

धम्मो मंगलमुक्खिट्ठं, अहिंसा संजमो तवो ।
देवा वि तं नमसंति, जस्स धम्मो सया मणो ॥



“That which is non-violence, self restraint and austerity is Dharma (Spiritual Values).
It is by virtue of spiritual values that supreme spiritual beneficence results.
To him whose mind is (absorbed) in spiritual values even gods pay homage.” Saman Suttam-82

STUDY NOTES V.5.0

Select Papers on Jainism

VOLUME I

November 13th, 2012



Papers on Jain history, culture & society; philosophy and way of life
Specifically for ISSJS program (Integrated within the American University System)

International School for Jain Studies

www.isjs.in



Preface

I am pleased to present this updated Version V.5.0 of collection of papers / articles / essays termed as 'Study Notes' and prepared under the auspices of The International School for Jain Studies and assisted by its affiliate Parshwanath Vidyapeeth, Varanasi.

The distinguished scholars, who are the experts in their field of activity, are the faculty members of the school during the last five years and have contributed to these notes. Some selected papers by the alumni of the school have also been included.

This version has incorporated massive changes as the Study Notes have been now compiled in three volumes as under:

- | | |
|------------|---|
| Volume I | Jain History, Society and Culture |
| Volume II | Jain philosophy including Karma doctrine |
| Volume III | Selected topics and application of Jain doctrine to resolve modern day issues |

The entire academic program of the school has also been reorganized on the above lines as can be seen from the syllabus enclosed. These papers aim to give a comprehensive experience of all aspects of religion, philosophy, cosmology, metaphysics, psychology and ethics along with papers on Jain history, culture, preceptors, and evolution of different sects, rituals, art and paintings, pilgrimages and their importance. Based on the feedback received from the visiting scholars attending the school since its inception in 2005, this syllabus is being continuously updated. The curriculum designed keeps the needs of learned scholars from countries like USA, Canada, Russia, Europe, Japan, Korea, Thailand and Cuba etc. attending the summer school in mind as well as while preparing these notes. References for further research are provided at the end of each paper. Further it is hoped that these papers

- Provide one stop reference to participants of the school for preparing and follow up their academic program while attending the summer schools
- Be a guide book for further research

Parshwanath Vidyapeeth, Varanasi, which has become our affiliate since 2010 and is managed by the school, deserves a note of special thanks. Dr. S. P. Pandey, Associate Professor of the Vidyapeeth, has taken great pains to reorganize the three volumes and ensure proper



- Editing for language, format, diacritical marks
- Addition of several new papers to version V.5.0
- Deletion of old papers from V.4.0.
- Update papers for references and details.

I thank Dr. Pandey and his colleagues who had spent several hundred sleepless nights to achieve the above objectives. I hope this collection of essays in new format will succeed in its aim and give the message of Jain spiritual prowess, Jain way of life, its practical approach to non-violence, vegetarianism, international cooperation (*parasparopagraho jīvānām*), Live and let live to all the living beings (*kliṣṭeṣu jīveṣu kṛpāparatvam*) and friendship with all (*satveṣumaitri*).

This note will be incomplete without expressing my heartfelt thanks to the authors and faculty members of the school who have on a voluntary basis taken the time to prepare and present these papers. I thank Mr. Sushil Jana of the school to ensure compilation and presentation in book form.

I invite all readers of these papers and scholars of Jainism to please send their views and comments on the papers presented here as well as new papers for addition/inclusion in Version 6.0 This will be the true test of the success of the efforts spent in bringing out this version.

We are trying to bring these notes in eBook format also and hopefully soon we shall be able to put the same on www.isjs.in

With Regards & Jai Jinendra

Shugan Chand Jain

New Delhi

DIACRITICAL MARKS

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Curriculum for ISSJS

S.No	Course Number	Title	Lecture 4W	Lecture 6W
A		Orientation day Program can be common to all (4lectures)		
A.1	A.1.1	Registration, collection of dues and documentation (Informal)	1	1
	A.1.2	Facilities provided to all attending participants including books etc	1	1
A.2	A.2.1	Facilitation, socialization, Indian and Jain customs	2	2
	A.2.2	Rules & regulations to be observed while attending the ISSJS programs; Hand book. Individual meeting of participant with ISJS representative for special needs.	2	2
A.3	A.3.1	Introduction to Jainism	3	3
	A.3.2	Jain salutations, mantra, signs	3	3
A.4	A.4.1	Indian philosophical scenario and placing Jainism in Indian philosophical systems	4	4
B		Academic Program		
B.1.0	Module 1	History, society and culture		
	B.1.1	History		
	B.1.1.1	Pre-historic, ancient: Time cycles, eternity, 1st to 23rd tirthankaras with special emphasis on 1st, 22nd and 23rd tirthankaras.	5	5
	B.1.1.2	Mahavira: His life, society during his time, reforms/teachings	5	6
	B.1.1.3	Post Mahavira: schism, sects and sub sects. Important personalities (monks and laity) till 18th century A.D.	6	7
	B.1.1.4	Developments in 18-20th century A.D. Contemporary Jainism	6	7
	B.1.2	Jain Society		
	B.1.2.1	Jain Society India	7	8
	B.1.2.2	Jain Diaspora	7	9
	B.1.2.3	Status of women in Jain society (historical) doctrine and its practice	8	10
	B.1.2.4	Status of lay women in Jain society (Jain law for women security)	9	10
	B.1.3	Culture		
	B.1.3.1	Definition of culture and types (non material and material), Non material aspects discussed	10	12
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	B.1.3.1.2	Anekant & Syadvada	12	14



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B.1.4			
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	of karmas.		
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D	Module D	Pilgrimages, rituals etc. actual observation. Equivalent of 4 lectures	51-53	63-65
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	b.	Ahinsa Sthal, Delhi		
	c.	Dadabari, Delhi		
	d.	Sanskriti, Delhi		
	e.	Hastinapur Jmbudwip and other Jain temples		
E		Others		
		Saturdays will be reserved for travel, social visits, pilgrimage etc i.e. Modules C & D. Sundays will be treated as OFF days and left for either for personal work of attending students /scholars.		
		Tourism is not a part of the program and to be organized by the participants themselves (incl visit to Taj, ghats in Varanasi or places of interest in Delhi, Jaipur)		
	Note:	The above constitutes the comprehensive syllabus for ISSJS2013.4W & 6W programs. First figure is for lectures for 4W and second for 6W. 6W will have one week of library research and presentation of		



paper. Several 4W programs can be organized simultaneously if required as to limit the number of participants in each program to 20-22 maximum. Each working day, there will be two academic lectures and one tutorial before lunch. Each lecture will consist of 1 hour of lecture and 30 minutes of discussions

Books recommended

1. Study Notes published by ISJS. Available from www.isjs.in
2. Religion and culture of Jains by Dr. J.P Jain
3. Jainism Key to Reality edited by Shugan Jain
4. Jain Way of Life by Yogendra Jain
5. Jain Path of Purification by P.S.Jaini
6. Jain community, social survey by Vilas Sanghave
7. Jains in India And abroad by Prakash.C. Jain
8. www.jainworld.com

Grading System (TO AWARD 3 CREDITS FOR 4W participants):

It is based on three parameters namely:

1. Attendance in the program
2. Student participation in the classrooms and outside
3. Evaluation of the weekly papers or quizzes as part of some lectures) by a faculty member



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A.3.1

Uniqueness and Relevance of Jainism

Dr. Shugan Chand Jain

Who is a Jain? The term Jain is derived from Jina, spiritual victor who has conquered his sensual inclinations/urges and attained pure soul state i.e. infinite perception-knowledge-bliss-eternal energy. Followers of Jina are called Jains. Jinas doctrine is based on the concept of realizing the full potential of one's soul to achieve lasting peace. This state of soul is attained through the practice of non-violence, self-restraint and austerities/penance.

Statistics:

Lord Mahāvīra, the 24th and the latest ford-maker of Jainism rejuvenated the ancient principles of Jainism in Eastern India some 2600 years ago. Today Jains are mostly in the northern western and central states in India. Jains have also migrated to USA, UK and other countries as well.

Jains constitute a religious, peace loving, non-violent community who value education and hard work to achieve their material and spiritual objectives. As per the recent census of Government of India GOI, more than 98% Jains are literate with more than 50% at least graduates.¹ They are engaged in professions like medicine, law, engineering, IT and management while the others are in trade and business. Dean Deepak Jain of INSEAD, Ajit Jain CEO of Buffet group, Navin Jain the IT entrepreneur in USA, The Palanpurias in Antwerp controlling the diamond trade, Oswals, Patnis, Walchands, Adanis, Lalbhais, SP Jain etc. are just a few names who speak of Jains and their achievements. Even though they are less than 0.5% of total population of India, it is estimated that they contribute more than 5% of the GDP.

On the social front, they have set up more than 4800 schools and colleges in India, several thousand hospitals and dispensaries, research institutes, orphanages and homes for elderly and destitute. Jains have always contributed significantly towards the arts, culture and similar activities to India as well². Shravanabelgola, Dilawara temple, Ranakpur, Jaisalmer, Sonjī ki Nasiā in Ajmer, Deogarh, Gopachal in Gwalior, Ellorā caves, Elephantā caves in Orissa etc are shining examples of their contribution to Indian art, architecture and culture. Lal Mandir, opposite Red Fort in Delhi is another example of Jains being in the forefront of

¹ Census of India 2005-6

² *Jains in India and Abroad*, a sociological study by Prof. Prakash C Jain published by ISJS, New Delhi, 2011



Indian religions since Moghul times. Now, Atma Vallabh Smaraka in North Delhi, Ahimsā Sthala in South Delhi and over 500 temples in Delhi alone are indicative of their contribution to the Indian religious-cultural heritage. Similarly large corpus of Jain literature in Indian languages like Kannad, Prakrit and Sanskrit etc is an example of their contribution to Indian literature.

Antiquity:

Jainism is an independent religion belonging to the *Śramaṇic* tradition in India. Buddhism also belongs to this tradition. Jains claim their religion to be eternal. Jain holy texts describe their first Tirthaṃkara/ford-maker (achiever and propagator of the Jain path of spiritual purification) of the present time cycle. Ṛṣabhadeva existed several millennia ago. References of *vātarasanā*, *vrātyas*, *munis* and Ṛṣabhadeva in *Vedas* and Ariṣṭanemi in *Mahābhārata* take Jainism way back. Similarly excavations from Mohanjodaro and Gujarat show signs of nude Jain idols in meditative posture (*padmāsana*) establish that Jainism existed more than 4000 years ago. Historically it exists from the time of Lord Pārśvanātha (2900 years ago) and reestablished by Lord Mahāvīra around 2600 years ago. More research is needed to establish antiquity of Jainism.

Since 1st century BC Jains have been assimilating their religious practices with other Indian religious systems as well as influencing their rituals (idol worship, eliminate animal or human sacrifice) and philosophies (non-violence and path of spiritual purification. Jains thus assimilate with the society they live in fairly easily.

Salient features of Jainism:

- God is neither the creator, nor destroyer or administrator of the universe. The universe is eternal; it existed from times immemorial, and will exist forever and only its form and contents go through a process of change continuously.
- The five co-factors, namely nature (*svabhāva*); predetermined associations (*niyati*), time; past *karmas* and efforts can explain all the events/changes taking place.
- Reality i.e. '*saṁ*' is defined as 'existent' which is called substance/*dravya*. *Substance* is further classified as *jīva* or sentient/living beings and *ajīva* or insentient/non-living beings.
- Primary characteristic of reality/substance is 'permanence with change' or with origination/destruction and permanence.
- *Jīva* is further subdivided as pure / liberated and *saṁsārī*/empirical soul. Empirical souls are further classified in many ways and the most common classification is *sthāvara* /



immobile i.e. living beings which cannot move on their own, and *trasa* / mobile i.e. living beings, which can move as per their objectives. *Ajīva* are subdivided as matter (pudgala), the only concrete substance; *dharma* / principle of motion; *adharma* / principle of rest; *ākāśa* / space and *kāla* / time that are supportive and non-concrete. *Jīva* and matter are the only active substance types while the other four are supportive and supports actions and interactions of *jīva* and matter.

- Empirical souls and matter interact with each other. These interactions and the state of empirical soul are called seven verities/*tattvas*. The first two are *jīva* and *matter*, which are the main actors; the next two i.e. influx and bondage show the interactions between them and called engagement (*pravṛtti*) for merit /pleasure and demerit/pain. Jains talk of moral ethics to minimize demerit and maximize merit during this engagement. Causes for this engagement are considering others as self resulting in delusion, inadvertence, laziness, passions and activities of mind/body and speech. The next two i.e. stoppage of engagement and dissociation (*nivṛtti*) of soul from matter are the states of detachment and spiritual purification to attain the last stage called *mokṣa*/ liberation of the soul i.e. total dissociation of matter from the soul.
- Pure soul is with infinite intuition, knowledge, bliss and energy while empirical soul has only traces of these due to karmic veil on it. Similarly there are other totally opposite characteristics of the two concerning size, shape, movement etc.
- Doctrine of karma is perhaps one of the most important contributions of Jain. All our acts and events in life are based on a cause-effect relation i.e. as you sow so shall you reap. *Karmas*, subtle matter particles, are like the seeds of our activities to yield result at appropriate time. Their bondage is the cause of *saṁsāra* and the empirical soul is called *pure* soul when it frees itself from karmic bondage. The holy Jain texts provide extremely detailed analysis of causes of bondages, types and nature, duration and path to destroy bondage of *karmas* with soul.

The four cardinal principles of Jain way of life are:

1. *Ahiṁsā* or non violence in conduct
2. *Aparigraha* or Non-possession in life and society
3. *Anekānta* or multiplicity of viewpoints in thoughts
4. *Syādvāda* or Conditional dialectic in speech.

The entire moral and spiritual ethical postulates of Jain are based on non violence. Non violence is the supreme spiritual virtue and Live and help live are its hallmark. *Ācārāṅga*



defines and describes the philosophy of *Ahiṃsā* beautifully while *Puruṣārthasidhyupāya* by Amṛtacandra proves that all the ethical tenets of Jainism are derived from *Ahiṃsā*. *Ahiṃsā* is defined as an activity (of mind or body or speech); that causes pain to self or others; or encourage others to perform such activities; or support or praises such activities of others. We see here the emphasis on self also as all our violent activities cause pain to self ultimately even though we perform these activities for pleasure or to cause pain to others. Mahatma Gandhi was the greatest practitioner of social non-violence of our times and achieved independence for India using *Ahiṃsā* as his weapon. In fact he used the concept of *Ahiṃsā* to achieve social transformation rather than spiritual purification. Indian constitution recognizes *Ahiṃsā* and Jainism appropriately.

Aparigraha/ non-possession are described basically as 'absence of a feeling of mine'. First eight verses of *Sūtrakṛtāṅga* describe the concept of *Aparigraha* and its importance in achieving the ultimate objective in life i.e. liberation. *Aparigraha* is the feeling of possession / attachment / bondage, expectation, desire etc. An analysis of our own life will show that; first we spend our entire life in amassing material wealth; then in protecting it from leaving us before we realize such wealth is of no use and cannot give happiness. Similarly we do everything for our family even to extent of living for them and see ultimately how the very family is unable to give us happiness. In earlier times we know how Jains used to share their wealth in building temples / free hostels for transient people, serving the monks, setting up educational and health services institutions and secretly support the needy members of the community. *Aparigraha* means work hard to earn merit, but do not develop attachment to the results / benefits accrues, share it with others. Recently we heard how the second richest man in the world Warren Buffet donated more than half of his wealth, some Rs. 1,500,000 million to charities and described it as giving back to the society. Feeling of being a custodian rather than the owner is what is important in attaining happiness.

Anekānta- multiplicity of viewpoints is based on the principle that truth is infinite and it is not possible for ordinary people like us to know it completely. We always know a part of it as per our requirements or objectives while there are many more aspects to it than known to us. Therefore we should not insist on our viewpoint as the only and complete truth. Examples of 40 persons photographing a large banyan tree or the seven blind men trying to define an elephant explain the concept of *Anekānta*. The principle of *Anekānta* is based on the doctrine that our knowledge is relative, opposite of what we know also exists, knowledge of others is also true from a particular view point i.e. reconciliation. Even if we know the entire truth we cannot express it completely at the same time. Therefore Jains talk of *Syādvāda* /



conditional-dialectic, a method of speaking the partial truth without negating the existence of more features or facts. The entire judicial system, if analyzed will be seen based on the doctrine of *Anekānta*. Similarly the fundamental principles of democracy i.e. existence of opposition is based on *Anekānta*. Basis of all terrorism / violence in the world is the insistence of one's view as the only truth and other as not so. YOU & ME and not YOU or ME is the thought which should prevail in our thoughts.

Other considerations

Jains talk of a classless society with every human being be they male or female, having the potential to achieve perfection and liberation. The level of knowledge of an individual is inversely proportional to the thickness of the karmic veil on his soul.

Path of purification:

Jains believe in the theory of reincarnation/transmigration of empirical soul. This transmigration is determined by the *karmas* or the activities of the individual. Every soul has the capability to end its cycle of transmigration and attain liberation or *mokṣa* i.e. eternal state of bliss and infinite knowledge.

Right faith-knowledge-conduct when practiced together is the path to attain liberation. Right belief means the belief in the existence and attributes of soul and other types of substances. Right belief causes spiritual awakening in the person. Knowledge is right if it is without any doubts or oppositions or indecisiveness. Right conduct is the ethical practices as per the Jain code of conduct.

A spiritually awakened person can be identified with the five characteristics i.e. Calmness & tranquility (*sama* and *praśama*); aspiration after freedom (*Samvega*); absence of hankering (*nirvega*); compassion (*anūkampā*) and Belief in existence of soul (*āstikya*). The eight limbs³ of right belief are: Freedom from doubt (*Niḥśaṃkita*)⁴; Freedom from anticipation (*Niḥkāṃkṣita*)⁵; Freedom from disgust (*Nirvicikitsā*); Freedom from delusive notions (*Amūḍhadrṣṭi*); Protecting (*Upagūhana*), Promoting stability (*Sthithikaraṇa*); Illuminating or enhancing the Jaina ideology (*Prabhāvanā*) and disinterested affection (*Vātsalya*). The first four limbs are formulated in a negative sense to remove the negative tendencies or views in the person. The last four are stated in a positive manner designating new attributes to a new social nature or practice of the individual towards others. There are four attitudes

³ *Uttarādhyayana -sūtra*, 28/31

⁴ *Samayasāra*, of Kundakunda, verse 228

⁵ *Purusārthasidhyupāya*, 24



(bhāvanās)⁶ which occupy the person with right belief namely friendship, compassion, equanimity and appreciation (pramoda).

Right knowledge is the true knowledge, which is free from doubt, opposition or hankering about the substances, their attributes and modes. Jains consider knowledge and soul to be concomitant and co-existent, as knowledge cannot exist anywhere else but in the soul. Classification of substances based on sentient and insentient shows this fact. Knowledge is the nature of pure soul while empirical soul has this pure knowledge capability veiled / obscured by the matter *karmas* bonded with it. Example of sun shining and giving full or partial light depending on the absence or quantum presence between sun and earth explains this concept. Empirical soul therefore needs the assistance of other media, such as sensual organs; light etc to cognize objects while pure soul can cognize all objects with no restraints of space, time, size etc. Knowledge is right or valid if the owner of knowledge is with right belief /attitude. Knowledge is of five types, namely mind base, verbal testimony (both are indirect as they are acquired by the soul with the aid of five senses and mind), clairvoyance and telepathy (both direct by soul but only of concrete objects) and omniscience or knowledge without any constraints.

Acquisition of right knowledge can be either the soul of the inquirer himself or through the sermons / lectures of others. The methods of acquiring knowledge are *Pramāṇa*, *Naya*, *Anekānta* and *Syādvāda*.

Right conduct is the practice to give up undesirable activities of mind, body and soul and to perform activities conducive to attain the ultimate objective i.e. liberation/*mokṣa*. Thus conduct is right only when the practitioner has both right belief and right knowledge. *Cāritra* or conduct is refraining from what is harmful and engagement in what is beneficial. Mahāvīra has bifurcated the practice of conduct in two categories namely, *śrāvakas* / laity who are not able to devote 100% of their time on the path of purification but wish to practice it partially and *śramaṇa* / monks i.e. those who are committed 100% to the practice of the path of spiritual purification.

The great *Jinas* have described *cāritra* from practical point of view to consist of 5 vows (vratas), 5 Attitudes of carefulness (samitis) and 3 Attitudes of restraint (guptis). Vows are Non violence, Truthfulness, Non-stealing, Celibacy and Non-possession. *Samitis* / attitude of carefulness, are not to cause pain to anyone while walking (īryā), gentle and beneficial talks

⁶ *Yugaśāstra*, 2/16, Leaf 65



(bhāṣā), carefulness in receiving alms (Aīṣṇa), Receiving and keeping things for religious purposes carefully (ādāna-nikṣepa) and attending to the calls of nature in unfrequented places (utsarga). *Guptis* are attitudes of restraining or controlling the activities of mind (mano), speech (vacana) and body (kāya). Right conduct is divided in two categories namely *śrāvākācāra* for householders and *śramaṇācāra* for ascetics.

For a lay person, a schedule of basic virtues and six essential (āvaśyakas) duties to be performed daily are given so that the practitioner while performing worldly duties keeps the basic Jain principles in mind and avoid harmful activities.

The progress of spiritual purification is indicated as a collection of 14 stages or *gūṇasthānas* showing primarily the status of deluding (Mohanīya) *karma* up to 12th stage and then of non obscuring *karmas* in 13th stages and total absence of all *karmas* in the 14th stage. A beautiful part of this mysticism of Jains is that even from the 11th stage, the mendicant can fall down to first stage if he is not practicing annihilation of *karmas* from the beginning.

Another peculiarity of Jain conduct is to celebrate death as a festival as it is an event when the soul leaves the old body to take up a new body (depending on its *karmas* and state at the time of death). Five types of death are discussed with the highest one being of an omniscient, which after leaving his present body does not take any new body and hence gets out of the transmigration cycle.

As with any old religion, over a period of time, certain amount of laxity in ethical practices crept in Jainism as well, giving rise to different sects. These improvisations keep the religion live while the practicing principles, i.e. to perform daily essentials or adherence to vows get adjusted to suit the changing times and environment. Basically there are two main sects Digambaras and Śvetāmbaras with further subdivisions in each.

Jain Arts and Pilgrimages

Jains have contributed significantly to the construction of idols in different poses and materials, including carving in the hills and caves; temples with intricate art work to the vast temple like Ranakpura. It can be said that the oldest temples and idols in India are found belonging to Jains. Dilwara temple at Abu, Bāhubali monolith at Shravanabelgola and temples and idols in Madhya Pradesh, especially at Deogarha, Khajuraho and Gwalior; Ellora in Maharashtra; Elephant caves at Udaygiri-Khandgiri are worth visiting. Similarly Jains have built a large number of pilgrim places associated with the attainment of salvation by tīrthaṃkaras or other *siddhās*; places where some divine activity took place or the places



where the other four auspicious events (kalyāṇakas) of the tīrthaṃkaras took place etc. There are a number of them, which are frequented by Jains as a part of their spiritual and religious activity.

RELEVANCE OF JAINISM TODAY

Science in Jainism:

It is amazing to see how Mahāvīra could visualize the structure of the universe from micro to macro levels without the aid of any modern day instruments. Some examples are given to support this:

- Periodic table in science show the number of basic elements found to date to be 102 (now gone up to 118). The table also shows some blank positions and the possibility of more basic elements existent but not found till now. Jains talk of a possibility of $4(8/2 \text{ touch}) * 5(\text{colors}) * 5(\text{taste}) * 2(\text{odors}) = 200$ possible elements in which *paramāṇus* or *sub-atoms* can combine to give different elements.
- Water should be boiled and strained before drinking. Absence of this shows over 4000 persons dying every day by taking impure water.
- Mahāvīra's principle of *śaṭjīvanikāya* talks of air / water / fire / earth and plant bodied living beings and the living beings with moving bodies. It is extremely useful to analyze and propagate basis and essentiality of environmental protection practices.
- Concept of *paramāṇus* being the smallest indivisible part of matter of Jains as established by Bohr in his atomic theory.
- Matter emits light (Sir CV Raman), Sound is matter (Galileo and Newton) and plants have life (JC Bose) are the principles, which have been accepted by scientific research so far. Detailed description of matter as *skandha* (lump/compound or mixture), *paramāṇus* is indeed getting established by scientific research now. Similarly we find a number of other concerns proved by science about the constituents of universe.
- The properties of matter such as ability of many atoms to co-exist in the same space point, conversion of matter into energy etc as given in Jain texts have been proved by scientific discoveries.

Similarly there are a number of significant factors concerning cosmos, matter besides the soul as experienced and preached by omniscient lords and can be verified through scientific experiments.



In the present time cycle, Jains talk of 24 Tirthaṃkaras or the *Jinas* who attained perfection and also guided others to do so. Ādinātha / Ṛṣabhadeva is the first and Mahāvīra is the last i.e. 24th Tirthaṃkara.

Social Issues

The recent economic theory of consumerism, i.e. increase demand for goods and services bring economic prosperity. This has lead to rampant indulgence in using natural resources (hydrocarbons extraction, deforestation) and discharging effluents in air, water to cause environmental imbalance and a threat to our very existence. Along with this growing demand for material wealth, we see use of unfair means to amass wealth (threatening, killing, aids) and greater unhappiness in people. We see rapidly increasing life style diseases like hypertension, diabetes, hearing impairment, air pollution related diseases like asthma etc. Jain doctrine of strenuous efforts to achieve our objectives but practicing Self-restraint (sanyam) in consuming resources based on the practice of five minor *Ahiṃsā*, Satya, Achaurya, *Aparigraha* and Limited celibacy along with practice of *anekānta* for social harmony can provide solutions to all the issues. Some of the issues and solutions are discussed briefly.

Ecology

Mahāvīra was the first to talk of six types of living beings namely air bodied, water bodied, fire bodied, earth bodied, plant based and moving living beings. Thus He talks of life in all these vital life support elements. *Ācārāṅga* talks in details about all these and equates soul in them to that of ours. Then He talks of non-violence as the fundamental doctrine to achieve liberation and eternal happiness. If we practice *Ahiṃsā* towards these environmental elements and do not kill the living beings without any purpose, along with self-restraint by limiting our needs, we can expect the environment to rejuvenate itself and stay healthy.

Vegetarianism

Eating meat or animal products cause us to kill living beings, thereby causing pain to them and enhancing our bondages. On the practical front, it has now been proved that vegetarian diet is healthier (physical, mental) and results in a peaceful attitude and freedom from deadly diseases. On economic front vegetarian diet is more economical as (more agriculture products and land is required to feed and fatten meat yielding animals than to produce cereals for human beings. We also know that our planet does not have enough resources to satisfy the meat eating habits of all. We see that vegetarian diet is becoming fast a diet by choice by millions all over the world.



Terrorism

Violence begets violence. Nobody can win lasting peace by use of force. The Chinese president while visiting US presented the book 'How to win war without fighting by Lao Tse'. In our own time, we have seen Mahatma Gandhi using *Ahiṃsā*, *Aparigraha* and *Anekānta* win freedom for India. To end terrorism, we have to first become self reliant and confident having faith in our belief in equality of all so that we can defend ourselves in all situations, understand the view points of all and use education, dialogue to resolve differences using the technique of give and take. *Ahiṃsā* and *Anekānta* (existence of opposing forces, reconciliation) will bring us closer to solving this problem.

Aids

Jains propagate 'prevention is better than cure'. The five vows, especially celibacy as described in Jain texts and exercise of self-restraint to arouse or be aroused for sexual gratification can only solve this problem. We need to educate ourselves with the associated problems and the danger it causes to us, our future offspring and how we can prevent it by self-discipline / control to solve this problem greatly. Of course once inflicted, medical treatment is needed to treat it.

Conclusion:

We see that Jain philosophy talks primarily of improving first the self, in worldly and spiritual matters, rather than make others improve first. Acharya Tulsi has beautifully described in one sentence 'By improving yourself, the family improves, by improving the family, the community improves, by improving the community the state and then the country and finally the world improves'. So Jains place the individual at the center of all activities to achieve the worldly and spiritual goals. For the Jain community, I feel we have to learn from history and see that excessive display of prosperity, feeling of well being and not sharing our wealth and way of life with others have to be given up as they are very important for our survival. The example of a fruit laden mango tree bending down so that the people can enjoy its fruits and the shade teaches us how to prosper and share. Similarly, we have to find non-violent means to protect ourselves from the so-called religious fanatics.



A.3.1.1

Global Relevance of Jain Religion

Dr. N.P. Jain

1.1 Introduction

Jain religion has, over many centuries, survived the vicissitudes of history and the competing space claimed by other faiths in multi-religious and multi-cultural India. It may have today a limited following of around 10 million people only, but it has made an abiding impact on India's cultural heritage with its central focus on the practice of non-violence as life ethics. Jain religion has not been a proselytizing religion, but its compassionate philosophy has inspired ethical and humanitarian values in thought and conduct on individual as well as collective level.

Global relevance of Jain religion and philosophy in contemporary times could perhaps be more fully appreciated if one looks at it broadly from six angles:

- (1) Jainism as a Religion of '*Ahiṃsā*' (Non-violence).
- (2) Jainism as a Religion of '*Aparigraha*' (Restraint and Detachment).
- (3) Jainism as a Religion of Environment.
- (4) Jainism as a Religion of Live and Let Live.
- (5) Jainism as a Religion of '*Anekānta*' (Multifaceted Reality / Non-absolutism).
- (6) Jainism as a Religion of Vegetarianism.

1.2 Religion of Non-violence

Jain scriptures describe Non-violence as a supreme religion (*Ahiṃsā Paramo Dharmah*). Mahatma Gandhi, the apostle of *Ahiṃsā* in the 20th century once said that there is no other religion which has explained and espoused non-violence as systematically and comprehensively in depth and detail in its applicability to life as Jainism. He interpreted Jain concept of *Ahiṃsā* as one bearing the courage of practising it. That is how he mustered the courage to take on the mighty British Empire, and successfully led India's unique non-violent struggle for freedom from colonial rule.

Martin Luther King was inspired by Gandhi's experiment with truth and non-violence. In his bus campaign at Montgomery, USA, Martin Luther King said:



“The chronicle of 50,000 negroes who took to heart the principles of non-violence, who learnt to fight for their rights with the weapon of love and who in the process acquired a new estimate of their own human worth”.

Gandhi was himself greatly encouraged from the outcome of his non-violent protest against apartheid in South Africa, and felt emboldened to launch a countrywide non-violent movement in India for freedom. But non-violence was not a tactical weapon for him. In keeping with the Jain concept of Ahimsa, he practiced it in his personal life as well. His moral fiber was strengthened because he embraced the comprehensive Jain view that non-violence has first to be fully ingrained in one's thoughts, emotions, psychology and intellectual outlook. It should then with the same consistency and transparency find an echo in one's behaviour as well as expressions.

In contemporary times, humanity that is distraught with escalating violence at all levels of life and is hankering for stable peace may have a lot to learn from Jain concept of *Ahimsā*. Jain scripture *Yogaśāstra* says:

“Reverence for life is the supreme religious teaching,
Non-injury to life is the supreme moral guidance,
Giving freedom from fear to life is the supreme act of giving,
Non-violence to life is the supreme renunciation.”

Carl Sagan, the renowned American scientist summed it up succinctly about Jain view of Non-violence.

“There is no right to life in any society on earth today nor has there been at any time with a few rare exceptions such as the Jains of India.”

Romaine Rolland has thoughtfully observed in this context that the sages, who discovered the law of non-violence in the midst of violence, were greater geniuses than Newton and greater warriors than Wellington. Non-violence is the law of our species as violence is the law of the brute.

The growing and increasingly terrifying specter of terrorist violence and cruelty has become a matter of grave concern. Tackling terrorism has been likened by U.S. President George Bush to waging a III World War. However, violence cannot be defeated by more violence. The way out, in the ultimate analysis, is spreading the culture and practice of non-violence.



Non-violence in Jain vocabulary is not the mere opposite or negation of violence. It is the point of origin of all good virtues like forgiveness, friendliness, tolerance, self-control, fearlessness. It is the very anti-thesis of ego, anger, envy, hatred, vanity, lust, avarice, hoarding, selfishness, revenge and retaliation. Thus, the Jain doctrine of *Ahiṃsā* is relevant for every sphere of human existence for promoting progress with peace, growth with serenity, and happiness with equanimity.

What the world needs today and would need even more tomorrow is increasing global commitment to the culture of non-violence. As Martin Luther King put it aptly:

“The choice is no longer between non-violence and violence;
It is between Non-violence and non-existence”

The global relevance of Jainism today lies in the need to bring home to the wider strata of global human society that *Ahiṃsā* has to become the bedrock of our individual as well as collective survival. Violence only fouls the atmosphere and nurtures more conflict, suspicion, hatred and intolerance. Non-violence has a tremendous potentiality to be the catalyst and the core civilizing principle of the new global order. After all it is only during periods of peace that culture, literature, fine arts, music and other humanities have flourished and taken humanity to elevated levels of sensitivity and appreciation.

Lord Mahāvīra has very eloquently elucidated the concept of *Ahiṃsā Dharma* covering thought, conduct and expression. He says:

“I cannot take what I cannot give back. No one can give back life. So no one should take it. In happiness and suffering, in joy or grief, we should regard all creatures as we regard our own self. We should refrain from inflicting upon others such injury, suffering or pain as would be undesirable or unbearable if inflicted upon ourselves. We must endeavour to develop equanimity towards all living beings and elements of nature in this universe.”

“The instinct of self-preservation is universal. All beings are fond of life and like pleasure. They hate pain, shun destruction like life, love to live and avoid untimely death. To all life is dear. Hence all breathing, exciting, living sentient creatures should not be slain, nor treated with violence, nor abused nor tormented or driven away¹.”

¹ *Ācārāṅga-sūtra*, 1. 2. 3.63, (*Āyāro*), Jaina Vishva Bharati, Ladnun, p. 82



Mahāvīra has also explained the concept of *Ahiṃsā* in deeper philosophical terms as follows:

“There is nothing so small and subtle as the atom, neither any element as vast as space. Similarly, there is no quality of soul more subtle than non-violence, and no virtue of spirit greater than reverence for life.”

Acharya Chandanaji of Vīrayatana has interpreted *Ahiṃsā* thus:

“*Ahiṃsā* is a true and unconditional surrender of our own identity for the welfare of others. *Ahiṃsā* is not a mere principle of a particular religion; it is in consonance with the true nature (Vastū -Svabhāva) of all living beings.”

1.3 Religion of Restraint and Detachment

Aparigraha – the spirit and practice of restraint and detachment leading up to renunciation is very central to the Jain philosophy. Jain religion does not make renunciation as a compulsive principle for all followers, but offers a road map for it through steady progress towards limitation of one’s wants, desires, needs and growing pace of detachment. The culture of *Aparigraha* is rapidly acquiring global relevance.

Humanity is caught up in the whirlpool of ever increasing wants, needs and comforts, interalia, on account of rapid strides in science and technology. This has increased human greed and envy, and has led to over-consumption as well as wasteful consumption and rapid depletion of earth’s precious non-renewable natural resources.

Practice of “*Samyama*” (self-restraint) is vital in this age of unbridled consumerism, which often leads to over-indulgence, waste and abuse of resources. With increasing pressure of world population (which has already crossed the six billion mark) on limited global natural resources, the future holds out very grim prospects for survival. This is even more so when 75% of world’s resources are benefiting only 25% of world’s population living in highly developed countries.

Voluntary self-restraint is also imperative for fencing in the otherwise uncontrollable craving, passions and lust. Jain scriptures say that it is owing to attachment that a person commits violence, speaks lies, commits theft, indulges in lust, and develops yearning for unlimited possessions. Possessiveness and greed are the main causes of creating tensions in the life of individuals and societies.



Uttarādhyaṇa Sūtra says, “If somebody gives the whole earth to one man, it would be enough. The more you get, the more you want. Your desires increase with your means.” Samantabhadra writes in *Ratnakaraṇḍa Śrāvaka-cāra*, that “just as no fire is ever satiated with any amount of wood, no sea is ever content even with waters of thousands of rivers; similarly no human being is ever content with satisfaction of his wants.”

The Jain techniques of practising self-restraint comprise of fasts, abstinence, restricted quantum or total giving up consumption of specific food and other items for a certain period or even for the entire life, eating below full appetite level, giving up eating after sunset and so on. Jains observe fasts without any food or water intake from one to a number of days. A renowned Jain monk Sahaj Muni created a record of 365 days of continuous fasting with intake of only boiled water drops daily. Clare Rosenfield, an American votary of non-violence and non-possessiveness writes:

“Through fasting one day a week, I too, in my own way, am gaining confidence in my health, in being able to be free from the need for food at least one or two days at a time – from food – freedom from attachment.”

In addition to the foregoing outer forms of self restraint, Jain scriptures also highlight internal forms of restraint by way of repentance (Prāyaścitta), humility (Vinaya), Serving others (Vaiyāvṛtti), self-study (Svādhyāya), Meditation (dhyāna), giving up attachment with one's body or other possessions, bearing with patience and fortitude physical ailments or sufferings and keeping equanimity in the face of tensions, and disturbances.

The possessive instinct becomes so powerful in the midst of material attractions that acquisition of more and more comforts or commodities becomes almost a habit. Overcoming of possessive instincts is possible only with resolve, conviction, self-control and strong will power. In this context, Jain religion should not be interpreted as very austere, compulsive and demanding *Daśavaikālika Sūtra* says, “*Balam ṭhāmam ca pehāye*”, meaning one has to undertake the spiritual practices according to one's capacity and competence. *Aparigraha* should be proceeded with in steady and gradual stages with a sense of delight and enthusiasm and not being compelled to it because of any ritualistic dictat.

Thus, the Jain concept of *Aparigraha* has tremendous relevance in the contemporary times, when ever-increasing availability of newer and newer commodities comforts and conveniences are multiplying human wants multifold. Man is caught up in the whirlpool of



never satiated desires. That is what has caused tensions and stress even after enjoying limitless comforts and luxuries. Practice of voluntary self-restraint in steadily increasing measure can bring to human beings much solace and contentment. It is individual as well as collective practice of self-restraint that can eliminate exploitation, egoistic domination and accumulative culture. Thus, *aparigraha* can emerge as the sensitivity medium of growing spirituality.

1.4 Jainism as a Religion of Environment

Jain ecological consciousness is grounded in a judicious blend of divine holism and vision of non-exploitative science and technology. This scientific approach, reasoning and practices prescribed by the Jain religion are highly relevant today when environmental concerns are on the top of human agenda. The survival of earth along with all the species on it is dependent upon the harmony of its existence with forces of nature. Human beings are a species among millions of other species on earth. Philosophically one could even say that whatever be the tremendous achievements or superior capabilities of human beings, we are just one of the players in the infinite universe of infinite time and space. We have to learn to respect and safeguard the divine balance of nature. The more we disturb it by polluting the atmosphere and degrading the environment, the more we are moving towards our own annihilation.

Jain religion's emphasis on treating environment as sacred is on the same wavelength as the view expressed by the renowned western thinker T.H. Huxley, who said,

"The question of all questions for humanity is the determination of man's place in nature, and his relation to the cosmos. Whence our race came, what sort of limits is set to our power over nature and to nature's power over us, to what goals are we striving; these are the problems which present themselves afresh with undiminished interest to every human being on earth."

Jain religion has analysed different aspects of environment in great depth, with sound logic and scientific approach. There are seven basic constituents of the environment: (1) Living beings, (2) Earth with its surface as well as underground properties and resource-potential, (3) the water resources in the form of vast oceans, lakes, rivers, waterfalls and underground water tables, (4) the air around us, (5) the sound factor, (6) the fire, and (7) the vegetation in the form of plants, trees, fruits, vegetables and herbs. All these constituents are vital elements in a 'living' environment, which supports and nourishes life.



Jain philosophy also puts focus on the need to remove mental, thought-based, expression-based and body movement based pollution. This is internal environment in a human being, which shapes his personality, psychology and attitudinal culture. Jain religion highlights how 17 types of internal restraint (samnyama) could enhance serenity in human personality.

Jain saint Acharya Mahaprajnaji has very thoughtfully observed:

“To establish harmonious coexistence behaviour with birds, animals, insects, earth, water, fire, air and vegetation is for human beings a devoted pursuit of *Ahimsā*. *Ahimsā* comprises in protecting the legacy of nature. The creation of the universe is a mutually supportive web. If a single strand of the divine web is touched, it would sensitize the entire web. All the animate as well as inanimate elements in the universe are inter-linked precisely as pearls in a chain.”

Jain religion as a religion of environment reflects ethical sensitivity towards the nature, which is on the same wave length as its focus on reverence for all life, and the imperative of living harmoniously in a world of contradiction and pain, selfishness and exploitation, greed and cruelty. Michael Tobias, a noted American Jain scholar has profoundly observed in his book, “Life Force – The World of Jainism”:

“Jainism is a momentous example to all of us that there can and does exist a successful, ecologically responsible way of life, which is abundantly non-violent in thought, action and deed.”

He has further added, “We cannot vouchsafe the lunacy, under any name, or any guise, which hails the abuse of this earth and all her goodness. This life force within us, this frenzy to be born and reborn, to live and to die, to love and to understand, short of these freedoms, our life is nothing. Without extending that hand of freedom to every other organism, there can be no solace nor there be a moment’s respite. Jains were undoubtedly among the first people to focus upon this incantation, these basic rights, this animal and plant liberation, upon the multifaceted realm of what today we term environmentalism.”

The farsighted vision in regard to environment ingrained in Jain philosophy from its early beginnings is aptly mirrored in Mahāvīra’s famous words “One who neglects or disregards the existence of earth, fire, air, water and vegetation disregards his own existence which is entwined with them.”



1.5 Religion of Live and Let Live

“*Tattvārtha-sūtra*” by Umāsvāti written between 1st and 3rd centuries AD, deals at great length, inter alia, with the characteristics of different life forms and their interdependence as well as interconnection. The soul passes through several incarnations in the ongoing cycle of life and death. Depending on its Karmic attributes – good or bad, life form is changed in each incarnation. The central theme of *Tattvārtha-sūtra* is summed up in the phrase, “*Parasparopagraho Jīvānām*,² meaning that all forms of life are mutually supportive. The Jain Tīrthaṃkaras have all along invoked and inspired an intense and constant awareness of communion and interdependence of human beings both with all living beings as well as elements of nature. *Yogaśāstra* written by Hemacandrasūri in the 15th century AD elucidates this by saying “*Ātmavat sarvabhūteṣu*” – treat all souls like you would treat your soul.

In Jainology to be human being is a gift in the evolution of life as it enables him to bring out his humanity towards other fellow living beings and nature – thereby achieve oneness with all life. It is human beings alone who are endowed with all the six senses of touching, seeing, hearing, tasting, smelling and thinking. They can with their power of reasoning; judgment and discriminating faculty develop the culture of coexistence by being compassionate, loving, friendly, forgiving, tolerant and broad-minded to the universe around them.

Far from being dogmatic, Jain religion has a well-defined and clearly articulated scientific base, which elucidates inter-related properties and qualities of animate and inanimate substances in terms of evolution and growth of atoms in time and space.

The one-sensed life entities have the sense of touch but are immobile. They include Earth bodies, Air bodies, Water bodies, Fire bodies and Vegetation. The mobile two sensed (sense of touch and taste), three-sensed (sense of touch, taste and smell), four sensed (sense of touch, taste, smell and seeing), five sensed (sense of touch, taste, smell, seeing and hearing) but without mind, and five sensed with mind (sense of touch, taste, smell, seeing and hearing). The concept of live and let live applies not merely to the inter-human relationships, but also to all these life bodies with varying degrees of sensitivity, awareness and feeling. In Jain philosophy, this is an integral part of the feeling of compassion for all life forms. Michael Tobias analyses it in the following words: “Jainism – India’s and possibly the world’s oldest religion is a quiet, overwhelmingly serious way of life, a cultural insistence on

² *Tattvārtha-sūtra*, Umāsvāmi V/22



compassion, a sociology of aesthetics that has dramatically changed the world and will continue to effect change.”

The Jain concept of live and let live helps in removing the delusion crowding human minds engrossed as they are in material progress for themselves without caring for the interests of other lesser privileged human beings, as well as other living beings. Exploitation of cruelty, towards and insensitivity to other living beings arises out of narrow centric selfishness, greed and ego. But if one realises how entire life on earth is interdependent, one would avoid getting tied to evil *karmas*, and through live and let live move towards discovering the divine within. It is through ‘live and let live’ that humanity can tackle the rampant fear, hatred, deceit and oppression at all levels.

Thus, “Live and let live” encompasses the virtues of tolerance (*sahiṣaṇutā*), coexistence (*saha-astitva*), compassion (*karuṇā*), large-heartedness (*Sahṛdayatā*), sympathy (*Sahānubhūti*), kindness (*Dayā*) and forgiveness (*Kṣamā*). It is due to the diminishing focus on such attributes that the humanity is drifting towards escalating violence in all walks of life, annihilating terrorism and rapidly disappearing ethical values.

The true essence of the Jain art of living is “be happy and make others happy”, and one can be happy only when one makes others happy. The fountain source for the ethical art of living is the trinity of *Ahiṃsā*, *Aparigraha* and *Anekānta*. Together in an integrated manner they provide the framework for life ethics. Together they fortify the foundations of synthesis, equanimity and tolerance.

1.6 Jainism – The Religion of Anekānta

In the search for ‘*Satyā*’ and in the effort to achieve *Samyak-darśana* (Right and Rational perception), *Samyak-jñāna* (Right and Rational knowledge), and *Samyak-cāritra* (Right and Rational conduct), Jain philosophy lays fundamental emphasis on truth not being absolute, but relative. For gaining access to pure knowledge and wisdom, one needs to rationally take into account multiple arguments, interpretation and viewpoints concerning any issue. One should not proceed that one’s point of view is the only correct one. One should not harbour prejudiced and prejudged conception of any reality.

Acharya Sushil Kumar observes “If knowledge is complimented by liberal, impartial and polite outlook, positive inquisitiveness, then it can become the source of tremendous self-confidence. On the other hand if knowledge is accompanied by a narrow, partial, intolerant



and uncompromising attitude, then it leads to ethical and moral weakness. The Jain philosophy of *Anekānta* promotes synthesis between conflicting viewpoints, helps in discovering the complete truth, and inculcates in one's knowledge and wisdom elements of liberalism, politeness, tolerance and positivism. For the world of philosophy, *Anekānta* is a great boon."

Simply explained *anekāntavāda* represents multiple views of a reality. It is a doctrine of manifold predication and of relative pluralism. Someone who is a father to someone can also be a husband, son, brother or friend of someone else. All relationships are in their own place. If a person understands multiple aspects of truth, he will realize more fully his multiple duties and responsibilities as well. Thus, in *anekānta* and *syādvāda*, we analyze and take into account all possibilities and implications of a given object or a person without changing them. This is indeed the reflection of the theory of relativity and an identification of unity in diversity.

Dr. Shankar Dayal Sharma, former President of India once observed that: "Jain concept of *anekāntavāda* is indeed a reflection of an open-minded attitude towards life and its constituent elements. It helps in promoting synthesis and avoids needless conflicts. In a Parliamentary democracy, *anekānta* assumes relevance because of the existence of a ruling party and an opposition. The work can go on smoothly if the two sides make an effort to understand each other's point of view on a given situation, and endeavor to reach an agreed view based on mutual accommodation and synthesis."

Anekānta concept has considerable global relevance in the world of today often torn with conflicting viewpoints, prejudiced attitudes and desire to impose one's point of view on others. In so far as spiritual orientation is concerned the philosophy of *anekānta* helps in shaping human thinking based on appreciation of others viewpoints, while searching for the path of truth. *Anekānta* promotes harmony, tranquility and rational balance in one's thoughts, conduct and expressions.

1.7 Jainism – Religion of Vegetarianism

The foundation of vegetarianism is kindness towards other living beings (Jīva Dayā). All life is precious. Why deprive any one from one's right to live only to satisfy one's appetite buds. In the Jain religion, vegetarianism is not just a food habit, but an entire way of life grounded on the concept of *Ahimsā*, tolerance, piety, and compassion. Connected with vegetarianism



are not only religious and spiritual angles, but also ethical, emotional, nutritional and health promotional aspects.

Vegetarianism has the potential of shaping a more balanced life style, and promoting more judicious use of available food resources. Vegetarianism has the emotional and ethical perspective, environmental perspective and health perspective.

The sight of slaughterhouses could make one realise the ordeal of the animal being slaughtered for human consumption. The intense feeling of horror, anger, hurt, pain and suffering goes into the meat of freshly killed animals. When eaten such meat could shape in the emotional fibers of human beings a psychology of callousness, anger, revenge, hate, disgust and intolerance.

The environmental aspect is among other things, related to the rapid extinction of many species at the rate of almost 1000 species a year. This is seriously disturbing the life system pattern. A vegetarian diet becomes an integral part of human intake (āhāra) of what is simultaneously nourishing for the body as well as a tonic for the soul. It becomes an element in the spiritual uplift of human beings while serving to satisfy their appetite as well as taste buds.

1.8 Conclusion

As a humanitarian and compassionate philosophy, Jain religion has the potential of attracting universal appeal. The religious doctrines and rituals are for the adherents of the religion to follow. However, Jain principles have an abiding relevance for shaping global human values in the right direction of promoting stable inner and outer peace, well preserved environment, climate of tolerance and accommodation, attitude of restraint and detachment, psychology of compassion and piety and above all a non-violent world free from not only the destructive and terrorizing violence, but also the stress, tension, hostility and hatred that it arouses.



A.3.2

Primary Mantra of Jains: Namokāra / Namaskāara Mahāmantra

Concept of Five Supreme Auspicious Beings (Pañca Parameṣṭhi)

Br. Hem Chand Jain

1.0 Introduction

Jains believe the objective every living being is to attain a state of eternal bliss and knowledge called liberation¹ through an individual's own efforts. This state of the soul, called pure soul is achieved by completely freeing up the soul from all the matter impurities that are attached to it. Thus Jains do not subscribe to the existence of a God as a creator, benefactor or destroyer. The entire doctrine of Jain ethics/conduct comprising vows, mortifications, observances and rites prescribed by its ford-makers² when practiced completely lead the believers to attain this goal. It is true that they apply only to an individual, are meant for an individual and are to be realized as such by an individual.

A ford-maker is worthy of being venerated. He is totally detached from the world. His sermons alone can guide all living beings on the path to liberation. The one who venerates him and practices continuously the path shown by him will ultimately achieve this eternal state of bliss and knowledge and liberation ultimately. The practitioner may hope finally to be identical to him.

Jains have reverence for those who have attained perfect state of their souls for their virtues. Jains also have reverence for those who are completely and all the time following the path prescribed by them to attain this perfect state of bliss and knowledge.

1.1 Prayer, Hymn, Mantra³

Prayer is the simplest form of devotion in which the devotee converses with the object of devotion. In Jainism prayers are primarily in praise of and reverence of the auspicious beings (his virtues) by the devotee. The devotee also bares his sufferings to Him and hopes

¹ One who has conquered the world i.e. freed himself from the obscuring *karmas*, attained omniscience and then established the creed and later freed himself from cycle of birth-death-birth and associated pains i.e. liberation. Such a person is even revered by gods.

