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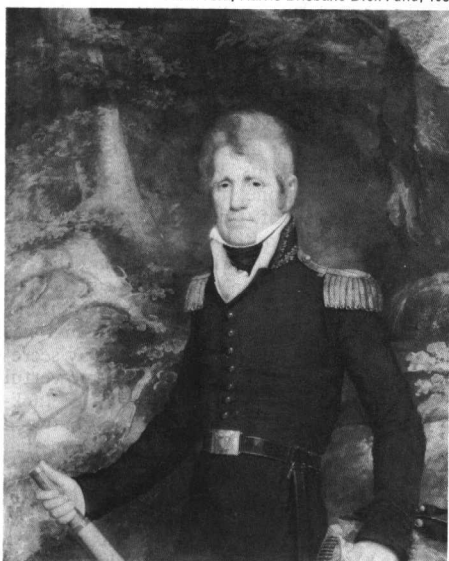
“Let knowledge grow from more to more
and thus be human life enriched.”



Jackson, Andrew

A military hero and the seventh president of the United States, Jackson was the first man to win the presidency primarily through his appeal to the mass of the voters and by means of a skillfully planned national campaign rather than through the support of the political leaders of the seaboard states. As president, he initiated little significant legislation, but he was a forceful president who exercised vigorously the power and authority of his office; and, with the collaboration of a coterie of astute advisers, he transformed a political faction into a truly national political organization, the Democratic Party, which may be described as the first modern political party in the history of the United States.

By courtesy of the Metropolitan Museum of Art,
New York, Harris Brisbane Dick Fund, 1964



Andrew Jackson, oil painting by John Wesley Jarvis, c. 1819. In the Metropolitan Museum of Art, New York.

He was born on March 15, 1767, at the Waxhaw settlement of the western frontier of the Carolinas. The area was in dispute between North Carolina and South Carolina, and both states have claimed him as a native son. Jackson maintained that he was born in South Carolina, and the weight of evidence supports his assertion. The Waxhaw area offered little opportunity for formal education, and what little schooling Jackson received was interrupted by the British invasion of the western Carolinas in 1780-81. In 1781 he was captured and imprisoned for a time by the British. Shortly after he was captured, he refused to shine the boots of a British officer and was struck across the face with a sabre. His mother and two brothers, Hugh and Robert, died during the closing years of the war, direct or indirect casualties of the invasion of the Carolinas. This sequence of tragic experiences fixed in Jackson's mind a lifelong hostility to Great Britain.

After the end of the U.S. war of independence, Jackson studied law in an office in Salisbury, North Carolina, and was admitted to the bar of that state in 1787. In 1788 he went to the Cumberland region as prosecuting attorney of the western district of North Carolina—the region west of the Appalachians, which was soon to become the state of Tennessee.

When Jackson arrived in Nashville, the judicial seat of the district, the community was still a frontier settlement exposed to the danger of Indian raids, with a fluid social structure, no well-established political institutions, and a volatile economy in which virtually every investment had the character of a speculation. As prosecuting attorney, Jackson was principally occupied with suits for the collection of debts. He was so successful in these litigations that he soon had a thriving private practice and had gained the friendship of landowners and creditors. For almost 30 years Jackson was allied with this group in Tennessee politics.

Jackson boarded in the home of Col. John Donelson, where he met and quickly became attracted to the Colonel's daughter, Mrs. Rachel Robards. Her marriage with Robards was a stormy one, which seemed destined to end in separation or divorce even before she met Jackson. In 1790 Robards sought a divorce by legislative enactment in Virginia, but the legislature merely empowered Robards to sue for divorce. Jackson and Mrs. Robards believed the legislature had granted the divorce and in 1791 they were married. Robards, however, did not sue for divorce until 1793 and then obtained it on the grounds of desertion and adultery. When Jackson and his wife learned the true state of affairs, they were remarried quietly in Nashville. Until the death of Mrs. Jackson, nearly 40 years later, political opponents did not hesitate to make unflattering insinuations about events leading to his marriage. Although it appears to have been a happy union, gossip concerning it kept Jackson perpetually on the defensive.

Marriage

Jackson was a successful lawyer, but he was restless, and his interests too varied to be confined to a career as an attorney. The expanding economy of frontier Tennessee encouraged ventures in trade and speculation, and Jackson became involved in both. He invested heavily in land and horses and also raised cotton. The course of his investments was an unsteady one. At times he appeared to be financially secure, on other occasions, he was hard pressed by debt.

Tennessee politics. His interest in public life in Tennessee had always been keen. He had gone to Nashville as a political appointee, and in 1796 he became a member of the convention that drafted a constitution for the new state of Tennessee. In the same year he was elected as the first representative from Tennessee to the national House of Representatives. He refused to seek re-election and served only until March 4, 1797. These were the closing months of President George Washington's administration, and the chief event of Jackson's brief service in the House was the debate over the response to Washington's farewell address. In a speech in the House, Jackson criticized Washington because of the latter's support of Jay's Treaty, which Jackson believed did not contain adequate guarantees that Great Britain would not violate the rights of American ships on the high seas during the wars of the French Revolution. He was one of 12 representatives who voted against sending a cordial reply, thanking Washington for the address.

Jackson returned to Tennessee, vowing never to enter public life again, but before the end of the year he was elected to the United States Senate. His willingness to accept the office reflects his emergence as an acknowledged leader of one of the two political factions contending for control of the state.

Jackson resigned from the Senate in 1798 after an uneventful year. Personal financial pressures were the im-

Early
career

diate cause of his resignation, but he appeared ill at ease in national politics and was unhappy in being separated from his family. Soon after his return to Nashville he was appointed a judge of the Superior Court (in effect, the supreme court) of the state, serving until 1804, when financial difficulties again forced him out of public life.

In 1802 Jackson was elected major general of the Tennessee militia, a position he still held when the War of 1812 opened the door to a command in the field and a hero's role. In the intervening years, though he was nominally out of politics, Jackson maintained his old associations with many of the active political leaders of the state. It was during this period that he renewed his acquaintance with Aaron Burr, whom he had met and admired when they served together in Congress. For a time, Jackson appeared to be willing to aid Burr in the latter's nebulous scheme for the conquest of Texas. Later, when he began to suspect that Burr entertained treasonable intentions of establishing an independent republic, Jackson withdrew his support. He was not fully convinced of Burr's guilt, however, and he appeared as a defense witness in Burr's trial for treason in 1807.

War of
1812

Military feats. In March 1812, when it appeared that war with Great Britain was imminent, Jackson issued a call for 50,000 volunteers from the state to be ready for an invasion of Canada. After the declaration of war, in June 1812, Jackson offered his services and those of his militia to the United States. The government was slow to accept this offer, and, when Jackson finally was given a command in the field, it was to fight against the Creek Indians, who were allied with the British and who were threatening the Southern frontier. In a campaign of about five months, in 1813–14, Jackson crushed the Creeks, the final victory coming in the Battle of Tohopeka (or Horse-shoe Bend) in Alabama. The victory was so decisive that the Creeks never again menaced the frontier, and Jackson was able to impose upon them a treaty whereby they surrendered to the federal government an estimated 23,000,000 acres (9,000,000 hectares) of land, comprising about one-fifth of the state of Georgia and more than three-fifths of the present state of Alabama. The campaign against the Creeks thus opened a vast new area to settlement and established Jackson as the hero of the West.

In August 1814, Jackson moved his army south to Mobile. Though he was without specific instructions, his real objective was the Spanish post at Pensacola. The motive was to prepare the way for U.S. occupation of Florida, then a Spanish possession. Jackson's justification for this bold move was that Spain and Great Britain were allies in the wars in Europe. At Mobile, Jackson learned that an army of British regulars had landed at Pensacola. In the first week in November, he led his army into Florida and, on November 7, he occupied that city just as the British evacuated it to go by sea to Louisiana. Jackson then marched his army overland to New Orleans, where he arrived early in December. A series of small skirmishes between detachments of the two armies culminated in a major battle on January 8, 1815, in which Jackson's forces inflicted a decisive defeat upon the British army and forced it to withdraw from Louisiana. The news of this victory reached Washington at a time when morale in the capital was at a low point. A few days later, news of the signing of a peace treaty between the United States and Great Britain on December 24, 1814, at Ghent, Belgium, reached Washington. The twin tidings of victory and peace brought joy and relief to the American people and made Jackson the hero not only of the West but of a substantial part of the nation.

Florida
campaign

After the close of the war, Jackson retained his commission in the army and was named commander of the southern district. The chief duty of the army in that district was to defend southern Georgia against possible raids by Indians from the Spanish colony of Florida; and Jackson entrusted the command of the troops in the field to subordinates while he retired to his home at the Hermitage, near Nashville. From that congenial environment, he was ordered back to active service at the end of December 1817, when unrest along the border

appeared to be reaching critical proportions. The instructions given Jackson were vague, probably purposely so, and it was well-known in Washington that Jackson hoped to gain Florida for the United States. As could have been expected, he ordered an invasion of Florida immediately after taking active command of the troops. He captured two Spanish posts and, before returning to the United States, appointed one of his subordinates military governor of Florida. These bold actions brought an immediate and sharp protest from Spain and precipitated a Cabinet crisis in Washington. The staunch defense of Jackson by Secretary of State John Quincy Adams, both in the Cabinet and in a note to Spain, saved Jackson from censure and hastened the acquisition of Florida by the United States.

Presidential prospects. Jackson's military triumphs led to suggestions that he become a candidate for president, but he disavowed any interest in seeking the presidency, and political leaders in Washington assumed that the flurry of support for him would prove transitory. The campaign to make him president, however, was kept alive by his continued popularity and was carefully nurtured by a small group of his friends in Nashville, who combined devotion to the general with a high degree of political astuteness. In 1822 these friends manoeuvred the Tennessee legislature into a formal nomination of their hero as a candidate for president. In the following year this same group persuaded the legislature to elect him to the United States Senate—a gesture designed to demonstrate the extent of his popularity in his home state. By December 1823, when he reached Washington to assume his new duties, Jackson had become an open and formidable contender for the presidency.

In the election of 1824 four candidates received electoral votes. Jackson received the highest number, the other three being John Quincy Adams, William H. Crawford, and Henry Clay. Since no one had a majority of the electoral votes, the House of Representatives was required to elect a president from the three with the highest number of votes. Crawford was critically ill and the actual choice was between Jackson and Adams. Clay, as speaker of the House, was in a strategic and perhaps decisive position to determine the outcome. Adams was elected on the first ballot. When he appointed Clay secretary of state—then regarded as the second most powerful office in the government—it seemed to admirers of Jackson to confirm rumours of a “corrupt bargain” between Adams and Clay. Jackson's friends persuaded him that the popular will had been thwarted by intrigues, and he thereupon determined to vindicate himself and his supporters by becoming a candidate again in 1828.

The campaign to elect Jackson president was resumed almost as soon as Adams took office. Skillful politicians flocked to the support of Jackson, whom they recognized as the man of the future, and Adams' efforts to provide leadership were frustrated by factional opposition. In 1828 Jackson defeated Adams by an electoral vote of 178 to 83 after a campaign in which personalities and slander played a larger part than in any previous national election in the history of the United States. But Jackson's hour of triumph was soon overshadowed by personal tragedy. During the campaign his opponents had resurrected the charges that his marriage had been irregular and this may have hastened a decline in his wife's health. Worn-out and defeated in her long effort to avoid the glare of public life, Mrs. Jackson died at the Hermitage on December 22, 1828.

Election
of 1828

“Jacksonian Democracy.” The election of 1828 is commonly regarded as a turning point in the political history of the United States. Jackson was the first president from the area west of the Appalachians, but it was equally significant that the initiative in launching his candidacy and much of the leadership in the organization of his campaign also came from the West. The victory of Jackson indicated a westward movement of the centre of political power. He was also the first man to be elected president through a direct appeal to the mass of the voters rather than through the support of a recognized political organization. His victory was regarded by contemporaries

and by historians as the triumph of political democracy, and the political movement of which he was the central figure is commonly described as the "Jacksonian Democracy."

