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A person becomes a monk by equanimity,
a **Brāhmaṇa** by practising celibacy,
an ascetic by acquiring knowledge
and a hermit by his austerities.



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THE CĀRVĀKAS AND THE JAINS: AN OVERVIEW

Ramkrishna Bhattacharya

The Cārvākas, the Buddhists and the Jains share a common platform in the Indian philosophical scene in as much as they all refused to accept the Vedas as an instrument of cognition on a par with perception and inference. Hence the Brahminical philosophical schools call all of them *nāstika* -s, that is, negativist, non-believers in the Vedas. Curiously enough, the Jains and the Buddhists in their turn brand the Cārvākas as *nāstika* for an altogether different reason, viz. the Cārvākas deny the existence of the after-world and the concept of rebirth.¹

Ambiguity in the use of the two terms, *āstika* and *nāstika*, is a pointer to the antagonistic relations between the pro-Vedic (Brahminical or orthodox) philosophical schools, such as the six traditional systems of philosophy, namely, Mīmāṃsā, Nyāya, etc. on the one hand, and the non-Vedic (anti-Brahminical or heterodox) systems on the other. At the same time all the three heterodox systems had very little in common to them. In their acceptance of after-life, the Jains were akin to the Brahminical school, but in their opposition to animal sacrifice in ritual performances and post-mortem rites (*śrāddha*), their views tally with that of the Buddhists.

This leads us to an interesting question : what was the attitude of the Cārvākas towards non-violence ? Being uncompromising materialists, quite naturally they had nothing to do with the Vedic sacrificial act (*yajña*) or performance of post-mortem rites. In a number

1. For different meanings of *āstika*, and *nāstika*, see, besides the standard Sanskrit dictionaries, Hopkins, 86-87.

of verses attributed to the Cārvākas, satirical references are made to the futility of such senseless acts.² One of these verses cited in Sāyaṇa-Mādhava's *SDS* reads as follows:

*mṛtānām api jantūnām śrāddham cet trptikāraṇam /
nirvāṇasya pradīpasya snehāḥ saṁvārdhayec chikhām //³*

Sāyaṇa-Mādhava most probably got the verse from the *PC* (2.21), where Cārvāka himself is made to speak these words. Yet Hemacandra too quotes this couplet in denouncing Vedic sacrifices in the autocommentary on his *YS* (2.43), with a minor variant in b. Similarly Malliṣeṇa quotes the verse in his commentary on Hemacandra's *AYVD*. There is only a minor variant in c. In all other respects the verse quoted is similar to the reading found in the *PC*.

It is difficult to believe that Hemacandra would borrow the verse from the Cārvākas, although he preferred to have a pronounced *nāstika* like Cārvāka rather than Jaimini, whom he calls "a demon, in the disguise of an ascetic, mouthing the words of the Vedas."

Moreover, it is worth noting that both Hemacandra and Malliṣeṇa have quoted from the *Manu*. (3.268) in the same context in which the *mṛtānām api* verse is quoted. Manu enjoins which kinds of animals are to be offered as food for the ancestors : fish for two months, deer for three months, sheep for four months and foul for five months. Hemacandra does not attribute the authorship of the *mṛtānām api* verse to anyone in particular. Malliṣeṇa however refers rather vaguely to the followers of a "great ṛṣi" (*pāramarṣāḥ*). It is therefore conceivable that both Hemacandra and Malliṣeṇa knew the verse to be of Jain origin and unhesitatingly employed it against the Vedic ritualists in general. Kṛṣṇamiśra apparently made no distinction between the Cārvākas and the Jains insofar as both were anti-Vedic; hence he could make his Cārvāka echo the Jain view *vis-à-vis* non-violence, or rather opposition to violence as such, even if it was violence sanctioned by the Vedas.

2. For a collection of such verses, see R. Bhattacharya, 2002.
3. For a detailed discussion of the variant readings of this verse, see R. Bhattacharya, 2003.

B

Like all other philosophical systems of India the Cārvāka-s too had a *sūtra* work and several commentaries thereon. Unfortunately none of them has survived. Attempts have been made to reconstruct the basic tenets of the system by assiduously collecting all fragments that lie scattered in the works of other philosophical schools. Jain authors right from Jinabhadra down to Gunaratna and others provide us with an invaluable source of information. No fewer than seventeen authors of original philosophical works, commentators of Jain canonical texts and compilers of digests/compendia have quoted almost verbatim both from the now-lost Cārvākasūtra and its commentaries.⁴ Not that Jain philosophical works alone refer to them but the readings of the aphorisms are confirmed by comparing them with other Brahminical and Buddhist books of the same nature. The names of Anantavīrya, Haribhadra, Hemacandra, Prabhācandra, Siddharṣi, Vādidevasūri, and Vādirājasūri deserve special mention.

As regards the commentators of the *Cārvākasūtra*, three of them have been mentioned and quoted more or less extensively by the Jain savants. Without their help we would have no supporting evidence about the commentaries of Aviddhakarṇa, Purandara and Udbhaṭabhaṭṭa. Vādidevasūri refers to Udbhaṭa as *jarad-dvijanmā-mahānubhāvah*, “respectable veteran twice-born”.⁵ This also proves that the Cārvākas were taken as serious philosophers and not merely as propounders of an eat-drink-and-be-merry attitude to life. The logical acumen of Aviddhakarṇa and Udbhaṭa is clear from the extracts quoted in Jain philosophical works.

Similarly at least six verses attributed to the Cārvākas also occur in the works of Jain writers. They also help us to determine the original readings of the couplets.

More importantly, Jain works, both philosophical and non-philosophical, make us aware of the existence of two materialist

4. See n2. all sources are to be found here.

5. SVR, 764, lines 24-25

schools in India: pre-Cārvāka and Cārvāka / Lokāyata. The basic difference lies not so much in the doctrine itself but in the number of elements to be admitted. The earlier school noted in the *SKS* was *bhūtapañcakavādin*, who professed their belief in five gross elements, viz. earth, water, fire, air, and space. The *Vasu*. and the *SKa* too refer to this proto-materialist school.⁶ The existence of such a school is corroborated by the *Mbh*, and *Manimekalai*. The Cārvākas, on the other hand, were *bhūtacatuṣṭayavādin-s*, who did not consider space as a separate element, presumably because space was not susceptible to any sense-organ.

Thus, in the task of reconstructing the history of materialism in India the service rendered by the Jain authors and commentators is invaluable. Earlier scholars like D.R. Shastri and Mamom Namai utilized several Jain sources, but many more Jain works have been published in the recent past. Farther exploration will certainly yield fruit.⁷

6. For sources etc., see R. Bhattacharya, 2004

7. I have tried to incorporate some sources in my articles, 2002 and 2007.

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CONCEPT OF SOUL / SELF (*ĀTMAĀ*) IN JAIN PHILOSOPHY

Dr Veer Sagar Jain

Jain philosophy is based on the duality of existence i.e. as living beings and non-living beings. Here also the main focus of Jain philosophy is the living being only and there also it is the self/ soul or *ātmā* which is specific to me the individual 'I'. To understand this through an example, we can say that *ātmā* is the addressee while the rest of the living beings and non-beings are like the address on the envelope. Therefore a number of philosophers have called Jain philosophy highly spiritual. The holy texts of Hindus, namely Vedas and Purāṇas also mention that the first preacher of Jain religion, Lord R̥śabha Deva, was an exponent of the science and knowledge of soul. A reader will find extremely detailed and logical description of soul in Jain philosophical literature. There is no aspect of soul which has not been elucidated by Jain preceptors / *ācāryas* in Jain literature. Not only have they explained the subject but also they have analyzed the subject with facts and figures and with all their pros and cons.

