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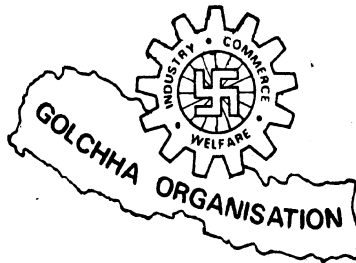
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# Jain Journal



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## Date and Place of Birth of Sri Kundakundacarya

JYOTI PRASAD JAIN

After the *nirvāṇa* of Vardhamana Mahavira (599-527 B.C.), the last of the twenty-four Tirthankaras, Sri Kundakundacarya is one of the most celebrated names in the ecclesiastical as well as literary history of Jainism. He was not only the most zealous pioneer of the Sarasvati movement, started, before the close of the second century B.C., for the redaction of the canonical knowledge which had been flowing down by word of mouth through a succession of authorised masters, but was also perhaps the earliest and the greatest Jaina author of the post-Mahavira centuries. His very name acquired an auspicious significance and he has been regarded as the foremost leader of the Mula-sangha, the original Order as organised by the last Tirthankara himself. His own lineage the Kundakundanvaya, with its many branches and sub-branches, subsequently spread far and wide. In fact, to trace their spiritual lineage from Kundakunda has been looked upon as a proud privilege by Jaina monks of the Digambara section, as many as three major Sanghas of early mediaeval times are known to have claimed this lineage. He is also reputed to have established the superiority of Jaina scriptural knowledge and made it popular all over the Bharataksetra.

This great master is believed to have written eighty-four treatises (*Pāhuḍas* or *Prābhṛtas*), based on different portions of the original canonical knowledge, which had survived till then. But, at present only about twenty of his works are extant and they seem to include all his major and more important creations. Many later authors have been highly indebted to him, and very often quoted from his works to give authenticity to their own assertions. Moreover, most of Kundakunda's utterances are above sectarianism, and his *Samayasāra* in particular is studied with

devotion by the adherents of different Jaina sects and even by some non-Jainas, for its superb spiritual mysticism, or *adhyātma-vidyā*. Kundakunda wrote his works in an archaic form of Prakrit, but the texts have subsequently been translated and commented upon in Sanskrit, Kannada, Hindi, Gujarati, Marathi and English, by eminent scholars, past and present, and most of them have been published.

This great master has been remembered with reverence in numerous epigraphical records and literary works, which attribute to him several surnames or aliases and a number of miraculous powers, which also find mention in the traditional biographical accounts relating to him. But, they are all of a rather legendary character and are hardly creditable. He himself gives but little information—only at the end of one of his many works, the *Baras-aṇuvekkhā*, he mentions his name, i.e. Kundakunda, and at the end of another work, the *Bodha-pāhuḍa*, he tells us that he was the disciple of Bhadrabahu. One of his Sanskrit commentator, Jayasena, gives the name of Kundakunda's guru as Kumaranandi. There is no doubt that Bhadrabahu mentioned above was none else but the second guru of that name, who was 27th in succession after Mahavira, was the custodian of nine or eight of the twelve *Āṅgas* of the original canon, and whose pontificate lasted from 37 to 14 B.C. As regards Kumaranandi, a guru of this name has been mentioned in an early Mathura inscription of about the beginning of the Christian era. Dr. G. G. Bhandarkar describes Kundakunda as one of the earliest Digambara authors whose works are referred to by subsequent writers, and Peterson styles him as a teacher of great antiquity and renown. A long standing popular tradition states that Kundakunda succeeded to the pontifical seat, or raised to the status of an Acarya, in Vikrama Samvat 49 (or 8 B.C.) at the age of 33, enjoyed that status for 52 years, and passed away in 44 A.D. at the age of 85.

Yet, his date has been made a subject of controversy by a number of modern scholars who discussed it and variously fixed it between the fourth century B.C. and the sixth century A.D. He seems to have been a contemporary of Bhadrabahu II, Lohacarya and Arhadbali. The dates of these gurus are slightly different in different *Paṭṭāvalis*, and the upper and lower limits come to be 53 B.C. and A.D. 66, respectively. Kundakunda certainly seems to have lived not only before the schism of A.D. 79, which finally separated the Svetambaras from the Digambaras, but also before the division of the Mula-sangha into its Nandi, Sena, Simha and other branches (*circa* 75 A.D.). In literary as well as epigraphical tradition, he is invariably placed before Umasvati (*circa* 40-90 A.D.) and Samantabhadra (*circa* 140-185 A.D.).

Pujyapada Devanandi (*circa* 464-524 A.D.) who is the well known and earliest commentator of Umasvati's *Tattvārtha-sūtra*, and who mentions and quotes from Śaṃantabhadra, also quotes from Kundakunda. The dates of prominent Jaina gurus and authors who came after Kundakunda make it almost a certainty that the latter must have lived prior to A.D. 50. Prof. A. C. Chakravarti assigns him to the first century A.D., and Dr. A. N. Upadhye also, after a through discussion of the different views and available evidence arrives more or less at the same conclusion. The Prakrit dialect used by Kundakunda in his works also corroborates the same view. A Kumaranandi finds mention in an early Mathura inscription of the year 87 (another reading 67) and as there is nothing in it to connect it with the Kushana period, it might well have been dated in earlier Saka era of 66 B.C., which would place this Kumaranandi in A.D. 1-21, i.e. about the beginning of the Christian era. It is likely that he was one of the sponsors of the Sarasvati movement, who met Kundakunda during the latter's tour of northern India and inspired him to take the initiative of writing down his treatises on the basis of the traditional canonical knowledge. In fact, Kundakunda alludes to no previous author or work, obviously because there were none. He leaves no doubt as to his place in relation to the Jaina canon and always refers to it in general terms. Moreover, the traditional aspect of his compositions is clear from the fact that they contain some verses common with the texts of the Svetāmbara canon ; being common property in early days, they seem to have been preserved by both the sections independently. All this leads one to infer that Kundakundacarya may safely be assigned to the early part of the 1st century A.D., to be exact to 8 B.C.-A.D. 44.

As regards his place of birth, there is no doubt that this great master hailed from South India. The numerous epigraphical records from that region which refer to him, generally use the form Kondakunda. This name form itself appears to be Dravidian and looks like the name of some Kannada town or village. The personal use of such pen-names was regular in the Dravidian area, and several Jaina gurus are known to have borne such names, e.g., Tumbaluracarya after the village of the name of Tumbalura. Later writers, of the 10th to 12th century A.D., specifically mention that the Acarya belonged to the town of Kondakunda, and there still exists a village of this name some six to eight km. from the Guntakal railway station, which is associated with his life—he is said to have practised penance in the nearby cave. A similar tradition connects him with the Nandi hill of the same region. In the traditional history of the ancient Tamil literature, too, this master is found associated with the activities of the early Sangamas, in particular

with the composition of the world famous Tirukural. Kundakunda is obviously the Sanskrit or north-Indian form of the Dravidian name Kondakunda. Thus, in all probability the Acarya originally hailed from some place lying near the junction of the Tamil, Telegu and Kannada speaking regions, that is, of the present Tamilnadu, Andhra and Karnataka states of the Indian Union.\*

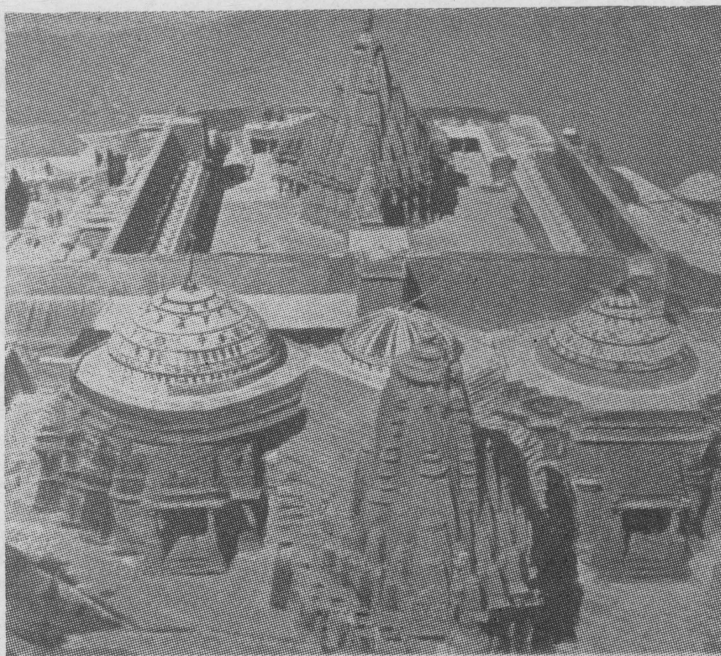
\* For a detailed discussion and the numerous references involved in it, please see Dr. Jyoti Prasad Jain's *Jaina Sources of the History of Ancient India*, first ed. 1964, published by Munshiram Manoharlal, Oriental Booksellers and Publishers, New Delhi, chapters VI & VII; and *Sodhadarsa*, No. 1 (Feb. 1986), Lucknow, pp. 3-9.





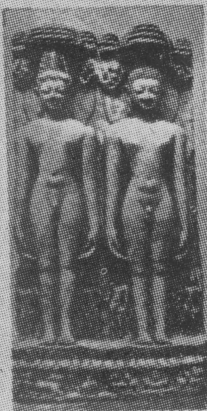
*Mahavira*

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सर्व सम्पत्तियां  
 जमाय गयीं—  
 स—विक्रम  
 जमाय गयीं—  
 स—विक्रम  
 जमाय गयीं—  
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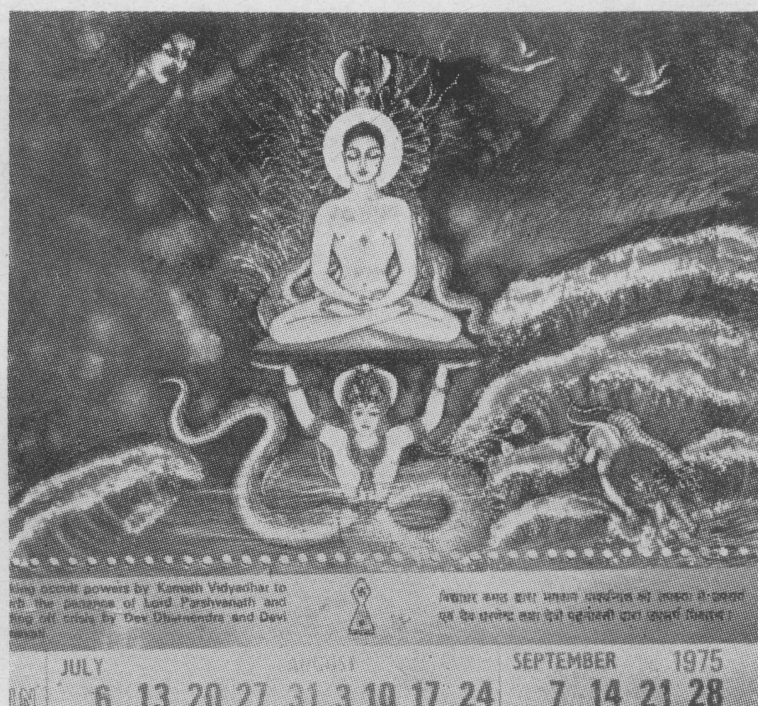
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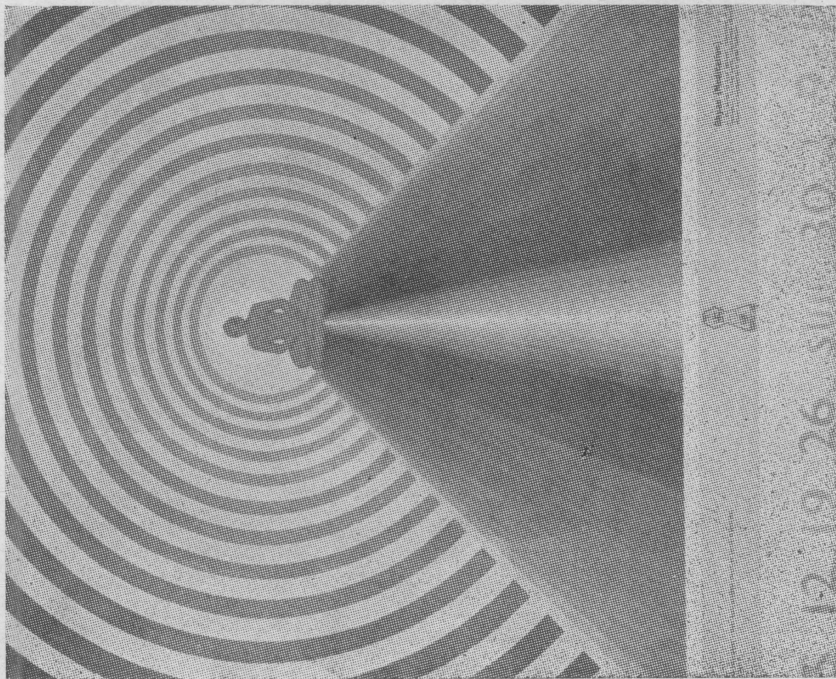
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# The Jaina Theory of Karma and Current Scientific Views

N. L. JAIN

The theory of action, deeds, behaviour or *karma* is found deeply rooted in Indian thinking from theists *Vedas* to *Vedānta* and atheists Jains to Buddhists. It is mostly associated with the concepts of soul and transmigration. It seems that the doctrine was developed and synthesized out of many intellectual speculations about the origin of emotional and functional variety in the world as pointed out in *Svetāśvatara*.<sup>1</sup> The Jaina canons pointed out the existence of 363 philosophical views in Mahavira's time out of which 180 had the theory of *karma* in some form or other.<sup>2</sup> These were known as 'actionists' views'. Dixit and Ohira<sup>3</sup> trace its origin to the word 'āhāra' or 'āśrava'—a basic need of the living for running the life which got spiritualised in the form of this theory. Malvania<sup>4</sup> suggests its origin against the theory of God—the creator in the post-Upanisadic period. Jain<sup>5</sup> has, in contrast, suggested that the *karma* has been personified in the form of the Supreme for psychological reasons. It is now realised that this doctrine has, predominantly, a moral aspect in addition to its philosophical value. It has become so popular in Indian systems and masses that the word *karma* gives all the answers to all the human problems and behaviours. No details are to be required for its scientific descriptions. That is why, one is not in a position to find its unified definition and its causal, functional and liberational aspects in most of the systems. It is only in Jaina philosophy that we find a systematic description about the theory and a voluminous literature covering a period from 300 B.C. to 13th century A.D. It is here that its development has reached its peak with characteristic uniqueness.

