

Social And Cultural Forms Propounded In Uttaradhyayan

Dr. Kanhaiya Lal Chaudhary¹ · Dr Jaswant Singh Yadav²

²Co- author, Assistant professor IPCW_Delhi university.

Summary: Like the Dhammapada, the Uttaradhyayana is a purely religious text. However, due to its slightly larger size and the presence of expository, dialogue, narrative, and other material at various times, it appears to be richer in cultural content than the Dhammapada. Below, a discussion of the material available in this text on the contemporary Varna system, family life, trade, and governance is presented. Dr. Jagdish Chandra Jain has made some mention of the social and cultural content of the Uttaradhyayana Sutra in his book, Indian Society in Jain Agama Literature. Although it also mentions references from the Uttaradhyayana Sutra, it is written from a broader perspective. In his book, Uttaradhyayana Sutra: A Review, Dr. Sudarshanlal Jain has discussed in detail the social and cultural content available in the Uttaradhyayana. His analysis is well-organized and comprehensive. In the present discussion of the social and cultural aspects of Uttaradhyayan, we are considering this analysis as the foundation. Although, in many contexts, we have also used material available from elsewhere.

Introduction

Varnashrama system

The Varna system was the backbone of ancient Indian society. During the later period, there were two main castes: Aryan and non-Aryan¹, and four varnas: Brahmin, Kshatriya, Vaishya, and Shudra.² In the text, the one who follows good conduct is called Arya and the one who is without culture and stays away from good conduct is called non-Aryan.³ There were five divisions of Aryans: regional Aryans, caste Aryans, family Aryans, occupation Aryans, and language Aryans.⁴ At that time, the Ashrama system also existed. The Grihastha Ashram is referred to as Dhorashraya⁵ in Uttaradhyayana. The remaining three ashramas are not directly mentioned. The duties of each varna and ashram were distinct. The Uttaradhyayana Sutra, and

¹ Indian Society in Jain Agama Literature, Jain, Jagdishchandra, p. 22.

² Kammuna bambhano hoi kammuna hoi khattibhho. Baisse kammuna hoi suddo hvai kammuna. Uttaradhyayana, 25/331.

³ Uvahasanti Anaria Same, 12/14 |

Ramaye ajjavayanam mitam vayam voomahanam. Whereas, 25/201

Charita Dhamma Mariam. Same, 18/25.

⁴ Indian Society in Jain Agama Literature, p. 2211.

⁵ Ghorasam Chaittanam. Uttaradhyayana, 1142.

ancient Jain literature in general, provides the following information about the various varnas, castes, and other classes:

Brahmins:

Of the four castes, Brahmins held a predominant position. Most Brahmins were opposed to Jainism⁶, so Jainism prioritized Kshatriyas over Brahmins. Tirthankaras are born into Kshatriya clans. This is why Mahavira was conceived from the womb of a Brahmin woman, Devananda, into the womb of a Kshatriya woman, Trishala.⁷ But nowhere in the Uttaradhyayana Sutra are Brahmins described as inferior to Kshatriyas. Instead, they are described as knowledgeable about the Vedas, those who perform yagnas, those who know astrology and are well versed in the scriptures, those who possess the power to liberate both their own and others' souls, those who fulfill all desires, and those who are holy places.⁸ In many places in Agam literature, the words Bhraman and Brahmin have been used together, which also shows that both had an equally respectable place.⁹ In Uttaradhyayanasutra, the word 'Mahan'¹⁰ is mentioned for Brahmin, which Dr. Sudarshanlal Jain has interpreted as 'Matmaro'.¹¹ In that era, the path of sacrifice was prevalent among Brahmins. They also traveled with their students.¹² The Uttaradhyayana Sutra also mentions the sacrifice performed by Vijayaghosha Brahmin.¹³ There were two brothers named Jayaghosh and Vijayaghosh. Jayaghosh became a monk. Vijayaghosh organized a yajna. Jayaghosh went to the yajna to beg for alms. The yajna master refused, saying that the food would only be given to Brahmins. Jayaghosh, maintaining composure, then explained the characteristics of a Brahmin.