The reason behind such a detailed treatment given to the subject by Jain philosophers and *ācāryas* has been that the knowledge of self/soul is the foundation of the religion and ignorance about it is the cause of all pain in this world. One starts becoming religious by acquiring the knowledge of the self. Without knowledge of the self, our religious activities do not yield the desired spiritual beneficence. Jains say that one who knows the self knows everything: the cosmos, the canonical literature and so on. In fact, he has achieved emancipation. However, one who does not have the true knowledge of the self and has the vast knowledge of all books and other worldly arts, sciences and objects are still termed as ignorant (*ajñānī*). Therefore, as per Jain *ācāryas*, the first and foremost essential duty of every individual is to acquire the true knowledge of self, even at the expense of leaving all

his worldly affairs. Until one has the knowledge of the self, he cannot progress further on the path of spiritual purification¹

To describe the detailed explanation of the self in the Jain literature, one article or even a book may not suffice. Therefore, I think that the books (given at the end of the paper), which the inquisitive reader can be referred to know are more about the self.

I will now attempt to explain the concept of soul through the following points / topics.

- i. Existence of soul / self (*ātmā*)
- ii. Difference between soul and *jīva* (living being)
- iii. Synonyms of *jīva* and self in Jain texts and their meanings.
- iv. Etymological meanings of soul and *jīva*
- v. Nature of *jīva*, its nine basic virtues
- vi. Elimination of wrong concepts of soul / self
- vii. Types and subtypes of *jīva*.
- viii. Nature of soul as per spiritual texts like Samayasāra.
- ix. Experiencing the self and the ways to do so.
- x. Three types of soul / *ātmā*
- xi. Summary

1. Existence of soul / self (*ātmā*)

Some people, due to their ignorance of insistence of their own perspective, blame Jain philosophy as atheists. To support this they say that Jain philosophy does not believe in soul / supreme soul, merit / demerit, heaven / hell etc. However, this is totally false. We cannot discuss all the reasons and support this statement, but insist that Jain philosophy believes very clearly and in lucid terms the existence of soul / supreme soul, heaven / hell and merit / demerit. Jain philosophy

- I. a. Samaysāra *gāthā* 15, 17 and commentary.
- b. Paramātmaprakāśa 2/99 and commentary.
- c. Chahadhālā 4/9
- d. Yogindu, Yogasāra 53

not only believes in the existence of soul but also proves its existence with all its logic, examples etc.

Jain *ācāryas* in their philosophical works have presented many reasons / logic to prove the existence of soul. Ācārya Samantabhadra (6/7 century AD) has written a full text on ‘The Existence of Soul’, named as ‘Jīvasiddhi’ and gave many reasons to establish the existence of soul. Some important reasons given by Jain *ācāryas* to prove the existence of soul are as follows :

- i. Like a mechanical statue, with its features, tries to establish the existence of its sculptor, similarly capabilities (*prāṇas*) like breathing etc. establish the existence of soul²
- ii. I am happy, I am sad etc. etc. such feelings involving ‘I’ automatically proves the existence of soul.³
- iii. Since there is the word ‘Soul’, there should be a meaning of this word also. An entity which does not exist is also not representable by words⁴
- iv. Attributes (knowledge and bliss etc.) cannot exist without their owner (*guni*). That owner of these attributes is soul only.⁵

Besides these supporting arguments, the *Syādvādamañjari* gives this fullproof reason to establish the existence of soul. “What is the knowledge that this is soul ? Is this knowledge a doubt (*samśaya*) or perverse (*viparyaya*), or indecisiveness (*anadhyavasāya*) or is true ? It has to be some sort of knowledge. If it is a doubt, then it proves the existence of soul, as we do not doubt non-existent entities. If it is

2. a. Sarvārthasiddhi 5/19

b. Syādvādamañjari 7

3. Syādvādamañjari 17

4. Āptamīmāṃsa 84

5. Syādvādamañjari 17

perverse, then also it proves the existence of soul, as an unknown or less known entity cannot have perverse. It cannot be indecisiveness, as from the beginningless time we have experienced soul. And if it is true knowledge then it automatically proves its existence.⁶

Thus we find Jain literature full of assertive reasons to prove the existence of soul.

2. Difference between *jīva* (living being) and soul (*ātmā*).

Both *jīva* and *ātmā* are synonymous really. Function and nature of both of them is the same. However, both the terms are used differently and it is important to understand these terms and their usage.

The word *jīva* is used in philosophical / textual and doctrinal discussions while the word *ātmā* is used in spiritual discourses. We can also say that *jīva* is the object of knowledge and study, while *ātmā* is the object of meditation and experience. We can also say that *jīva* is the subject of academia / universities and *ātmā* is the subject of temples / holy places where monks stay. In fact, we are all living beings, but soul is used just for self and not for all. An example is we call man to all male human beings, but we call husband specific to a woman ; houses are many, but home is one specific to an individual. Similarly living beings are infinite, but soul is just self or I out of all living beings. I am soul / self for me, but a living being for you all. Mathematically we can express this as follows :

$$jīva + \text{feeling of 'I'} = ātmā$$

$$ātmā - \text{feeling of 'I'} = jīva$$

In terms of Logic, we can differentiate *ātmā* and *jīva* as pervaded (*vyāpya*) and pervader or one who pervades (*vyāpaka*). Soul is pervaded and *jīva* is pervader. Thus we can call *ātmā* as *jīva* but not *vise versa*. Like mango and tree are related as pervader and pervaded, so are *jīva* and *ātmā*. Hence a tree is called a mango tree, but any tree,

cannot be called mango. Thus we see it is essential to understand the difference between soul / self and living being.

3. Synonyms of *ātmā* and *jīva* in Jain texts and their meanings.

Jain texts, especially Dhavalā (Ācārya Vīrasena 10th AD) and Gommaṭasāra (Ācārya Nemicandra Śiddhāntacakravarti 11th century AD), mention a number of synonyms or equivalents of *jīva* along with their meanings clearly. Briefly some synonyms of living being (empirical soul) are given below :

- a. *jñā* Because it cognizes.
- b. *jñānī* Because knowledge is one of its attributes.
- c. *jñātā* Knower or one who knows.
- d. *Kartā* Doer of its own nature; from practical viewpoint enjoyer of its matter acts.
- e. *Bhoktā* Enjoyer of its own nature; from practical viewpoint enjoyer of its matter acts.
- f. *Vaktā* Speaker or who speaks.
- g. *Saktā* Infatuated with the body, family, friends and other worldly possessions.
- h. *Prāṇi* Has forces / capabilities of breathing, sense organs, lifespan and general energy.
- i. *Viṣṇu* Co-exists in the entire body it owns.
- j. *Svayambhū* Originates and develops by itself.
- k. *Śarīrī* With a body
- l. *Dehī* with spatial extensions.
- m. *Mānava* Built of and by knowledge.
- n. *Jantū* Gets born in the four destinies i.e. hellish, human, sub-human, sub-human and heaven.
- o. *Mānī* With the passion - pride
- p. *Māyāvī* With the passion - deceit
- q. *Yogi* Owner of the activities of mind, body and speech.

- r. *Saṅkuta* Contracts in a small body
- s. *Asaṅkuta* Expands to a very large body
- t. *Kṣetrajña* Capable of knowing all territories in the cosmos.
- u. *Antarātmā* Stays inside the eight matter karmas.

The above synonyms, in fact, indicate the attributes of *jīva* as per Jain texts.

