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Books Received

BETAI, R. S. & SHASTRI, Y. S. (ed), *Sambodhi*, vol. 14, L. D. Institute of Indology, Ahmedabad, 1990, Pages 4 + 152 + 129 + 52 + 37.

Contains research papers in English, Gujarati and Hindi.

BETAI, R. S. & SHASTRI, Y. S. (ed), *Sambodhi*, vol. 15, Ācārya Hemacandra Navama Śatābdī Mahotsava-1988), L. D. Institute of Indology, Ahmedabad, 1989. Pages 23 + 68 + 63 + 19 + 39. Price Rs. 50.00

Contains the proceedings of Ācārya Hemacandra Navam Śatābdī Mahotsava, 1988.

JAIN FAUZDAR, RISHABHCHANDRA (ed), *Jaina Siddhānta Bhawan Granthāvali*, Vol. 2, Sri Devkumar Jain Oriental Library, Arrah, 1987. Pages xvi + 173 + 309. Price Rs. 135.00.

Contains the list of Sanskrit, Prakrit, Apabhramsa and Hindi Manuscripts of Devkumar Jain Oriental Library, Arrah with basic informations such as accession number, title of the work, name of the author, scripts, language, size, date, etc. The Appendix gives the opening and closing *ślokas*, colophon, etc. of each manuscript.

KHADABADI, B. K. (ed), Ācārya Nemicandra Siddhānta-cakravartī Viracita Gommaṭesa-thudi, Sri Kundakunda Bharati, New Delhi. 1990, Pages xxxiv + 68. Price Rs, 20.00.

Critically edited with Introduction, Transliteration and translation.

KUMAR, S. A. BHUVANENDRA (ed), *Jinmaiūjari*, Vol. 1 No. 1 (Oct. 1990), Half Yearly Journal on Jainology, Bramhi Society, U. S. A. & Canada.

Contains contemporary refelections on Jain Religion,

LALWANI, GANESH & BEGANI, RAJKUMARI, *Triśaṣṭiśalākāpuruṣa-caritra* (in Hindi), *Parva* 1, Prakrit Bharati Academy, Jaipur 1989. Pages vii+327. Price Rs. 100.00.

Contains Hindi translation of *Parva* 1, viz., *Ādinātha Caritra*.

MUNI KANTISAGAR, *Śatruñjaya Baibhav*, Kushal Sansthan, Jaipur, 1990. Pages viii+383. Price : Board 125.00, Paper Rs. 100.00.

Contains inscriptions of the metal images of Satruñjaya with the life and history of the founding Ācāryas.

SANGAVE, VILAS A., *Aspects of Jaina Religion*, Bharatiya Jnanpith, New Delhi, 1990. Pages xiv+145. Price Rs. 45.00.

It delineates the basic principles and elements, and elucidates the significant doctrines of Jainism.

SANGHVI, LAKSHMI CHAND (ed), *Preranā*, Author, Bombay, 1990. Pages 136. Price Rs. 20.00.

A collection of *mantras*, songs, poems, etc. from all faiths for inspiration and integrity.

SURANA, SRICHAND 'Saras' (ed), *Ācārya Śrī Mānatūṅga Viracita Sacitra Bhaktāmara Stotra*, Diwakar Prakashan, Agra, 1990. Pages 12+98. Price Rs. 325.00.

Text with Hindi and English translation. Full page coloured illustration for each *śloka*.

Jaina Influence in the Formation of Dvaita Vedanta

Robert J. Zydenbos

Jainism is still a relatively neglected subject in Western Indology, and perhaps the fact that Hindu and Buddhist literature as a rule mentions the Jainas only disparagingly and satirically has strengthened the impression with foreign researchers that the role of the Jainas in Indian cultural history was probably of little importance. The cultural and socio-political autonomy of the Jainas, who had no use for the Vedas as authoritative scriptures and hence also not for the Brahmins as a privileged social group, was no doubt in part the reason for this. However, the late Prof. Ludwig Alsdorf and Prof. Louis Dumont have established that the position of *ahimsā* in Indian thought as a whole and also the vegetarianism of the higher Hindu castes is mainly a Jaina achievement. In modern times the influence of Jainism in the thought of Mahatma Gandhi is very clear.

To illustrate more of the extent of Jaina influence in the development of Hindu thought, I wish to call your attention to the youngest of the three major schools of Vedānta, viz. the Dvaita-Vedānta of Madhva. Dvaita too has received little attention from modern scholars, which is hardly commensurate with its philosophical and theological sophistication and its importance in Indian intellectual history and contemporary Hinduism. In spite of excellent studies of Dvaita written by Von Glasenapp¹ and Siauve,² hardly any modern scholars have touched the subject; this may be due to socio-political reasons in Indian academic life, which discouraged the study of Dvaita, and to the fact that there are hardly any good translations of major Dvaitī texts in European languages. This makes a good knowledge of Sanskrit still more indispensable here than it is for the study of those schools of Indian thought that have been more 'popular' in the West, such as Advaita.

1 H. von Glasenapp, *Madhvās Philosophie des Visnu-Glaubens*, Bonn /Leipzig, 1923.

2 S. Siauve, *La doctrine de Madhva*, Pondichery : Institut français d'indologie, 1968.

Dvaita is the one school of Hindu realistic thought ('realistic' in contradistinction to 'illusionistic') that has remained vigorously alive up to the present. Throughout the history of their school, Dvaitī authors have tried to demonstrate the fallaciousness of particularly the *māyāvāda* of Advaita, by employing a powerful logic to bring forward arguments which till today have never been successfully met by the Advaitis. The school originated in south-western India in the 13th century, in the south-western part of what is now the state of Karnataka, where Madhva was born in a village only a few miles from the capital of a missionarily inclined Jaina king. From there, Dvaita spread all over India, with followers concentrated in Karnataka and also in north-eastern India, where Madhva is recognized as one of the *gurus* in the *paramparā* of Gauḍīya Vaiṣṇavism. In south-western India, 'Vaiṣṇavism' is popularly considered synonymous with the teachings of Madhva.

The Dvaitis themselves, as we could expect, claim that their teachings stem from Brahminical tradition. (Here we may note that the first author to point out the Buddhist influence in Śaṅkara argumentatively was Madhva,³ and the well-known term '*pracchanna-bauddha*' to designate the Advaitis seems to have originated in Dvaitī circles.) A comparative study of early Dvaitī writings and Jaina texts from the same period and region shows, however, that there was a fundamental Jaina philosophical influence in the formation of Dvaita, and I will give a few examples, drawn from the writings of Madhva, his main commentator Jayatīrtha, and the Jaina author Bhāvasena.

Although Dvaita shows some similarities with earlier schools of Hindu realistic thought and elements of Śāṅkhya, Nyāya-Vaiśeṣika and Pūrva-Mimāṃsā can be found in it, it cannot be said to be a direct continuation of any of these older schools. Dvaita differs from Śāṅkhya in accepting that the soul is a real agent and not a mere passive experiencer; it differs from Nyāya in declaring that consciousness is a permanent and essential characteristic of the soul and that truth has *svatah-prāmāṇya*, i.e. it is self-evident. This particular combination of epistemological ideas is unique in Hindu philosophy; but Jainism accepted this at least eight centuries before Madhva, as is clear from the *Tattvārthasūtra*. Also, Dvaita accepted the concept of *tāratamya* or the hierarchy of souls, meaning that souls are inherently different from each other not only numerically but also qualitatively and that *mokṣa* or ultimate liberation does not mean the same for all souls and is

³ According to B. N. K. Sharma, Madhva did so in his work *Tattvoddoyta*. Cf. B. N. K. Sharma, *A History of the Dvaita School of Vedanta and its Literature*, 2 vols., Bombay, 1960; vol. I, p. 190.

experienced differently by them. Here again, we see an obvious similarity with the Jaina notion of *bhavyābhavyatva* of souls.

In epistemological discussions, the Jainas were apparently the only older school of Indian philosophy willing to acknowledge that memory-experience constituted a *pramā* or valid piece of knowledge.⁴ The reason probably lies in the Jaina conception of the *pramāṇa-s* or means of knowledge. Bhāvasena distinguishes between *karaṇapramāṇa* and *bhāvapramāṇa*, which we may translate provisionally as 'pramāṇa as instrument' and 'pramāṇa as realization'. About the latter he states : "Correct knowledge is a means of knowledge, for by the qualification 'bhāva' correct knowledge itself is a *pramāṇa*. By the qualification 'karaṇa' *pramāṇa* signifies the instrument for attaining correct knowledge, by which the truth of a thing is concluded or determined [...]"⁵ If there is no absolute distinction between *pramā* and *pramāṇa*, and if knowledge which is offered by memory is a *pramā* then there should be no reason why memory should not be considered a valid *pramāṇa*. Though these ideas are already found in the *Tattvārthasūtra*, Bhāvasena's work proves that these ideas were known in southwestern Karnataka in Madhva's time.⁶ The same distinction between *pramāṇa* as instrument and *pramāṇa* as knowledge itself is found in Madhva's short work on *pramāṇa-s*, the *Pramāṇalakṣaṇa*, where he distinguishes between *kevala* and *anupramāṇa*. Here *kevala* is defined as *yathārthajñāna*,⁷ "knowledge that is true to its object", and *anupramāṇa* is the means by which this is attained (*tatsādhanam anupramāṇam*).⁸ In his commentary, Jayatīrtha explicitly adds that *kevala* is to be equated with *pramā*, valid knowledge.⁹ In other words, *kevala*, which was first defined as one of the two categories of *pramāṇa*, turns out to be *pramā* as well, as has traditionally been the case in Jainism.

Dvaita classifies the *pramāṇa-s* in a more customary Hindu manner, but here too the deviations from the Hindu model are striking. Since

4 B. K. Matilal, *Logic, Language & Reality*, Delhi : Motilal Banarsi Dass, 1985, p. 262.

5 V. Johrapurkar (ed.), *Sribhavasenaviracita Pramaprameya*, Sholapur : Jaina Samkskriti Samrakshaka Sangha, 1966, pp. 1-2. (Hereafter : 'Pramaprameya').

6 *Ibid.*, editor's Hindi introduction, p. 1.

