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ELEMENTS OF JAINISM

DR. A. C. SEN



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भारतविद्याविहार—3

ELEMENTS OF JAINISM

WITH A FOREWORD BY
M_M. PROF. VIDHUSEKHAR SASTRI

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FOREWORD

The author who commenced his study of the Jaina texts with me at the Visvabharati, continued it further for many years in Germany with Professor Schubring.

He has presented in this work a very brief, critical and lucid account of all the essential and principal features of the history, teachings and literature of the Jainas which, I hope, will be helpful to students of the subject.

V. BHATTACHARYA

AUTHOR'S ACKNOWLEDGMENTS

My thanks are due to the Visvabharati Publication Department for permission to publish this English version, somewhat abridged, of my booklet in Bengali on the subject.

I also express my gratitude to Shri Nandalal Kanoria, to whose generosity these pages owe their publication.

A. C. SEN

INTRODUCTION

As found in the ancient scriptures of the Jainas and the Buddhists as also in the Inscriptions of Asoka, the Jainas were known in earlier times as the Nirgranthas or the "Bondless". Mahāvīra was not the founder but a reformer and forceful preacher of this religion. The Jainas hold that their religion has been eternally current—a claim usually made by the followers of all ancient religions to emphasise the sanctity of their respective faiths.

We learn from the Pali Buddhist texts that Mahāvīra was a contemporary of Buddha, probably somewhat older than the latter in age, who commenced his career of preaching before Buddha did and who possibly also predeceased Buddha. The evidence of the Upaniṣads as well as that of the ancient texts of the Jainas and the Buddhists shows that the times of Mahāvīra and Buddha was one of intense theological speculation, religious effort and spiritual quest among the intellectual classes. The sacrificial cult of Vedic worship had failed to

satisfy their philosophical enquiries or earnest religious longings. This restlessness was particularly evident among the Kṣatriyas who formed in that age the well-to-do, leisured and educated class. We find their thoughts developing quite independently of Vedic Brahmanism and it is very probable that many of these thoughts had their beginning in the ancient pre-Aryan and pre-Vedic thoughts of India. These thoughts were cultivated and propagated chiefly by Śramaṇas or mendicant teachers who owed no allegiance to the Vedic cult. Jainism was one of these heterodox systems of the age.

2. PRE-MAHĀVĪRA JAINA TĪRTHĀṆKARAS

The Jainas believe that their system was preached by twenty-three earlier Tīrthāṅkaras (*i. e.* one who makes a "ford", *tīrtha*, for crossing over the sorrows of the world) before Mahāvīra, *viz.* 1. Ṛṣabha (or Ādinātha), 2. Ajita, 3. Sambhava, 4. Abhinandana, 5. Sumati, 6. Padmaprabha (or Suprabha), 7. Supārśva, 8. Candraprabha (or Śaśin), 9. Suvidhi (or Puṣpadanta), 10. Śītala, 11. Śreyāṃśa (? Sejjāṃśa in Prakrit), 12. Vāsupūjya, 13. Vimala, 14.

Ananta, 15. Dharma, 16. Śānti, 17. Kunthu, 18. Ara, 19. Malli (a male according to the Digambaras who hold that only a male is capable of attaining mokṣa or liberation ; a female, Mallī, according to the Śvetāmbaras), 20. Muni-Suvrata, 21. Nami, 22. Nemi (or Ariṣṭanemi) and 23. Pārśva (usually called Pārśvanātha, from which probably is added the suffix nātha to the names of most of the other Tīrthaṅkaras as well).

All these Tīrthaṅkaras, except Pārśva, are described as superhuman. Their birth-places, families, symbols, times of birth millions of years ago, their heights in thousands of cubits, their lives extending over thousands of years ago, their places of death (all except Vāsupūjya, Nemi and Mahāvīra died in the Pārśvanātha, popularly called Pārasnāth, Hill in Bihar) etc are given. Modern scholars are of the view that all of them except Pārśva are mythical. It is however, worth noticing that the first Tīrthaṅkara's name Ṛṣabha or the Bull is reminiscent of the sacred animal of Śaivism which is now known to have had its origin in the religion of the pre-Aryan Indus Valley civilisation, in which too the bull was regarded as sacred.

3. LIFE AND TEACHINGS OF PĀRŚVA

It is in the teachings of Pārśva that we have the first historical beginnings of Jainism. He lived about two and a half centuries before Mahāvīra *i.e.* in the earlier part of the 9th century B.C. He is said to have been born in the royal Kṣatriya house of Kāśī or Banaras. His father's name is given as Aśvasena and the mother's as Vāmā. His wife is said to have been Prabhāvatī who belonged to the royal house of Ayodhyā. When he was thirty years of age, Pārśva renounced the world and after having practised penances for about three months rather a short period compared with other spiritual seekers in general— he obtained *kevala* or the Supreme knowledge. Then for about seventy years he is said to have roamed about as a preacher and to have had many disciples.

It is not fully known what the teachings of Pārśva were. He is said to have promulgated the observance of four Vows *viz.* abstention from killing living beings, abstention from telling lies, abstention from stealing or taking things not given, and non-attachment to worldly possessions. It is said that to these four Vows,

Mahāvīra added a fifth *viz.* abstention from sexual indulgence. Others hold that Pārśva's fourth Vow related to abstention from sexual relations and the fifth that Mahāvīra added related to non-attachment to worldly possessions, in full observance of which Mahāvīra discarded clothes and adopted nudity. Be that as it may, there is no doubt that nudity was not practised among the followers of Pārśva and that it was introduced into Jainism by Mahāvīra.

LIFE OF MAHĀVĪRA

The exact date of Mahāvīra's birth is disputed but it was about the middle of the 6th century B.C. His father's name was Siddhārtha who belonged to the Kṣatriya clan of the Jñātr̥s of the city of Vaiśālī, wherefrom Mahāvīra was known to many as the Jñātr̥-putra or as the Vaiśālīan. Many exaggerated accounts are given of Siddhārtha's wealth, royal glories etc. as are well-known in respect of Buddha's father too. Mahāvīra's mother's name was Triśalā. He was the second son of his parents. As in connection with the birth of Buddha, many accounts are narrated of dreams seen by Triśalā before Mahāvīra's birth, of an elephant, a white bull, a white lion etc. The number as well as the subjects of these dreams are topics on which the Digambaras and the Śvetāmbaras have differences.

It is related that the foetus of Mahāvīra was born at first in the womb of a Brahmin lady but the gods, considering that his birth was desirable among the Kṣatriyas, transferred the foetus to the womb of Triśalā. This legend

reflects no doubt the intention of the devotees of Mahāvīra of showing that although actually born as a Kṣatriya, yet Mahāvīra was as well-born as or in no way inferior to a Brahmin. Winternitz is of the view that this episode of the transfer of Mahāvīra from one womb to another, was borrowed by the Jainas from the Purāṇic birth-accounts of Kṛṣṇa. About the previous births too of Mahāvīra, there are many accounts.

Desiring good luck for the new born and his family, he was given the name of Vardhamāna. From the stories related of his early life, it would appear that he was a brave and intelligent boy.

According to the Śvetāmbaras, Vardhamāna was married to Yaśodā, by whom he had a daughter named Anujā (or Priyadarśanā) who, in her turn, was married to Jamāli and had a daughter. Jamāli was a sister's son of Mahāvīra's, who later became one of Mahāvīra's disciples and also the leader of a schism. According to the Digambaras however, Mahāvīra never married and so no questions can arise regarding his wife, daughter, son-in-law or grandson. But considering the fact that Mahāvīra was about thirty years of age when

he renounced the world, it seems more probable that a Kṣatriya of that age would not remain unmarried. According to the Śvetāmbaras, one year after the death of both of his parents, Vardhamāna renounced the world with the permission of his elder brother. According to the Digambaras, he left home when his parents were alive. Colourful descriptions are given of his renunciation.

He entered at first the Order of the Nirgranthas, the followers of Pārśva, but after a year he began to wander about alone from place to place and practise fasts and penances. From the accounts given of his life during this period, it appears that he was ill-treated by many, abused, beaten and set dogs upon. After twelve years spent in this spiritual striving, of which accounts are given full of many miraculous events and which consisted mainly of very rigorous penances and mortifications, he obtained *kevala* knowledge under a Śāla-tree close to a stream not far from the Pārasnāth hill. After his goal was attained he came to be known as the Kevalin or the possessor of the Supreme or perfect knowledge, the Jina or the Victor, Vīra or the Hero, Mahāvīra or the Great Hero, the Tīrthānkara,

the Buddha, the Arhat or the Worthy one, which was changed in Prakrit into Arihanta which gave rise to the meaning "Destroyer of the (spiritual) enemies", etc.

2. MAHĀVĪRA'S NUDITY

The Digambaras hold that Mahāvīra adopted nudity right from the moment of his renouncing home but according to the Śvetāmbaras he discarded clothes thirteen months after that event. As nudity was not in vogue among the followers of Pārśva when Mahāvīra joined them, it is probable that he was clothed at the time of his first renunciation. The explanation of his nudity given by the Jainas is that it was in complete fulfilment of the vow of non-attachment, or that it was an act of supreme penance, or that it signified purity of the mind, completely free from any sense of shame etc. But apart from these, another event, it is surmised by some modern scholars, is likely to have influenced Mahāvīra in this matter.

It is recorded in the Śvetāmbara texts that when Mahāvīra began to wander about alone one year after his renouncing home, he came in contact with Gośāla Mañkhaliputra,

the teacher of the Ājīvika sect, with whom he lived together for six years.

