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# Jain Journal



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# The Beginning of Jainism in Ancient Orissa

ANANDA CHANDRA SAHOO

The Hathigumpha inscription of king Kharavela is the first definite evidence throwing light on the history of Jainism in ancient Orissa. However, the extant records alongwith literary evidences speak of the popularity of the faith in this region during the preceding centuries, even in the pre-Buddhistic period.

During the pre-Buddhistic period Karandu,<sup>1</sup> the ruler of Kalinga, is said to have been a follower of the Jaina religion. The Kalinga king alongwith Dummukho of Uttarapancala, Nami of Videha, Naggaji of Gandhara<sup>2</sup> have adopted the Jaina faith after having placed their sons on their respective thrones. The *Jātaka* account has made these kings contemporaneous with one another, and further said that Karandu of Kalinga was living in a cave alongwith Dummukho and Naggaji, after entering the ascetic order. In this context another *Jātaka* story<sup>3</sup> may be cited. Here it has been told that a king of Kalinga, Kalinga by name, while ruling in the city of Dantapura renounced the world and entered into the ascetic order. Though the actual location of this famous city has not yet been consensually fixed at, the various propositions put forward by different scholars expose the fact that it was in the Kalinga country.<sup>4</sup> On the identification of the above mentioned two kings, it has been suggested that both of them were one and the same person,<sup>5</sup> and a subordinate to king Dandaki of Dandaka in the south.<sup>6</sup>

<sup>1</sup> *Jaina-sutras*, Pt. II, trans. by H. Jacobi, p. 87.

<sup>2</sup> *The Jataka*, Vol. III, ed. by Fausboll, pp. 376-79.

<sup>3</sup> *Ibid.*, Vol. V, p. 137.

<sup>4</sup> *Ibid.*, Vol. IV, pp. 367 ff; *Mahavastu*, III, 361; *Epigraphia Indica*, henceforth *EI*, Vol. XIV, p. 361; *Journal Asiatique* (1925), pp. 46-47; Mc Crindle's *Ancient India as described by Ptolemy*, p. 63; *Political History of Ancient India*, by H. C. Raychaudhuri, p. 79, fn. 2.

<sup>5</sup> *Studies in the Jatakas*, by B. C. Sen, p. 8.

<sup>6</sup> *Ibid.*, p. 6.

Ancient Orissa had been linked with the activities of the Jaina Tirthankaras. Aranatha, the eighteenth Tirthankara had received his first alms in the city of Rayapura (Rajpura),<sup>7</sup> the metropolis of Kalinga country. This Rajpura has found mention as the capital of Kalinga in the *Mahābhārata*.<sup>8</sup> The twentythird Tirthankara, Parsvanatha's connection with Kalinga has been referred to in the Jaina literature<sup>9</sup> while it narrates the story of the marriage of Prabhavati, daughter of king Prasenajita of Kusasthalapura with Parsvanatha. Here the Kalinga king had intervened in the above said affair, but subsequently withdrew at the site of Parsvanatha. This piece of narration seems to be very interesting to us for the fact that the king of Kalinga had to get back from the scene after seeing Parsvanatha. In such a case the king probably had been moved by the personality of Parsvanatha, and the former might have played a significant part in the propagation of Jainism in Kalinga.

Jaina literature speaks of the visit of Mahavira, the twenty-fourth Tirthankara, in various places of ancient Orissa. In the eleventh year of his monkhood, Mahavira left Sravasti,<sup>10</sup> and in course of his sojourn proceeded to Hatthisisa,<sup>11</sup> probably situated in northern Kalinga,<sup>12</sup> was a centre of trade and commerce. From there he journeyed towards Tosali,<sup>13</sup> (modern Dhauli) where he was taken to be a robber and tortured. This Tosali found mention as a Jaina centre, where an image of God Jina was found established and guarded by king Tosalika.<sup>14</sup> The Jaina *Harivamśa-purāṇa*<sup>15</sup> describes about the relationship of Mahavira with Kalinga and says that the Kalinga king was a friend of the former. Mahavira's visit to Kalinga has also been attested to by another tradition. It speaks that Mahavira payed his visit to Kalinga, when his father's friend was ruling over that land, following an invitation extended to by the king.<sup>16</sup> Mahavira's visit to Kalinga has further upheld by the Hathigumpha inscription of king Kharavela belonging

<sup>7</sup> *Avasyaka Nirvyukti*, 325.

<sup>8</sup> *Mahabharata* (Santiparva), Section IV, trans. by P. C. Roy, p. 6.

<sup>9</sup> *Parsvanatha carita* of Sri Bhavadeva Suri, ed by Pt. Hargovind and Pt. Bechar Das, pp. 269-70, *Slokas* 155 f.

<sup>10</sup> *Avasyaka Nirvyukti*, 495.

<sup>11</sup> *Ibid.*, 507.

<sup>12</sup> *An Early History of Orissa* by A. C. Mittal, p. 121.

<sup>13</sup> *Avasyaka Nirvyukti*, 508.

<sup>14</sup> *Vyavahāra Bhāṣya*, 6. 115f.

<sup>15</sup> *Jaina Harivamsa Purana*, III. 4 ; cf. *EI*, Vol. XX, No. ii, p. 88.

<sup>16</sup> *Journal of the Bihar & Orissa Research Society*, Vol. XIII, p. 223.

to the second half of the 1st century B.C.<sup>17</sup> The line 14 of the inscription<sup>18</sup> proclaimed that Mahavirasvami had preached his religion on the Kumari hill, identified with Udayagiri near Bhubaneswar.<sup>19</sup> Though here we find no clear reference to the author of the act, Mahavira may well be related to, who had revolved the wheel of victory over there.<sup>20</sup> Further, in this connection we may consider the practice of being letting the wheel of *Dharma* into action by Buddha, which has been portrayed and acclaimed in a wide scale.

That Jainism spread in ancient Orissa after this event more flourishingly has been revealed by the existence of Jaina centres to which the Jaina pilgrims frequented. One of these centres was known as Pihunda, a port city.<sup>21</sup> This city has been identified with Pithunda<sup>22</sup> which is the Pityundra metropolis of Ptolemy, located by him in the country of Maisolia.<sup>23</sup> It signifies the region in the mouths of the river Godavari and Krishna.<sup>24</sup>

There are some interesting and conflicting references made in the Brahmanic literature in regard to the attitude of the Aryan people towards that of Kalinga. Thus Baudhayana *Dharmasūtra*<sup>25</sup> speaks of Kalinga as an impure country. The *Mahābhārata*<sup>26</sup> also regards the people of Kalinga having no religion. In this connection it may be noted that the Kalingas who fought in the *Mahābhārata* war against the Pandavas<sup>27</sup> were treated in a derogatory manner in the Brahmanic works. This situation can be easily explained away by maintaining that the heterodox sects, and for that matter the Jainas had been dominating in Kalinga. And for that they were so criticised.<sup>28</sup>

Asoka's Rock Edict XIII, line 4<sup>29</sup> states that there lived everywhere Brahmanas, Sramanas and people belonging to other sects. The

<sup>17</sup> *The Age of Imperial Unity*, ed by R. C. Majumdar, pp. 215-16 ; *Early History of North India* by S. Chattopadhyaya, pp. 56-59 ; *History of Orissa*, Vol. I by N. K. Sahu (Utkal University), pp. 322-26.

<sup>18</sup> *EI*, Vol. XX, p. 80.

<sup>19</sup> *Ibid.*, Vol. XIII, p. 166.

<sup>20</sup> *Jainism in Southern India & some Jain Epigraphs* by P. B. Desai, p. 18.

<sup>21</sup> *Jaina-sutras*, pt. II, p. 108.

<sup>22</sup> *The Indian Antiquary*, Vol. LV (1926), p. 145 ; *Journal Asiatique* (1925), pp. 57-58.

<sup>23</sup> *Researches on Ptolemy's Geography of Eastern Asia* by G. E. Gerini, p. 668.

<sup>24</sup> N. K. Sahu, *op. cit.*, p. 87.

<sup>25</sup> *Baudhayana Dharma Sutra*, ed. by L. Srinivasacharya, i. 1.30.

<sup>26</sup> *The Mahabharata*, trans. by P. C. Roy, Vol. VI, p. 113.

<sup>27</sup> *The Mahabharata*, pub. by The Asiatic Society of Bengal, 93.3369 ; 155.6703 ; 46.1854 ; 141.585.

<sup>28</sup> A. C. Mittal, *op. cit.*, p. 137.

