Jainism

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reface

THE CELEBRATION of Lord Mahavira's 2500th Nirvana will e an incentive for us to reflect upon the great Prophet's fe and message.

He who listened to many a philosophical teaching, who as well acquainted with the conditions then prevailing in is motherland, he meditated on all the problems in which is fellowmen could be interested. The grandiose doctrine hich he preached, the example which he set, have inspired he followers of his creed until this day. Whatever their umber, they are known to have played a major part all hrough the history of their country. And it is, to a great xtent, due to them, that India appears as the home of orbearance, of *ahimsa*, and, consequently, of benevolence nd sympathy towards all that is alive. Any one who has, n the least, been acquainted with the great Jaina teachers' works cannot help but feel deep admiration for all those, religious and laymen, who have devoted multifarious efforts, through so many centuries, to preserve a revered message, prevent its withering, and always infuse renewed life into it. Their descendants, who have helped us, foreigners, to get a genuine glimpse of what the Jaina faith and achievements are, deserve our thanks: my thoughts go to those, in and around Ahmedabad, Bangalore, Baroda, Bombay, Calcutta, Cambay, Delhi, Kolhapur, Lalitpur Mangalore, Mudbidri, Mysore, Patna, Varanasi, Vaishali,

who have been to me kind hosts, advisers, teachers, friends.

Today I feel extremely honoured and grateful to be given the privilege to participate in the present celebration: I thank all those who generously make it possible for me: the committee, the editorial board, the office staff of the Bhagwan Mahavira 2500th Nirvana Mahotsava Samiti; the honorary secretary, Shri Rishabhdas P. Ranka, the translator of the present essay, Shri Bal Patil, also Dr. B. K. Jain (Sevres) who read the translation through with me, and Dr. A. N. Upadhye whose guidance is a joy to all. I am glad that the Editions Gallimard (Paris) and the staff of the Encyclopaedie de la Pleiade (particularly M. Raymond Queneau, Mme. Odette Drocourt, Mme. A. Chevallier) agreed to give the copyright for this publication: I express my sincere thanks to them.

May this hearty collaboration serve as a humble tribute to one of the eminent teachers of mankind, and to the brilliant Community who keep this message alive.

COLETTE CAILLAT

Introduction

THE 2500TH anniversary of the *Nirvana* of Bhagwān Mahāvīra falling on 13 November 1974 awarded us an opportunity to remember the great teacher of *ahimsa* and pay our respectful tributes. It is proposed to celebrate this sacred event at national and international level. The Government of India has appointed a National Committee comprising of prominent Jains and non-Jains under the presidentship of the Prime Minister Mrs. Indira Gandhi. Also, State Committees in all the States have been formed at government level to initiate *Nirvana* celebrations on the pattern devised by the National Committee.

The programme approved by the National Committee includes: (i) the development of Vanasthali or Bhagwān Mahāvīra Park as a National Park which will contain stone pillars and *toraṇa* gates with inscriptions of Bhagwān Mahāvīra's teachings etc., (ii) the establishment of a museum of Jaina arts and paintings, a library of Jain literature and National Council of Jainological Studies, (iii) the setting up of twenty Bhagwān Mahāvīra Bal Kendras in each state attached to Nehru Youth Centres, (iv) the opening of Rural Library Centres one in each State to be named after Bhagwān Mahāvīra, and (v) erecting monument at the birth place of Bhagwān Mahāvīra at Kshatriyakund, Vaishali.

There is also an extensive publication programme covering comprehensively the Jaina contribution to the Indian

Civilization and Culture. It is also proposed to bring out a Memorial Volume: *Bhagwān Mahāvīra and His Teachings*, consisting of essays by distinguished Indian and foreign scholars on Bhagwān Mahāvīra and Jainism. The present essays on Bhagwān Mahāvīra and Jainism by Dr. Mme. Colette Caillat, Dr. A. N. Upadhye and Mr. Bal Patil are meant to provide a comprehensive introduction to Jainism for the English-speaking readers. The original French monograph by Dr. Caillat has been translated into English by Mr. Bal Patil to the satisfaction of the author and Dr. A. N. Upadhye, the Chief Editor of our publications. We acknowledge the unfailing cooperation received by the Samiti from Dr. Mme. Colette Caillat, Dr. A. N. Upadhye and Mr. Bal Patil in this publication. We are particularly grateful to Dr. Caillat for securing us the rights for the publication of this translation into English from the French publishers Editions Gallimard (Paris) and to the Staff of the Encyclopaedie de la Pleiade. It is our earnest hope that this learned introduction to Bhagwān Mahāvīra and Jainism will give an inspiring insight into one of the great faiths of the world.

Bhagwan Mahavira 2500th Nirvana Mahotsava Samiti, Bombay

KASTURBHAI LALBHAI
President

CHIMANLAL C. SHAH
RISHABHDAS P. RANKA
Hony. Secretaries

21 October 1974

Jainism

COLETTE CAILLAT

AT PRESENT, the Jaina community is composed of hardly a million and five hundred thousand members.[1] Though numerically weak it is none the less active and influential owing to the fact that the Jainas are placed among the most educated Indians and that a considerable proportion among them play an important role in the economic life of the country.

They are found today in the principal commercial and industrial centres of India where they often form small rigorously cohesive social groups which appear to other Indians rather exclusive. The majority, however, is established partly in Karnataka and partly in Gujarat (notably in the Peninsula of Kathiawar), and in Rajasthan. This geographical division coincides in a great measure with a difference of sectarian adherence: the Jainas of the north being generally of Śvetāmbara obedience, the Jainas of Deccan almost always Digambara. This cleavage does not affect, in our days, the relationship between the two groups, and besides it depends on relatively minor divergences which have not disturbed the fundamental unity of the Jaina doctrine. It appears that they have been favoured, indeed provoked, by various historical circumstances, the effects of which were mutually reinforced: the split consecrated in A.D. 79 had been preceded by several minor schisms, and besides, by the emigration of a fraction

[1]According to the latest census, the Jainas in India number, 2,604,646.

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of the community. Perhaps it was latent in sixth-fifth century B.C when the doctrine and the community of Pārśva was reorganised by Vardhamāna, a noble of Vaiśāli, also known as Mahāvīra, the great 'great hero', or the Jina, the 'conqueror'. From this last epithet are derived the names of their adherents, the Jainas, and of his 'religion', Jinism (in English, often Jainism).

His epoch and country are the same in which Buddha lived; and because of the diverse similarities between the life, the thought and the works of the two Masters, the first occidentals to be interested in the topic were led to consider Jainism either as a source, or, on the contrary, as a ramification of Buddhism (cf. Colebrooke, Prinsep, J. Stevenson, Léon Feer; on the other side, Wilson, Weber). But Hermann Jacobi, towards 1880, has authoritatively established the independence of the two movements and shown that their affinity proceeds from the influence of the ambient civilisation and of Brahmanic asceticism on the two reformers.

Among the scholars who, in the West, have diversely contributed to the progress of the Jaina studies, the most notable belong to the German school. In addition to Albrecht Weber and Jacobi (who started numerous researches), let us mention Georg Bühler, the Swiss Ernst Leumann (one of the great pioneers), further his disciple Walther Schubring and the latter's school at the University of Hamburg, where his disciple Ludwig Alsdorf has succeeded him; while Klaus Bruhn develops Jaina research in Berlin; besides, J. Hertel, W. Kirfel, H. Von Glasenapp. Apart from Germany, research, though not so intensive, has been mainly conducted in Italy, by Pavolini, Ballini, then Oscar Botto, C. Della Casa, in the U.S.A., by M. Bloomfield, then W. Norman Brown, in France, by A. Guérinot. Valuable studies are published, in England by R. Williams; in Belgium by J. Deleu. The

French Scholar Sylvain Lévi, though he drew attention to Jainology and emphasised the interest of this study, has devoted to it only brief scattered remarks But he was, like Guérinot, in regular correspondence with the pious Jaina monk Vijayendra, one of the learned Indians who have aided the progress of the studies by making the sources accessible, as much as possible, and in struggling against the seclusion of the Jainas, which though useful at a certain epoch to protect them against persecution might have brought about their stagnation in the twentieth century. The learned Jainas are today extremely active, the Śvetāmbaras form the majority around Muni Punyavijaya and the L. D. Institute of Indology of Ahmedabad (Director, D. Malvania), etc. The Digambaras under the impetus of A. N. Upadhye and of H. L. Jain, thanks to whom have been published numerous Jaina works written sometimes in old Indo-Aryan (Sanskrit), sometimes in Middle-Indian (Prākrits and Apabhraṁśa). Not long ago, the great French Indologist, Louis Renou was much impressed by the dynamism of the Jainas. Hence, though he was not a specialist in this domain, in 1851 he devoted to it an extremely thought-provoking lecture commenting on the resemblances between Jainism and the diverse other religious movements in India (see *Religions of India*, ch. 6). Only accessory allusion will be made here, to these delicate and complex questions.

THE ORIGIN

Pārśva

Whereas tradition presents Buddha as the founder of the Buddhist community, it presents the Jina (Mahāvīra) rather

as a reformer whose precursor, Pārśva, has left a very persistent memory. The latter, it is said, flourished around 250 years prior to Mahāvīra. Pārśva is reported to be son of Aśvasena, King of Benares. Born in this town he first lived there till the age of thirty. Then devoting himself to meditation and asceticism, he attained to the supreme knowledge, proclaimed the law, gathered around him numerous followers, men and women, monastics and laymen. At the end of seventy years he retired to a mountain of southern Magadha at Samet-Sikhar (hence named Pārasnāth), where he died after a rigorous fast of one month, leaving a circle of disciples He is today very ardently venerated. Although his biography is conventional, strongly inspired, it seems, by that of Mahāvīra, most of the alleged facts appear probable. On the contrary, the years, the durations of lives traditionally assigned to twenty-two prophets who are supposed to have preceded Pārśva are evidently related for amazing the understanding. Their historicity has, therefore, been considered very doubtful. However, it is tempting to allow the historicity of Neminātha (or Ariṣtanemi), the twenty-second, who was a kinsman of Kṛṣṇa (the Hindu hero and god); one speaks of him as hailing from Kathiawar, and even today he is very popular in Gujarat; his career unrolled in the mountain of Girnar, where he attained Nirvāṇa. As for other prophets their roles will be discussed further on.

That Pārśva has been a historical personage may be deduced from specific, concrete details available about him, for example, an epithet according to which he was 'agreeable to men', that is to say, inspiring them. The Jaina texts speak of his disciples, or 'spiritual descendants', and even a poem of *Uttarajjhāyā* depicts the encounter of a follower of Pārśva and an adept of Mahāvīra (which results in the conversion of the former).

The disciples of both the prophets are considered as the followers of Jainism. It is conceded that Mahāvīra took over and completed the doctrine which Pārśva had elaborated; above all, and very precisely, he has substituted the fourfold discipline of his predecessor by the law which extols the observance of five vows and the practice of confession and repentance. Thus tradition explicitly calls upon to regard Mahāvīra as a bold reformer who had introduced new developments and a more lively sentiment of morality in principles to which adhered an already existing community: what is still better, tradition suggests that, while Mahāvīra converted numerous followers of Pārśva to his views, he avoided breaking with all those who would not accept his doctrine. This is a remarkable attitude, undoubtedly less exceptional in India than in the West. Does it however carry the germ of the schism which took place some five centuries later among the Śvetāmbaras and Digambaras?

Vardhamāna Mahāvīra

In the sixth century B. C. the religion of Pārśva counted among its followers a Kṣatriya couple living at Kundapura (according to the Śvetāmbara tradition), in the northern quarter of Vaisali (modern Besarh, about fifty kilometres away to the north of Patna in Bihar), in the Videha country. The man, Siddhartha, was a chief of the clan of the Jñātṛ, belonging to the gotra, Kāśyapa, whereas his wife Triśalā was closely connected to the reigning families of Vaiśāli (capital of the Licchavis) and of Pataliputra, the capital of Magadha. They called their junior son Vardhamāna 'prospering' (name which was later on interpreted as signifying 'giver of prosperity') It was on him the Jainas later on

conferred the honorific title of Mahāvīra (occasionally abridged in Vīra) and of Jina.

According to the Śvetāmbaras, he married Yaśodā, who belonged to his own social class, he had a daughter, Anavadyā, who was married to a Kṣatriya, a ceratin Jamāli. Thus, tradition emphasises that this family completely belonged to aristocracy, and vigorously refused to let it be linked with the Brahmanic class (an allegation was even made that Mahāvīra's embryo had been transferred from the womb of a Brāhmaṇī into that of Triśalā).[1] It is well-known that the Buddha, who was a few years younger than Mahāvīra, also was of a princely lineage.

In the beginning, Vardhamāna lived as a layman, yielding to the wises of his parents. At the time of their death, he was thirty years old and was firmly resolved to leave the world. He undertook to realise his project, having been authorised by his elder brother. He distributed all his wealth; then at the end of a year he left his country and, at the beginning of winter, he embraced the life of a religious mendicant. After three months, in the utmost severity of cold season, he renounced wearing clothes. This is the first measure which separates him from Pārsva: it indicates his penchant for ascetic practices, of which, it appears, and contrary to Buddha, he has always admitted the total and perfect efficacy. Solitary, he devoted himself to mediation for two years and two months and imposed on himself extremely severe fasts.

Then began his peregrinations, which he pursued for twelve years. It took him across Magadha up to the Western boundary of Bengal. An old ballad shows him assailed by inclement weather, by the hostile roughness of animals and plants, by human wickedness and persecutions, while he

[1]In some traditional biographies of Mahāvīra there is no reference to the transfer of embryo to his marriage.

kept an unperturbed equanimity and welcomed pleasure and pain with a constant indifference.

Already in the first two years of his rigorous asceticism, he perfected his knowledge and elaborated the fundamental principles of the religious life which he organised later on. He progressed towards omniscience which finally he fathomed during the second period, on a summer night, under a *śāl* tree on the northern river of Ṛjyvaliya near Jṛmbhikagrama.

His greatness, in the meantime, was recognised, and the animosity with which he had been beset gave place to respect. He continued with his itinerant life which ceases only shortly before his death. In normal times, he used to change ceaselessly his shelter, roaming in a limited area of the Gangetic plain in the Magadha country, Aṅga and Videha (almost the present Bihar). But he used to interrupt his journeys during the monsoon, following the example of other Indian religious mendicants. Henceforth, he used to preach, sometimes on the outskirts of a town, before huge audiences, according to tradition, in which were crowded all the sections of the society, including noblemen and princes. Indeed, the moderns have emphasised that at first he had addressed his equals, the Kṣatriyas, often the cultivated nobles, exactly as was done by the Buddha, and not the humble folks. He appears besides to have been supported by his parents either at Vaiśāli or at Rājagṛha (successively governed by Śrenika and Kūṇika, the same whom the Buddhists call Bimbisāra and Ajātaśatru).

After forty-two years of ascetic life, Vardhamāna died, or rather attained to *Nirvāna*, at Pāvā (near the present Patna), at seventy-two years of age on a date which one had endeavoured to work out by reconciling the date of various traditions. It appears indubitable that one must discard 527 B.C., although the Jainas began one of their chronology from this year. Certain scholars favour the year 468 B. C., whereas

Jacobi, followed by Schubring favoured 447 B.C; the *Nirvāṇa* of Mahāvīra preceded that of Buddha.

One knows but little about the personality of the Jina. He appears to have been of a proud character of not so affable temperament as that of Buddha or of Pārśva. If, as it is probable, the Jaina scriptures have kept some traits of his personality, it appears one can recognise in him a systematic mind, a propensity for classifications and categories (which are not rare in the Indian works), a taste for numbers, calculations, geometric figures and a tendency to convince rather than to persuade. He nevertheless did not disdain resorting to parables, in which we see a man of experience, well-informed about the life of his contemporaries, and, besides, interested in nature, expressing himself.

It is the womenfolk whom the preaching of Mahāvīra has most powerfully moved. Though one has to be cautious where numbers are concerned, the ratios are probably respected when the community is estimated, at the death of the prophet, at 14,000 monks, and 55,000 men followers, 36,000 nuns and 318,000 female followers.

Although Mahāvīra and Buddha had been contemporaries, had traversed the same regions, frequented the same circles, it is not said whether they met. Did they avoid each other? The Jainas point out, on the contrary, the relations of their master with Makkhali Gośāla, the chief of the Ājīvika community (which is likewise mentioned by the Buddhist canon). They present him as a pupil of Vardhamāna. Mahāvīra was in his second year of asceticism when Gośāla was accepted as a disciple. They were estranged at the end of six years, then met again sixteen years after, were engaged in a violent controversy, and Gośāla died a little later. In fact, it appears clearly that Mahāvīra had been influenced, if not by the doctrine, at least by certain practices of the Ājīvika sect which

was apparently constituted even before the two men had met each other and who, assuredly, promoted a very rigorous asceticism.

The Disciples of Mahāvīra

Eleven disciples of the Jina, ever since called *gaṇadhāra*, are considered as having been entrusted with bands (*gaṇa*), each comprising from 300 to 500 monks. The first among them is Gautama Indrabhūti, the acuteness of understanding of whom the Master praised, and whom the scriptures make a privileged interlocutor of Mahāvīra: the one who pressing him with question, gave him the occasion to expound the numerous points of his doctrine. But, however, the authoritative texts may be more or less directly attributed, not to Gautama Indrabhūti, but to his fellow-student, Sudharman. It is said, indeed, that Sudharman, interrogated by his student Jambusvāmin, transmitted to him the words which he himself had heard from Mahāvīra. They are the last to have known them integrally and infallibly, they are also the last omniscients (kevalin). Sudharman figures often at the head of the patriarchs in the spiritual geneologies of the masters (sthavirāvalī) which the Jainas have established, and of whom the inscriptions have confirmed the authenticity (at any rate for the second century, in the region of Mathura). They become particularly explicit from Bhadrabāhu (sixth generation after Mahāvīra onwards.)

