

JAINA STUDIES IN FRANCE

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In France, Jainism constantly aroused a great interest among the scholars dealing with the history and culture of India. Early in the 19th century, all encyclopaedias and general reference books give comparatively long accounts on the origins and development of the Community and the Jaina doctrine; they provide informations concerning their artistic achievements and, also, concerning the contemporary status and customs of the sects and believers.

Most of the authors pointed to similarities between the Jaina and Buddhist early history, to their common denial of the authority of the Vedas and hostility against animal sacrifice, to the parallelisms in the lives of Buddha and Mahāvīra, or again, in the lakṣaṇas of the Saviours to the analogies (and differences) in the organization of the Buddhist and Jaina Orders, and, further, in the technical vocabulary of both the Churches (Burnouf, Senart, S. Levi). Hence, the question of their mutual relationship has been much debated (Barth); on the other hand, the fundamental Indian character of the two systems has also been emphasised, and the connections, the possible links between these and Brahmanism have been pointed out. Thus, though the importance of Jainism was in no way ignored (cf. the collection of manuscripts assembled by Senart, a catalogue of which has been edited by Jean Filliozat, "Etat des manuscrits de la collection Emile Senart," *Journal Asiatique* 1936, p. 127-143), the comparative approach appears to have always fascinated the French scholars, among whom are some of the most brilliant e. g. Sylvain Levi (*La doctrine du sacrifice dans les Brāhmaṇas*, 1898, Introduction "Observations sur une langue precanonique du bouddhisme," *Journal Asiatique*, 1912), Louis Renou, who devoted to Jainism the sixth and last of the Jordan Lectures in Comparative Religion which, in May 1951, he delivered to the London School of Oriental and African Studies, University of London (published in *Religions of India*, 1953, p. 111-133).

Also the histories of Indian philosophy often choose to present together, to compare and oppose, the Jaina and Buddhist tenets (P. Masson-Oursel, *Histoire de la philosophie indienne*, 1923, parts 3 and 7; the same, in *L'Inde antique et la civilisation indienne*, 1933, part 3, chapter 2). Moreover, various monographs jointly use the data supplied by the Scriptures of both Communities (L. Silburn, *Instant et cause. Le discontinu dans la pensee philosophique de l'Inde*, chapter 4).

The importance of Jaina contribution in the fields of science and literature was underlined, especially by scholars interested in the Tamil kāvyas, like J. Vinson

(*Legendes bouddhiques et jainas*, 1900), while the refinement of Jaina art was described and appreciated by Guerinot and Milloué already in the brief catalogues of both the Guimet Museums (of Lyon and Paris), as it has also been portrayed in the well-known publications of Jouveau-Dubreuil concerning South Indian history and archaeology, and, more recently, in several art books.

The unique value of the Jaina sources and traditions for the scholar of Indian history has been stressed on several occasions : by Sylvain Levi, repeatedly, for instance when he studied "the religious donations of the Valabhi kings" (1896, reprinted in 1937), or, again, the epoch of Kaniska and Śātavāhana and the fights for Barygaza *Journal Asiatique*, 1936, in a posthumous paper). Similarly, it has been demonstrated by J. Filliozat how a precise synchronism could be shown to exist between the Jaina and Latin data, thus leading to the undeniable conclusion that the accession to the throne of Candragupta Maurya actually took place in 313-312 B. C. (L. Renou et J. Filliozat, *L'Inde classique* 1, 1947 §394, reprinted in J. Filliozat, *Political history of India, from the earliest times to the 7th century A. D.*) In this connection, it is to be noted that the dates of various southern Jain inscription have been recently re-assessed by V. Filliozat in her book *L'épigraphie de Vijayanagar du début à 1377* (published in 1973).