4. Etymological development of the words *jīva* and *ātmā* and their special meanings.

Even though there are numerous synonyms of the words soul and living beings in Jain texts, the most commonly words are *jīva* and *ātmā*. Therefore we shall attempt to understand the meanings and significance of these two words specifically. *Jīva* in Jain literature has been described as the one who lives, lived in the past and shall live in the future namely:

*pānehim cadūhim jīvissadi jo hi jīvido puvvam*⁸

*Daśasu prāneṣu yathopāttaprāṇaparyāyena triṣu kāleṣu
jīvanānubhavanāt jīvati, ajīvait, jīviṣyati eti vā jīvah,*⁹

Etymological development and meaning of the word *Ātmā* is said to be an entity that always manifests (transforms, changes, originates and destroys) as knowledge. *Ātmā* in Sanskrit is formed with the syllable ‘ata’ (*ata sātatyagamane*) having two meanings namely to go and knowledge and both are applicable here.

5. Understanding the nature of soul by its nine attributes / characteristics.

To present a lucid description of *jīva*, Jain *ācāryas* have used

- 7. a. Dhavalā 1/1/1/2
- b. Gomaṭasāra Jīvakānda 365,366
- 8. Pravacanasāra 147
- 9. Tattvārthavārtika 1/4

the nine characteristics of *jīva*. *Ācārya* Nemicandra Sidhantacakravarti (11th century AD) in his text *Dravyasamgraha* has explained all these nine characteristics in thirteen verses (*gāthās*). These nine characteristics are very briefly given below :

i. Jīvatva

An entity which lives, as per absolute viewpoint with the force and capability of its consciousness and as per practical viewpoint with its four forces / capabilities of breathing, lifespan, sensual organs and its energy, is called to have *jīvatva* or is called *jīva*.

ii. Upyogamaya or able to manifest

Here *upayoga* means primarily manifestation of consciousness into intuition (*darśanopayoga*) and knowledge (*jñānopayoga*). There are further sub divisions of these two manifestations of consciousness that we do not discuss at this stage. However, it is to be understood that this manifestation of consciousness is the primary or main characteristic of *jīva* in Jain philosophy, e.g. the verses '*upayogo lakṣaṇam*'¹⁰ and '*cetanālakṣaṇo jīva*'¹¹ indicate this concept clearly.

iii. Amūrtika - non-concrete

Jīva by its nature is non-concrete and attributes like touch, taste, colour and odour are not associated with it.

iv. Kartā or Doer / Agent

From absolute viewpoint, it is the doer of its nature and from practical viewpoint it is the doer of its matter *karmas*.

v. Svadehparimāṇa or is of the size of the body it owns.

Jīva expands or contracts in shape and size according to the body it lives in at different times. When it is liberated of all its *kārmika* impurities, it is of the size and shape slightly less than the last body it owned.

vi. Bhoktā or enjoyer

From absolute viewpoint, it is the enjoyer of its nature and from practical viewpoint it is the enjoyer of its matter *karmas*.

vii. *Samsārastha* or exists in this cosmos.

From the beginningless time, it exists in this cosmos at different places and destinies.

viii. *Siddha* or Pure soul

When it is fully free from all the *kārmika* impurities, then it attains the status of *siddha* (one who attains its objective) or *mukta* (free from bondages). It stays in this status forever and is omniscient, detached and in a state of bliss. It does not get born again in any other form (no reincarnation).

ix. *Urdhvagamana* or to move upwards

Like the flame of a fire, its nature is always to move straight up, but due to *kārmika* bondage it appears to moving in different directions.

6. Elimination of wrong concepts of soul / self.

Jain *ācāryas* used the above nine characteristics of *jīva* to remove the misconceptions about *jīva* of different philosophies / philosophers. Besides these, they have also given logical explanations emphatically to explain clearly the Jain concept of *jīva*. Given below is the explanation of *jīva* as per Jain philosophy.

i. <i>Jīva</i> has existence.	It cannot be treated as void or non-existent or imaginary.
ii. <i>Jīva</i> is completely independent.	It is not a part of any God. It exists by itself.
iii. Infinite <i>jīvas</i> exist in cosmos.	They look similar but are different and infinite.
iv. <i>Jīva</i> is capable of manifestation.	Neither created nor a combination of the five basic elements.
v. Its nature is consciousness	Consciousness is not just an attribute but is nature of <i>jīva</i> .
vi. It is non-concrete and indestructible.	It is neither with extension, nor with origination / destruction.

vii. It is elastic by nature. It is neither omnipresent nor a pointless existence. It expands and contracts fully as per the body it owns.

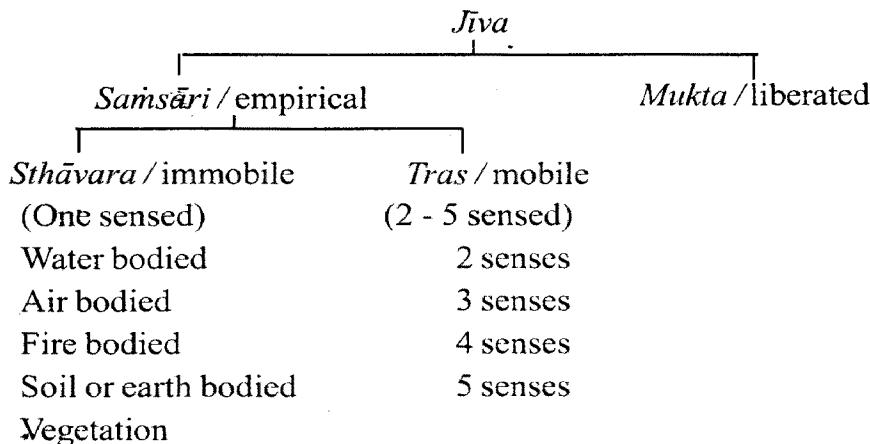
viii. Doer/ agent of its acts (*bhāva*) Nobody else is the benefactor or agent of its activities. It is responsible for all its activities and their results.

ix. Knows and experiences its self. 'Sva-para prakāsaka' i.e. it knows its own self as well as all other beings also.

x. Delusion, attachment etc. Delusion, attachment and aversion etc. are not its nature, but they exist to some extent. They look like that but after destroying all these, it can attain pure state.

7. Classification of Jīva or Types and subtypes of *jīva*.

As per Jain philosophy, there are infinite *jīvas* in this cosmos. By these characteristics, they look alike but from modal viewpoint they are all different. They are classified in different categories like on the basis of the sense organs or on the basis of their ability to move or the basis of their place of existence etc. One such classification is shown in the chart below.



Similarly *jīva* can be classified in a number of ways based on its destiny (*gati*) (like human, subhuman, heavenly and hellish) or its capability to achieve liberation (*bhavya* and *abhavya*) or its state of spiritual purification (*guṇasthānas*) etc.

8. Nature of the soul as per spiritual texts like *Samayasāra* and others

As we have seen earlier that the word *jīva* is used in philosophical / textual and doctrinal discussions while the word *ātmā* is used in spiritual discourses. We can also say that *jīva* is the object of knowledge and study while *ātmā* is the object of meditation and experience. Jain philosophy is considered highly spiritual philosophy in which meditation on the self and its knowledge attribute are the focal points for study and practice. Jain *ācaryas* like Kundakunda in their texts have emphasized these two points extensively. Hence we shall discuss soul from the spiritual viewpoint only.

It is said that existence of soul and its experience are inexplicable i.e. cannot be described by speech. Therefore we do find description of *jīva* in affirmative terms texts but description of soul is seen more from the negation form. Affirmatively Jain texts only say that soul is an amalgam of intuition, knowledge, and conduct etc. and even these are refuted immediately saying that these are different while soul is inseparable or cannot be divided into parts.

*vavahāreṇuvadissadi nāñissa caritta dāmsaṇāñ nāñāñ,
na vi nāñāñ na caritāñ na dāmsaṇāñ jāñago suddho*¹²

From practical viewpoint we say that knowledge, intuition and conduct are the attributes of soul but from absolute viewpoint it has neither of these; it is just the knower.