7 *yathārthajñanam kevalam*, P. P. Lakshminarayananopadhyaya (ed.), *Srimadananda-tīrthabhagavatpadaviracitani-dasa-prakaranani...prathamo bhagah*, Bangalore : Sri manmadhvaraddhanta Samvardhaka Sabha, 1969, p. 11. This includes the commentary (*tika*) by Jayatīrtha. (Hereafter : 'PL').

8 *Ibid.*, p. 16.

9 *Ibid.*

the composition of the *Tattvārthasūtra* (probably 5th century CE)¹⁰ the Jainas had accepted five varieties of knowledge : *mati*, *śruta*, *avadhi*, *manahparyāya* and *kevala*, of which the first two were considered *parokṣa* or 'indirect' and the latter three *pratyakṣa* or 'direct'.¹¹ By the time of Bhāvasena, however, we see that a different view had arisen, more in agreement with other Indian schools of thought, and sense perception (previously *matijñāna*) has been included in the category *pratyakṣa* as *indriyapratyakṣa*.¹² Yet this must have been an innovation at that time, or at least it was a point of controversy, since we find that at the same time and in a nearby region Bhāskaranandī writes his commentary *Sukhabodha* on the *Tattvārthasūtra* and unquestioningly accepts the categorization which we find in the *sūtra*.¹³ In Madhva's *Pramāṇalakṣaṇa* we find that *kevala* (-*pramāṇa*) has been subdivided into four categories, which are distinguished from each other by a qualitative gradation in clarity,¹⁴ which we also find among the varieties of *pratyakṣa* in the *Tattvārthasūtra*. The use of the word *kevala* in Dvaita and Jainism deserves closer attention. What distinguishes *kevala* from *anupramāṇa* in Dvaita is that *kevala* is knowledge, a manifestation of the soul, which is independent of any further *sādhana* or instrument. The three kinds of knowledge which in Jainism were called *pratyakṣa* (of which *kevala* is one) are characterized by exactly that same independence. Thus we see that what is called *pratyakṣa* in older Jaina texts corresponds to what is called *kevala* in Dvaita, while the Dvaitī use of the term *pratyakṣa* is more similar to its use in other Hindu schools of philosophy.

All this suggests that Madhva was familiar with Jaina texts, with Jaina epistemology and with the manner in which the terms *kevala* and *pratyakṣa* were used. Madhva distinguishes seven kinds of *pratyakṣa* (i.e. sense perception).¹⁵ But when his main commentator Jayatīrtha comments on this passage in the *Pramāṇalakṣaṇa*, he suddenly contradicts Madhva and declares that *pratyakṣa* is of four kinds : exactly the

10 I have discussed the dating of the *Tattvārthasūtra* in my *Mokṣa in Jainism, according to Umasvati*, Wiesbaden : Fr. Steiner, 1983 (Beiträge zur Sudasien-Forschung, Sudasien-Institut, Heidelberg, Bd. 83), sec. 3. 2, p. 12.

11 *Tattvārthasūtra*, 1, 11-12.

12 *Pramāṇaprameya* 4, pp. 2-3.

13 A. Shantiraja Shastri (ed.), *The Tattvārtha Sutra of Sri Umasvami* with the *Sukhabodha* of Sri Bhāskaranandī, Mysore : University of Mysore Oriental Library Publications (Sanskrit Series No. 84), 1944. The editor adduces evidence that Bhāskaranandī lived in CE 1250 (editor's Sanskrit introduction, pp. xlvi- xlviij).

14 *PL*, pp. 19-27.

15 *pratyakṣam saptavidham*, *PL*, p. 123.

same fourfold division which Madhva has given for *kevala*,¹⁶ and from what he tells us, there seems to be no difference between *kevala* and *pratyakṣa*. Later commentators have not commented on Jayatīrtha's contradiction; but it becomes understandable if we realize that Dvaitī *kevala* corresponds to Jaina *pratyakṣa*. Jayatīrtha must have been aware of this and at this point failed to keep Jaina and Dvaitī terminology apart.

There are more indications of Jayatīrtha's familiarity with Jaina thought, e.g. when he defines *mokṣa* twice, once in his view (*bhagavat-prasādād aśeṣaṇiṣṭānivṛttivisistiṣṭānandādisvarūpāvirbhāvalakṣaṇā muktir-bhāvati*)¹⁷ and once as the Jainas view it (*svābhāvikātmasyarūpavirbhāvah*),¹⁸ i.e. using remarkably similar wordings; and when he discusses the various kinds of souls as accepted by Jaina thinkers, it seems that another contamination of Dvaitī and Jaina thought takes place. For details, I would like to refer to my article on the subject, which is to appear soon in the *Journal of Indian Philosophy*.¹⁹

Ever since Śaṅkara set the example in his *Brahmasūtra-bhāṣya*, all Vedāntī commentators on the *Brahmasūtra* criticized Jainism in a similar fashion in their commentaries in the *naikasminnadhikarāṇa* of the *Samayapadā* in the 2nd chapter of the *sūtra*. The criticism is aimed at two ideas: firstly, the Jaina notion of the size of the soul (considered to be as large as the body which it occupies; but this is actually an oversimplification of the actual Jaina view), and secondly, and more importantly, the Jaina doctrine of *anekāntavāda* as expressed in *syādvāda*, one of the Jaina ideas which has been most misunderstood, distorted and satirized throughout Indian philosophical history. Śaṅkara conveniently overlooked that the Jainas did not say that opposing predication may be made about the same object from the same point of view in the selfsame temporal and spatial circumstances, and his criticism does not go far beyond saying that the Jainas contradict themselves. All later Vedāntis have followed this model refutation of Jainism, and so we find the same recur with Madhva and Jayatīrtha. But *syādvāda* is the natural outcome of the realistic ontology of Jainism,

16 *Ibid.*

17 R. S. Panchamukhi (ed.), *Pramanapaddhati* by Sri Sri Jayatīrtha, Dharwad : Sri Raghavendra Pratishtana, 1982, 13, p. 165.

18 *Srimattikakṛtpadaviracita Sriman-nyayasudha*, 3 vols. Mulabagalu : Srimat-prasannaraghavendra Matha, 1985-6, p. 1225.

19 Robert J. Zydenbos, "On the Jaina Background of Dvaitavedanta", in the *Journal of Indian Philosophy* (forthcoming).

which recognizes the unsublatable existence of the external material world and at the same time refuses to reduce mental and spiritual phenomena to the level of the material. Thus in the case of, e.g., universals, the Jainas accept the existence of many qualities simultaneously in a given object, which are different from the object in question and at the same time identical with it.

In Dvaita, the problem of the universals was solved by means of the concept of *viśeṣa* or 'distinction'. This concept first appears in a theological discussion concerning the *viśvarūpa* of Viṣṇu, viz. whether he is identical with the *viśvarūpa* or different from it.²⁰ Madhva quotes an earlier text, ascribed to Vyāsa, which says that through *viśeṣa* Viṣṇu can have one and many forms at the same time. *Viśeṣa* is described as *vastusvarūpa*, the essence of a thing, and is self-supporting. In his commentary, Jayatīrtha points out how the Nyāya solution leads to infinite regress,²¹ as the Jainas have said earlier. There is nothing without *viśeṣa* and it is only due to *viśeṣa* that any thing can exist at all. There is no fallacy involved here, says the text, "because we experience oneness and also experience *viśeṣa*" : we know it through our direct experience of the oneness of the distinction and what is distinguished by it. Jayatīrtha calls *viśeṣa* the *padārtha-sakti*,²² the 'power of the object' which acts as the representative or substitute of difference. In this arguing in favour of the notion of the one which is at the same time many, of the substance which is one with its qualities and yet different, of differences which exist only in a certain, qualified sense, we see something which is basically the same as *svādvāda*, although the Dvaitis have further elaborated the doctrine with additional terminology.

As I have mentioned earlier, Dvaita accepts the *svatah-prāmāṇya* of knowledge, meaning that any piece of knowledge is to be considered truthful until and unless proven untrue. Truthfulness is known through the *sākṣin* or witness, the ultimate *pramāṇa*. This is an aspect of the soul, is therefore also called the *svarūpendriya* and is described as *jñānarūpa*, *pramatṛsvarūpa* and *ātmasarūpa* or 'of the nature of the self'.²³ This last description is most interesting, since here again we

20 D. Prahladachar (ed.), *Srimadanandatīrthabhaṭṭagavatpadaviracitah Gitatatparyanirnayah*, Bangalore : Purnaprajna Vidyapitha, 1987, p. 1208.

21 Jayatīrtha's *Nyayadipika* on the *Gitatatparyanirnaya*, p. 210.

22 P. Nagaraja Rao (ed., tr.), *Vadavali* by Jayatīrtha, Adyar : The Adyar Library, 1943, 471, p. 134.

23 *PL*, p. 123.

see how a Dvaitī concept corresponds to a concept which the Jainas have held for many centuries prior to Madhva : the soul is knowledge and is the knower. The Dvaitī concept of the *sāksin* thus appears to be one aspect of the Jaina theory of the soul, which has been made more explicit through the use of a new term. For further details on this subject I would like to refer again to my forthcoming article.

From what I have told until now I believe it is evident that Madhva's philosophy was influenced by Jainism in its epistemology, ontology, logic and theory of the soul from the beginning. In what we may call a typically Vedantic manner, this has never been admitted by any author in the tradition. This may seem odd to students of the western philosophical tradition, where, e.g., Thomas Aquinas, the official philosopher of the Roman Catholic Church, openly admits his admiration for and indebtedness to the heathen Aristotle. This lack of fairness on the part of the Hindus towards the non-Hindus is probably due to socio-political reasons.

If we consider that Dvaita spread across India and became the philosophical base of popular religious movements in various parts of the country (one of which also spread abroad spectacularly), then it is clear that the impact of Jainism on Hinduism has been far from superficial. Therefore, it is also clear that we must reassess the view commonly held in academic circles that Jainism played a rather marginal role in Indian cultural history.

Jainism and Dvaita Vedānta are the two schools of realistic philosophy of Indian origin which have remained living traditions in India till today, and from the evidence which I have given earlier we see that the basic framework of this joint living realistic tradition has been provided by Jaina thinkers. Jaina and Dvaitī thought are both worth studying in their own right, but also as a necessary corrective to the popular false view that Indian thought is generally illusionistic and that Advaita represents the acme of Indian philosophy. Both of these schools of Indian realism are yet to receive proper recognition from modern scholarship.