The sect of the Ājīvikas was older than Gośāla who professed to be the fourth and last Tīrthaṅkara of this Order. Gośāla was so called because of his birth in a cow-shed, his parents being of humble means. The Ājīvikas are referred to in the Jaina and the Buddhist texts as well as in the Inscriptions of Asoka. Their doctrinal system is not fully known but from scanty Jaina-Buddhist reports, their chief traits are found to be nudity, belief in the efficacy of physical mortifications, belief in the existence of the soul and in the doctrine of pre-destination *i.e.* man's fate is wholly pre-determined (according to his previous karma perhaps) and there are no such things as manly exertions, energy or *puruṣakāra*.

After associating for six years with Gośāla, Mahāvīra parted company with him. The Jaina account says that during the period of their association, Gośāla became a disciple of Mahāvīra. Some years later they happened to meet again when both of them upbraided each other for disowning each other's discipleship (which indirectly shows that according to Gośāla, Mahāvīra was his disciple). From

the Jaina scriptural account of this meeting of the two teachers when much "fiery forces" and curses were exchanged between them, it would appear that they indulged in mutual vituperations.

During the period of their association, Mahāvīra was yet a novice who had not obtained *kevala* knowledge whereas Gośāla had already declared himself as a Tīrthaṅkara. It is not usual for a novice to wander about in the company of a Tīrthaṅkara as an independent person nor is it probable that a Tīrthaṅkara would be the disciple of a novice. It is very likely therefore, as held by Hoernle and B. M. Barua, that during their association Mahāvīra was a disciple of Gośāla. Mahāvīra was attracted to Gośāla probably for the latter's belief in the soul and in the efficacy of asceticism, both being very strong points in Mahāvīra's outlook as shown in his subsequent teachings. Gośāla's nudity too must have strongly appealed to Mahāvīra, either as a mark of asceticism or as a symbol of possessionlessness, and that he borrowed it from Gośāla may not be improbable.

It is said that the reason why Mahāvīra parted company with Gośāla was the latter's lapses in respect of matters of sexual continence.

But it is more probable that the rupture between the two teachers took place owing to serious differences on matters of doctrine. We have seen before that Gośāla was a fatalist believing in pre-destined fate whereas Mahāvīra believed in puruṣakāra, in one's ability to make or mar one's fate by one's determined actions.

3. MAHĀVĪRA AS A PREACHER

For nearly thirty years Mahāvīra travelled constantly from place to place preaching his doctrine, halting not longer than a night in a village and not longer than five nights in a town—perhaps an ancient custom long in vogue among mendicants. During the four months of the rainy season he did not travel, so that vermin and plants that multiply abundantly in this season might not be injured. But possibly the rains-retreat was also an established custom among mendicants owing to the inconveniences of movements during this season, for the observance of which Mahāvīra adduced an additional reason *viz.* non-injury to living beings.

Although Mahāvīra covered the whole of modern Bihar in his preaching mission, up to Kauśāmbī in the west, the principal centre of

his activities was the Rājagṛha-Nālandā region where he spent as many as fourteen rains-retreats. Tradition holds that he preached his first sermon on the Vipulagiri of Rajgir. He had many disciples among all classes of people—the royalty, Brahmins, Kṣatriyas, merchants etc. more particularly in the Rajgir-Nalanda zone.

As a zealous preacher Mahāvīra appears to have been keen on converting people to his discipleship, as were also the other teachers of the time. The Jainas have narrated that as Gośāla lay in a delirium on his deathbed, Mahāvīra sent some of his own disciples to put questions to Gośāla, to which the latter gave incoherent, inconsistent and delirious replies. The Buddhists have recorded that Mahāvīra once prompted an aristocratic person to go to Buddha and put such questions to him as would show up Buddha's inconsistency, and that on another occasion when a disciple of Mahāvīra became a follower of Buddha, Mahāvīra appeared in the disciple's house and cursed him for his desertion. Such narratives have of course to be taken with due caution, coming as they do from rival sources. The Jaina accounts show that of all the other sects, Mahāvīra's criticism was

mainly directed against the Ājīvikas, while from the Pali Buddhist texts it would appear that during Buddha's life-time, his disciples looked upon the Nirgranthas as their chief rivals although they thoroughly disapproved of the Ājīvikas as well.

From all the scriptural accounts of Mahāvīra's preaching, it would appear that he preached in simple and homely language, with plenty of parables drawn from common life or very usual natural phenomena or common experience of life. He preached no doubt in the spoken language of the day which in course of time changed into the Ardha-Māgadhī of the Śvetāmbara Canon. It was usual with him to divide any subject of instruction under separate heads—a system of analytical classification which came to be given such a greatly exaggerated and artificial importance by the schoolmen among his followers that in their hands the Jaina scriptures came to be compiled in a manner as reduced Mahāvīra's sermons and dialogues to a series of stereotyped formulas and lists of doctrinal matters. Leumann has opined that if Mahāvīra's sermons had not been divested of their descriptive and narrative qualities in this manner but had been recorded

as spoken by the master himself, his utterances would not have been less attractive from a literary point of view than the utterances of Buddha as recorded in the Pali Canon.

4. MAHĀVĪRA AS THE ORGANISER OF THE ORDER

It was as a Nirgrantha that Mahāvīra preached. Many of the followers of Pārśva were no doubt disciples of Mahāvīra, but there were possibly some Pārśvites who did not accept his leadership, particularly in respect of nudity. This initial difference between the two wings of the Order gave rise in course of time to the full-fledged distinction between the Digambaras (the "sky-clad" or nude) and the Śvetāmbaras (or Sitāmbaras, the "white-clad").

Indrabhūti Gautama and "ten" others were Mahāvīra's chief disciples or gaṇadharas, under whose leadership the entire Order was divided into as many sections. Strict rules were made right from the outset for the regulation of ascetic life. There was no bar to the admission of women as ascetics—perhaps they used to be admitted into monastic life among the Nirgranthas already from before Mahāvīra's time. But the Order of female ascetics was entirely separate from that of the males.

According to the Śvetāmbaras, a female ascetic of the name of Candanā was at the head of the community of nuns.

Lay adherents, both male and female were given a place of honour in the Order, which conduced to its solidarity.

5. DEATH OF MAHĀVĪRA

It is said that out of the eleven gaṇadharas, nine predeceased Mahāvīra in Rajgir. Mahāvīra breathed his last in a small place named Pāvā (about 16 miles from Bihar-shariff, on the motor road to Gaya ; Bihar-shariff is the headquarters of the Bihar subdivision of Patna district, 8 miles from Nalanda). Many miraculous event are narrated in connection with Mahāvīra's teaching, death etc.

Voluntary death by starvation is highly commended in Jaina teaching. But Mahāvīra did not die by voluntary starvation, perhaps because it was necessary to do so for one who had already obtained *kevala* knowledge.

HISTORY OF THE ORDER

After Mahāvīra's death Indrabhūti Gautama led the Order for "twelve years" till his death in Rajgir. After Indrabhūti, Sudharman became the head of the Order, dying after "twelve years." He was the last of the gaṇadharas and was succeeded by his disciple Jambū who was leader for "twenty-four" years. The frequent repetition of the number 12 (and 24 too = 12×2) makes these periods look somewhat imaginary. About the sequence too of the leaders after Jambū, conflicting accounts are found.

It is said that next to the twenty-four Tīrthaṅkaras and the eleven gaṇadharas, Jambū alone obtained *kevala* knowledge, for owing to the downward course of the wheel of Time, no one else in this age is capable of obtaining *kevala* knowledge.

Most accounts agree in naming the fifth leader after Jambū as Bhadrabāhu, a learned scholar who is credited with the authorship of a few *niryuktis* or commentaries on scriptural texts, as also of the Kalpasūtra, a text which was later incorporated in the Śvetāmbara Canon.

It is recorded that in the time of Bhadrabāhu, during the reign of Asoka's grandfather Chandragupta the Maurya, about the end of the fourth century B. C., a long and severe famine raged in Magadha, when due to scarcity of alms (or in order to relieve the almsgivers, as the Jainas put it) a band of young monks led by Bhadrabāhu migrated to the Karṇāṭa country in South India, while the more elderly ones stayed on in Magadha under the leadership of Sthūlabhadra.

Members of the Order who remained in Magadha under Sthūlabhadra began to wear clothes, perhaps owing to their physical infirmities or for other reasons. An assembly summoned at Pāṭaliputra under the leadership of Sthūlabhadra also compiled some scriptural texts *viz.* the eleven Aṅgas and a twelfth text named Dṛṣṭivāda, now lost. The Jainas say that Mahāvīra's teachings were first compiled in fourteen texts called the Pūrvas, the "Ancient", which are now lost, and the Śvetāmbaras hold that some portions of these fourteen Pūrvas were collected by Sthūlabhadra in the now lost Dṛṣṭivāda.

When the famine ended after "twelve" years, the emigrants to the south under Bhadrabāhu

returned to Magadha, disapproved of the clothes of those who had remained behind in Magadha and also refused to accept the validity of the scriptures compiled by the latter. These matters led to disputes, dissensions and quarrels in the Order, which were not unknown even during the life-time of Mahāvīra and also after him. The dissensions were however, patched up for this once and Bhadrabāhu's authority prevailed, which was accepted by the others as well, perhaps owing to the infirmities of their advanced age.