Kshatriyas

⁶ Nishiyakachurni 487 ki Churni, Aashvyachurni, p. 496, Indian Society in Jain Assam Literature, p. 2241.

⁷ Kalpasutra, 2122, Necessary Churni, p. 239, comparable to Dr. G.S. Dhurye, Caste-based Class in India, p.63 and Uttaradhyayanasutra Ek Parishilan, p. 363.

⁸ Jey vaye vi vippajannatha yaje diya.

Joi Sangviu Jai Jai Dhamman Parga.

Je samatha samuddhatum param appanameva ya.

Tesi Annaminam deyam bho bhikkhu sabbakaamiy.

Uttaradhyayan, 2527-8 and 12/13.

⁹ Necessary Powder, p.73, Comparable Sanyuttanikaya, Samanabrahmansutra 2, p.129.

¹⁰ Uttaradhyayan, 25/19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 34.

¹¹ उत्तराध्यायन सूत्र: एक परिशीलन, पृ. 3931.

¹² के एठ खट्टा उवजोया बा अज्झवाया वा सह खण्डियेहि.

आयं खू दंदेन फलेन हंता कंठम्वेदूतन खलेज जोनं? ,

Ajjhavayanam van sunetta eddhaiya tattha bahukumara.

Dandehi vittehi kasehi chev samagaya tan iti talayanti.

Uttaradhyayan, 12/28-291.

¹³ Ibid 25th study.

Kshatriyas were adept in the art of warfare. Protecting their subjects was considered their supreme duty. The Uttaradhyayana¹⁴ Sutra mentions numerous Kshatriya kings who renounced wealth and prosperity and attained liberation by taking initiation. The king ruled the country with his might. He was a man of all power. The umbrella, fan, and throne were the symbols of royalty. The king's successor was his eldest son. If he became disillusioned, the younger son would also be given the throne. If a prince became entangled in vices, he was exiled from the country.

Vaishyas

Householders were also known as Ibb, Shresthi, and Kotambika. Many householders were devout devotees of Lord Mahavira.¹⁵ They possessed immense wealth. They engaged in farming and trade. Because of their trade, they were also called Vanikas.¹⁶ At that time, trade was also conducted by ships. Some such incidents are found in Uttaradhyayana. From this, it is known that these people, while doing business, also married abroad and, after their business was over, returned to their country with the married woman.¹⁷ These people studied 72 arts and were also adept at ethics.¹⁸ While doing business, these people also got married abroad and like the god named Dogundaka, they enjoyed happiness without any obstacles.¹⁹ The father of Anathi Muni, who lived in a city named Kaushambi, became known as 'Prabhutdhansanchay' because he accumulated a lot of wealth.²⁰ This shows that these people were often clever, wealthy and prudent. Some merchants adopted the practice of abstinence, that is, renouncing all their worldly opulence, and got initiated into the religion of Vatarogya.²¹ In Uttaradhyayan, the word 'Shravakaar'²² has also been used for Vaishya, which shows that the Shrivaka named Palit of Champanagari was not just a Shrivaka in name, but besides being

¹⁴ Ibukar king-Uttara study, 14/13, 48, the same Udayana king, 13/48, the same Karkandu, 18/46, 47, the same Kashiraj, 18/49, the same Keshav, 22/2, 6, 8, 10, 27, 11/21, the same Kaisala king, 12/20, 22 Jaya, 18/43, Dashanibhadra the same, 18/44, the same Dwimukha, 18/46, 47, the same Naggati, 18/46, 37, Brahmadatta Chakravat, the same, 13th study: Bharata the same, 18/34, the same Bhogaraj, 22/8, 44, the same Madhava, 18/36, the same Mrigaputra, 11th study, Mahapadma the same, 18/49 the same Mahabal king, 18/41, Rathneyi same, 22/1-3, 7, Vijay same, 18/50, Shronika Raja same, 2012, 10, 14, 15, 54, Sagar - same, b 18/35, Sanatkumara same, 18/37, Sanjay Raja same, 18th study, Samudravijaya same, 22/3, 36, 44, Harishena Raja same 18/421.

¹⁵ Uttaradhyayan, Brihadvrittupatra 489 and 22/11.

