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॥ जैन भवन ॥

JAIN BHAWAN PUBLICATION

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a **Brāhmaṇa** by practising celibacy,
an ascetic by acquiring knowledge
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The Senavāras :

The Senavāras, an indigenous Kannada family and of Jaina faith, belong to one of the ancient minor royal dynasties who figure in the inscriptions as early as from sixth century. The nomenclature of Senvāras has other variants of Senāvara, Seṇavāra, Senavalla, Senamalla and Senava. For the first time they appear in an inscription of CE 690 from Koppa (No. 37), for name sake as fief of Citravāhana, the Āḷupa king. However, by the dawn of eighth century, they were enjoying an elevated status of Mahāmaṇḍaleśvaras [vide Shikāripura epigraph no. 278 of CE 700].

According to an inscription from Hāromucaḍi (Shimoga Dt., Shikāripura Tk), Bhūvarakke Arkesari (s.a. Arikesari), the Senavāra king, was ruling Mugundanāḍu as a feudatory of Vinayāditya (681-96), the Calukya monarch. Dosiyara (an abbreviation of Dosi Arasan) alias Dosi, son of Bhūvarakke Arkēsari, succeeded his father as chief of Mugundanāḍu in the rign of Kokkuli, the Calukya suzerain. Muguda continued to be a leading Jaina seat in the period of Later Cālukyas [Nagarajaiah, Hampa : Apropos Vikramāditya VI : 1999 : 39].

Immaḍi Kīrtivarma (744-57) was known, in the common parlance, as Kattiyara and Kokkuli, of which the former being an abbreviation of Kīrtivarman, whereas the latter is a rare and peculiar nomen. The Cikkanandihaḷḷi (Hāvēri Dt., Byāḍagi Tk) charter, for instance, refers to emperor Immaḍi Kīrtivarma as *Kokkuli,* whereas

another epigraph from Diḍagūr (Hāvēre Dt., Tk) and a copperplate from Vokkalēri mentions his name as Kattiyara. The above records state that Dosi alias Dosiyara or Dorapparasar was Mahāmaṇḍalēśvara of Banavāsi - 12000 division [SII. vol. XX. No. 101. Later, in the fierce fight between the Calukyas and Rāṣṭrakūṭas, Dosiyara was killed in CE 760.

Mārakke Arasa Senavāra, son of Dosiyara, and grandson of Bhūrakke Arasa, threw off his allegiance from the vanquished Calukyas to the victor Rāṣṭrakūṭas. He accepted the suzerainty of the newly emerged empire. As a reward for his submission, Akālavarṣa Kṛṣṇa I (756-74) made Mārakke Arasa Governor of Banavāsi Province (El. vol. VI. No. 163. CE. 780). Thus the latter also earned, along with fief of Banavāsināḍu, the *biruda* Akālavarṣa Prithuvī Vallabha Mārakke Arasa.

While discussing the Gosāsa donative stone tablets of the period in the monograph, Bāhubali and Bādāmi Calukyas 2005 very brief reference was made about the Senavāra dynasty. They ruled the region of Western Ghāṭs, the modern Shimoga, Chikkamagaḷūr, Chitradurga and Hāveri Districts. The Senavāras, a vassal martial royal family of Jaina faith, hailed from their core region of Central Karṇāṭaka. Initially they were vassals of the Āḷupas and subsequently shouldered the yoke of the Calukyas of Vātapi. Yielding to the pressure of frequent political vicissitude, the Senavāras served the Rāṣṭrakūṭas and the Cālukyas of Kalyāṇa, as their faithful feudatories. One of the chiefs of Senavāra family was in-charge of the Banavāsi region, in 1010, during the reign of Vikramāditya V (1008-15). Afterwards, in the mid eleventh century Jīvitavāra, his son Jīvana Vāhana and his son Mārasimha *alias,* Māra, governed as feudatories of the Cālukyas. In the prolonged reign of Vikramāditya VI (1076-1125), Sūrya and Āditya, the Senavāra princes, were privileged to serve as ministers. An inscription from Arekallu (Uḍupi Dt., Kundāpura Tk.) mentions the name of Senavāradevī, queen consort of king Senavadi (1025 CE) who is described as

Mahāmaṇḍaleśvara Paṭṭi Pombucca-pura-vareśvara Padmāvatī - labdha-vara - Prasāda. It is interesting to note that the Senavāras who held sway over parts of Śivamogga, Cikkamagalūr Dts., and Kuṇḍāpur Tk., during the sixth and seventh centuries were also ruling from Paṭṭi (*Haṭṭiyangaḍi*) and Pombuja in the eleventh century (PNN: *Kundanāḍina Śāsnagaḷu*, Udupi, 2007 : 6 and 149-50]. With the exit of the imperial Cālukyas, the Senavāra dynasty also dissappeared into political oblivion.

The Senavāras of Khacaravaṁśa had *phaṇidhvaja*, the banner of Serpent (Nāgarāja/Dharaṇendra), and Mṛgēndra lāñcana, the Lion Crest (the emblem of Mahāvīra) They introduce themselves as *Kūḍalūrupura-varādhīśvaras* and *Kūḍalūru Parameśvaras*, 'the Lords of Kūḍalūru'. Further more, they are described as *Mṛgendra lāñcanas* and *Khacara Triṇetras*. The place may be the modern Harihara which had in earlier times the name of Kūḍalūr and yet the identification needs further investigation. They declare themselves as *Padmāvatī-caraṇa-saroja-bhṛṅga*, 'bee in the lotus feet of goddess Padmāvatī', attendant deity of Arhat Pārśva, the 23rd and penultimate Tīrthaṅkara. It is said that the Senavāras were the ancestors of the Senas of Bengal.

THE SINDAS : AN OUTLINE

Nāḍoja Prof. Hampana

The political history of the Sindas is still amorphous and the known line of succession is patchy. The Sindas of Beḷagutti, ReṅjeRu, Bāgaḍage, Kurugoḍu, Partyaṇḍaka and Eraṁbarage were its later branches.

The Sindas, styled as Bhogavatī Puravarādhīśvaras, 'the Lords of the town Bhogavatī, belonged to Nāgavaṁsa, the race of Nāgas. Curiously, the Sendrakas were also of Nāgakula. The Sindas were holding administrative posts from the sixth century, as subordinates of the Calukyas, in the Kadamba - Calukya territory. An inscription from Āḍūru states that Sindarasa was ruling Pānthipura, the modern Hānagal (Haveri Dt.), as a vassal of Kīrtivarma II (745-57), the last ruler of Calukyas. A record from Kukkanūr, of the epoch of Vikramāditya II (655-81) mentions the name of Sindarasa as the chief of the region. The Sindas were in-charge of Gaṅgi Pāṇḍivūru, the modern Āḍūr. Another inscription dt. 726 CE states that Sindarasa and Devasatti Arasa were vassals of Śrīpuruṣa, the Gaṅga king. Siṇdarasa figures in an inscription of 567-68 of Kīrtivarma I. Sindarasa ruling Paṇḍipura, requested Mādhavatti Arasa, and along with Doṇagāmuṇḍa, ĖḶagāmunda and Maḷḷeyar, donated to Jinendrabhavana eight mattar of wet land under the tank to the west of Karmagalūr, in the royal scale (*rājamāna*). The donee was Prabhācandra gurāvar of Paralūrā (mod. Haḷḷūr in Bāgalkoṭe Dt.) *Cediya* (Sk. *Caitya*).

