and Research in Prakrit and Jainology at the university stage, the Seminars have made some suggestions and indicated the procedure which the universities and the University Grants Commission should adopt as the practical steps.

1. It is important to set up full-fledged Departments of Prakrit and Jainology in a couple of universities which may be found suitable for the purpose and setting up of at least an Institute or Centre of Advanced studies in Prakrit and Jainology to undertake and co-ordinate research work in the field.
2. Existing Department of Jainology and Prakrit may be strengthened and equipped with sufficient staff and other facilities required to fulfill the desired Inter-disciplinary teaching and research.

3. In view of the importance of the subject and its initial stage, adequate specific Scholarships at Post-Graduate level and fellowships for M. Phil and Doctoral research and research Grants for minor and major research projects should be provided.
4. Seminars, symposia, workshops, summer schools, short term Institutes, Conferences should be regularly organised at regional and all India level at suitable universities.

Undesirable developments to be restricted

The seminars have painfully recorded some undesirable developments which would ultimately result in National loss of Cultural Heritage and therefore, need to be stopped at this very stage. It is well-known and an undisputable fact that classical languages of India have close tie and require to be studied in relation to each other. It is why earlier Professors of Sanskrit could contribute to a great extent to any classical language i.e., Sanskrit, Pali, Prakrit and Apabhraṃśa.

It is a calculated fact that half and sometimes more than half of a classical Drama now popularly known as Sanskrit Drama is written in Prakrit. Drama like *Mrcchakatikam* is written mostly in Prakrit.

All the works of Sanskrit Poetics have quoted a good deal of Prakrit and Apabhraṃśa verses.

It should be asserted that these works, wherever prescribed as text books are taught in original.

The practice of teaching Prakrit portions not in original but through Sanskrit Chāyā has developed to such an extent that gradually the Prakrit portions of the drama and works on poetics have become corrupt.

The Saṭṭakas, which are written hundred per cent in Prakrit are being taught through Chāyā. Editions of Saṭṭaka like *Kappuramanjaṛī* are appearing with Chāyā and the Sanskrit exposition and Hindi translation adopt the Chāyā only.

Even the Pali and Prakrit inscriptions and Apabhraṃśa portions in the selections are presented with Chāyā.

These books taught in the universities are text books at Post-Graduate level. As a result in the new generation the young scholar of Sanskrit is kept deprived of the rich cultural heritage of the classical languages. Their knowledge becomes very limited in a closed

compartment. Ultimately a great deal of hatred to sister classical languages is generating. An earnest student, not even a scholar, can think they the great poet like Bhāsā, Kalidāsa, Śrīharṣa, Bhavabūti, Rajasekhara and others did not compose their dramas entirely in Sanskrit? Why they composed so much portions in Prakrit? What for the great Acarya Bharata Muni prescribes different Desabhasas or Prakrit to be used in dramas? Why all the great writers of Poetics like Mannata, Anandavardhana, Dandi, Kuntaka, Jagannatha, Vishvanatha and others have quoted so many Prakrit verses in their works? Could they not find appropriate examples in Sanskrit literature? And they may find a reply to themselves that none of the great writers was lacking in any classical language. They wanted to depict composite culture of our country, otherwise how the proverb could come out 'Literature is the mirror of the Society'. It is lack of the knowledge on the part of the teacher that he deprives his students from a good deal of knowledge of our cultural heritage. The student may specialise in any branch of classical languages, but if they are put in a watertight compartment from very beginning, they can never be in a position to understand the literary, linguistic and cultural value of the classical languages and the close tie which they have to one another.

Attention of every earnest scholar working in the field of any branch of classical languages should be drawn to this matter of great concern.

Conclusion

In the light of the above details, we may conclude that Higher Education and research in Prakrit and Jainology should be planned with a secular outlook and within the frame of National Policy of Higher Education and Research. The objectives should be well-defined and should be consistent to the functions enumerated in the Policy Frame as follows:

- inculcate and promote basic human values and the capacity to choose between alternate value systems;
- preserve and foster our great cultural traditions and blend them with essential elements from other cultures and peoples;
- promote a rational outlook and scientific temper;
- enrich the Indian languages and promote their use as

important means of communication, national development and unity;
 promote the development of the total personality of the
students and inculcate in them a commitment to society;
 act as an objective critic of society and assist in the formulation
of national objectives to the pursuit of excellence;
 promote commitment to be pursuit of excellence;
 contribute to the improvement of the entire educational system
so as to subserve the community.

The Tradition of Śaurasenī Prākṛit Āgamas

The teachings of the Tīrthaṅkaras continued through oral tradition till reduced to writing. In the course of time it was but natural that teachings could not be preserved verbatim particularly when the concept was evolved and accepted that it was the meaning and not the words which matters. The concept is consistent to the spirit of the philosophy that the words are the forms of matter and subject to change whereas the purpose of the preceptors is to convey the thoughts which they cultivated for the welfare of the society.

As a result the teachings of the Tīrthaṅkaras lost in verbatim, but what is preserved in the form of Śauraseni or Ardhamāgadhī Āgamas or in the latter writings in Mahārāstri, Sanskrit, Apabhraṁśa and other languages, abounds in contents which if collected, correlated and analysed in relation to other sources, help to restore the heritage.

It is convenient if not easy in the light of the researches done during last few decades Much new fields have been explored and interdisciplinary approach has further widened the scope of research. The literary researches are not confined now to its own particular branch but essentially required to be examined in relation to other sources literary, archaeological and so on.

The literature known as Śauraseni Prākṛit Āgamas and available at present, deserve faithful and integrated analytical study. The efforts to place one author or work earlier than the other by wild guessing will not result fruitful. These rather misguide the new scholar in the field. The need to examine the earlier researches and revise them in the light of new findings cannot be denied. Even some ancient works; particularly commentaries proved misleading and bearing false stamp.

Western scholars have expressed different views regarding various Prākṛits, Pischel after analysing the peculiarities suggested

that the dialect of these works should be called Jaina Śauraseni (Gr. Pr. Spr. P 20). Grierson suggested a Geographical classification of Prakrits on the basis of a comparison with modern dialects (Ency. Bri, II ed). The views of Herman Jacobi (Intro. to kalpsu. P 18). Walter Schubring (op cit Intro to PS P. 116). A.C. Woolner (Intro to pr. P. 66) too deserve attention. Weber's observations on the twelfth anga 'ditthivāya' also need to be reconsidered in the light of the new materials.

H.L. Jain (Intro. to Saṭkhaṇḍāgama P. III and BSJD) and A.N. Upadhye (Intro PS PP. 106-116) have given their close observations on some of the Śauraseni Āgamas and their tradition. They have given more clues for integrated research. Which they could not elaborate exclusively. Attempts of some other scholars like Sukhlal Sanghvi, D.D. Malvania, Phoolchandra Shastri and others also deserve rethought. A faithful inquiry without prejudice, pretention and skepticism will help to restore the tradition of the Śauraseni Prākṛit Āgamas. To correlate the following few findings will be a right step in this direction.

1. Śauraseni Prākṛit, as we name it, was the dialect (s?) of the people of Śurasena, Janapada or territory or a Nation named after the habitants Sūras or Śauras. The dialects were developed, as these became the official languages of administration and commerce besides social activities.
2. Vāsudeva Krishna or Lord Krishna of the Mahābhārata and the Bhāgavata and Nemi, the Trīthāṅkara the two great exponents of the culture of Śauras find elaborate depiction in literature and art.
3. Śurasena was a stronghold of Jainism (may it had not been named so by them) for a long time, traditionally even earlier than Vardhamāna, Mahāvira, who propounded his religion in Magadha in sixth century B.C.
4. The stūpas of Mathurā the strong centre of Śauras are well known. The main stūpa was built in the memory of Supārśva the seventh Trīthāṅkara and renovated severally including in the age of Pārśva. The stūpa was known as Devanirmita up to 10th century A.D. Tradition records a number of stūpas at Mathurā. The remains of

the stūpa excavated from Kaṅkālītīlā confirm many of the literary details.

5. The Śauras lead by Kṛṣṇa and Nemi left Śūrasena to avoid bloodshed of innocents caused by frequent aggressions of Jarāsandha the mighty king of Girivajra and day to day conflicts with Kāṁsa. It was almost a self exile of a Nation.
6. The Śauras went far away from Śūrasena and settled at the western seacoast where they built their new Nation Śaurāṣṭra Kṛṣṇa developed his capital at Dvāravati.
7. Nemi the *Tīrthankara* developed a centre at *Girinagara* near *Urjāyanta* Hill. His matrimonial relations with the King of *Jūnāgarha* strengthened the centre and it became a stronghold for ascetics and peace loving people. The caves of *Girinagara* and near *Jūnāgarha* are the archaeological testimony.
8. Nemi and Kṛṣṇa both preached the philosophy of 'Yoga' and 'niṣkāma-karma'. Their '*karuṇā*' (compassion) was extended to animals and nature as well. Perhaps it was consistent to the tradition of *dhyāna* and '*kāyotsarga*' preached and practised by *Rṣabha*.
9. Besides culture of the Śauras their language travelled to *Saurāṣṭra* it was further developed as an official language of administration, commerce and socio-cultural activities. The *Girināra* inscriptions of Ashoka testify the facts.
10. From *Kāśī* there had been convenient routes to east, north west and southern part of the subcontinent. These routes were particularly utilised by ascetics and traders. besides the Kings for their administrative purposes. By these routes the religion of *Rṣabha* was carried to west and then to south and from *Kāśī* to east covering *Videha*, *Aṅga*, *Baṅga* and *Kaliṅga*. It is how, it was convenient to the Śauras to travel to western seacoast when they left *Sūrasena*. The language of the Śauras was perhaps carried by ascetics and traders towards west and south even earlier than the Self exile of the Śauras from their own land.
11. The tradition of '*dhyāna*' and '*Kāyotsarga*' was So deeply rooted in the cultural life that it found due place in literature, art and numismatics. The harrapan seal bearing depiction of a *Yogī* standing

erect should not be ignored. The continuity of the posture in the *Kuṣāṇa* art and latter deserve serious consideration.

12. The religion and culture of the people of Orrisa should be judged in the light of the *Hāthīsgumphā* inscription of King *Khāravela* who brought back after three generation the 'Kaliṅga Jina' the deity of the people taken away by the Nanda King of Pataliputra. The cave temples further testify spread of the religion in the region.
13. *Pārśva* was the son of *Ugrasena* the King of *Kāśī*. *Kāśī*, *Kauśala*, *Aṅga*, *Baṅga*, *Kaliṅga* etc. eighteen Kings were friends and many of them may have family relations. *Pārśva* preached 'cāujjāma-Saṁvara' which is not only consistent to the philosophy of 'dhyāna' and 'Kāyotsarga' but closely resemble with the doctrine of 'yoga' of Patañjali. His 'cāujjama-dhamma' was the code of conduct which included 'Pāṇātipātaveramane' as its first and foremost vow.
14. Upto the age of *Pārśva* the religion of *Rṣabha* i.e. the tradition of *dhyāna* and *kāyotsarga* was extensively flourishing upto *Sravastī* in North; Bihar, Bengal and Orrisa in the East; Rajasthan and Gujrat in the West Andhra Tamilnadu and Karnataka in the South. *Pārśva* further strengthened the tradition with full enthusiasm. Wherever the followers of the tradition ascetics, lay disciples or traders went, they took their cultural heritage with them which they preserved and developed according to territorial environment.
15. *Vardhamāna Mahāvīra* propounded his religion in sixth century B.C. Presently whatever is available is assigned to his tradition. He claims his relation with the earlier *Tīrthaṅkaras* on one hand and established new doctrines with full force and enthusiasm on the other.
16. Were the teachings of *Rṣabha*, *Supārśva*; *Nemi* and *Pārśva* or any of them reduced to writing during their life time? If yes, how long these could be preserved and when and how lost? If no, then we do agree that the teachings continued through oral tradition and practical practices. Are we going to catch the thread? Fortunately much have been survived if not in toto. I question to my self and to my friends whether we are prepared to study, examine and restore these cultural heritage without prejudice, pretension and skepticism? I wish and hope that the answer should be positive,

let it be with reservations at first hand. Many scholars, if not all are aware that every thing need not be put in one vessel but should be clearly identified. If this is done, the tradition of Śauraseni *Prākṛta Āgamas* could be well restored if not in toto.

Digambara Jain Prakrit Literature and Śauraseni

Two fundamental issues which have become of crucial importance for the studies and research in Prakrits in general and Digambara Jaina Prakrit Literature (DJPL) in Particular need to be discussed, viz.:-

1. The designation of the DJPL.
2. Historical and objective studies of DJPL.

In this connection the studies and researches of earlier scholars, Western as well as Indian, help to a great extent for which the present generation must be grateful to them. But at the same time their findings should be used with caution. Before handling, it needs to be examined critically without prejudice, pretension and skepticism. There are obvious reasons to say so.

During last few decades much new fields have been explored and interdisciplinary approach has further widened the scope of research. The literary researches are not confined now to its own particular branch but essentially required to be conducted in relation to other sources literary, archaeological and so on. The studies ought to be integrated and analytical in nature and critical but sincere in presentation. Side-tracking and wild guessing do not result fruitful. These rather misguide the new scholars. Even some ancient works, particularly commentaries proved misleading and bearing false stamp.

The study of Digambara Jaina Prakrit Literature (DJPL) is not only important from the point of linguistics but it is more important from many other point of views. For instance the history of the śramaṇa tradition in general and of Digambara Jaina tradition in particular highly depends on it. Secondly it throws considerable light on the development of Jaina doctrines. Thirdly it is significant for deciding the chronology of works and authors. And last but not the least the

study of DJPL can play an important role in historical perspective on the Socio-cultural life of India. On the other hand the prejudiced studies or bad handling will endanger the entire Sramana tradition.

Designation of Digambara Jaina Prakrit Literature

Before we derive any conclusion to designate the DJPL some facts need to be taken into consideration. So for the DJPL has not been studied linguistically. Even the Prakrit texts are yet to be edited critically. Dr. A.N. Upadhye opines that most of the published works simply represent readable individual manuscripts.

On the basis of some specimen studies some names have been suggested by Western scholars like Pischel, Jacobi, Denecke and others.

The question arises whether under the present state of our study will it be consistent to the tradition to designate the available DJPL as '*Śaurasenī Āgama*' in the similar sense in which the Śvetāmbara canon is called '*Ardhamāgadhī Āgama*'. In this connection the hypothesis proposed and views expressed by Western as well as Indian scholars deserve rethought and serious consideration.

Western scholars have expressed different views regarding various Prakrits. Professor Richard Pischel is well known for his Prakrit grammar. He, with the analysis of a few gāthās from *Pravacanasāra* and *Kattigeyānuppekkhā* as quoted by Bhandarkar, came to the conclusion, with a remarkable grasp and suggestiveness, that this dialect should be called '*Jaina Śaurasenī*' (Gr. Pr. Spr. P. 20).

Professor Herman Jacobi has suggested that the language be called '*Pre-classical Prakrit*' (Bh. Dh. PP. 81-89).

Some other scholars like Dr. Schubring have questioned the accuracy of the designation '*Jaina Śaurasenī*'. He remarks that the future will teach us whether the significance Pischel proposed viz. '*Jaina Śaurasenī*' will appear adequate (op. cit. Ps. P. 116).

Dr. Walter Denecke says that it was unlucky that Pischel called this dialect as *Jaina Śaurasenī*, that Pischel's treatment and conclusion are not free from mistakes, and according to his opinion the name '*Digambarī Language*' is a better designation (Fes. Jac. 75). It is remarkable that the different views have been expressed but no Western scholar proposes any designation.

Dr. A.N. Upadhye in his 'Introduction to *Pravacanasāra*' has reviewed the above statements and shown his angriness with Pischel. But at the same time he has given his own observations regarding the language of Digambara Jaina Prakrit Literature in general and Kundakunda's works in particular (Intro. to PS. PP. 115-17). He proposes to call the DJPL as pro-canonical texts. He writes 'I would call these early Jaina Śaurasenī works as the Pro-Canonical texts of the Jainas' (Ibid P. 119).

Dr. Upadhye has given an elaborate description of the Prakrit Dialect of *Pravacanasāra* but beginning with the introductory remarks. It is rather premature to attempt an exhaustive grammar of the gāthās of Kundakunda from his various works, because the various editions of Kundakunda's works, that we have today, simply represent readable MSS, and can hardly be called critical, as we understand that term today. Even the present text of *Pravacanasāra* is not strictly critical....' (Ibid. PP. 106-16).

Dr. H.L. Jain discussed some peculiarities of the language of a small fraction of *Śatkhandaḍāgama* appeared in the first volume and has shown his agreement with Pischel. He writes, 'This is exactly the nature of the language called Jaina Śaurasenī by Dr. Peschel and subsequent writers.' (Intro. Skh. Vol. 1).

As far as, I know for the first time Dr. J.C. Jain has used the term 'Śaurasenī Āgama' for entire DJPL, making passing references of Pischel and Jacobi. He makes a categorical statement, 'जैसे श्वेताम्बर जैन आगमों की भाषा अर्धमागधी है, वैसे ही दिगम्बर जैन आगम ग्रन्थ शौरसेनी में निहित हैं।' (प्रा. सा. इ. पृ. 30) Dr. Jain has not given any detail in support of his statement. He is also silent about its age. The works treated under the head of 'Śaurasenī Āgama' belong up to sixteenth century. He speaks of some common gāthās in Digambara and 'Śvetāmbara literature but he keeps quiet about and language of the same (PSI).

Dr. N.C. Shastri makes variable uses like old Śaurasenī, Jaina Śaurasenī, Śaurasenī and Śaurasenī Āgama. He has given quite good details. For the first time he has presented a comprehensive record of Prakrit languages and literature at one place. He is so enthusiastic in making his statement conducive that at many places they have become confusing and self contradictory.

Presently the above two Hindi books are used as the most popular source of study of Prakrit literature. Hence the details furnished in these books are significant for future, and any slip or lacuna may result harmful to the study (PBSAI).

With due respect to the above mentioned scholars and taking their studies tenable, I made some fresh efforts regarding restoration of Digambara Jaina canons, and to begin with wrote a paper entitled 'A search for the tradition of Śaurasenī Prakrit Āgamas' for the 33rd session of all Indian Oriental Conference, held at Calcutta in 1986. During subsequent years too I have continued my studies in this direction. Following the recent development, I fear that if without waiting for further study we accept the dialect or dialects used in DJPL as Śaurasenī, designate, the entire literature as *Śaurasenī Āgama*, Several questions arise and unfortunate consequences which may be very hurting to the tradition cannot be denied. Before I draw the attention of the assembly, to such questions, it will be better to present my observations on historical and objective study as well.

Historical and Objective Studies

Historical and objective studies of Prakrit Jaina Literature in general and of DJPL in particular are meager in quantity and full of controversies. When western scholars like Winternitz wrote his 'History of Indian Literature; he had limited material before him.' Since then much has come down; but still some later writers too did not make full use of it. Objective studies are exclusively limited to the introductions of some texts. Same is the position of historical studies.

Undoubtedly the Prakrit Jaina literature abounds in material for historical and objective studies. But when absolutely different and contradictory views are expressed by celebrated scholars, it is very difficult to take them tenable. Hence these deserve to be re-examined, and while doing so certain fundamental facts are to be taken into consideration.

Historically the *Jaina Śramaṇa* Tradition is one and the same. *Vardhamāna Mahāvīra* was the twenty fourth *Tīrthāṅkara* who flourished in the sixth century B.C. and propounded the *Nirgrantha acelaka dharma*. Later the tradition was divided into two sects viz. *Digambara* and *Śvetāmbara*. Though both sects have their own account

of division but the period is close to each other. It is unfounded to propose that *Śvetāmbara* sect belongs to *Pārśva* the twenty third *Tīrthaṅkara*.

Both sects and their accounts agree that the cannons or the sacred lore was preserved through oral transmission from preceptor to pupil and could not be preserved verbatim for a long time.

Since both sects have their common heritage it is but natural that hundreds of Prakrit *gāthās*, the doctrines, subject matter and even many details of general description are commonly found in the Prakrit works of both sects. It is quite consistent to the spirit of the tradition that both sects recorded the above heritage when the sacred lore was reduced to writing. As a matter of fact on the basis of similarity of common ideas, subject matter, description or even common passages no work can be claimed earlier to other until and unless substantiated by other evidences.

The Prakrit works of both sects are published and open to study. Early works of Digambara Sects so far came to light include the *Kaśāyapāhuda*, the *Śaṭkhaṇḍāgama*, the *Mūlācāra*, the *Bhagavatī Ārādhanā*, the *Prākṛit Pāhuḍas* of *Kundakunda* and some other works. According to the editors of these works they belong to 1st century A.D. or even earlier to it.

It is a recorded fact that the Digambara sects rejected as original the canons and canonical literature shaped and reduced to writing at Valabhi in V.N.S. 980, 993.

No consolidated efforts have been made so far to study the common heritage preserved in the literature of both sects. Contrary to this voices have been raised against the early dates and descriptions of the *Śaṭkhaṇḍāgama*, the *Mūlācāra*, the *Bhagavatī Ārādhanā*, the Prakrit works of *Kundakunda* and others. It is said that the common *gāthās*, the doctrinal details and much of the description found in these works have been borrowed from the said *Śvetāmbara* literature (vide intro, Pra, SP, Nyva etc.). When similar attitude is adopted against Sanskrit works and authors like Samantabhadra and others the object becomes doubtful.

Dr. H.L. Jain, Dr. A.N. Upadhye, Pt. Kailash Chandra Shastri etc. had taken note of such expressions. And after thorough scrutiny

found the same biased, prejudiced, reactionary and depending on very limited source of material. They have recorded their analysis in the editorial of the second edition of the *Ṣaṭkhaṇḍāgama* Vol. I, Introduction to *Pravacanasāra*, General editorial of the *Śākaṭyāna vyākaraṇa* and others.

This state of historical and objective study creates many difficulties for new scholars. As a result the studies have taken a dangerous turn.

Thus the designation of DJPL as *Śaurasenī Āgama* and Historical and objective studies of the same pose: several questions and essentially deserve to be answered. The questions stand as *Yakṣa praśnas* before scholars of Prakrits.

1. It the dialect (or dialects) used in DJPL is *Śaurasenī* the dialect of *Mathurā* the *Sūrasena*, and *Mathurā* became the centre of Jainism after Magadha (vide NCS), how and when *Śaurasenī* became the language of Jainism and reached to Magadha?
2. When, where, from whom and how *Bhadrabāhu* inherited the *Śaurasenī* agamic lore which he took to *Karnataka* during the famine in Magadha (vide ANU, PS, NCS)?
3. How and when *Śaurasenī* reached to *Giranāra*. Why Ashoka's inscriptions adopted *Śaurasenī*. How and from whom *Dharasena* inherited *Śaurasenī Ṣaṭkhaṇḍāgama* which he taught to *Puṣpadanta* and *Bhūtabalī* at *Giranāra* if *Kāṭhiānvāḍa* became the Jaina Centre in V.N.S. 683 (vide N.C.S.)?
4. When and how *Śaurasenī* traveled from west to east *Kāṭhiānvāḍa* to *Kaliṅga* and then south (vide N.C.S.)?
5. Whether a single reference of '*Śaurasenī*' as dialect is found in Digambara Jaina literature similar to *Ārdhamāgadhī* in *Ārdhamāgadhī* canon?
6. Why the Sanskritist preferred to adopt and develop the Jaina *Śaurasenī* for Sanskrit Dramas knowing that it was the language of Jainism which rejected polished (Kkt) language?
7. If the authors of *Śaurasenī Āgamas* composed their works following the rules prescribed by the grammarians, how the *Śaurasenī Āgamas* could be claimed earlier to them?
8. Is it proper to correct the ancient Prakrit texts-the so called

Śaurasenī Āgamas according to the rules prescribed by the grammarians for *Śaurasenī* dialect of Sanskrit dramas, without applying the tools and methodology of critical editing?

9. Whether the chronology of *Śaurasenī Āgamas* stands as proposed if examined in Historical linguistics?
10. Whether the studies of *Śaurasenī* language by Western and Indian scholars have been taken into consideration while proposing the designation of Digambara Jaina Prakrit literature as '*Śaurasenī Āgamas*'?

These are some of the questions which strike immediately if one sincerely goes through the hypothesis and views of scholars mentioned above. A number of cross questions could not be denied while attempting to find the answers of the above. It is now all open to scholars and pontiffs of Jainism.

These questions stand as *Yakṣa Praśnas* before scholars of Prakrits, and if not attended timely, dangerous consequences are obvious. If the *Śaurasenī* grammar is prescribed for the study of Digambara Jaina Prakrit Literature, and ancient Prakrit texts are corrected accordingly, the entire Prakrit works of the tradition will automatically be proved after one thousand years of *Vardhamāna Mahāvīra*. Then there remains no question of historical and objective study. Most of the present scholars are repeating the views expressed by one or the other earlier scholar. Even the studies already conducted are not consulted. The younger generation has advanced few steps further. A common practice is developing to snatch the matter from here and there and to make authoritative statements as their own research. The younger friends need to study the original texts with all sincerity, to make full use of earlier studies and to proceed with research aptitude. A vast field is open to them, and the work alone is rewarded. Any side-tracking or haste will not help. Experienced elderly colleagues need to guide younger generation in right direction and not to train in sectarianism and prejudiced studies.