After Bhadrabāhu's death, Sthūlabhadra succeeded to the leadership of the Order when dissensions began to break out anew. Mahāgiri succeeded Sthūlabhadra. At this time Asoka's grandson Samprati who was ruling in western India, became a follower of the Jainas and made large donations to them. But dissensions did not cease and went on increasing until about the first century A. D. the Order became permanently divided into the two communities, the Digambaras and the Śvetāmbaras.

2. THE CHIEF DIFFERENCES BETWEEN THE 'SKY-CLAD' AND THE 'WHITE-CLAD'

Between the Digambaras and the Śvetāmbaras there is a very large number of differences

in respect of matters of religious belief and practice, philosophical views, rites and rituals etc. The most outstanding differences however, relate to the following. According to the Digambaras

(i) images of Mahāvīra must be made nude ;

(ii) women are not capable of attaining mokṣa or final liberation ; in order to obtain mokṣa, one must be born as a male ;

(iii) Mahāvīra never married ;

(iv) Jaina monks must adopt nudity. '

3. OTHER CHANGES IN JAINISM

In course of time differences of opinion developed in the Church over very many other matters which gave rise to different sects and sub-sects. Just as Buddhism was pushed out of the mainland of India and found a foothold in the neighbouring countries, so Jainism was pushed out of its homeland in Magadha and found a refuge in some parts of Western and Southern India. Again, just as Mahāyāna Buddhism could survive by compromising with the popular and orthodox beliefs, so did Jainism also make many a compromise with orthodox practices. Building of temples, worship of

images of Mahāvīra and the other Tīrthāṅkaras, worship of the gods and goddesses of Hinduism, the caste system, priestcraft etc. were gradually adopted by the Jainas. Of course sects exist that are non-idolatrous.

It is claimed by Jaina tradition that Chandragupta, the Maurya emperor abdicated his throne and went to South India as a Jaina monk, where he died. Khāravela, the Orissan king of c. second century B.C., Māṇḍalika, the king of Kathiawad of the eleventh century A.D., Jayasiṅha and Kumārapāla, kings of Gujerat of the twelfth century A.D. were some of the most eminent patrons of Jainism.

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THE SACRED TEXTS OF THE ŚVETĀMBARAS

Sometime between the fifth and the sixth centuries A.D. the Śvetāmbaras convoked a Council in Valabhī in Gujerat, under the presidentship of Devardhi (also known as the Kṣamāśramaṇa) for the purpose of compiling the sacred texts. The scriptures collected through the labours of this Council are now known among the Śvetāmbaras as the Jaina Āgama or the Jaina Siddhānta, divided into several groups such as the Aṅgas, Upāṅgas, Prakīrṇas, Chedasūtras, Mūlasūtras, and two special texts known as the Nandī and the Anuyogaḍvāra.

Learned commentators wrote commentaries on many of these texts.

Modern scholarship, particularly German, of which again Schubring's contribution is the most valuable, has subjected these texts, the Canon of the Śvetāmbaras, to a detailed, critical and analytical examination, the result whereof points to these broad conclusions :

(i) The so-called fourteen Pūrvas might have consisted of traditions, handed down

orally from teacher to pupil, part of which might have been older than Mahāvīra.

(ii) Some part of this oral tradition might have been compiled by Sthūlabhadra in Pātali-putra towards the end of the fourth century B.C. This compilation too, if at all a historical event, was handed down orally.

(iii) In the subsequent centuries, parts of this oral tradition were reduced to writing.

(iv) The Council of Valabhī under Devardhi made use of the current oral traditions as well as such texts as might have been already reduced to writing.

(v) The Council of Valabhī edited and compiled the texts in this manner *viz.* the texts were adopted as they were found to be in Devardhi's time (which included necessarily all the accretions, doctrinal, linguistic etc. that had grown around the original texts during the thousand years that intervened between Mahāvīra and Devardhi), which meant therefore that although many of these texts contained cores of ancient tradition, their form at the time of the compilation was such as they had come to acquire by transmission, mostly oral, through successive generations.

In several cases again, the form was further touched up by the Valabhi redactors.

(vi) Some compositions nearly contemporaneous with the Valabhī Council were added to this compilation. One particular text is reputed to have been composed by Devardhi himself.

(vii) The process did not stop there. Some matter later than Devardhi's time too found their way into the Canon during the succeeding ages.

(viii) The contents of some extant texts are found to be wholly different from the contents of works bearing the names of those texts as mentioned in older "Tables of Contents" of the various texts. The conclusion to be drawn from this is that older texts bearing the same names were lost and new texts under identical names were substituted in their places, either before or during or even after the Council of Valabhī.

To sum up : The Śvetāmbara Canon does not wholly go back to the age of Mahāvīra. But yet it has in it a core of matter that goes back to very early times and which records faithfully the traditions of the age of Mahāvīra himself, as an illustration whereof it may be mentioned that the Śvetāmbara Canon has much

matter in it that runs parallel with some of the oldest parts of the Pali Canon that are usually regarded as a faithful representation of conditions of things in the age of Buddha. As a further proof of the genuineness of parts of the Śvetāmbara Canon, it may be mentioned that although the Śvetāmbaras wear clothes, their Canon invariably represents Mahāvīra and his disciples always as nude.

The language of the Śvetāmbara Canon is called Ardha-Māgadhī Prakrit, or Jaina Prakrit or even Ārṣa (*i.e.* of the Ṛṣis) Prakrit.

The chief subject-matter of these texts is rules of monastic and ascetical life, religio-philosophical dogmatics etc. But yet occasional details of contemporary social and political life etc. are not wanting. This literature developed in the hands of schoolmen who were very particular about dividing and sub-dividing all matters according to a set scheme, sometimes artificial and occasionally even arbitrary. Long lists of these classifications therefore abound in these texts which are consequently rather dry reading.

THE CANONICAL LITERATURE OF THE ŚVETĀMBARAS

As mentioned before, this literature is divided into groups of texts known as the Āngas, Upāṅgas etc. We shall deal briefly with each of these groups as also with the texts comprised under each group.

A. THE ELEVEN (OR TWELVE) ĀNGAS

To the names of many texts is added the word āṅga, followed further by the word sūtra.

1. Āyāra (Ācāra)—rules of ascetic life ; consists of 2 parts, the latter being of a later origin as found by modern scholars.

2. Sūyagaḍa or Sūya (wrongly Sanskritised as Sūtrakṛta ; Sūtra > Sutta and not Sūya. Sūya is probably to be derived, as hinted at by the commentator, from sūca, sūcā or sūcī meaning 'points of view')—The text deals with the heretical views of the Brahmins, Buddhists etc. It is divided into 2 parts, the latter being found by modern scholars to be of later origin.

3. Ṭhāṇa (Sthāna)—It enumerates under the numbers from one to ten, all matters

connected with religion. It is analogous to the Pali *Āṅguttara-nikāya*.

4. *Samavāya*—It is an extension of the theme of enumeration from one to many thousands, much of which is of later origin.

5. *Viyāhapannatti* (*Vyākhyā-prajñapti*, also known as the *Bhagavatī*)—it is a long compilation of doctrinal matters and events purporting to belong to the time of Mahāvīra, which has been found in modern analysis to be a collection of matters composed at different periods.

6. *Nāyādhammakahāo* (*Jñātā - dharmakathāḥ*, wrongly derived from *Jñātr* (= Mahāvīra) -dh^o. *Jñāta* means here, as pointed out by the commentator, 'Parable')—The first part of this text consists of didactic tales but the second part is wholly different in respect of both form and subject-matter, considered by modern criticism to be the addition of a much later date.

7. *Uvāsagadasāo* (*Upāsaka-daśāḥ*)—It describes the meritorious result of the observance of the Vows and penances by ten lay householder (*upāsaka*) disciples.

8. *Antagaḍadasāo* (*Antaḥkṛd-daśāḥ*).

9. *Aṇuttarovavāiyadasāo* (*Anuttaropapādi-ka-daśāḥ*).

The subject-matter of these two texts, Nos. 8 and 9, is the glorification of asceticism, penances and death by voluntary starvation. The contents of the present texts are wholly different from those indicated in ancient Tables of Contents and the texts are therefore to be taken as "substituted" in the place of former texts now lost.

10. Paṅhāvāgaraṇāiṃ (Prašnavyākaraṇāni)—It describes the good and bad effects respectively of observing and not observing the Vows of ahiṃsā etc. Its contents have no resemblance with those mentioned in the older Tables of Contents and are therefore to be regarded as "substituted" for a text now lost.

11. Vivāgasūya (Vipākaśruta, sometimes wrongly called °sūtra)—It consists of tales showing the good effects of virtue and the bad effects of sin.

12. Diṭṭhivāya (Dṛṣṭivāda)—It is now entirely lost and is said to have contained parts of the "Fourteen Pūrvas".

B. THE TWELVE UVĀNGAS (UPĀNGAS)

1. Uvavāiya (Upapādika, wrongly Aupa⁰)—It contains accounts of life in heaven or

hell in consequence of good or bad actions, and of rules to be observed by ascetics and householders. The second part of the work has no organic connection with the first part and therefore it is to be concluded that two different kinds of composition have been put together in the text.

2. Rāyapaseṇaijja (wrongly Rājaprasnīya; prasna > paṇha or paṇhā, not paseṇa)—Its subject-matter is an account of the proofs of the existence of the soul, set forth by a Jaina monk named Keśin in reply to questions (it is this which gave rise to the erroneous derivation from *pras'na*) put by a king named Paesa or Paesi (Prasena or Prasenajit, who of course is not the Kośalan contemporary of Buddha). The correct Sanskrit title of the text would therefore possibly be Rāja-Prasenakīya.