Jackson was the beneficiary of a rising tide of democratic sentiment which was evident in nearly every part of the United States. The trend toward greater political democracy, aided by the admission of six new states to the union, five of which had manhood suffrage, along with the extension of the suffrage laws by many of the older states, weakened the power of the older political organizations and opened the way for the rise of new political leaders skilled in appealing to the mass of voters.

Not the least remarkable triumph of the Jacksonian organization was its success in picturing its candidate as the embodiment of democracy, despite the fact that Jackson had been aligned with the conservative faction in Tennessee politics for 30 years and that in the financial crisis that swept the West after 1819 he had vigorously opposed legislation for the relief of debtors. In terms of personal qualities, however, he was well cast in the role of the champion of democracy. He had been born on the frontier and had risen to fame as the defender of the frontier against its traditional enemies—the Indians, the British, and the Spanish. He was a man of limited education and no pretense to inherited social position. He was the epitome of the self-made man, the ideal admired by hundreds of thousands of his fellow citizens and one they hoped to emulate.

The new presidential personality As the victory of Jackson reflected the emergence of new forces in U.S. politics, so Jackson himself brought to the presidency a new set of personal qualifications that were to become the standard by which presidential candidates would be judged for the remainder of the 19th century. He was the first president since Washington who had not served a long apprenticeship in public life and had no personal experience in the formulation or conduct of foreign policy. His brief periods of service in Congress provided no clue to his stand on the public issues of the day, except perhaps on the tariff. On even that issue, his position was ambiguous, for he would only say that he favoured a "judicious" tariff and that manufactures "properly fostered and protected" were important to the defense of the nation.

Jackson approached the problems of the presidency as he had approached all other problems in life. He met each issue as it arose, and in the White House he exhibited the same vigour and determination in carrying out decisions that had characterized his conduct as commander of an army in the field. He made it clear from the outset that he would be the master of his own administration, and, at times, he was so strong-willed and decisive that his enemies referred to him as "King Andrew I" and to his administration as the "reign" of Andrew Jackson. Strong leadership did not guarantee consistency in planning a comprehensive policy. In retrospect, certain fundamental principles that affected his decisions may be discerned, such as the maintenance of the strength of the Union, a distrust of inflation and of paper money, and a conviction that concentrations of power—particularly of "moneyed power"—were dangerous. His practice of acting upon each question as he met it often made it difficult for even his friends to predict the decisions he would make; and on at least one major issue—that of states' rights—his actions on successive problems in which this principle was involved were clearly inconsistent.

The first term. When Jackson was inaugurated on March 4, 1829, it was the first time in more than a quarter of a century that the advent of a new president reflected the repudiation of his predecessor. Hundreds who had worked for the election of Jackson hoped this would mean that incumbent officeholders would be replaced by friends of the new president, and within a few weeks the process of removing opponents of Jackson to make way for supporters had begun. Some years later, in the U.S. Senate, William L. Marcy of New York defended the principle of "rotation of office" with the aphorism, "To the victors belong the spoils." Rotation in office, however, did not begin with Jackson, nor did he utilize this practice

so extensively as was charged. In eight years as president, Jackson removed fewer than one-fifth of all federal officeholders.

Jackson was in poor health when he became president, and few believed that he would have the strength or inclination to seek a second term. The question of the succession was, therefore, certain to attract early attention. One obvious candidate was Vice President John C. Calhoun from Jackson's native state of South Carolina. Another was Martin Van Buren, Jackson's first secretary of state. The harmony of the new administration was marred from the outset by the rivalry between Calhoun and Van Buren. When Jackson learned, in 1830, that during the Cabinet debates in 1818 Calhoun had urged that he be censured for his invasion of Florida, he concluded that he could no longer trust Calhoun. From that time, Van Buren was generally recognized as the probable successor of Jackson as president.

The feud between Jackson and Calhoun assumed crucial importance in 1830 when Calhoun openly espoused the cause of South Carolina in its opposition to a high protective tariff. Feeling in South Carolina was so intense that there were covert threats that the state would attempt to prevent collection of the tariff within its borders. To make his own position clear, Jackson used the occasion of a Jefferson Day dinner to offer the toast, "Our federal union, it must be preserved." The meaning of the toast was clear to all who heard it, including Calhoun. When Calhoun, obviously shaken, followed with the toast, "The union, next to our liberty most dear," the conflict between the two men was evident to all. The issue of the tariff drifted unresolved, however, until 1832, when congressional leaders sought a compromise in the form of a moderate reduction of the tariff. South Carolina was not satisfied and in reply adopted a resolution declaring the tariffs of 1828 and 1832 null and void and prohibiting the enforcement of either within its boundaries after February 1, 1833. Jackson accepted the challenge, denounced the theory of nullification, and asked Congress for authority to send troops into South Carolina to enforce the law. The President believed the tariff to be too high, however, and urged Congress to reduce the tariff rates it had enacted a few months earlier. On March 1, 1833, Congress sent to the President two companion bills. One reduced tariff duties on many items. The other, commonly called the Force Bill, empowered the president to use the armed forces to enforce federal laws within a state. Public opinion outside South Carolina appeared to favour the compromise. Later in the month, South Carolina repealed its nullification ordinance, but at the same time it declared the Force Act null and void. The vigour with which Jackson responded to nullification in South Carolina may be explained, in part, by his deep dislike of Calhoun, but personalities alone do not explain the position of either man. Jackson was devoted to the Union, Calhoun to South Carolina and the doctrine of states' rights.

Whatever the motives, Jackson had preserved the integrity of the Union against the most serious threat it had yet faced. In contrast, he was remarkably complacent when Georgia defied the federal government. In 1829 Georgia extended its jurisdiction to about 9,000,000 acres of land that lay within its boundaries but was still occupied by Indians. The Indians' title to the land had been guaranteed by a treaty with the United States. The Indians appealed to the federal courts. In two separate cases, the Supreme Court ruled against Georgia, but Georgia ignored those decisions and continued to enforce its jurisdiction within the territory claimed by the Indians. In contrast to his strong reaction against South Carolina's defiance of federal authority, Jackson made no effort to restrain Georgia; and those close to him felt certain that he sympathized with the position taken by that state. He was spared, however, the embarrassment of making any public statement about the controversy between the court and Georgia, because neither party asked him to intervene.

Re-election in 1832. In the meantime, Jackson acquiesced to the pressure of friends and sought a second

Threats to federal authority

Bank issue

term as president. As the election of 1832 approached, Jackson's opponents hoped to embarrass him by presenting him with a new dilemma. The charter of the Bank of the United States was due to expire in 1836. The President had not clearly defined his position, but he was increasingly uneasy about the bank as then organized. More significant in an election year was the fact that large blocs of voters who favoured Jackson were openly hostile to the bank. In the summer of 1832, Jackson's opponents rushed through Congress a bill to recharter the bank, thus forcing Jackson either to sign the measure and alienate many of his supporters or to veto it and appear as a foe of sound banking. Jackson's Cabinet was divided between friends and critics of the bank, but the obviously political motives of the recharter bill reconciled all of them to the necessity of a veto. The question before Jackson actually was whether the veto message should leave the door open to future compromise.

Few presidential vetoes have caused as much controversy in their own time or later as the one Jackson sent to Congress on July 10, 1832. A long document of more than 7,000 words, much of it argued that the bill was premature or attacked certain details in the legal status of the bank. At the opening of the message and again near the end, Jackson conceded the value of a national bank, "so organized as not to infringe on our delegated powers or the reserved rights of the states." Judged by comments made prior to the introduction of this bill in Congress, there were many friends of the bank who could have agreed with a large part of the veto message. Portions of the message, however, took more controversial ground. Jackson began with the charge that the stockholders would gain a windfall of \$7,000,000 through increased value of their stock if the bill became law. In a closing paragraph, he revealed the basic cause for his opposition to the existing bank, asserting that "the rich and powerful too often bend the acts of government to their selfish purposes."

As anticipated, the Senate upheld the veto. Jackson's opponents rejoiced, believing that he had given them an issue on which they could defeat him. They had seriously underestimated the strength of the coalition which opposed the bank. Westerners, many of whom had been suspicious of all banks since the Panic of 1819, were joined in their opposition to the bank by bankers, especially in New York, who were jealous of the special advantages enjoyed by the bank, by businessmen and speculators who desired an expansion of credit to encourage a more rapid development of the economy, and by labouring men, especially in New York, who looked upon Jackson as their champion. That motley coalition rallied behind Jackson; and in November they re-elected him by a margin which was more decisive than the one by which he had been elected in 1828.

Subsequent financial policy

The veto of the bill to recharter the bank was the prelude to a conflict over financial policy that continued through Jackson's second term. After Jackson's re-election, Nicholas Biddle, president of the bank, initiated a policy of calling in loans and contracting the volume of notes issued by the bank, ostensibly because it was necessary to prepare for the time when the charter would expire. Jackson and his associates were convinced that Biddle was seeking to create a panic in order to force Congress to recharter the bank. The administration met this threat by refusing to deposit funds of the federal government in the bank and, instead, deposited them in banks all over the country, an action that Jackson believed would minimize any effort by the bank to control the volume of bank notes in circulation but that also stimulated an inflationary trend. Friends of the bank countered with congressional resolutions affirming belief in the solvency of the bank and censuring Jackson; but these had no other effect than to persuade Jackson that Biddle was using political influence to preserve the bank.

While the "bank war" raged, Jackson and his advisers had developed a theory of business cycles, in which paper money was the villain that caused alternate periods of inflation and depression. If the circulation of paper could be restricted and the proportion of gold and silver to

paper increased, the cycle could be brought under some measure of control. Wage earners and those with fixed incomes would then receive some protection against periodic disaster. These were the very groups, Jackson believed, that usually were not adequately represented in the government and whose champion he should be.

Efforts to persuade Congress to enact legislation limiting the circulation of bank notes failed, but there was one critical point at which Jackson was free to apply his theories. Nearly all purchasers of public lands paid with bank notes, many of which had to be discounted because of doubts as to the continuing solvency of the banks that issued them. Partly to protect federal revenues against loss and partly to advance his concept of a sound currency, Jackson issued the Specie Circular in July 1836, requiring payment in gold or silver for all public lands. This measure created a demand for specie that many of the banks could not meet; the effect of bank failures in the West spread to the East, and by the spring of 1837 the entire country was gripped by a financial panic. The panic did not come, however, until after Jackson had had the pleasure of seeing Van Buren inaugurated as president on March 4, 1837.

Later years

Upon leaving the presidency, Jackson retired to his home, the Hermitage. He was virtually an invalid during the remaining eight years of his life, but he continued to have a lively interest in public affairs. Friends of earlier years, party leaders, and aspiring young men made the Hermitage a mecca where they hoped to renew friendships or to receive the counsel and blessings of the former President. He died at the Hermitage on June 8, 1845.

Jackson's influence. Jackson had left office more popular than when he entered. The widespread approval of his actions exercised a profound effect on the character of U.S. politics for half a century. The success of Jackson appeared to be a vindication of the new democracy. Powerful voices still questioned the wisdom and even the morality of democracy in 1829; there were few who would question it openly in 1837. Jackson had likewise established a pattern that future candidates for the presidency attempted to imitate. Birth in humble circumstances, experience on the frontier, evidence of being close to the mass of the people, a devotion to democracy, and, if possible, some military exploits were all valuable assets for any candidate who hoped to succeed.

The intensity of the political struggles from 1825 to 1837 led to the revival of the two-party system, which had been in abeyance since 1817. Jackson never thought of himself as a master politician, but he and his associates proved themselves the most skillful political leaders of that generation. When Jackson was elected president in 1828, he was the candidate of a faction rather than of a party. When he retired from the presidency he left a vigorous and well-organized Democratic Party as one of his legacies to the future.

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(H.W.Br.)

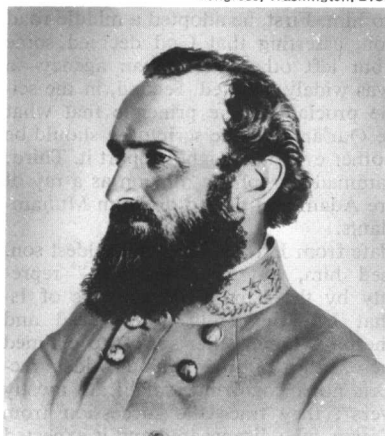
Jackson, "Stonewall"

One of the leading generals of the Confederacy during the U.S. Civil War, Stonewall Jackson ranks among the most skillful tacticians in military history.