Jaina Concept of Person

—A Textual Study of 'Samayasara' of Acarya Kundakunda—

B. Vincent Sekhar

System — A Pluri Form of Experience :

Every system of thought starts with a concrete world of experience. But in the course of intense investigation each has its point of departure. Yet all systems accept certain principles in common, like for instance, the recognition of distinction between organic and inorganic beings. There is something called the 'Life-Principle' that animates the organic structure.

A General Assessment of the Jaina Concept of Person :

Like many other systems, the Jainas believe in two fundamental principles called *jīva* and *ajīva*, living and non-living entities. *Jīva* is a general term for all living beings, both liberated as well as bound. Human beings or persons form only one category of the souls that are bound. This conception implies that persons have in themselves the inherent capacity to realize their immense potentiality, of abundant knowledge, intuition, power and bliss. It also suggests that persons are sparks of the Divine, not in an external sense of the term as 'out somewhere' but having almost an invisible residence in oneself. The truth is that every living organism is equal in its true intrinsic but each is bound to enjoy only its limited portions of power and glory due to the different degrees of sense perception. Persons are capable of going beyond their sense experience to intuit directly, what may be called 'clairvoyance' 'telepathy' and even the capacity of 'all-knowing'.

Among the number of sources wherein we read and understand the nature of *jīva* and the formation of *karma* on the basis of the bondage between *jīva* and *ajīva*, Kundakunda's *Samayasāra* is an acceptable treatise among the different Jaina sects. He is an unquestioned authority on Jaina dogmas.

The term 'samaya' may refer to religion or the Self but there is no doubt that the essence of religion deals with the Self – its meaning, nature, relation, purpose and the goal. A caution, here, is necessary. The Ācārya's treatment of *jīva* applies to any living organism. From a practical point of view it would refer to any living creature like plant, animal or a human being. Hence our study of the 'Person' should be constantly guided by the clear distinction made by the Ācārya himself in the text from real and practical points of view.

(i) *Person from Two Points of View :*

The self or the soul is understood in two ways—really and phenomenally. In the real sense the person or the self although embodied in the gross world rests on right conduct, faith and knowledge (*ratnatraya*) and when he is bound by empirical experience due to karmic materials he is other than the real self.¹ The ego – in itself or the *sva-samaya*, as the Ācārya puts, is characterized by the *ratnatraya* as a whole. The karmic materials form an *upādhi* or adventitious condition and they limit the unbound personality of the self. The 'fall' is due to the karmic shackles, the result of which is the empirical existence. The great pilgrimage to the spiritual goal is indicated by the great passage from the empirical, embodied status to metempirical *siddha*-hood or the *mukta*-stage enjoying permanency, immutability and incomparability.² In the practical sense the person is 'characterised' by conduct, belief and knowledge.³ The relation is explained by means of identity-in-difference, a metaphysical method to relate the substance and its qualities. The characteristics of the person cannot be considered as entirely distinct from the person himself and at the same time they are not identical to the person. Hence from the real stand point the person or the pure self is devoid of any material characterization or conditioning. Man's highest status, viz. the *siddha*-hood is indescribable in other words.

It is this real or pure point of view that will reveal the real personhood and anyone who sees this is said to have the right vision.⁴

Kundakunda recognises three kinds of self—the *bahirātmā*, the *āntarātmā* and the *paramātmā*—the outer self, the inner self, and the

1 *Samayasara*, 2

2 *Ibid.*, 1

3 *Ibid.*, 7

4 *Ibid.*, 11

transcendental self respectively. The first kind of self on account of ignorance identifies himself with the body and other external objects. The second type recognizes that his true nature is quite different from material objects. This provokes him further in the investigation of the self (*ātmavidyā*). In the course of such a search the person remains either bound or becomes liberated. The third is the case of *paramātmā-svarūpa* which refers to the perfect being, the realization of which comes through *tapas*. This transcendental self is beyond all relational aspects representing the highest nature of reality and the goal of life.

The goal of life of a person can only be attained by adopting the real point of view.⁵ Kundakunda does not prescribe this method in a haphazard way. A commoner has to first realize his own person-hood in a practical, concrete life-situation (the embodied empirical life) and only then can he, by powers of discrimination, raise himself to a higher realm of differentiating himself from whatever he is not. Ultimately Jina Śāsana is the 'discriminatory knowledge of the Self' or the person-hood.

(ii) Immateriality of the Person :

From the pure point of view the self is immaterial. Kundakunda is definite from the start that so long as the false identity of the immaterial self with the material *karma* remains he is said to be *aprati-buddha* (the unenlightened) a person lacking in discriminative knowledge.⁶

(iii) The Empirico spiritual Reality of the Person :

The empirical state of a being is characterised by its associates namely, colour etc.⁷ It is only by association which must not be mistaken as identity. The classification and naming of the different kinds of *jīva* is due to *nāma-karma*,⁸ the physical conditions which determine the building up of the body. Since the causal conditions are physical in nature, their products must also be physical. Hence they cannot be really identified with the nature of the self. Hence the empirical *jīva*, whatever may be its kind—*ekendriya*, *dvīndriya* etc. owing to the bodily differences, is interpreted from the practical point of view.

5 *Samayasara*, 272

6 *Ibid.*, 19, 20-25, 314

7 *Ibid.*, 61

8 *Ibid.*, 65-66

On the contrary, the spiritual nature of the person is that which is 'unattached'.⁹ The *paramātman* or the highest spiritual entity is one who is beyond comprehension or descriptive levels, one who has crossed the cycle of births and deaths because he is a unity intrinsically 'unassociated'¹⁰ with anything else. Hence he is called the 'sva-samaya' —'Self-in-itself'.

(iv) *The Right and the Wrong Believer :*

A person is described severally on the capacity of possessing knowledge, faith and conduct. So long as faith, knowledge and conduct are true they constitute the path to *mokṣa*.

Kundakunda declares that *mithyātva* or perversion is adverse to right belief; nescience is adverse to right knowledge; and *kaṣāya* is adverse to right conduct. When these begin to operate in a person, he becomes a wrong believer, ignorant and vicious,¹¹ just as a crystal which is colourless, puts on the colour of the associated object.

The constituent elements of right belief are ;¹²

- i) *niṣṭhā* or doubtless—the doubtless is free from fear, fear relating to life, fear relating to future life, fear of being without protection, fear of the disclosure of what is kept in secret, fear of pain, fear of accident and fear of death.
- ii) *niṣkāṅkṣa* or desireless—he is free from desire for pleasures resulting from *karmas*; he is free from desire for all qualities of things.
- iii) *nirvicikitsa* or without abhorrence—he does not exhibit any disgust towards unpleasant situations in life and environment.
- iv) *amūḍhadṛṣṭivā* or quality of non-delusion—he is free from delusion as to the nature of things.
- v) *upagūhana* or the charitable concealment of defects—he forbears all kinds of defects in others, specially the defects of

9 *Samayasara*, 150

10 *Ibid.*, 3

11 *Ibid.*, 161-163

12 *Ibid.*, 228-236

helpless persons such as children and invalids due to their ignorance and incapacity. This quality has been highly praised by Jaina Ācāryas because it gives *ātmaśakti*. (*Tat Sūtra*, Ch. VI, 24).

- vi) *sthitikarana* or firmness in faith—there is no wavering in the believer since he is endowed with steadfastness.
- vii) *vātsalya* or attitude of love and devotion—these attitudes sustain the person in the right path to *mokṣa*.
- viii) *prabhāvanā* or proclaiming the truth—this emphasises the social aspect of religious faith. A person who is equipped with knowledge of reality should place the benefit of his achievement of self-realization at the disposal of society.

There are other qualities of a right believer among which the most important one is that he is not attracted towards sense-objects.¹³ A person is always placed in the midst of an environment abounding in sense-stimuli of various kinds. When he is attentive, the corresponding psychic reaction, pleasantness or unpleasantness, takes place in him. It is directed by his own interest and attitude.

Thus the deluded or the unenlightened person is the one who does not have the thoughts of the omniscient but says that he lives because of himself; he makes others live, again because of himself. In the same way he is happy and makes others happy due to his own self. Similarly he is miserable and makes others miserable, all because of him. But the truth is that life, happiness, misery, death etc. are due to their respective *karmas*,¹⁴ and not due to the person himself. To identify oneself with these is a false notion, an erroneous belief and an illusion.

(v) *The Person with Discriminative Knowledge* :

The essential attributes of the self, namely knowledge and perception are technically known as *upayoga*. These are based upon the real nature of the self whereas all other attributes or impure emotional

13 *Samayasara*, 370, 373-382

14 *Ibid.*, 250-261

states are not intrinsic to the nature of the self and hence they are accidental to it. The power that makes it possible is the discriminative knowledge.

A person possessing this discriminative knowledge which is free from error, is not burnt by the *karmas* however much they are associated with him just like gold, even when heated, does not lose its intrinsic purity.¹⁵ Knowledge of the self requires a great amount of self restraint, immersed as it is in activities, good and bad.¹⁶ This self-control enables one to leave all attractions and concentrate on one's own unity which ultimately leads the person to the attainment of liberation.

(vi) *The Virtuous and the Vicious :*

Virtue and vice are closely connected with good and bad acts but both are said to bring about *karma*, auspicious and inauspicious and as long as the person is indulging in acts—*yoga* of mind, speech and body—he would be the owner of *karmas*. Any owner of *karma* is sure to be engaged in *samsāra*. The ultimate ideal transcends both good and evil and hence is beyond *samsāra*. Saints are those who keep off from thought activities to ensure uncontamination by *karmas*, good and bad.¹⁷

Hence, however much one restrains, observes vows, rules of conduct and practice of austerities if he is devoid of right knowledge (*ajñāni*) they will not bring about the desired goal or ideal, rather they will certainly lead him to karmic bondage.¹⁸ Similarly with the various types of bodily mark one cannot attain the supreme ideal. The saintly persons discard bodily marks by disowning the body and devoting their attention only to right belief, knowledge and conduct.