² The Tirthamkaras (or rejuvenators of the creed), who first attain omniscience themselves and then help others to achieve the same by establishing creed. There are twenty four such spiritual leaders of which Mahāvīra is the latest.

³ *Mantra* or mystical words whose repeated recitations with dedication give special mystical/spiritual powers to the devotee.



to get fulfillment of all sorts of wishes. The object of devotion for Jains are the five auspicious beings called *Pañca Parameshthi* ⁴ (ideals to be achieved) and their attributes so that the devotee can also become like them. Their veneration constitutes reciting the attributes of perfect beings to accrue these themselves.

1.2 Jain benediction: *Namaskāra / Namokāra / Navakāra Mahāmantra*

Namo Arihantāṇaṃ
Namo Siddhāṇaṃ
Namo Āyariyāṇaṃ
Namo Uvajjhāyāṇaṃ
Namo Loye Savva Sāhūṇaṃ.

This is Namaskāra Mantra or salutation to five auspicious beings for benedictory incantation. This is in 'Prakrit' language and is extremely blissful. Its Sanskrit version is as follows:

Namo Arhadebhyaḥ, Namaḥ Siddhebhyaḥ, Namaḥ Ācāryebhyaḥ ,
Namaḥ Upādhyāyebhyaḥ, Namaḥ Loke savva Sādhūbhyaḥ .

It's Meaning: Obeisance to *Arihantas* (human being who has attained omniscience), obeisance to *siddhas* (Omniscient and liberated soul without body), obeisance to *Ācāryas* (Chief preceptors of the congregation of ascetics/monks), obeisance to all *Upādhyāyas* (ascetics-teachers) obeisance to all *Sādhus* (ascetics /monks) found in the universe. Thus, in this *Mantra* the '*Namaskāra*, (salutation /obeisance) is offered to five supreme auspicious souls. Hence this is called '*Namaskāra Mantra*.'

In Jainism, highest consideration is given to all forms of moral / ethical and spiritual practices to free the soul of all matter bondages (karmas primarily) so that the pure soul, devoid of any bondage with foreign matter can enjoy its nature of infinite knowledge and bliss forever. In this *Mantra*, we see that obeisance is paid to those who have achieved this status of pure soul (both as with a human body (*Arihanta*) and the other without a human body and just pure soul state '*siddha*') as well as to those who are hundred percent committed and practicing the Jain code of spiritual purification to attain the pure soul state.

⁴ *Arihanta, Siddha, Ācārya, Upādhyāya and Sādhū*



2.0 *Arihanta* (omniscient with human body)⁵

Arihantas are those living beings who are entirely free from all the four types of obscuring *karmas*⁶, namely Knowledge obscuring, perception obscuring, deluding & interfering *karmas*. By so doing they achieve the four attributes of pure soul called four infinities namely infinite perception, infinite knowledge (omniscience), infinite energy and infinite bliss. Besides these they are crowned with forty six (thirty four extra ordinary and twelve internal and external) glories.⁷ The infinite perception and knowledge in *Arihantas* and *Siddhas* are found as co-existent and simultaneous and not sequential i.e. not one after the other.

Arihantas are thus living human beings, who as a result of intensive practice of spiritual path of purification and penance have removed the four obscuring *karmas* completely from their soul and have attained omniscience. They then deliver sermons, based on their experience for our benefit so that we can also practice the path shown by them and attain the omniscience. Todaramal in his monumental work '*Mokṣa Mārga Prakāśaka*' has described the characteristics of '*Arihantas*' as under:

2.1 Characteristics of *Arihantas*

An *Arihanta* is a true believer in self and a living being who had renounced the house holder's life and had accepted monk's conduct (ascetic life) earlier. He has destroyed the four obscuring *Karmas* through immersion in his soul's intrinsic nature and in him are manifested the highest attributes of four-infinities (infinite perception-*knowledge-bliss-energy*). He, the omniscient, knows directly all substances (6 types of *dravyas*⁸) simultaneously together with their infinite attributes and modification. Further he has attained the state of perfect serenity and peace by freeing oneself from all sorts of impure dispositions like attachment aversion etc. and has achieved the state of supreme or pure soul state by becoming free from hunger, thirst, birth-death and all sorts of physical maladies thereby turning his body into a supernatural body (*Parama-audārika*).

⁵ *Niyamsāra* by Kundakunda verse 71: *Ghaṇḍhādīkamma rahidā, Kevala ṇāṇādi paramguṇa sahidā ; Cauttisa-adisayajuttā, Arihaṃtā erisa hoṃti*

⁶ Referred as *ghāti karmas* in Jain texts

⁷ Called *atīś yas* in Jain texts

⁸ Reality is indicated as substance *Tattvārtha-sūtra* V.29. These substances are of six types namely living beings, matter, time, and space, principle of motion and principle of rest.



He has no weapons or clothing, is devoid of censurable signs and symptoms like sex feeling, anger, pride, deceit, greed, foul dispositions and emotions etc. Through his sermons, he establishes the true religious path (*Dharma-Tīrtha*) which prevails in the universe so that the mundane beings attain the welfare of their soul. He is seen to possess different glories and greatnesses which are the cause for worldly people to believe in his being supreme soul. He is adored by the *Gaṇadharas* (the principal disciples of a ford-maker) etc for their own spiritual benefit. Thus he becomes adorable in all respects. To these i.e. *Arihantas*, I (Todarmal) offers his salutations.

3.0 *Siddhas* (The liberated non-corporal pure souls)⁹

Meaning: Those great souls i.e. *Arihantas* who have destroyed the bondages of all the eight types of *karmas* (4 *obscuring* and 4 *non obscuring*) thereby become possessed of the eight infinite attributes and stay at the summit of the universe forever (i.e. free from the transmigration cycle), and are the most exalted and indestructible supreme perfect souls and called '*siddhas*' (just consciousness and matter associated or disembodied omniscient). Todarmal in his book '*Mokṣa-mārga-prakāśaka*' has described their characteristics as under:

3.1 Characteristics of *Siddhas* (Non- corporal Liberated Souls)

He (the true believer who having renounced the householder's life) and followed the monk's conduct thereby attained the four infinities (infinite knowledge- perception-bliss and energy) after destruction of four obscuring *Karmas*. After lapse of sometime of so doing, he then destroyed the four non-obscuring as well. At this stage he leaves his supernatural body, reaches the summit of the universe by virtue of its nature i.e. upward motion very fast as he got release from the association of all foreign substances with his soul. His pure soul retains the form and size (slightly less) it had as *Arihanta*.

Since all types of *karmas* i.e. counter effect producing impurities; physical (*no-karmas*) and psychic impure dispositions like attachment- aversion etc had been destroyed by such a soul; all spiritual attributes like right belief- knowledge-conduct etc. get fully manifested in their natural states in his soul. Similarly such a soul with bliss as its nature continues to enjoy it forever. *Siddhas* also become the efficient cause for the capable souls (with potential for becoming pure soul) to attain the discriminative knowledge of the self-substance, non-self

⁹ *Natthatta Kammabaṇḍhā, Aṭṭhamāguṇa Samaṇṇidā Paramā. Loyaggaṭṭhidā nicchā, Siddhā te erisā hoṃti./ Niyamasāra* by Kundakunda, Verse 72:



substances and of alien impure dispositions (evolved in the absence of Karmas) and hence the true nature of pure soul and bliss state also. They the '*Siddhas*' serve as images who have attained the supreme state attainable. Hence they continue to dwell in such (a perfect blissful) state infinitely. I salute to such accomplished '*Siddhas*'.

4.0 *Ācāryas*: Preceptors, The chief of the congregation of monks¹⁰

Those saints who are possessed of five kinds of conduct (ethico-spiritual practices), who are firm in their determination, who exercise restraint on the inclinations (like elephants) of the five senses and who are profound in virtues are called the chief of the order of the saints(*Ācāryas*). They possess / practice 36 basic /essential virtues¹¹.

4.1 Characteristics of *Ācāryas*:

Todarmal in his '*Mokṣa-mārga-prakāśaka*' has written the characteristics of *Ācārya* monk as under:

He who has become the leader of a congregation of monks by acquiring the chief rank by virtue of excellence in right belief, right knowledge and right conduct and who chiefly remains engrossed in the contemplation of steady pure state of self (*Nirvikalpa Svarūpācāraṇa*). Also due to rise of slight mild attachment and compassionate feeling, he preaches sermons to only those living beings who pray for and are curious for religion. He administers initiation into monkhood¹² to those who want to accept asceticism. He also rehabilitates the monks into monkhood, who admit their faults through a process of expiation by those monks. I bow to such an ascetic chief monk *Ācārya* who admonishes such kind of spiritual conduct.

¹⁰ *Niyamasāra* by Kundakunda verse 73: *Pañcācāra- samaggā; Pañcimdaya daṃtidappa ṇiddalaṇā. Dhīrā gūṇagaṃbhīrā, āyariyā erisā hoṃti.*

¹¹ Called *Mulagūṇas*

¹² Called *Dīkṣā*



Besides 28 *basic characteristics* of a Digambara Jaina monk or 27 for Śvetāmbara monks, Ācārya the chief monk observes 36 other primary observances resulting in virtues¹³

5.0 The *upādhyāya*: Teachers-monks ¹⁴

Meaning: Those saints who are possessed of three jewels, i.e., right faith, right knowledge, right conduct and are committed preachers of the doctrine of Reality i.e. '*Tattvas*' (substances) as enunciated by the omniscient '*Jina* / *Tīrthaṃkaras*' and are possessed of the spirit of selflessness (desire-less-ness), are called the teacher monks (preceptors). The *upādhyāya* monks possess the knowledge of 11 limbs of the twelvefold canons, 14 limbs prior to Mahāvīra called *Pūrvas* (i.e., Knowledge of the whole of scriptures). Hence they are said to have 25 primary virtues '*Mūlaguṇas*'.

5.1 Characteristics of *Upādhyāya* Monks:

Todarmal in *Mokṣa-mārga-prakāśaka* has written the characteristics of '*upādhyāyas*' as under:

The Jaina monk who, having attained the knowledge of various Jain – scriptures and attained or installed as the authority of teaching and preaching in the congregation of the monks and who by knowing their purposeful meaning, meditates upon the nature of the self (soul). If sometimes, due to rise of slight mild- passion he is not able to manifest himself in his soul, then he himself reads the scriptures and teaches other religious minded people. I bow to such an '*upādhyāya* monk who teaches Jain doctrine to all living beings with potential for attaining liberation.

¹³ *Dharma* or ten religious observances called *Dasalakṣaṇa* (10) Characteristics of passionless conduct or religion (supreme forbearance, modesty, straight forwardness, contentment, truth, self-restraint, austerity, renunciation, detachment or possession-less-ness and supreme celibacy); *Tapa* - **Penance:** **External** (6) Fasting, reduced diet - (not stomach full), restricted beginning for food, avoidance of full meals abstaining tasty articles of food, lonely habitation away from the haunts of men, mortification of body **and Internal** (6) Expiation for negligence, reverence to holy personages, serving and attending upon holy saints, studying scriptures, giving up attachment with body, meditation; **Conduct** (5): Related to faith, knowledge, conduct, penance and energy.); **Controls** (3) of mind, speech and body; **Essentials** (6): Observing Equanimity, Eulogy, salutation, studying with interest, repentance for transgressions, chanting *Namokāra Mantra*.

¹⁴ *Rayaṇattay saṃjuttā jīṇakahida payattha desayā surā, ṇikkamkha bhavasahidā uvajjhāyā erisā hoṃṭi* *Niyamasāra* by Kundakunda verse -74



6. The 'Sādhu' Monks: (Jaina Monks (male and female, ascetics, Śramaṇas)¹⁵

Those who are free from all worldly activities; are always deeply absorbed in four kinds of observances (*Ārādhanaś*), i.e., faith, knowledge, conduct and penance, twelve types of contemplations, and are absolutely possession-less and free from any delusion i.e., totally detached from worldly affairs, are called to be the true Jaina monks. The 'Sādhus' have 28 basic observances (*Mūlagūṇas*)¹⁶, which are enumerated as per below:

In *Mokṣa Mārga Prakāśaka*, Todarmal has written the characteristics of a Jaina monk as under:

6.1 Characteristics of *Sādhus*: - (Ascetic / monk)

'Excepting the preceding above mentioned two types of rank- holders' monks i.e. *Ācārya* and *upādhyāya*, the rest are all those monks who hold monk's rank and are engrossed in attaining the nature of the soul. They maintain indifference towards in worldly substances/ activities by treating them neither agreeable nor disagreeable. Thus they try to calm down their manifestation of soul in its own nature and externally observe religious penances, rituals etc. as being instrumental causes. Sometimes they engage themselves in the acts of invocation, obeisance and such other activities worthy of him. Such are the true Jaina monks who incessantly make efforts for the realization of the self /soul; I bow to all such ascetic monks.

6.2 General Characteristics of Jaina Monks:

He (the true believer), who after becoming dispassionate and indifferent to worldly pleasures, relinquished all kinds of possessions and attachments and accepted to practice

¹⁵ *Vāvāra vip̐pamukkā cauvvīhārāhaṇā sayāraṭṭā, niggam̐thā ṇimmohā sāhu ederisā hoṃti* / *Niyamasāra* by Kundakunda verse 75:

¹⁶ **Mahāvratas or major-vows** (5): Five great vows of non-injury, truth, non-stealing, celibacy and non-possessiveness. **Samitis** or Attitudes of carefulness (5): in walking, talking, taking food, keeping & lifting of book, water pot called *Kamandalu* or *Picchi* (Peacock – feathers broom) and in elimination of excreta etc; **Indriya-vijaya** (Conquering of five senses) (5); **Āvaśyakas** or *essential observances daily* (6): Equanimity, obeisance to and Eulogy of omniscient, study of scripture, repentance with confession for transgression in observing rites, chanting *Namokāra-Mantra* by giving up attachment to body; **Other compulsory activities** (7): Sleeping on ground on one hand side, not cleaning the teeth, not-bathing, taking meal standing in hallowed palms, taking meal only once in day hours, living naked- unclothed and pulling put hairs of head, chin & moustache. These are for Digambara monks. For Śvetāmbara monks, there are some deviations in dress, food habits etc.



pure meditation i.e. *Śuddhopayoga* or his own self to be the self soul only. He never develops the feeling of mine in other objects and believes that sentiency is only one's own. He never feels detached from alien dispositions and whatever other substances and their characteristics appear in knowledge; does not have attachment-aversion feelings in them by treating them as agreeable or disagreeable; understands that the body undergoes different changes, various instrumental causes get associated eternally; but in those situations he does not feel happy or unhappy at all. External (bodily) activity suitable to his spiritual status takes place in natural course, he does not involve himself in it forcibly and he does not allow his "*upayoga*" (manifestation) to deviate or ramble too much. He rather holds deviation-less (stable) condition by becoming stoical and dispassionate. And occasionally, due to rise of mild passion, "*Śuddhopayoga*" gets disturbed; but knowing such inclination also to be relinquish-able wishes to uproot it.

Due to the absence of the rise of intense passions there exists no '*aśubhopayoga*' (inauspicious thought activity) of indulging in violence etc. Having attained such an internal-state of self; he has accepted the Digambara posture (totally possession less naked state) of serenity, has become free from the acts of decorating the body etc. lives in forest, caves etc.; follows without any fault "28 basic virtues (*Mūlaguṇas*) endures 22 types of afflictions, adores 12 kinds of austerities, sometimes becomes motionless like an image by holding the meditation-posture; sometimes engages himself in external pious activities such as study of scriptures etc.; sometimes attentively engages in taking food and making movement etc. which are in accordance to code of conduct prescribed for the monks.

Such is the state of a Jain monk and this applies to all Jain monks – *Ācāryas*, *upādhyāyas* and *Sādhus*. I bow to all of them.

7.0 The importance of '*Namokāra-Mantra*'.

The following four lines have almost become an integral part of this *mantra*. They describe the benefits to be accrued by reciting this *Mantra*.

*Eso pañca namokkāro,
savva pāvappaṇāsaṇo.
Maṅgalāṇaṃ ca savvesiṃ
paḍhamam̐ havaī maṅgalaṃ. ||*



Meaning: By reciting this *Namokāra Mantra*, where we pay obeisance to the five supreme auspicious beings, we annihilate all sins and misdeeds. Further it bestows auspiciousness to all beings where it is chanted and sheer reading of this *Mantra* also brings auspiciousness to all.

8.0 Conclusion:

Arihantas etc. are called the five supreme auspicious and beneficial beings because that which is utmost beneficial is supreme and so named as *Parameṣṭhi*. The '*Pañca*' (five) who are '*Parameṣṭhi*' are thus collectively known / named as "*Pañca Parameṣṭhi*".

Salutation is offered with the object of getting our purpose accomplished and because the purpose of sermons etc. is accomplished chiefly from *Arihantas*, therefore, the salutation is offered first to them.

This purpose of happiness is accomplished by the invocation, prayer of *Arihantas* etc.? Ācārya Kundakunda¹⁷ says that 'The auspicious disposition towards other non-self things is termed 'meritorious' (*Punya*) and the inauspicious as de-meritorious or vice (*Pāpa*) because in both the cases the thought / disposition is found attached / engrossed in non-self things. However the soul's whose disposition is not engrossed in other non-self things and remains engrossed in self – soul only, then such a disposition is termed as pure; i.e.; the disposition are of 3 kinds – inauspicious, auspicious and pure. An instant in the form of intense passion are inauspicious (cruel), in the form of mild passion are auspicious (ingenuous) and passionless are pure. The destroyer of our natural character of the form of passionless discriminative knowledge is the knowledge obscuring and other obscuring *karmas*. The intense bondage occurs by cruel instincts and feeble bondage by ingenuous instincts and if the ingenuous instincts are strong then the intense bondage that had occurred in the past also gets feeble. No bondage is caused by pure passionless dispositions, rather only dissociation "*Nirjarā*" of those *karmas* takes place. The dispositions of invocations to '*Arihantas*' etc. are assuredly of the nature of feeble passions, therefore, are the means of destroying all sorts of passions, therefore, are the cause of pure dispositions. So by such instincts the self-obscuring-*karmas* become feeble and the passionless discriminative knowledge gets naturally evolved. Thus our purpose is accomplished by '*Arihantas*' etc.

¹⁷: *Suha pariṇāmo puṇam asuho pavam ti bhaṇidā manyesu.pariṇāmo ṇaṇṇgado dukkhakkhay kāraṇam samaye./ Pravacanasāra*, Kundakunda, verse 181



Also looking at the image of '*Arihantas*' or pondering over their nature or listening to their preaching or beings closer to them or following the path according to their preaching instantly reduce the delusion attachment etc. by becoming instrumental causes and give rise to discriminative – knowledge of soul, matter (non-soul) entities etc. So in this way also *Arihantas* etc. accomplish the purpose of passionless discriminative-knowledge.

By constant contemplation on the *Arihantas*, our mind finally assumes their qualities. Thus, according to the Jaina-theory, the worship of the ford-makers has no objective goal, but only a subjective one; the ford-makers themselves do not need any adoration because they are elevated above everything that is mundane, and a believer does not get any mercy/ blessings through them because they do not pay any attention to any activity in the world as they stay and enjoy their blissful perfection. But this contemplation or prayers etc are beneficial and necessary for liberation because the one, who accomplishes it, turns a new leaf in his life and is redeemed on account of it.

Ford-makers are the most prominent among the *Pañca Parameshthi* or the five supreme auspicious beings in Jainism. *Siddhas* or the Perfect beings that have become absolutely free from this transmigration-cycle are the next. *Ācāryas* or the leaders of the congregation, *Upādhyāyas* or the teachers and *Sadhus* or the ascetics are also given their due respect in the cult.

References

This paper is based primarily on the works of two important Digambara philosophers namely:

Ācārya Kundakunda: He is the monk most revered and one who had given most of the metaphysical and ethical texts of Digambara Jains. It is said that he had written more than sixty texts of which the three i.e. *Samayasāra* (essence of the soul), *Pravacanasāra* (essence of the doctrine) and *Pañcāstikāya* (the live existents) are called the three jewels. He lived during 1st century and 1st century AD.

Pandit Todarmal: 1719- 1766AD. He lived mostly in Jaipur. He was a deep spiritual thinker and studied original Jin texts, written by *Ācārya Kundakunda*. Even though he was a householder, yet his immersion in self contemplation was exemplary. He wrote a number of texts in the local dialect of the area called Dundhāri and are widely read and re-read by the followers of Digambara Jain Kanjipantha. *Mokṣa-Mārga-Prakāśaka* is one of his famous texts.



A.3.2.1

Mantras and 'My Prayer' (Merī Bhāvanā by Pt. J. K. Mukhtar)

Dr. Shugan C. Jain

Jains have a number of *Mantras*, which both the laity and monks use regularly to meditate on and observe as a ritual to take themselves away from daily routine and pay respects to the auspicious beings or to pray for fulfillment of their desires. The most potent *Mantra* of Jains is called *Navakāra* and *Catūḥśaraṇa* that is common to all sects and shades of Jains. The main difference between Jain *Mantras* and others is that Jains pay obeisance to the virtues and the people who have either become virtuous or are practicing the path of spiritual purification on a full time basis to become virtuous. In this paper we shall understand the two *Mantras* by Jains and their significance.

Similar to *Mantras*, Jains have a very popular prayer, which is sung or recited either individually or in groups almost daily. The basis of such prayers is the Jains belief in autosuggestions and contemplations to purify their thought, mind and attain beneficence. Pandit Jugal Kishore Mukhtar had beautifully composed *Merī Bhāvanā* or my prayer. It has a collection of eleven verses of 4 lines each in simple and easy to understand in Hindi language. These eleven verses can be identified to convey the following suggestions for self as well as for the benefit of others.

Verse	Content
1	Identify the true nature of auspicious/ supreme beings
2	Nature of the true monks /spiritual leaders
3	Suggestion to myself for self improvement
4	Do
5	Do
6	Do
7	Selflessness
8	Equanimity
9	Prayer/ expectations from others.
10	Do
11	Benefits of the prayer.



In this prayer we wish involvement in worldly affairs in a righteous way as well as maintaining a distance from the same so as not to be too involved in them.

Mantras

Navakāra:

<i>Ṇamo arihantāṇaṃ</i>	Obeisance to the perfect beings with body
<i>Ṇamo siddhāṇaṃ</i>	Obeisance to the liberated souls
<i>Ṇamo āyariyāṇaṃ</i>	Obeisance to the heads of congregation
<i>Ṇamo uvajjhāyāṇaṃ</i>	Obeisance to the holy teacher monks
<i>Ṇamo loye savvasāhūṇaṃ</i>	Obeisance to all the holy monks

The meaning and basis of this mantra, which is the most revered one for all Jains and considered as a panacea are explained in details in the paper by Br Hem Chand earlier.

Catūḥ Śaraṇas: The four refuges

*Cattāri maṅgalaṃ, arihantā maṅgalaṃ, siddhā maṅgalaṃ |
Sāhū maṅgalaṃ, kevalipaṇṇatto dhammo maṅgalaṃ ||*

*Cattāri logūttamā, arihantā logūttamā, siddhā loguttamā |
Sāhū logūttamā, kevalipaṇṇatto dhammologuttamā ||*

*Cattāri saraṇaṃ pavvajjāmi, Arihantā saraṇaṃ pavvajjāmi |
Siddhe saraṇaṃ pavvajjāmi, sāhū saraṇaṃ pavvajjāmi ||
Kevalipaṇṇatto dhammo saraṇaṃ pavvajjāmi |*

Meaning:

- There are four auspicious beings namely *arihantas* (perfect beings with body), *siddhas* (liberated souls), holy monks (*sādhus*) and *dharma* (religion) based on the sermons of omniscient lords. May they be auspicious to me? Here the *ācāryas*, *upādhyāyas* and *sādhus* are all clubbed in *sādhus*.



- There are four most superior beings in this world, namely *arihantas* (perfect beings with body), *siddhas* (liberated souls), *sādhus* (holy monks) and *dharma* (religion) based on the sermons of omniscient lords. May they be beneficial to me?
- I dedicate myself or take refuge to these four beings namely *arihantas* (perfect beings with body), *siddhas* (liberated souls), holy monks (*sādhus*) and *dharma* (religion) based on the sermons of omniscient lords.

My prayer / Merī Bhāvanā by Pt. J. K. Mukhtara

- 1 *Jisane rāga dveṣa kāmādika jīte saba jaga jāna liyā |*
 Saba jīvon ko Mokṣa mārṅa kā nispr̥ha ho updeśa diyā ||
 Buddha Vīra Jina Harī Har Brahmā yā usako svādhīna kahol
 Bhaktibhāva se prerita ho yā citta usī men līna raho. ||

Meaning: He, who has destroyed or subdued his attachment, aversion, desires and had understood the reality of this universe; who delivers the sermons to everybody about the path of spiritual purification and attaining liberation; who may be called by different names such as Buddha, Vīra, Hari, Hara and Brahmā or the self/ soul; Imbued with devotion in Him, may this mind be eternally engrossed in Him.

- 2 *Viṣayon kī āśā nahī jinake sāmya bhāva dhana rakhate hain |*
 Nija para ke hita sādhanā me niśadina tatpara rahate hain ||
 Svārtha tyāga ki kathina tapasyā binā kheda jo karate hain |
 Ese jñānī sādhu jagat ke dukhḥa samūha ko harate hain. ||

Meaning: They, who have overcome the desire for sensual pleasures and maintain the state of equanimity; they are engrossed everyday in the welfare of others as well as their own; they practice the hard penance of selflessness; such knowledgeable ascetics (they) conquer /overcome the pains of mundane worldly existence.

- 3 *Rahe sadāsatsaṅga unhī kā dhyāna unhīkā nitya rahe |*
 Unhī jaisī caryā men yaha citta sadā anurakta rahe ||
 Nahī satāun kisi jīva ko jhūṭhā kabhī nahī kahā karūn |
 Paradhana vanitā para na lubhāun santo ṣāmṛta piyā karūn. ||



Meaning: May I always associate with such holy ascetics; may my mind be occupied in their life style; may I never cause pain to any living being nor tell a lie at any time; may I never be attracted towards the wealth or women of others and hence feel contented all the time.

- 4 *Ahaṃkāra kā bhāva na rakkhūn nahī kisī para krodha karūn |*
 Dekha dusaron kī baḍhatī ko kabhi na īrṣā bhāva dharūn ||
 Rahe bhāvanā esī merī sarala satya vyavahāra karūn |
 Bane jahān taka esā jīvana men auron kā upakāra karūn ||

Meaning: May I never a feeling of ego / pride nor get angry with anyone; May I never feel envious / jealous on seeing the progress of any one; May I develop a balance, straight and simple, fair and honest feeling towards all; may I be good in my behavior towards all to the utmost level of my capabilities.

- 5 *Maitrī bhāva jagat men merā saba jīvon se nitya rahe |*
 Dīna dukhī jīvon para mere ora se Karuṇā srota bahe ||
 Dūrjana krūra kumārgaraton para kṣobha nahī mujhako āve |
 Sāmyabhāva rakhūn main una para esī parinati ho jāve ||

Meaning: May I always maintain a feeling of friendship towards all living beings; May the spring of compassion always flow for those who are in pain and are suffering; May I never get angry with those who are bad cruel and wrongly directed people; May I maintain a sense of equanimity while dealing with such persons.

- 6 *Gūṇī jano ko dekha hṛdaya men mere prema umaḍa āve |*
 Bane jahān taka unaki sevā karake yaha mana sūkha pāve ||
 Houn nahi kṛataghna kabhī main droha na mere ura āve |
 Gūṇa grahaṇa kā bhāva rahe nīta dṛṣṭi na doṣon para jāve. ||

Meaning: May my heart overflow with love at the very sight of virtuous people; May I derive pleasure and happiness in serving these people as much as possible; May I never become ungrateful nor feel jealous of any one; May my longing be always for assimilating the virtues of others and never look at their vices.



- 7 *Koī būrā kaho yā ācchā lakṣamī āve yā jāve |*
 Lākhon varṣon taka jiuṃ yā mṛtyū āja hī ājāve ||
 Athavā koī kaisa bhī bhaya yā lālaca dene āve |
 To bhī nyāya mārṅa se merā kabhī na paga digane pāve. ||

Meaning: Whether people speak good or ill of me or the wealth comes to me or leaves me; whether I live for thousands years or die even today; whether anyone allures me with worldly riches or scares me in any way; I pray that I do not leave the path of just in any of the these situations.

- 8 *Hokara sūkha men magana na fūle dukha men kabhī na ghabarāve |*
 Parvata nadī samasāna bhayānaka aṭavī se na bhaya khāve ||
 Rahe aḍola akampa nirantara yaha mana draḍhatara bana jāve |
 Ṣṭa viyoga anisṭa yoga men sahana śīlatā dhikhalāve ||

Meaning: May my mind neither be overwhelmed with happiness on having comforts nor become worried on having pains; May I never be scared of the sight of dangerous mountains, river, pyres in the cremation grounds; May it become calm, composed continuously and become stronger and stronger; May I display / experience tolerance in favorable or unfavorable situations alike.

- 9 *Sūkhī rahe saba jīva jagata ke koī kabhī na ghabarāve |*
 Baira pāpa abhimāna choḍa jaga nitya naye maṅgala gāve ||
 Ghara ghara carcā rahe dharma ki dūṣkrata dūṣkara ho jāve |
 J ñāna caritra unnata kara apanā manuja janma fala saba pāve. ||

Meaning: May the happiness be the lot of all and nobody distress never bother anyone; May ever one experience auspicious feelings every day by giving up animosity, sins and pride/ego; May the discussions of religious exist in all households and the inauspicious events be destroyed; My every one realize the highest attainment of life by enhancing their wisdom and conduct.

- 10 *īti bhīti vyāpe nahīn jaga men vṣṭi samaya para huā kare |*
 Dhamaniṣṭha hokara rājā bhī nyāya prāja kā kiyā kare ||
 Roga marī dūrbhikṣa na faile prajā śānti se jiyā kare |
 Param Ahimsā dharma jagata men faila sarvahita kiyā kare ||



Meaning: May distress and suffering no longer exist and may it rain on time; May the king be righteously inclined and do justice to all his subjects; May the diseases, epidemics and famine cease to spread and exist; May *Ahimsā* pervade the entire universe and bring benevolence to all.

11 *Faile prema paraspara jaga men moha dura para rahā kare ।*
 Apriya kaṭuka kaṭhōra śabda nahīn koi mūkha se kahā kare ॥
 Banakara saba yūga-vīra hṛdaya se deśonnati rata rahā kare ।
 Vastu svarūpa vicāra khūśī se saba dūkha saṃkaṭa sahā kare. ॥

Meaning: May mutual love spread throughout the world and delusion stay at a distance from all; May no one use harsh, bitter and unpleasant words from their mouths; May everyone become the hero of his time and work for the progress of his country; May all understand the true nature of entities / substances and hence become tolerant of all sorts of pains inflicted.

Reference:

Pandit Jugal Kishor Mukhtar is a celebrated householder from Saharanpur of 20th century. He led the life like a recluse. He had composed many poems giving the doctrine of Jainism for use by a householder.



B.1.1.1.1

Historical Background of Jainism

Dr. Shugan Chand Jain

1.0 Preamble

There are many beliefs about the origin of species and the world itself. Some believe in its being created by God and so on, others talk of Big Bang doctrine. Jains believe that the universe is eternal; it was, is and will be there forever, only its contents and components keep on changing¹. This is based on the Jain doctrine of reality, which says that reality is existent and with origin-decay-permanence². Even modern scientists and logicians support this claim and say that the universe is eternal with changes taking place continuously. Some events, when change is drastic, are considered as either creation or catastrophic. Another interesting concept of Jains i.e. of time (called Kāla) is extremely important to appreciate the history of mankind and culture.

Jainism is perhaps one of the oldest religions of India. Unfortunately even the ancient history of India itself is not well documented to establish the antiquity of Jainism. To establish antiquity of India and Jainism, we have three alternate methods namely; results of by archeological methods, tradition and old texts. We shall use the recent studies and archeological surveys conducted to understand the origin and history of Jainism by reviewing the growth as well as development of various traditions (Śramaṇa, Vedic etc) in India and elsewhere.

Geographically India extended from the present Afghanistan in the north to Indonesia/Malaysia in the east³. Over the period of time, due to various reasons, a number of its parts kept on separating themselves from it to leave India as it is known today⁴. We now analyze the growth of civilization in India (perhaps the oldest in the world) by diving India in three regions namely:

- The mountainous ranges in the north extending from Tibet in east and Afghanistan in the west. (green in Annexe I)

¹ *Bhāratīya Itihāsa: eka dr̥ṣṭi*, by Dr. Jyoti Prasad Jain, a noted expert on Indian history in his book¹ or Indian History published by Bhartiya Gyanapeeth, New Delhi.

² *Utpādavyayadhrauvayayuktam̐sat, Tattvārtha-sūtra* by Umāsvāmi, *Sūtra* V.31

³ Annexe I

⁴ Annexe II



- The south surrounded by the three oceans. (pink in Annexe I)
- In between the plains separated by Vindhya hills, the upper part called Central region and the lower part below mountainous range Vindhyas in the south. (Yellow in Annexe I)

2. Development of Indian Civilization

2.1 Anthropological and Archeological Studies

From anthropological studies, it becomes clear that the earliest human civilization in ancient times, especially in India, saw the clear formation of three distinct cultures as well.

A. Neo-Stone age 15000-8000BC: The third *epoch* as per Jains is called the period of enjoyment.

- The Ganges-Yamuna plains especially from Varanasi to Magadha were lush with vegetation. This favoured vegetarian diet, non-violent nature and indulgence in intellectual and spiritual pursuits. The people in this area worshipped images, believed in reincarnation and soul and paid obeisance to great philosophers and learned people. They were called as *Mānavas* and started calling themselves as Aryans also. Ṛṣabhadeva, the first ford-maker (tīrthaṃkara) of Jains was born in this community. This was the end of Stone Age and the beginning of Neo-stone age or work ethic based collective living (town) period.
- The second grouping was prospering in the area adjoining north, south mountainous ranges in north and south areas. These people were extremely good in art, craft, and trade but were very backward in spiritual matters. They were called *Dravids* or *Vidhyādhara*s separating north and South India. *Dravids* considered *Mānavas* as their spiritual gurus. There were mixing of the *Mānavas* and *Dravids* through marriages etc. *Vidhyādhara*s benefited from the knowledge of *Mānavas* and *Mānavas* got benefited from the skills of *Vidhyādhara*s.
- The third grouping was an offshoot of *Mānavas* who got rehabilitated in the hills of Northern and Western India. They were basically nomads and relied on agriculture and animal breeding. They wandered towards north to Hindukush, Iran and western Asia onto Europe. They are the Indo-Iranians.

Ṛṣabhadeva, son of 13th Manu Kulakara Nābhi, was born in Ayodhya (belonging to *Mānavas* grouping). He established the work and knowledge based culture in India spanning Hastinapura to Ayodhya. Besides teaching the worldly activities like agriculture, trade,



services and governance; he propagated the doctrines of non-violence, charity, self-study, devotion to teacher and the omniscient lords. He is the founder or first ford-maker (tīrthaṃkara) of Jains in the present time cycle. His son emperor Bharata established the unified India and named the country as Bharat. His children and brothers were the ancestors of Dravid and Kuru dynasties, which ruled over India for centuries.

B. Metal age 8000 - 2000 BC: 4th time epoch as per Jains (era of self effort)

During this period, the Indian civilization made strides in business, agriculture, movement of goods and people between the above four divisions of the country. Particulars⁵ of several Jain ford-makers also collaborates existence and prosperity of Jainism during this period. Mohanjodaro (Nandur civilization) and Sindhu valley civilizations were showing prosperity and building of towns, cities with facilities similar to now. Excavations from these places also show a number of images and carving reflecting nude ascetic in deep meditation (representing Jain images of worship) and total absence of the fireplace (havanakuṇḍa), the essential component of Vedic *yajñās*. This civilization was expert in using metals like copper etc, establishing cities, agriculture, making cloth and trading etc. and is considered as forerunner of Sumeri, Pharos and other west Asian civilizations.

C. Rāmāyaṇa - Mahābhārata - till Mahāvīra era. 1550 - 500BC. End of 4th epoch or era of happiness-unhappiness

Nothing can be said with certainty about the place of origin of Aryans but it appears they were from India and an offshoot of the *Mānavas* from the hills and moved towards west Asia. Animal sacrifice, recitation of mantras, polygamy for both sexes etc were their traditions. Study of Jain texts reveal that after 10th ford-maker Śīṭalanātha, *Brāhmaṇas* started separating from *Śramaṇas* to set up their Vedic cult. Language and script of *Vedas* are greatly influenced by Ardhamāgadhī and script Brāhmī of *Śramaṇas*. Slowly Vedics started prospering and moved towards Punjab with western U.P. as their center and forcing the other dynasties and cults towards Takṣilā and Sindhu River while retaining southern India.

During this period Vedic religion was at its peak and Jain/*Śramaṇas* were existing and popular in several parts. Several attempts were made by religious leaders to bring

⁵ Each ford-maker of Jains has a specific emblem or sign which represent the ford-maker; e.g. Lion is the emblem of Lord Mahāvīra, the 24th and latest ford-maker of Jains. Fourth ford-maker of Jains Sambhava Nātha's sign horse appear to be similar to the famous horses of Sindh while 9th Ford-maker Puṣpadanta's sign turtle is similar to *makara* or turtle the name of Mohenjo-daro are indicative of this.



reconciliation amongst *Śramaṇas* and *Brāhmaṇas*⁶. Vedics were busy in sacrificial rituals to achieve their worldly objectives while Jains were busy in pursuing right conduct to achieve liberation. This was also the period when emphasis was shifting to knowledge over rituals and saw emergence of famous Hindu epics like *Rāmāyaṇa*, *Mahābhārata* and *Upaniṣads*; practice of giving up (nivṛtti) and development of mysticism over engagement (pravṛtti) of Vedics. Thus the period after *Mahābhārata* saw the rejuvenation of *Śramaṇas* and decline of Vedic cult. Jains were referred by different names such as *Arhat*, *Niggantha*, *Jñātadharma*, *Vrātya* etc.

Historians like Furlong, Charpentier, have established existence of Jain monks (called Vrātyas or Cāsyaps) in central Asia and Greece. The name Caspian Sea is assigned to these Jain monks and a number of temples, believed to belong to Jains, are being discovered in this area and Europe. Words like Jimanosophist, Jimnetāi, Oretāi (from ārātiya) and Veritāi, which are representative of Jains, are found in Greek literature. Recently there was a news item telling discovery of over 400 temples in Europe which appear to belong to Jain culture. Further we find that Greek philosophers like Pythagoras and others were vegetarians and practiced non-violence and other ethical postulates of Jains.

Pārśvanātha, 23rd ford-maker of Jains and son of the Nāga dynasty king of Varanasi was born in 877BC in Varanasi. He renounced the world at the age of 30 and after penance attained omniscience. After this he roamed all over India to rejuvenate Jainism and made it popular till southern parts of India. He attained liberation at the age of 100 from Sammetaśikhara in the state of Jharkhand, which is now named after him. Ahikṣetra in District Bareilly of UP had been an important place of penance of Pārśvanātha. Families of

⁶ Rāma tried to bring reconciliation amongst the two and is popular in both traditions with Muni Suvrata, the 19th Jain ford-maker bring co-existent during his time. The most sacred and philosophical treatise of Hindus called *Aṣṭādhyāyī* having questions by Lord Rāma and answers by his Gūru Vasiṣṭha and the description of the court of Janaka (father of Sītā) all resemble closely the Jain philosophical thoughts. *Padmapūrāṇa*, story of Rāma is a sacred book of Jains having the life of Rāma. Similarly Kṛṣṇa was also popular with both Jains and Vedics as he also tried to bring reconciliation amongst them. His cousin Neminātha is the 22nd ford-maker of Jains. He was born in Śauripur near Mathurā and later on the Yādavas migrated to Gujarat (Dwarka was their capital). All the Paṇḍavas and even Balarāma and Kṛṣṇa were his disciples and practiced penance in different parts of Gujarat. Neminātha attained liberation from mount Girnara in Distt. Kathiavada, Gujarat.



both Mahāvīra and Buddha were his followers. About 300 years after him, Mahāvīra was born in Bihar and Jainism, as we know today is his teachings and path of spiritual purification. He tried and succeeded to a large extent to divert the *Brāhmaṇas* to Jain fold again and was extremely popular with the kings of Magadh and vicinity. Mahāvīra is a historical person and his period and thoughts are well documented.

3.0 Historical Studies. Mahāvīra till now beginning of the 5th epoch

I. Mahāvīra 24th ford-maker of Jains

Mahāvīra was born in the year 610BC to Siddhārtha (a district chieftain of Vaishali (prosperous democratic district in the present state of Bihar. His family practiced the religion of Pārśvanātha. Mahāvīra renounced the world at the age of 30 and attained omniscience at the age of 42 and liberation (Nirvāṇa) at the age of 72. He preached his philosophy for 30 years after attaining omniscience. A number of modern historians believe him to be the founder of Jainism but he was the 24th ford-maker and a rejuvenator of Jainism. Jainism was at its pinnacle during his time and adopted as a state religion by almost all kings from Kalinga (Orissa) to Magadh (Bihar) and Ujjaini (MP). More than 500,000 people joined his creed when Buddha, and more than 5 other *Śramaṇic* sects and 350 other sects were trying hard to establish themselves. The society during his time were involved in religious rituals involving sacrifices, extravagant consumption and display of wealth and women slavery which he tried eliminate by emphasizing austerities, penance, non-violence, self-restraint and multiplicity of viewpoints as the founding principles to attain lasting peace and happiness. A number of learned *Brāhmaṇa* scholars joined his creed. He was followed by a number of omniscient with Jambū Svāmī (about 65 years of Mahāvīra's Nirvāṇa) being the last one who made Mathura his place of penance and liberation.

II. Mahāvīra – 300BC

After Jambū Svāmī's liberation, the era of all canons knowing or scholar monks (śrutakevalīs) started with Bhadrabāhu being the last one who died in 365BC. During this period the significant features of Jain history were as follows:

- Kings of Magadha and vicinity like the Nanda dynasty, the Maurya dynasty (Candragupta Maurya, Bindusāra, Aśoka and Samprati), Khārvela of Kalinga and Orissa patronized Jainism. So Jainism prospered as Candragupta and his son Bindusāra were Jains and became Jain ascetics in their later life. Jainism was at its pinnacle during this period.



Stories abound that king Nandivardhana (424 BC) won the war against Kalinga and took away the idol of its most respected Lord Adinath to his capital, which was later, won and brought by Khārvela. However the feminine of 12.5 years during 365-352 in entire Magadh did havoc to Jainism as a large number of Jain monks went to South with Bhadrabāhu while Sthūlabhadra and others stayed back in Pāṭaliputra. Sthūlabhadra changed some of the Jain ethical practices of monks to face the famine. This period also saw Jainism assuming a pan India presence.

- Jainism became very popular in Southern India as well. The fact that Bhadrabāhu and over 7000 monks chose to go there also support existence of a number of Jains there. Also history of south is not well documented till later periods even though we find that Jainism being the most favoured and popular religion of that area till now mentioned in literature available.
- Signs of fissure and separation of Jains in two sects belonging to Sthūlabhadra in east and Bhadrabāhu in the south started. We also see Emperor Asoka patronizing Buddhism more than Jainism even though his grandfather and father were Jains and practiced asceticism in their old age and his grandson Samprati returning to Jain fold.
- Shifting of the Jain center from Pāṭaliputra to Ujjaini, Mathurā and Vallabhi in east, north and west respectively and Shravanabelgola in south. Emperor Samprati and son of Emperor Aśoka is said to have shifted his capital to Ujjaini affecting this shift of Jainism from Pāṭaliputra to Ujjaini.
- Starting of the writing of Jain canons as the monks were becoming weaker in their memory at Pāṭaliputra and later at Mathura but not completed.
- Jain kings become weaker and Vedic kings started to gain power. Perhaps division in Jain creed, non-availability of strong religious teachers and infighting in the ruling families are some of the causes for this situation.

III. 300 B.C – 200 A.D

This is the period which saw decline of Maurya dynasty and rise of four dynasties namely Khārvela (Jain) in North-East i.e. Kalinga; North-south path–Andhra; North West with Seleucid of Greece as the king and others in Deep South. Khārvela developed Udayagiri and Khandagiri caves near Bhubaneshwar, with Jain inscriptions, temples and place of stay for Jain monks. He defeated most of the attacks by kings from other parts and extended his empire till Mathura and Ujjaini, which became important Jain centers. Jainism was also becoming popular in south due to the presence of a large number of monks there. It is said



that Jain monks were seen in Greece (taken by Alexander the great at the specific request of his religious teacher Aristotle) and Rome during this period and even a tomb of Jain monk still exists in Greece. Thus during Alexander's time Jainism moved out of India also to western and central Asia and on to Greece and Rome. Alexander met nude Jain monks in Gāndhāra, Takṣila, Punjab and Sindh.

This period also became a period when the division of Jain into Digambara and Śvetāmbara sects was formalized in spite of efforts by a number of monks in Mathura. The split got formalized in 1st century AD. Due to the intense criticism of Jain philosophy by other Indian philosophers, Jain *ācāryas* started writing scriptures in both traditional as well as logical (Śivārya, Kundakunda, Umāsvāmi, Kumāra Svāmī, Bhūtabali and Puṣpadanta etc wrote almost all Digambara canons) from 1st century BC till 5th century AD from south India. Skandila tried unsuccessfully to complete Śvetāmbara canons. During these period Vedic scholars like Patañjali, Vālmīki etc started writing their texts and Buddhist philosophers compiled Pāli *Tripitakas*. In Lucknow museum we find a number of Jain images carrying marks of 1st century BC to 1st century AD. Similar images and other carvings can be seen in Mathura museum also.

Vikramāditya and his successors ruled Ujjaini from 50BC to 50AD and promoted Jainism. Kaṅkāli-Ṭīlā in Mathura was set up with a large number of inscriptions, images of Jains, which are even available in museums of Mathura and Patna but Kaṅkāli-Ṭīlā is deserted now. Jainism prospered in South India during this period and thereafter as will be seen with their influence in present day Karnataka and Tamil Nadu. Kural, the book of moral ethics of Tamils was written by Kundakunda in Tamil. Kannada, the language of Digambara Jain texts was adopted as the language of Karnataka state from that time onwards.

IV. 200 A.D – 1700 A.D

This period saw the end of Jain rulers, even though most of the kings gave respect to Jain *ācāryas* and scholars. This is the period when scholars and monks of all philosophies in India were writing their holy scripts, texts as well as building temples, images, pieces of art and trying to argue with each other about the supremacy of their own philosophy and refuting the others. During this period we also saw emergence of devotion (bhakti), religious rituals, use of *tantras* and *mantras* for winning over worldly afflictions. The Śvetāmbara Jains made Gujarat as their centre with Vallabhi as an important centre of monks to write their canons, which were completed in 5th century AD by Devardhigaṇi.



During 4th-6th centuries AD, Gupta dynasties ruled most of north Indian states. All three religions i.e. Vaiṣṇava (mixed breed of Vedic and Jains), Jains and Buddhist religions prospered with royal families who practiced Vaiṣṇava religion generally. This is the time during which temple and images, famous art centers like Devgarh, Mathura of Jains were built and created as well as a number of Jain temples renovated. Jain ascetics used to wander freely from Bengal to Punjab. Pūjyapāda, Devardhigaṇi, Haribhadra are important Jain pontiffs of this period with Jain cult strongly bifurcated in two with further divisions in each sect also. Gopācala in Gwalior and a number of places like Drauṇagiri, Ahāra, Kuṇḍalpura, and Gwalior in Madhya Pradesh saw emergence of Jain centers and Jain temples in large numbers. It appears Bundelkhand became active Jain areas with royal patronage extended.

In southern India, dynasties like Kadamba, Cālukya, Colās, Hoyesalas, Gaṅga and Rāṣṭrakūṭa etc. Karnataka, due to the arrival of Bhadrabāhu at Shravanabelgola during 3rd century BC became the centre of Jain philosophy. In Tamil Nadu we find dynasties like Pāṇḍya Cola and Pallavas who were very favourably inclined to Jainism. They made Madurai (called Mathurā of the south) as the Jain center. Magnificent images like Gomāṭṭeśvara at Shravanabelgola and other places were erected in Karnataka. Area adjoining Maharashtra and Karnataka even today has the largest Jain community and temples. In fact Kannada and Mahārāṣṭrī became the languages of Jain canons during this period. We see emergence of a number of Jain logicians like Akalaṅka, Māṇikyanandi, Hemacandra and Yaśovijayji writing a number of important Jain texts during this period

Jainism started prospering in South India, Rajasthan and Gujarat and in north around Mathura. Ācārya Ratnaprabha Sūri came to Osia in Rajasthan in first century AD and converted 125,000 people to Jainism (known as Oswals, one of the richest Jain communities in Punjab, Rajasthan and Gujarat). Similarly Jainism started gaining royal patronage in south (Tamil Nadu, Karnataka primarily), certain parts of Maharashtra (Sholapur-Belgaum area), Gujarat (Vallabhi, Ahmedabad), Central India (Malwa, Bundelkhand) and north (Mathura). Other Indian philosophers started criticizing Jain philosophy vehemently. Jain monks started writing scriptures (from 2nd century BC to 6th century AD). Śivārya, Bhūtabali and Pūṣpadanta, Kundakunda, Umāsvāti and Samantabhadra all in south during 2nd – 3rd century AD etc. wrote logical and spiritual Jain texts considered almost as canons by Digambara Jains. Skandila started and then Devardhigaṇi (2nd and 3rd councils in Mathura



and Vallabhi respectively in 3rd and 5th century AD) completed Śvetāmbara canons. Umāsvāti's *Tattvārtha-sūtra* is venerated by all Jains as a very sacred Jain religious text.

- From 6th century AD till 8th century AD, Pūjyapāda, Siddhasena, Akalaṅka wrote commentaries and Jain logic logics. Haribhadra in Gujarat aimed at bringing reconciliation between Jain and other Indian religions by writing a large corpus of important Jain texts.
- Jain poets and philosophers like Banarasi Dass, Hemraj Pandey and Hindus like Tulsidas and Surdas flourished during this period. It is said that male monks of Digambara sect were asked to wear clothes to go to royal courts for discussions and delivering sermons.
- From 7th century AD onwards till 13th century AD building temples, images, and pieces of art gained momentum by Jains. Devgarh, Gwalior etc in central, Shravanabelgola in south, Jaisalmer and Nakoda, Phalodi and Abu's Dilwara in Rajasthan emerged as important Jain centers of art and temples. Images like Gomāṭṭeśvara at Shravanabelgola and other places came up in Karnataka. Śīlāṅka wrote commentaries on Śvetāmbara canons. Jināsena and his pupil Guṇabhadra wrote book on Universal History most revered by Digambara Jains.
- Hemacandra (12th century AD) became the royal holy teacher of King Vastupāla of Patan Gujarat (he built a number of important and huge Jain temples all over Gujarat) and wrote important Jain texts on logic, yoga and language. From 11th century onwards, devotion (bhakti), religious rituals, use of *tantras* and *mantras* for winning over worldly afflictions emerged as popular Jain practices. Mānatuṅga wrote *Bhaktāmara-stotra*, a very popular devotional hymn in praise of Lord Ādinātha, the 1st fordmaker. We see greater impact of Hindu religious practices on Jains who started making images of serving gods (yakṣa) and goddesses (yakṣiṇi) of fordmakers and protectors places (Bhūmias, Bhairavas, Kṣetrapāls) for obtaining divine patronage for worldly comforts and worshipping them.
- From 11th century onwards, invasions and rule by Muslim kings saw large-scale destruction of Jain and Hindu temples primarily. Remains near important Muslim shrines and tombs (Qutab Minar, Ajmer Dargah Shariff etc. just few examples) still show existence of Jain temples there. However Emperor Akbar and his son Jahangir were sympathetic towards Jains and Hindu religions. Jain poets and philosophers like Banarasi Dass, Rajmal Pandey and Hindus like Tulsidas and Surdas flourished during their



regime. It is said that Digambara *munis* in the beginning were asked to wear clothes to go to royal courts for discussions and delivering sermons.