Thomas Jonathan Jackson was born at Clarksburg, Virginia (now West Virginia), on January 21, 1824. The early death of his father, who left little support for the family, and his mother's subsequent death shortly after her remarriage, caused the boy to grow up in the homes of relatives. He had little opportunity for formal education in his early years, but he received an appointment, in 1842, to the U.S. Military Academy at West Point. After

a slow start, he graduated 17th in his class and was commissioned as a second lieutenant assigned to artillery. He joined his regiment in Mexico, where the United States was then at war. In the Mexican War he first met Gen. Robert E. Lee, who later became the commanding general of the Confederate armies, and it was here that Jackson first exhibited the qualities for which he later became famous: resourcefulness, the ability to keep his head, bravery in the face of enemy fire. At the end of the fighting in Mexico, having been promoted to first lieutenant and to the brevet rank of major, he was assigned to the occupation forces in Mexico City.

By courtesy of the Library of Congress, Washington, D.C.



"Stonewall" Jackson, 1863.

Finding service in the peacetime army tedious, he resigned his commission and became professor of artillery tactics and natural philosophy at the Virginia Military Institute in 1851. Though he worked hard at his new duties, he never became a popular or highly successful teacher. A stern and shy man, he earned a reputation for eccentricity that followed him to the end of his career. During the ten years at VMI, his first wife, Eleanor, died. She was the daughter of the Rev. George Junkin, president of Washington College. Three years later Jackson married Mary Anna Morrison, daughter of a North Carolina minister. Meanwhile, he began to investigate religion, a search that began with Roman Catholicism, evolved into a personal code of ethics, and culminated in an affiliation with the Presbyterian Church. His strong sense of duty and moral righteousness, coupled with great devotion to the education of cadets, earned for him the derisive title "Deacon Jackson" and comparison with Oliver Cromwell.

Upon the outbreak of the Civil War he offered his services to his state of Virginia and was ordered to bring his VMI cadets from Lexington to Richmond. Soon after, he received a commission as colonel in the state forces of Virginia and was charged with organizing volunteers into an effective Confederate army brigade, a feat that rapidly gained him fame and promotion. His untimely death only two years later cut Jackson down at the height of an increasingly successful career, leaving unanswered the question of his capacity for independent command, which his rapid rise suggests he might have achieved.

Jackson's first assignment in the Confederate cause was the small command at Harpers Ferry, Virginia (now West Virginia) where the Shenandoah River flows into the Potomac. His mission was to fortify the area and hold it if possible. When Gen. Joseph E. Johnston took over the Confederate forces in the valley, with Jackson commanding one of the brigades, Jackson withdrew to a more defensible position at Winchester.

In July 1861 the invasion of Virginia by Federal army troops began, and Jackson's brigade moved with others of Johnston's army to unite with Gen. P.G. Beauregard on the field of Bull Run in time to meet the advance of Gen. Irvin McDowell's Federal army. It was here that he stationed his brigade in a strong line, withholding the

enemy against overwhelming odds—an incident that earned him the famous sobriquet "Stonewall." The spring of 1862 found Jackson again in the Shenandoah Valley, where his diversionary tactics prevented reinforcements being sent to Federal army general George B. McClellan, who was waging the peninsular campaign against Richmond, the Confederate capital. Jackson's strategy possibly accounted for Lee's victory later in the Seven Days' Battles. Lee, then chief military adviser to Confederate president Jefferson Davis, suggested to Jackson that he use his troops to attack Federal troops in the valley and thus threaten Washington. By rapid movement, Jackson closed separately with several Federal units and defeated them. In April he struck in the mountains of western Virginia; then on May 24–25 he turned on Gen. Nathaniel P. Banks and drove him out of Winchester and back to the Potomac River.

He then quickly turned his attention to the southern end of the valley, defeating the Federals at Cross Keys, Virginia, on June 8, and at Port Republic on the next day. Lee then brought Jackson's troops by road and railroad to Richmond to envelop the right wing of McClellan's army. But Jackson arrived a day late and his reputation lost some of its lustre, possibly because of his lack of experience in large-scale action; nevertheless, McClellan was beaten back and was ordered to evacuate the peninsula.

Lee at once joined Jackson against the Federal forces regrouping under Gen. John Pope. He sent Jackson, by a wide encircling movement to attack the rear of Pope's forces and bring on the Second Battle of Bull Run, in which Pope was soundly beaten. Lee next crossed the Potomac for the "liberation" of Maryland. To protect Richmond, Lee detached Jackson to capture Harpers Ferry, which he did in time (September 13–15) to rejoin Lee at Antietam. After his return to Virginia, Lee divided his army into two corps, Gen. James Longstreet commanding the first and Jackson, now a lieutenant general, the second. At Fredericksburg, Virginia, in December, Jackson was in command of the Confederate right when Federal general Ambrose E. Burnside's rash attack was easily repulsed and he was crushingly defeated.

In April, Gen. Joseph Hooker, Burnside's successor, attempted to turn the Confederate position on the Rappahannock River, south of Washington. There the seemingly invincible team of Lee and Jackson made its boldest move. Leaving a small detachment to meet Federal troops on the Rappahannock, Lee moved his main body, including Jackson's corps, to meet Hooker's threatened envelopment in the woods of Chancellorsville. He then divided his army again, keeping only 10,000 men to demonstrate against Hooker's front, and he sent Jackson to move secretly around Hooker's right with his entire corps. The manoeuvre was completely successful. On the evening of May 2, Jackson rolled up the flank of the unsuspecting Federal forces. Then, in the moment of victory, tragedy struck. Jackson, who had ridden forward to organize the pursuit, was accidentally shot down by his own men when he returned at dusk and was seriously, but not mortally, wounded. Although his left arm was amputated successfully, pneumonia set in and he died on May 10, 1863, at Guinea's Station. Lee could not replace him; for while Jackson had lost his left arm, Lee had, indeed, lost his right arm.

That Jackson was the ablest of Gen. Robert E. Lee's generals is rarely questioned. The qualities of the two men complemented each other, and Jackson cooperated most effectively. In him were combined a deep religious fervour and a fiercely aggressive fighting spirit. He was a stern disciplinarian, but his subordinates and his men trusted him and fought well under his leadership. A master of rapid movement and surprise tactics, he kept his intentions sometimes so veiled in secrecy that often his own officers did not fully know his plans until they were ordered to strike.

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"Deacon Jackson"

Battle of Manassas

Death

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(C.W.T.)

Ja'far ibn Muḥammad

Ja'far ibn Muḥammad, often called Ja'far aṣ-Ṣādiq (the Trustworthy), was the sixth *imām*, or spiritual head, of the Shī'ah (those Muslims who regard 'Alī, Muḥammad's son-in-law, and his descendants as divinely appointed successors of the Prophet Muḥammad), and he was the last to be recognized as *imām* by all the Shī'ite sects. He was a leading authority on Hadith (sayings attributed to Muḥammad), much quoted by the orthodox (Sunnī) as well as Shī'ī Muslims. He is also credited with having had an outstanding knowledge of the physical and the occult sciences.

Life

Born in Medina (Arabia) in AH 80 (AD 699–700) or AH 83 (AD 702–703), he was the son of Muḥammad al-Bāqir, the fifth *imām*, and great-grandson of the fourth caliph, 'Alī, who is considered to have been the first *imām* and founder of Shī'ism (Arabic Shī'at 'Alī, the party of 'Alī). On his mother's side, Ja'far was descended from the first caliph, Abū Bakr, whom Shī'ites usually consider a usurper. This may explain why he would never tolerate criticism of the first two caliphs.

There is some doubt whether the Shī'ite conception of an infallible religious leader, or *imām*, was really formulated before the 10th century, except possibly in some sort of "underground movement." But the Shī'ites certainly felt that the political leadership of Islām exercised by the caliph should belong to the direct descendants of 'Alī. Moreover, this political leadership was not clearly separated from religious leadership; and to the end of the Umayyad regime, the caliphs sometimes preached in the mosque, using the sermon to reinforce their authority. Consequently, after his father's death, sometime between 731 and 743, Ja'far became a possible claimant to the caliphate and a potential danger to the Umayyads.

The Umayyad regime was already threatened by other hostile elements, including the Persians, who resented Arab domination and the spread of Shī'ism throughout Iran through a mixture of religious, racial, and political motives compounded the opposition. The successful revolt of 749–750 that overthrew the Umayyads, however, was under the leadership of the 'Abbāsīd family, descended from one of the Prophet's uncles; and they, not the family of 'Alī, founded the new ruling dynasty.

The new caliphs were, understandably, worried about Ja'far. Al-Manṣūr (ruled 754–775) wanted him in his new capital, Baghdad, where he could keep an eye on him. Ja'far preferred to stay in Medina and reportedly justified this by quoting a saying he ascribed to the Prophet that, though the man who leaves home to make a career may achieve success, he who remains at home will live longer! After the defeat and death of the 'Alīd rebel Muḥammad ibn 'Abd Allāh in 762, however, he thought it prudent to obey the Caliph's summons to Baghdad. After a short stay, however, he convinced al-Manṣūr that he was no threat and was allowed to return to Medina, where he died in 765.

Character,
ideas, and
signifi-
cance

A just assessment of Ja'far is made difficult by later Shī'ite accounts, which depict every *imām* as a sort of superman. He undoubtedly was both politically astute and intellectually gifted, keeping out of politics and not openly claiming the imamate. A pious family man, Ja'far had ten children—seven by two wives and three by concubines. He entertained generously, gathering around him learned pupils including Abū Hanīfah and Mālik ibn Anas, founders of two of the four recognized Islāmīc legal schools, the Hanafite and Mālikite; and Wāṣil ibn 'Ata', founder of the Mu'tazilite school—which advocated that grave sinners could not be judged to be

either believers or nonbelievers and used methods borrowed from Hellenistic philosophy. Equally famous was Jābir ibn Hayyān, the alchemist known in Europe as Geber, who credited Ja'far with many of his scientific ideas and indeed suggested that some of his works are little more than records of Ja'far's teaching or summaries of hundreds of monographs written by him. One scholar has made a convincing attempt to show that the bulk of the works ascribed to Jābir were actually written some centuries later. As to the manuscripts of half a dozen religious works bearing Ja'far's name, scholars generally regard them as spurious. It seems likely that he was a teacher who left writing to others.

Various Muslim writers have ascribed three fundamental religious ideas to him. First, he adopted a middle road about predestination, asserting that God decreed some things absolutely but left others to human agency—a compromise that was widely adopted. Second, in the science of Hadith, he proclaimed the principle that what was contrary to the Qur'ān (Islāmīc scripture) should be rejected, whatever other evidence might support it. Third, he described Muḥammad's prophetic mission as a ray of light, created before Adam and passed on from Muḥammad to his descendants.

Shī'ite divisions date from Ja'far's death. His eldest son, Ismā'il, predeceased him, but the "Seveners," represented today chiefly by the Ismā'ilīs (followers of Ismā'il)—argued that Ismā'il merely disappeared and would reappear one day. Three other sons also claimed the imamate; of these, Mūsā al-Kāzīm gained widest recognition. Shī'ite sects not recognizing Ismā'il are mostly known as "Twelvers"; they trace the succession from Ja'far to the 12th *imām*, who disappeared and is expected to return at the Last Judgment.

