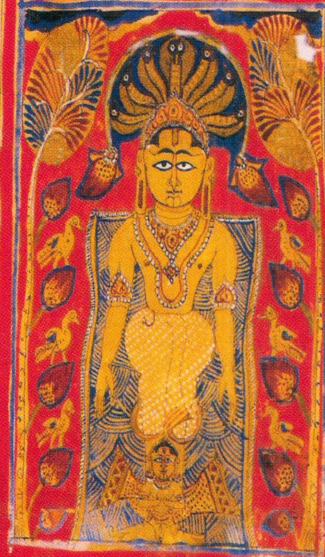


Jainism and its History

Author

Dr. Sagarmal Jain

उक्तासिया अक्रियासंप्रयाज्ज्वा ॥६२॥ पा
सस्मरणे अरहउरिसादाणीयस्म सुधय
पासुरकारो समणवासागो ए गस
यसादस्मी उरुसद्विसदस्म ॥ १३
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नंदापासुरकारो समणवासिया गंति
त्रिसयसादस्मी उ सदावीसंचसदस्म ॥ उ
उक्तासिया समणवासियागो संप्रयाज्ज्



Editor

Dr. Dileep Dhing



Research Foundation for Jainology

Chennai

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Publisher's Note

An Informative Book

History is an interesting and inspiring subject, which has many branches. History may be of a person, politics, country, religion, society, culture, tradition etc. History may also be of philosophy, metaphysics, principles, literature etc. History of Jaina religion as well as that of Jaina philosophy, metaphysics and principles is greatly rich.

We find several books on the history of Jaina religion, but hardly about history of exclusive principles and metaphysics of Jainology. Story and history of development of principles is vastly informative and enlightening. Eminent octogenarian Jainologist Prof. Dr. Sagarmal Jain has presented the history of Jainism in this book precisely. This book is an English version of his Hindi essays, research articles and booklets on the subject. Some essays compiled in this book were published in the Jain Journal and other magazines. Dr. Sagarmal-Ji requested Dr. Dileep Dhing to edit the book and publish it by our International Centre for Prakrit Studies and Research (ICPSR). We have happily accepted the request. This book is an authentic piece of work done in historic perspective.

ICPSR is a Research unit of Research Foundation for Jainology. ICPSR has been in existence since beginning of RFJ. But, it was not so active. After joining as Director of ICPSR Dr. Dileep Dhing from April 2013, academic activities of RFJ and ICPSR are running with many dimensions. The Foundation and the Centre are working in a non-sectarian manner for all and shall continue to do so.

We are conducting lectures and seminars regularly. Publication of books is going ahead. Our publications are of the highest standard. Our published books are read widely and praised by all. We provide books to saints and scholars free of cost. Many magazines have written important reviews on our publications.

I express my special thanks to renowned philanthropist Hon'ble Shri Sardarmullji Kankaria for his generous financial contribution for publishing this book. This contribution has been made by him on behalf of Shree S.S. Jain Sabha, Kolkata, as a president and main pillar of the Sabha. We are also thankful to all the donors, scholars and well wishers, who provide the funds and extend their support in our academic activities.

The name 'Dr. Sagarmal Jain' is very prominent in the field of Jainology. His contribution to Jainology and Indology is outstanding and academic achievements are larger than life. We feel immense pleasure to bring out the book "Jainism and its History" by Dr. Jain.

According to name and theme of the book, a golden Prakrit illustrated and artistic manuscript of 15th century depicting historic Tirthankar Bhagwan Parshvanatha has been put on front cover. This Kalpasūtra series loose leaf manuscript has been procured from the internet available at Patan (Gujarat). I believe that this book would be read, referred and praised widely.

- **Dr. S. Krishnachand Chordia**

General Secretary : RFJ.

Adversities Create History

Jaina Religion is an independent and one of the oldest religions. It has an independent, rich and glorious history. All branches of Jaina history are rich and interesting. Philosophy, principles, metaphysics and concepts are the fundamentals of any religion or religious tradition and culture. These original principles and basic concepts are also the grounds for independency and originality of any tradition or religion. Independency of Jaina Religion is also due to its unique philosophy and principles. Concepts of Jiva (living being), Ajiva (non-living being), Mokṣa (liberation), Karmavāda, Anekant (non-absolutism), Jaina Acar (practice) etc. prove that Jainism has very unique tradition continuing down the generations from time immemorial.

Principles and practices influence the traditions mutually. With the passage of hundreds of centuries, Jaina tradition has upheld its exclusivity. Jaina practitioners never deserted the path of ahimsa even in the Tantra Yuga. They embraced positivity and stood with ahimsa, welfare of society and well being of humanity. Annals of golden Jaina history are witness of the fact.

Indeed language, literature and ideology are the very base of any religion, culture and tradition. Jaina literature is abundant and the ideologies are scientific. Jaina thinkers and writers have enriched its literature in every era in spite of countless difficulties. Adversities are the opportunities where history is created.

Jaina principles and practices have been relevant in all periods of time. Perhaps, it is more relevant in the present times. The relevance of Jaina principles has also been described by the author in this book very precisely. Erudite author professor Dr. Sagarmal-Ji Jain is an eminent scholar of Jainology and Indology.

When he writes on Jainology, he compares and proves the facts with reference to relevant branch or branches of Indology too. He puts forth the facts without any prejudice. Readers will surely find deep wisdom and erudition of Dr. Sagarmal-Ji in this book.

This book may be small on the subject of history. But it is written after wide studies and researches. It paves the path for further research and writings. The work of editing the book was not so easy, as the material given was scattered and full of errors. Besides, I have to fulfill various duties and liabilities simultaneously.

I am heartily grateful to Dr. Sagarmal-Ji for assigning the editing work of such academic importance. I am deeply indebted to the General Secretary of Research Foundation for Jainology Dr. Krishnachand-Ji, who provides me all facilities to do the academic, literary and research oriented work. I am thankful to Dr. Kamala Jain, who has made assistance in translating some chapters of this book. I am also thankful to Dr. Renuka Porwal for putting diacritical marks. This book will be very useful to scholars, researchers and students of Jainology in particular and of Indology in general.

- **Dr. Dileep Dhing**
Director : ICPSR

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Chapter – I
HISTORY OF JAINISM
(From the beginning till today)

Jaina Religion is a living faith and no living faith can remain untouched by the changes of time and place. Whenever we talk about the history of any religion we should understand that we are not talking about a static religion, because no static religion can have a history. Only that religion which has changes and movement can have a history. Those who believe that Jaina faith has remained unaltered since beginning are only living in a world of illusion. In the following discussion on the history of Jaina religion, I would like to discuss the twists and turns that have been a part of the evolutionary process of the Jaina religion right from the distant past to the present day.

Though from the point of view of population statistics of the world there are only six Jainas among one thousand people, still in the history of world religions Jaina religion occupies a distinctive place, because of its significant contribution from the point of view of intellectual liberality, philosophical depth, earnest desire of world solidarity, vast literature and superb art and architecture. Here, we would attempt to see the Jaina tradition in the mirror of history.

ANCIENT ŚRAMANA OR ARHAT TRADITION

Broadly speaking, the religions of the world can be divided into two major branches: Semitic religions and Āryan religions. Judaism, Christianity and Islam come in the Semitic category while Parsi, Hindu (Vedic), Buddhist and Jaina religions come in the

Āryan category. Then, there are religions of the Far East as those of Confucianism and Shintoism of China and Japan.

In the category of Āryan religions, Vedic or Hindu religion is considered to be predominantly Pravritti (action) centered while Jaina and Buddhist religions are Nivritti (renunciation) centered. This renunciation-centered tradition was known as Śramaṇa tradition or Arhat tradition. Both the Jaina and the Buddhist religions belong to the Śramaṇa tradition. The main characteristic feature of Śramaṇa tradition is that it highlights the essential sufferings of worldly life and existence, and with the medium of renunciation and detachment the ultimate goal or Mokṣa or Nirvāṇa is achieved. This tradition of the path of renunciation with its focus on spiritual endeavor and establishment of moral values in the names of Śilas and Vratas has given its special contribution to the history of basket of Indian religions.

The ancient Śramaṇa tradition includes not only Jaina and Buddhist streams but also the Aupaṇiṣadika and the Sāṅkhya-Yoga streams, which have become a part of broad Hindu religion. Besides these, there were some other streams that are lost today in antiquity such as Ājivakas. Today, among the living religions of Śramaṇa tradition the Buddhist and the Jaina traditions have kept their identity. Though Buddhism originated, grew and developed in India it spread and got a foothold in the Far East countries, and remained lost in India for about one thousand years. But it is heartening to note that it is reestablishing itself in India. As far as the Jaina stream of Arhat or Śramaṇa tradition is concerned, it has kept its identity in the Indian soil from very ancient times till today. In the following pages we will venture into an historical discussion on this.

In the early period of Indian history, we find signs of the existence of Śramaṇa culture in the archeological remains from

Harappa and Mohen-jo-daro and the ancient and oldest literary document, the Ṛgveda. On the one hand, we find a number of seals of the yogis in meditative postures excavated from Mohen-jo-daro and Harappa, and on the other there are clear references to Ārhats, Vrātyas, Vātarasanā recluses or Munis in Ṛgveda. All these are evidences of the existence of Śramaṇa or Arhat tradition in the ancient times.

Today's current term 'Jaina dharma' is not very old. It has been in currency only since the 6th or the 7th century ADearlier, the term used for Jaina-dharma was Nirgrantha-dharma or Ārhat-dharma. Even in these two, the term Nirgrantha is mainly used to denote the traditions of 23rd and 24th Tīrthankaras Pārśva and Mahāvīra. But as far as the term 'Ārhat' is concerned, it is essentially used in a broader sense. It is used to denote the follower or devotee of Arhat or Arhanta. And all the Śramaṇic traditions as the Jaina, the Buddhist or the Ājivakas have been followers of Arhanta.

Thus, all these traditions were included in Ārhat category. In the Ṛgvedic era both Ārhat and Bārhat (i.e. Śramaṇa and Vedic) were in the existence. And Ārhat or 'Vrātya' was denotative of Śramaṇa stream. But with the passage of time, some of the sub-classes of Śramaṇa tradition got absorbed in the broader Hindu religion and streams like the Ājivaka and others got lost while the Buddhist tradition remained only in name in India, in spite of having a significant identity in many foreign lands. The denotation of the term Arhat thus got restricted to Jaina tradition. Thus terms like 'Ārhat', 'Vrātya' and 'Śramaṇa' have denoted Jaina dharma from very early times. And for this reason Jaina dharma is called Ārhat or Arhat dharma, Śramaṇa dharma, or Nivṛtti-marga dharma. But we should keep in mind that terms

like 'Ārhat', 'Vrātya' and 'Śramaṇa' etc. have also denoted other streams of renunciation including the Jaina stream, while terms like 'Nirgrantha' and 'Jnātaputriya' have denoted Jaina 'Śramaṇas' (monks) only. Now we would like to discuss the origin, evolution and salient features of the Śramaṇic cult of renunciation of which Jaina cult is a part.

ANTIQUITY OF JAINA TRADITION

Jainism goes back to a prehistoric period of Indian culture. In support of this view Professor Zimmerman observed that there is truth in the Jaina idea that their religion goes back to remote antiquity, the antiquity in question being that of the pre-Āryan (Zimmerman: *The Philosophies of India*, 1951 p. 60). We find references to Vrātyas and Arhatas in the Ṛgveda and Atharva-veda, the oldest texts of Indian literature. These Vrātyas and Arhatas of the Vedic period were the ancestors of the Jainas. They were also known as Śramaṇas in the Aupaniṣadika period. Along with the references to Arhatas and Śramaṇas in the Vedas and Upaniṣadas, we find mention of some Jaina Tīrthankaras such as Ṛṣabha, Ajita and Ariṣṭanemi in them.

This confirms that Jainism in its oldest form as a Vrātya or Arhata tradition prevalent at the time of the composition of the Vedas hence its antiquity goes back to a pre-Vedic period, i.e., at least three to five thousand years before the Christian era. Besides, in Mohen-jo-daro and Harappa some seals of meditating yogis have been found which show that the tradition of performing meditation and yoga-sadhana was prevalent much earlier in Indian culture than the arrival of the Āryans and their Yajña rituals, because no Yajña-vedi was found in these excavations. In these earlier days, Jainism was known as a Vrātya -dharma or Arhat-dharma.

In the later times of the Aupaṅśadika period (c. 800 BC) the Vrātyas, Arhatas and Śramaṅas were divided into various religious schools. At that time (c.800 BC to AD500), Jainism was known as Nirgratha-dharma. In the Buddhist Pāli Tripitaka, in ancient Jaina canon, and in the pillar-edicts of Ashoka, the religion of Lord Pārśva and Mahāvīra is mentioned by the name of Nirgrantha dharma. The historicity of Lord Pārśva, the 23rd Tīrthankara, is now well established and accepted by all scholars. According to Jaina tradition, the predecessor of Lord Pārśva was Ariṣṭanemi. He was the cousin of Lord Kṛṣṇa. The historicity of Ariṣṭanemi can also be established on the basis of historicity of Lord Kṛṣṇa. If we believe that Lord Kṛṣṇa was a historic person, then we may also believe that the Ariṣṭanemi was also a historical personage. We find his name not only in Vedas but in the Upaṅśada and Hindu-Puranas also. Some scholars presented inscriptional evidence to prove the historicity of Ariṣṭanemi (Neminatha).

Dr. Pranānath published in The Times of India (19 March 1935) a copper-plate grant of the Babylonian king Nebuchadnezzar (1140 BC) found at Prabhasapattan in Gujarat. According to his reading, this king must have come to Mount Revata to pay homage to Lord Neminātha. Though his reading was not accepted by all scholars, yet we cannot reject it as totally mistaken as there are certain proofs in his reading. Lord Nami of Mithila, the 21st Tīrthankara of the Jainas is also accepted as Ṛṣi in the Aupaṅśadika and Hindu Pauranic tradition.

So far as the historicity of Lord Ṛṣabha is concerned, it is a well established fact that not only his name but his life-story and teachings are mentioned in the Bhagavat and some other Puranas. According to Professor Dalasukha Malvania, a well-read scholar of Buddhist canon, the names of some Jaina Tīrthankaras such as

Ṛṣabha, Padma, Candraprabha, Puṣpadanta, Vimāla, Dharma, Nami, Ariṣṭanemi and Mahāvīra also referred in Buddhist literature in the form of previous Buddhas, Bodhisattvas or Pratyeka-Buddhas. Thus, it can be said with a degree of certainty that all the Jaina Tīrthanākaras are not legendary characters. Though it may be true that some legendary characteristics might have crept into the life-stories of Jaina Tīrthankaras presented in Jaina Puranas, yet their very existence cannot be challenged.

Whether we accept the historicity of Jaina Tīrthankaras or not, it is beyond doubt that the Jaina ideas of renunciation, austerity, penance, self-mortification, non-violence, celibacy, meditation etc. were prevalent in the pre-Vedic period. Sri Ramchandra observes that the Upaniṣadas which represent Brahmanical spiritual thought, borrowed spiritual thoughts from their pre-Āryan adversaries, now friends, in a perverted form. Śramaṇic culture was atheistic, ascetic, pluralistic and realistic in content. This comes out clearest from a consideration of the earliest faith of the Jainas represented by one of the oldest living surviving sects of the Munis.

The pre-Aupanīṣadika materialistic (Pravṛitti-dharma) Vedic thought later evolved pseudo-spiritual thought (Nivṛitti-dharma), mainly through the influences of the Muni or Śramaṇa culture, in pre-Buddhist times, within its fold (Jain Ramchandra: *The Most Ancient Āryan Society*, 1964, pp. 48-49). It is this semi-materialistic and semi-spiritualistic thought which gave birth to a new form of religion which is known as Hinduism. Hinduism is nothing but an assimilation of Vedic and Śramaṇic traditions.

JAINISM AND HINDUISM

These two distinct trends, Brahmanic as well as Śramaṇic, have been prevalent in Indian culture from its earliest days.

Nevertheless, our culture, being a composite one, watertight compartmentalization between its different shades is not at all feasible. We cannot fully understand Indian culture without understanding these two of its different constituents, Śramanic and Vedic, developed later on in the form of Jainism, Buddhism and Hinduism. So one thing must be clear in our mind, that studies and researches in the field of any one of these three religions cannot be successfully undertaken in isolation from the other two, as Jainism, Buddhism or Hinduism are so inter mingled and mutually influenced that, to have a proper understanding of one, an understanding of other two is essential. No doubt these different trends are distinguishable but, at the same time, we must be aware of the fact that they are not separable. Though, on the basis of some peculiarities in theory and practice, we can distinguish them, yet it is very difficult to make a complete separation, because none of these trends remained uninfluenced by the others.

The earlier Śramanic trend and its later shades such as Jainism and Buddhism had influenced the Vedic tradition, which later on developed in the form of Hinduism. The concepts of tapas or austerity, asceticism, liberation, meditation, equanimity and non-violence, which were earlier absent in the Vedas, came into existence in Hinduism through Śramanic influence. The Upaniṣadas and the Gita evolved some new spiritualistic definitions of Vedic rituals. Both are the representatives of the dialogue which had taken place between Śramanic and Vedic traditions. The Aupanīṣadika trend of Hinduism is not a pure form of Vedic religion. It incorporated in itself the various tenets and gave a new dimension to Vedic religion. Thus we can say that Hinduism is an intermingled state of Vedic and Śramaṇas traditions. The voice which was raised by our ancient Aupanīṣadika Ṛṣi and Munis as well

as Śramaṇic against the ritualistic emphasis of Vedic tradition and the worldly outlook of caste-ridden Brahmanism became stronger in Jainism and Buddhism, along with the other minor Śramaṇic sects. Thus the Aupaṇṣadika trend as well as Jainism and Buddhism provided a resort to those fed up with Vedic ritualism and worldly outlook towards life.

Not only Jainism and Buddhism but some other sects and schools of Indian thought such as Ājivaka and Sāṅkhya also adopted more or less the same view towards Vedic ritualism. However, Jainism and Buddhism were more candid and forthcoming in their opposition to Vedic ritualism. They rejected outright animal-sacrifice in Yajñas, the birth-based caste-system and the infallibility of the Vedas. In the person of Mahāvīra and the Buddha, the most prominent rationalist preachers, we find real crusaders, whose tirade against caste-ridden and ritualistic Brahmanism which was touching an ever so low level and crumbling under the weight of its own inner inadequacies, gave it a severe jolt. Jainism and Buddhism came forward to sweep away the long accumulated excrescences that had grown on Indian culture in the form of rituals, casteism and superstitions. But we shall be mistaken if we presume that in their attempt to clear off the dirt of Vedic ritualism, Jainism and Buddhism remained intact. They were also influenced by Vedic rituals considerably.

After the 3rd or 4th century AD, ritualism in the new form of Tantrika rituals crept into Jainism and Buddhism and became part and parcel of their religious practices and mode of worship. With the impact of Hindu Tantrism, Jainas adopted various Hindu deities and their mode of worship with some variations, which suited their religious temperament but were alien to it in

its pure form. The Jaina concept of Śāsana-devatās or Yakṣa-Yakṣis is nothing but a Jaina version of Hindu deities. As I have pointed out earlier, the influence has been reciprocal. This can be discerned from the fact that, on the one side, Hinduism accepted Ṛṣabha and the Buddha as incarnations of God, while on the other, Jainism included Rāma and Kṛṣṇa in its list of Śalākā-puruṣas.

A number of Hindu gods and goddesses were accepted as consorts of Tīrthankaras such as Kālī, Mahākālī, Cakreśvari, Ambikā, Padmāvati and Siddhikā and some others as independent deities such as Sarasvati and Lakṣmi. It is to be noted that Jainas have included Rāma and Kṛṣṇa in their list of sixty-three great personalities before the 3rd century AD because we have a mention of Kṛṣṇa in an early canonical Jaina text. Not only this, an epic on the story of Rāma was composed in Jaina tradition by Vimalasuri between the 1st to 5th century AD. Similarly the image of the Sarasvati (2nd century AD) is found at Kanakālī Tīlā, Mathurā, which shows that the various Hindu deities were included in Jainism before 3rd century AD.

The moot point I intend to come to is that different religious traditions of our great Indian culture have borrowed various concepts from one another. It is the duty of scholars to study and highlight this mutual impact which is the need of the hour and thus to bridge the gulf that exists between different religious systems due to the ignorance of their interactions and the history of mutual impacts. Though it is true that Śramaṇic tradition in general and Jainism and Buddhism in particular have some distinct features, discriminating them from the early Vedic or Brahmanic tradition, yet they are not alien faiths. They are children of the same soil, and they came forward with a bold

reformative spirit. It would be a great mistake if we consider that Jainism and Buddhism were revolts against Brahminism or that they are faiths alien to Hinduism. Western scholars have committed a great mistake in highlighting this view, though they have done this intentionally to lay the seeds of enmity and disintegration in this great Indian culture. It was not a revolt but a reforming crusade. In fact, Vedic and Śramaṇic traditions are not rival traditions as some of the western and Indian scholars think but are in fact complementary to each other, representing two aspects of human existence – physical and spiritual.

There has been a deliberate effort by western scholars to create a gulf between Jainism and Buddhism on the one hand and Hinduism on the other. Unfortunately, some Indian scholars, even Jaina scholars, supported their point of view, but in my humble opinion this was a step taken in a wrong direction. It is true that Śramaṇic and Vedic traditions have divergent views on certain religious and philosophical issues, their ideals of life also differ considerably, but this does not mean that they are rivals or enemies of each other. As reason and passion, *sreya* and *preya*, in spite of being different in their very nature, are the components of the same human personality, so is the case with Śramaṇic and Vedic traditions. Though inheriting distinct features, they are components of one whole Indian culture.

Jainism and Buddhism were not rivals to Hinduism, but what they preached to the Indian society was at an advanced stage in the field of spirituality as compared to Vedic ritualism. If the *Aupanīṣadika* trend, in spite of taking a divergent stand from Vedic ritualism, is considered as a part and parcel of Hinduism and an advance towards spirituality, what is the

difficulty in measuring Jainism and Buddhism with same yardstick? If Aupaniṣadika tradition is considered an advance from Vedic ritualism to spiritualism, we have to accept that Buddhism and Jainism have also followed the same path with a more enthusiastic spirit. They worked for the upliftment of the weaker sections of Indian society and redemption from priesthood and ritualism. They preached the religion of the common man, which was erected on the firm footing of moral virtues rather than on some external rituals.

Today, scholars working in the field of Jainology need a new approach to reinterpret the relationship between Jainism, Buddhism and Hinduism, particularly its Aupaniṣadika trend, in the light of ancient Jaina texts of the 4th and 3rd centuries BC such as the Ācārāṅga, Sūtrakṛtāṅga and Isibhāsiyāim. I am sure that an impartial and careful study of these texts will remove the misconception that Jainism and Hinduism are rival religions. In we find a number of passages bearing affinity with those of Upaniṣadas, in their words and style as well as in essence.

Ācārāṅga mentions Śramaṇa and Brahmana simultaneously and not as rivals. This proves that, for the preacher of Ācārāṅga, Śramaṇa and Brahmana are not rivals to each other as was considered later on. In the Sūtrakṛtāṅga we find a mention of some Aupaniṣadika Ṛṣis such as Videhanemi, Bahuka, Asitadevala, Dvaipāyana, Parāśara and some others. They are accepted by Jainas as the Ṛṣis of their own tradition though they followed different codes of conduct. The Sūtrakṛtāṅga addresses them as great ascetics and great men, who attained the ultimate goal of life, i.e. liberation. The Isibhāsiyāim (Ṛṣibhāṣita), which was formerly considered as a part of Jaina canon, also mentions the teaching of Narada, Asitadevala, Angirasa, Parāśara,

Arūṇa, Narāyana, Yajñavalkya, Uddālaka, Vidura and many other AupaṇṣadikaṚṣis. They have been called Arhat Ṛṣis. These references in the Jaina canonical works prove the open-mindedness of Jainism on one hand, and on the other hand that the stream of Indian spiritualism is one at its source, irrespective of getting divided later into Aupaṇṣadika, Buddhist, Jaina, Ājivika and other rivulets. The work, Ṛṣibhāṣita is a clear proof of the assimilative and tolerant nature of Indian thought in general and Jaina thought in particular. Today, when we are deeply bogged in communal separatism and strife, such great works could be enlightening guides.

Thus, the position these Aupaṇṣadika Ṛṣis held in the early books of Jainism is clear evidence that the stream of Indian spiritualism is one at its source. We cannot have a proper understanding of these trends if we treat them in isolation. Ācārāṅga, Sūtrakṛtāṅga and Ṛṣibhāṣita may be understood in a proper way only in the light of the Upaṇṣadas and vice-versa. Similarly, the Suttanipāta Dhammapada, Theragāthā and other works of the Pāli canon can only be properly studied in the light of Prakrit Jaina canon and the Upaṇṣadas.

JAINISM AND BUDDHISM

As we have already mentioned, Jainism and Buddhism, both, belong to the same Śramaṇictradition of Indian culture. Mahāvīra, the 24thTīrthankara of the Jainas was a contemporary of Gautama- the Buddha. Both flourished in the sixth and fifth century BC at a time when the simple nature worship of early Vedic religion had become caste-ridden and ritualistic. Both were regarded as rebel children of Hinduism by western thinkers, but really they were its reformers. They gave a spiritual meaning

to Vedic rituals and thus founded religions of self-purification and self-development. Sweeping away the long accumulated excrescences that had grown over Vedic religion in the form of outmoded rituals; they also challenged the infallibility of the Vedas and undermined the hitherto indisputable superiority of the Brahmanas.

They were both atheistic in outlook and did not accept the concept of God as a creator and controller of the world. They established the supremacy of man instead of God and other deities and declared that no other being except man himself is the maker of his destiny. It is only man who can attain even Godhood through his moral life and spiritual practices. For both of them, every living being is capable of attaining Nirvāṇa, i.e., Godhood or Buddhahood. Both of them rejected the concept of the grace of God. For them, it is our own self which is solely responsible for misfortune as well as suffering. Thus they both accepted the supremacy of self and the law of Karma. The moral code preached by the Mahāvīra and Buddha, in its general sense, was also the same? To end the cycle of birth and death and thus rid ourselves of worldly sufferings was the common end of Jainism, Buddhism and Aupaṇṣadika thinkers. Both Jainism and Buddhism preached five Mahavratas or Silas, with only one difference, that in place of the non-possession of Mahāvīra, the Buddha preached non-consumption of intoxicative drugs.

The major differences between these two sister religions from the view point of metaphysics and ethical code are discussed below:

(a) While the Aupaṇṣadika thinkers found the eternal and immutable one reality behind the world of phenomena and

plurality, the Buddha found everything impermanent and changing and thus substanceless and sorrowful. Mahāvīra synthesized both these extreme views. He found no contradiction between permanence and changes. For him, being and becoming, both are aspects of the same reality. He defined reality as origination, decay and permanence. Lord Mahāvīra believed neither in absolute permanence nor in total cessation.

(b) Secondly, the philosophical approach of Buddhism towards other philosophical doctrines was negative while that of Jainism was positive. Lord Buddha preached that one should not fall in or accept any of the *drastis*, i.e. philosophical viewpoints, whether it be of eternalism or of nihilism, because, being one-sided, none of them represents a balanced viewpoint, while Mahāvīra said that both types of doctrines are partially true, if they are viewed from different angles; so one should not discard one's opponent's views as totally false. For Jainas different opposite views may be acceptable from different angles. For Mahāvīra nothing was absolutely true or false and so he remained positive in his approach all the time. Secondly, while Buddhism laid stress only on the changing aspects of reality, Jainism gave due consideration to changing as well as eternal aspects of reality.

(c) So far as moral and religious practices are concerned, Jainism advocated rigorous and strict austerities, while the Buddha condemned this rigorous outlook and pursued a middle path.

Though there was much similarity in the missions of Jainism and Buddhism, Buddhism flourished more on other soils than on its native land established itself as a world religion. Jainism never gained a firm footing on foreign soil. Jainism remained firmly rooted

in India through all the periods of Indian history while Buddhism, after the 9th and 10th century was totally uprooted from its own soil of origin.

Why did these two religions have diametrically opposite fates? There were many reasons. To name the few, Buddhism in its early days found such royal patrons as Ashoka and Kaniska, who were fired with missionary zeal for spreading it outside India and their empires lad territories beyond the Indian borders. Though Jainism also, in its early days, found some royal patrons like Candragupta Maurya, Samprati and Khāavela, they did not try to spread Jainism on foreign soil. Moreover, the Jaina monks did not agree to travel outside India, because it was very difficult for them to observe their strict code of conduct outside the country.

Another most important reason was that the Buddha had recommended the middle-path and remained flexible in prescribing the moral code for his monks and nuns throughout his life. This middle-path and flexibility made Buddhism more adaptable to foreign soil. But for the same reason Buddhism was so adopted by Hinduism that it could not retain its independent entity in India. First of all, the middle-path of the Buddha was not very far from the teachings of the Gita. Not only this, the later-developed Mahayana sect of Buddhism had very little to demark from the original stock of Hinduism.

Secondly, the Buddha himself was accepted as the ninth incarnation of Visnu. Thirdly, flexibility in moral code made the life of Buddhist monks so luxurious and corrupt in India that they could not retain the faith of the common man. Jainism, on the other hand, throughout had a leaning towards extremism and remained strict and mostly inflexible in its moral code. That is why Jaina monks could not go and propagate Jainism beyond the boundaries of India.

Fourthly, owing to its strict code of conduct even for a householder, it was not easily adaptable for foreigners. For this very reason, however, it could retain the faith of a common man and its own entity in India. Thus the extremism of the Jaina religion on the one hand prevented its expansion in India and abroad, but, on the other, it proved the sole cause of its survival in India. It is because of the strict austerities associated with Jainism that it remained a closed sect, little understood beyond its adherents. Even the unusual absorbing power of Hinduism could not absorb it. This speaks eloquently for its originality which could withstand the challenge of Hinduism.

Last but not least among the causes of the extinction of Buddhism on Indian soil was that it never tried to develop the order of laymen and lay-women. By the word Order they meant the Order of monks and nuns, while Jainism always laid stress on the Four fold Order—the monks, the nuns, the laymen and the lay-women, and that is why it did not lose its identity.

Thus the two parallel religions drifted wide apart and had altogether a different history. Buddhism died in India, but remained in China, Japan, Sri Lanka and many other countries; Jainism remained in India.

DEVELOPMENT OF THE CONCEPT OF TĪRTHANKARA

The concept of Tīrthankaris the pivot, around which the wheel of Jaina religion revolves. In Jainism the Tīrthankaras are regarded as the founders of religion as well as objects of worship. Generally, the Jaina concept of Tīrthankara seems to be similar to that of incarnation (avatāra) in Hinduism. Both have the same object in view: the propagation of religion but there is a fundamental difference between the two concepts. According to the Gita, the

purpose behind the incarnation of God is to propagate religion and to destroy the wicked but in Jainism Tīrthankara is only regarded as the propagator of religion and not as the destroyer of the wicked also. The second fundamental difference between an avatara and a Tīrthankarais that, in avatāra the supreme power or God descends on earth to reincarnate himself in different forms in different ages, and in this way he is the one and only person who reincarnates himself from time to time; in Jainism every Tīrthankarais a different person (soul) and on account of his special personal efforts (sadhana) made in his previous births, he attains the supreme position. Though it is very difficult to say in this entire hypothesis of twenty-four Tīrthankaras and twenty-four avatāras who has taken to what extent from whom, but it is a fact that in the process of development of their concepts both have influenced each other.

The word Tīrthankarahas been used from time immemorial. It mainly connotes the meaning as one who establishes the fourfold order (Caturvidha Sangha). According to old Buddhist literature, such as the Digha-nikāya and the Suttanipāta, at the time of Buddha and Mahāvīra several persons who declared themselves as Tīrthankara flourished. The Digha-nikāya mentions Nātaputta Mahāvīra as one of the six Buddhas contemporary with Tīrthankara. It seems quite amazing because the first Śruta-skandha of the Ācārāṅga and Sūtrakṛtāṅga which elaborately describes the life of Mahāvīra, do not call him a Tīrthankara. It shows that these works of Āgamic literature are older than the Dighanikāya. In the whole of Jaina Āgamic literature, the word 'Tīrthankara' is used, for the first time in the Uttarādhyayana-sūtra and in second part of the Ācārāṅga. Words like Arhat, Jina, Buddha are frequently used in the earlier Āgamas which are synonyms of Tīrthankara. Presently the word Tīrthankara has become a specific term of the Jaina tradition.

Chronologically, the concept of Tīrthankara came into existence between the third century BC and the first century AD. So far as the fully developed concept of twenty-four Tīrthankaras is concerned, the first complete list is found in the appendix of the Samavāyanga, and this was incorporated at the time of Valabhi Council, i.e. fifth century AD. In the Jaina Āgamas the first part of the Ācārāṅga, which is considered to be the oldest extant Jaina literature (fifth century BC), mentions only the ascetic life of Mahāvīra. The Sūtrakṛtāṅga which describes some special features of Mahāvīra's life only hints at Pārśva's tradition. Ṛṣibhāṣita mentions Pārśva and Vardhamana (Mahāvīra) as Arhat Ṛṣi.

The second part of the Ācārāṅga describes, for the first time, Mahāvīra as a Tīrthankara and gives some details of his parents who were called Pārśvapatya. The Uttarādhyayana-sūtra clearly mentions some incidents in the lives of Tīrthankara as like Ariṣṭanemi, Pārśva and Mahāvīra, whereas it indicates only the names of Ṛṣabha, Śanti, Kunthu and Ara. The ninth chapter of the Uttarādhyayana, Namipavajjā, elaborately describes some facts about Nami but it does not mention Nami as Tīrthankara. Even in the Kalpa-sūtra, there are some details about the life of Mahāvīra, Pārśva, Ariṣṭanemi and Ṛṣabha out of the twenty-four Tīrthankaras. Of the remaining Tīrthankaras, from the second to the twenty-first, all the names seem to have been incorporated in the list of Tīrthankaras later on in the fourth-fifth century AD?

In the Digambara tradition the earliest description about twenty-four Tīrthankaras is found for the first time in the Tiloya-panṇati which is supposed to be composed after the fifth century AD. So far as iconographical evidences are concerned only the images of the four Tīrthankaras – Mahāvīra, Pārśva, Ariṣṭanemi and Ṛṣabha; are found from the third century BC to first century AD.

The images of other Tīrthankaras are of later period, i.e. after second-third century AD. This suggests that the concept of twenty-four Tīrthankaras came into existence only after the third century. With the development of the concept of Tīrthankaras the system of their worship (Puja-Paddhati) also came into prominence.

Jainism emerged as an ascetic religion. Initially it laid great stress on austerity and meditation. It was only a religion of self purification. In the Āgamas there are no mentions of any ceremonial performances or of any system of idol worship or of religious adoration asking for the grace of God. In the Jaina tradition, for the first time the six essential duties (Sadāvasyakas) were introduced. These are practice for equanimity (Sāmāyika), praising twenty-four Tīrthankaras (Caturvimsati Stavana), paying respect to Ācāryas (Vandana), atonement of blemished activities (Pratikramana), mortification (Kāyotsarga) and taking some vow (Pratyākhyāna).

Among the 24 Tirthankars, we have detail information regarding Ṛsabhadēva, Ariṣṭanemi, Pārśvanātha and Mahāvīra only. Further we shall discuss regarding the Pārśvanātha and Mahāvīra.

THE ORIGIN OF THE ŚRAMAṆA STREAM

Human existence is bi-dimensional and filled with self-contradictions. By nature it is centered on two different and contradictory poles. It is neither body alone nor consciousness alone instead it is a unique combination of the two. Consequently it has to function on two different planes. At the bodily level, it functions on the basis of passions and desires and is controlled by mechanical laws. But at the conscious or rational level, it is governed by conscience where there is freedom of will. At the

bodily level it is bound and dependent, but at the conscious level it is independent and free.

In the language of psychology, on the one hand it is governed by Id and on the other; it is influenced by Super Ego. Id or Ego is an effort for the expression of the bodily needs or desires and the Super Ego is its spiritual nature, its basic nature that expects a conscientious unity and equality without any conflicts and disturbances. It is impossible for a human being to completely ignore one or the other. And the success of his life lies in creating a balance between the two. Human's present identity consists of these two ends; and the life-stream touches both these and runs in between them. And because of these two aspects of human existence, in the field of religion too these two streams originated: the Vedic and the Śramaṇic.

PSYCHOLOGICAL BASIS FOR ORIGIN OF ŚRAMAṆIC TRADITION

Bodily evolution or growth gives birth to desires and instincts and rational growth to conscience. Ignited desires expect to be satisfied by their respective objects of enjoyment and pure conscience expects self-control and detachment for its existence. Conscience with attachments is unable to take the right decision. In fact, desires live on their objects and conscience on detachment from objects. It is here, that the two different perspectives of life develop simultaneously. The basis of one is desires and their satisfaction and of the other is conscience and self-control or detachment.

In Śramaṇa tradition the former is described as wrong views (Mithyādrasti) and the latter as right views (Samyagdrasti). In the Upaniṣadas they are called the paths of

sreyas and preyas. In the Kathopanīṣad the sage says both of them i.e. sreyas and preyas present themselves, to a human being. An ordinary man chooses physical well-being or preya, and a conscientious person selects 'good' or sreya. For the satisfaction of desires, the availability of their objects and the action related to them is expected. It is from this enjoyment-oriented philosophy of life that commitment to action has evolved; on the other hand for conscience, self control and for self-control awareness of spiritual values i.e. the priority of soul over the body is required. It is this that has led to spiritualistic philosophy of life or the evolution of the path of renunciation.

The first stream has led to the origination of Pravritti-marga and the second stream to Nivritti-marga. The goal of the former has been worldly enjoyment and therefore the goal for its ethical endeavor has been to acquire comforts. In the worldly life, it has been prosperity, wealth, children etc. In the worldly life attainment of heaven, the highest stage of material well being was declared as the ultimate goal of human life. Further, when man through his own experience in life saw that supra-mundane and natural powers can make his attempts for material comforts, success or failure, he cultivated a belief that material comforts and conveniences are not due to his own efforts but are because of the grace of these natural powers. Thus on the one hand he started eulogizing them, and singing invocations for them, and on the other hand he started pleasing them by Yajñas and sacrifices. Thus pravartaka-dharma grew and developed into two main branches: (i) faith dominated bhakti-marga (ii) sacrifice dominated karma-marga.

On the other hand Śramaṇa culture in its enthusiasm of living a life of purity, free from sins and independence made

mokṣa or complete freedom from material prosperity or possessions its main goal of life, and for this reason it gave importance to knowledge and detachment. But the life of knowledge (Jñāna) and detachment was not possible in social and familial preoccupations. Thus, Śramaṇa culture took man to distant forests, mountains and caves. It emphasized the negation of desires and body-related values and worldliness, which led the origination of the path of tapas rooted in detachment. While on the other side, in this kind of life rooted in renunciation, the doors for discussions and reflections, with a serious desire to know, opened. This in fact, led to origination of jñāna-marga dominated by thought, discussions, and reflection. Thus, Śramaṇa religion or nivartaka religion developed into two main branches: (i) jñāna-marga and (ii) tapa-marga. The following table clearly explains the evolution of these two religions based on bodily and rational aspects of human nature.

Man

(Pravartaka dharmas)

Body

Desires

Enjoyment

Abhyudaya (Preya)

Heaven

Action

Indulgence

Pravartka dharma

Worshipping extra Mundane power, surrender based Bhakti-Marga and Yajña.

(Nirvataka dharmas)

Consciousness

Conscience

Detachment

Nihsreyas (Sreya)

Mokṣa

Renunciation

Renunciation of action

Nivartaka dharma

Realization of self dominated by Jñāna-marga and Tapa-marga (Reflection V/s Body torture).

PHILOSOPHICAL & CULTURAL COMPONENTS OF ŚRAMANIC AND VEDIC RELIGIONS

The evolution of pravartaka and nivartaka religions is based on different psychological aspects. Therefore, it is natural that their philosophical and cultural components are different. On the basis of the differences of components their mutual differences can be understood with the help of the following table:

Pravartaka Dharma

1. Life related values are given
2. Action-oriented philosophy of life (Do's)
3. Universalistic approach
4. Emphasis on action but still belief in supernatural powers
5. Belief in God
6. Faith in mercy of God
7. Emphasis on external means of veneration
8. The aim of life : Svarga (heaven) or nearness to God
9. Approval of Varna and Jati (caste) on the basis of birth
10. Importance of Grahastha (family-life)
11. Emphasis on social life
12. Approval of sovereign power
13. Worship of the powerful,
14. Importance of karma-kanda
15. Evolution of the class of Brahmins (Purohitas)
16. Worship-oriented

Nivartaka Dharma

1. Spiritual values are given importance
2. Denial-oriented philosophy of life (Don'ts)
3. Individualistic approach
4. Emphasis on renunciation of action and individual's effort for spiritual welfare
5. Faith in individual's own effort and acceptance of Karma theory
6. Non-belief in God
7. Emphasis on purity of inner Self
8. Attainment of Mokṣa (liberation) as the goal
9. Opposition to caste system and belief in varna only on the basis of profession
10. Importance of renunciation (Sanṁnyasa)
11. Emphasis on individualistic life
12. Approval of democracy
13. Worship of good conduct
14. Importance of meditation and Tapas
15. Evolution of the institution or cult of Śramaṇa
16. Meditation-oriented

Initially in the Pravartaka-dharma life-related values occupied prominence. In the Vedas also satisfaction of life-related necessities and prayers related to them were prominently expressed such as, “we live for a hundred years, our children are healthy, our cows give more milk, and we grow more vegetables” etc. On the contrary, Nivartaka-dharma adopted an indifferent attitude towards

life-related values and overplayed the sufferings of worldly life. In their opinion the body is bondage for self and the world is an ocean of suffering. The main aim of life is liberation from both the world and the body. Negation of bodily desires, non-attachment or detachment, and self-satisfaction is the Summum Bonum of life.

The result of the importance given to life-related values of pravartaka-dharma on the one hand is that it developed a positive approach towards life which has to be respected and defended from all quarters; but on the other hand, the negation of life related values by nivartaka-dharma led to the development of the view which rejected bodily demands and further made body-torture its philosophy of life and also the symbol of spiritualism, Tapas and renunciation.

Since Pravartaka-Dharma laid emphasis on life related values, it naturally became society-oriented, because fulfillment of bodily desires, which include sexual desire, too, is possible only in society and in social life, whereas Nirvartaka-dharma became individualistic and withdrawn from society. Although action or karma was necessary for satisfying bodily needs, but when man saw that satisfaction of his bodily desires or their fulfillment or non-fulfillment depends on some other power, besides his own individual efforts, he became a believer in the divine and godly powers. Man conceived different gods and the Almighty as controllers of cosmic order and natural powers and started expecting their mercy and grace. On the contrary, Nivartaka-dharma supported passivity in practice and because of its faith in Karma philosophy started believing that the individual himself is responsible for his bondage and liberation. Thus Nivartaka-dharma began to have faith in philosophy of

Purusartha or individuals own efforts. Atheism, efforts (Purusartha) and Karma philosophy became its central features. In the field of sadhana, Pravartaka-dharma evolved a philosophy of pleasing supernatural powers through rituals (Karma-kanda) Yajña and sacrifices, whereas Nirvartaka-dharma emphasized self-purification and good conduct. It considered performance of rituals for pleasing the divine powers unnecessary.

ŚRAMANIC RELIGIONS & THEIR EVOLUTIONARY JOURNEY

Indian culture is a confluence of both Vedic and streams and both have played an important role in its creation. The Vedic stream is mainly action-dominated and Śramanic stream is renunciation oriented. Present day Hinduism is representative of the Vedic stream while Jaina and Buddhist religions represent the Śramaṇa stream. But it would be erroneous to think that present day Hinduism is an offshoot of pure Vedic culture. It has absorbed many of the ingredients of Śramanic culture in it. In fact present day Hinduism is a combination of both the traditions. And again, it would be equally improper to say that both the Jaina and the Buddhist cultures have remained uninfluenced by the Vedic stream or Hinduism. Both of them have taken a lot from Vedic tradition in the process of time.

It is true that Hinduism has been activity-dominated. Yajñas, sacrifices and rituals have been predominant in it. Nevertheless, it does not lack in the concepts of renunciation, liberation and non-attachment. The elements of spirituality, renunciations etc. have not only been taken from Śramaṇa culture but have been fully absorbed in it. Even though in the beginning of the Vedic period these elements were totally

absent in it. In the Aupaniṣadika period these elements of Śramaṇatradition were fully recognized by it. Iśāvasyopaniṣad is the first attempt at amalgamation of the Vedic and Śramaṇa streams.

The existence of the concepts of Sanyasa, Tapas, renunciation, meditation and Mokṣa in today's Hindu dharma proves this point. Furthermore, present day Hindu dharma has taken a lot from Śramaṇic culture; infact Upaniṣadas are the meeting point of Vedic and Śramaṇic cultures, Vedic Hinduism takes a new form in them. Similarly, with the passage of time Śramaṇa stream has also taken a lot from Vedic stream knowingly or unknowingly. Not only rituals and worship-style have come from the Vedic stream but also many Hindu gods and goddesses have been subsumed in Śramaṇa culture. Before we begin our discussion on the confluence of these two streams in Indian culture we should keep in mind as to how these two streams independently developed and what were the psychological reasons and circumstances behind this, and how with the passage of time it became important for them to mutually amalgamate or synthesize.

CONFLUENCE OF VEDIC AND ŚRAMAṆIC CULTURES

We have discussed earlier the main characteristic features of Vedic and Śramaṇic cultures and their cultural and philosophical elements, but it would be erroneous to assume that today's Vedic and Śramaṇic streams have retained their original identity. It was impossible for both these streams belonging to one country and the same boundaries to remain untouched by the influences of one another. Thus where Vedic stream allowed the elements of Śramaṇa stream to enter into it, the Śramaṇa stream, likewise did

the same (i.e. allowed the elements of Vedic stream or Pravartaka Dharma into it). Thus, in this age no religious tradition is nurturing pure renunciation (Nivritti) or pure action (Pravritti).

A one sided view (Ekanta) is neither practically viable nor psychologically acceptable in the context of Nivritti or Pravritti. We must remember that man is a combination of body and spirit, and a social animal; as such any talk of pure renunciation and pure action is just a mirage. Therefore, it is imperative now, to understand reality and try to find a life-style of a desirable combination of both Pravritti and Nivritti, which is for the welfare of both individual and society; and that can give mental solace to man and liberate him from desire-related mental frustration and social fear. Thus, it was necessary for the two different cultures to coalesce. In this attempt Jaina religion alongwith propounding the code of conduct of monks also propounded the Vratas for the householder which are a mix of both pravartaka and nirvartaka dharma.

Such attempts have been going on in India from ancient times. The best examples of this synthesis in Hindusim are the representative scriptures of pravartaka-dharma such as Īśāvāsyaopaniṣad and Bhagvadgita. Both these scriptures have made a commendable effort of this synthesis of pravritti and nivritti. Similarly, in the Śramaṇa stream the elements of Pravritti have been introduced later. Buddhism, another form of Śramaṇa culture had also absorbed many elements of pravartaka form that in its journey from Mahayana to Tantric Buddhism, it has gone further away from its main essence. In the history of evolution of Indian religions we cannot overlook the mutual exchange of this kind with the passage of time. And because of this mutual give and take process they come very close to each other.

In fact, Indian culture is a culture of synthesis. We cannot understand and study it in separate compartments. Just as the functions of the body cannot be understood by dividing it into its various parts, likewise a piecemeal study of Indian culture will destroy its essential form. We can understand Indian culture in a holistic manner only if its different components such as Jaina, Buddhist, Hindu religion and philosophy are studied rightly and in their colligated form. Without this the knowledge of the components alone is incomplete. To understand the functions of an engine we are not only required to study just its parts or components but also how they function by being together or as collocation of parts. Therefore this fact should be borne in mind that a study of Indian culture would be incomplete without a proper study and research of other traditions and their mutual relationships.

Religion and culture do not grow or develop in a vacuum. They assume their status with the influences of the country, place, time and contemporary traditions. If we have to study and understand Jaina, Buddhist, Vedic or any other Indian cultural tradition, we have to study it in its various aspects, time, space and related perspective in an authentic and objective manner. Whether it is a study of Jainology or any other branch of Indology, we have to know other traditions as well and we must see how it is influenced by other contemporary traditions and how it has influenced others. Such interactive forces have to be taken into account without which no study is complete.

It is true that we find traces of Śramanic and Vedic cultures in the history of Indian culture right from the very beginning, but we should remember that in Indian culture both these streams are merged with each other and cannot be separated. The two streams

have mutually influenced each other right from the very beginning of Indian history. Though we can see them separately at the intellectual level on the basis of their own individual characteristics, however, on the practical plane they cannot be separated.

Ṛgveda, is the oldest of Indian scripture. On the one hand it mentions Vedic society and Vedic rituals, on the other it not only mentions Vrātyas, Śramaṇas and Arhats but has also expressed reverence for Tirthankaras of Jaina tradition such as Ṛsabha and Ariṣṭanemi, etc. This shows that in the very beginning of historical period these two cultures were concurrently prevalent. Saivism and Sāṅkhya-Yoga traditions, which belonged to nivartaka or Śramaṇatradition, originally got merged into the broader Hindu tradition.

The excavations of Harappa and Mohen-Jo-Daro reveal that there existed a very high level of culture in India even before Vedic culture which laid great emphasis on tapas, meditation etc. The discovery of the seals of mendicant yogis from excavations and absence of Yajña-salas prove an important point - that it represented the culture of tapas and dhyana or in short Śramaṇa culture or culture of Vratis. It is certain that the arrival of Āryans and the beginning the Vedic period showed both the streams flowing simultaneously and influencing each other substantially. The low shown for Vrātyas in the Ṛgveda, has changed into high esteem for them in the Atharvaveda which is a symbol of the intermingling of two streams.

The concepts of tapas, renunciation, detachment, meditation, concentration, liberation, non-violence etc. that did not exist in early Vedic hymns and ritualistic Brahmana literature, came into existence in later literature like Aranyakas and post-

Vedic literature specially the Upaniṣadas. It appears, therefore that these concepts came into the Vedic stream because of the influence of the path of renunciation of Śramaṇic culture. Mahabharata of which Gita is a part does not represent pure Vedic ritualism. On the one hand, Upaniṣadas, Mahabharata and Gita with their re-examination of Vedic ritualism and combining it with spiritualism have tried to re-define it and on the other hand a clear acceptance of tapas, renunciation and liberation etc. prove the fact that these scriptures indicate a confluence of Vedic and Śramaṇic thought-streams or they are the meeting point of these two cultures.

The Upaniṣad as and Mahabharata of which Gita is a part do not represent pure Vedic ritualism. It is a combination of Śramaṇic Nivṛitti Marga and Vedic Pravṛitti Marga. Where Upaniṣads, Mahabharata and Gita have given considerable place to spiritualistic elements of Śramaṇic culture on the one hand, they have given new definitions to Yajñas and other Vedic rituals on the other hand. The meaning of Yajña, for example has changed from animal sacrifice to sacrifice of self-interest, social upliftment or social service. We have to remember that today's Hindu religion is infact, a combination of Vedic and Śramaṇic cultures. The voice raised by Aupaniṣadika seers against Vedic ritualism has only been forcefully raised by Jaina and other Śramaṇic traditions. It should not be forgotten that the Aupaniṣadika seers have been the pioneers in raising their voices against Vedic ritualism; they are the ones who first said that the boats of sacrifices or Yajñas lack solidity and cannot be instrumental in spiritual growth. Yajñas and Vedic ritualism are defined in a new light of spiritualism by these Aupaniṣadika seers and the author of the Gita.

The Buddhist and Mahāvīra's Jaina traditions have only followed and moved on the path laid down by Aupanīṣadika seers; they are only echoing the voices of the Aupanīṣadika seers against Vedic ritualism, casteism by birth and other beliefs. This is clearly proved by the fact that Aupanīṣadika sages are accepted as Arhat sages in the Jaina and Buddhist traditions.

It is true that Śramaṇa traditions rejected the authority of the Vedas, animal sacrifice and caste by birth and thus, they presented themselves as reformers of Indian culture. It should not, however, be forgotten that while refining and purifying Indian culture and eradicating these deformities they themselves got influenced by the same deformities. Now, Vedic ritualism entered the Buddhist, the Jaina and other Śramaṇic traditions in their worship style along with the new forms of tantric practices and became a part of their Meditational process.

Thus, meditation meant for spiritual purification came to be used for material gains. On the one hand tradition has given the concepts of tapas, tyaga, renunciation and mokṣa along with spiritual philosophy of life, on the other hand the culture of worship and tantric practices of meditation entered in both Jaina and Buddhist tradition because of the influence of Vedic tradition, as early as 3rd or 4th century AD. Many Hindu gods and goddesses were accepted in Jaina and Buddhist religions. The concepts of yakṣa and yakṣis and the concept of the caretaker gods are nothing but Jainization of Hindu gods and goddesses in Jaina religion. Many Hindu goddesses such as Kālī, Mahākālī Jvālāmālīni, Ambikā, Cakreśvari, Padmāvati etc. were accepted as caretaker-goddesses in Jaina dharma and became a part of Jaina culture. Similarly Sarasvati as goddess of learning and Lakṣmi as goddess of wealth started getting worshipped

in Jaina tradition. The Ganesa of Hindu tradition as Pārśva-yakṣa became the god of universal welfare. Jaina temples began to have Yajñas etc. due to the influences of the Vedic tradition. And in the worship rituals Tirthankaras were invited or summoned and were relinquished (Visarjana) like Hindu gods. Jainas accepted the rituals of worship of the Hindus with some verbal changes in expressions of the mantras. This is how tapas, meditation and samadhi became secondary, and worship and its ritualistic practices became primary. The result of this mutual influence was that the Hindu tradition accepted Ṛsabha and Buddha as Avatars and the Jaina tradition recognized Rama and Kṛṣṇa as Śalākā-puruṣas. Thus both streams got merged with each other.

Today, we should attempt to understand this mutual influence in an objective and impartial manner, so that the gaps that have been created between different religions could be bridged and their nearness could be understood in the right perspective.

Unfortunately, some foreign elements are trying to create a divide not only between Hindus and Muslims but also between Jainas, Buddhists, Hindus and Sikhs which are all parts of the broader Indian tradition; and generally it is being publicized that Jaina and Buddhist religions are not only independent religions but are also opponents of Vedic or Hindu tradition. Jaina and Buddhist religions are generally painted as those who revolted against Vedic religions. It is true that Vedic and Śramaṇa traditions have some basic issues on which they differ. This is also true that Jaina and Buddhist traditions openly opposed those deformities of Vedic tradition which emerged as perpetrators of religious exploitations of lower classes by the Brahmins

through priesthood, ritualism and casteism. But we should understand this not in the form of revolt but in the form of reform in Indian culture. The Jaina and the Buddhist traditions have acted as medical practitioners in cleansing Indian culture and making it healthy. It has to be kept in mind that a doctor is never an enemy, but a friend. Unfortunately, Indian thinkers influenced by western thinkers and to an extent Jaina and Buddhist thinkers also, started believing that Jaina and Vedic religions are mutually opposed but it is a wrong notion. Even though in their original form Vedic and Śramaṇic cultures might have been different from each other.

Today, neither is Hindu tradition completely Vedic in that sense nor are Jaina and Buddhist traditions completely Śramaṇic. Today, Hindu religion or Jaina and Buddhist religions in their present forms are mixed forms of both Vedic and Śramaṇa cultures. It is a different matter that they still have pravṛitti and nivṛitti aspects predominant in them eg. it can be said that Jaina religion is nivṛitti-dominated even today, and Hindu religion is pravṛitti-dominated; still, it would be proper to accept that both of them are the outcome of the combination of pravṛitti and nivṛitti. Even according to Jainism Ṛṣabhadeva before he renounced the world, expounded pravṛitti-marga or duty towards family, society or state. It has already been clarified earlier that this mutual exchange is first attempted in Īśāvāsyaopaniṣad. Thus today when Upaniṣadas need to be understood from the perspective of the Śramaṇa tradition, Jaina and Buddhist traditions need to be studied from the Aupaniṣadika perspective. Just as desire and conscience (Preya and Sreya) though different, are essential aspects of human personality, Śramaṇic and Vedic streams are both essential parts of Indian culture. In fact, none of these cultures are based on any one single foundation.

Jaina and Buddhist traditions are as much inseparable from Indian culture as Hindu tradition is. If Aupanīṣadika stream though different from Vedic stream is considered inseparable from Vedic or Hindu tradition then why are Jaina and Buddhist traditions not considered inseparable parts of it? If Sāṅkhya and Mimāṃsakas in spite of being atheistic are accepted as parts of Hindu religion and philosophy then why are Jaina and Buddhists considered separate by being called atheists? In fact, Hinduism is not a single religion or philosophy but is the name of broader tradition or is a collection of traditions of different thoughts and different ways of moral or spiritual endeavour. This includes all, such as theism-atheism, dualism-non-dualism, Pravṛitti-Nivṛitti, and knowledge-action. It assembles together all these i.e. right from the initial characteristics of nature-worship to the great heights of non-dualistic thought. Thus Hinduism in that sense is not a Dharma as Judaism, Christianity or Islam is. Hinduism is a composite tradition or a cultural stream, which includes many other tributaries.

Thus, Jaina and Buddhist religions cannot be understood as absolutely different from Hindu tradition. The Jaina and the Buddhist traditions are followers of the same spiritual thought as that of Aupanīṣadika sages. The distinguishing characteristics of these are that they worked for the upliftment of the down-trodden classes of Indian society, and paved the way for liberating Indian society from caste by birth, ritualism and priesthood. They expounded a religion for the masses of India, established it on moral values rather than on rituals. And they liberated Indian society from the religious exploitation by the priestly class. They are not outsiders. They are sons of the Indian soil, The Jaina, the Buddhist and the Aupanīṣadika streams have all evolved from one source, and this has to be understood in this context.