<sup>1</sup> Vidyānārka, Satyavrata, *Ekadasa Upanisada*, Vidyavihar, Dehradun, 1954, p. 590.

<sup>2</sup> Ācārya, Nemīcandra, *Gommatasāra Karmakāṇḍa*, P. P. Mandal, Bombay, 1928, p. 277.

<sup>3</sup> Ohira, S., 'Jaina Concept of Atomic Combination' in *Studies in Jainism*, IPP Publications, Pune, 1984, p. 37.

<sup>4</sup> Malvania, D., *Āgamyug-ka Jain Darsan*, Sanmati Jnanapith, Agra, 1966, p. 317.

<sup>5</sup> Jain, C. R., *Fundamentals of Jainism*, Vir Nirvan Bharati, Delhi, 1974, p. 16.

For the Jainas, this theory seems to be of pre-Mahavira origin, as it forms (a) the fifth chapter of the second *Agrayānī-pūṛva*, (b) the tenth chapter of fifth *Jñānapravāda-pūṛva* and (c) whole of the eighth *Karmapravāda-pūṛva*—the word *pūṛva* being a technical name of the class of literature under the 12th canonical category of *Dṛṣṭivāda*—existing prior to Mahavira, though per chance collected after him.<sup>6</sup> The most of this literature is lost to us, but the above portions have come down to us through later literature of Gunadhara, Puspadanta-Bhutabali, Sivasarma, Kundakunda and other scholars of later dates. Earlier literature like *Acārāṅga* does contain the seeds of the theory which must have developed when devotional path of liberation was getting prominence over the *karma* path. It has been suggested that the *karma* path got its way when people got tired of the intricacies of conative path of liberation. Though the Jainas opine liberation through the triad but they have the sense that it is only the *karma* or action in proper way which will lead to liberation as per Vinoba equation:<sup>7</sup>

$$\text{Action} + \text{Conation} = \text{Conation} + \text{Liberation}$$

#### *Four Aspects of the Theory :*

##### *(a) Nature of Karma*

Just like the four noble truths of the Buddha, the *karma* theory can also be summarised with respect to four aspects :<sup>8</sup> nature, cause, bonding and detachment. Normally, the word *karma* comes from the sanskrit verb, *krī* or to do. It therefore means action which may involve motion, movement, rotation, vibration, displacement, transformation, performance and the like. On extension, it may also involve effects of these actions. In human terms, it means our forms, emotions, capacities, behaviours etc. These are said to be non-material in almost all philosophies.<sup>9</sup> In contrast, the Jainas have defined them in altogether different way. They do not define it in terms of action or deed. They have called *karma* as material in nature—molecular by structure. Its particles are hard foreign bodies made up of aggregates of more than two atoms. These are invisible, all sense<sup>10</sup> imperceptible and fine. Kundakunda

<sup>6</sup> Mehta, M. L., and Kapadia, H. R., *Jain Sahitya-ka Vrhat Itihas-IV*, PVRI, Varanasi, 1968, p. 107.

<sup>7</sup> Bhawe, Vinoba, *Gita Pravacan*, Sarva Seva Sangh, Varanasi, 1961, p. 220.

<sup>8</sup> Yuvacarya Mahaprajna, *Karmavada*, Adars Sahitya Sangh, Churu, 1985, p. 74.

<sup>9</sup> Jain, Lalchand, *Jain Darsan-main Atmavicar*, PVRI, Varanasi, 1984, p. 183.

<sup>10</sup> Acarya Kundakunda, *Niyamasara*, CJPH, Lucknow, 1931, p. 13.



has counted them in the fifth category of his six classes of molecules of increasing fineness. Though there seems to be some ambiguity in the third category of gross-fine where particles are definitely finer than fourth category of fine-gross. The eye perceptibility criteria of fineness has created this problem.<sup>11</sup> It is rectifiable. These and other molecular species are also called *vargaṇās* (made up of many diatomics and useful for us). Formerly, there were eight *vargaṇās*<sup>12</sup> but *Dhavalā* and *Gommaṭasāra* mentions 23 of them in order of grossness starting from *aṇu* (single atom, groups of atoms or molecules) to the biggest molecule—each *vargaṇā* being made up of homologous molecules. There is difference between the two classifications not only in the number but in names also. The first eight *vargaṇās* include five bodies—gross, transformable, projectile, caloric and karmic—together with mind, speech and respiratory organs. The group of 23 does not include the first three bodies (per chance they might be taken as included in the *āhāra* or food *vargaṇā*) and respiratory organs. However, it includes (i) caloric and (ii) karmic bodies, (iii) speech and (iv) mind together with (v) single molecule, (vi) numerable, (vii-viii) innumerable and infinite molecular species, (ix) food, (x) individual body, (xi) gross *nigoda*, (xii) fine *nigoda*, (xiii-xiv) sky and world with many inexplicable interceptions unable to form *karma* particles.<sup>13</sup> Out of these, it is only four *vargaṇās*—karmic body, caloric body, speech and mind—which are capable of becoming *karmas*.<sup>14</sup> Rest will be neo-*karmas* or *karma*-likes. Here also, following discrepancies in the order is observable :

- (a) Caloric *vargaṇā* has been said to be grosser than food *vargaṇā* even in contrast with Kundakunda.
- (b) The fine *nigoda* *vargaṇā* has been placed after the gross *nigoda* one.
- (c) The eight *vargaṇā* system has respiratory group after the energy group.

These are also mostly due to Akalanka's view that visual perception is grosser than non-visual perception. This could not be correct as air is grosser than energy particles. These and similar other discrepancies

<sup>11</sup> Bhatta, Akalanka, *Tattvarthavartika*-2, Bharatiya Jnanapith, Delhi, 1944, p. 484.

<sup>12</sup> See ref. 6, p. 70.

<sup>13</sup> Acarya Puspadanta-Bhutabali, *Satkhandagama*, 5.4, SL Trust, Vidisha, 1957, p. 2.

<sup>14</sup> See ref. 9, p. 198.

must be rectified. The explanation of interfusing combination of atoms to cause fineness to larger molecular species by Ohira<sup>15</sup> cannot be fully substantiated as increase in density is proportional to the extension. Besides the material *vargaṇā* nature of *karma*, following are the other important aspects :

- (a) The world is full of invisible *karma* atoms/molecules of all types of actions, thoughts, passions, speech, color etc. like collyrium in a container in all six directions.<sup>16</sup>
- (b) Not all such particles could be called *karmas*. It is only those *karma* particles which have capacities to be associated with the living, are *karmas*. The quantity and intensity of association is proportional to the activities serving as a magnet, red-hot iron ball or wet clothes for the *karmas* to be attached.<sup>17</sup>
- (c) All *karma vargaṇās* are 4-touch (hot-cold, positive-negative) particles in comparison to the 8-touch common particles like food etc.<sup>18</sup>
- (d) The nature of *karma* can be understood in simple terms by the similies with which they have been narrated. Kumar has compiled from *Aṣṭapāhuḍa* (published by Mahavirji) about a dozen substances to represent its various qualities. It is like a king, enemy, mountain, collyrium, fuel, seed, sand, slag, cycle, poison, thunderbolt, fetters and waste.<sup>19</sup>
- (e) The living one has four basic and important characteristics—knowledge, perception, bliss and energy—all to the infiniteness.<sup>20</sup> He also has ten natural instincts like food, fear, sex, possessions, passions and groupism etc.<sup>21</sup> Here the living one refers to the present worldly life. The *karma* particles effect the capacity of utilisation and enjoyment of these properties through its five types of functions :<sup>22</sup>

<sup>15</sup> See ref. 3, p. 46.

<sup>16</sup> Sadhvi Candana (ed.), *Uttaradhyayana*, Sanmati Jnanapith, Agra, 1972, p. 359.

<sup>17</sup> See ref. 11, p. 506.

<sup>18</sup> See ref. 8, p. 12.

<sup>19</sup> Kumar, A., 'Jain Dharmik Sahitya-main Upaman aur Upameya', *KCS Fel. Vol.*, Rewa, 1980, p. 207.

<sup>20</sup> See ref. 10, p. 46.

<sup>21</sup> Acarya Tulsi, *Jain Tattvavidya*, Adars Sahitya Sangh, Churu, 1985, p. 89.

<sup>22</sup> *Ibid.*, p. 82.

- (i) They obscure, cover, restrict or obstruct the full utilisation of the above capacities and functions. They serve as a covering for the sun or liquor-like intoxication agents for the consciousness.
  - (ii) They distort or denaturate these capacities.
  - (iii) They obstruct the way of moral/spiritual development.
  - (iv) They cause virtuous and sinful attachments to the living. They are life fetters for restricting the activities of the living.
  - (v) They serve as material agency to connect the past and future with present like. This function also serves define *karma* canonically.
- (f) Basically, there are two types of *karmas* physical and psychical.<sup>23</sup> The material *karma vargaṇās* attaching with the living are physical *karmas*. The mental passions and emotions associated with or originating from them are psychical *karmas*. These two are intimately related with each other causally and the main factors for our activities and behaviours in a cyclic way. The two types of *karmas* have been mentioned in another way also—virtuous and the wicked or meritted and demeritted depending on the good or bad intentions from which activities originate.<sup>24</sup> Besides, there are nine neo-*karmas* which are different forms of conduct-deluding *karma*. The neo-*karmas* consist of either 19 types of *vargaṇās* as per *Dhavalā* or twenty two types as per *Gommaṭasāra Jīvakāṇḍa*.<sup>25</sup> The discrepancy is to be clarified.
- (g) Despite infinite types of actions and passions, all *karmas* are classified in eight types as shown in Table I with important details. It is seen that faith/conduct deluding *karma* has very high proportion in attachment capacity with highest duration having an arbitrary value. Despite similarity in the basic structure of *karma* particles, they are able to transform themselves in the above 8 forms depending on the nature and strength of passions and activities like conversion of food into many useful forms for body support, different functions of fire or

<sup>23</sup> See ref. 2, p. 6.

<sup>24</sup> Acarya Pujyapada, *Sarvarthasiddhi*, Bharatiya Jnanapith, Delhi, 1971, p. 239.

<sup>25</sup> See ref. 9, pp. 198.

tastes of water solutions.<sup>26</sup> It is, however, to be noted that *vargaṇās* of different *karmas* are composed of different number of atoms.<sup>27</sup>

*Table 1. Details about Karmas*

Name	Example	Subtypes	Attachment <sup>1</sup> proportion	Duration <sup>2</sup> Max. Min.	Cause of bonding <sup>3</sup>
<b>1 Obstructive</b>					
(a) Knowledge-obscuring	Curtain on eye	5	3	30 S 1 M	Ill-will against knowledge
(b) Perception-obstructing	Chowkidar	9	3	30 S 1 M	Ill-will against perception
(c) Faith/Conduct-deluding	Liquor/drink	28	4	70 S 1 M	Intense passions
(d) Power-obstructing	Treasurer	5	3	30 S 1 M	Obstruction
<b>2. Non-obstructive</b>					
(e) Feeling-producing	Honey-painted sword	2	5	30 S 12 M	Tendency to hurt/please
(f) Age-determining	Iron fetters	4	1	33 S 1 M	Varied behaviour
(g) Status-determining	Potter	2	2	20 S 8 M	Pride and modesty
(h) Physique-making	Painter	42/93/103	2	20 S 8 M	Uniformity in saying/doing

<sup>1</sup> Mehta, M. L., *Jain Psychology*, p. 23.

<sup>2</sup> S=Kotakoti Sagar years ; M=Muhurta ; Tattvartha-sutra, Chapter 8.

<sup>3</sup> Acarya Tulsi, *Jain Tattvavidya*, p. 78, 85.

(h) The existence of *karma* is proved by the observable degrees of variations in positions, riches, knowledge, modifications, emotions, pleasures and pains, activities and their fruitions and passions.<sup>28</sup>

<sup>26</sup> See ref. 11, p. 567-8.

<sup>27</sup> See ref. 6, p. 14.

<sup>28</sup> See ref. 9, pp. 189-192.

The material nature of *karmas* is confirmed by following points :<sup>29</sup>

- (i) The *karma* particles have all the four qualities assigned to matter.
- (ii) The effects of *karma* like gross bodies and feelings are material and confirm like begets like.
- (iii) The conversion of feverish state to normal state of the living by medicines, feeling of happiness by exotic lunch and similar other facts prove that the feeling of pleasure and pain occurs only due to material *karma*. It does not occur in contact with immaterial space.