Śrīpāla consecrated the stone inscription in the premises of Jinendra-bhavana built by his grandfather Dharma Gāmuṇḍa (567-68 CE). The donee was Prabhācandra Gurāvar, chief superintendent of

the Paralūru Caityālaya diocese at Āḍūr. The ancient name of the place was Gaṅgi Pāṇḍiyūr. Sindarasa was governing Āḍūr. The country sheriffs and village officers endowed eight mattar wet-land. Prabhācandra, chief of the *Cedia* (*Caityālaya*), is referred as *Gurāvar*, 'preceptor', the Sanskrit word with the variants of *guru*, *gorava* and *gurāva*. Jaina ascetic is usually referred as *ṛṣi* or *śramaṇa* or *savaṇa*, but occasionally the word *gorava* is also added to the name of the saint, like Monigorava, same as Monibhaṭāra. Vidyānanda, Vāsudevaguru and Prabhācandra were *Paralūru-gaṇāgraṇīs*, pontifical chiefs.

Vinayanandi conducted himself like Indrabhūti, the first mendicant of a Tīthaṅkara. His *antevāsin*, 'disciple', Vāsudevamuni became patriarch and behaved as 'teacher of teachers', with his vast knowledge. Prabhācandra-gurāvar, pupil of monk Vāsudeva, succeeded as primate of the Paralūra Cedias. Pontiff Prabhācandra, grand disciple of Vinayanandi, had the honour of becoming *rāja-pūjita*, 'worshipped by the king', evidently the then ruling king Kīrtivarma I. Vinayanandi, contemporary of Polekeśi I (540-66), had made Paralūr Maṭha thrive as a spiritual seat for ascetics. Imperial soverigns, Calukyas, and their feudateries Sindas and Sendrakas helped the monastery prosper, without let.

Śrīpāla, house-holder student of Prabhācandra, and grandson of Dharmagāmuṇḍa, toghther with the local leaders, granted 8 *mattars* of wet-land below the tank to the west of Karmmagālūru, for worship and offerings in the Jinendra Bhavana. Prabhācandra was the receipient of the gift. Since the 8th century lithic record opens with an invocation to Vardhamāna, it is possible that the temple constructed by Dharmāgamuṇḍa was dedicated to Mahāvīra (Vardhamāna), in which case Āḍūr had the unique distinction of possessing the earliest Jinālaya built for Mahāvīra.

Recently, seven more inscriptions, all of Jaina affiliation, were discovered by M.B. Neginahala, which once again confirm that Āḍūr continued to be an influential Jaina centre till the end of 14th century,

commencing from early sixth century. Doṇagāmuṇḍa, El agāmuṇḍa, Ballagāvuṇḍa, Vikramagāvuṇḍa, Keśavagāvuṇḍa, Hariyamagāvuṇḍa, of the genealogy of Dharmagāmuṇḍa, continued to lit the lamp of Jaina faith at Āḍūr. Similarly, pontiff Siriṇandi Bhaṭṭāraka, Mādhavacandradeva, Anantakīrtiyati, Maunīśvaradeva, Devendradeva, Kumārasena Muni formed an unbroken chain of monkhood. These repeated epigraphical evidences emphasise the existence of a Jaina monastery at Āḍūr, which was profusely patronised by the Sindas.

The genealogy and the chronology of the Sindas are rather nebulous. All the inscriptions, discovered so far, put together do not enlighten us much about the exact political history of the dynasty. Interestingly, so often, the data suggests a possibility of the Sindas and Sendrakas being two branches of a common stalk. Both of them belong to Nāgavaṁśa and were followers of Jaina faith. The fact that Mādhavatti Arasa is mentioned as a Sindarasa lends credibility to the assumption that these two feudatory families are two faces of the same coin. Therefore, the possibility of them being dynastic compeers needs consideration. Āycarāja alias Ayacaparāja, and Ācarāja, his brother-in-law, devoted Jainas for whom Jinapati was *daivam*, belonged to the later Sinda family. Both of them figure as subordinates of Vikramāditya VI (1076-1125), emperor of the Calukyas of Kalyāṇa.

Ācarasa alias Ācarāja, sen of Barmedeva, ruled Kisukāḍe, the area around KisuveḶal (mod. Paṭṭadakal), as Mahāmaṇḍaleśvara. Ācarāja, mentioned above, was *pergaḍe*, elder of Abbeyageri, modern Abbigeri in RoṆ Taluka of Gadag Dt. Ācarāja, chief Beḷvola-300 and Nareyaṅgal-12 (s.a Naregal in RoṆ Tk), renovated the Jināḷayas built earlier. A charter records that the Sinda chief Niḍudoḷa ('long armed') was born to Dharaṇendra (s.a Phaṇirāja, Nāgarāja 'the king cobra'). The Sindas had hooded-serpent on their banner and ruled over Sindavāḍinādu, olim Sinda-Viṣaya, the Sendrakas were Bhujagendras ('the serpent-kings') and the Senavāras had *Phaṇi-dhvaja*, 'serpent-flag'. The Sāntaras basically belonged to *Mahā-*

Ugra-Vaṁśa, 'the greater-serpent-race'. The Sātavāhanas were Nāga-worshippers. The Nāgara-Khaṇḍa of Banavāsi province was a territory of Nāga cult and a motherland of Nāga-tribes. The Sindas of Khiṇi Reñjola in Bidar Dt., describe themselves as born by the boon of goddess Padmāvatīdevī, Chief queen of serpent king Dharaṇendra. Both Padmāvatīdevī and Dharaṇendra figure as Śāsanadevatas, attendant deities of Jina Pārśvanātha, the 23rd and penultimate Tīrthaṅkara. The record states that Sinda, forerunner of the family, had married Lakṣmīmatī, daughter of Mayūravarma.

Kannada was the administrative language of the Sindas. The Sindas of later branches were worshippers of Śiva.

JAINA CONCEPT OF JIVA AND MODERN SCIENCE

Jagdish Prasad Jain

Jiva, a living organism, is a psycho-physical conscious entity. It is said to be living because of its bio-energies (prāṇas), viz, the five senses, three energies of body, speech and mind, respiration, etc. but these bio-energies are, in fact, enlivened or animated by the conscious vital life force (*bhava prārṇa),* i.e. consciousness or sentiency (*cetanā).* The subjective attributes of cognition, feeling, and volition, possessed by this conscious entity *jīva* or soul cannot be ascribed or said to belong to an inanimate, non-living, non-life (*ajīva),* inert matter (*pudgala* in Jaina terminology). This clearly establishes the fact that *jīva* and *ajīva* or matter are two obvious and self-evdent realities or substances which are experienced. The essential characteristic of *jīva* is consciousness, which is the essence of that which is life, while the nonsentient, inanimate, matter possesses the characteristic sense qualities of touch, taste, smell, sight or hearing. That "living things are very different from non-living things" is a conclusion reached in a text book on Biological Science.[1]

There are however some general attributes or characteristics, which are shared in common by both *jīva* and *pudgala* (matter). These are; *astitva* (existence), *vastutva* (functionality), *dravyatva* (that which by nature flows towards its modes, i.e. something that persists in spite of the changes in its modes), *prameyatva* (knowability), *pradeśatva* (extension in space) and *agurulaghutva* (the property of substances

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1. *Biological Science : An Ecological Approach*, 6th edn, BSCS Green Version - BSCS. The Colorado Callege, Colorado, USA (Dubeque, Iowa: Kerall Hunt Publishing Company, 1998), p.17

which maintains them as they are, and prevents them from being converted into other things or substances).

In recognizing that there are two realities in the world-the reality of jīva or consiousness and the reality of inanimate matter (*ajīva*), which lacks consciousness, the Jaina world-view is based on realistic considerations and is quite natural and logical. It helps us to avoid the shortcomings and weaknesses of one-sided views of both mentalist or idealist and materialist monisms. The former, represented in Advaita Vedanta concept of *Brahman* (conceived as the Absolute, one without a second, and as a cosmic principle), assigns "unreality" to the objective reality of the world consisting of individual selves and material objects. The latter, i.e. materialism, which is the "religion of our time, at least among most of the professional experts [in the West], in the fields of philosophy, psychology, cognitive science, and other disciplines that study the mind"[2] holds the view that the only reality that exists is material or physical reality and consequently either the conscious states or mental events do not exist at all or even if they are acknowledged to exist they must, in some sense be reducible or identical to physical states. Non-acknowledgement of the two co-existing, non-identical, interactive realities of consciousness and matter creates many difficult problems, e.g. "How does something as unconscious, inanimate matter gives rise to something immaterial as consciousness?" and "how does consciousness create matter"?.