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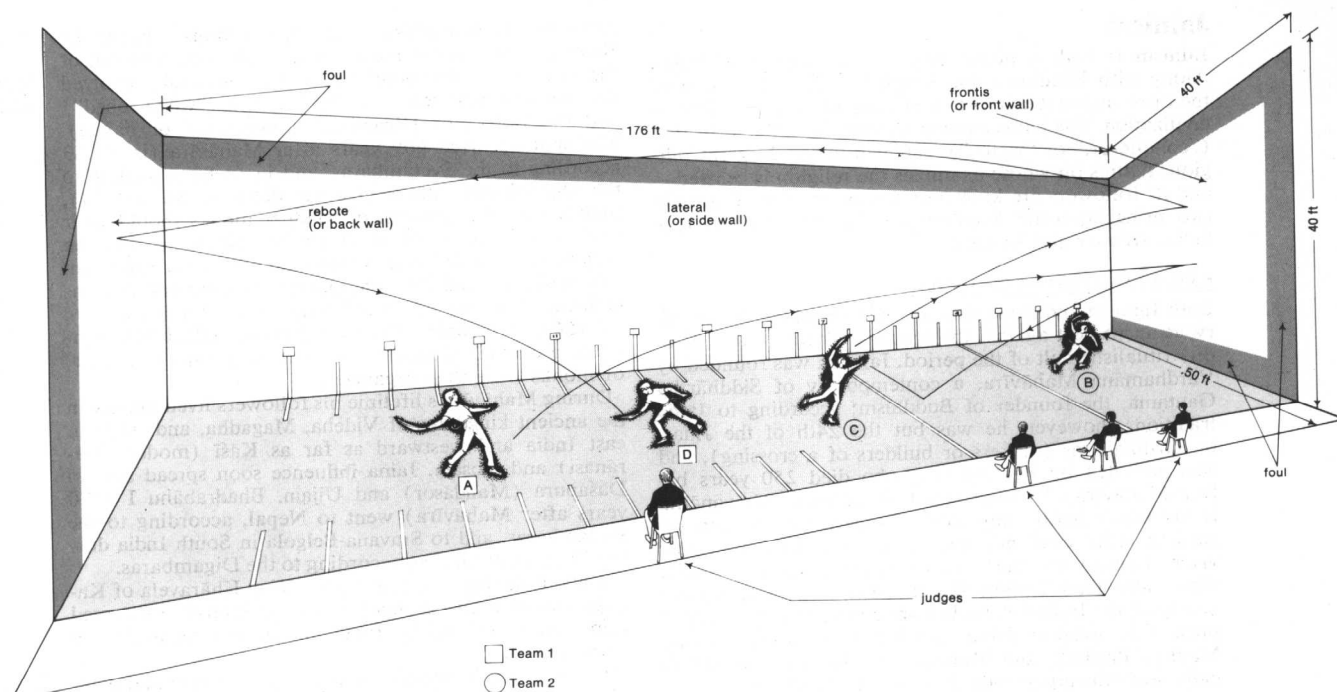
(J.A.H.)

Jai Alai

Jai alai is a ball game of Basque origin played in a three-walled court with a hard rubber ball that is caught and thrown with a cesta, a long, curved wicker scoop strapped to one arm. Called *pelota vasca* in Spain, the Western Hemisphere name jai alai (Basque "merry festival") was given the game when it was imported to Cuba in 1900. It is generally accepted that jai alai developed from a form of handball, and it is presumed that the availability of a lively ball made possible by the introduction of rubber to Europe from South America permitted players to speed up the game. The next step, it is thought, was the introduction of the *guante*, a simple leather glove worn on the right hand, which in turn led to the use of a flat wooden bat, or *pala*. A tapestry by Goya (1746–1828) in the Prado Museum, Madrid, called "Juego de Pelota," depicts such a bat in use on a one-walled court. Later the *guante* developed into a catching and throwing device leading finally to the evolution of the cesta, or wicker basket, at first a short implement but now about 2½ feet (76 centimetres) long, gracefully curved and efficient, with which the player can catch the ball and hurl it with tremendous power and speed. Each cesta is custom made of Pyrenees Mountain reeds woven over a light, ribbed frame of Spanish chestnut; a leather glove sewn to the outside holds the player's hand securely. The *pelota* (Spanish "ball") is a little smaller than a baseball and harder and heavier than a golf ball. It is made of hand-wound virgin rubber with a few final turns of linen or nylon thread and covered with two layers of hardened goat skin, the outer layer of which can be replaced. In play, speeds of 150 miles per hour are not uncommon. Professional players have worn protective helmets in the United States since 1967.

History
and
develop-
ment of
the game

The modern three-walled playing court, or cancha, averages about 175 feet long by 50 feet wide and is 40 feet or more high. The walls and the floor are made of special high-impact material to withstand the pounding of the ball.



Jai alai court.

Adapted from F. Menke, *Encyclopedia of Sports*

The spectators sit in tiers along the open side with the front of the court to their right, the side wall directly in front of them, and the back wall to their left. The entire plant is the fronton; some Basque frontons date from as early as 1785. The game is played professionally in ten frontons in Spain: five in the Basque country, of which the one in Guernica is the finest; two in Barcelona; and one each in Palma de Mallorca, Zaragoza, and Madrid. It is also played in southern France and in Milan, Italy. In the Western Hemisphere it is popular in Mexico, where there are two frontons in Mexico City and one each in Acapulco and Tijuana. It was played in the United States in the 1920s and 1930s, first in Chicago and then in New Orleans, but in both places it was withdrawn after the gambling laws were changed to ban betting on the game; it was demonstrated without wagering in New York in 1938. The Miami fronton, with 5,100 seats, the world's largest, was the only one in the United States when Florida adopted a law in 1935 permitting pari-mutuel wagering on the sport. Since that time professional courts have been established at Tampa, West Palm Beach, Daytona Beach, Orlando, and Dania. The game formerly was popular in Cuba and there are two frontons in the Philippines. Except for the United States, where there are only two frontons for amateurs, it is a popular amateur sport wherever it is played professionally.

First-class players traditionally have come from the Basque country. Outstanding contemporaries include Juan Cruz Bustinduy (playing name Juaristi) and Francisco Asis in the front court and Ramon Soroa and Tomás Cortajarena in the back court. Most players reach their top form in their late 20s or early 30s but one of the greatest of all time was Erdoza Menor who played until he was in his 50s, dropping dead on the court of a heart attack. Management of the fronton in Miami supports training schools in Spain for the development of young players, the one at Guernica having graduated many of the world's greatest. There is also a school at Miami where promising young amateurs may receive four or five years of training for a professional career.

Principles of play

The principles of the game are basically those of handball and are very simple. The ball is served against the front wall and must land in a designated serving zone; the opposing player in the case of singles, or one of the opposing partners in doubles games, must catch and return the ball before it touches the floor more than once. The ball must be caught and thrown in one continuous mo-

tion. The object is to bounce the ball off the front wall with such speed and English (spin) that the opposition cannot return it and loses the point. Play continues until the ball is missed or goes out of bounds. The ball is out of bounds if it strikes the area clearly marked in red around the front wall, strikes the overhead screen above the court or any other area marked in red or outside the foul line. If a player stops his throw because another player is in front of him, interference may be called, and the point will be played over.

The basic game played outside the United States, *partidos*, is a match singles or doubles game to 10 to 40 points. Betting is on the eventual outcome of the game, at any time during the game. As the points fluctuate, so does the spread of the odds. The American game is adapted to the pari-mutuel system. Six to eight one- or two-man teams compete for five to seven points. Two players or teams play for one point, the losing side retiring from the court and the winning side continuing to play until it loses a point and is retired or wins enough points to win the game; playoffs determine second (place) and third (show) positions. Betting is the same as at horse races, each player being identified by a number that is called his "post position." Under the American Qualifying Point System eight post positions (players or teams) play for five points. Play follows the usual elimination system until three positions have made three points each; the three then play off for win, place, and show places. The popular *quiniela* wager, in which the bettor picks two players or teams to finish first and second, in either order, was originated for jai alai wagering in the 1930s by Richard I. Berenson (1893-1967), former president of the Miami fronton. The *quiniela* has since flourished at horse races, dog races, and other events throughout the world. The *quiniela* was followed by the *perfecta*, in which the bettor must pick first and second in that order. Horse racing's daily double, the selection of the winners in two different events, has become popular in jai alai; and a Big Q., picking the *quiniela* in two events, has been introduced. (L.S.B.)

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(R.W.He.)

Jainism

Jainism is both a philosophy and a religion of India. Along with Hinduism and Buddhism, Jainism is one of the three major religions that developed within the Indian civilization. The name Jainism derives from the term Jina ("conqueror," or "victor")—applied to the 24 great religious figures on whose examples the religion is centred—and its followers are known as Jainas or Jains. There are two principal sects: Śvetāmbaras and Digambaras (see below *History and background*).

NATURE AND EXTENT OF JAINISM

Both Jainism and Buddhism arose in about the 6th century BC in protest against the orthodox Vedic (early Hindu) ritualistic cult of the period. Jainism was founded by Vardhamāna Mahāvīra, a contemporary of Siddhārtha Gautama, the founder of Buddhism; according to Jaina traditions, however, he was but the 24th of the Jinas, or Tīrthaṅkaras (makers or builders of a crossing), and was preceded by Pārśvanātha, who died 250 years before Mahāvīra's Nirvāṇa (final extinction). Pārśvanātha is historical; hardly any solid historical information regarding early doctrines and religious organization survives. Jainism continues to be a living faith in India, with more than 2,000,000 adherents, who extend over nearly all the Indian states but are concentrated mainly at present in western India and Uttar Pradesh, Mysore, Madhya Pradesh, and Mahārāshtra. Jainism has practically no following outside the country of its birth.

The core of Jaina ethics is the doctrine of *ahiṃsā*, or noninjury to all living creatures. Jainism does not espouse belief in a creator god but does divide the universe into two independent eternal categories of *jīva* and *ajīva* ("life" and "nonlife"). The ideal is that perfection of man's nature, to be achieved predominantly through the monastic and ascetic life. Its distinctive philosophic contribution is the doctrine of *naya* ("point of view") and the logical position of *anekāntavāda* (the "many sidedness of reality"), which holds that it is impossible to make an absolute assertion about anything. In the fields of art and architecture, languages and literature (in Prakrit, Sanskrit, Apabhraṃśa, Tamil, Kannada, and Old Gujarati), astronomy, logic, mathematics, grammar, and dramaturgy, Jaina accomplishments are significant.

HISTORY AND BACKGROUND

Early background and traditional accounts (before 6th century AD). The terms Jina ("conqueror"), Buddha ("enlightened one"), and *arhat* ("deserving worship") were commonly used by both early Buddhists and Jainas to refer to those who had achieved spiritual liberation. The founders of Jainism were also called Tīrthaṅkaras (makers of a *tīrtha*, "ford," or a place to cross over).

The 24 Tīrthaṅkaras. Jainas believe that 23 Tīrthaṅkaras preceded Mahāvīra in this cosmic age. Similarly in the next cosmic age, which will be an ascending order of happiness, another 24 Tīrthaṅkaras will live. Thus in the Jaina conception of time as endless, Jaina doctrine has no beginning or end. Modern scholarship, however, regards only the last two Tīrthaṅkaras, Pārśvanātha and Mahāvīra, as historical figures.

Belief in the 24 Tīrthaṅkaras evolved gradually. The *Kalpa-sūtra*, a Jain canonical text, describes the lives of Ṛṣabhanātha (first Jina), Ariṣṭaneminātha (22nd), Pārśvanātha, and Mahāvīra in detail, whereas the lives of the remaining 20 Tīrthaṅkaras are given in a standard form probably not of historical value. This portion (*Jinacarita*, "Lives of Jinas") of the above text seems to have been added and edited about the 4th century AD.

The role of Jainas in Indian society. Since, traditionally, most Jainas have been engaged in trade and commerce, wealthy and influential Jaina merchants have played important roles throughout Indian history in many fields. Jaina emphasis on *ahiṃsā* and prohibition of the eating of meat and certain other kinds of food may also have gradually influenced other Indian religions, including both Hinduism and Buddhism.

Early sectarian and other institutional developments. Jamālī, Mahāvīra's son-in-law (according to later litera-

ture), led the first schism (*nihnava*) in Jainism during the Jina's lifetime. Seven more schisms followed, and out of the last, led by Sivabhūti (c. AD 80), gradually evolved the two principal sects, the Śvetāmbara ("white-robed") and the Bṛhika or Digambara ("sky-clad," or naked). The split occurred 609 years after Mahāvīra (in AD 83 according to the Śvetāmbaras, and in AD 80 according to the Digambaras; others give the dates AD 82 and 79), mainly over the question of whether monks should wear clothes or remain naked. A further difference was the Digambaras' belief that women cannot attain salvation.