¹⁶ Same, Sukhboghavrttipatra 84 and Uttaradhyayanasutra: Ek Parishilan, p. 396.

¹⁷ Mahāvīrassa bhagavāo, sīse soādamahappāno. Uttarādhyayana, 2/11.

¹⁸ Champayen paliyanam, saavye, asi vaniye. Same, 2/11, 35/141 pihunde vavharantass, vani odei dhuaram. तं समत्तं पैगिञ्ज, सदेहसमहपात्थियो। Same, 21/31.

¹⁹ Bavatrikala oye, sikhiye neikoviye. Same, 21/61 Tass Rupavai Bhajjan, Piya Aanei Ruvini. Paasae kole ragse, devo dogundgojaha. Same, 21/71.

²⁰ Kosambi name Nayari Puranpur Bheyani. Tatth asi piya majjhaphbhuyaghan sanchao. Same, 20/17.

²¹ For this reference see Anayimuni Uttaradhyayana 20th study, Chittmuni same, 13/2, 3, 9, 11, 13, 18, 35, Samudrapala same, 21st study.

²² Same, 21/1 and Uttaradhyayanasutra: Ek Parishila, p. 397.

a businessman, he was also a scholar of the secrets of the scriptures and knew the essence of living beings and other things.²³

Shudras

In ancient India, the Shudras were in a pitiable condition. They were looked down upon in society. Some passages in the Uttaradhyayana Sutra reveal that their caste was considered inferior and was hated by society.²⁴

But there are also some incidents which show that despite being born in low castes, these people acquired knowledge and became virtuous and self-controlled.²⁵ Chitra of Purimata Nagar and Sambhuta of Kampilya Nagar, despite being born in Chandala families, attained heaven through rigorous penance.²⁶ In the Uttaradhyayana Sutra²⁷, the main basis for the establishment of the four varnas is considered to be karma. While this does not shed light on the specific duties of each varna, it certainly becomes clear that, according to Shramana culture, the primary basis for the establishment of these four varnas is not social superiority or inferiority or casteism. From many references found in Uttaradhyayana Sutra, it is known that apart from the castes, there were many small sub-castes also. Such as riders²⁸, porters²⁹, farmers³⁰, charioteers³¹, carpenters³², blacksmiths³³, cowherds³⁴, storekeepers³⁵, physicians³⁶, sailors³⁷, and various types of craftsmen³⁸, etc. Apart from these, some hybrid castes are also mentioned, like Bukkus and Shvapak.³⁹ In addition to the castes mentioned above, the Uttaradhyayana Sutra also mentions gotras, clans, and lineages. Among the gotras, the

²³ Niggandhe panyena savae se vikovie. Uttaradhyayana, 2/12.

²⁴ Narinda.jaai ahamanaranam sovāgajai duho gayānam. Jahin vayam vavijnasvemsā vasiya sovāga nivesaneyu. Ibid, 13/28, 19.

²⁵ Sovagkulsambhuo gunuttar dharomuni. Hariyasbalonam Asi Bhikkhu Jiindio. Same, 12/11.

²⁶ Dasa dasanne asi miya kalinjare nage. Imanochhitthaya jaai annamanne najavina. Same, 13/16-7 and Uttaradhyayan Sutra: Ek Parishilan, p. 3981.

²⁷ Suddo hawai kammuna. Uttaradhyayan, 25/33 |

²⁸ hyabhadam va vahae. Uttaradhyayana, 1/37.

²⁹ Able Jah Bharvaahae. Same, 10/33.

³⁰ Thale su beiyai vavanti kasaga. Same, 12/12.

³¹ Ah saarahi vichintei. Same, 27/25 and see same, 22/25, 27 etc.

³² Chavedamutthimaihini kumarehin ayam piva. Taadiyon kutti bhinnon chunnoi ya anantaso. Same, 19/671

³³ Ibid, 19/66.

³⁴ Govalo Bhandavalo Vajahat Davadani Ssaro. Ibid, 22/461

³⁵ Ibid.

³⁶ Ayriya Vijja Mantati Gachchiga in Vattiya. Same, 20/22.

³⁷ Jivo bucchai nāviyo. Ibid, 23/73 |

³⁸ Mahan bhoiya viviha ya sippini. same, 25/9.