(b) *Cause of Karma*

There are two similar words but with different meanings—living (*jīva*) and life (*jīvan*). The living refers to the present life only which is termed as worldly, empirical or practical life. The life connotes the idea of continued existence of life elements through the past and future besides the present.<sup>30</sup> The canonical *karma* theory is based on the life and the living—both, though it is most opportune for the living. It seems it had to be associated with life as problem of attachment with *karma* could not be explained without the assumption of beginninglessness and impure nature of the living. It is contended that even without this, the theory is capable of serving its moral purpose. It is unfortunate that this idea has led to denounce the present for the imagined past and future—per chance so valuable psychologically. The living seems to be tied with the spring of past at the head and fetters of the future at the feet so that it is always in tension to move and act independently for his prosperous and model life. It is worth thinking that the living must be assumed free of these tensions and allowed to live and grow under natural sequences. How the living could obtain religious happiness under these tensions in the present until he could decry it for the future event. This has been the problem with the common man who has been unable to follow the sermons of the seers and, therefore, always been branded as demoralised. Deeper the sermons went, shallower the living became. They meant not for the present but future. To turn the situation for betterment, let us think of the present first. If we are able to improve it morally, the future will automatically improve. As you sow, so you will reap.

<sup>29</sup> *Ibid.*

<sup>30</sup> See ref. 8, p. 237.

Since the moment of conception to the birth in the world, the living is subject to various conditions, environment, passions, emotions and actions. He comes equipped with physical, vocal and mental faculties and a complete mechanism for its sustenance and energy. He is affected by them and acts accordingly. There can be no life without direct or indirect activity. It is an expression of the inherent energy of the living. It is a continuous process. Various activities are described in literature of different ages in terms of modificational and vibrational aspects.<sup>31</sup> We have activities associated with the living, non-living and with both. *Uttarādhyayana*<sup>32</sup> mentions 13 such activities while Umasvati<sup>33</sup> states 25, Akalanka<sup>34</sup> has additional 10, *Prajñāpanā*<sup>35</sup> describes a total of 15 types of activities—4 mental, 4 vocal and 7 physical—associated with the living. It also mentions 17 sinful activities involving body, speech, mind and passion which could be condensed to 5 in another way. Most of these activities are manifestations of five evils and four passions. These are caused by material body, speech and mind. Thus, any activity leads to vibrations in the surrounding capable of attracting *karma* particles towards the living in proportion to the nature and intensity of vibrations. Thus, the first cause of *karma* coming to attachment with the living is the activity of the living.

**Table 2. Summary of the Activities leading to Karma-influx**

Source	No. of Activities	Contents	Reference
1 <i>Uttaradhyayana</i>	13	Sins and passions	p. 462
2 <i>Prajnapana</i>			
(i) General Activities	5	Vibratory/Displacement,	p. 210
(a) Vibratory/Displ.	15	Distantial, Spatial,	
(b) Distantial	1	Untying, Manifestation	
(c) Spatial	17		
(d) Bond-untying	1		
(e) Manifestation	3		
(ii) Violent bodily motions	5	Violence	p. 482
(iii) Evil motions	18	Sins, passions, neo-passions	
3 Umasvati	25	Sins, passions, emotional and bodily activities.	ch. VI
4 Akalanka	10	Motions of living/non-living	p. 567

<sup>31</sup> Jain, S.A., *Reality*, Vir Sasan Sangh, Calcutta, 1960, p. 149.

<sup>32</sup> See ref. 16, p. 462.

<sup>33</sup> See ref. 31, p. 169.

<sup>34</sup> See ref. 11, p. 490.

<sup>35</sup> Arya Syama, *Prajnapana-2*, Agam Prakasan Samiti, Beavar, 1984, p. 210, 482.



The basic question is why the activity takes place at all? The three action agencies work because of certain stimulations, emotions, passions and desires originated internally or externally through the sensory or motor agencies. These may be pleasing or displeasing. Both of them are caused by delusion, stupor or fascination. Buddha stated the fascination agency to be the mind alone—physical or psychical. But Mahavira emphasized the three originators and fascinators—mind, body and speech (specially nervous) systems.<sup>36</sup> All three are very powerful agents for activities and de-activation as well (of sinful thoughts and actions). The passions and emotions originate in the fine karmic body in the form of waves of quasi-passions which with the help of resolution become denser to be called thoughts or colorations. These are composed of fine solid particles effecting the systems of gross body to act accordingly. These activities are termed as *yoga* (addition) and their causes—passions as *kasāyas* in the canons. Thus, it is the *yoga* and *kasāyas* which attract the karmic matter to enter the living. Larger the frequency and intensity of these vibrations, larger will be the amount or quantity of karmic entry. This quantity is further dependant on the variations in intensity of emotions, intentions, substratum and its potency owing to internal and external causes.<sup>37</sup> This quantity transforms into eight varieties of *karma*.

### (c) *Bondage and its Causes*

The attraction, influx or *āsrava* of *karmas* towards the living has not much effect until it gets bonded with the living. It is the bonding which is responsible for denaturation or obstruction of the natural qualities of the living. The living and the *karmas*—both are material. Hence the new matter could unite with the existing matter either by addition or by substitution process. The process could be physical or loose bonding and chemical or tight bonding. Though the union of individual species of karmic matter requires special passions and activities, still, there are some general passions which respond to bonding of each type. The literature mentions many causes for it varying from one to five in number.<sup>38</sup> These numbers have grown arbitrarily and current views stand on five causes—wrong faith, activity, passions, vowlessness and indifference. It is stated that passions associated with different

<sup>36</sup> Yuvacarya, Mahaprajna, *Abhamandal*, Tulsi Adhyatma Nidam, Ladnun, 1985, p. 8.

<sup>37</sup> See ref. 24, p. 242.

<sup>38</sup> See ref. 9, p. 239.

colorations are the most important causes. Due to these, the surrounding fine particles are transformed into *karma vargaṇās* like sugar in alcohol.<sup>39</sup> These fluid-like passions catalyse the conversion and association with the living. This association is not like the clothes on the body or cover on the serpent which have no binding agents in between.<sup>40</sup> *Karma* and the living are bonded together with the help of gum, oil, rope-like passions.<sup>41</sup> This is said to be homogenous like milk-water or hotness in iron. These examples suggest the bonding process to be physical requiring simpler methods for the separation. This does not seem to be correct as much harder and austerer, processes are involved in removing this bond supposed to be very strong. It seems that the conversion of fine matter in *kārman vargaṇā* is a chemical process involving interfusion leading to more fineness and compactness.<sup>42</sup> The living and *karmas* are cyclically related through passions. Passions influx *karmas* and *karmas* cause passions. In the process, new *karmas* are being assimilated and the attached ones might be leaving the system by various means. Thus, bonding and dissociation processes go on simultaneously. The present living is the resultant of the two.

Table 3 gives sub-classifications of the five causes of bonding :

**Table 3. Causes and sub-classifications of Bonding**

System	Cause of bonding	subclasses
1 Sankhya-Yoga	Wrong-belief	—
2 Nyaya-Vaisesika	,,	—
3 Vedanta	<i>Avidyā/Ignorance</i>	—
4 Bauddhas	<i>Vāsanā/Sanskāra</i>	—
5 Jinas	1 Wrong-belief	5
	2 Vowlessness	12
	3 Passions	16+9=25
	4 Activities	15
	5 Indifference	15/80/37,500

The details may be seen in *Dhavalā* and *Gommaṭasāra*.

<sup>39</sup> See ref. 24, p. 286.

<sup>40</sup> Acarya Haribhadra, *Saddarsansamuccaya*, Bharatiya Jnanapith, Delhi, 1944, p. 276.

<sup>41</sup> See ref. 9, p. 186.

<sup>42</sup> See ref. 3, p. 37.

Some scholars have pointed these agencies as cause of influx of *karmas* but because of their passionate and psychic nature and activity, they also cause bonding with the living. Of course, how can the bonding take place without influx? The activity causes mainly influx while different passions cause the bonding because of their more energetic nature. *Bhagavatī*<sup>43</sup> mentions even the quantity of bonded *karmas* equalling the difference between the influx and dissociation as below :

Bound *karmas* = Influx — Dissociation = Influx (1/innumerable—1/infinity).

This requires verification.

The process of bonding has further been elaborated through four or ten forms.<sup>44</sup> The first four seem to be illustrative. The number or quantity of *karmas* under bonding represent the first stage of space-point, quantity or *pradeśa* bond. The second stage is represented by the classification of these quantities in eight different forms or types of natures which is known as nature forming or simply nature stage. These two stages are dependant only on activities. The variety and intensity of passions associated with these activities lead to the next two stages in bonding—fruition and duration. The fruition is the intensity or potency of maturing or ripening of *karma* by its own or other's nature. The main types ripen by themselves. The capacity of fruition depends upon the intensity of passion. The duration stage may be defined as a process of maintaining the nature or not deviating from the nature of individual *karma* type. It is expressed in arbitrary time units, of minimum and maximum. Kundakunda<sup>45</sup> mentions these stages in order given but Umasvati disturbs it.<sup>46</sup> The reason has to be investigated.

Each of these stages have further been sub-classified in terms of high and low and the corresponding intermediate opposites. They have again been sub-classified in terms of bonding with time or without time, ever-occurring or differential bonds. Thus, the total types of bonds are now 64<sup>47</sup> caused by 72 agencies.

#### (d) *Stoppage and Dissociation of Karmas*

If one wishes to lead a higher spiritual or better moral life, he has to learn how to think good and act good. In other words, he has also to

<sup>43</sup> *Bhagavatisutra*-6, Sadhumargi Sangh, Sailana, 1972, p. 2691.

<sup>44</sup> See ref. 9, p. 195, 235.

<sup>45</sup> Acarya Kundakunda, *Samayasara*, CJPH, Lucknow, 1930, p. 166.

<sup>46</sup> Jain, S. A., *Reality*, Vir Sasan Sangh, Calcutta, 1960, p. 218.

<sup>47</sup> See ref. 2, p. 41.

practise how to avoid or stop thinking and acting bad. Though the first process also leads to karmic bondage, but it may be desirable for the worldly living and may be helpful in the second process which is more essential for the ultimate good of the living. The way to stoppage of *karma* has been exemplified as fort-building for the city, fencing of the garden, cutting of water-sources for drying the land and closing the holes in the boat.<sup>48</sup> This could be done by reversing the process of influx also. Table 4 suggests that scholars have stated from one to eight means or ways to stop influx first partially and then completely with due practice. It is clear that most of these ways are opposite to influx. They emphasize thinking and acting together. It is only Umasvati<sup>49</sup> who has emphasized mostly on control activities leading to non-influx. Per chance, he thinks psychologically that the living accustomed to certain practices and thoughts cannot change his mental makeup until he experiences better results from his new activities. *Uttarādhyayana*<sup>50</sup> has included all these stoppage and dissociation activities in 73 types of practices and 10 types of tastes of right-faith.

**Table 4. Ways of Stoppage of Karma-influx in Literature**

Source	No. of ways	Details	Reference
1 <i>Samayasara</i>	1	Right-knowledge	<i>Gatha</i> 190
2 <i>Sthananga/Samavaya</i>	5	Absence of five causes of influx of <i>karma</i>	Fifth <i>Samavaya</i>
3 <i>Dhavalā</i>	4	Right-faith, Control of sex, passion, activity	Book 7.2
4 <i>Dvadasanupreksha</i>	5	Right-faith, Rigorous vows, Control of passions, Meditation, Right-conduct	<i>Gathas</i> 61-64
5 <i>Tattvartha-sutra</i>	7	Control ( <i>Gupiti</i> ) 3 Carefulness ( <i>Samiti</i> ) 5 Moral duties ( <i>Dharma</i> ) 10 Suffering endurance ( <i>Parisahajaya</i> ) 22 Right-conduct ( <i>Caritra</i> ) 12 Penance ( <i>Tapa</i> ) Contemplations ( <i>Anupreksha</i> ) 12	Reality, p. 241
6 <i>Uttaradhyayana</i>	73	—	<i>Adhyayanas</i> 28-29
7 <i>Kartikyanupreksha</i>	8	Right faith Partial and rigorous vows Absence of activity Control of passions and senses Control of sex and mind	<i>Gatha</i> 95

<sup>48</sup> See ref. 9, p. 243.

<sup>49</sup> See ref. 46, p. 241.

<sup>50</sup> See ref. 16, p. 295.

Normally, the dissociation of *karmas* should follow the process of stoppage, but there is nothing wrong if they occur simultaneously. As the stoppage has changed the directions of thoughts and activities, it is natural that the dissociation must also start. Pujiyapada has defined dissociation as partial rather than full shredding of bound *karmas*.<sup>51</sup> It requires physical purification by external austerities and internal or passional purification by internal austerities which include concentration or meditation. It is said that meditation is like fire which can force the *karmas* to dissociate from the living. It is also like water flushing off the *karma* waste. The *karmas* become ineffective to carry their obstructive functions. Austerities are like medicines or incantations killing or neutralising the toxicity or disease in a way to allow happy living.<sup>52</sup> The process will transform the living into a godly one with power enough to transform the world in his own way. Mahesh yogi seems to have mathematically expressed the effect of meditation on transformation with Raja illustrating it.<sup>53</sup>

The *karma* theory has a last stage when all bound *karmas* are dissociated. With obstructive and denaturing agencies gone, the living should enjoy his characteristics in full. Many philosophies have cast doubts about this enjoyment under the condition of inactivity without *karma*. The living one would like the partial dissociation to enjoy the self and help, guide others try enjoying the powers of the living.