<sup>29</sup> *Select Inscriptions* . . . by D. C. Sircar, 2nd ed., p. 37 ; *Asoka's Edicts* by A. C. Sen, p. 99 ; *Asokan Inscriptions*, ed. by R. G. Basak, p. 64.



sramanas also have been referred to in the Svargapuri cave inscription<sup>30</sup> in the Udayagiri Hill, of the chief queen of king Kharavela. The proper identification of the term 'sramana' has not been satisfactorily met with. The wandering ascetics and Yogis<sup>31</sup> were called 'Munis' in the Vedic literature<sup>32</sup> and 'Sramanas' in the age of Mahavira and Buddha. The term 'Sramana' occurs in the *Upaniṣads*<sup>33</sup> alongwith 'Asramanas'. The distinction between Brahmana and Sramana becomes clear when the former treats the latter calling them 'Mundakas' and 'Vasalas'.<sup>34</sup> Megasthenes<sup>35</sup> also marked this distinction: Patanjali<sup>36</sup> called the Sramanas<sup>37</sup> as eternal opponents. The Buddhist literature mentions two separate classes of ascetics calling them Parivrajakas, viz, Brahmanas, and Annatitthiyas, i.e., other non-Brahmanical ascetics.<sup>38</sup>

In our discussion, the Sramanas may well correspond to the Jaina ascetics. According to the *Kalpasūtra* the Arhat Parsvanatha lived seventy years as a Sramana.<sup>39</sup> Further to strengthen our supposition we may refer to an indirect evidence. That the Rock Edict XIII of Asoka, which deals exclusively with the Kalinga war was not found engraved in Kalinga proper. One of the reasons of this situation can be explained with the suggestion that during the Kalinga war a considerable number of people belonging to the Jaina faith might have been killed, and for that Asoka felt it wise not to raise the sentiments of the Kalinga people by engraving the XIII rock edict in Kalinga.

The discussion on the beginning of Jainism in Kalinga obviously demands the necessity of a further discussion about the possible routes through which Jainism entered into Orissa. Dantapura, the ancient capital of Kalinga was linked up with many other historically important places of the adjoining kingdoms by land route.<sup>40</sup> The Pali literature mentions about a road that passed through Bodhagaya to Kalinga. At Bodhagaya two merchants of Utkala, viz, Tapussa and Bhallika met Lord Buddha,

<sup>30</sup> *EI*, Vol. X, App. p. 161, No. 1346.

<sup>31</sup> *Studies in the Origin of Buddhism* by G. C. Pande, p. 257.

<sup>32</sup> *Rgveda Samhita*, Vol. VI, ed. by Max Muller, X. 136, 4.5.

<sup>33</sup> *Bṛhadāranyaka Upaniṣad*, trans. by Swami Madhavananda, IV. iii. 22.

<sup>34</sup> G. C. Pande, *op. cit.*, p. 260.

<sup>35</sup> *Ancient India as described by Megasthenes & Arrian*, trans. by J.W. Mc Crindle, pp. 97-98.

<sup>36</sup> Panini, ii. V. 9.

<sup>37</sup> *Bhāṣya* ii on *sūtra* ii. IV. 12, *Vyakarana Mahabhasyam*, pt. ii, pub. by Haryana Sahitya Samsad, p. 853.

<sup>38</sup> *The Anguttara Nikaya*, pt. IV, ed. by E. Hardy, section XXXIX, pp. 34-37.

<sup>39</sup> *Sacred Books of the East*, Vol. XII, p. 274.

<sup>40</sup> *The Jataka*, Vol. III, p. 3.

while they were proceeding towards Rajagrha.<sup>41</sup> It has also been traced in the Buddhist literature that the Utkalas were coming to Gaya with trade purposes.<sup>42</sup> In this context it may be proposed that the Jaina monks entered Orissa through the south-western part of Bengal. Here were living both the Ajivikas and the Nirgranthas before the Jaina-hood of Gosala, the Ajivika head.<sup>43</sup> Further according to another account, after meeting each other at Nalanda, it is stated that, Gosala and Mahavira spent six years together in Puniyabhumi. This Puniyabhumi has been identified as Vajjabhumi which was one of the two divisions of Ladha.<sup>44</sup> Further according to *Kalpasūtra*,<sup>45</sup> the Tamraliptika Sakha is one of the four Sakhas of the Godasa Gana, founded by the Jaina monk Godasa, and this Tamralipti is in Midnapur district of south-western Bengal. All these evidences show that the above mentioned part of Bengal witnessed the activities of the Jaina followers even before the age of Mahavira, and from there Jainism might have entered into ancient Orissa.

<sup>41</sup> *Mahavagga*, i. 4.

<sup>42</sup> *Journal of the Andhra Historical Research Society*, Vol. II, No. 1, p. 26.

<sup>43</sup> *The Ajivikas*, pt. I by B. M. Barua, p. 57.

<sup>44</sup> *Sacred Books of the East*, Vol. XXII, p. 84, fn. 1.

<sup>45</sup> *Ibid.*, p. 288.

# ✓ Sri Kṛṣṇa

V. G. NAIR

Long before the advent of Aryans in India, somewhat about 3000-2500 B. C., according to Tilak, Winternitz, Max Muller, Mazumdar and Dutt, noted historians and orientalists, the country from Cape Camorin to the Himalayas was inhabited by indigenous people consisting of several tribes, clans, sects and castes observing different ways of life. Many of these people adhered to the religion of Animism and worshipped trees, animals, birds, ghosts and goblins praying for their material prosperity. Some of these tribes and clans were ferocious and meat-eaters, while a few tribes were vegetarians and peaceful people. Prominent among these indigenous people was an ancient tribe who were originally called the Vṛsnis, later the Haris and the Yadus. The Vṛsnis were vehemently opposed to the animal sacrifices performed by the Aryans and also their *varṇa dharma* or caste system. Because of their opposition, the Aryan rulers included the Vṛsnis among another tribe called the Asuras, although they were aware of the fact that the Vṛsnis or Yadus formed a distinct tribe of people.<sup>1</sup> The Yadus or Yadavas also described in some of the Vedic Literature as Vratyas or those who observed *vratas*, long fasts and other penances. The Vratyas were strict vegetarians and non-violent in their ways of life. They adhered to the religion of *ahimsā* preached by the Arhats or the Jinas founded by Rṣabha, the first Tirthankara of Jainism, called the *Arhat dharma*.<sup>2</sup> The Vratyas are mentioned in the *Atharva Veda* of the Aryan Vedic religion. Dr. K. P. Jayswal has stated that the Vratyas were unbrahmanic and they had a Republican form of Government ; they had their own shrines, their non-Vedic worship, their own religious leaders and they were Jainas.<sup>3</sup> McCrindle in his *Ancient India* has declared that the Vratyas were Samanas i.e. Nirgranthas. These Vratyas were mostly concentrated in Madurapuri near modern Delhi and Sauripura near Agra, and also in several surrounding villages including Gokula called Vraja.<sup>4</sup> The Vratyas or Yadus were educated in religious scriptures. They were mostly traders both inland and maritime, warriors, artisans, agriculturists and

<sup>1</sup> A. Banerji, *Asura India*.

<sup>2</sup> Dr. Jyoti Prasad Jain, *Jainism, the Oldest Living Religion*.

<sup>3</sup> *Modern Review*, Calcutta, 1929, p. 499.

<sup>4</sup> *Bhagavata Purana*.

herdsmen. Those who lived in villages on the banks of the Yamuna river depended on their cattle wealth as their main source of subsistence. The womenfolk sold milk, butter, curd and ghee to the residents of the neighbouring towns. These women were called Gopis or Gopikas and men Gopas because they tended the cows and also offered worship to these animals. The Yadavas of Gokula were not rich people. They belonged to the lower strata of the Yadava community. The Yadavas had ten successive leaders elected by the people. The last one was Kamsa, who lived at Madurapuri. Kamsa was a cruel leader. He persecuted the Yadavas in various ways. He imprisoned his father Ugrasena, according to the *Bhāgavata Purāṇa*.

Sri Kṛṣṇa was born in a prison at Madurapuri where his parents Vasudeva, a Yadava chief, and Devaki, the sister of Kamsa, were imprisoned. On the wedding day of Vasudeva and Devaki, Kamsa, heard a heavenly voice, which told him that the eighth son of Devaki would kill him. Frightened, Kamsa imprisoned Vasudeva and Devaki. He killed all the six sons of Devaki but the seventh was a girl. Taking pity on the baby, Kamsa cut off her nose and returned the baby to Devaki.<sup>5</sup> When Kṛṣṇa was born, Vasudeva took him away to Gokula and entrusted the baby to the care of his trusted friend Nanda Gopa and his wife Yasoda to be brought up as their own son. Later, Vasudeva brought his another son Rama, by his second wife Rohini and entrusted him also to Nanda and Yasoda to be brought up by them as elder brother and companion of Kṛṣṇa. According to the Jaina *Harivamśa*, Sri Kṛṣṇa spent his childhood days in Gokula for 10 years. Kṛṣṇa was black in colour, and therefore he was named Kṛṣṇa. He was protected by the gods. He was a most beautiful child, and captured the heart of every one, more dearer than their own lives. Wearing the feather of the peacock on his head Kṛṣṇa played with the Gopa children. The milkmaids realised that Kṛṣṇa was God incarnate and always chanted 'Kṛṣṇa ! Kṛṣṇa !' They were deeply devoted to him lost in meditation and divine love.<sup>6</sup> In Jaina tradition Kṛṣṇa is called Narayana and he was a worshipper of the Jina. The orthodox Vedic Hindus regarded him as Vratya, who lived outside the pale of the Vedic society.<sup>7</sup> Rev. J. Kennedy, a noted orientalist has stated that the Jaina tradition represents the oldest form of Kṛṣṇa legend.<sup>8</sup> Dr. Harisatya Bhattacharya, the noted Indologist and author of a number of books on Jainism has stated that 'Notwithstanding remarkable differences, the Kṛṣṇa story in the Jaina *Purāṇas* is essentially

<sup>5</sup> Jaina *Harivamśa Purana*

<sup>6</sup> *Harivamśa*

<sup>7</sup> *Advanced History of India* (1948), p. 95.