- The four renouncers popularly known as *Dādāgurus* namely Jinadutta Sūri (AD1075-1154), Maṇidharī Jinacandra Sūri (1140-1166), Jinakuśala Sūri (1280-1332) and Jinacandra Sūri (1538-1613) became very popular in Rajasthan for converting a number of other castes to Jains and having divine powers to protect their followers from natural and human inflicted difficulties. A number of Jain reformers like Loṅkāśāha in Gujarat (founder of Sthānakavāsī Śvetāmbara sect), Bhikkhu in Rajasthan (founder of Terāpantha, as a sub-sect of Sthānakavāsī laid strict practice of non-violence for monks and abolishing special places for stay of monks) emerged. Banarasi Dass criticized excessive use of material offerings in Digambara worship and set up Terāpantha in Digambaras. Householders like Todarmal and Daulat Ram wrote texts and treatise on Jain canons. Dhyanat Rai wrote devotional songs to worship (like Hindu tradition and poets like Kabir) formakers and seek patronage from their divine powers. Yaśovijaya wrote a number of commentaries on earlier Jain commentaries and doctrinal issues.
- Britain ruled India from 18th century till 1947A.D. Western culture started creeping in India. Indian religions, culture, arts and history were also revived. British encouraged education. Finally it appears that Mahatma Gandhi was greatly influenced by his Jain mother and religious teacher Śrīmad Rājacandra (a Jain laity who almost practiced monk's life in Gujarat). He adopted non-violence and truth as his weapons to bring independence to the country from the British rule. During this period, we saw Jain newspapers in different languages being published. Religious bodies like Digambara Jain Mahāsabhā, Śvetāmbara conference and Young Jains Association were formed and prospered. Jains started setting up their own schools and colleges and teach religion along with other subjects. Other socially useful institutions like orphanages, widow rehabilitation centers, improvement of facilities at pilgrim places, hospitals and dispensaries etc were established. Śāntisāgara revived Digambara Jain monk tradition in 20th century AD. Kāñjivāmī, a convert from Sthānakavāsī to Digambara tradition is another reformer of the present times who opposed conduct of Digambara monks and emphasized the absolute viewpoint of pure soul.
- All through this period, Rajasthan was a little different and not so affected by Muslim rule. Therefore, Jainism kept on flourishing there and we see large-scale construction of temples, monks and writing of literature there. Bhāmāśāha, defense and prime minister of Rānā Pratāpa was a respected Jain and he was so respected that his many



generations got royal patronage. They built a number of temples in Udaipur and western Rajasthan.

- During the period 16th to 18th centuries, there was so much turmoil, that the question of religion and culture is inconsequential. Indiscipline, unruly people, violence, infighting were the order of the time. However areas like Bundelkhand, Rajasthan Gujarat, Agra and to some extent Delhi in the north, Kanataka and adjacent Maharashtra and Gujarat in south and west continued to see Jainism exist and to some extent prosper.

V. 1700 A.D - Now

India had rulers from England who plundered the wealth of India first and then ruled the country. Further the moral and ethical standards saw their lowest point during this period. However they did established a well administered government, education, legal, cultural and transport systems in the country. They treated all religions as equal and tried to inculcate a feeling of belonging to the country. As a result we see emergence of intelligentsia like Raja Rammohan Roy, Dayananda, Vivekanand, Ishwarchand Vidyasagar, Tagore, Gokhale, Shrimad Rajchandji and last but not the least Mahatma Gandhi. Indian religions, culture, arts and history took a turn for development also as the British encouraged education substantially. Old customs (widow remarriage, *satīprathā*, untouchables etc.) were being openly discussed and movements started to eliminate them from the society. Finally Mahatma Gandhi adopted the five *aṇuvratas* of Jains, especially non violence and truth as his weapons to bring independence to the country from the British rule.

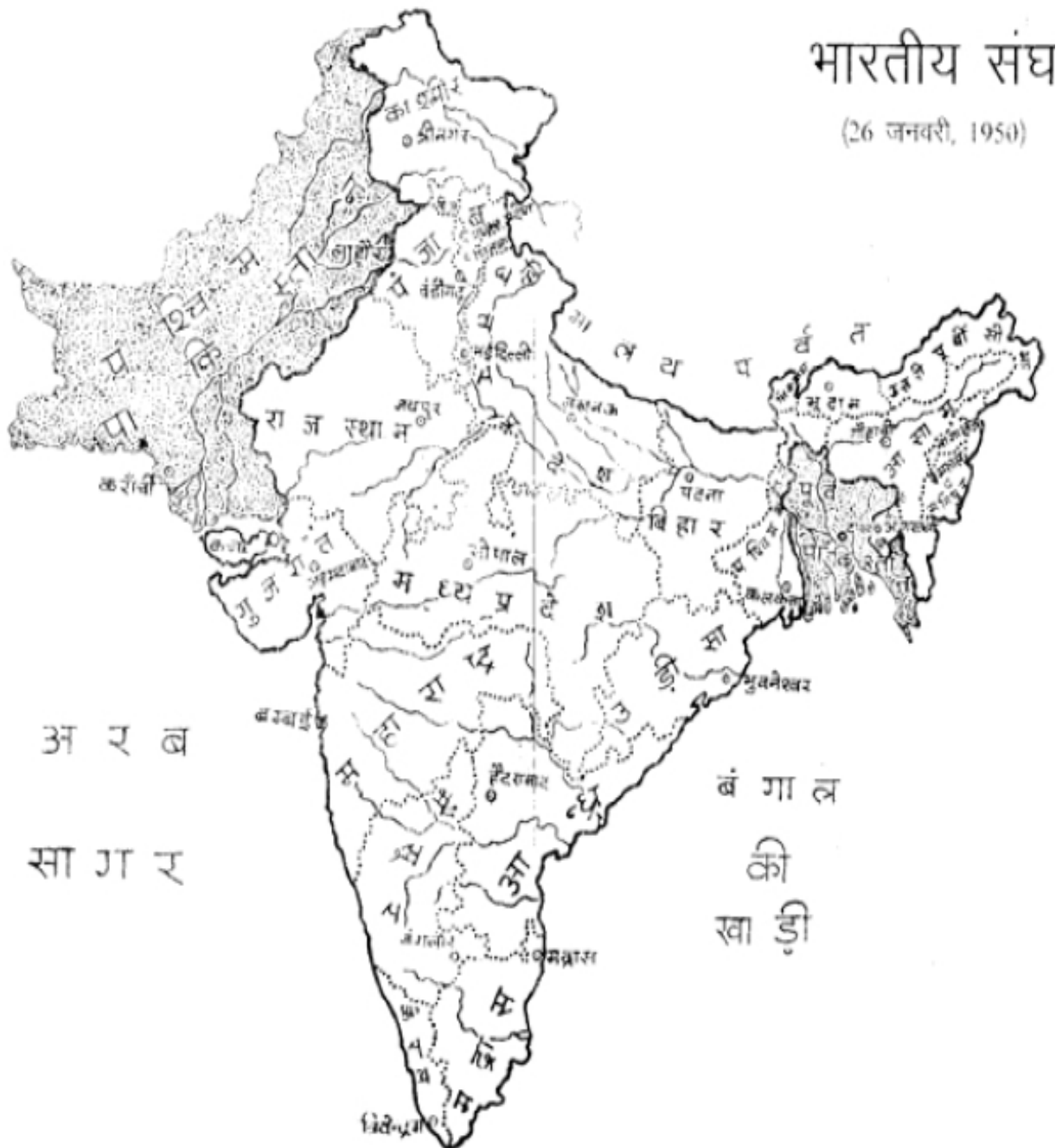
During this period, we saw publication of Jain newspapers in different languages. Religious bodies like Digambara Jain Mahāsabhā, Śvetāmbara conference and Young Jains Association were formed and prospered. Jains started setting up their own schools and colleges and teach religion along with other subjects. Other socially useful institutions like orphanages, widow rehabilitation centers, improvement of facilities at pilgrim places, hospitals and dispensaries etc were established. Ācārya Śāntisāgara was the first Digambara Jain Ācāryas of 20th century and since then this tradition has become quite popular with over 300 Digambara Jain monks countrywide now.

From the demography and philosophy of Jains, we see them concentrated in big cities of India where economic progress was easier to achieve. The latest census of India conducted in 2006-7 show Jains as a small minority of 4.8 million persons living primarily in the states of Maharashtra, Gujarat, Karnataka, Madhya Pradesh and Delhi (including adjoining western



Uttar Pradesh and Haryana). Further, this small minority is most literate (more than 98 percent and economically prosperous). Similarly we see a number of Jains (almost 100000) migrating to USA, Canada, Europe and other parts of the world to test their academic and business acumen. Most of them are now well established.

Annexure II





B.1.1.1.1.2

History & Doctrinal aspects of Jainism

Dr. Shugan C. Jain

Preface:

Origin of Jainism emanates from the inquisitiveness of human beings seeking true knowledge of their being and bliss. Nature of an entity is its religion¹ in Jain philosophy. Infinite knowledge and bliss are the true nature of soul/self/*ātmā*.² The path to realize this true nature of self is shown by their spiritual leaders, called *Jinas*. *Jinas* first realize this state of true self themselves and then guide others to achieve the same. Followers of the *Jinas* are called Jains and the path shown by them is called Jainism. Jains claim that 24 such *Jinas*, who also propagated their experiences and are called *tīrthaṃkaras* or ford-maker, appear in each half of a time cycle³. This process continues from the beginning-less time. Mahāvīra was the most recent i.e. 24th ford-maker of Jains of the present time cycle. Jainism is India's one of the most ancient *Śramaṇa* or non-Vedic religious traditions and is distinguished by its extreme emphasis on non violence.

History of Jainism

Jains consider Ṛṣabhadeva / Ādinātha as their first ford-maker and founder of Jainism in the present time cycle. He lived several millennia ago before the present work culture i.e. before living as a community existed. He is accredited with introducing the work and knowledge based culture in India by bringing order in the society, imbibing work ethics in them, making them prosperous in worldly comforts and later renouncing all his wealth to realize the true nature of his self i.e. infinite knowledge and bliss. He propagated the doctrines of non-violence, truthfulness, non-stealing, celibacy, and non-possessiveness. We find many references to Ṛṣabha in Śramanic, Vedic and other texts along with those of 22nd (Neminātha) and 23rd (Pārśvanātha) ford-maker as well as linkages of 20th Jain Tīrthaṃkara Muni Suvrata with Rāma and 22nd Tīrthaṃkara Neminātha with Kṛṣṇa. Thus we see continuity in the existence of Jainism since Ṛṣabha's time to date. Mahāvīra, the twenty fourth ford-maker, is the most recent ford-maker of Jains. Many historians consider him erroneously to be the founder of Jainism.

¹ 'Dhammo vatthu sahāvo.....' *Kārtikeyanūprekṣā* by Svāmi Kūmāra *gāthā* 478

² 'Anant catuṣṭaya ke dhani....Vinay Pātha in *Pujā Pradīpa* by Pt. Hira Lal Jain, The four infinities are infinite conation-knowledge-bliss and energy.

³ *Tattvārtha-sūtra* by Umāsvāti, *Sūtra* III.16



Today's historians⁴, based on excavations of Mohenjo-daro, Harappa and Gujarat have gone back as far as 4-8000 B.C. Some images and writings found there make Jains infer that Jainism existed at that time. There are other textual indications that suggest the existence of Jainism from 4000 to 2000 B.C. Historically Jainism can be traced to 1000 B.C when Pārśvanātha, the 23rd ford-maker of Jains was born in Varanasi in a royal family, attained omniscience and rejuvenated Jainism. Parents of Mahāvīra are said to be his followers. The practice of Jainism as it is now, goes back to 600BC when Mahāvīra, the 24th ford-maker attained omniscience and established the Jain canons, church, philosophy and practice to attain liberation.

Mahāvīra, the 24th Tirthaṅkara⁵

Mahāvīra was born to Siddhārtha and mother Trisālā on 13th day of rising moon in the month of Baisakha around 600 years before the Christian era. His father was a district chieftain of Vaishali, a prosperous district in the present state of Bihar. He had royal lineage. His family practiced the religion of Pārśvanātha, the 23rd ford-maker of Jains. Since the day his mother conceived him, there were unusual and auspicious indications like enhanced prosperity of all in the state. He displayed superior knowledge and bravery since childhood, and finally renouncing the worldly pleasures to at the age of 30 to realize the true nature of self. For 12.5 years, he practiced extreme physical, mental and speech penance by leading a lonely life outside the town limits and mostly meditated upon his self to understand and experience the real nature of his soul. He experienced the real self/soul and attaining omniscience at the age of 42. Since then he started preached his philosophy for 30 years. He attained liberation (nirvāṇa) at the age of 72 on the last day of waning moon in the Indian calendar month of Kārtika (approx October–November) at Pāvā in the state of Bihar, He was given several names like Vardhamāna, Vīra, Ativīra, Sanmati and lastly Mahāvīra. Buddha was a contemporary of Mahāvīra and hailing from the same region.

After the *nirvana* of Lord Mahāvīra, Jainism moved towards southern and western India where the Jain monks observed/practiced some changes in their ethico-spiritual practices giving rise to several sects and sub sects. The major sects and sub sects as prevailing today are:

⁴ *Bhāratiya Itihāsa, Eka Dṛṣṭi* by Dr J.P.Jain.

⁵ Jain Legend by Ācārya Hastimal translated by Shugan C. Jain



- Digambara: Bīsapantha, Terāhpantha, Kāñjīpantha.
- Śvetāmbara: Mūrtipūjaka, Sthānakavāsi, Terāpantha

From the demography⁶ and philosophy of Jains, we see them concentrated in big cities of India where economic progress was easier to achieve. The latest census of India conducted in 2006-7 show Jains as a small minority of 4.8 million persons living primarily in the states of Maharashtra, Gujarat, Karnataka, Madhya Pradesh and Delhi (including adjoining western Uttar Pradesh and Haryana). Further this small minority is most literate (more than 98 percent and economically prosperous). Similarly we see a number of Jains (almost 100000) migrating to USA, Canada, Europe and other parts of the world to test their academic and business acumen. Most of them are now well established.

Vast corpus of Jain scriptural texts offer detailed discussions of all aspects of their ontology, philosophy, religion, metaphysics, ethics, karma doctrine, mysticism, epistemology, rituals etc. The original texts are written in Prakrit while later ones are in Sanskrit and other regional languages. There are twelve primary canons called *Aṅga-praviṣṭa* and a vast corpus of secondary texts. Some examples of secondary texts are *Uttarādhyayana*, *Daśavaikālika Sūtra* and *Avaśyaka*, *Jayadhavī*, *Ṣaṭkhaṇḍāgama*, *Tiloyapaṇṇatti*, *Samayasāra*, *Pravacanasāra*, *Ratnakaraṇḍa-śrāvakācāra*, *Mūlācāra* etc. *Tattvārtha-sūtra* by Umāsvāti is considered as a holy text by all Jains and is a comprehensive text written in Sanskrit and aphoristic style. A number of devotional poems and *pūjas* were written and are recited regularly by Jains. *Bhaktāmara Stora*, *Kalyāna-Mandira-stora*, *Sāmāyika Pāṭha*, twelve contemplations, self-critique / reflections (*Alocanā-pāṭha* or *pratikrmaṇa-mantras*) are some of the popular devotional poems.

DOCTRINES

The following statements indicate the main doctrinal aspects of Jainism:

- There are infinite numbers of souls, each soul being identified as a living being. Each soul has eternal existence and has capability to attain supreme soul status. All souls or *jīvas* (living beings) are equal and can achieve supreme soul status (*paramātmā* or Godhood) by their own strenuous efforts. ⁷

⁶ *Jains in India and abroad* by Prof. Prakash C Jain, Published by ISJS, Delhi, 2011, pp 48-85

⁷ 'Ye tribhuvana me jīva ananat sukha cāhe....' *Chaha Dhāla* by Pt. Daulat Ram, verse 1.2



- No living being wants pain. Each living being is responsible for all its actions and the results thereof. Living being helps each other.⁸
- The cycles of birth-death-birth are called world (saṃsāra). The pure soul stays forever at the summit of cosmos (loka) in pure state and enjoys its true nature of infinite knowledge and bliss.
- Non-violence (Ahiṃsā) is the heart of Jain ethics. 'Non violence is the supreme religion'⁹ and Live and let live are the slogans most talked about by Jains to the extent that these act as emblems of Jainism. The holy Jain text *Ācārāṅga-sūtra* defines *Ahiṃsā* as "none of the living beings ought to be killed or deprived of life, ought to be ordered or ruled, ought to be enslaved or possessed, ought to be distressed or afflicted and ought to be put to unrest or disquiet"¹⁰ Later on Mahāvīra in *Praśnavyākaraṇa Sūtra* gives 60 synonyms for *Ahiṃsā* (e.g. compassion, forgiveness, service, love, tolerance, equanimity etc) for practice by us in our day to day life.¹¹
- Non-possession (Aparigraha) is the way of life. Attachment and possessions (parigraha) be they psychic or material are the root cause of all pains in this, past and future lives.
- Truth is multifaceted. Doctrine of Multiplicity of viewpoints (Anekānta) in thoughts enables us to resolve all conflicts in a non-violent way.
- *Syādvāda* or conditional dialectic in speech i.e. expression of *Anekānta*.

Basic conceptions of the religion

All existents in this universe are real. Jain term for existent is *sat* (literally-being, reality) and represented by the term Substance (dravya). Reality or substance is endowed with the three characteristics namely origination, destruction and permanence. Substance is an amalgam of attributes and modes¹². By substance Jains understand a base or foundation for manifold attributes, which undergo transformations in the form of acquiring new modes and losing old modes at each moment i.e. being and becoming or permanence and change i.e. persistence with change.

⁸ 'Parasparopagraho jīvānām/ Tattvārtha-sūtra by Umāsvāti, Sūtra, V.21

⁹ Dhammo maṅgala mukkhīṭṭham Ahiṃsā saṃjamo tavo... Daśavaikālika Sūtra, 1.1

¹⁰ *savve pāṇā ṇa haṇṭavvā, ṇa ajjāvetavva, ṇa ajjāvetavvā, ṇa parighettavvā, ṇa paritāveyavvā, ṇa uddveyavvā, Ācārāṅga Sūtra*, 132, (Agama Prakashana Samiti, Beawer) from Paper by Prof K.C.Sogani

¹¹ *Praśnavyākaraṇa Sūtra*, 6.1.3, Pages 683-684, (Jaina Vishva Bharati, Ladnun, under the title "Aṅgasuttāni" from Paper by Prof K.C.Sogani

¹² *Utpādayaya dhrauvyayuktam sat, guṇaparāyavad dravyam. Tattvārtha-sūtra* by Umāsvāti, Sūtra VI/29, 37



Substances can be grouped into two broad categories namely; living-beings (*jīva*) and non-living beings (*ajīva*).¹⁰ *Jīvas* are sentient and further classified as pure souls and empirical souls (i.e. pure soul bonded with karmic matter). These *karmas* are the causes of different material modes of soul. Empirical souls are the living beings, which have four vitalities / capabilities called *prāṇas* for identifying them as living being namely senses (taste, touch, smell, form/color and hear), energy (mind, speech and body), breathe and age (lifespan). They exist in the four realms of existence / destinies namely heavenly, human, hellish and sub-human/animal beings. There are infinite souls in this cosmos.

On the other hand, pure soul i.e. without bonding with matter *karma* does not bother about anything else except enjoying its true nature of infinite perception, knowledge, bliss and energy. This is the ideal to be achieved by all souls. The state of pure soul is equivalent of Godhood and the pure soul is not involved in any acts of creation / destruction /rewards to others.

Karma doctrine

Jains claim of the concept of *karma*, as a complexity of material particles infecting the sinful souls is indeed unique. The fine matter particles called *kārmaṇa-vargaṇāścan* become *karma*. These particles fill the entire cosmos. The bondage of *karma* with soul is due to perverted views, non-restraint, carelessness, passions (anger, deceit, pride and greed); and activities of mind, body and speech. Activities of mind, speech and body cause vibrations in the environment causing these matter particles to move towards the soul. They unite with the soul if the soul is in a state of passion or the other factors mentioned earlier affecting the soul. These subtle particles when bound with soul are called matter or *dravyakarma*. As the empirical soul continues to be in a state of passion, these material *karmas* keep on getting bonded with the soul. The *karma* matter that entered into a union with soul has eight species which are further classified in two groups of four each called obscuring and non-obscuring with varying effects. Their number and character are conditional upon the conduct/state of soul; e.g. if it is good, the soul assimilates good *karma* species and when the conduct of soul is bad, it assimilates bad *karma* species. The *karma* may stay latent for a long time but may appear later on or quickly when the right moment arises. The duration and intensity of the effect of karma depends upon the state of mind at the moment of its assimilation. When the *karma*'s efficacy expires it becomes extinguished. Thus to regain its natural and pure state, the defiled soul or empirical soul must make efforts (path of purification) to free itself from



these *karmas*. Further the condition (species, duration, intensity etc) of some of the *karma* can be changed by the efforts of soul.

Liberation / Nirvāṇa / Mokṣa

All these terms used interchangeably imply freeing the empirical soul from all types of karmic bondages. The path to liberation is called *mokṣa-mārga* which is 'right faith / belief, right knowledge and the right conduct practiced together'.¹³

Right belief is defined as belief in the true nature of pure self (i.e. the existence and attributes (infinite knowledge, bliss and energy) of self /soul and its capability to attain that state. From practical viewpoint, right belief is called firm belief in the true deity (i.e. *Jina* who is without any attachment and aversion and has won all sorts of physical and mental flaws); true canons (sermons of Jina) and true teacher i.e. who practices right conduct and is fully knowledgeable of the Jain canons.

Right knowledge implies the true and detailed cognition of the real nature of the object of knowledge as it is. This knowledge is free of doubt, perversity and indecisiveness. Knowledge can be acquired using *pramāṇa* (organs of valid knowledge) and *naya* (doctrine of viewpoints). Ordinary people like us need to use the doctrine of viewpoints (*naya*) to acquire right knowledge about any entity. Doctrine of multiplicity of viewpoints or pluralism, called *Anekāntavāda*, is a unique contribution of Jains in the field of epistemology.

Right conduct implies 'Giving up all activities which lead the practitioner to continue its journey in trans-migratory cycle'. This practice is based on the premise 'Jainism posits that each individual (*jīva*) holds an eternal soul that has always existed and will continue to exist. Our current highly prized status as human beings is transient and hence must be treasured and respected. On this basis, we can find a psychology within Jainism that emphasizes the importance of every single act, every encounter within the human as well as the non-human realms'.

Practicing Right Conduct

The doctrine of conduct is based on the principle of Non-violence which imposes self restraint, carefulness and practice of daily essential duties and observing vows¹⁴. Jain

¹³ 'Samyakdarśana-jñāna-cāritāṇi-mokṣamārgah', *Tattvārtha-sūtra* by Umāsvāti, *Sūtra* I.1



scriptures have classified right conduct in two categories namely: for a householder and for monks/ascetics. Due to his / her inadequacies of determination, capabilities and involvement in worldly pursuits, a householder cannot pursue *mokṣa-mārga* 100% of time. The practitioner gradually enhances the level of his detachment to worldly activities from almost beginning till he/ she attains ascetic status and starts practicing the conduct of the ascetics who practice it 100% all the time.

Penance – tapa

Penance is essential to achieve dissociation of existing *karma* from the empirical soul. Penance is broadly classified¹⁵ as external (six types) aimed at different types of abstinence from foods and gaining control over bodily tendencies, and internal (six types) to develop detachment from the worldly things and ultimately free the soul from karmic matter by practicing proper interactions with others and learning, contemplating and meditating on the self /soul.

Religious rituals and practices:

Rituals

We shall divide these, derived from the six obligatory duties (*Āvaśyaka*), in routine daily religious activities performed at a place of worship called temple or *sthānaka* and periodic activities.

¹⁴ Conduct of householders consists of 1. Giving up seven vices, observing 8 basic virtues related to use of non violent food and drinks, six essential daily rituals namely

- i. *Sāmāyika* or State of equanimity of the self (like meditation and yoga in Hinduism)
- ii. *Catūrvīṃśatīstva* or reciting the virtues of the 24 tirthaṅkaras.
- iii. *Vandānā* or veneration of the holy teacher/s.
- iv. *Pratikramaṇa*. Recollecting the mistakes committed and seeking forgiveness.
- v. *Kāyastarga* or relaxation i.e. developing a feeling of separateness of body and self.
- vi. *Pratyākhāna* or vowing not to make mistakes or practice *Mokṣa Mārga* in future.

And minor vows called *aṇuvratas* namely Non-violence, Non-stealing, Truthfulness, Celibacy and Non-Possessiveness with limitations. The concept of *aṇuvratas* is based on minimization of violence, stealing, lying, sex with own married wife only and acquiring possessions. Thus Jains talk of the paradigm 'prevention is better than cure' as the basis of their ethics.

¹⁵ Six external namely fasting, reducing normal diets, abstaining from specific foods, giving up delicious foods, lonely habitation and mortification of body; and six internal types namely: expiation, reverence, service, study, renunciation and meditation.

Daily: Pūjā /worship: *Pūjā* is an act of devotion or obeisance towards a divinity and interactions with that divinity in the form of making an offering to its iconic form or images /idols. Laity performs both *dravya* (with the aid of material substances) and *Bhāva* (psychic or mental) *Pūjā*. Sthānakavāsī Jains do not worship an iconic figure and hence perform only psychic *pūjā*. Ācārya Jinasena says ‘Reciting the virtues which are auspicious and acquired by *Jinas* is called *Pūjā* / worship’. A devotee, who is all praise for these virtues; feels happy, contented and elated by reciting these virtues, such devotion results in earning meritorious karma and even attaining bliss. Throughout the *Pūjā*, the devotee chants *mantras*, hymns almost silently and makes certain actions, like using fly whisk to serve the divinity, using lamp and incense sticks or a small metal fire pot and moving in vertical circular form before the idol (called *ārati*), bowing etc. Śvetāmbara subsets Sthānakavāsī and Terāpanthī Jains on the other hand either visit their monks /nuns, sing hymns in Sthānakas or at common meeting places called *Aṇuvrata Bhavanas* or *Sāadhanā Kendra*. There are special group periodical *Pūjās* held on holy days as per Jain calendar. It is interesting to note that more than 20000 Jain temples exist in India alone for a small population of about 5 million Jains.

1. Periodic: These consist of observing fasts on special occasions, visiting monks to serve them, special *Pūjās* on festive days, festivals and pilgrimage to holy places. The idea of such activities is to leave behind the daily worldly activities and be immersed in religious pursuits for a specific period. All these activities occupy very special place in the life of Jains as can be seen in their temples, meetings with ascetics and observing festivals and large number of pilgrimage places. For example on 8th and 14th day of each fortnight, Jains even avoid eating the green vegetables and fruits. They usually go to a pilgrim place at least once or twice a year. Similarly Jain ascetics who do not have any worldly possessions rely solely on the householders to provide them food, shelter, implements to observe restraint etc and access to religious texts etc. Some of the peculiarities of Jain festivals and pilgrimage are: Spiritual purification, preaching right conduct and experience own nature and detachment.

1.1 Festivals also provide an opportunity for the community to know each other, build community feelings, take up community projects and understand each other better. Important Jain festivals are: *Paryūsaṇa* / *Dasa Lakṣaṇa* is the most important (often called as mahāparva) of all Jains. These occur in the Indian month of *Bhādra* (August-September) and considered most auspicious and celebrated with vigor and activities; Birthday of Lord Mahāvīra and his liberation day called Divālī are other important festivals. Consecration of a



new temple to make it worthy of worshipping is another festival which is celebrated with lot of pomp and show.

1.2 Important Jain Pilgrimage places: Jains go to *tīrtha*/pilgrim places quite often, especially the middle aged and the elders and stay at pilgrim places for extended periods of time to acquire more religious knowledge, practice ascetic life and give up worldly activities. Pilgrimage provides them the opportunity to devote full time for spiritual purposes and hence enables them to advance in their path of spiritual purification. There are 210 pilgrim places of Jains in India. The most visited ones are Sammedsikhhar, Palitana, Pāvāpuri, Nakoda, SriMahaviraji Tijara Shankheshwar and Hastinapura.

3.0 Holy recital (mantra) Navakāra:

<i>Ṇamo arihantāṇaṃ</i>	Obeisance to the perfect beings with body
<i>Ṇamo siddhāṇaṃ</i>	Obeisance to the liberated souls
<i>Ṇamo āyariyāṇaṃ</i>	Obeisance to the heads of congregation
<i>Ṇamo uvajjhāyāṇaṃ</i>	Obeisance to the holy teachers
<i>Ṇamo loye savvasāhūṇaṃ </i>	Obeisance to all the holy monks

Following four lines are also made a part of the *navakāra-mantra* by Śvetāmbara Jains.

<i>Eso pañca namokkāro</i>	This fivefold praise
<i>Savva pāvappaṇāsaṇo</i>	Destroys all bad <i>karmas</i>
<i>Maṅgalāṇaṃ ca savvesiṃ</i>	of all the auspicious mantra it is the holiest
<i>Paḍhamāṃ havaīmaṅgalaṃ </i>	Reciting it results in auspicious <i>karmas</i> .

4.0 Accessories used by Jains during religious performances:

- Dresses:** It is important that the devotee is clean both externally and internally (tension free mind) to be effective in the rituals. Therefore the devotee takes a bath before the rituals. If the devotee is involved in giving bath to the idol then he is required to wear



unstitched clothes / dress. He will cover his head with the same cloth also. Women wear special dedicated cloths for the occasion. Śvetāmbara Jains use a mouth covering also. In case of special worships, devotees do put up artificial crowns and garlands to feel like gods and kings while performing the rituals.

- ii. **Hymns:** There are number of *Pūjās*, songs, *mantras*, meant for specific purpose, occasion and of twenty-four ford-maker used while performing the worship.
- iii. **Yantras:** Some special alphabets, words and *mantras* when placed in graphical formations on metal plates are called implements /instruments (yantra). It is said that these *yantras* do possess certain super natural powers and are therefore considered as important devices in Jain worships. In fact, historically it is said that before the advent of idol making, these *yantras* were used to convey the same feelings as idols of *jinas*. At times they are also used as an alternate to idols.
- iv. **Rosaries and incense:** Rosaries, normally containing 108 beads, are used primarily to aid recite *mantras* for 108 times and are provided in the temples. Incense sticks or powder is used to make the environment fragrant and give a feeling of holiness. Jains also use earthen or metal oil lamps to signify the acquisition of the light (true knowledge).

Social consciousness in Jainism

Even though Jainism is an ascetic based religion which preached detachment from worldly life to attain liberation; yet we find Jains as a community continue to exist as a prosperous, educated, non violent community contributing tremendously to the society in which they live. This is obvious from the large number of schools and educational institutions (over 4000), several thousand hospitals and dispensaries, animal shelters, homes for destitute, pilgrim places, objects of art like Dilwara temple, Shravanabelgol built and run by Jains along with vast corpus of literature and continuous charity to help the socially underprivileged fellow beings.



B.1.1.2.1

Teachings of Mahāvīra

Dr. Shugan Chand Jain

1.0 Preamble:

Mahāvīra [599–527 BCE] is the latest and 24th Tīrthaṅkara of Jains. He was born in Distt. Vaishali in the present state of Bihar, India. His parents were the followers of Pārśva, the 23rd tīrthaṅkara of Jains who attained emancipation some 250 years earlier. The current religion and philosophy of Jains is based on Mahāvīra's sermons, teachings and the way he lived His life. It is important to understand the state of affairs in India and abroad during his lifetime so that we can appreciate his teachings better.

He was born in the ruler caste (kṣatriya) to the chief of the Distt Vaishālī in Bihar, a prosperous district run by democratically elected rulers. There were more than 363 different philosophical preachers at that time in India alone¹. Animal sacrifice (bali) and *yajñas* (long strenuous worship of God, with sacrifices of animals and even human beings) to achieve worldly comforts were the popular rituals. Socially; slavery and trading of women, excessive accumulation and consumption of wealth by few, use of corporeal and other types of punishments to rectify the ill behaviors of people and casteism were widely practiced.

Internationally, it was approximately the period when Lao-Tse and Confucius in China, Buddha in India, Zarastu in Persia, Pythagoras and later Pluto and Aristotle in Greece were preaching their doctrines and philosophies as well. According to Jains, Mahāvīra was born almost at the end of the 4th time period (of the present epoch) and lived just up to the beginning of 5th time period of increasing pains and decreasing happiness.

2.0 Doctrines of Mahāvīra

Who am I? From where have I come? And where shall I go after death? These are the questions we keep on asking ourselves. Mahāvīra experimented in his life to find the right answers to these questions and after strenuous penance of 12.5 years; he found the answers and started preaching the same for the good of mankind. Thus, his teachings emphasize study of the self and then to improve its status to that of supreme or pure self and

¹ Chapter 1 of *Sūtrakṛtāṅga* describes other creeds (para-mata) along with their *bhūtavāda*, monism like *ātmādvaitavāda* (one of type of reality i.e. living beings), one soul only (ekātmavāda), inertness of the soul (akārakavāda), *kriyāvāda* and *niyatīvāda* (fatalism or determinism) for a total of 363.



enjoy its nature of eternal bliss and infinite knowledge. Even though his teachings are for spiritual beneficence, yet they are equally beneficial to improve our worldly existence as well. Well known Jain preceptor of 6th century AD Samantabhadra², described his doctrine as ‘*Sarvodaya tīrtha* or for the enlightenment of all living beings’.

His metaphysical doctrine talks of all existents being real and they are accompanied by the trio of origination-destruction-permanence simultaneopously. Further the existents are divided in two categories³ namely living beings (jīva) with consciousness and non living beings (ajīva) without consciousness. Living beings are classified in six categories⁴, based on the type of body and number of sense organs they have. Air, water, fire, earth and plantation having one sense organ, namely touch, are classified as of stationery class (sthāvara) and the rest are classified *tras* or which can move and are with two to five senses organs and mind. (Living being or soul) never dies; it changes body it owns on death i.e. gets new body by shedding the old one depending upon its *karmas*. Eternal happiness (Bliss) and infinite knowledge is the nature of all living beings. Matter (pudgala) is the main non living being which is conceptual as cognition of the world by us is due to its existence. Time (kāla), Space (ākāśa), principles of motion and rest are the other non conceptual non living beings. *Loka* or cosmos is eternal from time perspective (i.e. was, is and will always be there); it is of limited size and definite shape and surrounded by *Aloka* or trans-cosmic, has not been created by anyone and cannot be destroyed by anyone but transforms continuously; and is inhabited by all types of beings.

2.1 Non violence, restraint, Self effort / penance or austerity That which is non-violence, self-restraint and austerity is *Dharma* (spiritual values). It is by virtue of spiritual values that supreme spiritual beneficence results. To him whose mind is (absorbed) in spiritual values, even gods pay homage.⁵

² O Lord! Your *Tīrtha* is all inclusive, is based on relativity of viewpoints and the eliminator of all pains. Hence it is The *Sarvodaya Tīrtha* or the Creed for the enlightenment of all. *Yuktyānuśāsana*/61

³ *Jīvaṃajīvaṃ davvaṃ.....Dravya-Saṃgraha* verse 1 by Āc. Nemicandra

⁴ *Ācārāṅga Sūtra*, Chapter 1 called knowledge of the weapons (Śāstra-parijñā).

⁵ (i) *Samaṇasuttaṃ* 82:

(ii) *Dhammo maṇigalamukkiṭṭhaṃ, ahiṃsā saṃjamo tavo;*

Devā vi taṃ namaṃsaṃti, jassa dhamme sayā maṇo / Daśavaikālika-sūtra, verse 1.1



The above verse in essence sums up his philosophy of life. *Dharma* is the essence of life and those who are constantly absorbed in it are even worshipped by gods. Jain literature describes *dharma* as the nature of a being (vastu svabhāva)⁶. We shall discuss these three most constituents of *dharma* each briefly here.

a. Non-violence / *Ahiṃsā*.

Jainism is often described as the religion of non-violence. All its ethics, philosophy and way of life are based on being non-violent. '*Ahiṃsā paramo dharmah*'⁷ sums it all and this aphorism is generally associated with Jain religion and translated as 'Live and let live' the concept of Jain non-violence.

He defined *hiṃsā* as giving pain (to one's own self or others) or asking others to do so or admiring those who do so (by mind or speech or body singly or by all of them). Absence of *hiṃsā* is *Ahiṃsā*.

Mahāvīra says⁸, 'All the worthy men of the past, the present and the future say thus, speak thus, declare thus, explain thus, that all breathing, existing, living and sentient creatures should not be slain, nor treated with violence or abused nor tormented' We can see that most of the issues related to terrorism, ecology, slavery etc could be solved to a large extent if we understand and implement this concept of *Ahiṃsā*. Thus this definition of *Ahiṃsā* and of living beings earlier, Mahāvīra's doctrine becomes universal in nature i.e. of beneficence to all.

Ācārya Amṛtacandra Sūri⁹ analyzes and explains the entire gamut of Jain ethics as derivatives of non-violence. The example of the person who wants to throw fire on others to burn them has to first burn his hand. Besides, he makes an enemy in the other persons who wish to take revenge all the time. For food, the concept of *Ahiṃsā* (extreme type of vegetarianism for monks) is explained beautifully in the following verse like the bumblebee,

⁶ *Dhammo vatthu sahāvo khamādibhāvo ya dasaviho dhammo* |

Rayattayaṃ ca dhammo jivāṇaṃ rakhaṇaṃ dhammo | *Kārtikeyānuprekṣā* by Ācārya Svāmī Kārtikeya. Verse 478

⁷ *Mahābārata Ādiparva*-11/13

⁸ *Ācārāṅga* 1.1.2

⁹ *Puruṣārthasidhyupāyā*, Verse 42-57



who takes the nectar from different flowers in different gardens without hurting or causing damage to the flower; so should the saint take his food from householders¹⁰.

b. Self-restraint / Saṁyama.

Self-restraint in Jainism primarily means to gain control over one's senses or be indifferent to sensual pleasures or experiences. Another word used abundantly in Jain literature for self-restraint is equanimity (*samatā*) which means, 'Not getting disturbed by either pleasant or unpleasant sensual experiences' as pleasure and pain are the two sides of the same coin. Philosophically it means to become introvert and concentrate over yourself (*ātma*), be detached from all external objects (including your body). The five major vows for ascetics coupled with five attitudes of restraint (*saṁitis*) and three attitudes of control (*guptis*) and their simpler version of five minor vows (*aṇuvrata*), four *guṇavratas* (multipliers of vows) and three *Śikṣāvratas* (teaching major vows) constitute the code of conduct for Jains which all are based on non-violence and self-restraint. Examples of the problems associated with each type of sense organ; e.g. elephant is trapped because of his uncontrolled lust for sex, fish for her taste, mosquito for the light etc. show the importance of self-restraint. Self-restraint enhances the will power and the effectiveness of the individual in focusing on his objective to achieve excellence. To move up the ladder of spiritual purification or worldly pursuits, it is an essential act.

c. Penance / austerities or Tapa:

To make effort in controlling / suppressing or destroying the passion tainted tendencies of sense organs as per the capabilities of the individual is penance. Penance should not cause tension or distraction in the practitioner; rather it should help the practitioner meditate more on the self. We thus see that Jains do not accept physical hardships like burning your body by exposing to sun or taking a holy dip in the river to wash sins etc as penance. Penance is classified in two groups, namely external (i.e. those which are physical) and internal or psychic. Both are considered essential and one without the other is considered inadequate. In fact, the internal penance is the key but without observing external types of penance, the practitioner has little chance of successfully performing internal penance e.g. wise people (Cankya etc) say that students should not overeat so that they can concentrate on their studies. It is also a part of self-restraint. Penance causes dissociation of *karmas* like the fire

¹⁰ *Jahā dumassa pupphesu, bhamaro āviyai rasaṃ na ya pupphaṃ kilāmei, so ya piṇei papaya//*
Daśavaikālikasūtra, verse 2



burns a matter object. Penance in Jain philosophy is considered to be very harsh, specially the external by others. Fasting, gaining self-control etc is so tough to others that even Buddha called his path as *Madhyama-mārga* or the middle path between Jains and Vedāntins.

2.2. Non-possession (aparigraha) / Giving up / Detachment. Elimination of bondage

The word *parigraha* means *pari* (from all four sides) + *graha* (bind) i.e. the things or objects which bind us (soul) from all sides. Jains call it as infatuation (*mūrcchā*) or attachment / attraction.

Possession means the infatuation or attachment or a feeling of mine (and not me) in other objects (besides the soul)¹¹. Mahāvīrā calls bondage (*bandha*) as *parigraha* and cause of all our ills¹². Possession is described as of two types namely internal (4 passions namely anger, pride, greed and deceit and nine secondary passions) and external. External are further classified as living beings (family, servants, animals etc.) and non-living beings (wealth, houses, cloths, ornaments etc.). Ascetics are asked to give up all types of possessions and become *aparigrahī* or *nirgrantha* while for laity, who is involved in worldly pursuits, the order is to limit their possessions according to needs without developing attachment with them.¹³

Apollonius Tyaneus (Greek traveller 1st century CE) beautifully describes Jains as follows:

‘In India, I found a race of mortals living upon the Earth, but not adhering to it; inhabiting cities, but not being fixed to them; possessing everything, but possessed by nothing.’

Spiritually speaking, it means that all bondages of soul, i.e. *karmas* of all types are to be eliminated so that the soul just becomes pure soul and enjoy its true nature i.e. bliss and knowledge (*jñānānanda*).

¹¹ *Tattvārtha-sūtra*, verse VII.17 ‘*mūrcchā parigrahaḥ*’

¹² *Cittamañtalalittān vā, parigijjha kisāṃavi aṇṇaṇ vā aṇujāṇāi, evaṇ dukkhā ṇa muccai* i.e. ‘He who owns even a little live or non living beings as possessions or even has a feeling of mine towards them; or supports /praises others who have them, can never get the release of his soul from pain/bondage’. *Sūtrakṛtāṅga*, chapter 1 verse 2

¹³ *Bujjhejja tiuṭṭhejjā, baṇḍhaṇaṃ parijāṇiyā...* Acquire the true knowledge. Knowing the bondage of soul, then try to get release from the same etc and explained in *Sūtrakṛtāṅga*, chapter 1 verse 1 to 8



2.3 Multiplicity of view-points / Non-absolutism / Anekānta

The one who started moving has actually moved i.e. starting and partial completion of an activity takes place at the same moment¹⁴. Reality consists of origination, decay and permanence simultaneously.¹⁵

The above *sūtras* form the foundation of the doctrine of *Anekānta*, the most important doctrine to enhance our understanding of the reality. They also depict the existence of pairs of opposite attributes co-existing e.g. origination and decay existing together, relativity i.e. origination and decay are related and not independent/absolute. An example will explain the concept of *Anekānta*.

There is a big tree and there are hundred cameramen, taking picture of the tree from different angles. We will find that no two pictures of the tree are exactly alike even though they all represent the same tree. Therefore to say that any one picture represents the whole tree is wrong while to say that it is also a part of the tree and related to other pictures is the correct one. So is the truth/ reality and our understanding of the same depends on the angle from which we look at it. Mahāvīra also used at least four viewpoints, namely space, time, substance and mode to answer any question put to Him (Ref. Bhagavatī, the fifth canonical *Aṅga* of Jains). The three main principles of *Anekānta* are:

a. Co-existence:

Anything or anybody existent must have pairs of opposite attributes. Without the opposite, naming and characterization is impossible. The animate and the inanimate are two extremes, yet they co-exist (the body is inanimate and the soul is animate). Similarly the speakable and unspeakable, permanent and impermanent, the similar and dissimilar, the co-existence of one and many and the identical and different co-exist in any object. Jains describe their doctrine as i.e. identity in difference¹⁶. Similarly the government (treasury benches) and the opposition co-exist in any form of government.

b. Relativity:

If we see our own world, we see we are related to each other as brother / sister / father / mother / son / daughter / friend, co-worker / neighbor etc. etc. We see hardly anybody who exists just on his own. Similarly we find that night follows day, Monday follows Sunday,

¹⁴ 'Calamāna caliye'

¹⁵ *Utpādavyayadhrauvayayuktamsat*, TS V.30:

¹⁶ *Bhedāhbhedā*.



smaller than or hotter than etc statements indicating relativity of existence. *Anekānta*, as indicated above also propagates relativity of even opposites co-existing. This principle is very important in our life as it makes us accept views and existence of others even though they are opposed to our own. Living beings originate, develop and exist with the co-operation of other living beings is the important doctrine of Jains¹⁷.

c. Reconciliation:

It is the quest for unity between two apparently different characteristics of a substance. Characteristics, which differ, are not altogether different. Only using the two viewpoints namely absolute and practical and not just one, one can bring about reconciliation. Insistence on just one viewpoint as the complete truth is the basis of all conflicts. Thus the feeling 'I alone exist' disappears and gives rise to 'we exist'. Thus to establish the whole truth about an entity (which has almost infinite attributes) is not possible for individuals like us; only an omniscient can know them all. However for him, it is impossible to express it simultaneously. Therefore Jains established *Syādvāda*, the conditional dialectic, as the method of expressing the whole truth sequentially by emphasizing that the sentence being spoken does not represent the whole truth i.e. it represents only the partial truth.

3.0. Worldly

Mahāvīra classified his followers in two categories, namely:

- *Śramaṇas* or monks / ascetics who wish to lead a totally detached life and devote 100 percent of their time for the attainment of omniscience and emancipation.
- *Śrāvakas* or householders who wish to carry on their worldly pursuits keeping his teachings in mind and practice; slowly move towards the ideal of leading a monk's life at some time in future.

For *Śrāvakas*, he asked them to observe five minor vows (aṇuvratas), six essential duties and avoidance of basic sins from their life. Further he says that we should practice the vows according to our capacity and inclination so that we can practice them comfortably and gradually enhance their severity. Further he talked of practice with confessing one's non-implementation of vows and start all over again¹⁸ (chedopasthāpanīya conduct)¹⁹. The main

¹⁷ 'Parasparopagraho jīvānām', *Tattvāratha-sūtra*, V.21

¹⁸ *Tattvāratha-sūtra* IX.18, Equanimity, reinitiation, purity of non-injury, slight passion and perfect conduct are the five types of conduct.

sermons for common man was to atleast keep his thoughts pure and knowingly not commit any sin.

The prayer, widely known as My Prayer¹⁹, recited by most of the Jains on regular basis sums up the practice of Mahāvīra's teachings by common men/women.

4.0 Relevance today

As said in the preamble, the state of affairs of the world is similar to what was in Mahāvīra's time except that the knowledge level of material world and the scientific discoveries have given even common men the benefit of prosperity also. Today we are more materialistic in our outlook and feel that accumulation and consumption of wealth is the only way to gain happiness. No doubt material wealth is essential to lead a comfortable life but it is not the all-encompassing cause of happiness. There is a famous saying, "If life were thing money can buy, the poor won't live and the rich won't die'. We are seeing that material prosperity generates problems of ecology imbalance, economic inequalities, enhanced tension / stress and other so called lifestyle health problems, terrorism, aids and even the fear of extinction of the human race itself. Experience also shows that these problems cannot be effectively solved by materialist outlook only. On the other hand we have seen above that Mahāvīra's teachings can assist us in minimizing, if not eliminating, the ill effects of most of these problems. Mahatma Gandhi used Mahāvīra's teachings effectively in leading his own life as well as solving the problems of the country as a whole. He took the five minor vows for his personal improvement and used the non-violent path of passive resistance (Satyāgraha or holding on the truth) path to resolve social and national problems. A testament to this is enshrined in the constitution of India as given below:



Explanation of the picture in the Calligraphed Constitution of India: Vardhamāna Mahāvīra,

¹⁹ *Merī Bhāvanā* (My prayer) by Jugal Kishore Mukhtar consting of 16 stanzas talks of the wishes of a true Jain about his way of life. It is recited by Jains in North India primarily at least once a day.



the 24th Tirthamkara in a meditative posture, another illustration from the Calligraphed edition of the Constitution of India, Jainism is another stream of spiritual renaissance which seeks to refine and sublimate man's conduct and emphasises *Ahiṃsā* (Non-violence), as the means to achieve it. This became a potent weapon in the hands of Mahatma Gandhi in his political struggle against the British Empire.

Quotations for disciples and laity for day to day life²⁰

- *Aṇusāsio na kuppejā*. 1/9. Do not get angry when disciplined
- *Khuddehiṃ saha saṃsaggiṃ hāsaṃ kiḍaṃ ca vajjae*. 1/9. Do not keep company of bad people. Do not indulge in making fun (cutting jokes) or associated activities.
- *Nā puttho vāgare kiñci puttho vā nāliyan vaye*. 1/14. Do not speak unless asked for. And do not tell lie when asked to speak.
- *Kohaṃ asaccan kuvejjā* 1/14. Suppress (or destroy) anger.
- *Appā danto suhī hoe*. 1/15. He who gains full control over himself is happy.
- *Suī dhammassadullahā*. 3/8. It is very difficult to get (hear) religious sermons.
- *Sohi ujjuvabhūuyassat*. 3/12. He is sacred /holy who is simple.
- *Ghorā muhuttā abalaṃ sariraṃ*. 4/6. Time is very cruel and the body very fragile.
- *Kammasacchāhu pāṇiṇo*. 7/20. An act performed never goes without results.
- *Varaṃ me appā damnto saṃjameṇa taveṇa ya; Māhaṃ parehiṃ dammanto bandhaṇehi vahehiya*. It is better that I suppress or destroy my ills (sins) through self-restraint and penance. It is not good that others do so to me through discipline or giving pain.

5. Summary

We can conclude and summarize Mahāvīra's teachings in the four lines as follows:

Ahiṃsā in conduct

Aparigraha in life

Anekānta in thoughts

Syādvāda in speech

Jain philosophy as we know today is all based on Mahāvīra's teachings. The entire program of the summer school has been designed around His teachings and their use to address today's problems.