#### *Scientific View about Activities and Behaviours :*

Currently, most people, either scientists or with scientific attitude do not like to believe the life in past or future. They, therefore, have only the living under consideration. As the living is associated with material properties due to karmic matters, it should be quite interesting to apply *karmavāda* to the living of the scientific age. The science of living has developed quite late, still they have covered a large ground to let us understand what we mean by the living and its functions and behaviours. They presume it to be purely material born out of sexual or a-sexual activity. It consists of innumerable cells performing different functions to sustain and grow with the super computer brain. The current know-

<sup>51</sup> See ref. 46, p. 7.

<sup>52</sup> Bhatta, Akalanka, *Tattvarthavartika*-1, Bharatiya Jnanapith, Delhi, 1944, p. 27.

<sup>53</sup> Raja, Harish 'Sadhana Way', *Hindustan Times*, 21.12.1986.

ledge has given us the why and how of our mind, action or behaviour in addition to the only observatory 'what' of the canonical age. It seems to have gone a little deeper in the world of our gross body. It has given us the fact that the resultant action and behaviour of the living might be traced to many factors external and internal surroundings, sensory stimulations, bio-electric and bio-chemical changes, nervous system and glandular secretions. They may be effective in various permutation and combinations. Thus, an infinite variety of mental states and activity could originate.

Experiments have proved that there is electrical charge and thermal motions in the body suggesting that the running of life may be due to these thermal and electrical energies in the body produced due to internal chemical or bio-chemical changes occurring constantly in the body.<sup>54</sup> There is always this energy flowing throughout the body from brain to the feet. A small portion of this energy always surrounds the gross body producing a halo or aura around it which has been photographed. It is this aura and different brain centres which are responsible for our actions of all types. This living may have natural and earned or environmental behaviours. These are expressed in 14 classes of propensities representing human curiosity, capacity and activity. Mahaprajna<sup>55</sup> has equated the origin of some of them with many forms of deluding *karma* (D) which may be equivalent to emotions or instincts. Some of them marked with cross × may be equated with other *karmas*. The inquisitiveness may be related with knowledge and perception-obstructing *karma*. The parental affection results from feeling (pleasure)-producing *karma*. Some behaviours like food and groupism, though not included in *karma* natures, are included in ten instincts. Still, there remain two important behaviours of creativity and complex which do not have any place. One could include the inferiority complex in status-determining *karma* indirectly, still one will have to find place for creativity. This point alone will equate *karmavāda* with determinism—a point refuted by scholars logistically because the theory has a large incentive for transformation<sup>56</sup> and mutation by changing the nature of influx through austerities and meditation. It must, however, be pointed out that the idea about instincts and emotions has been modified and their number has been reduced to three (anger, fear and pleasure), others being suggested as

<sup>54</sup> Svami, A. Atmanand, *Yoga-ke Camatkar*, Hind Pocket Books, Delhi, 1981, p. 121.

<sup>55</sup> See ref. 8, p. 237.

<sup>56</sup> See ref. 8, p. 149.



motivations and drives.<sup>57</sup> It is these emotions which lead to specific action. These are shown in the Table 5.

**Table 5. Details about Behaviours, Emotions and Karmas**

Propensity	Emotions	Instincts	Karmas (Nature)
1 Self-assertive	Insistence/Excellence	Pride	Pride, CD
2 Acquisitiveness	Ownership/Authority	Possession	Greed, CD
3 Curiosity	Inquisitiveness	—	Knowledge-obscuring Perception-obscuring
4 Food	Hunger	Food	—
5 Sex	Sexuality	Sex	Three genders, CD
6 Groupism	Solitariness/ Sociability	Groupism	—
7 Aversion	Repugnance	—	Repugnance, CD
8 Escaping	Fear	Fear	Fear, CD
9 Struggling	Anger	Anger	Anger, CD
10 Parental affection	Affection	—	Pleasure feeling
11 Inferiority	Inferiority complex	—	Status-determining
12 Construction	Creativity	—	—
13 Begging	Suffering	—	Suffering, CD
14 Humour	Jubilation	—	Jubilation, CD

Mahaprajna suggests that emotional stimulations could well be equated with fruition of different *karmas*.<sup>58</sup> However, the incompleteness in the karmic emotional counts must be rectified.

The variety of physical, vocal and mental behaviour is now supposed to originate from the stimulations and interaction between individual aura and emotion carriers. All stimulations are normally waves of electro-static or electro-magnetic in nature which produce a superimposed wave with specific frequency due to aura and excite the different brain centres in the hypophthalmus and other parts to analyse and direct the response through nervous system to behave in a way it is observed. It is now recognised<sup>59</sup> that the hypophthalmus and other regions in the brain have specific centres for receiving sensory drives for sleep and arousal, intelligence and learning, pleasure and pain, hunger and thirst, sex and memory and the like. Weber-Fechner have empirically noted a correlation between stimulants and sensations as

$$S = K \log R \quad (K \text{ is constant, } R = \text{sensations.})$$

suggesting specific behaviours for specific stimulation. This has been

<sup>57</sup> Sharma, J. D., *Samanya Manovijnan*, LN Agrawal, Agra, 1984, p. 95.

<sup>58</sup> See ref. 8, p. 238.

<sup>59</sup> See ref. 57, p. 152.

verified in medium range of stimulants lending some credibility to psychological studies. These stimulations could be equated with the *karma*-influx and one could see there a good chance of exploring the compatibility of *karma* theory in current context. The psychologists, however, do not like to discuss or analyse it even in historical perspective. Most of the human actions could be satisfactorily explained on this basis.

The physiologists tell us that our actions and emotions depend on glandular secretions of hormones and other compounds responsible for proper functioning of the human system. It is said to be normally an autonomous system responding even to emergency needs. The diversion from normal functioning may be due to genetic origin, internal and external environmental changes and due to foods, motivations and stimulating agencies. Table 6 gives some details about various glands and effects of their secretions. It would seem that these are very important and Mahaprajna has called them also the fruition product of the *karma*

**Table 6. Details about Glands and their Secretions**

Glands	Location	Secretions	Functions
<b>1 Ductless Glands</b>	<b>6</b>		
(i) Pituitary	Hypophthalmus	ACTH, growth and other hormones	Controller, stimulator for other glands, regulator
(ii) Thyroid	Throat	Thyrexin	Metabolic necessity, effects physical, mental growth
(iii) Parathyroid	Throat	Parathormone	Maintains calcium-phosphorus balance
(iv) Adrenal	above Kidney	Adrenalin, nor-Adrenaline etc. Cortisone	Emotional balance, regulation, Sodium and water balance, cure of R. Arthritis
(v) Pancreatic	Abdominal cavity	Insulin	Maintains blood sugar level
(vi) Gonad (sex)	Testes and Ovaries	Androgens Estrogens	Sexual normalisation
<b>2 Duct Glands</b>			
Salivary glands			
Milk glands			
Tear glands			
Sweat glands			
etc.			Their functions are self-explanatory

particles in contradiction with an earlier equation.<sup>60</sup> If secretions are taken to be fruition products, it will mean that *karma vargaṇās* must be taken as visible molecules like those of food and water. This goes against the 2-touch nature of them. Of course, it will equate *karmas* with all kinds of ingestions in the body and the resulting discussions will not be different from those of the psychologists. This inference needs reevaluation of the statement.

Moreover, the scientists would emphasize that any abnormality in actions, behaviours and mind might be due to some defects in one or many of the above factors. This could be most probably removed, improved or normalised by many methods. The suppression of emotions/feelings is not always the most effective way for improvement. Illustratively, we may point out that many diseases effect the mental state of the living. Alcoholism, addictions, madness, epilepsy, sudden shocks like loss of riches or relatives and genetic defects like feeble mindedness may be mentioned in this connection. The diagnosis in all these cases have been done properly to a large amount and medications or remedial treatments relieve the living from these troubles as shown in the Table 7. The *karma*-vadins will associate these with the fruition of different *karmas*—a very crude answer to the modern man. Material *karmas* must be curable by material medicine and intentional changes.

Table 7. Some Consciousness obscuring diseases and their treatments

Disease	Karmic cause	Diagnosis	Treatment
1 Feeble mind	Realisation of knowledge-obscuring karma	(i) Genetic/Environmental (ii) Anoxia (iii) Phenyl Pyruvic acid	Glutamic acid Thiamine food suppl.
2 Defective memory	„	Neuronstimulated RNA changes	Indirect medicines, Brahmi-vati
3 Cretinism	„	Deficiency of thyroid hormone	Thyrexine therapy
4 Epilepsy	Enjoyment power/ Knowledge-obscuring	Disturbance in temporal lobe of brain	Gardinol Dilantine Apasmarhar-vati
5 Alcoholism	Delusion, Knowledge-obscuring	Cooling effect Liver damage Brain nerves	Antabuse Apamarg herb

Despite the fact that *karmavāda* goes ahead of physical factors, it is not possible to get rid of the illnesses, diseases and defects

<sup>60</sup> See ref. 36, p. 16.

without medicinal or meditational treatment. It is now agreed that these could be regulated, transformed or directed for betterment by creating special conditions of mind and body through meditation and following internal and external austerities (various controls on foods). This process is supported by experimental observations. We do not know whether there is dissociation of *karmas* in these operations. Even if it is, we are not in a position to put it in chemical or physico-chemical terms as we have no knowledge of any definite atomic combinations existing in the *karmas*, on the basis of which one could devise a mechanism. The energy or wave nature of *karma* can afford a supplementary role for them in supplying additional energy for the operations taking place in body or brain to make them slow or fast. It might be agreed that waves of karmic *vargaṇās* must be different from astral, electrical, caloric or *taijaṣa* body waves. Thus, the *karmas* cannot realise in the form of glandular secretions, their energy may effect the speed and amount of secretion. Instead, it is physiologically definite that the foods intaken in any form undergoes changes and transformations in different essential complex compounds under specific conditions obtainable in different parts of the body to yield required secretions for better living and behaviour. Thus, any form (solid, liquid, gas or energies of physical, mental and vocal actions) intaken should be designated as *karma* as Ohira has suggested. It may not be to the liking of *karma*-vadins, but this seems the best way for us under the current set of knowledge. Thus, the goodness or badness of *karma* becomes un-necessary. The idea has been imposed by the society in the days of origin of *karma* theory. As a proof, one could tell you that there seems to be a baffling mutation in denoting our actions as good or bad. It has been normal contention that good *karmas* lead to health and wealth and that violence, stealing, lying are bad *karmas*. Now-a days, it is seen that people involved in these types of activities seem to be enjoying the effects of good *karmas* suggesting the mutation between good and bad *karmas*. That is why these activities are alarmingly increasing without appreciable repercussions from the society. This could have been the case in the past too. That is why the *karma*-vadins have decried the present living like any thing. Perchance, they might have thought it a psychological measure to detract men from these undesirable activities. One could easily realise the daily dwindling effect of *karma* theory. This has been further aggravated by the latest biological progress when the synthesis of genes has been made to create the type of the living in the laboratory one wishes.<sup>61</sup> Nowhere the past *karmas* are in demand.

<sup>61</sup> Jain, P. K., *Paramarsa*, Pune, 7-1, 1985, p. 1.

The Jainas have been well versed in the process of interpolation and extrapolation of the current thoughts and practices. This process in the case of units of time and length and concept of Tirthankaras has already been described.<sup>62</sup> This has led to the loss of credibility even for the descriptions of physical and visible world and its various phenomena. This trend seems to have been extended to the invisible or fine world of *karma* by linking it with past and future. This has resulted in dethroning even the present despite the best intentions of the theory. It is desirable that it should be taken out of the deep veils of past and future and practiced for the present life for its betterment. Despite many scholar and saints' attempts to justify its present canonical form, it has many spots which may not be subject to proper clarification either conceptually or intellectually.

<sup>62</sup> Jain, N. L., (a) *Jain Journal*, 1986, p. 94 ; (b) *Tulsi Prajna*, 10-4, 1985, p. 22 ; (c) *Amar Bharati*, 1986, p. 26.

# Atimukta

GANESH LALWANI

Gautama, disciple of Mahavira, one day, was passing by the side of Palasapura palace.

Prince Atimukta was playing at that time with his companions in the outer garden of the palace. Suddenly his eyes fell on Gautama. Seeing his calm and serene face he was so enchanted that he forgot his play and came to him running. He asked, 'Bhante ! Who are you ?'

'A monk,' replied Gautama in short.

But Atimukta was not satisfied by that short reply. He continued to ask him question after question : 'Where does he live?, What does he do?, How he maintains himself?, From where was he coming and where will he go ?'

Hearing these questions Gautama began to laugh. Then he said, 'Dear boy, we are monks. So we do nothing but meditate. Home? We live anywhere. Where we stay is our home. Regarding our maintenance we never worry. Whatever right food we get, we accept. I am coming from the suburbs where my Master is staying and I will return to him now.'

'Your Master!', said Atimukta in amazement. 'Can't I meet him?'

'Why not. Any body can go to him. His door is open to all.'

Atimukta was pleased to hear this and accompanied Gautama to go to his Acarya.

After traversing a long way they reached the outskirts of the city where Mahavira was delivering a sermon.