<sup>8</sup> 'The child Kṛṣṇa, Christianity and the Gujars', *JRAS*, 1907, p. 951-991.

similar to that of the Vedic *Purāṇas* and that Kṛṣṇa of the *Mahābhārata* was a historic person, high-souled and a powerful monarch.<sup>9</sup>

Kamsa attempted to kill Kṛṣṇa several times but all his attempts proved futile. Finally he invited Rama and Kṛṣṇa to Madurapuri to attend a festival. His motive was to kill them. Rama and Kṛṣṇa went to Madurapuri and instead of being killed, they killed Kamsa and his Generals. Kṛṣṇa liberated his parents and Ugrasena from the prison. He was only eleven years old at this time. Kamsa's Generals have described Rama and Kṛṣṇa as *bālakas* or boys and disliked to fight with them.<sup>10</sup> After killing Kamsa Kṛṣṇa lived at Madurapuri with his parents for some time. But Garga, the family Guru sent Kṛṣṇa for education to the hermitage of Sage Sandipini which was situated at the outskirts of Dvaraka, the old city on the sea-coast of Saurashtra.<sup>11</sup> After completing his studies, Kṛṣṇa returned to Madurapuri and lived with Rama and his parents. The old city of Dvaraka was not the city where Kṛṣṇa later lived. It was built in the back-waters of the sea and is called Mula Dvaraka, the Golden.

During Kṛṣṇa's ten years of childhood in Gokula, he performed many wonderful miracles to the great astonishment of Nanda and Yasoda. He killed a number of Asuras who were sorcerers including the woman Putana, sent by Kamsa to kill him. Kṛṣṇa stopped the festival of Indra, which was an Aryan festival. Indra is the rain god of the Aryans and they believed that worship offered to him would bring abundant rain. *Silappadikaram*, the Tamil classic composed by Ilamko Adigal, the Jaina ascetic has mentioned the performance of the Indra festival at Kaveripoom Pattanam, the capital of the Colas of Tamilnadu. The dislike of Kṛṣṇa to this festival even in his childhood days proves that he was opposed to Aryan domination of India. Kṛṣṇa was an accomplished musician and a talented flute player. Even the cows, birds and reptiles danced to the sweet melody of his flute. One day, he began to play the flute from Vrindavana and its captivating melodies reached Gokula. Hearing the melodies of Kṛṣṇa's flute, the Gopis ran to Vrindavana to enjoy and enraptured by the enchanting musical melodies of the flute. Kṛṣṇa disliked their presence and told them that they are married women and should go back to Gokula and serve their husbands.<sup>12</sup> Everyone loved Kṛṣṇa with his heart and soul. The Gopis worshipped him as if

<sup>9</sup> 'Heroes of Jaina Legends', *Jaina Antiquary*, vol. XIV No. 2, p. 77.

<sup>10</sup> *Bhagavata Purana*.

<sup>11</sup> *Harivamsa*.

<sup>12</sup> *Bhagavata*.



he was God. Sri Kṛṣṇa was also an accomplished singer of Gujaris, a Ragini, a musical mode of the herdsmen and the milk-maids.<sup>13</sup> An episode in his childhood days was the '*gopastṛī vastrāpaharaṇa*' or Kṛṣṇa stealing the garments of the Gopis while they were taking bath in a tank on an Ekadasi day. The Gopis were not grown up women but only teen-aged girls, who played and swam in the tank. Kṛṣṇa took away their skirts as a punishment for violating the vow of Ekadasi. They apologised to Kṛṣṇa and the skirts were returned to them. It was not with the view of looking at the naked bodies of the girls that Sri Kṛṣṇa took away their skirts but only to punish them for playing in the tank on the Ekadasi day. At that time Kṛṣṇa was only eight years old. But the Vedic people have painted this incident as if Kṛṣṇa wanted to satisfy his sexual desire by looking at the nude women. This view prevails even today among the Hindus. But as a matter of fact, this incident has nothing to do with sex. It is an exaggeration or fabrication for assassinating the sterling humanitarian character of Sri Kṛṣṇa. Another episode is the '*rāsālīlā*', the water sports of Sri Kṛṣṇa and Gopis in which they are said to have enjoyed sex. It is absolute nonsense to enjoy sexual relations with a boy of eight or nine years. The verses in the *Bhāgavata* stating that the Gopis had sexual enjoyment with Sri Kṛṣṇa are interpolated in later centuries. They are included in the *Bhāgavata* during the Gupta period when there was a revival of the Vedic religion. There are several reasons to defame Kṛṣṇa by the Aryans. The charges against Sri Kṛṣṇa, while he was a teen aged boy were false. We have the trustworthy statement of Uddhava, a Yadava, recorded in the *Bhāgavata*. Kṛṣṇa sent Uddhava to Gokula for enquiring about the welfare of the Gopas and Gopis several years after his departure from Gokula and during his stay at Madurapuri. Uddhava visited Gokula and was much impressed by the deep devotion of the Gopis to Sri Kṛṣṇa. He has stated that the Gopis were ardent and true devotees of Sri Kṛṣṇa and they will attain *mokṣa* or liberation from the worldly ocean of sufferings.<sup>14</sup> Vallabhacarya, a Vaisnava saint and commentator of the *Bādarāyaṇa Brahmasūtras* and many other scriptures, who lived near Madras during the 15th century A.D., has stated that there is not any tinge of sensualism in the *līlās* of Sri Kṛṣṇa during his boyhood days and that all his *līlās* or sports were paths to god realisation. These spiritual path led his true devotees to *mokṣa* or liberation.<sup>15</sup>

Kṛṣṇa's love for the poor, poverty stricken people is illustrated in the watersports held in Gokula. Rama, Kṛṣṇa and Yadava boys participated

<sup>13</sup> *Harivamsa*.

<sup>14</sup> *Bhagavata Purana*.

<sup>15</sup> Dr. S. Radhakrishnan, *History of Philosophy*.

in the sports. After the sports Sri Krsna was presented with valuable gifts by the on-lookers and he distributed these gifts among the Sudras, the fourth division or the lowest caste in the Aryan Society.<sup>16</sup>

Kamsa's wife was the daughter of Jarasandha, king of Magadha. To avenge the killing of Kamsa by Sri Krsna, he attacked Madurapuri with a large army to defeat Sri Krsna but he failed in his attempt of invasion seventeen times. Disgusted of repeated attacks, Sri Krsna decided to abandon Madurapuri and emigrated with the Yadavas to Mula Dvaraka. Kuvera, a non-Aryan and Yadava devotee of Sri Krsna the richest man and philanthropist built Mula Dvaraka and gifted the new city to Sri Krsna according to *Harivamśa Purāṇa*.

Mula Dvaraka built in the backwaters of the sea in Saurashtra was about twentytwo miles east of Prabhasa Pattana or Somanatha. This city was submerged under the sea by a huge deluge but the old city of Dvaraka on the bank of the sea opposite to the submerged city continues to exist as a small sea-port. Mula Dvaraka had a stone wall twentyseven feet high, thirteen and a half feet in the ground and eighteen feet wide with a deep moat. The buildings were built of hard timber. Sri Krsna's residence had eighteen storeys surrounded by a number of buildings, the residences of the notable Yadavas. It had a large gate for entrance to the city, which was always guarded by armed men. The city had a beautiful temple of Arhat or Jina and also numerous other shrines adorned with precious jewels, gems and gold. There were many pools, ponds, tanks and rows of gardens in Mula Dvaraka. This wonderful city in Vedic India was built by Maya, the celebrated architect financed by Kuvera. Maya was a non-Aryan and he had built several buildings including the magical palace for the Pandavas at Hastinapura, near modern Delhi.

Thirtysix years after Mahabharata war, Mula Dvaraka was destroyed and its remains scattered deep in the ocean. Sri Krsna lived in Mula Dvaraka during the Mahabharata war but stayed temporarily at Hastinapur to help the Pandavas to win the war. This great war was waged about 3500 years ago according to noted historians. But opinions have differed as to the exact period of the war but the latest consensus of opinion has fixed it in the middle of the 15th century B.C.

Another trustworthy scriptural evidence and also age-old tradition in support of my claim to prove that Sri Krsna was a non-Aryan and a

<sup>16</sup> *Bhagavata Purana*.

worshipper of the Jinas is that he is a direct cousin of Neminatha or Aristanemi of the Vedas, the 22nd Tirthankara of Jainism. Neminatha was the son of Samudravijaya, the eldest brother of Vasudeva, father of Sri Kṛṣṇa and they belonged to the same family of the Yadu clan. Even the marriage of Neminatha with Rajimati, daughter of a Yadava chief, was arranged by Sri Kṛṣṇa. But on the wedding day, Neminatha resolved to renounce the world because of his infinite compassion for the animals which were being taken to the slaughter house on his way to the bride's residence. Sri Kṛṣṇa was his charioteer. Neminatha practised extreme penance for many years in a cave on the top of the Girnar hill called Girivraja in Saurashtra, attained omniscience became the 22nd Tirthankara. Rajimati also renounced the world and practised penance in a cave on the same hill. Jaina version of *Harivamśa* can be had from Jināsena's *Harivamśa Purāṇa* or Hemacandra's *Triṣaṣṭiśalākāpuruṣa Caritra*, Book Eight.

