

TRACES OF ŚRAMAᅇA TRADITION
(with special reference to Jainism)
Prior to 650 BCE

Editors

Shugan C Jain
Shrinetra Pandey



International School for Jain Studies
Pune

Traces of Śramaṇa Tradition: (with special reference to Jainism) Prior to 650 BCE / Editors: Shugan C Jain and Shrinetra Pandey.

1. Śramaṇa Tradition. 2. Jainism and Buddhism – History – India.

ISBN: 978-81-933620-8-2

Price: ₹ 1000.00

First edition published in 2020

© International School for Jain Studies, Pune

All rights reserved. No part of this publication may be reproduced or transmitted in any form of or by any means, electronic or mechanical, including photocopying, recording or any information storage or retrieval system, without prior written permission of both the copyright owner, indicated above, and the publisher.

Theme of the Cover: This *āyāgapāṭa* is a representation of fine workmanship of Kuṣāṇa period from Kaṅkālī Tīlā, Mathura. The carving comprises of Jina at the center encircled by four three jewels (*nandīpāda*) groups. The surrounding carving comprises representations of two side pillars having a wheel and an elephant on the top. There are eight auspicious symbols (a pair of fish, heavenly car, *śrīvatsa*, and a powder box as well as three jewels, full blown lotus, *bhadraśana* and an auspicious vase) at the top and bottom. The carving comprises of the illustration of four corner with floral design. This *āyāgapāṭa* has a clearly readable inscription which indicates that the *āyāgapāṭa* was setup by Sihanādika for the worship of the *arhat*.

Background Image: The statue of Upadhyaya Amar Muni at Navalveerayatan, Tiwai Hills, Rajgurunagar, Dist. Pune, Maharashtra

Printed by:

D. K. Printworld (P) Ltd., New Delhi
Email: indology@dkprintworld.com

Published by:

International School for Jain Studies
C/o Firodia Hostel, 844, BMCC Road
Shivaji Nagar, Pune – 411 004 (MH), India
Email: isjs.india@gmail.com
Website: www.isjs.in

CONTENT

Introduction	vii
1 Antiquity and Co-Existence of Śramaṇa and Vedic Traditions - <i>Prof. Maruti Nandan Prasad Tiwari</i>	1
2 Tracing Existence of 22 nd and 23 rd Tīrthaṅkara-s - <i>Dr. Shugan C Jain</i>	17
3 Antiquity of Jainism - <i>Prof. Bhagchandra Jain 'Bhaskar'</i>	31
4 The Inheritance and Evolution of the Śramaṇa Tradition in China - <i>Ven. Shi Guangquan and Ven. Dong Yinjie</i>	43
5 Vṛātya: A Representative of Śramaṇa Tradition - <i>Prof. Ganesh Umakant Thite</i>	61
6 Historicity of Tīrthaṅkara Neminātha in the Context of Kinship with Vāsudeva-Kṛṣṇa and Continuity of Tradition: Study in the Light of Texts and Archaeological Findings - <i>Dr. Shanti Swaroop Sinha</i>	67
7 The Archaeological Findings at Kaṅkāli Ṭīlā, Mathura: Preceding Pārśvanātha - <i>Dr. Renuka Porwal</i>	87

8	An Analysis about the Development of Jainism and Buddhism along the Silk Road <i>- Dr. Volkmar Ensslin</i>	105
9	Role of Palm Leaf Manuscripts in Documentation of Jainism in Ancient Sri Lanka <i>- Ms. Kanchana Dehigama</i>	119
10	Origin and Development of Jain Śramaṇic Culture in India: Evidences from Literature and Art <i>- Dr. Vinay Kumar</i>	133
11	Antiquity and Historicity of Jainism with Special Reference to Śramaṇa Tradition <i>- Umesh Kumar Singh</i>	145
12	The Notions of Contemporaneity of Mahāvīra and Buddha and the Chronological Epoch of the Mahāvīra in Sixth Century BCE: A Revisit in 2019 <i>- Mr. Megh Kalyanasundaram</i>	163
13	Crisis of Separate Identity in Early Indology: Jainism vis-a-vis Buddhism <i>- Dr. Amruta Natu</i>	185
14	Appendix-I: Highlights of the Seminar	191
15	Appendix-II: About Organising Institutions	199
16	Appendix-III: About Contributors	203

INTRODUCTION

Śramaṇa means one who labours or exerts himself for some higher religious purpose or one who performs acts of austerity. Therefore, *śramaṇa-s* are those who practice an ascetic, or strict and self-denying lifestyle in pursuit of spiritual purification. They are also known as recluse/*vrātya-s/yati-s/muni-s/samaṇa*. The Śramaṇa tradition includes Jainism, Buddhism, Ājīvika-s and many more smaller groups.