(vii) *The Path-finder :*

Mere awareness of the nature, the intensity and the duration of bondage is not enough. It does not in any way help him break the

15 *Samayasara*, 184

16 *Ibid.*, 187-189

17 *Ibid.*, 270

18 *Ibid.*, 408-412

chain. As one bound in shackles gets release only on breaking the shackles, so also the self attains emancipation only by breaking the bondage. First and foremost, the person develops (*śraddhā*) to the pure self. This can be done in two ways by meditation¹⁹ or concentrated adoration and by the practice of various kinds of moral discipline. But for Kundakunda, the transcendental self is beyond the region of good and evil and hence discipline or non-discipline becomes meaningless. When the person is absorbed in his own pure nature by attaining the yogic *samādhi*, there is no necessity to practise the various kinds of discipline. In short it can be said that mere awareness of the bondage without any effort at eradicating *karmas* is not becoming of the person. Equally true, when he is engaged in various thought activities, even though good, without right understanding bears no fruit.

A Critical Enquiry into the Analysis :

i) *Karmic Alienation and Active Indifference :*

Kundakunda's references to man evoke a lot more insights into the surroundings of man. By karmic exploitation man becomes other than himself.²⁰ He is alienated. *Karma* basically is an act ; metaphorically it refers to the consequence. Man's action in society affects not only himself but others as well. The wickedness of man in injuries committed on living beings by means of accumulation, exploitation etc. itself limits him in power and enjoyment of life. It is interesting to know that this limitedness in life is only an 'upadhic condition' or an adventitious state which can be removed. 'Circumstance maketh a man' is a common saying. If limiting circumstances are removed, then man has an opportunity to realize himself. The Perfect Soul is considered to be the one who has perfect knowledge, belief and conduct.²¹ If opportunities are not provided or if given partially, then there is no chance for man to realize his/her true potentialities. But unfortunately man's conduct has become such as to obscure himself and also become an obstacle to the growth of his fellow beings, mostly due to a materialistic tendency, supported to some extent by Science and Technology, Industrialization and Urbanisation. He is not aware that *siddha*-hood

19 12 *Anuprekṣas*

20 *Samayasara*, 2

21 *Ibid.*, 2, 10

is devoid of material conditioning.²² and unattachment.²³ It is not a 'run-away' Spirituality but an attempt to balance between the extremes and nature in oneself a neutral attitude²⁴ of Active Indifference.

ii) *Transcendence and Awareness of Integral Salvation :*

Though man is the combination of materiality and immateriality, he is meant for transcendence. The power of transcendence is intrinsic in him. Hence awareness is the first step to the diagnosis. Jaina dharma acknowledges that perversion is one of the root causes of bondage and evil.²⁵ Today more than ever, the root cause for economic inequality, political dependance and slavery, blind faith and fundamentalism and all kinds of oppressive measures is traced to lack of critical consciousness and a blind refusal to discern and to judge the reality in truth.

iii) *'Self-emptying' as the Proclamation of Faith :*

The constituent elements of righteousness or right belief²⁶ symbolize a healthy and wholesome man. He does not attach too much importance to objects of great temptations,²⁷ namely, money, power, status etc. He reaches out with the flag of compassion, concealing the defects of others ;²⁸ his love and devotion²⁹ is all-embracing. Thus the enlightened person delights in what he has found through analysis, doubtless³⁰ and firm in his findings or in other words, committed to his faith.³¹ Quite naturally, he cannot but be a witness to Life and Truth which is a spontaneous proclamation³² of abiding value.

22 *Samayasara*, 38

23 *Ibid.*, 150, 3

24 *Ibid.*, 195-197

25 *Ibid.*, 161-163

26 *Ibid.*, 228-236

27 *Ibid.*, 370, 373-382

28 *Ibid.*, 233

29 *Ibid.*, 235

30 *Ibid.*, 229

31 *Ibid.*, 234

32 *Ibid.*, 236

Conclusion :

So far the reality of the person has been analysed from various angles—the person from real and practical points of view, from the aspects of his intellect and morality, activity and enjoyment. But all these focus on his central concern in terms of the goal to be achieved viz., the realization of the essential self. This discrimination is his ultimate goal of life which free him from alienations like false identity due to perversion of mind etc. The very analysis seeks to throw light on the nature and significance of man which itself facilitates the process of discrimination.

In the order of existence, man occupies the prime of place. Though growth, decay and death are common to all living beings, the conscious attempt to realize oneself, to cleanse oneself and thereby to liberate oneself lies with the category of human beings than with the vegetable or animal kingdom. The attempt may be purely personal yet all living beings have the possibility of rising in the ladder of transcendence. Here it is useful to point out that the unique contribution of Jaina theory of self lies in its recognition of equality and dignity of all living beings whether it is man or otherwise.

The Story of Carudatta

[*The story of Cārudatta with special reference to Jain literature*]

Hampa Nagarajaiah

Students of ancient Indian narrative literature would find the story of Cārudatta (CD), a saga of stainless love, most enchanting and alluring. Unfortunately, neither its significance nor its magnitude has been properly assessed in the scholarly world. CD's story, which has occupied such a prominent place in the Indian story literature, has historical, social and religious merits. Origin and development of this story is so ancient that it stands unquestioned. As a matter of fact, this story attracted writers by the end of B.C.

Before proceeding with a detailed and critical analysis of this story, I would like to draw and focus the attention of scholars to the two Appendices of this paper wherein I have epitomised the quintessence of this story in non Jain tradition (Appendix A) and in the Jain tradition (Appendix B). This story does not appear either in *Mahābhārata* or *Rāmāyaṇa*, the two great Epics of India. Bhāsa and Śūdraka are the early writers to record this story. Both of them might have borrowed the theme from Guṇāḍhya's *Bṛhatkathā* (GBK), or from a different source, may be from an oral (folk) tradition, because it is possible that this story might have entered the classical literature from folk-tradition through GBK on one side and through Bhāsa-Śūdraka on the other. According to the available data, this story appears first in GBK, a Prakrit work assigned to the 1st century A.D. GBK, which has not safely come down to us, has been reconstructed, on the basis of other later works in Sanskrit and Prakrit, for which GBK is supposed to be the source (see Appendix C). It is possible that GBK, the earliest of works giving this story, itself incorporated it from its contemporary folk-literature.

The love episode of CD and Vasantasena, their loyalty to each other, particularly an unique instance of a prostitute turning out to be

a devoted wife, must have inspired the poet and the laymen alike. Obviously, because of this popularity, folk-songs and stories might have originated long before Guṇāḍhya. Bhāsa and Śūdraka appeared on the literary scene, but we have no access to any one of these early narrations. As already suggested, this folk tradition must have entered the classical literature through two avenues—GBK and Bhāsa-Śūdraka being mainly instrumental in projecting the story studded with throbbing incidents. Scholars of comparative literature may also note that one of the three dramas of Aśvaghoṣa, almost resembles the story of CD, which could be compared with the story as is found in Bhāsa-Śūdraka. The names of Somadatta and Magadhāvatī in Aśvaghoṣa's drama are identical with CD and Vasantasenā. But we have an access only to some fragments of Aśvaghoṣa's play and as such it is rather difficult to assess the place of Aśvaghoṣa's drama in the development of this story. Aśvaghoṣa and Guṇāḍhya, it is believed, were contemporaries, both belonging to the 1st century A.D.

There are two clear-cut versions of CD's story, Jain and non-Jain. So much of the material is available on CD from both these sources that a comparative and comprehensive study will be worthwhile. Such a study will help scholars to reconstruct the proto form of this story. On the basis of two plays, of Bhāsa's *Daridra Cārudatta* and Śūdraka's *Mṛcchakaṭīka*, it is possible to assess the personality of CD, which is far from what is found in Jain literature.

According to Sanskrit dramas of Bhāsa and Śūdraka, CD, apart from being a philanthropist, also appears to have favoured a political movement against the then prevailing king's rule. A group of rebels conspired to dethrone the king Pālaka of Ujjaini. Ultimately, this conspiracy succeeds in killing the king. CD was a reliable friend of the leaders who championed the cause of the revolution. His association with persons of the opposite camp, both as a rich merchant and as a highly respectable person in the prevailing social hierarchy, must have indirectly added strength in boosting the morale of the people's movement. But these details are completely absent in the Jain version of the story, where there is totally no prominence to the historical aspect.

The earliest reference of CD's story in Jain canonical literature is found in *Ācāraṅga-cūrṇi* (p. 50), Śilāṅka's *Sūtrakṛtāṅga-vṛtti* (p. 196) and in *Sūtrakṛtāṅga-cūrṇi* (pp. 239-240). What is more curious and interesting to note is that Śivakoṭī Ācārya, who is said to have lived

in the 1st century A.D., as is also said of Guṇāḍhya and Asvaghoṣa, has crystallised the sum and substance of CD's story in his *Gāthā* No. 1082 of *Bhagavatī Ārādhanā*, also known as *Mūlārādhanā*, in just two lines (see Appendix D). Therefore, it is obvious and settled that the story of CD had not only entered Jain literature as early as the 1st century A.D. but also it had taken a permanent shape with a set pattern of plot, character and motif.

After these references in the early canonical literature, another important recording of this story is in Sanghadasagaṇi Vācaka's *Vasudevahinḍi*. This excellent prose-work in Prakrit is an extraordinary account of travelogue and romance, and is assigned to about 400 A.D. Later on, in the 8th century, it is Jinasena Ācārya of Punnāṭa Saṅgha, who in his immortal epic *Harivarṇśa* standardised the story of CD. Poet Jinasena has superbly handled this theme in all its poetic excellence. Thus, the story of CD, as narrated by Jinasena, served as a model for several centuries for all the writers who adopted this story. It should be said to the credit of Jinasena that his successors took too little liberty in altering the total format or the main motif of this story.

Major differences and such other salient points to ponder over can be summed up as follows :

I Non-Jain Tradition

- a) Only dramas depict the story of CD
- b) There are no independent *kāvyas* delineating this story
- c) CD's story is not so popular as is in Jain tradition
- d) Place of action is Ujjaini
- e) Historical element was also equally prominent
- f) This story was not meant for propagating any religion or rituals

II. Jain Tradition

- a) There are no plays which contain CD's story
- b) There are a number of *kāvyas* though not independent ones

- c) This story is more common and popular. CD is depicted as a romantic hero, Dhīra-lalita Nāyaka. Thus CD also finds place in the galaxy of such heroes like Vasudeva, Nāgakumāra and Dhanyakumāra
- d) Place of action was Campā
- e) Historical element recedes to the background giving way to more sociological features
- f) This story serves the religious purpose of focussing the evil of *vyasanas* and the importance of Jain Doctrines (see Appendix C)

Does this give any clue to the origin of this story ? I do strongly feel that this does throw floodlight on favouring CD's source as having come from the Jain tradition. The reason for the absence of independent *kāvyas* would be that CD did not play any important role as far as the propagation of religion is concerned. Besides, CD is neither in the list of 63 great persons nor is he one among the 24 Kāmadevas. But the cultural impact and importance of CD should not be under-estimated.