The Jaina world-view of two realities of *jīva* or consciousness and *ajīva* (non-living) differs from John Searle's contention that consciousness is causally supervenient on the brain processes and "totally dependent" on them and that conscious states are "highest-level features" of physical processes and "realized in the brain as

2. J.R. Searle, *Mind*, cited in Jagdish Prasad Jain, "Jaina Psychology", in K. Ramakrishna Rao, et al, ed, *Handbook of Indian Psychology* (New Delhi: Cambridge University Press India under Foundation Books Imprint, 2008), p. 56.

features of the brain system". While Searle claims himself to be vehemently opposed to materialism and speaks of conscious state as subjective states and "ontologically irreducible," he yet adopts the untenable position akin to materialists when be asserts that the subjective states of feeling and thinking are produced or caused by brain processes, which are objective, third person biological, chemical and electrical processes, that conscious states are "*causally reducible* to neurobiological processes", and that they are realized in the brain and have "absolutely no life of their own, independent of the neurobiology [i.e. brain states]". Nevertheless, Searle is candid enough to acknowledge that his arguments against dualism [of conscious states and brain states] "still leaves dualism as a logical possibility".[3]

According to Jainism, the nature of *jīva* or the principle of life is *cetanā* (sentiency or consciousness) Kundakunda, *Pañcāstikāya* prābhṛta, 16), which is not reducible to matter. Its existence is proved by self-intuition [or self-consciousness] (*svasamvedanā*). We feel pleasure and pain, joy and sorrow, which presuppose a conscious substance as their substratum.[4] By *svasamvedanā* we mean the experiencing of the self in every bit of our conscious activities. So where there is a conscious activity like cognition, affection, and conation [volition], the attendant consciousness of the self or soul must also be there.[5] The object about which one has doubt may be non-existent, but the existence of the doubter cannot be denied. Max Müller puts it as "There is in man something that can be called *atman* or self. It requires no proof, but if a proof were wanted it would be found in the fact that no one can say I am not (I being the disguised *atman*)."[6] Moreover, "cognitions and emotions cannot inhere in

3. Searle, cited in Jagdish Prasad Jain, n. 2, pp. 59-60.
4. Vidyanand, cited in ibid., p.60
5. S.C. Jain, ***Introducing Jainism*** (Delhi: B.R. Publishing Corporation, 2006), p. 53
6. Cited in ibid, p. 54

nothing, nor can volition be the function of a pure non-entity. Hence, they must be the states of a something which exists, consequently of a substance."[7]

Jīva is the central concept of Jainism. All philosophical systems are mere abstractions if they do not have relevance to life. Jīva is at the centre of all issues, be it personal health or well-being, social intercourse, religion, philosophy, morality and spirituality. Since there is also a great deal of interaction between the mental and physical realms, it is necessary to explore how life is viewed in science. For any definition of the concept of life or what we mean by "life", it is necessary to enumerate a number of constituent characteristics, none of which, taken by itself, constitutes life, but which, taken all together, in their summation and interaction, do indeed represent the essence of life.[8] These characteristics or processes of life, which are described as chemical and physical processes, are said to be metabolism or consumption of energy, organization of cells into units of structure, function and reproduction in organisms, growth or development, evolution and adaptation to their environments, response to stimuli, and reproduction.[9]

For some of these characteristics of life or features of living organism, an analogy can be found in inorganic matter, but altogether can only be found in the living protoplasm,[10] called psychoplasm by Bausfield.[11] For instance, self-organized aggregates of polymers are similar to modern cells in some ways, but they cannot be called "living" because they cannot reproduce.[12] Biology, the science of life, therefore, comes to the conclusion:

All organisms contain very similar kinds of chemicals and the

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7. C.R. Jain, *Spiritual Life of the Householder*, Introduction, p. 4
8. Konrad Lorenz, "Citings: On the Virtue of Scientific Humility, "*Economic Times*, 10 June 2008.
9. Karen Arms, et al, ed., *Biology: A Journey into Life* (New Yourk: Saunders College Publisher, 3rd edn, 1994). p. 12
10. Lorenz, n. 8
11. Cited in S.C. Jain, n.5, p. 53
12. Karen Arms, n. 9, p. 348.

proportion of these chemical elements in living things are very different from those in the non-living environment. A living organism's chemical composition, structure, and function are all more complex and more highly organized than those of non-living things . . . Although we intuitively think that we can tell if something is alive or not, it is often difficult to do so. It is important to emphasize that *all* of these characteristics *taken together* define life.[13]

And Conrad Lorenz, writing "On the Virtue of Scientific Humility", observes: "It is wrong, however, to assert that life processes are essentially chemical and physical processes. This assertion though often made contains unnoticed a false value judgement."[14]

An adult human typically has more than fifty trillion (i.e. 50000 billion) cells and about 50 million get replaced every second as part of its wear and tear. Each cell, which is considered as the basic unit of life, came from division of a previously existing cell, but where did the first cell come from?,[15] the science has no answer to that. Obviously something (i.e. life) cannot come from nothing or non-life. Science has so far not succeeded in creating even a single cell, in producing even a single drop of blood, or producing synthetic hormones like insulin from purely chemical sources which can replace the natural hormone or make good its deficiency in diabetics. Despite having complete knowledge of the molecular structure of insulin or blood, when need arises for either of them, science has to have access to organic sources-human or animal-for the supply.[16]

Just as different organs function as parts of a corporate body in co-ordination with their counterparts and yet retain their identity by performing specialized function as independent units, the constituent

13. Ibid., p. 12
14. Lorenz, n.8.
15. Karen Arms, n.9, p. 341.
16. Amrendravijayji, Munishri, *Science Discovers Eternal Wisdom*, ... by J.D. Lodaya (Gandhidham : Jain Sahitya Academy), 1993), p. 14.

cells of an organ too, though working collectively in consonance with their fellow members belonging to that particular organ, retain their individuality of existence and function. In other words, every cell represents a unit of life by itself. If we accept this concept of federal existence and function at cellular and organic level, the question arises as to which central agency presides over these independently functioning units (organs of the body and their constituent cells) and conducts their affairs not only as self-sufficient units unto themselves but in a concerted manner like an orchestra in perfect harmony? And why, at the time of death, when the mega unit of body ceases its vital functions, do these independent organs and cells lose their vitality in one stroke?

With sudden heart failure (as in the case of coronary attack) when an otherwise healthy man dies, why do his eyes stop seeing things at the same time? The eye as an organ of sight is still good enough to transmit light and can be successfully used as transplant material for cornea-grafting to function well in another living body. As a peripheral organ, the eye remains the same in both instances, then why this difference? In the dead body the eye does not see, or in other words, when the agency that perceived the sensation of vision is not more, the eye fails to see: where this perceptive, conscious agency - soul - is present, the same eye can take the whole scenario unfolded before it with full details of contour and splendor of colour. Does it not prove that the one who perceives through the eye is other than the sense organ itself? And that the eye itself is only an instrument for the real ' observer' ?[17]

Similarly, let us presume that a man dies in an accident and his heart is removed for transplantation in a needy patient. Now, when he was declared dead, was his heart functioning or not ? If it was functioning, what were the criteria to declare the man dead? If indeed,

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17. Ibid, pp.20-21.

it had ceased to function at the time of 'death', how does it regain 'life' to start functioning normally in the recipients body after transplantation ?[18]

The impression given by a physicist is that there is elusive line of demarcation between life and death. That was probably the reson that my grand-daughter Aditi, studying Biology in the High School in USA, when asked by me a few years back, "Am I living, or dead?" instantly replied 'Neither". Her reply seemed quite odd to me at that time but, now I feel that her observation is indicative of deep insight. It draws attention to the fact of I, which is the substratum of both living and dead. "I am alive" or "I am dead", both presuppose an "I" just the same way as "I think therefore I am." (Descartes famous dictum, *cogito ergo sum*). 'I', i.e. consciousness, is the existent reality and the essence of life; it is also the differentia between life and death.