Similarly *Samayasāra*, as per verses given below explains these in a negation style.

*arasamaruvagāñdham avattavāñ cedañāguṇamasaddam,
jā na alimgagahañāñ jīvamanidditthasanthāñam*¹³

12. *Samayasāra* 7

13. *Samayasāra* 49

*aham ekko khalu suddo damsanañānamaiosadārūvi,
na vi attha majjha kimci vi anñān paramāñumettam pi¹⁴*

The first verse is very popular and found in all the five texts of Kundakunda. It says that soul is without taste or form or odour and is inexplicable, is with consciousness, is without any gender and you know it like this. In the second verse it says, “ I am one, pure, with intuition and knowledge, non concrete. Except my nature of intuition and knowledge, not even an iota of other matter is mine”

Another way of enunciating the difference between soul and living being is that living being is always described as a collection of pure and impure manifestation of its nature but soul is always described as per its just pure nature and without any impurities associated.¹⁵ In the Niyamasāra verses 44-48 say that from absolute viewpoint soul is without bondage, without an attachment, free of all flaws, without any desire or anger or deceit or pride. Even the empirical soul from the absolute viewpoint is like *siddhas* (existing in the summit of the cosmos) without body or sense organs or destruction and is pure and without any *karma* attached to it.

9. Method of experiencing the existence of the soul.

Jain texts repeatedly suggest / preach that we must experience the nature and existence of soul. This is the only way to destroy delusion. Amṛtacandra writes :

*ayi kathamapi mṛtvā tatvakautūhali san,
anubhava bhava mūrteḥ pārśvavarti muhūrtam
Prathāgadha vilasantān svām samālokyā yena
tyajasi jhagiti mūrtyā sākam ekatvamoham¹⁶*

i.e. Meditate upon self, stay contented with self and be focused on it; you will attain contentment and then bliss, Even Kundakunda has said the same at a number of places in his texts.¹⁷

14. Samayasāra 38

15. Niyamasāra 44,48

16. Samayasāra commentary verse 23

17. Samayasāra 206

Many spiritual texts of Jain say that one can never experience self with the aid of external media and the only way to experience is by meditating upon the knowledge attribute of the self.¹⁸ The practitioner who wishes to experience the self should think / contemplate that the entity which intuits and knows is me and everything else is non-self.¹⁹

We can explain the process of experiencing the soul in simple and lucid terms as follows :

- i. Acquire true and correct knowledge of soul and understand it properly.
- ii. Divert all wandering and external tendencies of sense organs and mind towards the inner self or soul i.e. from gross body to subtle body and then to soul.
- iii. Get rid of thoughts of attachment, aversion and just concentrate / meditate on the inner self.

10. Three types of soul : external, internal and supreme

Jain texts talk of three types of soul namely; external (*bahirātmā*), internal (*antarātmā*) and supreme (*paramātmā*).

- i. External : The self that thinks that the body it owns is the soul is deluded and ignorant²⁰
- ii. Internal : The self that understands its nature properly is with right vision and faith.²¹
- iii. Supreme : The self that is completely detached from external impurities and is omniscient. Supreme soul is of two types namely

18. Samayasāra 205, commentary verse 143

19. Samayasāra 298,299

20.--- Yogīndu, Yogasāra 10

21.--- Yogīndu, Yogasāra 8

with physical body (known as *Arhanta*) and without physical body (known as *Siddha*).²²

Status as external soul is to be eliminated ; that of internal soul is good and the status of supreme soul is the aim to be realized.

11. Summary

To conclude, we see that Jain philosophy has detailed spiritual and logical explanation of soul. Jain thinkers have proved the existence of soul, synonyms of soul, its types and sub types, nature of self, need to experience the self and detailed the ways to do so. There are infinite living beings in this cosmos and each one is soul / self just for itself. Everyone can become supreme soul by giving up its status of external soul, moving to the status of internal soul and then meditating upon it. Once we achieve the status of supreme soul, then we can get out of the cycle of birth-death i.e. *saṃsāra* and enjoy our nature of knowledge and bliss (*jñānānanda*) forever.

12. Recommended books for further reading

ii.	Samayasāra	Ācārya Kundakunda
iii.	Niyamasāra	do
iv.	Pañcāstikāya	do
v.	Dravyasamgraha	Ācārya Nemicandra
vi.	Paramātmaprakāśa	Yogindudeva
vii.	Ṣaṭdarśanasamuccaya	Ācārya Haribhadra Sūri
viii.	Syādvādamañjarī	Ācārya Malliṣena
ix.	Structure and Function of Soul in Jainism	Dr S.C. Jain Bhartiya Jñānpeeth, New Delhi
x.	Jain Darśna mein ātma vicāra	Dr L.C. Jain PVR Instt, Varanasi

Quality	Empirical soul	Pure soul	Remarks
Number :	Infinite		
Distinguishing quality : Sentient.	<i>Samsarijīva⁶</i>	<i>mukta jīva⁶</i> Omniscient	
Manifestation of consciousness (<i>upayoga</i>)	Vision, knowledge	Consciousness	Empirical Soul has and vision obscured karmas, while pure soul has knowledge and vision.
Live Lives (<i>Jīta hein</i>)	Senses, age, power, breathe	Non concrete	Pure soul was empirical in past. Pure soul has knowledge and vision.
Non concrete (<i>amūrtika</i>)	YES. But looks like concrete due to karmic bondage.	YES	Empirical soul behaves like karmas, while pure soul interacts with matter.

Number :	Infinite	Quality	Empirical soul	Pure soul	Remarks
Agent / Doer (<i>Kartā</i>)	Of matter karmas due to activities of mind, body and speech	Of its own nature i.e. infinite vision, knowledge, <i>varganās</i> and then attracts them towards it and bonding them with its own space points. Doer of own nature (<i>svabhāva</i>) as well as affected by others (<i>vibhāva</i>).	Empirical soul converts karmas		
Enjoyer (<i>Bhoktā</i>)	Of results (pain, pleasures of matter karmas	Consciousness and of its own-nature only.	Soul is the owner of countless space points and adjusts itself to any size due to the karmas associated with it. Pure soul has no karmas bonded and is hence of constant size.		

Number :	Infinite	Empirical soul	Pure soul	Remarks
Quality				
Size (<i>svadeha parimāṇa</i>)	Adapts to the size of the matter body-associated with it except at the time of changing-mode (<i>samudaghatu</i>)	Slightly less than the last human body it owned. Fixed.	Only at the summit of cosmos. Does not move from there.	The empirical soul is born as beings in human, sub-human hellish & heavenly being accordingly exists at appropriate place in cosmos.
Existence	Exists everywhere in the cosmos in different forms / modes and capabilities.		Only at the summit of cosmos, as there is no dharma and <i>adharma dravya</i> beyond that.	Pure soul just stays at the summit of cosmos, as there is no dharma and <i>adharma dravya</i> beyond that.
Upwards movement (<i>ūrdhva gamana</i>)		Has the capability. Is the nature of pure Soul.	Stationery, does not move.	Pure soul has a natural tendency to go up but due to its bondage with karmas, does not do so always.

Jain Society in the Reign of Jain Kings

Satya Ranjan Banerjee

From dim hoary antiquity down to the 16th century A.D., there were some Jain kings, though exceptionally very small in number, who ruled some small territories of the then India sometime in the history of Indian civilisation. History has not clearly recorded the society of the Jains in these climatic conditions of Jain emperors, yet we can form some ideas about the society of the Jains from some contemporary evidences. In this short limited space and time, I shall try to depict century-wise the position of the Jains in the reign of Jain kings *vis-à-vis* other contemporary emperors.

In the Pre-historic Age (3000 B.C. - 1500 B.C.), history has not recorded any Jain rulers. But the Jains normally claim that they have traces of Jainism in the Mohenjodaro and Harappan culture. For the lack of any historical concrete evidence we are unable to comment on this point.