It is a rare and worth-noticing factor that a merchant is made Dhīra-lalita Nāyaka, and it is known that merchants are the main characters in Jain classics. Jain writers have made use of this story in such a way that at the time of distress or calamity CD saved his life by his unaltered faith in Jainism, which evidently also advocated the eminence and prominence of Jainism. CD's achievements are elaborately described in a poetic fashion. Though this narration is pregnant with sycophancy and exaggeration, yet a comparative, chronological and critical evaluation could be undertaken by students of Sk and Pk literature.

It is possible to assess the significance of this story still better by tracing more authentic and useful supplementary information from various sources. I have made a moderate attempt of providing some sporadic material, mainly from Sk, Pk and Ka literature. I do reckon that a judicious handling and organised comparative study of these and other complementary references would definitely facilitate a systematic and comprehensive study of CD's story which will finally open a new vista for those who are engaged in this field of research in Jainology.

Appendix A

Summary of the story of CD as found in non-Jain tradition, particularly in Sanskrit dramas

Merchant CD of Ujjaini had spent all his wealth to help the poor. His virtues were liked and respected by one and all. Vasantasenā, a famous courtesan, admired him. On one evening, while returning from the park, being chased by miscreants, she entered a house for shelter and to her pleasant surprise, it was the residence of CD. CD agreed to protect her box of jewels. Later, that jewel-box was stolen but the wife of CD voluntarily agree to part with her own precious necklace in order to protect the prestige of her husband. In the meanwhile, truth prevails and the stolen property was safely recovered under peculiar circumstances. At this stage of the story Bhāsa's play ends abruptly; but the story continues in Śūdraka's play. Vasantasenā visits CD, consoles his little son, who prefers a golden chariot to a clay-cart, by giving away her ornaments. CD and Vasantasenā who are in love with each other, agree to meet in a park, where she gets into a wrong chariot of Śakāra. Śakāra, after a fierce verbal clash, presses her neck so hard that she is choked. Thinking her dead, Śakāra covers her in a heap of withered leaves. Thanks to the timely arrival of a monk, she recovers. Śakāra complains to the King (that CD has killed Vasantasenā) and the circumstances also favour him. The king Pālaka orders that CD be hanged. At this juncture, Vasantasenā appears on the scene. Evidences go to prove that the real culprit is none other than Śakāra. In the meanwhile, due to the political chaos, King Pālaka was murdered and a new ruler emerges. CD and Vasantasenā are happily married.

Appendix B

Summary of story of CD as found in Jain tradition

CD, son of a rich merchant in Campā, in the prime of youth, forced by circumstances, fell in love with Vasantasenā, the charming daughter of a prostitute. CD and Vasantasenā loved each other so

much and so sincerely that both of them were deeply engrossed in their ecstasy of sexual enjoyment, forgot everything. CD did not even remember his old parents, his young wife, close friends and his abundant riches. Vasantasena's mother was so greedy and selfish that she seized the opportunity to extract CD's wealth. Her desire to plunder the bounty of CD knew no bounds as she was merciless to the last pie, as a consequence of which only the inevitable happened. The moment CD became penniless, he was thrown out, much against the will and wish of Vasantasenā, who was so true, loyal and wedded to him. CD now realised the gravity of the hopeless situation, but the horses had left the stable. It was so late to realise and regain his lost properties that literally he was on the streets. His father was no more. His aged mother and young wife had no shelter. CD did not lose his heart and rose to the occasion. He was determined to face all the oddities bravely and pledged to venture to earn more than what he had lost. With his maternal uncle, he wandered hither and thither for livelihood. He even travelled upto the most coveted, but most difficult, Suvarṇabhūmi, a Golden valley. He had to travel on land and water, climb the steep hill. He could overcome all the hurdles as luck favoured him. Finally, as fortune smiled on him, he regained all the early glory and returned victorious to Campā to join his devoted wife and also his beloved Vasantasenā.

Appendix C

Chronological list of Works in some Indian languages containing the story of CD.

1. GBK : Guṇāḍhya's *Brhatkathā* in Paiśaci dialect of Pk. Though this work is not found in its original language, it has been possible for the scholars to reconstruct it on the basis of existing texts in Sk and Pk of later period. Date assigned to GBK is 1st century A.D.

2. ASD : Aśvaghoṣa's Sanskrit drama. Even though only some parts of this drama are found, it resembles BDC and SMK. About 1st century A.D.

3. BDC : Bhāsa's *Daridra Cārudatta* is a Sk drama containing only four acts and it ends abruptly. Hence it is considered incomplete. c 300 A.D.

4. SMK : Sūdraka's *Mrchakaṭika*, is a Sk drama of ten acts, perhaps based on BDC. Critics have considered the language, theme and presentation of SMK outstanding. c 400 A.D.

5. SVH : Sanghadāsagaṇi Vācaka's *Vasudevahīṇḍi* is a Pk prose work, where CD's story is found in its full length for the first time. Though this story differs and deviates from that of BDC and SMK, SVH continues to be a source of inspiration for later Jain poets including Jinasena of Harivamśa. SVH is supposed to be an authentic Jain version of GBK. c 400 A.D.

6. VPT : Viṣṇuśarmā's *Pañcatantra* contains a bunch of stories which cater to the taste of one and all. The same story which appears in SMK is simply repeated in VPT. This is another proof of the overall popularity of CD's story. c 500 A.D.

7. JHP : Jinasena's *Harivamśapurāṇa* in Sk is one of the earliest and important works on the life of Neminātha, the 22nd Tīrthankara. JHP gives the story of CD in detail. SVH and JHP agree on the whole, but the few variations here and there, clearly voice the variant versions already set in this story. 783 A.D.

8. GUP : Guṇabhadra's *Uttarapurāṇa* in Sk narrates in minute detail the fruitful voyage of Vasudeva which in itself is a literary piece of travelogue. But GUP only mentions CD's name just for his namesake. Thus, GUP stands at the zenith of another tradition of just mentioning CD's name without giving the story. 898 A.D.

9. BKK : *Brhatkathākoṣa* of Harisena in Sk has in its treasure of stories this gem of CD's story. Here CD's story is concise and compact. 983 A.D.

10. PMP : Puṣpadanta's *Mahāpurāṇa* in Apabrahma language does not contain this story but mentions the name of CD (*Sandhi*, 88.13.10). Thus PMP stands in line with GUP and CRP. Puṣpadanta restrains himself from elaborating the story which ofcourse does not fit in the

main theme eventhough the episode as such has all the glory of an independent romantic tale. 966 A.D.

11. CRP : *Cāmuṇḍarāyapurāṇam*, a prose-work in Ka, also known as *Triṣaṣṭilakṣaṇa Mahāpurāṇa*, simply follows GUP in mentioning the honourable name of CD. CRP is the earliest Ka version of Sk *Māhapurāṇam* and it is in this work that the name of CD appears for the first time in Ka literature. Actually, Ka *Harivariṣa* of Guṇavarmā I (GHV) of about 900 A.D. containing a detailed narration of CD for the first time in Ka is untraced except for some stray verses quoted by later writers in anthologies and in grammars. Another Ka epic *Śūdraka* by name of the same author Guṇavarmā, is also missing. In the absence of GHV, though nothing can be said of the nature of CD's story in it, yet it can safely be guessed by the similarity of the title that GHV might have literally followed JHP. CRP has safely preserved some Sk verses of Kavi Parameṣṭhi's *Vāgārtha-saṅgraha*. 978 A.D.

12. SKK : Muni Śrīcandra's *Kahā-kosu* (*Kathā-kosā*) contains a number of stories which are similar to the stories of BKK. *Sandhi* 35.9 gives the story of CD. Śrīcandra also quotes in the very beginning of the commencement of this story a *Gāthā* from Śivakoṭi Ācārya's *Bhagavatī Ārādhanā* (*Mulārādhanā*), *Gāthā* No. 1082 of *Bhagavatī Ārādhanā* has codified in a nutshell the gist of CD's story. c1076 A.D.

13. KNP : Poet Karṇapārya's *Nemināthapurāṇa* is an excellent *campu-kāvya* in Ka containing CD's story in detail. I have explained elsewhere that KNP was influenced by SVH as far as the story of CD is concerned. 11th century A.D.

14. AMK : *Ākhyānamāṇikosā* of Devendragaṇi (Nemicandra) contains the story of CD. AMK is a collection of short stories in Pk language. 11th century A.D.

15. PKK : *Puṇyāsrava Kathākoṣa* of Rāmacandra Mumukṣu in Sk is an anthology of stories, very much similar to BKK. Accordingly, the story of CD finds place in PKK. 11th century A.D.

16. BHB : *Bhavabhāvanā* of Maladhari Hemacandra in Pk is very much similar to AMK, both in form and content. 1160 A.D.

17. TSP : *Triṣaṣṭiśalākāpuruṣacarita* of Hemacandra is a famous Sk *kāvya* which contains CD's story. 1170 A.D.

18. ANP : *Ardha Nemipurāṇa* of Nemicandra is a half completed *campu-kāvya* in Ka. ANP belongs to the group of GUP, PMP and CRP, by way of merely mentioning the name of CD. Only difference between CRP and ANP is that ANP has been generous to speak of "CD's highly respectable personality" in about four sentences. 1190 A.D.

19. HVB *Harivarmśābhuyada* of Bandhuvarmā, an excellent *campu-kavya* in Ka gives a compact story of CD in two chapters (chapters 4 and 5). 1200 A.D.

20. HMR : Harihara's *Maļuhaṇa Ragaṭe* has incorporated CD's story in toto. Harihara is one of the major poets in Ka. He has retained the frame of the story as it is but has changed the atmosphere from Jainism to (Vīra) Śaivism, as a result of this even the names of CD and Vasantasenā were changed to Maluhaṇa and Maluhaṇī respectively, who ultimately turn out to be ardent devotees of Lord Śiva. Place of action is also shifted to Kashmir. But with all these changes, the essence is not lost and some of the main motifs remain constant. It should be noted that this is the only independent *kāvya*, where the entire *kāvya* from the beginning to the end is devoted to the narration of this story only. c 1210 A.D.