Since there can be no destruction of things that do exist, nor can there be creation of things out of nothing, the coming into existence or ceasing to exist is said to take place in the modes of things (*Panchāstiya prābhṛta*, 15). For example, the atoms of gold that constitute the substance gold are subject to neither creation nor destruction. But there may be appearance and disappearance in the different forms and modifications of gold: the original form may be lost: and a new form may be assumed. One ornament may be destroyed and another created. What is true of inorganic things is also true of other things or substances such as *jīva*. *Jīva* as such is neither created nor can be destroyed. Its essence viz. consciousness is eternal but it may lose its original state of existence and come into a new state of life. Life then is continuity of existence through births and deaths. Thus substance as such is permanent, though its forms and modes are perpetually changing.[19] Consciousness or sentient energy animates a

18. Ibid.,p.22.
19. A. Chakravarti, *Samayasara of Sri Kundakunda* (Delhi: Bhartiya Jnanapitha, 1944), Commentary on Verse 6, pp.11-12.

particular organism and infuses life into the body, the senses and all the other bio-energies. Just as electric gadgets or machines do not function in the absence of energy, so also all the bio-energies remain inactive and lifeless without consciousness.[20]

It is quite significant to note here that the French word for the body, *le corps*, is imbued with so much more meaning and connotation than its Anglo-Saxon equivalent. In French and Mediterranean cultures, *le corps* is endowed with the capacity to feel, think, meditate, dream, and finally, decide. It inhabits the deliciously paradoxical energies of the senses and the mind.[21] It is quite obvious that life does not emerge from chemical interactions taking place within the body, nor is it sustained by circulation of blood or heart-beat. On the contrary, the circulation, heartbeat, metabolic processes and the very existence of the body itself depends on the fact that 'mind' or 'spirit' is present in it.[22]

Speaking at a bioethics seminar at Georgetown (USA), Robert Veatch, a Georgetwon University Professor, who has lectured about death and dying for over three decades, again raised the question whether a person is dead or alive is a science question or a philosophical and religious issue. In that connection, he cited three definitions of death: (i) the traditional view that death occurs when the heart and lungs stop; (2) since the 1970s, Western countries have defined it as the irreversible loss of the entire brain's functions. But the brain stem can keep basic functions going - such as breathing - even in a permanent vegetative or comatose state; and, (3) the definition which he himself has been advocating since 1973, that death comes when "consciousness is permanently lost". He observed: "If you've got the substratum in your brain for consciousness, you're alive. If that's gone, you're dead".[23]

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20. See Jagdish Prasad Jain, n.2, p.56.
21. Vijay Singh, "The Ultimate Ladies' Man," *Times of India*, 14 June 2008.
22. Amrendravijayji, n. 16, p. 22
23. See "How About Defining your Death," *Economic Times* (New Delhi), 19 July 2007.

Dr. Raynor Johnson, the well-known physicist at Queens College, Melbourne University, admitting the failure on the part of science to comprehend the nature of the principle of life writes: "Life I shall regard as a state of organic association of mind and matter : dissolve this association and the organism loses the characteristics of life and is no more than a complex aggregate of chemical substances."[24]

In the West, no distinction is made between consciousness and mind, with the result that the words "mental", "psychic", and "conscious" have become synonyms in English language and Western tradition and are used interchangeably without any thought of distinction between them. Thus Damasio's so-called "conscious self or "core consciousness" is merely "the critical biological function" or "organism's private mind" which together with its external behaviour is said to be "closely correlated with the functions. . . . of the brain".[25] Damasio's private mind is "private" only in the sense that it represents "entirely first-person phenomenon" or "process", and not because it has a mind of its own, i.e. one which can transcend, veto or act independently of the mental images, brain states, or subconscious motivations. Hence, Damasio, etc. speak of "a brain and its self, to use Libet's phrase,[26] (instead of the self and Its Brain, the title of the book by Karl Popper and John C. Eccles, who boldly assert that they "are dualists . . . and interactionists".[27]

Damasio's "conscious self", "core consciousness", "core self", or "private mind" and Gerald Edelman's "biological individuality" are not quite the same as Jaina concept of *Jīva*, a conscious entity. The mental activities, that have their substrate in brain states, are "unconsciously planned and executed" and are primarily the result of

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24. Amrendravijayji, n. 16, pp. 21-22.
25. A.R. Damasio, *The Feeling of What Happiness*, cited in Jagdish Prasad Jain, n. 2, p. 55.
26. B. Libet, *Mind Time*, cited in ibid., p. 62.
27. K.R. Popper and J.C. Eccles, *The Self and Its Brain*, cited in ibid, p. 62

neurophysiological processing of data in the brain, including past memory, by the so-called "interpreter", the special device (cortex) in our left brain, and hence are naturally full of "telling errors of perception, memory and judgement".[28] These are obviously lacking in coherence, balanced and detached view, discriminative insight and unity of conscious experience, which are the prerogatives of conscious entity.

According to Jainism, mind does not have an independent existence. The Jaina concept of mind, with a division into physical mind and psychic mind and having dual aspects of a vehicle or an instrument of conscious entity as also of unconscious brain possesses, is discussed in the present author's chapter "Jaina Psychology" in Handbook Indian Psychology.[29]

"The difference of opinion about the function of the life-principle as consciousness among various systems of philosophy is not so keen as their difference about the concept of the functionary behind. . . the conscious function or behavior of the living beings." For instance, David Hume held that we are able to perceive only the functions of the self and matter, and do not perceive the substrata independently of their functions. The Jaina, being a realist, must locate and propound a real basis as the cause of these conscious functions. For him the functions cannot fly in empty air without a causal agency behind. This basic reality behind conscious functions has been named as *ātman* or *jīva* in Jainism.[30]

Before we proceed to discuss the Jaina concept of *ātman* or *jīva*, it is necessary to describe how these terms are translated in the English language. It may also be pointed out that there is no uniformity

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28. M.S. Gazzaniga, ***The Mind's Past***, cited in ibid., p. 68.
29. See n. 2.
30. S.C. Jain, n. 5, pp. 51-52.

about their meanings or nature in various systems of philosophy, both Indian and Western. In dictionaries, jīva is translated as living, life, existing, vital breath, the principle of life and personal or individual soul, while *ātmā* is translated as the soul, the principle of life, individual soul, self, abstract individual,[31] In another dictionary, *ātmā* is also translated as the ultimate being as well as the body.[32]

Since *cetana* (sentiency or consciousness) and *upayoga* (conscious attentiveness) are said to be the nature of the principle of life (*jīva*), the essence or the essntial characteristic of *jīva* (living body) and *ātmā* (soul, the inner nature or spiritual reality of *jīva*, i.e. consciousness) are used interchangeably) and *ātmā* Accordingly, the principle of life (*jīvātmā*) or consciousness-as such (*pariṇāmika bhāva*) (*Tattvārtha Sūtra*, 2.1 and 2.7) is described in Jainism with reference to both aspects: the bio-energies aspect (*prāṇa-sāpekṣa* of five senses, mind, body and speech, respiration and life duration as well as life's inner spiritual conscious aspect (*cetanā sāpekṣa*).