This patriarch was a great savant and a great organiser as well, and he can be given the second place, in importance, in the Jaina church. He is taken to have expired 170 years (according to the Śvetāmbaras), 162 years (according to the Digambaras) after Mahāvīra. He appears to have been a contemporary of the great Maurya King Chandragupta who,

having renounced the throne, had retired with him to Śravana Belgola in Mysore. First Bhadrabāhu, and then Chandragupta, ended their lives religiously by fasting.

From this epoch date the serious dissension which led to the schism of the community and, also, the first important attempt to collect the sacred texts. The two events are consecutive to a great famine of twelve years, which brought about the migration of a religious group 'towards the coast', that is to say, towards the West and towards the Deccan: they were led by Bhadrabāhu, whereas the northern group remained under the direction of Sthūlabhadra The details of the facts vary according to the traditions, which are again complicated by the possible recurrence of the same phenomena some time after.

Be that as it may, the economic difficulties induced a grave decline in the studies, which the Jainas tried to check by reuniting a council at Pāṭaliputra. For completing the sacred texts, it was necessary to appeal to Bhadrabāhu. It is recalled that he had made a move at that time, towards Nepal as a result of a vow, and that he agreed only to recite before emissaries. They did not listen well, with the exception of Sthūlabhadra; but as he also committed certain faults, Bhadrabāhu did not authorise him to recite the texts *in extense* before the synod, so that Sthūlabhadra has been the last of the Śrutakevalin. The Jainas, as one sees, explicitly recognise the defects of their tradition.

The emigrants appear to have been particularly harsh critics. They were scandalised at the laxity in which were involved those who had remained in the North. Diverse points of doctrine also became the object of controversy. So much so that, in A.D. 79, the community was divided into Digambaras, the 'nudes' and Śvetāmbaras, the 'whites'. The former indeed believed liberation to be impossible for one

who had not renounced wearing all the clothes. They followed, in doing this, the personal example of the Jina, who, for all that, had not imposed total nudity on the ascetics—in part perhaps in deference to Pārśva and not to hurt his disciples. The Digambaras, besides, deny that women could be liberated, contest that Mahāvīra was married, and refuse the myth of the transfer of embryo (see above). They hold that the Kevalins do not take any ordinary nourishment. Finally, they consider that the ancient texts have been definitely lost and do not indeed believe in the authenticity of the scriptures which constitute the canon of the Śvetāmbaras. The excavations of Mathura have permitted to ascertain that as early as the second century the divergences between the two groups were already clear-cut.

Expansion of Jainism

The Jainas, to whom Aśoka had made some donations, speak of having been in favour with his successor at Ujjayini, Samprāti (end of the third century B.C.). This king was converted by Suhastin who is considered to have alike evangelised South India. These diverse indications permit to to retrace approximately the stages of the Jaina expansion. Originating from Magadha and the Gangetic plain it could, according to an inscription at Śravana Belgola, have been established at Ujjayini towards the times of Bhadrabāhu, whence it gained first Karnataka, then later, in a second wave, the Andhra and Dravida territories Besides, towards the second century B.C. Jainism is implanted in the east, in Orissa, as indicated by the famous inscription of King Kharavela of Kalinga, on the inner sides of the Hathigumpha cave, at Udayagiri (near the present Bhuvaneswar). The propaganda, on the whole, follows almost the same course as the Buddhist

missions. But in contrast to the Buddhist missions it did hardly pass beyond the limits of the Indian sub-continent, and Jainism has never become one of the great religions of humanity.

It is difficult to specify the genuine dates of the expansion of Jainism to the Vindhya mountains. One hesitates to blindly believe the tradition which places it in the third century B.C. Indeed, the most ancient of the indisputable. . . archaeological documents do not date back beyond the fifth century. The great propagators of the doctrine have taught there, it appears, towards the eighth century A.D., the logician Samantabhadra (whom the Jainas place wrongly, it seems, in the first century), Pujyapāda, and another logician Akalanka.

It is certain that the Deccan and South India had become an important Digambara home, the rich and powerful community of which was dealt with tactfully by the princes. After the fifth century, it was divided into four principal groups which distinguished themselves by certain customs. These are the Kāṣṭha-saṃgha, the Mūla-saṃgha (itself issuing from the fusion of four earlier Saṃghas) the Mathura-saṃgha, the Yāpanīya-saṃgha, which appear to have been important. In the fifth century one marks out a Dravida-saṃgha. In the seventh century, the prosperity of the Jainas was established at Kanchi, capital of the Pallavas. This astonished the Chinese pilgrim Hiuntsang. It is in the Kannada country, however, that their implantation has been particularly firm and durable. It is certain that, up till the twelfth century (and despite some sporadic opposition) their economic, social and cultural role was most brilliant. They claimed the conversion of numerous princes and dignitaries, not without some exaggeration; but it is true that they benefited from the tolerance and the support of the diverse dynasties: the Ganga, the Raṣṭrakūṭa (capital Morkhand, in the western Ghat, near Nasik; then Malkhed, to the west of Hyderabad), the western Calukya (at Badami) and the eastern Calukya (at Vengi), the Kalacurya of Kalyani, the Hoysala (Halebid). Several kings of this last dynasty were Jains and almost all, till the fall of the dynasty in the fourteenth century, had manifested a great benevolence towards the community.

Some of the Raṣṭrakūṭas were devoted to Jainism: the most brilliant one, Amoghavarṣa (A.D. 815-877) who is the author of a Jaina treatise and whose reign marks the apogee of the Southern Jainism; the last one who fasted unto death (A.D. 982). Finally, the whole of Karnataka is covered with the numerous monuments, pillars, temples (modern *bastis*), sanctuaries laid out in the natural caves which have been sculpted remarkably. Almost everywhere, kings have encouraged the Jaina scholars, among others the poets Jinasena and Gunabhadra (under Amoghavarṣa). Quite early the savants composed systematic précis, doctrinal compendiums which are authoritative in the opinion of the Digambaras. The most ancient and the most revered masters are Vaṭṭakera, Kuṇḍakuna (before the seventh century), to whom the Digambaras add Umāsvāti, whom the Śvetāmbaras claim alike, not without reasons: one may ask whether the two sects do not refer to two namesakes?

The spiritual centre of the Digambaras is at Śravana Belgola (a hundred kilometres to the west of Bangalore, in Mysore), where, according to their belief, Bhadrabāhu and Candragupta withdrew and undertook sallekhana, as is shown by the bas-reliefs of one of the temples erected on the site. It is in this place, at the summit of an airy height that, towards A.D. 980 was erected the colossal statue of Bāhubali (mythological personage), which dominates the whole of the surrounding. Several replicas, ancient and modern have been built elsewhere.

The decline of the Digambaras dates from the eleventh to

twelfth century: it followed the disapperance of Rāṣṭrakūṭas and the defeat of the Gangas by the Colas, who oppressed the commerical classes. It was aggravated in the fourteenth century, with the disapperance of the Hoysalas. It was besides, precipitated by the revival of Hinduism. Up till the tenth century, the Jaina dialecticians had brilliantly waged controversy with their Brahman and Buddhist adversaries. But towards this age the Hindu religious sects, Vaiṣṇava and Śaiva progressed considerably in southern India. They encroached upon Jainism: since the tenth century in the Tamil region; from the second half of the twelfth century in the Kannada country. The propaganda of Ramanuja brought about the conversion to Vaiṣṇavism of Hoysala princes; that of Vīraśaivas (or lingāyats) launched bloody violence, comparable to that which the Muslims in the North caused the Svetāmbaras to go through towards the thirteenth century. Ever since then, the Digambaras went into hiding and endeavoured not to make themselves conspicuous. Forming a small minority, they continue to exist to our day, particularly in Karnataka where the majority of the Jains are agriculturists.

It is difficult to follow the history of the Jainas in the north of India, as many of the testimonies are discontinuous and have become tinged with supernatural. On the whole the Śvetāmbara sect remains obscure up till the seventh century, and it does not appear to have crossed the Tapti till the eighth century.

It is remembered that, towards the second century B.C., Jainism had gained Orissa. But it is in the West principally, that it had a remarkable growth.

An important centre has existed at Mathura where, among other things, numerous inscriptions have been discovered which date from the second century B.C. to the fifth century A.D. They attest that, in the second century, the Śvetāmbaras

had already divided themselves into several groups, with their subdivisions in 'families' (*kula*) and spiritual 'branches' (*śākhā*). At the end of the fifth century A.D., Mathura became the seat of a Śvetāmbara council presided by Skandila.

Tradition places the implantation of Jainism in the Malva region in the third century B.C., at the time when the town of Ujjayini was the capital of Maurya Samprāti. To this city is attached the legend, which appears to have been very popular, about Kālaka, a Jaina master who lived towards the beginning of the first century B.C. According to the story, he had flown as a refugee to the Sākas (who had just settled at the mouth of the Indus), and he had encouraged them to dislodge from Ujjayini the impious Gardabhila. They reigned there for a little time worthily honouring the religions. Their successors, designated by the names of Vikramāditya and Śālivāhana, are also reputed, to have been devoted to the doctrine of Jainism. The Jainas, indeed, employ the Vikram Era which begins in 56 B.C. Among the kings converted to their religion, they also count, the Hephatalite King Tormāṇa whose son, however, persecuted them (sixth century); as well as Munja (tenth century) and Bhoja (eleventh century) of Dhara, finally Akbar (sixteenth century). Although they exaggerate the symapthy shown to them by the monarchs, they were certainly benefited by the benevolence of the three last kings, and the liberal tolerance of Harṣa of Thanesar (seventh century). Thanks to these patronages, the Jainas had been able to manifest their zeal in founding numerous sanctuaries and monuments; many are extant even today, across the whole of northern India, from Khajuraho to Gwalior in Madhya Pradesh, in Jaisalmer and at Mount Abu in northern and werstern Rajasthan.

Further to the west, Gujarat appears to have sheltered well

organised communities. It is there, in fact, at Valabhi, in the peninsula of Kathiawar, that, in the second half of the fifth century, assembled together the two Śvetāmbara councils, the first under the presidentship of Nāgārjuna, the second, directed by the master Devarddhi (of the spiritual lineage of Nāgārjuna). At that time, as well as in the third century B.C., the Jainas understood the necessity of guarding the Doctrine against the hazards of a somewhat anarchic transmission. They met finally to determine it: they reassembled, put in order and completed the texts of the existing fragments, thus constituting the Śvetāmbara canon. One has noted that the first council of Valabhi had undoubtedly less renown than that of Mathura. For, in case of a variation, Devarddhi retains the reading of Skandalia in the text (and mentions that of Nāgārjuna as a simple variant). The work accomplished by the second council of Valabhi had far-reaching consequences: Devarddhi caused copies of the sacred texts to be reproduced and distributed: on the whole, this edition has been authoritative and has been transmitted since that time.

The Jainas cherish the remembrance of the protection which the dynasties of Valabhi accorded to them during the sixth and eighth centuries. Under the first Calukya of Gujarat, the faithful laity built temples. But it is during the eleventh and twelfth centuries that the power of the Jainas was at its zenith when the master Hemacandra, extraordinarily erudite, was honoured by the King of Gujarat, Jayasiṃha Siddaraja and, afterwards, when he converted and counselled this monarch's grand nephew and successor Kumārapāla. From A.D. 1160, this last endeavoured to establish a Jaina state. He tried, accordingly, to propagate non-violence, compassion and charity (ahiṃsa): he prohibited by law the slaughter and hunting of animals, the consumption of meat and alcohol, games of dice and betting; and he appointed officials specially charged with watching these arrangements. Kumārapāla, besides, abolished the custom which prevailed at that time in Gujarat, by virtue of which the property left by merchants, deceased without issues, was confiscated by the king without going to their widows: a measure which gravely harmed the interests of the Jainas. Finally, he naturally built temples (one of which in his capital Anhilvad-Pattana), and respected the Jaina creed equally with the Brahmanic creeds. It is notable, that despite his conversion, he did not withdraw his support to the Śaivas who, at his death, regained influence. He died, like Hemacandra, and little after him, by fasting unto death, religiously.

Under the Vāghelās, during the thirteenth century, the ministers Vastupāla and Tejapāla built the temples on Mount Abu and at holy places of Gujarat, at Girnar and Śatrunjaya in the Saurashtra region. In Gujarat moreover, the Jaina influence always remained alive and, at present, this country is, in western India, a vegetarian region *par excellence*.

The Śvetāmbara community has been divided in numerous 'orders' (*gaccha*, a term which has replaced *gaṇa*) and 'branches' (*śākhā*). There were eighty-four gacchas of which a few only have been durable and important. They are controlled by the Sūris who themselves appoint their own successors. The spiritual genealogies are recorded in the *paṭṭāvalis*. They are supposed to have been constituted by the disciples of Udyotana (beginning of the tenth century): in other words, it is after this date that the majority among them were founded. Some enjoy a grand prestige. At the beginning of the eleventh century appeared the Kharatara-gaccha, which bears the surname given to one of the members, Jineśvara, after he had fought with great energy against the custom prevailing among certain monks to take their quarter

in the temples. This gaccha is today moreover very prestigious, as is also the Tapa-gaccha, order of Jagacchandra, a dialectician and reformer of the beginning of the thirteenth century, who was noted for his ascetic fasts. Its members are recognised by the presence of the element *vijaya* in their name. It is one of them, the famous Hiravijaya, called 'the master of the world', who represented the Jaina religion in the court of Akbar, at Fatehpur Sikri; he quit the court in 1584: three of his co-religionists succeeded him.

Thus, certain gacchas were apparently given to the task of combating against the laxity of the religious customs of the majority of the monks.

The Jaina tradition registers other movements of contestation generally without grave consequence. Beyond the great secession of A.D. 79, it mentions seven minor schisms. The first is owing to Jamali, son-in-law and nephew of Mahāvīra, and it darkened the last days of the Prophet.

Equally animated by the care for purity and orthodoxy, other Jainas, though linked with the Śvetāmbaras, grouped in sects. Sometimes, they separated themselves from the majority on question of doctrine. In general, the opposition mostly concerns particulars of the practice. At the beginning of the twelfth century, the paurṇamayikas insisted strongly on the importance of confession on the day of full moon (*pūrṇimā*). About a century later, the āgamikas, faithful to the canonic texts, refused to adore the Śrutadevatā, or the divinity which symbolises the precept of the Prophet. In the middle of the fifteenth century, the Veṣadharas of Rajputana and Gujarat distinguished themselves by wearing remarkable dresses. They are connected to the Lumpākas (or Lonkas) who, a little before, were grouped around a merchant of Ahmedabad so named: neither he nor they admitted the cult of the Jinas' representations for the reason (erroneous) that it is not

mentioned in the canonic treatises. This view is taken up again by the important sect of the Sthānakvāsīs, which appeared at Surat in the middle of the seventeenth century. Accordingly, they tolerate the cult only in profane places (sthānaka). They are likewise known under the name of dhuṇḍiya or ḍhuṇḍlak, 'who seek' in the scriptures, and Bāvīs (vīs) Tole Panth, the 'way of twenty-two groups'. Although connected expressly with the Śvetāmbaras, they reject thirteen of the forty-five treatises commonly held as canonic. It is very remarkable that the Sthānakvāsīs denounce as apocryphal precisely those treatises which the historical criticism has, on other grounds, shown to be the most recent.

In the middle of the eighteenth century, a former Sthānakvāsī, in Marwar, founded the equally puritan sect of the Terāpanthīs, or followers 'of the way thirteen', which also rejects the cult of the icons and encourages the active study of the sources of religion. Very probably therefore, this sect, although formed in a relatively late epoch, has taken up and preserved a considerably older tradition.

Men of letters have been neither less numerous nor less fecund among the Śvetāmbaras than among the Digambaras: philosophers (Umāsvāti, of uncertain date), commentators of canonic treatises (Śīlanka, of the ninth century A.D.), Abhayadeva and Malayagiri (twelfth century A.D.). The greatest names are those of Haribhadra (eighth century A.D.), whose genius is supple and varied, Hemacandra (A.D. 1089-1172), who is remarkably gifted and who, patronised by the kings of Gujarat, prepares for this country a synthesis of the Jaina culture.

Moreover, the whole Jaina community always and everywhere, displays an intense literary activity, which is manifested in all the spheres. One should mention, not only Jaina

dogmatic and dialectical treatises, didactic collections, commentaries on sacred and profane works (Jaina and others), but also scientific contributions, whether concerning grammar, lexicography, poetics, metrics, or politics, medicine, etc. The Jainas have excelled in the narrative genre which they have cultivated with preference, they have composed satirical pamphlets and, naturally, hymns in great number. To the needs of their beliefs, apologetics and hagiology, they adapt the cycle of the *purāṇas* and of the Hindu epics (*Mahābhārata*, *Harivaṃśa*, and above all, *Rāmāyaṇa*, without neglecting the *Bṛhatkathā*) creating the particular genre of the 'universal history' and the legendary biographies of their 'great men'.

In their works they utilise the diverse literary languages of India, the Digambaras not shrinking from employing the Dravidian idioms (Tamil and above all Kannada)—perhaps, one thought, by opposition to Brahminism, who preferred Sanskrit. The Indo-Aryan medium (Prakrit first of all, then later, Apabhraṃsa) serves abundantly, while the usage of Sanskrit (old Indo-Aryan) is relatively late. Yet it is constant in the philosophical works and the commentaries after Umāsvāti and Haribhadra (who is Brahman by birth). From early middle age the Jainas have sometimes recourse to do Indo-Aryan vernacular languages.