Abbreviations

DJPL	Digambara Jaina Prakrit Literature
Gr. Pr. Spr.	Grammatik der Prakrit-Sprachen
Bh. Dh.	Bhavisayattakahā of Dhanapāla
Intro. to PS	Introduction to Pravacanasāra
Intro. to Skh	Introduction to Ṣaṭkhaṇḍāgama
Nyva	Nyāyāvatāra-vārtika-vṛtti
NCS	Nemi Chandra Shastri
PS	Pravacanasāra
PSI	Prākṛit Sāhitya kā Itihāsa
PBSAI	Prākṛit Bhāṣā aura Sāhitya kā Ālocanātmaka Itihāsa
SP	Sanmati-Prakaraṇa

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The Prakrit Works Attributed to Kundakunda

The Prakrit works attributed to Kundakunda are well-known to the scholars and several editions, some with Sanskrit commentaries, some with Hindi or English translation have been published from various places. But except one i.e. the *Pravacana-sāra*¹ (PS) edited by late Dr. A.N. Upadhye, none else can be called to be a critical edition. Of course some of the editions have been very well printed on heavy weight paper and brought out with a nice cloth binding. Some contain important introductions etc. The first and foremost need for the study of Kundakunda is to prepare really critical editions of all the works attributed to him. It does not mean to lower the importance of all the earlier editions. I simply want to emphasize that unless critical editions of all the works of Kundakunda, are published, the true history of Jaina-Church-Saṃgh and Jaina Philosophy cannot be written and even scholars of great repute may continue to be confused to understand the development of the Jaina Philosophical thoughts and let others confuse by false findings drawn by false comparison².

Dr. Upadhye in his introduction of *Pravacana-sāra*³ had presented critical survey of the works attributed to Kundakunda. As far as I know, no fresh efforts have been made after that to examine the extent of the texts, though many editors claim that theirs are the critical editions. The word 'critical edition' has its significance and merely collating and recording different readings of two or three manuscripts never mean a critical edition, unless the MSs used for the edition belong to different age, different traditions and different places. As a matter of fact, it is still a controversial point whether all the works attributed to Kundakunda, are written by him.

The tradition attributes not less than eighty four *Pāhuḍas* to Kundakunda but it is a floating tradition and no commentator has said a single word to this effect. Dr. Upadhye has given a list of 43 works attributed to Kundakunda but the number of available works is comparatively small. About the authorship of the works attributed to Kundakunda, Dr. Upadhye remarks: "It must be plainly stated that in majority of the works, the original texts scarcely mention the name of Kundakunda; at times traditionally they are attributed to Kundakunda, and sometimes the commentators say that Kundakunda is the author"⁴.

The works attributed to Kundakunda may be classified into the following heads:

1. Major works: Popularly known as (i) *Pañcastikāya*, (ii) *Samaya-sāra*, (iii) *Pravacana-sāra*, and (iv) *Niyama-sāra*.
2. *Pahudas*: Eight *Pāhuḍas*.
3. *Bhakties*: Ten or twelve *Bhakties*.
4. Works undecided: (1) *Mūlācāra*, and (2) *Rayana-sāra*.
5. Works referred but not available: *Ṣaṭ-Khaṇḍāgama Tīkā*.

Dr. Upadhye has discussed the works in different order, where as the editor of *Kundakunda Bhāratī*⁵ puts them in different order. It is another point to be decided to ascertain the order of the works.

I am giving some of my observations on the Prakrit works attributed to Kundakunda.

Pañcatthiya Saṃgaha (PS)

Pañcatthiya-Saṃgaha is popularly known as *Pañcāstikāya-sāra*. It is interesting to note that Kundakunda gives the names '*Samaya*'⁶ in the second *gāthā* and *Pavayana-sāra* which deals with *Pañcatthiya-saṃgaha*,⁷ in the *gāthā* nos. 104 & 173 of the text.

At present two recensions of the text are preserved in the two Sanskrit commentaries viz. one by *Amṛtacandra* and another by *Jayasena*. Former contains 173 *gāthās* and the latter 181. The text in *Kundakunda Bhāratī* has only 173 *gāthās*. Not merely 8 additional *gāthas* in *Jayasena*'s commentary but all other *gāthās* are also to be examined so that it is decided how many *gāthas* were composed and how many traditionally inherited *gāthas* were compiled by Kundakunda.

The second point of equal importance is to decide whether first and second *Śrutaskandhas* are two independent works or both are the parts of one treatise. In this connection the following points need consideration:-

1. The concluding two *gāthā* of the first *Śrutaskandhas* are as follows:

eavaṃ pavayaṇasāraṃ pañcatthiyasaṃgahaṃ viyāṇittā |
jo muyadi rāgadose so gāhadi dukkhaparimokkhaṃ | |
muṇiūṇa etadaṭṭhaṃ tadanugamaṇujjado ṇihadamoho |
pasamiyarāgaddoso havadi hadaparāvaro jivo | |

The first *gāthā* clearly concludes the description of five *astikāyas* which is the essence of religious discourse i.e. *Pavayaṇa-sāra* and the second *gāthā* described the results of reading the work. What else remains to complete the work, is a matter for consideration.

2. The second *Śrutaskandha* begins with the following verse:-

abhivamdiūṇa sirasā apuṇabbhavaḥkāraṇaṃ mahāvīraṃ |
tesim payatthabhaṃgaṃ maggaṃ mokkhaṃ vocchāmi | |

In this *gāthā* the author proposes to deal with the *Padārthas* and *Mokṣa-Mārga*.

Dr. Upadhye is of the opinion that the proverb 'Tesim' in this *gāthā* indicates that this section is also a part of the one and the same book.

3. The concluding *gāthā* runs as follows:-

maggappabhāvaṇaṭṭhaṃ pavayaṇabhattippacodideṇa mayā |
bhaṇiyaṃ pavayaṇasāraṃ pacatthiyasaṃgahaṃ suttaṃ | |

Like the earlier part, in this *gāthā* also the name of the treatise is mentioned as *Pavayaṇa-sāra*, which deals with *Pañcatthi Saṃgaha*, of course five *astikāyas* are not dealt with in this section.

Thus it is a matter of further investigation whether two parts presently known as *Pañcāstikāya* are one book or two independent works dealing with some allied subjects.

Dr. Upadhye's remarks on this text also like to be considered. He says:- "The work '*Saṃgaha*' in the title indicates that it is mainly a compilation by and not a composition of Kundakunda; and there are

indications in the body of the text that the author might have put together traditional verses when trying to discuss a topic in a connected manner: the characteristics of the soul are not discussed in the order in which they are enumerated in *gāthā* 27 etc. as it is clear from the analysis, possibly due to the fact that the author might have collected together the traditional verses, in many places the topical discussion is disturbed by the same idea repeated; some *gāthās* (61 etc.) are called *Siddhānt-Sūtrāṇi* by *Amṛtacandra*, sometimes groups of *gāthās* which are a compact body in themselves but have little connection with the context, are met with here and there (71-72); and the so-called-*Mokṣa-cūlikā* is as good an independent section. So Kundakunda might have compiled this work out of the great range of traditional verses that he might have inherited from his teachers.”

Now it is a matter of serious investigation to recollect the traditional verses.

Samaya-paḥuḍa⁸

Samayapaḥuḍa popularly known as *Samayasāra*, is considered to be the best work attributed to Kundakunda. According to *Amṛtacandra*’s SK Commentary it contains 415 *gāthās* and according to *Jayasena*’s SK Commentary 442 *gāthās*. I do not want to go into the details of the contents but want to draw the attention of the scholars towards Dr. Upadhye’s comments on *Samaya-sāra*. He writes in his introduction to *Pravacana-sāra*, “When the text is read without using the commentaries one feels that groups of traditional verses are intruding on the context indicating perhaps that many traditional verses were included, when this text came to be so shaped by Kundakunda”⁹.

Pavayana-sāra

Pavayana-sāra or *Pravacana-sāra* is another major work attributed to Kundakunda. This name of the work is mentioned only in the last verse of the text¹⁰. After Dr. Upadhye’s masterly study of *Pravacana-sāra* hardly any scholar would dare to handle the text for further study. Still I feel that from the point of restoring the traditional verses the *Pravacana-sāra* also requires a fresh study.

Niyama-sāra

Niyama-sāra is attributed to Kundakunda only on the authority

of the Sanskrit commentator Padmaprabha. The text, as preserved in his commentary, contains 187 gāthās, but *Kundakunda-Bhāratī* records 186. This work also contains some traditional gāthās which are found in some other works attributed to Kundakunda as well as in *Mūlācāra*.

Bārasa-Aṇuvekkha

It contains 91 gāthās dealing with twelve *anuprekṣās* or reflections. Dr. Upadhye says that the last gāthā in which the name of Kundakunda is mentioned, is not found in some Mss.

Some gāthās are common with the 8th chapter of *Mūlācāra* which possibly indicates that these verses are traditionally inherited.

Eight Pāhuḍas

It has already been said that traditionally Kundakunda is said to have composed eighty four Pāhuḍas but we do not know even the names of that eighty four. The number of the Pāhuḍas which have come down to us, is eight only excluding Samaya-pāhuḍa or Samaya-sāra. Each Pāhuḍa is a small but independent treatise and each has a significant title which indicates the main current of the subject matter. These Pāhuḍas with their number of gāthās are as follows:

Name	No. of gathas	
PS	KB	
1. Damsaṇa Pāhuḍa	36	36
2. Critta-Pāhuḍa	44	45
3. Sutta-Pāhuḍa	27	27
4. Bodha-Pāhuḍa	62	61
5. Bhāva-Pāhuḍa	163	164
6. Mokkha-Pāhuḍa	106	106
7. Limga-Pāhuḍa	22	22
8. Sīla-Pāhuḍa	40	40
	500	501

In some of the Pāhuḍa the subject matter is very systematic and well explained¹¹, but in some the contents seem to be merely compiled¹². Dr. Upadhye remarks that the dogmatic property of Jainism must have been quite systematically arranged in numerical groups before the days of Kundakunda, otherwise his off-hand introduction of technical terms would be meaningless¹³.

He further says that the legendary references found in *Bhava-*

Pāhuḍa indicate to the presence of many Jaina Mythological stories already current at the beginning of the Christian era. The manner of exposition, in all these *Pāhuḍas*, is narrative and dogmatic, and the author never feels the necessity of logical defence of the principles, he is enunciating¹⁴.

I would also like to draw the attention of scholars on Dr. Upadhye's following comment on the *Pāhuḍas*. He says, "I am perfectly aware that it is only on the ground of current tradition that Kundakunda is accepted as the author of these *Pāhuḍas*, and no evidence is coming forth, nor there is any thing in text, taken as a whole, which should preclude us from taking Kundakunda as the author of these works ..." It is imaginable that traditionally compiled texts might be attributed to Kundakunda because of his literary reputation; but to prove this, we must have some strong evidence potent enough to cancel the current tradition"¹⁵.

Ten or Twelve Bhatties

Twelve Bhatties have been published in Kundakunda Bharaties. These are as follows:

1. Titthayara-Bhatti	8
2. Siddha-Bhatti	12
3. Suda-Bhatti	11
4. Caritta-Bhatti	10
5. Yogi-Bhatti	23
6. Āyariya-Bhatti	10
7. Parinivvāṇa-Bhatti	21
8. Namdisara-Bhatti	Only prose.
9. Sāṃti-Bhatti	- do -
10. Samahi-Bhatti	- do -
11. Pañca-Mahaguru-Bhatti	7 verses
12. Ceiya-Bhatti	Only prose.

Out of these twelve, four Bhatties contain prose only.

These Bhatties are almost devotional prayers with a strong dogmatic and religious back-ground. According to Prabhacandra all the Prakrit Bhatties are composed by Kundakunda and the Sanskrit ones by Puṇyapāda. Prakrit Bhatties consist of prose and verses both. What is substantially found in prose portions, is amplified in verses.

Dr. Upadhye is of the opinion that the prose portion is the traditional heritage of Jaina monks and their age is as old as Jainism itself. So far as the metrical Bhatties are concerned it is just imaginable that Kundakunda might have composed, or rather compiled them to explain and amplify the prose Bhatties, which too, as traditional relics, he retained at the end.

I have not taken into account *Mūlācāra* and *Rayaṇa-sāra* which are more controversial to be attributed to Kundakunda.

In conclusion, I would like to say that much of the Prakrit texts attributed to Kundakunda is his inherited property which he has very well preserved in the texts.

It is a challenge to the scholars to investigate how much of it belongs to the original *Dvādasāṅga Śrūta*, which is also preserved in the Āgamas compiled at Valabhi, in some form or the other.

In fine, I must say that for the study of Jaina church and History of Jaina Religion & Philosophy, the study of Kundakunda is more than essential. And I feel like proposing that a comprehensive plan for the study of Kundakunda is a must.

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11. See Caritta-pāhuḍa and Bodha-pāhuḍa.
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Mahāvīra : The Tīrthankara

Vardhamāna Mahāvīra, the twenty fourth Tīrthankara of Jainism, as he is we known, was born on 30th March 599 B.C. (the thirteenth day of Caitra month), lived in the family for thirty, renounced and meditated for twelve, preached for thirty and attained Nirvāṇa at the age of seventy two. He was a senior contemporary of Gautama, the Buddha.

A great apostle of peace and non-violence, as we know from the existing records, literary and epigraphical, Mahāvīra seems as relevant to the present age, as he was to his contemporaries.

His life itself is his philosophy. He first practiced in his own life all that he preached to others. The age which gave rise to Mahāvīra, was an age of great significance in the history of mankind. The period between 800 to 200 B.C. has been characterized as an exial period of history. During this period, the focus of interest shifted from a study of nature to the study of man. In India the seers of the Upaniṣads, Tīrthankara Mahāvīra and Gautama the Buddha, in China Lao Tse and Confucius, in Iran Zoroaster, in Judea the great Prophets and in Greece Pythagoras, Socrates and Plato, all of them turned their attention inward.

The age which gave rise to these great men was an age when the entire civilized world was surcharged with an unprecedented emotional stir, intellectual awakening and speculative thinking. The rise of Mahāvīra and Buddha in India was part of this awakening.

We have a two-fold literary account of the life and teachings of Mahāvīra : (i) Jaina Literature, and (ii) Buddhist Literature.

When we collate these two sources with epigraphical records and archaeological findings we can not only prepare a sketch of the life of Mahāvīra but draw a fairly vivid picture of Northern India depicting the social, political economic, religious and other conditions

of the time in which he lived, moved and preached. These sources enable us also to have a clear vision of the geography of that portion of Northern India which became the scene of activities of the Tīrthaṅkara and his immediate followers.

Mahāvīra was the son of the Jñātra Kṣatriya Siddhārtha also known as Śreyāṃsa and Yaśaṃsa and of Kṣatriyāṇi Triśalā also known as Videhadattā and Priyakāriṇī. Mahāvīra was born in the Kṣatriyakunḍa also known as Kuṇḍagrāma, a suburb of Vaiśālī. He is therefore called Veśālīe- a citizen of Vaiśālī. His mother belonged to the family of Cetaka, the chief of Vaiśālī Gaṇatantra, the Democratic Republic of Vaiśālī.

Mahāvīra was named Vardhamāna, the prosperous one, because with his birth the wealth and fame of the family increased. He was also known as Nāyaputta or scion of the Jñātra clan. Sanmati, Vīra and Ativīra are some of the other names given to him for his extraordinary brilliancy and braveness.

Mahāvīra is a name given to him for his fortitude and hardihood in patiently bearing all sorts of privation and hardship, for his strictly adhering to the rules of penance and his indifference to pleasure and pain.

Very few details are known about his boyhood. Two incidents of his early life have been depicted in literature: one, being overpowered by a demented royal elephant and the other, a huge cobra frightening his playmates who were playing in the garden.

About his marriage there are two traditions. According to one he renounced unmarried according to other in his thirteenth year Mahāvīra, married Yaśodā, a Kṣatriya girl of Kaunḍinya gotra and had by her a daughter named Anojjā or Priyadarśana.

His parents were the followers of Pārśva. Pārśva is recorded as the twenty third Tīrthaṅkara in Jainism. Naturally Vardhamāna followed the same creed.

Vardhamāna's parents passed away when he was twenty eight years of age. He was all set to renounce but his brother and uncle urged him to stay on with the family for another two years. At the age of thirty, Vardhamāna renounced his family, riches and all other such attachments. What led him to this act of renunciation has remained something of a mystery. Conjectures have been made following certain

hints that are available in literary sources: It was, briefly, Karuna (the nearest English equivalent would be "pity") that moved him; pity because of his insight into the human condition. For the next twelve years he practiced austerities and underwent a severe regimen of penance. When the last of his clothes was torn he remained naked. He wandered from village to village on foot. For weeks and months together he remained without food and water. He was indifferent to seasonal changes and a lack of shelter. Mostly he stayed in lonely places outside the villages. He practiced meditation day and night. In the coldest days he concentrated on the banks of rivers or ponds, under the open sky. He practiced meditation in the hottest days under the direct blaze of the sun. He led a life of severe hardship and bore the pain attendant on such a life without losing his equilibrium of mind. He tried to solve the mysteries of life and nature. At last, one morning, supreme wisdom dawned on him.

Thus at the age of forty-two Mahāvīra became a 'Jina', a Kevalin (omniscient), all seeing and all knowing. After having attained the position of Kevalin, Mahāvīra gave his first sermon on Mount Vipula at Rājagira in Bihar, then he went from place to place for preaching. He preached in the language of the masses. His teachings were understandable to one and all, and he could be approached by everybody; rich or poor, man or woman.

Mahāvīra always used the language of the common man. In the Daśavaikālika Sutta, a sacred ancient Prakrit text, we find a fine example: Once a person came to Mahāvīra and asked, "Sir, I do not understand big things. Let me know how to walk, how to stop, how to sit, how to sleep, how to eat, how to speak so that sin is not committed." Mahāvīra replied in the same way: "Walk with awareness, stay with awareness, sit with awareness, sleep with awareness, eat with awareness and speak with awareness and no sin will be committed."

During the thirty years as a teacher, Mahāvīra spent four rainy seasons in Vaiśālī and Vaṇijagrāma, fourteen in Rājagira and Nālandā, six in Mithilā, two in Bhadrīkā, one in Ālabhikā, one in Pranitabhūmi, one in Śrāvastī and one in Pāvā.

In the fourth month of the rainy season in the dark fortnight of Kārtika on its fifteenth day in the last watch of the night in the town of Pāvā Mahāvīra attained Nirvāṇa.

Mahāvīra's Sādhana and preaching's made him so popular that people from all sections of society became his followers and disciples. Among the immediate disciples, eleven became distinguished as Gaṇadhara. Among his followers Mahāvīra had kings, merchants, bankers as well as ordinary persons. According to Kalpasūtra, Mahāvīra in his life time had an excellent community of fourteen thousand recluses with Indrabhūti at their head, thirty six thousand female recluses with Caṇḍana at their head, one hundred and fifty nine thousand lay disciples with Saukhaśataka at their head, and three hundred and eighteen thousand female lay disciples with Sulasā and Revati at their head.

As already mentioned, Mahāvīra's parents were the followers of Pārśva who preached the fourfold way of life known as Cāujjama-Saṁvara. Pārśva was the immediate predecessor of Mahāvīra in the Tradition of the Tīrthaṅkaras. He was the twenty third Tīrthaṅkara and was born three hundred and fifty years before Mahāvīra. Pārśva was born in Vārāṇasī, the capital of Kāśī, lived for hundred years and attained Nirvāṇa from the mountain of Sameta known as Pārśvanātha hills in Hazaribagh district presently in Jharkhand State.

The teachings of Mahāvīra have come down to us as a living tradition which grew up and took a complete literary form through ten centuries after his demise. His teachings were compiled in various councils, the last one was held at Valabhi in Gujarat, under the presidency of Ārya Devarddhi in 454 A.D. These sacred books have been known as the Twelve Aṅgas. Gradually the original Aṅga literature was lost. The present version of the Aṅgas and other related literature is not accepted by all sects of Jainas, still we have a considerable amount of literature in Prakrit, Sanskrit, Apabhraṁśa and other regional languages of India belonging to the tradition of Mahāvīra.

The importance of the teachings of Mahāvīra is two fold : Religio-philosophical and Socio-economic.

So far as the religio-philosophical teachings are concerned Mahāvīra expanded the Cāujjama Saṁvarah (the four old code of conduct) as paca Sikkhā Dhamma i.e. five fold religion. He added chastity as a separate rule. Thus he preached the five vratas:

- (i) Ahimsā (Non-violence)
- (ii) Satya (Truthfulness)
- (iii) Acaurya (Non-stealing)
- (iv) Brahmacharya (Chastity)
- (v) Aparigraha (Non-possessiveness)

Mahāvīra preached the philosophy of individual Nirvāṇa (Mokṣa) or liberation, on the basis of which he propounded the theory of Sapta Tattva or seven categories. Nirvāṇa literally means 'blowing out' (of passions) and Mokṣa means release of the soul from the Karma. Hence this stage of freedom or release is a state of perfect bliss and happiness. It is a return of the soul to its full glory. Liberation is not the development from a less perfect condition nor does it mean the production of any thing new. It is the clear realisation of the soul's real nature.

Nirvāṇa could be attained by a three fold path of Right Faith, Right Knowledge and Right Conduct. Mahāvīra and his fellow disciples went into the minutest details of Mokṣa and the way of its attainment. Thus the theories of Karma, Anekānta, Syādvāda or Non-absolutism and Naya were developed.

A thing is neither real nor unreal, neither eternal or non-eternal, neither static nor dynamic, neither small nor big in the absolute sense but has a dual nature. Therefore none can claim that this is right and that is not right because on the one hand reality is complex, on the other hand there is a limitation to our knowledge so long as one does not attain omniscience. To know is to relate, therefore our knowledge is essentially relative and limited in many ways-in the sphere of application of the means of knowledge or in the extent of knowledge. Our thought is relative. The whole reality in its completeness cannot be grasped by this partial thought.

The same is the case with our speech. What we say is also relative and conditioned. No saying can be claimed as absolute. This theory of non-absolutism gave rise to the theories of Pramāṇa and Naya in the Philosophy of Mahāvīra. Thus the entire philosophy of Mahāvīra is based on the theory of non-absolutism.

The socio-economic importance of the teachings of Mahāvīra lies in its opposition of bloody sacrifice, rigid caste-based division of society, the subordinate condition of women, slavery, feudal and

monarchical basis of polity and last but not the least, the centralization of money and power in the hands of a few.

Mahāvīra was born in the Republic of Vaiśālī, the most powerful Gaṇarājya of the age. His father was one of the member kings of the republic. A close study of the teachings of Mahāvīra tells us that he was in favour of a republican system of government. We find instances where Mahāvīra admonishes that a king should take from public just as a bee takes the flavour of a flower without causing any harm to it.

Even in the religious life Mahāvīra established the Saṅghas and Gaṇas. His disciples were divided into four Saṅghas and the eleven chief disciples were the Gaṇdharas.

About the division of society, Mahāvīra was of the opinion that its basis should not be birth but work. A person born in a Brāhmin family should not be considered a Brāhmin until he does the work of a Brāhmin. If he does the work of a Kṣatriya or a Vaiśya he should be regarded as a Kṣatriya or Vaiśya. No work should be considered low or high and persons of all classes should be treated as equal in the society.

About the place of women in society, Mahāvīra was of the opinion that women should be treated as the equal to men. They should not be considered one of the items of one's parigraha or possession. He was in favour of complete abolition of slavery. He always pleaded that all are equal. Opportunities in society should not be divided on the basis of caste, colour or class.

The opposition to bloody sacrifices was entirely based on the economic life of the society of his time. Sacrifices were very common in that age though very few could afford them because to organise a Yajña was a very costly affair. The best of things were collected for the performance of the sacrifice. The best cows for a gomedha, horses for a aśvamedha and goats for a ajamedha were taken from their owners without compensating them. The same was the case with the other items like corn, sugar, ghee, etc. This mode of sacrifice played havoc with the economy of the whole community of the time.

The tradition of Mahāvīra is still current in India. His followers-monks, nuns and lay disciples-are found all over the country. Their number at present is estimated to be about one crore. His heritage in the form of literature and architectural build-up are spread all over the land. Images of the Tīrthaṅkaras from early second century B.C.

have been found. Cave temples are found in the States of Orissa, Karnataka, Tamilnadu, Maharashtra, Madhya Pradesh, Gujarat, Uttar Pradesh and Bihar. Temples dedicated to different Tīrthaṅkaras are found in the various States. A close study of this vast and rich heritage proves that the preservation of this tradition of Mahāvīra is directly connected with the Tīrthaṅkara Ṛsabha, known as the first Tīrthaṅkara of Jainism. Excavations at Mohan-jo-daro and Harappa have proved that the tradition of the samaṇa cult was current in that period.

Mahāvīra, the 24th Tīrthaṅkara may very well be called a socio-philosopher par excellence. His thoughts seem as relevant today as they were in his own age.

God : The Jaina View and Jaina Religious Images

Here I wish to convey in brief the Jaina view of God and to introduce Jaina religious images in the light of the concept. It neither intends to present philosophical analysis, nor to depict a complete picture of the Jaina art which developed through the ages.