Jains claim their religion as one of the oldest living religions of India. It is a religious faith of strictly human origin and is preached and practiced by one who achieved complete knowledge of his existence, *nirvāṇa* (total absence of pain) by his own individual efforts in his life and liberation from the *samsāra* (the cycle of births and deaths of corporal existence) on death.

Jain's claim of Rṣabhadeva, as their first *tīrthaṅkara* in a series of twenty-four *tīrthaṅkara-s* is well established in Vedic literature and by many renowned scholars. For example, Dr. S. Radhakrishnan, in his book *Indian Philosophy*, has observed, "Jain tradition ascribes the origin of the system to Rṣabhadeva, who lived many centuries back. There is evidence to show that as far back as the first century BC there were people, who were worshipping Rṣabhadeva, the first *tīrthaṅkara*. The *Yajurveda* mentions the name of three *tīrthaṅkara-s* Rṣabha, Ajitanātha and Ariṣṭanemi. The *Bhāgavata Purāṇa* endorses the view that Rṣabhadeva was the founder of Jainism." (*Indian Philosophy*, Vol. 1. The Macmillan Company, New York, 1923: 287)

Vedic texts [*Rgveda* (10/136/1-7), *Bhāgavata Purāṇa* (1/3), *Atharvaveda* (15/2/1-4), *Lāṭyāyana Śrauta Sūtra* (8/6)] repeatedly refer to the

composite character of their society and its pluralistic population. They mention the presence of several religions, cults and languages including individuals and groups who practiced, the pre-Vedic traditions; and rejected the validity of the Veda-s and its rituals. Such persons were referred as *niggantha/nirgrantha*, *vrātya*, *kesin*, *vātarasana*, *śramaṇa* etc.

Both Vedic and Jain literature has common illustrious persons like Lord Rāma and Kṛṣṇa etc. belonging to their traditions.

Archaeological Evidences of Antiquity of Jainism and its 1st Tirthānkara Ṛṣabhadeva

The excavations made at Mohenjo Daro and Harappa show that Jainism existed five thousand years ago. Terracotta seals and other evidences obtained from the excavation of Harappa and Mohenjo Daro provide a link between Ṛṣabhadeva and Indus Valley Civilization. Prof. Ram Prasad Chand, who supervised Indus Valley Civilization excavations, states that, “Not only the seated deities on some of the Indus seals are in yoga posture and bear witness to the prevalence of yoga in the Indus Valley Civilization in that remote age, the standing deities on the seals also show *kāyotsarga* position. The *kāyotsarga* posture is peculiarly Jain.”

Indus Valley Civilization was an ancient civilization that thrived in the Indus and Ghaggar-Hakra river valleys, now in Pakistan, along with the north-western parts of India, Afghanistan and Turkmenistan. The civilization, which is also known as Harappan Civilization, lasted from 3300 BC to 1700 BC. The archaeological excavations in the past fifty years have changed the understanding of India's past and, by extension, world history. The continuous excavations between 1974 and 1986 and again between 1997 and 2000 at Mehrgarh provide a link to prove Indian civilization as a precursor to the Indus Valley Civilization, displaying the whole sequence from earliest settlement and the start of agriculture, to the mature Harappan Civilisation. Mehrgarh is one of the most significant sites belonging to the Neolithic Age. Situated on the Kachi plain of Baluchistan (Pakistan), it lies to the west of the Indus River valley. The site of Mehrgarh, spread over an area of 495-acre, was a small farming

village which was inhabited from circa 6500 BCE. At the same time, it is one of the oldest sites that indicate the introduction of the concept of farming and herding and later on use of much evidence of manufacturing activity has been found and more advanced technologies like use of stone and copper drills, updraft kilns, large pit kilns and copper melting crucibles. There is further evidence of long-distance trade in this period. (M. Sharif and B. K. Thapar, “Food-producing Communities in Pakistan and Northern India”, *History of Civilization of Central Asia*, Vol. I, Eds. A. H. Dani and V. M. Masson, Motilal Banarasi Dass Pvt. Ltd., Delhi, 1999: 128-137).

Rakhigarhi is another Harappan site in Hissar district of Haryana, excavated by the archaeologists from Deccan College. Excavations by a team of archaeologist from Kutch University and Kerala University at a site near Nani Khatia village in Lakhpattaluka, around 102 kms from Bhuj are throwing more light on the development of trades and skills and lifestyle changes.

Similarly, the earliest proof of human activity in Bihar is Mesolithic habitational remains at Munger. Prehistoric rock paintings have been discovered in the hills of Kaimur, Nawada and Jamui. It was the first time that a Neolithic settlement (about 2500–1345 BC) was discovered in the thick of the alluvium, over the bank of the Ganges at Chirand (2500–1345 BCE, in Saran district now Chhapra, has an archaeological record from the Neolithic age). The ‘rock paintings’ depict a prehistoric lifestyle and natural environment. They depict the sun, the moon, stars, animals, plants, trees, and rivers, and it is speculated that they represent love for nature and simple life. The paintings also highlight the daily life of the early humans in Bihar, which are not only identical to those in central and southern India but are also akin to those in Europe and Africa.