In the introduction to the Jaina *Harivamśa*, Dr. Nagendranath Basu has stated that Neminatha was a direct cousin of Sri Kṛṣṇa. Dr. Barnett has corroborated the same view in his *Ancient Mid-Indian Kṣatriya Tribes*, Vol. I.

According to Svami Virupakṣa Vadiyar, the renowned Vedic scholar, there are many references to Aristanemi in the *Vedas* and *Purāṇas*. The *Mahābhārata* makes a reference to his name with the adjective of Jine-svara in two places.<sup>17</sup>

The Aryans treated Sri Kṛṣṇa and the Yadavas with contempt because they were strongly opposed to their animal sacrifices including cow slaughter, their capitalistic system of Vedic society, their *yajñas* and rituals including human sacrifices to propitiate their gods and their prohibition of the Sudras from studying the *Vedas*. There are many evidences in the Vedic literature to prove that the Sudras and Dasyus were subjected to inhuman treatment and atrocious social disabilities under the Aryan rule down through the centuries. Sri Kṛṣṇa revolted against all these inequalities imposed by the Aryan rulers on the people of the lowest strata of Vedic society. In the sacrifices, the Aryan priests offered flesh and drank the stimulating juice of the plant called Soma.<sup>18</sup> Max Muller, in his *Indian Philosophy*, has referred to the Soma-juice, the enlivener from a plant known to Vedic Brahmins and Zoroastrians before the separation of the two.

<sup>17</sup> *Anusasana Parva*.

<sup>18</sup> Dr. Tarapada Choudhury, *The Vedas*.

Sri Kṛṣṇa has condemned cow sacrifices by the Aryans. He told Uddhava, 'Those who hanker after sexual pleasures without knowing my teachings harm unnecessarily the cows. These people will be subjected also to violence.' Further he says, 'Cows are sacrificed at *yajñas* by persons who are cruel. They also eat the flesh of the sacrificed cows. Because of their ignorance they sacrifice cows and eat their flesh.'<sup>19</sup>

The Aryans appealed to Indra in heaven and temporal powers on earth to protect them from the non-Aryan Asuras and Raksas from their obstructive efforts in violating animal sacrifices.<sup>20</sup>

In the Buddhist *Nikāyas* containing the teachings of the Buddha, 6th century B.C. there were references to the heaps of bones lying near the residences of Brahmins. These bones were of those animals sacrificed in the *yajñas*.

According to Pargitor, the Jainas were held by the Aryas as Asuras and Daityas because of their opposition to animal sacrifices.<sup>21</sup>

Sri Kṛṣṇa was opposed to the *varṇa dharma* of the Aryans, the four divisions of castes. According to the *Puruṣa Sūkta* of the *Rgveda* Brahmins were born from the face of the *Puruṣa* (*Brahma*), Ksatriyas from his arms, Vaisyas from his thighs and Sudras from his feet. Each community was assigned certain duties—the Sudras were assigned perpetual serfdom or serving the higher three communities. The *Manusmṛti* one of the Aryan Code of Laws contained several prohibitions against the Sudras. If they violated the rules they were liable for punishment including death. The Sudras were not permitted to practise penance. Sri Rama according to *Rāmāyaṇa* killed a Sudra ascetic for practising penance, because of his violation of the Aryan Law. Matanga Muni, a Candala, who attained supreme spiritual enlightenment and performed several miracles was persecuted by the Brahmins. The *Uttarādhyaṇa Sūtra*, one of the *Mūla Sūtras* of Jainism recorded several such incidents.

About Aryan *varṇa dharma*, K. V. Rangaswami Iyengar, a noted Brahmin Vedic scholar, respected by the Brahmin community, in his book '*Indian Heritage*', Vol. III (Bharatiya Vidya Bhavan, Bombay) has stated that '*varṇa dharma* is the keystone of the architect of the Indian social scheme. It has been the foundation of Hindu society through the

<sup>19</sup> *Bhagavata Purana*.

<sup>20</sup> *Rgveda*, vii-225, and also *Ramayana*.

<sup>21</sup> *Ancient Indian Historical Traditions*

ages. In the caste system, the birth in a *varṇa* is the result of *karma* in the past births of the individual. A person's birth in a particular *varṇa* as Brahmin, Ksatriya, Vaisya, Sudra, Candala and the lowest of the low depends on his *karma* in his past births. A person's *varṇa* is thus the consequence of his own past actions. Therefore, a Brahmin is born by birth because of his good *karma* in his previous life.' This has been the unanimous verdict of the Brahmins down through the past centuries and dominates their religious thoughts even today.

Sri Kṛṣṇa's *varṇa dharma*, the caste divisions as explained in the *Bhagavat Gītā* is based on *guṇa* and *karma*—character and actions or professions—which proves that a Brahmin in the Aryan Vedic Society was not born by birth. Any person can become a Brahmin by cultivating good character and good action performed in his life. A Candala and a Sudra can rise to become a Brahmin, a person of supreme spiritual wisdom, and a Vedic Brahmin would become a Candala and lowest of the low according to his *guṇa* and *karma*—formed the basic teachings of Sri Kṛṣṇa. There are several illustrations to prove this fact in our religious literature. Three such illustrations related to Sri Kṛṣṇa born in the Yadava clan of the Vṛṣnis but held by Aryans as a Sudra ; Badarayana Vyasa, son of a fisher woman, the lowest community below the Sudras and Vidura, son of a Sudra woman but held as the most learned and wisest person in the Vedic period according to the *Mahābhārata* composed by Vyasa.

Sri Kṛṣṇa told his wife Rukmini as recorded in the *Bhāgavata* as follows : 'I have become the enemy of mighty kings because of my many antagonistic actions against them. Therefore I took refuge in Dvaraka built in the ocean for my safety. I am a poor man and we have no right to rule a country like a king. Because I am a poor man possessing no wealth, the wealthy persons do not associate and serve me. I am not the owner of any palatial buildings for which people will respect me. I am self contented with whatever I possess for my satisfaction. I do not observe some system of worldly life like other people. No body has realised my path of life and my doctrines. Whatever I have told you is absolutely true.' Rukmini replied that whatever Kṛṣṇa, the lord of the people has told her was perfectly true, there was no doubt about it.

At the Rajasuya ceremony performed by Yudhisthira at Hastinapura Sri Kṛṣṇa washed the feet of Vipras, who attended the ceremony. Some scholars have interpreted the word 'Vipras' as Brahmins indicating Arya Brahmins. But this view is not correct. The word Vipra signifies saintly persons of supreme spiritual wisdom, learned and pious who



treated all people with absolute equanimity. Sri Kṛṣṇa had no friends among the Ārya Brahmins except the poor learned and pious Sudama or Kuchela Brahmin who was his classmate in the hermitage of Sage Sandipini.

At the Rajasuya, Sri Kṛṣṇa was chosen by the Pandavas as the right person for *agra pūjā* or worship and adorations to be offered to and he was seated on a throne for conducting the ceremony. But king Sisupala abused the Pandavas for selecting Sri Kṛṣṇa for the *agra pūjā* when there were present several great men fit to be chosen for worship. Sisupala also abused Sri Kṛṣṇa in most vituperative terms : 'This fellow Kṛṣṇa is unfit for *agra pūjā* as he does not observe the *varṇa dharma* or the caste system. He treats all with equality and does not speak the truth. He has no purity of life. A man of wicked intention and crooked character and deeds he is a detestable person and the object of the Rajasuya will never be fulfilled.'

Sisupala, Jarasandha, Rukmi, brother of Rukmini, Duryodhana and the Kauravas and several other Āryan kings held the view that Sri Kṛṣṇa was a thief and of bad character never to be trusted by any one. Even today a section of the Hindus in Madhya Pradesh and some other states do not worship Kṛṣṇa because they hold the view of Sisupala. There are temples in Madhya Pradesh for Duryodhana and Karna and they are offered worship like great heroes and saints.

Another allegation is that Sri Kṛṣṇa had 16000 and 8 wives. It is also false. Besides his 2 married women, Rukmini and Satyabhama, he had six other girls given to him as gifts by their parents. These eight women were his wives who lived with him in Mula Dvaraka. Naraka-sura, a cruel Asura king abducted 16000 girls and kept them as his concubines. Sri Kṛṣṇa killed him in a battle and freed all the women. These helpless girls were sent to Dvaraka and they lived under Sri Kṛṣṇa's protection. He was their guardian and they were his staunchest devotees. The allegation that all these girls were his wives as stated in *Bhāgavata* is to malign him and seems to be later interpolation.

After the Rajasuya celebrations, Sri Kṛṣṇa told Yudhisthira about the evils and dangers of accumulating and possessing immense wealth which is exclusively utilised for one's own enjoyments and welfare. The verses are as follows : 'Those persons who are my staunch devotees and wealthy will also suffer from the dangers of wealth. I will destroy their wealth and also create many difficulties in their lives. A man who is wealthy will become proud and harmful to his own life.'