The study of Indian religions especially the Aupaniṣadika, the Buddhist and the Jaina, and their mutual influence are very important today. And for this study the ancient Jaina Āgamas such as Ācārāṅga, Sūtraḥṭāṅga, Ṛsibhāṣita and Uttarādhyana can guide us. I am confident that the study of these scriptures can give new directions to the scholars and students of Indology; and the misconception that the Jaina, Buddhist and Hindu religions are opposed to one another will be removed. There are many sūtras (aphorisms) available in Ācārāṅga, which are very close to the Aupaniṣadika sutras in their meanings, essential and linguistic style. The description of Ātman and its essence given in Ācārāṅga found exactly in the same manner as in Mandukya Upaniṣad. The concepts of Śramaṇa and Brahmana in Ācārāṅga appear not as rivals but as companions or associates. Though Ācārāṅga and Uttarādhyana etc. condemn yajñas or rituals involving violence, they accept Brahmins as followers as followed by Śramaṇas. In their view a Brahmin is one who is a living symbol of morality of good conduct and in many places the terms Śramaṇa and Brahmana have been mentioned together. Similarly, though Sūtraḥṭāṅga presents an evaluation of contemporary philosophers and their opinions. It also mentions many sages of Aupaniṣadika period such as Videhanemi, Bahuka, Asitdevala, Dvaipayana, Parāśara etc. with great respect. Sūtraḥṭāṅga clearly accepts that the code of conduct of these sages was different from their traditional code of conduct, but still the sūtra accepts them as venerable persons of its own Arhat tradition. It talks about them as great or eminent people and rich with tapas, and accepts that they have attained the highest goal of mokṣa. According to Sūtraḥṭāṅga these sages, though, following a different path of conduct were sages of their own tradition. In Sūtraḥṭāṅga the recognition of these sages as great ones who had achieved the highest goal, and also

Uttarādhyayana accepting the identities of other (anya-linga) siddhas suggest that in olden times Jaina tradition was liberal enough to accept that not only those following its own code of conduct but also those following a different culture or code of conduct are capable of attaining liberation. The only condition, however, is that they be of steadfast mind and free from desire, attachment and hatred.

In this context it is necessary to mention the name of Ṛṣibhāṣita, which is the older Jaina scripture of 4th century BC. In the Jaina tradition, this text was probably written when Jaina religion was not fully developed. This text mentions a list of about forty five sages which include sages like Narada, Asitadevala, Angirasa, Parāśara, Aruna, Narayana, Yajñavalkya, Uddalaka, Vidura, Sāriputta, Mahākaśyapa, Mankhali-Gośala, Sanjaya (Velatthiputta), etc. and all of them are called Arhat Ṛṣis, Buddha-Ṛṣis or Brahmana. Ṛṣibhāṣita contains a collection of their spiritual and moral discourses. The writing of this text in Jaina tradition clearly indicates the fact that the tradition of Aupaṇṣadika sages and that of Jaina sages have a common source. This text not only indicates the religious open mindedness of Jaina tradition but also points to the fact that all Indian spiritual traditions have one and the same source. All the streams, Aupaṇṣadika, Buddhist, Jaina, Ājivakas, Sāṅkhya, and Yoga etc. are just different streams from one and the same original source. Just as Ṛṣibhāṣita of Jaina tradition contains the discourses of different sages so also the Theragathā of Buddhist tradition contains the teachings of sages (Sthaviras) of different traditions. It, likewise, includes the names of many Aupaṇṣadika and other Ācāryas of Śramaṇa tradition while including the name of Mahāvīra. All these descriptions are pointers to the fact that Indian thought has been magnanimous and tolerant right from ancient times. This magnanimity

and tolerance is running through every stream of Indian culture. Today when we are entangled in communalism attachments and mutual conflicts, a comparative study of these streams of our culture can give a new vision. If we study these traditions of Indian cultural thought as separate identities, we would not be successful in understanding them fully and correctly. Just as in the study and understanding of Uttarādhyayana. Sūtrakṛtāṅga, Ṛṣibhāṣita, and Ācārāṅga, we need to study the Aupanīṣadika literature; similarly we cannot study the Aupanīṣadika literature and the Buddhist literature without studying the literature of Jaina tradition. The discovery of truth with objective and comparative approach by overcoming sectarian attachments is the only option today which can liberate man engulfed in sectarian conflicts, and can clearly underline the interrelatedness of Indian religions.

THE CONTRIBUTION OF JAINISM TO VEDIC RELIGION

The main problem of the Aupanīṣadika period and Mahāvīra's period was that many traditions prevalent in those times thought that their own one sided view was absolutely true and thus they stood in opposition with each other. There were four main categories of thinkers (i) Kriyāvādi (2) Akriyāvādi (3) Vinayavādi (4) Ajñānavādi. Mahāvīra was the first to attempt a synthesis of these. First Kriyāvādi emphasized more on the outer aspect of conduct. Theirs was a pre-dominantly ritualistic category. In the Buddhist tradition this concept is called 'Sila-Vrata-Paramarsa'. The second is Akriyāvāda. The essential bases of Akriyāvāda or Jñānavāda were either different kinds of fatalistic viewpoints or those who nourished the philosophical concept of Ātmanas unchanging and imperishable and inactive reality. These traditions were exponents of Jñāna-

marga. For Kriyāvādi, Karmas or rituals are everything in spiritual endeavour, for Jñānavādins or Akriyāvādi, knowledge is everything for spiritual endeavour. Kriyavāda propounded action or ritual and Akriyāvāda promulgated knowledge as ultimate. A third category of Ajñānavādi was of the view that the realm beyond sensible and the mundane world is just unknowable (Ajñeya). Its philosophy took two forms: (i) mysticism (ii) skepticism. Other than these three there was a fourth tradition called vinayavāda, which is accepted as the prior form of Bhakti-Marga. Vinayavādais another name of Bhakti-Marga. Thus over a period of time the traditions of jñāna-marga, karma-marga, Bhakti-Marga and Ajneyavāda were established in different forms.

Mahāvīra tried to explore a synthesis of the above with his non-absolutistic (Anekāntika) approach. First of all he propounded a three-fold principle of right attitude, right knowledge and right conduct, which represented a balanced combination of Jñāna-marga, Karma-marga and Bhakti-marga.

Thus, Bhagwan Mahāvīra and Jaina philosophy made the first attempt to balance and synthesize these one-sided traditions of Jñāna, Karma, Bhakti and tapas etc. Whereas the Gita treats Jñāna-yoga, Karma-yoga and Bhakti-yoga as three different paths to liberation, Jaina religion professes an integrated approach where all the three jointly form the path of liberation.

Jaina religion not only opposed the Yajñarelated ritualistic tradition propounded by Vedic sages, but also opposed the tapasic style of torture of body. Probably, before Mahāvīra till the time of Pārśvanātha, Nātha dharma was related only to external aspects. It is because of this, the Brahmin class considered the end of Dharma only in Yajñas and their related rituals. Probably, Pārśvanātha emphasized internal aspects of spiritual endeavor, in

place of external aspects. Consequently, in other Śramanic traditions like the Buddhist etc. also began to emphasize the inner aspects of dharma. But till the time of Mahāvīra, the emphasis on external aspects was not fully over, rather culture of Yajñas, Srāddha etc. spread even more in the Brahmana tradition. On the other hand, the thinkers who were emphasizing on internal aspects started ignoring the external aspects of spiritual endeavor completely; with the result, they also reached an extreme form of one-sidedness. Therefore, Mahāvīra tried to establish a synthesis of these two and said that religious endeavor is connected with life as a whole; and in that the internal inspirational force is even more important than external action or rituals in conduct.

Thus, Bhagwan Mahāvīra emphasized on both (i) the inspirational aspects of conduct (2) the consequences of conduct in religious life. He established a harmony between both knowledge and action. In Narasinha-purāna (61/9/11) also, like Āvaśyaka-nirukti (p. 15-17) the combination of both knowledge and action has been described in many ways with examples or allegories. This proves that this thought-process of the Jaina tradition has influenced the Hindu tradition.

PROCLAMATION OF EQUALITY OF MAN

Among the social problems of that period the institution of Varna was a major or significant problem. It was birth that was considered as the basis of Varna rather than one's station and one's personality traits or talent. With the result the institution of Varna got distorted and led to the division of society into higher and lower castes, and that in turn led to a disharmony in social health. Jaina thought-process was

opposed to this kind of caste system, and proclaimed the equality of mankind. On the one hand Harikesibāla of lower caste was ordained and on the other hand the aspirant like Gautama who was a Brahmin by birth was initiated in the spiritual order with the same sense of equality. Not only were caste differences considered meaningless, economic disparity was also disapproved of. For example, in their viewpoint the Emperor of Magadha and Punia an ordinary householder, were regarded as equals in Jaina tradition.

Thus, Jaina tradition by rejecting the concept of higher and lower class structure emphasized on equality of man. This also had an influence on Hindu tradition, and thus in the post-Gupta Bhakti period there was an opposition to the institution of Varna and the supremacy of the Brahmin class. In fact, the influence is evident during the period in which the Mahabharata was written (i.e. about 4th century AD).

INDEPENDENCE OF MAN

The other problem of that period was that man's independence was being ranked low in eyes of people and society. On one side were theistic thinkers and on the other were eternalists or fatalists who began to reject the independence of man. Jaina philosophy understood this difficulty and revitalized the spirit of human independence. It proclaimed that neither God nor any other divine power is the determining force of human being; it is only man himself who is the creator of his own being. Thus, it liberated him from the concepts of creatorship of God, which was taking away human null independence, and established that the staunch faith in human independence alone can become the true basis of religion and

philosophy. This view of the Jainas did not have as much influence on Hindu religion as was expected, but still, along with the acceptance of theistic philosophy the voices about human supremacy did resound simultaneously.

FREEDOM FROM OBSCURANTISM (ORTHODOXY)

Jaina religion liberated man from obscurantism. It made an effort to free human society from many orthodox practices of that period such as animal-sacrifice, priesthood and performance of rituals to please the ancestors etc. and therefore it opposed such practices. The Brahmin class, which called itself, the representative of God, began social exploitation, which the Jaina and Buddhist traditions tried to stop. The most important contribution of the Jaina and the Buddhist Ācāryas was the re-defining of the notions of Yajñas etc. Some new definitions given to terms like ‘Brahmana’, ‘Yajña’ etc. by the Jaina Dharma are given below.

NEW MEANING OF BRAHMANA

Jaina tradition always accepted good conduct as the standard of greatness or smallness in human life, and that was called the basis of Brahminhood. In the 25th chapter of Uttarādhyayana Sūtra and in the ‘Brahmana’ chapter of Dhammapada detailed discussions on the true meaning of Brahmana are available. We will stop this discussion by just presenting only two verses, as it would be too lengthy a discussion if taken in detail. Uttarādhyayana says, “A true Brahmana is one who is not attached to enjoyments of life, though born with objects of enjoyment like the lotus though born in water remains detached from it. One who is

completely free from attachment, hatred and fear and is pure at heart is a true Brahmana”.

Similarly, Dhammapada also says. “Just as a lotus leaf remains untouched by water, and mustard seed stays on the top of the cutter, similarly one who remains unattached by passions and who has seen the fears of sufferings here itself, one who has rid himself of the pangs of birth and death who is totally detached, who is gifted, who is able to differentiate between right and wrong path and who has reached the highest state of Nirvāṇa is one whom I call a true Brahmana.”

Thus, we see that both the Jaina and the Buddhist traditions have presented a new definition of the term ‘Brahmana’ by accepting the superiority of Brahminhood, which is quite in accordance to the Śramaṇa tradition but even the great epic of Mahabharata of Hindu tradition has also given this definition of Brahmana. Uttarādhyayana of the Jainas, Dhammapada of the Buddhists, and Śāntiparva of Mahabharata give a description of a true Brahmana, which is not only conceptually similar but also has great verbal similarity. It is very significant from the point of view of a comparative study and also clarifies their influences on each other.

THE SPIRITUAL MEANING OF YAJÑA

Just as the term Brahmana has been given a new definition, Yajñahas also been defined with a new connotation. Mahāvīra not only expressed his views against Yajñas involving violence but he also presented new spiritual and self-control based definitions of Yajñas. Uttarādhyayana has discussed and elucidated the spiritual essence of Yajñas and has said, “Tapas (self-control) is fire, Ātman is the altar, the activities of mind, speech and body are the ladles and

the burning of Karmas the oblation. It is this Yajña replete with self-control that brings peace and happiness; the sages have praised this kind of Yajña”. As a result not only the Jaina tradition, but the Buddhist and the Vedic tradition also have denounced the outward sacrificial aspect of Yajña and presented a spiritual picture of it in the same way in which it is discussed in UttarādhyayanaSūtra.

In Anguttara-Nikāya while describing the spiritual nature of Yajña, Buddha says, “Oh Brahmana! These three fires are worth renouncing and worth changing; they should not be in use. Oh Brahmana! Following three fires should be respected, worshipped and they should be fully and happily taken care of. Which are these fires? Ahvaniyagni, Garhapatyagni and Daksinagni. Parents should be respected and adored like Ahvaniyagni. Śramaṇas and Brahmanas should be respected like Daksinagni. This fire of wood needs to be burnt sometimes and sometimes needs to be ignored while at another time needs to be extinguished. But these fires are always and everywhere respected and worshipped. Likewise Buddha also highlighted the spiritual and social meaning of Yajñas in place of Yajñas involve violence. Not only this, he emphasized that true Yajña means cooperation in social life. The Upaniṣad and Gita also condemn the prevalent ritual of Yajñas etc., which is quite similar to the viewpoint of Śramaṇictraditions, and they have also explained Yajña from the social and spiritual point of view. In social context Yajña has been interpreted as social service. Social service without attachment is recognized in the Gita as Yajña, the Gita however, has shown the spiritual aspect of Yajña as well. It (Gita) says; the yogis put the objects of their senses as those of hearing etc. as oblations in the fire of their self-control.

Yogis put all place of Yajñas that Buddhists and Vedic activities of senses and activities of expansion and contraction of Prana-Tattva (life essence) as obligation into knowledge illuminated and self-controlled fire of yoga, which has the purity, and brightness of Śarana, Dhyana and Samadhi. In this fire of yoga the activities of Prana (life essence) and sense disappear. It resembles the fire that spreads by adding oil or Ghee. Thus, this spiritual interpretation of Yajña propounded by Jaina Dharma is appreciated in Buddhist and Vedic tradition. This is the main contribution of Śramaṇa to Hindu tradition.

SPIRITUAL INTERPRETATION OF RITUALS

Jaina thinkers have given a new vision to thoughts related to external rituals. Outer cleanliness and bathing etc. which were considered the main form of dharma and prayer or worship, was also given a new spiritual outlook. Uttarādhyayana says: Dharma is river, Brahmacharya is the bank of the river or a tirtha and bathing in it purifies the Ātman and makes it serene and tranquil. Similarly, in Buddhist philosophy true bath means attainment of true virtues of mind, body and speech. Not only in the Jaina and Buddhist traditions but also in the Vedic tradition this outlook became prominent that real purity lies in the development of spiritual values. These concepts of Śramaṇas influenced Vedic or Hindu tradition also.

Similarly, donations (Daksinā) given to Brahmins were given a new meaning and it was said that self-control (Sanyama) is better than Dāna or donation. It is said in Uttarādhyayana that a person who observes self-control and does not give donations is better than the one who donates thousands of cows every month but does not practice self-control. Dhammapada also says

that a partly true. It is true that the Vedic stream was action (Pravṛitti) dominated and the Śramaṇic stream was renunciation (Nivṛitti) oriented. They had a conflict between the values of desire and conscience or between enjoyment and renunciation. But from a historical perspective the origin of Śramaṇic stream is from an attempt to re-establish the moral and spiritual values and the purification of human personality, in which all Śramaṇas and Brahmanas were partners. The epithet of Arhat for these sages and regarding them in tune with its own tradition in Sūtrakṛtāṅga is a clear indication of the mutual friendliness of these sages in ancient times.

HISTORY OF NIRGRANTHA TRADITION

The 7th - 8th century BC was a period when the masses used to listen to the teachings of Śramaṇas, yogis, mendicants and thinkers with great respect and used to connect life with spiritual and moral endeavor. But still they were not attached to any particular group or class or the followers of any particular individual. In other words no religious tradition or sect was born in that period. Gradually a circle of like-minded disciples of these Śramaṇas came into being that continued into the following generations and started establishing their own identities. And in this process the Nirgrantha tradition originated. Those who followed the tradition of Pārśvanātha called themselves Pārśva-nirgranthas and the followers of Vardhamana Mahāvīra's tradition called themselves Jnataputriya-nirgranthas. The Bhikkhu Sangha of Gautama Buddha came to be known as Sakya Sangha.

The combined tradition of Pārśva and Mahāvīra came to be known as Nirgrantha. The ancient name of Jaina religion is Nirgrantha religion. The term 'Jaina' came into existence

about one thousand years after Mahāvīra's Nirvāṇa. The edicts of Ashoka (3rd century BC) and of Kharvela (2nd century BC) mention Jaina as Nirgrantha Sangha.

From the texts of Ṛṣibhāṣita, Uttarādhyayana and Sūtrakṛtāṅga, etc. it is known that sages like Nami, Bahuka, Kapila, Narayana (Tarayana), Angirasa, Bharadvaja, Narada etc. who were actually not sages of this tradition, have occupied a highly respectable place in Nirgrantha Dharma. They were also called Arhats like Pārśva and Mahāvīra, but when Nirgrantha sect got centered on Pārśva and Mahāvīra these sages were given a respectable place with the epithet of 'Pratyeka-buddha'. But were considered different from their own tradition in a manifest form. Thus, we see that by 5th century BC Nirgrantha-sangha got limited to the tradition of Pārśva and Mahāvīra only. Further, it has to be kept in mind that the traditions of Pārśva and Mahāvīra were also separate in the beginning. Though the information available from the texts of Uttarādhyayana and Bhagavati we come to know that some of the Śramaṇas of the Pārśva tradition joined Mahāvīra's Sangha, having been impressed by Mahāvīra's personality in his lifetime. But in Mahāvīra's lifetime the two traditions did not fully merge with each other.

From the description in Uttarādhyayana it seems that soon after Mahāvīra's Nirvāṇa, his chief disciple Gautama and his contemporary Ācārya Kesi of Pārśva's tradition met in Śrāvasti and prepared the ground work for the merger of the two Sanghas. Though, today we do not have single evidence available on the basis of which it could be said that the Pārśva tradition fully merged into Mahāvīra's tradition, however, this much is certain that a major portion of monks of the Pārśva tradition joined Mahāvīra's tradition and Mahāvīra's followers also recognized Pārśva as the

initiator of their own tradition. The term: “Puruṣādāniya” used for Pārśva proves this point. In the process of time by recognizing great Tīrthankaras such as Ṛṣabha, Nemi and Ariṣṭanemi of pre-historic times, Nirgrantha tradition proved its identity as of great antiquity. From the Vedas and other ancient texts of Vedic tradition it is at least clear without any doubt that Śramaṇa stream was in existence in the form of Vātarasanā monks and ascetics, whose pioneer was Ṛṣabha. But still, it is difficult to say on the basis of historical evidence as to what were the philosophical and conduct-related ideologies of Ṛṣabha and how close they were to Jaina tradition of the present day; however it is certain that Ṛṣabha was the founder of the path of renunciation and laid emphasis on meditation and tapas.

TEACHINGS OF ARHAT PĀRŚVANĀTHA AND DISTINCTNESS OF HIS SECT

Among the Nirgrantha Tīrthankaras, the historicity of Arhat Pārśva as well as Vardhmana Mahāvīra has been fully established. Inscriptional and literary evidence play an important role in establishing the historicity of a person. The earliest inscription relating to Pārśva, of the 2nd or 3rd century A.D. has been found from the Kankālī Tīlā, Mathurā. It is inscribed on an image of Arhat Pārśvanātha which was installed by Ghoshaka, a disciple of Gani Uggahini of the Sthāniyakula of the Koṭṭiyagaṇa a suborder of male and female ascetics also noticed in the geneological list (earlier part, c. A.D.100) of the Paryusana-Kalpa (compiled c. AD 503-516). Though uninscribed, a more than life size sculpture of Pārśvanātha (upper part mutilated) and a tiny figure of Pārśva as the central focus of an Āyāgaṇa, both stylistically datable to the period of the Saka king Sodas (c. early 2nd cent. A.D.) prove that Arhat Pārśva was venerated in, and

arguably before, that period. A metal image of Pārśva in the Prince of Wales Museum verily dated between the 2nd-1st cent. B.C. to C. 2nd cent. A.D. is one earlier piece in evidence.

The inscriptional as well as the literary references to the Nirgranthas, however, are met with from third century B.C. The term "Niggantha" is mentioned in the inscription of Maurya Ashoka and is fairly frequently met with in Pāli Tripitaka (usually, of course, in hateful and derogatory terms) though this cannot be taken as a conclusive evidence for the earlier church of Pārśva because the term Niggantha by then also had included the sect of Mahāvīra. In point of fact, the Pāli canon confounded a few views and teachings of these two historical Tīrthankaras. As demonstrated in the early days of the Nirgranthic researches by Jacobi in the Tripitaka it is said that Niggantna Nataputta (Mahāvīra) preached Cāturyāma-Samvara, while in point of fact the preacher of the Cāturyāma-Dharma was Arhat Pārśvanātha and not Mahāvīra according to the Ardhamagadhi canon of the Nigranthas themselves. Mahāvīra preached five-fold great vows (Pañca-Mahāvratas) and not the Cāturyāma-Samvara.

What we today can know about the teachings of Arhat Pārśvanātha and the distinctness of his sect from that of Jina Vardhamāna is only through the available Ardhamagadhi Canon preserved in the Northern tradition of Mahāvīra, because the ancient tradition of Pārśva was later progressively absorbed in the former and the records and texts relating to its geneology and history are long lost.

Nirgranthologists like Padmabhushan Pt. Sukhlal Sanghvi and others were of the opinion that the Purva literature (so often mentioned in the canonical literature from the late Kuṣāṇa Period onward) had belonged of Parva's tradition. At present, however,

no texts of that category or specification exists, Today, insofar as our knowledge of Parsva's teachings and traditions goes, we are dependent on the canonical literature of Mahāvīra's tradition, and to a very small extent, on the Pāli canon of the Buddhists as well.

In the Ardhamagadhi canon, the *Ṛṣibhāṣiyam* (*Ṛṣibhāṣitam*) the first part of *Ācārāṅga*, the *Sūtrakṛtāṅga*, the *Vyakya-prajñapti*, the *Jnātādharmakathā*, the *Uttarādhyayana* and the *Raipaseniyasutra*, the *Narakavalika*, and the *Sthānāṅga* reveal some significant references to Pārśva, his teachings as well as his tradition. In the *Uttarādhyayana*, the *Samavāyanga*, the *Āvaśyakanirukti*, the *Viśeṣāvasyaka-bhāṣya* of Jinabhadra Gani *Kṣamāśramaṇa*, the *Āvaśyaka-curni* and in the *Paryusana-Kalpa* as well as in the *Mulācāra* of the *Yāpaniya Parampara* there are references to some distinctive (and hence distinguishing) features of the sects of Pārśva and Mahāvīra.

The material available regarding the life history and the sect of Pārśvanātha is vary scanty and not much traceable in above works; yet it is significant that they contain sufficient material pertaining to the ethical teachings and philosophical doctrines of him. They also firmly point toward the distinctness of Pārśva's tradition from that of Vardhamana.

TEACHINGS OF PĀRŚVA IN ISIBHĀSIYAM

The earliest and authentic version of Pārśva's philosophy and teachings is encountered in the *Isibhāṣiyam* (*Ṛṣibhāṣitam*), a text compiled c. 1st century B.C. but often containing material that goes back to c. 4th century B.C., some even perhaps earlier. In a separate article, I had suggested that the *Isibhāṣiyam*, in terms of some of its content, is earlier than the whole of Pāli as well as the *Ardhamagadhi* canonical literature excepting of course the first

book of the Ācārāṅga. Dr. M.A. Dhaky opines that this text belongs to Pārśva's tradition. I, however, hold a different view. In my opinion the text, in earlier times, might have been composed in Pārśva's tradition as an independent text, but later on it was assimilated in the Praśnavyākaraṇa-sūtra which is considered to be one of the ten texts as well as the tenth work among the Anga books of Mahāvīra's tradition.

The Isibhāsiyam has an independent chapter on Pārśva's doctrines and teaching. The authenticity of the Pārśva's view presented in this chapter cannot be doubted for various reasons. First, the Isibhāsiyam contains the teachings not only of Pārśva but also of Arhat Vardhamana of the Nirgrantha tradition, Mankhali-Gośala of the Ājivaka sect; Ajjiyaputta, Mahakasyapa, Indranaga and Sāriputta of the Buddhist tradition and Yajñavalkya, Asita-Devala, and Uddalaka-Aruni of the Vedic tradition. When we compare the views of the aforesaid saints mentioned in the Isibhāsiyam with the texts of their own traditions, we notice general similarity between them, which by and large proves the authenticity of the content of the Isibhāsiyam. If the author of the work in presenting had remained faithful to the original teachings of the Ṛṣis of teachers of the other sects, we must conclude that he also was faithfully presenting the views of Pārśva. Second, we find that the teachings of Pārśva presented in the Isibhāsiyam correspond to that which is stated of Pārśva's church in other canonical works like Sūtrakṛtāṅga, Uttarādhyayana and Vyākya-prajñapti. Third, the authenticity as well as higher antiquity of the Pārśva chapter in the Isibhāsiyam can also be supported on the ground that this chapter is represented by its two separate versions. It is said that the second version of this book originally found in the text named Gativyākaraṇa.

The views of these two versions of the same chapter fully correspond to each other with slight difference in content and to an extent in language, a few details figuring more in one than in the other. Thus, at very early date, two versions (Vācanās) of the same subject had existed. This chapter contains philosophical as well as ethical views of Arhat Pārśva. First of all, in this text, the views of Pārśvanatha about the nature of the world are stated. To explain the nature of the world the following five questions were raised:

- (1) What is the nature of the world (Loka)?
- (2) What are the different planes of the world?
- (3) To whom the world belongs?
- (4) What does one mean by (the term) “world”?
- (5) What is the meaning of the term Loka?

Answering these five questions Arhat Pārśvanatha said.

- (1) The world consists of the animate beings and the inanimate objects.
- (2) There are four different planes of the world:
 - (i) Material (Dravya)
 - (ii) Spatial (Kṣetra)
 - (iii) Temporal (Kala)
 - (iv) Existential (Bhava)
- (3) World exists by itself. In the perspective of commandeering position the world belongs to animate beings but in the perspective of its constitution, it belongs to both animate and the inanimate.
- (4) As for the existence of the world it is eternal, with neither the beginning nor end but is ever changing and thus dynamic in nature.
- (5) While explaining the meaning of the term loka, it is said that this world is called Loka, because, it is known or experienced or

recognized. (The Sanskrit term Lokayata means to be known or to be recognized.) To explain the nature of motion the following four questions have been raised:

- (a) What is motion or Gati?
- (b) Who meets this motion?
- (c) What are the different forms of motion?
- (d) Why is it called Gati, motion?

Answering these questions about the motion Arhat Pārśva said:

- (a) Any motion or change in existence in animate and in the inanimate beings is called Gati.
- (b) Animate and inanimate (substances) encounter motion or change. This change is of four types: substantial, spatial, temporal and existential.
- (c) The existence of movement or change is also perennial with no beginning or end.
- (d) It is called Gati because it has motion.

About the Karma philosophy and the moral teachings of Arhat Pārśva, it is thus recorded:

1. The animate beings possess an upward motion by their inherent (abstract) nature, while the matter has a downward motion by its intrinsic nature (inertia)
2. The animate beings reap the fruits of their deeds according to their (good or bad) Karmas or activities, while the changes in inanimate substances take place due to their dynamic nature.

The animate beings are activity-oriented; the inanimate substances are change oriented or dynamic in nature. The animate beings have two types of experience, of pain and pleasure. Only those who can get rid of violence and other evils including wrong

view point will have the feeling of bliss. A Nirgrantha, who eats only inanimate things, will meet emancipation and thus will end the transmigratory cycle. In the second version of this chapter the following additional concepts are also mentioned:

- (1) The motion is of two types: (i) self-motivated and (ii) generated by external factors.
- (2) Whatsoever a person experiences, it is due to his own, and not due to other's deeds.
- (3) Those who observe the Cāturyāma (the fourfold ethical code beginning with non-violence and ending with non-possession) will be free from the eight-fold karmas and will not be reborn in the four yonis or generic categories.

The essence of the doctrines and ethical teachings of Pārśvanath as embodied and expositioned in the Isibhāsiyam may be thus summarized:

- (i) The world is eternal with no creator behind it.
- (ii) Permanence in change is the essential nature of the world. World is dynamic in disposition. It consists of the five Astikāyas, existentialities.
- (iii) Substances are of two kinds, animate and inanimate.
- (iv) The animate possesses an upward motion: the inanimate (by law of gravity), downward motion.
- (v) The motion is of two kinds: (a) self-motivated and (b) directed by external factors.
- (vi) The Gati or transmigratory motion of animate beings is due to their own karmas, while the motion of matter is due to its own dynamic nature and inertia.
- (vii) The Karmas are of eight types.

- (viii) Evil and non-restraint activities consequence in pain and in the cycle of births and deaths.
- (ix) Those who indulge in passions and violence cannot achieve the eternal peace and bliss.
- (x) Liberation can be achieved through the observance of four Yamas, self-restraints.

TEACHINGS OF PĀRŚVANATH IN OTHER CANONICAL WORKS

In Sūtrakṛtāṅga, Uttarādhyayana, and Vyakhya Prajñapti, we find some explanation of, or minute observations on what is broadly stated in the Isibhāsiyam. In these texts the views of Pārśva are presented by the followers of Pārśva and not by Pārśva himself. It is in the Isbhāsiyam alone that the original version of Pārśva's teachings is directly and implicitly present. Elsewhere we meet with Pārśva's views by proxy, through the discussions between the followers of Pārśva and that of Mahāvīra or in a few instances by Mahāvīra himself.

In Sūtrakṛtāṅga, for instance, is incorporated a conversation between Gautama and Udaka-Pedhalaputra, the follower of Pārśva, on the nature and language of the Pratyākhyāna-vow of non-violence. In this long discussion Udaka-Pedhalaputra stressed on a technical point that, while taking the vow of non-violence, one must frame it in the language that "I shall not kill the being, who is presently in mobile form (Trasa-Bhuta) instead of saying "I shall not kill any mobile being". Similarly, in the Vyākhyā-prajñapti some observations relating to the difference in minutiae about the nature and meaning of the terms Sāmāyika, the Pratyākhyāna, the Samvara, the Viveka and the Vyutsarga have been made during the discussion

of Kalasyavaisyaputra, the follower of Pārśva and some Sthaviras of the Mahāvīra's is following.

In Vyākya-prajñapti we come across a very interesting and pinpointed discussion between the lay-followers of Mahāvīra and the Śramaṇas of Pārśva's tradition on the outcome of restraint and penance. It had been questioned: If the outcome of restraint is to stop the influx of fresh karmas and of penance to liberate the soul from the karmic bondage, then why the souls are born as Devas in the celestial regions? To this question, different answers were given by the Śramaṇas of the Pārśva's church. At last Kasyapa said it is due to the adherence to pious deeds such as penance and restraint that the souls are born as devas in celestial quarters. In the Uttarādhyayana we also come across an interesting dialogue between Gautama and Kesi on aspects relating to the monastic disciplines and spiritual practices: as a result, some distinctive features of Pārśva's teachings surface.

DISTINCTNESS OF PĀRŚVANĀTHA'S SECT

Pārśvanātha as well as Mahāvīra belonged to the Nirgrantha section of the Śramaṇic traditions which had several similarities in doctrines, philosophy and religious practices. So far as the philosophical aspect of their teachings is concerned, the traditions of Pārśvanātha and Mahāvīra have much in common. Scholars of Nirgranthology like Pt. Sukhlal Sanghavi and others are of the opinion that the Mahāvīra's sect has considerably borrowed from that of Pārśva in the field of metaphysics and Karma philosophy. The concepts such as the world is eternal as well as dynamic, that it exists by itself and has no creator are common to both traditions. The concept of permanence in change as the nature of Reality, which is the foundational tenet of the later Nirgrantha doctrine of

Anekantavāda or non-absolutism is also met with in its embryonic form in, and in point of fact is central to, the teachings of Pārśva as well as Mahāvīra. Similarly the concept of the five Astikāyas and the eight-fold Karmas are found in the philosophy of Pārśva as well as Mahāvīra. We encounter brief references to these concepts in the Pārśva-chapter of the Isibhāiyam and more detailed ones in the standard canonical works of Mahāvīra's tradition.

Similarly, the concepts of Āsrava, Samvara, Nirjara, Sāmāyika, Pratyākhyāna and Pausadha are also common to both traditions, though there were some differences in the minutiae of these concepts and observances. The difference in opinion about the nature of Pratyākhyāna between Gautama and Udayakapildhara in Sūtrakṛtāṅga has been earlier noticed. Similarly, the differences in terms of detail on the practices are noticed in the relevant dialogues in Vyākhyā-prajñapti and in Uttarādhyayana also. However, these differences were related mostly to the code of conduct and not to the doctrines, philosophy, and principles of ethics as such. The distinctness of Pārśva's sect lies in its code of conduct, and not in dogma or philosophy, since it somewhat differed from that of Mahāvīra. We shall notice and discuss at this point the distinctive features of the Pārśva's tradition-

- (1) Pārśva Propounded Caturyāma-dharma, while Mahāvīra preached the Pañcayāma-dharma or the five mahāvratas. According to the Ardhamagadhi canon, Mahāvīra added celibacy as an independent vow to the Caturyāma-dharma of Pārśva. The Sūtrakṛtāṅga mentions that Mahāvīra prohibited having woman, and eating during night hours.

The question arises why did Mahāvīra add celibacy as an independent vow? The answer to this question can be read in the Sūtrakṛtāṅga. In the times of Pārśva, woman was considered a

property or possession and it was taken for granted that prohibition of possession implied the prohibition of sexual relationship, for no one can enjoy the woman without having her. But, as it informs, in the time of Mahāvīra, there were some Pasattha (wayward) Śramaṇas, who believed that the prohibition of possession did not imply (or include) the prohibition of sexual enjoyment. "If any woman invited or offered herself for enjoyment to a Śramaṇa, than the fulfillment of her sexual desire was no sin, just as the squeezing of a blister or boil (causes relief) for some time (and has no dangerous consequences): so it is with (the enjoyment of) attractive (woman). How could, then, there be sin due to that?"

From this stanza it follows that some Śramaṇas were interpreting the concept of non-possession in their own way. It only meant that, for the one who takes the vow of non-possession, cannot have a wife or woman. So it became necessary for Ḥhagwan Mahāvīra explicitly to add celibacy as an independent vow and to lay considerable stress on the observance of this vow.

If we contemplate this question historically, we notice that the ancient Vedic Ṛṣis used to marry and had progenies. After that state in life, on the one hand it followed the concept of Vānaprastha, in which a Ṛṣi did have a wife but observed celibacy; on the other hand, as informed by the Nirgrantha canonical literature, there were Śramaṇas who were of the view that to enjoy a woman without possessing or getting her married was no sin, which is why Mahāvīra included in the fold a separate, clear, definite and uncompromising vow of celibacy.

In Pārśva's tradition, repentance was not accepted as an essential daily duty. Only when a monk committed sin or transgression of his vows may he repent. But Mahāvīra made repentance an obligatory daily-duty. A monk must repent every

morning and evening whether he committed a sin and violated his vows or not. In Sūtrakṛtāṅga and Vyākhyā-prajñāpti as well as in other canonical works of Mahāvīra's discipline it is known as Pratikramana-dharma.

One more difference in monastic practice was that Pārśva did not lay stress on nudity; he rather allowed one or two apparels for his monks (who thus were sacelaka), while Mahāvīra stressed on nudity and so Mahāvīra's tradition was known as Acela-Dharma. Though the medieval commentator of the Uttarādhyayana holds that Pārśva allowed his Śramaṇas to wear expensive or coloured robe. We possess no early textual support for such an assumption.

These three were the main features distinguishing the monastic code of conduct of Pārśva and that of Mahāvīra. Along with these three major differences, there also were some minor differences which are found in the concepts of the ten Kalpas or planes of asceticism. For instance, in Pārśva's tradition a monk could accept the invitation for food and also could take food prepared for him; but Mahāvīra forbade this practice. Pārśva allowed his monks to accept the means prepared for the king; Mahāvīra prohibited it. In Mahāvīra's tradition it was vital for a friar (or nun) to move from one place to another, except during the rainy season. Also, an ascetic, he had said, must not stay at one place for more than a month. But according to Pārśva's tradition, a friar could stay at one place as long as he wished.

In short, to keep on wandering was essential in Mahāvīra's but was optional in Pārśva's disciplinary code. Again, Mahāvīra had stressed that an ascetic must stay on at one place during the four months of the rainy season; in Pārśva's tradition this practice was also optional. According to Mahāvīra, an aspirant to friarhood must be initiated probationary. After this testing period, if he is proven

eligible, then he may allow to be ordained second time and his seniority was fixed accordingly in the order or Sangha.

These are some of the distinctive features of Pārśva's philosophy, teachings' and monastic discipline as can be traced out from the early literature. The belief that all Jinas teach the same code of conduct, and that the ascetics of the Pārśva's Order had become wayward by Mahāvīra's time receives no support from the evidence locked in the earlier canonical books.

TĪRTHANKARA MAHĀVĪRA

Ancient Jaina texts have accepted without any controversy that Ṛṣabha like Mahāvīra was a propounder of five Mahavratas and the code of conduct he laid down resembled that of Mahāvīra. The account of Ṛṣabha is available right from Ṛgvedato Purānas. Dr. Radhakrishnan says 'the names of Ajita and Ariṣṭanemi along with that of Ṛṣabha are also found in Yajurveda'. The biographical data of Ṛṣabha available in Purānas and Bhagvat is very close to that of Jaina tradition. Anguttarainikāya of the Buddhists mentions the names of the early seven Tīrthankaras, which also includes Araka (Ara). Similarly, Theragathā mentions the name of Ajita Thera who is called Pratyeka-buddha. However, we do not have much historical evidence regarding the middle twenty-two Tīrthankaras. Our faith in them is only based on the Jaina Āgamas and the narrative.

MAHĀVĪRA AND ĀJIVAKA TRADITION

After having given a brief sketch of the early History of Jaina Dharma, we come back to the time of Bhagwan Mahāvīra and we find some informative hints in Kalpsūtra and Bhagavati-

sūtra on the basis of which we are able to ascertain a relationship of Mahāvīra with Ājivakas besides his relation with post Pārśva monks.

It is accepted in Jaina Āgamas and their commentaries that only in the second year of Mahāvīra's renunciation Mankhali Gośala came in close contact with him, and stayed together for a few years. But on the issues of fatalism and the concept of Purusartha they had differences and thus they drifted apart from each other. Hermann Jacobi has even surmised that nakedness etc. and the stringency in the code of conduct in the Nirgrantha tradition of Mahāvīra is due to the influence of Ājivaka tradition.

This is true that there was a tradition of Ājivakas, which had Ācāryas such as Arjuna etc. However, due to lack of historical evidences, it is difficult to say that the rigour of conduct in Mahāvīra's tradition came from Ājivakatradition or it was the other way round i.e. it went from Mahāvīra's tradition to the Ājivaka tradition. Because there is no factual evidence as to whether Gośala got attached to Ājivaka tradition after separating from Mahāvīra or he had already joined Ājivaka tradition before, and came to Mahāvīralater. Still, it is certain that the Ājivaka tradition retained its identity till the 1st and 2nd century A.D. This was a rival Śramaṇa tradition against the Nirgranthas and the Buddhists, whose monks used to live naked like those of the Digambara sect of Jainas. Jainas and Ājivakas, despite being rivals, used to be more respectful towards each other than with other sects of Śramaṇa tradition. This is substantiated by the account of the six-fold classification of heretics in the Buddhist Pitaka literature where Nirgranthas are placed above other kinds of Śramaṇas but below the Ājivakas. Thus, Ājivakas joining the Nirgranthas and then separating

from them is an important event in Nirgrantha tradition; and also, a comparatively respectful and liberal attitude for the Nirgranthas is a sign of partial proximity of the two Saṅghas.

DIVISION IN THE NIRGRANTHA TRADITION

Another important event during Bhagwan Mahāvīra's lifetime is the differences of views with Jamali, considered to be his son-in-law, who then left the Saṅgha along with his five hundred disciples. In Bhagvati, Āvaśyaka-Nirukti and later literature a detailed description is available of this event. Besides, the occurrence of the division in the Nirgrantha-Saṅgha another event is mentioned in the Buddhist Pitaka literature according to which, soon after Mahāvīra's Nirvāṇa a strong controversy emerged among the monks of his Order and his white-robed disciples. This controversy in the Nirgrantha-Saṅgha also reached Buddha. But there is no discussion in the Pitaka literature of the reasons of this controversy. One possibility is that this controversy could be on the issue of succession.

Digambaras and Svetambaras have difference of opinion about the first successor of Mahāvīra. Digambara sect considers Gautama as the successor of Mahāvīra, while Svetambaras regard Sudharma as Mahāvīra's successor. The event of Gautama having been sent to the nearby village on a mission to give a spiritual awakening to one Deva Sharma Brahmin is also worth considering in this context. But the other possibility is that by the time of writing of Pitaka literature, the later controversy of Digambaras and Svetambaras was linked to the event of Mahāvīra's Nirvāṇa. According to me, if there was any controversy at that time it could be among the Śramaṇas of two kinds: those with clothes and those without clothes i.e.

Acela and Sacela sects of Mahāvīra, because at the time of merger of disciples of Pārśva and Mahāvīra's Nirgrantha-Sangha, the Sangha must have got divided into two classes - (1) those without clothes and (2) those with clothes. These two groups of Śramaṇas might have been formed by Mahāvīra in accordance to the levels of conduct called Sāmāyika-caritra and Chedopasthapana-Caritra. In my opinion, in the Buddhist tradition those who were referred to as white-robed Śravakas were in fact Śramaṇas; because in Buddhist tradition even Śramaṇas (Bhikkhu) are called Śravakas. In this context, however, more serious thought and deliberation is required.

JOURNEY BY NIRGRANTHA SANGHA

Bihar, eastern U.P. and nearby areas around this region were the area of influence of Nirgrantha-Sangha during Mahāvīra's time. But after his Nirvāṇa these boundaries extended further. However, till the time of writing of the Āgamas and Niryukits and the early period of evolution of Jaina religion, Nirgranthas were permitted to travel only in Uttar Pradesh, Haryana, Punjab and eastern Rajasthan (of the present India). The sacred places of importance associated with Tīrthankaras were also limited to these areas only. Ariṣṭanemi is the only Tīrthankara who is also shown as connected to Saurashtra beside Surasena (the region close to Mathurā) and it is believe that he attained Nirvāṇa at Mount Girnar (in Gujarat). But the description given in Āgamas about the proximity of Girnar and Dwarika is different from reality. Perhaps, the fact that Ariṣṭanemi and Kṛṣṇa were close relations is the reason for Ariṣṭanemi's association with Dwarika. Historical evidence in this context, however, is lacking. Scholars are expected to engage themselves in research in this direction.

From the historical evidences available, it looks that Nirgrantha Sangha went in two directions from its place of birth i.e. Bihar, in its mission to spread Jainism. One group went to south Bihar and Bengal then to Tamilnadu via Orissa and from there it travelled to Śrilanka and Jāvā, Sumātrā etc. Around 2nd century BC with increasing influence of the Buddhists Nirgranthas were ousted from Śrilanka and consequently they came back to Tāmīlnadu. Many Jaina records of around 1st century BC in Brahmi script are available in Tamilnadu, which prove the fact that; Nirgrantha-Sangha reached Tamilnadu as early as two or three hundred years after Mahāvīra's Nirvāṇa.

It is also believed that Ācārya Bhadrabāhu after having ordained Candragupta Maurya went to the south, though its historical authenticity cannot be proved without some controversy because the documents or records that mention this belong 6th to 7th century AD. Today also there is a vast number of Tamil Jains who represent the oldest followers of Jaina tradition. They are known as Nayanārs and Pancham Varnis. Though, with the passage of time, the ancient Jaina tradition has disappeared from Bihar, Bengal and Orissa. There are remnants of this tradition in the form of a caste or class called 'Sarāka'. The term 'Sarāka' is a distorted form of Śravaka, and this caste customarily avoids meals after sun set, and the prohibition of words such as cut, kill etc., which indicate violence. These are some remnants of the samskaras that are prevalent even today. Because of the efforts of Digamber Ācārya Jnanasagar and some other Svetambara monks these Sarākas have returned to the Jaina fold.

DIFFERENCE IN CODE OF CONDUCT OF NIRGRANTHAS OF THE NORTH AND SOUTH

The Nirgrantha-Sangha that had gone to the south could not take much of Jaina texts or literature along with it since enough Jaina literature was not written till that time. It only carried with it the philosophical thoughts and its strict path of conduct from its oral tradition, which the Sangha preserved for a very long time. The predecessor of today's Digambara tradition is the southern Acela Nirgrantha-Sangha. In this context some other issues need more deliberation and research from historical perspective. During Bhagwan Mahāvīra's own time the region of his influence was only southern Bihar, which had centre at Rajgir. While the area of influence of the Buddhists and that of Pārśvanātha's descendants was North Bihar and north-eastern U.P. whose centre was Sravasti. The groundwork of the meeting of the Acela Nirgrantha-Sangha of Mahāvīra and the Sacela-Sangha of Pārśvanātha's descendants was prepared under the leadership of Gautama and Kesi in Sravasti. The fact that the greatest number of 'rainy season retreats' (Caturmasas) of Mahāvīra were held at Rajgir while those of Buddha were held in Sravasti, is proof of this.

South India being climatically warmer in comparison to the north, it was not difficult for the monks of Nirgrantha-Sangha to observe the practice of not wearing clothes (i.e. Acelakatva). The Nirgrantha-Sangha of the north could not retain its original practice of Acelakatva and started to cover their body with one piece of cloth, partly because of the climatic conditions of the north and partly because of the influence of the descendents of Pārśva. Besides, North-Indians are more comfort-loving by nature than the Southerners. In the Buddhist tradition also the

request for conveniences was made by the Vatsiputra Bhikhus who belonged to Terai region of the north. The Pitaka literature of the Buddhists talks of Nirgranthas Ek-sataka i.e. one who wears a cloth and Ājivakas as naked. This also indicates the fact that the north-Indian Nirgrantha-Sangha had started keeping at least one piece of cloth serving a twofold purpose (i) protection from cold and (ii) to avoid the stigma of nakedness.

A sculpture from Mathurā depicting Jaina monks with a piece of cloth in their hands reveals that it was not customary for monks to cover themselves always. Similarly in the engravings the mouth-cloth piece is shown in the hand only, unlike present day Sthānakavāsi or Terāpantha tradition of tying it on the mouth. The ancient Svetambara Āgamas also substantiate this fact. The fourteen articles of use mentioned in Svetambara tradition were probably decided by the 2nd or 3rd century AD.

DIVISION IN POST MAHĀVĪRA NIRGRANTHA SANGHA

In the history of 500 years between Mahāvīra's Nirvāṇa and Mathurā's records we get some very important information about Nindhavas, which are related to their philosophical and conceptual differences, their different characteristics, branches, classes and their divisions based on mutual relationship. Āvaśyaka-nirukti talks about seven Nindhavas, among them Jamali and Tisyagupta were of Mahāvīra's time, and the remaining five- Asadhabhuti, Asvamitra, Ganga, Rohagupta and Gosthamahila existed between 214 years and 584 years after Mahāvīra's Nirvāṇa. These Nindhavas had differences on some philosophical issues with the conventional beliefs of Nirgrantha Sangha. But we do not have any information available to us about their forming or starting any

new sect as such. In this period Different Gaṇas and branches emerged in the Nirgrantha Sangha, but what were the philosophical or conduct-related reasons for their differences is not known. In my opinion they many have split up for administrative convenience and due to the formation of groups and sub-groups by different disciples. Though, in Kalpasūtra (Sthavirāvali) the list of patriarch is mentions that Sadulaka. Rohagupta is considered to be a Ninhava who is the representative of the Trairasika sect. Thus, it is clear that these Gaṇas and branches must have had differences in their beliefs, but we have no means of knowing this today.

The Sthavirāvali of Kalpasūtra talks of two disciples of Ārya Yasobhadra- Sambhutipijaya and Bhadrabāhu. It also talks of origin of Gaṇas and branches, which at the one end begins with the disciple of Bhadrabāhu named as Godasa of Kasyapa Gotra and at the other end with the disciples of Sthulabhadra. From Godasa originated Godasagaṇa having further branches called Tamraliptikā, Kotivarṣiyā, Pauṇḍravardhanikā and Dāsikarpatikā.

How did Bhadrabāhu's tradition grow later? This is not indicated in the Sthavirāvali of Kalpasūtra. The names of above branches suggest that Bhadrabāhu's tradition of his disciples went towards south India via Bengal and Orissa. A document of Godasagaṇa is also found in the south. Thus, it seems proper to believe that the Acelaka Nirgrantha of south developed in Bhadrabāhu's tradition.

According to Svetambaras at the time of Pataliputra Vācanā Bhadrabāhu was in Nepal, whereas according to Digambaras Bhadrabāhu proceeded southwards after having ordained Candragupta Maurya into the Order. It is possible that he went to the south in the last stage of his life. The Nirgrantha tradition of North India went ahead with the disciples of Sthulabhadra. Expect Godasa

gaṇa and its four branches described in the Kalpasūtra all other gaṇas, families and branches are related to the tradition of Sthulabhadra's disciples and then their disciples and so on thus the Acela Nirgrantha-Sangha of south followed from Bhadrabāhu and the Sacela Nirgrantha tradition of the North developed and continued from Sthulabhadra. In this canto Uttara Balissaha gaṇa, Uddheh Gaṇa, Uddheh Gaṇa, Koṭika Gaṇa, Carana Gaṇa, Mānava Gaṇa. Vesāvādiya Gaṇa, Uddavādiya Gaṇa etc. are the main Gaṇas. These Gaṇas had many branches and sub-branches. The Sthavirāvali of Kalpasūtra mentions all of them but in its last part it mentions only one tradition of Ācāryas of Vajri branch belonging to Koṭika-Gaṇa. These branches continued till the time of Devardhigani Kṣamaśramaṇa (Vira Nirvāṇa Samvat 980).

We come to know about the tradition of Ācārya Sthulabhadra from Sthavirāvali of Kalpasūtra, its numerous Gaṇas, branches, subs-branches, etc. that is further substantiated from the records of Mathurā, which authenticates the Sthavirāvali of Kalpasūtra. The Paṭṭāvali (genealogical list) of Digambara tradition up to 1000 years of Mahāvīra's Nirvāṇais certainly later and secondly it does not have any ancient literary or documentary evidence to substantiate it except mentioning Bhadrabāhu's name. And the evidential related to Bhadrabāhu is also new. Thus from a historical perspective their authenticity can be questioned. The significant changes that have taken place in the Nirgrantha-sangha of north India after Mahāvīra's Nirvāṇa up to 1st and 2nd century AD can be understood with the help of Āgamas in Ardhamagadhi and with the art at Mathurā. The special feature of Mathurā art is that Tīrthankara's idols are naked, but they hide their nudity with a cloth or a blanket. Besides cloth and blanket, all such objects such as bowl, bag, mouth-cloth piece and Pratilekhana (the object to clean the

place) are included in the requisites of the monk. The names of monks, their gaṇas, branches, family name etc. can be found in Sthavirāvali of Kalpasūtra of History of Nirgrantha tradition of Svetambaras. Thus they are indicators of the prior conditions of Svetambaras. Mathurā art reveals that in Jaina religion there was also a tradition of building stūpas besides idols of Tīrthankaras.

THE ORIGIN OF YĀPANIYA OR BOTIKA SANGHA

In the second century AD i.e. six hundred and nine years after Mahāvīra's Nirvāṇa there was another event of a division in Nirgrantha-sangha, consequently the north Indian branch of Nirgrantha-sangha got further sub-divided into two groups of Acelaka and Sacelaka. With the influence of Pārśva's descendants, the cloth meant for protection from the cold and the begging bowls meant to be used in exceptional circumstances "became objects of regular use and started becoming indispensable for the monks.

On the subject of stopping this, increasing tendency for possessions Ārya Kṛṣṇa and Ārya Sivabhuti had disagreement with each other. Ārya Kṛṣṇa discarded the Jinakalpa code and emphasized that the cloth and bowl are indispensable objects of a monk's life, while Ārya Sivabhuti emphasized the observance of the Jinakalpa code and the renunciation of these objects. According to him Jinakalpa code should not be discarded for the competent ones and the cloth and bowl should be meant only for exceptional circumstances. Infact, the normal path is only Acelakatva.

The Acela tradition of Ārya Sivabhuti in North India was described by Svetambaras as Botika (distorted). But later on this tradition came to be popularly known as the 'Yāpaniya'.

Because of its growth and spread in the region of cows (Gopāncal), it became known as Gopya Sangha. In the commentary (Tika) of Śatdarśana-Samuccaya Ācārya Gunaratna says that the terms Gopya-sangha and Yāpaniya-Sangha are synonyms. The special features of Yāpaniya-Sangha were (1) like the Svetambara tradition it recognized the Ardhamagadhi Āgamic literature like Sūtrakṛtānga, Ācārānga, Uttarādhyayana, Daśavaikālika etc., which they got as inheritance (2) it accepted the liberation of Sacelakas (those with clothes), liberation of women, and even those who belonged to other faiths.

It believed that the mention of clothes bowls in the Āgama literature was only in the context of Sadhvis (nuns), and monks only in exceptional circumstances. On other hand, however, it laid emphasis on naked and disallowed clothes and bowls. Yāpaniya monks used to live naked and used to take meal only with hands (i.e. did not use begging bowl). Their Ācāryas wrote many texts in Sauraseni Prakrit by taking stanzas from Āgamas, which they got in History of Nirgrantha tradition inheritance of which the famous ones are Kaṣāyapṛābhṛta, Śaṭkhaṇḍāgama, Bhagavati Ārādhanā and Mulācāra.

The history of Acela Nirgrantha tradition in South India till 3rd – 4th century AD is shrouded in obscurity. In this context, we have neither literary nor epigraphical evidence. Though, we do get some written documents in Brahmi script of a slightly earlier period in Tamil Nadu, they do not give us any information except about the names of monks or of the makers of the caves. The caves with their records in Tamil Nadu probably were the places where Nirgranthas attained Samadhi.

The Tamil literature of Sangama period, however, reveals that Jaina Śramaṇas have contributed a lot to the growth and

enrichment of Tamil literature. According to a view 'Tirukkurala', the famous Jaina literature in Tamil, is written by a Jaina Ācārya. In the 4th Century AD this Nirgrantha Sangha of Tamil region proceeded northwards via Karnataka. While the Nirgrantha Sangha of north branch into Sacela (Svetambara) and Acela (Yāpaniya) proceeded southwards. Sacela Svetambara tradition travelled to north Karnataka via Rajasthan, Gujarat and Western Maharashtra, while Acela-Yāpaniya tradition travelled to North Karnataka via Bundelakhand, vidisha, Vindhya, Satpuda and East Maharashtra. The inscriptions of Mrgesa Verma of 5th century AD in north Karnataka inform us of the existence of five Sanghas of Jainas- (1) Nirgrantha Sangha (2) Mula Sangha (3) Yāpaniya Sangha (4) Kucarka Sangha and white clothed Maha-ṣramaṇa Sangha. In the same period a copper plate discovered in northeast India reveal the existence of Pañca-stupanvaya. The white clothed Mahaṣramaṇa Sangha of this period was divided in many families and branches, whose complete description is available in Kalpasūtra and the documents of Mathurā.

In the long time span of about 1000 years i.e. between the Nirvāṇa of Mahāvīra and 5th century AD, Ardhamagadhi Āgama texts were continuously written and compiled. Today, the Āgamas which are available to us are neither written by one single person nor at a particular time. Not only this, infact one single scripture contains a collection of the material from different periods. The first and foremost in this period was the assembly (Vācanā) of Pataliputra in 3rd century BC.

The Āgamas called Angas and the Purva literature of Pārśva's descendents were probably compiled in this assembly. The issue of compilation of Purva literature became significant, as the tradition of Pārśva's descendant was History of Nirgrantha tradition

disappearing. After that, under the leadership of Ārya Skandila in Mathurā and under Ārya Nagarjuna in Ballabhi, parallel assemblies were held in which Angas and Upangas were compiled. Then, 980 years after Mahāvīra's Nirvāṇa i.e. in 5th Century AD, the last Vācanā took place in Vallabhi under the leadership of Devardhigani Kṣamaśramaṇa. Modern Āgamas are the products of his Vācanā. However, Devardhi is only a compiler of these Āgamas not the original writer. He only systematically organized these scriptures; the material was already there before.

In the Ardhamagadhi Āgamas Ācārāṅga, the first chapter Sūtrakṛtāṅga, Ṛṣibhāṣita, Uttarādhyayana and Daśavaikālika etc. are ancient and are of pre-Christian era. There are others such as Samavāyanga, Praśna-vyākaraṇa etc, which are of much later period, i.e. around 5th century AD. Sīhānāṅga, Antakṛtadasao, Jnātādharma-kathā and some parts of Bhagavati are of much earlier period. i.e. of pre-Christian era and some others of much later date. In the Upangas scriptures such as Suryaprajñapti, Rāyapasenium and Prajñāpanā are of earlier period. Chedasūtras are undoubtedly older in comparison to Upāngas. Similarly, in the Prakirnakā literature there are many texts, which are even older than some Angas and Upāngas. But still, the entire Ardhamagadhi Āgamic literature got its final shape around first half of 6th century AD although, even after this, there have been many interpolations.

After the 6th century AD up to the middle of 10th and 11th century AD, was the period when interpretations and commentaries of Āgamas in the form of Niryuktis, Bhāṣyas, Curnis and Tikās were written though some of the Niryuktis are rather ancient. In this period, some independent texts were also written, besides the Āgamic commentary literature. Among the famous Ācāryas of this

period, some Ācāryas such as Siddhasena, Jinabhadra Gani, Sivārya, Vattakera, Kundakunda, Akalanka, Samantabhadra, Vidyanandi, Jinasena, Svayambhu, Haribhadra, Siddharsi, Silanka and Abhayadeva are the prominent ones. In the Digambara tradition various commentaries on Tattvārtha and the Purānās were written in this period.