Atimukta too heard that sermon. It penetrated in his heart. His mind was at rest. So when the sermon was over, he stood up and went to the Lord. Then bowing low with folded palms he said, 'Bhante! I have heard your sermon and have liked it. I have taken refuge in thee. Please initiate me into your order.'

Mahavira gave his assent and said, 'My boy ! Go home and take permission of your parents. Then I will initiate you.'

Atimukta returned to the palace to seek the permission of his parents. When they knew of his decision, they all were perturbed and tried to dissuade him by every means. But they failed. So finally they had to give him their assent. Thus blessed Atimukta returned to his Master.

Time passed by. One day Atimukta was going to the city with his elders on a begging mission. It was rainy season. A little ago there was a heavy shower. Water was gushing down the gutter near a paddy field. Its sweet murmur entered his ears. He stopped suddenly.

He stopped because he remembered an incident of his early life. That day too water was gushing down a gutter with a sweet music like this. They were floating paper-boats in the water, he and Campa. His boat remained floating but that of Campa capsized. But how wicked she was! She began to shout that it was his boat that had sunk and not hers. 'Its a lie', he roared and slapped on her cheeks.

Yes, that was a lie.

But probably Atimukta forgot his present self. So he slowly moved towards the running water and floated his own begging bowl. Then looking at the floating bowl, he cried, 'My boat is floating, not yours. Its a lie.'

Seeing him shouting and gesticulating the senior monks were confounded. They tried to restore him to his senses but could not.

Disgusted they left him alone and went away.

They themselves were confused. They were thinking why the Lord has initiated this insolent boy to monkhood.

But it was not for them to judge the Lord's action. His ways were not ordinary, they were different from that of a common man. They had no such prerogative also to ask him 'Why ?'

In reality they had not. Because when he suddenly looked at himself Atimukta came to his senses. He began to think, 'Alas! What have I done. I had taken refuge in the Lord to take my life-boat to its journey's end, but now what am I doing here by floating the begging bowl? Even I have insulted my elders.'

In his heart, Atimukta felt remorse. And this remorse made his thoughts to soar higher and higher. Thus he attained liberation on the very spot.

# Major Jaina Centres in Eastern India

BIKASH MUKHERJEE

Jainism was one of the major religious system amongst the non-Vedic creeds in the pre-Christian era. The origin and antiquity of this religion can well be traced back to the time of Parsvanatha, the twenty third Tirthankara of the Jaina order, who undoubtedly was a historical personage.<sup>1</sup> The religious system established by Parsva originated in Varanasi, the sacred city of India and extended gradually towards the east ; and by the time of Lord Mahavira, it became one of the dominating forces in the religious life of ancient India.

After Mahavira his devoted followers made every effort to carry on the message of Parsva and Mahavira to millions of people living in different parts of the Indian sub-continent.

Like Gautama Buddha, Mahavira played an important role for the enrichment and development of Jainism in eastern India which lies broadly to the east of Benaras.<sup>2</sup> Eastern India includes a large number of sacred places both for the Vedic as well as the non-Vedic votaries. We know that Mahavira visited a good number of places of eastern India during his missionary career and converted a large number of people in that region.<sup>3</sup> He however, achieved his greatest success in Bihar where the Nirgrantha religion became almost as popular as the religion propounded by Gautama Buddha. This is indirectly confirmed by Pali canonical texts. A critical study of the relevant portion of the *Therāvalī* which is a part of *Kalpasūtra* gives some idea about the Jaina religion in different parts of this region. It is necessary to mention here that four Jaina *śākhās* originated by Godasa, a disciple of Bhadrabahu, a little over than one century after Mahavira gradually spread in different pockets of eastern India. We have the following four significant

<sup>1</sup> This is to be noted that Jainism prior to the time of Parsvanatha was possibly prevalent as we have twenty two other Tirthankaras ; some of whom at least are historical as propounded by some scholars. On the basis of the discovery of some torso figures it is believed by some scholars that the origin of Jainism even goes back to the time of the Indus Valley Civilization.

<sup>2</sup> Jash, P., *History and Evolution of Vaisnavism in Eastern India*, Calcutta, 1982, Ch. I.

<sup>3</sup> Chatterjee, Asim, *A Comprehensive History of Jainism*, Vol. I, p. 1.



names<sup>4</sup>—*Tamraliptikā-sākhā*, *Koṭivarṣiyā sākhā*, *Puṇḍravardhaniyā sākhā* and *Dāsikharbatikā sākhā*.<sup>5</sup> All these four *sākhās* evidently connected with the well-known geographical units, were situated in Bengal. The first name Tamralipta may be identified with Tamluk in the Medinipur district of the present state of Bengal. The second name Kotivarsa according to *Pannapaṇṇā*,<sup>6</sup> a canonical text, was the capital of Ladha country and the third one is broadly located in North Bengal. Regarding the identification of Dasikharbata, nothing can be said definitely. But it is possibly within the geographical jurisdiction of Bengal as suggested by R. C. Majumder.<sup>7</sup> These places were no doubt strongholds of Jainism.

It is mentioned earlier that according to *Therāvalī* all these *sākhās* were originated from Godasa, who was a disciple of Bhadrabahu. Now this saint (i.e. Bhadrabahu), according to *Brhat-kathā-kośa*<sup>8</sup> of Harisena (c. 931 A.D.), was born at Devikotta, situated in Pundravardhana in North Bengal. There is no doubt that Harisena was indebted to earlier works for the information about Bhadrabahu's place of birth. It is natural therefore that the *sākhās* founded by Godasa, a disciple of Bhadrabahu should be connected with Bengal.

In case of Tamralipta, it is to be noted that at the famous port of Tamralipta lived the merchant Tamali Mangoputta, who became a Jaina recluse apparently in Mahavira's life time. From the account of *Bhagavati-sūtra*<sup>9</sup> it is known that it was a famous centre of Jainism, and the devotees of Jainism profusely inhabited in this place. The account left by the Chinese pilgrim Yuan-Chwang also makes us believe that Jainism was a major religion in this part of the country.

The Paharpur inscription informs us the early popularity of the Jaina religion in Bengal. It may be mentioned in this connection that Bengal accepted Jainism long before any other State of India. We come to know from the account of the Chinese pilgrim Yuan-Chwang who

<sup>4</sup> Jacobi, H. (Tr), *Sacred Books of the East* (Henceforth *SBE*), Vol. 22, p. 288.

<sup>5</sup> It is not clear what is meant by *Gana*, *Kula* and *Sakha*. *Gana* designates the school which is derived from the teacher ; *Kula*, the successors of teachers in one line ; *Sakha*, the lines which branches from each teacher. These terms are not in vogue in modern times. *Ibid.*, p. 288.

<sup>6</sup> *Pannapaṇṇa*, para-37.

<sup>7</sup> Majumder, R. C., *The History of Bengal* (Vol. I), Hindu period, 1971, p. 410.

<sup>8</sup> Upadhye, A. N. (Ed), *Brhatkathakosa*, p. 131.

<sup>9</sup> Lalwani, K. C. (Ed), *Bhagavati-sutra*, Calcutta.

came to India in the 2nd quarter of the 7th century A.D. that Jainism was quite popular in different places of India during the time of his visit. He specially refers to the Jainas who lived in his time at Kapisi,<sup>10</sup> Sinhapur,<sup>11</sup> Rajagrha,<sup>12</sup> Pundravardhana<sup>13</sup> and Samatata.<sup>14</sup> The undivided Bengal was practically one of the greatest centres of Jainism from the days of Mahavira. But unfortunately, beyond a few references to various *sākhās* connected with Bengal, nothing tangible is known regarding the state of Jainism here in the pre-Gupta days. The account of Yuan-Chwang conclusively shows the tremendous popularity of Jainism in Pundravardhana and Samatata, the two provinces of ancient Bengal.<sup>15</sup> In both these provinces the Chinese pilgrim noticed numerous Digambaras. In spite of such popularity, neither texts nor available inscriptions throw any light on Jainism in Bengal in the post-Gupta period. Archaeology also has not given us any help so far. However, the discovery of a large number of Jaina temples and icons particularly from Bankura<sup>16</sup> and Purulia<sup>17</sup> proves the popularity of Jainism in West Bengal during the Pala period. Several Jaina Tirthankara images of the Pala-Sena period onwards have been discovered from the districts of Bankura and Purulia. An image of Parsvanatha found from Bankura (fig-1) shows typical characteristics of the mediaeval eastern Indian sculpture.

Sat Deuler Bhita, P. S. Memary, in the Burdwan district is another important centre of the Jainas. One of the earliest Jaina brick temples is still extant here with its superb *śikhara*. (Fig-2)

As regards the history of the important Jaina centres in the present State of Bihar we may take into account the following :

<sup>10</sup> Watters, *On Yuan-Chwang's Travel in India*, Vol. I, p. 123.

<sup>11</sup> *Ibid.*, Vol. I, p. 251.

<sup>12</sup> *Ibid.*, Vol II, p. 154.

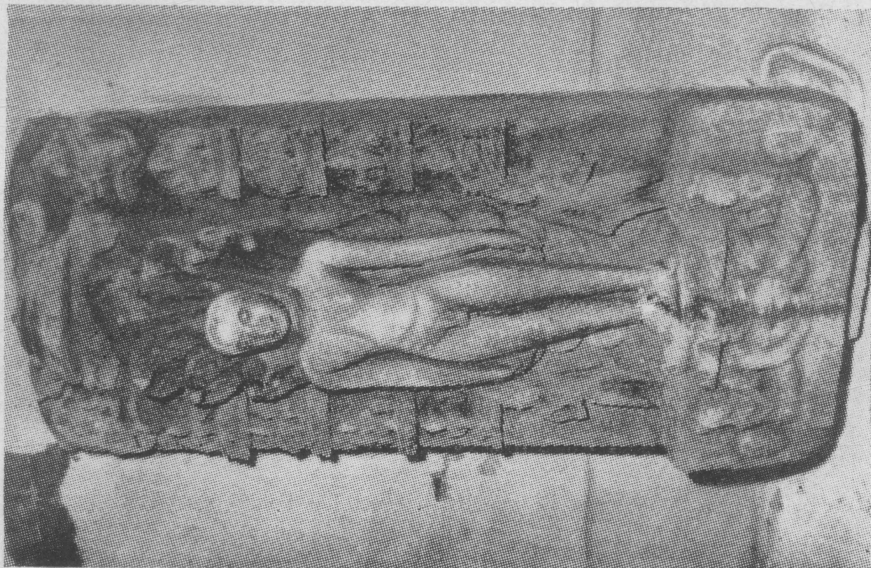
<sup>13</sup> The Chinese pilgrim adds "On the Vipula mountain is a tope on the spot where the Buddha once preached, many Digambaras now lodge and practise austerities incessantly ; they turn round with the Sun watching rising to setting." *Ibid.*, Vol II, p. 184.

<sup>14</sup> *Ibid.*, Vol. II, p. 187.

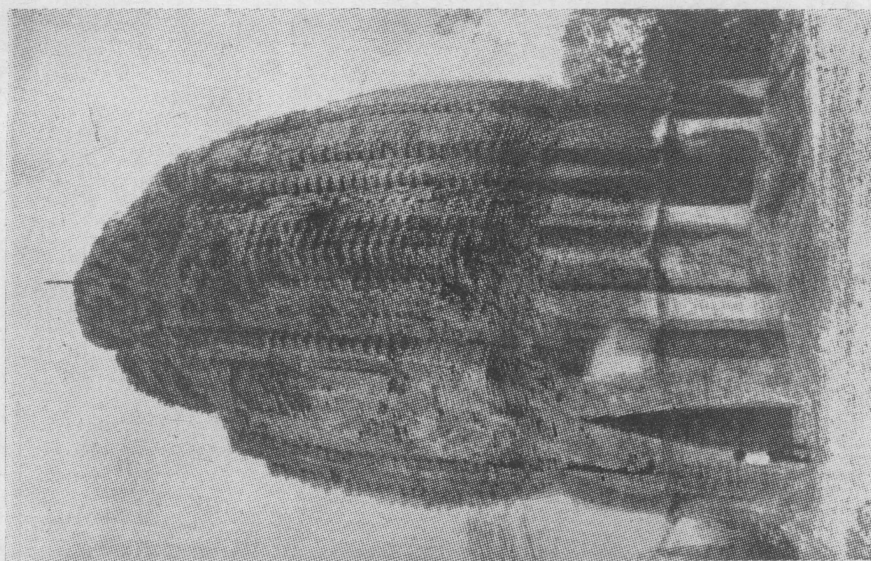
<sup>15</sup> Beal, S. (Ed), *Chinese Account of India*, Vol. IV, p. 406.

<sup>16</sup> Mitra, D., 'Some Jaina Antiquities from Bankura and Purulia', *Journal of the Asiatic Society of Bengal*, 1958 (Vol. 24 No. 2).

<sup>17</sup> *Jain Journal*, 1969, Vol. 3 No. 4 ; see also Banerjee, R.D., *Eastern Indian School of Mediaeval Sculpture*, p. 145 ; *Jain Journal*, Vol. V. No. 2 fig. No. 1.