For further Reading:

Religion and Culture of Jainism by Dr J.P.Jain, Bhartiya Gyanpith, New Delhi

Jain Path of Purification by P.S.Jaini, Moti Lal Banarasi Dass, Delhi

Jain Dharma ka Saral Parichay in Hindi by Pt Balbhadra, Kundakunda Bharati, Delhi

²⁰ *Uttarādhyayana Sūtra*, ED. Mishrimalji Maharaj, APS Vyavar, 1984



B.1.1.2.2

Methods used by Mahāvīra for Social Change

Prof. Kamal Chand Sogani

In the cultural history of mankind, Mahāvīra is one of those few towering personalities who fought for individual liberty and revolted against the economic exploitation and social oppression of man. He introduced vigorous innovations in the then existing social law and order. Mahāvīra regarded the individual and his social responsibility as the key to the progress of both individual and society. Mahāvīra did not confine himself to individual uplift, but he dedicated himself to the development of a new creative social order for the healthiest orientation of the individual. Thus in the philosophy of Mahāvīra, both individual and society, 'I' and 'Thou' are properly reconciled.

Methods conducive to new creative social order for bringing about social change in Samyak (right) direction:

1. Metaphysical Method:

For the reflective person Mahāvīra propounded that our conduct and behaviour are conditioned by our metaphysical speculation. The incentive to social change emerges from a deep and sound metaphysical theory, which requires proper application of logic to experience. Samantabhadra (2nd Cent. A.D.) an ardent follower of Mahāvīra argues that the conceptions of bondage and liberation, *Punya* and *Pāpa*, heaven and hell, pleasure and pain and the like lose all their relevance and significance, if we exclusively recognize either permanence or momentary-ness as constituting the nature of substance.¹ The affirmation that the momentary disintegration of all things renders impossible the financial transactions, the fact of memory, and the commonplace relations of the husband and the wife, the teacher and the taught and the like also indicates the subservience of ethical problems to the nature of being.²

Mahāvīra differs from all absolutists in their approach to unfold the inner nature of reality. He weaves the fabric and structure of reality on the authority of indubitable experience and is not swayed in the least by the fascinations of a priori logic. Owing to this deep-rooted

¹ (i) *Āpta-mīmāṃsā* of Samantabhadra, 40-41 (Ganesh Varni Digambara Jaina Sansthana, Varanasi).

(ii) *Yuktyanuśāsana*, of Samantabhadra, 8-15 (Vira Seva Mandira, Delhi).

² *Ibid*, 16-17



abhorrence of the abstract way of philosophising, Mahāvīra evaluates what is given in experience, and consequently advocates change to be as much ontologically real as permanence. Both are separable but only in logical thought. Being implies becoming and vice versa. Inconsistent as it may appear at the inception, there is no doubt that experience enforces it and logic confirms it. This conception of reality reminds us of the Greek philosopher Parmenides who regarded 'Being' as the sole reality to wholly exclude all becoming, as also of Heraclitus, for whom, permanence being an illusion, 'Becoming' or perpetual change constitutes the very life of the universe. It also makes us reminiscent of the Buddhist philosophy of universal flux and of the unchanging, static, permanent absolute of Vedānta. But all these point of the one sided evaluation of experience. It may be said that "if the Upaniṣadic thinkers found the immutable reality behind the world of phenomena and plurality, and the Buddha denounced everything as fleeting and sorrowful and pointed to the futility of all speculation, Mahāvīra adhered to the common experience, found no contradiction between permanence and change, and was free from all absolutism."³

In consonance with the perspective adopted by Mahāvīra in the metaphysical speculation, substance is that which is characterized by simultaneous origination, destruction and persistence.⁴ Permanence signifies persistence of substance along with attributes, and change refers to fluctuating modes along with the emergence of the new modes and the disappearance of the old ones at one and the same time. To illustrate, gold as a substance exists with its modifications and qualities. Now after making an ornament, gold as a substance is existent along with its attributes and what changes is the mode.

Thus nature of substance may now oblige us to think that things both material and mental are everlastingly existent. Such a view of things cannot even pretend to conceive without falling into inconsistency the intervention of any eternal and self-subsistent maker, either personal or impersonal, for bringing into existence the diverse things of the world.

It may be noted here that origination and destruction are applicable to *Paryāyas* (modifications) and persistence to qualities along with substance. Hence permanence is not

³ *Studies in Jaina Philosophy* by Nathmal Tatia, Page 18 (Parshwanatha Vidyashrama Shodh Sanstahn, Varanasi).

⁴ *Pañcāstikāya* of Kundakunda, 10, (Shrimad Rajchandra Ashram, Agas)

the denial of change, but includes it as its necessary aspect. The notion of *Paryāya* is the contribution of Mahāvīra to metaphysical thinking.

2. Socio-Ethical Method:

Effective social changes were made by Mahāvīra through the promulgation of the socio-ethical values of *Ahiṃsā*, *Aparigraha* and *Anekānta* these three are the consequences of Mahāvīra's devotedness to the cause of social reconstruction.

(a) Ahiṃsā

In an unprecedented way Mahāvīra clarified *Ahiṃsā*. In *Ācārāṅga* he says, " none of the living beings ought to be killed or deprived of life, ought to be ordered or ruled, ought to be enslaved or possessed, ought to be distressed or afflicted and ought to be put to unrest or disquiet.⁵ The sociopolitical organisations and the capitalistic set up can easily derive inspiration from this ethico-social statement. Thus the *Āyāro* (*Ācārāṅga*) conclusively pronounces that after understanding the importance of kindness to beings, the enlightened person should preach, disseminate and applaud it at all places in East-West and North-South directions.⁶ The *Praśnavyākaraṇa-sūtra* designates Social *Ahiṃsā* as kindness (dayā), security (rakṣā), salutariness (kallāṇa), fearlessness (abhaya), non-killer (amādhā), and so on.⁷

The *Ācārāṅga* gives us certain arguments to renounce *hiṃsā*.

(1) Socio-political argument against hiṃsā:

The *Ācārāṅga* condemns *hiṃsā* by saying that its operation is without any stop, cessation and discontinuance and it goes on increasing to the extent possible with the political consequence that the race of armaments becomes un-arrestable and continues to grow without any check. In contradistinction to this it eulogizes *Ahiṃsā* by saying that its observance is total and not piecemeal, with the result that the armament race discontinues and comes to a stop.⁸

⁵ *Savve jīvā, savve bhūya, savvepāṇā ṇa haṃtāvā, ṇa ajjāvetavva, ṇa parighettavvā, ṇa paritāveyavvā, ṇa uddveyavvā, Ācārāṅga Sūtra*, 1/4/2 (Agama Prakashana Samiti, Beawer)

⁶ *Dayaṃ logassa jāṇitta pāṇaṃ paḍiṇaṃ, dāhinaṃ udiṇaṃ āikkhe vihae kiṭṭe vedavi, Ācārāṅga Sūtra*, 1.4.52, (Agama Prakashana Samiti, Beawer)

⁷ *Praśnavyākaraṇa Sūtra*, 6.1.3, Pages 683-684, (Jaina Vishva Bharati, Ladnun, under the title "*Arigasuttāni*") (3)

⁸ *Atthi satthaṃ pareṇa paraṃ, natthi asatthaṃ pareṇa paraṃ/ Ācārāṅga Sūtra*, 129, (Agama Prakashana Samiti, Beawer)



(2) Psychological Argument against *hiṃsā*:

After comprehending and beholding the significance of peacefulness of beings, one should renounce *hiṃsā*, in as much as *hiṃsā* causes suffering to beings and human suffering caused by theft, hoarding, falsehood, slavery, economic exploitation, social operation, curtailment of legitimate freedoms and the like is a great mental disturbance is dreadful and is associated with unbearable pain and affliction. Since life is dear to all beings, pleasures are desirable, pain is undesirable for them and beings ought not to be killed, ruled, possessed, and distressed and so on.⁹

It cannot be gainsaid that human beings are engaged in actions and these actions are directed to different ends and some purposes. The *Ācārāṅga* expresses unpleasant surprise when it finds that there are human beings who are prone to realize ends and purposes through *hiṃsā*, such as killing, ruling, and possessing, distressing and disquieting beings. They not only commit *hiṃsā*, but also they provoke others to commit *hiṃsā* and appreciate those who commit *hiṃsā*. The *Ācārāṅga* further tells us that these types of perverted actions defile human personality and thwart its proper development.¹⁰ We may thus conclude that the criterion of perverted action is *hiṃsā*, whereas the criterion of right action or ethico-social action is *Ahiṃsā*. It is of capital importance to note that when our energies are directed to *hiṃsaka* (destructive) ends social development is obstructed and when our energies are directed to *Ahiṃsaka* (constructive) ends social development sets in.

It will not be possible to talk of *Ahiṃsā* without a world of living beings. Social *Ahiṃsā* begins with the awareness of the 'other'. Like one's own existence, it recognizes the existence of other beings. In fact, to negate the existence of other beings is tantamount to negating one's own existence. Since one's own existence cannot be negated, the existence of other beings also cannot be negated. Thus there exists the universe of beings in general and that of human beings in particular.

⁹ *ñijjāittā padilehittā patteyaṃ parivāṇaṃ savvesiṃ pāṇāṇaṃ assātaṇa pariivāṇaṃ mahaubhayaṃ dukkaṃ. Savve pāṇāsuhasāyā dukkhaṇaṇaṇa, Savvesiṃ jivitaṃ piyaṃ/ Ācārāṅga Sūtra, 49, 78*

¹⁰ *Imassa ceva jīviyassa parivaṇḍana puyaṇāṇe jātī-maraṇa-moyaṇāya dukkha pariḥhāta heuṃse sayameva puḍhavi satthaṃ-udeyasatthaṃ-agaṇisatthaṃ-vaṇessattisatthaṃ-vāyusttha-taskāyasathan samāraṃbhati, aṇṇhinivā puthvisattan (ādi) samāraṃbhaveti, aṇṇe vā puthvisatthaṃ (ādi) samāraṃbhate samañjāti. Taṃ se ahitae....) Ibid 13,24,35,43, 51, 38*

The Jaina *Āgama* classifies living beings (*Jīvas*) into five kinds, namely, one-sensed to five-sensed beings.¹¹ The minimum number of *Prāṇas* possessed by the empirical self is four (one sense, one *Bala*, life-limit and breathing), and the maximum number is ten (five senses, three *Balas*, life-limit, and breathing). The lowest in the grade of existence are the one-sensed *Jīva* which posses only the sense of touch and they have only the *Bala* of body, and besides they hold life-limit and breathing. These one-sensed *Jīva* admit of five-fold classification, namely, the earth-bodied (*Pṛthivīkāyika*), water-bodied (*Jalakāyika*), firebodied (*Agnikāyika*) air-bodied (*Vāyukāyika*) and lastly, vegetable-bodied (*Vanaspatikāyika*) souls.

The two sensed *Jīva* posses six *Prāṇas*, i.e., in addition to the four *Prāṇas* of one-sensed souls, they have two *Prāṇas* more; namely, the sense of taste, and the *Bala* of speech; the three-sensed souls have the sense of smell additionally; the four-sensed souls have the sense of colour besides the above; and lastly, the five-sensed souls which are mindless are endowed with the sense of hearing in addition; and those with mind possess all the ten *Prāṇas*.¹² Thus the number of *Prāṇas* possessed by the one-sensed to five-sensed souls is four, six, seven, eight, nine and ten respectively. This classification of *Jīvas* into five kinds is used for the measurement of the degree of *Ahiṃsā*. The more the senses one has, the more the evolved consciousness. As for example, two-sensed beings are more evolved than the one-sensed beings, five sensed beings are more evolved than the one, two, three and four-sensed beings. Thus *Ahiṃsā* will be directly proportionate to the *Ahiṃsā* of the beings (*Jīvas*) classified.

Now for the progress and development of these beings, *Ahiṃsā* ought to be the basic value guiding the behaviour of human beings. For a healthy living, it represents and includes all the values directed to the 'other' without over-emphasizing the values directed to one's own self. Thus it is the pervasive principle of all the values. Posit *Ahiṃsā* and all the values are posited. Negate *Ahiṃsā* and all the values are negated. *Ahiṃsā* purifies our action in relation to the self and other beings. This purification consists in our refraining from certain actions and also in our performing certain actions by keeping in view the existence of human and sub-human beings.

¹¹ *Paṃcāstikāya* of Kundakunda, 112-117, (Rajchandra Ashram, Agas)

¹² *Sarvārthasiddhi* of Pūjyapāda, H-14/288, (Bharatiya Jnanapith, New Delhi)



It may be asked what is in us on account of which, we consciously lead a life of values based on *Ahiṃsā*? The answer is: it is *Karuṇā*, which makes one move in the direction of adopting *Ahiṃsā*-values. It may be noted that the degree of *Karuṇā* in a person is directly proportionate to the development of sensibility in him. The greatness of a person lies in the expression of sensibility beyond ordinary limits. This should be borne in mind that the emotional life of a person plays a decisive role in the development of healthy personality and *Karuṇā* is at the core of healthy personality and *Karuṇā* is at the core of healthy emotions. Attachment and aversion bind the human personality to mundane-existence, but *Karuṇā* liberates the individual from Karmic enslavement. *Dhavalā*, the celebrated commentary on the *Śaṭkhaṃdāgama*, remarkably pronounces that *Karuṇā* is the nature of soul.¹³ To make it clear, just as infinite knowledge is the nature of soul, so also is *Karuṇā*. This implies that *Karuṇā* is potentially present in every being although its full manifestation takes place in the life of the *Arhat*, the perfect being. Infinite *Karuṇā* goes with infinite knowledge. Finite *Karuṇā* goes with finite knowledge.

Thus if *Karuṇā* which is operative on the perception of the sufferings of the human and sub-human beings plunges into action in order to remove the sufferings of these beings, we regard that action as *Sevā*. Truly speaking, all *Ahiṃsā*-values are meant for the removal of varied sufferings in which the human and sub-human beings are involved. Sufferings may be physical and mental, individual and social, moral and spiritual. To alleviate, nay, to uproot these diverse sufferings is *Sevā*. In fact, the performance of *Karuṇā* is the verification of our holding *Ahiṃsā* values. It is understandable that physical, mental and economic sufferings block all types of progress of the individual and make his life miserable. There are individuals who are deeply moved by these sufferings and consequently they dedicate themselves to putting an end to these sufferings. Thus their *Karuṇā* results in *Sevā*. Thus *Ahiṃsā*, *Karuṇā* and *Sevā* are interrelated and are conducive both to individual and social progress.

It is significant to point out that Mahāvīra's social mind exhorted that *Ahiṃsā* consists in recognising the dignity of man irrespective of caste, colour and creed. Man is man and should be recognised as such without any hesitation. The dignity of man is sacred and it is our duty to honour this dignity. Every individual, whether man or woman, should enjoy religious freedom without any distinction. A non-violent society cannot subscribe to class exploitation and social oppression of man. Mahāvīra bestowed social prestige upon the

¹³ *Jain Community - A Social Survey* by Vilas A. Sangave, P. 169-170 (Popular Prakashan, Bombay)



downtrodden individuals. This led to the development of self-respect in them. Thus he showed that no man or woman should be deprived of availing himself of the opportunities of advancement. This *Ahimsā* spirit of Mahāvīra extended itself even to the lowest scale of life and he promulgated that life as such is basically identical. Hence no living being should be hurt, enslaved and excited.

(b) Aparigraha

Mahāvīra was well aware of the fact that economic inequality and the hoarding of essential commodities very much disturb social life and living. These acts lead to the exploitation and enslavement of man. Owing to this, life in society is endangered. Consequently, Mahāvīra pronounced that the remedy for the ill of economic inequality is *Aparigraha*. All the means of illegitimate *Parigraha* bring about social hatred, bitterness, and exploitation. The method of *Aparigraha* tells us that one should keep with one self that which is necessary for one's living and the rest should be returned to society for its well-being. Limits of wealth, essential commodities, all these are indispensable for the development of healthy social life. In a way wealth is the basis of our social structure and if its flow is obstructed because of its accumulation in few hands, large segments of society will remain undeveloped. The hoarding of essential commodities creates a situation of social scarcity, which perils social life. In order to resist such inhuman tendency, Mahāvīra incessantly endeavoured to establish the social value of *Aparigraha*.

(c) Anekānta

It should be borne in mind that along with human and economic inequality, differences in outlook create a situation of conflict in society. The result is that constructive tendencies in man suffer a great deal. If we take things in the right perspective we shall find that differences in outlook appear as a result of the use of creative faculties inherent in man. If this fact is not adhered to, these differences become the cause of conflict between man and man, the consequence of which is that social unity is disrupted. Mahāvīra by his deep insight could see the waste of social energy on account of the wrong understanding of the nature of things. Consequently, he preached that differences in outlook are in fact differences in the nature of things. These different aspects of things are to be understood as the different aspects of truth. In fact, difference in outlook should be treated as difference in standpoints. By this, dissension disappears and social solidarity sets in. Mahāvīra's doctrine of standpoints can be called *Nayavāda*, which is a corollary of *Anekāntavāda*, the doctrine of



multiple aspects of truth. By virtue of the promulgation of this social value, man started thinking that along with his own standpoint; the standpoint of the other is also significant. This gave rise to social tolerance and broad-mindedness, which is a key to social adjustment and progress. This led to the conclusion that truth cannot be monopolized and every man in society, can subscribe to the discovery of a new aspect of truth. Thus *Anekānta* is the dynamic principle of social life, by virtue of which life is saved from being stagnant.

3.0 Method of According Religious Freedom to Women and Downtrodden People

Mahāvīra gave complete religious freedom to women. They were allowed to accept the life of asceticism like men. Mahāvīra himself initiated Candanā into the ascetic order. In the *Samgha* of Mahāvīra 36000 *Sādhvīs* were following religious observances. "The followers of Jaina religion have been divided into four categories, viz., *Sādhus*, *Sādhvīs*, *Śrāvakās* and *Śrāvikās*. *Sādhvīs* are female ascetics who follow the five great vows in a very strict manner. This shows that complete freedom was given to women to enter the ascetic order. Female sex was no bar to the practice of asceticism. The Jaina *ācāryas* were extremely sympathetic in their attitude to women and admitted them freely into their order, no matter whether the candidates for admission were royal consorts, members of the aristocracy, and women belonging to the common run of society.¹⁴

Religious freedom given to women enhanced their prestige in society. They were imparted education like men. As the full religious freedom was allowed to females, widows could devote their time for their spiritual uplift and thus carve a respectable position for them in their family and in the minds of people in general.

Mahāvīra based the fourfold division of society on activities and not on birth. He accorded full freedom to one and all including women and downtrodden people to perform religious practices and admitted them into the order of ascetics.¹⁵ Thus "the doors of Jainism were thrown open to all and equal opportunity was given to everybody to practice religion according to his capacity. Those who followed religion as house-holders were known as *Śrāvakās* and *Śrāvikās* and those who observed it fully by leaving their houses were called as *Sādhus* and *Sādhvīs*."¹⁶ The *Uttarādhyayana* says that Harikeśa who was born in a family

¹⁴ *Jain Community - A Social Survey* by Vilas A. Sangave, P. 169-170 (Popular Prakashan, Bombay), P. 65,

¹⁵ *Jain Community - A Social Survey*, P. 66

¹⁶ *Ethical Doctrines in Jainism* by Dr. K.C. Sogani, P. 273.



of untouchables attained saintly character owing to the performance of austerities.¹⁷ Good conduct and not caste is the object of reverence. Merit is the basis of caste and the pride of caste destroys right living.

It is significant to point out that Mahāvīra's social mind exhorted that *Ahiṃsā* consists in recognizing the dignity of man irrespective of caste, colour and creed. Man is man and should be recognized as such without any hesitation. The dignity of man is sacred and it is our duty to honour this dignity. Every individual, whether man or woman, should enjoy religious freedom without any distinction. A non-violent society cannot subscribe to class exploitation and social oppression of man. Mahāvīra bestowed social prestige upon the downtrodden individuals. This led to the development of self-respect in them. Thus he showed that no man or woman should be deprived of availing himself of the opportunities of socio-spiritual advancement.¹⁸

4.0 Method to propound the Philosophy of fighting Defensive Wars and of Vegetarianism

The term *hiṃsā* may be defined as the committing of injury to the *Dravya-prāṇas* and the *Bhāva-prāṇas* through the operation of intense-passion-infected Yoga (activity of mind, body, and speech).¹⁹ Suicide, homicide and killing of any other life whatsoever aptly sum up the nature of *hiṃsā*, in as much as these villainous actions are rendered conceivable only when the *Dravya-prāṇas* and the *Bhāva-prāṇas* pertaining to oneself and to others are injured. The minimum number of *Dravya-prāṇas* has been considered to be four and the maximum has been known to be ten; and the *Bhāva-prāṇas* are the very attributes of *Jīvas*. The amount of injury will thus be commensurate with the number of *Prāṇas* injured at a particular time and occasion.

Hiṃsā is of two kinds, namely, intentional and non-intentional.²⁰ The intentional perpetrator of *hiṃsā* engages himself in the commitment of the acts of *hiṃsā* by his own mind, speech and action; provokes others to commit them; and endorses such acts of others. Besides, *hiṃsā* that is unavoidably committed by defending oneself from one's foes is denominated

¹⁷ *Dhavalā*, Book 13, P. 361, 362 (Jivaraja Garanthamala Sholapur)

¹⁸ *Indian Culture and Jainism* by Dr. K.C. Sogani, P. 23-24.

¹⁹ *Puruṣārthasidhyupāya* of Amṛtacandra (Rajchandra Ashram, Agas).43

²⁰ *Jainadarśanasāra* by pt. Chāinsukhadasa, Page 63, (Sadbodha Granthamala, Jaipur).



as non-intentional defensive *hiṃsā*. This leads us to the philosophy of fighting defensive wars.²¹

Now the householder is incapable of turning away completely from *hiṃsā*; hence he should keep himself away from the deliberate commission of *hiṃsā* of the two-sensed to five-sensed beings.²² The commitment of *hiṃsā* in adopting defensive contrivances cannot be counteracted by him. Thus he has to commit intentional injury to one-sensed *Jīvas*, namely, the vegetable-bodied, the fire-bodied etc; and non-intentional injury in fighting defensive wars. Even in the realm of one-sensed *Jīvas* and in the realm of fighting defensive wars he is required to confine his operations in such a way as may affect the life and existence of a very limited number of *Jīvas*.²³ In these two provinces the point to be noted is that of alleviating the amount of injury that is apt to be caused and not that of total relinquishment which is not possible without jeopardizing the survival of man. The hard fact to be noted is that man is subject to *hiṃsā* by the very condition of his existence. Yet instead of aggravating the natural weight of *hiṃsā* by falling foul upon one another and by our cruel treatment of the animal and vegetable kingdoms, we should endeavour to alleviate this general curse, to the extent to which we are capable of doing, by conforming ourselves to the sacred injunctions enjoined by Jaina spiritual teachers. Vegetarianism is therefore prescribed. It limits us to the unavoidable injury caused to only one-sensed-*Jīvas*. This is the philosophy of vegetarianism propounded by Jainism.

5.0 Method of Propagating the Doctrine of Karma

Mahāvīra ascribed responsibility to an individual for the actions that he does in society. For establishing this he propagated the doctrine of *Karma*. Individuals differ from one another in respect of cognition, conation and affection etc. What is the cause of this difference? How to account for these perceptible distinctions among individuals? The answer of Mahāvīra is that it is the beginning-less material subtle principle known as *Karma* that is responsible for the cause of differences in individuals. This *Karma* has been exercising its limiting and crippling influence on individuals from the beginningless past. This material subtle principle is known as *Dravya-karma*, and its psychical counterpart in terms of *Rāga* (Attachment) and *Dveṣa* (Aversion) is called *Bhāva-Karma*.

²¹ *Jainadarśanasāra* by pt. Chinsukhadasa, Page 63, (Sadbodha Granthamala, Jaipur).

²² *Puruṣārthasidhyupāya* of Amṛtacandra (Rajchandra Ashram, Agas).75

²³ Ibid. 77



It is no doubt true that Karmas bind the self to mundane existence. Now the question that arises is this: How the self is bound by *Karmas*? What are the causes that create Karmic bondage in individuals? The answer of Mahāvīra is that it is action (mental, bodily and vocal) polluted by passion that causes empirical bondage to individuals.²⁴ The passion-free actions do not bring about any mundane bondage whatsoever. When there are no passions, there is no bondage (Bandha). It is the passion that mars the socio-spiritual career of an individual.

6.0 Method of emphasizing Individual Liberty along-with Social Responsibility

Mahāvīra fought for individual liberty in the context of social life. He revolted against the economic exploitation and social oppression of man and introduced vigorous innovations in the then existing social law and order. In a way, he was a social anarchist. In this way, Mahāvīra regarded individual and his social responsibility as the key to the progress of both the individual and society. He seems to be aware of the fact that the emphasis on merely individual progress without taking note of social responsibilities is derogatory both to the individual and society. Mahāvīra was neither merely individualistic nor merely socialistic. In his attitude both individual and society are properly reconciled. If individual liberty is to be sought, social responsibilities cannot be dispensed with.

The history of social thought reveals that with the advancement of knowledge social beliefs of a particular age are replaced by new beliefs. Many religious superstitions, social paths of life and other forms of follies and falsities are derogatory to individual progress; therefore they are condemned in every age of history. But the change is met with great resistance. The reason for this is that the individuals look at change with doubt and uncertainty. Besides love for conventionality and vested interests run counter to the acceptance of novelties in thought. All these obstacles mar individual dynamism. The individual who is a slave to customary beliefs, however false they have been declared to be, cannot develop his own personality and his actions are just like machines. Mahāvīra, therefore, preaches that an individual should be free from follies (Amūḍhatās).²⁵ It is only through such individuals that society progresses and a scientific outlook gains ground. Such individuals are forward looking, and are free from the pressures of narrow traditionalism. They are always open-minded and are ever eager to learn from history and experience.

²⁴ *Rājavārtika* of Akalaṃka, VI. 2/4, 5, (Bharatiya Jnanapith, New Delhi)

²⁵ *Ratnakaramḍaśravakācāra* of Samantabhadra, 155, (Veer Seva Mandira, Delhi) 122



It is no doubt true that cognitive and conative clarities are essential to individual progress. If man's mind is prejudiced and his actions are stereotyped and wrongly directed, nothing worthwhile can be achieved. In order that an individual becomes an embodiment of noble thought and actions, virtuous dispositions are, to be cultivated. This prepares the individual to do certain kinds of actions in certain kinds of situations. This is not just to think or feel in certain ways. There may be individuals who can think clearly and express good emotions whenever the situation calls for, but they may not act virtuously when required to do so. Consequently, Mahāvīra preached that an individual should develop virtuous dispositions of honesty, gratitude, *Ahiṃsā*, forgiveness, modesty, straightforwardness etc. This individual characteristic is known as *upagūhana*.²⁶ It cannot be gainsaid that noble thoughts can be translated into action through the medium of character. Mere thought is important to bring about any individual transformation. It is only virtues in addition to thought that can effect transformation in the life of an individual and transmute existing state of affairs.

Mahāvīra, no doubt, greatly emphasized the development of the individuals, in as much as he was convinced of the fact, that there is nothing over and above the good of the individual men, women and children who comprise the world. But he did not lose sight of the fact that the individual develops not in isolation but among other individuals. Proper adjustment of 'I' and 'thou,' leads to the healthy development of both 'I' and 'thou'. 'Thou' may represent social and political institutions. Social and political institutions must exist for the good of the individuals. All individuals should live together in such a way that each individual may be able to acquire as much good as possible. Thus every individual, therefore, shall have certain responsibilities towards one another. This is the same as saying that an individual has certain social responsibilities. Therefore, social and individual morality is equally necessary to a good world.

Mahāvīra unequivocally says that the other is like our own. This does not mean that there are no individual differences. Rather it means that individual should be allowed freedom to develop his own individualities. There should not be any distinction between man and man on the basis of religion, race and nationality. To create differences between one individual and the other on these factors is derogatory, therefore, should be condemned ruthlessly.

²⁶(i) *Kārtikeyanuprekṣā*, (Rajachandra Ashram, Agas). 417

(ii) *Puruṣārthasidhyupāya* of Amṛtacandra (Rajchandra Ashram, Agas) 26.



Consequently, Mahāvīra exhorted us not to hate individuals on these accounts (Nirvicikitsā)²⁷. These are irrelevant inequalities.

These negative conditions of not hating others is not sufficient, but the positive condition of loving them (Vātsalya) is very much necessary.²⁸ To love is to see that equal opportunities of education, earning and the like are received by every individual without any distinction, of race, religion, sex and nationality. In his own times, Mahāvīra fought for the equality of all men, and he revered individual dignity. Where there is love there is no exploitation. To treat other individuals as mere means is decried and denied. Where there is *Vātsalya*, all our dealings with others will be inspired by reverence; the role of force and domination will be minimized.

It is likely that individuals may deviate from the path of righteousness. In dealing with persons they may become as selfish as not to allow others their due share of liberty, they may become very possessive. Pride of power, use of force, and exploitation of the weak may look to them normal ways of life. Creative impulses in man may suffer owing to their destructive attitude. When individuals behave fanatically with one another, the real good will be served if they are (convinced) to deal with others rationally. To establish them in the good life is '*Sthitikaraṇa*'.²⁹ This is very much necessary in a society where the rule of creative impulses is to be established.

Lastly, the good ways of life, of thinking and doing things should be made widely known to people at large, so that they may feel obliged to mould their lives in that pattern. For this psychological methods of transmitting knowledge are to be followed in all earnestness. The scientific techniques of radio, television and the like are to be utilized for propagating good ways of life. If the researches in the laboratories are not taken to and utilized in the fields, they will serve no significant purpose. They will be like doing things in seclusion. Similarly, if the findings in the human laboratory in the realm of values are not taken to human beings in general, things will deteriorate and conditions will not change. Mahāvīra, therefore, says to propagate values of life (Prabhāvanā).³⁰

²⁷ *Puruṣārthasidhyupāya* of Amṛtacandra (Rajchandra Ashram, Agas) 27

²⁸ *Ratnakaraṇḍāśravakācāra* of *Samantabhadra*, (Vira Sevā Mandira, Delhi).13

²⁹ *Puruṣārthasidhyupāya* of Amṛtacandra (Rajchandra Ashram, Agas) 29

³⁰ *Puruṣārthasidhyupāya* of Amṛtacandra (Rajchandra Ashram, Agas), Verse 28.

Kārttikeyanuprekṣā, (Rajchandra Ashram, Agas). 421-422



7.0 Method of Using Common Man's Language

It is incontrovertible that the 6th Century B.C. witnessed the rise of the 24th Tīrthaṃkara, Mahāvīra who played a dominant role in shaping the cultural history of India. He revolted against the socio-religious exploitation and oppression of man and introduced vigorous innovations in the then existing social law and order. In fact, he serves as an illustration both of spiritual realization and social reconstruction.

After attaining omniscience (Kevalajñāna), Mahāvīra remained silent and did not deliver, according to Digambara tradition, any sermon for sixty-six days. At the advent of a renowned Vedic scholar, named Indrabhūti Gautama in the *Samavasaraṇa* (religious assembly) Mahāvīra delivered his first sermon at the Vipulacala Mountain outside the city of Rajagṛha, the capital of Magadha, on Saturday the 1st July 557 B.C. This day is celebrated as the Vīraśāsana day and Mahāvīra designated Indrabhūti Gautama as the first *Gaṇadhara* (chief disciple). Along with Indrabhūti Gautama his five hundred pupils joined the order of Mahāvīra. Gradually Mahāvīra initiated more Vedic scholars into the ascetic order. It is of capital importance to note that Mahāvīra made use of Prākṛta for his discourses, as a result of which the *Gaṇadharas* prepared the whole canonical literature in Prakrit.

Now the question is why did Mahāvīra deliver his first sermon only at the advent of a Vedic scholar? My interpretation of the event is: Vedic scholar is a Prakrit scholar, since the Vedas have been composed in *loka-bhāṣā* (language of the masses) of that period. Pt. Kisoridasa Vajapayee tells us that the language of the Vedas is the first form of Prakrit, though this underwent change in form in course of time and became the second stage of Prakrit at the time of Mahāvīra. This second stage was prevalent in a very large area and Mahāvīra's discourses were meant for all without any distinction of caste and creed, classes and masses, so he chose Prakrit for his deliverances.

It will not be out of place to mention that Mahāvīra was desirous of making the values of life accessible to the masses of the people, so he adopted Prakrit for the propagation of ethico-spiritual ways of life and living. Now it is intelligible that Mahāvīra's Sojourn in the *Arhat* state of life inspired him to preach in the universal language used by the masses of people, though Vedic language and the classical Sanskrit preceded him. This may be styled language renaissance, which supported the uplift of the masses. The neglect of the common man ended with this attitude of Mahāvīra.



From what has been said above it may be rightly inferred that the Second Stage of Prakrit originating from the First Stage of Prakrit of the pre-vedic times was used by Mahāvīra for his deliverances and *Gaṇadhara*s prepared the Āgamic literature from it. This means that the Prakrit language which is the representative of the common man's aspirations is denied the respectful position in society at large. Its revival is very much important for making intelligible the cultural history of India. Without it India will be misunderstood and the increasing significance of the common man in the present day democracy will not find its basis in ancient history of India.



B.1.1.3

Evolution of Sthānakavāsī and Terāpantha Sect

Dr. Kamini Gogri

1.0 Introduction

After the 12th century in India, provincial languages started prospering and there were many saints and monks spreading true religious spirit through their poetry to the masses against the empty ritualism of the mediaeval times. Moreover the religious literature up to mediaeval times was in the classical languages - either Sanskrit or Prakrit which no longer remained the languages of the masses. In Hinduism the religion of rituals and sacrifices limited to the higher castes was being replaced by the temple worship and devotion for which all persons including women, untouchables were qualified. In the Jaina religion also a simple householder like Loṅkāśāha from Gujarat and a monk like Ācārya Bhikṣu from Rajasthan attempted at reformation through their writings in provincial languages-medieval Gujarati and Rajasthani respectively. However both of them were opposed to the current of temple worship and *bhakti* popular in Jainism. There have been reformers in Jaina religion during the Islamic and the British rule. The need for reform arose when there was a spiritual decay within the Jaina society itself. "...the solidarity of Jaina social organization had always stemmed not from the political power of the monks but from the great moral authority they possessed. In falling away from his proper role as a living example of the Jaina ideal (the dedicated ascetic earnestly seeking mokṣa), a monk forfeited this authority." Fortunately some individuals became aware of the gravity of the situation and to bring about needed reform.¹

"Jains have traditionally prided themselves on the austere life-styles of their mendicants. But with the acquisition of great riches by the community, the monks fell increasingly into a temple-centered existence, living under rather luxurious conditions and devoting themselves more to the external trappings of religion than to the practice stressed by Mahāvīra.²

It is to be noted that emperor Samprati (2nd century B.C.) in order to popularize Jainism used iconography as a means to spread and expand Jainism. Consequently temple building grew, and with it arise a host of rituals. The ritualistic aspect was further popularized by

¹ P.S.Jaini, *The Jaina Path of Purification*, p. 306

² Ibid



Aricalagaccha, a Śvetāmbara sub-sect of 10th century A.D. This trend continued till Loṅkāśāha (15th century A.D.) who wrote against temple building and idol-worship.

2.0 Loṅkāśāha

He is regarded as a crusader against idol-worship. The Sthānakavāsī sect owes its allegiance to Loṅkāśāha. It even celebrates a day to commemorate him. There are controversies about his life and matters relating to the date of birth, death, marriage, about his knowledge of scriptures, etc. Regarding the life history of Loṅkā, there are controversies. Muni Jñānasundarjī in his book has quoted different authors to locate the exact date and the year of birth and death of Loṅkā, his family background, his education, his profession, because there are controversies regarding his life, as there is no unanimity between the authors who have located various events about his life. This also tries to prove the importance of Loṅkā and the reform he has brought about.

One of the versions is as follows: Loṅkā was born in V.S. 1482 in Ahmedabad. His father Hemashah and mother Ganga were *vaṇika* by caste and were very devout Jainas. Hemashah was intelligent and attained a high position in court of King Muhammad Shah. Loṅkā imbibed many virtues including extra ordinary memory powers from childhood. Due to his skill and deep knowledge of jewels he was appointed as a treasurer by the king. Sheth Odhavji, an eminent personality from Sirohi was attracted by his ability and sharp intelligence and married his daughter Sudarśanā to him. They had a son who was named Purnachandra.

When Loṅkā came to know about Kutubshah killing his father Mohammad Shah for the sake of kingdom, Loṅkā felt utterly disgusted and understood the futility of worldly affairs. Hence he resigned from the post.

At home he continued with his personal business of jewelers, along with his writings. He also engrossed himself in the study of various religious scriptures. During this time Muni Jñānji happened to visit his house for food. On entering the house he saw Loṅkā's beautiful hand writings. This made *muni* to ask Loṅkā whether he would copy the dilapidated copies of the agamas. Loṅkā was really waiting for an opportunity to read the *āgamas*; at that time agamas were unavailable to the laity. *Daśavaikālika* was the first *āgama* he received from the *muni* to copy.



While copying them he started realizing the seriousness of religion. The principles of nonviolence, restraint and austerities, as mentioned in the scriptures and the perverse conduct of the monks sparked in him the seeds of rebel. He started making two copies of the agamas, one for the *muni* and other for himself. In this way he acquired 32 *āgamas*. When Muniji came to know of Loṅkā making another copy he stopped giving him the other scriptures. Loṅkā started reading *āgamas*, which he had with him. On understanding the purity of religion and the perverseness that idol worship is not found in *āgamas* he set to reform the religion. Through discussions with many people he attracted a group of them, a few of which became his followers.

According to the second version, Loṅkā was a poor person from Limbdi in Saurashtra. He was orphaned at the age of ten. The name of his father was Hemashah and mother was Ganga. Coming to Ahmedabad he met muni Jñānaji under whom he started studying Jain religion. *Muni* also obtained a job for him in a temple where Loṅkā worked as an accountant. Loṅkā had once a quarrel with the monks of that temple concerning the accounts. This behaviour of the monks shocked him. He, therefore, went out of the temple and started condemning those monks for their violent behaviour and for not having any *dayā* (compassion). It so happened, that his Muslim friend, who was passing by, appreciated his act and even provoked him against idol worship. Loṅkā started preaching his views on *dayā* and non-violence. He got some followers and his sect came to be known as *Dayāgaccha* or *Loṅkāgaccha*.

Which ever of the two versions is true, the fact remains that he has written in the medieval Gujarati language and criticized the popular trends of idol worship and temple building and criticized the prevalent *Śramaṇācāra*.

2.1 Literature

Loṅkā's literature made available by Pt. Dalsukha Malvania consists of two parts - 58 *bolas* giving his views on what he considers to be true religion and 54 *bolas* appended to the main work criticizing the popular trends followed by the community during his time in the name of religion. Loṅkā in his *bola* 17 quotes from *Daśavaikālika-sūtra*, *Adhyāya* first a statement describing the true Jain religion as enunciated by the *tīrthaṃkaras*.



“Spirituality is the highest wealth, Non-violence, restraint and penance; even the gods revere a mind always set on a spiritual path.”³

By quoting this statement Loṅkā wants to emphasize that the true religion as preached by the tīrthaṅkaras consists of *ahiṃsā*, *saṃyama* and *tapa*. Roughly speaking the appended 54-bolas question practices of religion, which in his opinion go against these three basic principles of Jain religion? Therefore these *bolas* can be classified into three groups (i) commenting on temple building and idol worship, and all conduct related to it which goes against the principle of *ahiṃsā*, (2) The practice of the monks which goes against the principle of self restraint (*saṃyama*) and (3) the austerities practiced during his time which were not sanctioned by and found in the scriptures (*āgamas*).

It can be said on the basis of this classification that he is pointing out those practices which go against the cardinal principles. Thus, his fifty-four *bolas* can be classified into these three groups, which go against *ahiṃsā*, *saṃyama* and *tapa*. (1) the *bolas* which comment on the temple building etc they raise the issue of nonviolence, (2) issues related to *Śramaṇācāra* which goes against the principle of *saṃyama* and (3) issues related to austerities which go against the principle of *tapa* as found in *āgamas*.

Similar classification of the original 58 *bolas* of Loṅkā had been done by Pt. Dalsukha Malvania in the following way. The first group discusses views on *Himṣā*, (violence) on the basis of *saṃyaktva* and *mithyātva*. The second group discusses the views on idol-worship. The third group discusses the authenticity of the commentary literature. Loṅkā has based his views mainly, or perhaps exclusively on the scriptural authority. This is clear from the quotations he gives in support of his views. He not only quotes from authoritative books like the Jain scriptures and the various *Niryuktis*, *Cūrṇis*, *Ṭikās* and *Bhāṣyas*, etc. but also raises the questions and doubts about the interpretations of the scriptures. He questions the additions and the concessions made by the interpreters to the pure religion preached by tīrthaṅkaras in order to safeguard the institutionalized religion and the interest of the *ācāryas*. The fact that he has not mentioned *Tattvārtha-sūtra* is understandable in the view of the fact that even now *Tattvārtha-sūtra* is not much known to the laity among Śvetāmbaras. But the fact that he questions or doubts some of the interpretations of *āgamas* given by *Niryuktis*

³ Tr. K.C. Lalwani, *Daśavaikālika-sūtra*, 1.1



shows that he wants to understand pure religion as found, preached, propounded in *āgamas* which is regarded as the original pure teaching of the *tīrthaṃkaras*, *Kevalis* and *Śruta-Kevalis* and which is not a matter of pure intellectual scholarship. Thus it is clear that Loṅkā is interested in discovering pure religion by removing various impurities and dogmas added to it through ages.

Loṅkā in each of his 54 appended dictums (bolas) mentions in one phrase one current practice and asks “where is it found written in the tradition”? He devotes his 58 dictums (bolas) for quoting from various scriptures to highlight what is true religion and thereby arguing that the prevalent practices go against the true religion as found in the scriptures and hence not acceptable. The scriptures, which Loṅkā has quoted, are *Ācārāṅga-sūtra*, its *vṛtti* and *niryukti*, *Sūtrakṛtāṅga*, *Samavāyāṅga*, *Daśavaikālika-sūtra*, *Uttarādhyayana*, its *cūrṇi* and *vṛtti*, *Bhagavatī-sūtra*, *Anuyogadvāra*, *Vipāka-sūtra*, *Niśītha-cūrṇi*, *Āvaśyaka Niryukti* etc.

2.2 Legacy

Loṅkā as seen earlier denied all forms of external ways of worship involving violence, attempted to refine the conduct of the monks. He got some followers who were convinced with his ideas and denounced the idol and its worship completely.

Loṅkā had propounded his views in V.S. 1508 (A.D. 1451). When he started preaching his views, and in V.S. 1533 (A.D. 1476) one person from Sirohi by the name of Bhāna who self – initiated in *Loṅkāmata* (sect of Loṅkā) because of Lakhamshi; who was convinced of Loṅkā's views.

Establishment of Sthānakavāsī Sect:

Lavaji took initiation in the order of Varjāṅga Guru of *lonkāgaccha* and was known as Dundhiyā because he was staying in Dhunda (Broken house). Vijayānanda Sūri in his book “*Samyaktva Salyosharnā*” mentions that Lavaji, his disciple Somji, his disciple Kānji and his disciple Dharmadāsa stayed in broken house therefore known as Dhunḍhiyā. A Manuscript of L.D. Institute says Bhāna Rishi in V.S. 1687 had a fight with his *guru* (A.D. 1630) and separated from him and was known as Dhunḍhiyā.

There are accounts, which say that hundred years after Loṅkā, *Loṅkāgaccha* started worshipping idols etc. Three Munis Lavaji, Dharmadāsa and Dharma Sinha left that sect



because they wanted to carry on the path of Loṅkā as he had propounded. They were known as Duṇḍhiās and later as Sthānakavāsīs because they stayed in *Sthānakas*. *Loṅkāgaccha* is on the verge of extinction. Some of them have assimilated into either image worship sect and some others have assimilated in the Sthānakavāsī Sect. Sthānakavāsī sect is further sub-divided into many sub-sects.

Sthānakavāsī sect spread to Rajasthan also. There in the latter half of the 17th century we have another reformer Ācārya Bhikṣu who not only agrees with Loṅkā on the elements of violence but also visualizes that temple building is a costly affair, which is a perverse view. Section two discusses the reforms of Bhikṣu who established the Terāpantha sect.

3.0 Ācārya Bhikṣu

Bhikhanji was born in A.D. 1726. His father's name was Shah Baluji and mother's name was Dipabai. He became a Sthānakavāsī *muni* in A.D. 1751 and founded Terāpantha sect in A.D. 1760. He died in A.D. 1803.

In his early days as a householder, he paid reverence to idol-worshipping sect, but after some time, he left them complaining that they led a degenerated life in contravention to monastic rules. Leaving them, Bhikhan began to pay homage to the Sthānakavāsī ascetics. The Sthānakavāsīs of Marwar held Ācārya Raghunathji who was the head of the Sthānakavāsī Saṁgha in high esteem. According to a story current among the people of Marwar, Raghunathji told Bhikhanji, that the aspirant should be fully qualified to receive *Dīkṣā* and that he was not versed in Jaina scriptures in order to grasp the spirit of lord Mahāvīra's teachings and he should pursue religious studies for some time before his request for ordination could be granted. It was not a regular and systematic study of the scripts on repeatedly requesting, Raghunathji took pity and admitted him in the *Saṁgha*. He observed the conduct of the monks in the observance of certain monastic rules and found fault with their food habits. Taking courage, he criticized Raghunathji and the monks for their loose conduct. He even began to publicly criticize them for their laxity in conduct.

Raghunathji initiated Bhikhanji. He remained with his guru for about eight years but Bhikhanji found that the monks were not living their lives according to the code and were not preaching the principles of Jainism correctly. He discussed the matter with Raghunathji seriously, but the latter did not pay proper attention and due consideration to the request of Bhikhanji. He put forward the excuse that as it was the *Duṣama Kāla* and *Pañcama-ārā*. It is



impossible to lead life of a true monk. Bhikhanji, unsatisfied with the answer, left his Guru, in the town of Bagdi in Marwar State (Rajasthan).

Agreeing with Loṅkā, who protested against the religious practice of offering worship to the images, Bhikṣu contented that the *Ācāryas* of the Middle Ages wrote commentaries in which they interpolated the principles of image worship and devotional religion as a means of self purification on the path of salvation. The *Ācāryas* also interpolated in the commentaries their own views on benevolence emphasizing the worth of charity and social service as indispensable acts for the accumulation of *punya* or merit leading to a higher spiritual life. Bhikhan asserted that charity and social service are not helpful to the path of freedom.

3.1 Literature

Unlike Loṅkā, Bhikṣu has lot of literary work to his credit. His works are also available to us. He has written a treatise on nine *tattvas*, a poem on *anukampā*, on *dayā*, *dāna*, *ahiṃsā*, on the conduct of the monks etc.

Bhikhanji in his book, “*Ācārā-ri-coppāyi*” has strongly criticized the food habits of Sthānakavāsī monks. According to him, many of them, especially the senior monks consumed excessive quantities of food ignoring the needs of other monks who were junior to them. The monks, who distributed food, discriminated between the recipients. Bhikhanji’s primary charge against the monks was that they ate excessive food and undertook fasts with the single objective of enjoying delicious food, which they got from laymen.

V.G. Nair, a critique of Bhikṣu, in his book “*Jainism and Terapanthism*” says “Bhikhanji’s allegation goes to show that he was not probably given sufficient quantity of food to appease his hunger either because of the less quantity of alms which the *sādhus* could collect from lay devotees in consequences of the food famine that prevailed in Marwar or it may be that Bhikhanji was deprived of a portion of his legitimate share in punishment for his reactionary views on Jainism and his outburst against the *Samgha*. It seems that the problem of discriminated food distribution among the *sādhus* was the primary cause of his revolt and departure from the *sthānaka*.”⁴

Muni Nathamal (presently known as Ācārya Mahāprajña) in his book *Ācārya Bhikṣu: The Man and His Philosophy* writes “neither Raghunathji nor Bhikṣu ever imagined that the Jain

⁴ V.G.Nair, *Jainism and Terapanthism*, p. 22

tradition would add a new sect to it. It was not a matter of any debate between the teacher and the taught. Bhikṣu had only one thing in mind; he was getting restless to bring about rectitude in conduct. This was his only aim that actuated him to get separated from the *ācārya*.”⁵

Bhikṣu established the Terāpantha sect and ascended to the Terāpantha seat as the first *ācārya* of its *Samṅha* in 1760 A.D. At a conventional ceremony, he reinitiated himself as an ascetic in the tradition of tīrthaṃkaras who had never received ordination from a Guru for their entry from a home life to a homeless life of renunciation and penance. He was the initiator of a new philosophy in the history of Jainism. He was his own preceptor. He formulated his own concepts on some of the fundamental doctrines of Jainism. At the inauguration of the Terāpantha the number of monks who attended the gathering was thirteen. A passerby saw them and gave them a name “Terā” which means thirteen. Actually the number thirteen represents, 5 *mahāvratas* (major vows), 5 *samitis* (carefulness) and 3 *guptis* (restraints), which according to Bhikṣu are the true religion to be followed, and he did not mind the name “Terāpantha”.

Bhikṣu preached what he thought right in accordance with the scriptural knowledge he could acquire in Rajasthani language, as he did not know Sanskrit and Prakrit. He asserted that man’s labor of love for his liberation had been vainly lost in giving charity and rendering service to suffering life. He claimed that in the spirit of lord Mahāvīra’s teaching, charity was irreligious. As a critique of his contemporary situation Bhikṣu writes, that asceticism is on decline in the following way:

Monks of today stay at the houses built especially for them, make people purchase books, papers and habitation. They are absorbed in vilifying others. They make householders promise that they would initiate them alone not by anybody else. They purchase disciples and they do not transcribe books. They send messages with householders; they keep more clothes than prescribed or permitted. They take delicious diet in violation of the rules. They go to public feast for alms. They are eager to have disciples – both male and female. They are concerned not with the life of a monk but only with continuation of their sect They try by

⁵ Tr. N. Sahal, *Ācārya Bhikṣu: The Man and His Philosophy*, p.29



hook or crook to prevent people from going to other monks. They sow the seeds of fraction in their families.

In the “Hundis”, one of 181 “*bolas*” and another of 306, Ācārya Bhikṣu have presented a full account of the loose conduct among *sādhus*.

In Bhikṣu’s time the following beliefs and practices were current. Even the garb or semblance of lord Mahāvīra was to be saluted. It was believed that this particular time i.e. *Pañcamakāla* is not conducive for spiritual upliftment and therefore the rules prescribed were relaxed tremendously. There was a growing belief in “mixed religion” where one and the same act is regarded as sinful and meritorious. For example, the act of temple building involves violence of one sensed souls at the same time it leads it leads to the religious merit.

