CHAPTER - V

(1) THE STUDENTS' LIFE IN JAINISM

Before we commence this topic, it would be wise to speak of a few words regarding the system of Vedic education and that of the Non-Vedic education. The system of Non-Vedic education, again was divided into two folds -(1) Buddhistic and another (2) relating to Jainism. Though we find that the original passage of the Upanisad had given impetus to the Vedic culture of education and at the same time to the Non-Vedic culture of education. The two words Sat and Asat, gave the first impetus to the ancient seers to think over the question of creation of the Universe. The Hindu thinkers got the idea that there was something sat or positive, whereas Buddha and his followers accepted the theory of beginning of creation from Asat or 'Nothing'. "The former being represented by the Brahmanas of the Kuru-Panchala country and the latter by the Kshatriyas of the eastern countries consisting of Kasi, Kosala, Vedeha and Magadha". This difference of ideas and ideals established two types...
of faiths - which moulded systems of education with a peculiar system of moral trainings of the students. Though the fundamental principles regarding the theory of creation, one is theistic and another is atheistic, opposed to each other, one believes in the existence of God and another believes that the universe has come out of nothing (sunya), still there are many common similarities in the two cultures. Begging in the student life and observance of celibacy etc. Now, one question arises, was Buddha and 'Jina' are the same person or Jina was a separate person from whom Jainism begat. The book - Amarakosa reads synonym of Buddha is Jina.

It is no doubt that Jainism is akin to Buddhism in many respects. As in the theory of Ahimsa (non-killing of animals even in sacrifices) observation of celibacy and both the system decry the authority of the Vedas etc., but still there are many differences between Buddhism and Jainism.

According to scriptures of Buddhism - Buddha was believed to be one of the saviours of the mankind, but Jains do not believe in
in the doctrines of Buddhism. Scriptures of Buddhistic religion were mostly written in Pali language, whereas Jaina scriptures were composed in Prakrit language originally. Besides Jains accept Tirthankaras as their preceptors or gods. So long, 24 Tirthankaras have come into existence of which the last or 24 Tirthankara was Parshwanath Mahavira, who flourished a few years early to Buddha. So the word 'Jina' in the book Acharakosa should be interpreted in its derivative sense, i.e., the conqueror of mind and senses only. Mahavira, the last Tirthankar and his predecessors styled as Tirthankaras - established a particular sect of Jains, who did not merge themselves into the faith of Buddhism, but as a different religious sect established in the different parts of India. As regards their main goal of life there is much similarity. Buddhism and Jainism do not indulge in the worldly pleasure, which is enjoyed by the householders, who cannot reach the target of life. According to both the religions only monks are entitled to Nirvana or salvation. The theory of salvation also differs in as
yueh as Buddhism is concerned, total annihilation of soul is the meaning of salvation, whereas in Jainism, a man reaches the state of salvation means to become the pure soul. Soul is eternal and when it is free from bondage of Karma, it becomes pure and it does not fall into the cycles of 'Samsara' (birth and death).

However, the broad feature of difference is Jains never use cloth or coloured cloth. Digambar Jains wear no cloth, Swetambara Jains use white cloth, but Buddhist monks use cloth of yellow colour. Both the sects observes Ahimsa (non-violence) therefore no clash occurred between them. Now, we come to the topic of students' life in Jainism. It is a fact that every system of education aims at the helping of reaching goal of life to be achieved by a student, whether he comes from the clan of Vedic faith or Buddhism or Jainism. Class education as contemplated in the Rihare (Buddhistic monastery)
by the teachers of Buddha, such a large scale of education centres was not organized by Jaina School, but some residences of Jaina monks were converted into schools and colleges where the boys and girls were taught the scriptures of Jainism - scriptures are called the instructions imparted by Tirthankaras of different places and ages.