Digambara traditions enumerate 28 different *ācāryas* (spiritual leaders) up to 683 years after Mahāvīra (i.e., AD 156). Sometime afterward Ācārya Arhadabali convened a council of monks, and various groups (*saṃghas*) of monks were then organized.

During Mahāvīra's lifetime his followers lived mainly in the ancient kingdoms of Videha, Magadha, and Aṅga in east India and westward as far as Kāśī (modern Vārāṇasi) and Kosala. Jaina influence soon spread also to Daśapura (Mandasor) and Ujjain. Bhadrabāhu I (170 years after Mahāvīra) went to Nepal, according to the Śvetāmbaras, and to Sravana-Belgola in South India during 12 years of famine, according to the Digambaras.

In about the late 2nd century BC, King Khāravela of Kāliṅga (modern Orissa state) professed Jainism, excavated Jaina caves, and set up Jaina images and memorials to monks.

Images of the Tīrthaṅkaras found at Mathura and datable to the Kuṣāṇa period either depict the Jina in a standing attitude and unclothed or, if seated in the crossed-legged posture, are sculptured in such a way that neither garments nor genitals are visible. Though the Śvetāmbara-Digambara differences had already originated in the Kuṣāṇa age, it would appear that at this time both sects worshipped nude images of Tīrthaṅkaras. The earliest known image of a Jina with a lower garment, the standing Ṛṣabhanātha discovered at Akota in Gujarāt state, has been dated to the latter part of the 5th century AD, the age of the last council at Valabhī. This suggests that the Valabhī council marked the final separation of the two sects.

King Samprati, the grandson of the Mauryan emperor Aśoka, is said to have given great patronage to Jainism by facilitating Jaina travel in South India beyond the Deccan. Tamil literary classics such as *Maṇimekhalai* and *Silappadikaram* attest to the high degree of Jaina influence in South India itself.

In about the 1st century BC the renowned Jaina teacher Kālakācārya (the "black teacher") invited the Scythian tribe known as the Śakas to western India and Ujjain (possibly from Śakasthāna in Sindh) to overthrow King Gandabhillā, abductor of his sister, who was a Jaina nun. The same Kālakācārya is said to have travelled as far abroad as Suvarṇadvīpa in Southeast Asia (probably Annam in Vietnam) and is credited with having written the *Mūlaprathamānuyoga* texts, now lost, which were re-edited by Ārya Rakṣita in about the 2nd century AD.

Ārya Vajra was another renowned teacher who appears to have supported *caityavāsa* (dwelling by monks in temples), a practice that later led to corruption among the Śvetāmbaras. An inscription of about the 1st century AD at Son Bhaṇḍāra cave (Rājgir, Bihār state) shows that Ācārya Vaira (Vajra) excavated two caves that were suitable for dwellings of monks and in which Jaina images were installed for worship.

By the Gupta age (AD 320–600), Jainas had become stronger in central and western India than in their homeland, Magadha; but they were also patronized by the Gupta emperors of Magadha.

Further historical developments. From the 5th century to the 12th, the Gaṅga, Kadamba, Caulukya, and Rāṣṭrakūṭa dynasties of South India accorded royal patronage to Jainism. Many Jaina poets of great repute flourished under patronage of Rāṣṭrakūṭas of Mānyakheṭa (Malkhed). Vīrasena wrote his monumental commentaries on *Śaṅkhaṇḍāgama* under Jagattuṅga and his successor; Jināsena and Guṇabhadra composed the great epic *Mahāpurāṇa* at the time of King Amoghavarṣa, a follower of

Sectarian
schisms

Concepts
of Jina and
Tīrthaṅ-
kara

Early
teachers

Jainism; and Mahāvīrācārya wrote a work on mathematics. King Amoghavarṣa was himself the author of *Ratnamālīkā*, a work that became popular with all sects. Puṣpadanta composed his famous *Mahāpūraṇa* in Aparāṇṣa under the patronage of ministers of Kṛṣṇa III.

From about 1100 Jainism gained ascendancy in the court of the Caulukyas of Gujārāt, especially during the reigns of Siddharāja and Kumārapāla, both of whom held in high respect their contemporary, Hemacandra Ācārya, a versatile and prolific Jain author and monk.

From about the 7th century the Śvetāmbara order gained strength in Gujārāt and Rājasthān due to royal patronage and the activities of such great monks as Haribhadra Sūri, Udyotana Sūri, Vādin Deva Sūri, Abhayadeva Sūri, Hemacandra Ācārya, and others. The Śvetāmbara order of monks divided into several *gacchas* (subgroups) during the 11th and later centuries. Hiravijaya Sūri and his pupils of the Tapāgaccha received special respect from the Mughal emperors Akbar and Jahāngīr.

In about the 16th century Loṅkāsāha started a subsect of Śvetāmbaras known as Sthānakavāsīs in western India and claimed that image worship is not sanctioned by the scriptural *Āgamas* (canons); furthermore, he denied the authority of certain canonical works of later origin that do refer to image worship. In the 18th century Ācārya Bhikṣu organized Terāpantha, a subsect of Loṅkāsāha's *gaccha*. Tulasī Gaṇin, the present leader of Terāpantha, has organized a group known as the Aṇuvrata Samgha. In the 16th century a Digāmbara named Tāraṇuvasvāmin organized the Tāraṇapantha sect, which repudiated image worship.

Of 84 *gacchas* of Śvetāmbara monks and lay followers that developed after the 7th–8th century AD, few have survived. The most important today are the Kharatara (mainly in Rājasthān state), Tapā, and Añcala *gacchas*. The Digambaras are also divided into Viśāpanthīs and Terāpanthīs (founded by Banārasidāsa in 1626). Other important Digāmbara *saṃghas*, already noted, are Nandi, Kāṣṭhā, Drāviḍa, and Sena. In modern times the great Śvetāmbara leader was Ācārya Vijayānanda Sūri, called Ātmārāmājī, whose great-grandpupil, Muni Puṇyavijaya, reorganized Jain *bhaṇḍāras* (manuscript libraries) and planned critical editions of all the Jain canonical texts on modern principles. He published three texts and was preparing others but died in 1971. Malvania, his co-editor, was expected to edit the remaining texts.

MYTHOLOGY

Lesser gods are classified into four main groups: *bhavanavāsīs* (gods of the house), *vyantaras* (intermediaries), *jyotiṣkas* (luminaries), and *vaimānikas* (astral gods). These are each subdivided into several groups with *indras* (chiefs) at the head, *lokapālas* (guardians of the cardinal points of the universe), armies of gods, and queens of *indras*. *Vyantaras*, for example, are divided into *yakṣas* (vegetation spirits), *bhūtas* (ghosts), *piśācas* (fiends), *rākṣaṣas* (demonical beings), *kinnaras* (half-horse, half-human), *gandharvas* (celestial musicians), and others. Such deities also played an important role in ancient Indian folk worship; the Jain, Buddhist, and Hindu religions assimilated them into their pantheons and rituals.

Besides these, certain other gods and goddesses are mentioned in various Jain texts, including four gatekeepers of the rampart of the Jambudvīpa and four goddesses—Jayā, Vijayā, Jayantā, and Aparājītā. A list of 64 *dīkumārīs* (maidens of the directions), who act as nurses when the Tīrthaṅkara is born, includes several goddesses that suggest Hindu influence or borrowing from some common ancient Indian heritage.

These deities are, however, assigned a position subordinate to the Tīrthaṅkaras and other liberated souls (*siddhas*) who are called *devādhīdevas* (Lords of Gods). Next in order to the Tīrthaṅkaras (*arhats*) and *siddhas* are the Jain ascetic souls called *ācāryas* (leaders of groups of monks), *upādhyāyas* (readers who teach sacred texts), and *sādhus* (monks in general). These five constitute the *pañca-paramēṣṭhins* (five chief divinities). The 24 Tīrthaṅkaras along with certain other souls including 12 *cakravartins* (world conquerors), 9 *vāsudevas* (coun-

terparts of Hindu Kṛṣṇa [Krishna] Vāsudeva), 9 *bala-devas* (counterparts of Hindu Balarāma), constitute a list of 54 *śalākāpuruṣas* or *mahāpuruṣas* (great souls) to which are later added 9 *prati-vāsudevas* (enemies of *vāsudevas*), making a grand total of 63. Jain texts often deal with the lives of these *śalākāpuruṣas*. Other figures such as nine *nāradas*, 11 *rudras*, and 24 *kāmadevas* (gods of love) show Hindu influences. Bāhubali, the son of the first Tīrthaṅkara, Rṣabhanātha, is said to be the first of the *kāmadevas* (see also HINDU MYTHOLOGY).

DOCTRINES OF JAINISM

Time and the universe. Time is eternal and formless. It is conceived as a wheel with 12 spokes called *ārās* or ages: six make an ascending cycle, the other six a descending one. The ascending cycle (*utsarpiṇī*) shows man's progress in knowledge, age, stature, and happiness in each age, while the descending cycle (*avasarpiṇī*) reveals a gradual deterioration in the state of everything. The two cycles joined together make one rotation of the wheel of time, or one *kalpa* (20×10^{14} *sāgaropama* years).

The world is infinite. It was never created. Its constituent elements—the six substances (*dravyas*) or five magnitudes (*astikāyas*) together with time—are soul, matter, time, space, and the principles of motion and rest. These are eternal and indestructible but their conditions change constantly.

Space (*ākāśa*), all pervasive and formless, provides accommodation to all objects of the universe and is divided into the space of the universe (*lokākāśa*) and that of the non-universe (*a-lokākāśa*), the latter having no substance in it. The universe is conceived as a figure with legs apart, arms akimbo, slender, circular, and flat at the waist. The whole is enveloped in three atmospheres called *vāta-valayas* (wind-shields) and described as dense and thin.

Through the centre of the universe runs the region of mobile souls (*trasa-jīva nāḍī*) in which all living beings, including men, animals, gods, and devils, live. At the lowermost point of this region is the seventh hell of most acute pains and tortures. Above it is the sixth hell and so on until the first and mildest hell is reached. In the lower world (*adholoka*) the uppermost region, called *ratna-prabhā*, is also the seat of gods of two classes, *bhavanavāsīs* and *vyantaras* or *vāṇamantaras*.

Above the central region (*madhyaloka*) is the upper world (*ūrdhvaloka*) of two parts, containing 16 heavens and 14 celestial regions. On top of the universe (*lokākāśa*) is the *siddha-śilā*, a crescent-shaped flexible slab or place of large dimensions on which liberated souls live after leaving earthly bodies.

Jīva and ajīva. Jainism is dualistic. It sees reality as constituted of two separate eternal entities: soul or living substance (*jīva*) and nonsoul, or nonliving substance (*ajīva*). The *ajīva* or matter is made up of five basic factors (*astikāyas*): motion (*dharma*), rest (*adharma*), space (*ākāśa*), gross matter (*pudgala*), and time (*kāla*). All these are eternal (without beginning); all but the souls (*jīva*) are without life; all but gross matter (*pudgala*) are noncorporeal. Motion and rest do not exist by themselves, are prerequisites of the other substances, with respect to matter, and effect the conditions of motion and rest. These five substances are accompanied by time, which is eternal and one.

The essential characteristic of the souls is consciousness or mental function (*cetanā*). Nonliving substance (*ajīva*) causes souls to assume bodies and become involved in corporeal functions.

Jīva or the life principle, in its pure state, possesses the qualities of unending perception, limitless knowledge, infinite bliss, and infinite power. The souls, infinite in number, are divisible in their embodied state, into two main classes, immobile (*sthāvara*) and mobile (*trasa*), according to the number of sense organs they possess. The first group consists of immeasurably small particles of earth, water, fire, and air, as also the vegetable kingdom, and has only one sense, that of touch; the second group includes bodies that have two, three, four, or five sense organs. The Jains believe that the four elements

The notion of the wheel of time

Kinds of life

The Sthānakavāsīs

(earth, water, air, and fire) also are animated by souls. Besides, the universe is full of an infinite number of minute beings, *nigodas*, which are slowly evolving.