IMPACT OF VEDIC TRADITION ON JAIN RELIGION AND ITS PHILOSOPHY

(A) The influence of Hindu Caste and Varna system on Jainism

Basically, Śramaṇa and Jaina tradition were opposed to the Hindu Varna system but with the passage of time and with the influence of larger Hindu society the concepts of Varna and caste entered into this tradition. The origin of Jati and Varna systems and the description of their historical evolution are found for the first time in Ācārāṅga Nirvyūkti (around 3rd century AD). According to it, in the beginning, there was only one human society. Administrative systematization started by Ṛṣabha led to its compartmentalization into two the ruler and the subjects; later with the development of art and commerce, these evolved into three: (i) Kṣatriya (ruling class), (ii) Vaiśya (the farmer and the business class), (iii) Śūdra (the menial class). Later, with the establishment of Śravaka-Dharma (the code of conduct for the house-holders), the people who were non-violent, virtuous and of good character were being called Brahmins.

Thus, the four Varnas came into being one after the other; then, from these four Varnas and the mixed marriages amongst them there emerged sixteen Varnas. Seven of them were called Varnas and the remaining nine were called Antarvarnas. Out of

the seven Varnas the union of man with a woman of the same Varna led to four basic Varnas; the union of Brahmin man and Kṣatriya woman, Kṣatriya man and Vaisya woman and Vaisya man and Śūdrawoman led to the creation of other three Varnas. Ācārāṅga-Curni, while classifying this, says that the child born out of the union of a Brahmin man and Kṣatriya woman is called the best Ksatriya, pure Kṣatriya or Sankara Ksatriya; this is the fifth Varna. Similarly, the child born from Kṣatriya man and Vaisya woman is called best Vaisya, pure Vaisya or Sankara-Vaisya. This is the sixth Varna. And the child born from the union of Vaisya man and Śūdra woman is pure Śūdra or Sankara-Śūdra. This is the seventh Varna. Further, on the basis of relationships between similar and dissimilar Varnas nine antarvarnas evolved. From the relationship of Brahmin man and Vaisya woman Ambasta-Varna originated which is the eighth Varna. The union of Kṣatriya man and Śūdra woman led to the creation of Ugra-Varna, which is the ninth Varna. From the relationship of Brahmin man and Śūdra woman evolved the tenth Varna called Nisada. Eleventh Varna evolved out of the union of Sundra man and Vaisya woman. This is called Ayoga-Varna. Then Suta-Varna evolved from Kṣatriya man and Brahmin woman; this is the thirteenth Varna. The union between Śūdra man and Kṣatriya woman led to the origin of Kṣatra (Khanna) Varna, the fourteenth Varna. The union of Vaisya man and Brahmin woman led to the origin of fifteenth Varna called Vedeha. And finally from Śūdra man and Brahmin woman was born the sixteenth Varna called Candāla. In the process of time such unions between sixteen Varnas (Anuloma and Pratiloma) led to the emergence of several different castes.

The above description reveals that with the time, Jaina Ācāryas accepted the institutions of Jati and Varna of Hindu

tradition in its own amended form. Around 7th century AD, Ācārya Jinasena of the south, out of fear of social controversy and also for maintaining the identity and social respect of Jaina Dharma, absorbed the caste and Varna system of Hindu tradition in such a manner that the distinctiveness of the Jainas almost got lost. Ācārya Jinasena, for the first time, said, that the first creator Ṛṣabha deva, after having propounded six kinds of Karmas (actions) created three kinds of varnas i.e. Kṣatriyas, Vaisyas and Śūdras. Later, in the same text it is said those who serve Kṣatriya and Vaisya are Śūdras. Śūdras are of two kinds: (i) Karus (ii) Akarus. Karus are of two kinds: (i) touchable (ii) untouchables; washermen, barbers etc. are touchable Śūdras and Candālas etc. who live on the outskirts of the city are untouchables. The distinctions of Karus and Akarus and touchables and untouchables are made for the first time only in Parana period by Jinasena. None of his predecessors Jaina Ācāryas accepted such distinctions. But later Jaina Ācāryas who were influenced by the Hindu social system had by and large accepted this.

The commentator of Śatprabhṛta, Śrutasagar has discussed the 'touchable' and 'untouchable' concepts though the writer of Purāṇas recognized the rights of Śūdras to be initiated as Ksullakas. But later Digambara Ācāryas have reduced their right so much so that Śūdras were not allowed to be ordained as monks; they were not even allowed entry into a Jaina temple. In the main text of Sthānāngasūtra of Svetambaras only the sick, mentally deranged or those obsessed by fear and eunuchs were not allowed to be ordained. But later commentators prohibited both categories of Śūdras such as Candālas (birth or Jati related) or hunters (profession-related) from being initiated into monkhood. Though all this was against the original Jaina tradition but still this got accepted because of the influence of Hindu

tradition. This reached such a state that the followers of the same Jaina tradition started abstaining from taking food touched by other caste persons, inter-dining and taking water from a person of low caste. In one of the sects of Svetambara tradition, it became a practice that an Oswal alone should be ordained as a monk; and in another sect of this tradition, the idea of giving the post of Ācārya only to a monk of the Bisa Oswal community originated.

Though in olden times, people from all four Varnas and castes were fully accepted and were entitled to worship in temples, observe the vows of the householder and the vows of the monks and were even considered capable of attaining the highest state of Nirvāṇa. In the 7th – 8th century AD, Janasena for the first time declared Śūdras as unworthy for monkhood and for attainment of liberation. The Svetambara canons however, do not forbid initiation of Śūdras into the Order. The Sthānāṅga Sūtra only prohibits the initiation of sick; mentally deranged and eunuchs etc. into the Order. But later on, even low-castes such as Candālas and professionals such as butchers etc were prohibited from initiation into the Order. This was only the influence of the powerful Hindu tradition and was against the main principles of Jaina tradition. Jainas gave recognition to this only to maintain their social status and dignity, though the Āgamas mention many cases of Candālas such as Harikesabala, Metārya, Maetārajamuni etc. being ordained as monks and later attaining Mokṣa.

IDOL-WORSHIP IN JAINA RELIGION AND ENTRY OF OSTENTATIOUS RITUALISM

Though the tradition of temple building and image worship began in Jaina dharma just about 100 years after Mahāvīra's Nirvāṇa during Nanda period, it is difficult to ascertain as to whether an excavated headless figure from Harappa is Jaina or not, but a Jaina-idol of Maurya period found in Lohanipur in Patna is indicative of the fact that the culture of idol-worship was there in Jaina religion and that there had been an influence of the contemporary traditions.

Ritualism and spiritual endeavours are indispensable parts of every religion. Ritualism is its body and spiritualism is its life-essence. Both these kinds of tendencies are clearly visible in Indian religions right from ancient times. Whereas the original Vedic tradition was mainly ritualistic, the ancient traditions were Meditational. But still, it is difficult to completely separate both these tendencies from one another. The code of spiritual and religious Sadhana of Śramaṇic tradition gradually developed into expressions of different forms of ritualism. It is proved from various internal and external evidences that most of the rituals have come from the influences of either Brahmanic, Vedic or other traditions.

Jaina tradition basically is a part of Śramaṇic tradition and therefore, in its original form it was against rituals and was mainly spiritualistic. The denunciation of rituals like Yajña, oblations and bathing etc. in older scriptures like *Uttarādhyayana* proves this point. As we have mentioned earlier, the special feature of *Uttarādhyayana* is that it gave a spiritual form to the rituals or other ceremonies performed in the name of religion. Jaina tradition has openly opposed the acts of social exploitations by the Brahmin class

in those days in the name of religious rituals and ceremonies such as Yajñas, Srāddha and Tarpana.

As a matter of fact, the followers of Bhakti-marga who were opposed to Vedic rituals started the practice of worshipping idols while the Śramaṇic tradition believed in tapas and meditation.

Jaina scriptures also mention the prevalence of yakṣa worship in the society. The devotional practices prevalent among the masses had an influence on the Jaina and Buddhist religions also, and the people developed an urge for worshipping Jina and Buddha along with the practices of penance, self-control and meditation. It first began with symbol-worship of stūpas and Caityas and then temples started (Siddhayatanas) coming up, where the idols of Buddha and Jina were worshipped. Thus idol-worship, Dana (charity) etc. began to be considered as the primary duties of the householder. In Digambara tradition the place of the ancient Sadavasyakas (six-essential duties of householder) is taken over by six daily duties of Jina-worship, serving the guru, study of scriptures, penance, self-control and charity. We do not find a clear account of Jina-worship in earlier scriptures of Ācārāṅga, Sūtrakṛtāṅga, Uttarādhyayana and Bhagavati in Svetambara tradition. In comparison, later scriptures like Sthānāṅga etc. do mention idol and Jina-idol temple, but there is no discussion of any ceremony or service related to worship. However, in Rāyapasenium, Suryabhadeva and in Jnātādharma-kathā Draupadī worshipping Jina-idol is mentioned. All this is the influence of the larger Hindu tradition on Jaina religion.

Ācārya Jinasena in Harivansapurāna has talked of water, unhusked rice, sandal, flowers, incense, lamp and Naivedya. In this description the order of the eight objects is not the same nor is there a separate reference of water in this text. It should be

remembered that the ritual of idol bathing (Praksalana) had developed into sprinkling water (Abhiseka) which is comparatively later.

Though the texts of Padmapurāna, Pañca vinsati (authored by Padmanandi), Ādipurāṇa, Harivamsapurāṇa, Vasunandi's Śrāvakācāra we come to know of the benefits of these eight substances used in worship. It is believed that the use of these eight objects gives the worshipper both mundane and extra mundane happiness and prosperity. Bhavasamgraha also tells us that these eight different substances confer their different benefits.

The description by Dr. Nemichandra Shastri clearly attributes the gradual adoption of these articles of worship in Digambara tradition to the influence of Hinduism. In Svetambara tradition the eight-fold worship that later developed into seventeen types of worship is an influence of Pañcopacari worship of the Hindu tradition. A detailed account of This Sarvopacari or seventeen-fold worship of Vaisnavaitis is available in Rāyapasenium.

In this entire discussion it seem that in Jaina tradition the first religious ritual or ceremony that evolved is Sadavasyakas and there was a solace for 'prayers of adoration' in these six 'Āvaśyakas' and later, from this Bhavapuja came into practice; and then came the concept of Dravya-puja (worship with objects). But the practice of Dravya-puja was meant only for the householders. It is only later that the complex rules and regulations related with Jina worship extended further in both Svetambara and Digambara traditions; all this is the influence of Brahama tradition. Thereafter, many rules and regulations were framed with regard to construction of temples and the

consecration of Jina-symbols by following in the footsteps of the Hindus. The fact that the use of different articles of worship has been a step by step evolution, has been clearly admitted by Pt. Phool Chand Siddhantshastri in the introduction to his 'Jnanapitha Pujanjali' and by Dr. Nemichandra Shastri in the essay, 'Puspakarma-Devapuja: Vikasa Evam Vidhi', in this book titled, "Bharatiya Sanskrit Ke Vikas men Jain Vangmaya ka Avadana" Part I, page 371.

Though the use of flowers in worship had been customary in ancient times but it does not quite match with the principle of extreme non-violence of Jaina tradition. On the one hand there is a text on worship-rituals in which the worshipper talks of atonement (expiation) for violence committed even to the one-sensed living being and on other hand flowers, which are themselves one sensed-living being offered the Jina-idol. How far is this consistent? The following passage is recited for atonement:

*Iryapathe Pracalatadya maya pramadat
Ekendriyapramukha-jivanikayabadha
Nidvartita yadi bhaveva yugantareksa
Mithya tadastu duritam gurubhaktito me*

It is to be remembered that in Svetambara tradition the 'Caityavandana' contains a small sūtra of 'Iriyāvihi virahanāye' which means 'I atone for the violence to one-sensed beings while going for Caityanadana'. It is certainly an inner self-contradiction that on one hand we commit violence to other one-sense being such as earth, air, water, fire and vegetables during rituals of worshipping and offering while on the other hand we ask for atonement. Probably due to the influence of Hindu Dharma many worship related rituals and ceremonies entered in Jaina tradition by 6th-

7th century AD. For this reason, Ācārya Haribhadra, in the 8th century AD had to prohibit Jaina monks from performing many of these rituals. Haribhadra, in his 'Sambodha-Prakarana' prohibited Jaina monks to stay in caityas (temples) and worship of Jina-idols with articles of worship, dancing, singing or staging of dramas etc. in front of the Jina-idol. Not only this, in the same text he describes worship with the articles of worship as impure.

Generally, in Jaina tradition penance-dominated ceremonies are related to the enhancement of spiritual qualities and control on demonic outbursts, by eradication of the karma-obstacles. The aim of devotion to Jina or omniscient and Jina-worship related ceremonies also is the individual's own spiritual growth rather than only mundane achievements and removal of obstructions and obstacles in life. A Jaina aspirant clearly keeps in mind that all worships and prayers, eulogies, praises and invocations of Jina are only for one's own self-realization and achievement of one's own pure and inner qualities of the self.

The proclamation of Jaina tradition is 'Vande Tadguna Labdhaye' i.e. the aim of salutation is to achieve the qualities of the omniscient or the perfect soul. Essentially speaking our soul and the soul of Jina are alike. Infact, the achievement of the qualities of the perfect soul means only the realization of one's own self. Thus, basically Jaina ceremonies are meant for self-purification and self-realization. In Jaina ceremonies most of the mantras and passages are meant to make us aware of the essential nature of the worshipped or they are meant to inspire us to get liberated from the destructive tendencies in us.

Though Jaina rituals by their basic nature are spiritual, but it is a natural weakness of human beings that they want to achieve mundane happiness and comforts with the medium of religion

and also with it they expect religion to remove obstacles, which come in impact of Vedic tradition on Jainism the way of his achievement. He believes that Dharma is a medium of obtaining the desirable and destroying the undesirable. Because of this natural tendency of human beings Jaina tradition could not remain uninfluenced by Hindu religion, and completely stable in the spiritual form of rituals and ceremonies. It did develop some deformities.

To eradicate these deformities the Sthānakavāsi sect came into existence, which disapproved of Idol-worship. The truth is that, the follower of Jaina religion after all, is the same human being is not completely free from the desire of happiness and prosperity in his mundane life. Thus for Jaina Ācāryas it became imperative to add some rituals and ceremonies in their main religion, which are helpful in the mundane well-being of their followers, and have their faith in their own religion unhindered and secure. This was not logically consistent for a religion that had staunch belief in spiritual renunciation and the theory of Karma; but still it is a historical fact that Jainism did develop this tendency and it was necessary to remove or overcome it.

The Tīrthankara of Jainism can neither be a supportive nor an obstacle in worldly well being of an individual, therefore the concept of Yakṣa-Yakṣi as Śāsana-Devatas or Devis or as administrator gods and goddesses were introduced in Jaina worship ceremonies. Then, it was believed that the Yakṣa-Yakṣi after being propitiated by their devotees would bestow happiness on them.

Protector goddesses such as Lakṣmi, Sarasvati, Padmāvati, Ambikā, Cakresvari, Kāli etc. and Yakṣas, Dikpālas

and Kṣetrapālas (Bhairavas) such as Manibhadra, Ghantākarna Mahāvira and Pārśva yakṣa came to be accepted in the Jaina pantheon. In worshipping them many of the ceremonies of Hindu tradition were accepted in Jaina tradition with minor alterations. Texts like “Bhairava-Padmāvati-kalpa” etc. substantiate this point. In the rituals of Jina-worship and consecration of idols or images in the temple many of the elements of Vedic rituals got assimilated which are very different from the basic ideology of Jaina tradition. We clearly notice today that worshipping Cakresvari, Padmāvati, Ambikā, GhantākarnaMahāvira, Nakodā-Bhairava, Bhomiyāji, Dikpālas, Kṣetrapālas etc. have become very prominent in Jaina tradition.

This is the other aspect of worship and devotion in Jaina tradition basically an influence of Hindu or Brahmana tradition that has come to the fore. There are many mantras recited in Jina-worship and related ceremonial rituals which can simply be called the Jainization of similar mantras of Brahmana tradition. For example, in Brahmana tradition while Impact of Vedic Tradition on Jainism worshipping the favourite god, (Iṣṭa Devata) he is invited or invoked and immersed or abandoned; in Jaina tradition also similar mantras of invitation or invocation and immersion are recited at the time of worship as:

aum hrim namo siddhanam siddhaparemeshthin atra avatara avatara sanvosat.

aum hrim namo siddhanam siddhaparemeshthin atra tistha tistha thah thah.

aum hrim namo siddhanam siddhaparemeshthin atra mama sannihato bhava bhava vashat.

aum hrim namo siddhanam siddhaparemeshthin svasthanam gaccha gaccha jah jah jah.

These mantras are against the basic tenets of Jaina philosophy. In Brahmana tradition, it is believed that the gods come at the invitation of their devotees and go back after immersion or abandonment whereas in Jaina tradition Tirthankaras, after attaining liberation, neither come on invitation nor go back after immersion or abandonment. In the introduction to 'Jnanapitha Pujanjali', Pt. Phoolchand Siddhanatashastri has discussed this in great detail and he has compared Jaina mantras to Brahmana mantras pertaining to invitation and abandonment of God. Following Visarjana-Sloka can be compared with next Brahmana-Sloka:

*avahanam naivajanami naiva janami pujanam /
visarjanam na janami ksamasva paramesvara //1//
mantrahinam kriyahinam dravyahinam tathaiva ca/
tatsarva ksamyatam deva raksa raksa jinesvara //2//
- Visarjanapatha*

*avahanam na janami na janami visrajanam /
pujanam naivajanami ksamasva paramesvara //1//
mantrahinam kriyahinam bhaktihinam janardana/
yatpujitam maya deva paripurna tadastu me//2//*

Similarly, Pancopacari-Puja, Aṣṭa-Dravya-Puja, the practices of Yajña, Vinayaka-yantra-sthapana, Yajnopavita-Dharana etc. are not in consistency with the basic ideology of the Jaina tradition. When the influence of Purāṇas increased, Pancopacara worship etc. crept into the Jaina rituals. During the 10th century AD these rituals assumed so much importance that the earlier practices became subsidiary. In spite of the idol being right in front of the devotee the ritualistic practice of invitation, soliciting closeness worship and abandonment or immersion etc.

came into practice to keep the five auspicious events pertaining to the life of the Tīrthankara (Pañca Kalyanakas) afresh in the memory. Puja (worship) was considered as part of service, and in a way, it got the importance equivalent to giving alms.

Thus the essential attitude towards Sāmāyikaand Dhyana got changed while performing puja. And Puja was accepted as a part of the vow of Atithisamvibhaga (i.e. giving alms to the monks). All this is a form of imitation of Brahmana tradition, though the mantras recited in these contexts were certainly given a Jaina form. Is it not ironical when there is a group of thinkers who believe that a Tīrthankara does not even take food and it is they who offer Naivedya in his service? Jaina tradition has also adopted the ritual of consecration ceremony (Samskara-vidhi) from Hindu tradition besides the rituals of worship.

Ācārya Jinasena was the first who in Adipurāṇa prepared a full consecration ceremony (Samskara-Vidhi) from the Jaina point of view by amending Hindu ceremonies of the tradition of sixteen Samskaras generally prevalent amongst the Hindus and prepared in the light of renunciation-based tradition by adding the ceremonies like the Initiation ceremony etc. In that three parts were made viz conception-related rituals, initiation-related rituals and action-related rituals. All the rituals starting with ritual of conception of Tīrthankara till Nirvāṇa have been discussed in it. It is clear, that the ceremonies or rituals that became customary in Digambara tradition are influenced by mainstream of Hinduism. Nosuch account of these ritualistic ceremonies (Samskara-Vidhi) is available in Svetambara tradition. But in their religious practice they have also adopted the prevalent ceremonies of Hindu tradition in the same form. Even today their

marriage ceremonies etc. are conducted by the Brahmin priests as in Hindu tradition. Thus, it is clear that Jaina tradition has been deeply influenced by Hindu tradition.

In fact the original features of Brahmanic culture were adopted into the Jaina ceremonies related to temples and consecration of Jina idols. It is difficult for any tradition to remain completely uninfluenced by its contemporary traditions. And therefore it was quite natural that in the ceremonial rituals of Jainas, Brahmana influences became predominant. But it was certainly a distortion in Śramaṇa tradition. In fact, along with the building of temples and idols, monks started residing in temples, which meant the emergence of the Bhattāraka and Caityavāsa tradition. As a reaction to this Samvigna and other traditions, which did not approve of idol-worship came into being.

THE ORIGIN OF CAITYAVĀSA AND BHATTĀRAKA TRADITION

With the creation of idol and temples the question of their protection and management arose. As a consequence around 5th century AD Bhattāraka sect of Digamabaras and Caityavāsa tradition of Svetambaras came into existence though the archeological evidences of Jina temple and Jina-idol are clearly available during the Maurya period. In the Sakas and Kuṣāṇa period it developed further substantially. The period between 5th century AD and 12th century AD saw the full flowering of Jaina Art. Indeed this is a gift of Caityavāsa and Bhattārakas. In this period in both the traditions monks stopped living in forests and started living in Caityas or Jina-temples. Not only this, they involved themselves in managements and administration of these Caityas. The information available from the records points to the fact that the rich and

prosperous class used to donate not only for the maintenance and management of these Caityas but also for the food and other physical comforts of the monks living in these Caityas. Thus, during this period Jaina monks became heads of these places.

But still, this class of comfort-loving monks led to the origin and evolution of Jaina philosophy, literature, art and architecture. Though in the name of comfort and laxity in the conduct of monks was also growing and that was being opposed in both Digamabara and Svetambara tradition. In the Digambara tradition the opposition to Caityavāsa and Bhattārakas is available for the first time in Aṣṭa Pāhuda (Lingapāhuda 1-22) of Ācārya Kundakunda. And later Asadhara and Banarasi Dasa etc. were also opposed to this. In the Svetambaras, the first one who penned his views against this is Ācārya Haribhadra. He openly criticized these Caityavāsis in his 'Sambodha-Prakarana' and said that their conduct was against the scriptures; he even went to the extent of calling them devils in men. Criticisms of this kind against Caityavāsis further came from many other Ācāryas such as Jinesvarasuri, Jinacandrasuri etc. of the Kharatara-Gaccha. This Gaccha in the 10th century AD came into being as a reaction to Caityavāsa. The original name of this was Suvihita or Samvigna-marga. In the Digambara tradition of this period some sects like Dravida-sangha, Māthura-Sangha, Kaṣṭa-Sangha etc. were also born, which are called Jainābhāsa in the text known as Darśanasara.

Pt.Nathuram 'Premi' in his book 'Jaina Sahitya Aur Itihas', under the title of 'Caityavāsa and Vanavasa' has discussed this at substantial length. Still on the basis of the available evidence it is difficult to say that Jaina sangha was able to liberate itself from growing slackness or laxity of conduct of monks despite the voices of opposition to it. However, this opposition certainly became

instrumental in the birth of some sects of Jaina Sangha who were opposed to idol-worship.

THE EFFECT OF TANTRA AND BHAKTI-MARGA ON JAINISM

From the Gupta period till 10th – 11th century AD Indian society went through a gradual moral degeneration; though this was also a period that witnessed a high level of excellence in fine arts particularly in the erotic art of Khajuraho and Konarak. Jina temples also did not remain untouched by its influence. It was also the period when eroticism in art received religious sanction with the creation of Kṛṣṇa-Radha Gopis legend.

Tantra and Tantrika way of worship also spread. This was just like a fire in which Buddhist Sangha got completely burnt but the Jaina Sangha also could not completely remain unaffected by the flames of this fire. The spiritualist Jaina religion also got influenced by Tantrika practices. Many of the gods and goodness of Hindu traditions changed into Yakṣas and Yakṣis or as caretaker gods and goddesses, they became members of big circle of Jaina gods. Many rules and regulations were framed in the tantrika rituals to gain their mercy or to get mundane happiness and prosperity from them. A Jaina Tīrthankara being free from attachments would neither destroy his enemies nor grant happiness to a devotee; hence befitting the conditions of prevalent times, the responsibility of looking after the welfare of the devotees was entrusted upon the Yakṣa and Yakṣis.

Similarly, the Jaina sangha was also influenced by the path of devotion. The joint effect of Bhakti-marga and tantra resulted in the cult of worship and Yajña etc. in various forms of rituals in Jaina temples. Jina-idols were being worshipped in seventeen

forms of worship like the sixteen forms of (Sodasopacari) worship of Hindu tradition. Not only was the Jina-idol decorated with clothes and ornaments but fruits and naivedya etc. started being offered. It was indeed ironical that the Tirthankaras or liberated souls were being invited and abandoned after worship along with Navagrahas etc. because of the irrational imitation of the customs of worship of Hindus. Though Svetambaras were more influenced by this, Digambaras could not remain uninfluenced. Different types of mantras and Tantras entered in their rituals. Yajñas were performed in Jina temples. The religious system of Śramaṇa tradition which was free from Varna and caste system was abandoned. On the contrary, it emphasized that a low caste Śūdra cannot attain liberation; a social taboo was also imposed upon the water offered by a Śūdra.

Though in the 12th-13th century AD, there were many competent philosophers and writers like Ācārya Hemacandra, still it is not known that there was a powerful and meaningful attempt made to liberate Jaina tradition from the influences of other contemporary religious traditions though on the basis of attempts to reform and on the basis of difference of opinions different sects and sub-sects in the Svetambara tradition came into existence such as Tapagaccha, Acalagaccha etc. but still, till around 15th century AD Jaina Sangha remained the victim of circumstances.

THE CONTRIBUTION OF JAINAS IN THE FIELD OF ART AND LITERATURE DURING MEDIEVAL PERIOD

Though this period was a period of laxity of conduct and love of comforts among the monks, still in the field of art and literature the contribution of Jainas is excellent. Khajuraho,

Śravaṇabelgola, Ābu (Dilwara), Taranga, Rāṇakpur, Deogarh etc. make Jainas feel proud of their grand heritage of art and architecture of 9th-14th century AD. Many mature philosophical and literary texts were written in these centuries. In the Svetambara tradition Ācāryas like Haribhadra, Abhayadeva, Vādidevasuri, Hemacandra, Manibhadra, Mallisena and Jinaprabha and in the Digambara tradition Vidyānandi, Sāktāyana, Prabhācandra etc. were all competent Ācāryas belonging to this period. Along with mantra and tantras in the field of medicine also Jaina Ācāryas came forward. The Bhattārakas and the Jaina Yatis contributed a lot to the literature and temple art but they did not lag behind in the field of social service with their practice of medicine.

RELIGIOUS REVOLUTIONS PRIOR TO LOKASHAH

Indian Śramaṇic tradition has always been revolutionary. It has always raised its voice against obscurantism and blind faith. According to it the traditional religious practice, which do not have any meaningful purpose, are just like dead bodies which are not objects of worship. Thus a revolt against blind an obscurant practice becomes imperative. Śramaṇic religions have originated as a revolt against these very practices. Tīrthankara Ṛṣabhadeva gave his own systematic code is law in both the worldly and spiritual fields in accordance to his time. This process of change and modification continued till the period of Mahāvīra. Lord Mahāvīra made various changes in the code of conduct and the path of morality of Pārśvanātha in accordance to his times. And the code of conduct prescribed by Lord Mahāvīra also changed with the passage of time in accordance to changes in time, place and individual's circumstances. As a result Jaina Ācāryas gave place to newer view-

points in the form of Apavāda Marga based on new situations of change in time and place etc. while accepting Mahāvīra's path of spiritual endeavor and code of conduct is Utsarga Marga.

With the creation of Apavāda-marga, attraction for comforts made. Its entry in the Jaina Sangha and later, with the passage of time, it became a symbol of laxity of conduct. In view of this laxity many Ācāryas who supported Suvihita Marga spear headed revolutions for the improvements in their code of conduct and practices.

Jaina religion is a dynamic one. It has accepted changes in its system of rules and regulations in accordance to changes in time, place and circumstances while retaining and protecting its basic tenets. Thus, it was nothing new for Jaina-dharma to have various significant changes by different Ācāryas of various Jaina sects; it was rather an outcome of its basic revolutionary vision of thought. Even before Lokashah many events of such revolutions in conduct-related practices took place. Here, we are presenting a brief account of that.

As has been indicated earlier Lord Mahāvīra did not accept the code of conduct of Pārśvanātha in its entirety. It is true, that there is no such difference in the basic principles of Pārśvanātha and Mahāvīra but their conduct-related rules and their systems have been different, which have been indicated at a number of places in the Jaina canons. In Mahāvīra's tradition the synthesis of code of conduct of both of these extraordinary men is first of all found in the form of Sāmāyika Caritra and Chedopasthāpaniya Caritra. Thus, as a consequence a two level regulatory system was created in the code of conduct of monks. This system established by Lord Mahāvīra continued without any major changes till the time of Bhadrabāhu; but even in that

time there were partial changes according to the time, place and circumstances. In order to give acceptance to these changes caused by circumstances Ācārya Bhadrabāhu had to approve a two-leveled code of conduct in the form of Jinakalpa and Sthavirakalpa as well as Utsarga-Marga and Apavada-Marga.

These two systems of Jinakalpa and Sthavirakalpa were fully accepted in Jaina religion during the period of Ārya Mahāgiri and Ārya Suhasti who were disciples of Ācārya Sthulabhadra who himself was a disciple of Ācārya Bhadrabāhu. In fact, this two-level discipline or code of conduct became necessary for another reason, i.e. by following the path of Jinakalpa discipline with its stringent code of conduct, though it was possible to achieve the goal of self-realization, it was not possible to handle the work of management of Sangha, and more specifically, to preach and spread Jainism given its link with society. Thus, the monks used to follow any one of these two codes of Jinakalpa and Sthavirakalpa in accordance to their convenience.

But still, there was no such arousal of animosity or bitterness in the Sangha due to this dual code of conduct. Till the period of Ārya Mahagiri and Ārya Suhasti in spite of this arrangement, there had been sufficiently pleasant and cordial relationships in the Sangha. But later, with the passage of time, this situation could not continue. Where Jinakalpis were the centre of respect and honour because of their stringent conduct the Sthavirakalpis were able to keep their hold over society or Sangha. Later, in their race for authority Jaina religion divided into two main sects who, with the passage of time, came to be known as Digambaras and Svetambaras.

The texts of Niśītha, Daśāśrutaskandha, Brhatkalpa and Vyavahara-sūtra all authored by Ācārya Bhadrabāhu has clearly

given recognition to this dual code of conduct in the form of utsarga and Apavada-margas or Jinakalpa and Sthavirakalpa. Whereas in the main Āgamas there are only a few indications of Apavada (exceptions), in the texts of Chedasūtras we find detailed discussions on Apavada-Marga. And later, the Niryuktis authored by Ārya Bhadra and Viṣesāvasyaka Bhāsyā etc. written by Jinabhadra Gani Kṣamaśramaṇa and Curnis written by Jinadasa Mahattara openly support the Apavada-Marga.

It is true that no code of conduct or the process of Sadhana for spiritual upliftment can continue by completely rejecting Apavada-Marga. But there is inherent weakness in the adoption of this path in that it can lead to an attraction towards material comfort, which in turn can lead to laxity in morality reaching its climax in the complete degeneration in moral values. Such conditions have emerged number of times in Jaina tradition, and Jaina Ācāryas had led many reformation movements and uprisings in the areas of moral conduct.

The first controversy arose 606 or 609 years after Mahāvīra's Nirvāṇa i.e. in the 1st and 2nd century of Vikrama with regard to regulations pertaining to conduct specially in context of sacela and acela ways of spiritual endeavours (Sadhana). This controversy was mainly between Ārya Sivabhuti and Ārya Kṛṣṇa. Ārya Sivabhuti gave importance to Acela point of view whereas Ārya Kṛṣṇa was in favour of Sacela point of view. Because of the movement led by Ārya Sivabhuti to reform the code of conduct a new tradition of Botica or Yāpaniya emerged in the Nirgrantha-Sangha of North India, which believed that the highest way of spiritual upliftment is only Acela-dharma even though it accepted the Āgama scriptures and the concept of liberation of women.

Keeping in view the emotional and faith related aspects of human nature, Jaina religion eventually developed the concept of idol worship after Mahāvīra. Though, only 150 years after Mahāvīra's Nirvāṇa the evidences of idol worship are found. The Jina idols that are found from Lohanipur in Patna and Kankālī Tīlā in Mathurā are a strong proof of the fact that the tradition of idol-worship came into being among Jainas even before the Christian era. Instead of entering into the discussion on the point in favour or against idol worship, we will attempt to see objectively as to how, with the passage of time, other traditions were instrumental in gradual changes in the forms of idol worship of the Jainas; and how they affected the way of life of monks. Along with the building of temples and worship of idols the conduct of Jaina monks slackened rapidly. And in both Svetambara and Digambara traditions Mathas or Caityavāsi and Vanavāsi traditions emerged. For building of temples and idols and also for their management, gifts of lands started pouring in; and with this the question of their ownership also arose. The initial archival records and copper plates etc. available related to donations were mentioned that donation earlier given to the Sangha, temple, and idol; and later with the passage of time names of the Ācāryas were written on donation papers.

As a consequence, monks not only remained inhabitants or residents in the caityas, but also got involved in the management of Mathas, temples etc. This was, perhaps the reason why donations were received in their names. Thus, indulgence in comfort and the consequent laxity in conduct began to grow in the lives of monks. Laxity of conduct gripped both the traditions of Digambara and Svetambaras. This grew in the Svetambaras in the form of Caityavāsi Yati tradition and in Digambaras

Mathavasi Bhattāraka tradition. Though, this tradition contributed greatly in preserving Jaina religion and Jainology. It also made an important contribution to the field of social service. In the field of medicine the contribution of Jaina Yatis has been very significant. But at the other end they got deviated from the essence of monastic life because of their indulgence in comforts of life and accumulation of possessions.

The resonant voices of revolution from Ācārya Kundakunda of Digambaras in 6th century AD. Ācārya Kundakunda mainly focused on spiritualistic aspect of religion in place of traditional religion. Though, in his Aṣṭa Pāhuda and more specifically in Caritra Pāhuda and Linga Pāhuda etc., he raises his resentful voice against deterioration of conduct but his voice remained unheard, because even in the later period the Bhattāraka tradition continued to remain strong. Ācārya Amrtacandra, the first commentator on Ācārya Kundakunda made an effort to give a spiritualistic direction to Jaina sangha, which did an impact on Jaina society but Bhattāraka tradition remained unaffected and continued to enjoy the same social status and power. Similarly in the Svetambara tradition there were voices of dissent in the form of Suvihita Marga, Samvigna Marga against the Yati tradition, and then Tapa Gaccha, Kharatara Gaccha etc. came into existence. But none of them remained untouched by the influence of Yati tradition.

The opposition to Caityavāsa began from 8th century AD in the Svetambara tradition. Ācārya Haribhadra in the second chapter of his 'Sambodha Prakarana' has severely criticized the slackness of conduct and the actions of Yatis living in Caityas and he spearheaded a revolution against them. But even Haribhadra's voice of revolution remained unheard because of the strong

prevailing conditions in that period. This class of Yatis remained absorbed in their life of comfort and accumulation of possessions. We do not have any authentic evidence available by which it could be proved that Ācārya Haribhadra's zeal of revolution had any greater impact on these Caityavāsa Yatis.

A strong opposition against Caityavāsa came from Ācārya Vardhmanasuri of Candrakula in Svetambara tradition. He was the first one who re-established Suvihita tradition against Caityavāsa. This tradition later became known as Kharatara Gaccha. The period of this tradition is considered to be around 11th century AD. By the establishment of Suvihita Marga the code of conduct of the monks got a new lease of life based on Āgamas but the Yati tradition could not be wiped out. In a number of places these Svetambara Yatis had so much power that even the entry of a Suvihita monk in their territory became impossible. The Caityavāsi yatis tradition could not be wiped out, on the contrary the Samvigna monk tradition got repeatedly attacked and continued to be influenced by this Yati tradition, and the necessity of rejuvenating this tradition continued from time to time. Thus we see that after every 150 years in Svetambara tradition there were repeated revolutions for establishing Samvignamarga against laxity in the conduct of monks. After the religious revolutions of Kharatara Gaccha the Ācāryas of Tapa Gaccha and Ancala Gaccha again worked for the improvement of the conduct of monks. And then, again efforts were made to establish the code of conduct of monks on the basis of Āgamas by Ācārya Āryaraksita (Ancala Gaccha) in V.S. 1169 and Ārya Jagatcandra (Tapa Gaccha) in V.S. 1285.

A similar attempt was made with the formation of Āgamika Gaccha and Tapa Gaccha in V.S. 1214 and 1250.

Āgamika Gaccha not only opposed worship of Yakṣas and Yakṣis and Caitayavāsa but also opposed worship of Jina-idols with living substances, such as flowers, fruits etc. Here, we see that in Digambara tradition the opposition to the use of living substances in worship began around 16th century due to the influence of thinkers like Banarasi Das. But this disapproval had already originated in the Svetambara tradition about two centuries earlier. Āgamika Gaccha could not survive for long and died with the passage of time, but still Kharatara Gaccha, Tapa Gaccha and Ancala Gaccha kept their identity because of their influence. However, these three sects could not remain uninfluenced by Caityavāsi Yativāsi tradition. They could not succeed in their mission of rejuvenating the Samvigna monk tradition for which they came into existence. The hold of Yatis got vigorously established in Kharatara Gaccha, Ancala Gaccha and even in Tapa Gaccha. Not only this, the ostentation related with temples and idol worship went on increasing. And the class of monks whose main aim was self-upliftment turned into a class of priests meant for performing the rituals. The path of self-purification by Tapas (self control) and renunciation (Tyaga) remained confined to the Āgamic texts. They could not be linked with real life. In such conditions a need for a holistic revolution was felt.

OPPOSITION TO CAITYAVĀSA AND ORIGIN OF SAMVIGNA SECTS

The wave of change came again in Jaina tradition in 16th century AD when spiritualism dominated Jaina religion got bogged down in ostentatious rituals. The iconoclastic attitude of Muslim rulers was beginning to shake people's faith

in idol-worship. It is at this time the Jainas, like the Hindus came under the influence of simple and unostentatious religious practices of the Muslims. In Jaina tradition too, like Nirguna saints in Hindu tradition many saints appeared who opposed ritualistic forms of idol-worship with fanfare. As a result, a reformist movement began in both Svetambara and Digambara sects of Jaina religion. Among them Lokashah in the Svetambara tradition and Taranaswami and Banarasi Das in the Digambara tradition were the prominent ones. Though, Banarasi Das belonged to Svetambara tradition by birth, his reformatory movement was related to Digambara tradition. Lokashah opposed idol-worship, ostentatious religious rituals and fanfare. This sect later came to be known as Lokagaccha. It is this, which developed into Sthānakavāsi sect in 17th century AD, which again in 18th century AD got branched off into another sect called Svetambara Terāpantha based on pure ideology of the path of renunciation; with its own interpretation of the prohibitive aspect of the concept of non-violence.

In Digambara sect Banarasi Das raised his voice against Bhattārakas and also denounced the worship of Jina-idols with living (Sacitta) substances. But Taranaswami went a step further. He prohibited idol-worship altogether in Digambara sect; not only this, he re-established the spiritual aspect of religion. The sect pioneered by Banarasi Das grew as Digambara Terāpantha and Taranaswami's movement became known as Taranapantha or Samaiya. In the Caityalaya of Taranapantha sacred text or 'sastra' was installed in place of the idol. Thus, in 16th century AD, tradition took a new turn because of the influence of Islam and new sects which did not believe in idol-worship were also born. However, old sects continued as they were.

On the one hand spiritual endeavour, which was the life-essence of Śramaṇa culture, was not visible at all in the Yatis of those days. Religion was so much overloaded with rituals that its true essence got suppressed. The natural, simple essential form was getting lost and its place was taken over by religious rituals with increasing hold of affluent people on it. In the name of religion people started to expect mundane or worldly favours. On the other hand, as a result of establishment of Islam, the masses got introduced to a simple religion without any fanfare or pomp and show. On the third front, Muslim invaders were destroying temples and idols which were the supporting pillars of religion at that time. At such a time the need of the hour for the masses, whose beliefs had been shattered by the Muslim invaders, was a religion simple and unostentatious with tapas and renunciation as the guiding principle.

THE ORIGIN OF NON-BELIEVERS IN IDOL-WORSHIP

By the end of the first millennium of Vikrama, invasions by Muslims had already begun. At that time the aim of Muslim invaders was only to loot and take away India's wealth and riches; but slowly and gradually India's wealth and its fertile land became the centre of attraction and so they began trying to establish their power base in this country. With the establishment of power, Islam also started making inroads into this land. Ironically, Muslim rulers were also engaged in uprooting each other. For example, Humayun and Shershah Suri were in collision with each other. However, because of the hold of Muslim rulers over Delhi, Islam got firmly established. The aim of these rulers was also to establish Islam along with gaining power and wealth, as they knew that their empire could

stay only if the authority of Islam was established. Thus, for spreading Islam in this country, Muslim rulers gave sufficient amount of comforts to the people. Along with its establishment Islam came in contact with other Indian faith. Indian thinkers started paying attention to the cultural and religious aspects of Islam. As a consequence, Indian masses found Islam as a simple way of devotion, free from rituals. Due to this mutual contact a new class of saints appeared in this country, which liberated Hindu religion from rituals and gave it a natural and simple style of worship. We see, that in 14th, 15th and 16th centuries, not only did Nirguna form of worship evolve but became a prominent form of devotion or worship.

In that period not only were India masses seized with casteism and classism, but in the field of religion also there was so much influence of rituals that the spiritual element became subordinate and rituals became predominant. Having established their political authority the Muslim rulers blinded by fanaticism began to ruthlessly destroy temples and idols and to build mosques with the material of the broken temples. The masses, seeing their temples and idols being reduced to rubble and the great stories woven around them evaporate into thin air, were disillusioned. The result was a loss of faith in their own religious practices and an attraction for a simpler mode of worship like that of the Muslim religion. As a consequence, there arose a feeling of revolt against idol-worship and rituals in Indian religions. Many saints such as Kabir, Dadu, Nanak, Raidas etc. were blowing their bugle of revolution in Hindu religion. The support of rituals in the name of the religion started diminishing in the hearts of the people. This is the reason that many great men were born in Indian soil that liberated religion from rituals

and gave a simple, natural unostentatious form to spiritual endeavor.

Jaina religion too, could not remain untouched by this development in the Indian social scene. From the Gupta period onwards, and from the beginning of Caityavāsa, traditional ritualism was becoming predominant in Jaina religion and the essence of religion got lost in the plethora of rituals. Religion became an instrument used by the priests or Purohitas for fleecing people. Ordinary people were rejecting expensive, ostentatious rituals without an iota of spiritual element. Under such conditions in both the main sects of Jaina religion three very special persons were born. These are Lokashaha in the Svetambara sect and Banarasi Das and Taranasvāmi in the Digambara sect.

On the one hand iconoclastic activities of Muslim rulers and their increasing influence in this country and on the other hand simplicity of Islam, which was free from the burden of rituals, influenced Hindu and Jaina mindset. This can be taken to a certain extent as the cause of the origin of the sects which disapproved idol-worship in Jaina religion. Lokashaha was born around V.S. 1475. Though Muslims were not able to establish their rule in the whole country till this period, in many parts of the country Muslim rulers did establish their authority. Gujarat also did not escape this influence. The other characteristic feature of this period was that Muslim rulers had started dreaming about the spread of their sovereign powers over the entire country. But for this, it was necessary for them to take their Hindu subjects along with them. Thus Muhammad Tuglak, Babar, Humayun etc. started employing Hindus in their administrative services, with a view to spread, preach and promote

Islam. Thus, Hindu feudal lords and administrative employees came in contact with the rulers.

As a result, they were able to see the better side of Islam, which was free from rituals, casteism, and full of brotherhood which compelled them to think that if Hindu or Jaina religion was to be saved it was necessary to liberate it from ritualistic practices. As a consequence, not only did various sects of non-worshippers of idols emerge, but also rapidly grew by finding favourable conditions or opportunities. In the background of origin of Sthānakavāsi sect in Svetambara tradition and Taranapantha sect in Digambara tradition, we can notice the influence of the form of worship or prayer of Islam which is free from ritualism, even though, originally Jaina tradition had been free from rituals. Thus, it cannot be said categorically that the influence of Islam alone was behind the origin of these two sects.

It is traditionally believed that Lokashah was not only recognized and accepted as a treasurer by his Muslim ruler, but he (the ruler) also gave a silent approval to his religious movement. The period of Lokashah was the period of Shershah Suri and Babar following the reign of Muhammad Tuglak. Hindu administrators were also getting influenced by Muslim religion and its culture, besides earning their livelihood from them. It seems that while working for his Muslim ruler in Ahmedabad, Lokashaha also got influenced by some good things about their religion. On the other hand during this period, Jaina religion like Hindu religion also became predominantly ritualistic. And the spiritualistic aspect of Jaina religion was gradually disappearing. Caityavāsis or Yatis were indulging in fleecing money from the masses in order to make themselves richer and stronger. Lokashaha got a chance to study Jaina

Āgamas when he was copying them, as his handwriting was beautiful, he saw that there was a wide gap between principles and practice of the conduct of Jaina monks. This wide gap of principles and practice in the life of the monks was raising a number of questions in the consciousness of the people. It was a good opportunity for Lokashah to evolve a religious tradition with spiritual element and without a ritualistic baggage.

What was the state of Jaina sangha prior to Lokashaha? We have briefly discussed this before Prior to Lokashaha in 14th-15th century Jaina sangha was mainly divided in three main sects-Digambara, Svetambara and Yāpaniya. Even in this, the Yāpaniya sect that came into existence around 5th century AD was on the threshold of extinction. Except for one or two Bhattāraka sects it did not have a proper existence. Thus, basically only two traditions Svetambara and Digamabara were in existence. As to the question of Digambara tradition, monks and nuns did not retain their identity; only Bhattārakas were prominent in that period. But they (Bhattārakas) had mainly become permanent residents (Mathavāsis) of monasteries or Mathas even though they were representatives of the renunciates, and their main job was confined to protection and enhancement of the wealth and property of the Mathas. In both north and south India there were the seats of these Bhattārakas at different places and they gradually started ruling their followers and administering their respective zones and acting like feudal lords. Even among Bhattārakas there were many sects such as Kasta, Mathurās, Mulas, Ladavagada and Dravidas, which were further divided in their Gaṇas and Gacchas. As to the question of Svetambara tradition, Samvigna or Suvihita monks were not completely absent. However, here also, Caityavāsi Yatis were still in prominence and the class of Yatis had their hold on the Jaina

society and their status was also quite like the Bhattārakas. The Yati's class was also inclined towards mantra, Tantra and medicine along with the religious rituals. It was a class of renunciates only in name but in fact, from the point of view of conduct, they had all the necessary requisites available to them for enjoyment and comforts in accordance to those times. This class of Yatis was so powerful that Yatis were able to stop the entry of Samvigna and Suvihita monks in the areas within their jurisdiction.

The influence of Islam, the slackness of conduct of Bhattārakas and Yatis, and the predominance of rituals in the field of religion were the conditions, which inspired Lokashah to revolutionize religion. Lokashah's opposition to idol-worship, ritualism and slackness in conduct gave a new direction to Jain religion. His courageous crusade had such an influence that in almost the whole of northwest India lakhs of people became his followers. With the passage of time, the large number of his followers got divided into three groups- Gujarat Lokagaccha, Nagaur- Lokagaccha and Lahore-Lokagaccha.

But the Lokagaccha itself gradually led to deterioration in practical conduct. For that reason, just about 150 years after Lokashah's revolution in religion, again a need was felt for a revolution in this field. Thus, Jivarajji, Dharmasinghji, Dharmadasji, Manohardasji and Harjiswami etc. coming from the same Lokagaccha-Yati tradition again blew the bugle of a renewed revolution, and laid emphasis on the Āgama-based conduct for monks. As a result of which the Sthānakavāsi sect emerged. The originand growth of Sthānakavāsi sect is not the result of act by one single person at a particular point of time. It is the contribution of different people at different times. Therefore, in the areas

of both thought and conduct, differences remained and continued. The outcome of this was that this sect got divided into its various sub-sects at the time of its birth itself.

In the 17th century AD, Bhikhanji Swami, a disciple of Ācārya Raghunathji drifted apart and came out of Sthānakavāsi sect and established a new and separate sect called Svetambara Terāpantha. The reasons of his separation from the original Sthānakavāsi sect were basically two. (i) the monks of Sthānakavāsi sect started getting sthanakas built for their own sect and started residing there like those of the Yati tradition, (ii) Bhikhanji Swami was insistent on his view that all acts of pity or kindness and charity etc. involving some form of violence in whichever way, even if it is violence committed to one sensed living beings only, cannot be called truly religious or non-violence. With the passage of time, this sect of Bhikhanji Swami grew and evolved substantially, and today it is known and recognized as an enlightened sect of Jaina religion. The ninth Ācārya of this sect Ācārya Tulsi and the tenth Ācārya Mahaprajna has taken it to great heights.

After the emergence of Sthānakavāsi and Terāpantha sects, the other three traditions; important from the point of view of cultural history of Jaina religion, which grew and developed in the beginning, middle and the later part of the 20th century, are: (i) Predominantly spiritual tradition of Srimad Rajchandra's Kavipantha, (ii) Niscayanaya dominated Kanjipantha of Kanjisiwami who left Sthānakavāsi sect and joined Banarasi Das's Digambara Terāpantha and gave it a new lease of life. (iii) Dada Bhagawan's sect established by A.M. Patel. All these three sects basically developed with a spiritualistic outlook. Srimad Rajchandra whom Mahatma Gandhi gave the status of 'Guru'

enlightened the masses on spiritually dominated essential elements of Jainism. He was not for establishing any new sect but was purely for awakening the individual's spirituality. Srimad Rajchandra was a man full of spiritual wisdom and a natural and extempore poet. Thus the class of his followers came to be known as Kavipantha. Kanjiswami after studying Ācārya Kundakunda's text like 'Samayasāra' tried to spread the spiritualistic outlook of Banarasi Das and of Shrimad Rajchandra amongst the masses. But where Srimad Rajchandra gave equal emphasis on Niscaya and Vyavahāra nayas, Kanjiswami laid emphasis mainly on Niscaya Naya. This is basic difference in the streams of these two. The main objective of both of them is purification of inner self and the upliftment of the spiritual element of the individual.

Besides these new and separate traditions, many events of historical significance have occurred in the currently prevailing traditions also. One such event of great importance is that Ācārya Shantisagarji revived the tradition of naked monks in Digambara tradition, which had almost disappeared for centuries in the country. Today, there is sufficient number of these Digambara monks in our country. In the Svetambara Murtipujaka (idol-worshipping) tradition, attempts were made to unite various Gacchas and sects, but they were not very successful. Secondly, Caityavāsa tradition of Yatis is almost extinct in this country. In the Samvigna monk tradition there is gradual deterioration in the conduct of these monks. Some monks have started living like Yatis as far as their conduct is concerned. This is an aspect that needs deliberation.

From the point of view of Sthānakvāsi sect, this century has special importance, as very significant efforts have been made to unite a broken or scattered society. Two important and big

conferences were held in Ajmer and Sadari-Ghanerao which helped in making different subsects of this tradition coming closer to each other. In the conference of Sthānakvāsi monks held in Sadari, barring some sects of Rajasthan and Gujarat, all Sthānakvāsi monks come together and worked together for one single Sangha called Shri Vardhmāna Sthānakvāsi Śramaṇa Sangha. But after some time, some of these sub-sects got separated again.

In this century, Svetambara Terāpantha sect did a very important job of publication of literature on Jaina religion and philosophy. Generally speaking, this century has been of great significance from the point of view of writing, editing, publishing and spreading Jaina literature along with its focus on awareness in spiritual consciousness. Further, Jainism achieved a glorious status of an international religion because of the international travels of its followers.

To conclude we see that the cultural consciousness of Jaina religion has always been blooming with freshness from the very beginning of Indian culture till today. It has introduced itself as a dynamic living tradition by adjusting with the prevalent conditions of time, place and circumstances.

Chapter-II

HISTORY OF JAINA LITERATURE

Ancient Indian Literature was composed mainly in three languages, i.e., Samskṛita, Pāli and Prakṛta. Out of these three Pāli is nothing but a shade of Prakṛta language. A literary language, Prakṛta, being a group of various local dialects as Māgadhi, Pāli, Paisaci, Sauraseni, Maharashtri was never developed as a single language but as a group of languages. Various types of Apabhramsa were also developed from Prakṛta. Its various shades developed according to their different places and time. If we consider these three main languages from religious point of view, all the Vedic religious literature is found in Samskṛita while the Jaina canonical and Buddhist literature is in Prakṛta and Pāli, respectively. So far as the Jaina religious literature of early period is concerned, it was mainly written in Prakṛta known as Prakṛta canons. Jainas started writing from c. 3rd-4th A. D. in Samskṛita but notably these Samskṛita works are based on Prakṛta works whether as an independent or in the form of commentaries.

So far as the Jaina literature (of early period) prior to c. 3rd A. D. is concerned, barring few of the early philosophical and literary treatises, it is mainly confined to the canonical literature only. Majority of the canonical literature belongs to this period, though their final editing and writing on palm-leaves belong to c. 5th A. D. among Svetambara canons, except the Nandisūtra and the later edition of Praśnavyākaraṇa, most works were composed before the c. 3rd A. D. No doubt, some interpolations and changes did take place therein at the time of Vallabhi Council, yet they are clearly traceable. It would be a great mistake if on account of these interpolations and changes the whole of the Āgamas are regarded as

- 6.MahaNiśitha 6.Rajaprasniya
7. Ṛsibhāṣita 7. Jivabhigama
8.Jambudvipa prajñapti 8.Prajñāpanā
9.Dvipasara prajñapti 9.Mahaprajñapanā
10.Candra prajñapti 10.Pramadapramada
11.Ksullikavimanappravibhakti 11.Nandisūtra
12.Mohallikavimanappravibhakti
12.Anuyogadvara
13.Anga culika 13.Devendrastava
14.Vaggaculika 14.Tandulavaicarika
15. Vivahaculika 15.Candravedhyaka
16.Arunopapata 16.Surya prajñapti
17.Varunopapata 17.Paurusimandala
18.Garunopapata 18.Mandalapravesa
19.Dharnopapat 19.Vidyacarana Viniscaya
20.Vaisramanopapata 20.Ganividya
21.Velandharopapata 21.Dhtanavibhakti
22.Devendropapata 22.Maranavibhakti
23.Utthanasruta 23.Ātmavisodhi
24.Samutthanasruta 24.Vitaragasruta
25.Nagaparijñapanika 25.Samlekhnasruta
26.Niryavalika 26. Viharkalpa
27.Kalpika 27. Caranavidhi
28. Kalpavantasika 28.Aturpratyakhyana
29.Puspita 29.Mahapratyakhyana
30.Puspaculika
31.Vrsnidasa

Unfortunately, all the above mentioned works are not available today. Some of them are lost. Out of twelve Anga Āgamas, the 7th chapter of Ācārāṅga (Mahaparijñā) and the major portion of Drstivāda are said to be extinct. So far as the subject matter of 7th chapter of Ācārāṅga is concerned, in my opinion, it was mainly related to the Jinakalpa or code of conduct of unclothed monks. When the followers of this strict code of conduct disappeared gradually, no serious efforts were made to restore it and finally it got lost.

Likewise, the twelfth Anga Drstivāda, said to be continuing five parts (i) Pari Karma (ii) Sūtra (iii) Purvagatha (iv) Anuyoga and (v) Culika seems to have dealt mainly with the philosophical doctrines of other schools of thought including the Pārśva tradition. Purvagata, the third part of Drstivāda, exclusively, dealt with the doctrines of Mahāvīra.

All these works were preserved only through oral tradition, because, Jaina monks and nuns were strictly prohibited to write on palm-leaves, those days. That study and preservation of the Jaina literature, written on palm-leaves were prohibited due to the strict observance of non-violence and non-possession. They were of the opinion that Mahāvratas could not be observed fully in the process of writing, studying and preserving the palm-leaves. So they made no efforts to restore them in written form. This was the reason behind the loss of Drstivāda as well as some other Āgamas.

In my opinion, Drstivāda, in particular, became extinct, because of following factors. Firstly, its contents were not fully in accordance with Mahāvīra's tradition and were mostly related with philosophical discussions of other traditions and schools, hence unable to arouse interest in Jaina monks. Secondly, the concepts, accepted by Mahāvīra's tradition, were included in other Āgamic

texts also, hence Jaina monks did not make any effort to preserve the Purva literature. Thirdly, due to the oral tradition, other AnāgaĀgamas could not remain intact. We find that earlier subject-matter of Praśna-vyākaraṇa has been completely changed. Similarly, partial changes as well as some additions are also noted in the subject-matter of Jnatadharmā Katha, Antakrddasanga, Anuttraupapatika and Vipakasūtra. Among the secondary canons (Angabahya Āgamas) following works, known as Kalika and Utkalika, respectively were also lost in due course of time. The details of such canons are as under:

Kalikasūtra not available presently –

1. Ksullika vimana pravibhakti
2. Mahallika vimana pravibhakti
3. Angaculika in original phase is lost. After sixteen century newly composed matter of this is available.
4. Vaggaculika
5. Vivahaculika
6. Aunotapada
7. Varunotapada
8. Garunotapada
9. Dharantapada
10. Vaisramanotapada
11. Velandarotapada
12. Devendrotapada
13. Utthanasruta
14. Samutthanasruta
15. Naga prajñapti panika

Utkalikasūtra not available presently

1. Kalpikakalpika
2. Culakalpika
3. Mahaprajnapana
4. Pramadapramada
5. Paurusimandala
6. Mandala Pravesa
7. Vidyacarana Viniscaya
8. Dhyānvibhakti
9. Vitaraga Śruta
10. Viharakalpa
11. Caranavidhi

About the subject-matter of these Kalika and Utkalikasūtras, not extant today, it is very difficult to comment upon. Their subject-matter can be inferred on the basis of their titles only. One Angasūtra, i. e., Drstivāda, 15 Kalikasūtra and 11 Utkalikasūtras, thus, the number of extinct or not available texts, comes to be 27, in total. Except these 27, all the 51 texts are available. It is not possible here to deliberate on the corresponding authorship, date and subject-matter of each and every text of this list. So I shall discuss, in short, only few important works in their chronological order.