In the Vedic Age (1500 B.C. - 6th cent. B.C.), we come to know from the Jain Hagiology that the Tīrthaṅkaras were the rulers. Even then in the Vedic period we do not have any direct and definite evidence of Jainism. It is true that the word Rṣabha occurs in some of the R̥gvedic passages, but what was his tenets and what doctrines of Jainism he practised is not as apparent as it was at a later time. Tradition says that Rṣabha (whose another name is Ādinātha not found in the R̥gveda) was the first Tīrthaṅkara who ruled this world for many years. Tradition further says that in his time agriculture system was first introduced and also the writing system in Brāhmī - the name which became current after the name of the daughter of Ādinātha. Tradition again says that the doctrine of *Ahimsā* was propagated and established by Rṣabha in Vedic times. However, we cannot frame our ideas about the society of India at that time from any Jain records whatsoever.

In a similar way, the Jain tradition says that all the other Tīrthaṅkaras, from Ajitanātha to Nami, i.e., from the second to the twentyfirst, equally ruled India and made sociological progress of the country. Tradition also says that all the Tīrthaṅkaras in the middle of

their ages, had renounced their kingdoms, because of the impermanent nature of life, leaving aside the kingdoms to their sons and grandsons. As the history of these Tīrthaṅkaras is not clear to us, we do not know their contributions as social reformers.

During the Late Vedic period (1000 B.C. - 600 B.C., i.e., from the periods of the Brāhmaṇas, Āraṇyakas and Upaniṣads), there came there Tīrthaṅkaras - Ariṣṭanemi (1000 B.C.), Pārśvanātha (817 B.C.) and Mahāvīra (599 B.C. - 527 B.C.). The social and political conditions of India in those days were not congenial to the Jains, as Jainism was still in a state of flux. Practically, we do not know anything about Ariṣṭanemi, the twentysecond Tīrthaṅkara, except the fact that he was a relative to Kṛṣṇa who is considered a historical person, and so also Ariṣṭanemi. The social and political conditions of India at that time are not known to us, except the fact that India was greenery.

Though the history of Pārśvanātha is very blurred, we can say that Pārśvanātha was the real reformer of Jainism. From the appendix to the *Kalpasūtra* we come to know that out of five *Mahāvratas*, Pārśvanātha introduced the four *vratas*, except the *aparigrahas*. He also, like Rṣabha, gave emphasis on agriculture.

In the Age of Imperial Unity (7th cent. B.C. - 320 A.D.) the real history of Jainism actually started in the 6th century B.C. at the time of Mahāvīra (599 - 527 B.C.) who gave a final shape to the doctrines of Jainism. Mahāvīra's father Siddhārtha was a ruler and the condition of India was very much luxuriant in those days. From the data of the *Upāsakadasāsūtra* where the life style of ten laitys (Śrāvakas) are described, we come to know that people used to keep lots of cows and other animals and a large quantity of gold in the houses and they used to lead a luxurious life.

From the Jain canonical literature, we also come to know some references from which we infer the idea of educational notion among the Jains. The Jains think that education should start at home in a family. The infants at the proper age should start learning correct speech at home. In the *Upāsakadasāsūtra* it is stated that the *sādhus* (monks) should be engaged in daily studies. It is said that besides begging alms and other duties the monks should spend three hours daily for their studies. In the *Antakrddasā* and *Anuttaropapātika* it is said that "Goyama received his first training in speech at home under

the care of his parents" (translated by Barnett, p29) . In the *Antakṛt* and *Anuttara* it is further stated that the princes used to receive their education in seventytwo arts which included, among other things, language, arithmetic, practical sciences, and phycical education.¹"

The Jainas are fond of sending their children to the art school. Goyama, at the age of eight, was sent to an art school. It is again said in the *Antakṛt* and *Anuttara*, "Then when his father and mother saw that their little Goyama was past eight years of age, during an auspicious *tithi*, *karāṇa* day, star, and hour, they brought him to a teacher of the arts. The teacher trained little Goyama and taught him the seventytwo arts. And now the young Goyama should himself learned in the seventytwo arts with the slumbering nine organs awakened". In a similar way, prince Meha was also sent to an art school by his parents on an auspicious *tithi*, And gradually he was also trained up in seventytwo arts. Mahāvīra himself was trained up in the Vedic lore, particularly in the Upaniṣads, as most of his philosophical discourses pointed towards the ideas of the Upaniṣads. When Goutama raised a doubt about the existence of *ātmā* (soul), Mahāvīra, citing a line from the *Brhadāraṇyakopaniṣad* (II. 4.12) - *vijñānaghana evaitebhyo bhūtebhyah samutthāya tānyevānu vinaśyati, na pretya samjñāstūti* - explained the existence of soul (*ātmā*). It was, of course, true to say that at the time of Mahāvīra the Vedic eduction was prevalent.

From a careful perusal of the Jain canonical literature, it can be inferred that the general social condition of the Jains at the time of Mahāvīra were very much healthy and luxuriant.

At the time of Mahāvīra the languages were Sanskrit and Prakrit, Ardhamāgadhī in particular, and also the language of Buddha, commonly known as Pali. Mahāvīra used to preach his religious sermons in a spoken language, known as Ardhamāgadhī. It can be presumed that Sanskrit was probably used for all sorts of communication - be it a general conversation or an ecclesiastical one. Buddha used to preach in Pali. Both Mahāvīra and Buddha broke the tradition and realised the value of a spoken language as a vehicle of religious discourses.

1. See S.R. Banerjee's Foreword to *Jaina System of Education*, Motilal Banarsiādass, 1999, p. xvi.

Though historically the starting point of Jainism was Magadh, at the time of Mahāvīra it spread to the kingdoms of Kośala, Videha, Aṅga, Vanga etc. In the *Kalpasūtra* Mahāvīra's itinerary is preserved to some extent. He wandered as far as Aṅga - Magadha to the east, Sthunā to the west, Kauśāmbī to the south and Kuṇāla to the north. The Khāravela (3rd/2nd cent. B.C.) inscription says that Mahāvīra established Jainism in Kalinga, and Khāravela, the chief king of Orissa, showed his great respect towards Jainism.

After the *nirvāna* of Mahāvīra, for a few centuries, the history of Jainism was nothing but 'little more than the history of the Jain Church'! Later on, of course, the Church organisation became very complex. Even at the time of Mahāvīra, we have references to seven schisms.²

In the 4th century B.C., at the time of Maurya Chandragupta (376 - 322 B.C.), there was a famine for twelve years which made a group of people led by Sthavira Bhadrabāhu, who was the head of the undivided Jain community, emigrated into the Karnata country in the south. Over the other portion that remained in Magadha the Sthavira Sthulabhadra assumed the headship. This incident had established Jainism in the south. At a later time, when the emigrating portion returned, there arose a great divergence of conduct between the two groups. The difference was so strong indeed that ultimately the community was divided into two - later on known as the Digambaras and Śvetāmbaras. It is true indeed that the difference between the two did not result to a definite schism. The Maurya Chandragupta, the Jains say, became the follower of Jina at the end and died in the south.

In the 3rd century B.C. , at the time of Aśoka (273 - 236 B.C.), the grandson of Chandragupta, the social conditions of India, particularly to the Jainas, was favourable and Aśoka had maintained the equal status of the Jains with other religious beliefs. Aśoka's attitude towards the Jain religion was favourable.

In the 3rd / 2nd centuries B.C. from the Inscription of Khāravela (3rd / 2nd cent. B.C.), we gather that people including the Jains, were entertained by dancing and music performances as well as festivities, and merry gathering.

1*** Majumdar, History and Culture of the Indian People, vol-II, p. 415f.