3. Jīvābhigama or Jīvājīvā^o (jīva + ajīva + abhigama)—It consists of the description of the classification of various kinds of living beings, and of the world comprised of islands and seas. Modern scholars think that the portion dealing with islands and seas is interpolated here from the 6th Upāṅga (see below).

4. Pannavaṇā (Prajñāpanā) — This also deals with the classification of living beings.

The text itself refers to one Ārya Śyāma as its author whose date is not known but which may possibly be c. 1st century B. C.

5. Sūrapannatti (Sūryaprajñapti)

6. Jambūddīvapannatti (Jambudvīpa-prajñapti)

7. Caṃḍapannatti (Candraprajñapti)

These three texts, Nos. 5-7, deal with scientific matters concerning cosmogony, geography, astronomy, division of time, etc. The 7th Upāṅga however, is found incorporated in its entirety in the 5th Upāṅga. It is possible that the 7th Upāṅga was originally a separate text which was later inserted into the 5th Upāṅga.

8. Nirayāvaliyāo (Nirayāvalyaḥ)

9. Kappavadimṣiyāo (Kalpāvataṃsikāḥ)

10. Pupphiyāo (Puṣṭikāḥ)

11. Pupphacūlāyo (Puṣpacūlāḥ, °cūlikāḥ)

12. Vaṇhidasāo (Vṛṣṇidasāḥ)

These five texts, Nos. 8-12, are sometimes described also as the five sections of a single text named Nirayāvalisūtra. Their subject-matter is the description of life in heaven or hell as the result of good or bad actions. It

may be that originally these five texts formed the different sections of a single work but later on, owing to the need of bringing the number of the Upāṅgas as well up to 12—the Aṅgas too being of that number—these texts were counted as separate works.

C. THE TEN PAINṆAS (PRAKĪRṆAS)

The word Prakīrṇa means “scattered” *i.e.* “not properly arranged.” The names as well as the number of the texts included in this class are differently given in different lists. Sometimes some texts which are included in other sections by some, are counted among the Prakīrṇas by others. The order of enumeration of the texts usually counted under the Prakīrṇas, also varies. The most generally accepted list of the Prakīrṇas however, is as follows :

1. Causaraṇa (Catuḥsaraṇa)—It contains hymns etc. in honour of these “four” *viz.* arhats, siddhas, sādhus and dharma. The work is said to have been composed by one Vīrabhadra whose date is unknown but which may perhaps be old.

2. Āurapaccakkhāṇa (Āturapratyākhyāna)
3. Bhattaparinnā (Bhaktaparijñā)
4. Saṁthāra (Saṁstāra)
5. Mahāpaccakkhāṇa (Mahāpratyākhyāna)

These four texts, Nos. 2—5, are in glorification of death by voluntary starvation.

6. Caṁḍāvijjhaya (more correctly should be Caṁḍāvejhhagā < Candrakavedhyakāḥ, in the opinion of Schubring)—It deals with the rules of monastic life.

7. Gaṇivijjā (Gaṇividyā)—It deals with the ascertaining of auspicious and inauspicious days, periods etc.

8. Taṁḍulaveyāliya (Taṁḍula-vaicārika, °vaikālika, °vaitālika)—It deals with food and physiology.

9. Deviṁdatthaya (Devendrastava)—It deals with the classification of the kings of the gods.

10. Vīratthaya (Vīrastava)—It is an eulogy of the different names of Mahāvīra.

D. THE SIX CHEYASUTTAS (CHEDASŪTRAS)

It is not clear in what sense the word “cheya” is used here. The order also of the enumeration of the six texts varies. The usual list is :

1. Nisīha (incorrectly derived by commentators from nisītha ; modern philologists trace it to the mixture of two Prakrit words, *niseha* <niṣedha, prohibition, and nisīhiyā <niv/sad, place of “sitting” when reading the sacred texts)—Its subject-matter is prescription of penances for the breach of rules of daily life. Modern analysis regards this text as a composition of a late date. Towards its end, it reproduces some parts of the 1st Aṅga as well as a good portion of the 3rd Chedasūtra. Schubring is of the view that an older text probably formed the basis of this and the 3rd Chedasūtra.

2. Mahānisīha—It is sometimes regarded also as the 6th Chedasūtra. Its subject-matter is confession of the transgression of rules of conduct, expiation, evil consequences of sinful deeds etc. Schubring holds that in its present form, this text is not of very old date and that it has been possibly “substituted” in the place of an older text now lost.

3. Vavahāra (Vyavahāra)

4. Āyāradasāo or Dasāsuyakkhandha, briefly Dasāo (Ācāradasāḥ or Dasāḥśrutaskandha, briefly Dasāḥ)

5. Kappa (Kalpa, also called Brhat - (sādhu) -Kalpasūtra).

These three texts, Nos. 3-5, are also collectively regarded as one Śrutaskandha or work named Daśāḥkalpavyavahāra. Modern criticism regards these three texts as the basis of the Chedasūtra group and as belonging to the earliest stratum of the scriptures. The 3rd Chedasūtra is found incorporated in the 5th Chedasūtra too. The subject-matter of all of these three texts is rules of monastic life. The 4th Chedasūtra is reputed to have been composed by Bhadrabāhu and the 8th Chapter of it is also known as the Bhadrabāhu-Kalpasūtra. It is said that of those who knew the ancient "Fourteen Pūrvas", Bhadrabāhu was the last and that he composed the 3rd and the 4th Chedasūtras on the basis of the 9th Pūrva. But it is to be noted that what is regarded as the "Bhadrabāhu-Kalpasūtra", is a combination of three different compositions, of all of which Bhadrabāhu could not have been the author. The first of these three compositions is the "Jincaritra", an account of the lives of Mahāvīra and the other Tīrthāṅkaras in a highly ornate style; the second is the "Sthavirāvalī", a list of schools, sub-schools

and teachers—obviously not of ancient date because in these lists are included developments of times much later than Bhadrabāhu's ; the third is probably the oldest of the three, called Sāmāyārī (usually derived from "Sāmācārī" which should more correctly perhaps be "Sāmayācārika"), the subject-matter whereof is the rules to be observed by ascetics during the rains-retreat (paryuṣaṇa), from which the entire Bhadrabāhu-Kalpasūtra is sometimes called "Paryuṣaṇākālpa" although in fact this title is applicable properly to the third composition only. This further shows that the third composition is the oldest core of this work.

It is said that the Jinacaritra, Sthavirāvalī and Sāmayācārika were not originally counted among the scriptures but that Devardhi introduced them into the Siddhānta.

The oldest and the genuine Kalpasūtra is the 5th Chedasūtra. This is the most authoritative text on monastic rules.

6. Paṃcakappa (Pañcakalpa)—This text is now lost and in its place the Jīyakappa (Jītakalpa ; jīta < jyā = ancient), attributed to Jinabhadra (or Jinabhāṭa), the teacher of the celebrated scholar Haribhadra of the 8th

century, is sometimes called the 6th Chedasūtra. The subject-matter of Jītakalpa is rules of monastic life.

The Piṇḍaniryukti and the Oghaniryukti, two texts comprised under the Mūlasūtra group (see No. 4, p. 37-38), or the considerably later 2nd Chedasūtra "Mahānisīha" are sometimes regarded as the 6th Chedasūtra.

Modern scholarship is of the view that the texts belonging to the Chedasūtra group were not included in their entirety in the scriptures for a long time, because no genuine bond of kinship exists among them.

E. THE FOUR MŪLASUTTAS (MŪLASŪTRAS)

It is not clear in what sense exactly the term mūla is used in designating these texts. Sometimes a text is called mūla (the root, the original) to distinguish it from its commentary ; perhaps these texts were given that name because they possessed ancient and valuable commentaries or it may be they were so called, as suggested by Schubring, because they were to be studied right at the commencement (mūla) of asectic life.

1. Uttarajjhāyā, or °jjhayaṇāim (Uttarā-dhyāyāḥ or °ādhyayana)—It consists of 36

chapters composed at different times, said to have been spoken by Mahāvīra himself, although the 7th chapter clearly refers to one Kapila as the author of that chapter. The subject-matter of this work is instruction on Dharma, conduct etc.

2. Āvassaya (-nijjutti ; Āvaśyaka-niryukti or Saḍāvaśyaka)—It is combined with the niryukti of Bhadrabāhu and deals with instructions on religious rules that should be invariably (avaśya) observed.

3. Dasaveyāliya (Daśavaikālika) — Its subject matter is rules of asectic life and its authorship is attributed to one Sejjambhava who may or may not be the person of the same name who became the head of the Order about a century after Mahāvīra.

The commentaries of the 2nd and 3rd Mūlasūtras contain a large number of ancient tales in illustration of instructions on religious matters.

4. Piṇḍanijjutti (°niryukti)—Its authorship is ascribed to Bhadrabāhu and it deals with rules of taking food, alms-begging etc. for ascetics.

Sometimes in the place of this text is mentioned as the 4th Mūlasūtra, the Ohanijjutti

(Oghaniryukti), of which too the authorship is ascribed to Bhadrabāhu and which deals with the general (ogha = stream, current) rules of ascetic life. The Oghaniryukti is sometimes even regarded as the 3rd Mūlasūtra.

The Pakkhiyasutta (Pākṣikasūtra) which deals with the confession of transgressions committed during a fortnight (pakṣa), is also sometimes regarded as the 4th Mūlasūtra.