³⁹ Mahaviren Kasavenam Paveiya. Same, 29's initial prose and Uttaradhyayanāsutra, Ek Parishilan, p. 398-399.

Kashyapa, Gautama⁴⁰, and Garga clans⁴¹, and among the senior clans⁴², the Agandhana⁴³, Bhoga⁴⁴, Gandhan⁴⁵, and Prant clans, and among the lineages, the Ikshvaku⁴⁶ and Yadava clans⁴⁷ are specifically mentioned.

Family Life

The Uttaradhyayana Sutras also provide some references to family life. During the text's formative period, families existed in both small and large families. The members of a typical family were generally considered to be parents, daughters-in-law, brothers, wife, and legitimate sons.⁴⁸

Parents were considered the most important family member. The primary responsibility of the family rested with the father. Parents were willing to do anything for their son's happiness. Describing himself to King Shronik of Magadha, the sage recounts that his father, a man named Prabhut Dhansanchay, lived in the ancient city of Kaushambi. One day, he suddenly experienced severe pain in his eyes, and the pain caused burning sensation in every part of his body. Expert physicians were present to treat him, but they were unable to alleviate his pain. To appease the physicians, the father gifted them with many valuable items from the house.⁴⁹ Apart from this, his mother also tried many measures to relieve his sorrow.⁵⁰ This shows that a son was considered the object of his parents' affection. Based on the accounts found in the Uttaradhyayana Sutra, it is clear that sometimes, when a son began to take initiation, his parents experienced unbearable pain. Some parents even took initiation along with their son. This is evident from the story of Bhṛigu Purohit, found in the 14th chapter of the Uttaradhyayana Sutra. When Bhṛigu Purohit's two sons were counseled by sages, they decided to take celibacy and informed their parents of their decision. At first, their parents tried to reason with him, but when they saw that they were not agreeing, Bhṛigu Purohit told his wife, Vasha, "Just as a tree derives its beauty from its branches, and when its branches are cut off, all its beauty vanishes, so too, it is no longer right for me to live in this house without my sons." Just as in this world a bird without a city, a king without an army in battle, and a merchant without money due to the sinking of his ship are very sad, similarly I too will have

⁴⁰ Vaha gotton goyamo. Uttaradhyayana, 18/22 and 22/5.

⁴¹ There ganhare gagge. Ibid, 27/1.

⁴² Vasitthi. Bhikkhayariyi kalo. Ibid., 14/29.

⁴³ Kule jaya agandhane. Uttaradhyayana, 22/42.

⁴⁴ Mahana Bhoiya Vivihaya Sippini. Ibid, 5/9.

⁴⁵ Makule gandhanahomo. Ibid, 22/44.

⁴⁶ Ikkha Garayavasabho. Ibid, 18/38.

⁴⁷ Ibid., 22/27. And Uttaradhyayana Sutra 1 Parishila, p. 399.

⁴⁸ Mayapiyandusabhaya bhajja puttaya orsa. Uttaradhyayan, 613 and Uttaradhyayan Sutra Ek Parishilan, p. 40.

⁴⁹ Piya ma savvasaram pi dijjahin bhabhakarana. Uttaradhyayan, 20/24.

⁵⁰ Maya Ya Me Maharaya. Puttasogvuhti-thaya. Same, 20/26.

to experience many kinds of sufferings without my sons.⁵¹ The indications found in the present text reveal that after the son and husband had taken initiation, the wife also did not consider it appropriate to stay at home and she took the vow of celibacy along with them.⁵²

There was unbreakable love between brothers. Born into the large Shreshti clan of Purimatalnagar, Chittamuni was born alongside his brother Brahmadata Chakravarti in five previous lives, but was separated in the sixth. When they met again in Kamalyanagar, they shared their joys and sorrows, but he was not tempted. He preached to Brahmadata, but when he did not follow his teachings, he considered his teachings futile and left, where he attained liberation through rigorous austerities.⁵³ Similarly, the king and queen of Ishukar country, the priest and his wife, the priest's two sons - six people - take initiation after gaining knowledge of their previous birth.⁵⁴ In another context, there is mention of a sage named Jayaghosha preaching to his brother named Vijayghosha to follow the right path for his benefit.⁵⁵ Thus, a harmonious relationship existed, and efforts were made to maintain it for generations. The Uttaradhyayana Sutras mention various forms of women. To prevent men from becoming attached to their beauty, the text even refers to women as demons and mud.⁵⁶ They possess a variety of moods and possess fleshy breasts. They first seduce men and then treat them like slaves.⁵⁷ There are also references in the text that indicate that women who remained in the harem after their husbands died were sometimes exploited by other men.⁵⁸