2, Glasenapp, *Der Jainismus*, pp. 346 - 49

In the 2nd century B.C., a group of Jain community migrated to Mathurā and Ujjayinī. In Mathurā we have some ruins of Jain shrines and a small number of Inscriptions engraved on Jain images. Ujjayinī was also a stronghold of Jainism. Apart from the fact that king Samprati, grandson of Aśoka, was responsible for spreading Jainism to Malwa, the Jaina sage Kālakācārya was also equally responsible for spreading Jainism in Malwa in the first century B.C..

During the 1st and the 4th centuries A.D., Jainism had a bleak period. It lost its stronghold in Magadha and other places. It is normally guessed that for lack of royal support, it was lost in the north, but it was confined to the merchants and bankers for a long time. On this point Majumdar says : "This loss of kingly support in the north, was, however, make good by the favour shown to this religion by many ruling families of the Deccan".

In the 5th century A.D. in the Classical Age (320 - 740 A.D.), the second council at Valabhi was held in 454 or 467 A.D. under the able guidance of Devardhīgaṇī Kṣamāśramaṇa to codify the Jain canonical texts at the time of king Dhruvasena I of the Maitraka dynasty of Valabhi who extolled as a Jain convert. Though history doubts it, but the Jain tradition asserts it.

In the 6th and 7th centuries A.D., the Ganga kings of Mysore, though not Jains, were very much attracted to Jainism. In a similar way, the Kadamba rulers of Vaijayantī, showed unusual respect to Jainism. The Chalukyas of Badāmi did not show much respect to Jainism, but Pulakeśin II (610-11-642 A.D.) favoured Jainism very much.

Even though the conditions of the Jains in the society in the reign of Jain kings was practically blurred, the contemporary history can throw some light about the conditions of the Jains in the society in the times of non-Jain kings. For example, in the 7th century A.D. from the records of Hiuen Tsang (who was in India from 629 to 645 A.D.), we come to know that both the Svetambara and Digambara monks were found near Texila to the west, and Vipula to the east. The record also tells us that there were numerous Digambara Nirgranthas in Pundravardhana and Samatala to the east.

1. History and Culture of the Indian People, vol - III, p. 409.

In the *Daśakumāracarita*¹, Daṇḍin (7th cent. A.D.) made a reference to a Jaina convent where a Jain mendicant of miserable look was sitting under an Aśoka tree. This shows that there were *caityas* in different parts of the country for the Jain mendicants to stay or to pass their nights.

In the 7th century A.D. at the time of Harṣavardhana (606 - 647 A.D.), the Digambara Jains were not held in high esteem, at least, in the Northern India. This piece of information we gather from the *Harṣa-carita* of Bāṇa. In that book there is a reference to the Jain ascetics walking naked and carrying peacock feathers to sweep insects out of their path. It is said there that the sight of a naked Jaina ascetic is a very bad omen (*abhimukham ājagāma śikhi-picchālāñchano nagnātakah*)².

The same idea is also expressed by Viśākhadatta in the 8th - 9th centuries A.D. in the fourth act of his *Mudrārākṣasa*. It is said there that the sight of a Kṣapaṇaka is said by Amātya Rākṣasa to be an evil omen.

This idea about the Digambara Jains was also found till the time of Mādhavācārya (13th / 14th cent. A.D.) who in his *Sarvadarśana-saṃgraha* (*Ārhata-darśana*) recorded the same idea when he said-*luñcitāḥ picchika-hastāḥ pāṇipātra-Digambarāḥ*.

This trend of thought was also in vogue even in the 10th / 11th centuries A.D. In the *Caryāgīti*³, also known as *Dohākoṣa*, specimens of old Bengali, there are some passages which describe the position of the Jain *sādhus* (monks), particularly of the Digambaras, in a society. Saraha, the author of the text, describes a Digambara saint as follows :

*dīha-nakkhajje malina vese
naggala hoi a upāṭṭia kese /
khavanehi jāna viḍambiya vese
appanu vāhia mokkha ueſe //*

1. *Daśakumāracarita* of Kale's edition, second chapter of the *Uttarapīṭhikā*, p. 73ff.
2. *Harṣacarita* 5th Chapt. p. 20 of P.V. Kane's edition. See his Introduction p. xxxviii.
3. MM Haraprasad Sastri, *Hājār Bacharer Purāṇa Baṇlābhāṣāya Bauddha Gāṇo Dohā*, Calcutta, 1916.

“Long-nailed, naked mendicant in shabby look picks up hair from his head. The Digambara saints in an awkward way used to walk for salvation (*mokṣa*)”.

They were often ridiculed for their religion saying that the nakedness of a saint will not lead him to salvation (*mokṣa*). Saraha further says.

*jai naggā kia hoi mutti
tā śunaha siyalaha //*

“It nakedness frees a man (from bondage), then jackles and dogs will get salvation.”

Saraha has further said that if picking of hair leads to *mokṣa* , then the buttock of a young lady will lead to :

*lomoppāṭtane accha siddhi a
tā juvai nitambaha //*

“If picking hair leads to *siddhi*, then the buttock of a young lady too.”

Saraha describes the different aspects of the Digambara *sādhus* and says that if taking the peacock feathers one gets *mokṣa*, then elephants and horses would also get.

*picchī gahane dīṭṭha mokkha
tā kariha turaṅgaha //*

“If peacock feathers lead to *mokṣa*, then elephants and horses will also get.”

*ubbhe bhoane hoi jāna
tā kariha turaṅgaha //*

“If taking used meal leads a man to knowledge, then the horses would also get it.”

Finally, Saraha says that a Jain mendicant does not know what *mokṣa* is :

khavaṇāna mokkha kim pi abhāvai

“Jain mendicant does not know what *mokṣa* is.”

The above mentioned passages are not intended to describe - still less to disparage - the position of the Jain *sādhus* in a society, but only to suggest that despite these references to the low estimate, the positions of the Jain monks were, however, very good. Their activities were highly adorned, their knowledge of the subject was greatly respected, and wherever they used to roam people thronged together round

the Jaina *sādhus* and used to listen to them, and at times, after listening to them, a group of people became the followers of the Jain tenets.

In the Age of Imperial Kanauj (8th - 1000 A.D.) Jainism lacked royal patronage in northern India, but it enjoyed extensive royal support in the South. But in the north its popularity was compensated by the trading classes. But in the Deccan this is the most flourishing period in the history of Jainism. A. S. Altekar¹ surmises, "Probably one-third of the population of the Deccan was following the gospel of Mahāvīra during the period under review. Jainism received a serious set back shortly afterwards owing to rapid spread of the *lingāyata* sect."

In the 12th century A.D. in the history of Gujarat, Kumārapāla² occupied a unique position. After Jayasimha (1094 - 1142 A.D.), Kumārapāla (1142 - 1173 A.D.) became the king of Gujarat and was initiated into Jainism in 1159 A.D. by Hemacandra (1088 - 1172 A.D.). After ascending the throne Kumārapāla made the Jaina religion a state religion in his country. The king himself abandoned hunting, and prohibited the killing of animals, eating meat, drinking, gambling and animal combat.

Apart from the fact that Kumārapāla made the Jain religion a state religion, we do not know what he did as a social reformer. But from the works of Hemacandra counterchecked by contemporary evidence, we can build the edifice of sociology to some extent at the time of Kumārapāla. From Hemacandra's *Kumārapālacarita* we can say that society looked like a feudal organisation with the king at its head. The other officials are to be considered next in rank to the king. The officials used to enjoy some special honours and privileges. From Hemacandra's description, we can infer that there was a difference in the standard of living between the common people and the privileged officials. "The rich people because of their abundant wealth, indulged in luxury. The food and dress of the wealthy people were rich and gaudy. The rich people lived in highly decorated palatial buildings and probably amused themselves with

1. *Rāstrakūṭas and Their Times*, Poona, 1934.