F. TWO SPECIAL TEXTS—THE NANDĪ AND THE ANUOGADĀRĀ, °DĀRĀIṆ (ANUYOGADVĀRA)

Sometimes these two texts are named before the Mūlasūtras. Both these texts are elaborate encyclopaedias of all matters concerning Jain dogmatics. The authorship of the Nandī is attributed to Devardhi of the Valabhī Council fame. Sometimes these two texts are grouped by some under the Prakīrṇas.

G. SOME SUPPLEMENTARY TEXTS

Some other texts are generally included in the Canon as supplementaries, *viz.*

Isibhāsiyāiṇ (Ṛṣibhāsītāni),

Aṅgacūliyā (°cūlikā),

Vagga-cūliyā or erroneously Vaṅga°,

Uvaṅga° (Vargacūlikā),

Viyāha - cūliyā or erroneously Vivāha⁰
 (Vyākhyā-cūlikā),

Āṅgavijjā (Āṅgavidyā).

Modern scholarship regards the extant forms of these texts as not being of very old age and it is to be surmised that they are "substituted" for older texts that might have existed once but are now lost.

COMMENTARIES ON THE ŚVETĀMBARA CANON

The commentarial literature on the Śvetāmbara canonical texts is of considerable extent, the oldest among which are the *niryuktis* attributed to Bhadrabāhu, of which two *viz.* the Piṇḍaniryukti and the Oghaniryukti (see text No. 4 on page 37 as has already been said, are included in the Canon. Tradition holds that Bhadrabāhu wrote *niryuktis* on ten texts but according to modern opinion there were more than one authors of this name, real or assumed, of whom the first belonged to c. 4th or 3rd century B. C. and the second to c. 1st century B. C. Nearabout the 5th century A. D., it seems, one or more authors again of that name might have existed.

The *niryuktis*, written in Prakrit, were further developed into the bhāṣyas and cūrṇis in Prakrit, which again gave rise to tīkās vivaraṇas, vṛttis and avacūrṇis in Sanskrit.

Most notable among the commentators are Haribhadra (of the 8th century A. D., but more authors of this name existed in subsequent

times) ; Śilāṅka or Śilācārya (of the 9th century A. D.) ; Śāntisūri, Devendraganin and Abhaya-deva (all of the 10th-11th centuries A. D.) ; the great Hemacandra, also known as the Kali-kāla-sarvajña (of the 12th century A. D., but more persons also of the same name flourished in later times) and Malayagiri (of the 14th century A. D.).

THE SACRED TEXTS OF THE DIGAMBARAS

The Digambaras regard the Śvetāmbara Canon as wholly spurious. They accept the division of the scriptures under the groups of the Aṅgas, Upāṅgas etc. and they also admit the existence once of the various texts named under these groups, but in their view the extant Śvetāmbara texts that go by those names are not the genuine ancient texts which are now completely lost.

In place of the ancient scriptures which they believe to be completely lost, the Digambaras look upon certain other texts as being as authoritative for them as the lost scriptures. These texts however, are of a later origin, composed by Digambara authors. When after the Council of Valabhī, the Śvetāmbaras proclaimed the possession by them of an accepted Canon, the Digambaras perhaps felt that it was not enough to declare the old scriptures as lost or the Śvetāmbara scriptures as spurious—they, the Digambaras too, ought to have some and that authoritative scriptures of their own. Perhaps it was this need that made them elevate some texts composed by Digambara authors to the status of

scriptures. These texts are now referred to by them as their "Four Vedas", divided into the four classes of Prathamānuyoga, Karaṇānuyoga, Dravyānuyoga and Caraṇānuyoga. Accounts however, differ of these divisions as well as of the various texts included thereunder, but usually the following works are regarded by the Digambaras as of scriptural authority for them—

The works of Kundakunda (c. 1st century A.D.);

The Tattvārthādhigama (or briefly Tattvārtha) - sūtra of Unāsvāmin, a pupil of Kundakunda, who wrote a commentary as well on his own work. He is regarded as a Svetāmbara by the Śvetāmbaras who call him Umāsvāti, the Vācaka. The Tattvārtha-sūtra is considered to be a highly authoritative text by the Svetāmbaras too, but readings and interpretations of the text are at variance between the two communities;

The Mūlācāra and the Trivarṇācāra of Vaṭṭakera (c. 1st-3rd centuries A.D.);

The Padmapurāṇa of Raviṣeṇa (7th cent. A.D.);

The Āptamīmāṃsā (with commentary) and the Ratnakaraṇḍa - Śrāvākācāra of Samantabhadra (8th cent. A.D.);

The *Harivaṃśapurāṇa* of Jinasena (8th cent. A.D.) ;

The *Triṣaṣṭīlakṣaṇa-mahāpurāṇa* by another Jinasena and his pupil Guṇabhadra (of the 9th cent. A.D.) ; the first section of this work is known as the *Ādipurāṇa* and the second section as the *Uttarapurāṇa*.

Besides the above, three other works *viz.* the *Sūryaprajñapti*, the *Candraprajñapti* and the *Jayadhavalā*, of which the authorship and date are uncertain, are also regarded by the Digambaras as being of scriptural rank.

RELIGIO-PHILOSOPHICAL TREATISES

A large number of treatises were written by Jaina scholars of both the communities, Digambara and Śvetāmbara, to explain and develop the teachings of Mahāvīra, the philosophical principles and the religious dogmas of Jainism. A brief review of these works and authors is given below.

Kundakunda and Umāsvāmin (or Umāsvāti), both of whom have been mentioned above on p. 43 are honoured equally by both sects. The authorship of seven texts is attributed to Kundakunda, *viz.* the Pavayaṇasāra (Pravacana^o), the Paṃcatthikāya (Pañcāsti^o) etc and probably he wrote several other works as well.

The Tattvārtha-sūtra of Umasvāmin has been referred to on p. 43. Umāsvāmin wrote other works as well.

Vaṭṭakera has been mentioned on p. 43.

Kārtikeyasvāmin, a Digambara, probably belonged to the first few centuries A.D.

Pūjyapāda (also called Devanandin or Jinendrabuddhi) belonged to c. 6th century A.D.

Siddhasena-Divākara of c. 7th century A.D. was a famous writer and the author of a number

of works, of which the most important are the Nyāyāvatāra, the Sammati-tarka-prakarāṇa and the Jaina-tarka-vārtika.

Samantabhadra (see p. 43, end) was the author of several works, of which the chief are the Āptamīmāṃsā and the Yuktyanusāsana ;

Vidyānanda (Digambara, 8th cent.), Akalaṅka (Digambara, 8th cent.), Haribhadra (see p. 40, end) and Guṇabhadra (Digambara, 9th cent., of the same name also wrote later) were the others very eminent authors of a number of works.

Nemicandra, also known as the "Siddhānta-cakravartin" (Digambara, 10th cent.) wrote two famous works entitled the Dravya-saṃgraha and the Gommaṭa-sāra.

Gommaṭa was the name of the son of Rṣabha, the first Tīrthaṅkara. The monolithic 57 ft. high image of Gommaṭa, the largest image in India, is reproduced on the front cover of this book. It is situated at Sravana Belgola in Mysore state in South India and is bathed with great ceremony with ghee, milk etc by thousands of Jaina pilgrims once every twelve years (the last was in March 1953) on the occasion of certain special planetary conjunctions. This image was erected in the 10th century A.D. by

Cāmuṇḍarāya, a minister and General of the reigning king and a disciple of Nemicandra. Other writers also of the name of Nemicandra flourished later.

Amṛtacandra, Devasena (Digambara) and Śāntisūri were other eminent writers of the 10th century.

In the 11th century Hemacandra, the "Maladhārin" and Amitagati (Digambara) were prominent authors.

The 12th century saw the famous Hemacandra, the "Kalikāla-sarvajña" (see p. 41) who wrote extensively on many subjects.

In the 13th century Āśādhara (Digambara), Malliṣeṇa and Devendra (he was followed later by others of the same name) wrote some works.

In the 15th century Sakalakīrti (Digambara) and Śrutasāgara attained eminence as authors of several works.

In the 16th century several works were composed by Dharmasāgara, Vinayavijaya and a few others.

In the 17th century Yaśovijaya was a very prominent author who also attempted a rapprochement between the Digambaras and the Śvetāmbaras.

JAINA LOGIC : THE SYĀD-VĀDA

Very considerable attention was devoted by Jaina teachers to Logic as an integral part of their religio-philosophical system. It derived additional impetus also from the need of pointing out the defects in other systems, for exploding other views and establishing the Jaina view. The Jaina calls his own religio-philosophical system *anekāntavāda* *i.e.* a system in which an object is viewed not from one standpoint only (*ekāntavāda*) but from many angles of vision. In this system of logic everything is viewed from seven standpoints and it is therefore called *saptabhaṅgī nyāya*. As the word *syāt* denoting probability is used in respect of each of these seven viewpoints, this logical system is also called *syādvāda* or the Doctrine of Probables.

The various standpoints of this logical system are thus set forth *é.g.* in respect of anything it may be said that 1. *syād asti*, probably it exists, perhaps it is so, 2. *syān nāsti*, probably it does not exist, perhaps it is not so, 3. *syād asti nāsti*, probably it exists and does not exist, 4. *syād avaktavyah*,

probably it is indescribable (because of the simultaneous assertion of existence and non-existence), 5. *syād asti avaktavyaḥ*, probably it exists and is at the same time indescribable, 6. *syān nāsti avaktavyaḥ*, probably it does not exist and is at the same time indescribable, and 7. *syād asti nāsti avaktavyaḥ*, probably it exists, does not exist and is also indescribable.