Further, historicity of 24th and latest Tīrthaṅkara Mahāvīra is well establish as a senior contemporary of Buddha in 6th century BC. Both of them hail from the present state of Bihar and practised almost similar beliefs, barring a few like existence of soul. However, there are different opinions

prevailing about his exact date of birth and *nirvāṇa* during the 6th century BC.

Pārśvanātha, 23rd *tīrthaṅkara* is now being acknowledged as a historical figure by a number of scholars. Jain sources place him between 9th and 8th century BC while historians state that he may have lived in 8th or 7th century BC. The existence of Pārśva's Order in Mahāvīra's time is recorded as a discussion between the followers of Pārśva (*cāturyāma*) and those of Mahāvīra (*pañcayāma*) in *Uttarādhyayana Sūtra*. In the Buddhist scriptures, there is a reference to the four vows (*cāturyāma dharma*) of Pārśva in contradiction to the five vows of Mahāvīra. The Buddhist could not have used the term *cāturyāma dharma* for the *nirgrantha*-s unless they had heard it from the followers of Pārśva. In the Buddhist scripture *Majjhima Nikāya*, Buddha himself tells us about his ascetic life and its ordinances which are in conformity with the Jain monk's code of conduct. He says, “Thus far, Sari Putta did I go in my penance. I went without clothes. I licked my food from my hands. I took no food that was brought or meant especially for me. I accepted no invitation to a meal.” (S. C. Diwakar, *Glimpses of Jainism*, Jain Mitra Mandal, Delhi, 1964, p.1.)

Neminātha is mentioned as the 22nd *tīrthaṅkara* in Jain canonical and historical literature. He is said to be the son of Samudra Vijaya, elder brother of Vasudeva and father of Kṛṣṇa, the hero of *Mahābhārata*. He is also mentioned as the grandson of Andhakavṛṣṇī. Dr. Kailash Chandra Jain, (<https://sites.fas.harvard.edu/~pluralsm/affiliates/jainism/article/antiquity.html>) in his paper on “Antiquity of Jainism” points out the likely relationship between Andhakavṛṣṇī of Dwarka in Kathiawar with Andhakavṛṣṇī as the real person, and his grandson Neminātha; Ghora Aṅgīrasa in *Chāndogya Upaniṣad* same as Neminātha. Further, king Nebuchadnazzar (940 B.C.) who was also the lord of Revānagara (in Kathiawar) and who belonged to Sumer tribe, has come to the place (Dwarka) of the Yadurāja and built a temple and paid homage and made the grant perpetual in favour of Lord Neminātha. He later came there to worship Lord Neminātha. Lord Neminātha is mentioned as Ariṣṭanemi in *Yajurveda Samhitā* (25/19) and Kṛṣṇa's name and family in *Antaḥkṛtdasā* canon of Jains as well as in Jain *Purāṇa*-s.

The archaeological excavation in the past fifty years, particularly in Rakhigrah Haryana and Kutch are changing the understanding of India's past and, by extension world history. Similarly, historical and cultural studies in Bihar, Kutch and elsewhere is throwing more light on various philosophical systems prevailing before Mahāvīra's time.

Keeping these facts in mind International School for Jain Studies (ISJS), in association with Bhandarakar Oriental Research Institute (BORI), organised a two days international seminar on "Traces of Śramaṇa Tradition (with special reference to Jainism): Prior to 650 BCE" on October 5th & 6th 2019 at the picturesque hilltop training cum meditation centre of Amar Prerana Trust (APT) at Navalveerayatan, Pune. The seminar was sponsored by Shri Firodia Trust (SFT), Pune.

Objective of the seminar was to explore from the available archaeological, cultural, social and literary, evidences to substantiate the existence of Jain tradition before 650 BCE. The organizers invited scholars to focus their research and presentations with particular reference to 22nd and 23rd *tīrthaṅkara* for whom significant literary and other evidences are emerging, thereby promote further research to establish their historicity. Accordingly, sub themes of the seminar as agreed upon as follows:

- Archaeological, literary, sociological & cultural evidences of India's religious traditions prior to 650 BC.
- Archaeological, literary, sociological & cultural evidences of Śramaṇa tradition prior to 650 BC.
- Iconographical evidences of Jainism before 650 BC.
- Archaeological, literary & Cultural evidences of Jainism before and during Indus Valley Civilization.
- Historicity of 22nd Tīrthaṅkara Neminātha.
- Historicity of 23rd Tīrthaṅkara Pārśvanātha.
- Jainism in early Vedic period (1700 BC to 1000 BC).
- Other historical persons of Jain tradition prior to 650 BC.