The second form of womanhood was ideal, but such women were rare. To relieve the orphaned sage from his grief, his wife cared for him day and night, spending most of her time weeping. In her husband's separation, she gave up food, water, bathing, anointing her body with fragrant substances like sandalwood, and wearing garlands of flowers. But despite her compassion, she was unable to free her husband from his grief.⁵⁹ In this way, the qualities of a noble woman are also described in sound. As an ideal woman, a devoted wife held the first place in the family. Rajimati was similarly free from all the feminine traits. That is, she possessed all the qualities and characteristics that should be characteristic of a noble and well-behaved woman. When Rajimati received the news of Arishtanemi's return to the world after abandoning his

⁵¹ Paahinaputtasya hunatthi vaso vasitthi. Beggars. साहाही रुक्खो लहे समाही छिन्नहां सहाही तमेव खाँुं. Pankh vihunovvajheh pakkhi bichcha bihuno varne narindo. Vivannasaro vaniotva poe paheenputto mi taha ahampi. Uttaradhyayan, 14/29, 30 and Uttaradhyayan Sutra: Ek Parishlin, p. 40/402.

⁵² Patnanti Puttaya Paiya Majjhan Tehan Kahan Nanugamissa Mekka Uttaradhyayana, 14/361.

⁵³ Aasibho bharayaraado vi annayannavasaavuga.

Annamannanasanuratta Annamannahiyasino. Uttaradhyayan, 13/5.

⁵⁴ Same, 14th Study and Uttaradhyayanasutra: An Analysis, p. 402.

⁵⁵ Uttaradhyayana, 25th study.

⁵⁶ Pāṅkbhūyāo itthiyo. Ibid, 2/7.

⁵⁷ No rakkhasisu gijjhejja, gandavachhasu negachitasu. Go Purisampalobhitta, Khelanti Jaha and Daasehin. Same, 8/18.

⁵⁸ So Tendaajje Datwe Dare Tha Parishraksheye. Keelanti cried and screamed loudly. Same, 18/26 and Uttaradhyayanasutra: Ek Parishilan, p. 403.

⁵⁹ Maharai in Bhariya. Anustha Anustvatha. Asupunnehi newehi ur irrigated. Anpanam Chavanam Cha Gandha-Malla-Vilevanam. maenayamanayam wa sa bala Novrabhujai. Uttaradhyayan, 20/28-29 and Uttaradhyayanasutra: Ek Parishilan, p. 404.

marriage and taking initiation after seeing the plight of the animals, all her joy vanished and she fainted from grief. However, upon hearing of Arishtanemi's great renunciation, she too was initiated along with many other princesses and became detached from the world. Therefore, Rajimati holds a special place among the women who brought glory to India. After initiating many companions and taking them along, she was on her way to Mount Raivataka to pay homage to Lord Arishtanemi. Suddenly, heavy rain forced everyone to seek shelter. Everyone got scattered here and there. Rajimati reached a cave where Rathnemi was standing deep in meditation. Rathnemi looked at Rajimati and requested her to enjoy worldly pleasures. Then Rajimati said clearly, "Rathnemi, I am the wife of your own brother and you want to marry me? Is this not as disgusting as licking the vomit? Remember the honor of your family and mine. You should be ashamed of making such an unheard of proposal."⁶⁰ Rajimati's words made Rathnemi realize his mistake. Just as a drunken elephant is brought under control by a goad and calmly resumes its path, so too, Rathnemi, healed by Rajimati's words of wisdom, set himself on the path of self-control.⁶¹

