APPENDIX F.

JAINA TRAITS AS FOUND IN THE ND.

A work on poetics leaves little scope for the author to give expression to his religious dogmas. The subject being scientific ought to be treated in an equally scientific and impersonal way and the religious references would naturally be out of place. The authors of the ND seem to realize this and consequently we do not come across notable references to Jainism. Still however, the authors have full regard for and deep knowledge of Jainism which at places is, consciously or unconsciously, revealed.

In the very commencement of the work we find the authors paying glorious tribute to the speech of the Jinas (Jainivak) which is the bestower of all the fourfold objects of human existence, viz., Dharma, Artha, Kama and Moksa. This speech is looked upon to have permeated the entire universe in twelve forms. In the commentary that follows we find a clear exposition of the view that the speech of the Jinas is the prime source from which the later literature evolved. Moreover they compare the twelve forms of Rupakas with the twelve Anga-texts which are the principal texts of the Jaina canon totaling consisting of 45 texts. The whole of the discussion points to

their knowledge of the canon. Here even though the authors give an alternative explanation of the verse which is interpreted in a non-religious way, it is not far to see that the authors apparently mean the earlier i.e. religious interpretation and the alternative one merely reveals their pedantry and command over language.

In the discussion of Prarocana which is one of the nineteen angas of the Purvaranga the authors point out that other angas of Purvaranga are rejected because their order is useless and their fruit which is considered to be the propitiation of different gods is merely cheating the faithful and innocent votaries. Even while discussing the Ṛndi they assert that other limbs of Purvaranga are futile. This peculiar attitude of non-belief in the worship of gods and goddesses is a special characteristic of the Jainas. The Jainas whose religion is based mainly on normal principles like non-violence, truth etc. often ridicule the Brahmanical rites and rituals as ordained in the sacred books like the Vedas. They look upon the Hindus as heretics. So the above lines reflect clearly the religious propensity of our authors.

1. ND, p. 155.
But barring the above exceptions we hardly find any Jaina trait in the work. The authors of the ND draw illustrations from the Brahmanical works. Rāmacandra has written a number of plays based on the story of the Rāmâyana and the Mahābhārata and the heroes of the Brahmanical legends like Hariścandra, Nala, Bhīma, which points out that though himself a Jaina, he was not fanatic but tolerant towards other sects.

1. In fact, Jainas have made full use of the literature that was available to them. They adopted the popular stories of Rāma and Kṛṣṇa to explain their own principles by conveniently modifying them to suit their religion and by that mode they tried to popularize their own religion.