They continue to be very active today; they encourage erudite works and, on the other hand, make endeavours of propaganda in which the members of the liberal professions, relatively numerous in the community, often participate. A universal mission has been created at Aliganj-Etah (U.P.) in A.D. 1949 and it presently publishes numerous reviews, pamphlets and brochures. The financing of the publications of certain learned institutions, of many religious foundations, and finally all sorts of deeds of solidarity are generally assured by the laity, many of whom, above all among the Śvetāmbaras,

handle important commercial and industrial business. Briefly, the present core of the Jainas endeavours to be faithful to the Doctrine and to the community.

The Canon

The knowledge of Jainism is naturally based on the works of the great masters of the law. Those of the Digambaras have been known relatively lately in Europe, where their study has advanced on the whole rather little. The tradition of the Śvetāmbaras which has been sooner available, is in some manner recapitulated in their canon, and made explicit in the related commentaries. The Digambaras, one recalls, deny the authenticity of the greater part of the canonic bulk and trust the authority of the 'fathers of the Church'. But teaching on both sides often confirm one another, which proves that they date back to a common epoch, of course anterior to the secession of A.D. 79 (and *a fortiori* to the Council of Valabhi), and that they have been on an average remarkably transmitted and preserved. Thus, if one will take a general view of the essential points of the doctrine and the practice, it is legitimate to trust the Śvetāmbara canon. Yet, in certain chapters where the canonic teachings remain in embryo, it can be completed by the indications which furnish two systematic expositions, the *Pravacanasāra*, (*Essence of the Doctrine*), composed in 275 Prakrit stanzas, work of Kuṇḍakunda (Digambara traditionally placed in the first century A.D.); the *Tattvārthādhigamasūtra* (*Sūtras of the Access to the Meaning of the Principles*), written in Sanskrit in the Sūtra style (about 350 sūtras or 'aphorisms'), as a reply to the fundamental texts of the diverse Brahmanic philosophical systems: its author is Umāsvāti; the work is an authority in both the sects. The scholars have emphasised

the practical orientation of these two dogmatic epitomes which are preoccupied with instructing and at the same time with guiding the faithful towards the Liberation.

As far as the laity is concerned, the canon gives only a few instructions. They have served as a point of departure for the writing of the numerous savants of the medieval age: they reveal a certain evolution of the practices.

The Śvetāmbara canon is called *āgama* or *siddhānta*, or even *gaṇipiḍaka* 'basket of the masters', which according to a traditional epithet, is composed of twelve angas or 'members', but the twelfth is illusory.

One has seen in what circumstances the canon was compiled in the second half of the fifth century A.D., and how, as early as the fourth and third centuries B.C., the first Council, assembled at Pataliputra, had tried to check the loss of the sacred texts. Bhadrabāhu was the last to recount them, Sthūlabhadra to know them in entirety. With him disappeared the ancient books known as 'purvas' as well as the Dṛṣṭivāda, the 'twelfth' *aṅga*, which is said to have incorporated the *pūrvas*. Indeed, they could well have been abandoned when their text (which apparently incorporated the ancient controversies) was judged to be useless or even dangerous.

The canon is composed of four principal sections: it is probable that, at first, it was arranged according to the decreasing order of the number of treatises which constitute them, and that their sequence was broken, later, by the insertion, in the third place, of minor texts of doubtful antiquity, the Prakīṛṇakas, or 'miscellanea' and, at the fifth, of two propaedeutic works.

The first section is that of eleven aṅgas, or principal 'members', the second that of upaṅgas which, because they follow the aṅgas, are supposed to be corresponding to them. This correspondence does not really exist, for even though it is

treated of dogmatics, monastic prescriptions and moral considerations are formulated, and diverse legends are recounted in both the groups. The nucleus of the Prakīṛṇakas concerns the discipline, and consequently, its subjects is connected with that of the six *Chedasūtras*, or 'sūtras to be studied in case of cancellation' of religious antiquity, which are the most ancient codes of discipline. Then came the two epistemological epitomes as pointed out earlier. Finally, the four mulasūtras or 'basic sūtras' (according to the general interpretation) certain of which are just like anthologies of the religious life. On the whole, therefore, these are forty-five treatises (of which Sthānakvāsīs retain only thirty-two), to which are added a few 'exterior members'.

But the unity of these sections, rather, the unity of the sūtras considered individually, is artificial. They are, in fact, constituted by mosaics of texts; this is proved, among others, by formal irrefutable indices, such as the metrics and the language. The language is Prakrit (middle Indo-Aryan), with a certain dialectical motley, which is hardly masked by the usual monotony of the often formular style. This cannot be said to be the language of Mahāvīra; only certain traditional grammatical forms, diverse vocables, old turns and clichés, originate from Magadha.

Fundamentally, the idiom is western, and it is clear that this character is all the more evident when the piece is more recent. Two varieties of Prakrit sometimes coexist, sometimes dominate: the Ardha-magadhi (semi-magadhi), in which are edited the oldest sections, the Jaina Mahārāṣṭri which gains little by little till it becomes totally overwhelming in the latest sūtras. This mixture and this linguistic evolution reflects displacement towards the West of the Community—the migration from Pataliputra towards Valabhi.

The fact that a particular text belongs to the Canon is no

a guarantee of age or origin: it has been established that, in some cases, canonical passages contradict certain data, a the authenticity of which is established from other sources. But the high antiquity of the oldest canonic passages is incontestable. A recent study, based on metrical criteria, has shown that they were probably anterior to the fourth and third centuries B.C. (the oldest dates which had been admitted up till these last years) more than one passage could reflect the direct echo of the words of Mahāvīra.

Thus, one imagines the necessity and difficulty of establishing the critical edition of these treatises. This is a considerable enterprise (already partly undertaken). It will permit to correctly utilise and understand the enormous documentation which is included in these composite texts, often difficult, but rich in information on the Jaina world and the ancient Indian civilisation.

A gigantic scholastic effort which the Jaina savants have pursued during centuries, has contributed towards preserving the tradition which, on the whole, and despite some defects, can be deemed to be faithful. But the meaning of many passages escapes us in absence of indigenous commentaries. The most ancient that we know of are the *niryuktis*, 'analyses', versified aide-memorie (in Prakrit), which record the scheme of oral explication in prose. Traditionally attributed to Bhadrabāhu, they more probably date back to the first century A.D. There are also 'commentaries' (*Bhāṣya*), sometimes very long, likewise composed in Prakrit verses. In their turn, they have been commented upon in the *cūrṇis* (towards the seventh century A.D.), 'which pulverise' and 'which break', in Prakrit prose, the matter of the oral commentaries which always have nourished the scholastic instruction. From the ninth to the tenth century A.D. the bhāṣyas give place besides to the great commentaries in Sanskrit prose, the ṭīkās, etc. The genre was

inaugurated in the eighth century by Haribhadra; it marked aturning in the linguistic usage of the Śvetāmbaras who henceforth will have more and more recourse to Sanskrit. The ulterior commentaries do not furnish interesting instruction.

The Doctrine

The Jaina doctrine is symbolised by three jewels (*tri-ratna*), which are the right 'knowledge' (*jñāna*), 'insight' or 'faith' (*darśana*) and 'conduct' (*cāritra*).

The lineaments of the dogmatics are furnished by the canon and their commentaries, the first systematic exposition is presented by Umasvati in the *Tattvārthādhigamasūtra*. It is suitable, although the Jaina logic has been, for a good part, elaborated outside of the canon, to begin this summary with a general survey of the theory of knowledge.

Knowledge is an essential attribute of the soul (*jīva*). It accrues according to the norms of valid knowledge (*pramāṇa*): the one, mediate (*parokṣa*), rests on the indirect preception through the sensory organs. It is of two kinds and it presents two degrees: representative knowledge (*mati*), which is relation with personal experience; traditional knowledge, which is acquired *ex auditu* thanks to the teachings of the Jina with the help of sacred texts. The second furnishes to the first the corroboration of testimony, and these two degrees of knowledge are indissolubly associated. The immediate knowledge (*pratyakṣa*) permits the direct perception. It comprises three degrees: the *avadhi-jñāna*, which permits to apprehend directly the material objects and which is sometimes innate (thus among the celestial beings and the infernal beings), sometimes acquired (thus among the human beings); the *manahparyāya-jñāna* which reaches the mental modes, that is to say, other

people's thoughts: the third and the highest degree embraces all other forms of knowledge: it is the *kevala-jñāna*, or omniscience, which alone is absolute and perfect.

The Jainas have elaborated an original logic, which possibly arising out of the needs of controversy, opposes in some manner the data of experience to metaphysical speculations. Sketched in the canon, it results in formulating the relativist theses or rather, it was said, a conditional dogmatism. It is expressed in the complementary doctrines of *syād-vāda*, 'doctrine of (different) possibilities', and of *naya-vāda*, or 'doctrine of methods'.

The *syād-vāda* or *anekānta-vāda* affirms that a predication is not valid absolutely but only if one takes into account multiple conditions (*anekānta*). The logicians distinguish finally seven modes of assertion, considering that the object 'can be' (*syāt*): (1) such, (2) not-such, (3) such and not-such (in a case where it is envisaged under different angles), (4) 'inexpressible' (*avaktavya*), if one attempts to affirm simultaneously that which can be affirmed only successively, etc. The *syād-vāda* is a synthetic method of knowledge. Not the less subtle, the *naya-vāda* is on the contrary analytical. Instead of apprehending an object in its totality, the Jainas consider one aspect solely to the exclusion of others. They retain consequently one of the seven principal points of view: that is to say the point of view of (1) generic and specific qualities, (2) generic, (3) specific, (4) present qualities, (5) the point of view conforming to the usage, (6) conforming to etymology, (7) or that of the activity of the signified in relation with the etymological sense of the significant.

Jainism is a *pariṇāma-vāda*, a pluralist substantialism which insists on the reality of change (*pariṇāma*). It admits that the substance (*dravya*) is the support of fundamental qualities

(*guṇa*) and manifests itself according to transitory modes (*paryāya*).

Five 'masses of being' (astikāya) constitute the world (*loka*) and the not-world (*aloka*); to them is sometimes added, a sixth substance, the time (*kāla*). Commonly distinguished are the soul (*jīva*) and, on the other hand, the inanimate substance (*ajīva*): matter (*pudgala*), space (*ākāsa*), time, movement (*dharma*) and cessation (*adharma*).

These masses of being are all eternal; all, except time, occupy 'minimum spatials'. Matter alone is corporal, the others are incorporal (*arūpa*, *amūrta*) and, consequently, imperceptible to the senses.

By the fact that it is corporal, matter is essentially endowed with sensible qualities: Colour (five species), taste (five species), smell (five species), touch (seven species). It furnishes to the souls a body where to abode and renders possible to them physical activities and passive affections. In the last analysis, it is composed of atoms (*paramāṇu*) in infinite numbers. Each one is eternal, indivisible, having naturally for dimension the minimal spatial unity, but is compressible. It possesses diverse sensible qualities but becomes perceptible to the sense only when aggregated with other atoms. The atoms possess a cohesive power which is exercised sometimes spontaneously, sometimes under exterior impulsion (under the action of *karman*). Consequently, they unite themselves in molecular aggregates (*skandha*) of which six varieties are recognised. Other properties of matter appear in such a case, so that it manifests itself according to an infinity of modes. The four elements (*dhatu*), viz., earth, water, air, fire are made manifest at the molecular level.

Space, an inert, incorporal substance can be split up in an infinity of spatial unities (*pradeśa*). It is subdivided in two regions, the world (*loka*), or cosmic space, and the not-world,

or ultra-cosmic space, which is unlimited and vacant. Only the world has the 'power to contain', that is to say, to localise the other substances: this is given as an essential attribute of the space.

Time, eternal, unique, incorporal, is not universal; certain regions of the world are destitute of it. It is not extended spatially, contrary to other substances; it does not occupy spatial points. It is constituted of distinct unities, the 'atoms of time' (*kālāṇu*), commonly called *samaya*, 'moment': the *samaya* is the time necessary for an atom of matter to traverse a point of space. Thus is defined the relationship which unites the structure of space and of time and the atomic structure of the matter.

Dharma and *adharma* are the 'supports' of all sorts of movement and of their cessation. They affect the souls and the matter, the first one, like water which permits the movement of the fish, the other like a tree which invites a traveller for rest. The Jaina doctrine, the only one in which these two terms are given this meaning, also employs them, according to the canonical usage, for signifying the religious law and its opposite.

The soul is 'life' (*jiva*). Its essential characteristic is consciousness (*cetanā*). The souls, in infinite numbers, are real spiritual monads, eternal, naturally identical and equal. But because they do not remain unsullied by all extrinsic influence, inequalities of status are found among them. So long as they are not liberated from matter they are united to a corporal organism, and coextensive with the bodies they inhabit.

There are five varieties of bodies, each one with its proper function. All corporal organisms possess at least two of them, four at the most. These are from the least to the most subtle: (1) the physical body (of flesh, of bone, etc.), such as that of men and animals; (2) the body of transformation (*vaikriyika*), which transforms itself at the will of its possessor, and of

which the celestial and infernal beings are naturally endowed; (3) the body of transference (*ānārika*), inconsistent with the preceding, which permits the soul to know and to operate away from the place where the physical body is, and which is proper to man in particular cases; (4) the ardent body (*Taijasa*) which, formed of igneous particles permits the digestive functions and condenses a great quantity of energy and strength; (5) the *karmic* body, formed of the *karman* which is contained in the soul. The last two are found in all the beings.

The body, where the soul incarnates itself, is born according to the one or the other of three following manners: by sudden manifestation without material base (thus the gods and the infernal beings); by spontaneous coagulation of matter (for example, the inferior beings who have one to four senses); by constitution of an embryo (thus the human beings and majority of the superior animals). The bodies are of extremely diverse forms and shapes. The respiratory function is common to all, but not the faculty of movement.

From the mobile beings one distinguishes the immobile beings, the condition of which is miserable. They exist in five species: the minuscule particles constituted by one or the other of four elements and those of the nature of plants. The Jainas hold that they are animated (an opinion which, like several others, may have been borrowed from animistic beliefs). But they have only one sense, namely, the sense of touch. The mobile beings have from two to five senses: not only the sense of touch, but besides, and successively, the sense of touch, smell, sight and hearing.

The sensorial activity has an organic as well as a psychic aspect. The sensorial organs are of a material nature. They directly come in contact with their object except, however, the sight, which does not need to touch it; the functioning of hearing is, besides, more subtle than that of the three inferior

senses, because the sound is made of particles particularly tenuous and numerous; like the latter, the speech is material. To each sensorial organ corresponds a sense, the specialised function of the soul. The psychic function itself offers two degrees: the sensible or mental faculty, *upayoga*, and the experience of this faculty, *labdhi*.

There exists besides a sixth sense, the internal sense (*manas*, mental organ) or understanding (*samjhā* national thinking); proper to the beings born of an embryo, it is essential in the process of representation, where one distinguishes four stages (the perception, the will to know, the determination, the fixation by the memory) conducive to the representative knowledge.

The fifth kind of body, the *karmic* body, is a specific organism, intimately attached to the spiritual monad of which it causes the servitude. This ligature has as a result the incarnation and migration of the souls which is a law of the universe; it determines the variety of the beings of the world. It limits the soul and hinders it in the exercise of its powers.

It is when penetrating the soul that the subtle matter resulting from anterior intentions and volitions becomes *karman*. The soul indeed is invaded by the *karmic* flow (whereas its contact with other matter remains completely exterior). The influx (*āsrava*) is provoked by the vibrations of the points of the soul; they put in movement the material particles which constitute the internal senses, speech, body; hence the attraction and conjunction (*yoga*) of those material particles which are apt to form the *karman*, with the spiritual monad. The bondage of the *jiva* results equally from other factors, and first of all from its action itself, which is impure (whatever the good or bad quality of the act) since it does not operate alone, but according to its second nature, in liaison with a corporal organism. There are also other causes of

servitude, for instance, error, attachment, negligence. The solidity of the liaison which establishes itself between the spiritual substance and *karmic* particles is variable. The force of attachment is due to a principle called *Kaṣāya*, properly 'gall', figuratively 'passion'. And the passions themselves arise precisely of *karman*. In their absence the attachment ceases. But the process of depassionising is totally possible only in the religious life.

The Jainas consider the duration, the intensity, the quantity of *karman*. According to its nature, they distinguish in eight kinds, with their varieties and sub-varieties which are analysed by specialised treatises (the *karmagrantha*). These are: (1) the *karman* which obscures knowledge (five sub-divisions); (2) the *karman* which obscures insight (with two principal varieties, one veils the four general insights, the other plunges the spirit in five kinds of sleep; in all, indeed, nine sub-divisions); (3) the sensible *karman* perceived by the senses, giving rise to pleasure and pain (two sub-divisions); (4) the *karman* of aberration, which entails the aberration of the soul, misleads the faith and conduct. It is arranged in two classes and twenty-eight sub-divisions. It is while the conduct is led astray that the four fundamental passions (each with degrees) appear; anger, pride, deceit, greed. Then also there arise dispositions and traits of character which are not of a passionate nature, such as frivolity, pleasure and its opposite, sorrow, fear, aversion and sexual consciousness; (5) the *karman* which determines the quantity of life (in relation not with time, but with the matter: when the latter is exhausted, life comes to its end); (6) the *karman* which determines individuality (ninety-three varieties), (7) *karman* which determines the social rank (two varieties); (8) the *karman* of obstruction which puts obstacles in the progress of the soul (five varieties). In all, therefore, the *karmagranthas* enumerate

not less than 148 varieties of *karman*. The first two kinds, the fourth and the eighth, which suppress the nature attributes of the soul, are consequently called 'of destruction' (*ghāti-karman*), whereas the others (*aghātikarman*) only limit them.