No discrimination was made between worldly pity and donation from spiritual compassion and donation, to take food prepared for him, to use articles purchased for a monk, to take food everyday from the same house. Not to inspect clothes and utensils so as to avoid any injury to insects’, to initiate a householder without permission from his guardians to keep clothes and utensils beyond measure to make householders prepare copies for their personal use. Bhikṣu wrote 1st *lekhapatra* in V.S.1832 from the point of view of the campaign for purity in conduct. Acharya Mahaprajna mentions the following main points:

- “Many people say that there can be no religion without killing creatures. They hold that there is no sin if one’s thought is pure. But how can the thoughts of those who intentionally kill be pure?
- He said that where there is pity, there could be no religion without killing creatures. Violence is man’s weakness, and that there can be no religion without violence is completely ominous.
- It is no religion to preserve a creature by killing another. Religion is to exhort the irreligious to adopt religious ways.
- To nourish creatures by killing others is the worldly way those who sense religion they are an ignorant lot.
- Many people say that if creatures are killed with a sense of pity the result is both religion and sin. But sin does not lead to religion and religion does not lead to sin. There cannot be both in the same sense.
- Sinful and religious actions are necessarily different.



- It is sinful to indulge in *avratā*, to get it done and also support it.
- It is religion to observe *Vratas*, to make others observe them and to support them.
- Right attitude regards worldly and spiritual ways as different.
- Religion means renunciation, not the enjoyment of carnal sins.
- Religion means the change of heart, not the use of force.
- To desire an unrestrained person to live is attachment.
- To desire an unrestrained person to die is aversion.
- It is religion to desire an unrestrained person to lead a temperate life.”⁶

Bhikṣu has firstly objected to the image worship not only because it involves violence but also for an additional reason that it involves use of money for performing the various rituals. The construction of temples and performing ceremonies cost money and labor. Charity cannot be rendered without money. Rendering of charity to help other needy persons and save them from hunger is not only impracticable but also senseless. V.G Nair points out, “The miserable economic conditions, droughts, famines and the other social disabilities which stood as obstacles to lead a normal life gave the fill up to the teachings of Bhikhanji among a certain class of society”⁷

The belief that in the *Pañcamakāla*, religion is difficult to follow provides an escape to the four-fold community for not following true religious path (i.e. only outward means without inner essence). This was severely condemned by Bhikṣu. It so happened that in a particular village the laity refused to worship the Jaina monks; Raghunathji sent Bhikṣu to that place to settle the matter. On reaching there the people complained about the laxity in the behaviour of those monks. Somehow managing to convince those people to listen to those monks, Bhikṣu returned to his *guru* with a disheartened feeling. On raising the issue, his guru replied that due to the *Pañcamakāla*, it is difficult to follow conduct. This made Bhikṣu strikingly think on the true nature of religion, because he found that this way of escapism is a deteriorating mark of religion. Such a heavy and a deep-rooted psychological understanding of time create a major stumbling block even today in the minds of the four – fold community. It is so because of a blind belief that omniscient has seen and propounded that time is going to deteriorate and liberation is impossible during this time in this Bharata Kṣetra of this Jambū

⁶ Tr. N. Sahal, *Ācārya Bhikṣu: The Man and His Philosophy*, p. 14.15

⁷ V.G. Nair, op.cit p.37



region. But on the other hand it even mentions that merit acquired here would lead to next birth in Mahāvīdeha Kṣetra (a place conducive for liberation always) and hence lead to liberation.

3.2 Legacy

Along with Bhikṣu twelve other monks left the order of Raghunathji. For five years Bhikṣu had to suffer the hard blow of the people of Rajasthan with complete restraint. Yet a small number of the society was convinced by his teachings. The important *ācārya* in his sect was Jayācārya. He was the third head. He initiated the study of Sanskrit.

Ācārya Tulsi was the ninth head of this sect. He was the initiator of the *Aṇuvrata* movement for the purification of society. He inaugurated it in A.D. 1948. Its objective is the development of human character, the more rearmament of the people and the reformation of modern society in India. This movement has universal outlook for human welfare. Ācārya Mahāprajña who is the present *ācārya* of the Terāpantha sect succeeds him. He is the director of Jaina Vishva Bharati a deemed university in Ladnun-Rajasthan. The aim is to spread academic modern knowledge and impart spirituality through *Aṇuvrata* movement on the basis of ethico-social grounds.



B.1.1.3.1 Jain Thinkers: Śrīmad Rājacandra, Kāñjī Svāmī, Pt. Todarmal

Dr. Kamini Gogri

1.0 Introduction

The Indian situation in the 19th century was different from the situation at the time of the two reformers discussed earlier i.e. Loṅkāśaha and Bhikku. India was now under the British rule. Christian missionaries have started their preaching. The British introduced formal education system, science and technology and started criticizing classical Indian religious traditions on the ground that there was no acceptance of GOD, GRACE, FAITH, LOVE AND HOPE.

Against this background we have to understand the works of the three main reformers-

1. Śrīmad Rājacandra (1867-1901 A.D.),
2. Kāñjīsvāmī (1889-1980 A.D.), and
3. Santa Bāla (1904-1982 A.D.).

None of them preached the traditional ascetic oriented religion. They unified spirituality and the day-to-day activities of life. Śrīmad introduced *BHAKTI MĀRGA* (or the path of devotion) in Jaina religion, which is discussed by him in his poems and correspondence with various individuals who had spiritual quest. Kāñjīsvāmī, emphasized *JÑĀNA MĀRGA* (or the path of acquiring knowledge), that is, one should know that one is *Śuddhātma* (pure soul). Śrīmad never took initiation but was a householder. Kāñjīsvāmī was a Sthānakavāsī Muni but after reading '*Samayasāra*' the Digambara text, became a Digambara lay-follower.

2.0 Śrīmad Rājacandra (1867 A.D-1901 A.D.)

Raichand was born in 1867 A.D. to Ravjibhai and Devabai of Vavana in Morbi. His grandfather was a devout Kṛṣṇa worshipper and his mother came from a Jaina family. This blend of two religions in his life played an important role. He had four sisters and one bother. His paternal grandfather was a major influence on him. In autobiography '*Samutchaya Vayacarya*', which he wrote at the age of twenty-two he says that he was "deeply dyed in the more colorful mode of worship of Kṛṣṇa cult"¹. He listened eagerly to the verses consecrating the image of lord Kṛṣṇa as also to the lore of various adventures and miracles attributed to him in the different incarnations. This had a profound effect on young Raicand. He even mentions his having been formally initiated while he was yet a boy of less than ten, by a

¹ Digish Mehta, *Srimad Rājacandra: A Life*, p. 15.



monk named Ramadasaji. In *Samutchaya Vayācārya*, however he mentions this only as a phase which he later was to outgrow.

He is said to have astonishing powers of intelligence and memory. At the age of seven he started going to school and it barely took him a month to master the numerals. At the age of 7, when he saw his neighbor being cremated, he obtained *jāti-smaraṇa-jñāna* (knowledge recollecting his past births) When he was eight years old he is known to have composed some five thousand lines of verse.

In this youth he earned the reputation of being a *Śatāvadhānī* (one who could attend to a hundred different things simultaneously). He even gave public performance of these rare feet in Bombay in 1886-87. Times of India dated 24th January 1887 have published an article on it. In this 20th year he renounced these powers, as he considered them to be obstructions to his spiritual progress.

He never ran away from any of his responsibilities and duties. On the contrary, he took the uttermost care in performing them. Even in business he could have attained the highest position but he declined any such opportunities.

He was married at the age of sixteen and had five children. He advocated performing marriage and other social functions in a simple and economical way. This shows that a person can live like a householder and even live and aspire for a life of spiritual development. He holds that religion should be followed in every act of life. Whatever he was doing, whether eating, sitting, sleeping, he was firmly detached from every act. He was never attracted to any worldly matters. He lived simple dressed in very simple way and also always satisfied with whatever food was offered to him. "From V.S.1947 to 1951, for the first time he had the direct experience of atman (soul) as separate from body. This is called *samakīta* or *samyaktva*. He then ardently desired to give up worldly life and become a *nirgrantha muni*. However his fight with external *upadhi* becomes quite active here. So this stage is marked with terrific battle or conflict between the two opposite forces. He feels like assuming the role of religious teacher for which renouncing worldly life and becoming a monk is a precondition."² "Though externally he is a householder of the fourth spiritual stage, internally he has reached the seventh spiritual stage (*apramatta samyata guṇasthāna*) of a

² U.K. Pungaliya, *Philosophy and Spirituality Of Rājacandra*, p.27

monk”.³ While from V.S.1952 to 1957 when he passed, he almost overcame conflict. But before reaching the zenith of the spiritual development, that is, perfect *vyarāgatā* and *kevala-jñāna*, the span of his life was unexpectedly cut short and he met a premature death because of extreme weakness”.⁴

Another important feature of his life is his acquaintance with Mahatma Gandhi. Gandhi was very much influenced by his teachings and was a major influence on him. He was Gandhi’s spiritual guru. Through letters Gandhi and Śrīmad had lot of correspondence. Gandhi Says, “he was absorbed in his thoughts even when he would be walking. He had a miracle in his eyes, which were very shining. He was never in depressed mood. His voice was so much sweet that one would never be tired of listening to him. His face was always smiling and it displayed inner bliss.”⁵

There were many other people who followed him during his life. He wrote *Ātmasiddhi* on the request of Sobhagabhai and completed it in three hours. Śaṃkara, the propounder of Advaita Vedānta and Vivekananda of Ramakrishna Mission also lived a short span life of 33 years with its full meaning. Śrīmad lived only for 33 ½ years.

2.1 Literature

His major works are in Gujarati. They include *Bhāvanābodha*, *Mokṣamālā*, *Ātmasiddhi*, *Apūrva Avasara*, *Mūlamārga*, about eight hundred letters, personal diaries and notes, more than one thousand aphorisms and good sayings are published in works like Puṣpamālā, *Bodhavacana* and *Vacanasaptasatī*, Gujarati translation of Kundakunda’s *Pañcāstikāya* etc.

Some poems, incomplete articles, translations notes and commentaries etc. are available in Manuscripts. His autobiographical article such as *Samutcaya-Vayācārya* is also valuable. These works show that he was a prolific writer, poet and a mystic who always wrote on the basis of his personal experience. His unfinished and unpublished works include topics like ‘women’s education’, ‘*Svadesī*’, ‘who is really rich?’ All these were written before he completed 20 years of his age. But he stopped writing on such topics after the 20th year and concentrated only on spirituality.

³ U.K. Pungaliya, *Philosophy and Spirituality Of Rājacandra*, p.27

⁴ Ibid p. 68

⁵ Ibid



Śrīmad can be regarded as a reformer in so far as we find in his views a beautiful blend of householder and of a spiritual aspirant. He proved to the world that religion has to be followed in every act of life and that in spite of performing duties towards parents, wife, children, and doing other social activities one can live a detached life. He earned money only for his simple livelihood devoid of greed.

He also studied various sects of Jaina religion, and found that there was great rivalry amongst them because they had forgotten the welfare of their own souls and the principle of *Anekānta* preached by Mahāvīra. After his extensive and unbiased study and research, he came to the revolutionary conclusion that all religions preach only *Ātmadharma* and therefore there is, in essence, only one universal religion of *Ātmadharma* and hence it is not necessary to belong to any particular religion or sect, in which one is born. This revolutionary idea of Śrīmad goes against the traditionalist view of religion, which regards that, one's own religion or sect is true and those of others as false (Mithyā). He therefore re-established that permanent and the eternal (dhrauvya) is the *ātmadharma* and not the sectarian beliefs and outward ways of worship which are really of the nature of origin and destruction (utpāda and vyaya).

In the present age, some aspirants try to find their salvation through the mere observances of rites and some others through dry intellectual knowledge. Merely following the rituals and overlooking their spiritual significance, the ritualists denounce the path of knowledge as they hold that only practicing rituals alone is sufficient. This is so because the traditional Jainism holds that ones the knowledge obscuring karmas are shed off through the 12 forms of *nirjarā* one does not feel the need to aspire for *Samyag-jñāna* of which Śrīmad was critical.

He therefore says that “*Samyag-darśana* is necessary to attain *samyag-jñāna*”. Therefore according to him any action and mere knowledge devoid of *samyag-darśana* is not worthy to follow. Mere external *kriyas* or dry intellectualism, both of them lead to the development egoistic attitude. Therefore in terms of Śrīmad both self-effort and intellectual understanding are insufficient for the self-realization.

2.2 His Views

In the order of *Pañcaparmeṣṭhī*, *Arihanta* and *Siddha* are the supreme and those who have attained liberation. Therefore the aim of the *sādhus*, *upādhyayas* and *ācāryas* is to attain the supreme state. Even though they may have highest of the scriptural knowledge, they may be



less self – enlightened. They are in the four-fold *saṅgha*, the part of organized institutional religion. Even though they guide people through their discourses, Śrīmad has seen the lacuna in such a way of guidance. Since they are ordained in a particular institution they have to follow the set of prescribed rules. They solely follow the external rituals mentioned in the agamas. The time required for *sādhana* is wasted in mere performance of external rituals. They cannot guide people properly about the spiritual development due to their inability to grasp the spiritual level of the people. Śrīmad therefore stresses the need of a *sadguru* or *satpuruṣa* to whom an individual can completely devote. The *sadguru* is a real self-enlightened person who is far away from external rituals, passions, completely engrossed in self. At no moment he is away from the self. Such a *satpuruṣa* can hence guide the person rightly on the spiritual ladder.

He laid very much importance on *Sadguru*. According to him the teacher who is sanctimonious and enlightened and has self-experience is like God himself and devotion to him is devotion to God. Hence the individual who has found such a teacher should totally surrender to him and obey all his commands. The study of scriptures also should be done under the guidance of such a teacher; otherwise a person is likely to be misguided.

An aspirant who aims at attaining liberation has to follow right knowledge, faith and conduct. He says that spiritual knowledge consists in realizing with the help of the preaching of pious teacher, (a) that soul is different from body (b) that it has the inherent quality of knowledge and (c) that it is indestructible. Here what he tries to clarify is that in the process of acquiring right knowledge a teacher plays an important and significant role.

In his book *Mokṣamālā* he has stressed on the importance of *satpuruṣa* and his *satsaṅga*. He explains that good company helps the person to be free from passions etc. and helps to lead him to the path of self-realization. He seems to be right in saying that only an experienced person can be forceful in giving explanation to us, which are right. Here he was really right in asking people to follow right teacher. Then only his discourse affects the person and makes him stable in his thoughts. He also stresses on meditation. He himself would go away in secluded place and meditate.

According to him meditation is the best means for spiritual progress and realization. The aim and object of realization is to know our self. He says that an aspirant should have a dialogue with the *sadguru*. Then after having got the doubts cleared he should go to a place where



there is no disturbance, contemplate on the real nature of the self and thus know the true spirit in one's own self. When one's knowledge is purified it is nothing but *Kevala-jñāna*. This knowledge according to him is not the knowledge of the substances but the purified knowledge of the self.

Śrīmad's teachings were full of devotion. It means that a person true to his teacher is fully devotional to him and devotion to teacher is devotion to God because only a pious teacher can impart the true teaching of tīrthaṃkaras and the Scriptures. This devotion, which his teachings express, is the devotion to a living person.

Really speaking the period from the 9th century to the 12th century was very important from the point of view of various changes that were taking place in the course of conduct of a layman. It was a time when rituals were getting into prominence in place of the basic principles of religion. People were looking for various forms and manners of performing divine services, as a result the code of ceremony and performances of rites were gaining popularity. As the quotation describes the *bhakti* in traditional Jainism means divine service (mainly in the form of rituals) which is totally different from what he meant by surrender.

The present times are very hard and very unfavorable for the practice of spirituality and *sadguru* or *satpuruṣa* are very rare to be found. Śrīmad therefore said at many places in his writings that if no such *sadguru* is available, one should worship such things and places and study such scriptures as would increase the sentiments (bhāva) of passionlessness (vairāgya), and subsidence of *Kaṣāyas* (attachment, aversion etc)

The association of such *sadguru* must result in changing one's life in due course. This changing of life suggests the attaining of *samyaktva*. He says, "An aspirant must find out a *satpuruṣa* at any cost and totally surrender to him and devote himself with all his might. This will destroy all his passions and desires because such a person, who has realized his soul, can only help him achieve self-realization. He further says that to accomplish sat (truth), one has to come in touch with the embodiment of sat, and that is the *satpuruṣa*."

"He unconditionally declares that it is not essential to belong to any faith or system or religion because anything, which helps us know our self and remain with and realize the self is the best of religions for us and whatever distracts us away from our self, is non-religion for us. The moment we forget our self, we go under the control of our mind, desires and passions,



which are the sources of misery and unhappiness”.⁶ By emphatically emphasizing only on the immutable *ātmadharmā* Śrīmad hits hard at those religious doctrines, which preach that only their way is the right path. This de-conditioning liberalizes the approach of religion because then religion will overcome religious differences and set beliefs.

Śrīmad has preached his philosophy of self – realization in his poem, called *Ātmasiddhi*. Here he has formulated the six tenets. Firm belief in these six tenets leads an aspirant to achieve *samyag-darśana* which means one becomes introvert. He comes to acquire general knowledge of soul and non soul (soul as different from body). He has firm faith in those things and also develops great sensitivity and discriminatory knowledge to decide what is good for his soul or for self – realization and what is not. The text is in a form of a dialogue between an aspirant and a *guru*. The aspirant who is in search of the transcendental reality has certain doubts. This shows that the six propositions regarding the self; earlier given by Siddhasena more recently by Śrīmad can be said to have their genesis in the *Ācārāṅga*.

He has expressed spirituality in his *Ātmasiddhi* without involving in any rituals. It is purely spiritual poem Śrīmad's *Ātmasiddhi* consists mainly of six tenets which are sure to help him achieve his goal and bless. It unfolds mystery about soul. These six propositions can be said as the metaphysical basis of Śrīmad.

The six tenets on which the whole edifice of his philosophy of *Ātmadharmā* is built are about of right faith, which is the foundation of all spiritual progress.

1. **The soul exists:** - Soul is a substance. Its existence can be proved because of certain qualities like its realization and knowledge which make its existence felt and thus it knows itself and also others. He thus avoids skepticism and affirms that the existence of soul can be proved.
2. **Soul is eternal:** - Soul is indestructible and permanent. It is an independent substance, cannot be produced and therefore cannot be destroyed at any time.
3. **Soul is the author of its own acts:** - When it acts spiritually, it can realize its nature and hence it is doer of its own nature. From practical point of view also it is the doer of things.
4. **Soul is the enjoyer of its own actions:** - Every action has a reaction or effect. Cause effect – relation is a common experience. Eating poison has its effect and eating sugar has its own effect. If soul acts under passions it attracts inauspicious karmas and if it is

⁶ U.K. Pungaliya, *Philosophy and Spirituality Of Rājacandra*, p.27



the doer of good and auspicious thoughts and acts, it attracts auspicious karmas and enjoys their pleasant fruits.

5. **The soul can be liberated:** - If there is a cause, the effect is bound to follow. The soul can attain Liberation if the cause of bondage is removed by the stoppage of influx of karmas and by efforts like austerities, non-attachment, and meditation. Liberation is a natural state of Soul-pure consciousness.
6. **There is path to 'liberation':** Soul can be freed by realization of soul and by practicing religion.

Through such a composition it follows that one cannot merely have blind faith in spiritual matters. It becomes more essential to become doubtless by raising doubt. It becomes all the more necessary in spiritual matters to purify the intelligence through proper guidance. Therefore one cannot deny the importance of knowledge as a precondition for right faith. According to him intellectual knowledge can be purified by submission to a Sadguru.

His main emphasis on *sadguru*, *bhakti*, *satsaṅga*, and *svādhyāya* suggest that with such an approach he evoked the inner feelings of the aspirants. Such an emotional growth would on the contrary lead a person to overcome a feeling of apathy to its opponents and that is what he has suggested bringing about a reconciliatory approach between incompatible views.

2.3 Legacy

He had a lot of correspondence with various individuals. One of the important people was muni Laghurāja Swāmi; a Jaina monk and an ardent devotee of Śrīmad. They had a lot of correspondence with each other. After his demise Muni Lahguraja established Śrīmad's *āśrama* at Agas.

Today we find lot of *āśramas* in the name of Śrīmad. The new age spiritual gurus have established these *āśrama*. Some of these *āśramas* are established at Kobā (near Ahmedabad), Deolali (near Nasik) and Dharampur (Valsad). These complexes consist of temples. The images serve the purpose of having an external instrument for worship and not of image worship. These complexes also contain meditation halls, libraries, guesthouses, even residences, hospitals etc. In *pariyūṣaṇa* and other holy days there are sessions for *satsaṅga* and *svādhyāya*. These gurus who have mastered the words of the scriptures impart so to the followers.



3.0 k njisv mi (1889 A.D. - 1980 A.D.)

K njisv m  was born in a Sth nakav s  family at Umr la a small village in the Saurashtra region of Gujarat in A.D. 1889. His mother was Ujamba and father was Motichanda. He was intelligent and firm. He was learning Jainism right from childhood and had yearnings of *vair gya*- freedom from worldly things.

Experiencing profound approach and unusual consciousness from within at the age of 11, while looking at a *muni* walking alone with supreme confidence of his freedom from worldly life, he felt *muni* had a wonderful state of mind. At such a tender age his mind was attracted to a state, which will be absolutely far from worldly attachments. Experiencing deepest recesses of mind, he was not satisfied with knowledge of words. His search was different. He was missing *Sat*- truth.

He was orphaned at early age and then joined his father's shop. He was simple and honest and his expression was frank, innocent and fearless. He was always touched by religious matters specially *Vair gya* i.e. detachment or freedom from worldly things.

Always engaged in reading religious books, he found out means to be free. He wanted to take initiation, in spite of his brother and relative's efforts to find him a life partner.

He then searched for a Guru and ultimately after a long search he renounced the world and accepted the life of a Jaina saint, at the hands of Shri Hirachandaji in A.D. 1913 in Sth nakav s  sect. He studied Svet mbara * gamas* with criticisms. He practiced an absolute code of conduct for *munis*.

He was a great believer in self- effort for achieving salvation. Nothing else could help, he believed and this was his mission. He never believed that salvation would be achieved only when *keval * would have seen it in his infinite knowledge of the ultimate. He firmly believed and said for those who are engaged in personal effort to source salvation that there are not many lives to live. The *keval * in his supreme knowledge has never seen many lives for such persons who are simply engrossed in personal endeavors. So for such persons gain in terms of good life is not an incentive for liberation. They continuously strive for salvation. Their efforts remain supreme.

Finding for truth once came in his hands *Samayas ra* in A.D. 1921 a great book of Kundakunda that gave him great joy. He experienced enormous pleasure in his heart after



he read the whole book. It was a great turn in his life. Thus, Samayasāra became his guiding book through which he expounds the spirituality and philosophy throughout his life.

His inner self told him that real path is the Digambara. He therefore changed and left Sthānakavāsī sect, in A.D. 1934 being aware of difficulties ahead. He became a Digambara lay follower.

He said at that time that Jainism does not belong to any sect it is a religion of the soul. When one realizes the magnanimity of the self and one's interest in non-self objects vanishes, one fixes one's attention on the pure nature of the self and thereby attains *samyag-darśana*. His life was prone only to his own soul. His daily routine of life basically was in his own studies, his own knowledge meditation and the deep introspection of the scriptures.

Kānji Swāmi has given discourses on the following books:

Ṣaṭkhaṇḍāgama part I, *Samayasāra*, *Pravacanasāra* *Pañcāstikāya*, *Aṣṭapāhuḍas*, *Paramātmaprakāśa*, *Niyamasāra*, *Purusārthasiddhiupāya*, *Mokṣa-mārga-prakāśaka* and others.

Listening to him many took initiation in Jaina monk order. Many people assumed Digambara faith. Songadh (Saurashtra) was his main place where these activities were conducted. He died in A.D. 1980

3.1 His Views

Kanji swami's philosophy could be considered mainly as a revolt against the ritualistic aspect prevalent in the Jaina religion in his times. In and around him he observed that the gurus were mainly emphasizing only the ritualistic aspect devoid of right faith, right knowledge and right conduct. He also found that Jaina teachers of his times gave sole importance to the material karmas and considered that the soul is mere puppet in the hands of those karmas. Hence the vision of the individual was shifted from the modifications of the perfect consciousness to the modifications of the karmic matter. He therefore raised his voice against this and by theorizing the philosophy of Kundakunda he propounded the revolutionary view of *Kramabaddha-paryāya* (sequence bound modifications). He therefore argues that the material karmas cannot modify the changes in the soul i.e. in consciousness. Further arguing he says that no substance can in any way bring about the changes in another substance. Soul is neither puppet nor the master of the karmas. No two substances

affect each other- neither *pudgala* (especially). Neither karma *pudgala* nor souls affect each other. No real bondage, no real salvation i.e. no efforts for salvation takes place. The effect takes place in solely due to the *upādāna-kāraṇa* or the material cause; the *nimitta* or the instrumental has nothing to do with the bringing about the effect.

He even said 'getting attached to *tīrthaṃkara-nāma-karma* needs to be left out. There is no misery to the soul at all even when the body suffers intensely in its various parts'. The path of salvation is not achieved by merely keeping balance of mind with an understanding that one should not mourn unhappiness since this will bring new *karmas*. Even the five vows, penances bring *puñya* but not the salvation.

He used to live a highly saintly life of Sthānakavāsī *sādhus* with perfect celibacy. Despite achieving highest heaven, the soul has to come back to this world so what remains to be done now? Such was the subject of his deep meditation and study and he felt that the true path was something different. Formal ceremonies are not the path of salvation. The real path lies in self-experience of the soul.

3.1.1 Vyavāhara and Nīścaya Naya

The exponent of "standpoint" was the great Jain reformer Kundakunda. He belonged to the Digambara tradition of Jainism. Kundakunda's spirituality is reflected in his famous work *Samayasāra*. This work expounds the nature and working of consciousness and the non-conscious matter and the co-relation between them the *Nīścaya-Vyavahāra* are the two spiritual perspective of understanding the self (*samaya*) in its pure nature and in its bound nature respectively. From the *Nīścaya* perspective the soul is pure and at no point it is in bondage.

"The defining characteristic of the *jīva* is that it knows - that is its essence. *Jīva and jñāna*, self or knower and knowledge are not different, they are identical; the knower is essentially one with knowledge."⁷

"It is the self, which can know anything because it is only the self, which has knowledge as its *svabhāva*. Moreover, because of this it does not do anything in order to know- it has no need to act in order to obtain knowledge, knowledge is its condition".⁸

⁷ A. Chakravarti, *Commentary on Samayasāra of Kundakunda*, p 232-233



And what it knows is precisely itself. Thus knowledge is not a matter of knowing something beyond or external to the self but of realizing or knowing one's own true nature. This was a total revolution by Kundakunda. He completely internalized the spirit of true religion; that is one has to know one is free and not bound. He completely broke the *kartābhāva*.

“*Pratikramaṇa* (repentance for past misconduct), pursuit of the good, rejecting the evil, concentration, abstinence from attachment to external objects, self-censure, confessing before the master and purification by expiation, these are eight kinds constitute the pot of poison”.⁹

“Non-repentance for past misconduct, non-pursuit of the good, non-rejection of evil, non-concentration, non-abstinence from attachments to external objects, non-self-censure, non-confessing before the masters and non-purification by expiation, these eight kinds constitute the pot of nectar”

In case of an empirical self, the uncontrolled rush of emotions must be kept under restraint. For achieving this purpose, the eight kinds of disciplines, *Pratikramaṇa* etc become necessary and desirable. Since they promote the achievement of the good, they must be said to constitute the pot of nectar. Whereas the lack of eight-fold discipline must constitute the opposite, that is, the pot of poison since there is a free vent to evil. The ordinary description is reversed in the last two verses by the author. He is talking of the transcendental self, which is quite beyond the region of good and evil. Hence, the question of discipline and non-discipline is meaningless. And hence in the case of the supremely pure state of the self, to talk of *Pratikramaṇa*, etc, is to drag it down to the empirical level and to postulate the possibility of occurrence of impure emotions, which ought to be disciplined and controlled. Kundakunda considers the various kinds of moral discipline to be avoided and calls them pot of poison. When the self is absorbed in its own pure nature by attaining the yogic *Samādhi*, there is a full stop to the series of impure psychic states which are characteristics of the empirical self. Hence, there is no necessity to practice the various kinds of disciplines. The very absence of those disciplinary practices produces spiritual peace that passes understanding. It is that stage that there is the pot of nectar. Such a spiritual peace necessarily implies spiritual bliss, which is the characteristic of the supreme self.

⁸ W. Johnson, *Harmless Souls*, p. 276

⁹ A. Chakravarti, op.cit, 9.306



3.3 Legacy

Kāñjīsvāmī brought in forefront the philosophy of Kundakunda. He had attracted a lot of followers who went on publishing his commentaries on *Samayasāra*, *Pravacanasāra*, etc. Having built temples, etc in Songadha from where he conducted the activities he went on preaching the doctrine of *Kramabaddha-paryāya*. Yet he did not choose any one to carry forward his mission. Because he believed that every *Paryāya* is *Svanirmīta*. Today the followers have established a huge sect known as Kāñjīpantha. A group of followers have started regarding him as a future tīrthaṃkara.

4.0 Pandit Todarmal

In the true tradition of ancient Jain Saints and scholars, Pandit Todarmalji, too, did not pay any attention towards writing anything about his life history. Therefore, nothing definite can be said on the dates of his birth, death and life span. However, on the basis of the available circumstantial and other evidence Dr. Hukamchand Bharilla in his research treatise " Pandit Todarmal - life and work" established his year of birth to be 1719-20 A.D. and the year of his passing away 1766 A.D. with a life-span of only 47 years. He was born in Jaipur (India). His father was Shri Jogidasji Khandelwal of *Godika Gotra* (Jain subcaste) and Rambha Bai his mother. He was married and had two sons, Harishchandra and Gumaniram. Shri Gumaniram was a great revolutionary genius. He received ordinary education in the spiritual *Terāpanthī* Style of Jaipur, but his deep scholarship was mainly due to hard work and genius. He was a great intellectual having sharpness of understanding and a studious nature. He was well- versed in Prākṛta, Sanskrit, Hindi and Kannad languages. About his scholarship Pandit Raimalji wrote in his letter of invitation for the *Indra-dhvaja-vidhāna* (Ritual), in the year 1764, "It is very difficult to find a man of his intellect these days. All the doubts about religious matters are removed after meeting him". About his knowledge and studies, he himself writes in *Mokṣa-mārga-prakāśaka*, "I have studied *Samayasāra*, *Pañcāstikāya*, *Pravacanasāra*, *Niyamasāra*, *Gomaṭṭasāra*, *Labdhisāra*, *Trilokasāra*, *Tattvārtha-sūtra*, with commentaries; *Kṣapaṇāsāra*, *Puruṣārtha-siddhyupāya*, *Aṣṭapāhuḍa*, *Atmānuśāsana* and many other scriptures describing the conduct of monks and householders, and *Purāṇas* containing stories of great personalities according to my own understanding and knowledge". In his short life- span, he wrote, in all, twelve books, big and small which is about a *lac* verses in measure and about five thousand pages. Some of these are commentaries of popular sacred books while others are independent works of his own. These are found both in prose and poetry.



B.1.1.3.2

Some Influential Jaina Ācāryas

Prof. K. C. Sogani

1.0 Introduction

The purpose of dealing with the above topic is to acquaint you with the prominent, Influential Jaina *ācāryas* who contributed to logic, ethics metaphysic and spiritualism (mysticism) as propounded by Jaina Thinkers. It is not a detailed treatment of the topic but only a simple presentation of some of the great *ācāryas* of Jaina Philosophy. I have not taken into account the contemporary *ācāryas*. We propose to classify the *ācāryas* in the following way.

1. Canonical *ācāryas* (Āgama ācāryas)
2. Creative *ācāryas* (Sarjanātmaka ācāryas)

1. Canonical ācāryas (Āgama ācāryas):

After the attainment of omniscience (Kevala-jñāna) in 557 B.C. at the age of 42, Indrabhūti Gautama and Sudharmā Svāmi converted into Jaina canon (Āgama), the deliverances of Mahāvīra. The language of the canon is Prakrit.

After two hundred years of the *Nirvāṇa* (emancipation) of Mahāvīra (527 B.C.) there was a terrible famine in Magadha (4th Cent. B.C.) that lasted for twelve years. The result was that the knowledge of the Jaina canon started to suffer losses. Consequently Sthūlabhadra (4th Century BC) convened a council at Pāṭaliputra (Patna) and the canon was fixed to some extent. In spite of the great other councils, the canon was in danger of being lost. Finally the credit of saving the Jaina canon goes to Devarddhi Gaṇi Kṣamāśramaṇa (5th cent. A.D). the present canon comes to us because of this great *ācārya*.

The important names for writing commentaries on the Jaina canon are:

1. Bhadrabāhu II 6th cent. A.D.
2. Saṃghadāsagaṇi 7th cent. A.D.
3. Jinabhadragaṇi 7th cent. A.D.
4. Jinadāsa Mahatara 7th cent. A.D.
5. Śīlaṃka 9th cent. A.D.
6. Abhayadeva 12th cent. A.D.

In addition to the above canonical *ācāryas*, a great *ācārya*, namely Gūṇadhara (1st cent. A.D.) authored a treatise *Kaṣāya-pāhuḍa* (Discussion on attachment and aversion) in 233 verses. Apart from this, Puṣpadanta and Bhūtabali composed *Ṣaṭkhaṇḍāgama* in Prakrit after learning the Jaina doctrines from Dharasen *ācārya* of 1st cent. A.D. The *Ācārya* who commented upon some portions of *Ṣaṭkhaṇḍāgama* is Vīrasena and the commentary is known as Dhavḷā. He also wrote an incomplete commentary on *Kaṣāya-pāhuḍa* known as *Jayadhavalā*. Here the significant point to be noted is that Vīrasen *ācārya* by measurement composed 92 thousand *ślokas*. It is something unique in the history of Indian literature.

2. Creative *ācāryas* (Sarjanātmaka *ācāryas*)

2.0 Umāsvāti/Umāsvāmi:

Both the traditions of Jaina *Samgha* regard Umāsvāti/Umāsvāmi as a celebrated creative *ācārya* who composed in Sanskrit *Sūtra* style, *Tattvārtha-sūtra*. It is a compendium of Jaina Philosophy, which includes Epistemology, Metaphysics, Ethics and Spirituality. The number of *Sūtras* in *Tattvārtha-sūtra* differs in the two traditions in the following way.

1. Number of *Sūtras* commented upon by Pūjyapāda, (6th cent. A.D.), Akalaṃka (8th cent. A.D.) and Vidyānandi (9th cent. A.D.) are 357.
2. Number of *Sūtras* commented upon by Siddhasenagaṇi and Haribhadra are 344.

2.1 Kundakunda (1st cent. A.D): The important works by Kundakunda in *Prakrit* are:

- Pravacanasāra. (Epistemology, Metaphysics and *Śramaṇācāra*)
- Samayasāra (Doctrine of empirical and transcendental self)
- Paṃcāstikāya (Six substances and Nine Padārthas)
- Niyamasāra (spiritual awakening, value knowledge and ethico-spiritual conduct)

2.2 Vaṭṭakera (1st cent. A.D His important work is

- *Mūlācāra* in Prakrit. It deals with the *Śramaṇācāra* in 1252 *gāthās*.

2.3 Śivārya (1st cent A.D): His important work is

- *Bhagavatī Ārādhana* in Prakrit consisting of 2166 verses. This work is very famous for understanding the types of Death.

2.4 Samantabhadra (2nd cent. A.D) He was a great logician, profound devotee and a writer of house holder's ethics.



- *Āpta-mīmāṃsā* - Critical examination of *Āpta* (Perfect Personality) in 115 verses.
- *Yuktyānuśāsana*-Devotion to Mahāvīra. The *ācārya* regards the *Tīrtha* of Mahāvīra as *Sarvodaya Tīrtha* (Development of all without any distinction) Verses 64.
- *Ratnakaraṇḍa-śrāvaka-cāra* -Treatise on householder's ethical living. 150 Verses.
- *Svayambhūstotra* - Devotion to 24th Tīrthaṃkaras in 143 Verses. 2.5 2.5

2.5 **Kārtikeya** (3rd cent. A.D.): His work is: *Kārtikeyānūprekṣā* in *Prakrit* 489 verses.

2.6 **Siddhasena** (6th cent. A.D) Author of

- *Sanmati-tarka* in *Prakrit* dealing with the doctrine of *Nayas* (Stand-points) in 166 Verses.
- *Kalyāṇa-mandira-stotra* in 44 verses (Devotional Verses) in praise of Pārsvanātha.

2.7 **Siddhasena Divākara** (6th cent A.D): Author of a work on logic known as

- *Nyāyāvatāra*. (32 verses).

2.8 **Pūjyapāda** (6th cent. A.D) the following are his works.

- *Dasabhakti* (Ten types of devotion)
- *Samādhitantra* (Spiritual delineations) 105 verses.
- *Iṣṭopadeśa* (Description of self) 151 verses.
- Commentary on *Tattvārtha-sūtra* known as *Sarvārtha-siddhi*.

2.9 **Joindu or Yogindu** (6th cent. A.D) This celebrated *ācārya* of *Apabhraṃśa* is known for mystical exposition.

- *Paramātma-prakāśa*
- *Yogasāra*

2.9.1 **Mallavādī** (6th cent. A.D) His important work is

- *Dvādasara-Nayacakra* (Doctrine of stand-points.)

2.10 **Haribhadra** (7th cent. A.D): His important works are:

- *Anekānta-jayapatākā* (Doctrine of *Anekānta*)
- *Ṣaḍdarśana-samuccya* (Six Philosophies)
- *Yogabindu* (New Trends in Yoga)

- *Śrāvaka-prajñapati* (Householder's way of life)
- 2.11 **Mānatuṅga** (7th cent. A.D.) : *Bhaktāmara Stotra* is in 48 verses. It expresses devotion to Rṣabha, the first tīrthaṅkara.
- 2.13 **Akalaṅka** (8th cent. A.D): Father of Jaina Logic. His works are:
- *Nyāya-viniścaya* - (Perception, Inference and Authority)
 - *Siddhi-viniścaya* - (*Pramāṇa, Naya & Nikṣepa*)
 - *Tattvārthavārttika* - (Commentary on *Tattvārtha-sūtra* of Umāsvāti)
 - *Aṣṭaśatī* - (Commentary on *Āpta-mīmāṃsā* of Samantabhadra)
- 2.14 **Vidyānandi** (9th cent. A.D) - His important works are:
- *Aṣṭasahasrī*: Detailed commentary on Samantabhadra's *Āpta-mīmāṃsā*.
 - *Tattvārtha-śloka-vārttika* - Commentary on *Tattvārtha-sūtra* of Umā svāti.
- 2.15 **Śubhacandra** (9th cent. A.D.) - Only work is:
- *Jñānāṇava* (Work predominantly on Dhyāna)
- 2.16 **Amṛtacandra** (10th cent. A.D) - His important works are:
- *Puruṣārthasiddhupāya* (Unprecedented work on Ahiṃsā)
 - Commentaries on *Samayasāra, Pravacanasāra & Paṃcāstikāya* of Kundakunda.
- 2.17 **Nemicandra Siddhānta Cakravartī** (10th cent. A.D) - His important works are:
- *Gommaṭṭasāra* (Jīvakāṇḍa) 734 verses.
 - *Gommaṭṭasāra* (Karmakāṇḍa) 962 verses.
- 2.18 **Devasena** (10th cent. A.D) - His important work is:
- *Nayacakra* (423 verses) - Doctrina of *Naya & Nikṣepa*.
- 2.19 **Nemicandra Muni** (11th cent A.D) - His important work is:
- *Dravyasaṃgraha* (58 verses) (Pointed presentation of *Tattavas* and *Dravyas*)
- 2.20 **Māṇikyanandi** (11th cent. A.D) - His only work is:
- *Parīkṣāmukha Sūtra* (Work on Jaina logic in Sūtra style.)
- 2.21 **Prabhācandra** (11th cent. A.D) - His important work is:



- *Prameyakamalamārtaṇḍa* (commentary on Parīkṣāmukha Sūtra)
- 2.22 **Rāmasena** (11th cent. A.D) - His work is
- *Tattvānuśāsana* (Detailed treatment of Dhyāna)
- 2.23 **Vādidevasūri** (12th cent. A.D) - His important work is:
- *Pramāṇanayatattvālokālaṃkāra* (Work on Jaina Logic)
- 2.24 **Anantavīrya** (12th cent. A.D) - His important work is:
- *Prameyaratnamāla* (Commentary on Parīkṣāmukha Sūtra)
- 2.25 **Vasunandi** (12th cent. A.D) - His important work is:
- *Śrāvakācāra* (Householders way of life)
- 2.26 **Hemacandra** (13th cent. A.D) - His important works are:
- *Pramāṇa Mīmāṃsā*. (Dissuasion on Jaina epistemology & Logic)
 - *Anyayogayavachhedikā* (critical examination of other Indian Philosophies)
 - *Yoga Sūtra* (Work on Jaina ācāra & dhyāna)
- 2.27 **Malliseṇa** (13th cent. A.D) - His important work is:
- *Syādvādamāñjarī* (Commentary on Hemacandra's Anyayogayavachhedikā)
 - (Critical examination of other systems of Indian Philosophy)
- 2.28 **Pt. Āśādhara** (14th cent. A.D) - His Important works are:
- *Sāgāradharmāmṛta* (Householder's way of life.)
 - *Anagāradharmāmṛta* (Muni's way of life.)
- 2.29 **Dharmabhūṣaṇa** (15th cent. A.D) - His important work is:
- *Nyāyadīpikā* (work on Jaina logic)
- 2.30 **Yaśovijaya** (18th cent. A.D) - His important work is:
- *Jaina-tarka-bhāṣā* (Discussion on Jaina Theory of Knowledge)



Subjectwise Classification of ācāryas:

(a) Āgama ācāryas

Indrabhūti Gautama and Sudharmā Svāmi	6 th cent. B.C.
Sthūlabhadra	4 th cent. B.C.
Devarddhigaṇi Kṣamāśramaṇa	5 th cent. A.D.
Bhadrabāhu II	6 th cent. A.D.
Samghadāsagaṇi	7 th cent. A.D.
Jinabhadragaṇi	7 th cent. A.D.
Jinadāsa Mahattara	7 th cent. A.D.
Śīlāṃka	9 th cent. A.D.
Abhayadeva	12 th cent. A.D.
Gūṇadhara	1 st cent. A.D.
Puṣpadanta and Bhūtabali	1 st cent. A.D.
Vīrasen ācārya	9 th cent. A.D.

(b) Logistic ācāryas

Samantabhadra	2 nd cent. A.D.
Siddhasena	6 th cent. A.D.
Siddhasena Divākara	6 th cent. A.D.
Mallavādi	6 th cent. A.D.
Haribhadra	7 th cent. A.D.
Akalaṃka	8 th cent. A.D.
Vidyānandi	9 th cent. A.D.
Devasena	10 th cent. A.D.
Māṇikyanandi	11 th cent. A.D.
Prabhācandra	11 th cent. A.D.
Anantavīrya	12 th cent. A.D.



Vadidevasūri	12 th cent. A.D.
Hemacandra	13 th cent. A.D.
Malliseṇa	13 th cent. A.D.
Dharmabhūṣaṇa	15 th cent. A.D.
Yaśovijaya	18 th cent. A.D.

(c) Spiritualistic ācāryas

Kundakunda	1 st cent. A.D.
Śivārya	1 st cent. A.D.
Kārtikeya	3 rd cent. A.D.
Pūjyapāda	6 th cent. A.D.
Joindu or Yogindu	6 th cent. A.D.
Haribhadra	7 th cent. A.D.
Śubhacandra	9 th cent. A.D.
Amṛtacandra	10 th cent. A.D.
Rāmasena	11 th cent. A.D.
Nemicandra Muni	11 th cent. A.D.
Hemacandra	13 th cent. A.D.

(d) Ethical ācāryas

Vaṭṭakera	1 st cent. A.D.
Samantabhadra	2 nd cent. A.D.
Haribhadra	7 th cent. A.D.
Vasunaṃdi	12 th cent. A.D.
Pt. Āśā dhara	14 th cent. A.D.



(e) Devotional ācāryas

Samantabhadra	2 nd cent. A.D.
Siddhasena	6 th cent. A.D.
Pūjyapāda	6 th cent. A.D.
Mānatuṃga	7 th cent. A.D.

Tattvārtha-sūtra of Umāsvāti/Umāsvāmi (2nd cent A.D) is a compendium of Jaina Philosophy which includes Epistemology, Metaphysics, Ethics and Spiritualism. (All inclusive ācāryas).



B.1.1.3.3

Jaina Ācāryas from South India & their Contributions

Prof. Bhag Chand Jain

1.0 Introduction

The survival of Jainas, though as a minority community, for the last so many centuries in India- and especially in south India can be safely attributed, among other things, to the glorious and continuous tradition of Jainas saints for more than a thousand years. They never attempted to lead a solitary life in isolation from others. On the contrary, the Jainas always tried to preserve contacts with the general masses so as to encourage them to lead a religious life.

The contribution of South India to development of Jainism is remarkable one in all the spheres like religion, philosophy, literature, art and architecture. Here we confine ourselves to introduce mainly the pontiffs like Bhadrabāhu, Guṇadhara, Dharasena, Puṣpadanta, Bhūtabali, Kundakunda, Yativṛṣabha, Sivārya, Samantabhadra and Akalaṅka etc. who composed a vast Prakrit and Sanskrit Jain literature.

2.0 Jaina ācāryas and their tradition

Śruta (Scripture or Canon) is the soul of the religious traditions. It is an anthology of the sermons of Tirthaṃkaras, may be called God in non- Jain traditions, or their direct or indirect disciples who have attained the certain spiritual purification. It is therefore established as an authority and priority of the form of religion. The scriptural texts are engraved in the hearts of believers who draw inspiration and revival from them in every age.

Ācārya is the spiritual guide and the head of the monastic order. He should also be a proficient in his own philosophical principles as well as other's philosophies.

Jaina thinkers enriched practically all the faculties of literature. Mahāvīra is the *Arthakartā* of the present *Śrutajñāna* of Jain tradition and Gautama Gaṇadhara is its *Granthakartā*. Gautama expressed his views without adding anything from his own side. The *Śruta* is of two types *Āṅgabāhya* and *Āṅgapraviṣṭa*. *Āṅgapraviṣṭa* is of twelve types, viz.:

1. Āyāraṅga
2. Suyagaḍāṅga
3. Ṭhāṇāṅga

4. Samavāyāṅga
5. Viyāhapaṇṇatti
6. Nyāyāyaddhmmakahāo
7. Uvāsagadasāo
8. Antagaḍadasāo
9. Anuttarovavāiya
10. Paṇhāvāgaraṇāim
11. Vivāgasuyaṁ
12. Dṛṣṭivāda, the twelfth Aṅga.

According to the Digambaras the Canonical literature has been lost.

1. Ācārya Bhadrabāhu

Bhadrabāhu was the disciple and successor of the fourth Śrutakevalī Govardhana. He went to South India with a large Jaina *Samgha* during the famous famine of twelve years which was due to happen in Magadha. He was the knower of the 14 *Pūrvas*. Candragupta Maurya the famous Mauryan emperor was his main disciple who went with him to south and accepted *Sallekhanā* at the hill of Sravanabelagola.¹

2. Ācārya Guṇadhara

Guṇadhara was the first and foremost monk who achieved the partial knowledge of Aṅgas and *Pūrvaśruta* after Lohārya. He was the knower of 5th *Pūrva Pejjadosapāhuḍa* and *Mahākammāpayādipāhuḍa*, while Dharasena was knower of only *Pūrvagata-kammāpayādipāhuḍa*. Therefore Guṇadhara is the first Pūrvavid *Śrutadharācārya* in Digambara Jaina Tradition. He composed *Kaṣāyapāhuḍa* in Prakrit verses.²

This reference indicates Guṇadhara as elder to Dharasena in age and the knowledge as well. The linguistic characteristics also support the view that the *Kaṣāyapāhuḍa* is prior to *Ṣaṭkhaṇḍāgama*. Virasena in his *Jaya-dhavalātika* on *Kaṣāyapāhuḍa* says in this regard:

¹ *Bṛhatkathākośa* of Harisena (p.317-19)

² *Jeniha kaṣāyapāhusamaneyanayamujvalaṁ anarṁ tatthal*

Gāhāhi vivariyam taṁ Guṇahara bhadarayam vandell

Virasena, *Jayadhavalā* commentary on *Gāthā* 6



“Puno tao ceva suttagahao airiyaparamparae agamacchamanio ajjamankhunagahattinam pattaṃ, Puno tesim donham pi pādamūle asidisaḍaḡahanam ḡunaharamuhakamala-viniggayanamattham sammaṃ souna jayivasahabhadaraena pavayanavacchalena cunnisuttam kayam”

3. Ācārya Āryamamkṣu and Nāgahasti

Nandīsūtra Paṭṭāvalī refers to Āryamamkṣu and Nāgahasti as proficient in scriptures and *Karmaśāstras* and disciple of Āryasamudra (Gāthās 28-30). The Śvetāmbara tradition questions about the conduct of Āryamamkṣu and perhaps on the same basis, Yativṛṣabha and Vīrasena mentioned his teachings as *Apavaijjamāṇa* and Nāgahasti's teachings as *Pavaijjamāṇa* (based on ācārya tradition). Therefore these *ācāryas* may be contemporaries possessing different opinions.

The *Dhavalāṭīkā* refers to both these *ācāryas* as Mahāśramaṇa, Kṣamāśramaṇa, and Mahāvācaka. All these attributes are sufficient to prove that they were well-versed in scriptures and Karma philosophy. They had also the knowledge of Ārātiya tradition (*Kaṣāyapāhuḍa* 5, p.388). Vīrasena clearly says that Āryamamkṣu and Nāgahasti studied the *Kaṣāyapāhuḍa* from Guṇadhara. Indranandi in his *Śrutāvatāra* supports this view.³

Kaṣāyapāhuḍa is the concise form of the *Pejjadośapāhuḍa*. It was, therefore, more convenient to have the oral study of the Agamas. Āryamamkṣu and Nāgahasti procured them through oral tradition and Yativṛṣabha obtained them through Āryamamkṣu and Nāgahasti.⁴ Here in this reference the words “*Āyariyaoaramparae agacchamanio*” and “*Souna*” are very important. It appears that these *Gāthās* were prevalent in oral tradition during the period of Āryamamkṣu and Nāgahasti. Many generations of *Ācāryas* passed away. Yativṛṣabha was their disciple who studied *Kaṣāyapāhuḍa* from them and composed the commentary called *Cūrṇi-sūtra* on the work consisting of six thousand *ślokas*. Uccaraṇācārya composed the *Uccaraṇa Sūtras* on the *Cūrṇi-sūtras*. Then Vīrasena and Jinasena composed the *Jaya-dhavalāṭīkā* on the *Kaṣāyapāhuḍa* in mixed Prakrit and *Samskṛta* languages.

³ *Evam gāthasutrāṇi pañcadasamahāśhikarāṇi |*

Praviracya vyacakhyau sa nāgahastyaryamamkṣubhyam // Śrutāvatāra Gāthā 154

⁴ Vīrasena, *Jayadhavalā*, part 1, p.88.