Jainism is an ancient religion of India which influenced for centuries the development of human civilization and culture. It retains some primitive conceptions and happens to be the oldest living representative of śramaṇa current. The religion is non-Vedic in origin and probably non-Aryan too. It is neither a revealed religion against Vedic sacrifices, nor, as held by some scholars, an off-shoot of Brahmanism or Buddhism. Jainism in its present status too is a fully developed and well-established religious system. Its philosophy rests on sound foundations and its followers are well organised as a community.

Jainism is a religion or a way of life preached and practiced by a Jina. The Jina is a perfect human being, born as a human child who by his gradual efforts ultimately attains the spiritual perfectness by realising the true nature of reality in living and non-living forms in the world. He is neither above nor below. The human being himself possesses the capacity of becoming a Jina. The avowed aim of the Jaina religion is the perfection of man or the transformation of the individual mundane soul into the very state of Godhood. It exhorts and helps to bring out the divinity inherent in a person through the realisation of one's spiritual capacity.¹

The Jina in other words is God. This significant concept of Divinity provides freedom and friendship to all, dignity to life and equal chances to progress. The religion is open to one and the all without the consideration of caste, creed, colour or race.

Jainism does not subscribe to the popular idea of God as some supreme being invested with the power of creating the universe and sitting in Judgment over the destinies of all the beings. The Jaina God is the highest spiritual ideal for every one who wants to progress on the path of religion. The spirit in every one of us is in the grip of karmas, a subtle form of matter from beginningless time. Karmas give their fruits automatically according to their nature, duration, intensity and quantum. There is no escape from them unless one experiences their consequences, good or bad. In all this God has no part to play. If Jainism admits worships of the divinity, it is not for gaining any favours or for escaping calamities, but for evolving and attaining the great qualities of the supreme spirit which is the final spiritual stage of spirit in every one of us².

The concept of divinity is fully manifested in the religious images specially those of the Jinas. The Jina is represented in an absolute human form without any piece of garment and ornament and standing in perfect calmness fully detached from the desire, sufferings and events thus expressing successful withdrawal from the cycle of birth and death. In fulfillment of their spiritual needs in visual form, the Jainas created through the ages religious images with the concrete representations of their special mythological and religious beliefs. The Jaina religious image is not merely a piece of art for the sake of art, but it has an ethical background embodied in it. In the same way worship of a religious image is not merely a mechanical performance of rituals, but it is essentially related to the ethical values, and represents the qualities of the object of worship and worshiper. The special religious and mythological Jaina concepts produced sculptural forms not found in the creation of other denomination³.

One of the distinctive practices of the Jaina ascetics had been the performance of yoga or penance in standing posture, technically known as the Kāyotsarga-mudrā. In this posture the monk stands erect with his hands completely giving up the care of the body. This posture, according to some scholars, is depicted on a Harrapan seal which shows in the upper register an ascetic standing in the Kāyotsarga-mudrā in jungle being worshiped by a lay-follower seated beside a bull, while in the lower register there are seven figures standing in

the Kāyotsarga-mudrā. Some scholars have also suggested the identification of the famous seal bearing the so-called Paśupati figure with a Tirthaṅkara (perhaps Ṛsabhanātha)⁴. The depiction of three horns on the head in the above seal can be compared with the depiction of triratnas on the torana of Rānigumphā at Udaigiri cave in Orissa⁵. As the researches are going on, it is wise not to say the final word till the Indus-valley script is deciphered.

It is both interesting and important that the greatest religious image so far known to the world is a Jaina religious image and also the earliest religious image in Indian religions is a Jaina image. About 18 metres (57 feet) high, the statue of Bāhubalī, Gommateśvara, on the Indragiri hill at Śravanabelgolā in middle Karnataka is carved in 981 A.D. in living rock as free standing monolithic image. This gigantic image is the most magnificent symbol of the Jaina faith. The colossus stands in open sky, as sky-clad and in the yoga posture of the Kāyotsarga-mudrā. This is the highest image in the world⁶. The Buddha figure of bāmiyān and also the statue of Ramases II in Egypt are bigger in size, but they have been carved in high relief instead of being in the round like the Bāhubali image.

As already stated, the Kāyotsarga-mudrā is a yogic posture wherein the body is under complete control without any bodily functions. While commenting as the Kāyotsarga Bāhubalī image of Śravanabelgolā. Heinrich Zimmer writes, "The figure is human in shape and features yet inhuman as an incicle and thus expresses perfectly the idea of successful withdrawal from the round of the birth and death, personal cares, individual destiny, desires, sufferings and events"⁷.

When we turn to the history, we find that the earliest Jina image so far discovered, belongs to the Mauryan period and datable to C. third century B.C. It is discovered from the village Lohānīpur in Patna District and is now preserved in the Patna museum. The nudity and the Kāyotsarga-mudrā, suggesting rigorous austerity are confined only to the Jaina religion, as already stated above⁸. This is the earliest religious image in the Indian religions as well. This torso however may be compared with that of Indus-valley torso.

The excavation at Ayodhyā in Faizābād District has yielded a terracotta figure of C. Third century B.C., which is taken to be the earliest Jaina terracotta figure so far excavated in India⁹.

The Lāhanīpur Tīrthaṅkara images of the Mauryan age show that in all probability Jainism had the lead in carving the cult images for veneration over Buddhism and Brahmanism; no image of Buddha or any Brahmanical deity of that antiquity has been found¹⁰. In the history of Jaina religious images, the reference to the Kālīṅga Jina image in the Hāthīgumphā inscription of Khāravela (C. 1st century B.C.) is of special significance. The inscription mentions that the Kālīṅga Jina, once taken away by the Nandrāja from Kālīṅga, was brought back by Khāravela¹¹. The Hāthīgumphā, Rānīgumphā and other caves on the Udaigiri and Khandagiri hills in Orissa (C. 2nd century B.C.) are not only important for the inscriptions, but also for religious depictions therein also which help to reveal the traditional history of Jainism and perhaps also to understand the details of the Indus-valley seals referred to above¹².

When we look into the development of Jaina religious images, we find that the Jaina art has its own colour while the gods and goddess in the other religions of India show supernatural representation, the Jaina images are represented purely in the human form. Though the Jaina Art in general cannot and should not be isolated from the main stream of Indian art, even the differences between the Jaina, Brahmanical and Buddhist temples lie in the rendering of the deity installed in the main shrine and subsidiary deities, inspired by respective mythologies and such other things. There is no essential difference among them necessitated by any particular religious belief and practice.

After Lāhanīpur, to our information, the next is an early bronze image of Pārśva of C. second-first century B.C. preserved in the Prince of Wales Museum, Bombay. The image is rendered as sky-clad and standing in the kāyotsarga-mudrā with five hooded snake canopy¹³.

Another Pārśva image of the same period is discovered from Chausā village in Bhojpur District of Bihar and is now preserved in the Patna Museum. It is also sky-clad and in the kāyotsarga-mudrā

with seven blooded snake canopy¹⁴. Hundreds of such figures belonging to different period are found all over India. Depiction of snake canopy is a symbolic representation of an episode which has special significance in the life of Pārśva. It also denotes his association with the Nāga cult.

Pārśva was a historical person born in Vārāṇasī in the ninth century N.C., 250 years before Varadhamāna Mahāvīra. He lived for hundred years, preached the religion and philosophy of Yoga, technically called cāujjama-sāṃvara. At the end he attained nirvāṇa on the mountain of Sameta, known as Pārśvanātha Hill in Hazaribagh District of Bihar. Pārśva the immediate predecessor of Mahāvīra is reckoned as the twenty third Tīrthaṅkara of Jaina tradition.

The images of Ṛsabha, who is considered to be the first Tīrthaṅkara, have special iconographic feature just like that of Pārśva referred to above. He is endowed with falling hair locks. This depicts, according to the tradition, the state of his continued severe penance. Perhaps after Pārśva the specific feature of Ṛsabha was finalised in C. first century A.D. Both the standing as well as seated images are represented with falling hair locks¹⁵.

In the history of Jaina religious images, Gupta period was a milestone. Some of the most significant iconographic features were introduced during this period. The distinguishing cognizance (lāṇchana) of the twenty four Jinas or Tīrthaṅkaras appear for the first time¹⁶. The first decorated image found from Akota in Gujarat was also carved in this period. The image is in kāyotsarga-mudrā and bearing usual dress and ornaments. It also bears the word Jīvañtasvāmī in pedestal inscription¹⁷. Jaina images of Gupta period are reported from several sites, like Mathurā, Rājagīra, Vidiśā, Vārāṇasī, Chausā and Akota. The images of Ṛsabha, Chandraprabha Puṣpadaṇṭa, Nemi, Pārśva and Mahāvīra were carved.

Mathura, the capital of the Souras, had been a great centre of Jainism from very early time. As we are not discussing the history, it is wise not to enter into obscure or Paurāṇic details. No doubt we cannot sidetrack the legend of Kṛṣṇa and his cousin Nemi, who happens to be the twenty second Tīrthaṅkara.

Excavations at Mathura has revealed abounded art remains, which narrate the details themselves. The region of Śaurasena had been a stronghold of Jainism from second-first century B.C. to about 11th century A.D. The Jaina sculptures exhibit different stages in the development of Jaina iconography. For the first time we come to know about the popularity of stupa worship in Jainism¹⁸. Jaina literature abounds in references to stupas but the only extant remains are of one or more stupas in Kaṅkālīṭīlā at Mathurā of the Centuries immediately before and after the Christ. The references to earlier stupas, such as the one at Vaiśālī dedicated to Munisuvrata, the twentieth Tīrthaṅkara, believed to be contemporary of Rāma, are paralleled by similar references in Buddhist literature.

Independent Jina images standing and seated, fourfold images or Pratimā-sarvatobhadrikā, some narrative scenes from the life of the Jina, a few other gods and goddesses, symbols, tablets of homage and śrīvatsa as special feature of the Jina images are found in the Mathura sculptures¹⁹. The rendering of the Jina in Padmasana or seated in dhyāna-mudra and the representation of the śrīvatsa in the centre of the chest appear for the first time in the Śuṅga-Kuṣāṇa sculptures of Mathurā²⁰.

The kāyotsarga-mudrā and nudity of Jaina religious images continued to be the significant features till today. The sitting posture or Dhyāna-mudrā was introduced as early as the 1st century B.C. Gradually iconographic features were introduced and gods and goddesses were entered into the religion. Though they had been given due importance and honourable positions, still the supremacy remained to be that of the Jinas only. This development is not confined to any particular site, still some place deserve special mention in this regard.

The fourfold Jina image, known as Jina Caumukhi or Pratimā-Sarvatobhadrikā, is one of the earliest and most favourite manifestation of Jina images. The term Pratimā-Sarvatobhadrikā signifies that the image is auspicious on all the sides²¹. The carving of fourfold image seated or standing, started as early as in the first century A.D. and its earliest examples are procured from the Kaṅkālīṭīlā, Mathurā. These images remained popular in all the regions in subsequent centuries.

Scholars generally believe that the conception of fourfold images is based on the early conception of Jina Samavasaraṇa and shows an advancement upon it²².

The caubīsī or the depiction of twenty four Jinas in one sculpture has a great religious importance in Jaina pantheon. Generally Rṣabha, the first Tīrthaṅkara is represented as the chief deity in the centre and remaining twenty three encircle him. Such representation of Pārśva and Mahāvīra are also found. The Jinas in such figures are either represented in the Kāyotsarga or in the Padmāsana. The main purpose of carving out such images lies in the fact to recognise the particular Tīrthaṅkara as the chief Jina. It also simplifies the worshipping of all the twenty four Jinas at one place. Concept of the 24 Jinas or Tīrthaṅkaras is exile of Jaini pantheon. The list of the 24 Jinas was finalised some times before the beginning of the Christian era²³.

The distinctive features of some of the Jinas were finalised quite earlier while the list of the cognizance's of the twenty four Jinas was finalised in C. eight-ninth century A.D.²⁴ The Jina images reached the final stage of iconographic development in C. ninth-tenth century A.D. A fully developed Jina image invariably contains distinguishing emblems, Yakṣa-Yakṣī pairs, aṣṭapratihāryas, Dharmacakra with worshipers, the diminutive Jina figures and at times navagrahas, Vidyādevis, elephant lustrating the Jinas and some other figures²⁵.

To conclude, it can be said that the Jaina religion has evolved the concept of divinity, giving highest dignity to individual and spiritual ideal. As a result the Jaina religious images are sculptured in pure human form. One may arrive at the conclusion that in the Jaina religion the divinity has been represented in one dimensional form, while other may observe that it is multi-dimensional.

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Yoga in Jaina Tradition

Namiūṇa jogiṇāhaṁ sujogasaṁdamaṁsagaṁ Mahāvīraṁ |
Vocchāmi jogalesaṁ jogajjhayāṇaṇusāreṇaṁ ||

This is the opening verse from '*Yogaśataka*' by Haribhadra Sūri. Here the author says "having bowed to Mahāvīra, a lord of yogins and one who has well demonstrated as to what properly constitutes yoga, I proceed on to narrate the essentials of yoga in line with the scriptural treatment of the same".

Mahāvīra is considered as the twenty-fourth and the last Tīrthaṅkara of Jaina tradition. He flourished in sixth century B.C. He practised various types of yoga in his life and became '*Yoginātha*'. This state is technically known as '*Jina*' in the Jaina tradition. He was so called because he conquered over all the karmas and became '*Arhat*', the worshipful.

The term '*Jaina*' is derived from the word '*Jina*'. So '*Jainism*' means the religion of the '*Jina*' i.e. *Jinadharma* or *Jainadharma*.

Before Mahāvīra, Pārśva the twenty third Tīrthaṅkara also practised yoga and preached the doctrine of '*Cāujjāma-Saṁvara*' i.e. the fourfold path of yoga.

The twenty second Tīrthaṅkara Nemi was the cousin of Lord Kṛṣṇa. He practised yoga on the hills of *Giraṇāra* mountains in Gujarat. The Purāṇas say that all the other twenty one Tīrthaṅkaras also practised yoga and preached the doctrine of yoga. We get a detailed description of the yoga practised by the first Tīrthaṅkara *Rṣabha* (*Ādipurāṇa*, ch. 18). Rṣabha, took *dīkṣā* and started tapoyoga for six months. He stood on a *śilāpatta* in *kāyotsarga* uttering some mantra in himself. We get several images of Rṣabha in this Kāyotsarga posture, so also of other Tīrthaṅkaras.

In the Jaina tradition the highest stage of a yogī is called 'Jina'. *Jina* is a supreme yogi. But, this is not all. After this stage the next is such where all the yogas are also stopped and the 'Jina' becomes 'Ayogin'. This is the last stage but one, after which the soul is fully liberated and the 'Ayogin' becomes 'Siddha'.

This is a brief account of yoga in the earliest Jaina tradition.

In the early Jaina literature yoga forms an essential part of Jaina metaphysics and ethics. So it can better be understood if one is familiar with some of the terms and principles of Jainism.

According to Jainism there are six reals called *Ṣad-dravyas*. *Jīva* and *Pudgala* or living and nonliving are first two reals. *Dharma*, *Adharma*, *Ākāśa* and *Kāla* are the rest. These reals are fully responsible for the creation of the world and there is no need of a creator God.

All the living beings have individual souls. They have their own entity which they never lose. Like the *Puruṣa* of *Sāṃkhya* and monad of Leibnitz souls in Jainism are many but they are not like the *Vivartas* of *Brahma*.

The *Pudgala* is matter in Jainism. It has many forms. The karmas in Jainism are also matter. This form of matter is called *Kammā-Pudgala* or karmic matter. Our body, speech, mind, respiration and life i.e. *Kaya*, *Vāni*, *Mana*, *Prāṇa* and *Āyu*, these all are made of karmic matter. These had been associated with the soul from *anādikāla* i.e., from a beginningless time. But since their nature is quite different from soul, they can be separated from it. To explain the association of the karmic matter and to explain the dissociation of the same, the Jaina *Ācāryas* have propounded the theory of *Sapta-tattvas*. These *Sapta-tattvas* are as follows:- *Jīva*, *Ajīva*, *Āsrava*, *Bandha*, *Samvara*, *Nirjarā* and *Mokṣa*.

Jīva is living being and *Ajīva* is nonliving. *Āsrava* and *Bandha* are responsible for associating this nonliving karmic matter with the *Jīva*. And *Samvara* and *Nirjarā* are the causes of separation which ultimately lead to *Mokṣa* i.e. separation in toto. Jainism prescribes a highly developed science of 'yoga' internal and external both through these seven *tattvas*.

According to the Jaina tradition the progress of a living being from a lowest stage to the most sublime type of personality is

completed in fourteen stages, technically known as *gunasthanas*. The person just on the eve of attaining *Mokṣa* is said to occupy the fourteenth *guṇasthāna*. These *guṇasthānas* are *Mithyātvā*, *Sāsādana*, *Miśra*, *Aviratasamyaktva*, *Deśavirata*, *Pramattavirata*, *Apramattavirata*, *Apūrvakaraṇa*, *Anivṛttikaraṇa*, *Sūkṣmasāmparāya*, *Upaśāntamoha*, *Kṣiṇamoha*, *Sayogakevalī* and *Ayogakevalī*.

These fourteen stages are also called *Jīvasamāsas*. These stages cover the living beings in toto i.e. from lowest degree to the highest developed stage. After completing these fourteen stages the soul becomes *Siddha* i.e. liberated or fully purified. Thus we can say that the ultimate achievement of *yoga* is to become *Siddha* or to be liberated or to develop the personality par excellence.

One may or may not be interested in attaining *Mokṣa*, because it is a highly speculative affair open to no empirical verification. But developing or not developing an ideal personality is a matter of our every day experience and we would certainly like to develop our own personality to the extent we can.

The factors constituting one's every day life are to a considerable extent the results of the actions which one (rather his bonded soul) has performed in the beginningless series of past lives and which have been retained by him (rather by his soul) in the form of *karmas*.

Umāsvāmī says that actions of the body, the organ of speech and the mind is called *yoga Kāyavānmanāḥ karma yogāḥ* (Ts. 6/1). Actually the vibration of soul caused by the action of these three is *yoga*. Here *yoga* is activity, *karma*. It is differentiated into three kinds according to the nature of the cause, namely bodily activity, speech activity and thought activity i.e. *kāya-yoga*, *vacanayoga* and *manoyoga*.

Bodily activity or the *kāya-yoga* is the vibration set in the soul by the molecules of the body. Speech activity or *vacana-yoga* is the vibration set in the soul by the molecules composing the organ of speech. Thought activity or the *mano-yoga* is the vibrations of the soul caused by the molecules composing the mind.

This three-fold activity i.e. *yoga* attracts the karmic matter. Therefore it is called influx, technically the *Āsrava* (Ts. 6/2). Just as water flows into the lake by means of streams, so also karmic matter

flows into the soul through the channel or medium of activity. Hence activity which is the cause of influx of karma is called influx or āsrava.

This type of yoga, we have had been performing since a beginningless time and at present while reaping it's result we are attracting new karmic matter which will result in future.

Here we must keep in mind one thing more, that we and we alone are responsible for our own yoga i.e. karma or activity and will have to face the result of it. No one else can share in this yoga and its result. Even God, if there is any God, is not going to help in this matter. Therefore we are reminded by *Umāsvāmī* that this yoga is of two kinds viz. *Śubha-yoga* and *Aśubha-yoga* i.e. virtuous activity and wicked activity which results in merit and demerit-*Śubhāḥ puṇyasyāśubhah pāpasya* (Ts. 6/3).

What is good and what is evil? *Umāsvāmī* says that killing, stealing etc. are wicked activity and the opposites of these are good. We can say, what is natural is good and what is unnatural is bad.

From the real point of view, it is no doubt true that all activities are undesirable as every kind of activity is the cause of influx and bondage. In that case there would be no good activities at all. The *Ācārya* says that, that which purifies the soul, or by which the soul is purified is merit and that which protects or keeps the soul away from good is demerit.

Again this influx is of two kinds, viz. that of persons with passions, which extends transmigration and that of persons free from passions, which prevents or shortens it "*śakāṣāyakaṣāyayoh*" (Ts. 6/4). The passion is called *kaṣāya*.

The individual self attracts particles of matter which are fit to turn into karma, as the self is actuated by passion. This is called bondage "*sakaṣāyatvājīwah karmaṇo yogyān pudgalānādatte saḥ bandhaḥ*". (Ts. 8/2).

Now we turn to next stage. i.e. *saṁvara*. How to stop the influx which is the cause of taking in new karmic matter? *Samvara* is the obstruction of the inflow of karmic matter. It is so called because it stops the influx. This *saṁvara* or stoppage of karmic matter is real yoga. It is nearer to the definition of yoga given in the *Yoga-sūtra* of *Patañjali*.

As already stated, the term *saṁvara* in Jainism is defined as '*āsravanīrodhaḥ*' the control or restraint of *Āsrava*. The term *Āsrava* is defined as '*Kāyavāṇminahkarma yogaḥ. Sa āsravaḥ*' that is the activity (yoga) of body, speech and mind is *Āsrava*. The term *saṁvara* comes to mean the restrain (nīrodha) of the activity of the body, speech and mind.

Similarly the term yoga is defined in the *Yoga-sūtra* as '*cittavṛttinīrodhaḥ*' the restraint of mental activity or modification.

Thus both the terms *saṁvara* and *yoga* signify restraint, but while in the former the restraint is of *āsrava* the threefold activity, in the latter it is only of mental activity. From this it can easily be seen that there is no essential difference between the two for the activity of the body and that of speech necessarily presuppose mental activity.

Yoga that is *āsrava* in Jainism is two fold *sakaṣāya-yoga* and *akaṣāya-yoga*. The *Yogasūtra* mentions two types of *cittavṛttis* namely *klista* (Impure) and *aklista* (pure). These two terms *kaṣāya* and *kleśa* have the same connotation. According to Jainism the *sakaṣāya-yoga* has to be first ended and then *akaṣāya-yoga*. So too in the *Yogaśāstra* *klista* *Cittavṛttis* have to be restrained first and then only the *aklista* *cittavṛttis*.

Umāsvāmī in his *Tattvārtha-sūtra* describes the aides to *saṁvara* which are as follows:- *sa gupti-samiti-dharma-anuprekṣā-pariṣahajaya-caritraiḥ tapasa nījarā ca* (Ts. IX/2).

1. *Gupti* - Self-control 2. *Samiti* - Self regulation 3. *Dharma* - moral virtues. 4. *Anuprekṣā* - contemplation 5. *Pariṣahajaya* - conquest of 6. *Cāritra* - conduct and 7. *Tapa* - austerity.

The Jainas admit austerity both physical (*bāhya*) and Mental (*abhyāntara*) or external and internal, which affects stoppage (*saṁvara*). External austerity has six subdivisions, viz. 1. *Anaśana* - fasting. 2. *Avamaudarya* - decreased diet. 3. *Vṛttiparisamkhyāna* - fixing the type of diet by the exclusion of all other, types, 4. *Rasaparityāga*-viving up delicious diet, 5. *Viviktaśayanasana* - selecting a lonely habitat and 6. *Kāyagleśa* - mortification of the body. Internal austerity has the following six subclasses:- 1. *Prāyaścitta* - expiation, 2. *Vinaya*-humility, 3. *Vaiyāvṛatyā* - service of worthy people, 4. *Svādhyāya* - study, 5. *Vyutsarga* - giving up attachment to the body etc., and 6. *Dhyāna* - concentration.

Of these, it is easy to see that *cāritra* conforms to *Pātañjala yama* and Buddhist *śīla*. Internal austerity like *Dhyāna* etc. resemble *pratyāhāra* of *Pātañjala* and *Samādhi* of Buddhism. Similarly external austerity like fasting etc. corresponds to the third *niyama* given by Patañjali viz. *tapas*. Internal austerity like *svādhyāya* may be compared to the *Pātañjala svādhyāya* which constitutes the fourth of the five *niyamas*.

Now we turn to *Ācārya Haribhadra* (8th century). He was a Brahmin by birth and a priest by profession. An incident of his life turned him into a Jaina monk. *Haribhadra* composed many works on various aspects of Jainism. He wrote about half a dozen works on the science of *yoga* too. In his time many traditions and interpretations of *yoga* were current. He collected cream from all these traditions and interpretations and utilized it in enriching the Jaina *yoga* literature. *Yoga-dr̥ṣṭi-samuccaya* and *Yogabindu* are two major works on *yoga* in Sanskrit by Haribhadra and *Yogaśataka* and *Yogavimsikā* in Prakrit. In the first two texts Haribhadra mainly discusses the problem of an ideal personality.

In *Yoga-dr̥ṣṭisamuccaya* Haribhadra attempts a novel scheme of spiritual tradition. He divides the spiritual evolution into eight stages or *dr̥ṣṭis*. In this work he has divided *yoga* in three types viz. *icchāyoga*, *śāstra-yoga* and *sāmarthyā-yoga*. The eight *dr̥ṣṭis* are 1. *Mitrā* 2. *Tārā* 3. *Bala* 4. *Dīprā* 5. *Sthirā* 6. *Kāntā* 7. *Prabhā* and 8. *Parā*. These names and the basic concepts underlying them seem to have been borrowed from some non-Jaina tradition because there is almost nothing typically Jaina about this eight-fold division. Still we can compare the fourteen *guṇasthānas* with these eight view points as well as with Patañjali's list of *yoga-sūtra*.