21. MNP : Poet Mahābala's *campu-kāvya Nemināthapurāṇa* in Ka also brilliantly records CD's story. 1254 A.D.

22. NPC : Poet Nāgarāja's *campu kāvya Puṇyāsrava* in Ka is an anthology of about 56 popular stories. Main source of NPC is PKK of Rāmacandra Mumukṣu. In other words, NPC can rightly be called as a Ka version of Sk. PKK. 1331 A.D.

23. SSB : *Sālvabhrāṭa* of poet Sālva containing 3437 *ṣaṭpadi* poems in Ka, narrates the life of 22nd Tīrthankara and CD's story also finds a prominent place. I have edited this rare work with the help of a single palm leaf MS and the University of Bangalore has published it (1976). On the evidence of inscriptions I have fixed the date of this poet as 1495 A.D.

24. NJS : *Nemijineśa Sangati* of poet Mangarasa (Mangarāja) is a Ka *kāvya* in *sāngatya* metre. This poet of a royal family is one of the prolific writers in Ka. NJS and SSB are both *varṇaka kāvyas* which are essentially narrative in nature. Accordingly, NJS has rightly incorporated and elaborated CD's story in all its details. My book '*Mangarasa*' published by Mysore University (1966) gives a critical assessment of all the works of this poet. 1508 A.D.

25. VDA : Vijayaṇṇa's *Dvādaśānuprekṣe* in Ka is a *sāngatya-kāvya* which explains 12 *anuprekṣās*. There is only a casual reference to the story of CD. 1448 A.D.

26. NKC : *Nāgakumāracarite* of poet Bāhubalī in Ka is written in *sāngatya* metre. Here also there is just a casual reference to CD's story 'who lost his wealth to a prostitute'. 1593 A.D.

27. BNS : Bommaṇṇa's *Nāgakumāra Saṇḍadi* in Ka also follows the above NKC. As a matter of fact BNS is a free rendering of NKC, from *sāngatya* to *saṇḍadi*. I have edited this *kāvya* with the help of two palm leaf MS and the University of Bangalore has published it (1977). VDA, NKC and BNS form a group of *kāvyas* which merely mention the name of CD without elaborating it. The tone of these works speaks of forbidding the act of going to a prostitute which is one of the seven famous *vyasanas*. 1749 A.D.

Though there may be a few more works in Sk, Pk, Gujarati and other languages, this list can tentatively be considered as quite exhaustive. A variant version of the story of CD, with only a change in the name as Sānudāsa, is found in Budhasvāmin's *Bṛhatkathākoṣa Saṅgraha* (BKKS). Dr. J. C Jain in his excellent thesis *Vasudevahīṇḍi*, published by the L. D. Institute of Indology (1977), has made a comparative study of these two *kāvyas*, BKKS and SVH.

Appendix D

A. Śivakoṭi Ācarya : *Bhagavati Ārādhanā, Gāthā* No. 1082 :

*jādohu cārudatto gaṭṭhi doseṇa ta ha viṇīda vi
gaṇlyāsatto mojjesatto kulayanāsao ya tahā*

B. Vasunandi : *Śrāvakācāra* : *Saptadoṣavarṇam*, *Gāthā* Nos. 125-133.
Gāthā No. 128 has reference to Cārudatta :

*savvaattha ḥivuṇabuddhi vesāsangeṇa cārudatto vi
 khaluṇa dhaṇam patto dukkham paradesa gamaṇam ca*

Abbreviations

| | |
|------|---|
| AMK | Ākhyānamāṇikoṣa of Devendragaṇi in Pk |
| ANP | Ardha Nemipurāṇam of Nemicandra in Ka |
| ASD | Aśvaghoṣa's Sanskrit Drama |
| BDC | Bhāsa's Daridra Cārudatta |
| BHB | Bhavabhāvanā of Maladhāri Hemacandra |
| BKK | Bṛhat Kathākoṣa of Hariseṇa |
| BKKS | Budasvāmin's Bṛhat Kathā Koṣa |
| BNS | Bommaṇṇa's Nāgakumāraṣaṭpadi in Ka |
| CD | Cārudatta |
| CRP | Cāmuṇḍarāyapurāṇam in Ka |
| GBK | Guṇāḍhya's Bṛhatkathā in Paiśāci |
| GHV | Guṇvarmā's Harivarmśapurāṇam in Ka |
| GUP | Guṇabhadra's Uttarapurāṇam in Sk |
| HMR | Harihara's Maluhaṇa Ragale in Ka |
| HVB | Harivarmśabhuyada of Bandhuvarmā in Ka |
| JHP | Jinasena's Harivarmśapurāṇam in Sk |
| Ka | Kannaḍa language |
| KNP | Karṇapārya's Nemināthapurāṇam in Ka |
| MNP | Mahābala's Nemināthapurāṇa |
| NJS | Nemijinśa Sangati in Ka |
| NKC | Nāgakumāracarite in Ka |
| NPC | Nāgarāja's Puṇyāsrava Campu in Ka |
| Pk | Prakrit |
| PKK | Puṇyāsrava Kathākoṣa in Sk |
| PMP | Puṣpadanta's Mahāpurāṇam in Pk |
| Sk | Sanskrit |
| SKK | Śrīcandra's Kahā Kosu |
| SMK | Śūdraka's Mṛcchakaṭikam in Sk |
| SSB | Sālva's Sālvabhārata in Ka |
| SVH | Saṅghadāsagaṇi Vacaka's Vasudevahīṇḍi in Pk |
| TSP | Triṣaṭīśalakāpuruṣa Carita in Sk |
| VDA | Vijayaṇṇa's Dvādaśānuprekṣe in Ka |
| VPT | Viṣṇuśarmā's Pañcatantram in Sk |

His Name, Jina

Leona Smith Kremser

In bliss, beyond
Whisper of incense
And one-hundred eight
He is, because
He put His foot
To a path of thorns
That bled Him
Alone, none other living thing.
His path, *ahimsā*.

*Celestial flowers, a praise
For the Enlightened One
And all three worlds at peace.*

Like unto Him, ye
Every hour may tread the path
Whereon all living things bless
Your harmless passage, leading
To the top of the universe, ye there
Beyond rebirth, for endless time
Your soul dwelling in pure *ahimsā*,
O bliss, like unto His soul.
His name, Jina.

A Search for the Possibility of Non-Violence and Peace

—A Jaina View-Point—

Sagarmal Jain

Need of Our Age

The growth of scientific knowledge and outlook has destroyed our superstitions and false dogmas. But unfortunately and surprisingly it has shakened our faith in spiritual and human values. To-day we know more about the atom and atomic forces than the values needed for meaningful and peaceful life. Now-a-days, we, due to tremendous advancement of science and technology, have light legged means of transportation. Physical distances have no bars to meet the people of different nationalities, cultures and religions, and consequently we have come closer and become more interdependent to each other as we were never before. Our world is shrinking, but unluckily and disdainfully the distance of our hearts is increasing day by day. Instead of developing mutual love and co operation, we are spreading hatred and hostility and thus ignoring the values of co-existence and co-operation which are essential for our very existence. Rabindranath Tagore rightly observes "For man to come near to one another and yet to continue to ignore the claims of humanity is a sure process of suicide."¹ The advancement of our knowledge could not sublimate our animal and selfish nature. Animal nature within us is still dominating our individual and social behaviour. And due to this, our life is full of excitements, emotional disorders and mental tensions. Though we are outwardly pleading for peace, non-violence and co-existence, yet by heart we still have strong faith in the law of jungle, *i.e.* the dictum "might is right". The race of nuclear weapons of the powerful nations is a strong evidence of our belief in the above said dictum. This race of nuclear weapons is a sign that we are proceeding towards formidable funeral procession of mankind. Bertrand Russell,

1 *The Voice of Humanity*, edited by C. W. David, p. 1

the eminent philosopher, suggests us "I appeal as a human being to human beings remember your humanity and forget the rest. If you can do so the way lies open to a new paradise. If you can not, nothing lies before you, but universal death."² We must be aware of the fact that this growth of science, technology and commerce would loose its meaning if man is to eternally doubt the others and ignore the claims of humanity. Iqbal has also rightly said—

*tumhāri tahajiba apane hāthon se khudakuśi karegī
jo śākhe nājuk pe aśiyānā banegā na pāye dara hogā*

O men ! your civilization will commit suicide by your own hands, the nest built on a very weak twig will be without foundation.

To-day the only way for the survival of mankind is to develop a firm belief in the principles of non-violence and mutual co-operation. It is the misfortune of the mankind that on the one hand it wants peace and prosperity but on the other hand it still has a belief in the dictum "might is right", i.e., violence. The peace and the violence are contradictory, since through violence we cannot achieve peace. Peace achieved through violence and war is the peace of a cremation ground, and not a living peace. In *Ācārāṅga*, Mahāvīra said—*atthi sattham pareṇa param, natthi asattham pareṇa param.*³ There are weapons superior to each other, but nothing is superior than *āśastra*, i.e., non-violence. Peace can be established and prosperity can be secured on the earth through non-violence, mutual faith, co-operation and sacrifice of one's own interest for the sake of others.

The Meaning of Peace

The term peace has various connotations. It means freedom from, or cessation of mental or spiritual disturbances or conflicts arising from passion and sense of guilt, as well as it also means freedom from, or cessation of war or hostilities. Intrinsically peace means a state of tranquility of mind. It is inner peace or peace of mind. But extrinsically peace means cessation of war and hostilities. It is external peace or peace in the society. Peace means a soul emptied of passions and desires. In the words of Saint Aquinas peace implies two things :

2 *Ibid.*, p. 53

3 *Acaranga*, 1/3/4

first we should not be disturbed by external things and second that our desires should find rest in one.⁴ This inner peace can also be described from negative and positive view-points. Negatively it is the state of the cessation of all the passions and desires. It is freedom from the victors of attachment and aversion. Positively it is the state of bliss, and self-contentment. But these positive and negative aspects of inner peace are like the two sides of the same coin and they could not exist without each other. So far as the outer peace or peace in the society is concerned, it can be defined negatively as a cessation of war and hostilities and positively as a state of social harmony and co-existence. The real external peace is more than non-war. It is a vital peace. The real peace means progress of human race as a whole. But we must be aware of the fact that this external or environmental peace depends on the inner peace of the individuals. Since it is only an outcome of inner peace. These various phases of peace are not mutually exclusive, but inclusive. The peace of the society is disturbed when the mental peace of individuals is disturbed and *vise-versa*. Hostilities and wars are the expressions and outcomes of aggressive and selfish mentality of the individuals. Though the social conditions and disorder may be responsible for the disturbance of mental peace, yet they can not disturb the persons who are spiritually strong. The inner peace of the soul is the cause and the peace of the society is the effect and so we must try first to retain inner peace or the peace of the soul.