After having infiltrated into the soul, the *karmic* matter sojourns there for a more or less long duration, sometimes very prolonged. In the meanwhile, it comes finally to maturation (*vipāka*). At this point, it is realised, it becomes experienced and, hence is cast away.

When it is free from *karmic* matter, the soul, being without weight, rejoins the summit of the universe. It is the *karman* which, loading it, holds it in the ocean of existence (saṃsāra) and leads it, following some general laws towards diverse conditions. When the quantity of life of the body where it lodges is exahausted, it attains to a new abode with the *karmic* body as a vehicle; it follows a line sometimes broken, each rectilinear trajectory needing an 'instant' (*samaya*). From its arrival at the place where it is going to develop a new body, the soul saddles itself with matter, and it is this process which constitutes, properly speaking, its reincarnation. Just as a monkey which swings from branch to branch, the soul darts forth from existence to existence, according to its proper movement, by the effect of its peculiar *karman*. Four ways of destiny (*gati*) are offered to it: human, divine, animal, infernal.

The acts do not merely affect the destiny of the soul: they impress it with the particularities of colour, taste, smell, touch, called *leśyā*. In every category there are varieties and degrees which change perpetually according to the actions. The *leśyās*, material products of the *karman*, determine the diffrent types of souls, which are represented by the colours, black, dark blue, grey, yellow, rose, white. It is certain that the

notion of 'colour' of the soul dominates these speculations, and it is probable that the Jainas have integrated and then adapted to their doctrine primitive beliefs, that apparently the *Ājīvika* sect shares.

The Jaina cosmology, though being altogether original, offers numerous similarities with that of the Hindus and the Buddhists.

The cosmos (*loka*) is one of the two regions of space. The ultra-cosmic universe, limitless, envelops it. It is in the cosmic universe that the souls, whether incarnated or incorporal, reside.

It is represented, either as an egg-shaped volume compressed at its middle part, or, according to more recent texts, like a piling of three pyramids square at base, or, finally, in the form of an upright human figure.

It consists of three worlds: the middle world, where the earth is situated, the nether world and the upper world, to which correspond the middle part and the nether and upper volumes of the figures which represent it.

Seven superimposed regions constitute the nether world. They slope gradually, in decreasing density, from the base to the middle compression, separated from each other by considerable space. These are the places of gloom and terror, glutinous, sometimes hot and sometimes cold, peopled by suffering beings who endure all the most frightening torments. The horror increases gradually as one goes down: the inhabitants of the deepest dwellings are those whose actions have been most criminal. At all the stages also suffer the animal particles or elementary plants who have been plunged there by their *karman*. Yet, in its highest layer, the nether world is peopled by the divinities and these move about equally in the middle world.

The middle world rests on an enormous disc. At the centre

stands erect the Mandara or Meru mountain, axis of the earth and pivot of the world, whose base plunges in the nether world. At the surface of the disc, encircling the Meru, fifteen concentric continents (called 'islands', *dvīpa*) are separated from each other by the oceans in the form of a ring. The central continent, exactly circular, is the Jambūdvīpa, the 'Island of the rose apple tree', divided in seven transverse zones (*vārṣa*) by six chains of mountains which stretch from east to west. The cosmic tree, *jambū*, eponym of the continent, exists on the territory immediately to the north of the Meru. The middle world is *par excellence*, the one where live the human beings of whom, besides, there appear to exist more than one species. They are distributed on territories circumscribed quite narrowly.

Only one portion of Jambūdvīpa is naturally accessible to them. It is, situated in the southern extremity of the continent, the Bharatavarṣa (India), the borders of which are populated by the barbarians, whereas the centre of the southern country is occupied by the civilised (*ārya*). Beyond, on the two continents which encircle Jambūdvīpa (and up till the mountainous chain which forms a middle ring on one of these two 'dvīpas' which is the farthest from ours), live human beings whose configuration appears monstrous to us. Their beauty is nevertheless dazzling, their life free and delightful, and they escape the law of *karman*. But the liberation is attained rather in the regions like the Bharatavarṣa, which the *karman* governs, where the life is very painful, where it is necessary to practise the Doctrine. The middle world is besides populated by gods and animals. The animals are numerous, varied, on all its surface: sometimes imperceptible elementary particles—comprising therein the *nigoda*, subtle plant souls who have not had as yet contact with the *karman*, so that they have not commenced their development; they multiply, innumerable, in the whole world—sometimes being endowed with one or several

senses up to the superior animals who have five. The divinities who haunt the middle world come there sometimes from the nether world as we have seen. Sometimes they also descend there from the upper world, for example, for venerating the Prophets of the Doctrine. The others finally, normally occupy our intermediate world: local eponymous gods surrounded by their courts, gods dispensing riches, glory, etc. It is in the middle world that the stellar gods are to be found; they are divided into five classes and exist all in double. Their princes are the two pairs of solar gods and of lunar gods. They are seated on chariots which thousands of other divinities draw. They gravitate around the Meru, accomplishing in twenty-four hours, half of the circuit, entirely on the same orbs, the radius of which change with the season. The two suns follow each other diametrically opposed, in such a way that we never see but one of the elements of this pair and that on all the points of the same longitude. To the north and south of the Central Mountain, it is mid-day precisely at the same instant.

The upper world, which commences infinitely over the stars and extends itself up to the limits of the universe, is in some sort symmetrical with the nether world. It is divided into terraced zones (the names of which are only sporadically mentioned). The lower zone slopes gradually in twelve stages, *kalpa*, certain of which go in pairs. The next zone of the upper skies is subdivided into two principal regions. Finally, at the culminating point of the world extends the abode of the liberated souls.

The heavens naturally, are of a marvellous beauty, illuminated by a light all the more pure when they are more elevated. They are inhabited by the resplendent deities whose height diminishes gradually as their abode is higher. One distinguishes those who reside in the kalpas from those who sojourn beyond. The divinities of the kalpas are ruled by the princes

(among whom Indra-Sakra, and diverse gods of the Brahmanic pantheon), accompanied by their chief consorts who are the acknowledged queens. Like the human beings they are assisted by councils etc., governing the states, commanding the armies, establishing peace among their subjects, entering mutually into conflict. The divinities of the lower kalpas live in luxury and sensual pleasure, whereas the others experience less and less desire. These gods are more or less attached with the middle world. But, residing above the stars, they escape the law of time.

Time reigns, on the contrary, in those countries of Jambūdvipa which are subject to *karman*. As is the case generally with Indians, the Jainas compare its course to the circular movement of the circumference of a wheel, and they divide it into periods, of a prodigious duration, which go on repeating themselves indefinitely. They are the kalpas' 'eons'.

In each one, Jainism distinguishes two phases both having six stages. First two, of very great, then of great prosperity. Afterwards the happiness decreases progressively till giving place to great misery. The wheel reascends then and following in an inverse order the succession of the ages, leads to a new era of very great prosperity.

In the course of each of these descending (*avasarpiṇi*) and ascending (*utsarpiṇi*) phases, twenty-four prophets, the Jainas or Tīrthaṃkaras, literally 'makers of Fords,' live. Indeed, they find the way of liberation, and they mark it out for others (whereas the Pratyekabuddhas, having discovered it, do not preach it by sermons). They form the first group of 'eminent personages' to which are added twelve universal sovereigns (*cakravartins*) in the same manner as three series of nine knights (and a certain number of legislators). This mythology, in a great part posterior to the canon, more than once borrows from Brahmanic sources. It appears to be passably

stereotyped. This is also the case in the sculpture: the Tīrthaṃkaras are not distinguished by an individual aspect but by symbols, generally animals.

The first Jina of each phase (descending or ascending) is born in the course of the third era, which is of prosperity mixed with sorrow. We are presently at the end of a declining course. At the end of the third era, Ṛṣabha is born ('the Bull'—the bull being his symbol—also mentioned in the Purāṇas). The Jainas regard him as the first of the prophets of the present series (consequently they call him Ādinātha, 'first saviour'). Aided by his daughter Brāhmī, he gives men diverse techniques, political institutions, writing, arithmetic, the science of divination. He has had numerous sons, the second of whom, Gomata or Bāhubali, celebrated for his austerities, is greatly venerated by the Digambaras. Ṛṣabha attained to nirvāṇa at Satrunjaya.[1]

In the course of the fourth era lived the twenty-three other prophets. The Śvetāmbaras believe—a point which the Digambaras deny—that the nineteenth was a female, the princess Mali. The twenty-second and twenty-third are Neminatha and Parśvanātha. The former was of black colour and his symbol is a conch. Pārśva, dark blue, is commonly represented with the head surmounted by seven hoods of a cobra. His cult is, indeed, in relationship with that of the Ophidians which, as is known, is extremely popular in India. This explains why he is the most adored of all the Tīrthaṃkaras, more even than Mahāvīra is. This last, whose attribute is a lion, who shines like gold, was born quite at the end of this fourth period. Seventy-five years, eight and a half months later began the fifth era, wherein we live, which is mostly wretchedness.

[1]According to ancient tradition at Kailāsa.

The Religious Community

Around the Prophet, around the Law which he preaches, congregates the religious community or *saṃgha*. Quadripartite, it comprises the ascetics, monks and nuns, and the faithful laity, men and women, who render possible the spiritual life of the former, and who listen to their teaching. Hence their names of *upāsaka* 'servant', and of śrāvaka, 'listener'. According to the texts, the epochs and diverse circumstances, the ascetic is called *nirgrantha* (literally 'unbound' by the attachments of the world), *bhikṣu* 'mendicant', *sādhu* ('just, saint'), etc.

Religious life is that which leads to liberation (which, however, is impossible to women, according to the Digambara beliefs). It is forbidden to the one who is not free and wholesome of body and spirit, to the children less than seven and a half years old. At the moment of quitting the world the faithful renounces all his property. An ascetic gives him the monastic equipment, a gesture which signifies, in some sort, the going out of the world. He performs a novitiate course under the orders of a spiritual leader to whom he owes total obeisance. His head is shaved, and his hair is periodically cut, shaved or pulled out. After four months on an average, provided that he be eight years at least, the novice takes the fifty vows in the course of consecration (*dīkṣā, upasthāpanā*) which makes him a genuine member of the religious community and which sets him as a monk.

From that moment he forms, with his fellow-members, more or less comprehensive groupings under the orders of masters who supervise his material and spiritual welfare. At all the stages the hierarchy is very minutely articulated, scrupulously respected. The names of certain dignitaries have been mentioned previously, the *Sthavira*, 'doyen', the *sūri*, a Svetambara title, relatively late. The chiefs of the *gaṇa*, company, are the *gaṇins*; the preceptor, charged with literary teaching, is the *upādhyāya*, whereas the master *par excellence*, the pastor who dispenses the profound instruction and guides the faithful in the practice of the Doctrine is called *ācārya* (two titles alike in usage in the Brahmanic and the Buddhist religious community).

The companies of the nuns have their proper superior, who, on the other hand, however elevated their grade may be, are under the authority of the religious masters. Moreover, the separation of the sexes is strict, except in cases of danger, when the monks and nuns are directed to help each other.

As a result of the fifty monastic vows, the monks possess absolutely nothing. But because of piety, or in order not to give offence, they employ a certain number of objects which constitute their monastic equipment. It comprises of a 'robe' or rather piece of cloth (three for the novices, four for the nuns), which it is forbidden to darn and wash; one (sometimes two) bowl for alms which is made of a gourd or of wood, or of clay; a sort of short broom with which the monk can carefully sweep clean the place before himself so that he will not hurt any minute animal; finally, a small piece of muslin (originally reserved, it appears, to ward off dust and insects from the face). The texts mention diverse sorts of sticks, the length of which is regulated, and which vary according to the season, etc.[1]

Following the example of Mahāvīra, the monks lead an itinerant life, do not dwell, on principle, more than one to five days (maximum a month) in the same locality. But during the four months of monsoon they remain sedentary. The habitation is chosen according to minute rules: it is necessary to take

[1]There are differences in equipments according to sects, sub-sects and regions.

care that neither the host nor the household occupy the place at the disposal of the monks who, besides, must not accept alms of nourishment from any member of the family who lodges them. Little by little, 'shelters' (*upāśrayas*) have been built and reserved to permit the sojourn of the monks.

Their time table is strictly regulated. The day and night are divided in four equal parts (*pauruṣi*) each of which is reserved for a fixed work: study, meditation, eventually change of place, and at the third *pauruṣi*, in day-time, alms begging, at night, sleep.

Concerning instruction and its methods, gradation of the texts, etc., the directives are precise. Even the novice must necessarily know certain formulae which constitute the six 'obligations' (*āvaśyaka*): general vows, to be recollected several times in the day, hymns to the twenty-four Tīrthamkaras, formula of address to superior, formula of confession, formula announcing the meditation, formula for refusing the nourishment.

The rules which have reference to the search of alms, and above all to the search of nourishment are extremely delicate and numerous. It is particularly enjoined to avoid the consumption of the least particle of life and recommended not to hurt any minute creature. One eats indeed only during the day so as to check the nutrients better. The two meals of the day are often reduced by reason of the multiple fasts, the nature, the duration, and even the arrangement of which imparts many variations. At the limit, the Jaina whether ascetic or follower, who knows himself to be incurable or who is very aged, can fast unto death: this is the only suicide which has religious value—and even a very meritorious suicide (naturally, and only if, the believer acts with an absolute detachment). Besides, the texts recommend certain ascetic postures to the monks (but not to the nuns).

All are directed to confess their least errors, with full and entire sincerity, to their superior upon whom falls the duty to judge them. They atone afterwards their errors by adequate penitances the amount of which is calculated with minute precision. It appears that certain faults have entailed partial or total retrogressions.

Finally, all the monks are very closely bound up with all the other members of their religious community: it gives them occasion incessantly to practise all forms of mutual aid.

Besides, the ascetics dispense their spiritual support to the faithful laity, who in return aid them by their important material contribution.

The liberality, impossible to the monk who possesses nothing, is recommended to the householders. They spend generously in favour of the poor, among whom are included the old and sick animals whom they group, as one knows, in special places.

Since the middle age, the lay community has devoted a great part of its riches to the edification, maintenance and restoration of the temples.

It has been seen that many temples have been constructed on the initiative of leading and illustrious members of the community. Historic vicissitudes have caused the devastation and ruin of certain sanctuaries the stones of which have sometimes been re-employed for raising other structurers, as in the case of the mosques, at Delhi, Cambay, etc.

But a great number of them are still extant whether in Karnataka or in northern India. Some are relatively isolated (as at Belgaum), the others on the contrary are grouped, as in the little village of Mudbidri in the environs of Mangalore. The most numerous, the richest and the most concentrated are in Rajputana, towards Udaipur and at Dilwara (Mount Abu), also in Gujarat, whether in towns (Patan, Ahmedabad,

Cambay), or on sites outside the agglomeration: on the mountain of Girnar, and still more on the hills of Satrunjaya where they throng between 850 and 900.

It is the duty of the laity to supervise the maintenance and improvement of the temples, whose cleaning and embellishment is entrusted to officiating ministers the *pūjāris*, who often are not Jainas.[1] It does not behove the monks to celebrate the cult nor even to participate therein, especially as numerous minute creatures perish in the course of these rites which the Hindu practices have strongly influenced, but which have appeared necessary to fortify the faith of the laity.

The faithful brings to the temple various offerings, flowers, fruit (coconuts, almonds, bananas) and grains of rice which he places on tablets in small piles with which he draws auspicious symbolic figures. The officiating priest proceeds to wash and anoint the images to Tirthamkaras, to whom eight principal types of offerings are presented: water, sandalwood, flowers, incense, lamps (which one balances before them), sugar, fruits etc. The faithful indicate their devotion by moving the fan before the icons, by resounding the bells. The worship is accompanied by music, hymns, a great number of which exists, by the recitation of the ancient formulae of meditation and of *mantras*, syllables and formulae to whom is attributed a magical power—for the Jainas, like the other Indians, believe in the supernatural power of certain arrangement of phonemes and letters.[2]

The devotion is not directed only to the Jainas (who theoretically, do not intervene in our world), but also to the couple of genies who flank them: the *yakṣa* and above all the *yakṣini* (who has replaced the ancient śrutadevatā).

[1] In the South, they are as a rule, Jainas. Some of them are called Jaina-Brāhmaṇas, i.e., Jaina-priests.

[2] These have regional differences.

Ethics and Asceticism

However different may be the life and practices of the ascetics and of the faithful laity, the two Jaina classes are directed to the observance of vows (*vrata*), on which is laid the foundation of their ethics and which, accompanied by the 'right insight', guide them to liberation. All the Jainas take upon themselves to respect five prohibitions: (1) not to hurt the living beings; (2) not to tell a lie; (3) not to appropriate that which has not been given; (4) not to be unchaste; (5) not to be attached to material possessions. According to the rigour with which they must be observed, they are distinguished in 'minor' vows, which the laity accepts, and 'major' vows (to which is added that of not eating at night) which are observed by the monks.

In view of the complexity of life in the world, the laymen complete the five preceding vows by seven supplementary rules of morality: quite paradoxically, they take more vows than the monks do. Particular among them are: three efficient vows which appear to be like particular cases of 'minor' vows: (1) to forbid oneself all useless action which risks being hurtful; (2) to circumscribe one's secular activities to a certain perimeter; (3) to impose moderation on oneself; besides four disciplinary vows which facilitate religious life properly speaking: to take upon oneself (*i*) to meditate several times every day; (*ii*) to limit one's occupations; (*iii*) to fast and to keep vigils at least every fortnight; (*iv*) to distribute all sorts of alms. Thus regulated, the life of a laymen elevates itself from perfection till it attains the life in religion.