Ācārya Haribhadra has described three types of yogins in his other work called *Yogabindu*, viz. 1. *apunarbandhaka*, 2. *samyagdr̥ṣṭi* into two types, viz. 1. *Deśavratins*, 2. *Sarvavratins*. The *apunarbandhaka* has *udaya* of *darśanamohanīya* as well as *udaya* of all types of *kaṣāya*. The *samyagdr̥ṣṭis* and the *cāritrins* of *deśavratī* type have *kaṣāyopaśama* or *kaṣāya* of *darśanamohanīya*, *kaṣāyopaśama* or *kaṣāya* of *anantanubandhi*, *kaṣāyopaśama* of *apratyakhyana* and *udaya* of the rest of *kaṣāya*. The *Cāritrin* of

sarvavirata type (*kaṣāpaka śrenī ārohin vitarāga* and *kevalin*) have *kṣāya* of *darśanamoha* and *kṣāya* or *kaṣāyopasama* of *anantanubandhi* and *apratyakhyanavarana*. The *Cāritrin* of *kaṣāpakaśreniarohin* is rendering *kṣāya* of all types of *karmas*. The *vyarāga* and *kevalins* both have *kṣāya* of all the *karmas*.

In the description of *cāritrin* *Haribhadra* gives an exposition of the five stages of *yoga*, namely, 1. *Adhyātma* or contemplation of truth accompanied by moral conduct. 2. *Bhavanā* or repeated practice in the contemplation accompanied by the steadfastness of the mind, 3. *Dhyāna* or concentration of mind, 4. *Samatā* or equanimity and 5. *Vṛtti-samksaya* or the annihilation of all the traces of *karmans*. According to *Haribhadra* the first four and the last one are respectively comparable to the *samprajñāta* and *asamprajñāta samādhi* as described by *Patañjali*.

This description of the stage of spiritual development differs from the one found in the *Yoga-drṣṭi-samuccaya*, in regard to terminology, classification and style. The subject matter of *Yoga-śataka* closely resembles with that of the *Yoga-bindu* and most of the topics found in it are summarised in the *Yoga-śataka*.

Yoga-vimśikā gives a very brief sketch of *yoga*. It does not refer to the initial stages, but discusses only the advanced stages of spiritual development. All spiritual and religious activities are considered by *Haribhadra* as *yoga* because they lead to *mokṣa* but special importance should be attached, he says, to five kinds of activities viz. 1. *Sthāna* - practice of proper posture. 2. *Urṇa* - correct utterance of sound. 3. *Artha* - proper understanding of the meaning. 4. *Ālambana* - concentration on the image of *Tīrthaṅkara* in his full glory and 5. *Anālambana* - concentration on his abstract attributes. Of these, the first two constitute external spiritual activity *karma yoga* and the last three internal spiritual activity *jñāna-yoga*.

Haribhadra further says that these activities can be properly practised only by those individuals who have attained to the fifth or a still higher stage of spiritual development i.e. *guṇasthāna*, viz. *Deśacāritrin* and *Sarva-cāritrin*. One reaches the consummation of the above activities in the following order: 1. *icchā*, 2. *pravṛtti*,

3. *sthairya* and 4. *siddhi*. At the outset one develops an interest in these activities and comes to have a will i.e. *icchā* for practising them. Then he takes an active part in them and begins actual practice i.e. *pravṛtti*. Gradually he becomes steadfast in them and achieves stability, i.e. *Sthairya*. Finally he gains mastery, i.e. *siddhi* over the activities.

These various types and sub-types of yoga become possible as a result of the *kṣayopaśama* of this or that sort which the souls destined to attain *mokṣa* earn through their evincing an attitude of faith, attachment etc. towards yoga. *Haribhadra* says that a feeling of compassion (for those in misery), a feeling of disgust (for the worldly existence), a feeling of eagerness (for *mokṣa*), a feeling of calm (in general) are the respective results of *icchā-yoga* etc.

Each of the five activities mentioned above is mastered in the following order. First of all one is to master the posture, i.e. *Sthāna*, then correct utterance, i.e. *urṇa*, then meaning, i.e. *Artha*. After that one should practice concentration upon an image, i.e. *ālambana*, and finally one should attempt at mastery over the concentration upon the abstract attributes of an emancipated soul. This is a full course of yogic practice.

One may practise these spiritual activities either out of love (*prīṭi*), or reverence (*bhakti*), or as an obligatory duty prescribed by scriptures (*āgama* or *vacana*) or without any consideration (*asaṅga*). When a spiritual activity is done out of love and reverence, it leads to worldly and other-worldly prosperity (*abhyudaya*). And when it is done as a duty without any consideration whatsoever, it leads to final emancipation.

As a result of practising the *anālambana* type of yoga one crosses the ocean of delusion, a crossing that marks the completion of the process called *śreṇī-ārohaṇa*, after that one first attains omniscience, then performs the meditative trance that involves the cessation of all bodily, mental and vocal operations and finally attains *mokṣa*.

This brief account of Yoga in Jaina tradition is a drop in the ocean of the detailed description given in the literature by the holy *Ācāryas*.

Yoga and Society : The Jaina View

Jainism believes in two fundamental categories—living and non-living. The living is active. Its activity is three-fold viz. activity of the body, of the organ of speech and of the mind. This is called 'Yoga'. Every activity leaves behind traces of after-effects in the physical and psychic forms. Every action, word or thought produces besides its visible, invisible and transcendent effects. It produces under certain conditions certain potential energies which forge the visible effects. These effects may be good or bad, according to the activity. The bad or evil activity is called 'asubhayoga' and good activity is called 'subhayoga'.

Thus every activity, physical or mental of every individual is 'yoga' and it effects the individual on one hand and society on the other. No doubt 'subha' or 'asubha' or good or bad are relative terms and the same effect may be good for one and bad for others. But on the basis of empirical testimony, the Jaina thinkers have categorised the activities into good and bad. Good activities develop the personality of an individual as well as of the Society.

According to Jainism every living being has its own individuality which he never loses and each individual can develop himself upto the stage of a 'Jina' i.e. the Supreme Yogin and can become the 'Siddha'.

Jainism gives importance to the expert teachers as much as an intelligent patient gives to expert doctors, but at the same time Jainism does not accept any agent who gives guarantee to remove all the problems if you surrender to him. To be more clear, Jainism does not believe in such a God who is the creator, the preserver and the destroyer of the world. No doubt Jainism believes in the philosophy of *Karma*, rebirths, *punya* and *pāpa*, heaven and hell and finally

mokṣa. Thus the way of life preached by the 'Jinas' may be acceptable to the scientists, the sociologist and to the philosopher.

It is not possible to go into deep in the philosophy of Jaina Yoga and to give the details that the Jaina thinkers prescribe for a member of the Society, still I would like to say that Jainism gives every importance for the development of an individual because the Society is nothing more but a group of individuals living together for common interest. Umāswāmī has well said, '*Parasparos pagraho Jīvanām*'- all living beings help to each others.

All the texts on Yoga mainly discuss the problem of an ideal human personality. Of course all the Jaina thinkers agree that the perfect development of human personality is *Mokṣa* but at the same time they also agree to say that one can in no case attain *Mokṣa* without first developing an ideal human personality. One may or may not be interested in attaining *Mokṣa* because *Mokṣa* is a highly speculative affair open to no empirical verification but one's developing or not developing an ideal human personality is a matter of our every day experience.

According to Jainism the development of personality of a living being from lowest to the most sublime type of personality is complete in fourteen stages called '*guṇasthānas*'. A thoroughly unenlightened living being is said to occupy the lowest level of the first '*guṇasthāna*'. The person just on the eve of attaining *mokṣa* is said to occupy the fourteenth '*guṇasthāna*'.

Jaina thinkers prescribe two fold way of life for personality development. Personality in the sense of physical, mental and spiritual. This way of life is individualistic in practice but pluralistic in results and achievements. The life of a householder in the Society fully depends upon others and the Society is effected in many ways by his activities- organic as well as inorganic. It is why the Jaina thinkers stress upon individual's development.

In the case of different persons reaping different fruits of action it differs in number of ways owing to attachment, difference in the types of understanding coming in play.

As for the proper performance of an act, its characteristic features are a zeal to perform the act, a liking for the act, an absence

of obstacles, an acquisition of the things valued, a curiosity to know and attendance on those who are an expert on the matter.

Even when the performance of an act is of the same nature the ultimate consequences are different on account of the difference in mental attitudes accompanying the performance in question from this it follows that the most decisive factor in the performance of an act is the accompanying mental attitude.

The forms of the problems of the Society change but they do not go beyond the limit of basic instincts: (i) the problems relating food and drinks, (ii) the problems relating to shelter and sleep, (iii) fear from others and from one own self and (iv) the problems relating to sex. The change of the forms of these problems at many directions creates more problems and tension in the mind and the society becomes full of tension everywhere and at every stage.

According to the Jaina views these problems can be well solved if the self-disciplined way of life prescribed by the 'Jina' is practiced. If we speak about this way of life in the terms of philosophy we can say that the way of Jina is threefold: (i) Right faith and intuition. (ii) Right knowledge and (iii) Right conduct. This threefold way of life is called *Ratnatraya-Mārga*- the three jewels path.

This basic foundation gives to a person (i) non-absolutistic approach in thinking, speaking and action and (ii) full control on one's own mind and senses on one hand and proper performance of every action without any sort of attachment to it on the other.

The Jaina attitude is empirical and realistic. It is based on logic and experience. No doubt like other Indian philosophies Jainism also considers that *Mokṣa* is the ultimate aim of human life. The theory of *Anekānta* or the non-absolutistic approach is the symbolization of the fundamental non-violent attitude of the Jainas. It is the expression of intellectual non-violence. It emphasizes a catholic outlook towards all that we see and experience. Intellectual tolerance is the foundation of this doctrine.

Haribhadra earnestly emphasizes the desirability of wakefulness on one's part towards one's social responsibilities. Thus he enumerates a man's obligations in relations to his family members

who are dependent on him, the poor and helpless and the human beings in general.

We may sum up as follows:

1. The human Society had been going through several experiments, since its inception. We feel that during last two centuries. We have achieved much in science and technology but the number of problems created by these achievements is much more.
2. The world had witnessed that the approach of developing society and making the man minus from it has failed. It is why the world has turned to the Yogic way of life again.
3. According to the Jaina view there is no end of problems if we make minus to our self and think of others only. This approach of developing of the Society is basically wrong.
4. According to Jainism every importance should be given to the development of an individual if the Society is to be developed, because the Society is a group of individuals living together with least interference and with independent existence of every individual.
5. The peace and prosperity of a Society depends upon its happy and self-disciplined individuals.
6. Yogic way of life with its various laws and dictums is the practical and scientific way to help the Society to solve its problems. It is a deeper and simpler approach to all the problems of the individuals, both as a person and as a part and parcel of the Society.
7. The practice of Yogic way of life helps to build up individuals with healthy mind, healthy body and powerful spirit. Such individuals form a homogeneous Society.

The Concept of Arhat, Jina, Thīrthankara, Buddha and Bodhisattva in Jainism and Buddhism

The Words *Arhat*, *Jina*, *Tīrthankara*, *Buddha*, *Bodhisattva* and *Pratyekabuddha* have been commonly used in Jaina and Buddhist literature. These words have special meaning and significance in Jainism and Buddhism. The propounders of the two most powerful Śramaṇa Traditions of India, flourished during 6th Century B.C. are often addressed by these words. Apparently the above words seem to bear one and the same meaning, but a keen insight reveals that each word possesses conceptual meaning which has been widened through the cultural growth of the two traditions.

In the early Jaina and Buddhist literature '*Arhat*' and '*Jina*' words have been commonly used for the two great propounder Vardhamāna Mahāvīra and Gautama the Buddha.

The word '*Jina*' denotes the spiritual or inner development of the two great personalities. The concept of '*Jina*' has been gradually evolved with the development of the Philosophy of '*gūṇasthāna*' in Jainism and '*Vihāra*' or '*Bhūmi*' in Buddhism.

The word '*Arhat*' seems to be used primarily to dignify the achievements of the two great social reformers. The meaning has been extended with the philosophical developments of the two faiths and an inner distinction between a '*Arhat*' and a '*Jina*' has been located.

The etymological exposition helps to understand the significance of the two words to some extent, but this alone is not sufficient to explain the conceptual evolution of the two words.

In this connection some philosophical terms of the two traditions like *Sammādiṭṭhī* or *Samyakdr̥ṣṭi*, *Kleśa* and *Kaṣāya* are significant. Both traditions agree that *Sammādiṭṭhī* is a must for the spiritual evolution.

Explaining the doctrine of *Nirvāṇa* Buddhist schools make the difference of *Arhat* and *Jina* clear. It is said that *Kleśakṣaya* alone is enough for *Nirvāṇa* or to become *Arhat*, but to become *Sammāsambuddha* *Jñeyāvaraṇa* and *Kleśakṣaya* is also essential.

No school of Jainism makes such distinction between *Arhat* and *Jina*. According to Jainism *Kaṣāyakṣaya* is essential for both *Arhat* as well as *Jina*. This is the thirteenth stage of *Guṇasthāna*. *Nirvāṇa* is above to this stage which is fourteenth.

In this connection, Jainism also establish the theory of *Kevalajñāna* or *Sarvajñā*. Thus according to Jainism *Arhat* and *Jina* are also *Sarvajñā*, but according to Buddhism *Arhat* is not Buddha. This is the fundamental doctrinal difference between the two philosophical schools belonging to Śramaṇa Tradition.

Titthayara or *Titthakara* Skt. *Tīrthaṅkara* or *Tīrthakara* word seems more popular during the age of Mahāvīra and Buddha. *Suttapīṭaka*- (*Dīghanikāya*, *Samaññaphalasutta*) mentions at least five more *Titthakaras*, who are said to be *saṅghī*, *gaṇī*, *gaṇācāriya*, *jñāta*, *yasassi*, *bahujanasādhusammata*, *rattannu*, *cirapavajita*, *addhāgata* and *vayoanupātta*. It is unfortunate that none of the five schools could survive after the departure of the propounder.

The concept of *Titthayara* Skt. *Tīrthaṅkara* was developed in Jainism to a great extent. Philosophical doctrine of *Karma* found correlation with the above concept. *Tattavārthasūtra* (6/24) enumerates sixteen observances which cause the *Tīrthaṅkara* *namakarama*. According to Jainism any living being can develop himself upto the status of a *Tīrthaṅkara*.

A *Tīrthaṅkara* is the *Arhat* and the *Jina* as well. Special characteristic of a *Tīrthaṅkara* is *Tīrthapravartana* i.e. to establish a *Darmatīrtha*. Other *Arhats* and *Jinas* do not establish the *Darmatīrtha* but attain *Nirvāṇa*. Such *Arhats* and *Jinas* are also called *Pratyeka-Jina* or *Pratyeka-Buddha*.

It seems that with the evolution of the concept of *Tīrthaṅkara* the concept of *pratyeka-jina* or *pratyekabuddha* was also evolved in Jainism. The concepts of Buddha or *Sammā-Sambuddha* and *Bodhisattva* can be compared with the concepts of *Tīrthaṅkara* and *pratyekajina* of Jainism.

Just like *Tīrthaṅkara Darmacakra Pravartana* is done by Buddha alone and not by Bodhisattva. A close look in the *Tripitaka*, the *Jātaka* stories and the *Mahāyāna* literature clearly indicates the stages of evolution of the concept of Buddha and Bodhisattva.

The concept of Buddha as revealed from the *Tripitakas* has been magnified in the *Jātaka* stories. It has been further magnified in the *Mahāyāna* literature. When we compare the *Tīrthaṅkara* of early Jainism with the Buddha of early Buddhism, we see a great resemblance in the two. Both are primarily concerned with their own *Kleśa*, *Ajñāna* and *Kaṣāyakṣaya*.

Doctrinal basis of Jainism has given a sound foundation to the above concept of a *Tīrthaṅkara*. The theory of reality and the doctrine of *Karma* help to understand the foundation. According to Jainism the reality is uncreated and eternal. The universe consists of soul and non-soul or living and non-living having different nature and existence. Each soul possesses infinite capacity of knowledge as its intrinsic nature. It is mixed with Karmic matter like ore from beginningless period but can be separated by the efforts of the soul to manifest its true nature.

The way of the *Tīrthaṅkara* is open to every living being desirous to it. But even the *Tīrthaṅkara* can not escape himself from reaping the harvest of his own *karma*. The *Tīrthaṅkarahood* itself is a result of Karmic matter. That too is left before attaining *Nirvāṇa* or *Mokṣa*. In the narration of the *Pūrvābhāvas* of a *Tīrthaṅkara* we find him reaping good and bad results of his own *karma*.

Thus the *Nirvāṇa* or *Mokṣa* has been kept as the 'Summumbonum' of life. After attainment of *Nirvāṇa* nothing is left to attain. Unlike Jainism, Buddhist literature gives a fine picture of evolution of the concept of the Buddha and Bodhisattva. At least three stages can be located as follows:

1. The *Tripitaka*,
2. The *Jātaka* Literature,
3. The *Mahāyāna*.

As already stated above, the Buddha of the *Tripitaka* is primarily concerned with his own *Kleśakṣaya* and to attain Bodhi but the Bodhisattva of the *Jātaka* stories shows his super power to help others.

The Bodhisattva of *Mahāyāna* wants to attain *nirvāṇa* with all others and not alone. Therefore he is more active to help others than to attain *Nirvāṇa*. The *Abhidhamma* philosophy gives a sound foundation to the above concepts.

Thus we see that a comprehensive study of the above concepts in the two most powerful Śramaṇa Traditions may reveal such aspects which may prove to be very useful for advance research.

Jainism and its Philosophy of Education

The term Jainism is an English rendering of *Jaina-dharma* or *Jina dharma*. It is a religion, a philosophical system, a way of life practised and preached by *Jina* (lit. conqueror of self), the perfect human being. Jainism is a fully developed and well-established religious system. Its philosophy rests on sound foundations and its followers are well-organized as a community. The system is indigenous to India. It retains some extremely primitive conceptions in ancient Indian culture and happens to be the oldest living representative of the *Śramaṇa* current. It is non-Vedic in origin and probably non-Aryan too. It is neither a revealed religion against Vedic-sacrifices, nor, as held by some scholars, an off shoot of Brahmanism or Buddhism.

Jaina thinkers or *ācāryas* have not written any separate or particular treatise on religious education. But, if we go through the scriptures carefully, we find therein a well-propounded system of education which includes pedagogy, curriculum, methods and medium of teaching. Thus the Jaina philosophy of education is better understood against its historical and traditional background and its religio-philosophical foundation. Vardhamāna Mahāvīra propounded the religion in 599 B.C. Centralization of power and riches in a few hands, gross negligence and suffering of the common man in the castebased society, moved Mahāvīra as to how to get rid of it. At the age of thirty he left the household and went in for all sorts of austerity and meditation. After twelve years Mahāvīra became a *Jina*, the twenty-fourth *Tīrthaṅkara*. He began preaching and continued for thirty years. Before he passed away at the age of seventy-two in 522 B.C. he organized his followers into two main Saṃghas : *Śramaṇa-Saṃgha* for monks and nuns and *Upāsaka* or *Śrāvaka-Saṃgha* for households.

He left behind a strongly organized religious order popularly known as Jainism today.

The teaching of Mahāvīra were classified into twelve books, called angas during his life as was the practice in those days, these sacred books were transmitted orally through generations.

Later the followers of Mahāvīra were divided into two groups, which came to be known as *Digambara* or sky clad as their master used to live and *Śvetāmbara* or white clad. At a later, stage *Sthanakavāsī* and *Terāpanthī* sects came after one another from *Śvetāmbara*.

Jainism has made substantial contributions to the development of art. Its literature is rich and linguistically varied, preserving forms of language nowhere else preserved. Its followers have developed its doctrinal basis and its effects in religion, philosophy, art, culture and the social order.

Jaina philosophy of education is based on the religious-philosophical concepts of Jainism, i.e., reality is uncreated and eternal, the universe is without beginning and without end, consisting of soul and non-soul, each soul possessing an infinite capacity of knowledge as its intrinsic nature. It is enmeshed in matter and subject to *karma*: but it can be separated by the efforts of the soul to manifest its true nature. Thus the aim of education in Jainism is to impart knowledge of the fundamental concepts and a way of life for the gradual development of personality, individually and socially up to the highest stage of a '*Jina*' or in the religious term to attain *Mokṣa* or *Nirvāṇa*.

The concept of a *Jina* is the concept of the best teacher. He is an apta-purusa, a fully enlightened person having manifested his true nature. He alone can speak the truth.

The doctrinal basis of Jainism comprises highly developed metaphysics, epistemology and ethics. It is a metaphysical realism, a philosophical non-absolutism, an ethical puritanism and a psychological rationalism. According to Jaina philosophy, the universe is uncreated and eternal. It consists of two fundamental substances or realities, viz. *cetana* and *acetana* or *jīva* and *ajīva* or living and non-living.

The living being is described as *atma*, *Jīva* or soul or, in modern terminology, consciousness. Jainism holds that all living beings, from the smallest creature to human beings, have their inherent power of the soul crippled by association with Karmic matter as a result of which they are undergoing births and deaths and various other experiences. The smallest living being can develop itself through various births up to the stage of human being and reach up to the highest stage of a perfect personality life *Jina*.

Thus the progress of a human being is based on the theory of gradual development, psychic and physical, or evolution of personality. The living and non-living (in the form of Karmic matter), by coming into contact with each other, forge certain energies which bring about birth, death and various experiences of life. This process could be stopped and the energies already forged destroyed by a course of discipline.

There is no need of an almighty God who creates the world. Such a creator cannot be established logically and, if accepted, the importance of an individual and his efforts to progress are devalued and affected.

Matter or *pudgala* includes everything that is perceptible by the senses. Matter constitutes the physical basis of the universe even as the reality *Jīva* or soul constitutes the psychological. The elements of nature—earth, water, fire and air—are all gross manifestations of matter. These living and non-living substances keep the world into existence from beginningless to endless period.

Jñāna or knowledge is an intrinsic property of the *ātmanā* or soul. Every soul possesses an infinite capacity of knowing. Hence the process of knowing is the process of the manifestation by the soul of its intrinsic nature. This intrinsic nature of a living being is shrouded by matter in *Karma* operates. Therefore the process of knowledge differs according to the stages of development.

Thus the theory of knowledge is based upon the metaphysical postulate that knowledge is the intrinsic property of the soul. The senses and mind of a living being, up to a certain stage, serve as means or instruments of knowledge. In the case of the soul, it is both the subject and the object of knowledge at the same time. Knowledge,

therefore, is like a lamp which on account of its luminosity reveals other objects as well as itself. It does not come from outside. It is all the time in the soul itself, waiting to be released or manifested.

Knowledge derived from the observation of nature through the senses is the first requirement. Next, step by step, comes knowledge of the scriptures or of other people's experiences, of objects remote in time and space, of other minds and lastly, perfect knowledge of everything. This staged development of knowledge has the following technical terms: *mati*, *śruta*, *avadhi*, *manaḥparyāya*, *kevala*. Of these five types, the first two are possible to any human being, the next to the sages and the last, to a perfect being only. Human knowledge is always relative. To know is to relate. Therefore our knowledge is essentially relative and limited in many ways. Our thought is relative. The total reality in its completeness cannot be grasped by partial thought. The same is the case with our speech. What we say, is also relative and conditioned. No saying can be claimed as absolute. This theory of relativity of knowledge or non-absolutism is technically called the Theory of *Anekānta*.

Jaina ethical concepts form a very important part of religious education. The ultimate aim of religious education can be achieved only through the practice of these concepts in life. In a single word, the ethical principle of Jaina religious education may be defined as *ahimsa* and its practice is the *mokṣamārga* or the path toward the ultimate aim of education. The path is called *ratnatrayamārga*, the three jewels: right faith, right knowledge and right conduct. These three together constitute the path. Jainism does not admit anyone of these three in isolation as the path. Of course right faith is the foundation of the later two, faith without superstitions and wrong belief. Right conduct prescribes the code of conduct for householders as well as for monks and nuns-the religious leaders and preachers. It is technically known as *aṇuvratas*, small vows for householder and *mahāvratas*, great or full vows for monks and nuns.

The concept of *Ahimsā* is based on the philosophical postulations that all living beings are equal, can develop to the highest stage and deserve to co-exist and progress in society. *Anekānta*, or the concept of non-absolutism, implies intellectual non-violence. It

emphasizes a catholic outlook towards all that we see and experience. The concept of ahimsa refers to an internal condition whereas its practice is external, both together depict the psychic and physical development of the personality. These religio-philosophical concepts form the philosophy of religious education in Jainism.

The believers of Jainism in present day society have come to form a well-organized community. As already stated above, there are two main sects of the Jaina community, viz., *digambara* and *śvetāmbara*, the later having two sub-sects, *sthānakavāsī* and *terāpanthī*. These sects and sub-sects have further sub-divisions. These divisions and sub-divisions, though agree in philosophical concepts, differ in ethical practices. Regional and cultural influences are also to be observed in the performance of religious activities.