According to Jaina view-point inner peace or the tranquility is an essential nature of self and it is also the ultimate goal of life. In a Jaina text of earlier period known as *Ācārāṅga* we have two definitions of religion, one as tranquility and other as non-violence. Lord Mahāvira says "Worthy people preached the religion as *samāi*."⁵ The Prakrit term 'samāi' means tranquility or peace of mind. This tranquility or the peace of mind is considered as a core of religion, because it is the real nature of all the living beings including human beings also. In an another Jaina text known as *Bhagavati-sūtra* there is a conversation between Lord Mahāvira and Gautama. Gautama asked Mahāvira, "What is the nature of soul?" Mahāvira answered, "The nature of soul is tranquility/peace." Gautama again asked,

4 *Encyclopaedia of Religion and Ethics*, Vol. IX, p. 700

5 *Acaranga*, 1/8/3

"What is the ultimate end of soul?" And Mahāvīra replied, "The ultimate end of soul is also to attain tranquility/peace."⁶

In Jainism, religion is nothing but a practice for the realisation of one's own essential nature or *sva svabhāva* which is nothing but the state of tranquility or peace of mind. This enjoying of one's own essential nature means to remain constant in *sākṣibhāva*, i.e., to remain undisturbed by external factors. It is the state of pure subjectivity which is technically known in Jainism as *sāmāyika*. In this state the mind is completely free from constant flickerings, excitements and emotional disorders. To get freedom from mental tensions, which are the *vibhāvas* or impure states of mind is the precondition for enjoying spiritual happiness which is also a positive aspect of inner peace. Nobody wants to live in a state of mental tensions, every one would like no tension but relaxation, not anxiety but contentment. This shows that our real nature is working in us for tranquility or mental peace. Religion is nothing but a way of achieving this inner peace. According to Jainism the duty of a religious order is to explain the means by which man can achieve this peace inner as well as external. In Jainism this method of achieving mental and environmental peace is called as *sāmāyika*, which is the first and foremost duty among six essential duties of monk and householder. Now the question is how this peace can be attained. According to Jaina view-point it is through the practice of non-attachment or non-hoarding (*aparigraha* or *asamgraha*), non-violence (*ahimsā*) and non absolutism (*anekānta* or *anāgraha*), we can establish peace and harmony in the world.

Attachment the Cause of Mental Tensions

As I have already mentioned that most burning problem of our age is the problem of mental tensions. The nations, who claims more civilized and economically more advanced are much more in the grip of mental tensions. The main object of Jainism is to emancipate man from his sufferings and mental tensions. First of all, we must know the cause of these mental tensions. For Jainism the basic human sufferings are not physical, but mental. These mental sufferings or tensions are due to our attachment towards worldly objects. It is the attachment, which is fully responsible for them. The famous Jaina

⁶ *Bhagavati-sutra*, 1/9

text *Uttarādhyayana-sūtra* mentions, "The root of all sufferings physical as well as mental, of every body including gods, is attachment towards the objects of worldly enjoyment."⁷ It is the attachment, which is the root cause of mental tensions. Only a detached attitude towards the objects of worldly enjoyment can free mankind from mental tensions. According to Lord Mahāvīra to remain attached to sensuous objects is to remain in the whirl. He says, "Misery is gone in the case of a man who has no delusion, while delusion is gone in the case of a man who has no desire; desire is gone in the case of a man who has no greed, while greed is gone in the case of a man who has no attachment."⁸ The efforts made to satisfy the human desires through material objects can be likened to the chopping off of the branches while watering the roots. Thus we can conclude that the lust for and the attachment towards the objects of worldly pleasure is the sole cause of human suffering.

If mankind is to be freed from mental tensions it is necessary to grow a detached outlook in life. Jainism believes that the lesser will be the attachment the greater will be the mental peace. It is only when attachment is vanished, the human mind will be free from mental tensions and emotional disorders.

Non-violence as a Means to Establish Peace

Tranquility is a personal or inner experience of peace. When it is applied in the social life or is practised outwardly, it becomes non-violence. Non-violence is a social or outer expression of this inner peace. In *Ācārāṅga*, Lord Mahāvīra remarks—

"The worthy men of the past, present and the future all say thus, speak thus, declare thus, explain thus; all breathing existing, living and sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented. This is the pure, eternal and unchangeable law or the tenet of religion."⁹

In other words, non-violence is the eternal and pure form of religion. In Jainism non-violence is the pivot on which its whole

7 *Uttarādhyayana-sūtra*, 32/19

8 *Ibid.*, 32/7-8

9 *Ācarāṅga*, 1/411

ethics revolves. For Jainas violence represents all the vices and non-violence represents all the virtues. Non-violence is not a single virtue but it is a group of virtues. In *Praśnavyākarana-sūtra* the term non-violence is equated with sixty virtuous qualities, just as peace, harmony, welfare, trust, fearlessness, etc.¹⁰ Thus non-violence is a wider term, which comprehends all the good qualities and virtues.

Non-violence is nothing but to treat all living beings as equal. The concept of equality is the core of the theory of non-violence. The observance of non-violence is to honour each and every form of life. Jainism does not discriminate the human beings on the basis of their caste, creed and colour. According to Jaina point of view, all the barriers of caste, creed and colour are artificial. All the human beings have equal right to lead a peaceful life. Though violence is unavoidable, yet it can not be the directive principle of our living, because it goes against the judgements of our faculty of reasoning and the concept of natural law. If I think that nobody has any right to take my life then on the same ground of reasoning I have also no right to take another's life. The principle, 'live on others' or 'living by killing' is self-contradictory. The principle of equality propounds that every one has the right to live. The directive principle of living is not 'Living on others' or 'Living by killing' but 'Living with others' or 'Live for others' (*parasparopagrahōjīvānām*).¹¹ Though in our worldly life complete non-violence is not possible, yet our motto should be 'Lesser killing is better Living'. It is not the struggle but co-operation is the law of life. I need other's co-operation for my very existence and so I should also co-operate in other's living.

Further, we must be aware of the fact that in Jainism non-violence is not merely a negative concept, i.e., not to kill; but it has positive side also as service to mankind. Once a question was raised to Mahāvīra, "O Lord, one person is rendering his services to the needy persons while other is offering *pūjā* to you, among these two, who is the real follower of yours ?" Mahāvīra answered, "First one is the real follower of mine, because he is following my teachings."¹²

The concept of non-violence and the regard for life is accepted by almost all the religions of the world. But Jainism observes it minutely.

10 *Prasnavyakarana-sutra*, 2/1/21

11 *Tattvartha-sutra*, 5/21

12 *Avasyaka-vrtti*, pp. 661-662

Jainism prohibits not only killing of human beings and animals but of the vegetable kingdom also. To hurt the plants is also an act of violence or *himsā*. Its basic principle is that the life, in whatever form it may be, should be respected. We have no right to take another's life, because every one wants to live as we do. The *Daśavaikālika* mentions, "Every one wants to live and not to die, for this, Nigganṭhas prohibit violence."¹³ It can be said that the Jaina concept of non-violence is extremist and not practical, but we cannot challenge its relevance for human society. Though Jainism sets its goal as the ideal of total non-violence, external as well as internal, yet the realisation of this ideal in the practical life is by no means easy. Non-violence is a spiritual ideal, which is fully realisable only in the spiritual plane. The real life of an individual is a physio-spiritual complex ; at this level complete non-violence is not possible. According to Jaina thinkers the violence is of four kinds : (i) Deliberate (*samkalpi*) or aggressive violence, *i.e.*, intentional killing, (ii) Protective violence, *i.e.*, the violence which takes place in saving the life of one's own or his fellow being or in order to make peace and insure justice in the society, (iii) Occupational, *i.e.*, violence which takes place in doing agriculture or in running the factories and industries, (iv) violence, which is involved in performing the daily routine work of a house-holder such as bathing, cooking, walking etc. A person can proceed towards the fulness of non-violent life to the extent as he rises above the physical level. The first form of violence, which is to be shunned by all, because it relates to our mental proclivities. So far as the thoughts are concerned, a man is his own master, so it is obligatory for all to be non-violent in this sphere. External circumstances can influence our mind at this level, but they cannot govern us. From the behavioural point of view, deliberate violence is aggressive. It is neither necessary for self-defence nor for the living. So all can avoid it. The other forms of violence, *i.e.* protective and occupational are inevitable so far as man is living on a physical level. But this does not mean that the ideal of non-violence is not practicable and so it is not necessary for human race.

The second form of violence is defensive which takes place in the activity of defence. It becomes necessary for the security of one's own life and the life of his fellow beings and the protection of property. External circumstances may compel a person to resort to be violent or to counter-attack in defence of his own life or that

13 *Dasavaikalika-sutra*, 6/10

of his companions or for the protection of his belongings. All those who are attached to the physical world and has a social obligation to protect others life and property are unable to dispense with this defensive violence. A person living in family is unable to keep away completely from this type of violence because he is committed to the security of family members and their belongings. In the same way the persons, who are in government can not get rid of it for they are the custodians of human rights and national property.

It is true that in our times Gandhi planned a non-violent method of opposition and applied it successfully. But it is not possible for all to oppose non-violently with success. Only a man, who is unattached to his body and material objects and his heart free from malice can protect his rights non-violently. In addition to this, such efforts can bear fruits only in a civilized and cultured human society. A non-violent opposition only may be fruitful when ranged against an enemy who has a human heart. Its success becomes doubtful when it has to deal with an enemy who has no faith in human values and wants to serve his selfish motive through violent means.

As far as occupational violence and violence which takes place in routine-works of the life, one cannot shake them off. For so long as a person has to earn his livelihood and to seek fulfilment of his physical needs, deliberate violence to vegetable kingdom is unavoidable. In Jainism, intentional violence to mobile animals by a householder has been forbidden even when it becomes necessary for the maintenance of life and occupation.