*Fig 1 Parsvanatha  
Bankura, West Bengal*



*Fig 2 Jaina Brick Temple  
Memari, West Bengal*



*Fig 3 Rsabhanatha, Chausa, Patna*



*Fig 4 Tirthankara Images in the Mahavira Gumpha  
Khandagiri, Orissa*

Rajagrha—This great city of ancient India was intimately connected with the activities of Parsva's disciples and of Mahavira. The *Nirayavali-kā*,<sup>18</sup> an *Upāṅga* text gives us the story of one Bhuya, the daughter of the merchant of Rajagrha called Sudarsana, who was the follower of the religion of Parsva. According to *Bhagavatī Sūtra*, Mahavira came into contact with Mankhaliputra Gosala at Nalanda, a suburb of Rajagrha.<sup>19</sup> The latter became a disciple of Mahavira and wandered with him for six years in a number of places. In this connection *Bhagavatī-sūtra* mentions three names viz. Kollaga Sannivesa, Siddharthagrama and Kumaragrama. All these places were situated near Rajagrha. Mahavira's intimate connection with Rajagrha is proved by repeated references to the city.<sup>20</sup> The *Majjhimanikāya* also acknowledges the fact that Rajagrha was a popular centre of the Jains.

A small mutilated inscription<sup>21</sup> on a Neminatha image, in the early Gupta script has been noticed from Rajagrha. The image is installed in a small Jaina temple at Vaibhar hill and refer to Maharajadhiraja Candra, who may be either Candragupta I or Candragupta II of the Gupta dynasty. This image of Neminatha in black basalt is one of the earliest Jina image of the Gupta period. Another inscription<sup>22</sup> of the early Gupta character near Son Bhandar cave in ancient Rajagrha refers to a Jaina monk called Viradeva who was given the epithet *ācāryaratna*. The lower half of a small naked Jina cut out of the rock can be seen close to the inscription. It has been suggested<sup>23</sup> that this Viradeva is the same as Arya-Vajra of the *Āvaśyakaniryukti*.<sup>24</sup> Sten Know suggested<sup>25</sup> that the cave referred to in the inscription was constructed in the 2nd-3rd century A.D. From all these evidences we can definitely say that this city was closely connected with the Jaina religion.

Nalanda—It is identified with Bargaon, which lies to the north-west of Rajagrha in the district of Patna.<sup>26</sup> Nalanda contains a beautiful Jaina temple of Mahavira.<sup>27</sup> As already stated it is here Gosala met

<sup>18</sup> Gopani, A. S. and Choksi, V., *The Nirayavaliyao* (The last five *Upangas* of the Jaina canon), p. 117.

<sup>19</sup> Lalwani, K. C. (Ed), *Bhagavati-sutra*, Calcutta.

<sup>20</sup> Mehta, Mohanlal and Chandra, Rishabha, *Prakrit Proper Names*, Vol. I (part-II), p. 576.

<sup>21</sup> *Archaeological Survey of India, Annual Report*, 1925-26, pp. 725f.

<sup>22</sup> *Ibid.*, 1905-6, p. 78, fig. 1, see Guerinot's list No. 87.

<sup>23</sup> *Journal of the Bihar and Orissa Research Society*, Vol. 39 (1953), pp. 410-12.

<sup>24</sup> Lalwani, K. C. (Ed), *Bhagavati-sutra*, Calcutta.

<sup>25</sup> *Archaeological Survey of India, Annual Report*, 1905-6, p. 106.

<sup>26</sup> Cunningham, A., *Ancient Geography of India*, p. 536.

<sup>27</sup> Dey, Nandalal, *The Geographical Dictionary of Ancient and Mediaeval India*, p. 137.

Mahavira for the first time. According to the *Bhagavati-sūtra*,<sup>28</sup> Mahavira at first turned down his request to make him his disciple but afterwards accepted it at a place called Kollaga not far from Nalanda and this event took place in the 2nd year of Mahavira's wanderings after renunciation.

Nalanda was also known to be the halting place of the famous Jaina monks.<sup>29</sup> A householder called *Lepa* was in possession of a bathing hall called *Sesadravya*, which was situated to the north-east of Nalanda. At this place Gautama Indrabhuti, the first disciple of Lord Mahavira met Udaka Pedhalaputra of Metarya gotra, who was a follower of Lord Parsvanatha.<sup>30</sup> We come to know from their dialogue that some of the followers of Gautama Indrabhuti were also known as Kumaraputras<sup>31</sup> which probably indicate that they belong to aristocratic families.

A Jaina record<sup>32</sup> has been discovered from Bargaon, near Nalanda (Bihar) which proves the existence of Jainism till the end of tenth century A.D. The inscription belongs to the 24th year of Rajyapala, who ruled in the first half of the tenth century A.D.<sup>33</sup> The record is incised on a pillar near ruined Jaina temple and refers to one Vaidyanatha, son of Monoratha Vanikakula.

*Campa*—The Campa city (modern Campanagar, suburb of Bhagalpur town) was also one of the sacred places for the Jains.<sup>34</sup> A number of early Jaina sculptures have been preserved in the various temples of this town. An early image of the sixteenth Tirthankara, Santinatha has been found at Sri Campapur Digambar Jain Siddhaksetra, Nathnagar<sup>35</sup> (a suburb of Bhagalpur) which indirectly proves the existence of Jainism in 6th century B.C. in this area. Here the Jina is seated in the semi-*paryāṅkāśana* on a double petalled lotus pedestal. In the centre of the pedestal, a *dharmacakra* (wheel of law) has beautifully been carved out. Just below the *dharmacakra*, figure of *mṛga* or deer

<sup>28</sup> Lalwani, K. C. (Ed), *Bhagavati-sutra*, Calcutta.

<sup>29</sup> *SBE.*, Vol. 45, pp. 419-20.

<sup>30</sup> *Ibid.*, pp. 420 ff.

<sup>31</sup> *Ibid.*, pp. 421 ff.

<sup>32</sup> *Indian Antiquity*. Pt. III ; see also *Journal of Royal Asiatic Society of Bengal*, 1949, Vol. 15 Pt. I, p. 76.

<sup>33</sup> Majumder, R. C., *History of Ancient Bengal*, p. 124.

<sup>34</sup> Patil, D. R., *The Antiquarian Remains in Bihar*, Patna, 1963, p. 78.

<sup>35</sup> Sinha, A. K., 'Jaina Shrines in Bhagalpur', *Jain Journal*, Vol. 17, No. 3, 1983, pp. 101 ff.

(*lānchana* of Santinatha) is engraved by whose side two devotees with folded palms are seen. The presence of Jyotiskadevas<sup>36</sup> on either side of Santinatha is one of the most striking iconographic feature in this sculpture.

Parsvanatha<sup>37</sup> and Mahavira<sup>38</sup> visited this ancient Campa town during their missionary career and converted a large number of people in that religion.

During the 6th century B.C. a big temple was erected inside the ancient city of Campa (modern Campanagar) which was referred to in the ancient Jaina literature as Purna-bhadra Yaksayatana.<sup>39</sup> Moreover, a number of Jaina images<sup>40</sup> were recovered from a tank (probably the ancient tank caused to be excavated by the order of queen Gaggara) at Campanagar. One of them, a Caubisi of Adinatha<sup>41</sup> is preserved in Sri Digambara Jain Mandir, cave, Bhagalpur. Some scholars think that this Caubisi image of Adinatha certainly belonged to the Pala period. If it is to be true, it would not be unreasonable to say that this ancient Campa city continued its existence as a Jaina centre till the end of 10th century A.D. Numerous Jaina images of different Tirthankaras have been discovered from various parts of the State. Jaina image of Adinatha or Rsabhanatha from Chausa, Patna, is an interesting and significant addition to the school of eastern Indian sculptures. (Fig-3) Similar icons of the Jaina Tirthankaras, of course, also have been discovered from this part of the country.

Monghyr<sup>42</sup>—Monghyr, the ancient city of Mudagiri, was an important centre of Jainism during the early historic period. We know from the *Padmacarita*<sup>43</sup> of Acarya Ravisena that Jaina cult was in flourishing condition in the vicinity of Monghyr during the 7th century A.D. Temples of Tirthankaras were being built and teachers were always moving in these sacred places propagating the

<sup>36</sup> Bhattacharyya, B. C., *The Jaina Iconography*, New Delhi, 1974, p. 116.

<sup>37</sup> Lalwani K. C., *Bhagavati-sutra*, Calcutta.

<sup>38</sup> Law, B. C., *Mahavira, His Life and Teachings*, London, 1937, pp. 32-33.

<sup>39</sup> *Aupapatika-sutra*, (Sailena ed), pp. 70 ff.

<sup>40</sup> Patil, D.R., *Op. cit.*, p-81.

<sup>41</sup> Sinha, A.K., 'Early Jaina Images from Bhagalpur', *Jain Journal*, Vol. 17, No. 3, 1983, pp. 101 ff.

<sup>42</sup> O' Mally, *Bihar and Orissa District Gazetteer, Monghyr*, Patna, 1926, pp. 30-32.

<sup>43</sup> Sinha, B.P. (Ed), *The Comprehensive History of Bihar*, Patna, 1974, Vol. I, Pt. II, p. 457.



principles of Jainism. Acarya Jinasena and Acarya Haribhadra<sup>44</sup> (c 8th century A.D.) also described the region as a centre of Jainism. Few years ago a torso of Parsvanatha<sup>45</sup> has been discovered from Monghyr fort area which belonged to circa 5th century A.D. It also supplemented the literary evidences regarding the popularity of Jainism in Monghyr.

*Pavapuri*—It is situated about seven miles to the south-east of Bihar (town) and two miles to the north of Giriyeek. According to Stevenson's *Kalpasūtra*,<sup>46</sup> Mahavira entered *nirvāṇa* here while giving sermon in the *rajjukasālā* of the king Hastipala of Pava. There are four beautiful temples in an enclosure which marks the site of his death. Festival of *Dipāvalī* is to commemorate Mahavira's *nirvāṇa*.<sup>47</sup>

Without mentioning other minor Jaina centres of Bihar we may now pass on to the great centre of Jainism in Orissa, viz., the colossal Jaina complex atop the twin mountain of Udayagiri and Khandagiri.<sup>48</sup> We have much evidence to prove that Orissa was also an important seat of Jainism from the third century B.C.<sup>48(a)</sup> to the eleventh-twelfth century A.D.<sup>48(b)</sup>. Buddhism began to flourish in Orissa after the conquest of Kalinga by Asoka, the great Maurya King in 262 B.C.<sup>49</sup> But immediately after his death, Pusyamitra, the follower of Brahmanism gave a severe blow to the Buddhist faith in India.<sup>50</sup> During this time a great power arose in the south under Mahameghabahana Kharavela which is known as Cedi dynasty. This dynasty proved a good setback to the Brahmanical reaction of the south.<sup>51</sup>

So it may be mentioned here that in second century B.C. all the three religions—Brahmanism, Jainism and Buddhism were represented

<sup>44</sup> Sinha, B. P., *Op. Cit.*, p. 458.

<sup>45</sup> Sinha, A.K., 'A Torso of Parsvanath in the Bhagalpur Museum (Bihar)', *Jain Journal*, Vol. 17, No. 3, 1983, pp. 101-102.

<sup>46</sup> Stevenson, S. (Tr.), *Kalpasutra, Introduction*, p. 8.

<sup>47</sup> Shah, C.J., *Jainism in North India*, p. 27.

<sup>48</sup> *Epigraphica Indica*, Vol. 20, pp. 71-89; Barua, B.M., *Old Brahmi Inscription in the Udayagiri-Khandagiri Caves*, pp. 147.

<sup>48</sup> (a) Sircar, D.C., *Select Inscriptions*, p. 37; Basak, R.G. (Ed), *Asokan Inscriptions*, p. 64.

<sup>48</sup> (b) Sircar, D.C., *Op. cit.*, pp. 219-221; *Inscriptions of Orissa*, Vol. 4, pp. 236-237.

<sup>49</sup> Ganguly, M.M., *Orissa and Her Remains, Ancient and Mediaeval*, p. 17.

<sup>50</sup> Shah, C.J., *Op. cit.*, p. 149.

<sup>51</sup> *Cambridge History of India*, pp. 578.



by Kalinga while the second one enjoyed the privilege of being the state religion. The Chinese pilgrim Yuan Chwang testifies to the numerical strength of Jainism and described the territory as a stronghold of the Jaina faith. He tells us that there were many unbelievers of different sorts, the most numerous being the Nirgranthas.<sup>52</sup>

This is a clear advance of the Jaina faith from Magadha, the land of its birth, to south-eastern India. This progress of the Jainas can be traced out and can be proved as a matter of fact from the evidences at Khandagiri and Udayagiri in Orissa from the time of the great king Kharavela and his wife who ruled from 183 to c 152 B.C.<sup>53</sup> This is also confirmed by certain other caves and ruins of the temples lying on either Udayagiri or Khandagiri hills. Both the hills are situated at the distance of about five miles to the north-west of Bhubaneswara and separated by a ravine forming a continuous line with the road from Bhubaneswara.<sup>54</sup>

According to the District Gazetteer during or before the reign of the emperor Asoka, a number of Jaina monks began to settle in the district, for the sand stone hills of Udayagiri and Khandagiri were covered with their hermitage caves. They all appear to have been made for the Jaina monks covering many a centuries,<sup>55</sup> probably from 5th century B.C. down to 5th or 6th century A.D. This is well corroborated by the fact that both the Udayagiri and the Khandagiri hills otherwise called Khandagiri, all honey comber with caves or cells, of which forty four are in Udayagiri, nineteen in Khandagiri and three in Nilagiri. Their number, age and carvings make these caves the most interesting in eastern India.<sup>56</sup>

There are many important caves in the Udayagiri hills in Orissa from the point of view of architecture and sculpture and of them the Ranigumpha or Raninur is best known. It is most beautiful of all and in it is elaborately carved friezes representing various scenes of human activities. The three friezes and the carvings on the lower storey rooms

<sup>52</sup> Beal, S (Tr), *Si-yu-ki*, Vol. II, p. 208.