PRIMARY CANONS (ANGAS)

Ācārāṅga is considered as the oldest of all the works of the early period. According to the scholars, the first part of Ācārāṅga belongs to the c. 5th-4th B. C. This part contains the original sermons of Lord Mahāvīra. It deals with the spiritual preachings along with the basic principles of non-violence and ethical code

of conduct, prescribed for Jaina monks and nuns. Its last chapter depicts a real picture of the ascetic life of Lord Mahāvīra. The 7th chapter of the first part is supposed to be lost after the composition of its Niryukti, i.e., c. 2nd-3rd A.D. The second part of Ācārāṅga is known as Ayaracula — an appendix. It mainly deals with the detailed rules and regulations or the code of conduct of Jaina monks and nuns along with some of the events of the life of Mahāvīra.

Modern scholars opine that the second part of Ācārāṅga was composed during the c. 2nd- 1st B.C. Another important canonical work of this era is Sūtrakṛtāṅga dating c. 4th-3rd B. C. This work is also full of spiritual and moral preachings but its peculiarity lies in the presentation of different philosophical views prevalent in that particular era. Like Ācārāṅga, it also comprises two parts (Śruta-skandhas). Scholars are of the opinion that the second part of Sūtrakṛtāṅga is somewhat posterior to the first.

The third important work in chronological order of the Jaina canonical literature is Isibhasiyaim (Ṛṣibhāṣitam). All the scholars of Prakṛta and Jainology: Western and Indian, consider it of c. 4th-3rd B. C. It marks the catholicity (broadmindedness) of early Jaina thinkers. It contains the ethical preachings as well as philosophical views of forty-five thinkers. Out of these Narada, Asitadevala, Angirasa, Parāśara, Aruru, Narayana, Yajñavalkya, Uddalaka, Vidura etc. definitely belong to Aupaniṣadika tradition. Similarly, Sāriputta, Vajjiputta. Mahākaśyapa etc. belong to Buddhist tradition while Pārśvanatha and Vardhamana belong to the Jaina tradition. A few others are of other independent Śramaṇictradition, not extant today. This work shows that in the early period the Aupaniṣadika and other

Śramaṇic traditions were tolerant as well as respectful to each other.

Uttarādhyayana and Daśavaikālika are other important works of this early phase. Uttarādhyayana contains thirty-six chapters, mainly dealing with the religious preachings as well as some metaphysical doctrines of Jainism. Some chapters of this text are regarded as the later additions by the scholars but in no way they are later than the c. 2nd or 1st B.C. The next work Daśavaikālika, composed by Ārya Sayambhava (c. 5th-4th B.C.) mainly deals with the ethical code of conduct of Jaina monks and nuns alongwith the spiritual discourses and preachings. However, we can't deny the possibility of the interpolations to the some extent in its final editing.

The other works dealing with the ethical code of conduct are Niśitha, Daśāśruta-skandha (Āyaradasā), Vyavahāra and Kalpa, all composed by Ārya Bhadrabāhu in c. 3rd B.C. These works, not only deal with the code of conduct but with transgressions and atonements also.

Against general belief, that all the Angas are composed by the Gaṇadharas, direct disciples of Bhagwan Mahāvīra, some opine that except Ācārāṅga and Sūtrakṛtāṅga, all the Angas are composed later on. In my opinion, it is very difficult to assign any particular date or authorship to these extant works because of containing different levels of the development of Jaina thought, occurred through different ages.

After Ācārāṅga and Sūtrakṛtāṅga, next two Angas in successive order are Sthānāṅga and Samavāyāṅga. They may be considered as encyclopaedia of early Jaina thoughts and beliefs, mainly based on the numbers more or less similar to Anguttaranikāya of Buddhist tradition. Both these works provide

more information about the Jaina order and development of Jaina thoughts of the later period, i.e. c. 3rd-4th A.D. The next in the list is Bhagavati (Vyākya prajñapti) mainly dealing with different aspects of Jaina philosophy. According to a group of scholars, this voluminous work was composed at different phases and not at one time. Evidently, it has references to the later works like Prajñāpanā, Anuyogadvāra, etc. belonging to c. 1st-4th A. D. and side by side, depicts various earlier original concepts, witnessing change in the process of development of Jaina thoughts.

The next work of early period is Jnātādharma-kathā. Second part of this work is considerably later than the first. The first contains mainly stories preached by Bhagwan Mahāvīra to his disciples. Its 19 chapters, referred to in Āvaśyaka-sūtra, are undoubtedly, composed in the early period. The next among Anga canons is Upāsakadaśāngasūtra, considered as the first work related to the code of conduct of lay devotees (Śrāvakas). It comprises life-sketches of ten prominent lay followers of Bhagwan Mahāvīra. Not having any trace of any later work, it belongs to the early period.

Antakritadaśānga deals with the life stories and ascetic life of the persons, attaining their salvation in the last span of their life. According to Sthānānga, it has only ten chapters dealing with life-stories of 10 persons. But present volume contains life-stories of 90 persons. It clearly shows that not at the time of Vallabhi Vācanā alone but even after that some additional matters were incorporated in Sthānānga-sūtra. Same is the case with Anuttaropapatika-Daśānga. Its early edition contained life-stories of only ten persons who attained Sarvarthasiddhi Vimana and were supposed to attain liberation in their next births.

Of Jaina canon Praśnavyākaraṇa, unfortunately, the earlier contents are totally extinct. It seems that the present subject-matter of this work was incorporated in around century 7th A.D. Its extant edition deals with five Āsravas, viz., violence, untruthfulness, theft, unchastity and possessiveness along with five Samvaras, viz. nonviolence, truthfulness, non-stealing, chastity and non-possession. Last available work of Anga canon is Vipakadasa, dealing with fruits of merits and demerits.

SECONDARY CANONS (UPANGA)

The first work of the secondary canons is Aupapātika, dealing with the episode of Suryābhadeva. It also depicts a beautiful picture of ancient art and architecture. On the basis of this depiction, scholars date this work not earlier than c. 1st-2nd A.D. The next work of this category is Rajaprasniya which, so far its subject-matter is concerned, is more similar to the Buddhist Pāli canon Paseniyasutta. The third and the fourth, Jivabhogama and Prajñāpanā respectively, deal with the Jaina metaphysics in general and the concepts of Jiva and Ajiva in particular.

The authorship of Prajñāpanā is attributed to Ārya Syama (c.1stA.D.). Out of these twelve secondary canonical works only Prajñāpanā's authorship is known. About the authorship of other works, we are still in dark. The fifth one is Jambudvipaprajñapti mainly dealing with Jaina Geography in addition to the life history of Ṛṣabha deva. The subject matter of next two works; Suryaprajñapti and Candraprajñapti are related with Jaina cosmology in general and Jaina astronomy in particular. Scholars date this c. 2nd -1stB.C. Other five works of this bunch are very short and rather of less important.

Besides, Anga & Upānga canonical literature, Candraka Vedhyaka, Tandulavaicārika, Aturpratyākhyāna, Mahāpratyākhyāna, Maranavibhakti, mainly concerned with the Jaina Sadhana, are known as Prakirnakas, in general and Samadhimarana in particular. All these works are, undoubtedly earlier to the century 4th -5th A.D.

Among the non-canonical works of this period, very few in numbers are extant, namely Tattvārtha-sūtra and its auto-commentary (c. 3rd -4th A.D.), Paumacariya of Vimalasuri (c. 2nd -5th A.D.) and Digambar works composed in Sauraseni Prakṛta like Kasāyapāhuda of Gunadhara (c. 4th A.D.) and Ṣaṭkhaṇḍāgama of Puspadanta Bhutabali (about c. 5th A. D.) Apart from these, the works of Kundakunda, Samantabhadra and Siddhasena Divakara may also be considered as the works of early period. Scholars differ on the exact that of composition of these works, except that of Tattvārtha-sūtra. They date these in between c. 2nd -5th A.D. .

Among non-canonical literature, the first Niryuktis, ten in number, are of great importance. These (Niryuktis) mainly explain the meaning of Jaina technical terms from the various stand-points alongwith the brief account of the subject matter of that particular Āgama. Scholars widely differ about the time and authorship of Niryuktis except that of Govindaniryukti. Some are of the opinion that these Niryuktis are composed by Bhadrabāhu-I (c. 3rd B.C.) while others consider these to be composed by Bhadrabāhu-II, the brother of Varahamihira (c. 6th A. D.) But in my humble opinion, as external and internal evidences show it was either of Bhadrabāhu-I or of Bhadrabāhu-II. But, Āryabhadra of c. 2nd-3rd A. D., in all probability, was the author of these Niryuktis. I have given various reasons in support of this view in my independent article published in Sagara Jaina Vidyabharati (Pārśvanātha

Vidyapitha, Varanasi, 1994), presently; we have only the following Niriyuktis:

1. Āvaśyaka-Niryukti,
2. Daśavaikālika-Niryukti,
3. Uttarādhyayana-Niryukti,
4. Ācārāṅga-Niryukti,
5. Sūtrakṛtāṅga-Niryukti,
6. Daśāśrutaskandha-Niryukti,
7. Kalpa-Niryukti and
8. Vyavahara-Niryukti.

Apart from these, two more niryuktis - Ogha and Pinda are also available, but considered to be the part of Āvaśyaka- niryukti and Daśavaikālika-Niryukti, respectively, hence, not independent works. We also have a mention of two more Niriyuktis on Surya Prajñāpti and Ṛsibhāṣita, but they are extinct now. To conclude, we can say that more than hundred works could be considered to belong to this early period but about thirty of them are now extinct.

THE AGE OF ĀGAMAS

Most of the Āgamic literature was composed during c. 5th B.C. - 3rd A. D. but some of Āgamic texts like Nandisūtra and the present edition of Praśnavyākaraṇa were composed in c. 5th-6th A. D. In the most important councils (Vācanās), which were held at Mathurā and Vallabhi in c. 4th-5th A. D. respectively, for editing and rewriting of these Āgamas, some new additions and alterations were also made and that is why some of the Āgamas contain some informations and conceptions, developed later in c. 4th-5th, in Jaina philosophy.

The Āgamas are mainly concerned with the religious code of conduct and moral preaching. Pt. Dalasukha Malvania rightly observes that Anga Āgama deals with moral code of conduct (Caritanuyoga) rather than metaphysics (Dravyanuyoga). So far as the subject-matter of Āgamas is concerned this position remains the same up to the period of Niryuktis (c. 3rd-5th A. D.), Bhāsyas (c. 6th A. D.) and even Curnis (c. 7th A. D.). Some scattered seeds of philosophical discussions may no doubt be seen in some of the Āgamas and their commentaries; but Viśeṣāvāsya Bhāsy, mainly a work full of philosophical discussions, is an exception.

ĀGAMAS AND THEIR COMMENTARIES

As I have already mentioned that except Nandisūtra and present edition of Praśnavyākaraṇa, most of the Āgamas were composed before c. 3rd A. D. but their final editing had been done only in the c. 5th A.D. At the time of this final editing, interpolation of many later developed philosophical concepts and informations regarding the Jaina order crept into these. The Nandisūtra, the Āgamic work composed during this period, deals with the Jaina theory of five-fold knowledge as well as contains its later developments took place in c. 4th-5th A. D. Similarly, the drastic changes in the original subject-matter of Praśnavyākaraṇa and partial changes in Antakritadaśāh and Anuttaraupapātikadaśā also occurred during this period. Almost all the Prakṛta and some of the early Sanskṛta commentaries on the Jaina Āgamas were written in this period, in form of Niryuktis (c. 3rd-4th A. D.), Bhāsyas (c. 6th A. D.) and Curnis (c. 7th A, D.) This period is of great literary importance because majority of the Āgamic works were finally edited and some of them were even composed also in this period.

Besides these Niryuktis, Ogha Niryukti and Pinda Niryukti

are also available but Ogha Niriyukti is considered as the part of Āvaśyaka-niryukti and Pinda-niryukti as the part of Daśavaikālika Niriyukti, hence they are not independent works. Though, Niriyuktis on Surya Prajñapti and Ṛṣibhasit are referred to in Āvaśyaka-Niryukti (Verse 85) but at present these two are not available. The Niśitha Niriyukti considered being the part of Ācārāṅga Niriyukti is mixed with its Bhāśya. All these Niriyuktis are written in Prakṛta verses and deal very precisely with the contents of the respective Āgamas.

After Niriyukti, Bhāśyas on Āgamic texts were composed in c. 5th-6th A. D. The Bhāśyas are more exhaustive and elaborate than those of Niriyuktis. They were also composed in Prakṛta verses. Bhāśyas are quite prolific in their contents referring to various concepts of Jaina philosophy and the code of the conduct for monks and nuns with their exceptions and punishments.

Among Bhāśya, Viśeṣāvasyaka Bhāśya is the most important. It is the first work of Svetambara tradition dealing with the problems of Jaina philosophy with minute details. The concept of five-fold knowledge has been discussed elaborately with a critical approach herein. Among various proofs given for the existence of soul, one bears similarity to that of Rene Descartes (c. 16th A. D.), a Western philosopher, proving the existence of soul through doubt itself. In Viśeṣāvasyaka Bhāśya, various contrary views of Jaina Ācāryas are mentioned and reviewed along with the views of some rebellious Jaina thinkers, i.e., Nihnavas. It also deals with the differences of Svetambara and Digambara traditions regarding the successiveness and simultaneity of Kevalajñāna and Kevaladarśana as well as the problem of nakedness of the monk with full details. Other mainly deal with the ethical code of conduct of ascetics with their exceptions and the conditions in which these

exceptions could be followed along with their atonements.

The Bhāsys, dealing with the code of conduct of monks are Daśavaikālika Bhāsyā, Uttarādhyayana Bhāsyā, Brhatkalpa Bhāsyā, Vyavahara Bhāsyā, Niśitha Bhāsyā and Jitakalpa Bhāsyā. Some of the Bhāsyas also contain some informations of historical importance. As the authors of the Bhāsyas, we have only two names: Jinabhadragani and Sanghadasagani. Jinabhadragani is the author of Viśeṣāvasyaka-bhāsyā while Sanghadāsagani is the author of Brhatkalpa, Vyavahara and Niśitha Bhāsyā. Of these two Sanghadasagani is supposed to be senior to Jinabhadra, because Jinabhadra, in his work Viśeṣanavati has referred the Vasudevahindī, a work authored by Sanghadasagani. The period of Jinabhadra is undoubtedly the latter half of the c. 6th A. D. As Sanghadasagani was senior to Jinabhadragani, it leaves no room for doubt that he must have flourished in second half of the c. 6th A.D. All these Bhāsyas are of considerable length, composed in Prakṛta verses and deal with their subjects exhaustively. We find a rich cultural data and some information about the cultural history of India in the Bhāsyas.

Next, the Curnis, unlike the Niriyuktis and Bhāsyas are written in prose. Niriyuktis and Bhāsyas are written in Prakṛta only, while the Curnis in Prakṛta mixed with Samskrta. Among Curnis –Āvaśyaka, Daśavaikālika, Uttarādhyayana, Sūtrakṛtāṅga, Anuyogadvāra; Nandi and Niśitha are the most important. All these Curnis were written by Jinadasagani Mahattara. In Nandicurni it is clearly mentioned that this work was completed in Saka Samvat 598 corresponding to 676 A. D. It is, therefore, concluded that most of the important Curnis were written in c. 7th A.D. Some Curnis viz., Daśavaikālika of Agastyasimha and Curnisūtras on Kasayapāhuda-Sutta are the earlier among the

Curni literature. Among whole of the commentary literature Curnis hold an important place because first, they deal with the various subjects and are directly concerned with social and cultural heritage of Jainism. Secondly, they supply so many informations about the Jaina History pertaining c. 1st – 6th A.D.

Curnis were succeeded by Samskrta commentaries, written on different Āgamic texts, known as Tika Vrttis or Vivaranas. Among Samskrta commentators Haribhadrasuri is the earliest, flourished in the middle of the c. 8th A.D. He wrote commentaries on Āvaśyaka, Daśavaikālika, Jivabhogama, Prajñāpanā, Nandi, Anuyogadvāra and Pindaniryukti. Silankacārya, flourished in the c. 9th A.D. believed to have written several commentaries on Āgamas but unfortunately at present only two commentaries on Ācārāṅga and Sūtrakṛtāṅga are available. After Silanka, Abhayadevasuri and Śāntisuri are the prominent names among commentators. Abhayadevasuri has commented on nine of eleven Angas except Ācārāṅga and Sūtrakṛtāṅga, hence called Navangi-Vrttikara. Śāntisuri has written a commentary on Uttarādhyayana Sūtra. Both of these later Samskrta commentators flourished, during c. 10th-11th A. D. This trend of commentary-writing is still current in Svetambara tradition.

In Digambara tradition, Kasāyapāhuda Sutta and Ṣaṭkhaṇḍāgama are considered as equivalent to Āgamas. These works are written in c. 4th-5th A. D. On Kasayapāhuda Sutta first commentary was written by Yaṭiṛṣabhain the form of Curni Sūtra s in c. 6th A. D. After that in c. 9th A. D. Virasena wrote two commentaries Jayadhavala and Dhavala on Kasaya-Pāhuda and Ṣaṭkhaṇḍāgama respectively. Mahadhavala is a commentary on the one part of Ṣaṭkhaṇḍāgama, written by his disciple

Jinasena. These commentaries mainly deal with Jaina philosophy in general and Karma theory in particular.

IMPORTANT PHILOSOPHICAL WORKS OF JAINISM

Among the Jaina philosophical works composed between c. 3rd-10th A.D., the Tattvārthasūtra, with its auto-commentary by Umasvati is the pioneer one and may be considered as the first systematic work on Jaina philosophy. Composed in c. 3rd A. D., it also has the credit of being the first Samskrta work of Jaina literature, written in the style of other Sutragranthas of Indian philosophy. The especiality of this work is that it is equally respected as well as accepted by both the sects of Jainism - Svetambara and Digambara. It encompasses ten chapters dealing with Jaina metaphysics, epistemology and ethics. Its first chapter deals mainly with Jaina theory of knowledge, Naya and Nīksepa, second with Jiva (living substance), third and fourth with hells and heavens, fifth with Jaina metaphysics, sixth to ninth chapters with Jaina doctrine of Karma and Jaina Sadhanas or ethical code of conduct of house-holders and monks, respectively. Finally, the tenth one deals with the concept of liberation (Mokṣa). Notably, the concept of Guṇasthāna and Saptabhanginaya (Seven-fold judgment) are totally absent in it. This shows that these concepts came into existence later during c. 5th-6th A.D.

After Tattvārthasūtra, Ācārya Siddhasena Divākara's Sanmatitarka is the next critical and important work, composed in c. 4th A. D. in Prakṛta verses. It explains critically the concept of Dravya (substance), Guṇa (properties), Paryaya (modes) and their mutual relationship on the basis of the Jaina theory of Naya, Nīksepa and Anekantavāda (non-absolutism). It is the first work in which one-sided views of other philosophers

are critically examined to establish Jaina theory of Anekantavāda. Some of the Dvātrimsaka of the same author, also, critically examine the philosophical views of other Indian schools under the pretext of praising the Jina. Even if the refutation of the philosophical views of other schools of Indian philosophy is found in the canonical works also, they are neither critical nor systematic in their approach. Siddhasena for the first time critically examined the views of other Indian philosophies, showing their logical inconsistencies. So far as the works on Jaina epistemology are concerned, Nyāyāvātara of Siddhasena may be considered the first work on Jaina logic. This work provides the base to understand the later gradual developments in Jaina logic, particularly the contribution of Akalanka and Vidyānandi in this regard.

Among the writers of the Digambara sect, who wrote independent philosophical treatises, Sāmantabhadra (c. 5th A. D.) occupies an important place. His Aptamimāmsa is a noted scholarly presentation. It imitates Sanmatitarka of Siddhasena, in style but differs in language. Sanmatitarka is in Prakṛtaverses, while Aptamimāmsa is in Samskrta verses. It also critically evaluates the one-sided views of other philosophies. These two works namely, Sanmatitarka and Aptamimāmsa, may be considered as the prime works for the exposition of Jaina theory of Anekāntavāda. Aptamimāmsa is an important work which establishes the concepts of Jainism after a critical evaluation of those of the other schools of Indian philosophy.

Another important work of this age is Dvādasāranayacakra, authored by Mallavādi in c. 5th A.D., aiming to establish Jaina theory of Anekantavāda by pointing out inconsistencies in the thoughts of other schools of Indian

philosophy. The style of this work is somewhat different from that of Sanmatitarka and Aptamimāmsa, as these two later works are composed in verses and deal with their subject matter in a precise manner. Nayacakra is composed in prose and deals with its subject-matter exhaustively. The distinguishing feature of Dvādasāranayacakra is that it critically examines the views of one philosophical school through the arguments of its opponent. In this way it makes a circle (cakra) in which the last school of thought is refuted or critically examined by the first one. On the basis of these three important works, this age is known as "The Age of Critical Presentation of Anekāntavāda".

Besides, 'Anekāntajayapatākā' and 'Anekāntavādapravesa.' of Haribhadra (c. 8th A.D.) also deal with the same subject matter, but in a different manner. Viśeṣāvasyaka Bhāṣya of Jinabhadragani Kṣamaśramaṇa is one of the important works of this age. In Svetambara tradition it is the first work which deals with various problems of Jaina philosophy in detail and with minute observation. In Digambara Tradition also the Tattvārthasūtra is considered as the first systematic work on Jaina philosophy. The oldest available commentary on Tattvārthasūtra in Digambara tradition is Puḡyapada Devanandi's Sarvartha Siddhi which is next to Svopajna Bhāṣya (auto-commentary of Umasvati), It is composed in the first half of c. 6th A.D.

During c. 8th A.D. two more commentaries were produced namely Akalanka's Tattvārthavarttika and Vidyanandi's Slokavarttika which are of great importance. Both of these works not only propound the Jaina philosophy but also critically evaluate and estimate the other philosophical systems. Like other works, these commentaries also discuss the points of dispute between Svetambara and Digambara sects, such as the concept

of women's liberation (Stri-Mukti), the taking of food by omniscients (Kevali-Bhukti) etc. At the same time in Svetambara tradition too, two commentaries on Tattvārthasūtra, namely Tattvārthadhigama Sutra and Tattvārthasūtra Vartika by Siddhasenagani (c. 7th) and Haribhadra (c. 8th) respectively were brought out.

The composition of independent works on Jaina doctrine of Karma starts with c. 4th A. D. In Digambara tradition the independent works on Jaina doctrine of Karma composed during c. 4th-10th A. D. are Mahakarma Prakrti Prabhrta (Satakhandasastra) by Puspadanta Bhutabali (c. 4th A. D.), Kasayaprabhrta by Gunadhara (c. 4th A. D.), Kasayaprabhrta Curni by Yatiṛṣabha (c. 6th A. D.), Dhavala Tika and Jayadhavala Tika by Virasena (c. 9th A. D.) and Gommatasara by Nemicandra Siddhantacakravarti (c. 10th A. D.). Similarly, in Svetambara tradition Karmaprakrti by Sivasarmasuri (c. 5th A. D.), Pracina Satkarmagrantha, Sataka and Saptatika by Sivasarmasuri and Pañca sangraha are the noted treatises composed during this age. All these works present detailed description of Jaina Philosophy in general and Jaina doctrine of Karma in particular.

Ācārya Haribhadrasuri composed more than eighty works on different aspects of Jaina philosophy and religion. He developed a Jaina system of Yoga on the basis of Patanjali's Yoga and established some new concepts of Jaina Yoga. Haribhadra was a prolific writer who has written on every aspect of Jaina philosophy and religion. His Ṣaddarśana Samuccaya and Sastravarta Samuccaya are two important works which describe comparatively the thought of other systems of Indian philosophy.

In Sastravarta Samuccaya, he has paid more respect and veneration to the other schools of thought.

It was Haribhadra who for the first time started the cult of commentary writing in Samskrta which was developed by Silanka (c. 9th A.D.) and Abhayadevasuri (latter part of c. 11th A. D.). These commentaries not only explain the facts about the different Āgamic topics but also critically examine the philosophical concepts.

During this period, a number of spiritualistic treatises appeared. Kundakunda added distinct idea to Jaina spirituality through his voluminous literature. According to Digambaras, his period is supposed to be c. 1st A. D., mainly based on the evidence of Markara Abhilekha which has already been proved as fake inscription. According to new researches his period has been established as c. 6th A. D. (See – Aspects of Jainology, Vol. III, ed. by Prof. M. A. Dhaky & Prof. S. M. Jain, P. V., 1991, p. 8). He has contributed a lot to the field of Jaina philosophy, by writing his distinguished works as Samayasāra, Pravacanasāra, Niyamasāra etc.

WORKS ON RELIGIOUS PRACTICES AND ETHICS

The literature related to Jaina religious practices may be divided into following five categories:

- (i) Hymns composed in the praise of Tīrthankaras.
- (ii) Works related to the modes of worship, rituals and religious Ceremonies.
- (iii) Works concerned with religious preachings.
- (iv) Works composed on Jaina Sadhana and Yoga.

(v) Works related to the Code of Conduct of Monks and Nuns as well as house-holders.

Under the first category Dvātrimsikas of Siddhasena Divakara (c. 4th A.D.) hold an important place. He has written 32 Dvātrimsikas out of which seven - first five, 11th and 21st are composed in the praise of different Tīrthankaras. Many of these Dvātrimsikas, apart from praising the Tīrthankaras, critically examine the theories of other philosophical systems. The next important work of this eulogical literature is Sāmantabhadrā's Svayambhustotra. It consists of 143 Slokas written in praise of twenty-four Tīrthankaras. Kundukunda's Dāsabhakti is also an important work dealing with ten-fold Lakṣanas of Dharma.

Another most popular and well-received work, respected equally by both the sects – Svetāmbara and Digāmbara, is Manatunga's Bhaktamarastotra (c. 6th A.D.) composed in the praise of first Tīrthankara Ṛṣabha deva.

The second category encompasses the work related to Jaina modes of worship and rituals. The first work of this category was Pujāprakaraṇa by Umasvatī but unfortunately it is not available. Similarly, in Digāmbara tradition some more treatises related to this theme viz. Arhatpratistha and Jinabhiseka, both authored by Puṅgyapada Devanandī (c. 6th A.D.), are also not available today. A few works on Jaina modes of worship were also composed but presently except some of Pañcāsakas and other works by Haribhadra, none of these are available. Among nineteen Pañcāsakas only following are related to this theme:

- 1) Diksāvidhi
- 2) Caityavandanavidhi
- 3) Pujāvidhi
- 4) Jinabhavana-nirmāna-vidhi

- 5) Pratisthā-vidhi and
- 6) Jinayātra-vidhi,

Haribhadra has discussed the subjects in his Sodusakas also. Some Sodusakas such as Pratisthā-vidhi, Pujāphala and Diksadhikara may be regarded as related to this theme. Pañcāsakas are composed in Prakṛta, while Sodusakas in Samskrta. Haribhadra's Caityavandana along with its auto-commentary Caitya-vandana-bhāsyā and Pratisthākālpa are the noted works of this category.

The third category of religious literature includes the works such as Kundakunda's Aṣṭapāhuda, Pujyapāda Devanandi's Istopadesa and Dharmadasagani's Upadeśamālā composed in Prakṛta, Samskrta and Prakṛta, respectively. However, the authorship of Upadeśamālā is a matter of dispute. Above mentioned both the works lucidly record the preachings of religious doctrines. Haribhadra has also contributed some works such as Upadesapada, Dharmabindu Prakarana, Upadesa Prakarana and Sambodha Prakarana to this theme.

The fourth category related to Jaina Sadhana and Yoga, abounds in its literature. Prasamarati Prakarana by Umasvati (c. 3rd-4th A.D.) may be regarded as the first work of this category. Pujyapāda Devanandi's Samadhitantra (c. 6th A. D.) also belongs to the same category. On Jaina Yoga Haribhadra contributed a lot by writing several books on Jaina yoga. Yogavimsika, Yogasataka, Yogabindu, Yogadrstisamuccaya and Dhyanasataka are some of his important works on Jaina yoga.

The fifth category comprises the works composed on Jaina ethics and code of conduct for Jaina monks and nuns. It is the category to which several works have been contributed by the Ācāryas of both the sects - Svetambara and Digambara. In Svetambara tradition, apart from commentaries (Bhāsyas and Curnis) written on

Jaina Āgamas on this very theme, some independent works were also composed, particularly dealing with the ethical code of conduct of Jaina ascetics and lay-followers. Among these works, Umasvati's 'Śravaka-prajñapti' may be regarded as the first, but unfortunately it is also not available. In Digambara tradition, Mulācāra and Bhagavati Ārādhana are the important works elaborately dealing with the code of conduct of Jaina monks and nuns.

In my opinion, Mulācāra and Bhagavati Ārādhana basically belong to Yāpaniya tradition and not to Digambara. I have proved this on the basis of multiple internal as well as external evidences in my book *Jaina Dharma Ka Yāpaniya Sampradaya*. In Digambara tradition Ratnakaranda Śravakācāra of Samantabhadra (c. 6th A. D.) is regarded as the first work composed on the ethical code of conduct for Jaina house-holders, however, its authorship is also a matter of dispute. In Svetambara tradition after 'Uvasagadasao', the seventh Anga of Jaina canons, 'Savayapannatti' by Haribhadra is the first available work, dealing with the code of conduct for Jaina lay-devotees. Some independent works dealing with the atonement (Prayascitta) were also written in this period among which Jinabhadra's 'Jitakalpa' stands as the most important work. Later on, on the basis of Jitakalpa, Indranandi's Cedapinda-sastra and Cheda-sastra by unknown writer were composed in Yāpaniyatradition. Especiality of these two works lies in the fact that they not only prescribe the laws of the atonement for Jaina monks and nuns but for the male and female lay-devotees also.

JAINA NARRATIVE LITERATURE

Jaina narrative literature of this period is generally divided into five categories, viz. (i) biographies of the 63 illustrious

personalities (Salakapurusas) described together in one book, (ii) life-stories of these religious great personalities described independently in a work, (iii) religious tales in romantic form, (iv) semi-historical Prabandhas and (v) compilation of stories in the form of Kathākośas.

However, main objective of the narratives was religious exhortation meant for the masses. It may be noted that most of the literature of this form, excluding canonical texts belong to this period, i.e. c. 3rd-10th A. D. Though Some prominent works of the narrative literature such as Triṣaṣṭi-śālākāpuruṣa of Hemacandra. semi-historical Prabandhas Prabhāvakaṛita, Prabandha Cintāmani. Akhyānāmanikośa, Prabandhakosa etc. have been composed between c. 12th-14th A. D.

In the first category Caupanna-mahāpuruṣa-cariam of Silankācārya (c. 9th A. D.) depicts the life of 54 out of 63 Salākāpuruṣas, leaving out 9 Prativasudevas, in Prakṛta containing 10,800 verses. It deals with 19 characters out of 54 exhaustively, while the remaining characters have been described only in few pages. It belongs to Svetambara tradition. In Digambara tradition, Jinasena and his pupil Gunabhadra (c. 9th A. D.) also composed Mahāpurāṇa or Triṣaṣṭicaritra in Samiskṛta. It is divided in two parts - Ādipurāṇa and Uttarapurāṇa, describing the life of 63 great personalities of Jainism. On the same theme Puspadanta also composed one of the greatest works of Apabhramsa language, namely Triṣaṣṭimahāpuruṣa-gunalankara (later c. 10th A. D.). Puspadanta carries to perfection the possibility of Apabhramsa as a vehicle of poetry.

Second type includes many Kathās, Akhyānas and Caritas in Samskṛta, Prakṛta and Apabhramsa. It deals mainly with the biographies of individual Tīrthankaras and other celebrated personalities of their times. The first and foremost work of the

corresponding period is certainly Paumacariya, of Vimalasuri (c. 2nd-5th A.D.) of Naila or Nagila Kula, which deals with the life-stories of Lakṣamana and Rāvana, It is a pioneer work of Jainas on Rāmakathā. It has considerable impact on one work of Ravisena's Padmacarita (c. 7th A.D.) in Samskrta and Svayambhu's Paumacariu (c. 8th A.D.) in Apabhramsa.

There is also another version of Jaina Rāmakathā represented by Gunabhadrā (898 A.D.) in Uttarapurāṇa and followed by some other Digambara writers of (c. 10th A.D.). Some other works of this category are Pārśvabhyudaya by Jinasena (c. 9th A.D.), Harivansapurāṇa by other Jinasena (c. 9th A.D.), Vardhamānacarita by Asaga, Neminirvāṇa Mahākavya by Vagbhatta, Candraprabha carita by Virasena and some Kannada works such as Ādipurāṇa by Pumpa and Śāntipurāṇa by Ponna (c. 10th A.D.) may also be included in this category. It is also to be noted that stories of Rāma and Kṛṣṇa are well recognized in Jaina tradition and Jaina writers composed so many independent works on the life of these two great personalities, accordingly.

The third type marks an interesting phase in Indian literature, in which religious tales are presented in a romantic form. The Tarangalola of Padaliptasuri in Prakṛta is lost but its epitome in Samskrta, Tarangavati indicates that it might have possessed engrossing literary qualities. Then there is the Vasudeva-hindi of Sanghadasagani (c. 6th A.D.). Vasudevahindi is probably the Maharastri version of Gunadhya's famous Brhatkathā, written in Sātavahana period. Vasudeva, the father of the Kṛṣṇa, the romantic hero of this novel, evidently remind us of Naravahanadatta, the Hero of Gunadhya.

Next there is Samarāiccakahā of Haribhadra in Prakṛta described by author as religious story, i.e., Dharmakathā, The

fortune of the hero Samarāditya is traced through his 9 previous births. The underlying principle of these narratives is the doctrine of Karma. Haribhadra's Dhurtakhyāna in Prakṛta is also one of the important works of Jaina literature. It shows through this imaginary tale how skillfully the incredible legends of Hindu Mythology could be ridiculed.

Next, Kuvalayamālā (Maharastri Prakṛta) by Svetāmbara Ācārya Udyotanasuri, composed in 799 A. D. shows author's thorough acquaintance with works of previous writers by referring to them. He has beautifully described the corrupt city life. Upamitibhava-prapañca-kathā is composed in Samskrta in 906 A. D. by Siddharsi. The work of Siddharsi is an elaborate and extensive allegory. It is a narrative consisting of series of birth stories, i.e., the hero of all the stories is the same person in different births. Ācārya proposes to explain the mundane carrier of the soul (Jiva) under the name of Samsari Jiva from the lowest stage of existence to the final liberation. The conversion of the cruel king Marudatta to Jainism is the theme of this work. No literature representing the fourth type, i.e. semi-historical Prabandhas has been written in corresponding period. All these Prabandhas are written after c. 12th A. D.

The last type is represented by the compilation of stories or Kathākosas. The stories contained in these works have got a definite moral purpose to be propagated and as such teachers and preachers could use them independently without any specific context, throughout their discourses. Many of the Kathākosas are of anonymous composition.

The well known work of this type is Dharmopadesa-mālā of Jaisimhasuri (867 A. D.) composed in Prakṛat. The work has auto-commentary and has 156 stories. Brhatkathākosā, composed in 931 A. D. by Harisena, is also one of the important works of Yāpaniya

tradition of Jainism. It is very informative Jaina text of early medieval period.

THE SECULAR LITERATURE OF JAINAS

As defined, being a realistic system with a high spiritualistic bias, the basic texts of Jainism deal with the phenomena of the spiritual kingdom as well as physical universe. Jaina Ācāryas introduced various learnings aiming at the developement of personalities and character, preservation of its cultural heritage; shoulder the responsibilities of the ascetic and house-holders in society and performance of religious duties. These aims are achieved by learning such subjects as could strike the balance between the spiritual as well as worldly life.

The earlier Jaina canons mention different subjects dealing with worldly phenomena. Sūtrakṛtāṅga, Bhagavati, Samavāyanga, Nandisūtra, Prajñāpanā, Jambudvīpa prajñāpti, Candra and Surya-prajñāpti describe various aspects of biology, grammar, chanda, nirukta, jyotisa, geography, astronomy etc., but in Āgamas these different subjects are intermingled. Realizing necessities of some independent works regarding worldly phenomena, Jaina Ācāryas composed some secular literature dealing with the physical phenomena.

As the result, by the beginning of c. 3rd A. D. several independent works were composed on various subjects such as - Astronomy, Astrology, Geography, Mathematics, Biology, Arts and Architecture, Linguistic and Medicinal discipline, i.e. Ayurveda, etc. It would be in the fitness of the things to record some of the details about such works, viz. Lokavibhaga of Sarvanandi (c. 6th A. D.) and Tiloya-prajñāpti of Yatiṛṣabha composed in Prakṛta, are two important works on Astronomy and Geography. Some more

works like Umasvati's Jambu-dvipasamasa and Kṣetravicāra (c. 3rd A.D.) and Brhatkṣetrasamāsa of Jinabhadragani Kṣamaśramaṇa(c. 7th A.D.) also dealt with Geography and some aspects of Jaina cosmology.

Among these works, Kṣetravicāra is not available today. Jivasamāsa and Jivavicāra as well as Tandulavaicārika are the works dealing with Jaina Biology. Puṅgyapada Devanandi (c. 6th A.D.) had composed a treatise named Vaidyaka Sāstra dealing with Ayurvedic medicines, but this work is also not available. Jyotiṣakarandaka is a Prakirṇaka which deals with Jaina Astrology.

In the field of grammar, Jainendra Vyākaraṇa or Indra Vyākaraṇa of Indranandi (6th A.D.), Sakatāyana Vyākaraṇa along with its auto-commentary, Amogha-Vritti of Palyakirti Sakatayana (9th A.D.) and Svayambhu Vyākaraṇa of Tribhuvana Svayambhu (c.8th A.D.) are important works of this category.

The literary evolution of Jainas, particularly in Prakṛta, which took place during century 5th B.C- 10th A.D. shows that the Jaina Ācāryas were versatile genius. They composed various treatises on different subjects but mainly on philosophical and religious topics.

Chapter-III

JAINA METAPHYSICS

HISTORICAL DEVELOPMENT

The doctrine of Pañcāstikāya which refers to the five constituents of the universe is regarded as the most original theory of Jainism, There is, of course, no mention of Pañcāstikāya in Ācārāṅga, but it is found in the Pārśva chapter of Ṛṣibhāṣita (c. 4th B.C.). This shows that this concept belongs to the tradition of Pārśva (c. 8th B. C.). In the tradition of Mahāvīra, however, we find its first reference in Bhagavatisūtra (about c. 1st B. C.).

In Jaina philosophy the word Astikāya means the substance which exists (Asti) with an extension in the space, i.e., constituent component (Kāya). In Jaina philosophy Jiva, Dharma, Adharma, Akāsa and Pudgala - these five are regarded as Astikāyas from the very ancient times, and there is no change in this concept, even today. They can be translated as the living beings (Jiva), Space (Ākāsa), Medium of motion and rest (Dharma-Adharma taken together) and Matter (Pudgala).

Among these five Astikāyas, three of them - Dharma, Adharma and Ākāsa are thought of as unitary and remaining two - Jiva and Pudgala as infinite in number. From the c. 3rd -10th A.D. there is no major change in the concept except that, with the development of the concept of Saddravya (the six-fold theory of substance), time (Kala) was also accepted as an unextended substance (Anastikāya). The debate whether time can be regarded as an independent substance or not begins with the c. 3rd -4th A.D. or even before the composition of Tattvārthasūtra; and the difference of opinion in this regard continues up to the time of Viśeṣāvasyaka

Bhāsyā (c. 7th A.D.). Some of the Jaina philosophers regarded time as an independent substance while the others did not. But subsequently Digambara and Svetambara both the traditions synthesized the concept of Astikāya and Dravya and both of them agreed to accept time as Anastikāya, i.e., an independent unextended substance.

The idea of Pañcāstikāya is, distinctly, an original concept of the Jainas. We do not find it in any other ancient philosophical system, except that in the ancient times Astikāya has a broad and general meaning, denoting anything that exists (Asti); but in due course of time there developed a distinction between Astikāya and Anāstikāya and the former was taken to be an extended substance in space. Technically speaking Astikāya is a multi spatial substance (Bahu-Pradesi-Dravya), i.e., a substance which is extended in space.

PAÑCĀSTIKĀYA

The Jaina concept of Saddravya (theory of six substances) has developed from this very idea of Pañcāstikāya by adding time as an independent substance in the earlier concept of Pañcāstikāya. The concept of Saddravya came into existence during the c. 1st -2nd A.D. Thus the concept of Pañcāstikāya is definitely a very old concept because we find its reference in the Pārśva chapter of Isibhasiyaim, one of the oldest scriptures. Till the period of Ācārāṅga and the first Śrutaskandha of Sūtraḷṛtāṅga we do not find any reference to this concept so far as the Mahāvīra's tradition is concerned. Thus, we can say that the concept basically belongs to Pārśva tradition. When the followers of Pārśva were included in Mahāvīra's order, their concept of Pañcāstikāya, along with some other concepts, was also accepted in Mahāvīra's tradition. Bhagavatisūtra for the first time mentions that the world is made of Dharma, Adharma, Ākāśa, Jiva and Pudgala. Isibhāsiyaim only refers to the five Astikāya s but has

not mentioned their names. Even, if the names were decided, we find no description as to their exact nature and function. Further, the meaning that we understand of the Pañcāstikāya today is gradually ascribed to them in due course of time. We find at least two references in the Bhagavatisūtra which clarify that the Dharmastikāya and the Adharmāstikāya at that time did not mean media of motion and rest, respectively. In the 20th Sataka of Bhagavati-sūtra, it is mentioned that abstinence from the eighteen places of sin and observance of the five vigilances (Samitis) along with three controls (Guptis) is Dharmāstikāya, while indulging in the eighteen places of sin and not following the five vigilances (Samitis) and the three controls (Guptis) is, called Adharmāstikāya.

In the 16th Sataka of Bhagavatisūtra, the question is raised whether a deity (Deva) standing at the end of the universe (unoccupied space) can move his hands outside the universe (Aloka)? The answer given to this question is not only negative but is also explanatory. It says that as the movement of Jiva and Ajiva is possible only through matter (Pudgala) and as there is complete absence of Jivas and the Pudgalas in the Aloka, the movement of the hands of the deity is impossible there. If Dharma dravya was considered as a medium of motion, at that time the answer would have been in different way, i.e., due to the absence of Dharma Dravya he cannot move his hands.

Thus, the concept of Dharma and Adharma as the respective medium of motion and rest seems to be a later concept. This idea has arrived by the time of the composition of Tattvārtha Sūtra (i.e. in the second half of the c. 3rd or first half of the c. fourth). The allusions made in Bhagavati and other scriptures clearly show that the meanings of Dharmastikāya and

Adharmāstikāya in those days were identical to the meaning of the terms Dharma and Adharma as pious and sinful respectively. Thus, the concept of Dharma and Adharma as the medium of motion and rest, respectively, seems to be a latter concept, but this idea has arrived by the times of the composition of Tattvārthasūtra (i.e., c. 3rd A.D.). In Uttarādhyayana Sūtra, 28th chapter also mentions Dharma and Adharma as the medium of motion and rest respectively, but according to scholars this chapter is a later addition of the c. 1st or 2nd A.D.

SEVEN OR NINE CATEGORIES

In Sūtrakṛtāṅga (2/5-765-782) we find two categories of being (Asti) and non-being (Nasti). The elements which are classified under being category are - Loka (universe), Aloka (space beyond universe), Jiva (the living-being), Dharma, Adharma, Bandha, Mokṣa, Punya, Papa, Āsrava, Samvara, Vedana, Nirjara, Kriya, Akriya, Krodha, Mana, Lobha, Prema, Dvesa, Caturanta, Samsara, Deva, Devi, Siddhi, Asiddhi, Siddhanijasthana, Sadhu, Asadhu and Kalyana.

This detailed list is abridged in the second part (Śruta skandha) of the Sūtrakṛtāṅga. Here we find the mention of Jive-Ajiva, Kriya-Adhikarana, Bandha and Mokṣa. It is an earlier stage, as Pt. Dalsukha Malvania observes, the concept of nine-fold elements is developed from this very list after deleting Vedana, Kriya and Adhikarana from it. This is alluded, in Samavāyanga and Uttarādhyayana, approximately c. 2nd or 3rd A.D. Out of these nine-fold elements Umasvati presents the concept of seven elements (Tattvas) including Punya and Papa under Āsrava, in the c. 3rd-4th. We find discussions of the seven-fold or nine-fold categories (Tattva) in the later composed scriptures of

both the Svetambara and the Digambara traditions. This shows that the concept of seven categories (Tattva) has also its origin in Sūtrakṛtāṅga and has taken final shape in due course of time and got finalized in c. 3rd or 4th A.D. During the c. 7th-10th A.D. these ideas had properly conceptualized as it is described in details with their various classes and sub-classes.

We find that at the root of the formulation of the concepts of seven or nine-fold categories, six-fold substances and the six-fold Jivānikāya, is the basic idea of Pañcāstikāya. The Jaina thinkers, of course, have developed the concept of six substances by synthesizing their conception of Pañcāstikāya and the idea of substance as it is found in the other philosophical systems. In the following pages we will try to see as to how it has worked out.

SUBSTANCES (DRAVYA)

What is known as substance is the fundamental constituent of the universe. The Sat, of the ancient Indian philosophical traditions, has taken the form of Dravya (substance) later on. As a matter of fact, the philosophical traditions which regard the ultimate reality as one and unchangeable have adopted the world 'Sat' and those which consider the reality as many and changeable have used the word substance (Dravya), instead of 'Sat'. In the systems of Indian thought like Nyaya and Vaisesika etc. the use of the word substance (Dravya) or Padārtha remains in vogue. So far as the Jaina philosophy is concerned, though, we find the term Dravya in Ācārāṅga yet the word is not used in any technical sense.

In Uttarādhyayana, the word 'Dravya' is mentioned for the first time. That particular chapter of Uttarādhyayana, wherein Dravya discussed is regarded as relatively later, of c. 2nd or 3rd

A.D., by the scholars. There we find that not only the word Dravya (substance) is used, but the mutual relation among the substance attributes and modes are also discussed. Substance is defined as substratum of attributes. In my opinion, this definition of substance, given in Uttarādhyayana, seems to be influenced by the Nyaya Vaisesika School. Pujyapada Devanandi defined substance as aggregate of attributes in his commentary on Tattvārthasūtra, known as Sarvarthasiddhi (c. 5th or 6th A.D.). This definition seems to be influenced by the Buddhist Skandhavada. In favour of this view Pujyapada has quoted ‘gunanam samuo davvo’ from the scriptures. This shows that this concept should have been prior to the c. 6th. Both the definitions of substance ‘substratum of attributes’ and ‘aggregate of attributes’ should have been in my opinion, prevalent before the c. 3rd. By synthesizing these two views through Jaina theory of Anekāntavāda (non-absolutism) the substance is defined for the first time, that which possesses attributes and modes in Umasvati’s Tattvārthasūtra.

SIX SUBSTANCES (SADRAVYA)

We have already stated that the concept of Śaddravya or six substances has been developed by the idea of Pañcāstikāya. By adding ‘time’ as an independent substance in Pañcāstikāya, the concept of six substances (Śaddravya) is formulated. Though from second century to seventh century AD ‘Time’ was always a matter of discussion, whether it is an independent substance or not, (as it is indicated in several works from the Tattvārtha-sūtra to the Viśeṣāvasyaka Bhāṣya), but finally, it was accepted as an independent substance. It was seventh century AD when both the

Svetambara and the Digambara traditions agreed to accept the idea of Saddravya and no change occurred in the theory afterwards.

The six substances are now classified in the following three main divisions- Astikāya-Anastikāya, Jiva (living), Ajiva (non-living) and Murta-Amurta. In the first classification Dharma, Adharma, Ākāsa, Jiva and Pudgala, these five are regarded as Astikāya and 'Time' as Anastikāya (unextended substance). In the second classification Dharma, Adharma, Ākāsa, Pudgala and Kala are regarded as Ajiva (non-living beings) and the Jiva is considered as living beings. In the last classification Jiva, Dharma, Adharma, Ākāsa and Kala are regarded as Amurta (abstract) and Pudgala (matter) as Murta (concrete).

We have already stated that the development of the concept of substance in the Jaina philosophy is almost influenced by the Nyāya-Vaisesika philosophy. Jaina Ācāryas have synthesized the Vaisesika idea of substance with their own concept of Pañcāstikāya. While in Vaisesika there are nine substances, the Jainas, by adding time to Pañcāstikāya, have made them six in all. Jiva, Ākāsa and Kala remained common in both. Pṛthvi, Ap, Tejas and Marut, the four out of the five Mahābhutas which are regarded as substance in the Vaisesika are not recognized by the Jainas as independent substances. They are only considered as varieties of Jiva Dravya. Nor do the Jainas accept Dik and Manas as independent of substances; instead they have included three others, Dharma, Adharma and Pudgala, in their scheme of substances. It may also be noted that while the other traditions have treated Pṛthvi, Ap, Vāyu and Agni as Jada (non-living) the Jainas regard them as living.

Thus the Jaina concept of six substances (Ṣaddravya) seems to be quite original. We can only find its partial similarity with other traditions. The main reason behind this is that the Jainas have developed their idea of six substances (Ṣaddravya) on the lines of their own theory of Pañcāstikāya.

SAT-JIVĀNIKĀYA

Along we also find the concept of Ṣadjivānikāya (six fold living beings) in Jaina canons. This concept has developed from Jivastikāya, one of the Kāyas in Pañcāstikāya. The six kinds of Jivastikāya are Pṛthvi-Kāya (earth), Apkāya (water), Vayu-Kāya (air), Tejas-Kāya (fire), Vanaspati-Kāya (vegetation), and Trasa-Kāya (mobile beings). The use of the word Kāya (body) for earth etc. is found even in the remote past. In Pāli Tripitaka Ajita Kesakambali calls Pṛthvi, Ap, Tejas and Vayu, the four Bhūtas, as Kāya; but Pakudha Kaccayana adds three more to the list, i.e. Sukha (happiness), Duhkhas (sufferings) and Jiva (living being) and make them seven in number. The Jainas' position is a little different. First, they regard the five Jiva, Ajiva, Dharma, Adharma, Ākāsa and Pudgala as Kāya (Astikāya) and then include Pṛthvi, Ap, Tejas, Vayu, Vanaspati and Trasa (six in all) under Jivānikāya. Thus there are two concepts- Pañcāstikāya and Ṣadjivānikāya, and both have been prevalent in Jainism in the fourth-third century BC in their crude form, though they were developed and systematized in third to fifth century AD.

There are distinct references to the Sadjivanikāya in the first chapter of the Ācārāṅga and in the Sūtrakṛtāṅga also. It is generally accepted by scholars that all these scriptures are of the fourth

century BC and are contemporaneous with the older part of the Pāli Tripitaka and some earlier Upaniṣads. It is likely that these concepts were of Bhagavan Mahāvīra.

The concept of Pañcāstikāya as I have already argues, belongs fundamentally to Pārśva tradition. It is recognized afterwards in Mahāvīra tradition also for interpreting the world. There is a reference in Bhagavati-sūtra to the effect that Mahāvīra accepted Pārśva ideas that the universe is made of Pañcāstikāya.

I do not agree with Pt. Dalsukhabhai Malvania's opinion that the concept of Pañcāstikāya is a later developed concept. It is true of course that in the earlier works of the Mahāvīra tradition there is mention of only Śadjivanikāya and not of Pañcāstikāya. But when Pārśvanatha tradition merged with that of Mahāvīra, the philosophical ideas of the former also got their way into the latter, and thus the idea Pañcāstikāya found its place in the Bhagavatisūtra.

In Jainism not only is vegetation regarded as living being, but so are also earth, water, fire and air. This is a typical Jaina concept. In the other systems, such as Nyaya-Vaisesika etc., these four elements are considered as Mahabhutas and as such Jada (unconscious, inanimate). Among the Mahabhutas, Ākāśa (space) is the only element which is regarded as non-living (Ajiva) in both the traditions (Jainism and Nyaya-Vaisesika). That is why Ākāśa is included in Pañcāstikāya but it has no place in Sadjivānikāya, in which only the other four, viz. earth, water, fire and air are included.

The Jaina thinkers accept not only the life as dependent on earth, water and the like but also accept them as living too. That is why the abstinence from violence towards earth, water, air, fire and vegetation is so prominently prescribed in the Jaina Sadhana,

particularly for the Munis. The subtleness and the extreme of what we find in the observance of non-violence (Ahimsa) in Jainism have their roots in the idea of Ṣad-Jivānikāya. If we regard earth etc., under the category of living beings it is but natural to abstain from being violent to them.

The conception of Ṣadjivānikāya in Jainism is the oldest one. It is accepted as such from its origin to date. It is difficult to say that it has undergone any fundamental change from the third century to the tenth, except that some important issues regarding their classification have been raised and some detailed information about their body, their way of taking food, their language, their classes, sub-classes, etc., depicted in the Prajñāpanā and Jivābhigama.

According to Pt. Dalsukhabhai Malvania there is a description in the second chapter of the Sūtrakṛtāṅga known as Aharaparijñā regarding the Yonis in which Jivas take their birth and the way in which they take their food etc. A type of Jivas is called Anusyuta there. From this we can conclude that the idea of Anantakāya (infinite Jiva in one body) and Pratyeka-Kāya (one Jiva in one body) came into existence in the third-fourth century. The decision as to which of the creatures (Jivas) are to be included in the two-three or the four-sensed Jiva respectively is also finalized afterwards. In the Bhagavati, it takes the form of Jiva-Ajiva division. However, the concept had fully developed by the time of the Prajñāpana because there we have detailed discussions on Indriya, Ahara Paryapti, etc.

After the third century, an important change occurred in the classification of the mobile and immobile being (Trasa and

Sthavara). Right from the Ācārāṅga to the Tattvārtha-sūtra, earth, water and vegetation are regarded as immobile (Sthavara) and fire, air and the two, three, four and five-sensed living creatures as mobile (Trasa). The last chapter of the Uttarādhyayana, Kundakunda's Pañcāstikāyasāra and Umasvati's Tattvārtha-sūtra confirm it. Afterwards not only earth, water, and vegetation but all one-sensed beings were regarded as immobile, although due to the movement seen in fire and air it becomes difficult to regard them as immobile. The root cause of the problem was that in those days the two or more sensed beings were called Trasa and so it was thought that other than two or more-sensed beings, all one-sensed beings, were Sthāvāra (immobile).

This shows the change which had taken place in the fifth to sixth century in the Trasa-Sthavara classification approximately. After that in both the Svetāmbara and the Digāmbara sects the concept of Pañca-Sthāvāra had found firm footings. It is noteworthy here that when air and fire are regarded as Trasa, there is the use of the term Udara (Urala) for Trasa. In the beginning the criterion of classification of Trasa-Sthavara is made from the point of view of movability of things, and as air and fire are movable in nature they are thought of as Trasa. The movable nature of Vayu is so apparent that it is the first to be called Trasa out of five one-sensed beings.

By minute observations it is seen that fire too has a tendency of gradual expansion through fuel so it is also taken to be Trasa (mobile). But the movement of water is regarded as possible only due to the low level of the earth and so movement is not its own nature. Therefore, water, like vegetation, is also taken as Sthavara

(immobile). As the movement in air and fire is inherent these two are considered as Trasa and the other as Sthāvaras. Further, when the two or more than two-sensed Jivas were recognized as Trasa; the problem of reconciling this view with Āgamic statements arose. In the Svetambara School, this reconciliation is marked on the basis of the distinction of Labdhi and Gati.

From the standpoint of Labdhi, air and fire are viewed as immobile (Sthavara) but viewed from the angle of movement (Gati) they remain mobile (Trasa). In the Dhavalā commentary of Digambara tradition (tenth century) the problem is solved differently. It is said that the basis of calling air and fire as Sthāvara is not the movement but the Nama-Karma origin. Jayasenacārya, the commentator of the Pañcāstikāya of Kundakunda, who also belongs to the Digambara tradition, solves the problem by making a distinction between Niscaya Naya and Vyavahara Naya. According to him the earth, water and vegetation are included into pañca Sthāvara, because of their Nama-karma origin, but air and fire classification under Pañcasthāvaras are only from the practical point of view (Vyavahara).

According to Niscaya Naya, they are Trasa as they actually appear to be mobile. All these exercises really are worthwhile attempts to reconcile the differences that cropped up between different contentions of the ancient and the latter scriptures.

So far as the question of different classifications of Jivas is concerned, this is crystallized between the third century and the tenth century. In that period the concepts of Jivasthana, Marganasthana, Guṇasthāna have also developed.

These topics are discussed in the Anga Āgamas such as the Bhagavati Sūtra, Prajñāpanā etc. It confirms that these theories were developed after the second century. First they are discussed in the Anga Āgamas and afterwards, at the time of VallabhiVācanā, they are included in Anga Āgamas with the note that for detailed discussions relevant Anga scriputres are to be seen.

Chapter IV

JAIN EPISTEMOLOGY

DEVELOPMENT OF JAINA THEORY OF KNOWLEDGE

The development of Jaina theory of five-fold knowledge extends over a long period of 2600 years. The tradition of Mahāvīra's predecessor Pārśvanātha (c. 800 B.C.) bears clear marks of pañcajñāna or five-fold knowledge, a preliminary conception of Jaina epistemology. In Rajaprasniasūtra (165) Ārya Kesi, a follower of Pārśvanātha tradition, called himself believer of the theory of five-fold knowledge and explained the same to King Pradesi. Uttarādhyayana refers the same too.

It is remarkable that there is not much difference between Pārśvanātha and Mahāvīra, so far as their Metaphysics and Epistemology are concerned. Had there been any difference on these issues, it would have been definitely mentioned in Bhagavati and Uttarādhyayana, both pointing out the differences regarding ethical code of conduct the traditions of both. Except some issues on the ethical code of conduct in which he makes some additions later on, Mahāvīra accepts the metaphysics and epistemology of Pārśvanātha as it is.

The reference of Jñānapravāda, the fifth one of fourteen Purvas (the literature belonging to the tradition of Mahāvīra's predecessor Lord Pārśvanātha) also proves that before Mahāvīra there was a concept of Pañcajñānavāda assigned to Nirgrantha tradition of Pārśvanātha and was later developed in Mahāvīra's tradition. Ācārāṅga and Sūtrakṛtāṅga, the oldest extant Jaina literature, do not bear any mark of the discussion over the theory of knowledge, whereas Uttarādhyayana, Sthānāṅga, Samavāyanga.

Bhagavati, Anuyogadvāra and Nandisūtra, elaborately discuss the gradual development of the conception of Pañcajanāvāda. It suggests that although the theory of five-fold knowledge (Paricajñānavāda) was derived from Pārśva's tradition, it was later on developed by Mahāvīra.