The soul is formless and cannot be perceived by senses. A soul is not all-pervasive but can, by contraction or expansion, occupy various proportions of space. Like the light of a lamp in a small or a large room, it can fill both the smaller and larger bodies it occupies. But the soul is not identical with the body.

Matter (*pudgala*) has the characteristics of touch, taste, smell, and colour. Its essential characteristic is lack of consciousness. The smallest unit of matter is the atom (*paramānu*), which is eternal and indivisible.

The elements of nature—earth, water, fire, and air—are gross manifestations of matter, the subtlest form of which is the atom, *paramānu*. Heat, light, and shade are forms of fine matter.

Dharma, or (the medium of) motion, though filling the entire universe, is imperceptible; *adharma* is similarly the medium of rest.

Ākāśa, or space, another *aīva* substance, is nonmaterial and infinite and provides space for the existence of all other entities. Time (*kāla*), also an *aīva* substance, consists of innumerable eternal and indivisible particles of “noncorporeal substance” that never mix with one another but fill the whole universe.

Karman. All phenomena are said to be linked together in a universal chain of cause and effect. Every event has a definite cause behind it. By nature each soul is pure, possessing infinite knowledge, bliss, and power. But these faculties are restricted from the beginningless time by foreign matter coming in contact with the soul. Fine foreign matter producing the chain of cause and effect, of birth and death, is *karman*, a substance, a fine atomic particle (*sūkṣma-pudgala-paramānu*), and not a process as in Hinduism. To be free from the shackles of *karman*, one must stop the influx (*saṃvara*) of new *karmans* and eliminate the acquired ones.

Acquired *karmans* can be annihilated through a process called *nirjarā*, which consists of fasting, not eating certain kinds of food, control over taste, resorting to lonely places, mortifications of the body, atonement and expiation for sins, modesty, service, study, meditation, and renunciation of the ego.

A soul passes through various stages of spiritual development before becoming free from all *karman* bondages. These stages of development (*guṇasthānas*) involve progressive manifestations of the innate faculties of knowledge and power and are accompanied by decreasing sinfulness and increasing purity.

Due to the connection of *jīva* with karmic matter, the souls obtain different kinds of bodies. These embodied souls bear different colours or tints (*leśyā*), varying according to the merits or demerits of the particular being. This doctrine of *leśyās*, peculiar to Jainism, seems to have been borrowed from the Ājīvika doctrine of six classes (*jātis*) of bodies, expounded by Gośāla Maṅkhaliputta, in the age of Mahāvīra. The six *leśyās* in Jainism are, in the ascending order of man's spiritual progress: black, blue, gray, fiery red, lotus-pink (or yellow), and white.

Theories of knowledge as applied to salvation. In Jaina thought, four stages of perception—observation, will to recognize, determination, and impression—lead to a subjective cognition (*mati-jñāna*), the first of five kinds of knowledge (*jñāna*). The second kind of knowledge is *śruta-jñāna*, derived from both scriptures and general information. Both *mati-* and *śruta-jñāna* are mediate cognition (*parokṣa-jñāna*), based on external conditions. Immediate knowledge (*pratyakṣa*) is of three kinds: *avadhi* (supersensory perception), *manah-paryāya* (thought reading), and *kevala* (the final cognition revealing past, present, and future), a stage of omniscience accompanied by freedom from the *karmans* obstructing knowledge and by direct experience of the soul's pure form unblemished by matter.

Knowledge is said to be the innate attribute of the soul, whose chief characteristic is *cetanā* (consciousness), which consists of both knowledge (*jñāna*) and intuition (*darśana*). But worldly souls obscured by the veil pro-

duced by destructive *karmans* do not enjoy infinite knowledge, power, and bliss.

Yoga (physical and meditative discipline), according to Jainism, is the cause of *mokṣa*, or liberation. *Yoga* consists of knowledge of reality as it is (*jñāna*), faith in teachings of the Tirthaṅkaras (*śraddhā*), and character or cessation from doing evil—right conduct leading to release from *karman* bondage (*cāritra*). *Yoga* is thus equated with the three jewels (*ratna-traya*) of right belief, right knowledge, and right conduct (see INDIAN PHILOSOPHY; LOGIC, HISTORY OF).

Jaina ethics. Jainism advocates an attitude of equality and designates the whole pattern of religious conduct and philosophical thought that helps to develop such an attitude as *bambhacerāṃ* (*brahmacaryāṇi*, conduct leading to the Brahma or the pure soul) religious life. This attitude finds expression in the principle of nonviolence or noninjury (*ahiṃsā*). Even in the domain of philosophical thought, it is this principle of equality and noninjury to others (both psychologically and physically) that has given rise to the attitude of nonabsolutism in thought (*anekāntavāda* or *syādvāda*), which respects opposite viewpoints regarding the same object.

Two separate courses of conduct are laid down for the ascetics and the householders (laymen). In both cases, the code of morals is based on the doctrine of *ahiṃsā*. Since thought is considered the father of action, violence in thought (*bhāva-hiṃsā*) merely precedes physical injury (*dravya-hiṃsā*). Violence in thought is then the greater and more subtle form of violence, arising from passionate ideas of attachment and aversion, due to men's negligence (*pramāda*) in their behaviour. Jainism enjoins avoidance of all forms of injury (*hiṃsā*), physical or otherwise, whether committed by mind, body, or speech.

The three jewels. Right faith (*samyag-darśana*), right knowledge (*samyag-jñāna*), and right conduct (*samyak-cāritra*) are the three jewels (*ratna-traya*). Right faith includes freedom from doubts and desires, steadfastness, brotherhood toward fellow believers, and the propagation of Jaina principles among others (*prabhāvanā*).

Right faith leads to calmness or tranquillity; detachment; kindness; renunciation of pride of birth, beauty of form, wealth, scholarship, prowess, and fame. Right faith leads to perfection only when followed by right conduct.

There can be no virtuous conduct without right knowledge, which consists of clear distinction between the self and the nonself. Knowledge of scriptures is distinguished from inner knowledge. Knowledge without faith and conduct is futile. Without purification of mind, all austerities are mere body torture. Right conduct is thus spontaneous, not a forced mechanical quality. Attainment of right conduct is a gradual process, and a householder can observe only partial self-control; when he becomes a monk, he is further able to observe more comprehensive rules of conduct.

Consequences of doctrines on social practices of Jains. Emphasis on *ahiṃsā* is responsible for Jains' avoiding such professions as agriculture and the sale and manufacture of arms, instruments, and intoxicants. Jaina involvement in trade and commerce has resulted in a fairly high percentage of literacy among them. Belief in the equality of all souls allows Jains, unlike Hindus, to eat with anyone. Admission to the ascetic orders was open to everyone irrespective of caste, class, or nationality.

Perhaps during the medieval period, several castes arose among the Jains as among the Hindus. It must however, be noted that the caste system is not followed by Jaina monks but by the laity only. Some caste names (mainly occupational) are common with Hindus, some are named after places, while others are exclusively Jain. Though features of the Hindu caste system such as hierarchy also appear in Jaina castes, social differentiation is not nearly so marked. Some castes are common to both Svetāmbaras and Digambaras, while others are exclusive to one or the other (see also CASTE SYSTEMS).

Concept
of *ahiṃsā*

Guṇasthānas:
stages of
the soul's
growth

Jain
castes

RITUAL PRACTICES AND RELIGIOUS AND SOCIAL INSTITUTIONS

The monastic orders and their practices. Svetāmbaras acknowledge two classes of monks: (1) *Jina-kalpins*,

who wander naked and use the hollows of their palms as alms bowls, and (2) *śhāvira-kalpīns*, who retain minimal possessions such as a robe, an alms bowl, *rayoharaṇa* (sweeping duster), and *mukha-vastrikā* (a piece of cloth held over the mouth to strain out insect life). A monk must obey "the great vows" (*mahāvratas*) to avoid injuring any form of life, lying, stealing, sexual intercourse, possessions, and taking meals at night (which increases the possibility of injuring minute insects and small creatures); and his conduct is regulated in all details by specific ordinances. Monks are expected to suffer with equanimity such hardships as those imposed by travel, theft, famine, and political disturbances. Exceptions are allowed in emergencies, since a monk who survives a calamity can purify himself by confession and by practicing even more rigorous austerities.

A junior monk must pay full respect to elders. An *uvajjhāya* (*upādhyāya*) is the chief reader and instructor of a group of monks. An *āyariya* (*ācārya*), or *sūri*, is the head of a group of monks. A *gaṇin*, a monk of a few years' standing, is next in order of rank.

Among the Digambaras, a full-fledged monk remains naked, though there are lower grade monks who wear a loincloth and keep with them one piece of cloth not more than one and a half yards long. Digambara monks use a *rayoharaṇa* (duster) of peacock feathers, live in monasteries or apart from human habitations, beg and eat food only once a day, and do not use an alms bowl.

Eight essentials noted for the conduct of monks include three *guptis*—protection of mind, speech, and action—and five kinds of vigilance over behaviour (*samiti*). The six *avaśyakas* (obligations) include equanimity (*sāmāyika*); praise of 24 Jinas (*caturvīṃśatistavana*); obeisance to Jinas, teachers, and scriptures (*vandana*); atonement (*pratikramaṇa*); resolution to avoid sinful activities (*pratyākhyāna*); and meditation in a straight but not rigid posture, without moving (*kāyotsarga*).

Religious disciplines of laity. The life of a lay votary or a householder is only a preparatory stage to the rigorous life of an ascetic. The lay votary (*śrāvaka*) is enjoined to observe eight *mūla-guṇas* (primary qualities, variously listed and usually including the avoidance of meat, wine, honey, fruits, roots, and night eating), and 12 vows: five *aṇuvratas* ("little vows"), three *guṇavratas*, and four *śikṣāvratas*. The *aṇuvratas* are primary vows of abstinence from gross violence, gross falsehood, and gross stealing; contentment with one's own wife; and limitation of possessions.

The *guṇavratas* and *śikṣāvratas* (collectively called *silāvratas*) are supplementary vows to strengthen and protect the five *aṇuvratas*. They involve avoidance of unnecessary travel, harmful activities, and the pursuit of pleasure; fasting and diet control; offering of gifts and service to monks, poor people, and fellow believers; and voluntary death if observance of vows becomes impossible.

The *sāmāyika* (equanimity), a very important obligatory observance for both monks and laity, is for the attainment of equanimity of mind through atonement and resolve not to slacken in spiritual practice, especially cessation of blameworthy activities and concentration on the blameless ones. It may be performed in one's own house, in a temple, in a *poṣadha-śālā* (fasting hall), or before a monk.

Eleven *pratimās*, or stages of spiritual progress of a householder, are given. The word *pratimā* (literally, "statue") is also used in specific sense to designate the meditation posture of standing at ease and avoidance of movement, night eating, and sexual pleasure. The *pratimās* represent partly a theoretical graduation of spiritual level and partly the possibility of choice. Medieval writers conceive *pratimā* as a regular progressing series, a ladder leading to higher and higher stages. The last two stages imply renunciation of the world and manhood.

Sacred times and places. *Festivals and fairs.* The principal Jaina festivals are connected with the five auspicious events (*pañca-kalyāṇakas*) in the life of each Tirthāṅkara. Especially popular are those commemorating the lives of Mahāvīra, Rṣabhanātha, and Pārśvanātha; these mark the occasions of (1) descent in the mother's womb

(*garbhādhāna*, *cyavana*), (2) birth (*janma*), (3) renunciation (*dīkṣā*), (4) attainment of omniscience (*kevala-jñāna*), and (5) death and final emancipation of a Jina.

The most popular festival of the Jains is Paryuṣaṇa, or Pajjuṣaṇa, in the month of Bhādrapada (August–September). Pajjuṣaṇa literally means (1) pacification by forgiving and service with wholehearted effort and devotion and (2) staying at one place during the monsoon. On the last day of the festival, the Jains distribute alms to the poor and take out a Jina image in a car that moves through the streets in a procession. During the festival, annual *pratikramaṇa*, or confession, is performed to remove all old ill-feelings about conscious or unconscious misdeed.

Twice a year, for nine days, during the months of Caitra (March–April) and Āśvina (September–October), a fasting ceremony known as *olī* is observed. These are also the *aṣṭāhnikā* (eight days) festivals corresponding to mythical celestial worship of Jina images.