Kundakunda appears to make a subtle distinction between *jīva* and *ātmā* when he observes that *jīva* is *jīva-rūvan* (in Prakrit) or *jīva-rupam* (in Sanskrit), which is somewhat indicative of living, bioenergies aspects of life, animated by consciousness, while *appā* or *āda* (*ātmā* or soul) is said to be of the knowing nature of consciousness-as-such (*janao du bhāvo or janago du bhāvo* in Prakrit or *jñāyaka bhāva* in Sanskrit).[33] Thus, *jīva* or self in Jainism is an individual embodied soul, which lives because of its bio-energies, while *ātmā* (soul) stands for the principle of "individual consciousness", as distinguished from the Vedantic concept of "universal soul", which is absent in Jaina thinking. Moreover, in Jainism, *jīva* or soul substance

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31. Monier-Williams, *A Sanskrit English Dictionary* (Delhi: Motilal Banarsidas, 1999), pp. 422 and 135.
32. R.S. McGregor, *The Oxford Hindi-English Dictionary* (Delhi: Oxford University Press, 1999), p. 84.
33. Kundakunda, *Samayasāra*, Verses 343-344.

(consciousness) is a dynamic reality, i.e. an eternal entity something enduring (*dhrauvya*) or persisting in the midst of its changes (*utpāda*) (*Tattvārtha Sūtra*, 5.30) and an indivisible unity of its attributes (guṇa) of congnition, feeling and action (the three aspects of consciousness) and its modes or modifications (*paryāya*) (*Tattvārtha Sūtra*, 5.38 into various mental states. Unlike Advaita Vedanta, it is not unchanging or pure, as it exists in an impure condition since beginningless time, though having the potentiality to become pure.

In Advaita Vedanta, the words *jīva* and *ātmā* have quite different meanings or connotations. In fact, they stand poles apart. For instance, *ātmā* is translated as Self (with capital 's'), which is described as Brahman (universal or cosmic consciousness), one without a second, non-dual (*ekaḥ*), eternal entity, having characteristic features of "unchanging" and "pure". Jīva, on the other hand, is equated with person and is conceptualized as an individual or ego-self, having the sense of self or individuality, which manifests in the experience as the "I" and the "me", with its most distinctive features of pride, conceit and even arrogance (*abhimāna, garva*).[34] Individuals or persons, who speak of their "self" in terms of three aspects or fundamental capacities: cognition, feeling and action, are viewed as manifestations of the ego and the aspect of the mind, which is physical and quite distinct from consciousness. Moreover, individuality experienced by the selves is said to be a consequence of *māyā* ("grand illusion"), that creates the appearance of a manifold world within a singular reality."[35] But as J. Krishnamurti remarks: "The idea of an all encompassing self, such as the Vedantic *Ātman*, is just another thought construction, and another manifestation of illusion."[36]

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34. See *Handbook of Indian Psychology*, n. 2, pp. 252, 266, 610 and 263.
35. Ibid., p. 256.
36. Cited in Jagdish Prasad Jain, ed., *The Enlightened Vision of the Self: Svarupa Sambodhana of Akalanka*, translated by D.K. Goyal (New Delhi: Radiant Publishers, 2005), p. 44

The Buddhists do not believe in the existence of an eternal soul and their concern is with the psychological self, i.e. mind. Like David Hume, they interpret consciousness as consisting of only discrete impressions, ideas or experiences which do not have any abiding agency of the self as substratum. Any feeling of self-identity on the basis of such explanations becomes "fictitious" as Hume was frank enough to admit.[37] In Buddhist tradition a person is conceived in dependence upon "the (five) aggregates (*skandhas*) of his body (*rūpa*) and mind", which includes feeling (*vedanā*), discrimination (*samjnā*), impressions or volitional forces (*samskāra*) and consciousness (*vijñāna*).[38] The Jaina *ātman* (self) is a permanent individuality and will have to be distinguished from the Buddhist aggregates which rise and disappear, one set giving rise to a corresponding set. McDougall rightly points out:

On really impartial and unprejudiced consideration of the problems, it does appear that no aggregation of elements or bits of conscious stuff, or of conscious processes, call them sensations or ideas or what you will, can produce self-conscious ego, a self directing being aware of itself and its continuing identity over against other similar selves and the physical world.[39]

The Buddhists and Hume's analysis of consciousness are confined to the poise of intentional consciousness or conditioned self.

All the above description of *jīva*, person or self are inappropriate as *jīva* or consciousness in itself is neither intentional consciousness, conditional self or ego-self. When it entertains intention(s), it may be said to have intentional consciousness; when it is conditioned or affected by neurophysiological processes (physical or *pudgala*

37. See ibid., pp. 44-45
38. See *Handbook of Indian Psychology*, n. 2, p. 135
39. Cited in S.C. Jain, n. 5, p. 54

karman) or by environment it is called conditioned self; and when it is imbued with pride, conceit or a sense of "I", "me" and "mine" in body (*no-karma)* or other substances and as possessing this or other object (s)"[40] it may be described as ego-self. And when the self (*jīva)* is free from all the limitations of physical *karman* and is devoid of all the impurities or blemishes of attachment, aversion and passions (anger, greed, etc.), it becomes pure self (*shuddha ātman*), and attains the state of supreme soul (*paramātmā*) or liberated self.

40. Kundakunda, ***Samaysāra***, Verses 19-22, and Kundakunda, ***Pravachanasāra***, Verse 183.

THE PRĀKṚTA JAINA LITERATURE AND ITS PHILOSOPHICAL VALUE

Anupam Jash

What is Prākrita :

The Sanskrit word *Prakṛta* is derived from *pra-kṛti* (= Nature) and so *Prākṛta* = Natural Language. It is the name for a group of Middle Indo-Āryan languages, derived from Classial Sanskrit and other Old Indic dialects[1]. The word itself has a flexible definition, being defined sometimes as "original, natural, artless, normal, ordinary, usual", or "vernacular", in contrast to the literary and religious orthodoxy of *saṁskṛta.* Alternatively, Prakṛta can be taken to mean "derived from an original." i.e., derived from *Sanskṛta.* But there are scholars who believe that *Prākṛta* is older than *Saṁskṛta,* and it is on the base of *Prākṛta* (original) that the *Saṁskṛta* (refined) language was made[2]. The term *Prākṛta* (which includes *pāli)* is used for the popular dialects of India which were spoken until the 4th - 8th centuries, but some scholars use the term Prakṛta throughout the Middle Indo-Āryan period. Middle Indo-Āryan languages gradually transformed into Apabhraṁśas which were used until about the 15th century. Apabhraṁśas evolved into modern languages which are equally today spoken by millions of people. The present regional languages of India originated from the various *Prākṛta* languages.[3]

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1. Daniels, Peter T., *The World's Writing Systems.* Oxford University Press: London, 1996. p. 377.
2. Woolner, Alfred C. *Introduction to Prākṛit.* Delhi : Motilal Banarsidass: Delhi, 1999, p. 3.
3. Dalal, Roshen. *The Penguin Dictionary of Religion in India,* Penguin Books : Delhi, 2006, p. 369.