Pt. Dalasukha Mālvanīa, in his well-known book 'Āgama Yuga Ka Jaina Darśana' has mentioned three stages of the development of Pañcajñānavāda based on the chronology of Jaina Āgamas. At the first stage knowledge was divided into five types—

1. **Mati**: the knowledge obtained through the sense organs (Indriya), quasi-sense-organs (Anindriya), and mind (Mana).
2. **Śruta**: scriptural knowledge.
3. **Avadhi**: clairvoyance.
4. **Manah-Paryava**: telepathy or knowledge of others' mind.
5. **Kevala**: perfect knowledge comprehending all substances and their modifications or omniscience.

The description of five-fold knowledge, found in Bhagavati-sūtra, is in accordance with this first stage. The Sthānānga and Umasvati's Tattvārtha-sūtra (c. 3rd A.D.) refer the second stage where the knowledge is divided into two main heads - (i) Pratyakṣa (direct knowledge incorporating sensory and scriptural knowledge) and (ii) Parokṣa (indirect knowledge which incorporates the three extra sensory knowledges). Umasvati also supports this two-fold division. At this stage, it was supposed that apart from the cognition depending on the soul alone (Ātmasapekṣa Jñāna), the cognition depending on sense-organs and quasi-sense-organs (Indriya-Anindriya-sapekṣa), depending on the intellect (Buddhi Sapekṣa) and the cognition depending on the Āgamas, should be considered as indirect knowledge (Parokṣa Jñāna). It became a special feature of Jaina Epistemology because others were

considering it as a direct knowledge (Pratyakṣa). The development of this second stage was very essential as it was to pave the way of synthesis between the theory of knowledge (Jñānavāda) and validity of knowledge. At this stage, the knowledge (Jñāna) itself was considered as an instrument of valid knowledge (Pramana) and was divided into direct knowledge (Pratyakṣa) and indirect knowledge (Parokṣa).

The third stage of the development is represented by Nandisūtra (c. 5th A.D.). In the whole of the Āgamas, Nandisūtra is the only composition which thoroughly deals with the theory of five-fold knowledge. In Nandisūtra another development is also visible where the sense-cognition is included in Pratyakṣa, following the common tradition. The second work, dealing with the conception of five-fold knowledge is Anuyogadvāra-sūtra (c. 2nd). Anuyogadvāra is earlier than Nandisūtra because former does not include sense cognition in direct knowledge as the latter does. It is believed that Anuyogadvāra and Nandisūtra are compiled by Āryaraksita and Devavacaka, respectively.

Regarding the authorship of Anuyogadvāra-sūtra, scholars have different opinions to whether Āryaraksita himself is the author or someone else. So far as the question of Āryaraksita concerned it is a fact that he for the first time translated the Jaina technical terms by Anuyoga Vidhi. It is the text of philosophical method. In the beginning, Anuyogadvāra Sūtra mentions that Mati, Avadhi, Manahparyaya and Kevala, these four type knowledge depend on experience only. They cannot be preached whereas Śrutajñāna can be studied and preached. At this third stage of development Anuyogadvāra gives importance to the four-fold division. In this third stage of development particularly based on Nandi and Anuyogadvāra, the cognition depending on

sense-organs, even being considered transcendental as indirect (Paroksa), was also include in direct knowledge (Pratyakṣa) following the concept of other traditions and it was designated as same Vyavaharika Pratyakṣa (perception according to the common usage or ordinary perception).

In my opinion, primarily empirical sensual cognition was included in Darśana and contemplative Matijñāna was confined only to the deliberative intellectual knowledge (Vimarsatmaka Jñāna). This distinction was also recommended in later period. Four early classifications of Matijñāna, i.e. Avagraha, Iha, Avaya and Dharana are also considered as deliberative knowledge but when sensory cognition was included in Matijñāna, the question arose as to how the knowledge, originated from sense-organs, would be regarded as indirect knowledge. Consequently, it was accepted as Samvyavaharika Pratyakṣa (perception according to common usage) following the philosophical traditions.

To synthesize the first stage of five-fold knowledge with two-fold classification of Pramana Pratyakṣa and Parokṣa of second stage, a third stage was introduced. An attempt was also made to correlate the Jaina concept of Pratyakṣa (direct knowledge) with the concept of perception (Pratyakṣa) of other philosophical traditions.

Akalanka (c. 8th A.D.) who contributed a parallel system of Jaina logic based on the Āgamicconception and some later Ācāryas classified the Pratyakṣa into two parts, i.e. Samvyavaharika Pratyakṣa (perception according to common usage) and Paramarthika Pratyakṣa (transcendental perception). Its brief reference can be traced in Nandisūtra and a detailed one in Jinabhadra's Viśeṣāvasyaka Bhāṣya (c. 700 A.D.). Akalanka etc. have followed the same two-fold concept of Pratyakṣa.

So it is clear that the conception of five-fold knowledge is quite old but its gradual development took place only during the c. 3rd -7th A.D. Tattvārthasūtra and its auto-commentary, both do not refer these two types of Pratyakṣa–Samvyavaharika and Paramarthika. By that period Mati Jñāna was considered as Paroksa. The hypothesis of these two types of Pratyakṣa - Samvyavaharika and Paramarthika came into existence after c. 3rd -4th A.D. in the period of Nandisūtra (c. 5th A.D.) as the above division was clearly mentioned in this text.

Bhagavatisūtra refers to Nandisūtra and Anuyogadvāra for the details about the Jaina theory of knowledge. It concludes that this portion was incorporated in Bhagavati at the time of Valabhi Vācanā (c. 5th A.D.). Sthānāṅga's classification of knowledge as Pratyakṣa and Paroksa also is contemporary to Tattvārthasūtra (c. 4th A.D.). In the above mentioned scriptures Avadhijñāna (clairvoyance), Manah-Paryaya-Jñāna (telepathy or knowledge of others' mind) and Kevalajñāna (perfect knowledge comprehending all the substance and their modes, i.e., Omniscience), all being beyond the range of our senses are considered as transcendental perception or self perception. This conception did not undergo any change in later periods also. Similarly the scriptural knowledge also continued to be considered as indirect (Paroksa). But among the two classes of Matijñāna - Indriyajanya Matijñāna (originated from senses) and Manojanya Matijñāna (originated from mind).

The sense originated Matijñāna was considered as Paroksa from the transcendental (Paramarthika) point of view and Pratyakṣa from the point of view of common usage (Samvyavaharika). The other traditions were considering sense originated Matijñāna as Pratyakṣa. When discussions over

Pramanasastra (science of valid cognition) started, the Matijñāna, originated from mind, was further divided in different classes and got assimilated with different Pramanas. After Nandisūtra the development of this conception of the five-fold knowledge is found in Viśeṣāvasyaka Bhāṣya where not only its different classifications are mentioned but the doubts regarding the very concept and the solutions are also discussed. This era witnessed intensive discussions over the relationship of Darśana and Jñāna as well as Śrutajñāna and Matijñāna.

The development of the conception of five-fold knowledge continued during the c. 3rd-7th A. D. but it got interrupted after the c. 7th A.D. and discussions over Pramanavāda (science of valid cognition) started. This is noteworthy that Pramanavāda in Jainism was the result of the impact of other philosophical traditions.

THEORY OF FIVE KNOWLEDGES

RIGHT KNOWLEDGE

The rightness of knowledge depends upon the rightness of attitude or view-point. Right knowledge has been regarded as one of the means to liberation. In Jainism right knowledge has been defined in various ways. Generally speaking, right knowledge is the knowledge of seven principles — Jiva (living substance), Ajiva (non-living substance), Āsrava (influx of Karmic matter), Samvara (stoppage of the influx of karmic matter), Bandha (bondage), Nirjara (shedding of the accumulated Karmic matter) and Mokṣa (liberation). It consists in knowing the things in all their infinite facets. According to Jaina philosophy, one-sided knowledge or a biased view-point is false as it ignores the infinite aspects of things. So long as one has one-sided view (Ekantika Drsti) or a biased view (Agraha), right knowledge is not possible. In the absence of an integral-view right knowledge is out of the question. Thus,

unbiased attitude is also the pre-condition of right knowledge, In order to know the infinite aspects of reality, a many pronged approach is a sine qua non of right knowledge. The one sided view-point or a biased enquiry tinges the truth. Hence one sidedness, extremism and biasness hinder the realization of truth. The Jaina philosophy enjoins that personal prejudices must be discarded and an impartial attitude should be cultivated. Only the integral and synthesis approach can give us a full vision of reality, which is the right knowledge. Right knowledge is the knowledge of a thing in all its infinite facets and it is possible only through gestalt view (Samagra Drsti).

Alternatively, Jainism also holds that right knowledge consists in discrimination between self and non-self. It is true that the self, the knower, cannot be made the object of knowledge. It is not possible to know the self on the basis of knower-known relationship. The self is the knower and the knower can never become an object of knowledge. This makes knowledge of self unique. But the knowledge of non-self is possible through knower-known relationship. Even an ordinary man can know through his common-sense that whatsoever is the object of his knowledge is not his self, but non-self. Right knowledge is the knowledge of self and self can be known only with reference to non-self. Knowing the nature of non-self and differentiating it from self is the science of discrimination (Bheda-Vijñāna) and this constitutes the essential meaning of right knowledge in the Jaina Philosophy.

Ācārya Kundakunda has made an exhaustive study of the science of discrimination (Bheda-Vijñāna) in his book Samayasāra (207, 210), he says -

*Puggala kammam koho tassa vivagodao havadi eso..
na hu es a majjhabhavo janagabhavo du ahamikko,
udayavivago viviho kammanam vannido jinavaraehim
na du te majjha sahava janaga bhavo du ahamikko.*

Anger etc. are due to the power of fruition of the karmic matter and thus, they are not the real nature of self. The self is only knower; Jainas have explained various kinds of fruition and this operation of karmas are not the real nature of self. The self is the pure knower. Ācārya Amrtacandra says: he, who is liberated (Siddha), has become so, through discrimination of self from non-self and he who is in bondage is so due to its absence (Samayasāra Kalasa, 132). In Istopadeśa (33) it is mentioned that a right knowledge is that in which a clear distinction between the self and the non-self is made.

Thus in Jainism, from the practical point of view, right knowledge is the knowledge of the seven principles (Tattvas or elements), namely Jiva, Ajiva, Āsrava, Samvara, Bandha, Nirjara and Mokṣa. But from the real point of view right knowledge is the knowledge of the real and the true nature of the self as quite distinct from the non-self. It is a discriminative knowledge between the self and non-self. The right knowledge means the knowledge of our own inherent nature; in other words, it is the knowledge of Swabhava.

Thus, in Jainism the right knowledge does not mean mere academic and objective knowledge of the scriptures or the seven principles (Tattvas), but it is the subjective experience of our own self with its inherent Godliness. The right knowledge is an awakened state of our pure consciousness (Apramattadaśā). It is the state of pure knowership (Saksibhava). According to Jaina philosophy knowledge is of five types:

1. Mati Jñāna :

The knowledge, obtained through five senses and the mind (Manas), is called Matijñāna. It includes both sense-perception as well as the rational and inferential knowledge.

2. Śruta Jñāna:

The knowledge acquired through language or through symbolic expressions is called Śruta jñāna. In this type of knowledge, the Jainas include the knowledge gained through the study of scriptures. It is also called scriptural knowledge.

The above two types of knowledge, as they are not directly obtained by the soul, are called Paroksa-Jñāna by the early Jaina philosophers. They depend either on the sense organs or on the scriptures. The following three types of knowledge are included in Pratyakṣa-Jñāna, i.e., direct knowledge. They are –

3. Avadhi Jñāna:

It is an extra-ordinary perception, akin to clairvoyance. It is regarded as extra-sensory perception. It is obtained by human beings through penances or yogic practices, but in the kingdoms of heaven and hell it is innate. It is confined to material world only as its objects.

4. Manahparyava Jñāna:

It means the reading of thought-waves. It is the knowledge of thought activity or mental modes of the other beings. According to Jaina philosophy, mind is made up of Mano-Vargana-Pudgala, i.e., finer type of atoms, and every mode of thought is reflected in the mind-substance (Mano-Dravya). Manahparyava Jñāna is a direct experience of such modes of mind-substance working in other individual's minds. It is akin to the modern concept of telepathy. It is obtained when soul is extraordinarily purified through a high order of conduct and only the human beings can obtain it.

5. Kevala Jñāna:

It is the perfect knowledge. It is also known as omniscience, because it intuitively knows all the substances with all their modes of the past, present and future. When the veil of four destructive Karmas is completely removed, omniscience dawns. In omniscience there is nothing to be known and nothing remains unknown. But Ācārya Kundakunda gives somewhat different interpretation of Kevalajñāna. He says it is only from the practical view that the Kevali knows all the substances with all their modes; from the real point of view the Kevali knows his own self (Niyamasāra, 158). Thus, the Kevalajñāna is the Knowledge of one's own self.

Among the above mentioned five types of knowledge the first three may be right or may be wrong. Their rightness or wrongness depends on the rightness or wrongness of the attitude, vision or faith of the knower; but the last two are exclusively modes of right knowledge. In *Mulācāra* (5. 70-71) Ācārya Vattakera has laid down some criteria for determining the rightness or wrongness of knowledge. He says —

Jena taccam vibujjhejja jena cittam nirujjhadi

Jena atta visujjhejja tam nanam jinasasane.

Jena raga virajjhejja jena seesu rajjadi

Jena mitti pabhavejja tam nanam jinasasane.

In Jainism the (right) knowledge is that which helps to understand the reality, controls the mind and purifies the soul. It is through the (right) knowledge that the ties of attachment are severed, interest in the ultimate goal is developed and the feelings of universal friendship are strengthened.

RELATIONSHIP BETWEEN FAITH, KNOWLEDGE AND CONDUCT

Among the Jaina thinkers there is no controversy about the order of these three constituents of the path of liberation. The priority of view-point over knowledge and conduct is generally accepted. The Jaina scriptures point out that right-conduct and right-knowledge are impossible in the absence of right- view-point. Ācārya Kundakunda mentions –

Sammattavirahiya nam, sutthu vi uggam tavam carantanam Na lahanti bohilaham, avi vasasahassakodihim. Damsanabhatta bhatta, damsanabhattassa natthi niwanam. Sijjhanti cariyabhattha, damsanabhattha na sijjhanti.

(Damsanapāhuda, 53)

Those persons who are devoid of right faith will not obtain right knowledge, even if they practise severe penance for a thousand crores of years. Those who have fallen from right faith are deprived of liberation. Those who have fallen from right conduct may attain liberation but those who have fallen from right faith have no chance. Ācārya Bhadrabāhu in Ācārāṅga-Niryukti (221) also presents the same view. He says that in the penance, knowledge and action attain their fruition through right attitude.

We must also remember that this priority of attitude or faith (Darśana) is not an exclusive one. To cultivate right view point for suppression or elimination of extreme type of passions, technically known as ‘Anantanubandhi Kaṣāya’ is essential. Thus right conduct proceeds from right attitude and right attitude proceeds from right conduct. Mahāvīra has instructed a course of discipline in which the co-existence of action with knowledge and faith is indispensable. Though priority of right knowledge over right conduct is accepted, it cannot lead to liberation unless it is followed by right conduct.

The Sūtrakṛtāṅga (2/1/3) reveals, “Whether a man is a Brahmin or a Bhikṣu or a knower of many scriptures, he would suffer on account of his actions, if they are not good. It is also said in the Uttarādhyayana Sūtra (6. 11) that knowledge of various languages and many scriptures has no enriching effect on self. Those who are addicted to vice and regard themselves as learned are really ignorant. They offer only verbal satisfaction to their souls. In the Āvaśyaka-Niryukti (9.11) Ācārya Bhadrabāhu says, Even the knower of many scriptures cannot cross the ocean of the world (Samsara) if his actions are not good. In bringing out the mutual relationship of knowledge and action on the basis of ‘blind-lame simile’ (Andha-Pahgu-Nyaya), the Ācārya further says, “Just as a chariot on one wheel cannot move, and a blind or a lame cannot reach the destination by himself, in the same way mere knowledge or mere action cannot lead one to liberation. It is attainable only through the presence of both.”

JAINA DEFINITION OF PRAMANA

The theory of five-fold knowledge originally belongs to Jainas but the case is different with the theory of Pramana, This latter conception is borrowed by Jainas from other philosophical traditions. The concept of Pramana in Jaina philosophy came into existence in c.3rd-4th A.D. and continued to develop upto c. 13th A.D.

Jaina Ācāryas, first of all accepted the concept of Pramana as it was prevalent in other philosophical traditions, particularly in Nyaya and Śāṅkhya school, but in due course of time they got it associated with their concept of five-fold knowledge. Thus, whatever development of Jaina theory of Pramana is seen in Jainism is the result of its synthesis with Pañca-Jñānavāda. While classifying the Pramana some new concepts came into existence.

They are undoubtedly unique contributions of Jaina philosophy. For instance, Smṛti (memory), Pratyabhijna (recognition) and Tarka (induction) were for the first time considered as Pramana.

We shall now see as to how the development of Pramanavāda took place in Jaina Āgamas. Jaina Āgamas refer three and four types of Pramana accepted by Śāṅkhya and Naiyayikas, respectively. Sthānāṅga clearly mentions three types of Vyavasaya (determinate cognition), i.e., Pratyakṣa (perception), Pratyika and Anugamika (inference) whereas Bhagavati-Sūtra mentions four types of Vyavasaya, i.e., Pratyakṣa, Anumana, Upamana (comparison) and Āgama (verbal testimony). Similarly, in Sthānāṅga four types of Pramanas called Hetu are mentioned.

In this way Sthānāṅga mentions both, three fold and four fold classification of Pramana in the form of Vyavasaya and Hetu, respectively. Anuyogadvāra-Sūtra not only clearly mentions four types of Pramana but also elaborately discusses each of them. The details about the four Pramanas given by Anuyogadvāra sūtra are very much similar to that of Nyaya School. As I have stated earlier, Bhagavati refers to the Anuyogadvāra for more details about the Pramanas. It indicates that at the time of Valabhi council (c. 5th A.D.) the concept of four types of Pramana had already been accepted by Jaina philosophers but when Pramanavāda got synthesized with the conception of five-fold knowledge, the Upamana (comparison) had no place in it.

Later, Siddhasena Divakara in his Nyayavatara and Haribhadrasuri in his Anekānta Jayapataka mentioned only three types of Pramanas. Umasvati (c. 3rd-4th A.D.) for the first time declared five-knowledge as Pramana and divided it into two classes Pratyakṣa and Parokṣa. Later on, Nandisūtra divided Pratyakṣa in two sub-classes Samvyavaharika and

Paramarthika, including sensory perception into the first one and Avadhi, Manah-paryava and Kevala into the second, respectively. The four Āgamic divisions of Matijñāna-Avagraha (the cognition of an object as such without a further positing of the appropriate name, class, etc.); Iha (the thought process that is undertaken with a view to specifically ascertain the general object that has been grasped by Avagraha); Avaya (when further attentiveness to final ascertainment takes place regarding the particular feature grasped at the stage of Iha) and Dharana (the constant stream of the ascertainment, the impression left behind it and the memory made possible by this impression, all these operations or the form of Matijñāna are called Dharana) were accepted as the classes of sensory perception. The indirect knowledge (Paroksa Jñāna) enumerated the cognition originated from mind (Manasajanya Jñāna) and Verbal testimony (Śrutajñāna) with a view that Inference (Anumāna) etc. are the forms of Manasajanya Jñāna.

Thus, the attempt to synthesize the concept of Pramana with the theory of five-fold knowledge in the true sense begins from the period of Umasvati. Ācārya Umasvati maintains that these five types of cognition (knowledge) are five pramanas and divides these five cognitions into two Pramanas direct and indirect. Pt. Dalsukh Malvania has observed that the first attempt of this synthesis was made in Anuyogadvāra Sūtra, the only text accommodating Naiyayika's four-fold division of Pramana into knowledge. But this attempt not being in accordance with Jaina view, the later scholars tried to solve this problem and ultimately succeeded in doing so.

They discussed the concept of Pramanas on the base of five-fold knowledge of Jaina Āgamas, According to Nyaya-drsti;

the cognition originated from Mind (Manasajanya Jñāna) is of two types - Pratyakṣa and Parokṣa. The knowledge originated from mind which experiences pleasure and pain, is direct knowledge (Pratyakṣa) whereas the inference (Anumana) and comparison (Upamana) are indirect forms of knowledge (Parokṣa). So, having considered sensory perception of Matijñāna as Samvyavaharika Pratyakṣa (perception according to common usage), cognition based on intellect (Bauddhika Jñāna) as inference (Anumana) and verbal testimony (Śrutajñāna) as Āgama Pramana. Jainas synthesized the conception of five-fold knowledge with the Pramanasastra of the other schools of Indian philosophy.

In Anuyogadvāra Sūtra, Pratyakṣa is divided in two heads, i.e., (1) perception originated from sense-organs (Indriyajanya) and (2) perception originated from quasi-sense-organs (Noindriya). Quasi-sense originated perception included Avadhi, Mañahaparyaya and Kevalajñāna. This concept of knowledge carries the same meaning as the one, conveyed by the transcendental knowledge in other philosophical traditions. The distinction between ordinary perception (Laukika Pratyakṣa) and transcendental perception (Alaukika Pratyakṣa) of Vaisesikas is accepted by the Jainas under the name of Samvyavaharika and Paramarthika Pratyakṣa and was synthesized later on with their conception of five-fold knowledge (Pañcājñānavāda).

According to Pt. Dalasukha Malvania the Āgamic period (c. 5th A.D.) has no trace of any independent discussion over Pramana. Till that period JainĀcāryas have collected the opinions of other philosophical schools in their treatises. In the corresponding period a number of traditions about Pramana were prevalent. Jaina Āgamas refer traditions of three and four types of Pramanas, The mention of three types of Pramanas – Pratyakṣa (perception), Anumana

(inference) and Āgama (verbal testimony), refers to the old Śāṅkhya System. While mention of four Pramānas including Upamāna (comparison) belongs to Naiyāyikas. It clearly shows that by the end of c. 5th A.D. the concept of Pramāna as an independent concept was not developed in Jainism. The first work which elaborately deals with the Pramānasastra is Siddhasena's Nyayavatara. The period of Siddhasena Divakara is fixed as c. 4th - 5th A.D. Nyayavatara mentions three Āgamic divisions of Pramāna, i.e., perception, inference and verbal testimony (Āgama). Though Siddhasena has expressed briefly the Jaina opinion on the Nyaya-sastra of Śāṅkhya and Nyaya but he has followed mostly the old tradition accepted by Jaina Āgamas. At some places he has only revised the definitions of Pramāna of other schools on the basis of Jaina theory of non-absolutism (Anekāntavāda).

Nyayavatara clearly follows the Āgamic tradition, as far as the description of Pramāna is concerned. It, nowhere, mentions the later developed concept of Smṛti (memory), Pratyabhijna (recognition) and Tarka (indirect proof: Tarka is not by itself, a source of valid knowledge, though it is valuable in suggesting hypothesis which leads indirectly to right knowledge) as Pramāna. This proves that Nyayavatara is undoubtedly an ancient text compiled by Siddhasena Divakara. After Nyayavatara, the literary works which discuss the concept of Pramāna are Puṅgyapada's Sarvarthasiddhi (c.6th A.D.) of Digambara tradition, Siddhasenagani's commentary on Tattvārtha- Bhāṣya (c. 7th A.D.) and Haribhadra's Anekāntajayapatakā (c. 8th A.D.) of Svetambara tradition. In these works there is no trace of Pramāna like Smṛti etc. This concept is discussed for the first time in the works of Akalanka (c. 8th A.D.) and Siddharsi's commentary on Nyayavatara (c. 9th A.D.) of Digambara and Svetambara traditions, respectively.

The independent development of Jaina Nyaya commences from the period of Akalanka, who for the first time expounded Smṛti, Pratyabhijna and Tarka as independent Pramanas. The Jaina theory of Nyaya was given a new direction in the c. 8th A.D. Akalanka not only established Smṛti, Pratyabhijna and Tarka as independent Pramana but also revised the definitions or meanings of Perception, Inference and Āgama, given by Siddhasena and Samantabhadra. In his definition of Pramana, he introduced a new term Avisamvadi in place of Svapara-Avabhasaka. Most probably, this characteristic of changing definitions was borrowed from the Buddhist tradition. It was specialty of Akalanka that he logically evaluated even the pre-established conceptions, hence rightly called the father of Jaina Nyaya. His works Laghiyastraya, Nyaya-Viniscaya, Siddhi-Viniscaya and Pramana Sangraha are related to the Jaina Nyaya. Pramana Sangraha is the Akalanka's last work in which matured Jaina Nyaya, especially Pramana-Sastra, is elaborately discussed. Though in his earlier works he mentioned Smṛti, Pratyabhijna and Tarka as Pramana, yet as independent Pramanas, these are established only in this work. As such from the point of view of the history of Jaina Pramana-Sastra this is a valuable work giving new dimension to the concept of Pramana.

In the history of Indian logic the Jaina logicians, in the c. 8th A.D., for the first time accepted memory (Smṛiti), recognition (Pratyabhijna) and induction (Tarka) as a Pramana. This is Jaina's special contribution to the field of Indian Pramana-Sastra. Not even a single tradition of Indian logic accepts memory (smṛti) as an independent Pramana. Only Vedanta-Paribhasa, a work of c. 16th A.D., mentions Smṛiti as Pramana. Though Naiyayikas had accepted recognition (Pratyabhijna) as a kind of perception (Pratyakṣa Pramana) yet neither they regarded it as an

independent Pramana nor accepted Smrti as its cause (Hetu). Jainas maintained, in case Smriti is not Pramana, how recognition (Pratyabhijna) can be accepted as Pramana because in absence of memory (Smrti), Pratyabhijna possible, if memory (Smriti) is not Pramana. Pratyabhijna also a combination of past memory and present perception cannot be considered as Pramana because Pratyabhijna is based on Smrti. Similarly Jainas established Tarka as independent Pramana because in the absence of Tarka Pramana, Vyapti (universal relation) is not possible and without Vyapti, inference (Anumana) is quite impossible. To solve this problem Naiyayikas accepted Samanya Lakṣana Pratyasatti (generic nature of individuals).

Jainas accepted Tarka Pramana at the place of Naiyayika's Samanya Lakṣana Pratyasatti which is more extensive than that and may be called induction leap (Agamana). Jainas maintained induction (Agamana) and deduction (Nigamana) of western Logic and introduced them in the name of Tarka and Anumana as an independent Pramana, respectively. An independent Tarka Pramana was needed because acquisition of Samanya (generality) through perception is not possible and without Samanya, Vyapti is not possible. Similarly in absence of Inference (Anumana) is impossible. Since in Jainism, Samanya Lakṣana Pratyasatti is nowhere mentioned as a kind of perception, Jainas established Tarka as independent Pramana to solve the problem of Vyapti. As Pratyabhijna was needed for Tarka and Smrti Pratyabhijna, Jainas accepted all these three independent Pramana.

It was Akalanka (c. 8th A.D.) who for first time referred these three types of independent Pramana in Digambara tradition. Before Akalanka, his predecessors

Samantabhadra (c. 5th A.D.) and Puṅgyapada (c. 6th A.D.) do not make any mention of it. In Svetambara tradition, Siddhasena Divakara (c. 4th A.D.), Jinabhadra (c. 6th A.D.), Siddhasena Gani (c. 7th A.D.) and Haribhadra (c. 8th A.D.) mention nothing about these three independent Pramānas. In Svetambara tradition, as per my knowledge, only Siddharsi (c. 9th A.D.), in his commentary of Nyayavatara has mentioned the validity of these three independent Pramānas.

Thus, in Digambara tradition from c. 8th A.D. and in Svetambara tradition by the end of c. 9th A.D. memory (Smṛiti), recognition (Pratyabhijna) and induction (Tarka) were established as independent Pramāna, earliest works on Jaina logic were in brief and mainly concerned with the Jaina concept of Pramāna. Works on Jaina logic, composed later on were a healthy review of the conceptions of Pramāna prevalent in other philosophical traditions.

Patraswami's Trilakṣanakadarśana was the first one to refute the Hetvalakṣana of Dinnaga. Vidyanandi (c. 9th A.D.) wrote Pramāna Parikṣa to evaluate the characteristics of Pramāna, their divisions and subdivisions, prevalent in other philosophical traditions. In this period some more works pertaining to Jaina logic (Pramāna Sastra) had been composed but seem to be destroyed. In Digambara tradition, Prabhacandra's Nyaya Kumudacandra and Prameya Kamala Martanda are two of some prominent works composed in c. 10th -11th A.D. Both of the works are the commentaries on Akalanka's Laghiyastrayi and in Svetambara tradition, Vadidevasuri's Pramānanaya-tatttaloka and its commentary Syadvāda Ratnakara (c. 11th A.D.) are well known works on Jaina logic. After that Hemcandra's Pramāna Mimamsa (c. 12th A.D.) is an important work which mainly deals with the concept of Pramāna though it is incomplete.

The development of Navya Nyaya (Neo-logicistic system) begins with the entry of Gangesh Upadhyaya in the field of Indian Nyaya in c. 13th A. D. But for four centuries the Jaina logicians were unacquainted with this new literary genre and continued to follow the style of Vadidevasuri. Thus, the development of Jaina Logic (Nyayasastra) remained interrupted after c. 12th A.D. It was Yasovijaya who followed the style of Navyanyaya and for the first time composed Tarkabhasa and Nyayabindu in Navyanyaya style, in the latter part of c. 17th A.D. In Digambara tradition, Saptabhangha Rangani was written by Vimaladas following the same style. Thus, we can conclude that it is only from c. 3rd A.D.-12th A.D. when Jaina logic made its progress and opened new vistas for its further development.

DEVELOPMENT OF THE THEORY OF NON-ABSOLUTISM

Non-violence in practice, non-absolutistic approach in thought and conditional predication or qualified assertion (Syadvāda) in speech are the pillars upon which the splendid palace of Jainism is erected. Theory of non-absolutism (Anekāntavāda) is the central philosophy of Jainism. So far as the historical development of this theory of Anekāntavāda is concerned, its historical development can be divided into three phases. Its first phase begins with the preachings of Mahāvīra, i.e., c. 6th B.C. and is extended up to the composition of Umasvati's Tattvārtha Sūtra (first half of the c. 4th A.D.). It was the period of origination of Anekāntavāda.

Basically, the non-violent and tolerant attitude of Mahāvīra helped much in the development of the non-absolutistic principle of Anekāntavāda. In Sūtrakritāṅga, he

clearly opines, “one who praises one’s own view-point and discards other’s view as a false one and thus, distorts the truth will remain confined to the cycle of birth and death.”

It follows that Mahāvīra preached the uttermost carefulness regarding one’s speech. In his opinion speech should be unassaulting as well as true. He warned his disciple monks against making unwarranted categorical assertions or negations. He instructed them to make only a conditional statement (Vibhajjavaya Vagarejja). It is the Vibhujjavāda from which the theory of non-absolutism (Anekāntavāda) emerged. Sūtrakṛtāṅga, in its first chapter records various contemporary one-sided doctrines regarding the nature of soul and creation of the universe.

Bhagwan Mahāvīra’s approach to all these doctrines is non-absolutistic or relative. In every case, whether it was the problem of eternalism (Sasvatavāda) and nihilism (Ucchedavāda) about the soul or that of finiteness and infiniteness of the world or that identity and difference of body and soul or also that of monism and pluralism. Mahāvīra’s approach was never absolute but relative. It was firmly maintained in Jaina canons that the nature of reality is complex and multi-dimensional as well as confluence of many self-contradictory attributes, so it can be approached and explained from various angles or view-points. It is believed that Tīrthankara Mahāvīra while explaining the reality uttered first sentence as tripod (Tripadi), i.e., Uppannei, Vigamei, Dhuvei Va. Accordingly in Jainism Reality, ‘Sat’ is defined as possessing origination, decay and permanence (Utpada Vyaya Dhrauvya Yuktam Sat: Tattvārtha, 5.29). This three-fold nature of Reality is the base of the Jaina theory of Non-absolutism. On the one hand, the nature of Reality is complex, i. e. a synthesis of

opposites : identity and difference, permanence and change and so on. On the other hand, scope of our experience, knowledge and even expression is limited and relative, so we cannot know the Reality as a whole from any particular angle. Our every knowledge about the Reality will always be partial and relative only and in that position our expression or statement about the Reality will be always relative and not categorical (Sipitu narpite siddhe : Tattvārtha, 5). In canonical age we have an account of only this much discussion about Anekāntavāda.

Thus, in the first phase of its development, this theory was evolved from the theory of Vibhajjavāda. Though the theory of Vibhajjavāda was common to both — Jainism and Buddhism, but as far as Buddhist approach to the metaphysical doctrine is concerned, it was a negative one, while Mahāvīra's was a positive one. Lord Buddha maintained that whether it is eternalism or nihilism, none of these can be regarded as true because any one-sided approach neither represents a right vision regarding Reality nor it explains our practical problems of sorrow and sufferings. That is why he kept mum while answering the questions related to the metaphysics. It is due to this negative approach that Buddha's theory of nihilism came into existence later on in Buddhism. On the other hand, Mahāvīra's approach towards these one-sided views was positive. He tried to synthesize these different views on the basis of his theory of Anekāntavāda.

The synthesis is found for the first time in Bhagavatisūtra , wherein, on the basis of two main divisions of Nayas - substantial standpoint (Dravyarthika Naya) and modal standpoint (Paryayarthika Naya) as well as Niscaya Naya, Vyavahara Naya and different Niksepas (Positing) and

Gateways of investigations (Anuyogadvāras) such as – Substance (Dravya), space (Desa), time (Kala), mode (Bhava), name (Nama), symbol (Sthapana), potentiality (Dravya), actuality (Bhava) etc. He has synthesized the various opposite view-points. So it is clear that in the first phase, i.e. before c. 3rd A.D. Vibhajjavāda of Lord Mahāvīra was fully developed in the positive and synthesising theory of Anekāntavāda along with its subsidiary doctrines such as the doctrine of standpoint (Nayavāda) etc. Thus, along with the origination of Anekāntavāda, the doctrines of Naya, Niksepa and Anuyogadvāra came into existence.

The second phase of the development of Non absolutism / Anekāntavāda began with Siddhasena Divakara's Sanmatitarka (c. 4th A.D.), continue till the Haribhadra's works such as Saddarasa Samuccaya, Sastravarta Samuccaya (c. 8th A.D.) etc. This second phase has three main characteristics - firstly, apart from the Āgamic Nayas, i.e., Dravyarthika (Substantial) and Paryatyarihika (Modal) or Niscaya (Ideal) and Vyavahara (practical view-point), the doctrine of Seven-fold Nayas, i.e. Naigama (considering both the general and particular properties of the thing), Sangraha (considering general properties of an object), Vyavahara (considering specific properties of an object), Rjusūtra (confined only to the present mode of an object), Sabda (treating with synonyms), Samabhi-rudha (taking into consideration only etymological meaning of word. According to this Naya, even word has a different meaning) and Evambhuta Naya (denoting object in its actual state of performing its natural function) was developed. Though, the Āgamic Nayas remained in vogue till the Kundakunda's period (c. 6th A.D.).

It is to be noted that in earlier Āgamas such as Ācārāṅga, Sūtrakṛtāṅga, Uttarādhyayana etc., this concept of seven-fold view-point (Nayas) is absent. Only in Anuyogadvāra Sūtra and Nandisūtra this concept of seven-fold view-point is found, but these are the works of the c. 2nd -4th A.D. In Samavāyanga, it is an interpolation. Secondly, in Tattvārtha-sūtra (first half of c. 4th A.D.) the number of basic viewpoints are five. The Samabhirudha and Evambhuta are accepted as sub-types of Sabda Naya. Siddhasena Divakara (c. 4th A.D.) in his Sanmatitarka has accepted six Nayas, he does not mention Naigama Naya. Thus, we may conclude that the number of Nayas, as seven, was finalised later on but prior to the end of c. 5th A.D. Only with one exception of Mallavadi (c.5th), who mentions twelve Nayas in his work 'Dvārasāranayacakra'. Development in the number of Nayas became stagnant because of the development of the doctrine of Anuyogadvāras, i.e. the gateways of investigation. These twelve Nayas of Mallavadi are somewhat different in their names and presentation. Though the author showed the relationship between the traditional seven Nayas and his twelve Nayas [See: Malvania D., Agama Yuga Ka Jaina Darśana, p. 312.]

Though doctrine of Anuyogadvāras (gateways of the investigation) can be traced in some of the Āgamas of later period as Bhagavati, Samavāyanga, Prajñāpanā and Anuyogadvāra Sūtra, yet the number of these gateways of investigation never remained constant. In Tattvārthasūtra, it was only eight while in Dhavala Tika of Ṣaṭkhaṇḍa-Āgama its numbers were increased upto eighty. This doctrine of gateways of investigation is nothing but viewing, understanding and explaining the nature of the things with their multiple facets or aspects and thus it can also be considered as a development of Vibhajjavāda and Anekāntavāda.

Here, it is noteworthy that this increase in the number of the Nayas (view-points) or the Anuyogadvāras was well received by later Jaina thinkers because the earlier Ācāryas kept the door open in this regard. Siddhasena Divakara clearly mentions in his work Sanmatitarka (second half of the c. 4th A.D.) that number of view-points can be as much as the way of linguistic expressions. (Sanmatitarka, 3/47)

DOCTRINE OF SAPTABHANGI

The second main characteristic of this second phase of the development of Anekāntavāda is the doctrine of seven-fold predications or the seven ways of expressions (Saptabhangi). The concept, regarding the ways of expressions, dates back to the Vedic period. The two forms of expressions / predications - affirmation and negation, are accepted by all. These two depend on existence or non-existence. By negating both the existence and non-existence, we have a third way of expression Avyaktavya. i.e. inexpressibility. By accepting these three, a fourth way of expression was emerged, comprising both affirmation and negation. This fourth way of expression is well accepted in Upaniṣadas and Buddhism. So far as Jainism is concerned, it is in The Bhagavati Sūtra where for the first time these different ways of expressions (Bhangas) are found. In Bhagavati-Sūtra (9/5) while dealing with the concept of Hell, Heaven and abode of Siddhas, Lord Mahāvīra mentioned only three ways of expression, i.e., affirmation, negation and inexpressibility, but while dealing with the aggregates of the different numbers of atom, he mentioned more than twenty-three ways of expressions.

Pt. Dalsukha Malvania is right when he says that of course we have seven predications or Saptabhangi in Bhagavati Sūtra.

but in my humble opinion these different ways of expressions (Bhargas) do not represent the doctrine of seven-fold predications rather it is only a prior state. Here, these ways of expressions are framed on the number of atoms in aggregates. Secondly, this discussion may be a later interpolation because in Tattvārtha Sūtra and its auto-commentary, this concept of seven-fold predication is absent. Thirdly, it is also clear that neither in Bhagavati Sūtra nor in the Tattvārtha Sūtra and its auto-commentary, the theory of seven-fold predication is systematically presented in its logical form, with number of predications as seven and only seven. For the first time in Siddhasena Divakara's Sanmatitarka, this theory of seven-fold predication is logically presented. After that in Apta-mimamsa of Samantabhadra (c. 5th), Sarvartha-siddhi of Pujyapada (c. 6th), Pañcāstikāya (14) and Pravacanasāra (2/23) of Kundakunda (c. 6th A.D.) and some other later works of this period, this doctrine of seven-fold conditional predication has been discussed in detail.

In general, there are only three types of our linguistic expression - affirmation, negation and inexpressibility. On the basis of these three fundamental ways of linguistic expressions and their combinations mathematically only seven predications are possible neither more nor less. In order to show the conditionality or relativity of these seven-fold predications Jaina Ācāryas put a qualifying mark before each of the predication / statement, so that the affirmation or negation or even inexpressibility of predication may not be taken as absolute. This qualifying mark is the word 'Syat' which being put before every predication, removes the every possibility of uncertainty and indefiniteness of the predication and make the predication conditional as well as relative. The seven-fold conditional predications are as follows:

1. Conditional affirmation
2. Conditional negation
3. Conditional inexpressibility
4. Conditional affirmation and negation respectively
5. Conditional affirmation and inexpressibility
6. Conditional negation and inexpressibility.
7. Conditional affirmation, negation and inexpressibility

It is noteworthy that for Jainas inexpressibility (Anirvacaniyata or Avyaktavyata) does not denote absolute inexpressibility as Vedanta means. It is only conditional inexpressibility because simultaneous affirmation and negation are not possible in our linguistic expressions.

The Jaina doctrines of non-absolutism, conditional predication and view-points yielded good results particularly in that age of philosophical disputation as well as religious and social conflicts. Though the Jaina thinkers made optical estimation of the philosophical assumptions of other schools of thought yet they paid proper respect to them and accepted their Truth value on the basis of different Nayas. In this regard the views of Siddhasena Divakara and Haribhadra are commendable. Siddhasena tried to establish the truth value of other schools of thought on different view-points. He said Śāṅkhya School is true from substantial view-point, while Buddhist view is true from the view-point which is confined to only present mode of an object (Rjusūtra Naya).

He further remarks that all schools of thought are true when they are understood from their own standpoint and so far as they do not reject the truth-value of others. A non-absolutist does not divide them into the category of true and false. The same spirit is also followed by Haribhadra in his works such as

Sastravartasatnuccaya and Śaddarśana-samuccaya. It is only Haribhadra, who in his Śaddarśana Samuccaya, presented all the six schools of thought in their true spirit and without condemning them. No other work in the history of Indian philosophy has been written till date in such a noble spirit. In this period, Jaina Ācāryas tried to synthesize the different conflicting views and thus tried to establish harmony and peace in the society.

AGE OF CRITICAL PRESENTATION OF ANEKĀNTAVĀDA

Similar is the case with the second era, i.e., the age of critical presentation of Anekāntavāda. So far as Anekāntavāda is concerned, it can be traced in Āgamas as a mere conception. Its critical presentation as a Jaina doctrine was introduced with the works of Siddhasena Divakara and Samantabhadra in c. 4th-5th, respectively. The treatises, composed by them, mainly for critical presentation of Anekāntavāda also worked as a base for the age of philosophical systematization.

Siddhasena Divakara's Sanmatitarka and Dvatrimsikas are regarded as the first book of critical philosophy. The concept of Pañca Jñāna (Five-fold knowledge) is, for the first time, critically analyzed in its subtle form in the said composition. It embraces other different contemporary views prevalent in Jaina tradition. The author dives deep in evaluating the established concepts in Jainism rather than peeping outside in different systems.

In the works attributed to this age, particularly in commentaries on Tattvārthasūtra, the first extant commentary, after the auto commentary of Umasvati, is Sarvarthasiddhi of Pujyapada (first half of the c. 6th A. D.). It not only depicts the concept of Guṇasthāna but rather describes it with more details.

Akalanka's Rajavartika and Vidyanandi's Slokavartika are the two works, regarded as main contributions in Digambara tradition. Both these works critically elaborate the contents of Tattvārtha. Through these works, we can assume that the difference between Digambara and Svetambara became more prominent in this era and the disputes on the problems of 'Stri-Mukti', 'Kevali-Bhukti' and simultaneousness and successiveness of Jnanopayoga and Darsanopyoga of Kevali came into prominence.

Along with these internal disputes of Jaina sects, logical refutation of other schools of thoughts is also the main characteristic of this age. All the important philosophical works, composed in this particular era, critically evaluate the views of other schools of thoughts and try to establish Jaina view of non-absolutism, based on their theory of Anekāntavāda, as most logical and true.

Chapter V

DOCTRINE OF BONDAGE & MOKSHA

MAIN OBJECTIVE OF EARLY JAINISM

Before discussing the early metaphysics or epistemology of Jainas, it would be proper to discuss the main objective of early Jainism and its attitude towards life, which is to get rid of the cycle of birth and death and thus, to emancipate man from sufferings. It tries to track down sufferings to their very root. The famous Jaina text of an early period Uttarādhyayana Sūtra (32/19) says :

*kamanugiddhippabhavam khu dukkham
savvassa logassa sadevagassa.
jam kaiyam manasiyam ca kinci
tassa antagam gacchai viyarago.*

The root of all physical as well as mental sufferings of everybody is the desire for enjoyment. Only a dispassionate attitude can put an end to them. It is true that materialism seeks to eliminate sufferings, through the fulfilment of human desires, but it cannot eradicate the prime cause from which the stream of suffering wells up. Materialism does not have at its disposal an effective means for quenching the thirst of a man permanently. Not only this, its attempts at the temporary appeasement of a yearning, have the opposite effect of flaring it up like the fire fed by an oblation of butter. It is clearly noted in the Uttarādhyayana Sūtra:

*suvanna-rupassa u pavvayabhava
siya hu kelasasama asamkhaya.
narassa iuddhassa na tehim kinci
iccha u agasasama anantiya. (9/48)*

That is even if an infinite number of gold and silver mountains, each as large as the Kailasa, are conjured up, they would not lead to the final extinction of human desires, because desires are infinite like space. Not only Jainism but all spiritual traditions unanimously hold that the root cause of sorrow is attachment, lust or a sense of mine-ness. The fulfillment of desires is not the means of ending them. Though a materialistic perspective can bring material prosperity, it cannot make us free from attachments and yearnings. Our materialistic outlook can be compared to our attempt of chopping the branches off while watering the roots of a tree. In the above mentioned Gatha, it is clearly pointed out that desires are endless just as space (Ākāśa) and it is very difficult to fulfill all of them. If mankind is to be freed from selfishness, violence, exploitation, corruption and affliction stemming from them, it is necessary to outgrow materialistic outlook and to develop an attitude, which may be described as spiritual.

The word Adhyātma, the Samskṛta equivalent of spirituality derived from Adhi+Ātma, implies the superiority and sublimity of Ātman, the soul force. In the oldest Jaina text Ācārāṅga, the word Ajjhatthavisohi, connotes, inner purity of the self, which is the ultimate goal of Jaina-Sadhana. According to Jainism, the realization of physical amenities or creature comforts is not the ultimate aim of life. There are some higher ideals of life which are over and above the mere biological and economic needs of life. Spirituality consists in realising these higher values of life.

Jaina spirituality teaches us that happiness or unhappiness is centred in the soul and not in worldly objects. Pleasure and pain are self-created. They are subjective in nature also. They do not depend totally on the objects, but depend also on the attitude of a person towards them. The Uttarādhyayana-Sūtra (20.37) mentions:

*appa katts vikatta ya, duhana ya suhana ya
appa mittamamittam ca, duppattiyasupaththio.*

That the self (Ātma) is both the doer and the enjoyer of happiness and misery. It is its own friend when it acts righteously and foe when it acts unrighteously. An unconquered self is its own enemy; unconquered passions and sense organs of the self are its own enemy. Oh monk! Having conquered them, I move righteously. In another Jaina text of the early period *Aura-Paccakkhanam* (c. 3rd A. D.) it is mentioned:

*ego me sasado appa, nanadamsanasamjuo
sesa me bahira bhava, savve samjyogalakkhana.*

Samjogamula jivenam, patta dukkhaparampara. (26/27)

The soul endowed with knowledge and perception alone is permanent, all other objects are alien to self. All the serious miseries, suffered by self, are the result of individual's sense of 'mine' or attachment towards the alien objects and so it is imperative to abandon completely the sense of 'mine' with regard to the external objects. In short, according to Jainism not identifying oneself with the objects not belonging to the soul, is the starting point of spiritual practice (Sadhana). Non-alignment with material object is the pre-requisite for self-realisation, the main objective of early Jainism. According to it, renouncement of attachment is the same as the emergence of a balanced view of even-sightedness (Samdarsita).

The reason, as to why Jainism regards abandonment of 'sense of mine' or of attachment as the only means for self-realisation, is that so long as there is attachment in a man, his attention is fixed not on self or soul, but on non-self, i.e., material objects. Materialism thrives on this object-oriented attitude or indulgence in the non-self. According to the Jaina

philosophers, the identification with the non-self and regarding worldly object as a source of happiness or unhappiness, are the hallmarks of materialism. This is considered as a wrong viewpoint. The right viewpoint regards the self as of supreme value and aims at the realisation of its ideal unconditioned state of pure knower, which is free from attachment and passions. It is mentioned in Samayasāra (209).

THE ULTIMATE END: MOKṢA

The attainment of emancipation or Mukti is the pivot on which all the ethical-religious philosophies of India revolve; Jainism maintains that the liberation - the perfect and purified state of the soul, is the only and ultimate goal of every individual. Mukti does not mean in Jainism, the losing of one's own identity. The self retains its identity even in the state of liberation.

In Ācārāṅga, the nature of Paramātmā (the immaculate soul) is described as that which is beyond the grasp of logic and intellect. He is one and alone. He is harmless. He is neither long nor short, nor a circle nor a triangle, nor a quadrilateral nor a sphere. He is neither black nor blue, nor red, nor yellow, nor white. He is neither pungent nor bitter, nor astringent, nor sour, nor sweet. He is neither hard nor soft, neither heavy nor light, neither cold nor hot, neither greasy nor dry. He is not subject to birth and decay. He is free from attachment. He is simileless. He baffles all terminology. There is no word to describe. He is neither sound nor form, nor odour, nor taste, nor touch. (Ayarō. Ed. Yuvacārya Mahaprajna, JVB, Ladnun, 1981, pg. 262-266.)

In the Niyamasāra(181), 'Being' (Astitva), the pure existence is considered to be one of the qualities of a liberated soul. Mokṣa, according to Jainism, means a complete perfection

and purification of soul. In the state of liberation there is neither pain nor pleasure, nor any obstruction, nor any annoyance, nor delusion, nor any anxiety. A liberated soul is really free from all sorts of impurities and from the cycle of birth and death (Niyamasāra, 178-180).

In liberation the soul realises the Aanta Catustaya, i.e. infinite knowledge, infinite perception, infinite bliss and infinite power. This Ananta Catustaya is the inherent nature of the soul. Jainism believes that every individual soul has the potentialities of Godhood and the soul can attain to it. By shedding away all the karmic particles of four destructive Karmas (Ghati Karma), the soul attains Arhathood, which is the state of Vitarāgadasa or Jivanamukti. So long as the four non-destructive Karmas, i.e. Nama, Gotra, Ayusya and Vedaniya are not exhausted the soul of Arhat remains in a highly refined physical body. Arhat preaches truth to the world. Shedding physical and Karmic body, when these four non-destructive Karmas are exhausted the soul of Arhat goes upto the top most of the universe — abode of liberated soul known as Siddhasila, remains there eternally and enjoys perfect knowledge, perfect power, perfect perception and perfect bliss (Niyamasāra, 181-182). Thus, emancipation, according to Jainism, is nothing but realisation of one's own real nature.

CAUSE OF BONDAGE AND SUFFERING OF THE SELF

Jainism maintains that the attachment (Raga) and delusion (Moha) obscure our spiritual nature and are responsible for our worldly existence and suffering. The most intense Vasana is Hrdaya-Granthi, which is a deep attachment towards sense-objects and worldly desires. The oldest nomenclature of Jaina

sect is Niggantha Dhamma. The word Niggantha means the one who has unknotted his Hridaya Granthi, i.e., the 'mine' complex. It means, in other words, one who has eradicated ones attachments and passions. The word, 'Jaina' also conveys the same meaning; a true Jaina is one who has conquered one's passions.

According to Bhagwan Mahāvīra, "to remain attached to sensuous objects is to remain in the whirl" (Ācārāṅga, 1.1.5). The attachment towards sensuous objects is the root of our worldly existence (Ācārāṅga, 1.2.1). Further, it is also mentioned in the Ācārāṅga (1.3.1), "only he who knows the nature of the sensuous objects is possessed of self, knowledge, scripture, Law (Dhamma) and Truth (Bambha)." The five senses together with anger, pride, delusion and desire are difficult to be conquered, but when the self is conquered, all these are completely conquered (Uttarādhyayana, 9.36).

Just as the female crane is produced from the egg and the egg from the crane, in the same way desire is produced by delusion and delusion by desire (Uttarādhyayana, 32.6). Attachment and hatred are the seeds of Karma and delusion is the source of attachment and hatred. Karma is the root of birth and death. This cycle of birth and death is the sole cause of misery. Misery is gone in the case of a man who has no delusion, while delusion is gone in the case of a man who has no desire. Desire is gone in the case of a man who has no greed, while greed is gone in the case of a man who has no attachment (Uttarādhyayana, 32.8).

According to the Tattvārtha-Sūtra: 8.1, a famous Jaina text, perverse attitude (Mithyā Darśana), non-abstinence (Avirati), spiritual inertia (Pramāda), passions (Kaṣāya) and sinful

activities (Yogas) - these five are the conditions of bondage. We can say that Mithyā Darśana (perverse attitude), Mithya Jñāna (perverse knowledge) and Mithyā Caritra (immoral conduct) are also responsible for our worldly existence or bondage. But perversity of knowledge and conduct depends upon the perversity of attitude.

Thus, the perversity of attitude, which is due to Darśanamoha is one of the important factors of bondage. Non-abstinence, spiritual inertia and passions are due to the presence of perverse attitude. Though perverse activities of mind, body and speech known as Yoga are considered the cause of bondage yet these, in themselves, are incapable of bondage unless by perverse attitude and passions. They are only the cause of Āsrava (influx of Karmic matter), not the cause of bondage. Bondage is possible only through the Yoga in association with perverse attitude and passions. The perverse attitude (Mithyā-Darśana) and the passions (Kaṣāya) are mutually cause and effect of each other just as the egg and the hen or the seed and the tree. We cannot fix the priority of one over the other, passions are due to the perverse attitude and perverse attitude is due to the passions.

EARLY JAINA DOCTRINE OF KARMA/BONDAGE

According to Jaina philosophy every activity of mind, speech and body is followed by the influx of a finer type of atoms, which are technically known as Karma-Vargana-Pudgala. In the presence of passions, this influx (Āsrava) of karmic matter causes bondage, which is of four types - 1. Kind (Prakṛti), 2. Quantity (Pradesa), 3. Duration (Sthiti) and 4. Intensity (Anubhaga) (Tattvārthasūtra, 8.4). The activities of mind, body and speech, technically known as yogas, determine the Prakṛti and the Pradesa

of karmic-matter while the passions determine the duration (Sthiti) and the intensity (Anubhaga), mild or intense power of fruition of the Karma.

Karma, in Jainism is the binding particle. It binds the soul with the body hence responsible for our worldly existence. Karma has the same place in Jainism, as unseen potency (Adrista) in Nyaya, Prakrti in Śāṅkhya, Maya in Vedanta, Vasana in Buddhism, Sakti in Saivism and Pasa (trap) in Sakta School. Karma is something foreign which veils the natural faculties of infinite knowledge, infinite perception, infinite bliss and infinite power. It is also responsible for our pleasant and unpleasant experiences and worldly existence. According to Vidyanandi, two functions of the Karma are to obscure the natural faculties of soul and to defile the soul. Jainism also believes in the same modus operandi of karma. According to it karma itself is competent to produce its fruit in due course of time and there is no need of God or other external power for its fruition.

The Karmas are of eight types - (i) Jñānavarana : knowledge obscuring, (ii) Darśanavarana : perception obscuring, (iii) Vedaniya : feeling producing, (iv) Mohaniya : deluding, (v) Ayu : age determining, (vi) Nama : body or personality determining, (vii) Gotra : status determining and (viii) Antaraya : obstructive (Tattvārthasutra, 8/5).

Among these eight types of Karma, Jñānavarana, Darśanavarana, Mohaniya and Antaraya - these four are considered as destructive Karma or Ghati Karma, because they obscure the natural faculties of infinite knowledge, infinite perception, infinite bliss and infinite power, respectively. The other four - Vedaniya, Ayu, Nama and Gotra are called Aghati or non-destructive Karma.

They are only responsible for bodily existence of present life and incapable of continuing the cycle of birth and death. It is only due to the deluding Karma (Mohaniya Karma) that the cycle of birth and death continues. This deluding karma is responsible for perversity of attitude and the passions. The emancipation of soul is only possible when the perversity of attitude is destroyed and passions are overcome.

The Uttarādhyayana-Sūtra (32/9) says that just as a tree with its root dried up, does not grow even though it is watered, similarly actions (Karma) do not grow up when delusion (Moha or Avidya) is destroyed (28.30). One devoid of a right attitude (Darśana) cannot have right knowledge (Jñāna) and there cannot be rectitude of will (Carana-Guna) without right knowledge (Jñāna). One devoid of the rectitude of will, cannot have emancipation from evil will and one devoid of emancipation from evil will (induced by Karma) cannot attain final emancipation.

Chapter VI

JAIN SADHANA

HISTORICAL DEVELOPMENT OF JAINA SADHANA

Jainism is one of the oldest living religions of the world. It has a rich spiritual, cultural and literary heritage to its credit. Indian religious quest has two main trends – Brahmanic and Śramaṇic. In the living world religions, Jainism as well as Buddhism belongs to the Śramaṇic trend. There were some other Śramaṇic religions also but either they like Ājivika s disappeared in the course of time or they, like Śāṅkhya-Yoga and other ascetic systems of Hindu religions became part and parcel of great Hindu religion by adopting some tenets of Vedic religion.

Śramaṇic tradition is stereological in its very nature. It lays special emphasis on renunciation of worldly belongings and enjoyments and on emancipation from worldly existence, i.e. the cycle of birth and death. It may be accepted without any contradiction that these very ideas of emancipation (Mokṣa, Mukti, Nirvāṇa, Kaivalya) and renunciation (Tyaga, Samyama, Vairagya) have been cultivated by the Śramaṇas. The asceticism is the fundamental concept of Śramaṇic tradition. It is on this ground that Jainism and Buddhism differ from the early Vedic religion.

The early Vedic religion was against asceticism and emphasized the material welfare of the individual and the society. The Vedic seers in their hymns were praising the worldly existence and praying for their own health and wealth as well as of their fellow beings, while the Śramaṇas were condemning this worldly existence and propounding the theory that this worldly existence is full of suffering and the ultimate end of human life is to get rid of this

worldly existence, i.e., the cycle of birth and death. Austerities, renunciation, emancipation, atheism, supremacy of human being over gods, equality of all beings, opposition of supremacy of Brahmins and opposition of animal sacrifices and emphasis on moral values were some of the fundamental tendencies of Śramaṇic tradition. We also find that some of the above mentioned tendencies such as renunciation and emancipation were totally absent from the earlier form of Vedic religion. These concepts were contributed by the Śramaṇas to Indian culture in general and to Hinduism in particular.