Monks and nuns, besides professional teachers, impart religious education in the manner of their own sect, sub-sect and regional organization. But it is highly important that having all such special traits and differences, the followers of Jainism constantly and firmly follow the concepts of their religion and never compromise if the principle of ahimsa is violated in religious practices and performances.

Details of the curriculum prescribed for religious education are well depicted in the scriptures. That curriculum was followed in ancient times: in the present day community it is not. At present the curriculum generally includes: 1. traditional history; 2. the concept of the universe as depicted in the scriptures; 3. the metaphysical and epistemological doctrines; and 4. the code of conduct for monks, nuns and householders, in theory and practice. Besides the original scriptures in the ancient languages, books based on the scriptures written in modern Indian languages form a part of the curriculum.

Methods of religious education are defined and depicted in the scriptures. These methods are utilized to explain the nature or the concepts of soul and non-soul etc., as described in the Jaina scriptures. Nowadays, the definitions of most of the methods are taught but not utilized. Efforts are made to keep the candle lit, yet the present day education system has influenced religious education in its all spheres. Consequently today various means are in use in the Jaina community. For example: (1) The monks and nuns employ the mass media, with or

without the use of the book at the time of imparting education as their ancestors did. (2) Regular classes are held in schools and major religious institutions, where professional teachers teach the prescribed course of study. (3) For different classes according to their stage, examinations are held and degrees and diplomas are awarded. (4) Jainism also has been included in university education and forms a part of the curriculum of classical language, linguistics, philosophy, comparative religions, ancient Indian history and culture, education, Indian art, architecture and epigraphy, besides interdisciplinary researches in various branches of humanities and social sciences.

The medium of Jaina religious education still continues to be the regional languages for mass education and education in religious institutions and schools. The medium differs in the universities according to their rules. Thus religious education within the Jaina Community forms an important part of the life of the believers.

To sum up, the Jaina philosophy of education embodies in itself the importance of an individual giving equal opportunity to self development, living together and helping each other, knowing one's infinite capacity and considering one's limitations, psychic and physical, to make for tolerance, so as to develop a perfect human being. Those who sincerely believe in Jainism strive to preach and practice for the welfare of themselves and of the society in which they live.

Jainism : Its Resources For Interreligious Dialogue

Here I would like to present some important resources of Jainism for interreligious dialogue. It is a humble attempt to point out certain classical spiritual resources of the religion essential to passing to the religious heritage to the present and coming generations. While doing so it is essential to look into the history, philosophy and ethical code of conduct of the religious system. It is rather difficult to do full justice to the religion within a brief paper like this, however efforts will be made to draw attention to the fundamentals which are helpful for interreligious dialogue.

Jainism is an English rendering of Jaina *Dharma* or *Jina Dharma*. It is a religion, a philosophical system, a way of life practised and preached by Jina (literally: conqueror of self), a perfect human being. Jainism is a fully developed and well-established religious system. Its philosophy rests on sound foundation and its followers are well organized as a community. The system is indigenous to India. It retains some extremely primitive conceptions and happens to be the oldest living representative of the *śramaṇa* current in ancient Indian culture. It is non-Vedic in origin and probably non-Aryan too. It is neither a revealed religion against Vedic sacrifices nor, as held by some scholars, an off-shoot of Brahmanism or Buddhism.

Vardhamāna Mahāvīra popularly known as the founder of Jainism, was born in 599 B.C. He was the senior contemporary of Gautama the Buddha, the founder of Buddhism. According to the history of Jainism, Mahāvīra was the twenty-fourth *Tīrthaṅkara* and reformer of the doctrine established by Ṛṣabha the first *Tīrthaṅkara* of the *śramaṇa* Tradition. It is interesting to note that this statement is confirmed by literature, as well as by epigraphical record. All the twenty-four *Tīrthaṅkaras* were born as human children and gradually

developed themselves as perfect human beings, literally known as *Jina*. They preached for the welfare of society, a society based on high moral values providing equal freedom and opportunity to develop each member of the community as a *Jina* or *Tirthaṅkara*.

The history of Indian religions reveals that Jainism influenced for centuries the development of human civilization and culture. The heritage of Jainism in the form of literature, art and social culture is abundant. Jaina literature written in ancient classical languages is available. The artistic heritage in the form of sculpture, images, temples and in various other forms is found all over India. These heritages help us to understand the resources of this tradition for interreligious dialogue.

Concept of Reality

According to Jainism the universe consists of two main substances, soul and non-soul or living and non-living, each having a different nature and existence. Each soul possesses an infinite capacity of knowledge (wisdom) as its intrinsic nature. The non-soul has different forms from smallest to biggest. Thus Jaina philosophy is dualistic believing in the separate existence of soul and non-soul or matter. The nature of each substance is uncreated and eternal. It is characterized by appearance and disappearance in the midst of permanence. Every object of reality embodies in itself an affirmative and a negative aspect synthesized and held together by its own complex nature.

Jainism holds that all living beings from the smallest creature to the human being, have their inherent power of soul crippled by association with karmic matter and as a result they are undergoing births and deaths and various other experiences. The living and non-living being (in the form of karmic matter) coming into contact with each other forge certain energies which bring about birth, death and other experiences of life. This process could be stopped and energies already forged destroyed by a course of discipline.

The living substance or soul is active. Its activity is threefold: activity of body, activity of the organ of speech and activity of the mind. Every activity leaves behind traces of after effects in physical and psychic forms. Every action, word, or thought produces besides

its visible aspects, invisible and transcendent effects. It produces under certain conditions, potential energies which forge the visible effects. These effects may be good or bad according to the activity.

The human being is the highest developed form of living being. Jaina thinkers give full importance to the development of one's personality with one's own efforts. Every member of the society must follow the code of conduct prescribed for him. Jainism believes in the doctrine of *karma* and rebirth in addition to the ultimate development as Jina. Everyone is responsible for his own *karma* or activity of body, speech and mind. Thus Jainism gives full responsibility to everyone to engage in good activities. In this respect Jainism does not accept any agent who possesses the power of creator, preserver, or destroyer. Everyone is responsible for his own deeds and actions. Jaina thinkers clearly indicate that the function of souls is to help one another, the help rendered by the living to one another is mutual help between the master and the servant, the teacher and the taught. The master renders help to the servants by giving money and they serve their master by doing good and protecting him from evil. The preceptor teaches what is good here and in the next world and makes his disciples follow his teaching. And the disciples benefit their preceptor by their devoted service.

The Theory of Ahimsā

Jainism stresses *ahimsā* which is popularly translated as nonviolence. But actually *ahimsā* means more meaning than nonviolence. *Ahimsā* is directly related with existence. If one wants to exist he must allow others to exist. Thus *ahimsā* is basically respecting every being to live and allowing all living beings to work together without discrimination of caste, creed, color and gender. It is also not confined to any particular place and particular age. The theory of *ahimsā* is to love every living being, to be friendly with others and to have sympathy for every being in distress. *Amitāgati*, a Jaina *Ācārya*, writes:

Satveṣu maitrīm guṇiṣu pramodaṁ,
kliṣṭesu jīvesu kṛpāparatvaṁ.
Mādhyastha bhāvaṁ viparītavṛttou
sadā mamātmā vidadhātu deva.

O Lord make myself such that I may have love for all beings, joy in the meritorious, unstinted sympathy for the distressed and tolerance towards the perversely inclined.

Ahimsā is not only a metaphysical doctrine, a philosophical postulate or an ethical dogma. It is the primary principle of life, the very essence of human conduct. It is moreover, a mental attitude, a definite outlook towards life and an ever guiding factor in one's relations and dealings with other human beings, and with all living beings. It is not merely physical nonviolence, but it upholds the sanctity of life and implies a wholesome respect for life in all forms.

In its positive aspect *ahimsa* denotes humanness, humanitarianism, kindness, tenderness, mercy, sympathy, love and the spirit of co-existence, i.e., to live and help others to live. An *ahimsite* person is full of compassion and understanding for others and is always ready to help and serve the needy and the suffering at the cost of his own personal comfort, convenience, or gain.

In its negative aspect, *ahimsā* means abstinence from inflicting mental or physical pain, or from hurting, injuring or severing the life-forces of any living being, human and subhuman, by thought, word or deed, either one's own or those of another. Nor should one approve violent acts committed by others. In short it is abstinence from such violence as is deliberate, willful or wanton; whether it is caused due to rashness or negligence, or for some selfish motive, gain, enjoyment, amusement, or sport, or on account of envy, jealousy, hatred or enmity.

The Theory of Non-absolutism

The theory of non-absolutism, technically known as *anekāntavāda*, is the philosophical foundation which provides a wide sphere for interreligious dialogue. The theory is also known as the relativity of knowledge. According to this theory Jainism honors others view points because all human beings are limited in this ability to know a thing in its absolute form. A thing is neither real nor unreal, neither eternal nor non-eternal, neither static nor dynamic, neither small nor big in the absolute sense, but has dual nature. Therefore, none can claim that this is right and that is not right because on the one hand reality is complex, on the other hand there is a limitation to our knowledge so long as one does not attain omniscience. To know

is to relate, therefore our knowledge is essentially relative and limited in the sphere of application of knowledge or in the extent of knowledge. Our thought is relative. The whole reality in its completeness cannot be grasped by partial thought. The same is true of our speech. What we say is also relative and conditioned. No saying can be claimed as absolute. This theory of non-absolutism provides the philosophical foundation for understanding others view points and for honoring others thoughts by giving due weight to them. Thus the Jaina theory of non-absolutism gives a wide sphere for interreligious dialogue.

To conclude it can be said that Jainism as a religious system provides many meeting points for interreligious dialogue and convey to the modern world the message of peace and understanding for social good.

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Jaina Art and Culture

Among the religions of mankind, Jainism has a hoary antiquity and its contribution to world thought and culture is indeed very significant.

Mahāvīra the twenty fourth *Tīrthaṅkara* of Jainism departed from the time honoured practice of communicating ideas through Sanskrit language and preached his gospels in the language of the people known as *ardhamāghdhī* and it is said that he preached in ‘*Savvānugāmīṇīye sakkā madhurae Bhāsāe*’, that is ‘in a language as sweet as sugar and intelligible to all’. Two thousand five hundred years or little more than that ago a socio-religious revolution was brought about by this great teacher whose love for humanity was unbounded as to encompass not only the human beings but equally the animal world and vegetable life. He propounded the doctrine of *Ahimsā* and his approach was universal. Perhaps the basis of his doctrine can best be summed up in the following couplet:

“*Svve Jīvā vi Ichchanti Jīviuṃ na mariviuṃ |*

taṃhā pāṇavahaṃ ghoraṃ niggaṇṭhā vajjyanti naṃ.”||

All living beings desire to live and not to die. Therefore, killing is a great sin and the bondless ascetics refrain from killing.

This great religion had also a positive approach and is reflected in its emphasis on the moral reconstruction of the society and it can best be summed up by a verse from an early canonical work, *daśvaikālikasūtra*:

“*Dhammo maṅgala ukkittaṃ ahimsā saṅjamo tavo |*

devā vi taṃ namassanti jassa dhamme sayā maṇo.”||

The auspicious religion which is the religion par-excellence and is based on non-violence, self-control and penance. A person who is welversed in such a religion is worshipped even by the Gods.

It may not be out of place to state that Mahavira was preceded by twenty three *Tīrthaṅkaras* the first *Tīrthaṅkara* being *Ādinātha* or *Vṛṣabhanātha*. It has not been possible to establish the historicity of all these earlier *Tīrthaṅkaras* but we know, positively, that Pārśva, the 23rd *Tīrthaṅkara*, who lived 250 years before Mahāvīra, was a historical personage. An extremely interesting passage from the *Uttarādhyāyānasūtra* mentions that at Śrāvastī the monk Keśī following the religion of Pārśva met Goyama, the follower of Mahāvīra and found after some exchange of views that the religion of Pārśva was not different from that preached by Mahāvīra. The five-fold religion signifying the five *mahāvratas* enjoined by Mahāvīra for strict observance by the monks was an amplification of the earlier four-fold maha-vratas with unequivocal emphasis on celibacy.

Jainism has always been in the main-stream of the cultural life of the country and the variegated fabric of Indian art and culture has such a unique quality that many different hues have contributed in making it so beautiful and enchanting. However, we can distinguish the contribution of Jainism to this mainstream of Indian culture. This reflected in various forms, in fact in as many forms as art can manifest itself, for example literature, sculpture painting and architecture. Throughout the length and breadth of the country, there are tangible remains of this impact and these can be seen from almost the 3rd century B.C. to this day.

The Lohānīpur nude male statue of a Jaina *Tīrthaṅkara* in the *Kāyotsarga* posture bearing high Mauryan polish and preserved in the Patna Museum is by far, the earliest example of stone sculpture of the Mauryan period.

In Orissa the Hāthigumphā inscription the great king Khāravela proclaims how the king brought back the Kālīṅga *jina* from Magadha which had been taken away, long ago, by the ruler of Magadha. It mentions that he excavated in the *Kumārī Parvata*, in the 13th year of his reign, Jaina caves and monastic retreat for the benefit of Jain monks. Almost simultaneously or perhaps earlier Jainism had penetrated in south India and this is corroborated by the existence of various rock-cut beds in many natural caverns where the Jaina monks

lived in quiet meditation. Many of these rock-beds bear *Brāhmī* inscriptions mentioning the donation of different lay-followers.

The monuments and sculptures of the Kuṣāṇa period unearthed at Mathurā in the last century tell us that Mathurā was a great centre of Jaina art. The *āyagapattas* bearing *Brāhmī* inscriptions and many other sculptures are excellent examples of this school.

Jainism more prospered in the Gupta period. It is worth mentioning that a *Tīrthankara* image bearing inscriptions and mentioning Rāmagupta the little known Gupta king has been found at Vidiśā in the recent past. The artistic bronzes found at Akoṭa, near Barodā in Gujrāt are excellent examples of Gupta and post Gupta art. In the post Gupta and medieval period Jainism prospered in all parts of India.

The contribution to Jainism to cave architecture is also very significant. In western India are preserved some of the best examples, especially those at Ellorā, which can be attributed to the Rāṣṭrakuṭa king Amoghavarṣa. The Chālukyan Caves at Bādāmī and the Jaina caves at Sittannavasal and the mural paintings contained therein are landmark in the history of Indian cave architecture.

In the domain of temple architecture, however, the Jainas have made singular contribution. The famous temple cities of the Jainas Ābu, Gīrnār and Śatruñjaya are wellknown. However, the glory of Jaina temple art can be seen in the temple at Ranakapur, Khajurāho and in the celebrated temple built by Vastupāla and Tejapāla in the 13th century, on Mount Ābu or Ābudachala.

It is wellknown that Jainism prospered under the later Chālukayan rulers and the whole of Karnāṭaka is full of many Jain temples. No sculpture, however, would match the magnificence and grandeur of the 17.4 metres high monolithic statue of Gommaṭeśwara at Śravaṇa Belgolā built a 1000 years ago. Though not as big, the standing image at Karkal (District S. Kanara) is 12.6 metres high.

During the Vijayanagara period, many Jaina temples came to be constructed at Hampī, Tirumallai and Tiruparuttikunram, the last mentioned place having magnificent paintings.

Although Jainism is a very austere religion, they have used the artistic medium lavishly and have contributed substantially to Indian

art. Later Jaina art specializes in manuscript painting. The story of the birth of Mahāvīra led many artists to decorate the leaves of ancient texts like the *Kalpasūtra* and the *Kalkācāryakathā*. These manuscripts dated to about the 13th century carry the story of Indian painting almost unbroken to the later medieval period. The contribution of Jainism to Indian literature is immense.

Hybridism in Jaina Sanskrit Literature

Here I would try to appraise of if hybridism could be invented in Jaina literature in general and Jaina Sanskrit literature in particular. The title may not be understood to denote that I have taken for granted the existence of hybridism in Jaina Sanskrit literature as it has been invented by Professor Franklin Edgerton in Buddhist Sanskrit literature.

“The name Buddhist Hybrid Sanskrit is my invention” said Professor Edgerton in his very first lecture delivered at the Banaras Hindu University in 1954. Further more he had said “After more than twenty years of research I have published in 1953 the only complete Grammar and Dictionary of language ever attempted¹”. Here I have purposely quoted Professor Edgerton at the outset of my paper to express my extreme limitations to write on the given title.

As far as I know no scholar has used so far the term ‘Hybridism’ in relation to Jaina literature. I am personally very much hesitant to do so at the present state of study of the subject. Still for convenience of discussion the term hybridism will be used in this paper.

The scholars of Buddhism are well aware of the fact that Vardhamāna Mahāvīra, the great exponent of Jainism and Gautama Buddha, the founder of Buddhism, were contemporary. There are similarities in many respects in their teachings. Both preferred to use spoken dialects of the common man as vehicles of thought for preaching their religions². We find very clear references that when Lord Buddha was requested by some monks to translate the *Buddha-vacana* into *chāndasa*, the Lord replied “You are not to put the Buddha’s words into Vedic. Who does so would commit a sin. I authorise you monks, to learn the Buddha’s each in his own dialect³”.

In Jaina tradition too strong emphasis is laid down to use the local dialects for religious discourses. It is how and why Jaina literature when put into writing in various languages, Ardhamāgadhī, Śaurasenī, Mahārāṣṭrī were used. These languages were 'deśabhāṣā' dialects of different regions, which were lately developed as literary languages and come to be known as Prakrits and Apabhraṃśas⁴. Early literature of the Jainas including commentaries were written in various Prakrits only. But at a later stage, the followers of Jainism did not hesitate to use Sanskrit, the polished language, governed by rules of grammar. As a result a vast range of Sanskrit literature is written by Jaina writers⁵.

Jaina canon and canonical literature is in Prakrit but gradually Sanskrit was also introduced in commentaries. The early commentaries known as *nijjuttīs* and *bhāṣyas* were written in Prakrit only but the *cūrṇīs* and *ṭīkāś* were composed in Prakrit-Sanskrit mixed. These are in prose where as *nijjuttīs* and *bhāṣyas* are in verses only. Some *ṭīkāś* are written in Sanskrit only. This entire commentary literature resembles with the *aṭhakathās*, *ṭīkāś* and *anuṭīkāś* of Buddhist Pāli canon⁶.

The Jaina canon and canonical literature available at present shows a gradual development of languages but very little efforts have been made for its linguistic evaluation. At the present state of our study it is very difficult to say that hybridism could be or could not be found in Jaina tradition.

When western scholars started the study of Jaina literature, they found that the *Ardhamāgadhī* of different sacred works has variations within itself. The language of *Nāyādharmakāhō*, the sixth book, differs from that of *Ayāraṅga*, the first book and so on. In the same way the Saurasenī of the Jaina works is not similar to the Śaurasenī of Sanskrit dramas. On the other hand the use of *Ardhamāgadhī* and *Mahārāṣṭrī* is also found. Thus these scholars tried to give a new name for the languages of these works. Professor R. Pischel in his *Grammar of Prakrits* says that it should be called *Jaina Śaurasenī*⁷. Herman Jacobi says that it may be called Preclassical⁸. Similarly *Jaina Mahārāṣṭrī* name has also been suggested. Among Indian scholars Dr. H.L. Jain⁹ and Dr. A.N. Upadhye¹⁰ are in agreement with Pischel. However we

need not go into detail discussion of the languages of the canon. We can take some of the commentaries written in mixed Prakrit and Sanskrit.

As already stated above the *cūrṇīs* and the *ṭīkās* have been written in Prakrit and Sanskrit mixed. Prakrit is prominent in curnis. Many religious stories and folk tales are found in it. Dr. Jagdish Chandra Jain suggests that the language can be called 'mixed Prakrit'. The *cūrṇīs* of *Ācārāṅga*, *Niśītha*, *Uttarādhyāyana*, *Āvaśyaka* and *Daśavaikālika* may prove more important from the point of their linguistic composition. Some specimens are presented here¹¹.

In the *Niśīthacūrṇī* (2nd uddeśa)¹², an interesting dialogue between a monk and a nun goes thus:-

teṇa pucchitā-kiṃ ṇa gatāsi bhikkhāe?
sā bhaṇati-ajja khamaṇaṃ me.
so bhaṇati-kiṃ nimittam?
sā bhaṇati-mohatigicchaṃ karemi.
tāe vi so pucchio bhaṇati-aham pi mohatigicchaṃ karemi.
kahaṃ bodhi tti laddhā, paropparaṃ pucchanti
teṇa pucchitā-kahaṃ si pavvaiya?
sā bhaṇati-bhattāramaraṇeṇa tassa vā ayicatta ttiṇa pavvatitā.
tāe so pucchito bhaṇati-aham pi emeva tti.
so taṃ niddhāe diṭṭhīe joeti. tāe bhaṇṇati-kiṃ pecchasi?
so bhaṇati-sārīcchaṃ tumaṃ mama bhāriyāte
hasiyajampiyena laḍahattaṇeṇa ya sārīcchhā.
tujjha daṃsaṇaṃ mohaṃ me ṇeti mohaṃ karoti.
sā bhaṇati-jahāhaṃ tujjhe mohaṃ karemi, tahā majjhavi taheva
tumaṃ karesi.
kevalaṃ sā mama ucchaṃge mayā. jati sā parokkhato marati
devāṇa vi ṇa pattiyanto jahā tumaṃ sā ṇa bhavasi tti.

One day a monk and a nun did not go to beg alms. The monk asks the nun. "Why did you not go for alms"? The nun replies. "Today I am on fast". The monk again asks, "What is the purpose". The nun replies. "The treatment of passion". The conversation goes on as above. It is interesting to note that the nun uses Prakrit only where as the monk uses Prakrita and Sanskrit both irregularly.

These are several examples of this mixed nature and deserve to be examined from the angle of linguistics.

Another example from *Uttarādhyāyana-cūrṇi* is given below¹³:-

*ego pasuvālo pratidinam pratidinam madhyāhnnagate revau
ajāsu mahānyagrodhatarusamāśtritāsu tatthūttānao nivanno
veṇuvidaleṇa ajodgīrṇakolasthibhiḥ tasya vaṭasya chidrīkurvan
tiṣṭhati. evaṃ sa vaṭapādapaḥ prāyasaḥ chinnapatrikr̥taḥ. aṇṇadāya
tathego rāiyaputto dāiyaghāḍito taṃ chāyaṃ samassito. pecchate ya
tassa vadapādavassa savvāṇi pattāṇi chinditāṇi. teṇa so pasupālato
pucchito-keṇetāṇi pattāṇi chiddīkatāṇi. teṇa bhaṇṇati-mayā etāṇi
krīdāpūrvam chidritāṇi.*

In this passage the use of Prakrit and Sanskrit in the same sentences need to be examined. A specimen from *Āvaśyakaṭīkā*¹⁴ (262) will be interesting. A monkey and a bird were sitting on a tree. The bird was in its nest whereas the monkey was sitting on a branch of the tree. It starts raining. The monkey trembles with cold wave. The bird says:-

*vānara puriso si tumam niratthayam vahasi bāhudaṇḍaim |
jo pāyavassa sihare na karesi kuḍim paḍālim vā ||*

O monkey! You are a male, holding of these strong shoulders-hands is useless. Why do not you build a hut or shelter on the top of the tree?

The monkey keeps quiet. The bird repeats twice, thrice and so on. The monkey could bear no longer and snatched away the nest of the bird and flew it into the air. Then the monkey replied angrily:-

*navi si mamam mayahariyā na vi si mamam sohiyā va ṇiddhāvā |
sughare acchasa vigharā jā vaṭṭhasi logattattisu ||*

'Silly bird! neither you are elderly to me, nor you are dear to me, further I am not in love with you. You, who are having a nice nest and care so much of others, now you too live without shelter.'

This is a folktale and narrated in non-Jain texts as well. Here rendering or changes of words deserve special notice.

These examples have been presented from Ardhamāgadhī canonical literature. We find similar examples in Jaina Sauraseni works as well. Here I give below some details and specimen from two important works which have come down in print very late and for the

first time. Only a single manuscript of these works survives on palm leaf inscribed in old Kannada Script.

The *Kaṣāyapāhuda*suttaṃ by Guṇadhara¹⁵ is an old and traditional work composed in Prakrit verses known as *gāthāsutta*. Yativṛṣabha wrote his *cūrṇī sūtras* in Prakrit prose and Vīrasena wrote his commentary *Jayadhavalā* in Prakrit and Sanskrit mixed. Vīrasena died before completion of his commentary which was completed by his pupil Jinasena. The entire work in a single manuscript written on palm leaf in old Kannada script is preserved in *Siddhānta vasadi* of Moodbidri in South Kanara.

The *gāthāsutta* of *Kaṣāyapāhuda* are composed in 233 verses and the extent of *cūrṇī sūtras* in prose is six thousand *ślokas*. The extent of the commentary of Vīrasena and Jinasena is sixty thousand *ślokas*. The entire work is now published in sixteen volumes and available for study. Since this important work has come down to scholars only in recent years, no study has been started as yet.

Probable date of the *gāthā-sutta* of Guṇadhara is proposed by the editors second or third century A.D. and Yativṛṣabha lived most probably in the sixth century. The date of the commentary *Jayadhavalā* is ninth century A.D.