Prākṛta Vs Saṁskṛta :

Prākṛta, which means 'natural' or 'common', primarily indicates the uncultivated popular dialects which existed side by side with Saṁskṛta., the 'accurately made', 'polished' and 'refined' speech. The *Prākṛta* then, are the dialects of the unlettered masses, which they used for secular communication in their day-to-day life. while *Saṁskṛta* is the language of the intellectual aristocrat, the priest, pundit, or prince, who used it for religious and learned purposes.[4]

The Indo-Āryan Language and *Prākṛta :*

Linguists have divided Indo-Āryan Language under three stages from the point of view of their historical development. These are Old Indo-Āryan, Middle Indo Āryan and New Indo-Āryan. Each of these three stages of Indo-Āryan Language shows several sub-stages. Prof. Suniti Kumar Chatterji in his *Origin and Development of the Bengali Language* presents his chronological approach to Indo-Āryan language, which we may describe with the following chart :

Old Indo-Āryan	1500 BC--600 BC
Ist Middle Indo-Āryan	600 BC--200 BC
Transitional Middle Indo-Āryan	200 BC--200 AD
2nd Middle Indo-Āryan	200 AD--600 AD
3rd Middle Indo-Āryan	600 AD--1000 AD
New Indo-Āryan	1000 AD onwards

This chronology of Indo-Āryan languages by Prof. Chatterji has been widely accepted[5]. Old Indo-Aryan contains Vedic *chandas* and classical Saṁskṛta. Middle Indo-Aryan contains *Pāli, Prākṛta* and *Apabhraṁsa;* in a loose sense all Middle Indo-Āryan are called

4. Upadhyaye, A.N. 'Prakṛt language and Literature', in '*The Cultural heritage of India*', (vol. - 1), ed. Suniti Kumar Chatterji. The Ramakrishna Mission Institute of Culture : Calcutta, 2001. p. 164.

5. Misra, S.S. *Date of Second Middle Indo-Aryan: A Fresh Chronological Estimate*, in '*Jain Vidya and Prākṛit*', (ed. By Jain, G.C.), Sampurnananda Sanskrit Unversity : Varanasi, 1987, p. 221-23.

Prākṛta and New Indo-Āryan consists of old Hindi, Gujrati, Bengali, etc. However, an approximate and compact chronological sketch, with no watertight compartments whatsoever, of all literary languages of India can be drawn in the following table:

1. Vedic and Classical Saṁskṛt: 1500 BC onwards.
2. *Prākṛta, Pāli, Ardhamāgadhī, Śaurasenī etc.* 600BC-1000AD
3. New Indo Aryan: Hindi, Marathi, Gujarti etc. 1000AD onwards[6]

Almost all classical Indian languages like *Pāli, Prākṛta* and *Saṁskṛta* belong to the Indo-Āryan language. Among these *Saṁskṛta* is the most celebrated classical language of India. Saṁskṛta was not only spoken as official language among scholars but also was the language of creative writings from the very beginning of the Indian literature. *Prākṛta* is such a language, which has the largest flexibility among all Indo-Āryan languages in terms of direct, denotative and suggestive meanings. Hence, Saṁskṛta was the refined and cultivated language the medium of speech of the elite, though mainly they are used for literary purpose in those days. *Prākṛta* can be interpreted as the natural language of the masses. We get *Prākṛta Language* developed with many names, viz, *Māgadhī, Ardhamāgadhi, Paiśaci, Pāli, Śauraseni, Māhārāṣṭri* and *Apabhraṁśa*[7].

Various studies of *Prākṛta* language indicate it as one of the oldest and most popular laymen's language of ancient India during early pre-Christian centuries. Mahavīra and Buddha popularized it through their sermons and consequently it became a literary language. The major subject matter of this work is related with *Prākṛta* canonical literature spread over many centuries.[8]

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6. Khadbadi, B.K. *Studies in Jainology, Prākṛit Literature and Language*, Prakrit Bharati Academy : Jaipur, 1997, p. 298.
7. Sharma, Dinanath. *Problems in Learning Prakrit language*, in *Contribution of Jainas to Sanskrit and Prākṛit literature*, ed. By J.B. Shah, SCE Research Center : Ahmedabed, 2008, p. 133-135.

Development of *Prākṛta* language :

The development of *Prākṛta* language has been classified in three stages:

1. First stage (600BC-100AD): Inscriptional and Canonical *Prākṛta* language,
2. Second stage (100AD-600AD): Normal *Prākṛta* language,
3. Third stage (600AD-1000AD): Modern *Prākṛta* language[9].

The first stage of literary *Prākṛta* is the most important for the studies of Jaina Canons. A large number of inscrption are also found throughout the country in this time. Aśokan inscription (300BC), the Hathigumpha inscription of Kalingaraja Kharvela (150BC) is very important documents of this stage. The second stage developed by the writings of Aśvaghoṣa (100AD), Vararuci (300AD), Pravarasena and Vakaṭaka (400-450AD). The third stage of *Prākṛta* language upto about 1000AD, but references are available that a veriety of Prākṛt literature has been written upto the eighteenth century[10]. Thus by the continuous development, Prākṛta became literary languages, generally patronized by kings identified with the Kṣatriya caste, but were regarded as illegitimate by the Brahmin orthodoxy. The earliest extant usage of Prākṛta is the corpus of inscriptions of Asoka, emperor of India. The various Prākṛta languages are associated with different patron dynasties, with different religions (mainly Jainism) and different literary traditions, as well as different regions of the Indian subcontinent. The volumnious literature, religious royal and public patronage give this language a national importance. Moreover, the language was gramatised like Saṁskṛta in this period which led to its standard form and therefore contracted literary nature beyond general public[11].

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8. Jain, N.L. Op. Cit., p.10.
9. Jain, N.L. Op. Cit, p. 25.
10. Jain, N.L. Op. Cit, p. 25.

Different dialects of Prākṛta :

When Lord Mahāvīra and Lord Buddha preached in this language to the common people, this language was wide-spread. Thenceforth, we get Prakṛta developed with many names, since it was current among common people across the country. Consequently different Prakṛta came into being with the different names. The *Prākṛta* grammarians give a sketchy description of various *Prākṛta* dialects. These are : (i) Māgadhī (ii) Ardhamāgadhī (iii) Māhārastrī, (iv) Śaurasenī (v) Apabhraṁśa (vi) Paiśācī (vii) Cūlikā Paiśacī and (viii) Pāli[12].

Prākṛta as Ardhamāgadhi :

The native language of *Magadha* country or Bihar or eastern India of today has been called Magadhan *Prākṛta*. Lord Mahāvīra belonged to Magadha (Bihar) and Lord Ṛṣabhadeva belonged to Kośala (U.P.) Both of them are the first and the last Tirthankaras of Jaina religion. They delivered their sermons in a language canonically described as Ardhamāgadhi, or half-māgadhi. Ardhamāgadhi language is the mixture of Māgadhi and many native languages. It is the co-ordinate form of Māgadhī and Śaurasenī or Maharāṣṭri. Ardhamāgadhi has also been influenced by Saṁskṛt, neighboring native language including Munda and Dravida ones[13].

The Jaina Āgama and Prākṛta Literature :

The last Jaina Tirthankara Lord Mahāvīra belonged to Magadha (Now, Bihar). When he got enlightenment, he preferred to deliver his preach or sermons in the language spoken among the common people, and he chooses the Ardhamāgadhi language. And from then the Ardhamāgadhi Prakṛta language came into light. This was an important event in the cultural history of India, because a spoken dialect got for

11. Jain, N.L. Op. Cit, p. - 25.
12. Sharma, Dinanath. Op. Cit., p. - 133.
13. Jain, N.L. Op. Cit, p. - 22-23.

the first time the status of being the medium of religious and ethical preaching and teachings and hence, had the change of being cultivated and the outcome was the appearance of the great Ardhamāgadhi Canons (of Śvetāmbaras) and the pro-Canons (of Digambaras) in later days[14]. The Jain literature includes both religious texts and books on generally secular topics such as sciences, history, and grammar. Prākṛit-Ardhamāgadhi literature includes the Agamas, Agama-tulya texts, and Siddhanta texts. Composition in Prākṛtas ceased around 10th cent AD.

For students of Jainism the Jaina Prākṛta literature is a rich source of certain unique material[15]. A huge mass of Jaina literature in Prākṛta has grown around the Ardhamāgadhi Canon taking the forms of Āgamas, Niryuktis, Bhāsyas, and Cūrnis from which arose later vast and varied types of narrative literature : biographies of religious celebreties, legendary tales of diadactic motives, illustrative fables, parables, popular romances, fairy tales, Kāthanakas, Kathākoṣas etc.