RELEVANCE OF JAINA SADHANA

We are living in the age of science and technology. The growth of scientific knowledge and technology have given new dimensions to our life and influenced each and every field of our way of living. Science has done a great service to mankind by providing amenities of pleasant living and saved him from many miseries and uncertainties of the primitive past. It has also destroyed superstitions and religious dogmas, but at the same time it has also uprooted the moral, religious and cultural values of our society. Our traditional religious values and beliefs have been thrown away by this growth of scientific knowledge and outlook. We know much about the atom but not about the values needed for a meaningful and peaceful life. We are living in the state of chaos. Our life is full of excitements, emotional disorders and value conflicts. Thus our age is also the age of anxiety and mental tensions.

Today what's needed for a man, is mental peace and a complete integration with his own personality as well as with his social environment. Can religion, in general and Jainism in particular meet this need of our times? Yes, it can. Religion for Jaina thinkers, does not mean some superstitions, dogmas and rituals, it has some

eternal virtues and values, which can meet the needs of the time. First of all we should try to understand its real meaning and essence.

THE PATH OF LIBERATION

Jainism prescribes three-fold path for the attainment of liberation. In the Tattvārtha-Sūtra (1.1), right belief, right knowledge and right conduct have been said to be the path of liberation. In the Uttarādhyayana-Sūtra (28.2) and in the works of Kundakunda (Silapāhuda, 10) right penance is also mentioned as one of its constituents and thus they prescribed a four-fold path. But the later Jaina thinkers include right penance in right conduct and thus recognize the three-fold path of liberation.

Like Jainism, Buddhism also prescribes a three-fold path of liberation. In Buddhism these three constituents are Sila (conduct), Samadhi (balanced state of mind) and Prajna (knowledge). In Hinduism also we find Jñānayoga, Karmayoga and Bhakti-yoga. In a particular context the Gita also refers to Pranipata (self-submission), Pahprasna (enquiry) and Seva (service) as the three approaches to salvation. These respectively represent devotion, knowledge & action.

Some Indian thinkers hold that the cultivation of only one of these constituents of the path of liberation is sufficient for an aspirant to attain liberation. But the Jaina philosophers do not agree with them in this respect. According to them simultaneous cultivation of faith, knowledge and conduct alone can lead to liberation. Absence of any one of these constituents makes emancipation impossible. The Uttarādhyayana-sūtra (28/30) mentions:

Nadamsanissa nanam, nanena vina na hunti caranaguna.

Agunissa natthi mokkho, natthi amokkhassa niwanam.

Knowledge is impossible without a right view-point or faith and without right knowledge, right conduct is not possible and without

right conduct, liberation remains unattainable. Thus all the three are needed for the attainment of emancipation.

RIGHT VIEW-POINT

In Jaina scriptures the word 'Darśana' has been used in different senses and scholars of Jainism differ widely on its actual meaning. For some thinkers 'Darśana' is Prajna or intuition, as distinct from knowledge which is rational inference. Darśana is also construed as self realisation. In ancient Jaina scriptures the word Darśana has been used in the sense of philosophy, an outlook about the ultimate reality, the world and the self. This is called Ditthi or Drsti. In the Uttarādhyayana-Sūtra and Tattvārtha-Sūtra, Darśana has been used in the sense of faith or belief in Tattvas, i.e., metaphysical principles. In the later Jaina literature the word Darśana stands for devotion to the Tīrthankara (Deva), preceptors (Guru) and religion (Dharma). Thus in the Jaina tradition right view-point (Samyak-Darśana) has a wide connotation ranging from self realisation, intuition, vision, view-point, faith for metaphysical principles to devotion. Whether Samyak-Darśana is called right (unbiased) view-point or faith in metaphysical principles or devotion, theoretically it makes no difference.

The difference lies in the methods of its realisation. A scientist brings out a truth on the basis of his experiments but the common man gets the same truth by taking for granted the statements of that scientist in whose authority he has an unshaken faith. Indeed both of them know the truth; one has attained it through his own realisation, the other through his faith in the authority of the former. Even if devotion to the Tīrthankaras is regarded as Samyak-Darśana, it is not the real Samyak-Darśana, for Samyak-Darśana is the devotion to our own pure self. Right view-point or right faith is a calm and undisturbed state of mind in which the pure self (Suddhātma) is realised. It is a

vision of pure self. In Jainism right faith has been discussed from two points of view - the real and the practical. The practical right faith is a true and firm devotion to the Deva, the Guru, the Dharma and the Sastra, while the real right faith is a firm belief in the true and pure nature of the soul.

Though the concepts of faith and devotion are present in Jainism, but Jainism does not believe that the divine grace is essential for the attainment of liberation. According to Jainism the soul itself is the architect of its own destiny. The Jaina religion is the religion of self-help, which is unique in the history of world-religions. However, the Jainas believe that true devotion to the Tirthankaras yields fruitful results for an aspirant. Though the Tirthankaras are the object of our worship, yet they do not help directly to an aspirant, except that an aspirant can realise his own real nature through contemplation on their nature, because inherently he possesses the same nature as they have. A Gujarati Jaina poet has expressed this idea in the following verse:

Ajakulagat keseri, lahare nijapadasimha nihala;

Tim prabhu bhakti bhavi lahare, nijatama sambhala.

Just as a cub brought out in herd of sheep realises his real nature as a lion after seeing a lion, so also an aspirant realises his own real nature as Arhat by worshipping the Arhat.

Five Constituents : In Jainism the following have been stated as the five constituents of right faith —

- (i) Sama : equanimity or balanced state of mind
- (ii) Samvega : the realisation of blissful nature of self or yearning for truth,
- (iii) Nirveda : unattachment or indifference,
- (iv) Anukampa : to realise others sufferings as one's own and to be sympathetic to them and

- (v) Astikāya: firm belief in Punya and Papa, virtue and vice, rebirth, doctrine of Karma and the existence of soul.

Six Facts: In Jainism right faith (Samyak-Darśana) consists in the recognition of six facts -

- (i) The soul exists,
- (ii) The soul is eternal,
- (iii) The soul is the doer of its deeds,
- (iv) The soul is the enjoyer of the good or bad fruits of its deeds,
- (v) The soul can attain liberation and
- (vi) There is a way to liberation.

According to Jaina thinkers a firm conviction of these six principles is essential for the cultivation of right faith. The Rightness of knowledge as well as conduct depends on the acceptance of these six principles which have pivotal position in Jaina religious ethics.

Eight Limbs: The Uttarādhyayana (28/31) and many other Jaina texts mention the eight limbs of right faith (Samyak-Darśana).

- (i) Nihasankita: This quality is negatively explained as an absence of all sorts of doubt and positively as an unshaken belief in the Jaina doctrines.
- (ii) Nihkanksita: It is explained as an absence of desire for worldly pleasures. A right believer should not hanker after worldly pleasures and material gains. Amrtacandrasuri defined it also as an avoidance of one sided viewer's wrong beliefs (Mithyā-Darśana). A right believer should not cling to one-sided views of other faiths (Purusartha-Siddhyupaya, 24).
- (iii) Nirvicikitsa: It means that one who possesses right belief should not exhibit a feeling of disgust to the self-absorbed monks, who are not very particular about their bodily cleanliness. For a right

believer anything of this material world is neither pleasant nor unpleasant, neither beautiful nor ugly, rather, he looks at everything with a dispassionate attitude.

(iv) Amudhadrsti: Amudhadrsti means a clear and right understanding about the nature of religion and the ideal of life. A person possessing right belief should not cling to superstitions pertaining to gods, preceptor (Guru) and religious practices. One should not believe in pseudo-scriptures, plausible theories, pseudo-Guru and pseudo-deities.

(v) Upabrhana: It means cultivation of one's spiritual qualities. This is also named as Upaguhana which means concealing demerits of the others and merits of one's own.

(vi) Sthirikarana: It means that one should make them firm in the faith, who deviate from righteousness under the influence of anger, pride, sex and other passions.

(vii) Vatsalya: It means selfless love for our fellow beings. It also means the cultivation of the sense of brotherhood towards the followers of right faith.

(viii) Prabhavana : It means that one should work for the propagation of right faith by means of charity, austerity and such other means as are suitable to the time and place and should preach the truth to others.

Five Blemishes: The Upāsakadaśāṅga (1.44) as well as Tattvārthasūtra (7.18) mention the following five blemishes (Aticara) of right faith—

- (i) Doubt or a sceptic view about the teaching of Jainas.
- (ii) Desire for worldly pleasures.
- (iii) Repulsion or a feeling of disgust.
- (iv) Acceptance of false views or creeds.
- (v) Praise of the followers of false creeds.

RIGHT CONDUCT

After dealing with right faith and right knowledge we shall now discuss right conduct. In Jainism right conduct has been explained from two angles. From the real point of view, right conduct is a state in which soul is completely free from passions and perversities. It is the state of self awareness and self absorption. In this state self enjoys his own very nature and remains undisturbed from the external motivations. It is the state of equanimity of mind which is known in Jainism as Sāmāyika or Samiti. Ācārya Kundakunda in Pravacanasāra (1.7) says, “Conduct is Dharma, Dharma is equanimity and equanimity means that state of self which is free from delusion and mental tension. From the practical point of view right conduct means the adoption of such rules of discipline as prescribed in Āgamas.”

Every conduct or action has two aspects : (i) extrinsic and (ii) intrinsic, which are traditionally called as Dravya and Bhava respectively. In Jainism external rightness of an action is to be decided in relation with the others. In other words, external rightness of an action depends upon its outer social results. If an action results in the wellbeing of others or cultivates social good from the practical or extrinsic viewpoint it is called good or right. But the intrinsic purity or righteousness of an action depends on the intention or motive of the doer. It is the purity of intention or motive, not the external results, that makes an action intrinsically good or bad. Ācārya Kundakunda mentions:

Maradu va jivadu va jivo, ayadacarassa nicchida himsa.

Payadassa natthi bandho, himsamettena samidassa.

(Pravacanasara, 3.17)

A person behaving carelessly with a passionate mind incurs the sin of causing injury, whether actual injury results or not; but on the other hand there will be no bondage of sin to one who is impassionate and firm in the observance of carefulness (Samiti), even if injury results

by his conduct (because there is mental purity). Prof. J. N. Sinha also rightly puts the Jaina view in his famous book Indian Philosophy. He says, the Jaina ethics emphasises purity of motive as distinguished from consequences of actions. It considers an action to be right if it is actuated by a good intension (Abhisandhi), though it leads to unhappiness of others. It considers an action to be wrong if it is actuated by a bad intention though it leads to happiness of others.

An intention is pure, when it is devoid of attachment, aversion, delusion and passions. It is impure when it is distressing and aggressive. Righteousness depends on purity of motive or intention and not on external consequences (Vol. I, p. 264). Being an integral philosophy, Jainism does give due consideration to the consequences of an action. From the practical view point, it should be born in mind that the external aspect of morality should not be neglected. It adds due importance to the practical and social aspect of morality. According to the Jaina philosophers the purity or righteousness of thought should be followed by right action. They do not believe in the dualism of thought and action. For them a right action is the proof of mental purity. That is why they have prescribed a code of conduct for house-holders as well as for the monks.

CODE OF CONDUCT FOR HOUSEHOLDERS

According to the Digambara sect, refraining from taking meat, wine, honey and five kinds of figs are the fundamental restraint prescribed for a Jaina-layman. In lieu of these eight Mulagunas, Svetambaras prescribe the avoidance of the seven bad deeds, namely meat-eating, consuming alcohol (wine), adultery, debauchery, hunting, stealing and gambling. Ācārya Hemacandra in his Yoga Sastra has mentioned 35 qualities of a Jaina householder in ten verses. Here we are giving their brief rendering. The author is thankful to Mrs.

Stevensen for this English rendering. It has been taken from her book "The Heart of Jainism".

1. He who gains his livelihood by honesty and admires as well as follows excellence of conduct and marries his sons and daughters to well-born and well-behaved family.

2. He is afraid of committing sins, he follows the customs of his country, never speaks evil of any one and especially not of his ruler.

3. He lives in neither too secluded nor too open a residence. It must be situated in a good locality and have good neighbours. The house must not have too many entrances.

4. He always associates with good men, worships his parents and abandons an unprotected place of evil reputation.

5. He regulates his expenditure according to his income, dresses according to his position and being endowed with eight kinds of intelligence hears religious discourses every day.

6. If he suffers from indigestion, he ought not to eat. He eats only at fixed times. He should gain his ends (Purusarthas) in such a way that the one does not interfere with the other.

7. He gives alms to those who come unexpectedly, to the Sadhu and to the poor, is free from obstinacy and has a partiality for good qualities.

8. Knowing his own strength and weakness, he avoids such actions as are not suited to the time and country (in which he lives). He worships persons who are rigid in keeping their vows and far advanced in knowledge and he feeds those who deserve feeding.

9. He is provident, has more than ordinary knowledge, is grateful for what is done for him, is loved by people, is modest, merciful, of a serene disposition and benevolent.

10. He is always intent on defeating the six interior enemies and controls

all his five senses. Such are the suggestions of a house-holder's duties.

TWELVE VOWS

Practical right conduct of a house-holder consists in observing the following twelve vows:

- (i) Ahimsa: Refraining from intentionally killing and doing injury of all types of mobile living beings.
- (ii) Satya: Refraining from falsehood.
- (iii) Asteya: Refraining from theft.
- (iv) Brahmacharya: Refraining from sexual relations except with one's own spouse and to remain contented with one's own spouse.
- (v) Parigraha Parimana: Limiting one's possessions.
- (vi) Digvrata: Limiting the field of one's worldly activities in all the ten directions.
- (vii) Bhogopabhoga Parimana: Limiting one's enjoyment of consumable items like food etc. and non-consumable items like clothes etc.
- (viii) Anarthadanda Viramana: Taking a vow not to indulge in purposeless, bad activities.
- (ix) Sāmāyika: To practise mental equanimity.
- (x) Desavrata: To refrain oneself from worldly activities for a fixed period of time.
- (xi) Prosadhopavasa: Observing meditation with fast or fast with meditation once a week.
- (xii) Atithi-Samvibhaga: Offering food etc. to the monks and the needy persons.

TRANSGRESSIONS OF TWELVE VOWS :

When the householder takes these vows he has to know the acts which defile his vow so that he can avoid them. Any intentional violation of the rules of the vow is defilement of the vow. A householder should be aware of the following transgressions or violations (Aticara) of these twelve vows.

- (1) Five major violations pertaining to Non-violence
 - (a) Tying up living beings tightly.
 - (b) Hitting them with sticks or by any other means.
 - (c) Piercing or amputating any organ of the body.
 - (d) Making them carry heavy load.
 - (e) Withholding their food and drink.
- (2) Five major violations pertaining to the vow of truthfulness
 - (a) Sudden calumny or saying anything without pre-consideration.
 - (b) Disclosing secrets of others.
 - (c) Divulging the confidence of one's spouse (husband or wife).
 - (d) Misleading the others and
 - (e) Preparing false documents.
- (3) Five major violations pertaining to the vow of Non-stealing
 - (a) Abetment of theft or to encourage someone to commit theft.
 - (b) Receiving or purchasing stolen property.
 - (c) Violating the rules of the state.
 - (d) Improper measuring and inaccurate weighing.
 - (e) Dealing in adulteration and counterfeit.

- (4) Five major violations pertaining to the vow of Celibacy
- (a) Having pre-marital and extra marital sexual relation.
 - (b) Having sexual relation with prostitutes or keeping someone for the time being for sexual enjoyment.
 - (c) Having perverse or unnatural sexual relation and using unnatural means for sexual satisfaction.
 - (d) Getting others involved into sensual pleasure or to arrange someone else's marriage.
 - (e) Being obsessive towards sensual activities.
- (5) Five major violations pertaining to the vow of Non-possession or limitation on accumulations
- (a) Accumulating more open land or a bigger house than one's self-prescribed limits.
 - (b) Accumulating too much gold, silver, precious jewelry etc. beyond one's accepted limits.
 - (c) Holding too much crop or coin beyond one's accepted limits.
 - (d) Arranging for unnecessary servants and cattle.
 - (e) Accumulating too much house-wares and equipments.
- (6) Five major violations pertaining to Digvrata (Geographic limitations)
- (a) Crossing the accepted limits of upward direction.
 - (b) Crossing the accepted limits of downward direction.
 - (c) Crossing the accepted limits of transverse direction- Eastern, Western, Northern or Southern.
 - (d) Extending the limits of freedom of movement.
 - (e) Not to keep in memory a regulation prescribed or transgressing the limits through forgetfulness.

(7) Five major violations pertaining to limitation on consumption of goods and occupations:-

- (a) Consuming such things which possess life, i.e., unripe or uncooked fruits and grains.
- (b) Consuming non-living things which are contaminated with living things such as ripe fruit with seeds.
- (c) Consuming uneatable or the things which cause intoxication.
- (d) Consuming something that is not cooked properly.
- (e) Consuming something in which there is less to eat and more to discard.

In spite of these five violations pertaining to food, there are fifteen more violations pertaining to occupation.

- (a) Occupation in which furnaces are used and thus pollution is created in air through smoke and gases,
- (b) Occupations in which trees are cut down.
- (c) Occupations related to fermented goods such as liquor.
- (d) Occupation of renting animals or carts pulled by animals which ultimately causes cruelty towards animal.
- (e) Occupations involving explosions.
- (f) Trades in ivory, bones, horns, etc.
- (g) Occupations concerned with crushing etc.
- (h) Trades in lard or fat.
- (i) Trades in sealing wax, etc.
- (j) Trades in poisonous and toxic substances, such as opium, pesticides etc.
- (k) Occupations in which animals, birds, fishes etc. are tortured or killed.
- (l) Occupations in which animals, birds are amputated.

- (m) Occupations in which fires are set in forests, fields etc.
- (n) Occupations in which lakes, ponds etc. are dried up.
- (o) Occupations in which wicked men, prostitutes or call girls are supported.
- (8) Five major violations pertaining to the vow of abstaining purposeless misconduct.
- (a) Licentious speech or uttering words that would arouse passions.
- (b) Vulgar bodily gestures.
- (c) Obscene talks or jargons.
- (d) Supplying poison and weapons or other such objects as may lead to violence.
- (e) Possessing in excess the things of daily requirement.
- (9) Five Major violations pertaining to the vow of self control.
- (a) Misconduct of speech.
- (b) Misconduct of body.
- (c) Misconduct of mind.
- (d) Lack of Interest in Sāmāyika or a feeling of disregard in practicing equanimity.
- (e) Lack of requisite memory in practicing equanimity.
- (10) Five major violations pertaining to the vow of day to day additional limits (Desavrata)
- (a) Asking somebody to bring something from beyond the set limits.
- (b) Sending someone for something beyond the set limits.
- (c) Making some sound and giving hints to those who are outside the limits to do certain jobs.
- (d) To make bodily gesture for the same purpose.
- (e) To throw some physical stuff outside the set limits for indicating

one's purpose.

(11) Five major violations pertaining to the vow of practicing the life of a monk (Pousadha Vrata)

- (a) To evacuate urinate etc. at a place not properly inspected and cleansed of insects etc.
- (b) Similar care should be taken while picking up or laying down any object like a stick, pot etc.
- (c) To arrange bedding without taking care of living beings.
- (d) Lack of zeal in performing the necessary duties.
- (e) Forgetfulness about the observance of Pousadha Vrata.

(12) Five major violations pertaining to the vow of sharing with guests and others (Atithisamvibhaga Vrata)

- (a) Placing something sentient thing while offering food to the monks.
- (b) Covering of food with a sentient thing like a leaf with an intention to avoid offering of alms to the monks.
- (c) Offering of food to the monks at inappropriate time with an intention of avoiding alms giving, or asking a monk to accept food at such time when he is not allowed to take food.
- (d) Saying that the objects of alms desired do not belong to the host.
- (e) Lack of respect and veneration for monk.

ESSENTIAL DAILY DUTIES

Along with these twelve vows, every Jaina house-holder is ordinarily required to perform the following six daily duties :

1. Devapuja — Worship of the Ārhat s, the adorables.
2. Guru-Bhakti — Devotion to the gurus or preceptor- saints.
3. Svadhyaya — Study of the scriptures.
4. Samyama — Control of the five senses and the mind. In practising

samyama, it is necessary to renounce certain objects of enjoyments.

5. Tapa or austerities such as meditating upon the nature of soul, every morning and evening, for a fixed period of time.
6. Dana or Charity — Giving: (a) food, (b) knowledge, (c) medicine and (d) protection to other beings.

In the Svetambara texts, these six essential duties are in a different way. They are the same as are prescribed for the monks.

ELEVEN PRATIMĀS

Stages of spiritual progress of a house-holder are called pratimās.

- (1) Darśana-pratimā - Having a firm faith in the doctrines of Jainas.
- (2) Vrata-pratimā - Observance of the twelve vows of a house-holder.
- (3) Sāmāyika- pratimā - To practise for the equanimity of mind and observance of complete non-violence, thrice a day at least for about 48 minutes duration.
- (4) Prosadhopavasa-pratimā- To observe fast on the 8th & the 14th day of every fortnight and to keep oneself engaged in contemplation.
- (5) Sacitta-tyaga-pratimā- Refraining from taking animate water and vegetables.
- (6) Rātri-bhukti-tyaga-pratimā - Refraining from taking food and water in the night.
- (7) Brahmācārya-pratimā - Observance of complete continence.
- (8) Arambha-tyaga- pratimā- To give up all worldly occupations.
- (9) Parigraha-tyaga-pratimā- Renouncement of worldly possessions or property.
- (10) Anumati-tyaga-pratimā-Not to offer advice on any worldly matter.
- (11) Uddista-tyaga-pratimā- Not to take that food which is prepared specially for him.

CODE OF CONDUCT FOR A JAINA MONKS

According to Jaina religion practical right conduct for a monk or a nun consists in observing the following rules:

(a) Six great vows:

1. The monks and the nuns should not kill or injure any living being, whether it is mobile or immobile.

2. They should not tell a lie in any case.

3. They should not take anything which is not given to them by its owner.

4. The monks and the nuns must observe complete celibacy and should not have any connection with the opposite sex. They must abstain not only from sexual intercourse but also from bodily decoration, sense indulgence, exciting food, association with other sex, exciting surrounding and passionate thinking.

5. The monks and the nuns should not have any possession or Parigraha except such objects as are allowed by the scriptures and are essential for the observance of Samyama and non-violence but they should not have any desire for or attachment to such objects.

6. They should take their meal only once a day and before sunset. Eating in the night is strictly prohibited.

(b) Five Types of Vigilance:

1. They should move always looking forward on the ground and in the day time only. They should travel only on that path which is free from living creatures and green vegetables.

2. They must avoid superfluous and harsh speech and backbiting. They should speak politely.

3. They should take only that food which is neither prepared for them, nor suggested by them. They should avoid over-eating and

eating for the sake of taste. While begging they should keep the convenience of the householder in view.

4. They must be careful in lifting and putting their articles to avoid injury to living beings.
5. They should observe careful evacuation of excretions.

(c) Three Guptis: They should have proper control on their activities of mind, body and speech.

(d) Control of Five Senses: They should have proper control on their five senses.

(e) Ten Cardinal Virtues: The monks and the nuns should cultivate the following ten cardinal virtues:

(i) Forgiveness, (ii) Humility, (iii) Straight-forwardness, (iv) Purity, (v) Truthfulness, (vi) Self restraint, (vii) Austerity, (viii) Renunciation, (ix) Detachment and (x) Continenace.

(f) Six Essentials (Sadavasyaka):

1. Sāmāyika – They should practise mental equanimity and try to get rid of impure thought - activity.
2. Stavana - They should praise the Tīrthanākaras.
3. Vandana - They should pay salutation to the elderly monks and the preceptors.
4. Pratikramana - Repentance.
5. Pratyakhyana - Renunciation.
6. Kayotsarga - Non-attachement for body.

(g) Twelve Austerities:

The monks and the nuns should observe the following twelve austerities:

- (i) Fasting, (ii) Eating less than one's normal diet, (iii) Accepting food from a house-holder only when certain conditions are fulfilled, (iv) Giving up the eating of tasty things, such as ghee, oil, salt and

sugar, (v) Living in the lonely places, (vi) Mortification of the body, (vii) Taking atonements for the violation of the rules of conduct, (viii) Paying reverence to the elderly saints and the preceptors, (ix) Rendering one's service to the elderly, diseased and old monks, (x) Renunciation of external and internal possessions, (xi) Study of the scripture and (xii) Meditation.

(h) Twenty-two Hardships :

The path of salvation is not an easy one. A monk is expected to overcome the hardships coming in the way of his Sadhana. These hardships are twenty-two in number: (i) Hunger, (ii) Thirst, (iii) Cold, (iv) Heat, (v) Insect-bite, (vi) Nakedness, (vii) Discontentment, (viii) Woman or man, (ix) Fatigue from walking, (x) Disturbance by animals, (xi) Sleeping or sitting on hard earth, (xii) Abuse, (xiii) Beating, (xiv) Begging, (xv) Failure to get alms etc., (xvi) Disease, (xvii) Contact of thorny shrubs etc., (xviii) Discomfort from dirt, (xix) Respectful or disrespectful treatment, (xx) Pride of knowledge, (xxi) Lack of knowledge and (xxii) Failures in religious practices.

JAINA YOGA

As I have already mentioned, in early Jaina Āgamas such as Uttarādhyayana etc. and in the works of Ācārya Kundakunda, we find a four-fold path instead of three-fold path, where in right austerity is mentioned separately from right conduct. According to Uttarādhyayana while the right conduct controls the inflow of new Karmic particles, i.e. Āsrava and thus, saves the soul from new bondage, it is the right austerity, which exhausts the pervious bondage of Karmas. For complete purification of self and perfect unfolding of the potentialities of the self, observation of right austerity is essential.

The pursuit of self-purification must culminate in realisation of the true nature of the self and according to Jainism the true nature of self is nothing but the state of equanimity or complete self absorption, in which self remains undisturbed by the flickering of aversion and attachment. It is the state of Nir-vikalpa Citta, which can be achieved through the practice of meditation or Yoga, i.e., the controlling of the activity of mind and body.

The word Yoga, in early Jaina literature, has a different sense. Jaina canonical works as well as Umasvati (c. A. D. 375-400) explain it as one of the five causes of bondage. If we go in the history of the meaning of the word Yoga, we find that in R̥gveda, and other early works of Vedic literature the word Yoga is used in the sense of connecting or yoking. In this very sense of connecting, the word Yoga is used in Jaina literature also. For Jainas Yoga means which connects the soul with Karmic particles and thus, it is the binding principle. Later on, the term Yoga is adopted in the sense of the activities of mind, body and speech and it is considered that due to these activities that the soul comes into contact with the Karmic particles which, in turn, bind the soul. Though in some early Jaina texts, the word Yoga also means check or control upon the senses. In this very sense the term has also been used in some of the later Upaniṣadas. Though in Vedic tradition from the time of Panini the term Yoga attained its technical meaning - Yuj-Samadhaṁ and is explained as control or modification of mind (Yogah Cittavṛttinirodhah), yet in Jaina tradition it is Haribhadra (c. A. D. 740-785), who for the first time defined the term Yoga in the sense of that which leads to emancipation (mukkhena joyanao jogosavvo dhammavavaro - Yogavimsika, 1).

Generally the term Yoga is equivalent to Jaina term Samyak-Caritra but in its wider sense it includes Samyak-Darśana, Samyak-

Jñāna, Samyak-Caritra and Samyak-Tapa also. However in its narrow sense, we can equate it with Jaina process of meditation. If we compare Jaina Yoga with other systems of Yoga such as Jñāna-yoga, Bhakti-yoga and Karma-yoga, we find that Jainism being an integral system accepts all these Yogas. Samyak-darśana of Jainism can be said to be equivalent to Bhakti-yoga and the Samyak-jñāna can be equated with Jñāna-yoga. So far as Karma-yoga and Aṣṭanṅga-yoga are concerned they may be compared with the Samyak-Caritra of Jainism.

It must be borne in mind that owing to its philosophical foundations, there are some peculiarities in the Jaina system of Yoga. For example, Jainism accepts the concept of devotion or Bhakti, yet in a different sense from a theistic philosophy, which believes in the concept of grace of God. Similarly the concept of Jñāna-yoga, in the sense of discriminative knowledge of self and non-self, is accepted by all the schools of Jñāna-marga, but in minute details about the nature of ultimate reality and self, they also differ from each other. Same is the case with Samyak-caritra and Karma-yoga also.

With regard to their fundamental principles such as observance of non-violence, truth, non-stealing, celibacy and non-possession, they of course agree with each other but the details of their code of conduct, modes of sadhana and worshipping differ from each other. So far as the concept of Aṣṭanṅga-yoga is concerned we find more similarity in both of the systems. The concept of five yamas of Patanjali's Yoga-sastra is also present in the form of five great vows (Mahavratas) in Jainism. Though the concept of Niyama is also found in both the systems, it differs in details; particularly Isvarapranidhana is totally absent in Jainism. About the Asanas or postures both the systems agree to a certain extent.

Jainism approves those postures only which are beneficial in meditation. The practice for regulation of breath or Pranayama is the pivot of Patanjali's yoga Sadhana, but Jainism does not give much stress on the regulation of breath. It suggests only to be aware of or to concentrate on one's respirations or breathing system. The concept of 'Pratyahara' i.e. the withdrawal of senses is also present in both the system. Though the concept of Darana is accepted by both the systems, but regarding its meaning they differ. For Jainas 'Dharana' means retention, while in Patanjali's yoga system 'Dharana' means fixing of mind on certain object and thus, it is a stage previous to meditation or Dhyana. Patanjali's Dharana as well as Dhyana (meditation) are both included in Jaina concept of Dhyana (meditation). Not only this, Jainism uses the word Dhyana in such a wider sense that it comprehends Samadhi also. Last two stages of 'Śukla Dhyana' of Jainas are comparable with the two types of Samadhi of Patanjali.

Jaina Āgamas propound that emancipation can only be attained with the practice of all the modes simultaneously and jointly. As I have already mentioned that without right view-point or right-attitude, right-knowledge is impossible and without right knowledge our faith or belief will be blind and of no use in the path of spiritual development. Similarly without right-knowledge and right-faith, right-conduct or Samyak-Caritra will be impossible. Thus the Jaina approach about the different Yogas is integral and comprehensive.

THE SPRITUAL NATURE OF JAINA FESTIVITIES

Not only the Jaina course of discipline but also Jaina festivities are spiritual in nature. The Jaina festivities do not aim at entertainment. They are directed towards the spiritual development of

self through the practice of austerities. Among the festivals of the Jainas the well known one is the Paryusana. It is celebrated in the month of Bhadrapada by both the sects. When the festival starts, the followers of Jainism spend their time mostly in worshipping Jaina-icons, hearing religious discourses and reading the religious books (Svadhyaaya) and observe fasts and Pausadha. They do self-scrutiny everyday in the morning and evening by way of retrospection (Pratikramana). The Svetambaras observe the last day of Paryusana as the Samvatsari Parva and on that day they observe fast, attend the religious discourses, make self-criticism for any moral lapses, evil deeds and hostilities occurring during the year, and atonements are undertaken. On that day they ask forgiveness from all irrespective of friends or foes and declare -

*Khamemi savve Jiva savve jiva khamantu me
Mitti me savvabhuesu veram majjham na kenae.*
(Āvaśyaka Sūtra, 4/32)

I forgive all living beings and pray that they all should forgive me. I am friendly to all living beings and bear no ill-will to anybody.

During these festive days, the observance of nonviolence is also considered to be a primary duty. In ancient times many Jaina preceptors exercised their influence in getting these days marked out as non-violence days by the rulers. The tradition of non-violence day is still prevalent in many states and regions of India.

In the Digambara sect Paryusana is known as Dasa-Lakṣanaparva. They also observe it by doing Puja (worship of Jaina-icons), studying religious books and undergoing the discipline of ten virtues, viz., forgiveness, modesty, straightforwardness, truth, celibacy etc. In addition to this main festival, Navapada-oli, Aṣṭahnika-Parva, Aksaya Trtiya, Sodasa Karanabhavana, Gyanpañcami or Śrutapañcami, Pañca Kalyanak (the day of conception, birth, initiation, enlightenment

and emancipation) of the Tīrthankaras are also observed as festive occasions. At the end of fortnight and four months (Caumasi), many Svetambara Jainas observe fast and do retrospection (Pratikramana). The days of birth and Nirvāṇa of Bhagavana Mahāvīra (Mahāvīra Jayanti & Dipavali) are also observed with great enthusiasm by the entire Jaina community.

ALTRUISTIC ATTITUDE OF JAINISM

It is true that Jainism is a monastic religion. In its practice, special stress has been laid on self-purification and self-restraint, but from this it cannot be inferred that it is self centered and has no concern for the welfare of mankind. Jainism undoubtedly asserts that from the individualistic view-point, a chaste and seclusive life is more suitable, but at the same time it suggests that enlightenment or spiritual development obtained through penance should be utilized for social welfare. Mahāvīra's own life bears testimony to this fact. After spending twelve years in solitary austerities, he went back to society. He established a four-fold social order of monks, nuns, lay-men and lay-women and gave them guidance to the last moment of his life.

Jainism admits the necessity of social-welfare and social service, but it should proceed from individual uplift. The individual is the primary unit of society. Hence so long as individuals remain under the grip of passions there is no question of social amelioration. So long as the moral and spiritual consciousness is not developed in individual life, order and peace cannot be established in social life. The man who has no control over his selfish motives and desires cannot be socially fit. For rendering social service, one must be free from selfishness and should develop a sense of equality for other beings. An altruistic attitude is primarily needed for a social outlook; selfishness is destructive for social life. The

institutions and communities that are formed for the fulfillment of selfish motives have no import on society.

Do communities of thieves, robbers and exploiters deserve to be called social units? The teaching of Mahāvīra is that abstention in individual life can alone be the fountain-head of positive social welfare programmes. It is said in the Praśnavyākaraṇa-sūtra (2.1.1. & 2.1.4) that the preaching of the Lord is for the welfare of all the beings of the world. The five-fold discipline of non-violence, truth, non-stealing, sexual purity and non-possession (Aparigraha) is not for personal edification alone but it also aims at social good. The Jaina philosophers have always given priority to the good of others over the good of one's own. In Jainism, the ideals set for Tirthankaras, Ganadharas and Samanya-Kevalis and the distinction made among them are broadly based on the principle of universal good, communal good and individual good. The Tirthankaras have been given the highest position for their promotion of the universal good. The references of Grama Dharma, Nagara Dharma, Rastra-Dharma etc. in Sthānānga Sūtra are indicative of the fact that Jainism is not confined only to individual good, but that it urges the universal good.

DOES JAINISM TEACH THE NEGATION OF LIFE?

In Jainism more stress is given on austerities and renunciation of worldly enjoyments with the result that there is a wide-spread misconception that it teaches the negation of life. It will, therefore, not be irrelevant here to point out that the applause of austerities and renouncement does not imply non-recognition of physical and material life. The recognition of spiritual values does not mean that physical and material values should be completely rejected.

According to Jainism, physical values are not hindrances to spiritual development, but are rather subservient to it. It is mentioned in

the Nisithabhasya that, “Knowledge leads to salvation, the body leads to knowledge and food leads to (the nutrition of) body.” The body is a vessel that ferries a person to the shore of eternal bliss. From this point of view, fulfillment of bodily needs has both value and importance. The body is means to liberation and therefore deserves care. But it must be noted that our attention should be fixed not on the vessel - the means, but on the shore - the end to which it leads. As the vessel, body is a means and not an end. The recognition of physical and material values of life as means is at the core of Jainism and its entire spirituality. Here we have a line of demarcation indicating the difference between spiritualism and materialism.

In materialism, fulfillment of bodily needs and animal urges is an end in itself whereas in spiritualism it is only a means leading to the higher spiritual values. In Jainism both enjoyment and renunciation of worldly objects by an aspirant are needed for the cultivation of self restraint (Samyama) and mental equanimity (Samatva). The entire religious practices of Jainism aim at the development of an unruffled, unattached, dispassionate and peaceful life that is free from mental tensions and conflicts. The main issue is not the fulfillment or rejection of bodily needs but the establishment of peace in the life of individual as well as of society. Hence the fulfillment of bodily needs is welcomed to the extent to which it furthers this particular cause, but when it does not, it ought to be rejected. This view is beautifully presented in the Ācārāṅga and Uttarādhyayana (32/100-107).

They say when the senses come into contact with their objects, then the concomitant sensations of pleasure or pain also arise. It is not possible in actual life to effectively alienate senses from the experiences of their objects and thus to exclude sensations of pleasures and pains. Hence what we must renounce is not the sense experiences but attraction or repulsion to them invoked in the mind. Attractions and

repulsions (mental tensions) are the effects of the involvement of the self in pleasant or unpleasant sense-objects; they cannot be in an unattached and indifferent person. Thus the essential teaching of Jainism is the eschewing of attachment and not the negation of life.

THREE STAGES OF SPIRITUAL QUEST

This spiritual quest of soul has been summarised into three stages :

1. The Extrovert Self (Bahirātma),
2. The Introvert Self (Antarātma), and
3. The Transcendental Self (Paramātma).

Ācārya Kundakunda, Swami Kartikeya, Puḡyapada, Yogindu, Haribhadra, Anandaghana and Yasovijaya have mentioned these three states of spiritual quest in their respective works.

1. The Extrovert Self (Bahirātma) : One, who possesses perverse attitude and consequently does not discriminate soul from body, regards the external thing as mine and takes keen interest in the worldly enjoyment, is called an extrovert self. In other words, this is state of identification of the self with body and external belongings. This identification is due to the ignorance of the real nature of soul. The souls belonging to the first, second and third Guṇasthānas fall in this category.
2. The Introvert Self (Antarātma): The self, which possesses the right attitude and therefore clearly distinguishes the soul from the body and the other external belongings is called an introvert self. An introvert self does not take interest in the worldly enjoyments, but meditates on one's own real nature and regards external belongings as foreign to it. This introvert self has been further subdivided into three states-lower, middle and higher. The self which possesses the right-vision or attitude but does not

observe right-conduct is considered a lower introvert self. One which possesses the right-vision and also partially observes right-conduct is called middle introverts self. The self which possesses the perfect right-vision and observes the perfect right-conduct is called a higher introvert self. The soul belonging to the fourth Guṇasthāna is called lower introvert self. The soul belonging to the fifth or the sixth stage of Guṇasthāna is called middle introvert self and the soul belonging to the seventh to twelfth Guṇasthāna is called higher introvert self.

3. The Transcendental Self (Paramātma): The self, which is completely free from all sorts of impurities and passions such as aversion, attachment, pride, anger, deceit, greed, sexual desire and other sub-passions and which annihilates four types of destructive karmas, that obscures the real nature of self, is called transcendental self or Paramātma. According to Jainia tradition this type of self possesses four infinities, i.e. infinite knowledge, infinite perception, infinite bliss and infinite power. There are two categories of transcendental Self - (i) Arhatas and (ii) Siddhas. So long as the four types of non-destructive Karmas of transcendental self are not fully exhausted, the self remains in a physical body. It is called Arhat or Jivana-mukta. For, an Arhata is completely free from all types of impurities and defects, yet he is not free from his physical body, his soul is confined to his body. He works for the emancipation of worldly beings from their sufferings and preaches the truth to the world.

When these four types of non-destructive Karmas are fully exhausted the soul of Arhat leaves this physical body and becomes Siddha or Videha-mukta. The perfect soul of Siddhas possesses the four infinities along with its unique and formless existence and resides at the top of the universe Siddhasila. It is fully free from all

types of obstructions and remains all the time in pure conscious attentiveness, i.e. Saksi-bhava and equanimity, which is the ultimate goal of every soul that the Jaina Sadhana aims to achieve.

GUṆASTHĀNA AND ITS DEVELOPMENT

The doctrine of fourteen stages of spiritual development (Guṇasthāna) is one of the most popular theories of Jainism. Except the Samavāyanga, none of the canonical works refer to this theory. Scholars maintain strongly that the reference made to Guṇasthāna as found in the Samavāyanga is an interpolation incorporated in it at the time of the second Valabhi Council, i.e. in the fifth century AD. The Niryuktis are also silent about this theory, except the present edition of the Āvaśyaka-niryukti where, in two Gathas, the names of fourteen Guṇasthānas are mentioned. It is remarkable that till the period of Haribhadra's commentary on the Āvaśyaka-niryukti, these two Gathas were not accepted as niryukti Gathas because Haribhadra (eighth century), in his commentary, clearly mentions that these Gathas are quoted by him from the Sahgrahani-sūtra .

It seems that till the fourth century AD the concept of these fourteen stages of spiritual development had not come into existence, Umasvati's Tattvārtha-sūtra (third-fourth century AD), which throws light on almost every aspect of Jaina philosophy and religion including various stages of spiritual development, does not mention the fourteen Gunashthanas as such. Nor does its auto-commentary mention it. Though in the ninth chapter of the Tattvārtha-sūtra the author mentions four, seven and ten stages of spiritual development, yet he does not make any mention of these fourteen stages in it. On that basis we can conclude that the theory

of the fourteen stages of spiritual development was not prevalent at that time of compilation of the Tattvārtha-sūtra, for had it been, Umasvati definitely would have mentioned it.

These evidences show that the theory of Guṇasthānas came into existence after the composition of the Tattvārthasūtra, i.e. fourth century AD. This theory was first introduced, along with all its details, in Puspadanta and Bhutabali's Ṣaṭkhaṇḍa-Āgama (fifth century AD). After that it was discussed in detail in Pujyapada's Sarvartha-Siddhi (sixth century) and Siddhsena Gani's Tattvārtha-bhāṣya/tika (seventh-eighth century), though its pre-concept in the form of ten stages was already present in the Ācārāṅga Niryuṅkti (22-23) and the Tattvārthasūtra (9/47). From these ten stages of spiritual development the theory of fourteen Guṇasthānas was conceptualized in the fifth century AD.

FOURTEEN STAGES OF GUṆASTHĀNA

The journey of soul towards its spiritual heights is discussed in Jainism as a doctrine of Guṇasthāna. According to Jaina thinkers there are fourteen stages of spiritual development from the lowest level of perverse attitude (Mithya-Drsti) to the highest level of godhood (Siddhavastha). In the Samavāyanāgama, Ṣaṭkhaṇḍa-Āgama and in the works of Kundakunda and other Jaina thinkers we have a mention of these fourteen stages. These fourteen stages are technically called Guṇasthāna. Guṇasthāna refers to the stage of the soul at a particular stage in its spiritual development with reference to the nature of Jñāna, Darśana and Caritra, i.e., knowledge, faith and conduct, through the operation, subsidence and destruction of karma.

The **first stage** is called **Mithyādrasti**, i.e. perversity of attitude. It is the lowest stage from where the spiritual journey of soul starts. It is considered as a stage of spiritual development because in this very state the efforts for the attainment of the right vision are made. The process of Granthibheda occurs at this stage. At this stage the soul is in the grip of extreme passions (Anantanubhandhi Kasaya). The souls are of two types - Bhavya (capable of attaining liberation) and Abhavya (incapable of attaining liberation). Abhavya souls will remain in this stage for infinite time, while the Bhavya souls will remain in this stage for a limited period of time.

The perversity of attitude is of five kinds - (i) acceptance of one-sided view or the extremist view (Ekanta), (ii) acceptance of the view, which is contradictory to the fact or reality (Viparita), (iii) veneration to the false creeds or the ritualistic views (Vinaya), (iv) doubt or instability of faith (Samsaya), (v) ignorance of the real nature of things (Ajñāna). This perversity of knowledge is due to the operation (Udaya) of extreme forms of four passions, i.e., anger, pride, deceit and greed. One who is in the grip of these extreme forms of passions cannot attain the right vision or the right attitude.

The **second stage** is known as **Sasvadana Samyagdrsti**, i.e. to have a momentary taste of the right vision. This is an intermediate stage and it occurs when soul falls from the right attitude towards the perverse attitude. This is a doubtful stage before accepting the false belief with a fanatical perversity. This stage is called Sasvadana Samyagdrsti because in this stage soul has a taste of the right attitude or right vision just as a person after eating delicious dishes, vomits and has a taste of those dishes in that state of vomiting. Prof. Kalghatgi explains this stage as a stage of hesitation before accepting the false belief (Some Problems of Jaina Psychology, p. 156).

The **third stage** is technically known as **Samyag-Mithyādrasti**. It is a mixed stage of the right and false attitudes like the taste of curd mixed with sugar, which is neither sweet nor sour. This is the stage of doubt. In this stage soul accepts neither the perverse attitude nor the right one. This is also an intermediate stage. Prof. Kalghatgi mentions this stage as a stage of confusion. He writes, “After getting insight into the right attitude for the first time, it is possible that a man may at the same time begin to feel that what is right may not be right, and he may cling to false ideologies also” (Some Problems of Jaina Psychology, p. 156). This stage is the stage of active struggle between the right and the wrong. The right and the wrong both present themselves before the mind (consciousness) and claim their righteousness, but the mind being incapable of taking any decision cannot select either of them. Thus this is the stage of indecisiveness of the mind to choose between the true and the false.

The **fourth stage** is **Avirata Samyag-drsti**, a stage of right attitude without hesitation. Though in this scheme of Gunasthāna, it is considered to be the fourth stage, but in reality it is the first stage in the upward journey of the soul towards its spiritual heights. It is the stage in which the soul gets the glimpse of truth for the first time. At this stage the self knows right as a right and wrong as a wrong but due to the lack of spiritual strength, in spite of the knowledge and the will he cannot abstain himself from the wrong-path of immorality. In other words, at this stage the soul lacks self-control. The soul can acquire next stage only when it overcomes this want. The persons, who have a steady faith in the doctrines of the Jinas, but feel their inability to follow the moral code, come under this stage. One can achieve this stage by having control over one's extreme or intense passions (Anantanubandhi Kasayas) and through the subsidence (Upasama) or Annihilation (Ksaya) of first

four Prakrtis of Caritra Mohaniya Karma as well as Samyaktva Mohaniya Karma.

The **fifth stage** is known as **Desavirata Samyagdrsti**. This is the stage of right attitude with partial observance and partial non-observance of moral code. A house-holder who possesses right vision and observes five Anuvratas, three Gunavratas and four Siksavratas comes in this category. In this stage one knows what is right and also tries to practise it, but one cannot have full control over one's passions. At this stage there is only partial expression of the energy of self-control. After attaining the fourth stage, if one develops one's spiritual strength and has control over the second set of four passions, i.e. Apratyakhyani Kasaya Catuska, one is able to attain this stage. In this stage one possesses only partial power to control one's passions; but is not capable of complete abstinence from immoral activity because of the presence of a third set of four passions (Pratyakhyana Kasaya Catuska).

In spiritual journey of the soul the **sixth stage** is called **Pramatta Śamyata Guṇasthāna**. It is the stage in which the self observes right conduct fully. He observes five Mahavratas and other rules of moral conduct of a monk. Yet he has an attachment towards his body and due to this attachment the spiritual inertia is still there. Though he observes right conduct, yet he has a lack of self awareness. This is the stage of self-control with spiritual inertia. At the end of this stage the aspirant tries to subside or annihilate the third set of four passions and spiritual inertia and climbs the seventh ladder.

The **seventh stage** is the stage of self control and self awareness along with freedom from spiritual inertia, which is technically known as Apramatta Samyata Guṇasthāna. At this stage the self has full control over his passions and observes the moral

code without any negligence. He does not have any attachment towards his body. This stage can be attained by overcoming the nine types of Pramada or unawareness and the three sets of four types of passions. From this stage there are two ways open for the upward spiritual journey of the soul. They are technically known as Upasama Sreni and Ksapaka Sreni. Upasama Sreni is the path of suppression or subsidence while the Ksapaka Sreni is the path of annihilation. In the former, one climbs to the spiritual height through the suppression of the passions, but in the latter, one climbs to the spiritual height through the annihilation of passions. The person, who climbs the ladder of spiritual progress by suppressing his passions, is bound to fall from spiritual heights but the person who climbs up the ladder of spiritual heights through the annihilation of his passion ultimately attains Nirvāna or emancipation. For Jainas the spiritual development through suppression is not a right method of spiritual development.

The **eighth stage** of spiritual development is called **Apurvakarana**. In this stage self attains a special purification and spiritual strength, and thus becomes capable of reducing the duration and the intensity of the previously bound Karmas. At this stage soul performs the four processes of Karma Sthiti Ghata (destruction of the duration of Karma), Rasaghata (destruction of the intensity of Karma), Guna-Sankramana (Transformation of the quality of Karmic matter) and Apurva Sthiti Bandha (bondage of an unprecedented kind of duration). The total process is technically known as Apurvakarana. In this stage the soul for the first time experiences the spiritual bliss and tranquility, and emotional disturbances do not affect it much. At this stage the three sets of four passions along with anger and pride of the fourth set disappear, only subtle deceit and greed along with nine sub-passions (instincts) remain.

The **ninth stage** is named as **Anivrttikarana**, because the process of Anivrttikarana operates in this stage. It is also known as Badara-Smparaya Guṇasthāna, because in this stage there is occasional possibility of the soul being affected by gross passions (Badara-Samparaya), although it has a power of control over them. At this stage, out of nine sub-passions (instincts), three types of sexual instinct subside and only six instinct and subtle greed remain, but due to the presence of sub-passions or instincts and subtle greed, a fear of attack by gross passions remain. At the end of this stage struggle for spiritual progress comes to an end and the soul climbs the tenth ladder.

This **tenth stage** is named as **Suksma Samparaya Guṇasthāna**, because at this stage only subtle form of greed remains. This greed can be interpreted as the subconscious attachment of the soul with the body. When this subtle attachment along with remaining sub-passions is subsided or annihilated, the soul ascends to the next stage. The soul, which has made his spiritual progress through the ladder of subsidence (Upasama Sreni) ascends to the eleventh Guṇasthāna and the soul, which take up the ladder of annihilation (Ksapakasreni), climbs directly to the twelfth stage.

This **eleventh stage** is known as **Upasanta Mohaniya Guṇasthāna**; because in this stage deluding Karma remains in the subsided form. It is the highest stage for those who ascend through the ladder of subsidence or suppression. But ultimately the suppressed passions arise and disturb the tranquility of mind. The soul invariably descends from this stage either to the sixth or fifth or fourth or even first stage.

This is noteworthy that Jainism does not advocate the process of suppression of the passions for the spiritual progress.

This view of Jainism is further supported by the modern psychologists such as Freud etc.

The **twelfth stage** in the spiritual development of the soul is called **Ksinamoha Guṇasthāna**. In this stage the deluding Karma, which is the main obstruction in the spiritual progress, is completely destroyed. At the end of this stage the rest three Ghati Karma, i.e., Jñānavarana, Darśanavarana and Antaraya are also destroyed and the soul ascends to the thirteenth stage.

This **thirteenth stage** is known as **Sayogi-Kevali-Guṇasthāna**. In this stage soul attains the four infinities, i.e. infinite knowledge, infinite perception, infinite bliss and infinite power and thus becomes omniscient. It is the highest stages of spiritual development. It is the stage of Jivana-mukti of other systems of Indian Philosophy. Only due to the existence of four non-destructive Karmas, i.e. Ayu (age), Nama, Gotra and Vedaniya, soul remains in the body till the span of age determining Karma is not exhausted.

This **fourteenth stage** is named as **Ayogi-Kevali-Guṇasthāna**, because in this stage the omniscient soul controls its activities of mind, body and speech and thus prepares itself for the final emancipation. In this stage the remaking four non-destructive Karmas are destroyed and the soul, after leaving the body, proceeds for its heavenly abode at the top of the universe and lives there for time infinite.

Chapter VII

APPLIED JAINISM

THE CONCEPT OF NON-VIOLENCE IN JAINISM

The concept of non-violence has been preached by almost all the religions of the world. All the thinkers of humanity and the founders of religious orders universally accepted it as a core principle of human conduct and cardinal religious virtues. In Indian religions in general and Jainism in particular nonviolence is considered as a supreme moral virtue. In Ācārāṅga, a canonical Jaina Text of 4th century B.C., Bhagwan Mahāvīra declares that “All the worthy men of the past, the present and the future say thus, speak thus, declare thus, explain thus, that all the breathing, existing, living and sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented. This is the pure, eternal and unchangeable law or the tenet of religion.”

‘Bhaktaparijñā’ also mentions the superiority of non-violence over all other virtues. It says “just as in the world there is nothing higher than mountain Meru and nothing extended than the sky, so also (in the world) there is nothing excellent and universal than the virtue of non-violence. In Prasna Vyakaranasūtra, non-violence is considered as a shelter to all the living beings. In it Ahimsa is equated with sixty virtuous qualities such as peace, harmony, welfare, trust, fearlessness etc. For Jainas non-violence is a wider term comprehending all the virtues. It is not a single virtue but a group of virtues. Ācārya Amrtacandra in his famous work Purusarthasidhyupaya maintains that “all moral practices such as truthfulness etc. are included in Ahimsa (non-violence), similarly all the vices are comprehended in Himsa (violence) because virtues do

not vitiate the real nature of self while vices do vitiate. Thus, in Jainism nonviolence represents all the virtues and violence all the vices.

The same view is also propounded in the famous Hindu work Mahabharata. It says 'As the foot-prints of all smaller animals are encompassed in the footprint of an elephant. In the same way all the virtues (Dharmas) are included in Ahimsa (non-violence). Further it maintains that there is nothing higher than the virtue of non-violence because it comprehends all the virtues' Lord Buddha in Dhammapada also remarks enmity is never appeased by enmity, but only by non-enmity- it is an eternal law. In other words it is not the violence, but non-violence that can be accepted as a universal law of human conduct.

Not only in indigenous religions, but in the Semitic religions also nonviolence is accepted as religious virtues. 'Thou shall not kill' is one of the Ten Commandments, which is prescribed by Prophet Moses. In the Holy Bible Jesus Christ also said 'Love thy enemy'. In Islam the supreme being (Allah) is called the Beneficent (Al-Rahman) and the Merciful (Al-Raheem). These injunctions of the great prophets and law givers of the world, show that it is the doctrine of non-violence which can only be a universal law of an advanced human society.

This universal acceptance of the ideal of non-violence does not mean that the ideal has been practised by all the religions of the world in the same spirit and by all the means. In Vedic religion we have the injunction such as "Consider all the creatures of the world as your friend" or "see all the beings as your ownself". Yet in practice we find that, in early Vedic religion there are sanctions for not only animal sacrifices but for the human sacrifices also. In Vedas, we have the prayers to the deities for the total destruction of the enemy and

victory over it. This shows that the primitive religion and early Vedic religion also were not very much cooped with the doctrines of nonviolence. It is also true in the case of Judaism and Islam.

Though in Judaism 'thou Shall not kill' is accepted as one of the ten commandments, but for the Jews people, this injunction only means not to kill the people of their own group and faith? Similarly in Islam, the ideal of nonviolence is confined to the follower of their own faith? In it we have the sanction for Jehada. Both of these Semitic religions also have sanction for animal sacrifices. Thus, we can say that in early Vedic religion, Judaism and Islam along with the other primitive form religions of the world, the concept of non-violence is only confined to the non-violence towards the people of one's own group and faith?

In the history of Semitic religion, Christianity for the first time totally condemned the human killing. Lord Jesus Christ bestowed his compassion on all the human beings. Though in Christianity, we do not have any sanction for animal sacrifices in the name of religion, but for the sake of human food, animal killing is allowed in it. In the history of indigenous religions Jainism, Buddhism and Vaisnavism, condemned all the violence towards the animal-kingdom. Though in Buddhist countries meat-eating is a common practice yet we must be aware of the fact that this does not have any religious sanction on the part of Buddhism.

Vaisnavism prohibits the violence towards the vegetable kingdom too. It is in Jainism for the first time that the violence towards the vegetable kingdom as well as other subtle beings of the water, earth, air and fire are totally shunned off. A Jaina monk neither can eat raw vegetables, nor can accept the meal which is prepared for him. He can drink only boiled water or water which is completely lifeless. He observes non-violence by all the nine means,

i.e. (1-3) not to do violence through mind, body and speech, (4-6) not to order for violence through mind, body and speech and (7-9) not to recommend violence through mind, body and speech. So far as the conduct of house-holder is considered, he has been prohibited only from the intentional violence of mobile beings.

In Pāli Tripitaka, Buddha himself prohibited the meat-eating to the monks, if it is seen, known or heard that the animal was killed for them. Though, Buddha allowed his monks to accept invitations for meals i.e. to accept the meal which is prepared for them. Buddha also not prohibited his monks from eating raw vegetable and drinking the water of well or river. All this shows a development in the meaning of the term non-violence. This development did not take place in a chronological order, but through the cultural and rational development of human society. The development in the meaning of the term non-violence is three dimensional: (1) to refrain from the violence of human beings, to vegetable kingdom and life existing in the finest particles of earth, water, air and fire (2) to refrain from the external act to the internal will of violence i.e. from outward violence to inward violence and (3) to refrain from the violence of other self to the violence of one's own self.

RELIGIOUS SANCTION FOR VIOLENCE: A JAINA VIEW

The acceptance for the 'inevitability of violence in the social and individual life is something different from giving it a religious sanction, Though Jaina thinkers accept that complete non-violence as they consider it is not possible in this worldly life. Yet neither had they given the religious sanction to the violence nor did they degrade this ideal of non-violence by saying it as impracticable. Even if some sort of violence is permitted to the house-holders and in some cases to monks in the Jaina scriptures such as Nīśithacurni

(15) etc., they never say that this type of violence is not violence at all. For example, in building the temple of Jina, there will be unintentional violence of one sensed being of earth, water etc. and there may be occurred unintentional violence of two or more sensed beings. Out they never said that violence done in the name of religion is not violence at all, as Vedic scriptures propound. They say that it is a violence done for the sake of the greater good of the individual and society. It is a little demerit conducive to greater merit. If in a situation, violence is inevitable, Jaina thinkers advise to opt the lesser violence for the greater good. Intentional violence of immobile one-sensed living beings for livelihood and in religious performances is permitted to house holders only.