For his part, the monk tries to liberate himself from the bondage of transmigration. Hence, he must purify his soul of the *karmic* matter by which it is invaded. His preoccupation is twofold; to reject the *karman*, which, previously accumulated,

has not yet ripened; to put a stop to the new influx.

The 'repelling' (*saṃvara*) of *karmic* flow is attained by the observance of a series of practises which are found recorded in the canon and systematically instructed by Umāsvāti: (1) the triple supervision (*gupti*) of the mental verbal and corporal activity; (2) fivefold care of not hurting any living being (samiti), which obliges to be cautious in walking, speaking, begging, acting, evacuating the various excreta; these are then the 'eight measurements' of the Doctrine, very often mentioned in the texts and canonic commentaries. They are supplemented by; (3) the observance in a supreme degree of the ten rules of monastic ethics: patience, humility, rectitude, purity, veracity, self-control, austerity, continence, voluntary poverty, spiritual obeisance; (4) the practice of twelve pessimistic reflections (*anuprekṣā*) on universal impermanence, human weakness, the round of transmigration, the loneliness of everyone, the essential difference between the soul and the body, the world, the influx of *karman*, its cessation, its expulsion, the rarity of *bodhi*, the nine principles (*nava htattvāni*) which resume the Jaina doctrine (influx, cessation, rejection of the *karman*, the animate and inanimate, merit and demerit, bondage and liberation); (5) the tolerance of twenty—two pains, physical and moral: hunger, thirst, cold, heat, insect-bites, nudity, repugnance for monastic duties, female seduction, peregrinations, study, wretched, lodging, insults, blows, begging, refusal (of alms), ailment, prickings of herbs, dirt, honorific manifestations, insufficiency of knowledge, irritation at not understanding, pride; (6) the righteous conduct, which in its supreme degree, is in conformity with the ideal preached by the Jina. It can be seen that these observances already present more than one ascetic aspect.

Asceticism, properly speaking, enables the expulsion (*nirjārā*) of *karman* which, having been previously accumulated, not

being realised, remains in the soul and perpetuates its servitude. The Jainas distinguish external asceticism (particularly the fasts and the restrictions on nutrients of which they recognise six species) and internal asceticism, alike sixfold: (1) confession and penitences; (2) good religious conduct; (3) serving the members of the community; (4) study; (5) meditation; (6) mental concentration or *dhyāna*, at any rate pious and pure *dhyāna* (sukla, 'hite'). *Dhyāna*, indeed, which concentrates all the psychic activity on one object, also offers pathological and malicious forms; the recommended forms are the 'concentration in the religion' and the 'concentration in the self' each, having four kinds.

So long as the soul carries the least portion of *karmic* matter, it inevitably follows the round of incarnations of the body where it lodges, to the distance which separates it from Perfection and Liberation, the Jainas define stages of spiritual qualifications (*jiva-sthāna* or *guṇa-sthāna*), whose sequence is fixed in theory; it does not follow that every faithful has to go successively, exhaustively, through all the stages: according to his actions, the individual raises himself to a certain level, sometimes descends to an inferior level. These are, from heresy to omniscience: (1) the state of error: (2) (3) diverse relapses; (4) rectitude without renunciation; (5) the partial renunciations; (6) the observance of renunciations with moments of laxity; (7) the concentration in the religion (*dharma-dhyāna*). From this stage, two paths are possible, that of appeasement and, that of the destruction of *karman*; (8-11) the four stages of the first 'white' meditation up to appeasement; at the first two stages, the commentary of Umāsvāti places the possession of magical powers (*ṛddhi*), although it is evidently foreign to spiritual perfection: (12) (in continuation of 7) the second 'white' meditation and destruction of aberration. Finally, (13) annihilation of *karman*: the soul, set free from the enslaving matter,

isolated (*kevalin*), and hence, in conformity with its true nature, is pure knowledge. At stage (14) the soul, in a very brief instant, abandons the body.

In our era, the last *kevalin* was Jambu. One concedes it therefore that, now-a-days, the monk is possessed of omniscience as soon as he is purified of the four *karmas* of destruction. After which, the non-destructive *karmic* species are assimilated with those among them which determine the quantity of life and they are expelled all together.

Liberated from the matter, the soul abandons its fiery as well as physical body at the same time as it gives up its *karmic* body. In the space of a *samaya*, it will rise straight to the summit of the world, where it will be stopped necessarily, since the principle of movement ceases at the frontiers of the cosmos. The size of the liberated soul (*mukta*) is two-thirds of that which it had at the last moment of its incarnation in the physical body. In the region, in the form of a cupola at the top of the upper world, it reunites with all the other perfect souls (*siddha*), equal among themselves (since there is no Sovereign Monad), in infinite numbers, who interpenetrate in such a way that all touch the limit of the universe. From that moment, the spiritual monad, autonomous, is definitely accomplished being pure knowledge: by the fact that the soul absoultely realises its profound nature, and by this fact alone, the infinite beatitude of nirvāṇa is attained—or to speak as the Jainas generally do, the infinite beatitude of Liberation (*mukti*), of Perfection (*siddhi*) is gained.

The path which leads to this accomplishment is that which the souls, predestined for Liberation (*bhavyjiva*), traverse, to which others, however, the *abhavyajiva* have no access. Because such is the Law of the world—which, according to the Jainas does not depend on any creative or divine power.

It is not rare that the Occidentals find in the Jaina

dogmatics a somewhat archaic rigidity, that they denounce the restrictive character of the vows—can one say the commandments?—laid down for the faithful monks and laity. However, these opinions tend to change slightly today. One recognises that a negative formulation readily serves, in India in any case, for the expression of positive concepts; that the community, while being attached to an illustrious tradition, has made unceasing efforts at adaptation, and that the majority of its masters have, without doubt, been guided by a genuine and human benevolence.

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Jainas and Jainism

A. N. UPADHYE

JAINISM HAS been primarily an Indian religion, and its spread outside India is negligible, if not doubtful. According to the latest Census of 1971, the Jainas number 26,04,646, i.e., even less than ½ per cent of the total population of India. Despite their broad divisions, namely, Digambara, Śvetāmbara, and Sthānakvasi, and local subdivisions, the Jainas form a community with a basic religious and philosophical unity. They owe a reverential allegiance to Tīrthaṃkaras, the devine religious Teachers, such a Ṛṣabha, Pārśva and Mahāvīra; they believe in a set of philosophical doctrines; they profess a scheme of ethico-moral ideas; and they observe consequent religious practices. In the past, the Jainas have contributed a substantial share to the cultural and intellectual heritage of India; at present, they belong more to the upper, both socially and economically, than to lower classes; and their activities and outlook are of great social benefit: that is how their faith has won greater importance than is due to it on account of their numbers.

Apart from their being found as a mercantile class in various centres of trade and wealth, the Jainas are more numerous in the western, central and southern parts of India than in eastern and northern. The attention of an outsider is attracted by certain traits of Jainism and its followers: their splendid temples, statues and works of art, their monks given to the pursuit of learning and piety; the influence of the lay-followers and their consequent

benevolence to the society; their extreme kindness to the whole of sentient creation; and their strict vegetarian diet. In Maharashtra, Karnataka and Madhya Pradesh many of the Jainas, in rural areas, are hereditarily devoted to agriculture, elsewhere they are a mercantile class. As they are scattered practically all over India, they show some different customs and practices. Their partiality for peaceful occupation is primarily due to their pacific religious principles.

Jainas claim great antiquity for their religion, which, during the present period, is promulgated by twenty-four Tirthaṃkaras. The first is Ṛṣabha, of remote past; his name is detected in Vedas, and consequently some scholars have invested him with historicity; and the details about him given in the Bhāgavata, a Hindu Purāṇa, practically and fundamentally agree with those recorded by Jaina tradition. The twenty-second is Nemināth; he is associated with Kṛṣṇa and attained liberation at Girnar, in Kathiawar. His life is symbolic of unique kindness to animals. The details about them belong more to the domain of mythology than to that of history. When we come to the last two prophets, we are very near the historical period. The twenty-third Tirthaṃkara is Pārśvanātha, who can be assigned to eighth century B.C. Modern research has accepted him as a historical person. Some meagre details about him are preserved in early literature. Pārśava was the son of Aśvasena, king of Varanasi, and his queen Vāmā. He lived for 30 years as householder and thereafter performed severe and testing austerities as an ascetic. That he was sheltered by a Nāga chief when oppressed by Kamaṭha has perhaps some historical basis. After living for one hundred years he attained liberation on Mt. Sammeta (mod. Pārasnātha hill) in Bihar. He often gets the epithet 'a lovable or genial personality'. His pupil Keśikumāra lived at the time of Mahāvīra and held minor differences in dogmatic

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details, though the basic religious ideology was fundamentally the same as that of Mahāvīra.

The twenty-fourth and the last Tirthaṃkara of the Jainas is Mahāvīra, also called Vardhamāna. He flourished just a few centuries after Pārśvanātha. He was born in 599 B.C. at Kuṇḍagrama, near Vaiśhālī (mod. Besarch), some 27 miles to the North of Patna in Bihar. He belonged to the Nāya (Jñāta) clan. His father Siddhārtha was a chief of that locality. His mother Triśalā or Priyakāriṇī was the daughter of King Cetaka, and thus came from the ruling family of Licchavis, the most ancient republic of India about which we learn a good deal from a dialogue of Buddha; and of which Cetaka himself was the president. Tradition is not unanimous about his (Mahāvīra's) marriage; according to one he was a celebate throughout; while according to another, he married Yaśodā and had a daughter called Priyadarśanā. At the age of thirty, he left home and started the career of an ascetic. Following the creed of Pārśvanātha, he practised severe austerities and faced calmly all sorts of hardships from unfriendly quarters. Through his religious meditations he attained Enlightenment: the knowledge he came to possess was free from spatial and temporal limitations. He himself was an embodiment of supreme religious life, and wandered preaching the religious path, a way out from worldly misery. He stressed the sanctity of life in all its forms, and this formed the basis of his moral values. The misery of Saṁsāra was due to one's *karmas*, which, therefore, must be annihilated in order to get *summum bonum*. Mahāvīra was connected with the royal families of eastern India; his mode of living won respectful allegiance from the high and low; his principles were universal in their appeal; and his metaphysics was based on common sense realism and intellectual toleration. It is no wonder, therefore, that the community of his followers, namely, monks, nuns,

householders and houseladies, was pretty large and quite organised. He moved about preaching for thirty years never halting for a long time at one and the same place except during the rainy season, and at last got rid of this mortal body at the age of seventy-two, in 527 B.C., at Pāvā, in Bihar. The two royal clans, Mallaki and Licchavi, celebrated the occasion by a lamp-festival, which is annually observed even to this day. The period in which Mahāvīra lived was undoubtedly an age of acute intellectual upheaval in the religious history of India; and among his contemporaries there were such religious teachers as Gośāla, Buddha, and others. Mahāvīra like Buddha, his junior contemporary, was not required to go from teacher to teacher; but he accepted his hereditary creed of Parśva which was already well-established and started propagating the same. Mahāvīra left behind him not only a systematic religion and philosophy but also a well-knit social order of ascetics and lay followers who earnestly followed and practised what he and his immediate disciples preached.

The history of the Jaina religious order has many a bright spot here and there. After Mahāvīra it was led by eminent monks; it received patronage from kings like Śreṇika Bimbisāra, Candragupta, Khāravela, etc.; and gradually its sphere of influence began to spread in the south and west of India. When the society was threatened by a severe famine, Bhadrabāhu is said to have migrated to the South with a band of followers; and this event is often looked upon as the starting point for the division of the community into Digambara and Svetāmbara which has survived to this day. Even from early times there must have been groups of monks practising more or less rigorous courses of asceticism; thus such divisions originated first among the monks and then affected the laity as well. The basic religious ideology has remained the same;

but they differ among themselves on minor dogmas, mythological details and ascetic practices.

The rigorous asceticism and pious life of Jaina monks naturally attracted the attention of kings, queens, ministers, generals, and wealthy merchants who became inclined to adopt the Jaina way of life. Both in the South and Gujarat the Jaina faith received not only great patronage from ruling families but even some kings also became zealous Jainas; and all this was possible due to the influence of great Jaina monks. The early medieval royal dynasties of the South, such as the Gangas, the Kadambas, the Cālukyas and the Rāshṭrakūṭas extended their patronage to Jainism. Some Rāshṭrakūṭa kings of Mānyakheṭa were zealous Jainas, and Jaina contributions to art and literature under their patronage are of great significance. Associated with this period is a galaxy of eminent poets and authors whose literary achievements under their patronage are examples of erudite scholarship. To this period belong Vīrasena, Jinasena, Guṇabhadra, Śākaṭāyana, Mahāvīrācārya, Puṣpadanta, Malliṣeṇa, Somadeva, Pampa, etc.; and their contributions to Sanskrit, Prākrit, Apabhraṁśa and Kannada Literature and to technical branches of learning like mathematics, grammar and Tantra are of abiding value. The Rāshṭrakūṭa king Amoghavarṣa (*c.* A.D. 815-77) was a follower or disciple of Jinasena, and appears to have embraced Jainism during the concluding part of his life. To him are attributed the *Kannada Kavirājamārga*, a work on poetics, and *Praśnottara-ratnamālikā*, a didactic Sanskrit poem in questions and answers. In the South, petty Jaina rulers survived the fall of the Vijayanagara empire, even till the advent of the English rule. In Gujarat, the Jaina faith thrived more under the patronage of rich merchants than of the ruling dynasties. However, it is under the Cālukya rulers of Gujarat, especially Sidharāja and Kumārapāla, Jainism

saw glorious days; and the Jaina contribution to art and literature have made Gujarat great even to this day. An era of literary activity dawned in Gujarat since the time of Kumārapāla, and the credit of it should go to Hemacandra and a host of Jaina authors after him. In Hemacandra we have a versatile author whose literary contributions cover many branches of learning like grammar, lexicography, etc. Under the Muslim rule the Jainas and their temples were molested here and there, but not perhaps on a very large scale. The Jaina monks won respect even from Muslim rulers and received *Firmans* for the uplift of *Ahimsā*. Akbar bestowed on the Jaina teacher Hīravijaya the title 'World Teacher', and issued *Firmans* in response to his request prohibiting the slaughter of animals during the Jaina annual festival of Pajjūsana in places where the Jainas lived. Important Jaina families in Delhi and Ahmedabad, by virtue of their business connections and vast riches, wielded great influence in Mughal courts; some of their temples in Delhi have survived quite intact and some of them received *Firmans* from most of the Mughal rulers. In the Rajput states, the Jainas occupied important positions of generals and ministers; and the names of Bhāmāshaha etc., are quite prominent in the annals of Rajasthan at the time of Rāṇā Pratāpa who gave a stiff fight against the Mughals. Relics of Jaina influence are still to be seen in Rajasthan where Jainas live in large numbers. During the days of the East India Company, outstanding Jaina families like the Jagatsheth, Siṅghis, etc., acted as the state bankers, and naturally wielded great influence on the state policy.

The Jaina contributions to Indian Art and Architecture arise essentially out of their socio-religious needs. The Jaina caves and temples have served as residence for monks and places of worship; and among the objects of worship and

religious sanctity there are the Stūpas, foot-prints in stone, statues and free standing pillars (*mānasthambha*). Some of the caves served the purpose of temples. The Hathigumpha caves in Orissa belong to the second century B.C. Later Jaina caves are found scattered in different parts of the country in places like Madura, Badami, Tera, Ellora, Kalyangad, Nasik, Mangitungi, Girnar, Udaygiri, Gwalior, etc. The Jainas are extremely zealous about temple building. As a place of worship, the temple is a social necessity, to build it is a religious duty and a pious act; and the monks constantly appeal to rich laymen that their localities should be equipped with temples. The result has been that we come across rich and fine temples in those parts of India where Jainas have been influential. During the historical period, many kings have granted lands and villages to these temples; and to look after these estates and the socio-religious welfare of the community there arose the institution of Bhaṭṭārakas the religious heads, with their Maṭha or monastery. Though a dying institution now, the Maṭha and Bhaṭṭārakas did play a useful role in the past. Beautiful temples, quite spacious and imposing and rich with architectural details, have been built both in the South and North. The Jaina temples at Moodbidri, Karkal, Varang, Shravana Belgoḷ are rich in decorations; and they are situated either on a prominent or peaceful spot. The marble temples at Mount Abu and Pāliṭhānā exhibit rare artistic beauty in concrete. They are a living monuments of the religious zeal of the wealthy builders and the exquisite skill of the mason. Some of these temples are such imposing resorts that on entering them one would easily forget the worries of the world. Like the Buddhists, the Jainas too had their Stūpas with the usual architectural decorations; those at Mathura belonging to the Satrap and Kushan periods are well-known. The worship of the foot-prints of Tirthaṁkaras

and Preceptors is quite in vogue with the Jainas; their places of pilgrimage like the Pārasnātha Hill are all marked with them. The worship of idols is a part and parcel of Jainism, almost from the beginning. The Jaina temples contain statues of Tirthamkaras etc., at times more than one. Digambaras worship nude images; the question of nudity does not arise if the statues are in a seated posture; the idols as such have no dress and decorations, shown in carving; however, the Śvetāmbaras, nowadays decorate them. Beautiful images cut in black stone, especially those of Pārśvanātha, shaded by the seven-hooded serpent (sometimes the number of hoods goes to one thousand) are worshipped in the South. Many of them were broken by iconoclasts with sectarian hatred; but those that have survived attest to the high skill of statuary sculpture. The Jaina statues are remarkable for their childlike simplicity and passionless compose. The art of statuary has reached a high magnitude in the colossal nude statues of Bāhubali which are among the wonders of the world. The one at Śravaṇa Belgoḷ in Mysore is 57 feet in height and stands clear on the summit of the hill, cut from a single block of granite and dating from the last quarter of the tenth century. During subsequent centuries, it was imitated at Karkal and Venur in south Kanara. A statue of Vṛṣabhanātha, greater in height, is found at Barwani in M.P. but it is cut on the side of a hill and known as Bawangaj. None of these equals of Śravana Belgoḷ image in its bold conception and exquisite workmanship. As statues are more symbolic and idealistic and thus stand in contrast to Greek statues which are human and realistic. Bundelkhand too is rich in Jaina statues, though in ruins now, of the eleventh and twelfth centuries. The huge rock-cut reliefs at Gwalior also are Jaina and belong to the fifteenth century. The Jaina statues are easily distinguishable from those of other sects by

their simplicity if not nudity, and above all the serenity of the facial expressions. Metal statues are available in large numbers and of varying sizes. The bronze of Jivanta Svami is unique in its own way. Another piece of sculpture popularised by the Jainas is the Mānastambha, a free standing pillar with a statue on it. It has some religious meaning and stands in front of the temples. Excellent specimens of it are found in the South at places like Karkal in south Kanara. One may passingly note the Jaina Tower at Chitor in Rajasthan. It is 80 feet high and richly covered with sculpture. The Jaina temples and statues have yet another significance. They bear inscriptions recording useful contemporary information; they shed light not only on the social and religious history of the Jainas but also supply important links in the political history of India.