4. Ācārya Dharasena, Puṣpadanta and Bhūtabali and their works

They are great spiritual philosophers of Digambara Jain tradition. They were profound scholars of *Karmasiddhānta*; Dharasena was the teacher of Puṣpadanta and Bhūtabali. Dharasena made a request to the Congregation that two monks well-versed in Jain *Karmasiddhānta* are sent to him immediately to save the knowledge which he had gained from the *pūrvas*. Accordingly, Puṣpadanta and Bhūtabali went to Dharasena, the knower of the *Pūrvagata Kammapāyādi-pāhuḍa* who was engaged with his penance and counting his last days. They gained the required knowledge from Dharasena and returned back to their natives. Puṣpadanta composed the *Visadisutta*, the *Satparuvaṇā* of *Ṣaṭkhaṇḍāgama* for Jinapālita and then sent it with Jinapālita to Bhūtabali in Dravid country for going through the *Visadisutta*, the other name of *Satprarupaṇā*. Puṣpadanta was elder to Bhūtabali. Bhūtabali understood that the duration of life of Puṣpadanta is remained not much. Puṣpadanta prepared the synopsis of the *Ṣaṭkhaṇḍāgama* and disturbed the *Jivaṭṭhāna* into eight *Anuyogadvāras*. *Satprarupaṇā* was its first *Anuyogadvāra* which was written by Puṣpadanta. The other *Anuyogadvāra* as the he parts of the *Ṣaṭkhaṇḍāgama* were composed by Bhūtabali.

5. Ācārya Yativṛṣabha and His Works

Nothing much is known about him. His two works are mainly available i.e. *Kaṣāyapāhuḍa Cuṇṇisutta* and *Tiloyapaṇṇatti*. The first does not indicate any thing about him. But the other one *Tiloyapaṇṇatti* informs of course as follows:

Paṇamaha jīnavara-vasaḥaṁ, gaṇaharavasahaṁ taheva gaṇaharavasahaṁ, Dusaha-parisaha-vasaḥaṁ, jadivasahaṁ dhammasutta padhae vasaḥaṁ/ Cunṇasaruvam atthaṁ, kara padama-pamana-kimjantaṁ. Atthasahassa-pamaṇaṁ, Tiloyapaṇṇatti-namae, Gāthā 77, Part 2, p. 882

Kaṣāyapāhuḍa Cuṇṇisutta

The *Kaṣāyapāhuḍa Cuṇṇisutta* of Yativṛṣabha is known as *Vṛtti*, which provides the different meanings of *Bijapadas* in a condensed way. In other words, the *Cuṇṇisutta* are the exposition of *Bijapadas* as pointed out by using the word “*Anucintīn nedavvaṁ*” or “*Genhiyabbaṁ*”. The total number of *Sūtras* of the work is 7009.



The *Kaṣāyapāhuḍa Cuṇṇisutta* is divided into fifteen *Adhikāras*, which are somewhat different from the division made by Ācārya Guṇadhara. Uccaraṇa commented upon the *Cuṇṇisutta*.

6. Tiloyapaṇṇatti

The second work *Tiloyapaṇṇatti* is the earliest text relating to *Loka* or Universe. The Text *Tiloyapaṇṇatti* is divided into nine chapters, i.e. *Jagat Svarūpa*, *Narakaloka*, *Bhavanavāsī Loka*, *Manuṣyaloka*, *Tiryak Loka*, *Vyantara Loka*, *Jyotiṣī Loka*, *Kalpavāsī Loka*, and *Siddha Loka*. It is a treasure of culture standpoints. The fourth chapter of the Text deals with Jain mythological views relating to Kalpavṛkṣas, *Śalākāpuruṣas*, *Samavasaraṇa* and so forth. It appears that some of the *Gāthās* are added there in the text afterwards. For instance, a prose portion in the seventh chapter (P. 766) is borrowed or added afterwards from *Dhavalā* (Pu. 4, p.157) as *Dhavalā* itself refers to *Tiloyapaṇṇatti*. Likewise, 7th to 87th *Gāthās* of the first chapter are also borrowed from *Santaprarūpaṇā* of *Dhavalā*. This does not mean that the *Tiloyapaṇṇatti* is composed in 8th or 9th c. A.D. In fact such portions are defiantly added interpolated.

7-8. Dhavalā-ṭīkā and Jaya- Dhavalā ṭīkā of Vīrasena and Jinasena on the Kaṣāyapāhuḍa and Saṭkhaṇḍāgama

Vīrasena composed *Dhavalāṭīkā* on the *Ṣaṭkhaṇḍāgama* in Prakrit-Sanskrit mixed language called Maṇipravāla style. It was written in memory of Rāṣṭrakuṭa king Amoghavarṣa who was called *Dhavalā*. Considering the importance of *Dhavalāṭīkā*, Jinasena says “It is the *ṭīkā* of Vīrasena and the other *ṭīkā* are simply Panjikās. The *ṭīkā* exposes the *Siddhānta*, the philosophical trends and in this context the *Dhavalāṭīkā* is *ṭīkā* in true sense. Both *Dhavalā* and *Jaya-Dhavalāṭīkā*s discuss the Jain philosophical trends profoundly they deal with the subjects of *Mahākarmaprakṛti-prābhṛta* and *Kaṣāyapāhuḍa*.

Vīrasena was the disciple of Āryanandi and Elācārya. Jinasena praises him by saying *śrutakevalī* and *Prajñāśramaṇa*. Vīrasena completed the *Dhavalāṭīkā* in Śaka Sam. 738 (816 A.D.) He composes only *Pūrvārdha* part of the *Dhavalā* and *Jaya-Dhavalāṭīkā*. The *Uttarārdha* part of both the *ṭīkā*s was written by his disciple Jinasena.

Jaya-Dhavalāṭīkā on the Kaṣāyapāhuḍa

Jaya-Dhavalāṭīkā on the *Kaṣāyapāhuḍa* was written by Vīrasena and Jinasena. Vīrasena composed it up to the fifth *Vargaṇā Khaṇḍa* and the remaining part by Jinasena. Vīrasena

distributed the chapters of *Kaṣāyapāhuḍa* according to his own arrangement. Since the original text is related to *Jñānapravāda*, the author discussed in detail the nature of knowledge and *Nayas*. All the *Anuyogadvāras* are described here in brief in the first chapter. According to Indranandi, *Jaya-Dhavalāṭīkā* is composed in sixty thousand verses.⁵

Other Karma literature composed in South India

In later period the *Ācāryas* continued to compose the *Karma* literature in the traditions, Digambara and Śvetāmbara. The *Karmaprakṛti* (475 Gāthās) appears to be a common earliest and oldest Text which would have been a main source for composing such literature Śvetāmbaras composed many *Cūṇis* and *Ṭikās* on this text. It is the work of an unknown author but traditionally it is composed by Śivasarmasūri, in about 5th c. A.D. Its Prakrit *cūṇi* by unknown author and Sanskrit *Ṭikās* by Malayagiri and Yaśovijayaji are also available. The *Pañcasanigraha* of Candrasimahattara and some other *Karma* literature, *cūṇi* of Śvetāmbara and *Ṭikās* are also available but they are not composed in South India.

Ācārya Nemicandra Siddhāntacakravartī

He hails from Karnataka. He was the disciple of Abhayanandī, Vīranandī, and Indranandī. Cāmuṇḍarāya who constructed the huge monumental statue of Bāhubali at Sramanabelagola was his disciple. To teach the Jain *Siddhānta* to Cāmuṇḍarāya he composed the *Gommaṭṭasāra Jīvakāṇḍa* and *karmakāṇḍa* on the basis of *Dhavalā* and *Jaya-Dhavalā* in 10th c. A.D.

Some other Ācāryas from South

Some more names of *Ācāryas* from South may be mentioned here. For instance Svāmī Kumāra Kārtikeya, Umāsvāmi, Samantabhadra, Pūjyapāda, Pātrakesarī, Joindu, Jaṭasiṃhanandī, Akalaṃka, Vīrasena-Jinasena, Vidyānanda, Prabhācandra, Puṣpadanta and so forth, we cannot discuss all of them in this short period. Let us know something about Vidyānanda.

Ācārya Vidyānanda

Ācārya Vidyānanda hails from Karnataka. He was Brāhmaṇa by caste and belonged to Nandisaṃgha. He may be placed in about 9th c. A.D. He composed *Āptaparīkṣā* with *Svopajñavṛtti*, *Pramāṇa-Parīkṣā*, *Pātraparīkṣā*, *Satyāśāsanaparīkṣā*, *Śrīpurapārśvanātha*

⁵ *Śrutāvatāra*, verses 182-184.



Stotra, Vidyānanda mahodaya, *Aṣṭasahasrī-ṭīka* on *Āptamīmāṃsā* of Samantabhadra, *Tattvārtha-śloka-vārtika*, the commentary on *Tattvārtha-sūtra* of Umāsvāmi and *Yuktānuśāsanāṃkārā*, and the commentary on the *Yuktānuśāsanāṃkārā-stotra* of Samantabhadra.



B.1.1.3.4

Ācārya Kundakunda and his Literature

Prof. Bhag Chand Jain

1.0 Introduction

Kundakunda was a spiritual saint and a great writer among Digambara Jain thinkers. He is honored, next to Mahāvīra. Kundakundānvaya is evidence that recognizes him as the head of the *Mūlasarigha*, which is also considered one of the earliest congregations of Jain ascetics named after Kundakunda. Kundakunda as a leader of *Mūlasarigha* had also launched the Sarasvatī movement around 30 B.C. and initiated or popularized the reading and writing the scriptures in Śaurāṣenī Prakrit and in the languages of South India. Kundakunda also composed the Kural in Tamil language.

1.1 Life Sketch

According to epigraphic records, Kundakunda's original name was Padmanandi, but he became more popular by the name Kundakunda (E.C. II, 64, 66). In addition, Vakragrīva, Elācārya and Graddhapiccha were his other names or epithets. According to Dr. Upadhye, Kundakunda hails from Konakunda near Guntakal. Dr. Hanumanth Rao is of view that the birthplace of Kundakunda is Vijayawada on the ground that there is an ancient inscription in Akkanna Madanna caves. Dr. T.V.G. Shastri Supported the view by saying that exploration on the bank of the river Krishna has revealed some ancient Jain remains attributed to the period before Christ in a village called Kolanukonda, not Konakonda in Anantapur District. The place is located in Guntur district on the opposite side of the city of Vijayawada.

Nothing more about his personality is found in the works of Kundakunda except the name of Bhadrabāhu as his *Gamakaguru*. So many traditional stories of course are found in different texts of different times that are not much reliable and helpful for deciding the date and period of Kundakunda. For instance, the *Punyāśravakathā-kośa*, *Ārāghanā-kātha-kośa*, and *Jñānaprabodha* provide some information about his advent to Pūrva Videha-Kṣetra for paying a visit to Sīmandharasvāmī. Devasena in his *Darśanasāra* (Verse 43) also supports this view.

1.2 Date of Ācārya Kundakunda

The date of Ācārya Kundakunda is still a vexed problem, which could not be solved in such a way that could be approved by all the scholars. It requires the judicious and unbiased



approach with a relative evaluation of the previous scholars' views and epigraphically records in right perspective.

I need not refer to and evaluate all the views established by the scholars like Pt. Nathuram Premi, Dr. Pathak, Muni Kalyanavijji, Pt. Jugal Kishor Mukhtar, Professor Chakravarty, Dr. A.N. Upadhye, and Pt. Kailash Chandra Shastri. Dr. A.N. Upadhye evaluated all then exiting important views and established the date of Kundakunda at the beginning of the Christian era with two limits in the introduction to the *Pravacanasāra* (P. xii) as follows: In the light of this long discussion on the age Kundakunda wherein we have merely tried to weigh the probabilities after approaching the problem from various angles and thoroughly thrashing the available traditions, we find that the tradition puts his age in the second half of the first century B.C. and the first half of the first century A.D.; the possibility of *Ṣaṭkhaṇḍāgama* being completed before Kundakunda would put him later than the middle of the second century A.D.; and the Merkara copper-plates would show that the later limit of his age would be the middle of the third century A.D. Further the possibilities, in the light of the limitations discussed, that Kundakunda might have been a contemporary of king Shivakandha of the Pallava dynasty and that he, if proved to be the same as Elācārya on more definite grounds, might be the author of Kural, would imply that the age of Kundakunda should be limit, in the light of the circumstantial evidences noted above, to the first two centuries of the Christian era. I am inclined to believe, after this long survey of the available material, that Kundakunda's age lies at the beginning of the Christian era. After the demise of Dr. Upadhye, the date of Kundakunda was not much discussed. Sometimes back Dr. M.A. Dhaky and Dr. Sagarmal Jain have reviewed the date fixed by Dr. Upadhye and expressed their views on the problem that Kundakunda may be even placed in about eight c. A.D. Most of their arguments are based on the negative and inferential evidence. Prof. Dhaky published his article in the *Aspects of Jainology*, Vol. 3, pp.187-206, Varanasi, 1991 with the caption "The Date of Kundakundācārya" and Dr. Sagarmal Jain got his article published in *Aspects of Jainology* (Pt. Dalsukhbhai Malvania Felicitation Volume) Vol. III.

2.0 The Works of Kundakunda

The following main works are attributed to Kundakunda: - 1) *Ṣaṭkhaṇḍāgama - Tīkā* on three sections known as *Parikarma* which is not available today, 2) *Mūlācāra*, 3) ten *Bhaktis* (Bhaktis):- *Titthayarabhatti*, *Siddhabhatti*, *Sudabhatti*, *Cārittabhatti*, *Aṇagārabhatti*, *Āyariyabhatti*, *Nivvāṇabhatti*, *Paṃcaparametthibhatti*, *Yogibhatti*, 4) *Aṣṭapāhuḍa*- *Damśaṇa-pāhuḍa*, *Caritta-pāhuḍa*, *Sutta-pāhuḍa*, *Bodha-pāhuḍa*, *Bhāva-pāhuḍa*, *Mokkha-pāhuḍa*,

Liṅga-pāhuḍa, *Śīla-pāhuḍa*, 5) *Bārasa-Aṇuvekkhā*, 6) *Pancāthikāya Saṃgraha*, 7) *Pavayaṇasāra*, 8) *Samayasāra*, 9) *Niyamasāra*. These Texts are composed in Śaurāṣenī Prakrit along with impact of Ardhamāgadhī and Mahārāṣṭrī. We are giving some important points about these Texts.

2.1 Samayasāra

Samayasāra or *Samaya-pāhuḍa* is the most popular work in Digambara tradition. It deals with spirituality from *śubha-Niścayanaya* (standpoint) and *Vyavahāranaya*. It also indicates the status of soul, which is engaged to attain the equanimity, abandoning all sinful acts (Samaria). Thus it is the book of soul. The commentator Jayasena (12th c. A.D.) divided the *Samayasāra* in his *Tātparyavṛtti* commentary into ten chapters dealing with the subjects in 442 *Gāthās*. The commentator Amṛtacandra (10th c. A.D.) added in his *Ātmakhyāti* Commentary, two independent appendixes namely *Syādvādaśikhara* and *Upāyopeya-bhāvādhikāra* with the view to explain the *Nayas*. According to him, the *Samayasāra* consists of 415 *Gāthās*.

The *Samayasāra* deals with the spiritual matter, which is called *Bhedavijñāna*, the knowledge of dissociation with the *Karmas*. Kundakunda discussed the matter mainly from *Śuddha Niścayanaya*, the absolute/pure standpoint or view. At the outset, he explained the nature of *Sva-samaya* and *Para-samaya* in this respect. *Sva-samaya* means the soul that is situated in the state of *Darśana*, *Jñāna* and *Cāritra* and the *Para-samaya* is that which stays with the state of *Karmas*¹. In his opinion the *Śuddha Niścayanaya*, will not be helpful for laymen who are not spiritually well determined. It is not in fact for a common people. It is only for those who are about to be detached with worldly affairs. Self-realization in his view is the prime object of a *Samāsārī Jīva* who should properly understand the real nature of self. The author defined the *Sva-samaya* and *Para-samaya* at the beginning and opined to create *Ekatva* (oneness) or *Bhedavijñāna* (knowledge of differentiation between self-own soul and others) on the basis of *Ratnatraya*. The aspirant can know the nature of pure soul from *Niścayanaya* (absolute standpoint) that the soul is absolutely pure, sentient, omniscient and completely distinct from *Ajīva* (lifeless stuff.). The *Vyavahāranaya* (empirical standpoints) can only help him to reach the destination as the Mleccha (barbarian) can make understood through his language. One must realize the difference between the soul and the karmic influx.

¹ *Samayasāra, Gāthā 2*



The soul has its own independent existence. Whenever we get different stages of matter or extrinsic qualities contrary to real nature therein due to its cause is called the nature of soul in the practical standpoint (Vyavahāranaya). In fact the soul keeps infinite spiritual knowledge of all substances by nature but does not involve and absorb in them at all. The inanimate substances can never be of soul. Keeping this view the worldly beings can attain the *Nirvāṇa*, the emancipation from all *karmas* through his own right efforts.

The main object of Kundakunda is to explain of *Śuddhopayoga*. *Śubhopayoga* and *Aśubhopayoga* in his opinion are the causes of *Samśāra*. The good (śubha) and Bad (Aśubha), both the *Karmas* are insignificant as the *Karmas* in general are hindrances in attainment of liberation. The chain may be made of gold or iron is ultimately a chain, which binds one. The good deeds are definitely causes of influx of meritorious and auspicious Karmic results which assist to attain the liberation; but simultaneously they will have to be left out for the final attainment of liberation. One will have to be completely detached with all sorts of desires for the attainment of *Vītarāgatva*² (Gāthā 145-46).

Kundakunda discussed the nature of soul from various points. In his view the worldly beings travel the entire wheel of world through talking interminable births due to their own past *Karmas* and realize the sorrow and pleasure. These *Karmas* cover their natural qualities and as a result they get the karmic bindings that create the obstructions for attainment of liberation.

According to Kundakunda, all the souls transform within the ambit of their own quartet (Svacatuṣṭaya) related to the nature of matter, space, time, and feeling (Dravya, Kṣetra, Kāla, and Bhāva). None can interfere into others *Dravya – Kṣetra – Kāla*, and *Bhāva*. He then reestablished the traditional Jain view that the soul is his own *Kartā* (Doer) and *Bhoktā* (one who experiences both joys and sorrows).³ Likewise, none is the cause of its origin nor its destruction. It is an immortal, eternal, and beyond old age (Ajara), possessed of knowledge, vision and consciousness.⁴ The power of transformation (Pariṇamana) is a virtue of only soul (Jīva) and matter (Pudgala) that can be perceived on the stage of world through their different activities. The alone-purified soul does not possess the power of binding to any one. Only passionate feelings contrary to the real nature of soul are responsible for being

² *Samayasāra*, Gāthā -145-46

³ *Kattā bhoi amutto sarirabhitto anainihano ya, Bhāvapāhuḍa*, Gāthā 148.

⁴ *Pañcāstikāya*, Gāthā 109.



associated with matter and binding of *Karmas*. This is considered from practical standpoint (Vyavahāranaya). The soul is neither therefore an action (Kārya) because it is not originated one, nor it is the cause (Karaṇa), as it does not originate others. It is in fact the Doer as it is a shelter of *Karmas* and the *Karmas* are originated from shelter of doer. This is called *Kartā-karma-Siddhi*.⁵ There is cause and effect relationship (Nimitta-naimittika Sambandha) between *Karmabandha* (binding of Karmas) and soul (Jīva).

2. Pavayaṇasāro

The *Pravacanasāra* is another popular text of Kundakunda. It has two commentaries in *Samskṛta*, one is written by Amṛtacandra, which contains 275 *gsāthās* divided into three *Śrutaskandhas* dealing with *Jñāna*, *Jñeya* and *Cāritra*, and the second one is composed by Jayasena, which consists of 311 *gāthās*, divided into three *Adhikāras*. Some more commentaries are also available in Hindi, Kannada and other languages.

Dhamma or *Sama* (samatva) is the real state of soul. It is pure when it is free from auspicious or inauspicious modes of soul, called *Śuddhopayoga*. The *Śuddhopayoga* leads to attainment the *Kevalajñāna* and liberation from all *karmas* (Mokṣa). The *Śubhopayoga* consists in devotion to divinity, cultivation of good deeds, observation of fasts and so forth that lead to births in Human or diving categories. Deluding is the most powerful *Karma* that develops the attachments and aversion caused to Karmic bondage. The object of knowledge is made up of substances endowed with various qualities and modifications. The substance undergoes conditions of permanence, origination and destruction. Substance comprises *Jīva* and *Ajīva* that are dealt with in detail in the second chapter. Meditation on the self is the real way to attain salvation. The third chapter deals with code of conduct of ascetic. Nonattachment is pre-requisite for entering the order of monks who should have the aim to reach the stage of total non-attachment some philosophic questions and their criticism have also been made by Kundakunda in the Text.

The *Pravacanasāra* is included into *nāṭakatrayo* but it does not appear as a *Nāṭaka*. Its main object is to deal with the conduct of *Śramaṇas*: *Cārittasṁ khalu dhammo* is the main theme of the Text.⁶ Its object is to adopt equanimity after entering the order of ascetics and attain liberation (Mokṣa), the path to which consists in right faith, right knowledge and right conduct.⁷

⁵ *Pañcāstikāya*, *Gāthā* 310-11.

⁶ *Pravacanasāra*, 3.75

⁷ *Ibid* 1-6



The subject has been dealt with the help of both the *Nayas* i.e. *Nīścayanaya* and *Vyavahāranaya*, but the *Nīścayanaya* became the prominent one. The entity is made up of substances, quality and modifications. The soul is therefore auspicious or inauspicious when it develops those modifications, and is pure when free from both the substance and modifications. *Śuddhopayoga* leads to liberation of self from Karmic matter, *Śubhopayoga* to heaven and the *Aśubhopayoga* to hellish and other lower destinies. The soul gets freedom from *Ghātiyakarmas* and becomes omniscient called *Svayambhūs*.⁸ In this state, the soul enjoys direct vision and knowledge of all subjects without the sensational stages in his perception without having any mutual contact. This is called direct knowledge.⁹ This knowledge bestows the eternal pleasures to the liberated soul.

The *Śubhopayoga* consists in devotion to divinity, right penances and other merits. As a result of these auspicious *Karmas* the soul avails the various sensory pleasures that lead to a cause of bondage. The *Aśubhopayoga* consists in delusion, attachment, cruelty and aversion, which rise to various kinds of Karmic bondage and sorrows. One who understands the nature of *Śubhopayoga* and *Aśubhopayoga* is called *Dharma* as he becomes free from delusion and attachment.¹⁰

The *Jñeyādhikāra* deals with the nature of substance consisting of three elements origination, destruction and permanence. In the state of permanence, the origination and destruction take place in the substance simultaneously in its different forms of modes. Substance is the same. Thus modes and qualities constitute the substance. They are not separate. They cannot be present elsewhere than in a substance. This relation between them is called non-identity (*Anyatva*). There is always non-difference in the substance, but there is always difference in view of its modifications. There is nothing – absolute producing or destruction in the world. The soul also gets modes in the form of births and re-births due to bondage of *karmas*. The great saint is he who meditates on the highest happiness and completely gets rid of all *karmas*.¹¹

In the *Cāritrādhikāra* he discusses the types of *Cāritra*, which is the emblem of the Jain ascetic. Non-attachment is a pre-requisite for adopting the asceticism. After taking the

⁸ *Pravacanasāra, Gāthās* 9-16

⁹ *Ibid-Gāthās* 26-29, 53-58

¹⁰ *Ibid-Gāthās* 83-92

¹¹ *Pravacanasāra Gāthās* 93-108



initiation from the Guru, he should receive his course of duties consisting of 28 *Mūlaguṇās*. There should be no default in observing the *Mūlaguṇās* or primary virtues. He should go ahead for having the state of complete detachment from all the worldly affairs. He should take up the scriptural study, which prepares him for self-discipline and self-control. He takes one meal a day, which is not full stomach diet. The monks are endowed with either auspicious or pure manifestation of consciousness. Disciplinary formalities in behavior are not forbidden in *Śubhopayoga*. Monks of *Śubhopayoga* have renounced attachment for external and internal attachment. A monk who has abstained from improper conduct, who has ascertained the reality and who is peaceful and perfect in asceticism will soon attain liberation and becomes *Siddha*.¹²

In fact the he is of view that one should first abandon the *Aśubhopayoga* and then should not attach much importance to *Śubhopayoga*, but always should intent on *Śuddhopayoga*, which leads to attain the *Nirvāṇa*, the state of complete free from all *Karmas*. This is the main aim of the novice. The aspirant should enter the order and observe the primary virtues and discipline, cultivate *Śubhopayoga* and attain *Nirvāṇa*.

Substances (Dravyas), qualities (Guṇās) and modifications (Paryāya) are called the object of the knowledge. The substance is endowed with origination, destruction and permanence without leaving the existential character, Soul is a substance; manifestation of consciousness is its quality; and its modifications different types of births. *Rūpīva* is a quality of matter and its modifications are manifold like wood etc. The soul is the knower and essentially an embodiment of knowledge. But this essential knowing ability of the soul is crippled because of its long association with Karmic matter. Kundakunda showed the path of liberation from the Karmic matter.

3. Paṃcāttikāya – Saṃgaho

Pañcāstikāya has two main commentaries in Sanskrit one is of Amṛtacandra, which contains 173 *Gāthās*, and the other one is of Jayasena, which informs the 181 *Gāthās*. It is divided into two *Śrutaskandhas* with a *Pīṭhikā* in beginning and *Cūlikā* at the end. This division was made by Kundakunda himself as indicated in the opening of second *Śrutaskandha* by using the pronoun *Tesam* which refers to *Astikāyas* etc. discussed in the first. This Text might

¹² *Pravacanasāra Gāthās* 93-108, *Cāitrādhikāra, Gāthās* 31, 57-60, 71



have been a collection of traditional *Gāthās* as indicated by the word *Samgaho*. Amṛitcandra called some of them as *Siddhānta Sūtrāṇi*.

The Text proposes to define the *Samaya* as the *Samavāya* or collection of five *Astikāyas* that manifest their existence through numerous qualities. They are soul (Jīva), matter (Pudgala), principles of motion and rest (Dharma and Adharma), and space (*Ākāśa*). The five *Astikāyas* and *Anatakāyika Kāla* are designated as *Dravya* (substance consisting of three qualities origination, destruction and permanence). It then discusses the qualities of *Jīva* comprising mainly *Jñāna* and *Darśana* and then follows the discussion about other remaining *Dravyas*. After having discussed about *Davyas*, the author goes to discuss the nature of nine *Padārthas* including *Punya* and *Pāpa* and also the path of liberation through *Vyavahāranaya* and *Nīścayanaya*.

4. Niyamasāro

Niyamasāra contains 187 *gāthas* dealing with the concept of *Ratnatraya* that is *Samyakdarśana* (right faith), *Samyakjñāna* (right Knowledge) and *Samyakcāritra* (right Conduct). Padmaprabha Maladhārideva (12th-13th c. A.D) is the only commentator who commentated upon the *Niyamasāra* dividing it into 12 *Śrutaskandhas*. The commentary is written in Sanskrit language and is named *Tātparyavṛtti*. The Text consists of some traditional *gāthās*, which are also found in the *Mulācāra* and other ancient *āgama* Texts. *Niyamasāra* means the three jewels-Right, Right knowledge and Right conduct (Ratnatraya) which form the path of liberation. *Ratnatraya* is the way and the liberation is the result.¹³ *Ratnatraya* is called *Niyama* and *Sāra* indicates the *Mārga* which is devoid of perverted motives like *Mithyādarśana*, *jñāna-Caritra*. The *Niyama* is described from both the standpoints *Nīścaya* and *Vyavahāranaya*.¹⁴ *Nīścayanaya* is the direct way for obtaining the liberation while the *Vyavahāranaya* assists in its achievement.

Right faith consists in believing in *Āpta*, *Āgama*, and *Tattvas*. The Right faith (*Samyakdarśana*) should be devoid of contrary faith.¹⁵ . There are six *dravyas* (substances) namely *Jīva*, *Ajīva*, *Dharma*, *Adharma*, *Ākāśa* and *Kāla*. The soul is expected to relinquish all the external objects and pursue its own nature the purity that is called *Siddha*. Right

¹³ *Niyamasāra*, *Gāthās* 2-3.

¹⁴ *Niyamasāra*, *Gāthās* 54-120

¹⁵ *Niyamasāra*, *Gāthā* 51

Knowledge (Samyakjñāna) is free from doubt, perversity and vacillation. It consists in the correct understanding as to what is acceptable (Upādeya) and what is rejectable (Heya).¹⁶ Right conduct (Samyakcāritra) is to bear the *Samatābhāva*, the harmonious or full of equanimity temperaments. It is described from both the standpoints. *Vyavahāracāritra* consists in observing *Pañcamahāvratas*, *Pañcasamitis*, *Triguptis* and the *Pañca-Parameṣṭhi-smaraṇa* (Arihanta, Siddha, Ācārya, Upādhyāya and Sādhu). The observation of *Vyavahāracāritra* leads the aspirant to *Niścayacāritra*, which comprise the *āvaśyakas*. The *Niścayacāritra* can be achieved only through *Śuddhopayoga* and *Bhedavijñāna* (discriminating science).

It may be noted here Kundakunda discussed the *Samyakcāritra* through *Niścayanaya*. It covers mainly the *āvaśyakas*, such as *Pratikramaṇa*, *Pratyākhyāna*, *Ālocanā*, *Kāyotsarga*, *Sāmāyika* and *Paramabhakti*.¹⁷ The last one is divided into two, *Nivṛtti* and *Yogabhakti* leading to meditation and self-realization.

5. Mūlācāro

Mūlācāro is an authoritative work on the code of conduct of Digambara Jain ascetics. Vasunandi (11-12th c. A.D.) in his Sanskrit Commentary on the *Mūlācāro* attributes its authorship to Vaṭṭakera and also to Kundakunda as follows: - “It’s *Mūlācaravivṛttau Dasodhyayah. Kundakundācārya-praṇīta-mulācārakhyavivṛttiḥ Kṛtiriyam Vasunandinaḥ sramanasya*”. The Vaṭṭekara may be his adjective. If so, its authorship goes to Kundakunda. It contains 1252 *gāthās*. But the Kannada commentator Meghacandra mentions about 150 additional *gāthās* and is also of view that Kundakunda composed the *Mūlācāro*.

The *Mūlācāro* consist of 12 chapters

- I. Mūlaguṇa
- II. Bṛhatpratyākhyāna – saṁstāravāstava
- III. Saṁkṣepa Pratyākhyāna
- IV. Samācāra
- V. Pañcācāra
- VI. Piṇḍasuddhi
- VII. Ṣaḍāvaśyakas
- VIII. Dvādasānuprekṣā

¹⁶ *Niyamasāra, Gāthā*, 51-52

¹⁷ *Ibid, Gāthās* 83-140



- IX. Anagārabhāvanā
- X. Samayasāra
- XI. Śīlaguṇa
- XII. Paryāpti

6. Aṭṭhapāhuḍas

There are eight *Pāhuḍas* composed by Kundakunda. They are *Aṣṭapāhuḍa*, *Daṃsaṇa-pāhuḍa*, *Cāritta-pāhuḍa*, *Sutta-pāhuḍa*, *Bodha-pāhuḍa*, *Bhāva-pāhuḍa*, *Mokkha-pāhuḍa*, *Liṅga-pāhuḍa*, *Śīla-pāhuḍa*. Śrutasāgarasūri wrote a *Samśkṛta* commentary on the first six *Pāhuḍas* only. All the *Pāhuḍas* in fact are independent and significant works dealing with different important topics. Of these, the *Cāritta-pāhuḍa* and *Bodha-pāhuḍa* are more systematic. The *Bhāvapāhuḍa* keeps the importance from technical terms and mythological stories.

Daṃsaṇa-pāhuḍa contains 36 *gāthas* dealing Right faith. The *Cāritta-pāhuḍa* contains 44 *gāthas* discussing about the cultivation of Right conduct and its eight virtues. *Sutta-pāhuḍa* (27 *Gāthas*) is related to the *Sūtras* given by *Arhantas* and *Gaṇadharas*. A *Sūtra* (the sacred text) is not lost in *Samśāra*. The *Nirgrantha* type of asceticism is said to be the best one and the women are forbidden from accepting severe types of penances and asceticism such as nakedness. *Bodha-pāhuḍa* (62 *Gāthās*) deals with about eleven topics such as *Āyātana* (spiritual resorts), *Caityagraha* (holy edifice), *Paḍimā* (image), *Darśana* (faith), *Jinabimba* (the idol of Jina), *Jinamudrā* (the appearance of Jina), *Jñāna* (knowledge), *Deva* (the pure soul), *Tīrtha* (the holy resorts), *Arahanta* (Jina), and *Pravrajyā* (Asceticism). The last two *gāthas* are very important from the standpoints of Kundakunda's life and his discipleship of Bhadrabāhu. *Bhāva-pāhuḍa* (163 *gāthās*) is related to the *Bhāva* (purity of psychic state of mind). The *Bhāva* is of three types, pure (Śuddha), auspicious (Śubha) and inauspicious (Aśubha) which are called *Upayoga*. In order to get rid of the *Karmas* one should reflect on the nature of self, which is embodiment of knowledge and consciousness. *Mokkha-pāhuḍa* (106 *Gāthās*) deals with the Paramātmahood realizing which souls attain liberation. *Liṅga-pāhuḍa* (22 *gāthās*) discusses the appearance of monk and other. *Śīla Pāhuḍa* (40 *Gāthās*) deals with the conduct, which is an important factor of spiritual life.

7. Bhaktisaṃgaho

There are twelve types of *Bhakti*-composed by Kundakunda. They are

- I. Titthayabhakti (8 *Gāthās*)



- II. Siddhabbhakti (12 Gāthās)
- III. Sudabhakti (11 Gāthās)
- IV. Caritta Bhakti (10 Gāthās)
- V. Jogī Bhakti (23 Gāthās)
- VI. Āyariyabhakti (10 Gāthās)
- VII. Nibbāna Bhakti (21 Gāthās)
- VIII. Pañcaguru Bhakti (7 Gāthās)
- IX. Nandīśvara Bhakti
- X. Sānti Bhakti
- XI. Samāhi Bhakti
- XII. Ceiya Bhakti

8. Bārasa Aṇuvekkhā

Bārasa Aṇuvekkhā (91 Gāthas) deals with 12 types of reflection, which are prescribed for the stoppage of Karmic influx. They are:

- I. Anitya: All are transitory
- II. Asaraṇa: No external things can rescue the soul from death
- III. Ekatva: the soul is only responsible for the fruits of the *Karmas*
- IV. Anyatva: External objects are quite separate from the soul
- V. Saṁsāra: Soul is wandering in *Samśāra*
- VI. Loka: This universe is threefold
- VII. Aśuci: Ever thing in this world is impure
- VIII. Āśrava: Mithyātva, passions etc. are the causes of karmic influx.
- IX. Saṁvara: Such religious activities which counteract the karmic influx, should be reflected upon
- X. Nirjarā The twofold way of shedding the karmic matter should be considered
- XI. Dharma: Pratimās of a householders and 10 *Dharmas* should be considered
- XII. Bodhidurlabha Anuprekṣā; enlightenment is rare, so one should reflect on the means of attaining it.

9. Rāyaṇasāro

The *Rāyaṇasāro* (162 Gāthās) deals with the religious duties of laymen and monks. Some scholars are of view that this is not the work of Kundakunda as it has a lot of Apabhraṁśa impact, but it is not correct. This happened only due to ignorant copyists. There are many common ideas found in his work. Right faith is the root of the tree of liberation. Inauspicious



mental attitude is inclined towards wicked and irreligious ones. *Bhakti* is every where necessary in religious activities. In order to realize *Ātmatattva* and *Paratattva*, study is a sure remedy. Attachment is bondage and non-attachment is liberation. The three jewels stand for *Gaṇa* and *Gaccha*, the various virtues mean *Śaṅgha*, and *Samaya* is the pure Soul. The great monk should not be attached to *gaṇa* etc., but he should cultivate three jewels with its attendant virtues, so that he will soon attain liberation.

This is the brief introduction to contribution of Kundakunda and his works to the development of Jainism in general and southern India in particular.



B.1.2.1.1

Towards a Sociology of the Jain Community

Prof. Prakash C. Jain

1.0 Introduction

Although much research has been done on the literary, religious and philosophical aspects of Jainism, sociological/anthropological research of the Jaina community as well as Jainism continues to remain in incipency. This paper argues for the Sociology of the Jaina Community by suggesting a few areas of research that deserve priority. These areas are demographic structure, social structure, social change and social stratification, and the Jains in Diaspora, to name only a few.

Since the time of Mahāvīra, people of different *varṇas* and *jātis*, from many areas, have accepted the Jaina religion, making the Jaina society heterogeneous. Thus, the Jains are a community, or rather a grouping of communities, as well as followers of a religion, and as they originated from different background, they organized themselves into differing groups known as *jñāti* to facilitate smooth functioning of the society.

1.1 Jains in India

The Jains are one of the oldest religious communities of India. Although the origin of Jainism is lost in antiquity, it was revived by Lord Mahāvīra during the sixth century B.C. Jainism as well as Buddhism belongs to the *Śramaṇa* tradition, a tradition that is distinct from the Vedic tradition and is considered even older and indigenous. As a social movement Jainism was opposed to caste system, secondary status of women, and dominance of priestly class (namely Brahmins), ritual sacrifices, slavery and monarchical basis of polity. In ancient India Jainism was a force to reckon with and had a considerable influence on the various North Indian kingdoms and parts of Mysore and Tamil Nadu in south India.

1.2 Demographic Trends

The Jains have always been a minority community in India. The current population of Jains is estimated around 4.4 million. They are heavily concentrated in the western half of India, particularly Maharashtra, Gujarat, Rajasthan, Karnataka, Madhya Pradesh, Delhi and Western Uttar Pradesh. About 200,000 Jains are in Diaspora, particularly in East Africa, North America and the U.K. Since the 1881 Census the Jains never constituted more than half a percent of the total population of India. About 80% of the Jaina population is



Śvetāmbaras and the rest Digambaras. Close to 75% of them live in urban areas. Other demographic features include very high level of literacy, the lowest infant mortality rate and medium level of sex ratio (946 females per 1,000 males in 1991) compared to 925 for Hindus and 994 for Christians. Since 1981 the Jaina population has been growing very slowly. The decadal growth rate during 1981-91 was only 4.42% compared to 23.17% for the previous decade. Although the decadal growth rate of the Jaina population during 1991-2001 periods was 26.0%, it was more due to ethnic revivalism among the Jainas than due to the fertility factor.

1.3 Minority Status

Presently the Jainas as an affluent minority face two major problems. One of these relate to seeking and maintaining its separate ethnic/religious identity. The 2001 census figures pertaining to the Jainas suggest that ethnic revivalism has been taking place among the Jainas. Thus compared to the 1991 census figures where the Jainas registered only 4% decadal growth rate, in the 2001 census their growth rate was about 26%. This only suggests that more and more of them preferred to be returned as “Jainas” rather than “Hindus”.

Efforts are also being made to seek legal recognition to their minority status. The Jainas have been demanding minority status at the national level for the past few years with representations in the Central Government, National Minority Commission and State Legislatures. The Supreme Court of India had directed the Central Government to take a final decision in this regard by 28th November 2004. In response to the affidavit filed by the Central Government the Supreme Court had also given the ruling that under section 30 of the Constitution of India, the decision about according minority status on the grounds of language or religion can be taken by the respective State Governments and not by the Central Government. Five states namely, Maharashtra, Chhattisgarh, Uttar Pradesh, Uttaranchal and Tamil Nadu have already granted minority status to the Jaina community at state level.

The second problem with which the Jainas have to come to terms is their slow growth rate which had come down to as low as about 4% in the 1991 census and was expected to come down further. Unfortunately, the 2001 census data with over 26% decadal growth rate do not confirm this trend. It is widely believed that this high growth rate of Jains in the 2001 census

was due to ethnic revivalism and not due to any change in their fertility behavior. Therefore only the next census report would be able to confirm the slow growth rate trend decisively. Logically, the affluent minorities of the world such as the Jews and the Parsees share the predicament of demographic stagnation and decline in the long run and the Jains appear to follow the same trend.

1.4 Economic Status

The relative affluence among the Jainas has been noted by a number of scholars (Weber 1958; Hardiman 1996; Stevenson 1915). This is so due to the fact that they are mainly engaged in trade, commerce, and professional occupations. Thus according to the 2001 Census, only 18.3% of the Jain population is engaged in “working class” jobs (11.7% cultivators, 3.3% agricultural laborers, 3.3% household industry workers); the rest, that is, 81.7% are in “other” occupations. Not surprisingly, the Jainas have varyingly been described by various scholars as “the Jews of India”, “the middlemen minority”, “the marginal trading community”, “the capitalist without capitalism”, etc. Two contradictory explanations can be offered in this regard. One is the Weberian in terms of the Protestant ethic thesis. Weber maintains that there is “a positive relationship between Jainism and economic motivation”. Weber seems to suggest that although Jainism is spiritualized in the direction of “World renunciation”, some features of inner worldly asceticism are also present in it. These are reflected in such virtues as thriftiness, self-discipline, frugality, abstention, economy of time etc, which eventually promotes savings and accumulation of wealth. The other is the Marxist explanation in which the historically-evolved predominantly petty bourgeois class position of the Jainas *vis-a-vis* the dependant, impoverished mass of the Indian peasantry and its exploitation by the former can account for the prosperity of the Jainas. Unfortunately hardly any work has been done along these lines although both the perspectives offer a number of hypotheses for systematic studies.

1.5 Social Organization

In spite of being a small community, contestations and confrontations have not been lacking among the Jainas. Thus the Digambara sect displays individualistic prophet-derived and sect-like character in contrast to the Śvetāmbaras Jainism that shows the group-bound, priest-derived and Church-like ambience. Although Jainism does not sanction caste system, for more than a millennium the Jainas have been divided into a number of sects and sub-sects and castes and sub-castes. However, the caste system is not as rigid as among the



Hindus. The caste system among the Jainas has been transmuted into competitive endogamous status groups.

Social organization of Jainism has also been characterized by the duality of ethic or dual value system (e.g., ascetics and householders, individualism and families, absolutism and relativism, in-group and out-group etc.) and its integration into a single continuum. This duality can be seen at many levels of Jaina philosophy, religion and social life which perhaps helps them in adjusting with the majority community on the one hand and in maintaining their own separate identity on the other. Segmental orientation characterized by out-group conflict is another feature of the Jaina community that obtained over the centuries in order to maintain its distinct religious identity. Although essentially a patriarchal religion, ironically women play an important role in the social reproduction of the Jaina community and its constituent institutions.

Jainas sense of tolerance and peaceful co-existence with other communities can be related to their epistemological doctrine of relative pluralism (*nayavāda*) and which states the manifoldness (*anekānta*) of reality and knowledge. It states that reality can be comprehended from a number of standpoints, which have been classified into seven types known as *saptabhaṅgī-naya* (sevenfold stand-point). This doctrine is known as *syādvāda* (doctrine of “may be”). In short, the doctrines of *anekānta* and *syādvāda* constitute the distinguishing features of Jainism. These doctrines are very well reflected in the Jainas’ definition and perception of social reality. Not surprisingly, in relation to the wider Hindu society the attitude of the Jainas has been characterized by “unobtrusiveness” and even assimilation.

1.6 Historiography

There is considerable amount of literature on the Jaina philosophy, religion and literature. The social anthropological and sociological studies on the Jaina community, however, continue to remain scarce. Max Weber’s *Religion of India* (1958) contained only half-a-chapter on Jainism entitled “Heterodox Soteriology of the Cultured Professional Monks” which provides significant sociological insight into the structure and functioning of the Jaina community and religion. However, his work remained virtually unknown to the world until its translation into English in 1950s, meanwhile in the early 1950s an Indian sociologist V.A. Sangave had published a major work on the Jainas that was mainly based on scriptural



material and a preliminary sociological survey (1980). Not surprisingly, Weber does not figure in this work.

No sociological/anthropological work on the Jains was done for more than a decade when Nevaskar (1971) published his book on a comparative study of the Jains and the Quakers using some of the propositions of the Weberian Protestant Ethic thesis. Again after a considerable gap of time, some scholars at Cambridge, Oxford and Harvard universities began to publish research papers and books based on their fieldwork in India, particularly in Gujarat and Rajasthan. A cursory look at this literature published since the late 1980s suggests that much of it is concerned with the Jain religious themes such as renunciation, worship, rituals and the role of mendicants in the community (Banks 1992; Carrithers 1989; Carrithers and Humphrey 1991; Cort 1991; Dundas 1992; Folkert 1993; Humphrey and Laidlaw 1994; Laidlaw 1995). These developments have inspired some Indian scholars to undertake anthropological/sociological studies of the Jain community (Jain 2004; Jain 1999). Nevertheless, the Jains remain one of the least researched communities in India.

2.0 Max Weberian Thesis

Max Weber was the first sociologist to have sociologically studied the major religions of India. These studies are contained in his book “The Religion of India” (1958). Max Weber maintains that the Jains are an exclusive merchant sect (śikṣa) and that there is apparently “a positive relationship between Jainism and economic motivation which is otherwise quite foreign in Hinduism”. Weber seems to suggest that although Jainism is spiritualized in the direction of world renunciation, some features of inner worldly asceticism are also present in it.

To begin with, it can be observed that the twin doctrines of “predestination” and the “calling” implied in Protestantism are only indirectly present in Jainism but they must be understood in the light of Karma, and not in relation to God. Many aspects of rational conduct promoting savings such as thriftiness, self-discipline, frugality and abstention as part of this worldly asceticism, however, are directly present in Jainism.

In Jainism salvation does not depend upon the grace of God, for as an “atheist” religion, it denies the existence of God as the creator of the universe. Instead, it places singular emphasis on individualism in the sense that every soul can attain perfection – its true dharma (nature), i.e., perfect wisdom, unlimited perception, infinite power and unbounded



happiness, etc. What hinders it from doing so is its increasing bondage with karmic matter. In Jainism Karmas function automatically; one is responsible for one's thoughts, words and acts. No one, not even the God, can intervene in this routine. In order to stop the influx of karmas one is required to have right faith, right knowledge and right conduct – the three gems of the commandment of Jaina asceticism. It is not sufficient to stop the influence of bad *karmas* and destroy the accumulated ones, it is also necessary to earn good karmas. Therefore, a Jaina must always be on his guard, apprehensive of sin. According to R. Williams, the author of *Jaina Yoga*, a Jaina “works hard, conforms to conventions, obeys constituted authority, leads a frugal and unostentatious life and carefully calculates the consequences of every step he takes”.

This strong religious and ethical foundation offers a well-rounded commercial ethic. Limitation of desire and self-discipline are important qualities for a successful businessman in the long run. One of the five basic vows for a layman, the self-prescribed limitation of possession (parigraha-parimāṇa-vrata) is perhaps directly responsible for cultivating these qualities. S. Stevenson in her book “*The Heart of Jainism*” writes “the Jaina has shrewdly realized that the true way of increasing our wealth is by curbing our desires, when we remember that the Jaina creed has forced its holders to become a commercial people, we can see the special value this vow of limitation might have, if it were really lived up to.”

More direct attempt at savings of time as well as money by the Jainas can be seen in the absence of expensive rituals among them that, by way of comparison, are absolutely essential for traditional Hindus. The death ceremony is a case in point. Among the Jainas the mortal remains of the dead are not necessarily taken to the confluence of the sacred rivers or to the places of pilgrimage; instead they are consigned to a local river, lake, and pond or even in the bushes. According to sociologist V. A. Sangave, “Jains neither perform *Śrāddha* ceremony nor give *dāna* or gifts to Brahmins (1980: 345). The *piṇḍadāna* or the custom of offering rice balls to the dead has no sanction in Jainism, and the custom of giving death feasts is also on the decline”.

Perhaps the Jainas were also the first among those who adopted short marriage ceremonies (instead of the traditional ones lasting for several days) and group marriages for the poorer sections of their community. At the individual level the prescribed simple way of life, particularly abstinence from intoxicants, meat, honey, etc. further helped in having



considerable savings. Thus to quote Weber: “As with the Puritans, the strict methodical nature of their prescribed way of life was favorable to accumulation of wealth”.

3.0 Conceptual Framework

Any sociological study of the Jainas, or for that matter, any other minority community in India cannot be studied in isolation. Socio-economic developments, changes in the value system, social structural changes, demographic changes, and community's role in politics -- all or any of these aspects about the Jainas can be studied only in the wider context of the Indian society, and that too in a historical perspective.

The Indian Society of the past two hundred years or so can be conceptualized not in terms of caste, tribe or peasantry but in terms of a socio-economic formation that can be termed as “dependent peripheral capitalism”. This “neo-Marxist” conceptualization” of the Indian society presupposes the articulation of various modes of production in the manner that capitalism always distorted and dominated the other modes of production, multiplicity of classes corresponding to the various modes of production, relative autonomy of the superstructure and the interventionist role of the state. The notion of class fractions or class segments and corresponding economic interests are also an important element in this model of peripheral capitalist socio-economic formation.

In this model the Jainas can be conceptualized not as a trading community but as segments of the trading and commercial petty bourgeoisie whose class interest and class behavior easily explains their relatively high level of economic prosperity. A very high degree of individualism, dual value system, Protestant ethic-like elements present in Jaina religion, high level of urbanization and literacy, and progressive occupational specialization over the centuries as traders, money-lenders, bankers etc. – all tended to add to the prosperity and relative modernization of the Jain community. This prosperity is also reflected in the emerging demographic trends among the Jains, whereby the birth rate has registered a sharp decline in the 1991 census of India.

4.0 Jains in Diaspora

Diaspora generally refers to any migrant population group settled abroad but maintaining close links with its homeland. Modern organized Diasporas constitute trans-state triadic networks involving ethnic Diasporas, their host countries and homelands, and as such they



have significant ramifications for international relations, international politics and other activities. The ties diasporic communities maintain through visits, marriages, remittances, and trade networks, transfer of technology and skills and political lobbying for the homeland are some other aspects of diasporic activities. Like the Jews, Chinese and other major World Diasporas, the Indian Diaspora too provide an interesting case study of all these activities.

The modern Indian Diaspora is about two hundred years old; largely a creation of British Colonialism in India and some other countries of Asia, Africa, Oceania and the West Indies. This is evident by the fact that the vast majority of Indians migrated only to the British colonies (two major exceptions being Surinam and the Re-Union Island).

Whereas the expanding capitalist plantation economies in the overseas British Colonies created a great demand for labor and other manpower groups, in India a combination of the following factors led to the exodus of Indians abroad: A decline of the handicraft industry, an increase in land revenue, famines in the second half of the nineteenth century, mass illiteracy and sluggish and enclavist industrialization.

Historically, five distinctive patterns of Indian emigration can be identified: 1. indentured labour emigration, 2. kangani/maistry labour emigration, 3. “passage” or “free” emigration of trading castes and classes, 4. “brain drain” type emigration and 5. manpower migration to West Asia/Middle East. Since the Jainas are not known to have migrated abroad as labourers, in this presentation we are mainly concerned with the last three forms of emigration. In other words, the Jainas emigrated mostly in relation to trade, business or commerce or as professionals and semi-professionals. As “passage” or free migrants they migrated to South Africa, Eastern African countries (Kenya, Tanzania and Uganda) and Fiji and Hong Kong. In the post-independence period Jains also migrated to Britain, Canada, the USA, Australia, New Zealand and to many European countries. In recent times, they have also been migrating to oil rich Persian Gulf countries. The various Jaina diasporic communities in different parts of the world are briefly described in the following pages.