It is well known that a valuable catalogue of Jaina epigraphy, with a "sketch" of the history of Jainism according to the inscriptions, has been edited by A. Guerinot as early as 1908 (*Repertoire d'épigraphie jaina. Precede d'une Esquisse de l'histoire du Jainisme d'après les inscriptions*). It is to be deplored that this gifted scholar had to earn his living by working in the Imprimerie Nationale, and could not devote the whole of his time to research in the field of Jainism, which he had studied under Jacobi's guidance. We owe him the edition and translation into French of the *Jīvavīyāra* of Śāntisūri, the doctrine of which (along with the instructions of *Uttarajjhāyā*, chapter 36) he summarised in the *Revue de l'Histoire des Religions*. Another of his contributions is the excellent, accurate *Essai de bibliographie jaina. Repertoire analytique et methodique des travaux relatifs au jainisme* (1906, items n^o 1-852), followed by invaluable indices. This study, dedicated to Barth and Senart, lists the books and journal articles published until the end of 1905; it has been supplemented by the same scholar in the *Journal Asiatique* (X 14, 1909, p. 417-448, "Notes de bibliographie jaina"), where the works published from 1906 to the end of 1908 are listed (items n^o 853-1145). Moreover, in many later issues of the same journal, Guerinot gave bibliographical notes and various news concerning the projects and activities of the Jaina community, who regularly sent him first-hand and friendly information. His last book, written in French, is a very clear general exposition of *La religion djaina. Histoire Doctrine Culte, Coutumes, Institutions* (1926, with 25 fine plates).

The next detailed treatment of the subject is that by L. Renou and D. Lacombe, in *L'Inde classique. Manuel des études indiennes* 2 (1953, p. 609-664 : sour-

ces, history of the Church, rites and customs by L. Renou, §§ 2387-2433; doctrines by O. Lacombe §§ 2455-2492; logic, Siddhasena Divākara by J. Filliozat §§ 2493 f.). Since then, articles on Jainism have been published in several encyclopaedias (*Encyclopaedia Universalis*, *Encyclopedie de la Pleiade*, *Histoire des religions* 1, p. 1105-1145, translated into English and printed in India, in the booklet by C. Caillat, A. N. Upadhye, B. Patel, *Jainism*, 1974). On the other hand, the sect of the Terapanthis has been the subject of a communication in the Societe Asiatique of Paris (1950) by L. Renou, and of a paper written by L. Renou and Marie-Simone Renou (Une secte religieuse dans l'Inde contemporaine", *Etudes*, mars 1951, p. 343-351). In fact, both L. Renou and Mme. Renou had always fostered great interest and sympathy for Jainism, and a short account of their visit to Rajaldesar (Bikaner), in 1949, where they had been very kindly invited and received, is inserted by M. S. Renou in her book *L'Inde que j'aime* (1968, p. 98-113).

Some points of the Ardha-magadhi language and of the old religious ritual have been examined by C. Caillat, in papers published in the *Journal Asiatique* or other periodicals (cf. recently "Fasting unto death according to the Jain tradition", *Acta Orientalia* 38, 1977, p. 43-66, etc.), in *Les expiations dans le rituel ancien des religieux jaina* (1965; translated into English, with corrections and additions, *Atonements in the ancient Ritual of the Jaina monks*, Ahmedabad 1975, L. D. Series 49), which owes much to the suggestions of L. Renou and W. Schubring. On the basis of Berlin and Ahmedabad manuscripts, C. Caillat further devoted a study to *Candā-vejhhaya. Introduction, Edition critique. Traduction. Commentaire* (1971). Presently, it is planned to edit an art book on Jaina cosmography. On the other hand, a Ph.D. is being prepared based on a series of kathās preserved in some of the Strasrbourg and Ahmedabad manuscripts, while anthropological enquiries are devoted to the study of the rites in contemporary Jaina communities.

To sum up, though, due to various circumstances, researches have, in France, focussed more on Brahmanism and Buddhism, it is certain that Jainism has always drawn the attention of scholars. Jaina studies attract students all the more nowadays as this field appears to be comparatively virgin and it is related to a living, dynamic Community, who, being interested in its cultural heritage, is ready to cooperate whenever a genuine scientific project is submitted.