There are excellent cave and temple paintings near Tanjore, Canjeevaram, Raviguarpha, Khajuraho, etc. Miniature paintings in paper and palm-leaf MSS are a branch of study by themselves; they are rich in presentation, often with gold colour as in the Kalpasūtra and exquisite in workmanship. This Jaina art has its own speciality.

The Jainas have played a prominent rôle in the fields of Indian literature and languages. Their monks have ample leisure, and devotion to learning and propagation of religious morals are a part of their duties. The Jaina authors never invested any particular language with an exclusive, religious sanctity. Language was, for them, just the means to an end; they picked up any language according to time, place and circumstances, and gave it a literary elegance if it so needed for preaching their religious principles. They had in view more the masses than classes. Mahāvīra is said to have preached in Ardhamāgadhī, perhaps a mixed Prākrit dialect meant to be intelligible even outside Magadha. The

Jaina canon in Ardhamāgadhī consists today of forty-five works of varied contents. The outline of the canon was fixed at the Pāṭaliputra council in the fourth century B.C. But soon it was reduced to a state of disorder due to schisms in the community, due to discontinuity in the oral inheritance of spiritual knowledge caused by the death of eminent monks, and lastly, due to conditions of occasional famines. After a good many vicissitudes, a fixed form was given to the Jaina canon in the fifth century A.D. at Valabhi in Kathiawar. It contains a substantial amount of older material which was rearranged under a somewhat new classification of books. The present-day canon is practically the same as that shaped at Valabhi. Soon it was subjected to a good deal of exegetical literature. The authenticity of this canon was not accepted by the Digambaras, and naturally almost from the beginning of the Christian era they started compiling pro-canonical texts based on traditional knowledge which bear witness to much that was basic for all.

The study of the canonical and pro-canonical texts created among Jainā monks a partiality for Prākrit, the language of the masses; and all along the Jaina authors wrote in Prākrit their religious and secular works, many of which have come down to us. Sanskrit had become essentially the language of learned discussion and composition. The Jaina authors could not afford to neglect it altogether. Consequently we possess a rich tract of Jaina literature in Sanskrit which comprises religious treatises, logical and argumentative expositions, narrative tale, artistic prose and poetry, and secular branches of knowledge in grammar, mathematics, polity, etc. Some of their works are of outstanding merit and still need to be studied critically. The attempt of the Jaina monks had been primarily to address the masses; and as a result they came to write in Apabhraṃśa, which is a successor of Prākrit

and essentially a literary language based on contemporary spoken dialects. The major portion of the Apabhraṃśa literature that is available today we owe to Jaina authors; it consists of mainly religious and narrative tales in an extensive form. It is the study of this language that is helping the linguist to get some glimpses of the earlier phases of some of our modern Indo-Aryan languages. From Apabhraṃśa the Jaina authors in the North naturally adopted Rajasthani, old-Gujarati, old-Hindi in various parts; and their literary activities were so extensive and continuous that we get here rich linguistic material so carefully recorded and preserved. In the South, the Jaina contributions to Kannada and Tamil literature have been very valuable; in fact, the Jaina authors were the pioneers in giving these languages a high literary status and enriched them with stylistic compositions and accessories of language-study like grammar and lexicon. Treatises on technical subjects like mathematics, medicine, etc., indicate that their services to literature were not actuated merely by religious motives.

A few typical works may be mentioned here. Kundakunda's *Pravacansāra* and *Samayasāra*, etc., Jinabhadra's *Viśeṣāvaśyakabhāṣya*, Siddhasena's *Sammai-sutta* in Prākrit; Samantabhadra's *Āpatamīmāṁśa*, Jinasena's *Mahāpurāṇa* and *Pārśvābhyudaya*, Mahāvīrācārya's *Gaṇitasārasaṃgraha* Somadeva's *Nītivākyāmṛta* and Hemacandra's *Yogaśāstra* in Sanskrit; Puṣpadanta's *Mahāpurāṇa* in Apabhraṃśa; *Silappadikāram* and *Jīvakacintāmaṇi* in Tamil; Pampa's *Ādipurāṇa* and Ranna's *Gadāyuddha* in Kannada: all these works have a respectable position in Indian literature.

These literary pursuits of Jaina monks required rich MSS libraries in early days; the spread of the knowledge and distribution of scriptures have been looked upon as meritorious acts in Jainism; so the result was that the Jainas

developed the institution of MSS libraries attached to their temples and monasteries. The libraries grew in strength year by year and formed the centres of continued scholastic activities for generations together. Some of them contained MSS on all the branches of contemporary knowledge. Credit must be given to the custodians of these collections that sectarian bias never came in the way of collecting and preserving the MSS of other religions. It is in the Jaina collections that we have been able to find rare MSS of non-Jaina works. The basic outlook was essentially human, cultural and literary, though the religious needs were not ignored. The MSS libraries at Jaisalmer, Pattan and Moodbidri are enviable treasures in our national heritage; and some of the MSS in them are important pieces of antiquity. At the end of these MSS we get a great deal of historical information about the authors, the donors and the contemporary rulers and teachers. For the historian of literature such information is quite welcome.

The students of Indian religion and philosophy have a special interest in Jainism. The history of Jainism goes back to an ancient period, and its doctrines which have arisen out of early currents of thought of eastern India also gave rise to systems of philosophy like the early Sāṁkhya and Buddhism. The metaphysical start is practically the same in Jainism and Saṁkhya, though the subsequent details are differently worked out; and the monastic institution of Jainism and Buddhism shows much that is common, though their philosophical outlook is not the same.

Reality, according to Jainism, is uncreated and eternal; and it is characterised by origination or appearance (*utāda*), destruction or disappearance (*vyaya*) and permanence (*dhrauvya*). Every object of reality is found possessed of infinite characters both with respect to what it is and what it is not. It has

its mode (*paryāya*) and qualities (*guṇa*), through which persists the essential substratum through all the times. The basic substance with its qualities is something that is permanent, while the modes or accidental characters appear and disappear. Thus both change and permanence are facts of experience. The soul or spirit, for instance, is eternal with its inseparable character of consciousness; but, at the same time, it is subjected to accidental characters like pleasure and pain and super-imposed modes such as body etc., both of which are changing constantly. Gold, for instance, with its colour and density is something that is permanent though subjected to different shapes at different times.

The substances are real, characterised by existence, and they are six in number. They can be broadly divided into living (*jīva*) and non-living (*ajīva*). The *jīva* means soul or spirit. It is essentially a unit of consciousness and there is an infinity of them. The soul can be classified into those that are in bondage (*baddha*) and those that are free (*mukta*). Those in bondage may possess only one sense organ or more than one. The former are associated with earth, water, fire, wind and plants, and the latter differ among themselves according to the number of senses.

The class of non-living substances is made up of matter (*pudgala*), principles of motion and rest (*dharma* and *adharma*), space (*ākāśa*) and time (*kāla*). Though all these are characterised by existence, the constitution of time is slightly different: it has no extension in space, but is made up of partite units. The matter is the non-living stuff possessed of senses-qualities with varied functions and forms; the principles of motion and rest facilities, all movements and static states in this physical universe; all these substances are accommodated in space; and it is the principle of time that marks continuity or change. These substances are eternally existing,

uncreated and with no beginning in time. As substances they are eternal and unchanging, but their modifications are passing through a flux of changes. Their mutual cooperation and interaction explain all that we imply by the term 'creation'; and Jainism therefore, admits no intelligent creator who can be credited with the making of this universe.

Consciousness (*cetanā*) is the very essence of the soul which is potentially endowed with infinite vision, infinite knowledge, infinite power and infinite bliss. But all these are suppressed in the case of mundane souls, because they are bound by subtle matter, namely *karman*, a sort of energy as it were, which obscures their power. The destiny of the soul in transmigration is governed by *karman*. Every thought, word or act of the individual, fashions a certain state of the soul as a result of which there is the influx of *karman* of various types or subtypes. The *karmic* matter shapes itself into a subtle body and clings to the soul and binds it in the circuit of birth as gods, men, denizens of hell and sub-human beings. By cultivating pure thoughts and acts, the influx of *karman*, both good and bad, has to be stopped; and the stock of binding *karman* is to be consumed by religious austerities. When the *karmas* are completely destroyed, the soul becomes liberated with all its potential qualities fully developed. This liberated and perfect soul is an embodiment of infinite knowledge and bliss.

The doctrines of *karma* is an original and integral part of Jainism; and it goes a long way to prove how Jainism is older than Buddhism. The Jaina *karma* doctrine is an elaborate system most meticulously worked out showing how different *karmic* energies become operative or inoperative in the spiritual career of the mundane soul from its lowest state to final liberation. It is made to explain all the vicissitudes in life. Just as the interacting eternal substances postulated in

Jainism admit no creator, so also the inviolable law of *karman* makes man the master of his destiny and dispenses with the favourite theistic idea that some divinity bestows on man favours and frowns.

The soul or spirit being essentially constituted of consciousness, the act of knowing it is just the manifestation by the soul of its intrinsic nature. This consciousness is something like sun's light, able to manifest itself as well as to enlighten other objects, unless obstructed by the *karman*. Every soul thus is potentially omniscient. Omniscience is fully manifested in the case of liberated souls, while the mundane souls have different degrees of limited knowledge, due to the hindrance of *karmas*. The body, the sense organs, mind (*manas*) are all material and the results of *karman*; and they counteract omniscience. The types of knowledge manifested in the soul mark in a way the stages of its spiritual development.

There are five types of knowledge: (1) Matijñāna, which refers to sense experience and covers perception through the activities of sense organs (including mind) and the inferential knowledge based on these; (2) Śrutajñāna, which is the knowledge revealed by scriptures; (3) Avadhijñāna, which is the clairvoyant perception that enables one to perceive material objects and events of distant time and place, and which has varying scope and degrees according to the qualifications of the individual; (4) Manahparyāyajñāna, telepathic knowledge, whereby one knows the thoughts in the minds of others, and which is the result of meritorious acts etc.; and (5) Kevalajñāna, the unique or the perfect knowledge, which is revealed in the soul when the obstructive *karmas*, are destroyed and wherein the process of knowing is without spatial and temporal limitations.

Understanding or the acquisition of knowledge (*adhigama*) is attained by means of *pramāṇa* (instruments of knowledge)

and *naya* (point of view). The five types of knowledge, noted above, constitute the Pramāṇa. In the last three types the process of knowing is directly by the soul or spirit without the aid of sense-faculties; and they are called, therefore, immediate or direct (*pratyakṣa*) instruments. The last two and even a variety of the third (*avadhi*) are necessarily infallible. The first two are indirect or mediate (*parokṣa*); herein there is no direct perception by the soul, but it is through the aid of intervening medium of sense-organs. These can be authentic as well as liable to error.

It is seen above that according to Jaina philosophy, the object of knowledge is a huge complexity constituted of substances, qualities and modifications, extended over three times and infinite space, and simultaneously subjected to origination, destruction, and permanence. Such an object can be fully comprehended only in omniscience, which is not manifested in the case of wordly beings who perceive through their organs of senses. But the senses are the indirect means of knowledge, and whatever they apprehend is partial like the presumption of an elephant by those seven blind persons; each one touches only a part of the animal and concludes that the animal is like a log of wood, like a fan, like a wall, etc. The ordinary human being, therefore, cannot rise above the limitations of his senses; so his apprehension of reality is partial, and it is valid only from a particular point of view: this leads to the Nayavāda of the Jainas. In describing different ornaments one's attention is directed towards the modes or modifications of gold, that is the modal point of view (*paryāyārthika-naya*): and when one describes gold with regard to its substance and inherent qualities, that is the substantial point of view (*dravyārthika-naya*). On par with these but in spiritual discussions we have the common sense or practical point of view (*vyavahāra-naya*) and the realistic

point of view (*niścaya-naya*). Going into further details, there are seven *nayas*; some refer to the substance and others to modifications; and some arise out of the nature of the subject and some out of the verbal statement.

A thing, or the object of knowledge, is of infinite characters (*anekāntātmaka*) which require to be analysed and apprehended individually; that is the function of the *nayas*. Individual *nayas* reveal only a part of the totality, and it should not be mistaken for the whole. Because of this infinite-fold constitution of a thing, there can be infinite points of view; and the same are classified as seven, two, etc. This *Nayavāda* is a unique instrument of analysis. The Jaina philosopher has taken the fullest advantage of it not only in building his system by a judicious search and balance of various viewpoints, but also in understanding sympathetically the views of others from whom he differs and in appreciating why there is difference between the two. This analytical approach to reality has saved him from extremism, dogmatism and fanaticism, and has further bred in him remarkable intellectual toleration, a rare virtue indeed.

It is not enough if various problems about reality are merely understood from different points of view. What one knows one must be able to state truly and accurately. This need is met with by the famous theory of Syādvāda in Jainism. The object of knowledge is a huge complexity covering infinite modes and related to three times; human mind is of limited understanding; and human speech has its imperfections in expressing the whole range of experience. Under these circumstances, all our statements are conditionally or relatively true. So Jaina logic insists on qualifying every statement with the term '*syāt*', i.e., 'somehow' or 'in a way' to emphasise its conditional or relative character. Such a qualification is to be always understood whether a term

like '*syāt*' is added or not. A judgement, ordinarily speaking can assume two forms; affirmative and negative, and has a reference to the substance (*dravya*), place (*kṣetra*) time (*kāla*) and shape or concept (*bhāva*) of an object. An affirmative judgement predicates the characters possessed by a thing, while the negative one denies characters absent in this but belonging to others. Besides these two judgements namely, 'Somehow *S* is *P*' (*syād asti*) and 'Somehow *S* is not *P*', (*syād nāsti*) Jaina logic admits a third kind of judgement, namely, that of indescribability: 'Somehow *S* is indescribable' (*syād avaktavyam*). This is of great philosophical significance. In view of complex objectivity, limited knowledge and imperfect speech, the Jaina logic admits situations which cannot be described in terms of plain 'yes' or 'no'.

A thing cannot be described at all when no distinction of stand-points and aspects can be made. Some aspect can be affirmed, or denied separately from a certain point of view, or both affirmed and denied successively. But when this prediction is to be made simultaneously, one is faced with contradiction which can be wisely avoided by this third-judgement of 'indescribability'. These three are the basic predications; and when they are combined successively and simultaneously, the maximum number of combinations is seven and not more. Naturally these should be able to answer every purpose however complex it may be. Thus we have the following seven predications: (1) Somehow *S* is *P*; (2) Somehow *S* is not *P*; (3) Somehow *S* is indescribable; (4) Somehow *S* is *P* and is also not *P*; (5) Somehow *S* is *P* and is also indescribable; (6) Somehow *S* is not *P* and is also indescribable and lastly, (7) Somehow *S* is *P*, and also is not *P*, and also indescribable.

This doctrine of sevenfold predication is often misunderstood and misrepresented by idealists who have not been able

to appreciate its metaphysical basis and intellectual approach. It reminds us of the realist relativists of the West like Whitehead and others. The Jaina logician is neither a sceptic nor an agnostic; but he is a realist working with a sound common sense. He does not want to ignore the relative or conditional character of the judgement arising out of the very nature of the object of knowledge.

The ultimate goal of Jaina ethics is the realisation of *Nirvana* or *Moksa* which, as seen above, consists in completely liberating the soul from the *karmas*. Right Faith, Right Knowledge and Right Conduct collectively constitute the path of liberation. Right Faith is belief in the principles, and it indicates a correct attitude for the acceptance of the truth; Right Knowledge is the flawless understanding of the religious principles; and Right Conduct, in general, means abstaining from what is harmful and doing what is beneficial. Knowledge to be worthy of its name, must be preceded by correct attitude and should lead to right conduct. To set the *Atman* free from *karmas*, *karmic* influx has to be stopped and the *karmic* stock to be destroyed. This whole process demands purity of thought, words and acts; and it becomes possible by observing a code of morality which is less rigorous in the case of householders but more rigorous for monks.