Needless to say, this manner of thought is not very easy of comprehension. In the development of this system, Jaina logicians showed great intellectual subtlety and analytical finesse. In course of time this system came to have such a hold on the scholastic mind that the entire philosophical system, nay the religion itself was designated as *syādvāda*.

Of the numerous works on Logic, the most eminent are those by Siddhasena - Divākara (see p. 45), those by Samantabhadra (see p. 46); the *Anya-yoga-vyavaccheda-dvātriṃśikā* (also known as the *Vītarāga-stuṭi*) and the *Pramāṇa-mīmāṃsā* by Hemacandra (see p. 41); and the *Laghīyastraya* by Akalaṅka.

Scholars of high repute wrote numerous commentaries on many celebrated texts on religion, philosophy and logic. Some of these

commentarial compositions are held in such high esteem as to be regarded almost as independent and authoritative texts on these respective subjects.

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RELIGIO-PHILOSOPHICAL DOGMATICS

Topics bearing on Jaina dogmatics are met with repeatedly in different texts although not always in the same form. Discrepancies in respect of details are a not uncommon feature and the treatment is also not systematic. Schubring opines that the earliest tenets of Jainism and discussions thereon are to be found in portions of the Āyāra, Sūya and the Uttaraj-jhayṇa.

Of the texts composed by Jaina philosophers for the presentation of their tenets in a systematised form, the Tattvārtha (-adhigama)-sūtra of Umāsvāti (see p. 43) is regarded as the most authoritative. But the line adopted by Umāsvāti in presenting the tenets of Jainism in a systematised manner, is not necessarily the same as would be followed by a writer of modern times. Secondly, divergent views are propounded by learned Jaina scholiasts in interpreting Umāsvāti's text, the readings also varying in different sectarian hands. But yet we shall in the following sections, mainly follow the lead of Umāsvāti and in matters

where sectarian divergences in interpretation are very wide, we shall adopt the line of interpretation most favoured by modern scholarship.

The tenets of Jainism are not always easy to grasp mainly due to two reasons, first, on account of our relative unfamiliarity with the ancient background of this system and secondly on account of the highly complex and perplexing system of innumerable divisions and minute sub-divisions that the Jaina is prone to. We shall confine our review however, to the most essential and basic features only.

The Nine or (Seven) Tattvas or Principles

The entire system of Jaina tenets is summed up under nine tattvas, sometimes also called the padārthas, viz. jīva, ajīva, puṇya, pāpa, āsrava, bandha, saṃvara, nirjarā and mokṣa. The Digambaras as well as some Śvetāmbaras take the number of tattvas to be seven, for they do not regard puṇya and pāpa as separate tattvas but include puṇya among the saṃvaras and pāpa among the āsravas. We too shall regard the tattvas as seven in number.

1. JĪVA

The cardinal teaching of the Jainas is the belief in the existence of the jīva or the indi-

vidual soul, also called ātman. The existence of the jīva is eternal although it is subject to changes in state, pariṇāma. According to the Sāṅkhya, the Vedānta and the Vaiśeṣika systems, the jīvātman or individual soul is aparīṇāmi *i.e.* it remains changeless in all states and at all times. Therefore the Jaina conception in regard to this matter is very different from the others. The jīva is endowed with infinite qualities but its chief characteristic is knowledge, jñāna, or consciousness, caitanya. That constitutes the real or essential character of the jīva.

Knowledge is divided into five kinds *viz.* mati (perceptual), śruta (scriptural) and three other supernatural kinds *e.g.* avadhī, maṇaḥ-paryaya, and kevala which is the highest.

The soul possesses activity or energy. In regard to this matter too, the Jaina conception is very different from the Sāṅkhya-Vedānta which declare the soul to be an inactive witness and Prakṛti to be the agent of all activity, whereas the jīva is in Jaina belief the doer of all actions. In consequence of its own actions, the jīva goes through the cycles of birth and death, happiness and unhappiness, heaven and hell etc and attains liberation, mokṣa, on the

complete destruction of the fruits of its own actions. The jīva is thus the maker of its own destiny wholly and solely. Its physical features, mental characteristics, span of life in each form of existence etc are all determined entirely by the nature and fruits of its own karma.

Although the jīva is incapable of being seen or touched etc, it has a form and this form is that of the body the soul inhabits at any time. This again is another peculiarity of the Jaina conception of the soul, very different from that of the Sāṅkhya-Vedānta which recognise no form of the soul. Probably the Jaina conception of a form of the jīva is to be traced to primitive thought and is thus of very ancient origin. The history of the belief in the existence of the soul reveals that some part of the body—be it the root of the navel, the heart, the region between the eyebrows, or the crown of the head—is regarded as the seat of the soul and the soul is said to be endowed with a form or size, however small it may be. It is to be noted that the elevated philosophical thought of the Kāṭha-Upaniṣad even, could not rid itself of the idea of the 'thumb-size' form of the soul. Among the reasons for Buddha's refusal to

countenance the belief in the existence of a soul, is probably to be reckoned this belief in a form of the soul as held by the Jainas or the Kāṭha-Upaniṣad etc.

The Jainas have made a detailed classification of jīvas according to the bodies taken by them. In consequence of the fruits of its own Karma, the jīva is born in the world among the gods that dwell in the heavens, among gods that dwell in the hells, among human beings and among animals, plants etc. We shall pass over the various classifications made of the heaven-dwellers, hell-dwellers, heavens and hells.

An 'embodied' jīva may be of three sexes, male, female and neuter or eunuch. Its span of life, power of inhalation and exhalation, faculties of the body, mind and speech, and its faculties of the sense organs ranging from one to five—are all determined by its karma performed in a previous birth. All these faculties and characteristics are collectively called the life-faculties, prāṇa-śakti.

Earth-bodied (among which are included minerals etc), water-bodied, air-bodied, fire-bodied and plant-bodied jīvas possess only one sense, that of touch. Their rates of respiration

and span of life are set forth. They are the lowest of embodied souls which attain thereafter by virtue of their karma, the graded steps of higher and higher forms of life or in other words they obtain bodies possessing larger and larger life-faculties *e.g.* of worms, leeches, insects, snails etc which possess two senses ; of ants etc which possess three senses; of bees, wasps, mosquitos, flies, scorpions etc. which possess four senses ; and of gods, hell-dwellers, men, beasts and birds which possess five senses.

All five-sensed beings—except men, beasts and birds brought into existence through a supernatural non-uterine form of birth—possess a mind. All those beings who possess a mind are endowed with sanjñā or faculty of discrimination between good and bad.

The Leśyās

The different states of mind of embodied souls are called the leśyās which are of six kinds and each of which possesses its own distinctive colour, touch, smell and taste. The black leśyā is the lowest and worst of all ; its smell, touch and taste are extremely disagreeable and under its influence the jīva performs heinous and violent misdeeds.

Less bad than the black is the blue leśyā and less bad than the blue is the pigeon-coloured (grey) leśyā. These three are the bad leśyās.

Superior to these are the three good leśyās. the fire-coloured, the lotus-coloured and the white. Their touch, smell and taste are better and better and under their influence the jīva attains to higher and higher states of mind. Just as a crystal takes the hue of a china-rose placed near it, so also does a jīva take the colour of the leśyā under the influence whereof it happens to be.

Charpentier derived the term lessā from Sansk. kleśa but Schubring prefers to connect it with leśa = particle, which presupposes the idea of some gross physical object, however fine. Schubring also finds that the conception of smell, colour etc associated with soul is reminiscent of primitive belief and these ideas are not organically or inseparably related with other Jaina teachings. From the account given by Buddhaghōṣa, the celebrated Buddhist commentator, of the tenets of the Ājīvikas, Schubring infers the probability that the leśyā-theory was given a prominent place in the teachings of Gośāla, from whom Mahāvīra borrowed it.

In Jaina belief, a *jīva* on attaining liberation or mokṣa frees itself completely from the operations of the *leśyās*, both bad and good.

The nature of the jīva

In Jaina thought it is held that just as physical matter possesses a permanency underlying all its mutability, so does also the *jīva* undergo various changes of state in spite of its basically eternal and unchanging character. This feature is called the 'change-ful-eternality', *pariṇāmi-nityatā* of the *jīva*. The various changes of state of the soul are called *bhāvas*. Consciousness or knowledge, the chief essential characteristic of the *jīva*, is variously graded and classified by the Jaina. (see p. 53).

The *jīva* possesses motion. It is due to possessing motion that the soul sojourns through cycles of births and deaths or towards the goal of liberation. Souls in worldly bondage, in addition to their gross physical body, possess a finer body known as the *kārmaṇa* body which is made of the activities of the body, mind and speech. The activity of body, mind and speech is called *yoga*. Just as a heated arrow shot through falling rains, travels in its course collecting on and absorbing into

itself particles of rain water, so does also the jīva progress on its way acquiring karma and mixing itself with it through vibrations generated by the movements of kārmaṇa-yoga.

2. AJĪVA

All that is not jīva *i.e.* all that do not possess the faculty of consciousness or knowledge, are ajīvas. Ajīva is not only non-jīva but is also anti-jīva, which means that it is not only the absence of the qualities of jīva which characterises ajīva, but ajīva is also antagonistic to jīva by nature.

Dharma, adharma, ākāśa (space) and *pudgala* (the ultimate constituent of matter) are the ajīvas. Jaina philosophers differ on the question as to whether kāla (time) is also to be included among ajīvas.