After Mahavira Jaina sect was divided into two main branches, one Digambara and the other is Svetambara. With slight difference of conduct and meditation, philosophy of both the sects, was similar. So the three 'gunaratna' - and four 'siksa vrata' are the chief vows of a student, whether he intends to become a householder or a monk. Proper observance of them means right conduct (samyak charitra), right faith (samyak darsana) and right knowledge (samyak jnana) leads the student to the right path. Siksa vrata are also to be practised by Jaina students. ( 'Siksa vrata' would be shown in the topic No. III of this Chapter).
Right knowledge is the knowledge of the seven tattvas as propounded by the Tirthankaras. Right faith, without falling into pride or superstitious beliefs and unholy worship in the first stage (darsana). Next comes the observance of the aforesaid vows in a general way (vrata). At the third stage, the student devotes himself specially to self-contemplation thrice a day (Samayika). Carrying out the programme of the weekly fasts constitutes the fourth stage (posadhopavasa) (These practices are mentioned in the third topic). At the fifth stage special attention is paid to avoid loss of life by renouncing green vegetables (agittatyanag); Meals at night are completely given up at the sixth stage (ratribhojana-tyaga). Strict celibacy is observed at the seventh stage (Brahmacarya) household affairs and occupation, if possible, are given up by at the eighth (dramabhaya); claims to properties in his own name are renounced at the ninth (parigrabutyaga); giving consent or advice in worldly affairs is abandoned at the tenth (anumatiyaga).
and at the eleventh stage, the student does not take food specially cooked for himself (uddhatatyaga). At this stage, he is ripe for entering into the much-arduous career of a monk. A monk completely abandon all worldly possessions and ceases to dwell under a roof. As aids in the observance of his vows, he can keep with him a jug for holding pure water, a bunch of peacock feathers for driving away insects from wherever he may have an occasion to sit or go for study of the religious books. In addition to these, the Svetambara section of the Jain also allows some white clothes to be worn by the monk. But the Digambara section prohibits this absolutely and regards the abandonment of all clothing as the rule of the Monastic Order.

Either contemporaneous with Lord Buddha or at a subsequent period a great man supreme in wisdom, Mahabir or Jim by name was born in India who introduced a system of mass education. This system of education introduced by him was quite helpful to one in leading a religious life.
The main aim of Jain religion was ultimate salvation by strict observance of non-violence towards all and the rules of Brahmacharya. The way of life recommended by Jainism is to lead a sage-like life so that sin may not flourish in this world.

There are two principal sects of the followers of Jainism (1) Digambar, (2) Swetambar. The system of education prevalent among the Swetambar Jains will be discussed here. The Swetambar Jains are the largest in number and are well established in Northern India.

The student life of Swetambar Jains depends entirely on the observance of strict discipline and temperance. One of the most important practices that a student should observe is abstinence from destruction of any kind of animal life. They are called Swetambar because they always wear white cloth and will never wear any cloth dyed with any kind of pigment. They would have to keep their mouths closed with a narrow strip of cloth folded twice so that even minute worms may not enter the mouth and
die inside. The two ends of this narrow strip of cloth are to be fastened to the two cars with the help of two strings tied to them. While walking one may possibly trample under one's feet a worm and so to avoid that one must have a broom made of peacock feathers to sweep away softly any worm lying on his way. It is strictly forbidden to drink cold water for in cold water there may be tiny invisible living beings and so water is to be kept in the sun till water is free from their presence and then this water may be drunk. If there are bed bugs in one's bed one shall have to bear patiently their bites. It was a sin to kill a living creature even an ant. It was strictly forbidden to take fish or meat. All meals must be taken during day time. It was strictly forbidden to take any meal at night in order that no living creature might enter the mouth unknowingly along with the morsel of food taken. So one had to take his meals twice during day time. It was also prescribed in that religion that students must generally read manuscripts of books instead of printed books for while the book was being printed
tiny creatures might have been done to death unwillingly. Thus by constant practices of calligraphy their handwriting improved and became handsome. Besides, this, the students had to undergo penance according to prescribed rules. They were trained in the painful practices such as standing erect in the sun in hot summer. They were strictly forbidden to clip their hair with scissors or shave their beard or moustache but they were allowed to pull out their hair with their hands.