What Sri Kṛṣṇa told Uddhava about the evils of wealth are as follows: 'A wealthy man who never spends his treasures for charitable purposes helping the poor and the poverty stricken will be condemned and discarded by all people. A wealthy person never enjoy lasting happiness and peace. He will be subjected to several types of agony and sufferings. He will always think of his treasures creating for him mental sufferings. Wealth is the cause of self destruction and sufferings in the hell. He will be a liar and untruthfull. He will become proud, subjected to anger, haughtiness, sexual passions, theft, enmity, unhappiness inequality, opposition to others, jealousy, ingratitude, faithlessness to all others, violent, cruel and have fear from goondas and dacoits. These are 15 kinds of such dangers from accumulating and possessing immense wealth. Therefore a wealthy person should surrender all his wealth to me to be distributed equally among the people.' One of the cardinal moral precept of Mahavira is non-possession of wealth or *aparigraha*. A wealthy man should serve the poor the afflicted the needy and the poverty stricken people for alleviating their sufferings. A person who keeps excessive wealth more than what he need is liable for punishment.

Madhusudan Sarasvati, the noted Advaita philosopher, a follower of Adi Sankara and commentator of several Vedic Scriptures who lived in Bengal probably in the 10th century A.D. on the basis of Sri Kṛṣṇa's verdict on possessing and accumulating unlimited wealth has declared that Sri Kṛṣṇa was a socialist who wished equal distribution of wealth among the people and his doctrines indicated that he wanted a casteless and classless society in India. Dr. S. Radhakrishnan, in his English commentary on the *Bhādarāyaṇa Brahmasūtra* has stated that Sri Kṛṣṇa is the father of Socialism in the history of the world. Svami Cinmaya-nanda in his English translation and commentary on the *Bhagavadgītā* has expressed the astonishing opinion that Sri Kṛṣṇa was an active communist from his early boyhood. The communist leader Comrade Dange in his literary work *Primitive Communism* has cited evidences from the scriptures to prove the existence of Socialist States in Ancient India.

Several cruel and tyrant kings both Aryans and non-Aryans were killed in battles by Sri Kṛṣṇa. According to the *Hārivaṃśa Purāṇa* Sri Kṛṣṇa had to wage 360 battles in his life for extermination of tyrant kings, for the revival and establishment of *Dharma* or the rule of Righteousness in India.

Sri Kṛṣṇa, the supreme leader of the people and the uncrowned king of India passed away underneath a tree in a forest not far from Mula

Dvaraka. A hunter mistook him for a deer and shot at his feet with a sharp arrow. At the last moment Sri Krsna folded his hands respectfully in prayer and chanted the Mahamantra of the Jainas, according to Jaina *Harivamśa*. Balarama and Yadavas cremated his sacred body and performed the funeral rites at the mouth of the Sindhu or the Indus river sacred to both the Aryans and non-Aryans of India.

Indeed Sri Krsna was the greatest man of the Vedic period.

# ✓ A Jaina Adaptation of Raghuvamsa (Canto IV)

Satyavrat

Kalidasa is undoubtedly the foremost trend-setter in Indian poetry. Though outsmarted in certain respects, by his illustrious successor Magha, he exercised irresistible spell on the successive generations of poets, who fell for the lucidity and serene poise of his muse in preference to Magha's frequent flights into pedantry and artificiality inherent therein. Kalidasa is the solitary poet who may ungrudgingly be credited to have stirred independent genera in literature. While his *Meghadūta* led to the birth of a whole genus of poetry (*dūtakāvya*), the imprint to his *Kumārasambhava* is unmistakable on a handful of works including Jayasekhara's *Jaina Kumārasambhava* which may be termed as a Jaina counterpart to Kalidasa's charming poem.<sup>1</sup> His *Raghuvamśa* found a devoted follower in Kumaradasa whose *Jānakiharana* with its poetic charms and faithful adherence to its prototype, emerges as a proud heir to the master's *magnum opus*.<sup>2</sup> Some of the Jaina poets too had deep fascination for *Raghuvamśa* as a whole or parts thereof and they have demonstrated it in a variety of ways. Samayasundara (17th Century A.D.), primarily a poet of Rajasthani, subjected the first canto of *Raghuvamśa* to *samasyāpūrti* in his *Jayasimhābhiṣekotsavakāvya*.<sup>3</sup> The choice of Viranandi (11th Century A.D.), the author of *Candraprabhacarita*,<sup>4</sup> fell on its fourth canto, which though supposed to reflect the world-conquest as described in the Allahabad Stone Pillar Inscription of Samudragupta sets a norm to be followed by subsequent poets with uneven success.

The expedition undertaken by Mahasena, the ruler of Candrapuri and father of the prospective Tirthankara Candraprabha in the sixteenth Canto (24-54) of *Candraprabhacarita* (CPC), follows the *digvijaya* of Raghu, detailed by Kalidasa in canto four of *Raghuvamśa*, with such precision that for all purposes, it purports to be a compendium ever

<sup>1</sup> See my paper 'Jayasekhara's Indebtedness to Kalidasa', *Bharati*, p. 193-203.

<sup>2</sup> C. R. Swaminathan, *Janakiharana* of Kumaradasa, Delhi 1977. Also my article 'Kumaradasa's Indebtedness to Kalidasa', *VII*, Vol. XVII, p. 28-38.

<sup>3</sup> A Transcript of this poem is preserved in Abhaya Jaina Granthalaya, Bikaner.

<sup>4</sup> *Kavyamala*, 30

attempted by any Sanskrit poet. Apart from unanimity in the framework it agrees with Kalidasa in the exuberance of details, reinforced by verbal reminiscences thereof. The concurrence is undoubtedly deep and wide. Like Raghu, Mahasena is a scion of the Ikshvaku race.<sup>5</sup> The route that he takes in his expedition faithfully reflects the itinerary of Raghu. Following the scheme outlined in *Raghuvamśa*, Mahasena embarks upon *digvijaya* with all the trappings required for the occasion.<sup>6</sup> Not unlike Raghu, he turns his fire first to the east. While Kalidasa has vaguely hinted the various *janapadas* in the eastern region subdued by Raghu, Viranandi is specific on the point alluding to Anga, Kalinga, Pancala and Cedi by name.<sup>7</sup> Mahasena's triumph in the region lands him on the shores of the eastern sea (XVI. 29), as it does Raghu (IV. 34). Kalidasa's account of Raghu's expedition in littoral states is poetic and factual (IV. 35-43) in *CPC* it tends to be general in nature without the slightest hint to any of the countries (XVI. 29-32). However, that has not deterred Viranandi from indulging in the luxury of borrowing some of Kalidasa's ideas in the context. Raghu is credited to have planted victory pillars in the mouths of the Ganges after he had decisively humbled the Vangas noted for their naval power (IV.36). Mahasena boasts of erecting a triumphant column on the non-descript sea-side hill (XVI.32), a resting place, as it were, for his fame ascending the heavens on the conclusion of its round the world over. His army is said to have celebrated its victory with the coconut-juice, a poor fare in the situation. It is obviously a sectarian version of the drinking bout of Raghu's soldiery, arranged in a befitting setting.<sup>8</sup>

South forms the next target in the two poems. Here again Raghu's expedition (IV.44-52) is distinguished by a life-like narrative, enlivened by some charming poetry. Though Viranandi has sought to match Kalidasa's precise knowledge of geography with an allusion to Andhra, Karnataka and Tamila country his description sounds conventional (XVI.33-37). In emulation of Kalidasa, the author of *CPC* has keenly noted the groves formed on the sandalwood trees on the Malaya Mountain.<sup>9</sup> The two, however, vary in origin and the purpose they serve. Whereas in *Raghuvamśa* they were caused by the tight grips of the serpents, entwined around the trees and served as apt places for the chains of the elephants to stick (IV. 48), in *CPC* cut into the wood by the neckchains

<sup>5</sup> *Candraprabhacarita (CPC)*, XVI. 11

<sup>6</sup> *Raghu*, IV. 26, *CPC*, XVI. 24.

<sup>7</sup> *Raghu*, IV. 34, *CPC*, XVI. 25-28.

<sup>8</sup> *Raghu*, IV. 42, *CPC*, XVI. 31.

<sup>9</sup> *Raghu*, IV. 44, *CPC*, XVI. 33.



of the elephants, they served to proclaim Mahasena's victory over the region (XVI. 37).

Their successful mission in the region carries them to the north. The Persians are subdued en route, with effort by Raghu and forcibly by Mahasena.<sup>10</sup> As against Kalidasa's mention of the Hunas, Kambhojas, Utsava-sanketas, Pragjyotisapura and Kamarupa in the northern itinerary Viranandi speaks of Kashmir, Takkas and Khasas.<sup>11</sup> Mahasena's army, like that of Raghu, sets up its camp on the Himalayan region redolent with the musk.<sup>12</sup> The return of the expedition and the farewell accorded to the feudatory chiefs, long separated from their spouses, is not much different in the two poems.<sup>13</sup>

Thus while Mahasena's expedition accords substantially with the *digvijaya* in *Raghuvamśa* there is a wide divergence between the motives underlying them. Raghu launches upon the world conquest to reduce the refractory rulers to submission and to establish thereby his royal glory, the expedition in *CPC* serves to wean Mahasena away from excessive indulgence in carnal pleasure. Likewise unlike Raghu's dual policy as *dharmavijaya* and *asuravijaya* in the course of his march dictated by his reverence for the *śāstras* Mahasena has been uniformly ruthless in his drive against the enemies.

<sup>10</sup> *Raghu*, IV. 60, *CPC*, XVI. 42.