The Five Astikāyas : Dravyas

Jīva and the four kinds of ajīva just mentioned are collectively called the Five Astikāyas or Dravyas. All of these five are eternal in character or in other words, none of them ever loses its own particular and general characteristics. They are all fixed, *i.e.* there is never any increase or diminution in their respective numbers—jīvas and pudgalas

being constantly infinite in number, and dharma, adharma and ākāśa being each constantly single in number.

Except the pudgala, the other four dravyas have no smell, taste etc or tangible form, rūpa. Nor are they capable of being perceived by the senses. But the pudgalas have rūpa ; they are also endowed with touch, taste, smell and colour. Although very subtle, they are capable of being perceived by the senses.

The dravyas are never divested of their respective natures, nor do they ever partake of the characteristics of each other. This is known as *avasthitatva*. The eternal character of the world is denoted by the permanency of the dravyas and by *avasthitatva*, is denoted their non-interchangeability. Although subject to changes, the dravyas are eternally constant in their own beings. Although they co-exist with one another, they remain independent of and unaffected by the qualities of each other.

Dharma, adharma and ākāśa are static *i.e.* devoid of motion, activity or dynamic energy. But jīva and pudgala are kinetic, dynamic, possessing motion, activity or energy.

The Functions of the Five Astikāyas

What helps the dynamic or static states of the jīva or the pudgala, is respectively dharma and adharma. In fact, of course, motion and rest are inherent in and originate from the very nature of jīva and pudgala and they are thus the functions of jīva and pudgala. Therefore the material cause, upādāna-kāraṇa of motion and rest are jīva and pudgala themselves. But for the full fruition of a function, an instrumental cause, nimitta-kāraṇa is required besides the material cause. Dharma is the instrumental cause of motion, and adharma that of rest—just as the material cause of the motion of a fish in water is the fish itself while the water is its instrumental cause, just as the material cause of the halt of a sun-warmed traveller in the shade of a tree is the traveller himself while the shade of the tree is its instrumental cause. This conception of dharma and adharma is peculiar to Jaina thought alone and has no parallel in the other philosophical systems of India.

The function of ākāśa is to be the container or holder, ādhāra of the four contents, ādheya viz. jīva, pudgala, dharma and adharma. This function of ākāśa of providing room, avakāśa, to these four dravyas is called avagāha.

The function of pudgala is to be the cause of the body, mind, speech, respiration, joy and sorrow, life and death. Very extensive is the thought of the Jainas regarding the pudgala. What is understood by pudgala by the Jainas, is very nearly what modern physical science would regard as the ultimate constituent of matter. The term is also used by the Buddhists but in a very different sense, *viz.* that of 'an individual being'. What in the other philosophical thoughts of India is variously called the Pradhāna, Prakṛti or paramāṇu approximates very nearly to what the Jaina understands by pudgala.

The function of jīvas is to be instrumental in each other's function. One jīva by good or by bad action, advice etc functions on another jīva – just as a master functions on a servant by paying wages or money and the servant functions on the master by good or bad service, advice etc ; just as a teacher functions on the pupil by instruction on or performance of good examples and the pupil functions on the teacher by acting accordingly. The underlying idea is that all jīvas act reciprocally in respect of each other. From this factor are derived all ethical ideas.

In Jainism the Five Astikāyas are the sole constituent elements of all existence and creation. There is no cause or element in the world other than these five.

Some Jaina philosophers regard Time, *kāla* also as a *dravya*. Time is infinite. Its function is *vartanā*, *i.e.* to be instrumental in the coming into operation of the other *dravyas* although the latter are automatic in respect of their own functions; *pariṇāma* or mutation; action or motion-vibration and sequence.

3. ĀSRAVA

That which brings about the union or connection of the *jīva* with *karman* is called *āsrava*. The word is derived from $\sqrt{\text{sru}}$ = to flow. Just as the mouths of channels, drains etc which are instrumental for the flow of water into a tank may be regarded as its *āsravas*, so also those factors by means of which *karma* enters into the *jīva viz.* *yoga* or the activities of the body, mind and speech are called *āsrava*, inflow.

Yoga may be good or bad. *Yoga* done with a good intention causes the inflow or accretion of *puṇya* or merit and that done with a bad intention causes the *āsrava* of *pāpa* or demerit.

Extensive and detailed classification is made of the activities of body, mind and speech by viewing these activities from various stand-points. The entire present and future conditions of the jīva, everything in its body, mind and fortunes are the results of good or bad karman.

The Kaṣāyas

Anger, pride, hypocrisy, and greed, *i. e.* krodha, māna, māyā and lobha respectively are called the kaṣāyas. The intensity or mildness, presence or absence of the kaṣāyas determines the duration of operation or the good or bad consequences of the āsravas. Just as kāmakrodha or desire and anger have been called the cause of all evil in the Bhagavad-gītā, just as tṛṣṇā or thirst has been called by Buddha the root of all mundane existence, so also are the kaṣāyas regarded in Jainism as the ultimate cause of all worldly bondage

4. BANDHA

When subjected to the influence of the kaṣāyas, the jīva acquires pudgalas consequent upon karma-yoga. This combination of the jīva with pudgalas is bandha or bondage and the cause of this bondage are the kaṣāyas. False-

hood, mithyātva ; lack of renunciation, avirati ; lack of application, pramāda, and yoga—these too are causes of bandha.

Just as particles of dust blown by a wind upon moist leather adhere to the leather, so also do the puḍgalas stick to the jīva under the influence of the kaṣāyas and arrest the jīva's motion.

5. SAṂVARA

The stoppage of āsrava is called saṁvara which is effected by means of the following *viz.*

the 'gūptis', or control of body, mind and speech *i. e.* leading them away from the pursuit of evil to the pursuit of the good, with discrimination and a feeling of reverence ;

the 'samitis' or carefulness in walking, speech, means of livelihood etc so that no pain or injury is caused to any living being ;

'dharma' or the proper practice of forgiving, gentleness, straightforward conduct, truth, self-control, austerity, renunciation, poverty and *brahmacarya* ;

the 'anuprekṣās' or 'bhāvanās' *i. e.* deep reflection on the various religious principles ;

'parīśaha-jaya' or suffering the various kinds of the pains of hunger and thirst, heat and cold etc with a view to be steadfast in the practice

of religion and with a view to wear out the effects of karman ;

‘caritra’ or striving for advancement in the practice of religion ;

‘tapas’ or external austerities of fasts etc and internal austerities of confession, penance etc.

6. NIRJARĀ

Partial wearing off of karma-bondage is called nirjarā. It is the fore-runner of mokṣa ; the jīva attains to mokṣa when the process of the wearing off of karman by means of nirjarā has reached completion.

Just as when a tank is to be made waterless, the inflow of water into the tank is first to be stopped and then the water already accumulated in the tank is to be removed by strenuous effort, so also in removing the pudgala-bondage of the soul, the accretion of further karman is to be prevented by saṃvara and then the karman already previously accumulated is to be worn off by nirjarā.

The means of saṃvara enumerated above are also the means of nirjarā but the means *par excellence* of nirjarā are the external austerities of fasts and other mortifications and the internal austerities of confession, penance etc. Humility

(vinaya), physical rigours for the sake of religious practice (vaiyāvṛtṭya), study of sacred texts (svādhyāya), abandonment of self-regarding instincts (vyutsarga) and meditation (dhyāna) are also internal austerities.

7. MOKṢA

Complete shedding off of karman is called mokṣa. The way to shed off karman completely is first the absence of the causes of bandha and secondly nirjarā.

The Jaina doctrine holds that attainment of mokṣa is invariably preceded by the attainment of kevala or omniscient knowledge. Kevala knowledge implies the capacity of all-comprehension and all-perception. It arises on the removal of delusion (moha) and on the removal of those various kinds of karman-effects which hide or cover right belief and right knowledge. The soul of one in whom kevala knowledge has arisen, although still joined to the body, pervades the entire universe. The possession of kevala knowledge is also a state of perfect bliss and power.

Perfect belief, perfect knowledge and perfect conduct—these three constitute the road to mokṣa. Imperfection in respect of any of these three stands in the way of attainment of mokṣa.

Perfect belief means ascertaining what religio-philosophical principles (the tattvas) are to be accepted or rejected and reverence for the right principles.

Perfect knowledge means proper comprehension of the seven principles or tattvas of Jainism, *viz.* jīva, ajīva etc.

Perfect conduct means abandoning of attachment and aversion as also the killing of living beings.

When karman has been fully worn off, the jīva obtains immediately and all at the same time—not one after the other—loss of the body, upward motion towards the state of perfection and arrival at the top of the universe.

As has been said before, the jīva and the pudgala are both endowed by their very nature with motion. The motion of jīva is by nature upwards, that of pudgala is by nature downwards. When the jīva is static, or it moves sideways or downwards, it is due to its union with *i.e.* bondage by some opposing substance and that substance is karma-pudgalas. As soon as attachment to and bondage by karman is removed, there being now no more preventive force in operation, the liberated soul regains its inherent upward motion—just as a gourd-shell

coated with mud sinks in water but the moment its mud-coating is removed it rises by itself to the surface of the water, and just as castor seeds encased in a pod are shot upwards by themselves, the moment the pod bursts.

In Jaina belief the universe is conceived as a human figure and the goal of liberated souls is the topmost part of the head of this universe-body. It is common in Indian religious thought and imagination to conceive of the universe in the image of a human body and this cosmic-anthropomorphic entity is conceived by some as possessing a mind or even a soul of its own.