Even strictly observing these rules and practicing Brahmacharya with all the austerities of life students received their education under a teacher. They also had to obtain their livelihood by begging. Many rich householders belonging to the community regarded it as a deed of great piety to give alms to these Jain students. So there was no difficulty in running these institutions. In certain places there were monasteries where Jain students had an opportunity to receive free education. Regarding their personal expenses, they had to wash their dirty...
white cloths with their own hands and
dry them in the sun and there was provision
in the institution for the supply of new
pieces of cloth in place of tattered and
worn out cloth abandoned by them.

The students had to follow rigidly
the directives of their teachers and always
respect their teachers.

(II) **MORAL LAWS WERE MORE RIGID FOR
STUDENTS. LADIES WERE KEPT IN
SEPARATE HOSTELS**

In Jainism, as it has been already
mentioned, that students were taught lessons
not for any gain in the worldly matters, but
to make them worthy, in future to abandon all
ties of the world. Therefore moral laws were
more rigid for them. They discipline their
bodies and minds by practising twenty-two
endurances (parisaha) namely - hunger, thirst,
cold, heat, mosquito-bite, nudity, disgust,
sex-feeling, movement, sitting, lying, anger,
beating, begging, non-acquisition, disease,
strawprick dist, honour, wisdom, ignorance.
and lack of insight. The five vows of non-injury to living beings, truthfulness, non-stealing, celibacy and poverty are observed by the students in their strict form of mahavratas; when they are in the way of adopting the state of monks, they must under no circumstances whatsoever injure any living being in thought, word or deed, not even to save their life. The other four vows are observed with similar strictness without the least concession. For this purpose, they observe certain forms of carefulness (samiti). They must, for example walk only by day, taking care that they kill no being (arya samiti), and their speech strictly avoid censure of others, self-praise and talk about women, kings, thieves or eatables. They should speak only beneficial words (bhaiva-samiti). They should be satisfied with whatever food is offered to them, but they should see that what they eat is free from all impurity (eesa samiti). They must also be careful in placing and taking up things (adana niksepa-samiti) as well as in answering calls of nature and disposing of refuse (utsarga-samiti) so as to
exlude the possibility of loss of life by these operations. They must train himself as not to be affected or moved by the objects of the senses. A beautiful or an ugly sight, a charming note or a jarring sound, a fragrant or foul smell, a flavoury or a tasteless dish and a tender or a rough touch should arouse in them no feelings of joy or hatred, attraction or repulsion. They should devote himself to deep meditation, enulogistic recitations of the twenty-four Tirthankaras and homage to them, confession of sins, unwillingly committed and fresh determination to be more cautious and careful and detachment of thought from the body. All these come under the fundamental qualities (mula guna) of an ascetic, by cultivating which no fresh inflow of karmas takes place in his soul. The existing karmas may then be exhausted by allowing them no opportunity to bear fruit. This is done by means of various practices, the chief of which is meditation. Withdrawing their senses from all objects, concentrating his mind on the self, they should reflect upon the nature of reality as propounded under
the seven tattvas, the qualities of the 
'arhats' and the siddhas and the way to 
perfection. Students should so absorb them-
selves in those thoughts that hunger or thirst, 
cold or heat, praise or censure may have no 
effect on them.

In order to help the male students in 
their own mission ladies were kept in separate 
rooms, under the lady preceptors. No male 
student was allowed to enter into those rooms, 
where a lady, alone remains in meditation or 
other religious duties. Even ladies are to 
practice all the vratas or penances as 
instructed to male students. Forgiveness to 
all creatures, complete absence of self-
conceit, deceitfulness or greed, perfect 
honesty, complete self-control and chastity 
should characterise all their actions, 
utterances and thoughts. They should be 
friendly towards all, pleased with the 
learned, compassionate and helpful to the 
suffering and indifferent towards those 
who might be uncharitably inclined towards 
them. The one aim before an ascetic, whether 
he be male or female should be to perfect 
himself or herself in self-control and 
knowledge and be a light to own self and others.
(III) DAILY DUTIES OF THE STUDENTS IN THE CURRICULUM OF JAINA SCRIPTURES

We have already mentioned that every student had to undergo instructive vows or siksa vrata. The first of the instructive vows is contemplation (Samayika). Retiring with as few encumbrances such as clothes, as possible in a quiet place, be it a temple or a private dwelling or forest, where he is not likely to be disturbed, he should stand erect, or squat on the ground, or even recline if that be more convenient to him. He should then mentally renounce, for the time being, every worldly possession, attachment, and aversion, and begin to meditate upon the nature of the self, the cycle of existence, which is full of misery, and the way of salvation. This be done once, twice or thrice a day, morning, noon and evening, according to convenience, the duration being gradually increased. This gives him mental strength and power. Physical discipline is then secured by the next two vows - 'Posadhopavasa and Bhogopabhogaparimana'.