There are these five vows (*vrata*): (1) Abstention from violence or injury to living beings (*ahimsā*); (2) Abstention from false speech (*satya*); (3) Abstention from theft (*asteya*); (4) Abstention from sexuality (*brahmacarya*): and (5) Abstention from greed for worldy possessions (*aparigraha*). The principle of *Ahiṃsā* is the logical outcome of the Jaina metaphysical theory that all souls are potentially equal. No one likes pain. Naturally, one should not do unto others what one does not want others to do unto one. The social implications of this principle of reciprocity are profoundly beneficial. In no

other Indian religion is the doctrine of *Ahṃisā* explained as systematically as in Jainism. Violence or injury is of three kinds; physical violence, which covers killing, wounding and causing any physical pain; violence in words consists in using harsh words; and mental violence implies bearing ill feeling towards others. Further, it may be committed, commissioned or consented to. A householder is unable to avoid all these in an ideal manner; so he is expected to cause minimal injury to others. In view of the routine of society in which we have to live, injury is classified under four heads; first, there is accidental injury in digging, pounding, cooking and such other activities essential to daily living; second, there is occupational injury when a soldier fights, an agriculturist tills the land, etc.; third, there is protective injury when one protects one's or other's life and honour against wild beasts and enemies; and lastly, there is international injury when one kills beings simply for killing them as in hunting or butchery. A householder is expected to abstain fully from intentional injury and as far as possible from the rest. It is the intention or the mental attitude that matters more than the act. So one has to take utmost care in keeping one's intentions pure and pious and abstain from intentional injury. The fifth vow has a great social significance. By limiting his possessions, the householder is expected to spend his additional earnings in helping the poor and needy by fourfold gifts: food, shelter, medicine, and books. The detailed practical instructions to him are many; he is asked, among others, to avoid the following; withholding food and drink from an animal or human being; spreading false views; divulging others' secrets; preparing forged documents; misappropriating deposits; receiving stolen properties; illegal traffic; using false weights and measures; adulteration, etc. These put a restriction on his profession and mould a humanistic outlook on society. They make him a detached citizen. One

who carefully observes these vows and the attendant of instructions need not be afraid of the Indian Penal Code.

A layman progresses further in his spiritual career by observing seven more vows: (1) He limits the distance upto which he would go in this or that direction (*digvrate*); (2) he abstains from wanton sinful activities (*anarthadaṇḍa-viramaṇa*); (3) he restricts enjoying consumable and non-consumable articles (*bhogopabhoga-parimāṇa*). The next four vows take him still further in his practice of self-denial, self-control and renunciation; (4) he limits the area of his activities (*desāvakāsika*); (5) with minimum possessions a layman retires to a quiet spot at stated times, and for the time being, he renounces worldy attachment and aversion and cultivates the meditational mood of mental equipoise (*sāmāyika*); (6) on four days in a month, he observes complete fast and more rigorous religious life (*roṣadhopavāsa*); and lastly, (7) he shares the food with guests, namely, the pious and holy persons that come to his house at the proper time and also renders them necessary aid in their religious practices (*atithi-savibhāgma*).

A close study of these vows reveals the fact that a layman is virtually participating, to a limited extent and for a limited period of time, in the routine of a monk without actually renouncing the world. Such practices have maintained a close tie between the layman and the ascetic; both of them are actuated by the same motive and moved by the same religious ideals with the result that this close association between the laymen and the monks has remarkably contributed to the religious solidarity of the community.

The course of right conduct prescribed for laymen is conveniently divided into eleven steps (*pratimā*) which are included in the fifth stage of spiritual evolution (*guṇa-sthāna*). A layman after shedding all superstition, adopts right attitude and starts observing the vows noted above; he practises

self-contemplation, thrice a day, with a view to attaining mental equipoise; he observes weekly fasts, stops taking green vegetables, etc., and meals after sunset; he observes strict celibacy, claims no property as his own, does not take interest in wordly matters and stops taking food specially cooked for him. According to his ability and environment he can proceed stage by stage; but once he reaches the eleventh stage, he is fully prepared for practising the severe course of ascetic life.

According to Jainism, dying is as much an art as living. A layman is expected to live not only a disciplined life but also die bravely a detached death. There are elaborate rules about voluntary death (*sallekhanā*) which has been practised not only by Jaina monks but also by pious laymen; and we have innumerable inscriptions commemorating the detached deaths of pious Jainas. This voluntary death is to be distinguished from suicide which Jainism looks upon as a cowardly sin. When faced by calamity, famine, old age and disease against which there is no remedy, a pious Jaina peacefully relinquishes his body, being inspired by a higher religious ideal. With a pure mind, he rises above love and hatred, and relinquishes attachment and possessions; he forgives all and asks his kinsmen and attendants to forgive him on the eve of his life. After recounting and confessing his sins and avoiding all sorts of distractions, he sets his mind on the high pitch of peace. First, he should stop taking solid food and take only liquid food for some time; then gradually he should pass on to pure water; and finally, he should observe complete fasting and give up his body with the mind occupied by religious meditation. He neither yearns to live nor to die; he is not afraid of anything; and he neither broods over his past pleasures nor has any prospective remunerative hankering. It is with such a quiet and detached mood that he faces death bravely and voluntarily.

What apparently distinguishes a Jaina monk from a layman is his itinerant living with no abode as his own and his having no possessions or paraphernalia beyond those required for his religious observances. In their outward form and equipment we see some different schools among the Jaina monks. The Digambara monk, who goes about naked, has a *kamaṇḍalu* (a gourd pot) to carry water for the call of nature and a bunch of peacock feathers for cleansing the seat etc. But if he belongs to the lower stage, he has minimum clothing to cover his shame. A Śvetāmbara monk is clad in white robes; and he is equipped with a staff, a skein of wool and wooden pots. They differ here and there in the rules of outward behaviour which affect their mode of touring, eating, etc. The inner religious life, however, is fundamentally the same for the various schools.

The five Anuvratas of a layman, namely, not to kill, not to lie, not to steal, to abstain from sex and to renounce property, are called Mahāvratas in the case of a monk who has to observe them with maximum rigour and thoroughness. These are sins leading to the influx of *karmas*; the monk must abstain from them in thought, word and deed; and he should neither commit, commission nor consent to them. The rigidity with which he is expected to observe the rules and the elaborated details of his conduct only show how minutely the whole system of ascetic morality is worked out.

The entire spiritual career of the soul is divided into fourteen stages called Guṇarthānas. The soul here marches from bondage and gross ignorance to final liberation and omniscience, gradually overpowering at different stages wrong belief, unrighteousness, negligence, passions and channels of activities. In the first four stages, the soul is struggling against wrong belief which is overcome in the fifth stage where righteous

conduct begins and is practised by a layman through eleven Pratimās, noted above. In the sixth he is already a monk, but still liable to negligence and lapses. In all stages upto the eleventh a regression may take place, and the soul may fall even down to the first stage. When he reaches the twelfth, the passions etc., are destroyed and he launches upon excellent meditation. In the thirteenth stage he is still in the world, retaining some activities of body, speech and mind. When all his activities stop, he enters the last stage where all *karman* is destroyed; and the soul attains its fullest spiritual status.

Here we may broadly outline the disciplinary code of a monk which he has to practise for the perfection of his very Mahāvratas. His one aim is to stop the influx of fresh *karman* and to destroy all that has already bound him. The flow of *karmas* into the *Ātman* or soul is caused by the activities of body, speech and mind; so it is necessary for him to keep these channels under strict control (*gupti*). It is just possible that even in performing the duties of a monk the vows might be transgressed out of inadvertance. As a precautionary measure, the monk must be very cautious in walking, speaking, begging food, taking up and putting down things and in voiding the body (*samiti*). It is mainly due to the passions that the soul assimilates *karman*; so anger, pride, deception and greed must be counteracted by cultivating ten best virtues (*daśadharma*), namely, forgiveness, humility, straightforwardness, contentment, truthfulness, restraint, austerities and renunciation, etc. To cultivate the necessary religious attitude he should constantly reflect on some twelve religious topics, namely, everything is transitory, men are helpless against death etc., the circuit of existence is full of misery, the soul has to struggle all alone, the relatives and others are quite separate, the body is impure, the *karman* is constantly inflowing, the *karman* should be stopped by cultivating necessary

virtues, the *karman* should be destroyed by penances, the nature of the universe, the rarity of religious knowledge, and lastly, the true nature of religion (*anuprekṣā*).

To keep himself steady on the path of liberation and to destroy the *karman*, a monk has to bear cheerfully all the troubles (*parīsaha*) that might cause him distraction or pain. There are twenty-two troubles which a monk is expected to face unflinchingly: hunger and thirst, cold and heat, trying circumstances, unpleasant feelings, illness, etc. His spiritual discipline or conduct is fivefold, and its pitch ranges from equanimity to ideal and passionless conduct (*cāritra*).

The last but not the least routine of a monk consists in wisely practising penances or austerities (*tapas*). He should not be tempted and stopped in the middle by miraculous powers etc. His one aim is to reach Nirvāṇa or Mokṣa. Penance is twofold: External, referring to food and physical activities, and Internal, referring to spiritual discipline, each of which is of six kinds. The external austerities are: (1) Fasting; (2) eating less than one's fill, than one has appetite for; (3) taking a mental vow to accept food from a householder only if certain conditions are fulfilled without letting any one know about them; (4) day-to-day renunciation of six kinds of delicacies such as ghee, milk, curds, sugar, salts and oil; (5) sitting and sleeping in a secluded place, devoid of animate beings; and lastly, (6) mortifications of the body, so long as the mind is not disturbed. These penances show what a rigorous life of self-denial the Jaina monks lead. He just sustains the body with minimum feeding and takes maximum work from it in the attainment of his spiritual ideal. Jainism has evolved an elaborate technique of fasting, and the Jaina monk trains himself all along his career so efficiently that when the hour of death comes, he accepts voluntary fasting, gives up the body as easily as one would throw off an old

garment. Month by month he takes exercises in fasting by observing series of fasts differently arranged.

Internal penance refers to spiritual discipline and is also of six kinds: (1) Confession and repentance of sins; (2) modest behaviour; (3) rendering service to other members of the order; (4) study of scriptures; (5) giving up all attachment for the flesh; and lastly, (6) meditation. Meditation or contemplation (*dhyāna*) is the most important spiritual exercise whereby alone the soul progresses on to higher Guṇasthānas and destroys all the *karmas*. Attachment for beneficial and aversion to harmful objects have to be given up to attain concentration of mind, which is the prerequisite of successful meditation. It is the pure (*śukla*) meditation which ultimately leads the soul to liberation; there is a complete cessation of physical, verbal and mental activities and the Ātman or the Self is absorbed in himself. With the entire stock of *karmas* exhausted the soul shoots up to the top of the universe where the liberated souls stay for ever.

It is clear from the Jaina metaphysics that there is no place in Jainism for God as a creator and distributor of prizes and punishments. By God, Jainism understands a liberated soul as well as the Tīrthaṃkara, who is the highest spiritual ideal after which every soul can aspire: the God is an example to inspire and to guide. Thus the basis of Jaina conception is quite different from that in Hinduism. Though the God is not a creator, the Jaina religion neither lacks devotional fervour nor ceremonials. Jainas offer prayers to Him, worship Him both in concept and in concrete, and meditate, on Him. Respectful prayers are offered to the Tīrthaṃkara, liberated soul, preceptor, preacher and monk, because these represent various stage of the soul's spiritual progress. Such a routine keeps one vigilant about one's ideal and strengthens one's heart, warning every time that one is to depend on

oneself to destroy the *karmas*. Jainism is thus the religion of self-help and can be practised by the self-reliant, strong and brave.

The details set forth above enables us to determine the relation between Jainism and Hinduism For certain reasons the Jainas are often called Hindus nowadays: in Northern India some castes are common to Hindus and Jainas, and intermarriages have been allowed between them. Being scattered practically all over India and living in the midst of the numerical majority of Hindus, the Jainas of some of the localities are influenced by Hindu customs and observances; and in later years, the Jainas, especially their enlightenment, never clamoured for special political safeguards for their community but joined whole-heartedly the nationalistic forces in the country. But as long as the term Hindu does not mean merely an Indian and carries with it a religious import, the Jainas cannot be called Hindus, taking into account all that their religion and philosophy stand for and do not stand for.

The Vedic scriptures and Law Books have no religious sanctity for the Jainas who have their own separate scriptures, ancient and modern. The authority of the Brahmanical priests and order of the society and the religious ceremonies upheld by them, the Purāṇas and their myths, gods and cults, the Vedic and Purāṇic ideas of creation and divine dispensation, and the philosophical speculations of the Darśanas, all these are not accepted in Jainism which naturally, is more than once criticised by authors like Śaṅkarācārya. If Jaina rituals and mythology show contact with Purāṇic ideas, it is not so much due to the sanction of Jainism as to the influence of the surrounding customs and observances. Jainas have their independent places of pilgrimage, and have their special festivals besides those which they happen to share with the masses round about. It is not the common terms

but the underlying philosophical ideas and the stress laid on ethico-moral values that will have to be taken into account. As religions, Jainism and Buddhism in view of their history, metaphysics and ethics, cannot be labelled as Hinduism.

The traces of Jaina influence on Indian life can be detected here and there. The worship of idols in a refined form, the building of temples for the same, founding of charitable lodges for men and animals, keeping the MSS Libraries fully enriched, and distribution of food etc., to the poor: these are some of the outstanding features of the Jaina society, and to a very great extent they are imitated by others. It is Jainism and Buddhism that have been foremost in upholding the doctrine of *Ahiṁsā*, and it is Jainism that has stuck to its ideology more than Buddhism. Jaina monks have led an exemplary life; and, as living embodiments of kindness to living beings, they wandered all over India winning the sympathies of even non-Jaina peasants and princes for the doctrine of *Ahiṁsā*. The practice of it has been often misunderstood and misrepresented. The ideal *Ahiṁsā* was meant only for a houseless monk, but to the layman it is re-scribed according to his position and stage of religious progress. This has allowed Jaina kings and heroes to fight on the battlefield for their kingdom and for their safety and honour. Under some of the dynasties of the South and Gujarat there have flourished many soldiers who were both heroes and pious Jainas. As a community, the Jainas have been strict vegetarians, and wherever they are found in large numbers they have influenced their surroundings. Throughout their literature and in the preachings of their teachers animal sacrifice has been condemned. In modern times the leading Jainas in different centres have tried to stop the sacrifice of animals in front of local deities, and they have been successful in many places. The Jaina authors have disapproved even the

sacrifice of a paste model of an animal, because this involves the intention of killing an animal. The Jaina literature abounds in myths, fairy tales, proverbs, popular stories, behaviour patterns and moral exhortations all of which go to denounce cruelty to living beings. All these have gone a long way to discourage animal sacrifice. Most of the Indian religions have casually preached *Ahiṁsā* but nowhere, except in Jainism, it is the basic creed so systematically worked out to pervade the entire moral code. Jainas have often suffered at the hands of others, but it is admitted by historians that Jainas, even when they wielded political power, never ill-treated others.

Mahatma Gandhi has been the greatest exponent of *Ahiṁsā* in modern times. Though he has given a fresh and up-to-date orientation of it, the seeds of his doctrines are traced more in Jainism than in any other Indian system. Some of the facts with which Gandhiji has invested his *Ahiṁsā* are not found in Jaina works because the purpose for which and the circumstances under which he preached it were different. The Jaina monks are quite aware of the power of *Ahiṁsā* as a social factor, but their spiritual aim necessitated no applications of it outside the religious life. To have minimum necessities of life, to bear no ill will towards any one, to take recourse to fasting for self-purification, to undertake tours on foot for contact with people: all these aspects of Mahatma Gandhi's life remind us of Jaina monks and their routine. As a great son of India, Mahatma Gandhi had rightly reinterpreted the doctrine of *Ahiṁsā*, non-violence, and *Satya*, (Truth) for the Modern World: and these two principles can be looked upon as universal moral norms to judge the behaviour of men and women, individually and collectively.

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Mahavira : Prophet of Non-Violence

BAL PATIL

THE SIX century B.C. was a glorious millenium in the history of the ancient Indian civilization. It marks a period of great religious rejuvenation and of the emergence of heterodox religious revolt as represented by Jainism and Buddhism—the arch contenders with the declining hegemony of Vedic Brahmanism.

But it would be a mistake to assume from this that Jainism originated in the sixth century B.C. That the genesis of the Jaina religion can be traced to deepest antiquity in recorded history is now clearly acknowledged by eminent scholars. This is borne out by allusions to Jain Śramanas in ancient Vedic literature. The Śramanas are referred to in *Ṛigveda*, in *Taitiriya-aranyaka* and in *Bhāgvata Purāna*, and also the term *Muni* is found in Vedic literature. This is substantiated by the fact that monks are called *arhans* or *arahatas* in the *Ṛigveda* and *Atharvanaveda*, a term which is applied in Jaina tradition to denote great emancipated souls.

The non-Aryan origins of Jaina culture are confirmed by H.T. Colebrooke in his *Observations on the Sect of Jains*. He observes that the Greek authors of the third century B.C. divided all philosophers into two groups—*samana* (*Śramanas*) and *brahmans* so greatly differentiated as they considered them belonging to different races. Mrs. N. R. Guseva of the Academy of Sciences, USSR who has written an ethnological study of Jainism emphatically concludes from this:

Only one interpretation can be given to this and that is, in those times followers of Jainism were, in the main, representatives of pre-Aryan population of the country. This means that there is a basis to assert that the chief components of this non-Vedic religion were engendered by non-Aryan ethnical environment. (p. 24, *Jainism*).

Not only was Jainism historically antecendent to the Vedic culture and truly indigenous to the soil of India but it was also spiritually and materially superior to the Aryans. The principle of *Ahiṃsā* (non-violence) and the prescription of strict vegetarianism are the prime and unique characteristics of Jaina religion and ethics. They could not have developed in Aryan culture. To the immigrant Aryans vegetarianism as a way of life could not be natural owing to the climatic conditions of the countries they came from and there is ample Vedic evidence to show that meat eating was not a taboo among them. But abstention from meat came naturally to the native inhabitants of India because of the climate.