RATIONAL FOUNDATION OF NON-VIOLENCE

Mackenzi, an eminent Western scholar, believes that the ideal of nonviolence is an outcome of fear, But Indian thinkers in general and Jainas in particular never accepted this view. For them the basis of non-violence is the concept of equality of all beings. They based this ideal not on the emotional basis but on the firm footings of reason. The Daśavaikālika, a Jaina canonical text of 3rd century B.C. mentions that everyone wants to live and not to die. For this simple reason Nigganthis prohibit the violence. It is also mentioned that Just as pain is not dear to oneself, having known this regarding all other beings, one should treat all the beings equally and should keep sympathy with all of them on the simple basis of equality. The simplest rule of our behaviour towards the others is 'whatever you desire for yourself and whatever you do not desire for yourself, desire that or do not desire that for others. This experience of likeness of all beings and the regard for the right of all to live are the basement for the practice of non-violence. It is not only in Jainism, but in

Buddhism and Hinduism also non-violence is supported on the rational ground of equality of all beings.

In Dhamampada Lord Buddha also remarks, all men tremble torture and love life and fear death, remember that you are like unto them, so do not kill nor cause slaughter. In Isopanisad it is declared "For a man who realises this truth, all beings need, become the self; when one thus sees unity, what delusion and what sorrow can one have". This idea of the Isopanisad (6 & 7) is echoed thus, in the Gita "Die man whose self has been integrated by yoga sees the Self in all beings and all beings in the Self; He sees the same everywhere", Sarvatra Samadarsinah. "One who sees, by analogy with oneself, the same everywhere, whether it is pleasure or pain, the best yogi is Ātmaupamyena Samam Pasyati. (Gita, vi. 29/32).

Our classical commentators have rightly brought out the implication of this. By analogy with oneself (Ātmaupamya) when one realizes that what is good or bad for oneself must be so for others, one would always do only what is good for others. He would be engaged in the welfare of all beings (Sarvabhutahita), hating none, and with friendliness and compassion for all.

Non-violence is nothing but to treat all living being as equal. The concept of equality is the core of the theory of non-violence. The observance of nonviolence is to honour each and every form of life. According to Jaina point of view, all the beings have equal right to lead a peaceful life. Though violence is unavoidable yet it cannot be the directive principle of our living, because it goes against the judgments of our faculty of reasoning. If I think that nobody has any right to take my life on the same ground, I have also no right to take another's life. The principle, 'live on others' or 'living by killing' is self-contradictory. The principle of equality propounds that everyone has the right to live.

The directive principle of living is not 'Living on others' or 'Living by killing' but 'Living with others', or Live for others (Parasparopagraho Jivanam). Though in our worldly life complete non-violence is not possible yet our motto should be 'Lesser violence is better Living'. It is not the struggle but co-operation is the law of life. I need other's co-operation for my very existence and so I should also co-operate in other's living.

MEANING OF NON-VIOLENCE

The term non-violence (Ahimsa) has various connotations. Generally it means not to kill, slay or hurt any living being. Ahimsa means abstention or refraining from Himsa. Himsa means violence, injury, harm, deprivation, mutilation, disfigurement and causing pain and suffering to others. In Tattvārthasūtra, the term violence is defined as to hurt the vitalities of a living being through the operation of intense passion infected activity of mind, body and speech. This definition of Himsa covers two aspects external and internal. In Jainism, violence is considered of two types — Dravya Himsa and Bhava Himsa. The act of harming or hurting is Dravya Himsa i.e. external violence and the intention to hurt or to kill is Bhava Himsa i.e. internal violence. There is a causal relation between Dravya Himsa and Bhava Himsa. Generally, Dravya Himsa caused by entertaining impure or passionate thought activities such as anger, pride, deceit, greed, sorrow, fear, sex-desire etc. An outer act of hurting others vitalities if proceeds by impure thought activity i.e. ill-will then it really becomes an act of violence. On the basis of Dravya and Bhava Himsa we have four alternatives of violence (1) both intention and act of killing (2) only there is an intention of killing, not the act of killing. (3) act of killing minus intention of

killing and (4) neither the act of killing and nor the will, though apparently it seems an act of hurting.

In Jainism, violence not only involves the killing or causing harms to other beings but it is also related to our ownself. To hurt the vitalities of other beings is called Para-Himsa, i.e. violence of others while to entertain impure thought activity or ill-will is the violence towards our ownself. Impure thought activity or ill-will injures the real nature of this soul by disturbing its equanimity. The evil thought activity vitiates the purity and equanimity of the soul hence called Svahimsa i.e. violence of our ownself. This violence of our ownself is more than the violence of others, because the later may only be possible when former had taken place.

Generally, we cannot kill or cause harm to others without impure thought activity or ill-will i.e. the violence towards others implies the violence of our ownself. Bhaktaparijna mentions “killing of other beings is killing one’s ownself and compassion for others is the compassion for one’s ownself.” Thus, will is the mother of activity. Ill-will causes sinful activity. The violence towards others can only be committed after committing violence towards one’s ownself.

Ācārāṅga says, “He, who ignores or negates other beings, ignores or negates one’s ownself. He whom you wish to kill or control or on whom you wish to inflict suffering is yourself.” We cannot kill or harm other without killing our ownself i.e. without vitiating our equanimity, the real nature of ourself. It is the attachment and hatred which make violence possible. In the state of equanimity i.e. non-attachment and non-hatred, commission of violence is impossible.

Thus, passions necessarily lead to the violence of our ownself as well as to otherselves. Ācārya Amrtacandra in his famous work

Purusartha-siddhyupaya mentions "The absence of attachment and other passions is nonviolence, while presence of these is violence. This is the essence of Jaina scriptures. There would be no violence even if vitalities are injured when a person is not moved by any kind of passions and is careful in his activity. But if one acts carelessly moved by the influence of passions, there is certainly violence, whether a living being is killed or not. Because, a passionate person first injures his ownself. It does not matter whether there is subsequently an injury is caused to another being or not." The will to injure and act of injury, both constitute violence, but of these two, first is more vital, so far as the principle of bondage is concerned. Thus, in Jainism every activity of mind, body and speech infatuated with passions and carelessness is called violence and absence of violence is non-violence.

POSITIVE ASPECT OF NON-VIOLENCE

Further, we must be aware of the fact that in Jainism non-violence is not merely a negative concept i.e. not to kill; but it has positive meaning also as compassion and service to living beings. Once a question was asked to Bhagwan Mahāvīra 'O Lord, one person is rendering his services to the needy persons while other is offering Puja to you, of these two, who is your real follower? Mahāvīra answered first one is the real follower of mine, because he is following my teaching.

NON-VIOLENCE AND WAR

Just as peace and non-violence are synonyms so are the war and violence. There can be no war without violence. One who is engaged in war is definitely engaged in violence. Though aggressive and unjust wars have been condemned by all the religions yet

defensive wars are considered as moral and just. Judaism, Islam, Christianity and Hinduism all support those wars which are fought for a religious and just cause. Islam considers Jihad as a religious duty. In Hinduism Bhagavadgita also supports war for the sake of just cause.

Now, we shall consider the position of Jainas in this regard. Jaina thinkers advocate non-resistance towards all the force whether used justly or unjustly. Jaina monks are totally prohibited for any resistance which involves violence. For Jainas, war is always immoral act, for it is always waged due to our attachment and involve violence: external as well as internal. In Jaina canons it is said “what is the use of fighting with others. If one wants to fight he should fight with himself because it is your passionate self which is to be conquered. One who conquers his ownself conquers four passions and five senses and ultimately conquers all the enemies.

All wars have their origin in passions and attachment and so generally speaking are all unjust. Jaina monks are not permitted to violent resistance even for the protection of their own life, but as an exceptional case if the very existence of Jaina order is in danger, they are permitted even for the violent resistance. In Jaina canons we have the example of Ācārya Kalaka, who engaged himself in warfare against the king of Avanti for the rescue of his nun sister Sarasvati. But all that resistances of that nature are considered an exception.

So far as the house-holders are concerned, they are allowed to involve in such wars, fought for the just cause. But it should be noted here that the war fought for the just cause must be a defensive one and not an offensive one. The aggressive wars fought by Jaina kings were never considered by Jaina thinkers as moral act.

It was Jainism that gave the idea of wars wherein violence was not involved. This spirit may be understood by the story of

Bharat and Bahubali; Bharat who wanted to be a Cakravarti King attacked Bahubali who accept his sovereignty. Both were engaged in war, refused to when they were suggested for a non-violent method of war, both of them agreed to. In our age Mahātmā Gandhi had demonstrated the way of passive resistance i.e. Satyagraha. Jainism sets its goal as the ideal of complete nonviolence external as well as internal. The realization of this ideal in the practical life is by no means easy. Non-violence is a spiritual ideal, fully realizable only in the spiritual plane. The real life of an individual is a physio-spiritual complex. At this level complete nonviolence is not possible.

According to Jaina thinkers the violence is of four kinds (i) deliberate (Samkalpi) or aggressive violence i.e. intentional killing (ii) protective violence i.e. the violence which takes place in saving the life of one's own or his fellow being or in order to make peace and ensure justice in the society (iii) Occupational i.e. violence taking place in doing agriculture or in running the factories and industries (iv) violence involved in performing the daily routine of a house-holder such as bathing, cooking, walking etc.

The first form of violence must be shunned by all, because it relates to our mental proclivities. So far as the thoughts are concerned, a man is his own master. So it is obligatory for all to be non-violent in this sphere. From the behavioural point of view, deliberate violence is aggressive, It is neither necessary for self-defense nor for the living.

The Second form of violence is defensive taking place in the activity of defense. It becomes necessary for the security of one's life. External circumstances may compel a person to be violent or to counter attack in defense of his own life or that of his companions or for the protection of his belongings. A person living in family is unable to keep away completely from this type of violence because

he is committed to the security of family members and their belongings. It will not be possible for him to resist not-violently with success. Only a man, unattached to his body and material objects, his heart free from malice, can protect his rights non-violently. A non-violent opposition only may be fruitful against an enemy with human heart.

So far as occupational violence is concerned everyone cannot shake it off. For so long as a person has to earn his livelihood and to seek fulfillment of his physical needs, deliberate violence of vegetable kingdom is unavoidable. In Jainism intentional violence to mobile animals by a house-holder has been forbidden even when it becomes necessary for the maintenance of life and occupation.

Undoubtedly one or other form of violence is inevitable in our life, but on this basis, we cannot take decision that the observance of non-violence is of no use in the present. Just as violence is inevitable in the world for living, nonviolence is also inevitable for the very existence of human race. So far as the existence of human society is concerned it depends on mutual co-operation, sacrifice of one's interest in the interest of his fellow-beings and regard for other's life. If above mentioned elements are essential for our social life, how can we say that non-violence is not necessary for human life. Society does not stand on violence but on non-violence, not on fulfillment of self-interest but on sacrifice of self-interest, not accepting our own rights but in accepting the rights of others as our duty. Thus, we can say that the non-violence is an inevitable principle of the existence for human society. At present we are living in age of nuclear weapons and due to this the existence of human race is in danger. At present it is only the observance of non-violence, which can save the human race. It is mutual credibility and the belief in the

equality of human beings which can restore peace and harmony in human society.

APARIGRAH : THE HUMANE SOLUTION

Our age is the age of science and technology. Science and technology have done a great service to the mankind by providing amenities of pleasant living. Scientific discoveries have enabled man to master Nature. But, now, man is showing the defects of 'slave turned master'. The scientific achievements and mastery over the nature have turned man into a selfish being open to temptation. Selfishness and temptation have eroded our spiritual and moral values of self sacrifice and service to the needy. These values can survive only if we check our selfish and greedy attitudes.

Bhagwan Mahāvīra in Uttarādhyayana Sūtra has rightly observed 'where there is inner desire for material gain and possession of worldly objects of enjoyments, there is greed. The limitless desire for power and wealth has caused man to lose his sense of respects for others. This attitude, in turn, has created a gulf between haves and havenotes, and this has resulted in the loss of mutual faith and sense of brotherhood. The desire for power and possession has also given birth to the race for atomic weapons. This desire to accumulate more power and wealth is called 'Parigraha'. And not to accumulate power and possession beyond minimum requirement constitutes the principle of Aparigraha, a constituent of Pañca Yama of Bhagwan Mahāvīra's philosophy. Though Mahāvīra has laid Stress on the principle of non-violence (Ahimsa) yet, he also observed that in the root of all violence and war there is the lust for power and possession. Therefore, in order to restore peace and brotherhood and to uproot violence we will have to develop mutual faith and Sense of security. Everyone has right to

use the gift of the nature, but has no right to deprive others of using these gifts.

In Jainism and Patanjali-yoga system the principle of non-possession (Aparigraha) is accepted as fifth vow, but if viewed seriously it is the first basic principle. Jaina thinkers are of the view that if this very principle is violated all other vows automatically become violated because as the root of violence and theft there is lust for power and possession.

According to Uttarādhyayana Sūtra the root of all mental and physical sufferings is the desire for worldly enjoyment. Therefore only detachment from the worldly enjoyment can put an end to suffering. While materialism seeks to eliminate suffering by fulfillment of human desire it cannot eradicate the primal cause from which the stream of suffering wells up. Materialism does not have an effective means to quench the thirst for possession of worldly objects. It only attempts at temporary appeasement of a yearning, and this has the opposite effect of causing the desire to flare up like fire fed by an ablation of butter. Uttarādhyayana states, even if an infinite number of mountains of gold and silvers, each as large as the Kailasa are conjured up, they would not be able to satisfy the human desire for possessions because the desire is as infinite as the sky.

The concept of Aparigraha does not forbid an individual to fulfill his basic needs such as hunger, thirst, etc. The fundamental message of this principle is to eradicate the desire for power and possessions and lust for sensuous enjoyments. The principle also makes us aware of every living being's right to nature's bounty. It questions the very concept of possession, for possession implies denying and depriving the others of their right to that which is possessed. This truth is stated in Mahabharata too, so for as

fulfillment of one's organic need is concerned everyone has the right to use the gifts of nature but one who tries to take possession of them and deprives others from them, is a thief.

Jainism is not alone in its belief that the root cause of suffering is attachment towards worldly objects and lust for their enjoyment. All spiritual traditions are agreed on this. In Daśavaikālika, Aparigraha is defined as Amurcha i.e. the detachment. Tattvārthasūtra of Umasvati also supports this view. Amrtacandra also points out that he who is unable to root out the lust for enjoyment and attachment to his belongings, cannot be said to have been established in the vow of non-possession, and even if he gives up all his belongings, the real sense of attachment is an obstacle in the way of emancipation. Attachment is born out of 'mineness' which ultimately binds the soul. All miseries suffered by the self are born of attachments towards the alien associations and so it is imperative to abandon the sense of 'mineness' with regard to these external objects.

Jainism regards abandoning of 'I and mine sense' and attachment as the only way for self-realisation. As long as there is attachment, one's attention is liked not on self (soul), but on not-self, i.e. material objects. Materialism thrives until objects-oriented attitude or indulgence in the not-self. According to Jaina philosophers, the identification with the not-self and regarding worldly objects as a source of happiness are the hallmarks of materialism.

It is true that by detached attitude one can free oneself from his mental as well as physical suffering. Jainism maintains that the attachment is responsible for all our worldly sufferings. The most intense Vasana is called Granthi which is nothing but a deep attachment towards worldly objects and a desire for their

enjoyment. The classical term for Jainism is Niggantha Dhamma. The term Niggantha means one who has unknotted his Hridaya-granthi, or one who has eradicated his attachments and passions. The term 'Jaina' also conveys the same meaning.

A true Jaina is one who has conquered his passions. Mahāvīra says the attachment towards sensuous objects is the root of our worldly existence. The five senses along with anger, conceit, delusion & desire are difficult to conquer, but when the self is conquered, all these are completely conquered. There is a vicious circle in the origin of desire & delusion. Desire is produced by delusion & delusion by desire. Attachment & hatred are the seeds of Karma which have delusion as their source. Karma is the root of birth & death which is the sole cause of misery.

Aparigraha, one of the five Pañca silas is truly a part of universal ethics. Its role in restoring peace and harmony in the world cannot be neglected. It is needed to be closely associated with modern society. Its economic growth, environmental preservation, consuming 'too much' or possessing 'too much' has become an object of social concern as this is a real threat to the social environment. Aparigraha is the solution as it means limiting consumption and acquisition.

SOLUTION OF WORLD PROBLEMS :

A JAINA PERSPECTIVE

We all are human beings first hence the problems, humanity is facing today, are our own. In fact, we, ourselves, are solely responsible for their creation and naturally have to bear their consequences also. Become our earnest duty to ponder over their roots and causes, to suggest their solutions and to make honest efforts for their eradication.

PROBLEM OF MENTAL TENSION AND ITS SOLUTION

The growth of scientific knowledge and outlook has revelry jolted our superstitions and false dogmas. But unfortunately, it has shaken our faith in spiritual and human values also. Today, we have more knowledge of and faith in the atom and atomic power than the values needed for meaningful and peaceful life. We rely more on atomic weapons as our true rescuer than on our fellow beings. The advancement in science and technology has provided us amenities for a pleasant living. Today the life on earth has become pleasant and luxurious as it was never before. Yet because of the selfish and materialistic outlook, nobody is happy and satisfied. This advancement, in all walks of life and knowledge, could not sublimate our animal and selfish nature. The animal instinct lying within us is still dominating our individual and social behaviour. What, unfortunately has happened is that the intoxication of ambition and success made us more greedy and egoistic. Our ambitions and desires have no limits. They always remain unfulfilled and the create frustration. Frustration and resentments give birth to mental tensions.

These days, the people and nations, more affluent materially having all the amenities of life, are more in the grip of tensions. Medical as well as psychological reports of advanced nations confirm this fact. This shows that the cause of our tensions is not scarcity of the object of necessities, but the endless desires and the lust for worldly enjoyment. Among the most burning problems, the world facing today, that once of mental tension is the prime one. We are living in tension all the time and even a pleasant sound sleep has become a dream. The single and most salient feature by which our age may be characterized is that of tensions. As a matter of fact, all the problems, we are facing today are created by us hence, their consequences are also to be borne by us.

The main object of Jainism is to emancipate man from his sufferings i.e. mental tensions and thus to attain equanimity or tranquility. First of all, we must know the causes of these mental tensions. To Jainism, the basic human sufferings are not physical but mental. These mental sufferings or tensions are due to our attachment towards worldly objects. It is the attachment, fully responsible for them. The famous Jaina text Uttarādhyayana Sūtra mentions: The root of all sufferings, physical as well as mental, of everybody including gods, is attachment which is the root cause of mental tension¹. Only a detached attitude towards the objects of worldly enjoyment can free mankind from mental tension.

According to Bhagwan Mahāvīra, to remain attached to sensuous objects is to remain in the whirl. Says he : “Misery is gone in the case of a man who has no delusion, while delusion is gone in the case of a man who has no desire; desire is gone in the case of a man who has no greed while greed is gone in the case of a man who has no attachment.” The efforts, made to satisfy the human desires through material objects, may be likened to the chopping off the branches while watering the roots. He further remarks that uncountable mountains of gold and silver like Kailasa cannot satisfy the desires of human beings because desires are endless like sky³. Thus, the lust for and the attachment towards the objects of worldly pleasure is the sole cause of human tensions.

If mankind is to be freed from mental tensions, it is necessary to grow a detached outlook in life. Jainism believes that the lesser the attachment, the greater will be the mental peace. It is only when attachment vanishes. The human mind becomes free from mental tensions and emotional disorders and attains equanimity, the ultimate goal of all our religious practices and pursuits⁴.

SURVIVAL OF HUMAN RACE AND DISARMAMENT

The second main problem, the world is facing today, is the problem of the survival of human race itself. Due to the tremendous advancement in war technology and nuclear weapons, the whole human race is standing on the verge of annihilation. Now it is not the question of survival of any one religion, culture or nation, but of the whole humanity. Today, we have guided missiles but unfortunately, unguided men. The madness, of one nation or even an individual, may lead to the destruction of the whole humanity. Because of the advancement in scientific knowledge and outlook our faculty of faith has been destroyed. When mutual faith and faith in higher values of co-operation and co-existence is destroyed, doubts take place. Doubts cause fear, fear produces the sense of insecurity which results in accumulation of weapons. This mad race for accumulation of weapons, is likely to lead to the total annihilation of human race from this planet.

Thus, the problem of survival of mankind is related to the question of disarmament. To meet this aim first of all we will have to develop mutual faith or trust and thus remove the sense of fear and insecurity, the sole cause of armament-race, and then to check the mad race for weapons. Let us think what means have been suggested by the Jainas to solve the problem of human survival and to check the mad race for weapons. For Jainas, it is the sense of insecurity which causes fear and vice versa. Insecurity results in the accumulation of weapons. So it is our prime duty to develop the sense of security among fellow beings. In Sūtrakṛtāṅga, it is clearly mentioned that there is nothing higher than the sense of security which a human being can give to others⁵. The virtue of fearlessness is supreme. It is two-fold (1) one should not fear from others and (2) one should not cause fear to others. A real Jaina saint is one who is free from fear and

enmity⁶. When the fear vanishes and enmity dissolves there is no need for armaments. Thus, the sense of security and accumulation of arms and weapons are related to each other.

Though, arms and weapons are considered as means of security yet these, instead of giving security, generate fear and a sense of insecurity in the opposite party hence a mad race for accumulation of superior weapons starts. Bhagwan Mahāvīra had seen this truth centuries before that there is no end to this mad race for weapons. In Ācārāṅga (C. 4th B.C.) he proclaimed “atthi sattham parenaparam natthi asattham parenaparam” i.e. there are weapons superior to each other, but nothing is superior to asastra i.e. disarmament or non-violence⁷. It is the selfish and aggressive outlook of an individual or a society that gives birth to war and violence. They are the expressions and outcome of our sick mentality. It is through firm faith in mutual credibility and non-violence that humanity can get rid of this mad race for nuclear weapons and thus can solve the problem of its survival.

THE PROBLEM OF WAR AND VIOLENCE

At the root of all types of wars and violence, there lies the feeling of discontentment as well as the will for power and possession. According to Sūtrakṛtāṅga⁸, the root of violence is attachment or will for possession. A book namely “Tension that causes war” tells us that economic inequalities, insecurities and frustrations create group conflicts. It is true that in the old days the cause of war was only will for power and possession, whether it was the possession of women or land or money. But now-a-days economic inequality, over population, sense of insecurity and unequal treatment on the basis of caste, creed and colour may be added to the causes of wars. Jaina thinkers have all the time

condemned war and violence. In Uttraradhyayana, it is said “If you want to fight, fight against your passions. It is much better to fight with one’s own passionate self than to fight with others. If someone is to be conquered, it is no other than your own self. One who has got victory over one’s own self is greater than the one who conquers thousand and thousand of warriors⁹.”

Jainas aim at complete eradication of war and violence from the earth, it is not possible as long as we are attached to and have possession for anything living or non-living, small or great. There are persons and nations who believe in the dictum ‘might is right’. Though aggressive and unjust, war and violence is not acceptable to Jainas. They agree to the point that all those, attached to physical world and having a social obligation to protect others life and property, are unable to dispense with defensive war and violence.

Jainas accept that perfect non-violence is possible only on spiritual plane by a spiritual being, completely free from attachment and aversion and having full faith in the immortality of soul and thus remaining undisturbed by the fear of death and sense of insecurity. The problem of war and violence is mainly concerned with worldly beings. They cannot dispense with defensive and occupational violence. But what is expected of them is to minimize the violence at its lowest. Ignorant and innocent persons should not be killed in wars at any cost.

Jaina thinkers have suggested various methods and means for non-violent wars and for reducing violence even in just and defensive wars. They suggested two measures. First the war should be fought without weapons and in the refereeship of some cue. The war, fought between Bharat and Bahubali, is an example of such a non-violent war. In our times Gandhiji also planned a nonviolent method of opposition and applied it successfully. But it is not possible for all

to oppose non-violently. Only a man, detached even to his body and his heart free from malice, can protect his right non-violently, in addition to this, such efforts can bear fruits only when raised against one with human heart. Its success becomes debatable when it has to deal with someone without faith in human values and wants to serve his selfish motives. Jainism permits only a house-holder and not a monk to protect his rights through violent means in exceptional cases. But the fact remains that violence for Jainas is an evil and it cannot be justified as a virtue in any case.¹⁰

PROBLEM OF DISINTEGRATION OF HUMAN SOCIETY

The disintegration of human race is also one of the basic problems, humanity is facing today. Really, the human race is one and it is us who have erected the barriers of caste, creed, colour, nationalities etc. and thus disintegrated the human race. We must be aware of the fact that our unity is natural while these divisions are artificial and manmade. Due to these artificial man made divisions, we all are standing in opposition to one another. Instead of establishing harmony and mutual love, we are spreading hatred and hostility in the name of these manmade artificial divisions of caste, creed and colour. The pity is that we have become thirsty of the blood of our own fellow beings. It is a well known fact that countless wars have been fought on account of these manmade artificial divisions. Not only this, we are claiming the superiority of our own caste, creed and culture over others and thus throwing one class against the other. Now, not only in India but all over the world class-conflicts are becoming furious day by day and thus disturbing the peace and harmony of human society.

Jainism from its inception, accepts the oneness of human race and oppose these manmade divisions of caste and creed.

Bhagwan Mahāvīra declared that human race is one¹¹. He further says that there is nothing like inferiority and superiority among them. All men are equal in their potentiality. None is superior and inferior as such. It is not the class but the purification of self or a good conduct that makes one superior¹². It is only through the concept of equality and unity of mankind, which Jainism preached from the very beginning, that we can eradicate the problem of disintegration and class-conflict. It is mutual faith and co-operation which can help us in this regard. Jaina Ācāryas hold that it is not the mutual conflict but mutual cooperation which is the law of living.

In his work *Tattvārtha Sūtra*, Umasvati maintains that mutual cooperation is the essential nature of human being¹³. It is only through mutual faith, cooperation and unity, that we can pave the way to prosperity and peace of mankind. Jainas believe in the unity of mankind, but unity, for them doesn't mean absolute unity. By unity they mean an organic whole, in which every organ has its individual existence but works for a common goal i.e. human good. For them unity means, 'unity in diversity'. They maintain that every race, every religion and every culture has full right to exist, with all its peculiarities, but at the same time, it is its pious duty to work for the welfare of the whole humanity and be prepared to sacrifice its own interest in the larger interest of the humanity. In the Jaina text *Sthānānga-sūtra*, we have the mention of *Gramadharmā*, *Nagaradharmā*, *Rastradharmā* etc.¹⁴ referring to one's duty towards one's village, city and nation that has to be fulfilled.

PROBLEM OF ECONOMIC INEQUALITY AND CONSUMER CULTURE

Economic inequality and vast differences in the mode of consumption are the two curses of our age. These disturb our social

harmony and cause class conflicts and wars. Among the causes of economic inequality, the will for possession, occupation or hoarding are the prime. Accumulation of wealth on the one side and the lust, for worldly enjoyment on the other, are jointly responsible for the emergence of present-day materialistic consumer culture. A tremendous advancement of the means of worldly enjoyment and the amenities of life has made us crazy for them, liven at the cost of health and wealth we are madly chasing them. The vast differences in material possession as well as in the modes of consumption have divided the human race into two categories of 'Have' and 'Havenot'.

At the dawn of human history also, undoubtedly, these classes were existent but never before the vices of jealousy and hatred were as alarming as these are today. In the past, generally these classes were co-operative to each other while at present they are in conflicting mood. Not only disproportionate distribution of wealth, but luxurious life led by affluent people these days, is the main cause for jealousy and hatred in the hearts of the poor.

Though wealth plays an important role in our life and considered as one of the four Purusarthas i.e. the pursuits of life yet if cannot be maintained as the sole end of life. Jainas, all the time, consider wealth as a means to lead a life and not a destination, Uttarādhyayanāsūtra rightly observed, "That no one who is unaware of treasure of one's own protects oneself by wealth"¹⁵. But it does not mean that Jaina Ācāryas do not realise the importance of wealth in life. Ācārya Amrtacandra maintains that the properly or wealth commits violence. Jainas accept the utility of wealth; the only thing they want to say that wealth is always a means and it should not be considered as an end. No doubt wealth is considered as a means by materialist and spiritualist as well, the only difference is that for materialist it is a means to lead a luxurious life while for

spiritualist, as well as Jainas, it is a means for welfare of human society and not for one's own enjoyment.

The accumulation of wealth in itself is not an evil but it is the attachment towards its hoarding and lust for its enjoyment which makes it an evil. If we want to save the humanity from class-conflicts, we will have to accept self-imposed limitation on our possessions and modes of consumption. That is why Bhagwan Mahāvīra has propounded the vow of complete non-possession for monks and nuns and vow of limitation of possession for laities. Secondly, to have a check on our luxurious life and modes of consumption he prescribed the vow of limitation in consumption. The property and wealth should be used for the welfare of humanity and to serve the needy, so he prescribed the vow of charity. In Jainism the vow of charity is named as Atithi Samvibhaga. It shows that charity is not an obligation towards the monks and weaker sections of society but through charity we give them what is their right. In Jainism it is the pious duty of a house-holder to fix a limit to his possessions as well as for his consumption and to use his extra money for the service of mankind. It is through the observation of these vows that we can restore peace and harmony in human society and eradicate economic inequality and class conflicts.

CONFLICTS IN IDEOLOGIES AND FAITHS

Jainism holds that reality is complex. It can be looked at and understood from various view-points or angles, for example, we can have hundreds of photographs of tree from different angles, though all of them give a true picture of it from a certain angle yet they differ from each other. Not only this, but neither each of them, nor the whole of them can give us a complete picture of that tree. They individually as well as jointly will give only a partial picture

of the tree. So is the case with human knowledge and understanding also, we can have only a partial and relative picture of reality. We can know and describe the reality only from a certain angle or viewpoint. Though every angle or viewpoint can claim that it gives a true picture of reality yet it gives only a partial and relative picture of reality. In fact, we cannot challenge its validity or truth-value, but at the same time we must not forget that it is only a partial truth or one-sided view. One, who knows only partial truth or has a one-sided picture of reality, has no right to discard the views of his opponents as totally false.

We must accept that the views of our opponents also may be true from some other angles. The Jaina theory of Anekāntavāda emphasises that all the approaches to understand the reality give partial but true picture of reality, and due to their truth -value from a certain angle, we should have regard the other's ideologies and faiths. The Anekāntavāda forbids to be dogmatic and one-sided in our approach. It preaches us a broader outlook and open mindedness more essential to solve the conflicts taking place due to the differences in ideologies and faiths. Prof. T.G. Kalghatgi rightly observes, “The spirit of Anekānta is very much necessary to society, especially in the present days, when conflicting ideologies are trying to assert supremacy aggressively. Anekānta bring the spirit of intellectual and social tolerance”.

For the present-day society what is awfully needed is the virtue of tolerance. The virtue of tolerance, i.e. regard for others ideologies and faiths has been maintained in Jainism from the very beginning. Mahāvīra mentions in the Sūtrakṛtanga, those who praise their own faiths and ideologies and blame those of their opponents and thus distort the truth will remain confined to the cycle of birth and death¹⁷. Jaina philosophers have maintained that all the

judgments are true by their own view-points, but they are false so far as they refute other's view-points totally.

Here I would like to quote verses from works of Haribhadra (C. 8th A.D.) and Hemcandra (C. 12th A.D.), which are the best examples of religious tolerance in Jainism. In Lokatattva Nirnaya Haribhadra says: "I bear no bias towards Bhagwan Mahāvīra and no disregard to the Kapila and other saints and thinkers, whatsoever is rational and logical ought to be accepted"¹⁸. Hemacandra in his Mahadeostotra says, "I bow to all those who have overcome attachment and hatred, which are the cause of worldly existence, be they Brahma, Visnu, Siva or Jina"¹⁹. Thus, Jaina saints have tried all the times to maintain harmony in different religious-faiths and tried to avoid religious conflicts.

The basic problems of present society are mental tensions, violence and conflicts of ideologies and faiths. Jainism had tried to solve these problems of mankind through the three basic tenets of non-attachment or non-possessiveness (Aprigraha). non-violence (Ahimsa) and non-absolutism (Anekanta). If mankind observes these three principles, peace and harmony can certainly be established in the world.

PROBLEM OF ECOLOGICAL EQUILIBRIUM

The world has been facing a number of problems such as mental tensions, war and violence, ideological conflicts, economic inequality, political subjugation and class conflicts not only today but from its remote past. Though some of these have assumed an alarming proportion today, yet, no doubt, the most crucial problem of our age is, for coming generation would be, that of ecological imbalance. Only a half century back we could not even think of it. But today, everyone is aware of the fact that ecological imbalance is

directly related to the very survival of human race. It indicates lack of equilibrium or imbalance of nature and pollution of air, water, etc. It is concerned not only with human beings and their environment, but animal life and plant-life as well.

Jainism presents various solution of this ecological problem through its theory of non-violence. Jainas hold that not only human and animal being but earth, water, air, fire and vegetable kingdom are also sentient and living beings. For Jainas to pollute, to disturb, to hurt and to destroy them means commit the violence against them which is a sinful act. It is their firm belief that earth, water, air, fire and vegetable pave the way for the protection of ecological balance. Their every religious activity starts with seeking forgiveness and repentance for disturbing or hurting earth, water, air and vegetation. Jainacāryas had made various restrictions of the use of water, air and green vegetables, not only for monks and nuns but for laities also. Jainas have laid more emphasis on the protection of wild-life and plants. According to them hunting is one of the seven serious offences or vices. It is prohibited for every Jaina, whether a monk or a laity. Prohibitions for hunting and meat-eating are the fundamental conditions for being a Jaina.

The similarity between plant-life and human life is beautifully explained in Ācārāṅgasūtra. To hurt the plant life is as sinful act as to hurt human life. In Jainism monks are not allowed to eat raw-vegetables and to drink unboiled water. They cannot enter the river or tank for bathing. Not only this, there are restrictions for monks on crossing the river on their way of tours. These rules are in vogue and observed even today. The Jaina monks and nuns are allowed to drink only boiled water or lifeless water. They can eat only ripe fruits, if their seeds are taken out. Not only monks, but in Jaina community some householders are also observing those rules.

Monks and nuns of some of the Jaina sects place a piece of cloth on their mouths to check the air pollution. Jaina monks are not allowed to pluck even a leaf or a flower from a tree, not only this, while walking they always remain conscious that no insect or greenery is trampled under their feet. They use very soft brushes to avoid the violence of smallest living beings. In short, Jaina monks and nuns are over conscious about the pollution of air, water, etc.

So far as Jaina house-holders are concerned they take such vows as to use a limited and little quantity of water and vegetables for their daily use. For a Jaina water is more precious than Ghee or butter. To cut forest or to dry the tanks or ponds are considered very serious offence for a house-holder. As per rule, Jaina house-holders are not permitted to run such type of large scale industries which pollute air and water and lead to the violence of plant-life and animal-kingdom. The industries which produce smoke in large quantity are also prohibited by Jainacāryas. These types of industries are termed as 'Maharambha' or greatest sin and larger violence. It is considered as one of the causes for hellish life.

Thus, Jainas take into consideration not only the violence of small creatures but even earth, water, air, etc. also. The fifteen types of industries and businesses prohibited for the house-holder are mainly concerned with ecological imbalance, pollution of environment and violence of living beings. Jainacāryas permitted agriculture for house-holders, but the use of pesticides in the agriculture is not agreeable to them, because it not only kills the insects but pollutes the atmospheres as well as our food items also. To use pesticides in agriculture is against their theory of non-violence. Thus, we can conclude that Jainas were well aware of the problem of ecological imbalance and they made certain restrictions to

avoid the same and to maintain ecological equilibrium, for it is based on their supreme principle of non-violence.

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Chapter VIII

INSTILLING CULTURAL VALUES

MEANING OF CULTURAL VALUES

When we talk about instilling culture-values in our children, we should be clear about one thing: What do we mean by culture-values? What kind of values do we want to teach? Do we want to continue the present hypocritical double standard in the name of culture and tradition? Are we not keeping alive a culture, devoid of any real values, a mere pomp and show, where in the gap between saying and doing is too wide and deep to cover it? Do we want our children to make outward claims of religion, morality, good conduct and behaviour at places of worship, temples, churches and social gatherings while in the work place and at home, to be involved in deception, intrigue and immoral behaviour? I am saying this because perhaps we have the same expectations from our children.

Today, we want our youngsters to become successful businessmen, officers or politicians. But whether a person having good character and doing what he thinks and says, may be successful presently in any field? These days, corruption is so widespread in politics, administration and business, it seems that no one with good character and morals can be successful. Even in the field of so-called religion, the success of such a person is doubtful because there too fundamentalist monks, sectarianism, the blind pursuit of name and fame are so strong that the difference between words and deeds is clearly visible. Our so-called 'good', yoga teachers and masters of religious establishments are clear examples of this dualism.

Thus, we need to be clear what we mean by building the character of our youngsters. Do we want a 'successful' person or a truthful and honest one? It seems that in our heart of hearts, we want our youngsters to be successful but seemingly truthful and honest. It is a bitter fact that while talking about a well-cultured child, we do not mean more than formal courtesy, etiquette and blindly following old traditions.

Does instilling culture-values imply adopting the modern Western culture of materialism and lavish luxurious living without good conduct and morality? To this end, now-a-days, not only in the prosperous high class but even in the middle class, people have the desire to send their children to convents. Though the children in convent schools learn outward formality and etiquette, they are largely poor in moral and spiritual values.

Alternatively, in the name of culture and tradition, do we want to instill sectarianism, religious fanaticism, prejudice and/or lifeless ritualism in our children? Many people who talk of character building have such hollow objectives. They expect their children to have blind faith in religious concepts and traditions.

Thus, before discussing the problems of instilling culture and tradition in our youngsters, we should define what we mean by a cultured person. Does it mean one who is successful in the present atmosphere? Does it mean one who is westernized in attitude and conduct? Does it mean a child who is religiously attached to traditional rituals? Or do we want our youngsters to have spiritual outlook and to have faith in humanitarian values?

In my view, when we think beyond our personal interests and religious prejudices and set aside indulgence towards our child, we will clearly see that, in reality, a cultured person is one who has good intentions and immaculate conduct. In fact, culture means good

character. Culture means moving away from animal instincts and imbibing human values. Culture can be instilled in children by teaching them such qualities as self-control, rational outlook and co-operation. Let us now consider how we can accomplish our goal.

AVOID CERTAIN FALLACIES ABOUT EDUCATION

It is unfortunate that most of us do not understand the purpose of education. Neither guardians or teachers nor politicians and society understand the real motive behind what is being taught. Most of us have forgotten that an important purpose of education is instilling culture-values. There seems to be a chaos in the field of education and consequently people merely link education to livelihood. Materialistic thinking limits the purpose of education to prepare an individual to earn his livelihood. However, if the goal of education is just earning bread, what is the difference between man and animal? It is said:

*Ahar nidra bhayamaithunam ca.
samanyametad pasubhih naranam*

Eating, sleeping, fear and sex, these four instincts are common between men and animals. It is a fact that bread comes first but it is not the ultimate goal of life. So why, only earning the bread is being considered the goal and the end of education? It is unfortunate that this thinking is dominant not only in the field of education but also among the parents and administrators. Today, parents want their children to study the subjects leading to prosperity and authority. We want our son to become a doctor, an engineer or a government officer not because he will become more useful to the society but because he will have authority and wealth. This blind pursuit of power and wealth has polluted our outlook towards

education. This materialistic outlook is not producing good educated human beings but it is breeding the 'devil' in us.

Our education is turning out everything but a human being. But can the education, not breeding human values and not making man a man be called education? Today, education is related to bread and not to character. Today, the significance of education is not building a good character but producing a clever diplomat. The government is under this delusion. Some Indian rulers think that teaching of ethics is against the ideal of secularism, but does secularism imply immorality and unethical conduct? The teaching of ethics has been discarded in the name of secularism.

We may print the motto, *sa vidya ya vimuktaye*, i.e. Education is, that leads to liberation. But our present system of education is not concerned with it. Moral and spiritual values do not have any place in today's education although the commissions recently set up by the government have stressed the urgent need for the teaching of morals and ethics in their reports. Today's educators and students, both are slaves of money. On the one hand, the teacher teaches not because he is interested in developing the character of his students but because he gets his salary. On the other hand, the government, the parents and students do not consider him to be a Guru (master) but a servant. When Guru is reduced to the status of a servant, then the expectations of instilling culture values are in vain. These days the Guru-Shishya relationship is business like a bargain. In our ancient scriptures, education has been described as the nectar of life but today it has been reduced to the status of means of earning the livelihood. We have forgotten the basic goal of education. In the words of the famous Urdu poet Firaq:

*Subhi kuch to ho raha hai is a tarukki ke jamane men
Magar kya gajab hai ki adami insan nahin hota*

Everything is happening in this age of progress, but the tragedy is that man is not becoming a human being. Today's education is turning out doctors, engineers, lawyers etc. but to some extent; it is not producing good human beings. Unless education instills moral and spiritual values in a child, it cannot produce human beings. Our primary responsibility is to make man a man, to instill culture values in our youngsters. The famous American thinker Tufts writes, education is for character building, by character building and of character building.

Thus, according to Tufts, the purpose and end of education is to sow the seeds of good character and good values in a human being. Since the independence of India, the commissions, set up to study and suggest reforms of education, headed by the famous philosopher Dr. Radhakrishnan, the famous scientist Dr. D.S. Kothari, and the famous educationist Dr. Mudaliyar, all came to the conclusion that education must relate to human values. As long as this is not done, as long as education does not sow the seeds of good character traits, instead of good human beings, our colleges and universities will continue to turn out people with undesirable attitude and tendencies.

ROLE OF PARENTS IN CHARACTER BUILDING

It is true that family is the first school for a child where the seeds of culture values are sown. A child spends about 18 out of 24 hours with the family members. Thus, naturally he or she is most influenced by the character of his family members. Now the question arises: Are today's parents in a position to teach good character to their children through their actions? If the parents are busy in the pursuit of their own interests and material pleasures, then it seems impossible for children to learn good values. Many parents

of high class, affluent families lead a luxurious life, greatly influenced by materialism of modern culture. It is rather difficult to imagine that their children will keep away from materialism.

On the contrary, it is seen that such youngsters develop many undesirable habits and behaviours. First, such families are adopting non-vegetarianism and using intoxicating drinks, thus moving away from good, healthy & clean diet. Secondly, their untamed desires have put a question mark on the purity of their character. Thirdly, because of the greed for money, the reliability and simplicity of their lives is being eroded. It is evident that such atmosphere is not conducive to the building of good character of children. If the parents spend much of their time in offices, parties and clubs, and the children are left in the care of servants and baby-sitters, they lose intimacy with their children. Thus, how can their children be expected to learn culture values? This also applies to the children of working parents. In many cases, the character traits developed by such children are of the servants and babysitters and not of the parents. Many people send their youngsters to Western-style boarding schools so that their children may not come in the way of their indulgence or they may not pick up the undesirable habits and conduct of their parents. In this context the couplet written by an Urdu poet seems to be appropriate:

Tifl men boo aai kyaa ma baap ke itwaar ki

Doodh to dabbe ka hai, taleem hai sarkar ki

How can an offspring adopt the faith of the parents? He is given canned milk and (British) government's education. We cannot depend on others to instill our culture and traditions in our children. If parents want their children to imbibe the sound and health, features of our ancient Indian culture, they will have to lead a clean life of self-

control and self-sacrifice. They will have to be immaculate in their livelihood and behaviour. What should Parents & Guardians Do?

1. Parents and guardians should have an immaculate, cultured and ethical conduct so that they produce a good influence on the youngsters.
2. Parents and guardians should watch the kind of company their children keep. Peer pressure has tremendous effect on youngsters.
3. We should select the schools carefully. We should respect the teachers and teach our youngsters to do the same.
4. We should select the boarding schools and dormitories carefully for our youngsters.
5. As far as possible, the children should not be left in the custody of servants and baby-sitters. We should spend as much time with our children as possible.
6. We should provide good literature for reading and should try to keep our children away from 'dirty' books, films and records,
7. We would educate our children about our values with the medium of moral stories and the life stories of great men.
8. We should take our children to meet with noble, educated and cultured personalities.

SĀMĀYIKA AND DHYANA

Sāmāyika (equanimity) is the principal concept of Jainism. It is the first and foremost among six essential duties of a monk as well as of a house-holder. Prakṛta term Sāmāyika is translated into English in various ways such as observance of equanimity, viewing all the living beings as one's own self, conception of equality, harmonious state of one's behaviour, integration of personality as well as

righteousness of the activities of mind, body and speech. Ācārya Kundakunda also used the term Samahi (Samadhi), in the sense of Sāmāyika where it means a tensionless state of consciousness or a state of self-absorption.

In its general sense the word Sāmāyika means a particular religious practice through which one can attain equanimity of mind. It is an end as well as means in itself. As a means it is a practice for attaining equanimity while as an end it is the state in which self is completely free from the flickering of alternative desires and wishes, excitements and emotional disorders. It is the state of self absorption or resting in one's own self. In Āvaśyaka-niryukti, it is mentioned that the Sāmāyika is nothing but one's own self in its pure form. Thus, from transcendental point of view, Sāmāyika means realisation of our own self in its real nature. It is the state in which one is completely free from attachment and aversion. In the same work ĀcāryaBhadrabāhu also mentions various synonyms of Sāmāyika. According to him equanimity, equality, righteousness, state of self-absorption, purity, peace, welfare and happiness are the different names of Sāmāyika.

In Anuyogadvarsūtra, Āvaśyaka-niryukti and Kundakunda's Niyamasāra, Sāmāyika is explained in various ways. It is said that one who by giving up the movement of uttering words, realised himself with non-attachment, is said to have supreme equanimity. He, who detached from all injurious or impious actions, observes three-fold control of body, mind and speech and restrains his senses, is said to have attained equanimity, One who behaves equally as one's own self towards all living beings mobile and immobile, is said to have equanimity. Further, it is said that one who observes self-control, vows and austerities, one in whom attachment and aversion do not cause any disturbance or tension and one who always refrains from

indulgence, sorrow and ennui, is said to have attained equanimity or Sāmāyika. This practice of equanimity is equated with religion itself. In Ācārāṅga, it is said that all the worthy people preach religion as equanimity. Thus, for Jainas, the observance of religious life is nothing but the practice for the attainment of equanimity. According to them, it is the essence of all types of religious activities and they all are prescribed only to attain it. Not only in Jainism but in Hinduism also, we find various references in support of equanimity. It defines yoga as equanimity. Similarly, in Bhagvat it is said that the observance of equanimity is the worship of lord.

The whole framework of Jaina Sadhana has been built on the foundation of Sāmāyika i.e. the practice for equanimity. All the religious tenets are made for it. Ācārya Haribhadra maintains that one who observes the equanimity or Samabhava will surely attain the emancipation, whether he belongs to Svetambara sect or Digambara sect, whether he is Bauddha or the follower of any other religion. It is said in Jaina religious texts that one who observes hard penances and austerities such as eating once in a month or two as well as one who makes the donations of crores of golden coins every day, cannot attain emancipation unless he attains equanimity. It is only through the attainment of equanimity of mind that one can get emancipation or liberation. Ācārya Kundakunda says “what is the use of residing in forest, mortification of body, observance of various fasts, study of scriptures and keeping silence etc. to a saint, who is devoid of equanimity” (Niyamasāra, 124).

Now we come to the next question how one can attain this equanimity of mind. Mere verbal saying that I shall observe the equanimity of mind and refrain from all types of injurious activities does not have any meaning unless we seriously practise it in our own life. For this, first of all, one should know the causes which disturb

our equanimity of mind and then make an endeavour to eradicate them. It is very easy to say that one should observe the equanimity of mind, but in practice it is very difficult to attain it, as our mental faculty is always in grip of attachment and aversion. What so ever we think or do, is always motivated by either attachment or aversion? The factors of attachment and aversion are solely responsible for the disturbance of mental equanimity. So the practice to attain equanimity depends on the eradication of attachment and aversion, So long as we do not eradicate the attachment and aversion, we are unable to attain equanimity.

Now, our attention turns to the eradication of attachment and aversion. How we can get rid of these two enemies of equanimity. Attachment is another name of mineness and this mineness can only be uprooted through the contemplation of Ektva Bhavana and Anyatva Bhavana i.e. nothing is mine except my own self. In canonical texts, it is mentioned that if we want to conquer the mineness, we must have to contemplate on the transitory nature of worldly things as well as of our own body. Only who perceives that the death is coming nearer and nearer every moment, can see the things in their right perspective. Samyagdarśana is nothing but to have a proper understanding of the worldly things. One, who perceives one's own death and transitory nature of things, can never be attached to them. When mineness disappears, otherness also disappears. For, these two are the relative terms and without one, other also loses its meaning. When the idea of mineness as well as otherness dissolve, attachment and aversion disappear and equanimity dawns.

There is only one way to attain the equanimity of mind and that is through the contemplation of real nature of one's own self as well as of worldly things. One can eradicate the factors of

attachment and aversion and thus attain equanimity. And it is through self-awareness that one can be steady and firm in the state of equanimity or self-absorption. Equanimity needs proper understanding of real nature of one's own self as well as of others. In Niyamasāra, it is said that one, who meditates in one's own real nature with non-attached thought, activity and realises his self through righteous and pure concentration, can attain the supreme equanimity. One, who always practises the Dharma Dhyana (righteous meditation) and Sukla Dhyana (meditation of pure form or real nature) can attain the equanimity.

Thus, Sāmāyika is closely related to meditation, without meditation and self-awareness no one can attain the equanimity of mind. Kundakunda further maintains that one who is absorbed in righteous and pure meditation is the Antarātma or Sadhaka and one who is devoid of such contemplation or meditation is called Bahirātma. The realisation of self is only possible through equanimity and equanimity is possible only through the meditation of one's own real nature (Niyamasāra, 15, 147).

At last, I would like to conclude by quoting a beautiful verse of Sāmāyika Patha of Ācārya Amitagati-

*Sattvesu maitrim gunisu pramodam
klistesu jivesua krpaparatvam.
Madhyasthyabhavam Viparita vrttau
Sada mamātma vidadatudeva.*

Oh Lord! I should be friendly to all the creatures of world and feel delight in meeting the virtuous people. I should always be helpful to those who are in miserable conditions and tolerant to my opponents.

Chapter IX

RELIGIOUS HARMONY AND FELLOWSHIP OF FAITHS A JAINA PERSPECTIVE

Among the most burning problems, the world is facing today, religious fundamentalism and intolerance is the most crucial. The miraculous advancement in science and technology provided us light-legged means of transportation and communication. As a result physical distances have no bars to meet the peoples of different nations, cultures and religions. Our world is shrinking, but unluckily and disdainfully the distances of our hearts are widening day by day. Instead of developing mutual love, co-operation and faith, we are spreading hatred and hostility and thus ignoring the values of harmonious living and co-existence. The blind and mad race of nuclear weapons is a clear indication that the human race is proceeding towards its formidable funeral procession. Rabindranath Tagore rightly observed “For man to come near to one another and yet to ignore the claims of humanity is the sure process of suicide.” In the present circumstances, the only way out left for the survival of mankind is to develop a firm belief in mutual co-operation and co-existence. Religious harmony and fellowship of faiths is the first and foremost need of our age.

HUMANITY AS A BINDING FORCE

Undoubtedly, we belong to different faiths, religions and cultures. Our modes of worshiping as well as way of living are also different to some extent. There is also no denying the fact that our philosophical approaches and viewpoints are diverse, but among these

diversities there is a common thread of unity which binds all of us, and it is nothing except humanity. We all belong to the same human race. Unfortunately, at present, humanity as such is largely shoved into the background and differences of caste, colour and creed have become more important for us. We have forgotten our essential unity and are conflicting on the basis of these apparent diversities. But we must bear in our mind that it is only humanity, which can conjoin the people of different faiths, cultures and nationalities. Jaina Ācāryas declared the human race as one. The difference of caste, culture and creed are not only superficial but mostly the creation of man.

TRUE RELIGION

The ultimate end in view of all religions is to ensure peace and happiness for the individual and to establish harmony within human society. However, as is known from history, countless wars have been fought in the name of the religion. The religion thus remains accused for the inestimable amount of bloodshed of mankind. Of course, it is not of the so-called men of religion responsible for this horrible consequence. At present religion as such is largely shoved into the background or at best used in the service of political ideologies. If one believes that only his faith, his mode of worship and his political ideologies are the right means for securing peace and happiness for mankind, he cannot be tolerant to the view-points of his opponents. The immediacy, therefore, is to develop tolerance to and friendship for others. It is the only approach by which we can generate peace and harmony inside human society.

Can religion as a category, of which Jainism is a part, meet with this challenge of our times? Before this question can be

answered we must make a distinction between a true and a false religion. Because a true religion never supports violence, intolerance and fanatical outlook and is cannot per se be made responsible for the ignominious acts committed in the name of religion by such religious leaders who want to serve their vested interest. The barbarity committed in the past and perpetrated in the present in the name of religion is due very largely to the intolerance and fanaticism of the so-called religious leaders and their ignorant followers.

The only way of freeing oneself from this sordid situation is to comprehend to the true nature, indeed, to grasp the “essence” of religion and to develop tolerance toward and respect for other's ideologies and faiths.

For the Jainas, a true religion consists in the practice of equanimity and its foundation is the observance of non-violence. In the Ācārāṅgasūtra, the earliest Jaina text (late 4th century B.C.) we come across these two definitions of religion : Equanimity is the essence of religion, while the observance of non-violence is its external exposition or a social aspect of religion. The Ācārāṅga mentions that practising of non-violence is the true and eternal religion.

Jainism, since its inception, believes in and preaches for peace, harmony and tolerance. It has been tolerant and respectful toward, other faiths and religious ideologies throughout its history of existence. In Jainism one hardly comes across instances of religious conflicts involving violence and bloodshed. At most, one meets with instance of disputations and strongly worded debates concerning ideological disagreements. The Jaina men of learning while opposing the different ideologies and religious standpoints,

fully paid regard to them and accepted that the opponents' convictions may be valid from a certain standpoint.

HUMANITY AS A TRUE FORM OF RELIGION

First of all we are human being and then anything else i.e. Hindus, Jainas, Buddhists, Christians, Muslimes, Sikkhas and the like. To be a real Human being, it is a pre-condition for being a real Hindu etc. Our prime duty is to be a human in its real sense. This spirit is echoed in one of the earlier Jaina text Uttarādhyayana wherein Lord Mahāvīra has laid down four conditions for a true religious being, viz - 1.humanity 2.true faith 3.control over senses and 4.efforts for self-purification. Thus we see that among these four conditions of a religious being, humanity occupies the first and the foremost position.

In Jainism religion is defined as a true nature of a thing (Vatthu Sahavo Dhammo) and in the light of the above definition it can be said that humanity is the true religion of mankind. For, it is its essential nature. As a human being if we fail to behave like a human being, we have no right to call ourselves a religious being or even a human being. Bertrand Russell, the eminent philosopher and scientist of our age, suggests "I appeal as a human being to the human beings that remember your humanity and forget the rest. If you can do so the way lies open to a new paradise. If you cannot, nothing lies before you but universal death". And thus, I want to emphasize that humanity is our first and the foremost religion.

WHAT IS HUMANITY?

The question may be raised what we mean by the term humanity? The simple answer is, humanity is nothing but the presence of self awareness, reasonableness and self-control. These

three qualities are accepted as distinguishing features between a human being and animal being by all the humanist thinkers of our age. These three basic qualities are comprehended in Jaina concept of three jewels, i.e. Samyak-Darśana (right vision) Samyak Jñāna (right knowledge) and Samyak Caritra (right conduct) respectively, which also constitute the path of liberation. The presence of these three makes a being a perfect human being.

FELLOWSHIP MEANS UNITY IN DIVERSITY

Jaina thinkers assert that unity implies diversity. For them unity and diversity are the two facets of the same reality. Reality itself is unity in diversity. Absolute unity i.e. monism and absolute diversity i.e. pluralism, both of the theories are not agreeable to Jainas. According to them from the generic view point reality is one, but when viewed from modal view-point, it is many. Once a question was asked to Bhagwan Mahāvīra, O' Bhagwan! whether you are one or many. To this, Mahāvīra replied, "From substantial view point I am one, but if viewed from changing conditions of mind and body, I am different each moment and thus many".

This view is further elaborated by Ācārya Mallisena. He says "whatsoever is one, is also many." Really, unity in diversity is the law of nature. Nature everywhere is one, but there is diversity in it, as the natural phenomena differ from each other, so is the case with human beings also. Though all the human beings have some common characteristics and features, yet every individual-being differed from others has some specific qualities, It is also true about religions. All the religions have some common characteristics sharing with others as well as specific qualities of their own.

Universal virtues such as non-violence, friendliness, service to the needy, truthfulness, honesty, control over senses etc. are commonly shared by all the religions of the world. Unfortunately, at present, these common universal virtues, which are the essence of religious practice have been shoved into the background and external rituals, which are divergent in their nature, have become more important. Thus we have forgotten the essential unity of all the religious and are stressing their diversities.

Though I am emphasizing the essential unity of all the religions, this does not mean that I am the supporter of one world religion or undermining the specialties and diversities of them. What I intend to say is that the absolute unity and absolute diversity, both are illusory concepts and fellowship of faith means unity in diversity.

COOPERATION AS ESSENTIAL NATURE

For Jainas co-operation and co-existence are the essential nature of living beings. Darwin's dictum- 'struggle for existence' and the Indian saying- 'Jivo jivasaya bhojanam' that is 'life thrives on life' are not acceptable to them. They maintain that it is not the struggle but the mutual co-operation is the law of life. Umasvati (4th century A.D.) in his work Tattvārthasūtra clearly maintains that mutual co-operation is the nature of living beings (Parasparopagraho Jivanam). Living beings originate, develop and exist with the co-operation of other living beings. So is the case with the human society also, its existence also depends on mutual co-operation, sacrifice of one's own interest in the interest of other fellow beings and regard for other's life, Ideology, faith and necessities. If we think that other's services are essential for our existence and living, then we should also co-operate to others living.

If we consider taking the help of others in our living as our right, then on same ground it is our honest duty to help others in their living. The principle of equality of all beings means that everyone has a right to live just as myself and therefore one should not have any right to take other's life.

Thus for Jainas the directive principle of living is not 'living on other's or 'living by killing', but 'living with others' or 'living for others'. They proclaim that co-operation and co-existence are the essential nature of living beings. If it is so, then we must accept that religious tolerance and fellowship of faiths are such principles to be followed at the bottom of our hearts.

ONE WORLD-RELIGION: A MYTH

Though in order to eradicate the conflicts and stop violence in the name of religion from the world, some may give a slogan of one world religion but it is neither feasible nor practicable. So far as the diversities in thoughts and habits, in cultural background and intellectual levels of the human beings are in existence, the varieties in religious ideologies and practices are essential. Jaina pontiff Haribhadra rightly maintains that the diversity in the teachings of the Sages is due to diversity in the levels of their disciples or the diversity in the standpoints adopted by the Sages themselves or the diversities in place and time i.e. ethnic circumstances, in which they preached or it is only apparent diversity.