About the language of the *Jayadhavalā* the following verse is found in the colophon:-

prāyaḥ prākṛtabhāratyā kvacit saṃskṛtamiśrayā |
maṇipravālanāyāyena prokto 'yaṃ granthavistarāḥ ||

kaṣāya. Colo. 37

I am giving below some specimen from *Jayadhavalā* showing the mixed use of Prakrit and Sanskrit:-

- (1) *Sammeti tti etatpadaṃ svarūpapadārthakam*
gāthāsūtrasthasamyaktvaśabdasyānukaraṇam kudo ṇavvade
avasāṇe 'idi' saddubalaṃbhādo.
- (2) *ṇayado ṇippanṇam kaṣāyapāhudaṃ. ko nayo nāma*
'pramāṇaparigrhītaikadeśe vastvadhyavasāyo nayaḥ. nayo
jñatarabhiprāyo yuktito' rthaparigrhitagahah vety anye. etad
antaranga-nayalakṣaṇam.

Entire exposition from *Sūtra* 168 to 206 is in Sanskrit again Prakrit starts.

- (3) *sampahi evaṃ ṇayaṇiruvaṇaṃ kāṇa payadassa parīvaṇaṃ kassāmo.*
 (4) *māṇo doso krodhaprāsṭhabhāvitvāt, krodhoktaśeṣadoṣani-*
bandhanatvāt. māyā pejjaṃ preyovastvālbambanattvāt,
svanīṣpattiyuttarakāle manasaḥ santoṣotpādakattvāt.

Ibid, p. 335

- (5) *jīvaṃ ajīvaṃ jīve ajīve ca cattāri vi uvaṃ heṭṭhā ca iṭṭhaviya*
cattāri egasamjogabhaṃge cattāri dusaṃjogabhaṃge ca uppāṭiya
melāvide kohuppattīye kāraṇāṇi samuppattīya kasāyeṇa
kohasaṇṇidāṇi attā havanti. atra syāc chabbaḥ kvacidarthe
grāhyah

Ibid, pp 266-267.

- (6) *bhiuḍiṃ kāṇa bhrkutim kṛtvā tivalidaṇḍālo trivalitanitalaḥ*
bhrkuṭihetoḥ trivalitanitalaḥ ety arthaḥ.

Ibid, P. 274.

The *Chakkkhaṇḍāgamasuttam*¹⁶ with its *Dhavalā* commentary is another important traditional sacred work of the Jainas. The story of composition is told in the introductory part of *Dhavalā*. Like *Kasāyapāhuḍasuttam* the *gāhāsuttas* of the *Chakkkhaṇḍāgamasuttam* were taught by Dharasena to Puṣpadanta and Bhūtabālī who composed six thousand sutras in Prakrit prose and Vīrasena wrote his detailed commentary in Prakrit and Sanskrit. The extent of this commentary is seventy two thousand ślokaḥ.

iti saṇṇāṃ khaṇḍānāṃ granthasahasraiḥ dvisaptatyā /
prākṛta-saṃskṛtabhāṣāmiśrāṃ tīkaṃ vilikhya dhavalākhyāṃ //

Śrutāvatāra 181-182

The entire *Chakkkhaṇḍāgama* with commentary and Hindi translation has come down only during recent years (1936 to 1956). No study has been conducted so far except editor's introduction etc. in the printed work. I am giving below some specimen from the *Dhavalā* commentary.

- (1) *cattaśarīraṃ tivahiṃ pāyogamaṇavihāṇeṇa iṃginīvihāṇeṇa*
bhaccakkhāṇavihāṇeṇa. cattam idi. tatrātmaparopa-
kāranirapekṣaṃ prāyopagamanam. ātmopakārasavyapekṣaṃ
paropakāranirapekṣaṃ iṃginīmarāṇam.

Skh. Vol. I, PP. 24-26

- (2) *sabdaprāsṭhato 'rthagrahapravaṇaḥ śabdanayaḥ*

liṅgasamkhyākālakarakapurusoṣagrahavyabhicāranivṛttipāratvāt.

Skh. Vol. I, P. 88-90.

A bird's eye view of the above specimen shows that the nature of the language of curnis and *ṭīkās* on Ardhamāgadhī canon and canonical literature is evidently different than that of *Kasāyapāhuḍa* and *Saṭkhaṇḍāgama*. The Prakrit and Sanskrit of the *Dhavalā* and *Jayadhavalā* are quite developed and consistent to grammar. On the other hand Prakrit and Sanskrit in the *cūrṇīs* and *ṭīkās* of canon and canonical literature have neither consistency nor regularity.

Further the *maṇipravāla* style is common in old South Indian languages, and this can not be called hybrid. Efforts may be made to study the language of *cūrṇīs* and *ṭīkās* of Ardhamāgadhī tradition to see if we can call it hybrid Prakrit or hybrid Sanskrit.

So far as the independent Sanskrit works by various authors are concerned, they not at all come in the preview of hybridism. They are written in refined Sanskrit and if some Prakrit or Apabhraṃśa words have been used, they have special significance to convey the traditional specific meaning required there. Such words are common in religious literature and not in the secular works. Such words are rather technical terms having historical and cultural background denoting development of religion-philosophical thinking. These words can be interpreted but can not be rendered or changed into other form. For instance 'jīvasamāsa' is a word which embody in it an entire philosophy realting to living kingdom. Many works big and small have been written on *jīvasamāsa*. *Kasāya* is another word which signifies the science of *karma*. A long range of literature is written on *kasāya*. The word *saṃvara* has been used in metaphysics. Religion and ethics. *Samvara* is commonly used in Buddhism and Jainism. The intensive expositions of the word seems to denote an independent branch of philosophy which is probably pre-Mahāvīra and Buddha. The word *eṣaṇā* is very important in Jaina ethics. It is used in explaining a particular code of conduct of a Jaina ascetic. A study of such words or terms can be an interesting subject for research.

To conclude my observations, I would like to make an earnest appeal to scholars, particularly to the younger generation to enter into the unexplored horizon of Jaina tradition and its various branches

of study under the generous guidance of elderly colleague who are fortunately available to us. A comparative and analytical study of Jainism and Buddhism will prove very important. Since this field of learning is absolutely unexplored, a little effort in any branch of these studies would be sufficient for doctoral dissertation a scholar working on such subject earns a feather to his cap without taking much pain for intensive study.

It is very clear that there is no language which can be called a Jain language or Baudha language. Christian language or Islamic language and so on. So in that way there is nothing like Jain Sanskrit. The Jain texts written in Sanskrit aimed at explaining the religious phenomenon, religion, philosophy, ethics and so on, therefore, they are called Jain Sanskrit works. And so far as similarity and dissimilarity of Jaina Sanskrit and Baudha Sanskrit is concerned, I must say Jaina Sanskrit works were written very late. No work in Sanskrit is found earlier to second, third or even fifth century A.D. Till that time Sanskrit was well accepted in Jain religion. Sometimes, the *pratīkas* are taken and the work is explained in Sanskrit. But I have quoted different types of portions here. Here the *pratīkas* are not taken. In one sentence Prakrit words are used and in the same sentence, Sanskrit words are used, of course, this Sanskrit is very refined. We can mix Sanskrit and Prakrit but can not say it hybridism. I am sorry. I never mean like that. And as for as I would like to say, after twenty years Edgerton invented hybridism in Buddhist Sanskrit but I have not spent even twenty days for this paper. How can one expect from me that I will call it hybridism. Of course, I have spent more than 20 years in studying Jain literature and Jainism. Naturally Prakrit, Sanskrit. *Apabhramśa* and all the languages come in purview. As already said by Prof. Mishra even in Prakrit itself, there are developments, you can say it hybrid Prakrit, but it is also told that it is an initial phenomenon. Prakrit word itself is abusive. *Apabhramśa* is abusive to the language. Those who use these languages, never say that they are writing in Prakrit. It was the pedantic development when it took the literary form, otherwise these languages were known as *deśabhāṣās*. So I do not mean that these two languages can be mixed and then they may be called hybrid.

Mahāvīra and Buddha preferred to use the local dialects so

that it goes to the heart of a common man directly. There is no question of the language. Language is a vehicle of thought. It can be changed. There are instructions to Jain monks, when they go out to know the livelihood of the persons there to the study the language they speak and the culture of the place. Then they were permitted to teach their religion.

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An Introduction to Jain Siddhānta Bhawan Granthāvali

Srī Jaina Siddhānta Bhawan Granthāvali is a descriptive Catalogue of 997 Sanskrit, Prakrit, Apbhramsa and Hindi Manuscripts preserved in Shri Deva Kumar Jain Oriental Library, popularly known as Jaina Sidhanta Bhawan, Arrah. The actual number of MSs exceeds even one thousand as some of them are numbered as a and b. Being the first volume, it marks the beginning of a series of the Catalogues to be prepared and published by the Library.

The Catalogue, divided into two parts, covers about 500 pages and each part numbered separately. In the first part, descriptions of the MSs have given while the second part contains the text of the opening and closing portions of MSs along with the Colophon. The catalogue has been prepared strictly according to the scientific methodology developed during recent years and approved by the scholars as well as Government of India. The description of the MSs has been recorded into eleven columns viz 1. Serial number, 2. Library accession or collection number, 3. Title of the work, 4. Name of the author, 5. Name of the commentator, 6. Material, 7. Script and language, 8. Size and number of folio, lines per page and letters per line, 9. Extent, 10. Condition and age, 11. Additional particulars. These details provide adequate informations about the MSs. For instance thirteen MSs of *Drvyasaṅgraha* have been recorded (S. Nos. 213 to 244). It is a well known tiny had treatise in Prakrit verses by Nemicaṇḍa Siddhanti and has had attracted attention of Sanskrit and other commentators. Each MS preserved in the Bhavana's Library has been given an independent accession number. Its justification could be observed in the details provided.

From the details one finds that first four MSs (213 to 215/2) contain bare Prakrit text. All are paper, written in *Devanāgarī* Script, their language being natured in poetry. Each MS has different size and number of folios. Lines per page and letters per line are also different. All are complete and in good condition. Only one MS (216) is a Hindi version in poetry by some unknown writer and is incomplete. Two MSs (218, 222) are with exposition in *Bhāṣā* (Hindi) prose and poetry by *Dyānatārāya* and three are in *Bhāṣā* poetry by Bhagavatidas. MS No. 223 dated 1721 v.s., is with Sanskrit commentary in Prose. MS No. 229 is a *Bhāṣā vacanikā* by Jayacanda. These details could be seen at a glance as they are presented scientifically.

The Manuscripts recorded in the present volume have been broadly classified into following eleven heads:-

1. Purāṇa, Carita, Kathā	1 to 155
2. Dharma, Darśana, Ācāra	156 to 453
3. Nyāyaśāstra	454 to 480
4. Vyākaraṇa	481 to 492
5. Kośa	493 to 501
6. Rasa, chanda, Alaṅkāra & Kāvya	502 to 531
7. Jyotiṣa	532 to 550
8. Mantra, Karmakāṇḍa	551 to 588
9. Āyurveda	589 to 600
10. Stotra	601 to 800
11. Pūjā, Pāṭha-vidhāna	801 to 997

The details have been presented in Roman scripts in Hindi Alphabetic order. The classification is of genereal nature and helps a common reader for consultation of the Catalogue. However, critical observations may deduct some MSs which do not fall under any of these eleven categories (see MSs 295, 511, 512).

The Second Part of the volume is entitled as *Parīṣiṣṭa* or Appendix. This part furnishes more details regarding the MSs recorded in the first part. Along with the text of the opening and closing portions of each MS, colophons have been presented in *Davanāgarī* script. The text is presented as it is found in the MSs and the readers should not be confused or disheartened even if the text is corrupt. The cross references of more than ten other works deserve special mention.

Only a well read and informed scholar could make such a difficult task possible with his high industry and love of labour.

From the details presented in the Second part we get some very interesting as well as important informations. A few of them are noted below:-

(1) Some MSs belong to quite a different category and do not come under the heads, they have been enumerated, such as *Navaratnapaikṣā* (295) which deals with Gemeology. The opening & closing text as well as the colophon clearly mention that it is a Ratna Sastra by Buddhahatt. Similarly, *Nitivākyāmṛtaṁ* (511, 512) *Trepanakriyākośa* (498, 499) is not a work on Lexicon. It deals with rituals and hence falls under *Ācāraśāstra*. These observations are intended to impress upon the consultant of the catalogue that he should not by pass merely by looking over the caption alone but should see thoroughly the details given in the Second part of the catalogue which may reveal valuable informations for him.

(2) Some of the MSs of *Āptamimāṃsā* contain *Āptamimāṃsasnāḥṛti* of Vidyānanda (455) *Āstamimāṃsavṛtti* of Vasūnandi (456) and *Āptamimāṃsābhāṣya* of Akalaṅka (457). These three famous commentaries are popularly known as *Aṣṭasahaśri*. *Aṣṭaśati* and *Devāgamavṛtti*. Though these works have once been published, yet these can be utilised for critical editions.

(3) In the colophon of some of the MSs the parental MSs have been mentioned and the name of the copyist, its date and place where they have been copied, have been given. These informations are of manifold importance. For instance the information regarding parental MS is very important. If the editor feels necessary to consult the original MS for his satisfaction of the readings of the text, he can get an opportunity for the same. It is of particular importance if the MS has been written into different scripts than that of the original one. Many Sanskrit, Prakrit and Apabhraṁśa works are preserved on palm leaves in Kannada scripts. When these are rendered into *Devanāgarī* scripts there are every possibility of slips, difference in readings and so on. It is not essential that the copyist should be well acquainted with all its languages and subject matter of each MS. The

difference of alphabets in different languages is obvious. Thus the reference of parental MS is of great importance (373).

(4) The references of places and the copyists further authenticate the MSs. Some of the MSs have been copied in Karnataka at Moodbidri and other places from the palm leaf MSs written in Kannada scripts (7, 318, 737) where as some in Northern India, in Rajasthan, Uttar Pradesh, Bihar, Madhya Pradesh and Delhi.

(5) It is also noteworthy that copying work was done at Jaina Siddhānta Bhavana. Arrah itself. MSs were borrowed from different collections & copying work was conducted in the supervision of learned scholars.

(6) The study of colophon reveals many more important references of *Samghas*, *Gaṇas*, *Gacchas*, *Bhaṭṭārakas* and presentation of *Śāstras* by pious men and women to ascetics, copying the MS for personal study-*svādhyāya* and getting the work prepared for his son or relative etc. Such references denote the continuity of religious practice of *śāstradāna* which occupy a very high position in the code of conduct of a Jaina household.

(7) The copying work of MSs was done not only by paid professionals but also by devout *śrāvakas* and disciples of *Bhaṭṭārakas* or other ascetics.

(8) In most of the MSs counting of alphabets, words, *ślokas* or *gāthās* have been given as *granthaparimāṇa* at the end of the MSs. This reference is very important from the point of the extent of the Text. Many times the author himself indicates the *granthaparimāṇa*. Even the prose works are counted in the form of *ślokas* (32 alphabets each). The *Āptamīmāṃsā Bhāṣya* of Akalaṅka is more popularly known as *Aṣṭaṣaṭī* and *Āptamīmāṃsāinīkṛti* of Vidyānanda is famous as *Aṣṭasahaśrī*. Both works are the commentaries on the *Āptamīmāṃsā* (in verse) of Samanta Bhadra in Sanskrit prose, Vidyānanda himself says about his work:-

“*Śratavyāṣṭasahaśrī śrutaiḥ kimanyaiḥ sahasrasamkhyānaih.*”

Counting in the form of *slokas* seems a later development. When the teachings of Vardhamāna Mahāvīra were reduced to writing counting was done in the form of *Padas*. For instance the *Ācāraṅga* is said to contain eighteen thousand *Padas*.

“*āyaramgamātthārāha-pada-sahashehi*”

(Dhavalā p. 100)

Such references are more useful for critical study of the text.

(9) Some references given in the colophons shed light on some points of socio-cultural importance as well. The copying work was done by Brāhmīns, Vaiśyās, Āgarawāls, Khaṇḍelawāls, Kāyasthas and others. There had been some professionally trained persons with very good hand writing who were entrusted with the work of copying the MSs. The remuneration of writing was decided per hundred words. For the purpose of the counting generally the copyist used to put a particular mark (I) invariably without punctuation. In the end of some of the MSs even the sum paid is mentioned. Though it has neither been recorded in the present catalogue nor was required, but for those who want to study the MSs these informations may be important.

The study of Colophons alone can be an independent and important subject of research.

From the above details it is clear that both the parts of the present volume supplement each other. Thus, the Jaina Siddhānta Bhavana Granthāvali is a highly useful references work which undoubtedly contributes to the advancement of oriental learning. With the publication of this volume the Bhavana has revived one of its important activities which had been started in the first decade of the twentieth century.

Śrī Jaina Siddhānt Bhavan, Ārrāh, established in the beginning of the twentieth century had soon become famous for its threefold activities viz. 1) procuring and preserving rare and more ancient MSs, 2) publication of important texts with its English translation in the series of Sacred Book of the Jaina's and 3) bringing out a bilingual research journal *Jaina Siddhānta Bhāṣkara* and *Jaina Antiquary*. Under the first scheme, many palm leaf MSs have been procured from South India, particularly from Karnataka and paper MSs from Northern India. However the copying work was done on the spot if the MS was not lent by the owner or otherwise was not transferable. The earliest *Śaurasenī Prakrit Siddhānta Śāstra Śatkhāṇḍāgama* with its famous commentaries Dhavalā, Jayadhavalā and Mahadhavalā was copied from the only surviving palm leaf MS in Kannada scripts, preserved in the Siddhanta Basadi of Moodbidri.

Bhavan's Collection became known all over the world within ten years of establishment. In the year 1913, an exhibition of Bhavan's collection was organised at Varanasi by its sister institution on the occasion of Three Day Ninth Annual Function of Śrī Syādvāda Mahāvīdyālaya. A galaxy of persons from India and abroad who participated in the function greatly appreciated the collection. Mention may specially be made of Pt. Gopal Das Baraiya, Lala Bhagavan Din, Pt. Arjunlal Sethi, Suraj Bhan Vakil, Dr. Satish Chandra Vidyabhusan, Prof. Heraman Jacobi of Germany, Prof. Jems from United States of America, Ajit Prasad Jain and Brahmachari Shital Prasad. A similar exhibition was organised in Calcutta in 1915. Among the visitors mention may be made of Sir Ashutosh Mukherjee, Shri Aurvind Nath Tagore, Sir John Woodruff and Sarat Chandra Ghosal.

The other activity of the publication of *Bibliotheca Jainica* - *The Sacred Books of the Jainas* began with the publication of *Dravya Saṃgraha* as Volume-I (1917) with Introduction, English translation and Notes etc. In this series important ancient Prakrit texts like *Samayasāra*, *Gommaṭasāra*, *Ātmānuśāsana* and *Purusārtha Siddhyupāya* were published. Alongwith the Sacred Book Series books in English on Jaina tenets by eminent Scholars were also published. *Jaina Siddhānta Bhāṣkara* and *Jaina Antiquary*, a bilingual Research Journal was published with the objective to bring into light recent researches and findings in the field of Jainalogical learning.

Thanks to the foresight of the founders that they could conceive of an Institution which became a prestigious heritage of the country in general and of the Jainas in particular. The palm leaf MSs in Kannada scripts or rendered into *Devanāgarī* on paper are valuable assets of the collection. It is undoubtedly accepted that a manuscript is more valuable than an icon or Architectural set-up. An icon may be restalled and similarly an Architectural set-up can be re-built, but if even a piece of any MS is lost, it is lost for ever. It is how plenty of ancient works have been lost. It is why the followers of Jainism paid a thoughtful consideration to preserve the MSs which is included in their religious practice. A Jaina Shrine, particularly the temple was essentially attached with a *Śāstra-Bhaṇḍāra*, because the *Jina Jinavānī* and *Jinaguru* were considered the objects of worship. Almost all the

Jaina temples are invariably accompanied with the *Śāstra-Bhaṇḍāras*. During the time of some of the Mughal emperors like Mahmud Gaznai (1025 A.D.) and Aurangzeb (1661-1669 A.D.) when the temples were destroyed, a new awakening for preservation of the temples and *Śāstra* started and much interior places were chosen for the purpose. A new sect of the *Bhaṭṭārakas* and *Caityavāsīs* emerged among the Jaina ascetics who undertook with enthusiasm the activity of building up the *Śāstra-Bhaṇḍāras*. As a result, many MSs collections came up all over India. The collections of Sravanabelagola, Moodbidri and Humach in Karnataka, Patan in Gujrat, Nagaur, Ajmer, Jaipur in Rajasthan, Kolhapur in Maharastra, Agra in Uttar Pradesh and Delhi are well known. A good number of copies of important MSs were prepared and sent to different *Śāstra-Bhaṇḍāras*. One can imagine how the copies of a works composed in South India could travel to North and west. And likewise works composed in North-West reached the Southern coast of India. A great number of Sanskrit, Prakrit and *Apabhraṃśa* works were rendered into Kannada, Tamil and Malayalee Scripts and were transcribed on the Palm Leaf. It is a historical fact that the religious enthusiasm was so high that Shāntammā, a pious Jaina lady, got prepared one thousand copies of *Śāntīpurāṇa* and distributed them among religious people. At a time when there were no printing facilities such efforts deserved to be considered of great significance.

The above efforts saved hundreds of thousands MSs. But along with the development of these new sects these social institutions became almost private properties. This resulted into two unwanted development viz. (1) lack of preservation in many cases and (2) hardship in accessibility. Due to these two reasons the MSs remained locked for a long period for safety and consequently the valuable treasure remained unknown to scholars. The story of the *Siddhānta Śāstra Satkhaṇḍāgama* is now well known. It is only one example.

With the new awakening in the middle or last quarter of the Nineteenth Century some enlightened Jaina householders came out with a strong desire to accept the challenge of the age and started establishing independent MSs libraries. This continued during the first

quarter of 20th century. In such Institution, Eelak Pannalal Sarasvati Bhavan at Vyar, Jhalara Patna and Ujjain and Shri Jaina Siddhanta Bhawan at Arrah stand at the top. More significant part of these collections had been their availability to the scholars all over the world. Almost all the eminent Jainologist of the present century studying the MSs, have utilized the collection of Śrī Jaina Siddhānta Bhawan. It had been my proud privilege and pleasure that I too have used Bhavan's MSs for almost all my critical editions of the works I edited.

During last few decades catalogues of some of the MSs collection, in Government as well as in private institutions, have been published. Through these catalogues the MSs have become known to the world of Scholars who may utilise them for their study.

In the series of the publications of catalogues relating to Jainalogy, *Jin ratnakośa* by Velankar deserves special mention. It is quite a different type of reference work relating to MSs. Bhāratiya Jñānpitha, Kashi published in Hindi in Devanāgarī script the *Karadaprāntīya Tādapatriya Grantha Sūchī* in 1948 recording descriptions of 3538 Palm leaf MSs. The catalogues of the MSs of Rajasthan prepared by Dr. Kastoor Chand Kasliwal and published in five volumes by Śrī Digambar Jaina Atiśaya Kṣetra Śrī Mahāvīrajī, Jaipur also deserve mention. L.D. Institute of Indology, Ahmedabad have published catalogue in several volumes. Among the publication of new catalogues mention may be made of *Dilli Jina-Grantha-Ratnāvalī* published by Bhāratiya Jñānpitha, New Delhi and the catalogue of *Nāgaoura Jaina Śāstra-Bhaṇḍāra* published by Rajasthan University.

In the above range of catalogues, the present volume of *Śrī Jaina Siddhānta Bhavana Granthāvalī* is a valuable addition. As already stated, this is the beginning of the publication of catalogues of the MSs preserved in *Śrī Jaina Siddhānta Bhavana* now Shri Deva Kumar Jain Oriental Library, Arrah. It is likely to cover eight volumes each covering about 1000 MSs. I am well aware that preparation and publication of such works require high industrious zeal, great passions and continued endeavour of a team of scholars with keen insight besides the large sum required for such publications.

It is not the place to go into many more details regarding the

importance of the MSs and contribution of Bhavan's collection, but I will be failing in my duty if I do not record the contribution of the founder Srīman Devakumarji and his worthy successors. I sincerely thank Srīman Babu Subodh Kumar Jain, Honorary Secretary of Shri Jain Siddhant Bhavan, who is carrying forward the activities of the Institute with great enthusiasm. Shri Rishabh Chandra Jain deserves my whole hearted appreciation for preparing, editing and seeing through the press the Catalogue with fullest sincerity, ability and insight. His associates also deserve applause for their due assistance. I also thank my esteem friend Dr. Rajaram Jain, who is a guiding force of the Institute.

In the end I sincerely wish to see other volumes published as early as possible.

Jinanātha Cult and its Impact on the Art of Khajurāho

Perhaps for the first time I am using the term *Jinanātha cult*. While doing so I am fully aware of the limitations to substantiate my thesis in a short paper like this. In all I intend to propose that the study of *Śramaṇa culture* should now be extended to the study of individual personalities whose impact on Art, literature and social culture is well known.