<sup>53</sup> *Journal of Bengal and Orissa Research Society*, Vol. 18, p. 244.

<sup>54</sup> Weber, *Indian Antiquary*, Vol. 19, pp. 65.

<sup>55</sup> *Bengal District Gazetteer*, Puri, p. 24.

<sup>56</sup> *Ibid.*, p. 251.

naturally attract special attention. While describing the contents of the illustrations it is said that "the scenes, though mostly mutilated, clearly indicate the procession of a saint through a town during some religious festival, when persons would be looking out from their houses for a glimpse of him, when horses would be led, elephants be ridden and guards be in attendance, while the people, both male and female, would follow the saint with folded hands, and women standing or kneeling would present him with fruits or cakes on plates and ask his blessings."<sup>57</sup>

In fact, the entire panorama of the Udayagiri-Khandagiri complex of the Jaina caves looks like Jaina Museum enshining the representation of the Tirthankaras, their rites and rituals, etc. (fig-4)

<sup>57</sup> *Bengal District Gazetteer, Puri*, p. 254.

# Horoscopic Data in the Jaina Literature

HIRALAL R. KAPADIA

The Jaina literature, vast and varied as it is, furnishes us with biographies of several eminent personages. Herein, at times we come across horoscopic data. These I intend to record in this article.

There are several independent works<sup>1</sup> on astrology composed by the Jaina authors, but they deal with horoscopic details in general. We are here, however, concerned with those pertaining to particular individuals.

In *Pajjosavaṇḍakappa* (s. 96),<sup>2</sup> a Jaina canon, it is stated that on the 13th day of the bright half of Caitra, when Lord Mahavira was born at midnight, planets were in an exalted position and the Moon was in Uttaraphalguni, i.e. Hastottara Constellation. Here, there is no specific mention of the number of planets, but the Jaina tradition embodied in the following verse takes it to be seven :

*tihim uccehim narindo pancahim taha hoi addhacakkī a  
chahim hoi cakkavattī sattahim titthamkaro hoi*<sup>3</sup>

It means : if three planets are *ucca* (ascendent), the individual becomes a king ; if five, semi-Cakravartin, i.e. Vasudeva, (a monarch of three *khaṇḍas* of Bharata out of six) ; if six, a Cakravartin (a sovereign, an emperor) ; and if seven, a Tirhtankara (the deified head of the Jaina Church). The view gets at least partially substantiated by the fact that five planets were *ucca* at the time of the birth of (i) Ramacandra as stated by Valmiki in his *Rāmāyaṇa* (*Bāla-kāṇḍa*, 18, 9-10, Nirṇaya-sagar edition) and (ii) that of Raghu, an ancestor of Ramacandra as mentioned by Kalidasa in his *Raghuvamśam* (III 13).

<sup>1</sup> The Prakrit works are noted and described by me in *Patya* (Prakrit) *Bhasao ane Sahitya*. A long list of Sanskrit and Prakrit works is given by Nemicaṇḍra Jain and it is published in *Varni Abhinandana Grantha* on pp. 478-484. Here the entry of *Ganitatilakavrtti* is incorrect ; for *Ganitatilaka* is purely arithmetic.

<sup>2</sup> The pertinent portion is as follows: *cittasuddhassa terasidivaseṇam . uccatthanaḡaesa ghesu parame candajoe . puvvarattavarattakalasamayamsi hatthuttarahim nak-hattenam jogamubagaenam darayam payaya*.

<sup>3</sup> This verse is quoted in *Subodhika*, p. 77a.

Vinayavijaya Gani has composed a Sk. commentary on *Pajjosa-vaṇākappa* in Vikrama Samvat 1696. It is named as *Subodhikā*. Here he has quoted the following verse which gives us details as to when the planets such as the sun, are said to be *ucca* :<sup>4</sup>

*arkādyuccānyaja-vṛṣa-mṛga-kanyā-karka-mīna-vaṇijom'saiḥ  
digdahanāṣṭavimśatitithisunaksatravimśativi*

The substance of this verse may be tabulated as under :

Planet	Constellation	Degrees
1 Sun	Aries	10
2 Moon	Taurus	3
3 Mars	Capricornus	28
4 Mercury	Virgo	15
5 Jupiter	Cancer	5
6 Venus	Pisces	27
7 Saturn	Libra	20

Laksmivallabha has composed *Kalpadrūmakalikā*, a Sanskrit commentary on *Pajjosa-vaṇākappa*. On p. 99a of its printed edition there is given a horoscope *janma-kunḍalī* of Lord Mahavira. In one<sup>5</sup> of its Mss. described by me this horoscope is presented on fol. 91a as under :

<i>rāśi</i>	1	2	3	4	5	6	7	8	9	10	11	12
<i>graha</i>	<i>bu</i>	<i>sū</i>	<i>śu.</i>	<i>vṛ(br)rā</i>		<i>ca</i>	<i>śa</i>			<i>make</i>		
										<i>lagna</i>		

For comparison, I may quote the following lines occurring in Viravijaya's *Mahāvīra-janma-stavana*<sup>6</sup> in Gujarati :

*samvata pāsaiśa do śata aḍatāliśa ujjala caitra terase  
sāṭha ghaḍī na ūṇī uttarā phālguni mangalavāra nīśā baśe 2  
siddhi yoga ghaḍī pannara cāre carī velā mahūrata trevisame  
lagna makara vahe svāmī janama lahe jīva sukhī sahu te same 3  
triśalā rānīe jāyo devadevīe gāyo suta siddhāratha bhūpako  
mangala ketu lagane ravi budha cauthe bhavane daśame  
śanīscara uccako 4*

<sup>4</sup> *Subodhika*, p. 99a.

<sup>5</sup> It is No. 532 according to my *Descriptive Catalogue of Jaina MSS.* forming Vol. XVII, pt. 2 of 'the Government Collections of MSS.' deposited at the Bhandarkar Oriental Institute. Another Ms. is dated as *samvat* 1874.

<sup>6</sup> This is published on pp. 101-102 in *Karpura-kavya-kallolādī* (pts. V-VIII)

*pañcame jīva rāhu sātame veda sāhu kendra bhuvana graha maṇḍali  
bhāgya bhuvana śaśī śukra santāna vasī meghadhūā eka vījalī 5  
candra daśa vipākī māsa bhuvana bākī janma diśā śanī samjamī  
guru mahādaśāmen kevala jñāna pāmenā mukha bānī mere dilrahmī 6*

It is rather strange that neither *Mahāvīra-cariya*<sup>7</sup> composed by Gunacandra Gani alias Devabhadra Suri nor *Triṣaṣṭiśalākā-puruṣa-caritra*<sup>8</sup> of Hemacandra Suri supplies us with details noted above.

*Paumacariya* is the earliest Jaina epic by Vimala Suri. As stated by him it is composed in Vira Samvat 530 (=A.D.3). Here we come across the birth of Hanumat. The positions of planets etc. are noted in the following verses on p. 91a :

*so bhaṇai ajja diyaho bibhāvasu bahulaaṭṭhamī ya cetassa  
samaṇo ccipa nakhattam bamvā uṇa bhannae jogo 107  
mesammi rabi tungo baṭṭai mayare sasī ya samaṭāre  
āro basame gamano kulirangmi ya bhaggavo tungo 108  
guruṣaṇi mīne tungā buho ya kaṇṇāmmi baṭṭae ucco  
sāhimi rāyoriddhi ibhassa bālassa jogattam 109  
supurisa subho muhutto udāo mīnassa āsi tabbelam  
savve gahāṇukūlā viddhitṭhaṇesu baṭṭamti 110  
evam mahānimittam bhaṇai balabhogaraṇṇasamiddhi  
bhottūṇa esa bālo siddhisuham ceva pābhihi 111*

—Uddeśa XVII

From this we gather the following astrological data :

To-day is Vibhavasū, i.e. Sunday. It is the 8th day of the dark-half of Caitra. Sravana is the constellation and Brahman, the *yoga*.

The *tungā* (exalted) Sun is in Aries, the Moon in Capricorn, Mars in Taurus and the exalted Venus in Cancer. Jupiter and Saturn, each exalted, are in Pisces. The exalted Mercury is in Virgo. The *muhūrta* is good—auspicious. There is rise of Mīna at this juncture, i.e. the zodiacal sign (*lagna*) rising on the eastern horizon is Mīna.

<sup>7</sup> *uccatthanam gāhesu mahagāhesu addharattasamāe hatthuttara jogamubagaye cande*, p. 115 b.

<sup>8</sup> It simply records :

*atha dīksu prasannasu svaccarathesu grahesu ca suklacaitratryodasam candre  
hastottaragatē —Parvan X, Canto 2.*

From these data, we can cast the horoscope as under :

<i>rāṣi</i>	1	2	3	4	5	6	7	8	9	10	11	12
<i>graha sū</i>		<i>ma</i>		<i>śu</i>		<i>bu</i>				<i>ca</i>		<i>gu śa lagna</i>

Hemacandra, too, has furnished us with horoscopic data pertaining to the birth of Hanumat in his *TSPC* (VII, 3). But they differ as can be seen from the following verses :

*tathā hi sutithiriyam caitrasya bahulāṣṭamī  
nakṣatram śravaṇam svāmī vāsarasya bibhāvasuh 205  
ādityo vartate meṣe bhavanam tungamāśritah  
candramā makare madhye bhavane samabasthitah 206  
lohitāṅga vṛṣe madhye madhye mīne vidhoh sutah  
kulīre dhiṣṇe' tyuccairadhyāsyā bhavanam sthitah 207  
mīne daityagurustungastasminneva śaniścarah  
mīnalagnodaye brahmayoge sarvamidam śubham 208*

In *TSPC* (VII, 3) rendered mostly in prose (p. 12b) the following lines occur :

*adya caitravahulāṣṭamī ravirdineśah śravaṇo dhiṣṇyam  
meṣe rabistungah  
candramā makare madhye bhavane samavasthitah  
lohitāṅgo vṛṣe madhye mīne vidhoh sutah  
karke gururucca mīne daityagurustungah śaniyutah  
mīnalagnodaye brahmayoge sarvamidam subham*

These details enable us to cast the horoscope as under :

<i>rāṣi</i>	1	2	3	4	5	6	7	8	9	10	11	12
<i>graha sū</i>		<i>ma</i>		<i>gu</i>						<i>ca</i>		<i>śu bu śa lagna</i>

The life of Hemacandra Suri is narrated in several works. But amongst them the following two works deserve to be noted here, as they are the oldest ones to supply horoscopic data regarding the auspicious moment when this veteran scholar of Gujarat of world-wide reputation, became a Jaina monk :

(1) *Prabhāvakacarita* composed by Prabhacandra Suri in Vikrama Samvat 1334.

(2) *Kumārapālacaritra* by Jayasimha Suri.

According to each of these two sources, Hemacandra renounced the world on Saturday, the 14th day of the bright half of Magha. But there are some other details where these two seem to differ. Further, each source presents some difficulty or other, interpreting it. So in order that this knotty problem may be satisfactorily tackled by adepts in astrology I quote in the first instance the relevant portions :

*māghe śītacaturdaśyām brāhme dhiṣṇe śanerdine  
dhiṣṇye tathā'ṣṭame dharmasthite candre vṛṣopage  
lagne brhaspatau śatruthitayoh sūryābhaumayo*

—*Prabhāvākacaritra*

*māghamāsasya dhavale pakṣe caturdaso'hani  
rohinyām śanibāre ca raviyoge trayodaśe  
saptagrahabalopete vṛṣalagne subhemśake*

—*Kumārapālacaritra*

On the basis of these quotations two different horoscopes have been cast as under by Kalyanavijayaji<sup>9</sup> and Dhurandharavijayaji<sup>10</sup> respectively :

<i>rāṣi</i>	1	2	3	4	5	6	7	8	9	10	11	12
<i>graha</i>	ke	gu	ca				<i>rā</i>			<i>śu</i>	<i>sū</i>	<i>ma śa bu</i>
			<i>lagna</i>									

<i>rāṣi</i>	1	2	3	4	5	6	7	8	9	10	11	12
<i>graha</i>		gu		ca							<i>sū</i>	<i>ma</i>

There are no variants noted in any of the two editions of *Prabhāvākacarita* so far as the relevant quotation is concerned. But the following variants have been suggested while casting one or the other of the horoscopes given above :

Original	Variant
<i>dharmasthite</i>	<i>dhāmasthite</i>
„	<i>dharmadrṣye</i>
„	<i>harmyasthite</i>
<i>śatruthitayoh</i>	<i>śūnyasthitayoh</i>
„	<i>pitṛsthitayo</i>

<sup>9</sup> Vide his Gujarati introduction (p. 97) to the Gujarati translation of *Prabhāvākacarita* published in A.D. 1931.

<sup>10</sup> Vide his article (p. 59) named as 'Sri-Haima-diksa-muhurta-mimansa' published in *Jaina Satyaprakasa* (Vol. 12, No. 2) in A.D. 1946.