On the full-moon day in the month of Kārttika (October–November), on the same day as the Hindus celebrate Dīwālī (the festival of lights), Jains also commemorate the Nirvāṇa of Mahāvīra by lighting lamps. Five days later is Jñāna-Pañcamī, which the Jains celebrate with temple worship and especially with worship of the scriptures in manuscript form.

The full-moon day of Caitra (March–April) is celebrated with great pomp by a large number of pilgrims on Mt. Satrunjaya, sacred to the first Tirthāṅkara. Mahāvīra Jayanti, marking the birth date of Mahāvīra, is celebrated all over India by the Jains.

In common with Hindus, Jains celebrate Holī (the festival of spring), the Makara-Saṃkrānti (January 14, sun's entry into Capricorn), and the Navarātrī ("nine nights"). In South India Jains also often celebrate such Hindu festivals as Pongal, Kārttika, Yugādi, Gauri, and Navarātrī (see also HINDUISM).

Pilgrimages and shrines. The erection of shrines and donation of copies of religious manuscripts are regarded as pious acts. Almost every town or village inhabited by Jains has at least one Jaina shrine; some of them have become places of pilgrimage. Lists of such Jaina shrines have been composed, and the most noteworthy shrines are offered adoration in daily worship (*caitya-vandana*).

Places of pilgrimage were created at sites marking the principal events (*kalyāṇakas*) in the lives of Tirthāṅkaras. Sameta Sikhara or Parasnath Hill in Bihār, Satrunjaya and Girnar hills in Kāthiāwār, are among such famous ancient places of pilgrimage. Rājgir in Bihār is an old temple site associated with Mahāvīra's travels, and Sravana-Belgola in Mysore is especially famous for the 57-foot-high stone statue of Bāhubali (called Gommateśvara) installed in the 10th century.

The shrines at Dilwāra, Mt. Ābū, are examples of very fine chiselling of marble (the earliest built in the 11th century). An imposing shrine built on a complex plan was erected at Ranakpur in the 15th century. Kesariajī in Rājasthān and Antarikṣa Pārśvanātha in Akola district, Māhārāshtra, are famous places of pilgrimage.

Cave temples in Udayagiri and Khandagiri, Orissa, were excavated by Khāravla in about the late 2nd century BC. At Rājgir, Bihār state, are two adjacent cave temples, one known as Son Bhaṇḍāra (c. 1st century BC or AD). Some Jaina caves exist at Bāwā Pyārā Maṭh (Junagadh), Dhānk, and Talājā in Saurashtra, at Ellora in Māhārāshtra (c. 9th–10th century AD), at Aihole in Karṇāṭaka (c. 7th century, along with a beautiful shrine built by Ravikīrti), and at Mangi Tungi and Ter in Māhārāshtra. Caves at Sittānnavāsāl in Tamil Nadu dating from the 7th century AD are famous; they contain some beautiful wall paintings probably completed during the 10th century AD.

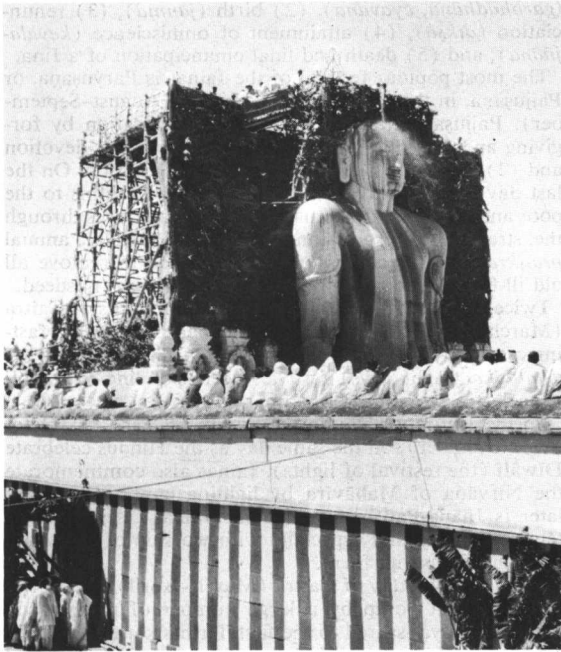
The Jains, especially the wealthy, also maintain small domestic shrines, some of which contain excellent examples of wood carving and bronze casting.

Temple worship and observance. Temple worship is mentioned in early texts that describe gods worshipping Jina images and relics in heavenly eternal shrines (*śaśvata-caitya*). Worship (*pūjā*), closely associated with *avaśyaka* (obligatory rites), is not merely restricted to ado-

The festival of Pajjuṣaṇa

Kinds of vows

Cave temples



Ceremony of anointing the colossal image of the Jain saint Bāhubali (called locally Gommatesvara) at Sravana-Belgola, India.

James Burke—LIFE Magazine © Time Inc.

ration of the Jina image but is offered to all liberated souls, monks, and the holy writ (*śruti*). Though Tirthaṅkaras remain unaffected by offerings and worship, the person offering *pūjā*, remembering the virtues of the Jina, imbibes them, and attains to a degree of tranquillity. Daily worship includes recitation of the names of the Jinās; and idol worship through bathing the idol and making offerings of flowers, fruits, perfumes, and lamps. Only Śvetāmbaras decorate images with clothing and ornaments. The worshipper also chants hymns of praise and prayers and mutters the sacred formula (*japa*). In front of the Jina, eight auspicious symbols (*aṣṭamaṅgalas*) are designed with rice and other things. Jain rituals including idol worship, passage rites (see below), and consecrations of images and shrines show considerable Hindu influence. Rituals connected with different *vratas* ("vows") and penances are detailed in later Jain texts.

The Digambara author Kuṇḍakuṇḍa and others laid more emphasis on mental culture (*bhāva-pūjā*) than on idol worship (*dravya-pūjā*). Meditation and observance of the various vows of either a householder or an ascetic lead to man's spiritual uplift through successive stages of perfection called the 14 *guṇasthānas*.

Other practices and institutions. *Domestic rites and rites of passage.* Ancient Jain literature is silent about domestic rites and rites of passage (marking the main points in human life). The passage ritual is modelled mainly on the 16 Hindu *samskāras* (rites of passage). The rites include conception, birth, first meal, naming, tonsure, wearing of sacred thread, beginning of study, marriage, and death. Post-cremation ceremonies, especially the *śraddhā* of *pitṛ-tarpana*, offerings of water to deceased ancestors, are not uniformly practiced by Jainas all over India.

Status of women. Even though monks are warned against contacts with women, who are said to be the source of many impurities, the position of women was never very low in Jain society. Mahāvīra allowed females to enter the ascetic order; rules of conduct and spiritual practice were practically identical for monks and nuns. Women were, however, given a position subordinate to monks in the church hierarchy. Originally womanhood was no bar to salvation; the Śvetāmbaras believe that the 19th Tirthaṅkara, Mallinātha, was a princess. Women as well as men perform Jain rituals.

Welfare institutions. Jainas are renowned for such various types of munificence as taking a large group on a

pilgrimage, famine relief, relief to Jain widows and the poor, and maintaining shelters (*pañjarapola*) for old animals to save them from being butchered (an act of *ahiṃsā*). Vijaya Vallabha Sūri, the centenary of whose birth occurred in 1970, organized charities to promote the education of poor Jainas through founding the Mahāvīra Jaina Vidyalaya with several branches. The institution has also undertaken to publish critical editions of canonical works. Some leading houses of Digambara and Śvetāmbara merchants have encouraged research and publication in various branches of knowledge, of which the Bhāratiya Jñānapīṭhā at Vārānasi and the L.D. Institute of Indology at Ahmadābād are especially noteworthy. The latter institution, engaged in publishing *Āgamakośa*, a collection of the canonical writings of Jainism, and other works, collects, preserves, and centralizes in the institute various Jain manuscript collections and is also building up a corpus of microfilms of rare manuscripts from other collections.

JAINA LITERATURE

Canonical literature. Jain canonical scriptures do not belong to a single period, nor can a single text be deemed free from later revision or additions. The sacred literature preserved orally from the time of Mahāvīra was first systematized in a council at Pāṭaliputra (Patna) about the end of the 4th century BC, and again in two later councils, at Mathura under Ārya Skandila and at Valabhī under Ārya Nāgārjuna, in the early 3rd century AD. The fourth and last Jain council, at Valabhī c. AD 454 or 467, is said to be the source of the existing Śvetāmbara Jain canon, though some textual commentators insist that the present reading is in accordance with the Mathura council of Ārya Skandila.

The Śvetāmbaras follow an extensive canon (*Āgama*) as the source of their system, said to be based upon compilations from discourses of Mahāvīra by his direct disciples. The Digambaras believe that the genuine canon is lost but that the substance of Mahāvīra's teachings is contained in the writings of ancient religious figures such as Vattakera, Umāsvāti, Śivārya, Kuṇḍakuṇḍa, Samantabhadra, and Virasena.

The Śvetāmbara canon consists of 45 *Āgamas*: 11 *Aṅga* ("parts") texts—a 12th, the *Dṛṣṭivāda*, is not extant—12 *Upāṅga* (subsidiary) texts, four *Mūla-sūtras*, six *Cheda-sūtras*, two *Cūlikā-sūtras*, and ten *Prakīrṇakas* (mixed, assorted texts). The *Aṅga* texts contain several dialogues mainly between Mahāvīra and his disciple Gautama presumably recorded by another disciple Ārya Sudharmā, who transmitted the teachings to his own disciples.

According to modern scholars, the *Ācārāṅga*- and *Sūtrakṛtāṅga-sūtras* of the *Aṅga* texts and the *Uttarādhyayana* of the *Mūla-sūtras* are among the oldest parts of the canon. One of the *Cheda-sūtras*, the *Daśāśrutaskandha*, concludes with *Pajjosavaṇakappo*, or *Kalpa-sūtra*, which recounts the lives of Jinās with an appendix offering rules for monastic life and a list of eminent monks.

Bhadrabāhu I (170 years after Mahāvīra) is credited with authorship of some metrical commentaries called *Niryuktis*. Other commentaries on the *Āgamas*, known as *Bhaṣyas*, were composed mainly during the Gupta age (AD 320–600) and also during the 6th and 7th centuries, in Prākṛit language. During the medieval period, explanatory commentaries in Sanskrit were also composed. Haribhadra, Śīlāṅka, Abhayadeva, and Malayagiri are the best known authors of such commentaries.

Digambaras give canonical status to two works in Prākṛit: the *Karmaprābhṛta*—"Chapters on *Karma*"—and the *Kaṣāyaprabhṛta*—"Chapters on *Kaṣāyas*." *Karmaprābhṛta* (also called *Ṣaṭkhaṇḍūgama*) was composed by Puṣpandanta and Bhūtabalin on the basis of the now lost *Dṛṣṭivāda*. It deals with the doctrine of *karma* and is said to have been composed in the 7th century after Mahāvīra. The *Kaṣāyaprabhṛta* by Guṇadhara, also based on *Dṛṣṭivāda*, composed in the same age, deals with *kaṣāyas* (passions), such as attachment and aversion, which defile and bind the soul. A later commentary by Virasena (9th century AD) on the first five books of the *Karmaprābhṛta* and

Śvetāmbara canon

another commentary by Virasena and his pupil Jinasena on the *Kaṣāyaprabhṛta* receive similar respect from the Digambaras.

Digambaras also value the Prākṛit works of Kuṇḍakuṇḍa (c. 1st or 2nd century AD), including the *Pravacanāsāra* (on ethics), the *Samayasāra* (on fine entities), the *Niyamasāra* (on Jaina monastic discipline), and the six *Prabhṛtas* ("chapters") on various religious topics.

Of similar importance are the *Mūlācāra* of Vaṭṭakera, the *Kārtikeyānuprekṣā* of Kumāra, or Kārtikeya (between 6th and 13 centuries AD), and the *Tattvārthadhigama-sūtra* of Umāsvāmin, or Umāsvāti, whose work is claimed by both the Śvetāmbaras and Digambaras. The *Tattvārthadhigama-sūtra*, composed early in the Christian era, is the first work in Sanskrit on Jaina philosophy dealing with logic, epistemology, ontology, ethics, cosmography, cosmogony, etc., and had commentaries on it including one by Umāsvāti himself.