On four days in a month, that is once a week, he should observe complete fast, abstaining
from all kinds of food and drink and should pass his day in a temple reading scriptures or contemplating upon the self: this is called 'pasadhopavasa'. For each day he should fix his programme of food and comforts to a restrictive manner, both as regards quantity and quality and should strictly adhere to the same. This is known as 'Bhogopaboga parimana'. The last of the instructive vows is 'atithi samvibhaga' according to which, the student should each day, feed out of what is cooked for himself, such persons as may turn up at his residence at the proper time.

In order to keep that faith ever enkindled in his heart a student should perform the daily worship of gods, scriptures and teachers. The sages who become perfect in knowledge and are on the verge of their salvation, teaching humanity its duty, are the gods deserving worship. Twentyfour such arhats or Tirthankaras as they are called are recognized with Shavateva as the first (god) and Parsvanatha and Mahavire as the last two gods. Books
I.

Embodying their teachings, ascetics following the vows of conduct laid down therein are worshipped and revered as gods. These teachings were embodied as gods.

We have already mentioned that the Tirthankaras were considered as gods embodied and their worship is one of the daily duties of students. Tirthankaras are worshipped devotedly on the five occasions mentioned above.

1. svargaavatarana, the descent of a god to be born a tirthaakarā (2) nandarabhisetra, rejoicing at the birth of the tirthaakarā by performing an ablution at the summit of Harihargiri, (3) biksa, initiation when the tirthaakarā renounces the kingdom and worldly pleasures in order to become a yogin, (4) Kovaiotpatti, which represents the appearance of omniscient knowledge as the result of tapas and the destruction of passions, and (5) Parinirvana, representing the complete destruction of all karmas and the attainment of salvation or the realisation of the self (Parmatma).

V.

We have already mentioned that the Tirthankaras were considered as gods embodied and their worship is one of the daily duties of students. Tirthankaras are worshipped devotedly on the five occasions mentioned above.
Next in rank, comes 'acarya paramesthin' and then comes upadhyaya paramesthin, who has no authority to initiate people into the jenadharma or to organize the Jaina Sangha. Their whole function is to popularise the jina dharma by teaching and preaching in order to help the souls entangled in samsara to reach perfection. Scriptures or Agamas are worshipped by the students. These are revealed by Sarvajna or the omnicient Being. The Jaina scriptures should not be in conflict with the well known pramanas, the sources of true knowledge. They must be capable of leading men towards higher goals to 'svarga' and 'moksa', must give correct information as to the nature of reality and must describe the four purusarthaas (ends of human life) (i) religious merits, (ii) wealth, (iii) enjoyment and salvation. The Jganas with such characteristics revealed by the Sarvajna have been handed down from generation to generation by a succession of teachers called gonadhars, beginning with Sudharmarn, the chief disciple of the Tirthankara Wardhamana Mahavira. They are known by the following appellations - the Siddhanta, Paramagama, Kitanta, Veda, Sruti, Saster etc.
So, the students are like the Vedic students have to learn these Jaina scriptures with same devotion and respect. In order to commit them to memory, moral training was very rigid for the Jaina students. We have already dealt with the method of moral trainings of students of ancient India - showing all the peculiarities and special features of training of students, from the very remote times. We have taken up the Vedic age at first and then Buddhist line and the last line is Jainism. Though Jains claim their method of training oldest of all, but before the last Thirthankara Mahavira, it is difficult to trace the line of method of Jains. This thesis mainly deals with the subject of moral trainings in propagation of education of old India and not the tenets of religions.