<sup>11</sup> *Raghu*, IV. 67-84, *CPC*, XVI. 49-51.

<sup>12</sup> *Raghu*, IV. 74, *CPC*, XVI. 52.

<sup>13</sup> *Raghu*, IV: 85-87, *CPC*, XVI. 53-54.

# The Problems of the Genesis of Various Schools of Jaina Samgha in the Acarya Periods : Pre-mediaeval, Mediaeval, Pre-modern and Modern

J. C. SIKDAR

## *The Cause of the Geneses of Jaina Samghas in the Acarya Periods :*

The nature of the geneses of Jaina Samghas in the Acarya periods has been ascertained in brief. They are particular beats of a general rhythmic pulsation which runs all through the Indian society in general and the Jaina monastic orders in particular. Evidently this is as far as one can go in understanding how the geneses of Jaina Samghas in the Acarya periods occurred and still occur. One may still inquire why the geneses of different Jaina schools have occurred in these periods, when they have, why did not they begin to occur in this way, until less than 1600 years ago, when the Jaina monks, after their ascent from their sub-latent ascetic life, had been lying torpid on the level of early Samghas for some 1000 years after the *nirvāṇa* of Mahavira. If the Jaina monks and laities were content with their early conditions so long, what has moved them during these last sixteen hundred years to make a score of dynamic efforts to rise above to the level of super conscious ascetic life. A negative factor which may account for the long pause on the early level, before the first attempts at Samgha or Samghas were made, is inertia.<sup>28</sup> The integrations of Jaina Samghas might, with some truth, be called resting places, encampments, on the Jaina Samghas' ascetic movements. For, in the evolution of Jaina Samgha there are action and relation between 'Inertia' and 'Variability'.<sup>29</sup> Throughout all the range of Samgha life resting is easier than movement, there is economy of energy, which other things being

<sup>28</sup> It has been in the history of every institution that inertia overtook it after some periods of its dynamic life, e.g. to-day one does not find that dynamic life of Buddhist Samgha as it was during the time of Buddha and Asoka.

<sup>29</sup> After the *nirvana* of Mahavira Jaina Samgha continued for sometime without division, but the crises appeared even during his life time when Jamali parted company with him.

equal, makes for its survival. Hence the tendency of Jaina Samghas, Ganas and Gacchas etc. was to remain in an integration which works well.<sup>30</sup> So long as the adaptation of a Jaina monastic organization to its surroundings is maintained, it may continue to exist unchanged for the whole period. This accounts for the persistence down to the present age of the archaic forms of Jaina monastic life.<sup>31</sup>

The integration of religious customs, etc. is vital for the monastic orders to observe, it recovers much of the static nature and stability of the instinctive stage and of the integration of Jaina Society, and thus resists differentiation to a remarkable degree by virtue of its adaptability to immense variations of the social environment, in other words, in virtue of its power of survival without the necessity of new departures. The integration of religious customs etc. is however broken through at last by inevitable differentiations.<sup>32</sup> Some Jaina monastic orders have so far overcome their inertia as to pass out of this state into a new fire of activity as it is found in the case of all schools from Nirgrantha to Tapa and Tapa to Terapanthi sect.<sup>33</sup>

The positive factor has set the Jaina monastic life in motion again by its impetus. This unknown factor must be the next object of our research.

We are now in search of the positive factor which within the last 1600 years has shaken the part of Jaina Samgha out of inertia state into activity which we may call the Differentiation of Jaina Samghas. There are alternative direction in which this positive factor may be looked for. It may be sought in some special quality in the Jaina monks who have made this particular transition from inertia into activity on some occasions of which we have knowledge or it may be sought in some special feature in the environments in which the transition has taken place or again, it may be sought in some interaction between microcosm and the macrocosm, in some powers of the Jaina community when confronted with some challenge from the social environment.

<sup>30</sup> One finds this state of integration up to Skandilacarya.

<sup>31</sup> The same process of the history of Jaina Samgha has continued up to the present day.

<sup>32</sup> All the crises—splits (*ninhavas*) and later divisions of Jaina Samgha into Svetambara and Digambara, etc., indicate these inevitable differentiations in the history of Jaina Samgha.

<sup>33</sup> A similar dynamic monastic activity has been found among the Digambaras in the mode of the emergence of new Ganas from Mula Samgha, etc. up to Taranapanthi sect.

For instance, early Acaryas who seem like undifferentiated all round gurus by contrast with the executive heads of the Jaina religious orders<sup>34</sup> which are in a process of development of Jaina Samghas can be seen to be specialists when we observe them in their own religious environment and compare them with the rank and file of their monks and laities.

Indeed the division of the Jaina ecclesiastical work may be a necessary condition of the existence of the institutions—Samghas, Ganas, Gacchas etc. and therefore a generic feature in the lives of the Jaina society, since it is difficult to conceive how the institutions could exist without in some way being embodied in the persons of particular monks who are invested with special monastic functions. In the early Jaina religious communities, these incarnations are sometimes complete—the Jaina institutions and their human embodiments being absolutely identified with one another in the thoughts and feelings of those who participated in the religious relations that are maintained by this means.

In the development of Jaina Samgha or Samghas there is usually a greater ability to distinguish pontifical offices from the office-holders and the monk-personalities from the titles<sup>35</sup> and uniforms and is sometimes a conscious endeavour to eliminate the personal factor and to place these essentially impersonal relations on an avowedly impersonal basis.<sup>36</sup>

Yet the tendency to make the Jaina monastic institutions incarnate dies hard.

Here we see an apparent anachronism acquiring a new value in a new age. Yet in every age of every Jaina monastic institutions—Samgha, etc. depend for their maintenance upon the services of the monk-specialists<sup>37</sup> in some measure and in that measure these monks become invested with symbolic significance and prestige in their fellows' hearts and minds. This happens even in the spheres of the ascetic life in which tradition is at a discount. While the millions of Sravakas who think of themselves as the laities of Jaina Samgha, Gana, Gaccha, etc. find their incarnation of Jaina religion in the Acarya.

<sup>34</sup> It is sometimes found that a Balabrahmacari has been installed as the executive head of the Jaina Samgha, instead of the Upadhyaya and other Acaryas who tutored him in the performance of the monastic functions. He was not an accomplished all round specialist in the ascetic life.

<sup>35</sup> Acarya, Upadhyaya, Vacaka, Ganavacchedaka, etc. The different titles indicate the distinction of pontifical offices in the Jaina Samgha.

<sup>36</sup> A kind of impersonal monastic bureaucratic set-up seems to have been made in the Jaina Samgha for pontifical functions.

<sup>37</sup> Upadhyaya, etc.

It is a universal condition of the Jaina ascetic life that the majority of the members of any given Jaina religious institution should be perpetually extending the narrow radius of their personal lives by living vicariously through the representative activities of a small number of their fellows and the division of work between this majority and this minority is inherent in the nature of Jaina Society itself.<sup>38</sup>

In the Jaina Society where nemesis is thus directed forward towards the future, the cake of custom is broken and the Jaina Society is in dynamic motion along a course of change and growth.<sup>39</sup>

In this contrast between a dynamic Jaina monastic movement and static condition we have come at last upon a point of difference between the Jaina Samghas, Ganas, Gacchas, etc. of the Acarya periods and early Jaina Samghas but we ask ourselves whether the differences thus empirically observed is permanent and fundamental, we find that the answer is in the negative.

The contrast between the static condition of early Jaina Samghas and the dynamic motion of Jaina monastic institutions in the process of Jaina Samghas is not permanent and fundamental point of difference but an accident of the time and place of observation.

All early Jaina Samghas<sup>40</sup> which we now observe at rest must once have been in motion and all Jaina Samghas which have entered upon the process of Jaina religion will come to rest sooner or later in one way or another.<sup>41</sup> Some may eventually come to rest by attaining the goal of human endeavours—the mutation of ascetic life into super ascetic life (though none has attained it yet).

Other Jaina monastic institutions have come to rest already by relapsing long before the goal has been attained, to the level of early

<sup>38</sup> Since Jaina Samgha came into existence the pontifical functions or Samgharajya on the model of a political kingdom in some respect, came into being as it is reflected clearly in Jaina Jurisprudence.

<sup>39</sup> In many cases old monastic customs were broken with the dynamic motion of Jaina society along a course of change and growth, e.g. Lonka Gaccha broke the image-cult of the Tirthankaras under the leadership of Lonka Shah, etc.

<sup>40</sup> e.g. Jaina Samghas of the post-Mahavira periods, Nirgrantha Samgha, Mula Samgha, etc.

<sup>41</sup> Tapa Gaccha, Kharatara Gaccha, Sthanakavasi, Terapanthi, etc. of to-day will sooner or latter come to rest, as it happened in the case of early Samghas.

Samghas from which they have started.<sup>42</sup> The condition of these Ci-devant Samghas which have failed in their endeavours is static like the condition of those early Jaina Samghas which are extant to-day because they have succeeded in their mission.<sup>43</sup> In every respect there is all the difference between them and this difference—the difference between failure and success—is wholly in the earliest Jaina Samghas' favour.

The Ci-devant Jaina Samghas<sup>44</sup> are static because they have lost their ascetic lives in an unsuccessful attempt to transcend the state into which they have now relapsed. Their stillness is the stillness of dead things in decay and they are dead equally beyond doubt, and beyond recall whether they happen to be distinguished as rapidly as putrefying corpse.