The tenets of Jainism are not without affinities with other Indian religio-philosophical systems. The idea however, of the soul possessing an inherent motion of its own, specially an upward motion, is a unique feature of Jainism. The conceptions of the bondage and liberation of the soul are common to nearly all Indian thought but the fact that in Jainism these are not regarded as wholly mental or spiritual concepts but are held to be a gross physical bondage by or liberation from pudgalas, seems to suggest traces of very ancient or primitive belief.

THE PRACTICE OF RELIGION

It has been mentioned before that Mahāvīra taught the Five Vows of non-killing, truth, non-stealing, chastity and possessionlessness. These vows are to be practised in a three-fold manner *i.e.* by body, speech and mind—and also in another three-fold manner *viz.* that one is not to break the vows himself, not to cause them to be broken by another and not to delight in their breach by another.

Householders are to observe the Vows partly, called the Lesser Vows (aṇuvratas) and ascetics are to observe them fully, called the Greater Vows (mahāvratas). When taking the Vows, one has first of all to be free from the three śalyas which are hypocrisy, craving for enjoyment and false belief *i.e.* disregard for truth and regard for untruth. Some Digambaras regard not taking meals at night as the sixth aṇuvrata. Women are capable of taking both kinds of the Vows.

For acquiring steadiness in the practice of the Vows, some rules are to be observed, called the bhāvanās. By their observance strength is imparted to one's disposition of

body, speech and mind, favourable to the keeping of the vows.

For the observance, upkeep and purity of the five fundamental (mūla) vows, the householder has to observe some other corollary vows called by some as *uttara* or secondary vows, *viz.*

the three *guṇa-vratas* or abstention from committing wrong within limits of time and space fixed beforehand and except for one's livelihood ;

the four *śikṣā-vratas* *i.e.* to renounce evil propensities and cultivate virtuous inclinations within time-limits fixed beforehand ; to observe fasts on special lunar days and to abjure personal adornments ; to choose such objects of enjoyment as lead to little sin in preference to food, drink, dress and adornments, the enjoyment whereof leads to the possibility of greater sin ; charity and giving of alms.

Another *aṇuvrata* which the householder has to observe, is known as *saṃlekhanā*. According to some authorities it means death by starvation when death is known to be approaching, while according to others it means starving oneself to death. Such voluntary death by starvation is not regarded by the Jaina as sinful suicide because the sin of

killing accrues from taking of life owing to attachment, aversion and illusion—but these are wanting in samlekhanā. Moreover, because it is resorted to with a state of mind free from illusion and full of the spirit of renunciation, it is considered to belong to the category of good or “white” dhyāna.

Thoughts or actions, by reason of which desirable virtues are destroyed through slow diminution or bluntness, are called transgression or aticāra. There are detailed lists of all the various kinds of aticāra in respect of right belief and the different Vows. These breaches are to be guarded against as much by householders as by ascetics.

The road leading from the householder’s life gradually to that of the ascetic, is divided into eleven stages called the Pratimās.

The entire course of the jīva’s progress from worldly bondage to mokṣa is divided into fourteen stages, known as the Guṇasthānas, of which the first five are that of the householder while the stages further up are possible only for the ascetic. The ascetic’s progress through these higher stages depends on the extent to which he is able to destroy karman by nirjarā and to remove the kaṣāyas.

Ascetics obtain the status of a teacher, upādhyāya' or ācārya by their progress in respect of learning and the practice of religion. The sādhu, upādhyāya, ācārya, tīrthaṅkara and the siddha are now called the Five Paramesvaras.

Although one is born among the gods by virtue of good karman, one cannot obtain liberation therefrom. One has to be born again as a human for obtaining mokṣa. This standpoint of the ancient Jainas raised in their eyes the value of human birth and human life.

In the many tales of the Śvetāmbara Canon it is found that people who fit themselves for obtaining mokṣa, are born invariably among the śreṣṭhins, the merchant-class, instead of among Brahmans or Kṣatriyas. The reason of this partiality is probably the fact that the adherents of the Jaina faith having been drawn principally from the merchant-class, it was felt necessary to raise the status of this class in its own estimation as well as in that of the public.

Charity and almsgiving are acts of great merit in Jainism and of still greater merit are these if the recipients thereof are ascetics, but the scriptural tales, as they are told towards magnify the merit of charity shown specially, 'Nirgrantha' ascetics.

The domains of Indian religious thought particularly contributed to by the teachings of Mahāvīra are in respect of the doctrine of the soul ; the doctrine of karman *viz* that action or conduct of body, speech and mind is the principal constituent of merit and demerit ; the value of this life and of human birth as the roads to liberation ; and the teachings on self-exertion *viz* that the jīva alone is the sole maker of its own destiny.

These teachings, with the exception of that on the soul, found great prominence in the teachings of Buddha as well. These teachings were badly needed in the atmosphere of that age when religion was generally conceived as sacerdotal ritualism and the adoration of deities as the road to salvation.

THE SECULAR LITERATURE OF THE JAINAS

Although not directly connected with religion, the topic of the literary activities of the Jainas is hardly possible to pass by in any history of Jainism. The greater part of this literature came into being through religious inspiration and motive and its purpose was didactic.

The ancient Jainas were greatly devoted to learning. Their teachers composed hundreds of works on epics, poems, romances, stories, tales, dramas, lexicography, grammar, mathematics, astronomy etc besides the scriptural, philosophical and religious texts. Not only Sanskrit and Prakrit but vernaculars such as Hindi, Marwari, Gujrati, Tamil, Telegu and particularly Kanarese, have been greatly enriched by the literary activities of the Jainas.

There is a large number of Jaina compositions on hymns, rituals and ceremonials. Historical information is also available in the lists of teachers, the Paṭṭāvalīs and Sthavirāvalīs, although being often inconsistent and contradictory among themselves, they are not always reliable.

PURĀNAS, THE RĀMĀYAṆA AND THE MAHĀBHĀRATA

We find in many of the tales told in the Śvetāmbara Canon, that the Jainas changed and somewhat distorted the legends of the Brahmanical Purāṇas. It is also found that characters held in high esteem in Brahmanical tradition, such as Vyāsa, Kṛṣṇa, Rāma, Yudhiṣṭhira, Draupadī etc, have been portrayed by the Jainas in an irreverent manner. In course of time the Jainas put forth their own versions of Purāṇic legends which supplanted those of the Brahmans.

The earliest work of this kind is the Paumacariya (Padma-carita, Padma is here the name of Rāma) of Vimalasūri, composed in c. 1st century A. D. It is an epic. On the basis of this work Raviṣeṇa of the 7th century composed his Sanskrit Padma-purāṇa. The story of Rāma was described also in the Uttara-purāṇa of Guṇabhadra of the 9th cent. (see p. 44).

The great savant Hemacandra of the 12th cent. wrote the Triṣaṣṭi-śalākā-puruṣa-caritra. The twenty-four Tīrthaṅkaras and other heroes of Indian legends are known among the Jainas as the Sixty-three śalākā-puruṣas. The seventh canto of this work by Hemacandra is popularly known as the "Jaina Rāmāyaṇa".

A Rāma-caritra in prose was again composed in the 16th century by Devavijaya-gaṇin.

The legends of the Mahābhārata were retold in detail from the Jaina standpoint for the first time by Jinasena of the 8th century in the Harivaṃśa-purāṇa. In the 9th century another Jinasena composed the Triṣaṣṭi-lakṣaṇa-mahāpurāṇa (briefly called the Mahāpurāṇa), of which the first part is called the Ādipurāṇa and the second part (written by Guṇabhadra) is called the Uttara-purāṇa. In the 10th century Puṣpadanta wrote in the Apabhraṃśa dialect the Triṣaṣṭi-mahāpuruṣa-gaṇālaṅkāra which also is a mahāpurāṇa divided into two parts, *ādi* and *uttara*.

In the 13th century Maladhārī Deva-prabhasūri wrote the Pāṇḍava-carita. A second Harivaṃśa was composed by Sakalakīrti and his pupil Jinadāsa in the 15th century.

In the 16th century Śubhacandra wrote the Pāṇḍava-purāṇa, popularly known as the "Jaina Mahābhārata".

THE CARITRAS

There are a number of works on the lives of the 'Sixty-three śalākā-puruṣas' which are called *Caritras* or *Caritas* by the Śvetāmbaras and *Purāṇas* by the Digambaras. The earliest

of this class of numerous works was the *Triṣaṣṭi-lakṣaṇa-mahāpurāṇa* of Jinasena, already mentioned above. The *Śatruñjaya-māhātmya* by Dhaneśvara, composed in c. 12th century, is another epic belonging to this class of literature. The principal of the *Śvetāmbara Caritras* is Hemacandra's *Triṣaṣṭi-śalakā-puruṣa-caritra* already mentioned. It is a voluminous work and as an appendix to it, Hemacandra wrote also the *Pariśiṣṭa-parvan*, more commonly known as the *Sthavirāvalī-carita* which is a great store-house of ancient lore.

TALES AND STORIES

Innumerable are the many other literary products of the Jainas composed for inculcating the principles of their religion. Many poems and several dramas too were written with the same object in view.

Notable among this prolific literary output are the romances called the *Dharma-kathās*, the ornate poems called the *Campūs*, the biographic tales called the *Prabandhas*, the stories called the *Kathās*, and the short stories called the *Kathānakas*.

Works were also compiled in the form of *Kathā-koṣas* or *Collections of Stories*.

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