Distinguished scholars, known for their contribution in this area, from India, China, Sri Lanka, Thailand and USA were invited to present their

papers in a predefined format. ISJS received an overwhelming response from reputed research institutes in Buddhism and Tibetology, Buddhist monastery, Sri Lanka, Bangkok and USA. However, due to changing work requirements 24 scholars and distinguished Jain community leaders from these countries and India sent their papers and presentations for the seminar. The two days program was organized in five technical sessions, three special sessions along with inaugural and valedictory sessions as follows:

Inaugural Session

Chaired by Dr. Abhay Firodia, Chairman BORI, SFT and APT; Ven. Shi Guangquan, a renowned scholar of Mahāyāna Buddhism and an abbot of Lingyin Temple in Hangzhou, China as the Chief- Guest and Prof. Arvind Jamkhedkar, a renowned historian, Chairman of Indian Council of Historical Research and Chancellor of Deccan College, Pune delivered the Key Note address.

Special Session-I

Dr. Abhay Firodia, presented a conceptual introduction of the upcoming digital Jain museum at Pune being built under the aegis of Amar Prerana Trust. The museum will show case antiquity, philosophy, culture and material and nonmaterial culture and way of life as propounded in Jainism.

Technical Session-I (Theme: Art & Archaeology)

Five papers by Prof. Maruti Nandan Pd. Tiwari, Dr. Manju Nahata, Dr. Sneha Rani Jain, Dr. Renuka Porwal and Prof. Deo Prakash Sharma were presented.

Technical Session-II (Theme: Śramaṇa Tradition Abroad)

Four papers by Sh. Nirmal Jain Sethi, Ven. Shi Guangquan (China), Dr. Volkmar Ensslin (Thailand) and Ms. Kanchana Dehigama (Sri Lanka) were presented.

Special Session-II (Evening)

Dr. Lata Bothra showed a video on “Aṣṭāpada as fundamental source of human culture.”

Technical Session-III (Theme: Art and Archaeology)

Four papers were presented by Dr. Gautam Sengupta, Dr. Shanti Swaroop Sinha, Dr. Vinay Kumar and Dr. Umesh Kr. Singh.

Technical Session-IV (Theme: History and Culture)

Five papers by Dr. Shailendra Raj Mehta, Prof. Bhagchandra Jain, Dr. Shugan C. Jain, Dr. Lata Bothra and Mr. Megh Kalyansundaram were presented.

Special Session-III

In this special session Dr. Shrikant Ganvir talked about the recent findings of Jainism in the western Deccan during the early historic period.

Technical Session-V (Theme: History and Literature)

Five papers by Dr. Maitreyee Deshpande, Prof. Ganesh Thite, Dr. Vijaykumar Jain, Dr. Amruta Natu and Mr. Jinesh R. Sheth were presented.

Valedictory Session

Dr. Abhay Firodia chaired the session. Prof. Vasant Shinde (former Vice Chancellor of Deccan College) was the Chief Guest who made a detailed presentation of his findings of the latest archaeological survey along with scientific analysis of the DNA of human skeletons found in Rakhigarhi, Haryana. In his Presidential Remark Dr. Firodia reviewed the entire seminar. Dr. Shugan C. Jain presented a brief report of the seminar. Prof. Ganesh Thite and Dr. Shrinetra Pandey gave the vote of thanks.

The two days were filled with exceptional hospitality of Shri Firodia Trust, lively discussions amongst scholars present during the sessions and after hours, and exchange of notes amongst visitors. A brief on presentations by the scholars is given in Annexure I. A total of 13 papers were selected by the editorial board after receiving their responses to the comments from them which are published in this book. More than 60 scholars and invited experts, and Jain community leaders attended the two days seminar.

I express my heartfelt thanks to Dr. Abhay Firodia for his guidance in different phases of organizing the seminar; financial, technical and facilities support to make this seminar academically rewarding and promote fraternity amongst scholars participating in the seminar. I also thank Smt. Shribala ji and Sh. Pradeep Dhadiwal of Shri Firodia Trust for their outstanding contribution in organizing facilities and schedules at Navalveerayatan, the rejuvenating venue of the seminar. My special thanks to Prof. Thite and all faculty and facilities management members of Bhandarkar Oriental Research Institute in making this seminar academically rewarding. Finally, I thank my colleague at ISJS, Dr. Shrinetra Pandey who worked tirelessly before, during and after the seminar and ensured rewarding experience to all who attended the seminar and preparation of this transactions report.

December 8th, 2020

Shugan C Jain
President
International School for Jain Studies, Pune

TO GET THIS BOOK CONTACT US AT

isjs.india@gmail.com

OR

info@isjs.in