Just as a physician prescribes different medicines according to the condition of patients, his illness and the climatic conditions. so is the case with the diversity in religious preachings also. Therefore, unities, as well as diversity both are equally essential for the fellowship of faiths and we should not undermine any one of them. Just as the beauty of a garden consists in the variety of

flowers, fruits and plants, in the same way the beauty of the garden of religions depends on the variety of thoughts, ideals and modes of worship.

EQUAL REGARD TO ALL RELIGIONS

According to Jainas equal regard to different faiths and religions should be the base of religious harmony and fellowship of faiths. Jaina Ācārya Siddhasena Divakara remarks “just as emerald and other jewels of rare quality and of excellent kind do not acquire the designation of necklace of jewels and find their position on the chest of human beings so is the case with different religions and faiths. Whatever excellent qualities and virtues they possess unless they are concatenated in the common thread of fellowship and have equal regard for others, they cannot find their due place in human hearts and can be changed for spreading hostility and hatred in mankind.”

Therefore, one thing we must bear in our mind that if we consider other religions or faiths as inferior to ours or false, real harmony will not be possible. We have to give equal regard to all the faiths and religions. Every religion or mode of worship has its origination in a particular social and cultural background and has its utility and truth value accordingly. As the different parts of body have their own position and utility in their organic whole and work for its common good, so is the case with different religions. Their common goal is to resolve the tensions and conflicts and make life on earth peaceful. For this common goal each and every one has to proceed in his own way according to his own position. Every faith, if working for that particular common goal has equal right to exist and work, and should be given equal regard.

According to JainĀcārya Siddhasena Divakara (5th Century A.D.) the divergent viewpoints, faiths may be charged as false only when they negate the truth value of others and claim themselves exclusively true. But if they accept the truth value of others also, they attain righteousness. He further says, 'Every view-point or faith in its own sphere is right but if all of them arrogate to themselves the whole truth and disregard the views of their rivals, they do not attain right-view, for all the viewpoints are right in their own respective spheres.

Similarly if they encroach upon the province of other view points and try to refute them, they are wrong¹¹. For Jainas rightness of particular faith or viewpoint depends on the acceptance of rightness of other. Siddhasena further maintains that one who advocates the view of synoptic character of truth never discriminates the different faith as right or wrong and thus, pays all of them equal regard¹². Today when fundamentalism is posing a serious threat to communal harmony and equilibrium, unity of world religions is not only essential but the only way out to protect the human race.

Jainas do believe in the unity of world religions, but unity according to them does not imply omnivorous unity in which all lose their entity and identity. They believe in that type of unity wherein all the alien faiths will conjoin each other to form an organic whole without losing their own independent existence and given equal regard. In other words they believe in a harmonious existence and work for a common goal i.e. the welfare of mankind. Their only way to remove the religious conflicts and violence from the earth is to develop a tolerant outlook and to establish harmony among various religions. Now we shall discuss the causes of intolerance and devices suggested for the development of a tolerant outlook and religious harmony by the Jainas.

TRUE MEANING OF RELIGION

So far as the leading causes responsible for the growth of fundamentalism and intolerant outlook are concerned, in my humble opinion, the lack of the true knowledge and understanding of the real nature and purpose of religion. By religion generally we mean to have some uncritical beliefs in supernatural powers and performance of certain rituals as prescribed in our religious texts, but it is not the true and whole purpose of religion. Haribhadra in his work 'Sambodha Prakarana' (1/1) clearly remarks that the people talk about the path i.e. religion but they do not know that what is the path or religion in its true sense.

In the famous Jaina text, Kartikeyanupreksa (478), Dharma (religion) is defined as the real nature of the things. If it is so, then question arises what is the real nature of human being? In a Jaina text known as Bhagavati Sūtra (1/ 9), it is clearly mentioned that the nature and ultimate end of the soul is equanimity. Lord Mahāvīra has given two definitions of religion. In Ācārāṅga Sūtra (1/8/4) he says "worthy people preach that the religion is mental equanimity" Equanimity is considered as the core or essence of religion, because it is the real nature or essence of all the living beings, including human beings also. Equanimity is the state in which consciousness is completely free from constant flickering, excitements and emotional disorders and mind becomes pacific. It is the core of religion. Haribhadra says whether a person is a Svetambara or a Digambara or a Bauddha or belongs to any other religion, whosoever attains equanimity of mind, will attain the liberation (Sambodha Prakarana, 1/2).

Thus, the attainment as equanimity or relaxation from tensions is the essence of religions. Secondly, when we talk of social

or behavioural aspect of religion, it is nothing but the observance of non-violence. In Ācārāṅga (1/4/1), Bhagwan Mahāvīra propounds, “The worthy man of the past, present and the future will say thus, speak thus, declare thus, explain thus, all breathing, existing, living and sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented. This is the pure, eternal and unchangeable law or the tenet of religion.

Ācārya Haribhadra maintains that performance of rituals is only the external form of religion. In its real sense religion means the eradication of passions and lust for material enjoyments as well as the realization of one's own real nature. Thus, for Jainas the true nature and purpose of religion is to attain equanimity and peace in individual as well as in social life. Whatsoever disturbs equanimity and social peace and spreads hostility and violence is not a true form of religion, instead it is Saitana in the cloak of religion. But now-a-days, the essences of religion have been shoved into the background and dogmatism, uncritical faith and performance of certain rituals have got precedence.

Thus, we have forgotten the end or essence of religion and stuck to the means only. For us it has become more crucial point that while performing prayer, our face should be in the east or in the west, but we have forgotten the purpose of prayer itself. The religion aims at having control over our passions, but unfortunately we are nourishing our passions in the name of religion. Actually, we are fighting for the decoration of the corpse of religion and not caring for its soul. If we want to maintain religious harmony and ensure peace on the earth, we must always remain aware of the end and essence of the religion, instead of external practices and rituals.

The English word religion is derived from the root 'religio' which means 'to unite'. On the basis of its etymological meaning we can say that whatsoever divides the mankind, instead of uniting it, cannot be a true form of religion. We must be aware of the fact that a religion in its true sense never supports violence, intolerance and fanatical outlook. A true form of religion is one which establishes harmony instead of hostility, affection and kindness instead of hatred.

BLIND FAITH : ROOT OF INTOLERANCE

Among the causes that generate fanaticism and intolerance, blind faith is the principal; it results from passionate attachment and hence uncritical or 'unexamining' outlook. Attachment (Moorchha) according to the Jainas is the cause of bondage. It causes perverse attitude.

In Jainism various types of attachments are enumerated. Among them Darśanamoha, due to its very nature Drstiraga (blind faith) has been reckoned 'paramount'. In point of fact, it is considered as a central element in religious intolerance. It leads one's attitude towards a strong bias for one's own and against other's religion. Non-attachment is therefore considered as pre-condition for the right altitude or perception. Hence, a perverse and defiled attitude renders it impossible to view the thing rightly just as a person wearing coloured glasses or suffering from jaundice is unable to see the true colour of objects as they are.

Attachment and aversion are the two great enemies of philosophical thinking. Truth can reveal itself to an impartial thinker. Non-attachment, as Jainas hold, is not only essential, it is imperative in the search of truth. One, who is unbiased and impartial, can perceive the truth of his opponents' ideologies and

faiths and thus can possess deference to them. Intense attachment unflinchingly generates blind faith in religious leaders, dogmas, doctrines and rituals and consequently religious intolerance and fanaticism come into existence. The religions which lay more emphasis on faith than reason are narrower and fundamentalist. While the religions according to due importance to reason also are more conciliatory and harmonious. It is the reason or critical outlook which acts as check-post in religious faiths and rituals.

Jainism holds that the uncritical outlook and even pious attachment, towards the prophet, the path and the scripture is also a hindrance to a seeker of truth and aspirant of perfection. Attachment results in blind faith and superstition and repulsion consequences into intolerant conduct. The real bondage, as Jainas confirm, is the bondage due to attachment. A person who is in the grip of attachment cannot get rid of imperfection.

Gautam, a chief disciple of Bhagwan Mahāvīra, failed to attain omniscience in the life time of Mahāvīra on account of his pious attachment towards Mahāvīra. Same was the case with Ananda, the chief disciple of Lord Buddha, who could not attain Arhathood in the lifetime of his “Sasta”. Once, Gautam asked Mahāvīra, “Why am I not able to attain the perfect knowledge, while my pupils have reached the goal.” Bhagwan answered: “Oh Gautam, it is your pious attachment towards me which obstructs you in getting perfect knowledge and emancipation”. The Jainas therefore laid stress on the elimination of attachment, the root cause of bias and intolerance.

THE CHECK-POST OF BLIND FAITH

In Jainism, right faith, one of its three ‘Jewels’ plays an important role in emancipation of the soul. On the contrary the

blind faith causes intolerance. Jainism therefore, does not support blind faith. Jaina thinkers maintain that the right faith should be followed by right knowledge. The faith followed by right knowledge or truthful reason cannot be blind one. According to Jaina thinkers, reason and faith are complementary and actually there is no contention between the two. Faith without reason, as the Jaina thinkers aver, is blind and reason without faith is unsteady or vacillating. They hold that the religious codes and rituals should be critically analysed. In the Uttarādhyayana-Sūtra, Gautam, the chief disciple of Mahāvīra, strongly supports this view before Kesi, the pontiff of the church of Jina Pārśva. He said: “the difference in the Law must be critically evaluated through the faculty of reasoning. It is the reason which can ascertain the truth of Law”.

If one maintains that religion has to be solely based on faith and there is no place for reason in it, then he will unfailingly develop an outlook that only his prophet, religion and scriptures are true and other’s prophets, religions and scriptures are false. He will also firmly believe that his prophet is only savior of mankind; his mode of worship is the only way of experiencing the bliss and the laws or commands of his scripture are the only right ones and thus he remains unable to make critical estimate of his religious prescriptions.

While one who maintains that reason also plays an important role in the religious life, will critically evaluate the pros and cons of religious prescriptions, rituals and dogmas. An ‘attached’ or biased person believes in the dictum ‘Mine is true’, while the ‘detached’ or unbiased person believes in the dictum ‘Truth is mine.’

Gunaratnasuri (early 15th century A.D.) in his commentary on the Saddarśana Samuccaya of Haribhadrasuri (c. 3rd quarter of the 8th cent. A.D.) has quoted a verse, which explains : “a biased

person tries to justify whatever he has already accepted, while unprejudiced person accepts what he feel logically justified". Jainism supports 'rational thinking'. Supporting therational outlook in religious matters, Ācārya Haribhadra says: "I possess no bias for Bhagwan Mahāvīra and no prejudice against Kapila and other saints and thinkers. Whosoever is rational and logical ought to be accepted". While describing the right faith, Amrtacandra (early 10th century A.D.) condemns three types of idols, namely superstitions relating deities, path and scriptures. Thus when religion tends to be rational there will hardly be any room for intolerance. One who is thoroughly rational in religious matters, certainly would not be rigid and intolerant.

NON-ABSOLUTISM, BASIS OF TOLERANCE

Dogmatism and fanaticism are the born children of absolutism. An extremist or absolutist holds that whatsoever he propounds is correct and what others say is false, while a relativist is of the view that he and his opponent both may be correct, if viewed from two different angles and thus a relativist adopts a tolerant outlook towards other faiths and ideologies. It is the doctrine of 'Anekāntavāda' or non-absolutism of the Jainas on which the concept of religious tolerance is based. For the Jainas non-violence is the essence of religion from which the concept of non-absolutism emanates. Absolutism represents 'violence of thought', for, it negates the truth-value of its opponent's view and thus hurts the feeling of others. A non-violent search for truth finds non-absolutism.

Jaina thinkers are of the view that reality is a complex one. It has many facets, various attributes and various modes. It can be viewed and understood from different angles and thus various

judgments may be made about it. Even two contradictory statements about an object may hold true. Since we are finite beings, we can know or experience only a few facets of reality at one time. The reality in its completeness cannot be grasped by us. Only a universal observer- Sarvajna can comprehend it completely. Yet even for an Omniscient it is impossible to know and explain it without a standpoint or viewpoint. This premise can be understood from the following example.

Take it for granted that every one of us has a camera to click a snap of a tree. We can have hundreds of photographs but still we find most portion of the tree photographically remains uncovered, and what is more, the photographs differ from each other unless they are taken from the same angle. So is also the case with diversified human understanding and knowledge. We only can have a partial and relative view of reality. It is impossible for us to know and describe reality without an angle or viewpoint, while every angle or viewpoint can claim that it gives a true picture of reality but each one only gives a partial and relative picture of reality. On the basis of partial and relative knowledge of reality one can claim no right to discard the views of his opponents as totally false. According to Jaina thinkers the truth-value of opponents must be accepted and respected.

Non-absolutism of the Jainas forbids to allow the individual to be dogmatic and one-sided in approach. It pleads for a broader outlook and open mindedness, which alone can resolve the conflicts that emerge from differences in ideologies and faiths. Satkari Mookerjee rightly observes that Jainas do not believe in the extremist a prior logic of the absolutists. Pragmatically considered, the extremism breeds dogmatism and it carries a step further, engenders fanaticism, the worst and the vilest passion of human

heart²¹. For non-absolutism the views of the opponent are also true. As Siddhasena Divakara (5th Century A.D.) remarks, all schools of thought are valid when they are understood from their own standpoint and so far as they do not discard the truth-value of others.²² Ācārya Hemcandra was a Jaina saint, he composed his works in the praise of Siva. This liberalism has also been maintained by later saints, who composed their works in Hindi or Gujarati like Anandaghana and many others till these days. In a Hindi couplet J.K. Mukhtar says:

*Buddha Vira Jina Harihara Brahma ya unako svadhina kaho.
bhakti bhava se prerita ho yaha citta usi me lina raho.*

DOOR OF LIBERATION OPEN TO ALL

Jainism holds that the followers of other sects can also achieve emancipation or perfection, if they are able to destroy attachment and aversion. The gateway of salvation is open to all. They do not believe in the narrow outlook that “only the follower of Jainism can achieve emancipation, others will not”. In Uttarādhyayana there is a reference to Anyalinga Siddhas i.e. the emancipated soul of other sect.

The only reason for the attainment of perfection or emancipation, according to Jainas, is to shun the vectors of attachment and aversion. Ācārya Haribhadra, a staunch advocate of religious tolerance remarks: “One, who maintains equanimity of mind will certainly get emancipation whether he may be a Svetambara or Digambara or Buddhist or any one else. It is this broad outlook of the Jainas which makes them tolerant to the non-violence of thought.

About the means of liberation, the Jainas are also broad minded. They do not believe that their mode of worship or their religious practice only represents in way to reach the goal of

emancipation. For them, not external modes of worship, but the right attitude and mentality are the things that make religious practices fruitful. The Ācārāṅga-sūtra mentions that the practices which are considered to be the cause of bondage may be the cause of liberation also. It is the intrinsic purity not the external practices, which makes the person religious.

Ācārya Haribhadra propounds that neither one who remains without clothes nor one who is white clad, neither a logician nor a metaphysician, nor a devotee of personal cult will get liberation unless he overcomes his passions.

If we accept the existence of the diversity of modes of worship according to the time, place and level of aspirants and lay stress on the intrinsic purity in religious matters then certainly we cannot condemn religious practices of a non-absolutist does not divide them into the category of true and false. They become false only when they reject the truth-value of others. It was this broader outlook of non-absolutism which made Jainas tolerant.

While expounding this tolerant outlook of the Jainas, Upadhyaya Yasovijaya (17th century A.D.) maintains a true non-absolutist does not disdain any faith but treats all the faiths equally as a father does to his sons, for, a non-absolutist does not have any prejudiced and biased outlook.

A true believer of 'Syadvāda' (non-absolutism) is one who pays equal regard to all the faiths. To remain impartial to the various faiths is the essence of being religious. A little knowledge which induces a person to be impartial is more worthwhile than the unilateral vast knowledge of scriptures.

NON-PERSONALISM, A KEystone FOR TOLERANCE

Jainism opposes the person-cult (person-worship) for it makes the mind biased and intolerant. For the Jainas, the object of veneration and worship is not a person but perfectness i.e. the eradication of attachment and aversion. The Jainas worship the quality or merit of the person, not a person. In the sacred namaskarmantra of the Jainas, veneration is paid to the spiritual-posts such as Arhat, Siddha, Ācārya and not the individuals like Mahāvīra, Ṛṣabha or anybody else. In the fifth Pada we find that the veneration is paid to all the saints of the world. The words 'loye' and 'Savva' demonstrate the generosity and broader outlook of the Jainas. It is not person, but his spiritual attitude which is to be worshipped. Difference in name is immaterial since every name at its best connotes the same spiritual perfection.

Ācārya Haribhadra in the Yogadrsti Samuccaya remarks that the ultimate truth transcends all states of worldly existence, called Nirvāṇa and is essentially and necessarily 'single' even then it is designated by different names like Sadasiva, Parabrahman, Siddhātma, Tathagata, etc. Not only in the general sense but etymologically also they convey the same meaning. In the Lokatattva Nirnaya he says, "I venerate all those who are free from all vices and filled with all virtues, be they Brahma, Visnu, Siva of Jina".

This is further supported by various Jaina thinkers of medieval period as Akalanka, Yogindu, Manatunga, Hemcandra and many others. While worshipping Lord Siva the Jaina pontiff Hemcandra says: "I worship those who have destroyed attachment and aversion, the seeds of birth and death, be they Bramha, Visnu, Siva or Jina".

This liberalism of the Jainas on the methods of worship can be supported by the legends of the previous lives of Mahāvīra. It is said that Mahāvīra in his previous existences, was many times ordained as a monk of other sects, where he practiced austerities and attained heaven.

As for scriptures, the Jainas' outlook is likewise liberal. They firmly believe that a false scripture (Mithya-Śruta) may be a true scripture (Samyak-Śruta) for a person of right attitude; and true scripture may turn false for a person of perverse attitude. It is not the scripture but the attitude of the follower which makes it true or false. It is the vision of the interpreter and practitioners that counts. In the Nandisūtra this standpoint is clearly explained. Thus we can say that the Jainas are neither rigid nor narrow minded in this regard.

REFERNCES OF RELIGIOUS TOLERANCE IN JAINA WORKS

References to religious tolerance are abundant in Jainas history. Jaina thinkers have consistently shown deference to other ideologies and faiths. In the Sūtrakṛtanga the second earliest Jaina work (c. 2nd cent. B.C.), it is observed that those who praise their own faith and views and discard those of their opponents, possess malice against them and hence remain confined to the cycle of birth and death. In another famous Jaina work of the same period, the Isibhasiyam, the teaching of the forty five renowned saints of Śramaṇical and Brahmanical schools of thought such as Narada, Bharadvaja, Mankhali-Gośala and many others have been presented with due regards. They are remembered as Arhatṛsi and their teachings are regarded as an Āgama.

In the history of world religions there is hardly any example in which the teachings of the religious teachers of the opponent

sects were included in one's own scriptures with due esteem and honour. Evidently, it indicates the latitudinarian and unprejudiced outlook of the earliest Jaina thinkers. We also have a reference to religious tolerance in the Vyākhyā prajñapti, one of the early works of the Jainas, when an old friend of Gautama, who was initiated in some other religious sect, came to visit him, Bhagwan Mahāvīra commanded Gautama to welcome him and Gautama did so. According to Uttarādhyayana, when Gautama, the chief disciple of Mahāvīra and Kesi, a prominent pontiff of Pārśvanātha's sect met at Kosambi, both paid due regard to each other and discussed the various problems dispassionately and in gentle and friendly manner about the differences of both the sects.

Ācārya Haribhadra has not only maintained this latitudinarian outlook of earlier Jainacāryas, but lent new dimension to it. He was born in the age when the intellectuals of the India were engaged in hair-splitting philosophical discussions and in relentless criticism of one other. Though he also critically evaluated the other philosophical and religious systems, his outlook was fully liberal and attempted to see the truth of his opponent's logic also.

In the Sastravarta-Samuccaya, which is one of the foremost works illustrating Haribhadra's liberal outlook, it is mentioned that the great saint, venerable Lord Buddha preached the doctrine of momentariness (Ksanikavāda), non-existence of soul (Anātmavāda), idealism (Vijñānavāda) and nihilism (Sunyavāda) with a particular intention to vanish the mineness and desire for worldly objects and keeping in view the different levels of mental development of his followers, like a good physician who prescribes the medicine according to the disease and nature of the patient.

He has the same liberal and regardful attitude toward Sāṅkhya and Nyaya schools of Bhrahmanical philosophy. He

maintains that naturalism (Prakrtivāda) of Sāṅkhya and Isvara Karttrvavāda of the Nyaya school is also true and justified, if viewed from certain stand point. Further, the epithets such as the great saint (Mahamuni), the venerable (Arhat), the good physician (Suvaidya) used by him for Buddha and for Kapila shows his generosity and deference to other religious leaders. Haribhadra's crusade against sectarianism is unique and admirable in the history of world-religions.

Alongwith these literary evidences there are some epigraphical evidences of religious tolerance of the Jainas also. Some Jaina Ācāryas such as Ramkirti and Jaymangalasuri wrote the hymns in the praise of Tokalji and goddess Camunda. Jaina kings such as Kumarpala, Visnu Vardhana and others constructed the temples of Siva and Visnu along with the temple of Jina.

Finally, I would like to mention that Jainism has a sound philosophical foundation for religious tolerance and throughout the age, it practically never indulged in aggressive wars in the name of religion nor did they invoke divine sanction for cruelties against the people of alien faiths. They have always believed in religious harmony and fellowship of faiths.

Though generally Jainas do classify religions in the heretic view (Mithya-drsti) and non-heretic view (Samyak-drsti) yet, Mithyā-drsti, according to them, is one who possesses one-sided view and considers others as totally false, while Samyak-drsti is the one who is unprejudiced and sees the truth in his opponents' views also. It is interesting to note here that Jainism calls itself a union of heretic views, (Micchadamsana-Samuha).

Ācārya Siddhasena (5th century A.D.) mentions "Be glorious the teachings of Jina which are the union of all heretic views" i.e. the organic synthesis of one sided and partial views,

essence of spiritual nectar and easily graspable to the aspirants of emancipation.

Anandaghana, a mystic Jaina saint of the 17th century A.D. remarks that just as ocean can includes all the rivers so does Jainism all other faiths. Further, he beautifully expounds that all the six heretic schools are the organs of Jina and one who worships Jina also worships them. Historically, we also find that various deities of other sects are adopted in Jainism and worshipped by the Jainas. Ācārya Somadeva in his work Yasastilak-campu remarks, that where there is no distortion from right faith and accepted vows, one follow the tradition prevailing in the country.

As we have already said that Jainas believe in the unity of world religions, but unity, according to them, does not imply omnivorous unity in which all the alien faiths will conjoin each other to form an organic whole without losing their own independent existence. In other words it believes in a harmonious co-existence or a liberal synthesis in which all the organs have their individual existence, but work for a common goal i.e. the peace of mankind.

To eradicate the religious conflicts and violence from the world, some may give a slogan of “one world religion” but it is neither possible nor practicable so far as the diversities in human thoughts are in existence. In the Niyamasārait is said that there are different persons, their different activities or karmas and different levels or capacities, so one should not engage himself in hot discussions neither with other sects nor one’s own sect.

Acharya Haribhadrasuri remarks that the diversity in the teachings of the Sages is due to the diversity in the levels of their disciples or the diversity in standpoints adopted by the Sages or the diversity in the period of time when they preached, or it is only an apparent diversity.

Just as a physician prescribes medicine according to the nature of patient, his or her illness and the climate, so the case of diversity of religious teachings. So far as diversity in time, place, levels and understanding of disciples is inevitable, variety in religious conflicts is to develop a tolerant outlook and to establish harmony among them.

Chapter X

JAINA CONCEPT OF PEACE

PEACE: THE NEED OF OUR AGE

We are living in the age of science and technology. The advancement in our scientific knowledge has removed our religious superstitions and false dogmas. But unfortunately and surprisingly, side by side, it has also shaken our mutual faith, and faith in moral virtues as well as religio-spiritual values. The old social and spiritual values of life acting as binding on humanity and based on religious beliefs, has been made irrelevant by scientific knowledge and logical thinking. Till date, we have been unable to formulate or evolve a new value structure, so necessary for meaningful and peaceful living in society, based on our scientific and logical outlook. We are living in a state of total chaos.

In fact, the present age is the age of transition, old values have become irrelevant, and new ones have not been yet established. We have more knowledge and faith in atomic structure and power than the values needed for meaningful and peaceful life. Today, we strongly rely on the atomic power as our true rescuer, and discard the religio-spiritual values as mere superstitions. Padma Bhushan D.R. Mehta rightly observed, "In the present day world with religion getting separated from daily life. Commercialization killing (violence) has increased many fold and sensitivity to (other) life whether animal or human has declined in proportion." For us human being is either a compiled machine or at least a developed animal, governed by his instincts endowed with some faculties of mechanical reasoning. Thus, we have developed a totally materialistic and selfish outlook.

The advancement in all the walks of life and knowledge could not sublimate our animal and selfish nature. The animal instinct lying within us

is still forceful and is dominating our individual and social behaviour and due to this our life is full of excitements, emotional disorders and mental tensions. The more advanced a nation, stronger the grip of these evils of our age over it. The single most specific feature by which our age may be characterized is that of tension. Nowadays, not only the individuals, but the total human race is living in tension.

Though outwardly we are pleading for peace and non-violence yet by heart we still have strong faith in the law of the jungle, i.e. the dictum - 'might is right.' We are living for the satisfaction of our animal nature only, though we talk of higher social and spiritual values. This duality or the gulf between our thought and action is the sole factor disturbing our inner as well as outer peace. Once the faith in higher values or even in our fellow beings is shaken and we start seeing each and every person or a community or a nation with the eyes of doubt, definitely, it is the sign of disturbed mentality.

Because of materialistic and mechanical outlook our faculty in faith has been destroyed and when the mutual faith and faith in higher values of co-operation and co-existence is destroyed, doubts take pace. The doubt causes fear, fear gives birth to violence and violence triggers violence. The present violence is the result of our materialistic attitude and doubting nature. The most valuable thing, human race has lost in the present age, is none other than peace

Science and technology has given us all the amenities of life. Though, due to the speedy advancement in science and technology nowadays, life on earth is so luxurious and pleasant as it was never before yet because of the selfish and materialistic outlook and doubting nature of man, which we have developed. Today, very few persons are happy and cheerful. We are living in tension all the

times and deprived of, even a pleasant sound sleep. The people, materially more affluent having all the amenities of life, are more in the grip of tensions. Medical as well as psychological survey reports of advance nations confirm this fact.

Tendency to consume alcoholic and sedative drugs is increasing day by day. It also supports the fact that we have lost our mental peace at the cost of this material advancement. Not only this, we have also been deprived of our natural way of living. S. Bothara maintains “What unfortunately has happened is that the intoxication of ambition and success has made us forget even the natural discipline, which we, inherited from the animal. Because of the development of mental faculties we have not only denied to accept social or religious check post but we also have denied natural checks. Now our life-cart has only accelerator, no break. Our ambitions and desires have no limits. They always remain unfulfilled and these unfulfilled desires create frustrations. These frustrations or resentments are the cause of our mental tension.

Due to the light legged means of transportation, physical distances are no bars to meet the peoples of different nations, cultures and religions and thus, our world is shrinking. But unluckily and disdainfully because of the materialistic and selfish outlook, the distance of our hearts is increasing day by day. Instead of developing mutual love, faith and co-operation we are spreading hatred, doubt and hostility and thus deprived of peace, mental as well as environmental, the first and foremost condition of human living. Rabindranath Tagore rightly observes, “For man to come near to one another and yet to continue to ignore the claims of humanity is a sure process of suicide.”

MEANING OF PEACE

The term 'Peace' has various connotations. It can be defined in different ways from different angles. Intrinsically peace means a state of tranquility of mind. It is the state in which self rests in its own nature, undisturbed by external factors. Peace means soul devoid of passions and desires. Ācārāṅga mentions that an aspirant who has attained peace has no desire. Peace means cessation of all desires. Sūtrakṛtāṅga equates it with Niravana i.e., the emancipation from all desires. In other words, it is the state of self-contentment or total subjectivity i.e. the state of pure Seer. Ācārāṅga maintains that one who is aware of peace will not fall in the grip of passions.

While defining peace, Saint Thomas Aquinas has rightly maintained the same view. He says, "peace implies two things first our self should not be disturbed by external factors and secondly, our desires should find rest in one i.e. the self." This inner peace can also be explained from negative and positive view-points. Negatively, it is the state of the cessation of all the passions and desires. It is the freedom from the vectors of attachment and version. Positively, it is the state of bliss and self contentment. But we must remember that these positive and negative aspects of inner peace are interdependent on each other, they cannot exist without each other. We can only distinguish them but not divide them. The inner peace is not mere and abstract idea, but it is something, which is whole and concrete. It represents our infinite self.

Now we turn to the external peace. While the inner peace is the peace of our self, external peace is the peace of society. We can also define it as environmental peace. In Jainism, the Prakṛta word 'Śānti'- Sanskrita equivalent Ksanti, also means forgiveness. In Sūtrakṛtāṅga, among ten virtues the first and foremost is forgiveness, the basic need for social

peace. It is the state of cessation of wars and hostilities, among individuals, individuals and society, different social groups and nations on the earth. So far as this outer peace or the peace of the society is concerned, it can also be defined in both ways negatively as well as positively.

Defined negatively it is the state of cessation of wars and hostilities. It is the state of harmonious living of individuals as well as societies and nations. It is the state of social co-operation and co-existence. But we must be aware of the fact that the real external peace is more than non-war. It is a vital peace. It is the state, free from mutual doubts and fears. So far as the doubts and apprehensions against each other exist, in spite of the absence of actual war, really, it is not the state of peace. Because where there is fear, the war exists. In modern world we term it as cold war. War is war, whether it is cold or actual, it disturbs the peace of society. Real external peace is only possible, when our hearts are free from doubts and fear and each and every individual has firm faith not only in the dictum 'Live and Let live', but 'Live for other.'

According to Jaina Philosopher Umasvati, "By nature, living beings are made for other, (Parasparopagraho Jivanam). So long as our hearts are full of doubts and fear and we do not have full control on our selfish animal instincts as well as firm belief in mutual cooperation and coexistence real social peace on earth will not be possible.

Real peace dawns only if our hearts are full of universal love, which is something different from mere attachment, because, for Jainas attachment is always linked with aversion. But universal love is based on the concept of equality of all beings and firm faith in the doctrine that by nature, living beings are made for each other. We must also be aware of the fact that this external or environmental peace depends on the mental peace of individuals. Since our external behaviour is only an expression of our inner will and attitude towards life. Thus, the various aspects of peace are not mutually exclusive but inclusive.

The peace of society or in other words the environmental peace is disturbed, when the inner peace of the individual is disturbed and vice versa. In my humble opinion hostilities and wars are the expressions and outcomes of sick mentality. It is the aggressive and selfish outlook of an individual or a society that gives birth to confrontations among individual, individual and society as well as different social or religious groups and nations. At the root of all types of confrontations and wars, which disturb our environmental peace, there lies the feeling of discontentment as well as will for power, possession and hoarding. Thus social disturbances, conflict and confrontations are only symptoms of our mental tensions or sick mentality.

In fact, the peace of society depends on the psychology or mental make-up of its members. But it is also true that our attitude towards life and behavioural pattern is shaped by our social environment and social training. The behavioural pattern and mentality of the members of non-violent society will surely be different from that of a violent society. While on one side social norms, ideals and conditions affect the mental make-up and behavioural pattern of the individual, on the other side there are also individuals, who shape the social norms, ideals and conditions.

Though, it is correct that in many cases disturbed social conditions and environmental factors may be responsible for vitiating our mental peace, yet they can not disturb the persons, strong spiritually. According to Jainism spiritually developed soul remains unaffected at his mental level by external factors. But on the other hand disturbed mental state necessarily affects our social and environmental peace. Thus, for Jainas the inner peace of the soul is the cause and that of the society is the effect. Modern tension theory also supports this view. A book namely 'Tensions the causes Wars' tells us that 'economic inequalities, insecurities and frustrations create groups and national conflicts, but for Jainas, economic inequalities and feeling of insecurities can not disturb those persons, who

are self-contented and free from doubts and fears. So far as the frustrations are concerned they are generated by our ambitions and resentments and can be controlled only by extinction of desires. Therefore, we must try first to retain inner peace or the peace of soul.

In Jaina texts, we find certain references about the importance and nature of peace. In Sūtra kṛtanāga , it is said that "as the earth is the abode for all living beings so the peace is the abode for all the enlightened beings of past, present and future." These souls having attained the spiritual heights always rest in peace and preach for peace. For Jainas peace means the tranquility or calmness of mind and so they equated the term peace (Śānti) with the term equanimity or Samata. For them peace rests on mental equanimity and social equality. When mental equanimity is disturbed inner peace is disturbed and when social equality is disturbed external or social peace is disturbed.

Jainism as a religion is nothing but a practice for mental equanimity and social equality. For the same, they use particular Prakṛta word 'Samaya' (Samata), the principal concept of the Jainism. It is the pivot around which the whole Jainism revolves. In English, the term 'Samaya' connotes various meanings such as equanimity, tranquility, equality, harmony and righteousness, in different contexts. Sometimes it means a balanced state of mind undisturbed by any kind of emotional excitement, pleasure or pain, achievement and disappointment, sometimes it refers to the personality, completely free from the vectors of aversion and attachment, i.e. a dispassionate personality. These are the intrinsic definitions of 'Samata or Śānti'. But when this word is used extrinsically it means the feeling of equality with all the living beings and thus it conveys social equality and social harmony.

PEACE AS THE ULTIMATE GOAL

According to the Jaina thinkers, the ultimate goal of life is to attain peace or tranquility our essential nature. In Ācārāṅgāsūtra, one of the earliest Jaina canonical texts, we find two definitions of religion, one of the 'tranquility' and other as non-violence. Lord Mahāvīra mentions "Worthy people preached religion as tranquility or equanimity." This tranquility or peace of mind is considered as the core of religious practice, because it is the real nature of living beings, including human beings. In another Jaina text known as Bhagavati Sūtra, there is a conversation between Bhagwan Mahāvīra and Gautama. Gautama asked Mahāvīra "What is the nature of self?" Mahāvīra answered "O Gautama! the nature of self is tranquility i.e. peace." Gautama again asked "O, Bhagwan what is the ultimate goal of self." Mahāvīra answered "O Gautama! the ultimate goal of self is also to attain tranquility or peace." In Sūtrakṛtāṅga, the term peace is equated with emancipation. Thus, for Jainas, peace being an essential nature Sva-Svabhava of self, it is considered as ultimate goal of life.

In Jainism, religion is nothing but a practice for the realisation of one's own essential nature or Sva-Svabhava which is nothing but the state of tranquility or peace of mind. This enjoying of one's own essential nature means to remain constant in Saksi Bhava i.e. to remain undisturbed by external factors. It is the state of pure subjectivity which is technically known in Jainism as Sāmāyika. In this state, the mind is completely free from constant flickering, excitements and emotional disorders. To get freedom from mental tensions, the Svabhava or Pure state of mind is the precondition for enjoying spiritual happiness which is a positive aspect of inner peace.

Nobody wants to live in a state of mental tensions. Everyone would like not tension but relaxation, not anxiety but contentment. This shows that our real nature is working in us for tranquility or mental peace. Religion is nothing but a way of achieving this inner peace. According to Jainism, the duty of a religious order is to explain the means by which man can achieve this peace: inner as well as external. In Jainism, the method of achieving mental peace is called as Sāmāyika, the first and foremost duty among six essential duties of monks and house-holders. Now the question arises how this tranquility (Samata) can be attained? According to the Jaina viewpoint, it can be attained through the practice of 'non-attachment'. For attachment is the sole cause of disturbing our inner peace or tranquility.

ATTACHMENT, THE CAUSE OF MENTAL TENSIONS

It has already been mentioned that the most burning problem of our age is the problem of mental tensions. The nations, claiming to be more civilized and economically more advanced, are much more in the grip of mental tension. The main objective of Jainism is to emancipate man from his suffering and mental tensions. First of all, we must know the cause of this mental tension. For Jainism, the basic human sufferings are not physical, but mental. These mental sufferings or tensions are due to our attachment towards worldly object. It is the attachment, which is fully responsible for them. The famous Jaina text Uttarādhyayana-Sūtra mentions "The root of all sufferings-physical as well as mental, of everybody is attachment towards the objects of worldly enjoyment. It is the attachment, which is the root cause of mental tension. Only a detached attitude towards the objects of worldly enjoyment can free mankind from mental tension."

According to Bhagwan Mahāvīra to remain attached to sensuous object is to remain in the whirl. He says “Misery is gone in the case of a man who has no delusion, while delusion is gone in the case of a man who has no desire; desire is gone in the case of a man who has no attachment.” The efforts made to satisfy the human desires through material objects can be likened to the chopping off the branches while watering the roots. Thus, we can conclude that the lust for and the attachment towards the objects of worldly pleasure is the sole cause of human sufferings and conflicts.

If mankind is to be freed from mental tensions, it is necessary to grow a detached outlook in life. Jainism believes that lesser will be attachment, the greater will be the mental peace. When attachment vanishes, the human mind will be free from mental tensions, emotional disorders.

NON-POSSESSION TO RESOLVE ECONOMIC INEQUALITY

The attachment gives birth to desire for possession, occupation and hoarding, which is nothing but an expression of one's greedy attitude. It is told in Jaina scriptures that greediness is the root of all sins. It is the destroyer of all the good qualities. Anger, pride, deceit etc. all are the offshoots of attachment or mineness or greed. Violence, which disturbs our social and environmental peace, is due to the will for possession. In Sūtrakṛtāṅga, it is mentioned that those having possession of whatever sort, great or small, living or non-living, cannot get rid of sufferings and conflicts (1/1/2).

Possession and hoarding lead to economic inequality, which cause wars. Thus, to achieve peace and the norm of non-

violence is social life. The prime need is to restrict the will for possession mental as well as physical also, that is why Mahāvīra propounded the vow of complete non-possession for the monks and nuns, while for laity, he propounded the vow of limitation of possession (Parigraha Parimana) and vow of control over consumption (Bhogopabhoga Parimana).

Jainism holds that if we want to establish peace on the earth then economic inequality and vast differences in the mode of consumptions should be at least minimised. Among the causes of wars and conflicts, which disturb our social peace, the will for possession is the prime, because it causes economic imbalance. Due to economic imbalance or inequality, classes of poor and rich came into existence and resulted in class conflicts. According to Jainas, it is only through the self-imposed limitation of possession and simple living, we can restore peace and prosperity on the earth.

NONVIOLENCE AS MEANS TO ESTABLISH PEACE

Tranquility is a personal or inner experience of peace. When it is applied in the social life or it is practised outwardly, it becomes non-violence. Nonviolence is a social or outer expression of this inner peace. In Ācārāṅga, Bhagwan Mahāvīra remarks, “The worthy men of the past, present and the future all say thus, speak thus, declare thus, explain thus; all breathing, existing, living and sentient creatures should not be slain, nor treated with violence, not abused, nor tormented. This is the pure, eternal and unchangeable law or the tenet of religion.” In other words, non-violence is the eternal and pure form of religion. In Jainism, non-violence is the pivot round which its whole ethics revolves. For Jainas, violence represents all the vices and non-violence represents all the virtues. Non-violence is not a single virtue but it is a

group of virtues. In Praśna-vyākaraṇa-sūtra the term non-violence is equated with sixty virtuous qualities, just as peace, harmony, welfare, trust, fearlessness, etc. Thus, non-violence is a wider term, which comprehends all the good qualities and virtues.

Non violence is nothing but to treat all living beings as equal. The concept of equality is the core of the theory of non-violence. The observance of non-violence is to honour each and every form of life. Jainism does not discriminate human beings on the basis of their caste, creed and colour. According to Jaina point of view, all the barriers of caste, creed and colour are artificial. All the human beings have equal right to lead a peaceful life. Though violence is unavoidable yet it cannot be the directive principle of our living. Because, it goes against the judgment of our faculty of reasoning and the concept of natural law.

If think that nobody has any right to take my life then on the same ground of reasoning I have also no right to take another's life. The principle, live on other or living by killing is self-contradictory. The principle of equality propounds that everyone has the right to live. The directive principle of living is not 'Living on others' or 'Living by killing' but 'Living with other' or 'Live for others' (Parasparopagraho Jivanam).' Though, in our worldly life, complete non-violence is not possible yet our motto should be 'Lesser killing for better Living'. Not struggle but co-operation is the law of life. I need other's cooperation for my very existence and so I should also co-operate in other's living.

Further, we must be aware of the fact that in Jainism non-violence is not merely a negative concept i.e. not to kill; but it has positive side also i.e. service to mankind. Once a question was asked to Mahāvīra, 'O Lord, one person is rendering his services to the needy ones while other is offering Puja to you, of these two, who

is the real follower? Mahāvīrareplied, ‘one who is rendering services to the needy ones is my real follower because he is following my teachings.’”

The concept of non-violence and the regard for life is accepted by almost all the religions of the world. But Jainism observes it minutely. Jainism prohibits not only killing of human beings and animals but of the vegetable kingdom also. Harming the plants, polluting water and air are also the act of violence or Himsa, because, they disturb ecological balance or peace. Its basic principle is that the life, in whatever form it may be, should be respected. We have no right to take another's life. Schweitzer remarks “To maintain, assist or enhance life is good. To destroy, harm or hinder is evil.” He further says “a day may come when reverence for all life will win universal recognition.”²⁰ The Daśavaikālika mentions that everyone wants to live and not to die, as we do, for this simple reason Niggantha prohibits violence.” It can be said that the Jaina concept of non-violence is extremist and non practical, but we cannot challenge its relevance for human society.

About war Prof. K.S. Murthy maintains “Aggressive and unjust wars have been condemned by Hindu, Buddhist and Jaina scriptures and moralists, but they had to admit that defensive and just wars may have to be undertaken without giving up Maitri (friendliness) and Karuna (compassion) for people of both the sides.” It is true that in our times Mahatma Gandhi planned a non-violent method of opposition and applied it successfully. But it is not possible for all to oppose non-violently with success. Only a man, unattached to his body and material objects and with a heart free from malice, can protect his rights non-violently. Again, such efforts can bear fruits only in a civilized and cultured human society. A non-violent opposition may be fruitful only if ranged

against an enemy, having a human heart. Its success becomes dubitable if it has to deal with an enemy having no faith in human values and is bent upon serving his selfish motives by violent means.

So far as the existence of human society is concerned it depends on mutual co-operation, sacrifice of one's interest for that of his fellow-beings and regard for other's life. If above mentioned elements are essential for our social life, how can we say that non-violence is not necessary for human life. Society does not stand on violence but on non-violence, not on claiming our rights but on accepting the rights of others as our duty. Thus, the non-violence is an inevitable principle for the existence of human society. At present we are living in an age of nuclear weapons due to which the very existence of human race is in danger. Bhagwan Mahāvīra has said in Ācārāṅga that there are weapons superior to each other, but nothing is superior to nonviolence. Observance of non-violence can only save the human race. Mutual credibility and the belief in the equality of all beings can alone restore peace and harmony in human society. Peace can be established and prosperity can be protected on the earth through non-violence and mutual faith-only.

REGARD FOR OTHER IDEOLOGIES

Fanaticism or intolerance is another curse of our age. Jainism, since its inception, believes in and preaches for peace, harmony and tolerance. It has been tolerant and respectful towards other faiths and religious ideologies throughout its history of existence. In Jainism, one hardly comes across with instances of religious conflicts involving violence and bloodshed. Almost one meets with instances of disputations and strongly worded debates concerning ideological disagreements. The Jaina

men of learning, while opposing the different ideologies and religious stand-points, paid full regard to them and accepted that the opponents' convictions may also be valid from a certain stand-point.

Among the causes, generating fanaticism and intolerance, the blind faith is the prime one. It results from passionate attachment, hence is uncritical outlook. It causes perverse attitude. In Jainism, various types of attachment are enumerated; among them darśanamoha / drstiraga (blind faith), due to its very disposition, has been reckoned "Paramount". In point of fact, it is considered central in religious intolerance. It leads one's attitude towards a strong bias for one's own and against other's religion. Non-attachment is, therefore, considered as a pre-condition for the right attitude or perception. A perverse, hence defiled attitude renders it impossible to view the things rightly; just as a person wearing coloured glasses or suffering from jaundice is unable to see the true colour of objects as they are. "Attachment and hatred are the two great enemies of philosophical thinking. Truth can reveal itself to an impartial thinker"

One who is unbiased and impartial can perceive the truth in his opponent's ideologies and faiths and thus, can possess deference to them. Intense attachment unfailingly generates blind faith in religious leaders, dogmas, doctrines and rituals and consequently religious intolerance and fanaticism came into existence.

Jainism holds that the slightest even pious attachment, towards the prophet, the path, and the scripture is also a hindrance to a seeker of truth and an aspirant of perfection. Attachment, be it pious or impious, cannot go without aversion or repulsion. Attachment results in blind faith and superstition and repulsion consequences into intolerant conduct. The Jainas, therefore, laid

stress on the elimination of attachment, the root cause of bias and intolerance.

Though, in Jainism, right faith plays an important role - it is one of its three 'jewels' – it is the blind faith, which causes intolerance. Jainism, therefore, does not support blind faith. Jaina thinkers maintain that the right faith should be followed by right knowledge. The faith seconded by right knowledge or truthful reasoning cannot be blind one. According to Jaina thinkers, reason and faith are complementary and actually there is no contention between the two. Faith without reason, as the Jaina thinkers aver, is blind and reason without faith is unsteady or vacillating. They hold that the religious codes and rituals should be critically analyzed. In the UttarādhyayanaSūtra, Gautama, the chief disciple of Mahāvīra strongly supports this views before Kesi, the pontiff of the church of Jina Pārśvanātha Said he, “The differences in the Law must be critically evaluated through the faculty of reasoning. It is the reason which can ascertain the truth of Law.”

If one maintains that religion has to be solely based on faith and there is no place for reason in it, then he will unfailingly develop an outlook that only his prophet is the only savior of mankind; his mode of worship is the only way of experiencing the bliss and the Laws or commands of his scripture are only the right one hence he is unable to make a critical estimate of his religious prescriptions. While one who maintains that the reason also plays an important role in the religious life, will critically evaluate the pros and cons of religious prescriptions, rituals and dogmas. Ācārya Haribhadra says “I possess no bias for Bhagwan Mahāvīra and no prejudice against Kapila and other saints and thinkers; whosoever is rational

and logical ought to be accepted.” Thus, when religion tends to be rational, there will hardly be any room for intolerance. One who is thoroughly rational in religious matters, certainly, would not be rigid and intolerant.

Dogmaticism and fanaticism are the born children of absolutism. An extremist or absolutist holds that whatsoever he propounds is correct and what others say is false, while a relativist is of the view that he and his opponent, both may be correct if viewed from two different angles hence a relativist adopts a tolerant outlook towards other faiths and ideologies. It is the doctrine of Anekāntavāda or non-absolutism of the Jainas, the concept of religious tolerance is based upon. For the Jainas non-violence is the essence of religion from which the concept of non-absolutism (Syadvāda) emanates. Absolutism represents ‘violence of thought’, for it negates the truth-value of its opponent’s view and thus, hurts the feeling of others. A non-violent search for truth finds non-absolutism.

Non-absolutism of the Jainas forbids the individual to be dogmatic and one-sided in approach. It pleads for a broader outlook and an open mindedness, which alone can resolve the conflicts that emerge from differences in ideologies and faiths. Non-absolutism regards the views of the opponent also as true. Siddhasena Divakara (C. 5th A.D.) remarks “All schools of thoughts are valid when they are understood from their own stand-point and in so far as they do not discard the truth-value of others. The knower of non-absolutism does not divide them into the category of true and false. They become false only when they reject the truth-value of others.” It was this broader outlook of non-absolutism which made Jainas tolerant.

While expounding this tolerant outlook of the Jainas, Upadhyaya Yasovijaya (C. 17th A.D.) mentioned “A true non-absolutist does not disdain to any faith and he treats all the faiths equally like a father to his sons. For, a non-absolutist does not have any prejudice and biased outlook. A true believer of Syadvāda is that who pays equal regards to all the faiths. To remain impartial to the various faiths is the essence of being religious. A little knowledge which induces a person to be impartial is more worthwhile than the unilateral vast knowledge of scriptures.”

Jainas believe in the unity of world religions, but unity, according to them, does not imply omnivorous unity in which all lose their entity and identity. They believe in the unity in which all the alien faiths will conjoin each other to form an organic whole, without losing their own independent existence. In other words, it believes in a harmonious co-existence or a liberal synthesis in which though all the organs have their individual existence, yet work for a common goal i.e. the peace of mankind. To eradicate the religious conflicts and violence from the world, some may give a slogan, “one world religion”, but it is neither possible nor practicable, so far as the diversities in human thoughts are in existence. In the Niyamasāra it is said that there are different persons, their different activities or Karmas and different levels or capacities, so one should not engage himself in hot discussions, neither with other sects nor within one’s own sect.”

Ācārya Haribhadra remarks that the diversity in the teaching of the sages is due to that in the levels of their disciples or in stand-points adopted by the sages or in the period of time when they preached, or it is only an apparent diversity. Just as a physician prescribes medicine according to the nature of patient, the illness and the climate, so is the case of diversity of religious teachings.³⁰

So far as diversity in time, place, levels and understanding of disciples is inevitable, variety in religious ideologies and practice is essential. The only way to remove the religious conflicts is to develop a tolerant outlook and to establish harmony among them.

Jaina saints also tried to maintain the harmony in different religious-faiths and to avoid religious conflicts. That is why Jainism can survive through the ages. The basic problems of the present society are mental tensions, poverty, violence, fundamentalism and the conflicts of ideologies and faiths. Jainism tries to solve these problems of mankind through three basic tenets of non-attachment (Aparigraha), non-violence (Ahimasa) and non-absolutism (Anekanta). If mankind collectively observes these three principles, peace and harmony can certainly be established in the world.

Shree S.S. Jain Sabha, Kolkata

(A Religious Minority Institution)

18-D, Phusraj Bachhawat Path (Sukeas Lane)

Kolkata – 700001

On the basis of the Jaina philosophy of 'Right knowledge, Right faith & Right character', some of the energetic and enthusiast people with Right attitude came forward and broke new ground. Those people truly believed in the words and spirit of selfless service to mankind as preached by Jain religion. Not to make news, nor to gain popularity or to obtain political mileage, but such men silently made a positive impact on the society. The credit must go to those who stood out in the crowd.

Consequently, 90 years back in 1928, they started the benevolent works through SHREE SHWETAMBAR STHANAKVASI JAIN SABHA, Kolkata (Shree S. S. Jain Sabha) in a rented room in Burra Bazar area. Meeting on Sundays during Samayik, they thought of taking a house in Pagiypatti. In one small room, a school was established. 30 years later, land was bought at the Brabourne Road and the school and Sabha buildings were constructed.

They were people who established new trends, opened stable minds by activating the latent imagination of the people. They were the real leaders, the harbingers of change and growth. Their very first step was to set up **Shree Jain Vidyalaya** in the heart of the megacity, Calcutta (Kolkata).

Since its inception, Shree Jain Vidyalaya has been providing quality education to the pupils of all classes, castes and religions without causing unnecessary burden to the guardians. Presently the Sabha runs the following main institutions :-

1. **Shree Jain Vidyalaya**, Kolkata (Estd. 1934), Starting with 50 students, now in new building the school has 2700 students. It is up to H.S. level Science & Commerce recognised by the W.B. Board of Secondary Education & W.B. Council of H.S. Education.
2. **Shree Jain Vidyalaya for Boys**, Howrah (Estd. 1992) having 2200 students. It is up to Higher Secondary Level (Class XII). An ISO 9001:2000 Certified School awarded by the education minister of W.B.
3. **Shree Jain Vidyalaya for Girls**, Howrah (Estd. 1992) having 2700 girl students. It is up to Higher Secondary Level (Class XII).
4. **Harakhchand Kankria Jain Vidyalaya**, Jagatdal, Kolkata (Estd. 1998) having 600 students up to class VIII. It is established for the poor and needy labourer's children of low income group and especially for Jain community.
5. **T.H.K. Jain College** having 3000 students. Affiliated under Calcutta University.
6. **K.S.S. Jain College (B.Ed.)** having 200 students. Recognised by University of Calcutta & NCTE.
7. **K.S.D. Jain Dental College** (Estd. 2016) having 100 students.
8. **Shree Jain Hospital & Research Centre**, Howrah was started in 1996 with 160 beds, now 220 bedded. Presently, this is an extremely modern hospital with latest equipments and facilities mainly taking medicare at a very nominal rate. This is also equipped with newly constructed world class Dialysis Centre, Gynae Ward & NICU with latest facilities.

Meanwhile in Rajarhat, a 2 acre plot has been bought and a school building is being constructed which will start functioning by 2020. Today this institution owns **four schools** achieving 100% results, **three colleges** and **one state-of-the-art hospital**. Besides, the Sabha is undertaking the following welfare activities:-

- Needy students pay half of the fees or they are provided with freeship. About 1000 students are being benefited.
- Every year 1500 students of various villages are provided with text books and 30 computers are donated to 5 / 6 schools.
- Interest-free loan of Rs 70 Lakhs is being provided to students for their higher education every year.
- Food items are distributed to 150 people in Howrah and 55 people in Cossipore every month.
- **Vichar Manch**, an organization; recognizes and honours nine personalities every year comprising Jain scholars, writers, artists and champions who have worked for the spread of education and rural upliftment.
- **Three evening schools** provide education to 850 students free of cost. Free books, bags, clothes etc. are provided to needy students.
- In rural areas, the women are provided with 50 sewing machines, every year and interest-free loans are also provided to them.
- In the past 3 years, bathrooms have been constructed in the village houses.
- Each year, during Mahavir Jayanti, students of various Jain schools participate in speech competition on the principles of Bhagwan Mahavir and prizes are distributed.

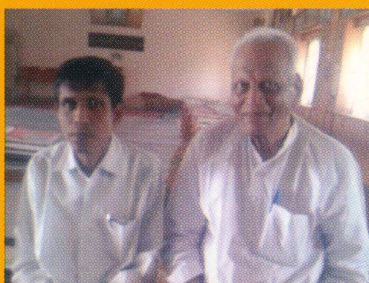
Shree S. S. Jain Sabha is a path-breaking and history-making institution. This is the most active institution amongst all the institutions of Kolkata.

- **Sardarmull Kankaria**

President

Dr. Sagarmal Jain

Founder Director of Prachya Vidyapeeth, Shajapur (M.P.) Prof. Sagarmal Jain is M.A., Ph.D. in philosophy and former Secretary and Director of Parshwanath Vidyapeeth, Varanasi. He has held several academic positions; and over 50 Ph.D. degrees have been awarded under his supervision. He has authored more than 30 books and 150 research articles; edited 160 books; and participated in numerous seminars in India and abroad. He is the General Editor of the Encyclopedia of Jaina Studies. Dr. Jain is a recipient of many awards and honours including Gautam Gandhar Puraskar, Acharya Hasti Smriti Samman, Acharya Tulsi Prakrit Puraskar, UP Govt. Prakrit Samman, Vagarth Samman, Acharya Nanesh Samta Puraskar, Acharya Devendra Shrut Samman etc. 3 Chief Ministers of MP have felicitated him on different occasions.



Dr. Dhing with Dr. Jain at Prachya Vidyapeeth

Dr. Dileep Dhing

Eminent scholar Dr. Dileep Dhing has written thousands of poems, essays, memoirs, comments etc. He is not only a litterateur, but also a devoted social activist and orator. More than 60 books have been published; authored & edited by him. University gold medalist Dr. Dhing is a recipient of many awards and honours including Acharya Hasti Smriti Samman, Acharya Hasti Ahimsa Award, Anuvrat Lekhak Puraskar, Acharya Hasti Karuna Speaker Award, Kundkund Gyanpeeth Puraskar etc. He has founded literary awards in memory of his parents Smt. Umravdevi & Shri Kanhaiyalal Dhing.

**रिसर्च फाउंडेशन फॉर जैनेलोजी द्वारा
प्रकाशित उपलब्ध हिन्दी पुस्तकें**

क्रम	पुस्तक एवं लेखक/संपादक	पृष्ठ, आकार, विषय आदि	प्रकाशन वर्ष	कीमत (रु.)
1	संस्कृत साहित्य में जैन दर्शन के नवतत्त्व – डॉ. धर्मशीला	शोधग्रंथ 444 पृष्ठ	2000	400.00
2	जीत ज्योति (पाँच भागों में) – जीतमल चौपड़ा	पाँचों ही भागों के 1000+ पृष्ठ	2005	400.00 (सेट)
3	अहिंसा तीर्थ – डॉ. दिलीप धींग	बहुरंगी/सचित्र 76 पृष्ठ	2015	–
4	महावीर का अंतर्बोध संकलन – दुलीचंद जैन	छोटा आकार 200 पृष्ठ	2015	50.00
5	ज्ञान रश्मियाँ, (भाग 1 व 4) संग्राहक – ज्ञानमुनि संपादक : डॉ. दिलीप धींग	दोनों पुस्तकों के कुल 1000 पृष्ठ बड़ा आकार	2016	400.00 (सेट)
6	दिवाकर देन संग्राहक – ज्ञानमुनि संपादक – डॉ. दिलीप धींग	300 पृष्ठ बड़ा आकार	मई 2016	200.00
7	समय और समयसार – डॉ. दिलीप धींग	पुरस्कृत शोधग्रंथ 360 पृष्ठ	मई 2016	500.00
8	बोलतीं घटनाएँ – डॉ. दिलीप धींग	संस्मरण/प्रसंग 224 पृष्ठ	दिसंबर 2016	100.00
9	जैन लोक का पारदर्शी मन – डॉ. महेंद्र भानावत	निबंध संग्रह 260 पृष्ठ	मई 2017	150.00
10	जैनविद्या के इन्द्रधनुष – डॉ. दिलीप धींग	शोधग्रंथ 432 पृष्ठ	फरवरी 2018	500.00

छूट उपलब्ध। पृष्ठांक 2 पर प्रदत्त प्रकाशक के पते पर संपर्क करें।

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