The Jaina Canons :

The Jaina Canonical works constitute an important section of Prākṛta literature. The preaching of Lord Mahāvīra and his disciples have come down to us in the Jaina Āgamas, the Canon, in Ardhamāgadhi. The Āgama contains the following sections: (1) twelve Aṅgas, (2) twelve Upaṅgas, (3) ten Prakīrnas, (4) six cheda Sūtras, (5) two Cūlikā-Sūtras, and (6) four Mūla sūtras. (The twelve aṅgas, according to Digambaras, are completely lost. But the Svetāmbaras believed that only the twelfth aṅga Diṭṭivāda or Dṛṣṭivāda, is lost)[16].

1. Ācārānga Sutra (Āyārāng).

2. Sutrakṛtanga Sutra (Suyagadāng).

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14. Khadabadi, B.K. Op. Cit, p. - 297.

15. Dixit, K.K. *On studying the Prakrit Literature*, in 'Prakrit Studies', L.D. Institute : Ahmedabad, 1978. p. - 38.

3. Sthānānga Sutra (Thānāng).
4. Samavāyānga Sutra (Thānāng).
5. Vyākhyā Prajñapti or Bhagavati Sūtra (Viyah Paṇṇati).
6. Jnātā Dharma Kathānga Sutra (Nayadhammakahao).
7. Upāsaka Daśānga Sūtra (Uvāsagdasāo).
8. Antaḥkṛddaśānga Sūtra (Anatagaddasāo).
9. Anuttaroupapātika Dashanga Sūtra (Anuttarov Vaiya Dasao).
10. Praśna Vyākrana Sūtra (Panha Vagarnai).
11. Vipāka Sūtra (Vivagsuyam)[17].

12. Dṛśṭivāda Sūtra (Diṭṭivāda) : It was classified in five parts; (1) Parikarma (2) Sutra (3) Purvagata (4) Pratham-anuyoga and (5) Chulikā. The third part, purvagata contained 14 Pūrvas. They contain the Jaina religion's endless treasure of knowledge on every subject.

Aṅga-Bāhya-Āgamas :

In addition to the twelve Aṅga, there are other canonical literature (Aṅga-bāhya) which are consisted of Upānga-sūtras, Ched-sūtras, Mūla-sūtras, Chulikā-sūtras and Prakirṇa-sūtras.

Upāñga-sūtras :

The scriptures, which provide further explanation of Añga-Āgams, are called Upāng-Āgams. The upāñga sūtras are :

1. Aupapātika Sūtra (Ovavaiya).
2. Rājapraśniya Sūtra (Raya Pasen ljja).
3. Jivābhigama Sūtra.
4. Prajñāpanā Sūtra (Pannavana).
5. Suryaprajñapti Sūtra (Surya Pannati).
6. Candraprajñapti Sūtra.
7. Jambudveepaprajñapti Sūtra.
8. Nirayārvali Sūtra.

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16. Baneree, Satya Ranjan. *Introducing Jainism*, Jain Bhawan : Calcutta, 2002, p. - 18.
17. Nahar, P.C. and Ghose, K.C. *An Encyclopaedia of Jainism*, Sri Sai Satguru Publication : Delhi, 1996, p. - xxxii.

9. Kalpāvatansikā Sūtra (Kappavadamsiao).
10. Pushpikā Sūtra (Puspiao).
11. Pushpa Chulikā Sūtra.
12. Vṛshnidashā Sūtra (Vanhidasao).[18]

Cheda Sūtras :

The subject matter described in the Cheda-sūtras is the rule of conduct, punishment, and repentance for ascetics. The Cheda Sūtras are :

1. Niśītha Sūtra (Nisiha), 2. Bṛhat Kalpa Sūtra, 3. Vyavahārdasakalpa Sūtra, 4. Dashā Śrūta Skandha Sūtra (Ācārdashā, 5. Panch Kalpa Sūtra, 6. Mahaniśītha Sūtra.[19]

Mūla-Sūtras :

The scriptures, which are essential for monks and nuns to study in the early stages of their ascetic life, are called Mūla-sūtras.

1. Āvaśyaka Sutra, 2. Daśa Vaikalika Sūtra, 3. Uttarādhyayana Sūtra, 4. Ogha Niryukti Pinda Niryukti Sūtra.[20]

Culikā-Sūtras :

The scriptures, which enhance or decorate the meaning of *Añga-Āgamas* are known as *Culikā-sūtras.* These are:

1. *Nandī Sūtra.*
2. *Anuyogadvāra Sūtra.*

Prakīrṇa-Sūtras :

Those scriptures describe independent or miscellaneous subjects of the Jaina religion are Prakīrna-sūtras. These are :

1. *Catuḥ Śaraṇa, 2. Ātur Pratyākhyāna (Āyur-Pachakhāna),*

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18. ibid., p. xxxiv.
19. ibid., p. - xxxv.
20. ibid., p. - xxxv.

3. Bhakti Parijñā (Bhatta-pariṇṇa), 4. Sanstāraka (Santhara), 5. Tandulavaitalikā, 6. Chandra-Vedhyaka, 7. Devendra-Stava, (8) Gaṇita Vidyā, 9. Mahāpratyākhyāna, 10. Vīrastava.

Commentaries on the Āgamas :

Several commentaries on the Āgamas have been written in Prākṛt. Those are known as Niryukti, Bhāsya, and Cūrni. Niryuktis and Bhāsyas are composed in verses while Cūrnis are in prose.

Digambar Literature :

The Digambara sect believes that the Āgama-sutras vere gradually lost starting from one hundred fifty years after Lord Mahāvīra's nirvāna. Hence, they do not recognize the existing Āgama-sutras as their authentic scriptures. In the absence of authentic scriptures, Digambaras follow two main texts, three commentaries on main texts, and four Anuyogas consisting of more than 20 texts as the basis for their religious philosophy and practices. These scriptures were written by great Ācāryas from 100 AD to 1000 AD. They have used the original Āgama Sutras as the basis for their work.

Ṣaṭkhand-Āgama :

The Ṣaṭkhand-Āgama is also known as *Maha-kammapayadi-pāhuda.* The Ācāryas; Puśpadanta and Bhūtabali around 160 AD wrote it around 780 AD.

Kaṣāy-Pāhuḍa or Kaṣāy-Prabhṛt :

Ācārya Guṇadhara wrote the Kaṣāya-pāhud.

Four Anuyogas :

1. Pratham-anuyoga (Dharma-kathā-anuyoga)-(Religious Stories)

This *anuyoga* consists- *Padma-puran, Harivamsa-puran, Adi-puran,* and *Uttar-puran.*

2. Charaṇa-Anuyoga - (Conduct)

This anuyoga consists- Mulacār, Trivarnacār, and Ratna-karanda-shravak-ācār.

3. Karan-Anuyoga (Gaṇit-anuyog) - (Mathematics)

This anuyoga consists - Sūrya - prajñapti, Candra-prajñapti, Jaya-dhavala-tika, and Gommat-sāra.

4. Dravy-Anuyoga - (Philosophy)

This anuyoga consists of the following texts, written by Ācārya Kundakunda, which contain philosophical doctrine, theories, metaphysics, Tattvajñāna, and like literature. The texts are: *Niyamasāra, Pañcāstikāya, Pravacanasāra,* and *Samaya-sāra*[21]

Historio-Cultural Contribution of non-Āgamic Prākṛta literature :

A good deal of *Prākṛta* literature has grown beside the non-canonical literature. These may be divided in several classes:

1. Lyrical Anthologies :

A collection of some 700 gathas, the *Gāthā Sattasatī,* attributed to Hāla is a good *Prākṛta* lyrical anthology. The themes of the Sattasatī are drawn from rural life. The village folk, the fables of love, sentiment of erotic are narrated in touching manner. Another Prākṛta lyrical anthology is the Vajjālaggā of Jayavallabha. The subjects of the verses are grouped into three human ends—— dharma, artha and kāma[22].