We obtain some light on the ultimate objective of our present inquiry—the nature of the geneses of Jaina Samghas in the Acarya periods by starting with the mutation of early Jaina Samghas into modern Jaina Samghas,<sup>45</sup> Ganas and Gacchas, etc. We have found that this consists in a transition from a static condition to a dynamic activity and we shall find that the same formula holds good for the alternative mode of the emergence of different Samghas, etc. through the accession of the Sravakas<sup>46</sup> from the dominant minorities (i.e. Acaryas) of pre-existing Samghas which have lost their creative power, such dominant minorities became as static by definition, for to say that the creative minority of a Samgha in growth has degenerated or atrophied into the dominant minority of a Samgha in disintegration is only another way of saying that the Jaina society in question has relapsed from a dynamic activity into a static condition. Against this static condition the accession of the Sravakas is a

<sup>42</sup> e.g. Nirgrantha Gaccha to Vata Gaccha or 84 Gacchas and Svetapata Mahasramana Samgha, Nirgrantha Mahasramana Samgha, Mula-Samgha, etc., have come to rest already relapsing to the level of the early Samghas from which they have started.

<sup>43</sup> That is to say, their mission is over with failure and success.

<sup>44</sup> e.g. Deva Gana, Sena Gana, Simha Gana, etc. of Mula Samgha, Katuka Gaccha, Candra Gaccha, Vata Gaccha, etc. of the Svetambaras, even some Sakhas of Kharatara Gaccha and Tapa Gaccha have relapsed into the static state of the ascetic life.

<sup>45</sup> e.g. origin of Tapa Gaccha upto Terapanthi can be traced to early Nirgrantha Gaccha, with the mutation of which modern Tapa, Lonka, Sthanakavasi and Terapanthi have come into existence.

<sup>46</sup> e.g. the mode of emergence of Lonka Gaccha, Sthanakavasi and Tapa-Gaccha sects through the accession of the Sravakas from the dominant minorities of Acaryas.

dynamic reaction and in this light we can see that in the secession of a group of ordinary monks from a dominant minority of Acaryas a new Samgha is generated through the transition of the Jaina Society from a static condition to a dynamic activity, just as in the mutation which produces a civilization out of a primitive society.<sup>47</sup>

The foundations of the early Jaina Samghas have been shaken and loosened and things are again fluid ; the great mission of Jaina Samgha is once more on the march.<sup>48</sup>

The alternation between a static condition and a dynamic activity in the emergence of the Jaina Samghas that are seeking to move on recurs in a kind of rhythm as it is found in the course of its development, Jaina holism is a tendency towards unity, a blending and ordering of multiple elements into new unities.<sup>49</sup>

It is an indication of an indefinite, incoherent homogeneity to a definite coherent heterogeneity through a continuous series of integration and differentiations of Jaina Samghas.<sup>50</sup>

Jaina Samgha with its unifying tendency forms primitive integration. This integration on the emergence of some new power or idea in Samghas is found inadequate, and is broken through by a differentiation in it which applies the new power or idea to wider areas of experience out of more differentiated phenomena and relations thus arrived at the holy mind with its determined search for unity creates a new integration, larger, richer and more organized than the former one. This again is followed by a differentiation—and so the process goes on in the history of Jaina Samgha.

<sup>47</sup> Some ordinary learned monks of Sthanakavasi and Terapanthi sects have seceded from their respective monastic orders and formed new communities of monks e.g. Kanjivami of Sthanakavasi sect and Muni Nagarajji and Muni Mahendrakumarji of Terapanthi sect have come out of their respective sects, and have formed their own communities or groups.

<sup>48</sup> We find the foundations of the early Jaina Samghas, Svetambara and Digambara, Nirgrantha and Mula Samgha, have been shaken and new Samghas have come up and again the mission of modern Samghas ; both Svetambara, and Digambara, are on the march.

<sup>49</sup> It is to be noted that the Mahavira Jayanti in the recent past was celebrated under the auspices of the united centenary committee formed of the Svetambara and Digambara leaders like Late Kasturbhai Lalbhai, Late Santiprasad Jain, Late Rankaji and others.

<sup>50</sup> It is an indication of the history of Jaina Samgha.

## Jina 22

LEONA SMITH KREMSEK

Gently  
Home ...by path  
That led to the black stone  
Jina, beyond a need of  
Garment, how alive is He,  
Not as a seed-cosmos, but  
Alive as is the breathing on His  
Holy Feet, the breathing of  
The Gurjara lamb.



# Lord Parsvanatha Cave Temple at Tirunarungkondai in Tamilnadu

S. THANYAKUMAR

Tirunarungkondai is a small village with a population of about 300. Two or three Jain families including the family of the Archakar live here. Others are non-Jains but are vegetarians, who may possibly be descendants of the Jains of that locality of the past. The village comes under Tirukoilur Taluk of South Arcot District.

## *Approach*

The village is about 300 km. from Madras city and it lies on the Ulundurpet-Thiruvannainallur Road. Ulundurpet can be reached either by road or by train and is on the Madras-Trichy Road. From Ulundurpet upto Pillaiyar Kuppam, a distance of about 15 km. is linked by metal road, and undeveloped mud road covers the rest of about 6 km. This mud road can be used during summer only.

There is regular Bus service between Ulundurpet and Pillaiyar Kuppam. From there Mini Buses are available to reach Tirunarungkondai village.

## *Description of the Temple*

Tirunarungkondai, the name of the hill, is the name of the place where it is situated. The hill is about 100' high and is surrounded by a few small hillocks. There are two lakes in the North and South. On the top of the hill stands the Cave Temple of great antiquity. (Plate 1) There is a flight of steps to reach the top of the hill.

Devotees climb up the hill only after offering camphor and coconut to the Ksetrapalakar. (Plate 2) The rockcut idol of Ksetrapalakar is placed on a platform, about 5', on the right side at the beginning of the flight of steps. On the right of this are seen Lord Rsabhadeva and a inscribed slab (broken in the middle). (Plate 3)

On the top of the hill there are three very big boulders. Of these two stand vertically and are about 40' high. These two vertical boulders form a natural cavern below. Of these, one faces East and the other West.

The third boulder, more horizontal in slope about 30' form a cavern and is wider than one formed by the other two. The two tall boulders lie on the Northern-side while the horizontal one lies on the Southern-side on the top of the hill. On the South-east corner is a natural spring.

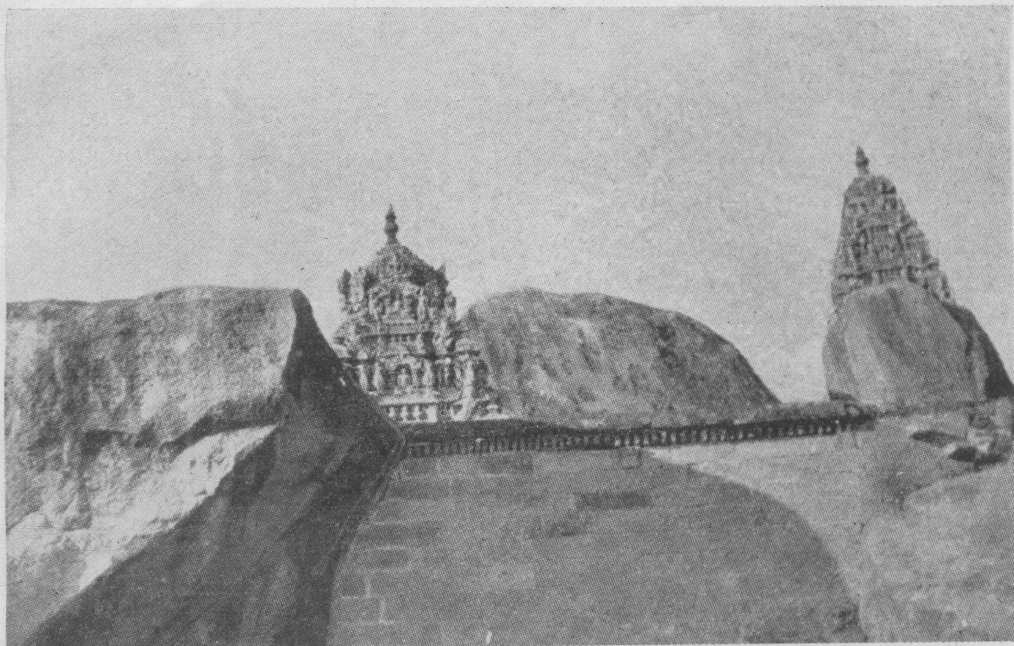
The temple with a *mukhamanḍapa*, *mānasthambha* and a central *manḍapa* stands on the hill built by putting up walls which connect the boulders on three sides, the North, West and South.

The two vertical boulders, facing East and West, form one temple—that of Lord Parsvanatha and the third one is used to build Lord Candranatha temple which faces the central *manḍapa* of the temple.