2. S.R. Banerjee, *Prolegomena to Prakritica et Jainica*, pp. 176 ff.

outdoor and indoor games. Besides the rich people there was a "middle class" also who used to live on a standard suited to their professions."¹

As far as Hemacandra's record in the *Kumārapālacakrīta* is concerned, it can be guessed that there were four castes (*caturvarṇa*) at the time of Kumārapāla. These castes were Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra (I. 183 ; II. 2). But Hemacandra has used different names for them. For *brāhmaṇin* Hemacandra used *dvija*, *kṣatra* for *kṣatriya*, *vīṭ* for *vaiśya* and *śūdra* for *śūdras*. This caste system is still prevalent among the Digambara Jains in the South. At the time of Kumārapāla all these castes used to enjoy their rights in the usual way.

Apart from these four castes, there were other tribes also in his time. These tribes were Ābhira (xv. 85), Kirāta (xiv. 23), Caṇḍāla (iv. 38) Jaṅgala (xviii. 71), Niṣāda (v. 50), Bhilla (I - 179), Ṭakka (I. 54), Māheya (xvi. 6) and Khasa (vi. 26). Besides these tribes, some other foreign tribes are also mentioned. These are Cina (viii. 58), Barbara (viii. 58), Mleccha (iv. 38), Turuṣka and Huṇas (vii. 102). The mention of these tribes shows that at the time of Kumārapāla, Indian society was heterogeneous, and each one has a part to play in the society. Hemacandra has not said specially anything for the Jainas.

The education system at the time of Kumārapāla was something different. But we can believe that a sort of primary and secondary education existed. The kings used to encourage such education by granting lands or money to different monasteries, individual saints and *āśramas*. The name of the educational institution is *Vidyāmaṭha* (I.7). There is a *Gurukula* system and students, both boys and girls, used to reside in *Gurukulas* and studied various branches of learning (xv. 37). All the *Vidyāmaṭhas* were patronized by the kings (xv. 120 - 121). In the *Vidyāmaṭhas* the teachers were the *sādhus* or *gurus*. The students were normally asked to learn by heart (I. 66), There were discourses among students (I. 43). The teachers were highly respected (I. 33).

The languages prevalent at the time of Kumārapāla were mainly Sanskrit, Prakrit, Apabhraṃśa and Pali. It should be noted that it

1. S.R. Banerjee, *Prolegomena to Prakritica et Jainica*, The Asiatic Society, Calcutta, 2005, p. 189.

was the time of the birth of modern Northern Indian languages like Mārāṭhī, Gujarāṭī, Hindi, Bengali, Oriya and others. It can be surmised that Sanskrit studies were mainly in vogue; and the Prakrit language was also studied mainly by the Jain *sādhus* and *sādhvīs*. As it was the time of Apabhraṁṣa, lots of Jain scholars composed their treatises in Apabhraṁṣa. Pali was studied by the Buddhists only.

The subjects¹ which were taught at the time of Kumārapāla were the four Vedas and the Brāhmaṇas and Upaniṣads. The *śādāṅgas* were also equally studied. The Purāṇas, Grammar and Philosophy got prominence in the Vidyāmaṭhas. The *arthasāstra*, Poeties and Medicine were also in their curriculum. Hemacandra mentions in his *Kumārapālacakarita* the study of the Upaniṣad, as a *jñānagūhya Vidyā* (xi. 23). Hemacandra also mentions *śādāṅga* in several places of his *Kāvya* (xv. 120-21, I. 108; xvi. 75). From his book we also come to know that all systems of philosophy were taught at the time of Kumārapāla. The Cārvāka philosophy, also called *Lāukāyita* (xv. 120-21) was also taught. The Mīmāṁsā philosophy (xv. 124) was also taught at that time.

Whether this system of education was equally applicable to the Jains or not, is not clear from Hemacandra. But at a much later time from Merutunga (1306 A.D.) we come to know the nature of educational policy of the Jains among the kings. Merutunga says in his *Prabandhacintāmaṇi* (p. 138), "The king Kumārapāla, desiring to acquire learning, had the treatise of *Kāmandakī* on polity read to him for a time after dinner by a certain learned man with the approbation of the minister Kapandi" : Merutunga further says that debates on religious themes were regularly conducted, and sometimes intra-monastic debates took place when learned monks from far-off regions came to participate in the debates. In the Debate Hall, the king was the presiding officer. He further says that there were libraries attached to every monastery, and the learned monks used to read and write books for the additions to the library.²" Rājaśekhara sūri (1349 A.D.) has also emphasized that people used to go to Jain monks for getting encyclopaedic courses of studies - religion, secular arts and physical

1. See S.R. Banerjee, *Prolegomena to Prakritica et Jainica*, 2005, p. 191.

2. For this see my Foreword to *Jaina System of Education*, 1999, p. xvi.

training. This extraordinary brief survey shows that the Jains were very particular in imparting education to all kinds of people - be they *sādhus* or *sādhvis*, kings, princes, princesses, or even laymen¹.

It will not be out of place here if I mention the contributions of Mahāmātya Vastupāla², a Jaina minister and not a king, who lived in the history of Gujarat in the first half of the 13th century A.D. Vastupāla and his younger brother Tejapāla were ministers of king Vīradhavala of Dhavalakkha (modern Dholka in the Ahmedabad district), who was feudatory of king Bhīmadeva II of Añahilabād Patan. Vastupāla came from a Jaina family belonging to the Prāgvota (Porvād) community. Vastupāla, though not a king, but acted like a king, was a great patron of learning. In his regime as a minister, he promoted Jain literature to a great extent. Vastupāla will remain great in the history of Gujarat for building the temples on Abu and Girnar. In fact, Vastupāla helped the growth and development of all sorts of literary circle and the poets like Akalaṅka, Jayasimha sūri, Udayaprabha sūri, Jinadatta sūri, Jinabhadra, Nayacandra sūri and many others adorned the court of Vastupāla.

In Vastupāla's time all religious people used to foster their religious faiths without any enmity. Vastupāla made no distinction between a Jaina and a non-Jaina devotees. Vastupāla's tolerance of other faiths had become proverbial and this is testified by a verse found in the *Purātana-prabandha-saṅgraha* which shows how Vastupāla was honoured by all sorts of religious people.³

*bauddhair bauddho vaiṣṇavair vṣṇubhaktah
śaivaiḥ śaivo yogibhir yoga-raṅgah /
jainais tāvaj jaina eveti kṛtvā⁴
saītvādhārah stūyate Vastupālah //*

"Vastupāla, the depositor of strength, is praised in this way by the Buddhists as Buddha, by the Vaiṣṇavas as Viṣṇu, by the Śaivas

1. Ibid, p. xvii.

2. For this information, see B.J. Sandesara, *Literary Circle of Mahāmātya Vastupāla*, Bharatiya Vidyābhavana, Bombay, 1953, p. I ff.

3. See. S.R. Banerjee, *Prolegomena to Prakritica et Jainica*, The Asiatic Society, Calcutta, 2005, p. 153.

as Śiva and by the Yigin as a devotee of Yoga and also by the Jains as a Jina."

The above verse will tell us how a sort of secularism in the modern sense of the term was prevalent in the middle history of India where all sorts of religious faiths could live together without any enmity.