4.1 West Asia

“The ancient Jaina canonical text – the *Sūtrakṛtāṅga* makes reference to the Jainas influence on the Persian King Karusha and the prince Āradaka of ancient Persia in circa 558 B.C., i.e. over 2,500 years ago”. A medieval text *Jagaḍūcarita* narrates the life and work of a Jaina



merchant Jagaḍū who owned ships and had maintained a trade post at Ormuz and carried out trade with Persia. Whether such ancient and medieval period migration of Jainas led to the formation of significant diasporic communities is not known. What is known with some certainty is the fact that as early as in 1549 Ormuz had a small colony of the Jainas and Hindus who were described “as complete vegetarians and worshippers of cows”. Historical records of the Jaina rulers from southwestern coastal regions of India show that they not only established a sea-route but also transshipped their commodities. These Jaina officers and merchants thus made large gifts of precious stones and Jaina images to their temples back in their country, and these precious gifts are now vaulted at the Jaina matha in Moodbidri, an important Jaina town from historic times to the present, situated at about thirty miles the Arabian sea coast” (Kumar 1996: 49).

A very small number of Jainas have also been migrating to the West Asian countries, particularly to countries and territories in the Persian Gulf/ Red Sea region since the second half of the nineteenth century when the region came under the British influence and/or administration and economic opportunities were made available in pearl financing and general trade. Aden, Muscat and Dubai were particularly important in this regard. Subsequent to oil-price hike during the 1970s the Jainas have been migrating in significant numbers to the Gulf countries. In the United Arab Emirates alone some five to eight hundred families/individuals were reported to have been living. Due to restrictions on non-Islamic religions in these countries, there are no organized religious activities in most Gulf countries. Besides the Gulf countries, a small number of Jainas have also migrated to Yemen, Sudan and Ethiopia.

International trade in gems and diamonds has led some Jainas to settle in Israel as well as Belgium, South Africa, the U.K. and the U.S.A. “Jaina diamond traders have won major export awards both in India and Israel. Jaina scholars are welcomed in these places and these unique niche business communities are actively involved in philanthropic work”(Shah 1998).

4.2 East Africa

Although India’s trade relations with East Africa go back to antiquity, the sizeable Indian and particularly the Jaina diaspora could emerge only after the consolidation of British colonial rule in East Africa. Thus a beginning was made in 1899 when two Jainas migrated to settle



in Mombasa. Their descendents can still be found in, Kenya (Shah 1977: 371). The Jains as a community in East Africa grew slowly during the inter-war period, and rather rapidly after the Second World War. In 1930 there were about 2,000 Jains in East Africa: about 1,000 in Nairobi, 500 in Mombasa, 100 in *Dar-es-Salaam*, and the rest elsewhere. By the late 1940s their total number was estimated at 7,400: 6,000 in Kenya, 1,000 in Tanzania and 400 in Uganda (Mangat 1969: 142). "In 1963 the total for East Africa was estimated at 32,000, with a possible 25,000 in Kenya (including 8,000 in Nairobi and 4,000 in Mombasa). The group in Uganda was rather small with a few families in Kampala and some scattered in the smaller townships. In Tanganyika, as well as scattered settlers, there were an estimated 850 Jainas in *Dar-es-Salaam* and 850 in Zanzibar." (Shah 1977: 372)

Almost all the Jainas in East Africa have been Śvetāmbaras originating from Western India, particularly Saurashtra, Gujarat, Kutch and Maharashtra. These can be further divided into two main groups: (1) the Visa Oswals, also known as Halari Jains; and (2) the Kutchi Jains. "In Kenya, Uganda and Tanganyika, the majority of Jains were Visa Oswals, and it was only in Zanzibar that approximately half of the community were Kutchi Jains and the other half Sthānakavāsīs" (Shah 1977: 372). A great majority of Jainas had been *Dukānwālās* or traders, settled in urban areas. With the advancement in education in the East African countries in due course of time some of their descendents also diversified into other vocations.

4.3 U. K.

Very few Jainas immigrated into England either from India or East Africa until the mid-1960s. Since the late 1960s a number of Jains began to migrate to the U. K. individually under the Commonwealth Immigrants Quota System. About the same time Jainas from East Africa also began to settle in England, particularly following the introduction of the Voucher System by the British Government. The policy of Africanization followed by the newly independent East African states and the expulsion of Asians from Uganda in 1972 was the major push factors for the Jainas as well to get out of East Africa. By the mid-1970s there were at least 20,000 Jains in Britain: 5,000 from India and 15,000 (as "twice migrants") from East Africa (Shah 1977: 371).

By the mid-1990s there were 30,000 Jainas in the U. K.: 25,000 in London, 1,000 in Leicester, 500 in Manchester and 500 in Birmingham. Jainas' socio-cultural and religious



needs were looked after by about thirty associations. Of these the following three were the most important: Jaina *Samāja* Europe, the Oswal Association of the United Kingdom and the Navnata Vanika Association (U.K.).

“The Jaina Samaj Europe has established a Jaina Centre in the city of Leicester. This centre is a major symbol of Jaina unity, the first centre of its kind to embody co-operation among Jaina groups by including in one building a Śvetāmbaras temple, a Digambara temple, a Guru Gautama *mandira*, a Sthānakavāsīs *upāśraya* and a Śrīmad Rājacandra *mandira*. Its fine Jaina architecture, including elaborate interior and exterior carvings, has made it a major tourist attraction and place of pilgrimage for Jainas. The Jaina Samāja in Europe has published books and a journal on Jainism. Jainas are seeking to widen their activities through the creation of ‘inter-faith’ links such as the Jaina-Christian Association, the Jain-Jewish Association and the Leicestershire Ahiṃsā Society for the Care of Nature” (Shah 1998: 80).

A Jaina Academy was founded in 1991 which has been offering an undergraduate course in Jaina philosophy and religion from De Montfort University in Leicester. The Academy is also associated with an educational and research center at Bombay University. Presently, the Jaina population in the U.K. is estimated at around 50,000.

4.4 U.S.A.

Sri Virchand R. Gandhi is credited as the first Jaina visitor to North America when he attended the Parliament of World Religions in Chicago in 1893. The next Jaina to have visited the U.S. was Barrister Champatrai Jain. He addressed the World Fellowship of Faiths in Chicago on 30th August 1933. A third name often mentioned in this context is that of Sri J.L. Jaini of the World Jain Mission of Aliganj, Etah, India, who had traveled to the U.S., the U.K., Germany and some other countries.

Until 1950s there was no Jaina diasporic community worth the name in the U.S. From 1960s onwards a large number of professionals, academics and students began to settle in North America. In the mid-1960s the Jain population in the U.S. was estimated at about 20,000; a majority of them being Gujaratis “A statistical profile of the Jaina community given in the 1986 Directory of Jainas shows that the majority of the respondents were either engineers (33.1%) or in the medical field (19.8%); even though Jainas are known as businessmen in



India, a small percentage (12.1%) are self-employed in the United States” (Williams 1988: 64). By 1990s the population of Jainas in the U.S. had increased to about 50,000 and presently it is estimated at 100,000. Most Jainas in the U.S. live in nine states. These are (in order of population density) New York, California, New Jersey, Michigan, Texas, Illinois, Ohio, Maryland and Massachusetts.

By the mid-1990s there were 55 Jaina socio-cultural associations/societies/centers in the U.S. catering to a wide variety of community needs. Today their number has gone well over 110. To further co-ordinate the activities of these associations the Federation of Jain Associations in North America was formed in 1981 “which had more than 6,000 participants in their ninth biannual convention in 1997” (Shah 1998: 82).

4.5 Canada

In the case of Canada it is difficult to say who migrated first to Canada and when. In all probability the first Jainas must have migrated to Canada after India’s independence, particularly from the 1950s onwards. Since then a large number of Jainas have migrated to Canada first under the Quota system and subsequently under the Point system. These were joined by a small number of East African Jaina refugees who were expelled from Uganda by Idi Amin Dada in 1972. In the early 1990s the Jaina population of Canada was estimated at about 10,000 (Kumar 1996). According to the same source all Canadian provinces except Saskatchewan, Prince Edward Island, Yukon and North West Territories, had Jain residents. Ontario was the host to the majority of Jains followed by Quebec and British Columbia. This trend of geographical distribution still holds good. As in the U.S., in Canada too a majority of Jains reside in urban and industrial centers and happen to be professionals.

Tables – Statistics & References

Table 1: Variations in the number of Jains since 1891

Census	Number of Jains (in 000s)	Percentage of total population	Decadal percent change in the number of Jains
1881	1,222	0.49	-
1891	1,417	0.51	15.94
1901	1,334	0.47	-5.83
1911	1,248	0.41	-6.47
1921	1,177	0.39	-5.26

1931	1,251	0.37	6.28
1941	1,440	0.37	15.81
1951	1,618	0.45	11.67
1961	2,027	0.46	25.17
1971	2,605	0.47	28.48
1981*	3,193	0.48	23.17
1991**	3,352	0.40	4.42
2001	4,225	0.40	26.0

*Excluding Assam where, census was not held in 1981 owing to disturbed conditions.

** Excluding Jammu & Kashmir where 1991 census was not held.

Sources:

- (1) Kingsley Davis, Population of India & Pakistan, Russell & Russell, New York, 1951, pp. 178-179
- (2) Census of India, 1961, Paper No. 1 of 1963, Religion, R.G. Office, New Delhi, 1963, pp. ii-viii.
- (3) Census of Indian, 1971, Paper No. 2 of 1972, Religion, R. G. Office, New Delhi, 1972, pp.2-5.
- (4) Census of India, 1981, Paper No. 4 of 1984, Household Population by Religion of Head of Household, R.G, Office, New Delhi, 1984, p. 26 (figures amended as per Errata issued subsequently by this office).
- (5) Census of India, 1991, Paper No, 1 of 1995, Religion, R.G. Office, New Delhi, 1995.
- (6) Census of India 2001, First Report of Religion Data. R.G. Office, New Delhi, 2005.

Table 2: Total population-Jains, 1961-2001(India, States and Union territories)

<i>India/States/Union territories</i>	1961	1971	1981	1991	2001
India	2,027,281	2,604,646	3,206,038	3,352,706	4,225,053
Jammu & Kashmir	1,427	1,150	1,576	*	2,518
Himachal Pradesh	95	626	1,046	1,206	1,408
Punjab	48,754	21,383	27,049	20,763	39,276
Chandigharh	**	1,016	1,889	1,531	2,592



Uttaranchal	\$	\$	\$	7,870	9,294
Haryana	**	31,173	35,482	35,296	57,167
Delhi	29,595	50,513	73,917	94,672	155,122
Rajasthan	409,417	513,548	624,317	562,806	650,493
Uttar Pradesh	122,108	124,728	141,549	168,389	207,111
Bihar	17,598	25,185	27,613	11,332	16,085
Sikkim	19	-	108	40	183
Arunachal Pradesh	14	39	42	64	216
Nagaland	263	627	1,153	1,202	2,093
Manipur	778	1,408	975	1,337	1,461
Mizoram	***	-	11	4	179
Tripura	195	375	297	301	477
Meghalaya	***	268	542	445	772
Assam	9,468	12,917	*	20,645	23,957
West Bengal	26,940	32,203	38,663	34,355	55,223
Jharkhand	\$\$\$	\$\$\$	\$\$\$	11,717	16,301
Orissa	2,295	6,521	6,642	6,302	9,154
Chhattisgarh	\$\$	\$\$	\$\$	43,213	56,103
Madhya Pradesh	247,927	345,211	444,960	447,111	545,446
Gujarat	409,754	451,578	467,768	491,331	525,305
Daman & Diu	+	223	140	212	268
Dadra & Nagar Haveli	120	303	372	529	864
Maharashtra	485,672	703,664	939,392	965,840	1,31,843
Andhra Pradesh	9,012	16,108	18,642	26,564	41,846
Karnataka	174,366	218,862	297,974	326,114	412,659
Goa	68	333	462	487	820
Lakshadweep	-	-	-	-	-
Kerala	2,967	3,336	3,605	3,641	4,528
Tamil Nadu	28,350	41,097	49,564	66,900	83,359
Pondicherry	76	237	277	470	952
Andman & Nicobar Islands	3	14	11	17	23



1. The Census 2001 Population figures for India and Manipur exclude those of Mao Maram, Paomata and Pural sub- divisions of Senapati district of Manipur.
 2. In 1991 figures for Uttaranchal, Uttar Pradesh, Jharkhand, Bihar, Chattisgarh and Madhya Pradesh have been re-casted as per the Jurisdiction in 2001 census.
 3. All religious communities include 'Religion not stated'.
 4. Population figures for 1961 are as per 'Social and Culture Tables' part-II-C (i), Census of India 1971, 1981 as per 'Religion'- Paper 2 of 1972, Census of India 1971, 1981 as per 'Household population by religion of head of household'-paper 4 of 1984, Census of India 1981 and 1991 as per 'Religion' –Part IV – B (ii) Census of India 1991
- No Census conducted, **- Included under Punjab, ***- Included under Assam, \$- Included under Uttar Pradesh, \$\$-Included under Madhya Pradesh \$\$\$- Included under Bihar, +- Included under Goa. ++- India figures for 1971 excludes population of Sikkim that is 209, 843 as per 'Household population by Religion of Head of the Household, Paper 3 of 1985, Series 19, Sikkim .



B.1.2.1.2

Aspects of Social work / Social service in Jainism

Dr. Shugan Chand Jain

1.0 Preamble:

*Rahe bhāvanā esī merī sarala satya vyavahāra karūṃ
Bane jahā taka esa jīvana meṃ auro kā upakāra karūṃ ||
Maitrī bhāva jagata meṃ merā saba jīvo se nitya rahe
Dīna dukhī jīvo para mere ura se Karūṇā stotra bahe ||*¹

May my desire be ever for dealings fair and straight?

May my heart only delight in doing well to others to the best of my abilities in my life!

May I always entertain a feeling of friendliness for all living beings in the world?

May the spring of sympathy in my heart be ever bubbling for those in agony and affliction?

The above four lines have been extracted from the daily prayer of householder Jains which show their heart pouring for social engagements for the well being of the society.

Further even the three distinguishing characteristics of Jina (the perfect beings whose sermons Jains practice) include *Hitopadeśa* or delivering sermons for well being of the society²

The above verses and statements show that Jains, though engaged in self improvement and spiritual purity do so by keeping the welfare of the society in their mind uppermost.

2.0 Jain doctrine:

The word Jain is derived from Jina, a person who has attained supreme soul status by conquering his sensual inclinations/tendencies so as to be able to meditate and enjoy his own nature of infinite knowledge and bliss. The followers of the path shown by Jinās are called Jains. Thus the entire doctrine of Jainism centers on self improvement, with due consideration to the well being of the society they live in, till the perfect state or *nirvāṇa*

¹ *Merī Bhāvanā* by Pt. Jugal Kishore, stanzas 4 and 5

² The three attributes of *Āpta* (Jina) are free from all kinds of flaws (dośa), omniscient (sarvajña) and delivering sermons of universal beneficence (*Hitopadeśa*). *Ratnakaraṇḍa-śrāvaka-cāra* by Samant abhadra verse 5-8.



/mokṣa is attained. The mokṣa mārga, or the path of spiritual purification³ propounded by Jinas, is said to be the trinity of right faith–knowledge and conduct together. Right belief and Knowledge are given highest importance as without them the conduct also cannot be termed as right.

On the social front, the impact of self improvement on society is explained by 20th century Jainācārya Tulsi as “If one improves himself, then the family will improve; if the family improves the society improves and if the society improves the country will improve and if the country improves the world improves”. So the emphasis in Jainism is continuous self improvement till the ultimate objective of attaining perfection i.e. *nirvāṇa /mokṣa* or liberation is attained.

The three pillars of Jain way of life are

- *Ahiṃsā* or non-violence in conduct
- *Aparigraha* or non-possession in life style
- *Anekānta* or pluralism /multiplicity of viewpoints in thoughts

Jain community was organized by Mahāvīra, the latest tīrthaṃkaras of Jains and whose sermons form the Jain doctrine today, in four fold sub-communities namely:

- *Sādhus* or monks
- *Sādhvis* or nuns
- *Śrāvakas* or male householders.
- *Śrāvikās* or female householders

The first two live a totally detached (from worldly affairs) life practicing *mokṣa-mārga* always while the last two are leading the life of common citizens but practicing the same vows as of monks but partially and setting their own pace for spiritual purification. Thus they idolize and follow the monks and wish to become monks ultimately.

The path of spiritual purification for monks consists of completely observing five major vows called *Mahāvratas* which are:

- *Ahiṃsā* i.e. non-violence or abstinence from violence
- *Satya* i.e. abstinence from speaking the lie.

³ *Samyak darśana-jñāna-cāritrāṇi mokṣamārgaḥ, Tattvārtha-sūtra* by Umāsvāti : *sūtra* 1/1;



- *Acaurya* i.e. abstinence from stealing or taking other's things without their permission.
- *Aparigraha* i.e. Non possession or abstinence from excessive possessions
- *Brahmacarya* i.e. celibacy or staying absorbed in pure soul' nature

These vows are very important from social point also as non observance of these is termed as sins (pāpa) causing miseries not only in this but future lives also. This is an extremely important consideration to ensure adherence of the vows in the minds of the followers so that they abstain from committing these sins and making them as a basic requirement to progress on the path of liberation. The followers are required to perform six essential duties daily⁴ are: practice state of equanimity with soul, reciting virtues of 24 tīrthaṃkaras or ford-makers, veneration of the holy teachers, visiting the mistakes committed and seeking punishment or forgiveness develop feeling of separateness of body and soul.

The householders also observe the above vows but termed as minor vows (Aṇuvratas) for them and daily essential duties but partially e.g. the last vow of *brahmacarya* for householders is called *svadāra-santoṣa* or contentment with one's religiously married wife. Similarly in the essential duties of householders we see charity i.e. sharing own life and wealth with society as an essential duty for householders. To further emphasize social works or responsibilities in Jainism, one should read the daily prayer of Jains called '*Merī Bhāvanā*' which promotes social interactions of Jains at different levels. Further 'Right belief' the first essential requirement to follow and practice the path of spiritual purification has eight limbs; the first four are to enforce discipline on the practitioner himself and the last four⁵ i.e. Protecting, Promoting stability, disinterested affection, Illuminating or enhancing the Jaina ideology emphasizes social responsibilities of the practitioners.

Apollononius Tyaneaus, Greek traveler of first century BC beautifully describes Jains as follows:

In India I found a race of mortals living upon the earth but not adhering to it, inhabiting cities but not being fixed to them, possess everything but possessed by nothing.

⁴ Called *āvaśaykas* which are: *sāmāyika*; *caturviṃśatistva*; *vandanā*; *pratikramaṇa* and *kāyotsarga*

⁵ *Upagūhana*, *Sthithikaraṇa*, *Vātsalya* and *Prabhāvanā* respectively.



Thus Jains are known for their generosity and sharing their wealth earned and do not get obsessed by it.

3.0 Mahāvīra's social engineering⁶

The present presiding deity of Jains is Mahāvīra, who attained liberation some 2535 years ago. Even though he hailed from a rich family, yet he gave up all his worldly wealth to activate divine knowledge associated with his soul and free himself from the cycle of birth-death-birth. We also see from his sermons and his own life style that he was aware of the social ills prevailing and hence initiated steps to overcome these. Some of the examples of his actions/sermons with social overtones are discussed below.

3.1 Metaphysical

His definition of reality as endowed with permanence, origination and destruction i.e. persistence with change or being and becoming was remarkable in bringing various monist thinkers together and eliminate or minimize the violence indulged in by followers of different faiths. He thus declared both materialistic and mental things as everlasting existents.

3.2 Socio-ethical method

He affected tremendous social change through the promulgation of the socio-ethical values of *Ahiṃsā*, *Aparigraha* and *Anekānta*.

Ahiṃsā: In *Ācārāṅga*⁷ he says 'None of the living beings ought to be killed or deprived of life ought to be ruled or enslaved or possessed or put to unrest'. Further in *Praśnavyākaraṇa*⁸ he designates social *Ahiṃsā* as kindness, compassion, security, fearlessness and so on. Social *Ahiṃsā* of Mahāvīra begins with the awareness of the existence of others and their right to exist like one's own. He says that all living beings, like you, do not wish to have pain nor do they wish to die resulting in the current Jain slogan 'Live and let live' or living beings cooperate with each other⁹ is another Jain slogan reflecting this doctrine of social *Ahiṃsā* of Mahāvīra.

⁶Methods used by Mahāvīra for Social transformation by Prof K.C.Sogani published by ISJS in Study Notes

⁷First limb of 12 limbs of Jain canons

⁸Seventh limb of Jain Canons

⁹*Parasparopagraho jīvānām/Tattvārtha-sūtra* by Umāsvāti V.21



Aparigraha: Mahāvīra knew that the root cause of all ills associated with economic inequalities is disproportionate possession of wealth by few individuals. Thus he gave religious cum social overtones to non possession and asked his householder disciples to limit their possessions and share the rest (surplus) with others; while monks were asked to be free of any type of possessions (external or internal).

Anekānta. Mahāvīra realized that differences in opinions/viewpoints amongst different people emanate from their intellectual capabilities. These affect the social harmony more than economic or social inequalities. He thus said that differences in viewpoints emanate from the differences in the nature of things. These different aspects of things are to be understood as different aspects of the TRUTH giving rise to his doctrine of *Nayavāda* or *Anekānta*.

3.3 Uplift of women/ according them and downtrodden freedom for religious pursuits

His acceptance of food from a slave and destitute woman and making her the head of her nun community plus creating a separate community of nuns to practice religious activities was revolutionary in giving women the right to study and freedom to practice religion which was till then denied to them. This act greatly enhanced the prestige of women in the society and diverted the oppressed widows from the ills like burning of the widow on husband's pyre (satīprathā) or leading an oppressed life.

Similarly he declared that all living beings are equal rejecting the prevailing thinking of four fold societies into warriors, *Brāhmaṇas*, traders and untouchables (*śūdras*) by birth. He said one becomes great by his acts and not by birth. He opened his creed to all classes of not only human beings but all living beings. Samantabhadra rightly described his doctrine as *Sarvodaya* i.e. enlightenment of all.

3.4 Others

- Mahāvīra propagated the doctrine of *Karma* to hold the individuals responsible for their acts and the results thereof rather than someone else up above.
- He used Prākṛta language or the language of commoners and women, to deliver his sermons so as to make them accessible to the masses and not just a few learned scholars.



- He extended the four fold vows (i.e. *Ahiṃsā*, *satya*, *acaurya* and *aparigraha*) to five fold i.e. bifurcate *aparigraha* into *aparigraha* and *brahmacarya*. He realized the importance of stressing celibacy as the men and women were becoming more prone to sexual attractions and indulgences.
- Making vegetarian and simple food in minimal quantities for sustenance as essential for spiritual and social uplift. Thus he rejected animal sacrifice or wanton killing of animals or destroying environment for physical pleasures or likes.

4.0 Jain statistics and demography

Jains total less than 5 million in India and another 200000 or so overseas. So Jains form a miniscule of Indian population and yet they manage and contribute tremendously to the economic, social, cultural, educational and professional activities of the country. They are mostly concentrated in the states of Maharashtra, Gujarat, Rajasthan, Madhya Pradesh, Punjab and national capital territory even though Pārśvanātha and Mahāvīra hailed from eastern UP and Bihar. The last census of India showed that the literacy rate amongst Jains is almost 100% while more than fifty percent have undergraduate or higher university degrees. They believe in self effort; are religious, peace loving, philanthropic, non violent in nature and generally support the rulers of the day (e.g. Cāmuṇḍa Rāi in 10th century AD in Karnataka and Bhāmā Śāha in 16th century in Rajasthan and ministers of Jaipur from 15th century till 19th century AD). They follow the opportunities for worldly and spiritual uplift. In a way Jain community can be considered as a social model for enhancing economic and social well-being of all based on irrefutable moral and ethical values.

5.0 Social engagements of Jains

The basic constituent of Jain society is community. We find small communities of Jains, each centered on a specific temple which serves as a hub for people of same lineage or following (teacher & sect). Such people visit temple daily for religious duties (one of the essential duties of the householder) as well as building social network (e.g. there are over 500 Jain temples and prayer halls (sthānakas) in Delhi and over 300 in Jaipur). The temple provides the catalyst for building small communities, primarily by women, for religious social and family development. The men folk generally build specialized trade bodies for supporting each other and external interface with other societies and the government. Then the institution of monks and nuns (over 10000 in India) play an important part to ensure that the followers are aware of their religious and social duties and learn more about them along with



the doctrine. Thus the temple and the monks/nuns form the basic components of Jain community development or social work for Jains primarily. One will therefore find special institutions, side by side with major temples, like *upāśrayas* (for monks and nuns), *dharmaśālās* for travelers and poor/destitute, orphanages, Women's homes, libraries, schools and at times dispensaries/specialized small hospitals (e.g. bird's hospital at Lala Mandir Delhi).

Pilgrim places like Nakoda (Rajasthan), Palitana (Gujarat), Parasnath (Jharkhand), Shri Mahavirji (Rajasthan) Shravanbelgola (Karnataka) and Hastinapur (UP) and hundreds of others also play an important role in enhancing social and religious duties of Jains.

Special mention is to be made of pilgrim towns like Shri Mahavirji (Rajasthan) and Shravanbelgola (Karnataka) where besides the holy temples and *dharmaśālās*, facilities for education, health services, homes for destitute and employment generation are being provided for local poor people in particular.

5.1 Jain organizations engaged in Social works

i. Education

Statistics reveal that there are over 4400 schools all over India established and / or managed by Jains catering to 4- 5 million students of all age groups.

The schools range from top of the line (Pathways, Modern, Heritage in Delhi, DPS Aligarh, Mahavir in Jaipur to name a few) to very good (Mahāvīra, H. L. Jain, Mrigavati in Delhi) schools catering primarily to non-Jain students.

Similarly there are 100s of colleges in professions like engineering, medicine, management etc. established and run by Jains. S.P.Jain School of management in Mumbai is considered to be one of the finest management schools of India. Lately there is a rush to establish Jain universities (Mangalayatan, Prakrit at Shravanbelgola, and Jain Vishva Bharati in Rajasthan) as well as a premier management institute like Indian school of Business (Hyderabad) in Mumbai also.



Hundreds of Jain social organizations also offer scholarships to meritorious students for studying in schools and professional colleges (Sahu Jain trust, Mangalayatan, Kundakunda Kahan Trust at Sonagir and many more) along with prizes to meritorious students.

Perhaps one of the biggest contributors to the education field is Federation of Jain Educational Institutes Pune, who undertakes extensive projects to enhance the quality of education in schools (they have improved the quality in the entire islands of Andaman and are now being solicited by states and overseas education systems).

ii. Health including food

Health services are another thrust area of social works undertaken by Jains. There are over 100 medium sized hospitals run by Jains, notable being Mahāvīra Cancer Hospital Jaipur, Durlabhji's hospital Jaipur and Sunder Lal Jains charitable hospital in North Delhi known for their health services. Jain hospitals are characterized as small ones, being run primarily by individuals or a private trust. Almost every Jain social organization holds annual special health check up and treatment camps (eyes particularly) in remote areas for weaker sections of the society. Jain doctors themselves around the world (especially from North America) hold many charitable medical camps (example Bidada Trust), Acharya Chandana Hospital systems, Leprosy center in Mysore etc.

Almost all big temples and Jain pilgrimage places have outpatient consulting services (more than 1000) with greater emphasis on alternative medicine systems (homeopathy, Āyurveda, naturopathy, reiki etc.).

Mahāvīra Vikalanga, Jaipur popularly known for its Jaipur foot is doing a tremendous job of providing almost free, artificial legs to amputees. They have crossed a million recipient marks already and are now extending their services in many countries overseas also. Please see case study or details.

Prekṣā meditation, simple type of Yoga cum meditation system promoted by Acharya Mahaprajna, is becoming very popular as an alternate system of treating diseases like cardio-vascular, diabetes, stress and to enhance concentration of people in their profession. Jain Vishva Bharati has set up extensive network of centers in India and abroad to offer



treatment cum training for this. JVBI even offers post graduate degree in science of Living to over 300 students every year.

Jains being practitioners of non-violence are primarily vegetarians and hence preach through lectures, seminars and publicity media benefits of vegetarian diet. A number of animal shelters and homes /hospitals, like at Lal Mandir, Delhi, Pavagiri (Distt. Sirohi) in Rajasthan are shining examples of such Jain initiatives.

iii. Weaker section of society

There are a number of institutes, run primarily by individuals or a religious body, all over India to provide training in crafts for women to become economically independents, orphanages, to provide monthly rations for sustenance of poor families and old age homes. Jain orphanage and Mahila Ashrama in Darya Ganj Delhi, Adinath Mahila Samiti Jaipur are some of the examples of such organizations. Then there are organizations like Phoolwati Trust in Delhi who run school for women particularly in Madangir Delhi and distribute rations for the poor people.

iv. Ecology, Disaster management

Bhartiya Jain Sangathan of Pune undertakes extensive disaster rehabilitation program on a professional cum charitable basis. There are other Jain organizations, like Veerayatan are executing extensive project in Gujarat to completely rehabilitate a large section of people after the earthquake hit its Kutch area also. Almost all Jains and Jain organizations singly come forward whenever there is a need for assistance on such occasions. Concerning ecology, Jains preach their doctrine of *Ahiṃsā* as given by Mahāvīra wherein he talks of air, water, earth, fire and plants as one sensed living beings and need to be protected to be fully *ahiṃsaka*.

v. Research in art, philosophy and religion, art literature

Contribution of Jain in arts (Dilwara, Bahubali idol in Karnataka, Ellora caves, Udaygiri-Khandgiri caves in Orissa, Gopachal and Dev Garh in Madhya Pradesh, Jaisalmer temples etc) are shining examples of Jain contribution to Indian art heritage. Almost all museums of India are incomplete without having some relics of Jain heritage.



There are a number of institutes like Bharatiya Jnanpith in Delhi which not only publish literary works but give world recognized awards to literary works annually also. Similarly *Ahimsā* award by Mahāvīra Foundation (Shri Sugarchand) in Chennai and a host of other individuals and organizations are given.

Jain's contribution to the literary world of India is tremendous. We find tremendous literature (philosophy, stories, poems, hymns, pūjas etc) contributed by Jain monks and laity. Kural, Kannada literature in south are mostly Jain contributions. Similarly the other regional languages (such as Maharashtri, Gujarati, Magadhi and Shaurseni) and even Sanskrit have vast repertoire of Jain literature. This is also borne by the fact that today over 50 small and medium sized Jain research and publication institutions exist in India.

vi. Social engineering

Jains have become aware of being united and to initiate steps to maintain their identity and further enhance well being of their and the society they live in. Jaina (Federation of Jain associations in North America) and JITO (Jain Trade and Industries Organizations in India) are such initiatives of Jains to achieve these and other social obligations; Young Jains of America and of India now, Federation of Jain social group in India, Jain Milan, Professional forums like Federation of Jain doctors, Jain Professionals etc are coming up to support fellow Jains by sharing knowledge and experience and then take community /social development projects also.

6.0 Social works in specialized areas like HIV/ Aids

By social works, especially concerning HIV/AIDS, I feel they can be categorized as follows.

i. Preventive

- Abstinence
- Indulgence with caution

ii. Curative

Preventive works are sub-classified as abstinence and observing precautions while indulging. The abstinence and to some extent the precautionary measures are faith based and hence become the major thrust area for such social organizations. Here we take up briefly the burning social issues connected with sexually transmitted diseases.



Jains give very high importance to being celibate. The fifth *aṇuvrata*, called *Brahmacarya* or *svadāra-santoṣa vrata* for the householders, is defined as follows: ¹⁰

To limit one's sexual activities to the married partner of opposite sex only. All other women are called as those who are married to others or are not married /owned by anybody else (e.g. unmarried women and prostitutes etc). The five flaws (or abstinences) of this vow are further given as follows:

- Indulgence in arranging marriage of others (other than own children or dependent brothers and sisters),
- to have sex by organs not meant for sexual activities (e.g. masturbation, homosexuality or oral sex etc),
- to make bodily or vocal gestures which provoke sex,
- to be mentally engaged profusely in sex and
- to deal or socialize with prostitutes or women with loose character.

To observe celibacy *Tattvārtha-sūtra* advises us to abstain from listening to stories arousing sex (or watching movies these days), to look or observe the sex arousing body parts of women, to reminiscence past activities, to give up eating aphrodisiac foods and to abstain from decorating own body.

Besides the above, Jain texts talk of sexual interactions primarily for pro-creation and ask its followers to avoid sexual activities on special and holy days and places (e.g. 8th and 14th of each fortnight, religious holy days and festivals and at pilgrim or religious places).

Such descriptions and importance assigned to celibacy exert special caution on Jains to abstain from sexual interactions. Thus Jains normally practice and preach (through educating and self examples) the preventive measures to avoid sexually transmitted diseases and evils.

For curing such diseases, Jains do set up hospitals and dispensaries but not specifically for such diseases. To provide social acceptance to patients, Jains have the six essential duties which include *Pratikramaṇa* (recalling mistakes and seek punishment and promise not to repeat them in future) and its *sarvodaya* doctrine.

¹⁰ *Ratnakaraṇḍa-śrāvaka-cāra*, verse-58,59



7.0 Some brief case studies

ISJS Delhi

International School for Jain Studies, ISJS, is a nonprofit non government organization founded in 2005 by Dr. Shugan C. Jain in India and Dr. Sulekh Jain and Prof Cromwell Crawford in (USA). The main objective of ISJS is to impart academic studies of Jainism to university professors and research scholars from North America for preparing teachers and researchers in the west for further studies and teaching of Jainism for the well being of the societies there. Emphasis of studies is to analyze the doctrine to resolve present day issues affecting life style and resolution of social problems etc. So far over 80 scholars have attended the two month residential program conducted every year in summer for the last four years. Special interests and discussions focus on Jain response to vegetarianism, non violence, and resolution of issues like terrorism, abortion, business and bio ethics, sexually transmitted diseases, euthanasia etc.

i. Bharatiya Jain Sangathan, Pune

A non-profit, non-political, Non Governmental Organization (NGO) working towards Social Enlightenment, BJS has been in the forefront of doing exemplary work in the field of Social Service, Disaster Management and Education. Founded as Akhil Maharashtra Jain Sanghatana by Shri Shantilal Muttha in 1985, it got its present name Bharatiya Jain Sanghatana (BJS) in 1993 in the wake of the Latur earthquake and was registered as BJS on 18th October 1993.

After the Latur earthquake BJS got involved in Disaster Management for the first time. While executing the project Mutthaji realized that the orphans if left to themselves would become vagabonds and subsequently a liability to society. He therefore decided to move 1,200 orphan boys to Pune and take the entire responsibility of educating them. This is how the organization entered into the field of Disaster Management and Education. BJS is professionally managed and has established a well-knit nationwide network of volunteers from the Jain community willing to devote their time for the welfare of society. BJS is extensively developed in the States of Maharashtra & Chattisgarh and has state-level organizations in the states of Tamil Nadu, Gujarat, Madhya Pradesh and Rajasthan. All projects are taken up only after a thorough research and are conceptualized and designed by professionals. www.bjsindia.org



ii. Shri Mahāvīrī, Rajasthan

Situated in district Karauli, this luminary pilgrim place with a host of Jain temples and the luminary idol of Mahāvīra, pilgrim rest houses is fast becoming the largest Jain center in north India. The society called Digambar Jain Atiśaya Kṣetra Shri Mahāvīrī runs a number of other social institutions like Jain Vidya Sansthan (education and research centre for Jain studies), naturopathy hospital, ayurvedic dispensary and an allopathic hospital providing free health services to local residents. They have also adopted districts Savai Madhopur and Karauli to provide artificial limbs and rehabilitation support to needy people. There are full fledged schools for girls (Adarsh Mahila Vidyalaya) and support to destitute and meritorious students. On the cultural front, they hold annual fair for all communities along with regular celebrations for holy days for Jains. Contact persons: Naresh K. Sethi Chairman, Digambar Jain Bhattarakaji ki Nasia, Savai Ram Singh Road Jaipur.

iii. Mahavira Vikalanga, Jaipur

Run by Mahāvīra Vikalanga Samiti Jaipur, this is a complete organization to design, build and fit artificial legs (specifically prepared for each amputee). These legs provide almost complete mobility to the recipients at almost no cost. Besides they also provide means like cycles, sewing machines and other accessories to make some severely handicapped cases to enable them earn their livelihood. To date more than 1 million amputees have benefited by the program. They are now establishing their operations globally with notable achievements in Pakistan, Afghanistan). They are now establishing joint research in artificial limbs with Stanford University USA as well as extending their support in other areas such as hearing aids etc. Today they are the largest such organization in the world. Contact person: Padma Vibhushan D.R. Mehta Mahāvīra Vikalanga Samiti Malviya Nagar, Jaipur.

iv. Shravanbelgola, Karnataka

Situated 140 Km from Bangalore, this holy temple town with oldest and largest number Jain arts and artifacts, tallest single stone rock cut idol in the world is known for its religious and now social activities. The Mahamastakbhisheka of Monolith idol of Bāhubali held every twelve years has become an international festival and celebration of Jain rituals and philosophy of renunciation. The overall development of this town by SJDMI with Svami Charu Kirti Bhattarak as its chairman has seen development of a host of educational institutions from pre primary to school, professional colleges (nursing, engineering etc, research institutes and now a university in and around Shravanbelgola. There is a



community kitchen run by the institute which provides free food to all visiting the place. Besides SJDMI also provides support to other religious cum education institutions in Karnataka.

7.0 Conclusions

Uniqueness of Jains is to understand and develop firm belief in the sermons of Jinas, and then use them for taking preventive measures (both abstinence and cautious indulgence) in making their present lives free from economical, health and social problems. Simultaneously they use their resources to serve the community they live and share their wealth (time, knowledge and money) to help others be better educated and live a happier-healthier and prosperous life. Important principle underlying Jain psyche is the equating of our bad habits (laziness, not working hard, accumulation of wealth etc) and wrong /immoral activities (e.g. stealing, killing or torturing others, telling lies and adultery in our relationships or causing hurt through sexual actions to others) as sins (papa); encouraging Jains not to indulge in them. If one has to indulge then review and accept that as a mistake and take corrective action (pratikramaṇa), minimize indulgence and with caution.

Further most of the efforts on social front and elsewhere are individual initiatives, backed by others from the community as and when needed and proved successful. Involvement of the state in such efforts is kept to the minimal unless required by the law of the land.



B.1.2.2

Jainism in North America

Dr. Sulekh C. Jain

“Jainism – India’s, and possibly the world’s oldest religion – is a quiet, overwhelmingly serious way of life, a cultural insistence on compassion, a sociology of aesthetics that has dramatically changed the world, and will continue to affect change.” Dr. Michael Tobias 100 years ago at the first Parliament of world’s Religions in Chicago, a Jain leader, a scholar, and the only Jain on North American soils, Mr. V.R. Gandhi said, “I come from India, the mother of religions. I represent Jainism, a faith older than Buddhism, similar to its ethics, but different from it in its philosophy and professed by several millions of India’s most peaceful and law abiding citizens.” Mr. Gandhi then gave a short no-nonsense, highly condensed and technical account of the ethnics and history of the Jains, their books, teachings, and practices. From this humble beginning, a Jain Diaspora appeared not only in North America, but also in Britain, East Africa, Malaysia, and Singapore, Hong Kong, Japan and in such other places as Australia and New Zealand. It is probably the first time that about 100,000 Jains are settled outside India today.

This is an exciting period for us Jains in North America. Now about 50,000 Jains live in U.S.A and Canada. Since 1965, we have established a strong infrastructure that we all can be proud of. Now there is a Jain organization or a group in practically every major city in North America. Twelve years ago we created a national organization or a group in (Federation of Jain Associations in North America, JAINA), which now represents nearly all the Jains. More than twenty places of worship with Jain deities have been established. Several new Jain temples are being constructed or being designed. Suitable, appropriate, easy to read and understand educational and *Pūjā* materials have been made available and several more are in progress. Quite a few videos and audios are now available; a couple of libraries (especially JAINA library in Lubbock, Texas) are ready to serve the needs of the community.

We now celebrate our holy festivals on a very regular basis. Many of our rituals, places of worship and publications are non-sectarian. JAINA conventions and other such functions have become gathering places for all Jains to meet debate and discuss issues. Participation in inter faith movements, visits and availability of Jain scholars, publication of several Jain Magazines (e.g. *Jain Digest*, *Jain Study Circular* and *Jinamañjarī*, etc.) and start or beginning of Jain studies at several universities in U.S.A and Canada are bringing new



awareness within the Jain community. Other examples of Jain community's forward and progressive march are celebration of *Paryūṣaṇa* and *Daśalakṣaṇa Parvas* on a grand scale, many long *tapasyās* (fasts), *Cāturmāsa*, donations for charities, youth camps and seminars, Ahimsā Day celebrations, movements in ecology and environment, youth essay competition, Directory of Jains in North America and start of an electronic bulletin board on Jain news and education.

The Federation of JAINA is a unique institution and does not have many parallels in the Jain world. JAINA is not an organization of individuals, but rather, an association of associations. During its twelve years of existence, it has strived to unite all Jains as Jains (in spite of our diversity of religious beliefs, traditions, customs, languages and regional origins).

This is an issue that the entire Jain community, all the Jain Centers and JAINA have to discuss, debate, decide and plan. This Convention will provide such a platform.

Winds of change are everywhere. Nations are changing. Yesterday's enemies are today's friends and partners. Yet, in spite of this, there is so much violence and hatred throughout the globe. In these times, Jainism has much to offer to the world. To quote Dr. Micheal Tobias, "Jainism is a momentous example to all of us that there can, and does exist a successful, ecologically responsible way of life which is abundantly and unconditionally non violent in thought, action and deed. For millennia, Jain logic has worked out a more complete picture of human experience that encompasses our capacity for compassion."

Since Jainism now is a worldwide/global religion, its practices, philosophies and beliefs can be and should be part of that local and global solution that we daily see in the destruction of environment, violence, killings and exploitation around us. Question is what and how Jains should determine their role, place and responsibilities. This Convention is one such place to debate these issues.

Jains are a fairly accomplished community. We have a rich heritage, our people are educated and affluent, believe in and practice *Anekāntavāda* (multiplicity of truth) and our monks and scholars are very learned and practice what they preach. Such a well disciplined and organized community can be great source of strength and a catalyst for change. The Jains in North America must now start interacting with other non-Jains groups, organizations, associations.



B.1.2.3.1

Gender discussions in Jainism and its texts

Dr. Shugan C Jain

The subject of gender is reviewed primarily in the context of inequalities between man and woman over the ages in India. These differences will be reviewed with the concept itself and the assignment of their rights and duties, dos and donts in the society by Vedic and Non Vedic traditions in India. The analysis will start from early times say 2600 years ago till now with major emphasis on views in Jainism on the subject and the impact on today's society. The paper will discuss the following as per Jain texts and the society today:

1.0 Preamble:

Historically speaking, whether it was in ancient India or medieval India, or even the whole world; the status of women was never good. A present day woman would feel outraged, and rightly so, if she goes through the contents of the *Manusmṛti*, which is particularly harsh against women and treats them with disdain and suspicion as, indicated below:

Her father protects (her) in childhood, her husband protects (her) in youth, and her sons protect (her) in old age; a woman is never fit for independence.¹

According to Hinduism we also find mention as 'a woman is a form of energy (Śaktisvarūpiṇī) or an aspect of Śakti. She is *mātā*, the Mother Goddess, or *devī* the auspicious one. As a young child she is *kanyā*, the goddess Durgā. As a wife she is *patnī* and *saha-dharmacārīṇī*, a partner in her husband's religious duties. As a mother she is worthy of worship (*matrudevobhava*)'. Accordingly we find several eminent scholars and poets saying different things about women as indicative in the verse: meaning: Where a woman is worshipped, gods live there. Where they are not worshipped, then all the activities performed there are worthless.²

*Kāryeṣu mantri karaṇaṣu dāsi bhojyeṣu mātā śayaneṣu rambhāl
Hārso (a) nukūlā kṣamayā dharitri māvi ca sādū uṇya vaviha durlabhāl*

¹*Manusmṛti*, 9.3

²*Yatra nāryastu pūjyante ramante tatra devatāḥ /*

Yatraitāstu nā pūjyante sarvaustatrāfalāḥ kṛiyāḥ // Manusmṛti, 3. 56



The women having six virtues namely; in the worldly matters, she is like a minister/adviser, as his servant (dāsi) in duty, as a mother (mātā) to feed him, as a lover (rambhā) in his bed, partner in his religious duties, as mother earth in forgiveness is rare.

The great poet Tulsi Das wrote the following concerning women (debated though as his writing).

Dhola gaṇvāra Śudra paśu nārī ye Saba tāḍana ke adhikārī ||³

Meaning: The untouchables, drum, animals and the women are all worthy of beating.

All the above verses and statements show the woman as *ABALĀ* or destitute, helpless and dependent on others (men) for her existence. Same is the case when we go through the ancient classical literature of India where the king, the highly placed ministers, elder-men in the royal court, and the wise men (Brāhmaṇas) speak in Sanskrit and the women and children and the servants clubbed together speak in Prakrit. Sometimes even in Jain literature also we find mention of women treated as mere possessions.

The literature of Christians and even Islam also is similar. In Judaism and Christianity we find the barbaric conception when it declared woman to have been made for man., first in sin and commanded to be under obedience; holding as its chief tenet a belief in the inherent wickedness of woman, the originator of sin.

The above statements give a picture of the women in general. But we have no evidence to believe that these were followed by all sections of the society. However we know that as late as nineteenth century AD, when a Hindu man died, his wife either committed *satī* on his funeral pyre or retired into a life of social damnation, religious contemplation and perennial solitude till Rajaram Mohan Roy started and succeeded in abolishing this custom legally. Similarly the desire for a male child appears especially insatiable as without the male child the family lineage is prone to elimination and the father is not fit to go to heaven.

On the other hand, we find Hindu mythology is full of goddesses (several reincarnations of Pārvaṭīlike Kālī, Durgā etc, Lakṣmī, Sarasvatī each being benevolent and able to protect or gift those in need of her specialist virtues. However we find a big vacuum from women with

³ *Śrīramacaritamanasa, Sundarakāṇḍa* by Tulsidas, under *Dohā -58*



super natural powers on the one hand and ordinary *Abalā* on the other (in masses). We may infer here that such considerations of women depended on the author and the individuals in society. Mostly the literally persons called women as great, the mother of most important and virtuous people, icon of compassion and love and the first teacher to imbibe the culture and civic sense in the child and thus the men and women of future. Some authors have even compared the woman to a river which flows smoothly and giving life on the way as long as it flows within its two borders/embankments and then equating the women of bringing name and fame to the two families (of her father and husband). The problem with woman arise (like in the river) when she crosses the two embankments i.e. the two families and cause disrepute to herself and the entire female class.

Status today:

In India we find a dichotomy where on the one hand women are treated better than men. They enjoy special legal status and have the right to attain the highest position in the country (examples: Indira Gandhi as prime minister, Pratibha Patil as president, Mayavati, Rabri Devi and Jayalalitha as powerful chief ministers and so on) and on the other we still find plenty of cases of women abuse (girl child fetus elimination, girls not sent to schools and colleges for education, dowry deaths). The situation is gradually changing. In a changing world, Indian society is trying to redefine the role of women in the institution of family and society. The government of India takes special measures by enacting legal framework to provide opportunities to women to move ahead in their chosen sphere of activities (through reservations, inheritance in parental property, stiff dowry acts and now bestowing special privileges to the girl child etc). Politically Indian women today enjoy an equal status with men and wider opportunities than their counterparts in many western countries. There is a talk to provide them with new privileges and rights including inheritance rights. But a lot still needs to be done on the social and economic front, because women in Indian society still suffer from gender bias and a number of other problems such as dowry, inheritance, domestic abuse, sexual exploitation, rape and harassment.

Having reviewed the status of women in India, we shall now focus on their role and status in Jainism.

2. Role of women in Jain purāṇas (from the first fordmaker Ādinātha onwards).

Jainism is a religion of religious equality to all. Therefore it gives equal status to women to get education and practice religion. However we find some sectarian differences concerning



attainment of liberation by women amongst Jains. Setting such differences aside, we find Jain texts full of stories and incidences involving women deeply involved in the uplift of society and practice/preaching Jainism.

Lord Ādinātha, the first fordmaker of Jains of the preset time era emphasized the extreme importance of education for women. He therefore taught 18 scripts to his elder daughter Brāhmī and mathematics to his younger daughter Sundarī (Ādipurāṇa 96-115). This is perhaps the first mention found in Jain *purāṇas* of the women being taught thereby giving equal status to women to receive education.

The 19th Tīrathamkara Malli Nātha is considered to be a woman by one sect of Jains while the other sect strongly refutes this statement.

Similarly we find mention of women in the life sketches of 22nd fordmaker Neminātha. Just at the time of his marriage, renounced marriage and became an ascetic. His fiancé, Rājula a princess, also renounced the household and became a renouncer. The ninth canonical limb, called *Jñātadhārma-kathā* mentions thousands of women going to Lord Neminātha to seek blessings to renounce the world and practice religion. We also find similarly a number of women going to the congregation of Lord Mahāvīra to seek blessings to renounce world and practice religion. Special mention during Mahāvīra's time is made of Celanā and Candanā.

3. Social reforms brought by Mahāvīra to elevate the status of women

He affected tremendous social change through the promulgation of the socio-ethical values of *Ahiṃsā*, *Aparigraha* and *Anekānta*.

Ahiṃsā: In *Ācāraṅga* he says 'None of the living beings ought to be killed or deprived of life ought to be ruled or enslaved or possessed or put to unrest'. Further in *Praśnavyākaraṇa* he designates social *Ahiṃsā* as kindness, compassion, security, fearlessness and so on. Social *Ahiṃsā* of Mahāvīra begins with the awareness of the existence of others and their right to exist like one's own. He says that all living beings, like you, do not wish to have pain nor do they wish to die resulting in the current Jain slogan 'Live and let live'.



*Paraspargrahojivānāmā*⁴ or living beings cooperate with each other is another Jain slogan reflecting this doctrine of social *Ahiṃsā* of Mahāvīra. So Mahāvīra indirectly propounded equal status to women as men.

Aparigraha: Mahāvīra knew that the root cause of all ills associated with economic inequalities is disproportionate possession of wealth by few individuals. Thus he gave religious cum social overtones to non possession and asked his householder disciples to limit their possessions and share the rest (surplus) with others; while monks were asked to be free of any type of possessions (external or internal).

Anekānta: Mahāvīra realized that differences in opinions/viewpoints amongst different people emanate from their intellectual capabilities. These affect the social harmony more than economic or social inequalities. He thus said that differences in viewpoints emanate from the differences in the nature of things. These different aspects of things are to be understood as different aspects of the TRUTH giving rise to his doctrine of *Nayavāda* or *Anekānta*.