Philosophical and other literature. Among noncanonical Jaina writers on philosophy, besides Umāsvāti and Kuṇḍakuṇḍa, may be noted Mallavādin I (4th century AD); Siddhasena Divākara (c. 5th century AD); Haribhadra Sūri (c. 8th century); Samantabhadra (before c. 5th century); Akalaṅka (c. 8th century); Siddharṣi Gaṇin (10th century); Śāntisūri (11th century); Vidyānandin (c. 8th–9th century); Anantakīrti (10th century); and Māṇikyānandin (11th century); Prabhācandra (11th century); Vādi Deva Sūri (12th century); and Ācārya Hemacandra (12th century). Among later authors, especially noteworthy is Upādhyāya Yaśovijaya (c. 17th century), a versatile scholar and author of several works on philosophy.

Noncanonical Śvetāmbara and Digambara compositions are very extensive, covering a very wide range of subjects and composed in Prākṛit, Sanskrit, and Apabhraṃśa as well as Old Western Rājasthānī or Gujarati, and Old Kannada. They include works on dramaturgy, epics and *purāṇas*, plays, poems, works on *yoga*, dictionaries, music, medicine, grammar, mathematics, astrology, fables and fiction, ballads and hymns, and rituals.

RELIGIOUS SYMBOLISM AND ICONOGRAPHY

Image worship was introduced at an early stage, perhaps even during the first century following the death of Mahāvīra. He himself apparently neither prohibited nor prescribed worship of images of himself or of other Tīrthaṅkaras.

By courtesy of the Government of India Tourist Office, London



Interior of a Jaina temple, showing the Tīrthaṅkara image enshrined. Dilwāra Temple, Mt. Abū, India, 13th century AD.

Descriptions of *stūpas* (reliquaries for the bones and ashes of saints), commemorative pillars, and tree shrines (*caityavṛkṣas*) first appear in Jaina texts, which also refer to the worship in the heavens by gods of images of the four legendary Śāśvata-Jinas (eternal victors) and of costly relic boxes. Mention is also made of *śilāpaṭas*,

which apparently were stone plaques or reliefs placed on lion thrones underneath trees, such as those associated with *yakṣa* worship, and also depicted on Buddhist reliefs from Bharhut (2nd century BC). The *śilāpaṭas* appear to be the prototypes of the later Jaina *āyāgapaṭas* (tablets of homage) from Mathura, which show representations of *stūpas*, *caitya*-pillars surmounted by elephants, and *dharma-cakras* (the wheel of the law) and the *aṣṭamaṅgalas* (eight auspicious symbols). Later *āyāgapaṭas* show a Jina attended by two nude disciples, the figure of the monk Kaṇha Samaṇa with his devotees, or the figure of a noblewoman with attendants.

The earliest known Tīrthaṅkara image that can be positively identified as such is the highly polished Mauryan period torso from Lohanipur, near Patna (Bihār). The Mauryan ruler Samprati (grandson of the emperor Aśoka) was well-known for his patronage of Jainism. Numerous Tīrthaṅkara images in the sitting (*padmāsana*) and the standing (*kāyotsarga*) postures dating from the early Christian centuries have been uncovered in the excavations of a Jaina *stūpa* at Kaṅkālī Tīlā, Mathura. The earliest images of Tīrthaṅkaras are all nude. The various Jinas are distinguished by inscriptions giving their names carved on the pedestals, but later iconographic devices such as cognizances (*lāñchaṇas*) or recognizing symbols for each Jina did not evolve until about the 5th century AD.

Worship of the 16 principal Jaina Tantric goddesses, the Mahāvidyās, was introduced probably in the Gupta age. From the 6th to the 11th century a common pair of attendants was employed in sculpture for all the Tīrthaṅkaras, but from about the 9th century the 24 different *śāsanadevatās* (*yakṣa-yakṣiṇīs*) were evolved to attend each Tīrthaṅkara. The names of many of the attendants (such as Īśvara, Brahmā, and Kālī—also the names of Hindu deities) suggest Hindu influence, while others (Vajraśṛṅkhala, Vajrāṅkuśa, and Bhṛūkūti—the names of figures from Buddhist mythology) show Buddhist influence.

The religious merit that accrues from hearing and reading Jaina texts encouraged the careful and loving preservation of illustrated manuscripts. The miniature paintings on palm-leaf and paper manuscripts preserved in the Jaina *bhāṇḍāras* (monastery libraries) provide a continuous history of the art of painting in western India from the 11th century up to the present. The lives of the Jinas and legends of Jaina saints provide a framework for the artists to depict gods and goddesses, throne rooms and village interiors, gardens, and temples. Religious symbols such as the *aṣṭamaṅgalas* (eight auspicious symbols) and the 14 dreams of the mothers of the Tīrthaṅkaras frequently appear in paintings.

In addition to the miniatures, and to painted wooden book covers that often show mythological scenes, paintings on cloth are also known. Wall paintings are found on cave shrines at Sittānavāsāl (Tamil Nadu state) and at Ellora.

Jaina temples generally contain a number of metal images of various types and metal plaques showing auspicious symbols. Metal images of the Jinas are also kept by pious Jains for home devotion. Among the earliest known bronzes are one of Pārśvanātha in the Prince of Wales Museum of Western India, Bombay, which can be dated c. 1st century BC, and a group of bronzes from Chausa in Bihār in the Patna Museum (1st–3rd centuries AD).

JAINISM AND OTHER RELIGIONS

Jainism and Hinduism. Hindus regard Jainism along with the beliefs of Buddhists and *cārvākas* (materialists) as *nāstika-darśana* (nonorthodox points of view) since they do not believe in either Vedic (Hindu scriptural) authority or the existence of a creator god.

Both the Jains and the Hindus believe in the doctrine of *karman*, as the basic principle of *saṃsāra* (the chain of birth and death) and rebirth. Late Hindu dietary restrictions, especially among the Vaiṣṇavas (followers of the Hindu god Viṣṇu), may have been the result of Jaina influence on Indian society. The application of *ahiṃsā* to the political sphere in India's struggle for independence

Āyāgapaṭas
and
aṣṭamaṅgalas

Illustrated
manu-
scripts

by the great saint and political leader Mahatma Gandhi was a further extension of Mahāvīra's doctrine of *ahimsā* to all spheres of life. Gandhi had great regard for Shrimad Rājachandra, a versatile genius of high spiritual attainment. Born in 1867, in a small village in Saurashtra, Shrimad Rājachandra died in 1900 at the age of 33. A great saint, thinker, and writer, Rājachandra was perhaps the greatest and the best known Jain layman of modern times, who believed more in practice than in theory. Spiritually a very advanced soul, he was above narrow sectarian differences and dogmas and believed in the equality of all religions which led to realization of the Pure Self (*ātman*). Though he preached *ahimsā*, one of his published letters shows that he attached supreme value to the principle of truth. Mahatma Gandhi regarded him as one of his gurus. Both preached truth and nonviolence, both often practiced self-mortification (fasts, etc.), but while Rājachandra was eager to leave this miserable body and the world, Gandhi wanted to realize God through service of humanity, especially of the poor and the downtrodden.

Jainism and Buddhism. Both Jainism and Buddhism revolted against Brahmanical division of class by birth and the sacrificial killing of animals. Both assimilated common Indian conceptions of deities, such as Indra, Brahmā, and the *yakṣas* and symbol worship of such objects as the *stūpa*, *dharma-cakra*, *caitya*-trees, *ratna-traya*.

Among the elements in common with Buddhism should be noted the 32 attributes of a *mahapurusa* ("great man"), the iconic similarity in the type of a seated Buddha with a seated Jina, the worship of the *stūpa*, and the *dharma-cakra*. Both Mahāvīra and Buddha obtained the highest knowledge while meditating under a tree.

Jainism and Islām. In reference to Muslim influence on Jainism, one scholar has suggested that the conception of *āsāṇas*—activities that are unfitting or indecent in a temple—reveals a notion of the sanctity of the temple that is more evocative of Muslim *barakah* (holiness) than of any traditional Jain attitude. The most obvious influence of Islām is seen, however, in the Śvetāmbara Loṅkāśāha's repudiation of image worship as something without canonical support. A parallel sect, the Tāraṇa-pantha, also arose among the Digambaras.

The Jain influence at the Mughal court of Akbar is a bright chapter in Jain history. Hiravijaya Śūrī, then leader of the Śvetāmbara Tapā *gaccha*, was invited and honoured by Akbar. His disciples and some other monks also received respect from the Mughal emperors Jahāngīr, Shāh Jahān, and even Aurangzeb. Akbar issued a *firmān* (decree) prohibiting animal slaughter near the Jain sites at Girnar, Satrunjaya, Ābū, Rājgīr, and Parasnath hill during Pajjuṣaṇa festival. Jahāngīr also issued *firmāns* for protection of Satrunjaya and Aurangzeb gave a *firmān* in favour of Shantidas Sheth of Ahmadābād, donating proprietary rights over Mt. Satrunjaya. Mughal influence in different schools of Indian painting is well-known to art historians, and Jain miniature painting was not free from it.

Jainism and other religions. Zoroastrian influence on Jainism is not certain. The Jains in South India came in contact with Christianity in the early centuries AD, though there was no significant modification of either religion as a result of such contact.

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(U.P.S.)

Jalāl ad-Dīn ar-Rūmī

Jalāl ad-Dīn ar-Rūmī, called Mawlānā (Mevlāna; "Our Master"), was the greatest Sūfī—Islāmic mystic—poet in the Persian language; he is famous for his lyrics and for his didactic epic *Masnāvī* ("The Spiritual Couplets"), which has been called "the Qur'ān in Persian." The work widely influenced Muslim mystical thought and literature—the number of commentaries and translations in the different Muslim languages is almost beyond number.

Jalāl ad-Dīn was born—probably on September 30, 1207, in Balkh (modern Afghanistan). His father, Bahā' ad-Dīn Walad, was a noted mystical theologian, author, and teacher. Mainly because of the threat of the approaching Mongols, Bahā' ad-Dīn and his family left their home town in about 1218. According to a legend, in Nishāpūr, Iran, the family met Farīd od-Dīn 'Aṭṭār, a Persian author of mystical epics, who blessed young Jalāl ad-Dīn. After a pilgrimage to Mecca and journeys through the Near East, Bahā' ad-Dīn and his family reached Anatolia (Rūm, hence the surname Rūmī), a country that enjoyed peace and prosperity under the rule of the Turkish Seljuq dynasty. After a short stay at Laranda (Karaman), where Jalāl ad-Dīn's mother died and his first son was born, they were called to the capital, Konya, in 1228. Here, Bahā' ad-Dīn Walad taught at one of the numerous *madrasahs* (religious schools); after his death in 1231 he was succeeded in this capacity by his son.

A year later, Burhān ad-Dīn Muḥaqqiq, one of Bahā' ad-Dīn's former disciples, arrived in Konya and introduced Jalāl ad-Dīn deeper into some mystical theories that had developed in Iran. Burhān ad-Dīn, who contributed considerably to Jalāl ad-Dīn's spiritual formation, left Konya about 1240. Jalāl ad-Dīn is said to have undertaken one or two journeys to Syria (unless his contacts with Syrian Sūfī circles were already established before his family reached Anatolia); there he may have met Ibn al-'Arabī, the leading Islāmic theosophist whose interpreter and stepson Šadr ad-Dīn al-Qunawī was Rūmī's colleague and friend in Konya.

The decisive moment in Rūmī's life occurred on November 30, 1244, when in the streets of Konya he met the wandering dervish—holy man—Shams ad-Dīn ("Sun of Religion") of Tabriz, whom he might have first encountered in Syria. Shams ad-Dīn can not be connected with any of the traditional mystical fraternities; his overwhelming personality, however, revealed to Jalāl ad-Dīn the mysteries of divine majesty and beauty. For months the two mystics lived closely together, and Rūmī neglected his disciples and family so that his scandalized entourage forced Shams to leave the town in February 1246. Jalāl ad-Dīn was heartbroken; his eldest son,

Early
life