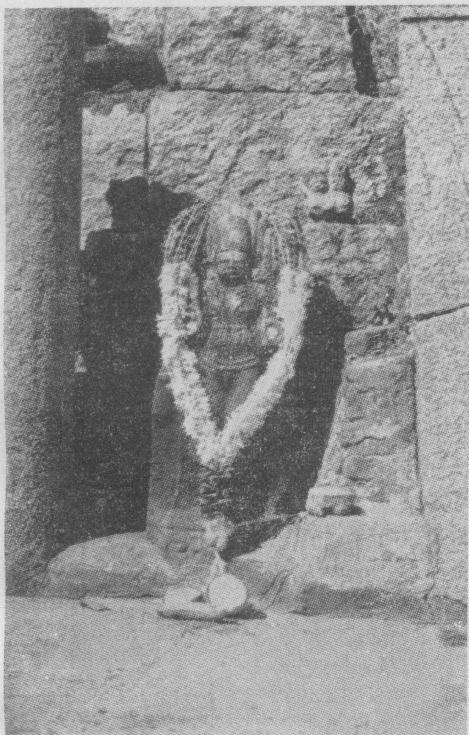
Lord Parsvanatha cave temple lies on the right side of the central *manḍapa*. Of the two boulders one facing the West has the bas-relief of Lord Parsvanatha the 23rd Tirthankara, in *kāyotsarga* posture. (Plate 4) It is about 4' tall. There is a serpent hood over and a lotus below. Above the hood is the *trichatra*—three umbrellas. Lord is flanked by Samaradevins on either side. Since the space just opposite the bas-relief is very narrow (only 3') coupled with poor light it is very difficult to take photograph of Lord Parsvanatha. A little away on the North side, is a spacious hall, built by connecting these two boulders, where devotees sit and watch *pūjās*. In this hall on the extreme North, there is a platform where stand few bronze idols of Uthsavar, Śrūtha-skanth, Dharmacakra, etc. On the top of the boulder, in which the bas-relief is seen, the taller of the two, a Gopuram with a *kalasa* is built. (Plate 5) This temple being situated on the Northern side is called Northern temple (*vada paazhi*).

The third boulder which lies South of Lord Parsvanatha temple forms the natural cavern outside the temple and part of the roof of Lord Candranatha temple. It is referred to as Western temple (*melai palli*). Lord Candraprabha is locally called Lord Candranathar. This temple is a later addition. The main deity of this shrine is made of lime mortar and is in *ardha-padmasana* posture. It is about 4' high and flanked by attending deities which are also made of mortar and attractively coloured. One of the finest collection of the temple is a bronze image of Lord Candranatha. (Plate 6) There is a Gopuram over this temple also. (Plate 7) Behind this temple a spacious *manḍapa* was built. Gopurams of both the temples are in a delapidated condition.

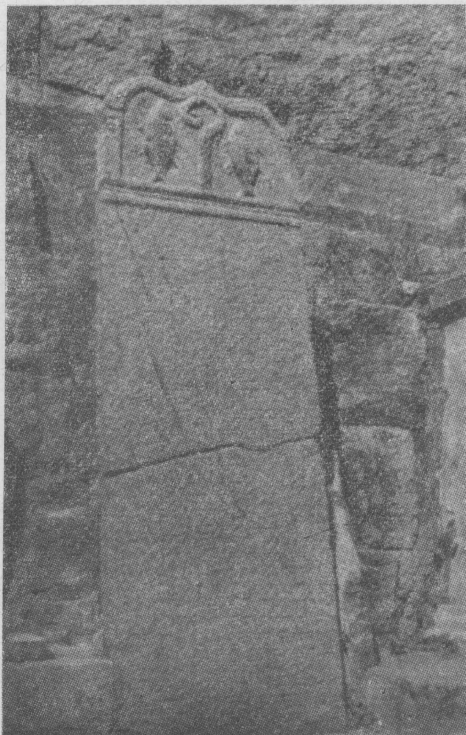
Outside the temple on the Southern side the boulder formed a low cavern. Inside this there are stone beds in a row. This cavern faces East.



*Plate 1*



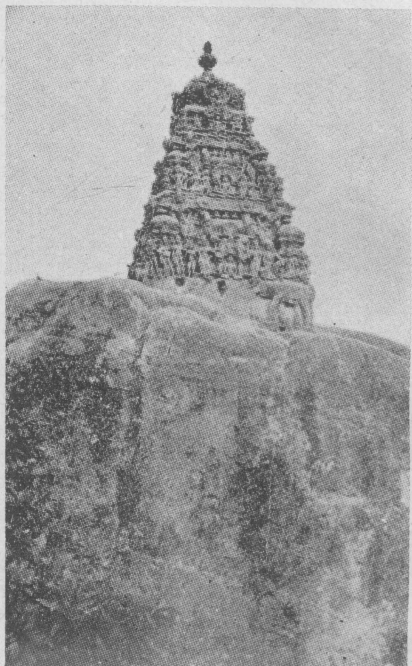
*Plate 2*



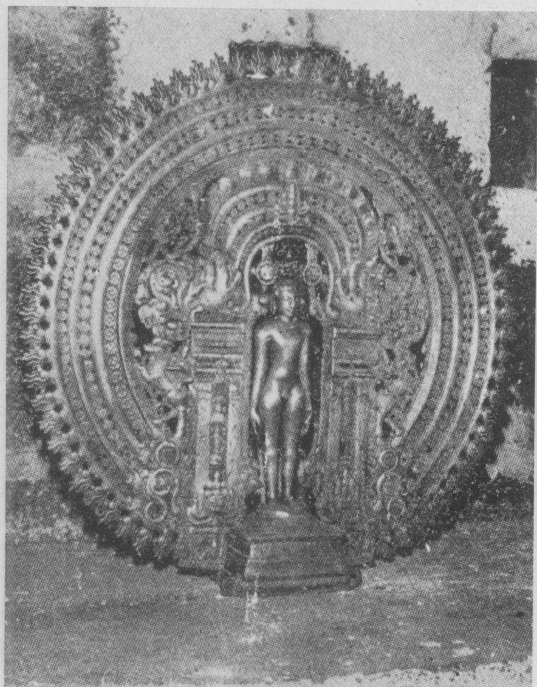
*Plate 3*



*Plate 4*



*Plate 5*



*Plate 6*



*Plate 7*

*Antiquity :*

The inscriptions found on the rocks, slabs and boulders indicate the antiquity of this temple. The names of Munis mentioned here are also noticed at cave temples in Kanyakumari District. These inscriptional narrations and literary evidences show that this temple was in existence before 9th Century A.D. There are inscriptions that tell about the grants donated by Cola, Pandya and Vijayanagara kings dated between 9th and 16th Century A.D. The latest of the inscriptions tells about the renovation carried out to the *vimāna* of the temple. All the inscriptions have been published in S.I.I. vol. VII.

*Historical Importance*

Evidences show that a well organised Muni Samgha functioned from here. The temple is referred as 'Palli of Fortyeight thousand' (*narpathennayiram perumpalli*). The Munis of this temple had visited the other Jain centres and cave temples in extreme South in Kanyakumari District.

It is known from the inscriptions at Tirunandhi hills, near 'Paechiparai' dam site, that one Muni Viranandi of Tirunarungkondai had established that cave temple and held discussion with the Muni Samgha at Tirucharanamalai also in Kanyakumari District.

Tirunarungkondai was the head quarters of Vira Samgha. It was established by Muni Gunabhadra. He was well versed both in Tamil and Sanskrit and held in high veneration by the people.

There are many Tamil works that sing the praise of Lord Parsvanatha of this temple. Lord is referred by different names : Appandainathar, Appandar etc. Tamil works, belonging to the category of *Prabandha*, *Appandainather ula*, *Tirumertrisai anthanthi* and *Pathigams* are composed in praise of this temple and the deity.

*Tradition*

Oral tradition narrates how the hill and its powerful deity Lord Appandainather were found. It is believed that a root-gatherer in his attempt to dig out the tubers of a climber, struck the bas-relief of Appandar at the knee. Suddenly he lost his sight. His companions went to the village and brought the villagers. They all sang the praise of Lord

Parsvanatha and the root-gatherer got back his eye-sight. From that day the hill and Lord Appandar are held in high veneration both by Jains and Non-Jains alike.

The Munis of the Vira Samgha of Tirunarungkondai were so well learned, it is believed, that Kambar, who composed *Rāmāyaṇa* presented it to this Samgha for its approval.

### *Festivals*

Annual festival for 10 days is observed during the month of May every year. Jains from South Arcot and North Arcot gather here and offer their prayer. Tamil speaking Jains celebrate the ear-boring ceremony of their children here.

In recent years another festival, namely ; *Samyak Darśan* festival, is being celebrated. This festival originated to arouse devotion towards the presiding deity. Every year from 1979 onwards Jains in Tamilnadu undertake *samyak darśan vrata* for 48 days, 24 days or 12 days and meet at Tirunarungkondai on 1st day of February. Sometime in 1978 Hindus of that village fixed a Vel in the open space within the compound of the temple atop and wanted to construct a temple to Lord Muruga. After great difficulty the Vel was removed and a new *maṇḍapa* and a Amman temple are being constructed by the renovation committee.

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—Mahavira

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**Know thou Truth.  
He who abides by  
The Commandment of Truth  
Goes beyond Death.**

*—Daśavaikālika, 6. 11.*

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Res. 3356

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**Phone : 378**

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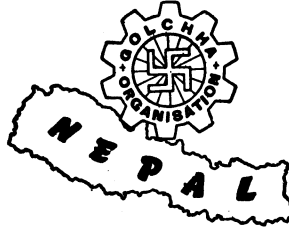
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