As stated in *Prabhāvakacarita* (XXII, 55), Hemacandra was raised to the dignified status of an 'Acarya' on the 3rd day of Vaisakha at mid-day. This work gives details about the positions of heavenly bodies etc., at this juncture, in the following verses :

*jīvah karke tanau sūryo meṣe vyomni budhānvitah  
candro vṛṣe ca lābhastho bhaumo dhanuṣi ṣaṣṭhagah 50  
dharmasthāne jhaṣe śukra śanirekādaso vṛṣe  
rāhuṣṭṛtīya kanyāyām viśvaviḡhnavināśakah 51  
iti sarvagrahābalopetam lagnam samydhikṛt  
horā cāndrī tatah pūrvā drekkānah prathamāstathā 52  
varettimah śaśānkaśo navamo dvādaśastathā  
trimśāmśo vākpatēh ṣaṣṭho lagnē'smin guṇamaṇḍite 53  
pratiṣṭha yasya jayeta puruṣasya surasya ca  
rajñām jñāto jagatpūjyah sa bhavet viśveśvarah 54*

Kalyanavijayaji<sup>11</sup> has cast the horoscope as below :

<i>rāṣi</i>	1	2	3	4	5	6	7	8	9	10	11	12
<i>graha</i>	<i>sū bu</i>	<i>ca śa</i>	<i>gu</i>			<i>rā</i>			<i>ma</i>			<i>śu ke</i>
				<i>lagna</i>								

Vadin (dialectician) Deva Suri starts for a debate arranged between himself and Kumudacandra, a Digambara Monk. Horoscopic data and omens pertaining to this occasion are given in the following verses in *Prabhāvakacarita* (XXI) :

*tatah sūrirdine śuddhe meṣalagne rabau sthite  
saptamasthe śaśānke ca ṣaṣṭhe rāhu ripudruhi 136  
prayāṇam kurvatastasya nimittam śakunāh subhāh  
sphuritam dakṣiṇenākṣṇā śirahspando' pyabhūd bhṛṣam 137  
kikīdivirdṣomārgamayāyau candrakī vyaraut  
mṛgāh pradakṣiṇam jagmurvisayā viṣamacchidah 138*

This departure may remind one of the following verses occurring in *Mṛcchakaṭika* (act VI) and spoken by Candanaka :<sup>11</sup>

*kassatthamo diṇa aro kasya eautho a battae cando  
chaṭṭho a bhaggabagaho bhūmisuo pzeamo kassa 9  
bhaṇa kassa jammochaṭṭho jīvo nabamo taheba surasuo  
jīvante candana ko so govāladārayam harai 10*

<sup>11</sup> Vide his Gujarati Introduction (p. 98) above referred to.



Munibhadra Suri<sup>12</sup> honoured by King Phiroj has composed *Sānti-nāthacaritra* in Vikrama *samvat* 1410. Here, in canto IV we come across the following lines in connection with the birth-time of Lord Santi :

*evam māssyū navasviteṣu diyasaiḥ sārḍha ca sādhaṣṭimai  
jaiṣṭhe māsyasite trayodaśatithau tasyām bharanyām ca me 84  
ucceṣu triṣu kendratāmupagatesvanyeṣu satsu grahe  
svindum māghavatīva dik sma mahiṣi sūte mṛgāṅkam sutam 85*

Here it is stated that three planets were in an exalted position when Acira, the crowned queen gave birth to a son (Lord Santi) on the 13th day of the dark-half of Jyestha, in Bharani constellation. But the planets are not named separately.

According to the Jaina tradition all the seven planets are in an exalted position only at the time of the birth of a Tirthankara. But Pratisthasoma in his *Somasaubhāgya* composed in Vikrama *samvat* 1524 notes such a phenomenon in the case of the birth of Somasundara Suri as can be seen from the following verse of canto II :

*pūrṇa'tha samaye bhadraḥāsuraḥ bāsure'pi ca  
uccāsthānasthitesuccaigraheṣu nikhilesvapi 9*

This is rather unusual. Can it be said to be the poetic fancy/exaggeration or an excess of attachment of the poet to his guru Somasundara Suri whose life he hereby depicts ?

Devavimala Gani has furnished with horoscopic data regarding the birth of Hiravijaya Suri, in his poem *Hīrasaubhāgya*, as can be seen from the following verses of Canto III :

*lagṇam gurau sikhini sīlati yugmanāma  
bhūgibhave bhajate singha ibātha kanyām  
yate tulām sitamaricisute site ca  
sure' pi sārasa ivālivinnasasīle 26  
rahau punah sukr̥tinīva dhanam prapanne  
patyau rateriva vivau makarāśrayeva  
mīnam śanau salilavanmadasyadīna  
mitham grahesu tadaabhyudayaābaheṣu 27*

<sup>12</sup> His guru is Gunabhadra Suri who did not accept 10,000 *suvarṇa tankas* offered by Sultan Mahamud Shah when pleased by the former's exposition of a verse.

*viśvā vanipara silimukham pusam samkhye*  
*samvatsare' vanipurandara vikrama kavi*  
*māsah sahasya viśadāśriyamāśryayamasryantām*  
*janmānubhāvata ivasyā tithau navamayām 28*  
*lagnodaye'tha śubhasansini sarvabhauma*  
*janmocite' hani samadhimadhisayoge*  
*kulankasā manvavhujaniva kekiman*  
*mākharadalāmrramayura jaya ga 29*

In the *Svopajñā* commentary (p. 100), we have the following lines :

*etāvātā samvat 1583 vikramādityavatsare mārگاśirśamāse navamyām-*  
*tithau somavāsare purvōbhādrapadamase harṣanānamayoge ghātī 12*  
*uparānt vajrayoge mithuna lagne prabhamāne taddine.....*

Taking these particulars into account, we can cast the following horoscope :

<i>rāśi</i>	1	2	3	4	5	6	7	8	9	10	11	12
<i>graha</i>			<i>gu ke</i>			<i>ma</i>	<i>bu śu</i>	<i>sū</i>	<i>rā</i>	<i>ca</i>		<i>śa</i>
			<i>lagna</i>									

Kavi Rsabhadasa of Cambay has composed in Cambay a Gujarati poem named *Hiravijaya-surino-rāsa* in *samvat* 1685.<sup>13</sup> According to *SHJL* (p. 536) it is based upon *Hīrasaubhāgya*. The following couplets of *dhāla* XIV describe the positions of various planets etc. at the time of the birth of Hiravijaya Suri, a contemporary of the Mughal Emperor Akbar :

*samvat pannar ne trāhāsio (1583) mārگاśirśa māsa ja tihām lio*  
*ujjala navamī ne somavār janam huyo tav hīrakumara 12*  
*janmottarī tihān joṣī kare tanu bhuvan pahilun manadhare*  
*kendriya brhaspati tihān hoyā bahu sukha kānti āne soya 13*  
*dhan bhuvan te khālī kahun sahaḥ bhuvan te śūnu lahun*  
*sahaḥ bhuvan cothu tu joya svāmī tehno candramā hoyā 14*  
*kendriya mangala che tyāhi ghanu ja sukhī kare nara āhi*  
*suta bhuvana pañcamu che jyāhi budh ravi ane śukra che tyāhi 15*  
*buddhi kopa ravi che rīsāla śukra dīe santāna viśāla*  
*ripu bhuvan te khālī thāma svāmī tehno budhsura nāma 16*  
*jāyā bhuvan te kahun sātmu svāmī śukra tane nitya namu*  
*kendriā rahne deum bhāna āpe kalatra ane santāna 17*

<sup>13</sup> This poem is published in *Anand-kavya-mahodadhi* (pt. V), in A.D. 1916.

*mrtyu-bhuvana khie āṭhamu te khālī sura mangala namu  
navamu dharma-bhuvana tihā candra dharma sahita*

*narasuratarukanda 18*

*daśamu bhuvana kahun tuja karma śani svāmī sohe che parma  
kendriya śanicara tihā suni sadā kīrti hoe tasa tani 19*

*āya bhuvan te igyārmun te khālī svāmī śani namu*

*vyaya bhuvana te bāramu joya svāmī guru te khālī hoyā 20*

These details may be represented as under :

<i>rāṣi</i>	1	2	3	4	5	6	7	8	9	10	11	12
<i>graha</i>	<i>gu ke</i>			<i>ma</i>	<i>sū bu śu</i>		<i>rā</i>		<i>ca</i>	<i>śa</i>		
	<i>lagna</i>											

Subhaviyaya Gani, pupil of Hiraviyaya Suri, has compiled *Praśnottarsamgraha*. Here in, in *ullāsa* III, p. 63a we come across the following question and answer regarding a horoscope of Lord Mahavira :

*śrīvīrajanmapatrī chuṭakapatre caitraśudi trayodaśī bhaume uttarā-  
phālgunīnakṣatre siddhiyoge rātrighaṭī 15 makaralagne siddhārtharāja  
grhe putro jātah skandapurāṇādudhṛtā ityevam likhitā dṛśyate param  
vīrajanmapatrīyamevānyathā veti praśnah*

*atrottaram—vīrajanmapatrī tu skandapurāṇanāmnā chuṭakapatre  
likhita dṛsyate na tu granthe dṛṣṭa' stīti.*

Reprinted from the *Journal of the Oriental Institute*, vol II, 1952-53, pp. 41-40,

<sup>14</sup> This is not mentioned in the text.

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- 3 *vīr bhajle*
- 4 *jo pyāsā laute sarovar se*
- 5 *sav milkar āj jaya kaho*

# BOOK REVIEW

JAINA ASTRONOMY, by S.S. Lishk, Vidyasagar Publications, Delhi, 1987. Pages xxx+300. Price Rs. 200.00

Jaina literature is vast. It contains not only a wide range of information regarding religion, philosophy, ethics etc. but also information regarding sciences like mathematics, biology, physics and astronomy. Though Jaina astronomy is a part and parcel of Indian astronomy it has some peculiarities of its own. Dr. Lishk's work is a unique contribution in this field. It deals with the mathematical analysis of ancient Indian astronomy showing the special feature of Jaina astronomy. Thus it covers the post-Vedanga and pre-Siddhantic period (circa 1400 B.C. to 5th century A.D.), the so called dark period which remained a forgotten chapter in the history of Indian mathematics and astronomy bridging a big gap between Vedanga  *jyotiṣa*  and Siddhantic astronomy. Certain peculiarities of Jaina school of astronomy, as pointed out by Dr. Lishk, appear to bear no parallel as hitherto known to any western school of astronomy. Consequently Pingree's views about Mesopotamian origin of ancient Indian mathematical astronomy seem to be questionable. Scholars of the calibre of Dr. A.I. Volodarsky (Moscow), W. Petri (West Germany) and H. Hirose (Japan) have very high opinion about this work. Introduction by Dr. A. K. Bag (INSA, New Delhi) and editorial notes by Prof. L. C. Jain (Jabalpur) are of great historical importance. This volume is indeed indispensable for Indologists as well as historians of Sciences.

—Ashok Jain

## Books Received

BETAI, R. S. (ed), Jnanapramoda Gani's *Jñānapramodikā*, L. D. Series No. 103, L. D. Institute of Indology, Ahmedabad, 1987. Pages 20+144. Price Rs. 36.00.

Text of the commentary on *Vāgbhaṭṭālaṅkāra* by Jnanapramoda Gani, a disciple of Ratnadhara Gani (V. S. 1681) with Introduction, Appendix and Indices.

BHARGAVA, DAYANAND, *Adhunik Sandarbh-me Jain Acār Mimāṃsā* (in Hindi), Megh Prakashan, Delhi, 1986. Pages 19. Price Rs. 3.00

A short tract on Jaina ethics in co-relation to modern society.

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An anthology of Bappabhatti's Prakrit *gāthās* compiled by Sankuka with anonymous Sanskrit Commentary.

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BOTHRA, SURENDRA, *Ahimsā the Science of Peace*, Prakrit Bharati Academy, Jaipur, 1987. Pages xxxiii+131. Price Rs. 30.00.

An exposition of *ahimsā* as developed by Jaina thinkers.

GUPTA, SUDHIR KUMAR, Somadeva Suri's *Nītivākyāmr̥tam*, Prakrit Bharati Academy, Jaipur, 1987. Pages 40+344. Price Rs. 100.00

Text of *Nītivākyāmr̥ta*, a treatise on statecraft, by Somadeva Suri with Hindi and English translations.

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JHABAK, KASTUR CHAND, *The Emerging Role of Security Council as an instrument of International Peace*, Author, Secunderabad, 1987. Pages 134.

Indepth Study of the Security Council as an organ for maintaining international peace.

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Text of *Pārśvanāthacaritra Mahākāvya* of Padmasundara Suri of the Court of Emperor Akbar with Introduction, Hindi translation and Appendixes.

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Text of *Yugādi Jinendra-carita* (legendary biography of Rsabha, the first Tirthankara) composed in prose and verse by Vardhamana Suri, a disciple of Abhayadeva Suri at Cambay in 1160 with Introduction.

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Text of *Yadusundara Mahākāvya* of Padmasagara Suri of the court of Emperor Akbar with Introduction and Appendix.

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A treatise on Jainism dealing in the theory of *karma*, the six *dravyas*, seven *tattvas*, fourteen *guṇasthānas* and three jewels.

SILACANDRA VIJAYA GANI, PANNYASA, *Sriśāntināthacaritracitra-paṭṭikā*, L. D. Series No. 101, L. D. Institute of Indology, Ahmedabad, 1986. Pages 30+82. Price Rs. 80.00. With plates.  
Contains study of 700 years old wooden plates depicting the life of Tirthankara Santinatha.

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100 gleanings from the *Aṣṭapāhuda* of Kundakundacarya with Hindi translation and notes.

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Life of Ganadhara Gautama on the basis of Agamic texts and text of *Gautamarāsa* with evaluation and Hindi translation.

## Our Contributors

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