लेखसार

फ्रान्स में जैन विद्याओं का अध्ययन

मंडम कोले कले, पेरिस विश्वविद्यालय

उन्नीसवीं सदी के पूर्वार्ध से विभिन्न विश्वकोशों तथा सामान्य पुस्तकों में दिये गये जैन सिद्धान्तों और जैन समाज के विवरणों से फ्रांस के विद्वान् प्रभावित होते रहे हैं। उन्हें जैन, बौद्ध तथा ब्राह्मणों के सिद्धान्तों में रुचि रही है। सेनाई ने तो एक जैन पांडुलिपि सूची भी प्रकाशित की थी। फिर भी, फ्रांस के विद्वानों को इन मतों के तुलनात्मक अध्ययन में अधिक रुचि उत्पन्न हुई। इनमें सेलविन लेवी तथा

लुइ रेनो के नाम प्रमुख हैं। इन्होंने कनिष्क, शातवाहन, बल्लभी राजाओं के समय की जैन परंपराओं का अध्ययन प्रकाशित किया। जे० फिलियोजेट ने जैन और लातीनी आंकड़ों के आधार पर इनके समसामयिक विकास को प्रकाशित किया।

ए. गुयेरीनो ने 1908 में ही जैन शिलालेखों की सूची प्रकाशित की थी। उसने शान्तिसूरि के **जीव विचार** का फ्रांसीसी भाषा में अनुवाद किया। जर्नल एसियाटीक में जैन ग्रन्थों की 1909 तक उपलब्ध सूची प्रकाशित की। अन्त में उन्होंने 1926 में जैन धर्म पर भी एक विस्तृत पुस्तक लिखी। यह बड़े दुःख की बात रही कि उस समय अनुसंधान के लिये आर्थिक अवसर बहुत कम थे, इसलिये गुयेरीनो को अपनी आजीविका के लिये अन्य काम करना पड़ा। अन्यथा जैन विद्याओं के क्षेत्र में उसका योगदान और भी महनीय होता।

एल. रेनो और डी. लेकोम्बे दूसरे प्रमुख विद्वान् हैं जिन्होंने 1950 से अपने अनेक लेखों तथा पुस्तकों के माध्यम से फ्रांस में जैन विद्याओं की आगे बढ़ाया। उसके बाद तो अनेक विश्वकोशों में इस संबंध में नई-नई जानकारी जोड़ी जाने लगी। इसका विवरण अनेक जगह उपलब्ध होता है। एल. रेनो ने भारत की यात्रा भी की और तेरापन्थी श्रेतांबर संप्रदाय से स्थापित अपने संपर्कों के आधार पर जैन धर्म और उसके संप्रदायों पर अनेक लेख व पुस्तकें लिखीं।

मैडम सी. कैले ने भी फ्रांस में जैन विद्याओं को आगे बढ़ाया। उन्होंने अर्धमागधी भाषा और सल्लेखना के समान जैन आचारों पर शोध की। इस पर उन्होंने देश-विदेशों में व्याख्यान दिये और अनेक पुस्तकें प्रकाशित कीं। इन्होंने चन्दाविज्जाय का अनुवाद भी किया। इस समय वे जैन स्रष्टि विद्या तथा जैन कथाओं पर शोध करा रही हैं।

इस प्रकार फ्रांस में जैन विद्याओं के प्रति विद्वानों की रुचि निरन्तर बढ़ रही है। लेखक का विश्वास है कि जैन समाज एक गतिशील सांस्कृतिक समाज है और इसने सदैव सांस्कृतिक एवं वैज्ञानिक जैन-अध्ययन के लिये सहायता दी है। यह सहयोग ही फ्रांस में जैन विद्याओं के अध्ययन और प्रसार में प्रेरक रहा है।