The two-fold main stream i.e. *Śramaṇa-Brāhmaṇa* of ancient Indian culture has so much common and so much different that they could neither be fully assimilated nor separated for meaningful study. The concept of integrity in diversity of Indian Culture had really been evolved with the development of the two-fold main stream. Undoubtedly the two currents of the main-stream developed as two independent strong streams. Naturally when I speak of *Jinanātha cult*, it is apparent what the subject is essentially related with *Śramaṇa culture*. The word *Śramaṇa* has been explained as representing the three basic concepts of Social-culture viz. (1) *Śrama* - to strive, (2) *Śama* - Peace and (3) *Sama* - equality and co-existence¹. These cultural values have been fully manifested in Art, literature and social life.

The concept of a *Jina* is the concept of a perfect human-being. A *Jina* is born as a human child. He lives his life as a human being and practises severe penance to attain perfection i.e. to become a *Jina*. This concept is fully manifested in the religious images. A *Jina* is represented in an absolute human form performing deep *dhyāna* or meditation in perfect calmness, fully detached from desire, suffering and events, and thus expressing successful withdrawal from the cycle of birth and death².

When we look into the history of *Śramaṇa* culture and Art, we find that the cult image of a *Jina* has been represented in the *dhyāna-mudrā*, *padmāsana* or in the *Kāyotsarga* with the *Śrīvatsa* on the chest. It is noteworthy that these two *mudrās* are exclusively confined to *Jina* images only. Even when the concept of twenty four *Tīrthaṅkaras* was evolved, different *lāñchanas* for each were ascribed and paraphernalia like *Yakṣa* and *Yakṣī*, the *prātihāryas* etc. were finalised, the *dhyāna-mudrā* remained unchanged³.

In the traditional history of *Śramaṇa* culture *Risabha* (Skt *Rṣabha*) is said to be the first *Jina*. He is regarded as *Vrṣabhadeva*-the Bull God, *Ādideva* or *Ādinātha*. When the concept of the *Tīrthaṅkara* was evolved, *Risabha* was placed on the top of the list. He is regarded as the first *Tīrthaṅkara* and predominates the Art, literature and socio-cultural life. The literature and Art are in agreement in depicting the way of life he lived, geographical, circumstantial and environmental circumferences of the age and the religion he propounded⁴.

Rṣabha was born as a human child. He was the son of *Nābhīrāya* and *Marudevī*. The age in which he was born is described as the crucial period in the history of civilization known as the end of *bhogabhūmi* and beginning of *Karmabhūmi*. *Risabha* introduced several social institutions. Important events of his life like the dance of the divine dancer *Nīlāñjanā* and the non-violent war of his two sons *Bharata* and *Bāhubalī*, his renunciation and practices of severe penance in *dhyānamudrā*, becoming a *Jina* etc. are elaborately described in literature and equally depicted in Art. Thus I propose that the cult of *Rṣabha* be regarded as the *Jinanātha* cult and its impact on literature, Art and Socio-cultural life should be judged, first in general and then on the Art of Khajurāho in particular.

The image of the *Jina* *Rṣabha* has special iconographic feature. He is endowed with falling hair locks. According to the literary testimony, this depicts the state of his continued severe penance for a long time. The images of the *Jina* *Rṣabha* in the *kāyotsarga* or the *padmāsana* are represented with falling hair locks. This special iconographic feature was finalised prior to the *lāñchanas* of twenty four *Tīrthaṅkaras*⁵.

The association of bull with the Jina deserves special attention. The name *Rṣabha* (Pkt) or *Vṛṣabha* (Skt) itself means the bull. Thus *Rṣabhadeva* means the *Bull-God*. In earlier images, the bull is not represented as the *lāñchana* but wherever *Rṣabha* is referred to, he is essentially referred to in association with the bull. When the same was finalised as his *lāñchana* the bull was represented with the *Jina* on his *āsana*.

In this connection the reference to *Kaling jina* in the *Hāthīgumphā* inscription of Khāravela (c. 1st century B.C.) is of special significance. The inscription mentions that the *Kalinga jina*, once taken away by the *Nandarāja* from Kalinga, was brought back by Kharavela. The caves on the Udaigiri and Khandagiri hills in Orissa show the expansion and impact of *Jinanātha* cult.

The Jina image of Mauryan period (c. third century B.C.) in the *kāyotsarga mudrā* is suggestive of the rigorous austerities⁷. The terracotta Jina (c. Third Century B.C.) excavated from Ayodhyā is in confirmation with the literary details of the association of Jina *Risabha* with Ayodhyā⁸.

The *Jina* image as a cult-object, is the same in form of worship of all the *Tīrthaṅkaras* (except *Pārśva* and *Supārśva*). Canons for the cult-image could have come into existence atleast by about the beginning of the Christian era. This is suggested by the large number of Jina images (in sitting as well as standing postures) found from Kankālī-tilā, Mathura and the hoard of Jaina bronzes from Chause, near Buxar in Bihar⁹.

All the early images of the *Jina* are represented without any specific *lāñchana*. And *Rṣabha* dominates in number all over the subcontinent. No image of Kushāṇa period shows any *lāñchana*.

Thus it could be concluded that *Rṣabha* was popularly known as *Jina* and the epithet *nātha* was added in veneration. The *Jinanātha* Cult had great influence on literature, art and social life and the *Jina* was the singular representation of *Śramaṇa* Culture till the concept of *Tīrthaṅkara* was evolved. Even when the concept of 24 *Tīrthaṅkaras* was established *Rṣabha Jina* was placed on the top. Moreover all the *Tīrthaṅkaras* are essentially Jina.

Impact on the Art of Khajurāho

The Art of Khajurāho in general and the Jain Art of Khajurāho in particular substantiate the thesis that the *Jinanātha cult* had a great impact on the Art of Khajurāho¹⁰. It is well known that Khajurāho once the capital of the Chandella Rajputa of Bundelkhand witnessed the greatest artistic and Cultural activities from the 9th to 12th Centuries of the Christian era. Dhanga (c. 950 to 1002-03 A.D.) of the Chandella Dynasty was a great patron of Art and Architecture. During his period the famous three temples were built-viz. 1. The Jinanāth Temple, 2. The Vaidyanātha Temple and the Sambhunātha Temple¹¹.

The present Jaina Temples can be broadly classified into two groups i.e. 1. the fragmentary remains of the Ghaṇṭai and 2. The temples enclosed within a modern compound wall. The second group comprises at present the Pārśvanātha, the Ādinātha and the Śāntinātha temples besides numerous modern shrines. A close look to these temples reveals that originally all these temples were dedicated to Jinanatha cult and the principal deity was Ādinātha. The Ghaṇṭai Temple, was a famous Jina temple and the principal deity here again was that of R̥ṣabhanātha or Ādinātha. The image of R̥ṣabha or Ādinātha now preserved in the Khajurāho Museum (Acc. No. 1667), which was acquired from the Ghaṇṭai Temple has the word Ghaṇṭai inscribed at the corner of the high *simhāsana*.

The Ghaṇṭai temple may be the original *Jinanātha* Temple and one of the three temples built during the period of Dhanga. This temple was larger than the Pārśvanātha temple. It was essentially of the same design as the Pārśvanātha temple, but grandeur in conception and larger in dimensions. Presently famous as the Pārśvanātha Temple was originally the Ādinātha Temple. The sanctum proper originally enshrined the image of Ādinātha. It was indicated by the figure of a bull on a pedestal. The present image of Pārśvanātha in the sanctum was, however, installed in A.D. 1860. Some scholars identify the Jinanātha temple with present Pārśvanātha Temple.

The Ādinātha temple stands immediately to the north of the Pārśvanātha Temple. The temple enshrines a modern image of Ādinātha in place of the old one of which only the pedestal has survived. The temple was dedicated to Ādinātha is attested by the representation

of the *Yakṣi Cakreśvari* on the lintel of the sanctum-doorway. The temple known as *Śāntinātha* Temple enshrines a colossal (4.5 M. high) image of *Ādinātha*. On the pedestal is engraved a dedicatory inscription dated A.D. 1027-28. The sculpture on these temples may further testify that all the four main temples were the *Ādinātha* temples.

I am not taking into consideration to new temples standing on the ruins of older ones or built of old material and display old images, still I will be failing to do justice with the subject if I do not take into consideration the Art objects preserved in the museums. In the Art of *Khajurāho*-particularly in the *Jaina Art* the majority of the *Tīrthaṅkara* sculptures represent *Ṛṣabhanātha*, the more remarkable of them in the sitting-posture. The largest *Ṛṣabha* image now in the *Khajurāho Museum* (1667), was acquired from near the *Ghaṇṭai* temple. The *simhāsana* also shows a *dharma-cakra* flanked by a lion and *Yakṣa Gomukha* on the right and again by a lion and *Yakṣi Cakreśvari* on the left. On the elegant pedestal are depicted the *navagrahas*, starting with *Sūrya*. Around the *Tīrthaṅkara* are two flywhisk-bearing *Indra*'s, elephants, *vyālās*, *makaras* etc. occupying the appropriate places. The representation of the eight *prātihāryas* and the lotus-shaped halo is remarkable. The locks of the artistically-combed hair of the main deity fall on his shoulders.

Several images in the *Jaina collection* (103, 8, 27) deserve mention even though they are fragmentary. So are the others (1612, 1712 and 1642) in the *Khajurāho museum*. The most beautiful representation of *Ṛṣabhanātha* in the museum (1830), shows the *Tīrthaṅkara* as seated on a deeply-carved *simhāsana* with a string hanging from the *Śrīvatsa* on his chest.

To conclude, I propose that for a sincere study of the impact of *Jinanātha cult* on the Art of *Khajurāho* the entire regime of *Bundelakhanda* should be taken into consideration so that the popularity of *Jinanātha cult* can be witnessed in the entire region. In this connection particular mention may be made of *Deogarh*, *Cāndapur*, *Dudhai*, *Thūbon*, *Canderī*, *Bānpura*, *Ahāra*, *Seron*, *Paporā*. The famous image popularly known as *Badebābā* of *Kundalpur* in *Damoh District* was known as the *Mahāvīra* for a long time. Only through the falling hair locks it was lately identified as *Ṛṣabhadeva*.

Notes

1. Hargovind Das T. Sheth, *Paia-Sadda-Mahaṇṇavo*, Varanasi, 1963.
2. A. Ghosh, "Editorial Observation", *Jaina Art and Architecture*, Vol. I, New Delhi, 1974.
3. U.P. Shah, "Canons of Jaina Iconography", *Ibid.*
4. See, *Kalpasūtra*, *Tiloyapaṇṇatti*, *Ādipurāṇa*, *Triṣaṣṭīśālākā Puruṣacarita*.
5. *Ibid.*
6. U.P. Shah, *Studies in Jaina Art*, Varanasi, 1955.
M.N.-Tiwari, *Jaina Pratimā Vijnāna*, Varanasi, 1981.
7. K.P. Jayaswal, "Jaina Image of Mauryan period", *Journal of Bihar, Orissa Research Society*, Vol. XXIII, Pt. I, Patna, 1937, pp. 130-32.
8. B.B. Lal and S.K. Srivastava, *Madhu* (Recent Researches in Indian Archaeology and Art History), pp. 329-31.
9. U.P. Shah, *op.cit.*, 3.
10. Krishna Deva, "The Chandella Zone : Khajurāho", *Jaina Art and Architecture*, Vol. II *op.cit.*
11. E.I. Vol. I, pp. 135-36, A.J. No. 15, P. 54, quoted by Vidya Prakash in Khajurāho, Bombay, 1967.
12. "Arts objects in Museum" *Jaina Art and Architecture*, Vol. IV, *op.cit.*, p. 592.

Jaina Religious Images and Symbols : Illustrations

Cultural heritage of the Jaina Tradition are manifested in various ways. Here are some important illustrations of Images and symbols which inspire for further studies and researches.

BĀHUBALI :- This is the world famous Jaina image known as Gommatesvara Bāhubali. The statue is 57 feet, about 18 metres high and happens to be the highest religious image in the world. It was sculpted in 981 A.D. in living rock on Indragiri hill at Śravanabelgola. The erection of the statue is assigned to Chāmundaarāya the General-in-Chief and Minister of the Ganga King Marasimha (953-961 A.D.). This is the best representation of Jaina religious image. Its stiff erect posture stands for perfect control. Calm, quite and smiling face expresses inward bliss and sympathy for the suffering world.

JINA TORSO :- The earliest example of religious image so far clearly identified is the Jina torso discovered from the village Lohanipur in Patna District. It is now preserved in the Patna Museum. This is the earliest religious image so far known in Indian religions. The torso is datable to C. third century B.C. i.e. of Mauryan period.

INDUS-VALLEY TORSO :- A nude torso from Indus-Valley similar to Lohanipur Torso has been discovered. As the fundamental features of the figure are confined to Jaina faith only, scholars have identified it as the torso of a Jina.

PĀRŚVA :- This is the bronze image of Pārśva the twenty third Tirthaṅkar of Jainism. It is now preserved in the Prince of Wales Museum, Bombay. Datable to C. Second-first

century B.C. This Jina image is Cronologically next to that of Lohānīpur. Besides the Kāyotsarga posture here we find the depiction of a five hooded Serpent on the head of the Jina. Depiction of snake canopy is a symbolic representation of an episode which has special significance in the life of Pārśva.

PĀRŚVA-CHAUSĀ :- This is another Pārśva image in the same posture and belonging to the same period. This has been discovered from chausā village in Bhojpur District and now preserved in the Patna Museum. Here we find that seven hooded snake canopy is represented on the head of the image. Hundreds of such images belonging to different period are found all over India. Those who generally believe that Jainism was started by Vardhaman Mahāvīra in 6th Century B.C., they may enrich their informations that Pārśva was an historical person who was born 250 years before Mahāvīra. His philosophy of life is known as cāujjāma saṁvara. It is often explained as fourfold religion of Pārśva.

RṢABHA :- After Pārśva the images of Rṣabha has special iconographic features. The earliest Rṣabha image was discovered from Chausā village and belongs to the second-first century B.C. The image is in the Kāyotsarga-mudrā and the falling hair-locks on the shoulders depict his continued severe penance.

RṢABHA SEATED :- This seated image of Rṣabha with falling hair-locks has been discovered from Chausā village. It belongs to C. 1st century B.C. Perhaps after Pārśva the specific feature of Rṣabha was finalized. The episode of falling hair-locks has been elaborately narrated in the life story of Rṣabha. Rṣabha is considered to be the first Tīrthāṅkara of Jaina religion.

ŚĀNTINĀTHA :- The image of Shantinatha, the twelfth Tīrthāṅkara have the special cognizance of deer. This has been discovered from Pabosa and now preserved in the Allahabad Museum. It belongs to Gupta period.

JĪVANTASVAMĪ :- This image has been discovered from Akota in Gujarat and now preserved in the Baroda Museum.

The image is in the Kayotsarga mudra and bearing usual dress and ornaments. It also bears the word 'Jivantasvami' on pedestal. Hence recognized as the Jivantasvami image. This belongs to Gupta period and happens to be the first decorated Jina image.

Excavations at Mathura have revealed abounded art remains which narrate the details themselves. The region of Sourasena had been a stronghold of Jainism from second-first century B.C. to 11th Cent. A.D. The Jaina sculptures exhibit different stages in the development of Jaina iconography. For the first time we come to know about the popularity of stupa worship in Jainism. Jaina literature abounds in references to stupas but the only extent remains are of one or more stupas in Kaikāli-tīlā of Mathura. The period is the centuries immediately before and after Christ. The āyāgapatas or votive slaves discovered from Kaikāli-tīlā unfold many details.

STŪPA :- The āyāgapata before us clearly depicts a full stupa along with its gateway and some other details. Those who are familiar with the Buddhist stupa of Sanchi may immediately follow the similarity of the gateway. It is interesting to note that the Jaina stupa of Mathura and Buddhist stupa of Sanchi belong to the same period.

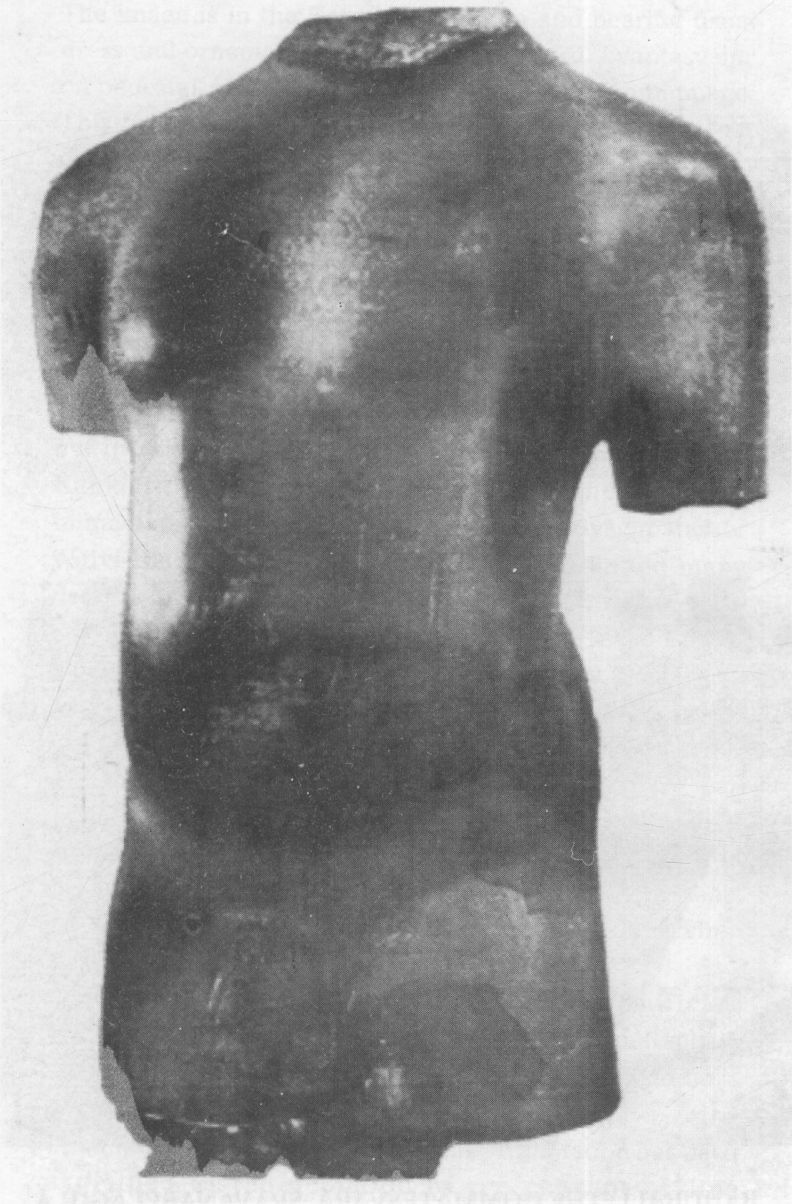
JINA-ĀYĀGAPATA :- The slave with Jina image seated in the centre has been found. It narrates further developments of Jaina religious images. Alongwith the stupa worship, image worship was also popular at the age.

SARVATOBHADRIKĀ :- It is another significant representation of the Jaina religious images. From Kaikāli-tīlā some fourfold images standing as well as seated have been discovered. These images are known as Jina Chaumukhi or Sarvatobhadrikā. This presentation has been explained as the depiction of the concept of Jina Samavasarana. In the concept of Samavarasava or the open auditorium the Tirthankara could be seen from all the four sides. Such examples are not confined to Mathura but also found at all sites.



BĀHUBALĪ : THE GOMMATESVARA, ŚRAVANABELAGOLĀ

Greatest & highest religious image in the world.



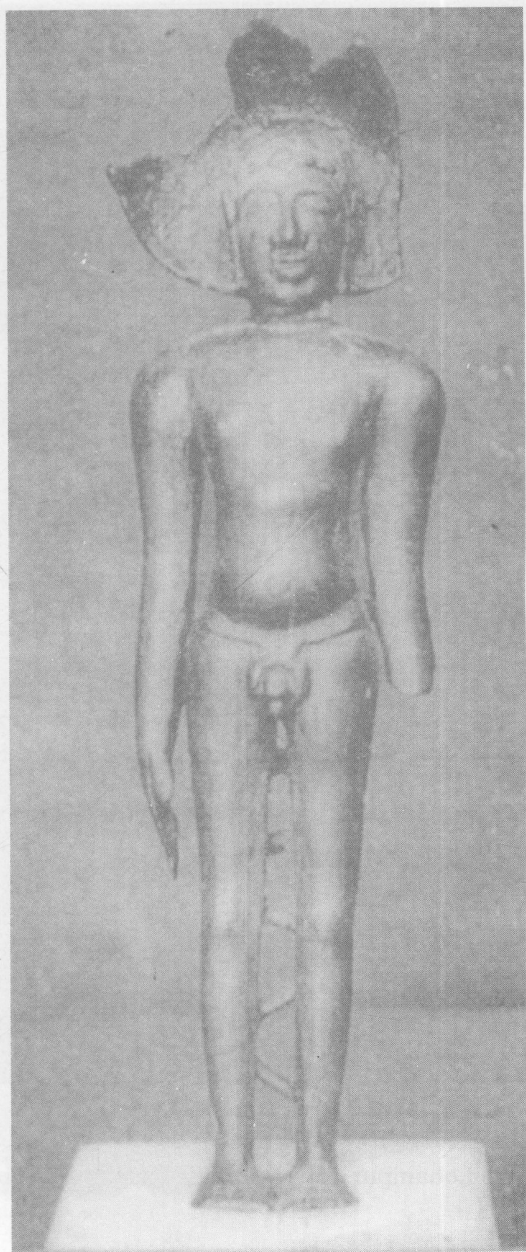
JINA TORSO

The earliest religious image discovered from Lohanipur, Patna



INDUS VALLEY TORSO

Similar to Lohanipur Torso identified as the Jina Torso.



PĀRŚVA

Bronze image preserved in the Prince of Wales Museum, Bombay.



PĀRSVA

Discovered from Chausa village in Bhojpur, Patna Museum.



PĀRŚVA CAUVĪŚĪ

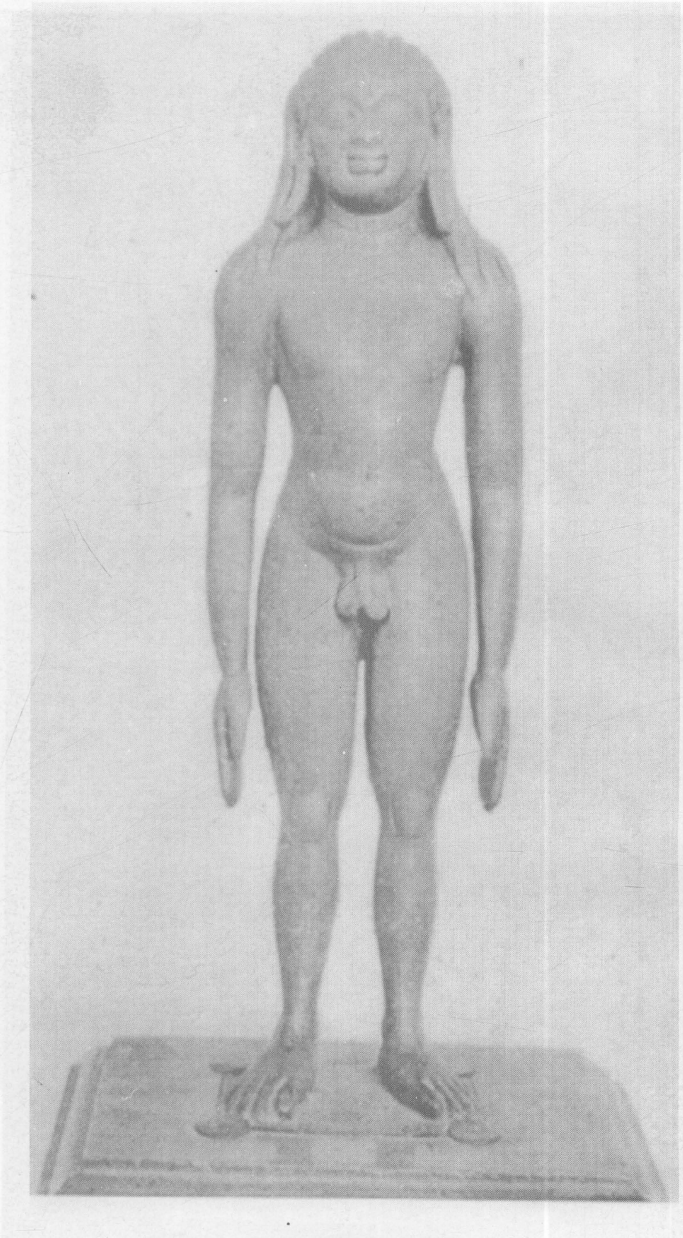
Hyderabad, black stone, 12th century.

Discovered from China, taken to British Museum
 Found in China, taken to British Museum
 Found in China, taken to British Museum



PĀRŚVA

Shravaṣṭi, Padmāsana, Dhyāna-mudrā.