Though some or other form of violence is inevitable in our life, yet on this basis we should not conclude that the observance of non-violence is of no use in the present. Just as violence is inevitable in the world for living, non-violence is also inevitable for the very existence of human race. So far the existence of human society is concerned it depends on mutual co-operation, sacrifice of one's interest in the interest of his fellow-beings and regard for other's life. If above mentioned elements are essential for our social life, how can we say that non-violence is not necessary for human life. Society does not stand on violence but on non-violence, not on fulfilment of self-interest but on sacrifice of self-interest, not on accepting our own rights but accepting the rights of others as our duty. Thus, we can say that non-violence is an inevitable principle of the existence for human society. At present we are living in an age of nuclear weapons and

due to this the existence of human race is in danger. At present it is only the observance of non-violence, which can save the human race. It is mutual credibility and belief in the equality of human beings which can restore peace and harmony in human society.

Regard for Other's Ideologies

Jaina theory of *anekāntavāda* emphasises that all the approaches to understand the reality give partial but true picture of reality and due to their truth-value from certain angle, we should have a regard for other's ideologies and faiths. Thus *anekāntavāda* forbids us to be dogmatic and one-sided in our approach. It preaches us a broader outlook and openmindedness, which is more essential in solving the conflicts due to the differences in ideologies and faiths. Prof. T. G. Kalghatgi rightly observes "The spirit of *anekānta* is very much necessary in society, specially in the present day, when conflicting ideologies are trying to assert supremacy aggressively. *Anekānta* brings the spirit of intellectual and social tolerance."¹⁴

For present day society what is awfully needed is the virtue of tolerance. This virtue of tolerance, *i.e.*, regard for other's ideologies and faiths is maintained in Jainism from its earlier time till these days. Mahāvīra mentions in *Sūtrakṛtāṅga*, "Those, who praise their own faiths and ideologies and blame that of their opponents and thus distort the truth, will remain confined to the cycle of birth and death."¹⁵ Jaina philosophers all the time maintain that all the view-points are true in respect of what they have themselves to say, but they are false in so far as they refute totally other's view-points.

Jaina saints also tried to maintain the harmony in different religious-faiths and to avoid religious-conflicts. That is why Jainism can survive through the ages.

The basic problems of present society are mental tensions, poverty, violence, and the conflicts of ideologies and faiths. Jainism tries to solve these problems of mankind through the three basic tenets of non-attachment (*aparigraha*), non-violence (*ahimsā*) and non-absolutism (*anekānta*). If mankind collectively observes these three principles, peace and harmony can certainly be established in the world.

14 *Vaisali Institute Research Bulletin*, No. 4. p. 31

15 *Sutrakrtanga*, 1/1/2/23

Ancient Jaina Centres On the Banks of Kansai

Sudhin De

An exploratory survey was undertaken by a team of archaeologists headed by the writer, by boat along the course of Kansai, in Midnapur district, with a view to finding out sites alike Sijua and ancient Jaina centres, if any. Formerly it was known from the village source that numerous standing nude sculptures had been found from that region. The river Kansai ultimately ends its mid-stream peregrination in this district. So, it has taken meandering very often in this district and at some places it flows in a sharp curve or a gentle curve. The rate of land erosion during rainy season is very rapid, so the survival of the villages on its both sides depends on its frantic whims or is at stake, some are counting days and some have been devoured already. In return the river creates so many sandy shoals — big and small. On our journey by boat starting from mid-point Sijua on the eastern bank to the north upto Nepura-Urlidanga-Balarampur-Lacchipur on the western bank and to the south Daintikri on the eastern bank. The area including these villages within the periphery of 10 to 12 kms. may be envisaged for once being the flourishing centres of Jainism where at least three structures of Jaina temples exist. Amongst which two temples on the north-west banks of Kansai have been turned to ruins and one still survives with its superstructures upto its apex at the village Daintikri on south-eastern bank. The report from the village source reveals that there were several Jaina stone sculptures gathered from the different places of the north-western bank and some of them have been collected by a University teacher for the purpose unknown.

There is in the Lacchipur ($87^{\circ}E$, $22^{\circ}39'5''N$)-Nepura ($86^{\circ}54'27''E$, $22^{\circ}39'6''N$) region a desolated site locally known as Dhanyantarir Danga lying at a place, a few kilometres away from the surrounding villages. By the side of a morrum patched road, on an extended area higher than the surrounding cultivation land, a brick temple is traceable though it has been mostly covered by the encroaching shrubs and earth.



Plate 1

The stone sculpture represents the 23rd Tirthankara Parsvanatha, now standing under the shadows of a huge tamarind tree at Dhanyantarir Danga 9th-10th century A.D.

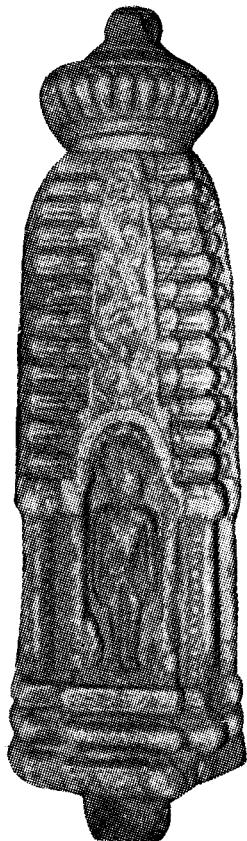


Plate 2

The stone replica of a Sthavira type temple representing four Tirthankaras on all four sides in kayotsarga posture being enshrined in shallow niche

11th century A.D.

This has been recovered from the shifting river bed of Kansai, near Lacchipur

In the middle of this land, stands a big tamarind tree probably for centuries spreading its innumerable long branches, like the great mythical bird 'Rock' spreading its wings to conceal the treasure lying underneath the soil. Actually this tree had tried to swallow all the evidences regarding the flourishing state of Jainism but could not. Thats why we have witnessed an intact stone sculpture of twenty-third Tīrthankara Pārśvanātha standing inclined against the trunk of the huge tree. The stone sculpture of Jaina image measures about 1.74 m. × 0.90 m. (Plate 1) It was hewn out of black basalt. The image of the Tīrthankara is in *kāyotsarga mudrā* being canopied by seven-hooded serpent. The stele is rectangular in shape with two flying Vidyādhara on the uppermost corners. The top of the stele is flat. There are other subsidiary deities like one pair of miniature Tīrthankara figures in *kāyotsarga* stance on each side and placed in the vertical margin. Below these, seated figures of eight *grahas* or planets, four on each side, one pair below the other, are placed in the same manner. This representation of eight *grahas* or planets dates itself as prior to the 10th century A.D. From 10th century and onwards the representation of *navagrahas* was introduced. On the right lowest part of the pedestal a donor couple with folded hands and on the left a conical shaped motif (may be replica of *stūpa*, were fashioned. The *kāyotsarga* posture of the Arhat has been expressed in a manner which shows a serene beauty. As a whole this sculpture appears to me as a rare specimen in our study of Jaina art and religion.

The neighbouring village people worships the image as Dhanyantari with the belief that in draught or flood, this deity will protect them. But the bare truth is, the sculpture itself is lying unprotected.

We have collected a replica of *sikha* type stone temple showing the representation of four enshrined Tīrthankaras in *kāyotsarga mudrā* facing on four sides. This is commonly known as Caumukha¹ or Pratimā Sarvatobhadrikā which signifies auspicious from all sides, a very favourite of the Jaina images where within niche on all four sides of a temple or a replica, images of Tīrthankaras mainly of R̥śabhanātha or Adinātha, the first; Sāntinātha, the sixteenth; Pārśvanātha the twenty-third and Mahāvīra the twenty-fourth are placed. (Plate 2) All of these Tīrthankaras have their usual chowri-bearers on both sides and

¹ Sudhin De, 'Caumukha, Symbolic Jaina Art', *Jain Journal*, Vol. VI, July 1971, No. 1.

can be recognised by their respective cognizance or *lānchana* executed on the pedestal. Here, only we can identify the Tīrthankara Śāntinātha with his cognizance deer and Pārvanātha for being canopied by serpent-hood and the other two can be identified with much difficulty as their cognizance marks have been abraded. But the locks of hair are hanging over the shoulder of Rśabhanātha while the bull is in much abraded condition. The last one may be Candraprabha, the eighth Tīrthankara having faint trace of moon. This stone replica of temple or the Caumukha measures 0.54 m. in height and 0.15 m. × 0.14 m. in length and breadth. This is of sand stone. The curvilinear *śikhara* type replica has gradual recessing tiers, twelve in number meeting at *benki* above which a lotus with bloomed petals being surmounted by *khapuri*. At the base of the first tier is a projected *bandh* and it separates the *vāraṇḍa* from the towering roof and below it motifs of corner bracket are fashioned at four corners and are succeeded by twelve beaded motifs along two downward rows vertically ending at the *pista*.

To the south of Sijua, on the eastern bank of Kansai is situated the village Daintikri (87°1'18" E, 22°36'47" N) in Midnapur District, where a *pañcaratha* *piṭha* temple made of laterite blocks is awaiting to be crumbled to the dust. The entrance is on the south-eastern side. The inside space or the sanctum is 1.25 m. (east-west) × 1.12 m. (north-south). The roof was made by corbelling inside which gives *piṭha* appearance in the outside. Just opposite to the entrance, the *vedi* or the pedestal of the deity was constructed 0.80 m. in height. On the background a shallow niche with *toraṇa* surmounted by a *khapuri* motif was arranged—now the empty space only indicates that there was once a deity. Though at present it is difficult to say anything firmly about to which deity this temple was dedicated but it may be surmised that this was a Jaina temple as there are report of innumerable Jaina sculptures lying scattered in the neighbouring areas and the nearby village Netai ²

² Tarapada Santra, *Medinipur Jelar Purakirti*, Pratnatatva Adhikar, Tathya O Sanskriti Bibhag, 1987.

Despite of all the archaeological treasures lying along the mid-stream of Kansai in the district of Midnapur no attempt has ever been made in the perspective of proper evaluation and survey.

The present survey was done by Sarbasree Dilip Roy, Protul Chandra Sen, Debi Madhab Chakraborty, B. Samanta, Monojit Bhowmick and Ram Madan De of Directorate of Archaeology, West Bengal.

Photographs : pl. 1 by Dilip Ray and pl. 2 by Ranjit Sen

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