2. Narrative literature :

The narrative literature of the Jainas in Prākṛta is vast and rich. This literature served the purpose of folk literature also. We find the origin of the folk literature in Vasudevahiṇdi for the first time[23]. Some other of the narrative literature are: *Triṣaṣṭī-Śalākā-Puruṣa-Caritra,*

21. Jaini, P.S. *The Jaina Path of Purification,* Motilal Banarasidass : Delhi, 2001, p. - 78-81.

22. Upadhyaye, A.N. Op. Cit. p.-172-3.

by Hemacandra, is the biographies of sixty-three great men who are the celebreties of Jainism. *Paūmacariya,* a Puranic epic composed by Guṇādhya in 4 A.D. *Kumārapāla-Pratibodha,* a legendary tale of king Kumarapala writen by Somaprabha, in c. 1195 AD. Another important literary work of this century is the *Surasundarīcariya,* written by Dhaneśvara in 1095V.S. this work is actually the love story of a Vidyadhara prince in 4000 Prākṛta verses. Kathākoṣa, of Jineśvara written in Prākṛta, in 1052 AD, in one of the most celebrated Jaina Prākṛta works on popular stories.[24]

3. Clasical kāvya and Campū :

There are stylistic Kāvya and prose romances in Prākṛta literature. The Setubandha or Dahamuhavaha by Pravarasena deals with the incident of Rāmāyana. Gauḍavaho kāvya by Vākpatirāja (c 733) celebrates the historical elements of the Gaūda King. Kuvalayamālā (c. 779) of Uddyotanasūri is a book on romance in Prākṛta. This supplies useful politico-historical material. The Līlāvatī by Kutūhala is a stylistic, romantic kavya. Mahāvīra-Carita by Gunacandra gives a traditional account of Mahāvīra's life, in a charming kāvya style[25].

4. Philosophical treatise :

Prākṛta literature, as we all know, is one of the varied source-materials of Indian Philosophy, specially of Jaina Philosophy. Other than the āgamic texts there are huge texts elucidating the philosophical doctrine of Jainism, such as : Dhavala, Jayadhavala, Mahādhavala commentaries. There are other commentaries such as kama-payadi by Śivaśarman, Pañcasañgraha by Candṛṣi, Gommaṭasāra by Nemicandra. Siddhasena Diwakar's Sanmati-Tarka-Prakaraṇa (4th

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23. Gopani, A.S. *Some Aspects of Indian Culture*, L.D. Institute: Ahmedabad, 1981, p.-57.
24. Chatterjee, A.K. *A Comprehensive History of Jainism*, Firma KLM:Calcutta, 1984, p.-208-9.
25. Upadhyaye, A.N. Op. Cit. p.-178-9.

cent.), in Prākṛta, gives authentic and critical exposition of many different philosophical streams of India prevailing before his times. This is a comparative work philosophical trend of different religions, written by one of the early Jaina logicians. This brilliant treatise elucidating mainly the Jaina epistemology and logic. Devasena deals with various topics of Jainism in his Bhavasaṅgraha, Ārādhanāsāra and Tattvasāra[26].

5. Political treatise :

Nītivyākyāmṛta of Somadeva (10th cent.) is an excellent treatise of the science and art of politics in India. Different Jains cāritras and Purāṇas often touch the politics, through which we get information about current political theories, origin of different dynasties etc. Ādipuraṇa of Jinasena (9th cent.) deserves such attention and appreciation[27].

6. Grammar :

There are useful Prākṛta grammer written in Saṁskṛt. Some of these are : Prakṛta-Vyākaraṇa or Siddhahemasabdānuśasana written by Ācārya Hemacandra, is devoted to the Prakṛta grammer, According to Kielhorn it is 'the best grammar of the Indian middle ages'. Vararuci, Caṇḍa, Markaṇḍeya are the other great grammarians of Prakṛta language and literature.[28]

7. Lexicons :

Deśīnāmamāla (also called Ratnāvalī) is a Prakṛta lexicon, written by Ācārya Hemacandra, and this work has practically no rival in the Indian literature. It has 783 verses, divided in eight chapters. *Pāiya-laccchī-nāma-māla* written by Dhanapāla presentes a list of prakṛta synonymos words. It is also a great work in Prakṛta lexicon.[29]

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26. ibid., p.-191.

27. Jamindar, Rasesh. *Historio-Culture Contribution of Jaina Ācāryas through Prākṛit Sources*, in '*Prākṛit Studies*', L.D. Insrtitute: Ahmedabad, 1978, p.-34.

28. Upadhyaye, A.N. Op. Cit. p.-182.

8. History and Cosmology :

Tiloyapaṇṇatti of Yativṛṣabha (2nd cent.) is an early Prākṛta text on cosmology. This work throws light on many things such as nature, shape, size and divisions of Universe, ancient geography, history of ancient India, commencement of **Śaka** rule, their dynastic chronology and eras, Jaina doctrine. purānic traditions and so on. This is also very useful for studying the development of mathematics, in ancient times. Aṅgavijja written by an unknown author/s, is a Prākṛta work of importance for reconstructing India's history of the first four centuries after Christ[30].

9. Morality and Ethics :

Another significant aspect of Prākṛta literature is its high moral tone. *Śravaka-vidhi* by Dhanapāla is a short Prākṛta verse treatise on the lay life. There was another Prākṛta verses, *Sīra-Vicāra* and *Dharma-ratna-prakaraṇa* by Sānti-Sūri, which tract on the qualities of the ideal layman and ideal monk. It is the earliest literary sources for the 21 śravaka-guṇas[31]. Nemicandra's Pravacana-sāroddhāra is also a Prākṛta verse compendium of Jaina ethics. For the medieval period the last major Prākṛta work on Jaina ethics is the *Śrāddha-dina-kṛtya* by Devendra[32]. These literature teach laymen as well as monks the eternal values and lessons.

Conclusion :

Prākṛta language and literature are very valuable for a complete and first hand knowledge of the ancient Indian culture[33]. The significance of Prākṛta sources is that they are connected with almost every phase and part of this vast country. These works are not restricted to only one or two subjects or to only religious philosophies but

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29. Upadhyaye, A.N. Op. Cit. P.-182.
30. Jamindar, Rasesh. Op. Cit. P.-34.
31. Williams, R. *Jaina Yoga*, Matilal Banarasidass: Delhi, 1998, p.-9.
32. ibid., p.-13.
33. Choudhuri, G.C. *Prakrit studies: Some Problems and Solutions*, in '*Prakrit Studies*'. L.D. Institute: Ahmedabad, 1978, p.-159.

embrace various branches of literature such as poetics, politics, grammar, logic, dialectics, astronomy, astrology, medicine, cosmology, epigraphy, etc. these sources are highly critical, standard, authentic and contain abundant historical information[34]. As the Jainas have produced their vast literature in these languages from very ancient times, they have certainly played a very important part in the development of the different languages of India[35]. Prof. A.N. Upadhye has truly said, "Indian linguistics would certainly be poorer in the absence of Prākṛta literature, for on its lap have grown the modern Indian languages. Prākṛta literature goes a long way in helping to add important and significant details to our picture of Indian culture and civilization".[36]

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34. Jamindar, Rasesh. Op. Cit,. p.-34.
35. Roy, Ashim Kumar. *A History Of The Jains*, Gitanjali Publishing House: New Delhi, 1984.
36. Upadhyaye, A.N. Op. Cit, P.-183.

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JAIN BHAWAN : ITS AIMS AND OBJECTS

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1. To establish the greatness of Jainism in the world rationally and to spread its glory in the light of new knowledge.
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