One of the greatest contributions of the Jains in the Age of Imperial Kanauj (750-1000 A.D.) was the introduction of the *caturāśrama* concept of Hinduism.¹ It is believed that Jinasena (9th cent. A.D.), a pupil of Virasena, and the friend of king Amoghavarṣa I (815 - 877 A.D.), and an author of the *Ādipurāṇa*, accepted the *Caturāśrama* system of Hinduism. His follower the famous Digambara Cāmuṇḍarāya (10th / 11th centuries A.D.) in his work *Cāritra-sāra* has acknowledged this concept of the four *āśramas* of the Hindus. Except one, the names are also the same. His system of *caturāśrama* can be tabulated thus :

Caturāśrama				
	brahmacārin	grhastha	vānaprastha	bhikṣu
1. upanayana brah		grhastha		i. anagāra
2. avalamba brah.		grhastha		ii. yati
3. adīkṣā brah	jāti		vānaprastha	iii. muni
4. gūḍha brah	kṣatriya	tūrtha		iv. ḍsi
5. nāiṣṭhika brah		kṣatriya		

This above classification is given by the followers of the school of Jinasena. Whether this system is still in vogue or not is difficult to say. But this much it can be said that in the normal Jaina context the term *muni* has no relevance, even though the term is prefixed to certain Jaina *sādhus* in modern times. As the term *bhikṣu* generally refers to a Buddhist monk, this term is not generally used by the Jains. Sometimes the Śvetāmbaras use it to describe an ordinary Jaina *sādhu*.

Along with the concept of *caturāśrama*, the Jains also discussed

1. See S.R. Banerjee, Introducing Jainism, p. 34 f.

the types of *śrāvaka* in the same period. Śāntisūri (11th cent. A.D.) in his *Dharma-ratna-prakaraṇa* (verse 32f) has enumerated four categories of *śrāvaka*, e.g. *nāma śrāvaka*, *sthāpanā śrāvaka*, *dravya-śrāvaka* and *bhāva śrāvaka*. *Nāma śrāvaka* is one who is a Jaina in name only. *Sthāpanā śrāvaka* is a Jaina layman who follows some statutory principles of Jain orders, but a *dravya śrāvaka* is one who follows the Jaina rules compulsory for a Jaina, whereas a *bhāva śrāvaka* is a mere believer of Jainism.

After a few centuries, Āśādhara (1240 A.D.) in his *Sāgara-dharmāmrta* and Medhāvin (1504 A.D.) in his *Śrāvakācara* had given threefold classification of the Śrāvaka. These are *pākṣika*, *naiṣṭhika* and *sādhaka*. This classification had little effect to the society.

In the 16th century A.D.¹ a great incident happened in the history of Jainism. It is to be noted here in this connection that in the reign of Great Akbar (1556 - 1605 A.D.) "whose spirit of tolerance and eclectism led him to form the idea of embracing all the Indian creeds in his new *Ilahi Din* or "Religion of God" - the Jains obtained a warrant prohibiting the slaughter of animals, etc., wherever their faith was practised". Bholanath Chunder in his *Travels of a Hindoo* (1869), Vol - I, notes :

"It is a remarkable *sanad* or document bearing the bonafide seal of Akbar, which has recently come to light, the name under which Pareshnath was known in that emperor's age appears to have been Semet Sikhar. This whole hill together with others in Bihar and Gujarat, was granted to, and bestowed upon Hira Vijaya Suri Acharya, the then pontiff of the Svetambara Jaina sect, by Akbar. They were given in perpetuity and there is an especial clause prohibiting the killing of animals either on, below, or about the hills (pp. 210 - 11)

In a similar way, John Tod in his *Travels in Western India* referring to this act of the Great Akbar remarks :

"It was this scrupulous regard for the religious opinions of all the varied sects within his mighty realm, that procured this monarch the inevitable designation of Jagat Guru, "the guardian of mankind"

1. S.R. Banerjee, Introducing Jainism, 2002, p. 73 ; Prolegomena to Prakritica et Jainica, 2005, p. 168 f.

and which caused him to be regarded by the Vaisnavas as an incarnation of Kanhaiya." (pp. 290 - 91).

This beneficial act of Akbar granted in 1589, was recorded in one of the inscriptions at Śatruñjaya.

In a similar way, another grant was made in the reign of Shah Jahan (1592 - 1666 A.D.) under the seal of his second son, Murad Bakhsh, the Governor of Gujarat, by which the hill and surrounding district was given in perpetual *inam* to Sātidas Javheri, a Sravaka and jeweller to the court."

The above survey as recorded here shows how the Jains were received socially by the then Indian society. Even the Jain kings who virtually could not do a great service to their community did not substantially render any social progress for the Jains, save and except, the establishment of Jain monuments, images of the Tīrthaṅkaras and making Jain religion as the state religion of his kingdom. As the social recorded facts are extremely scanty, it is difficult to pen a comprehensive picture of the position of the Jains in a society. But one picture is quite clear that the Jain monks, despite some adverse criticism at a later stage, have been honoured to a great extent throughout the history and the Jain laymen have been regarded as a part and parcel of Indian society.

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JAIN BHAWAN : ITS AIMS AND OBJECTS

Since the establishment of the Jain Bhawan in 1945 in the Burra Bazar area of Calcutta by eminent members of Jain Community, the Jain Bhawan has kept the stream of Jain philosophy and religion flowing steadily in eastern India for the last over fiftyeight years. The objectives of this institution are the following:

1. To establish the greatness of Jainism in the world rationally and to spread its glory in the light of new knowledge.
2. To develop intellectual, moral and literary pursuits in the society.
3. To impart lessons on Jainism among the people of the country.
4. To encourage research on Jain Religion and Philosophy.

To achieve these goals, the Jain Bhawan runs the following programmes in various fields.

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To spread the light of education the Bhawan runs a school, the Jain Shikhalaya, which imparts education to students in accordance with the syllabi prescribed by the West Bengal Board. Moral education forms a necessary part of the curricula followed by the school. It has on its roll about 550 students and 25 teachers.

2. Vocational and Physical Classes:

Accepting the demands of the modern times and the need to equip the students to face the world suitably, it conducts vocational and physical activity classes. Classes on traditional crafts like tailoring, stitching and embroidery and other fine arts along with Judo, Karate and Yoga are run throughout the year, not just for its own students, but for outsiders as well. They are very popular amongst the ladies of Burra Bazar of Calcutta.

3. Library:

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To keep the members abreast of contemporary thinking in the field of religion the library subscribes to about 100 (one hundred) quarterly, monthly and weekly periodicals from different parts of the world. These can be issued to members interested in the study of Jainism.

5. Journals:

Realising that there is a need for reasearch on Jainism and that scholarly knowledge needs to be made public, the Bhawan in its role as a research institution brings out theree periodicals: *Jain Journal* in English, *Titthayara* in Hindi and *Śramana* in Bengali. In 37 years of its publication, the *Jain Journal* has carved out a *niche* for itself in the field and has received universal acclaim. The Bengali journal *Śramana*, which is being published for thirty year, has become a prominent channel for the spread of Jain philosophy in West Bengal. This is the only Journal in Bengali which deals exclusively with matters concerning any aspects of Jainism. Both the Journals are edited by a

renowned scholar Professor Dr Satya Ranjan Banerjee of Calcutta University. The *Jain Journal* and *Sramana* for over thirty seven and thirty years respectively have proved beyond doubt that these Journals are in great demand for its quality and contents. The *Jain Journal* is highly acclaimed by foreign scholars. The same can be said about the Hindi journal *Tirthayara* which is edited by Mrs Lata Bothra. In April this year it entered its 25th year of publication. Needless to say that these journals have played a key-role in propagating Jain literature and philosophy. Progressive in nature, these have crossed many milestones and are poised to cross many more.

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Jainism in Different States of India.

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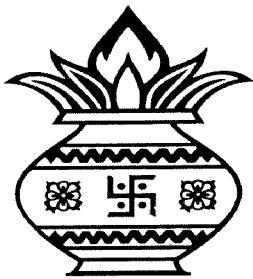
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