That the concept of *Ahiṃsā* was foreign to Vedic culture is shown by the eminent indologist Professor W. Norman Brown in his book *Man in the Universe* (Tagore Memorial Lectures, 1964-65). His observation deserves to be quoted in full.

Though the *Upanishads* contain the first literary references to the idea of rebirth and to the notion that one's action (*karma*) determines the conditions of one's future existences, and though they arrive at the point of recognising that rebirth may occur not only in animal form but also in animal bodies, they tell us nothing about the precept of *ahiṃsā*. Yet that precept is later associated with the belief that a soul in its wandering may inhabit both

kinds of forms. Ancient Brahmanical literature is conspicuously silent about *ahiṃsā*. The early Vedic texts do not even record the noun *Ahiṃsā* (non-injury) nor know the ethical meaning which the noun later designated. The first occurrence of the word in Sanskrit literature is in the Upanishads, but there it occurs only once (CU 3 17.4) and in a context that has nothing to do with transmigration. It is merely mentioned inconspicuously in a list of five virtues, and without any indication of its character. These virtues are austerity (*tapas*) almsgiving (*dāna*) rectitude (*ārjava*), *ahiṃsā* (*non-injury*) and truthfulness (*Staya vacana*). It is evident that these are prized virtues or virtuous practices, but nothing is said about them. All of them except *ahiṃsā* are mentioned elsewhere in the Upanishads, some of them frequently, but *ahiṃsā* stands here isolated and unexplained. Nor is an explanation of *ahiṃsā* deducible from other parts of Vedic literature. *The ethical concept which it embodies was entirely foreign to the thinking of the early Vedic Aryanas, who recognized no kinship between human and animal creation, but rather ate meat and offered animals in the sacrifice to the gods*, (pp. 53-54).

Therefore, Professor Brown concludes:

The double doctrine of *ahiṃsā* and vegetarianism has never had full and unchallenged acceptance and practice among Hindus, and should not be considered to have arisen in Brahmanical circles. It seems more probable that it originated in a non-Brahmanical environment, was promoted in historic India by the Jains and the Buddhists, and was adopted by Brahmanic Hinduism after it began to win its way in North India where Brahmanic Hinduism developed. (p. 56)

It is also interesting to note in this context that there is a vital connection between the concept of *ahiṃsā* and the concept of rebirth. A belief in the doctrine of rebirth led to the idea of the unity of all life and, consequently to the ethical concept of non-violence in ancient India. Once the doctrine of migration of souls came to include rebirth on earth in animal as well as human form depending upon one's *karma*, it created a humanitarian sentiment of kinship among all life.

To have developed this ethical principle is therefore a great pioneering step in human history. The great contribution of the Jaina culture to this evolution in human ethics is handsomely recognised by Dr. Albert Schweitzer when he says:

> The laying down of the commandment not to kill and not to damage is one of the greatest events in the spiritual history of mankind. Starting from its principle, founded on world—and life—denial of abstention from action, ancient Indian thought—and this is a period when in other respects ethics have not progressed very far—reaches the tremendous discovery that ethics know no bounds. So far as we know, this is for the first time clearly expressed by Jainism.

The uniqueness of this ethical contribution is also recognised by Dr. Walther Schubring when he says in his celebrated classic *The Doctrine of the Jainas* that: 'The "reverence towards life" (as Albert Schweitzer put it) by which the realm of life was so immeasurably extended, permeates the discipline of Mahavira's Order in a way no other ethical prescription does.' (p. 301).

From the foregoing analysis it is also noteworthy that the main pillars of the Indian metaphysical thought constituted by the concepts of rebirth, *karma* and salvation through a way

of life governed by non-violence are the characteristic contributions of Jaina faith because logically and spiritually they are intimately interlinked. In this context one can appreciate the conclusion arrived at by Hermann Jacobi when comparing Jainism with Buddhism and Brahmanism. Jacobi observed in *Jaina-Sūtras*, Part I, Introduction, that there are four elemente common to all three religions and these are according to him: (1) faith in rebirth of spirit, (2) *karma* theory, (3) salvation from rebirths, and (4) belief in periodic manifestations of prophets to resurrect religious spirit on earth.

Jacobi concedes that the first three are a logical outcome of a faith in non-violence and hence they could not arise in the Aryan culture consistent with its sacrificial cult and that is why they are apparently borrowed from non-Aryan faiths, that is, Jainism.

It was this priceless legacy of non-violent culture nurtured by ages of spiritual cultivation which Mahāvīra Vardhamana the twenty-fourth Tirthaṃkara was destined to inherit and propagate for the enduring benefit of humanity. Mahāvīra was the ascetic leader of the renascent Jainism. As the propagator of the principle of *ahiṃsā paramo dharma*—non-violence is the greatest religion—Mahavira preached fervently against the decadent ritualistic practices of Brahmanism culminating in the supposition that propitiation of heavenly deities like *Indra* and *Varuna* through sacrificial fires was the highest religion. Mahāvīra pointed out to his followers that such slaughter of animals was the very travesty of religious principles. He stressed that all life is sacred and equal.

Mahāvīra's protest against violence to animals in the name of religion was a magnificently humane gesture and it reawakened the people to the innate dignity of all life under the sun howsoever small and mean in the eyes of man. To have discovered unity of life in all organic phenomena and to

have stressed the right to live peacefully of all creatures was the greatest triumph of Mahāvīra. He based his teaching on the most obvious principle that 'all creatures like to live, none wants to die, and therefore all life should be protected.' (Āchārāṇga Sūtra)

It was natural that after stressing the supremacy of non-violence in human activity Mahāvīra should have simultaneously emphasised the cardinal importance of self-control. Non-violence did not mean merely abstention from physical violence: it was abstention from violence in thought and word as well. Therefore, he rightly stressed that to control the self is the hardest thing to achieve.

Mahāvīra's own life was perfectly symbolic of his teaching. He did not teach anything that he did not practise himself. He was a scion of the princely family of Licchavi, a principality in the ancient Magadha. But he could not remain long enmeshed in the cloistered pleasures of the palace. Mahāvīra's compassionate heart bled to see the cruel treatment meted out to animals and lower classes like *Sudras*. In his time the Brahmanic religion ordained that *Sudras* and women were not entitled to Vedic knowledge. If a *Sudra* committed the sin of reciting the Vedic mantras his tongue would be cut, and if he happened to hear the recitation of mantras molten lead would be poured into his ears.

Thus the sagacious *Varanashrama* system had congealed into unmitigated casteism. It was a far cry indeed, from the noble and universal principles enunciated in the ancient scriptures. Mahāvīra instinctively felt it to be his mission to lift this curtain of appalling ignorance which made man to hate man and to reawaken in him a sense of innate equality of all human beings.

Mahāvīra declared that deeds and not birth make man what

he is. In a trenchant saying in *Uttarādhyayana Sūtra* Mahāvīra pinpoints this:

> 'Nobody becomes a Sraman by shaving his head, nor does a man become *Brahmana* by reciting Om. One is not called Muni by residence in the forest or become an ascetic by wearing grass-clothes. One becomes a Sramana by a sense of equality, a Brāhmin by chastity, a Muni by knowledge and an ascetic by penance. Man becomes a Brāhmin, Kṣatriya, Vaisya or Śūdra by his deeds only.

It was a revolutionary assertion in the context of the times and Mahāvīra admitted to the Jain ascetic fold all people including women regardless of caste. Under the banner of Jainism, for the first time man could aspire to open the higher portals of knowledge. And Mahāvīra taught that every man was entitled to salvation—a state of soul shorn of all *karma*—on his own without the intervention of any authority.

The operation of the *karma* theory is something unique in the Jaina religious system because it dispenses utterly with any divine agency. Jainism does not recognise a supreme being as the creator of this universe. It says that the world is there from beginningless time and it will be there without end. There is not one entity charged with the conduct of this vast universe because if it were so a perfect and just godhead could not have tolerated so much evil and apparent inconsistency in human affairs. Also, an impersonal supreme being could not possibly concern Himself with mundane affairs because it would be a taint on His perfection.

And so having dispensed with a supreme arbiter of human destiny Jainism asks each individual to strike his own path for his salvation. It devises the eminently rational concept of *karma* according to which every individual shall reap the fruit

of his actions, good or bad, in this life or in a cycle of births and deaths till he has completely wiped out the *karmic* taint. Thus, Jainism places a great responsibility on the frail human shoulders, and gives each man a passport to Godhood only warning him that he may do evil at his own peril because each one will have to reap as he sows. The essence of this teaching is that man is truly the architect of his destiny and that the liberation of the soul from the last vestige of *karmic* particle is synonymous with divinity.

This dispensing with the divine instrumentality leads one to the mistaken notion that Jainism is an atheistic religion. Nothing could be farther from truth. As pointed out by Dr. A.N. Upadhye:

> By God Jainism understands a liberated soul as well as the Tirthaṃkara, who is the highest spiritual ideal after which every soul can aspire: the God is an example to inspire and to guide. Thus the basis of Jaina conception is much different from that of Hinduism. Though God is not a creator, the Jaina religion neither lacks devotional fervour nor ceremonial rituals. Jainas offer prayers to him, worship him both in concept and in concrete, and meditate on him. Respectful prayers are offered to the Tirthaṃkaras, liberated soul, preceptor, preacher and monk, because these represent various stages of the soul's spiritual progress. Such a routine keeps one vigilant about one's ideal and strengthens one's heart, warning every time that one is to depend on oneself to destroy the *Karmas*. Jainism is thus the religion of self-help and can be practised by the self-reliant, strong and brave.

The liberation from the shackles of *karma* is attainable in Jainism through a conscientious practice of the Triple-

Diamond Sutra of Jainism and five great vows. The Triple-Diamond Sutra consists of '*Samyag Darśana Jñāna Cāritrāni Mokṣa Mārgah*'—Right Faith, Right Knowledge and Right Conduct—constituting together the path of Salvation. A harmonious attainment of all the three together leads one to *Mokṣa*.

The five great vows to enable one to attain Right Conduct are (1) Non-violence–*ahiṃsā*, (2) Truthfulness–*satya* (3) Non-stealing—*asteya*, (4) Abstention from sensuality—*brahmacarya*, and (5) Abstention from greed—*aparigraha*. As regards the vow of non-possession to be adopted by the lay householder it is significant to note that it is very much relevant to the modern socialistic concept. Jaina thinkers insisted on the principle of limited possession—*parimita parigraha*—and its application would go a long way in alleviating human tension due to economic maladjustment.

But the most distinctive aspect of the Jaina teaching is the Jaina theory of judgement known as *Syadvada* which purports to show that every judgement or point of view is relative in character. According to the Jaina epistemology every object of knowledge is possessed of a huge complexity of characters as regards substance, quality and modification governed by the universal law of organisation, destruction and permanence—*utpāda vyaya dhravya*. An object in its entirety can be comprehended only by an omniscient being, but imperfect beings toiling within the coils of *karma* are confined to a particular and partial point of view. Such partial knowledge is called in Jainism as *naya*. There are seven *nayas* accordingly, as an object is referred to from the point of view of the substance and its modifications.

The essence of such human judgement is that everything that we can say by way of forming judgement about an object is true only in reference to the standpoint taken and the

aspect considered. The story of the elephant and the si
men trying to guess what the animal was like illustra
dilemma of finite human perception, a precise connota
which is given in the Jaina theory of *syādvāda*.

This formulation of the concept of the relativity of re
the human sphere as embodied in the doctrine *anantadh*
makam vastu—object endowed with infinite characteris
the bedrock of the Jaina metaphysical system. It is
much a piece of logical jugglery as an eminently ration
practical way of looking at things if one is not to co
grief through an intolerant insistance on one's point of
It is a doctrine of peaceful co-existence of conflicting
opposing philosophies. As Dr. A.N. Upadhye points ou
'analytical approch to reality has saved him (a Jaina)
extremism, dogmatism and fanaticism, and has further
in him remarkable intellectual toleration, a rare
indeed.'

The pertinent relevance of the *Anekāntavāda* which se
synthesise harmoniously differing points of view in
integrated conception of reality cannot be stressed
highly for our strife-ridden times. It is in fact a plea for
détente, a political version of which is so much in vog
the troubled international relations today. I think, in re
anekāntavāda represents the meridian of the moral
spiritual elevation of the principle of non-violence becau
is ultimately actuated by an intense desire to be tolerant
not to be injurious to the other point of view. And ther
I feel that one can say without fear of contradiction
Ahiṃsā of Jainism, in thought, word and deed, is the
and the spring source of all that is noble and spirit
edifying in the Jaina tradition.

Dr. S. Radhakrishnan has brought out well the in
significance of *syādvāda* when he says:

ividual freedom and social justice are both essential
uman welfare. We may exaggerate the one or under-
ate the other, but he who follows the Jaina concept of
ntavāda, saptabhaṅgiṇi naya or *syādvāda* will not adopt
kind of cultural regimentation. He will have the spirit
criminate between right and wrong in his own and in
posite views, and try to work out a greater synthesis.
should be the attitude, which we should adopt. So the
sity for the self-control, the practice of *Ahiṃsā* and
the tolerance and appreciation of other's point of
—these are some of the lessons which we can acquire
the great life of Mahavira.

sā thus is the greatest gift of Jainism to humanity but
grossed in brutish exploitation of mundane affairs has
t of its true significance. Mahatma Gandhi the grea-
ponent of *Ahiṃsā* and its truest exemplar in modern
andidly said: 'Prophets and *avatars* have also taught
sons of *Ahiṃsā* more or less. Not one of them has
ed to teach *himsā*. And how should it be otherwise?
does not need to be taught. Man as animal is violent,
spirit is non-violent. The moment he awakens to the
vithin, he cannot remain violent. Either he progresses
s *Ahiṃsā* or rushes to his doom That is why the
ts and *avatars* have taught the lesson of truth,
ny, brotherhood, justice, etc.—all attributes of *Ahiṃsā*.'
Kumar Bose, (*Selections from Gandhi*, Navjivan,
61).

āvīra Vardhamana was a great prophet and Tirtham-
who gave a new orientation to the time-honoured
nental principles of Jainism and its unique ethical
Dr. Walther Schubring emphatically states in his
octrine of the Jainas, that Mahāvīra's teachings indicate

a definite development in practical ethics beyond Pāsa's
where the fourfold morality, the *caujjama dhamm*
replaced by the *panca-mahavvaiya sapadikamana dh*. In
cribing clearly the commandments regarding sexual a
tion and non-possession Mahāvīra did away with c
ambiguity in Pāsa's teaching and made his fifth command
applicable to both the sexes.

Mahāvīra also introduced certain rigorousness in as
practices by discarding clothes because his predecessor P
had only clothed adherents. And Mahāvīra himself
not spare himself from the severest penance and bodily c
gations until he attained supreme omniscience. What are
salient characteristics of Mahāvīra both as a thinker
teacher? Schubring tells us on evidence from Jinac. 134
Mahāvīra was eminently successful as a teacher and that
exposition was impersonal: 'It was probably in his nature
be non-committal and stern.' Schubring stresses that Ma
vīra was the 'most versatile thinker we know of in anc
India (and) had a liking for figures and arithmetic,
characterises his speeches most extraordinarily.' Mahāv
preached in *Ardhamagadhi*, the language of the masses
his words possessed 'a touch of originality and power'
invested with oratorial gifts and full of profound knowle
of the world and human nature.

What is the message of Jainism as preached by Mahāvīra
this sacred occasion of the 2500th anniversary of his *Nirvā*
I think Jainism in its total perspective of a *weltanschauung*
a world view is a real modern religion with a scientific bas
It is my earnest belief that the next logical step in the evo
tion of the Jainist principle of *ahiṃsā* will be a revolutiona
humanism which asserts the right of every human being to li
think and act in humanitarian dignity in a spirit of *syādvā*
It is an implicite principle of Jainism to strive for the salvati

very human being in this as well as in the world beyond
use its teachings are essentially an exhortation to realise
's innermost being by subjecting it to its real transcend-
l essence of ethical humanism through *Ahiṃsā* which is in
ity nothing but an unfailingly constant consideration for
other self.

ainism understood correctly in the light of its dialectics of
kāntavāda rooted in the twin concepts of truth and non-
olence and its insistence of limited possession offers a real
ance in human thought which has a crucial relevance to
chaotic times we live in when as Einstein said 'a new type
thinking is essential if mankind is to survive and move
ard higher levels.'

believe Annie Besant, the great theosophist summed up
essence of Jainism in her Convention Lectures delivered in
7:

> One might almost sum up the atmosphere of Jainism in one phrase that we find in the *Sūtra Kṛtaṅga* (3.20), that man by injuring no living creature reaches the *Nirvana* which is peace. That is the phrase that seems to carry with it the whole thought of the Jaina: peace—peace between man and man, peace between man and animal, peace every where and in all things, a perfect brotherhood of all that lives. Such is the ideal of the Jaina, such is the thought that he endeavours to realise upon earth. (*Seven Great Religions* p. 83)

his is a most pertinent interpretation of *Ahiṃsā* as taught Mahāvīra and Jainism in our world tottering on the brink nuclear disaster.

Humanity is at cross-roads today; it has of necessity to ake a critical choice of momentous significance. It is a

matter of pride and great hope that Jainism as preache
Mahāvīra offers a new way of life. As Julian Huxley said

> The Human species can, if it wishes, transcend itself—
> just sporadically, an individual here in one way, an ind
> dual there in another way, but in its entirety, as human
> We need a name for this new belief. Perhaps *transhuman*
> will serve: man remaining man, but transcending hims
> by realizing new possibilities of and for his human natu
> (*Religion without Revolution*. p. 195)

Would it be too much to hope that man will rally b
from the brink of despair and disaster by taking the pana
of the transhumanistic message of Jainism ?

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