Similarly, Kamalavati⁶², the wife of the king of Ishukar country, tries to bring her husband on the right path through good advice and is successful in doing so. Then, both of them take Jain initiation, absolving their karmas and attaining salvation. This shows that for a devoted wife, everything other than her husband was considered meaningless. In the Uttaradhyayana Sutra, Rajimati is given the epithet "Bahushruta."⁶³ Therefore, Rajimati's initiation of so many other women demonstrates her exceptional knowledge of the scriptures. These women anointed their bodies with fragrant substances like moonflower and wore garlands of flowers in their hair.⁶⁴ They used a thick-toothed brush or comb made of bamboo to untangle their tangled hair.⁶⁵ Some girls were married to suitable grooms⁶⁶ And there were some girls for whom the people from the groom's side themselves would come to the girl's house to ask for them.⁶⁷

Thus, looking at the above facts, it becomes clear that women had an independent existence. Yet, they were considered subordinate to men and a means to satisfy their sensual desires.⁶⁸ The Uttaradhyayana Sutra also mentions some religious and folk customs and practices. Marriage is given an important place in social life. Marriage is considered a forced union between a man and a woman. When a son completed his studies and reached adulthood, his

⁶⁰ पक्खं देजलियं जोई धूम्केँन दुरसायं. Nechchanti vantayam bhottun kule jaaya angghane. Ghirathutejaso keema. Holding for survival. वन्तं इच्चसी आवें सेयं ते Let me die. Uttaradhyayan, 22/42-43.

⁶¹ Teese sovayanam sochcha sanjaye subhasip. Ankusen Jahanago Dhamme Sampadivaio. Uttaradhyayan, 22/48 and see, 22nd study.

⁶² Ibid., 14/37-491

⁶³ Sayanam pariyanam cheva silavatta bahussuya. Ibid, 22/32 and Uttaradhyayanasudh: Ek Parishilan, p. 405.

⁶⁴ Uttaradhyayan, 20/29.

⁶⁵ Ahsabhammar sannibhe kuchh fanag-pasahiye. Same, 22/30.

⁶⁶ Pichhunde vavharantsasvanihodeh dhuyaram. Same, 21/3.

⁶⁷ Tassa rai mayi kannam bhajjam jaai kesavo. Ibid, 22/6.

⁶⁸ Dhanen ki dhammadhurahi gaare. Same, 14/17, 19/17 and Uttaradhyayanasutra: Ek Parishilan, p. 406

father would marry him to a beautiful woman.⁶⁹ The people from the groom's side themselves used to come to the girl's house to ask for the best girls, that is why Ugrasen said to Vasudeva, "If Nemikumar comes to my house with the wedding festivities, then I am fully prepared to give the girl to him as per the rituals."⁷⁰ As the time of marriage approached, the groom was given a bath in water sanctified with medicinal herbs like Jaya, Vijaya, Riddhi Vriddhi etc. After this, touching the forehead with a pestle etc. was considered auspicious.⁷¹ The best girls were gifted to kings and emperors. When Bhadra, daughter of King Kaushalik of Varanasi, was requested by her father to marry the sage Harikeshi, the sage refused. Therefore, such sages were considered more revered than even the kings and the Devendras.⁷² Based on the clues found in the Uttaradhyayana Sutra, it is known that the kings and emperors of that time had multiple wives with whom they enjoyed sexual pleasures. King Vasudeva of Sauyapur city had two wives, Rohini and Devaki.⁷³ There were some women who, after the death of their husbands, would voluntarily go with other healthy men.⁷⁴

⁶⁹ Uttaradhyayan, 21/7 1

⁷⁰ दिवाभियोगेनियोयेनम दिन्ना मुरना मनसा न ज्ञाया न ज्ञायां।

⁷¹ Savvasahihinaviyo, kaykooymangalo. Vishwajuyatnaparihitao, abharanehin vibhusio. Same, 22/9.

⁷² दिवाभियोगेनियोयेनम दिन्ना मुरना मनसा न ज्ञाया न ज्ञायां। The same, 12/21-221

⁷³ Tassabhajja Duviasi, Roni Devai Taha. Same, 22/1.

⁷⁴ Same 18/16, 13/25, and Uttaradhyayan Sutra: Ek Parisheel, p. 412.