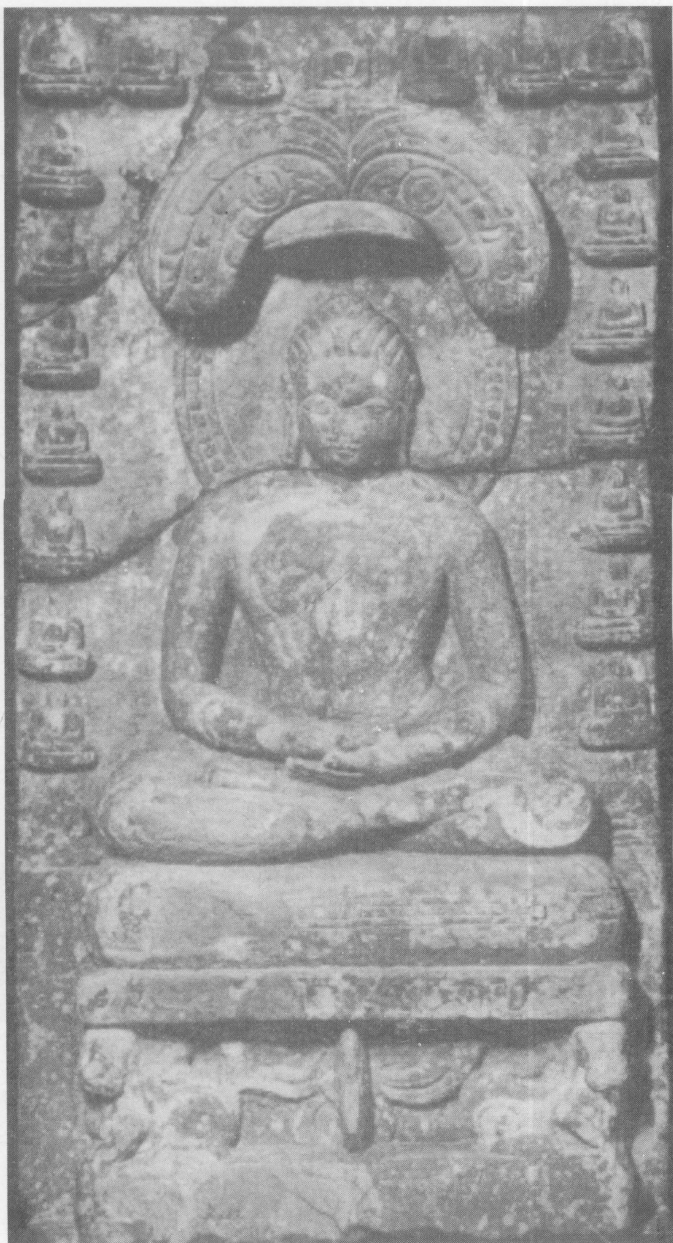
RṢABHADEVA

Discovered from Chausa village in Bhojpur, Patna Museum



RṢABHADEVA

Bronze, from Chausa village, Patna Museum.



RṢABHNĀTHA CAUVĪSĪ

Discovered from Kanakali tilā, Mathura, sandstone, preserved in Lucknow museum.



RṢABHNĀTHA AND MAHĀVĪRA

Orissa, British Museum

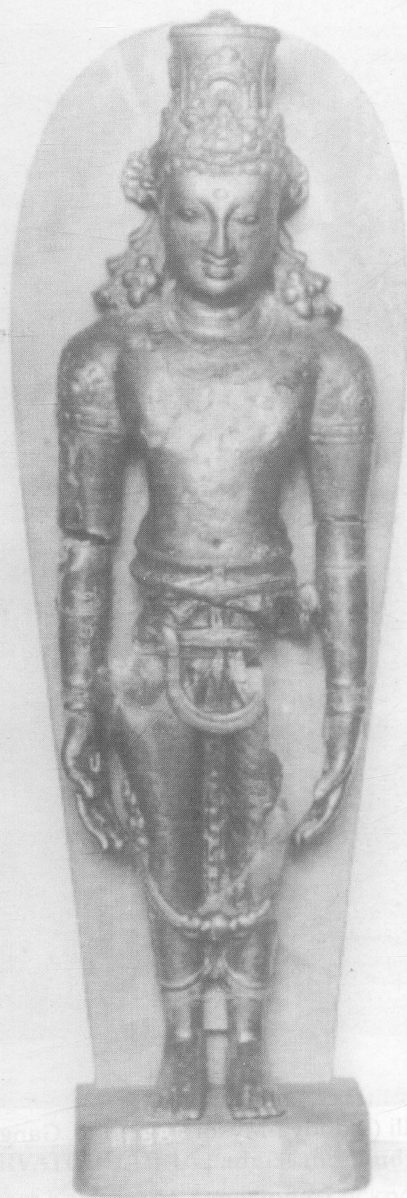
Discovered from Akota, now preserved in Baroda museum.



ŚĀNTINĀTHA

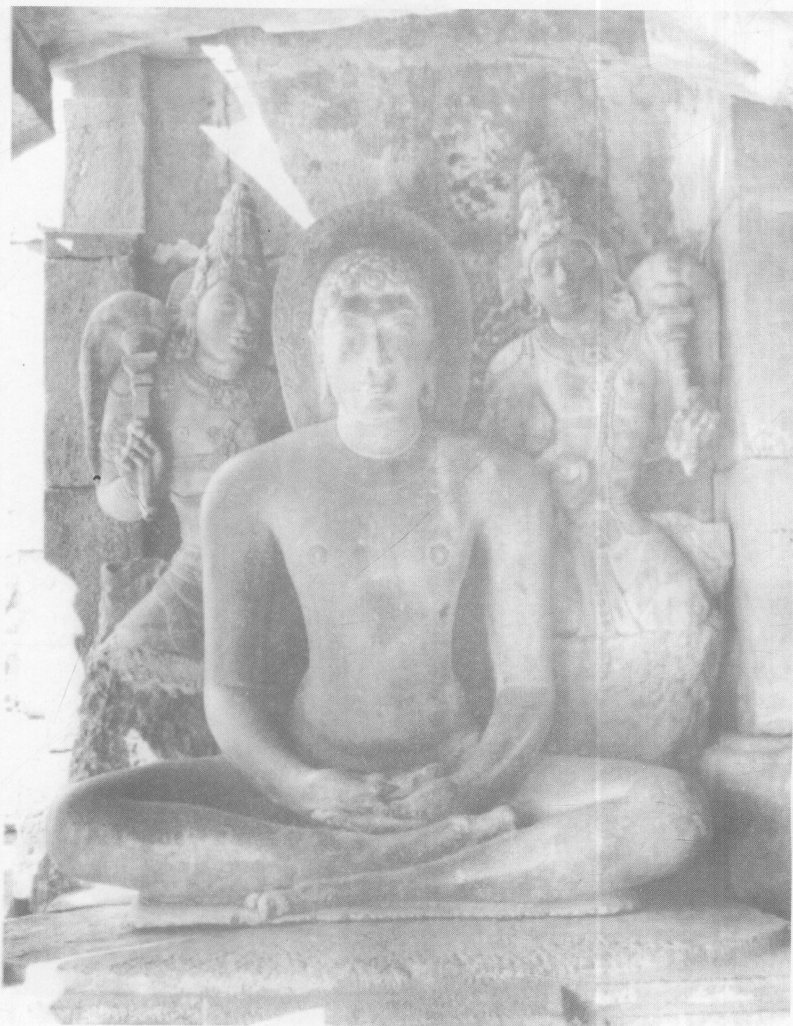
Discovered from Pabhosa, preserved in Allahabad museum.

Kankali Hill, Mathura, sandstone, preserved in Lucknow museum.



JĪVANTASWAMĪ

Discovered from Akota, now preserved in Baroda museum.



NEMINĀTHA

Kambadahalli (Mandya-Mysore), granite, Gangavadi style.

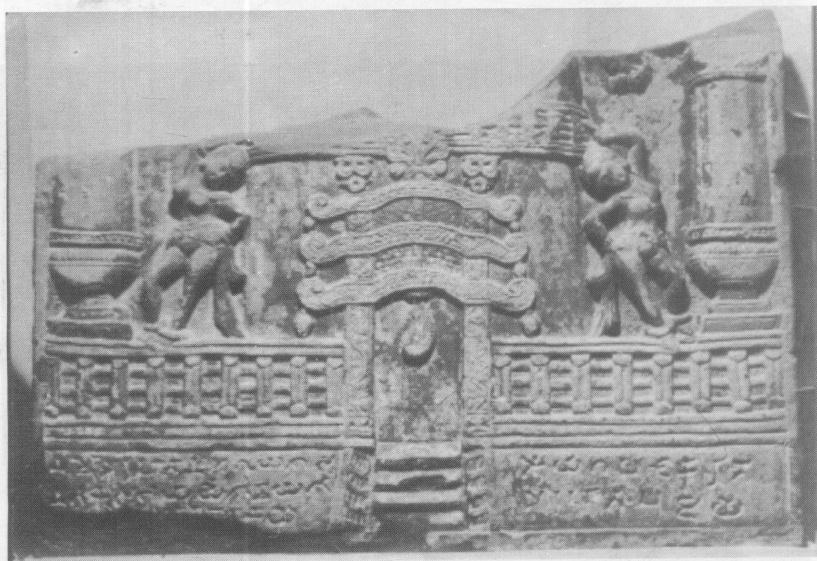


SARVATOBHADRA Padmāsana-Mudrā

Discovered from Kaṅkālī tīlā, sandstone, Lucknow museum.



SARVATOBHADRA Kāyotsarga-Mudrā
Discovered from Kaikālī tīlā, Mathura museum.



STŪPA

Āyāgapata depicting gateway of Stūpa, Kañkālī tīlā, Mathura,
Lucknow museum.



STŪPA

Āyāgapata depicting Stūpa worship

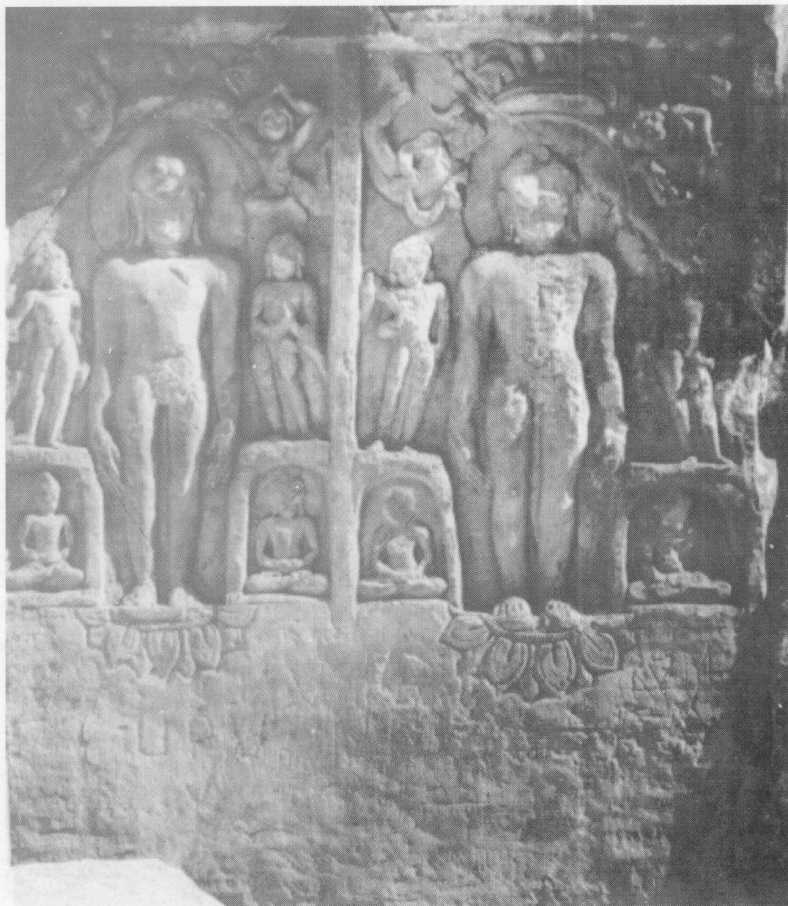
SARVATOBHADRA Kalyansarga-Mudra
Discovered from Kanakaji III, Mathura Museum.



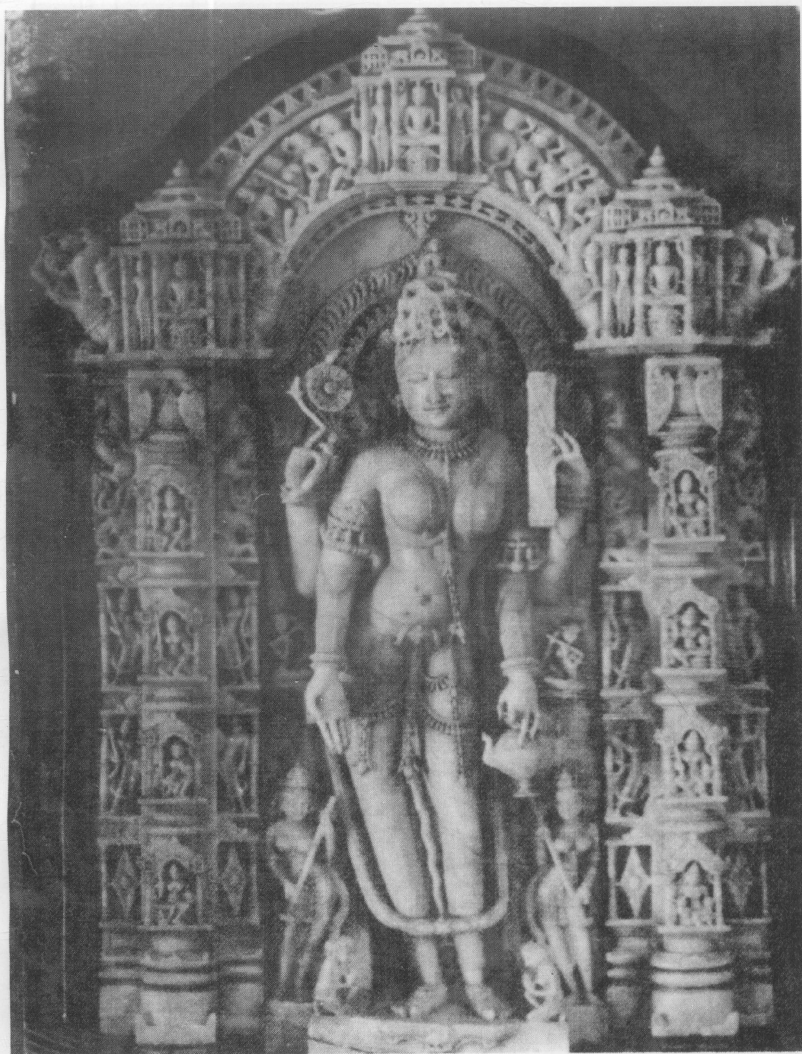
JINA ĀYĀGAPATA

Āyāgapata depicting Jina in centre and Triratna, Lucknow museum

Pallu, Ganganagar (Rajasthan) Ganga golden jubilee museum,
Bikaner

**SONABHANDARA CAVE**

Rajgir (Nalanda, Bihar) South wall in the cave, relief of
Tirthankaras



VĀGDEVĪ

Pallu, Ganganagar (Rajsthan) Ganga-golden Jubilee museum,
Bikaner

**KALPAVRKṢA**

Discovered from Chausa village, Bronze, Patna museum.



DHARMACAKRA

Discovered from Chausa village, Bronze, Patna museum.

Author's Other Works

1. Satyaśāsanaparīksā of Vidyananda

Published by Bharatiya Jnanapitha, Varanasi, 1964.

Satyaśāsanaparīksā of Vidyananda (7th cent.) is an important ancient work on Jaina Pramanaśāstra. The manuscript of this work was discovered during extensive survey of palm leaves manuscripts in Karnataka. The Sanskrit text was inscribed on palm leaves in Kannada scripts and was restored in Devanagari scripts. The book was critically edited for the first time with detailed introduction and index etc. published by Bharatiya Jnanapitha, Varanasi on the occasion of the International Congress of Orientalists held at Vigyan Bhavan, New Delhi, 1964.

2. Karmaprakriti of Abhayachandra

Published by Bhartiya Jnanapitha, Varanasi, 1967.

Karmaprakriti of Abhayachandra is an ancient work dealing with the Doctrine of Karma theory. The manuscript of this important work was discovered from palm leave manuscripts in Kannada Scripts and was restored in Devanagari scripts. The Sanskrit text was translated into Hindi and was critically edited for the first time and published by Bharatiya Jnanapitha, Varanasi, 1967.

3. Prameyakanthikā of Shantivarni

Published by Vira Seva Mandira Trust, Varanasi, 1972.

Prameyakanthikā of Shantivarni is an ancient work in Sanskrit dealing with Jaina Pramāṇashastra. This work was discovered from manuscripts Library, critically edited for the first time, published by Vira-Seva Mandira Trust, Varanasi, 1972.

4. Paramāgamasāro of Shrutamuni

Published by Sanskrit University, Varanasi, 1980.

Paramāgamasāro of Srutamuni is an ancient Prakrit work dealing with Jaina Philosophical tenets in Prakrit gāhāsutta. The manuscript of this important work was discovered from Palm Leaves Manuscript in Kannada scripts and was restored in Devanagari. It was critically edited for the first time, published by Sanskrit University, Varanasi, 1980.

5. Taccaviāro of Vasunandi

Published by Sanskrit University, Varanasi, 1983.

Taccaviāro of Vasunandi is an ancient work in Prakrit gāhāsutta dealing with some important tenets of Jaina Religion and Philosophy. The manuscript of this important work was discovered from manuscripts library, critically edited for the first time. Published by Sanskrit University, Varanasi, 1983.

6. Kasāyapāhudasuttam of Guṇadhara

Published by Sanskrit University, Varanasi, 1988.

Kasāyapāhudasuttam is an ancient work dealing with the Doctrine of Karma envisaged by the Jaina Tradition. No independent manuscript of this important work was found. A single manuscript of Sanskrit commentary on Kasāyapāhudasuttam was discovered in palm leaves manuscripts in old Kannada scripts. The commentary embodies original Prakrit gāhāsuttas as well as nijjuttisuttas. These had been restored in Devanagari scripts. In this edition the text of original Prakrit gāhāsutta has been presented with Hindi translation, complete word index and detailed introduction, published by Sanskrit University, Varanasi, 1988.

7. Avacūrijudo Davvasaṃgaho of Nemichanda

Published by Sanskrit University, Varanasi, 1989.

Davvasaṃgaho of Nemichanda is an important ancient work dealing in brief these Jaina Philosophical tenets in Prakrit gāhāsutta, and the avacūri is a Sanskrit commentary on the same. It was edited for the first time with critical introduction and word index. Published by Sanskrit University, Varanasi, 1989.

8. Āptamīmāṃsābhāṣya of Bhatta Akalanka

Published by Virasevamandir Trust, Varanasi, 1989.

Āptamīmāṃsābhāṣya of Bhatta Akalanka is an important Sanskrit work of Jaina Pramanashastra. It is a Sanskrit commentary

of Āptamīmāṃsā of Swami Samantabhadra. The manuscript of this important work was discovered during the survey of palm leaves manuscripts in Karnataka. The text was restored in Devanagari scripts from Kannada scripts. Critically edited for the first time. Published by Vira Seva Mandir Trust, Varanasi in 1989.

9. Samantabhadragranthāvali of Samantabhadra

Published by Vira Seva Mandir Trust, Varanasi, 1985.

Samantabhadragranthāvali contains five Sanskrit text of Swami Samantabhadra and Hindi translation of the same. All the five important works were brought together and published for the first time in one volume published by Vira Seva Mandir Trust, Varanasi, 1989.

10. Yaśastilaka ka sanskritika Adhyayana

Published by P.V. Research Institute, Varanasi, 1968.

Yaśastilaka ka Sāṃskritika Adhyayana is a cultural study of a difficult Sanskrit Text by Somadeva Suri (10th cent.) This is a research work done under the guidance of Dr. V.S. Agrawal and was submitted for Doctoral Degree of Banaras Hindu University, Doctor of Philosophy (Ph.D.) was awarded in 1965. The book was considered a masterpiece of in-depth research. A special literary award was given to the author by the Government of Uttar Pradesh.

11. Bhagawān Mahāvīra

Published by Rajkamal Prakashan, pocket book series, Delhi, 1973.

Bhagawān Mahāvīra was published on the occasion of 2500 years of Nirvana of Bhagawan Mahavira. The book deals with the life, philosophy, teaching and tradition of Bhagawān Mahāvīra. It was received as an authentic work and was widely circulated. The book was also translated into Kannada Language and was published in Karnataka in the same year.

12. Chauvīsa Tīrthankara

Published by Parag Prakasan, Delhi, 1973.

Chauvīsa Tīrthankara depicts the lives of Twenty four Tirthankaras of the Jaina Tradition. The book was published on the occasion of 2500 years of Nirvana of Bhagawan Mahavira and was well received.

13. Bhagawān Mahāvīra & His Heritage

Published by Jainological Research Society, Delhi, 1974.

Bhagawān Mahāvīra & His Heritage depicts the life and sociocultural heritage of Bhagawān Mahāvīra. The book was published on the occasion of National Seminar, organised on the occasion of 2500 year of Nirvana of Bhagawān Mahāvīra.

14. Jainological Researches in the Universities of India and Abroad

Published by Jainological Research Society, Delhi, 1974.

The Monograph Jainological Researches in the Universities of India and Abroad provides universitywise description of Doctoral Dissertations approved for Ph.D., D. Phil, D. Litt. Degrees. It also presents details of the researches in progress. The monograph was published on the occasion of National Seminar organised on the occasion of 2500 years of Nirvana of Bhagawan Mahavira.

15. Jaina Darshana aur Pramāṇashāstra Parishīlana

Published by Vira Seva Mandir Trust, Varanasi, 1980.

Jaina Darshana aur Pramāṇashāstra Parishīlana is a descriptive study of Jaina Philosophy and Pramāṇashāstra or logic by D.L. Kothia presented and published by him in various articles and introductions of the books edited by him. The material was revised, critically examined and presented as a well planned book on the subject in this edited form.

16. Śramaṇavidyā (Volume-1)

Published by Sanskrit University, Varanasi, 1983.

Śramaṇavidyā an outcome of the Faculty of Śramaṇavidyā, Sanskrit University, Varanasi, is a well conceived, planned and produced collectively by the five departments of the faculty. It contains rare, unpublished Pali, Prakrit, Apabhramsa and Sanskrit works as well as highly desirable research articles and informations regarding higher research in these areas. This volume includes three Pali, one Prakrit and two Sanskrit texts, three research articles and detailed informations regarding higher education and research in Prakrit and Jainology in the Universities of India supplicated with related researches abroad, edited by Dr. Gokulchandra Jain and published by the Sanskrit University, Varanasi, 1983.

17. Jainavidyā evam Prakrit

Published by Sanskrit University, Varanasi, 1987.

Jainavidyā evam Prakrit contains research papers on various subjects related to different aspects of Jainology and Prakrit. These papers were presented by scholars in a U.G.C. National Seminar organised by the Department of Prakrit and Jainagama, Sampurnanand Sanskrit University, Varanasi, in the month of March 1981. Edited by Dr. Gokulchandra Jain and published by Sanskrit University, Varanasi, 1987.

18. Śramaṇavidyā (Volume-2)

Published by Sanskrit University, Varanasi, 1988.

Śramaṇavidyā Volume 2 was published in continuation to volume one. It contains rare Pali, Prakrit and Sanskrit texts as well as research papers. It is a follow up of the previous volume. Edited by Dr. Gokulchandra Jain and published by Sanskrit University Varanasi, 1988.

19. Yuktyanuśāsanālamkāra of Vidyānanda

Yuktyanuśāsanālamkāra of Vidyānanda is an ancient work belonging to 7th century. It is an exhaustive Sanskrit commentary on Yuktyanusasana of the great logician Swami Samantabhadra. Yuktyanusasana contains sixty four Sanskrit verses which refer various logical foundations of Jaina Pramanashastra. Vidyānanda examines them critically and establishes Jaina theories.

20. Ratnakarandakam of Samantabhadra

Ratnakarandakam of Swami Samantabhadra deals with ethical code of conduct of a Jaina household. This is a very popular treatise in Sanskrit and widely read by Jainas. A Sanskrit commentary by Parbhachandra and a Kannada exposition are found. Critically edited and translated into Hindi.



सिद्धि गदे वीरजिणे वि-जदु-चदु-वे सुबास संकंते ।
चित्त सिया तेरसिणं चंददिणे जाद-ऊसवे संते ॥१॥
वेसालीए पागय-विज्जावीडस्स मूल-पहुस्स ।
सिरि राजिंदपसादे रहुवई ठावणं किदुवं ॥२॥

महावीर भगवान के निर्वाण से २४८२ (दो हजार
चार सौ व्यासी) वर्ष व्यतीत होने पर चैत्र शुक्ल त्रयो-
दशी दिन सोमवार को महावीर जन्मोत्सव के
सुअवसर पर वैशाली प्राकृत विद्यापीठ की
शिलान्यास विधि राष्ट्रपति श्री राजेन्द्र प्रसाद जी
ने अपने कर-कमलों द्वारा सम्पन्न की ।



प्रमुख प्रवृत्तियाँ

1. स्नातकोत्तर अध्यापन
2. शोधकार्य
3. शोध प्रकाशन
4. विद्वद् गोष्ठियाँ एवं विशेष व्याख्यान
5. स्नातकोत्तर तथा शोध छात्रवृत्तियाँ