3.1 Uplift of women/according them and downtrodden freedom for religious pursuits

His acceptance of food from a slave and destitute woman and making her the head of her nun community plus creating a separate community of nuns to practice religious activities was revolutionary in giving women:

- Equal status as men by abolishing slavery and treating women as mere possessions.
- The right to study and freedom to practice religion which was till then denied to them.
- He extended the four fold vows (i.e. *Ahiṃsā*, *satya*, *acaurya* and *aparigraha*) to five fold i.e. bifurcate *aparigraha* into *aparigraha* and *brahmacarya*. He realized the importance of stressing celibacy as the men and women were becoming more prone to sexual attractions and indulgences.
- He used Prakrit language or the language of commoners and women, to deliver his sermons so as to make them accessible to the masses and not just a few learned scholars.

⁴ *Tattvāratha-sūtra*, Umāsvāti, V.21



- Mahāvīra propagated the doctrine of *Karma* to hold the individuals responsible for their acts and the results thereof rather than someone else up above.
- Establish the four fold congregation i.e. male and female ascetics and male and female householders. Women for outnumbered (30000) compared to men (14000) in his congregation.

These acts greatly enhanced the prestige of women in the society and diverted the oppressed widows from the ills like self burning (sati prathā) on husband's pyre or leading an oppressed life. Similarly he declared that all living beings are equal rejecting the prevailing thinking of four fold societies into warriors, *Brāhmaṇas*, traders and *śūdras* by birth. He said one becomes great by his acts and not by birth. He opened his creed to all classes of not only human beings but all living beings. Samantabhadra rightly described his doctrine as *Sarvodaya* i.e. enlightenment of all.

Jainism as seen earlier has promoted equal status to women since Lord Ādinātha's time. However from time to time such reforms keep on getting marginalized and the series of Jain formakers keep on reestablishing them again as per the time prevailing. Mahāvīra did the same as can be reaffirmed from historical facts of the society prevailing at that time.

4. Influential women in Jain texts

Jain texts are full of women who became eminent primarily as:

- i. Mother, wife and daughter; who practiced Jain vows and dedicated to their families uplift and enhancing moral, ethical values as per Jain scriptures.

We find mention of Maru Devī (mother of Lord Ādinātha), Sunandā and Sumaṅgalā, wives of Lord Ādinātha and mothers of Bharat & Brāhmī and Bāhubali & Sundari respectively. Mothers of other twenty three formaker are also mentioned. Except Trīśalā, mother of Lord Mahāvīra, others names are mentioned only.

We also find details of Rājula or Rājīmātī, fiancé of 22nd formaker Neminātha who on the eve of wedding became a renouncer along with Lord Neminātha.

Trīśalā, mother of Lord Mahāvīra is described in details in the texts. Similarly we find detailed mention of Candanā (slave and aunt of Mahāvīra) appointed as head of the nun's wing of the



congregation and Celanā (aunt of Mahāvīra and wife of King Śreṇīka, staunch Buddhist and later converted to Jainism) and head of women householder wing of the congregation.

- ii. Jain women becoming good administrators and causing Jain ethos and practices to proper by building temples, writing holy texts and showing their mettle as excellent administrators.

History off medieval Karnataka is full of women who supported their husbands engaged as prime ministers or even kings in the just rule and administration and later on when needed to take over the reins in their own hand. Detailed accounts can be seen from 7th century AD till 14th century AD with names like Kandacchi wife of Paramagula of Nirgunda family in 8th century AD, Jakkiyabbe widow of Kalivittarasa of Keki devaysa-ont in 911AD, mother of Cāmauṇḍa Rāi, Chief of Calukya king (981AD) who had the great idol of Bāhubali built at Shravanbelgola. The history of Karnataka is full of many more such women.

iii. Jain women ascetics

The ninth Jain canon *Jñātaadhārma-kathā* is full of thousands of women who became renouncers during the times of 22nd and 24th fordmaker Neminātha and Mahāvīra. These women practiced extreme austerities and are said to even have attained liberation.

We also find stories of sixteen renouncers (popularly known as *Satis*) like Sītā, Damayantī, Anjanā, Sulocanā, Mainā Sundarī, Somā, Anantamatī etc who are widely read and admired in the community.

We also find stories of householders like Manomati (famous for Gajmoti), Rohinī (for five vows) etc who practiced Jain vows and lead an exemplary life.

In the modern times we know of HH Mrgāvatī, Gyanamati, Chandanaji and a number of other Jain nuns who are respected and admired more than Jain monks.

iv. Deities

Jain texts give details of *yakṣa* and *yakṣiṇī* associated with each of the twenty four fordmaker. These couples are said to have been in service of the fordmaker and later on became a vehicle to bestow special favours on the devotees. Ambikā of 22nd fordmaker Neminātha and Padmāvatī of 23rd fordmaker Pārśvanātha are very popular deities and worshipped almost like the fordmaker.



5. Social and family engagements of women in Jain communities today.

51. Literacy and Gender Gap (in percentage)

	Jain	Christians	Buddhist	Sikh	Hindu	Muslim	India Average	
Literacy	94.1		80.3	72.7	69.4	65.1	59.1	65

We thus find Jains emphasizing education most for both male as well as females. This emphasis on education comes from the Jain philosophy itself where omniscience (or perfect knowledge) is a pre-requisite even to achieve liberation besides practicing the right conduct.

On the average Jain women are better educated than men as the men generally join family business at an early age and their lax attitude towards education due to their assured employment in family business.

5.2 Economic activities.

Outside work participation rates amongst Jain women is extremely low at just 7%. It is at 14% for Muslim women, 20% for Sikh women, and 27.5 % for Hindu women (as opposed to 52.4% for men) and higher for Christian, Buddhist and other (most likely certain categories of ST or SC) women. Some sociologists interpret this as a negative aspect of Jain women. However actual observations and interaction with the community will reveal, that a sizable number of them are involved in own business (Jains being primarily a believer of self employment and trade) and their involvement in social and charitable works (since most of them come from economically well off family background and going out to work is frowned upon). Also because of the latest trends and the world entering into Information age, we will find Jain women adopting more and more knowledge based professions also working for others as well as in self employed format.

5.3 Family and social works

Traditionally Jain and Sikh families are much smaller than Hindu or Muslim families. This is not surprising due to the trend in educated and prosperous communities' world over. We also observe far greater social engagements of Jain women in charitable, cultural and social transformation activities than other communities. This Trend can also be attributed to religion, knowledge and family background of Jains.



It might also be worth emphasizing certain positive aspects of India's Jain communities. Almost throughout Indian history, India's Jains have played a leading role in the intellectual life of the country. They have contributed in no small measure to the progress of science and mathematics in the subcontinent, and have also made significant contributions in the cultural realm. Particularly concerned about living in harmony with nature and other living beings, some of their value systems can teach other Indians much about how life ought to be lived. Women have always been an equal partner in such activities.

5.4 Asceticism

The women monastic tradition in Jainism is the most ancient in the history of monasticism throughout the world, which is exclusively Indian. Although it has been affected by historical circumstances and has undergone some modifications in the course of the centuries, it has remained surprisingly the same. The Jaina nuns were very numerous in the past and still number almost ten thousand out of a total ascetic population of 13000. Most are in the Rajasthan, Gujarat, Maharashtra, Delhi and vicinity and Punjab regions, but one comes across them on all the main roads. It is a unique monastic tradition in India as Hindu religious traditions have no female monasticism. There have been a few isolated cases of holy women leading an ascetical life, but not a monastic tradition. The Buddhist nuns began at a later period than the Jaina nuns; they quickly disappeared from India, and the original tradition was considerably modified according to time and place.

The Jaina woman ascetics are seen as articulate and vital representatives of the religious order; and the laity considers interaction with them a great honour. Recently Mṛgāvatī (Śvetāmbara mūrtipūjaka), Ācārya Chandanā (Śvetāmbara Shānakavāsi) and Aryika Gyanamati (Digambara) assume even more influential positions in their respective communities than male *ācāryas*. This age old practice of *sādhvis* induces a significant bounding between themselves and those who feel privileged to be able to provide the rudiments of worldly sustenance to them in exchange of a consistent and continuous flow of spiritual sustenance.

The motivations for joining the ascetic life can be varied. In Jainism a high premium is given to the very idea of renunciation and the ascetic life as the path of salvation, especially in the upbringing of the female child. The woman ascetics, the *sādhvis* or the *āryikās*, who have renounced their personal materialistic, desires so as to achieve a common goal of lasting



peace - is worthy to be given a very special place. Because it is on her gentle yet energetic shoulders that rests the hope of humanizing a society that has forgotten to be self-reliant in the real spiritual sense, despite its economic and political power.

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B.1.2.3.2

Women Ascetics in Jaina Tradition

Dr. Mrs. K. Majumdar

1.0 Introduction

Jainism is a non-Vedic, Śramanic religion, which denies the existence of a creator God and instead, accepts the authority of its own *āgamas*. The ideas and practices expounded by the Tirthaṃkaras were continuously preached and developed by the ascetics of the Jaina tradition; and asceticism and renunciation have been the hallmark of the Jaina tradition. All the Tirthaṃkaras were believed to have established a four- fold religious community, *caturvidha saṅgha*, of monks, nuns and of lay-followers, male and female. The ascetic community and the laity have always lived in harmony and interdependence; and the former, who live a hard and austere life of total renunciation, has always enjoyed a superior and respectful position in Jaina society.

One of the important characteristic features of Jaina asceticism is the liberal attitude towards women who are permitted to embrace the ascetic life. They are given the full scope in matters of spiritual aspiration right from the beginning. During the period of all the Tirthaṃkaras, women ascetics have always featured in a vital manner and have also exceeded in number the male ascetics. The ascetic practice and the codes of conduct are more or less the same for the nuns and the monks, characterized by severe mortificatory practices like fasting, putting up with all sorts of bodily troubles by complete indifference to it.

The women monastic tradition in Jainism is the most ancient in the history of monasticism throughout the world, which is exclusively Indian. Although it has been affected by historical circumstances and has undergone some modifications in the course of the centuries, it has remained surprisingly the same. The Jaina nuns were very numerous in the past and still number almost ten thousand. Most are in the Rajasthan, Gujarat, Maharashtra and Punjab regions, but one comes across them on all the main roads. It is a unique monastic tradition in India, for the other, Hindu religious traditions has no female monasticism. There have been a few isolated cases of holy women leading an ascetical life, but not a monastic tradition. The Buddhist nuns began at a later period than the Jaina nuns; they quickly disappeared from India, and the original tradition was considerably modified according to time and place.



An encounter with these ascetics arouses in us a desire to discover a little of their history, the essence of their doctrine and their way of life. To what epoch does this community of women ascetics trace its beginnings? This question has no easy answer, for the origins of the Jaina *dharma* – which is probably exceedingly ancient – are little known. According to tradition there was, under the twenty-third Tirthaṃkara Pārśvanātha (8th Century B.C.) a noteworthy community of women with *Puṣpacūlā* at its head. We know that the twenty-fourth Tirthaṃkara Mahāvīra (second half of the 6th. century until the beginning of the 5th. Century B.C.), whose teaching is preserved in the *āgamas* (Scriptures), had a very liberal attitude towards women and permitted them to embrace the ascetic life. He was an innovator in this respect, for Hindus had never evidenced such a liberal attitude and the Buddha himself, though he was persuaded to accept women in his community, did so only with certain reluctance. Tradition recounts the life of several women disciples of Mahāvīra – former princesses in almost every case – including that of their spiritual Mother, Candanā.

Whatever their doctrinal differences may be, all these ascetics have this in common: their life is essentially an itinerant one, grounded in *sāmāyika* (avoidance of all blameworthy action) and in *Ahiṃsā* (abstinence from all injurious activity). Who, then, are these pilgrims who are always on the march? Scripture and certain later texts describe them in words that give clear indication of their spiritual way and their conditions of life. They are *nirgranthīs* (free from attachments), *aṇagārīs* (without a home), *bhikṣuṇīs* (ones who beg for their daily food, their lodging and their clothing), *śramaṇīs* (those whose daily toil is to detach themselves from every form of possession; therein lies their sole task and they perform no other activity). They are also called *yatinīs* (those who make strenuous efforts, are vigilant), *sādhvīs* (virtuous, chaste), *satīs* or *mahāsatīs* (of genuine and proven virtue), *āryas* or *āryikās* (worthy of respect and esteem). Their basic monastic lives proceed along the same lines embodying the *Pañcamahāvratas* (the five great ascetic vows) and other ascetic practices. The life of the Jaina woman ascetic is essentially an itinerant one, and correspondingly one of total detachment. The main objectives are of those *ahiṃsā*, *aparigraha* and *brahmcaṛya*, along with several subsidiary principles and norms relating to self-control through bodily mortifications. The main principles are followed to the farthest extent in their daily practices like refraining from cooking, and thus begging for their sustenance (*gocarī*); not partaking of food and water after sunset; not using modern urinals and toilets (though some sects have started using them in city life); not bathing, nor brushing teeth; not using, electricity; not consuming raw vegetables, fruits, water.



The Jaina woman ascetics are seen as articulate and vital representatives of the religious order; and the laity considers interaction with them a great honour. This age old practice of *gocarī* followed by the *sādhvīs* induces a significant bounding between themselves and those who feel privileged to be able to provide the rudiments of worldly sustenance to them in exchange of a consistent and continuous flow of spiritual sustenance.

The motivations for joining the ascetic life can be varied. In Jainism a high premium is given to the very idea of renunciation and the ascetic life as the path of salvation, especially in the upbringing of the female child. This philosophy thus becomes deeply ingrained and is augmented through regular exposures to the discourses of contemporary, itinerant ascetics of both sects. The moment comes when a young girl, without any overt pressure, may quite simply slip into the mental frame of a *vairāgana* (the potential women ascetic) and thus measure her prospects for a destiny of asceticism that simultaneously opens up various other avenues as well. There are avenues like higher education; a wider parameter of functioning than that faced by a married woman; social respectability in the context of young and old alike; a dynamic alternative to a materialistic way of life, etc. It is significant to note that the motivations and reasons for a woman to join the ranks of the *sādhvīs* are normally more positive than negative. That is, motivations is not usually based on poverty or old age or social marginality; but rather on the volitional desire to explore a better, more dynamic way of life that is founded on an age-old faith of non-violence. Ninety per cent of women initiates are therefore unmarried women. Some belong to highly rich and cultured families; some have a large number of ascetic antecedents—e.g. sisters, brothers, parents, as well as other kin joining together or one following the other. The idea of motivation for the ascetic life joins the ground for identification between the *sādhvīs* and the laywomen, because they both belong to the same contexts and only a thin line separates them.

The woman ascetics, the *sādhvīs* or the *āryikās*, who have renounced their personal materialistic, desires so as to achieve a common goal of lasting peace-, is worthy to be given a very special place. Because it is on her gentle yet energetic shoulders that rests the hope of humanizing a society that has forgotten to be self-reliant in the real spiritual sense, despite its economic and political power. Perhaps, no less worthily than the Tīrthaṃkara, the *sādhvī* assists the true Jaina believer to ford the river of life without asking for anything in return, except, perhaps, his upholding of the spirit of ahimsa all times.



Topics to be discussed during interactive session:

- ❖ Social role and significance of woman ascetics.
- ❖ Deviancy and Innovations: Modifications in some Groups.
- ❖ Contemporary woman ascetics in both the traditions.
- ❖ Characteristics features and ascetic practices.
- ❖ Birth of a woman ascetic: *Dīkṣā* ceremonies.

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B.1.2.3.3

Reflections of a Jain Woman

Sheel Parekh

Abstract

It is not at all unusual to find women strong in spirit both in Jain literature and in life. However, women are still treated as subordinate to men, and are hardly visible in public life. The philosophy itself suggests that all souls are equal: how, then, has it come about that in practice that differential values are attributed to women and men, and the former are expected to match up to demanding ideals? In this paper, I reflect upon these issues.

Introduction

According to Jain theology, the sentient soul is to be found shifting form through four possible states of being called *gati* – heavenly, human, beings in the *tiryāṅca* state, (animals, plants, insects, etc., including beings thought to have bodies made of air, or water, or fire, or earth), and hellish. There are two other states of the soul – the *nigoda* and the *siddha* – which are the two ends of the spectrum of life, the former being its point of origin and the latter its end, a constant, unchanging, eternal state of bliss. The nature of the soul, as per Jain belief, is to move upwards: a teleological principle that begins with the soul first taking an evolutionary step forward from the state of *nigoda* or microscopic living beings (which live in clusters and go through multiple lifetimes within the span of a human breath) through different forms of life, to end with liberation from the transmigratory cycle, the achievement of the state of *siddha*. The individual soul is responsible for its own liberation – and one's own *karma* (visualized as subtle matter that attaches itself to the soul) is causal in that it determines what physical form the soul might take when it leaves its current body.

All souls are equal, according to the principle of *saṃatva*, soteriological agency, however, is not granted to all beings – rather, while every soul in each of the four *gatis* is seen as having its own innate capacities to work towards liberation, *mokṣa* may be achieved *only through a human body*.¹ In fact, the Digambaras go further and make a finer distinction, stating emphatically that women cannot attain *mokṣa*, while the Śvetāmbaras believe that they do.

¹ In fact, not all souls are absolutely equal. The belief is that some souls will never move out of the *nigoda* state, and thus have no chance of ever becoming a *siddha*. Padmanabh S. Jaini elaborates upon this point in his article “*Karma and the problem of Rebirth in Jainism*” in his collection of essays titled *Collected Papers on Jaina Studies Studies*.



On the one hand is *samatva*, the principle of equality, and on the other, hierarchies are put into place.

The great gender debate

Padmanabh Jaini's research into the Jain debates on liberation for women² stands testimony to the fact that women were thought to be inferior to men within the Jain faith even as early as the second century AD. Jaini traces the debate back to the Umāsvāti's *Tattvārthasūtra* in which, in a *sūtra* describing the *siddha*³, the word *liṅga* (a word that is used to connote both gender and psychological sexual inclination) is used in conjunction with not only men (*puliṅga*), but also women (*strīliṅga*) and hermaphrodites (*napuṃsakliṅga*). The interpretation given to it by the Digambaras is that Umāsvāti referred not to physical (biological) gender but to the sexuality of human beings (which the Jains assert as being of three broad types, and which is recognized as independent of biological gender), while the Śvetāmbaras make the case that Umāsvāti or Umāsvāmi as they call him, was in fact referring to physical gender: and this is the basis of the whole argument against *strīmokṣa*. The Śvetāmbara argument is that women can achieve *mokṣa* on account of their ability to practice the *ratnatraya* of right view, right knowledge and right conduct, to which the Digambaras argue that:

“...women cannot attain *mokṣa* because they are inherently inferior to men... [because of] (1) the inability of women to be reborn in the seventh and lowest hell, unlike men; (2) their inability to renounce all possessions, including clothes; (3) their inferiority in such skills as debating; (4) their inferior position in both general society and the ecclesiastical order.”⁴

In fact, Ācārya Kundakunda even says:

The genital organs of the woman, her nav[e], armpits and the area between her breasts, are said [in the scriptures] to be breeding grounds for subtle forms of life. How can there be [full] renunciation for a woman?

Their minds are not pure and by nature they are not firm in mind or in body. They have monthly menstruation. Therefore, for women there is no meditation free from fear.⁵

² Padmanabh S. Jaini's *Gender and Salvation: Jaina Debates on the Spiritual Liberation of Women* offers a selection of texts across the centuries.

³ *Tattvārthasūtra* X.4

⁴ *Gender and Salvation*, p.170

⁵ *Ibid*, p. 166



Thus it is impossible for women to effect the complete exhaustion of *karmas*, even though they might be pure of faith and well-read in the scriptures, and may even be practitioners of a severe code of conduct. Kundakunda also says that the nature of women is full of negligence, and they are prone to infatuation, aversion, fear and disgust, and are cunning, inconstant and fickle. Therefore they cannot attain liberation.

Śvetāmbara monks, even while they refute the argument against *mokṣa* for women, are not above misogyny themselves: they too have a patronizing and sexist attitude towards women, and at one level seem to accept the possibility of *strīmokṣa* because their own capacity to attain *mokṣa* is also implicated, for like the women, they too wore clothes. They accept that women are fickle-minded, but reject the argument that this can be made a basis to deny women the ability to attain *mokṣa*. They point out that the 19th Tīrthaṃkara was a woman, Mallikumārī, who the Digambaras believe was a man. The Śvetāmbaras place Mallikumārī within a hagiography that traces her story back to a past life in which Malli was Mahābala, a king, whose deceit garnered for him the *karma* of being born a woman although his other deeds had effectively enabled him to accumulate the *Tīrthaṃkara-nāma-karma*. Thus they overlay the story of a woman with that of a man, and subsume the former within the latter. And in their temples, Malli is represented as having the same form as the other Tīrthaṃkaras. Jaini records how Bhāvasena, a 14th century Digambara monk, in fact uses the argument that in Jain art, Malli is represented as male, so the Tīrthaṃkara must have been a male.⁶ The argument is inconclusive, though, and each sect continues to believe its own version of the “truth”.

Setting the tongue free

The point that I am trying to make here is that while the misogynist attitude of monks from both sects have been transmitted down to the present across the centuries, nowhere does one hear the voice of the Jain women. Women have kept away from, or been kept out of, the whole debate – silenced, not even spectators. One could offer many arguments against the Digambara view: let me take first the argument that women cannot be reborn in the seventh hell, unlike men. The seventh hell is a state of being in which utmost cruelty is meted out to others, and it is believed that women cannot be born into it because of their incapacity to be as cruel as men. This, however, cannot be a ground for saying that women cannot reach the

⁶ Jaini's essay “*Muktivicāra* of Bhāvasena: Text and Translation”, in *Collected Papers on Jaina Studies*.



siddhaloka, right at the top of the cosmos – given that the one essential quality of the *siddhas* is *vātsalya*, women would perhaps find it easier to do so as they have a great deal more compassion (*vātsalya*) than men! In all probability, they are more capable of reaching the state of the *siddha* quicker than their male counterparts. Secondly, to renounce all possessions including clothes is as possible for a woman as much as for a man – Lal Ded, for instance, wandered around naked – but woman's nudity is not socially acceptable, as the woman's body is both a source of sensual pleasure for men and a source of guilt for them, for it is a reminder of man's own responsibility as regards his libido. Much easier to avoid it and blame it on the woman instead, and shame her. This is clearly visible even today, when women are blamed for being 'provocative' just for being who they are, and expressing themselves in unequivocal terms. Simply put, women are forced into taking cognizance of the male gaze, and turn their own gaze too upon themselves rather than set their sights on the goal of becoming a *siddha*. Thirdly, women's skills in communication and by extension in debating must have been great – for the Jain canonical texts and commentaries in which the story of Rīṣabdeva's sons Bharata and Bahubali are found tell us that Rīṣabdeva himself taught not his sons but his daughters Brāhmī and Sundarī the skills of writing and mathematics, which *they* spread into the world. If he, the first Tīrthaṃkara, had such faith in his daughters but not in his sons, then it follows that their skill at least in this area was greater than that of his sons. Lastly, if women occupy an inferior position, this is the imposition of the patriarchy: the patronizing attitude of superiority does not allow women to express themselves fully in any arena where they might perform better than men, except within the domestic sphere, and they are not granted any space in public forums – often, they may not even be allowed to present in public assemblies, let alone speak – and thus their so-called secondary position in both general society and the ecclesiastical order⁷. This

⁷ In this connection, I would like to draw the reader's attention to certain incidents in the last few decades. *Samaṇa Suttam*, a "unanimous work" brought out by the Jain community in 1975, encapsulating "the essence of the Jaina religion". The book had been approved, says the Publisher's Note, at an assembly "on 29-30 November in 1974, in Delhi, [which] was attended by the Jaina *Ācāryas* and monks, scholars and laymen, representing all the Jaina sects." This question for me here is: where were the nuns and the laywomen? If current practices are any indication, there were none present at all at this meet.

Manisha Sethi records an incident at a *Śramaṇa Saṅgha* gathering at Pune in 1987, where a Jain nun Dr. Manju Sri convened a meeting of nuns in which "a resolution against the current mode of *vandana vyavahāra* was placed. After a lengthy debate, 74 of the 77 *sādhvīs* voted with the proposal. However, since it was time for *gocari* [the routine of going around the community to collect food], the *sādhvīs* did not formally sign their assent to a written document. But upon their return to their gurus, the *sādhvīs* received a strong reprimand from the minis who accused them of refusing to respect the 'elders' — the monks."



would change if only men were sensitive and open enough to accept women as equals. This simple truth is buried under layers of misconceptions.

Kundakunda's arguments regarding the bodies of women actually apply to both men and women, as the human body is host to various microscopic organisms. Not only this, it is now proven that while women produce just one or two eggs per monthly period, the number of living sperm that men produce are far, far more in number. How then can they be more capable of *mokṣa* than women? In fact, the contrary is more likely. The stories of the mothers of the Tīrthaṃkaras do in fact show women to be the founts of *vātsalya*, or compassion – a quality that is a prerequisite to become a Tīrthaṃkara. Their purity, their firmness of mind, their ability to act in conjunction with right views (as per the Jain canon) is clearly visible in the stories of the *mahāsatīs* – be it a Candanā or an Anjanā, or a Rājīmatī, Maināsundarī or Draupadi, or any of the others, each is clear of purpose and firm of faith. How, then, can one say that *mokṣa* is denied to them?⁸

Of ideal and real women

One might go on to ask, if human birth is needed for the achievement of liberation, where from would the human body arise, if the womb of a woman were not there to produce the egg cell and nourish the growing embryo? That possibility is an important factor that feeds into the male view of woman as a nourishing mother, for it is in this capacity that he first sees a woman. This perhaps explains the reverence with which the mothers of the Tīrthaṃkaras

I would like to also relate my own experience: about three years ago, I attended the inaugural meet of Jain International Trade Organisation, Hyderabad Chapter – an organisation specifically for Jains who were in business or trade. I wondered, as a publisher, if I could also become a part of it, and so I went to the meet... only to find that *I was one of just two women at the event, and at which the other, a young chartered accountant in training (also a Marwari Jain), had been called in to be a compere!!* My amazement turned to disbelief as I was told that women could not be a part of this organisation, and that they should join JIWO, Jain International Women's Organisation instead. Clearly, even in business and trade, women were not on an equal footing with men. Rather, in calling in a young woman to host the event, the community was using her as a mere tool.

⁸ The 16 *mahāsatīs* are: Brāhmī, Sundarī, Candanā (also known as Candanabālā), Rājīmatī, Draupadī, Kauśalyā, Mṛgāvatī, Sulasā, Sītā, Damyantī, Śivādevī, Kuntī, Subhadrā, Celanā, Prabhāvatī and Padmāvatī. In the Jain canon, their stories are held up as ideals of feminine chastity and devoutness among the Jains. Several of these, especially the stories of Candanabālā and Rājīmatī, are also depicted in dramatic or dance performances during Jain festivals or *chāturmāsa*, the four-month period from the onset of the monsoon to its close. Some of these stories and the impression they make on the lives of contemporary women are discussed in detail by M. Whitney Kelting's *Heroic Wives: Rituals, Stories and the Virtues of Jain Wifehood*.



are honoured. The mother's devotion and commitment are linked to the well-being of her family and a whole set of rituals developed around it, making her the central figure within the domestic setting, and crucially, curtailing her interaction in the public sphere. The other women who are revered in the Jain tradition are the *mahāsatīs*, and the *yakṣīs* or goddesses that stand for certain qualities, representing at the human and the superhuman levels the power of the woman to give of and even sacrifice herself for the larger good of the home, community and religion. These stories in fact work to arrogate and re-modulate women's stories too to bolster the patriarchy: from women it is not independence or insurrection but conformity and capitulation that are ultimately required.

What seems clear here is a denial of the capacities and capabilities of woman, arising from a deep-rooted fear and mistrust of women. At the physical level, all the woman needs of the man is his sperm: she is an independent being in everything else, and both adept and flexible. Also, when with child, the woman enters a world of her own that the man can never attain or expect to understand: her body during this time is hers, yet houses another too; something within her that is separate from her, yet of her at the same time. The woman grows, and visibly. She produces a new being from her own body, nurtures it, independent of the male of the species. The (pro) creative woman is in fact not granted recognition for who she is, but for what she can do. The Śvetāmbara canon says that the first liberated being in this cycle of time was Marudevī, the mother of Ṛṣabdeva. However, she is not worshipped even by the Śvetāmbaras, but her grandson Bāhubali, who was the first man to achieve liberation, is held up as a larger than life symbol of the possibility of liberation for a layman – no thought is spared for the laywoman! The brothers Bharat and Bāhubalī who fought each other over a kingdom are remembered, while the sisters Brāhmī and Sundarī who spread knowledge and wisdom in the world are mostly forgotten. Similarly, the Tīrthaṃkara Mallikumārī is posited not as an ideal for women to follow, but enveloped in hagiography that brings up the story of Mahābala every time her name comes up, and her womanhood is wiped out as she becomes Mallinātha. In fact, throughout Jain narratives, one finds that stories of Jain women are for the most part heard only through and in relation to the stories of men, embedded within them. We find Rājīmatī's story embedded in the story of the Tīrthaṃkara Neminātha: the monk Rathanemi's arousal at the sight of the nun Rājīmatī's naked body is made out to be her responsibility, and she is blamed for his passion, the *nimitta* or the express cause, the impediment to his spiritual quest, as if he had no role to play. Thus stand revealed, first, an anxiety and fear of the female in the male from which



arise the need to control, confine and regulate women; and second (which follows from the first), the placing of a great value on chastity, especially in the context of the female – resulting in a system of both external and internal controls, the latter far more severe in Jainism than in any other organized religion. Thus women have to deal with double standards, and grapple with questionable male ethics and morality.

The modern Jain woman

The sex ratio among Jains in India, as per the census of 2001, is 870 per 1000 males – female feticide is known among the Jains – and although 90% of Jain women are educated, only 9% are active contributors to the work force⁹. This bears out the argument that women are regulated, and kept out of public spaces. So where does that leave the Jain woman of today? Ethnographic researches and religious studies such as N. Shanta's, or Whitney Kelting's, and more recently Manisha Sethi's¹⁰ establish that the condition of the Jain woman is even more constricted than women in other religions and cultures: not only is she seen as the home-maker and the child-bearer, and the bearer of tradition within a patriarchal culture which she herself is constrained to contribute to and to propagate – but at the same time she also has extremely high ideals of faith to conform to. Women thus find that great demands are placed on their capabilities, and in twisting themselves to fit into each of these roles, begin to live 'heroic' lives (I use Kelting's vocabulary here) as a matter of course. A woman may of course opt out of a life of domesticity and choose to become a nun, despite its daunting ascetic codes – despite this, Jain nuns outnumber the monks by a little over 3:1. Nuns still have to remain subservient to their male peers, though, and must necessarily acknowledge their inferiority to the monks through the *vandana vyavahāra*, the act of bowing down to the male monks, which is practiced by even the most senior of nuns in the presence of even the most junior of monks. It is only to be hoped that women begin to see how dramatically different the rules that apply to men and women are, and perhaps begin to review their position *vis a vis* men – does *samatva* really imply equality with men, or does it imply, for women, an equanimity in the face of a discordant reality?

⁹ Figures cited by sociologist P C Jain during the course of a lecture titled "Sociology of the Jains" delivered under the aegis of the 8th International Summer School of Jain Studies at Mangalayatan University on 14 June 2012.

¹⁰ See N. Shanta's *The Unknown Pilgrims: History, Life and Spirituality of the Jain Women*; M. Whitney Kelting's *Heroic Wives: Rituals, Stories and the Virtues of Jain Wifehood*; and Manisha Sethi's *Escaping the World: Women Renouncers Among Jains*. New Delhi: Routledge, 2012.



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B.1.3.1.1

Ahimsā/Non-violence

Dr. Shugan C. Jain

Definition:

In an unprecedented way Mahāvīra clarified Non-violence in *Ācārāṅga* as "none of the living beings ought to be killed or deprived of life, ought to be ordered or ruled, ought to be enslaved or possessed, ought to be distressed or afflicted and ought to be put to unrest or disquiet.¹ Thus the *Ācārāṅga* conclusively pronounces that after understanding the importance of kindness to beings, the enlightened person should preach, disseminate and applaud it at all places in East-West and North-South directions.² He further said, 'That which you consider destroying or disciplining or harming or subjugating or killing is (like) yourself. The results of your actions have to be borne by you, so do not destroy anything'.

To further explain his doctrine of non violence, he classified the living beings in two primary classes' i.e. pure soul and impure soul. Further the impure souls, called *sāṃsārī-jīvas*, were classified into six subtypes according to the body they can have. These are:

1. *Sthavara* or immobile living beings i.e. living beings which cannot move on their own to achieve their objectives; e.g. like air, water, fire, earth and plant bodied.
2. *Trasa* or mobile living beings i.e. those which can move on their own to achieve their objective. The living beings under this category can have two to five types of sense organs e.g. from ants, animals, birds on to human beings etc.

Thus non violence includes not only human beings but also sub human, the basic elements like air, water, earth, fire and plant bodied living beings as well. Samantabhadra had rightly called Mahāvīra's doctrine of non violence as supremely beneficial to all living beings (Sarvodaya Tīrtha)³ and the total nonviolence of all living beings as Liberation / *Mokṣa* also.

¹ *Savve pāṇā ṇa haṃtavvā, ṇa ajjāvetavva, ṇa ajjāvetavvā, ṇa parighettavvā, ṇa paritāveyavvā, ṇa uddveyavvā Āyāro*, 1.2.3.63 32, Jaina Vishva Bharati, Ladnun

² *Dayaṃ logassa jāṇitta pāṇaṃ paṇaṃ, dāhinaṃ udiṇaṃ āikkhe vihae kiṭ ṭe vedavi*) *Ācārāṅga-sūtra*, 196, Agama Prakashana Samiti, Beawer.

³ *Yuktyānuśāsana* by Samantabhadra-61. O Lord your *Tīrtha* is all inclusive, is based on relativity of viewpoints and the eliminator of all pains. Hence it is The *Sarvodaya* or the Creed for the enlightenment of all.



Metaphysical:

The coverage of Non-violence is so vast that it does not refer only to our external activities (like hurting or killing by physical means only) but it refers more strongly to the internal activities of mind, both physical and psychic. Ācārya Amṛtacandra⁴ (8th century AD) thus defined Non-violence as:

With the soul tainted with passion, the activities of mind /body /speech which cause killing/ pain/ tormenting to the psychic or matter life-vitalities (prāṇas) of an individual (self or any other living being) result in violence.

Thus all violence is caused by the rise of the feelings of attachment (rāga). He⁵ says 'when the soul manifests in the state of attachment /aversion; at that point, such manifestation becomes the efficient cause for all matter particles to become karmas and get bonded with the soul.' So annihilating /controlling the feeling of attachment are in fact non-violence.⁶ Therefore Mahāvīra had equated violence to sin as it causes bondage of soul with matter karmas.

Thus violence first affects the person who commits violence even (i.e. bonding of karmas the root cause of pain and transmigration) though the individual on whom the violence is being committed may or may not be affected. This is so as the first place of occurrence of violence is the mind where the violent person starts planning and even performing violent acts. Such a person may or not even commit physical violence due to so many external reasons (like power /status or the person / being or to be tortured / killed).

The four vitalities with which a living being was alive in the past, is alive now and will be alive in future are called *prāṇas*. These are energy (mind, body, speech); sense organs (touch/body, taste, smell, hear and eyes), breathe and lifespan (Āyū)⁷. Thus not giving due

⁴ *Yatkhalukaśāyayogātpṛāṇānām dravyabhāvarupāṇām /
vyaparopāṇasya kanama sunīścicitā sā himsā || Puruṣārthasidhyupāyā*, verse 43

⁵ *Jvākṛtaṁ pariṇāmaṁ nimittamātraṁ prapadhya punaranye/
svayameva pariṇamante-tra pudgalāḥ karmabhāveram || Puruṣārthasidhyupāyā*, verse 12

⁶ *Aprādubhāvah khalu rāgādinām bhatyahimseti’/
tesāmevotpattihimseti jināgamasya saṁksepall Puruṣārthasidhyupāyā*, Verse 44

⁷ *Pāṇehim caduhim jīvadi jīvassadi jo hu jīvido puvvaṁ
so jīvo pāṇā puṇa balmimidiyamau ussāso// Paṁcāstikāya* by Kundakunda, Verse 30



pay to an employee, giving insufficient food to an animal /hungry person or overfeeding household cattle for more milk or asking someone to lift load more than his /her capacity or tying down someone to restrict one's movement can be considered as violence.

Social Non-violence

How should one behave in society? Or how should one live?

'*Parasparopagraho jīvānāma*⁸ or living beings help each other is derived from the principle of non violence as can be seen from the sermons of Mahāvīra as given in *Praśnavyākaraṇa Sūtra* where sixty synonyms of non violence are given such as kindness (dayā), security (rakṣā), salutariness (kallāṇa), fearlessness (abhaya), service (sevā), non-killer (amādhā), equanimity (samatā), forgiveness (kṣamā) and so on by 60 different names.⁹ These are the positive aspects of non violence as such acts result in either auspicious or meritorious results or even may lead to liberation (mokṣa) eventually¹⁰.

All the sixty such sub species of non violence as given in the text are derived from the basic definition of non violence or the benefits which result from the practice of non violence towards others. For example equanimity brings us the feeling of fellow being and one does not wish to harm /hurt any living being as the fraternity feeling towards all arises and gives rise to peaceful co-existence. The practice of making others fearless or providing them security from insecurities to their existence also is a derivative of non violence. This also gives rise to feeling of love/affection /brotherhood etc. In Spirituality terms, such feeling of equanimity/forgiveness/fearlessness towards others reduces attachment to others and hence reduces karmic bondage or results in auspicious karmas being bonded to the soul.

Violence does not mean just killing but it means even torturing or causing pain to even life vitality. Such actions are like the species of the generic violence and form an important means to understand how to be non-violent. Like in mathematics one teaches summation of individual numbers to give the whole number, similar in metaphysics such examples of violence add up to come to the total concept of violence.

⁸ *Tattvārthasūtra*, by Umāsvāmi, *sūtra* V.21

⁹ *Praśnavyākaraṇa Sūtra*, 6.1.3, Pages 683-684, (Jaina Vishva Bharati, Ladnun, under the title "*Arigasuttāṇi*" (3)).

¹⁰ *Mokṣa Pāhuḍa* by Kundakunda, verse 7



Ethics or conduct based on non violence

Ācārya Amṛtacandra¹¹ says all the five types of sins, namely violence, lying, stealing, accumulating possessions/ greed and lust or non observance of celibacy are all derivatives of violence itself as all these sins adversely affect the true nature of the soul.

This differentiation is very important contribution of Jains to minutely understand the concept of non violence. The monks are required to observe non violence completely throughout their life for all types of living beings. On the other hand the householders are required to observe complete non violence for mobile living beings (called *trasa* or with 2 to 5 sensed beings) and minimize (i.e. exercise extreme caution) violence for stationery/immobile (sthāvara) living beings¹². Even for immobile living beings, violence against gross (i.e. those which are perceptible by sense organs) like vegetation is frowned upon and violence against subtle (i.e. non-perceptible by sense organs) like air/water /fire/earth bodied living beings is to be minimized so that the householder can perform his daily duties of worldly nature¹³.

‘Knowingly or unknowingly not causing pain or killing of any living being by activities of mind, body or speech; or not asking others to do so or not to admire or support those who do so is Non-violence’¹⁴.

To be non violent, Amṛtacandra¹⁵ beautifully discusses and describes the following four elements and show how they are directed towards the one who is committing violence and indirectly towards the one on whom violence is being committed:

Hiṁsya or the one on whom the violence is to be committed.

Hiṁsaka or the one who commits the act of violence

Hiṁsā or the act of committing violence

Hiṁsā kā phala or the results of committing violence

¹¹ *Ātmapariṇāmahimśānahetutvātvatsarvameva hiṁsaitat/ anṛtavacanādikevalamudāhṛtaṁ sisya bodhāya// Puruṣārthasidhyupāyā*, verse 42

¹² *Samśāriṇtrasa-sthāvaraḥ*, *Tattvārthasūtra* by Umāsvāmi, *sūtra* II.12

¹³ *Prāṇātipātavitatathavyāhārāsteya kāmamurcchārybhyah/ Sthūlebhyah pāpebhyo vyuparmanamṇuvrataṁ bhavati// Ratnakaraṇḍaśrāvākācāra* by Samantabhadra, verse II.5 /51

¹⁴ *જાણનાં પુરસ્કાર* | *સુચિ*; L; *પ્રજા* ઉલ્ક- A u *ફગુલ*; *ઉત્કલ* *લક્ષ્મી* *જે.કા* *ફી* *કલ* AA53A *Ratnakaraṇḍaśrāvākācāra* by Samantabhadra commentary by Prabhācandra and Hindi by PL Shastri

¹⁵ *Puruṣārthasidhyupāyā*, verse 51-63



He defined *hiṃsā* as giving pain (to one's own self or others) or asking others to do so or admiring those who do so (by mind or speech or body singly or by all of them). Absence of *hiṃsā* is *Ahiṃsā*.

Ācārya Amṛtacandra¹⁶ analyzes and explains the entire gamut of Jain ethics as derivatives of non-violence. The example of the person who wants to throw fire on others to burn them has to first burn his hand. Besides, he makes an enemy in the other persons who wish to take revenge all the time. For food, the concept of *Ahiṃsā* (extreme type of vegetarianism for monks) is explained beautifully in the following verse

Like the bumblebee, who takes the nectar from different flowers in different gardens without hurting or causing damage to the flower; so should the saint take his food from householders?¹⁷

¹⁶ *Puruṣārthasidhyupāyā*, verse 173

¹⁷ *Jahā dumassa pupphesu, bhamaro āviyai rasaṃ/*

Na ya pupfaṃ kilāmei, so ya piṇei papaya// Daśavaikālikasūtra, verse 2



B.1.3.1.1.2

Ahiṃsā/Non violence its dimensions and practices

Dr. Shugan Chand Jain

Preamble:

Ahiṃsā is the sum and substance of Jain philosophy and its path of spiritual purification. It is not just non-killing as commonly understood but also includes non injury not only to others but more important to self also. Equating violence (*hiṃsā*) to sin (*pāpa*) gives special status to *Ahiṃsā* in Jainism as it enhances not only happiness in the present life but even to attain heavenly destiny and the ultimate liberation from the cycles of transmigration. *Ahiṃsā* starts from the thought activity and then moves to the verbose expressions and lastly to the physical actions of committing violence. Picture-I shows the thought colourations of an individual in different states of mental dispositions while picture-II depicts the Jain slogan of **Live and let live**. In this paper we shall briefly discuss the evolution of *Ahiṃsā* to its essentiality for our very survival as humanity and the ways we can practice it to make this world at least a non-killing society.

1.0 Evolution and definition of Non-violence in India's philosophical system:

1.1 Evolution of Non-violence:

From the Vedic texts (app. 1500BC), we find that *yajñas* were the primary religious practices in India. Animal sacrifice and non vegetarian food were the popular religious and social customs.¹ 22nd Jain ford-maker Neminātha renounced the world and the family on the eve of his marriage to princess Rājula to show compassion to animals brought for slaughtering and serving at his wedding². He was the cousin of Lord Kṛṣṇa.

- 1 Around 1000BC we find cow's sanctity creeping in more for social and material benefits rather than spiritual. Thus passages on love of men and kindness to animals are found.¹ 23rd Jain ford-maker Pārsvanātha showed compassion to the snake couple who were dying in fire; recited the *Navakāra-mantra* and the couple became Dharaṇendra and Padmāvatī as heavenly beings.
- 2 Around 800 B.C. animal sacrifice disappeared. Emphasis was on inwardness of morality

¹ *Evolution of Non-Violence*, by Dr. Manoj Jain MD. MPH. He is the convener of Non violence forum in Memphis Tenn USA.

² *Caubisa Tīrthaṃakara Mahāpurāṇa* by Br. Hari Lal Songarh



and significance of motives in conduct. Self-control, charity and compassion established as virtues. Meat eating denounced. *Ahiṃsā paramodharmaḥ* or non violence is the supreme austerity concept in *Mahābhārata*³

- 3 Around 550BC 24th Jain ford-maker Mahāvīra established the concepts of soul, karma and assigns responsibility for actions and results to individuals. Under his guidance, Jainism emphasized *Ahiṃsā* to its extreme form whereby the entire Jain religion, its philosophy and ethics are based on Non-violence only.
- 4 Around 500-300 B.C, influenced by Mahāvīra and Buddha, Patañjali called Non-violence as supreme virtue and de-emphasized *yajñas*. He said Non-violence is unconditional and universally applicable.⁴

The above shows briefly the evolution of non violence in India. Jainism is credited of being the main propounding religion of non violence in its subtlest form. We shall therefore discuss non violence here with main focus on its discussion and implementation in Jainism.

1.2 Definition of Non-violence.

In an unprecedented way Mahāvīra clarified Non-violence. In *Ācārāṅga* he says, " none of the living beings ought to be killed or deprived of life, ought to be ordered or ruled, ought to be enslaved or possessed, ought to be distressed or afflicted and ought to be put to unrest or disquiet.⁵ Thus the *Āyāro* (*Ācārāṅga*) conclusively pronounces that after understanding the importance of kindness to beings, the enlightened person should preach, disseminate and applaud it at all places in East-West and North-South directions.⁶ Thus Non-violence is defined as:

‘Knowingly or unknowingly not causing pain or killing of any living being by activities of mind, body or speech; or not asking others to do so or not to admire or support those who do so is Non-violence’.

He further designated Social Non-violence as compassion, kindness, security, solitariness,

³ *Mahābhārata, Ādiparva*, verse 11.13

⁴ ‘*Ahiṃsā pratiṣṭhāyaṁ tatsannidhau vairatyāgaḥ*’, Patañjali *Yoga-Sūtra* 2/35

⁵ *savve pāṇā ṇa haṁtāvā, ṇa ajjā vetāvva, ṇa parighettāvā, ṇa paritāvevavvā, ṇa uddvevavvā, Ācārāṅga Sūtra*, 1/4/2/23 (Agama Prakashana Samiti, Beawer) from Paper by Prof K.C.Sogani

⁶ *Dayaṁ logassa jāṇitta pāṇaṁ paṇaṁ, dāhinaṁ udiṇaṁ āikkhe vihae kiṭṭhe vedavi*) *Ācārāṅga Sūtra*, 196, (Agama Prakashana Samiti, Beawer) from Paper by Prof K.C.Sogani



fearlessness, non-killer, equanimity, forgiveness and so on by 60 different names.⁷

The coverage of Non-violence is so vast that it does not refer only to our external activities (like hurting or killing by physical means only) but it refers more strongly to the internal activities of mind, both physical and psychic.

To be non violent, Amṛtacandra⁸ beautifully discusses and describes the following four elements and show how they are directed towards the one who is committing violence and indirectly towards the one on whom violence is being committed:

- Victim of violence
- One who commits violence
- Act of committing violence
- The results of committing violence

1.3 Types of Non-violence and results

Non-violence can be of many types depending on the type of living being subjected to violence called victim, agent who commits violence, the act of committing violence and the result of committing violence. Similarly from the practical viewpoint, violence is practiced completely by ascetics or partially for householders. From the victim's view we can say Non-violence is of two types namely gross (of 2 to 5 sensed living beings) and subtle (of one sensed living beings). From the agent of violence viewpoint we can say Non-violence is of 432 types as detailed below:

- 1 By the agent by himself or asking others to commit or appreciating one who commits it.
- 2 Activities involved in committing violence (3): intention to commit, preparation to commit and actual committing the violence.
- 3 Motive behind committing violence i.e. four passions namely anger, pride, deceit and greed.
- 4 Intensity of motive behind committing violence (4): 'intense, mild, moderate or gleaming' like line drawn on rock, mud, sand and water.
- 5 Media/ instruments of committing violence (3) 'mind, speech and body.'

⁷ *Praśnavyākaraṇa Sūtra*, 6.1.3, Pages 683-684, (Jaina Vishva Bharati, Ladnun, under the title "*Ṛṅasuttāṇi*" (3)).
from Paper by Prof K.C. Sogani

⁸ *Puruṣārthasiddhyupāya*- Shrimad Rajchandra Ashram, Agas, 1966, Verse 60



Ācārāṅga in its first chapter talks of six types of living beings; air bodied, water bodied, fire bodied, earth bodied and plant bodied that are with one sense organ and stationery i.e. cannot move on their own; and *trasa* or the living being, which can move to achieve their objectives and have 2 to 5 sense organs. It suggests that the souls of all living being are similar to our own soul.

When we think of the source or origin of violence, we come to our thought process first. Whatever we do in our life, we first think through either hastily or in a planned manner all the activities we are going to undertake along with their consequences. Thus the beginning of any violent activity starts with our thinking or mind. Jains say that the thinking of violence is directly related to our feelings of attachment or aversion to those against whom we wish to be violent. Hence we first use our mind and then to implement *hiṃsā* by body and speech. We thus see that if we think of *hiṃsā* we have committed it already even if we do not implement/express it by body or speech due to our inadequacies or other circumstances. Similarly the motive behind our thought and the intensity thereof also contribute to the type of violence we commit.

Talking of the results of *hiṃsā*, karma doctrine of Jains say the one who commits violence will also be caused pain suitably either immediately or in future. We observe this in our own life as 'when we think of committing violence we are preoccupied with the cruel thoughts as love, compassion etc disappear and our body starts showing ill effects like hypertension, anxiety, sleeplessness etc'. The *hīṃsya* naturally is a victim who suffers the results even though not involved in the act. Thus Jains have classified *hiṃsā* as demerit/*pāpa* or sin.

2.0 Dimensions of Hiṃsā:

Historical evidence is available from religious story literature like *Ādipurāṇa*, *Rāmāyaṇa*, and *Mahābhārata* and other Jain *purāṇas*. Our own observations of recent times show the deadly and at times devastating results of violence committed as the coverage of violence and mass killing is increasing regularly.

- 1 *Ādipurāṇa*: Bharat Bāhubali dual;
- 2 *Rāmāyaṇa*: Killing of individual/s
- 3 *Mahābhārata*: Killing of a family/s.
- 4 1965-75: Community or countries affected
- 5 1980s-: The entire world getting affected.



The advent of technology has enhanced significantly the impact and method of committing violence. We see its impact in the deaths of Nehru (sickness), Sanjay Gandhi in plane crash, Indira Gandhi was murdered in her own protected home and Rajiv Gandhi was murdered by suicide attackers. India (claim to be peaceful nation) spends enormous amount to protect its leaders and suffer losses due to terrorism and violence alone. In our present day world also, we can see that use of force to win a war or eliminate discord or differences in religious-political ideologies results in escalation of violence causing more miseries than reducing them (Iraq, Afghanistan, Israel, Indo-Pak troubles etc.). Some facts about violence are given below:

- I. Violence affects the doer more than the victim. So even for our own selfish gains we must observe non-violence. We can see enhanced cruelty in our thinking, anger and uneasiness all through our body and mind causing stress and associated problems. Once committed, the victim starts getting ready to take revenge and hence the *himsaka* has to be involved in amassing more violent tools and devices and becomes more and more engrossed in violence. Terrorism in various forms is the result of violence committed by the state or the ones who are powerful.
- II. Ecology: Killing the five types of living beings i.e. those with air or water or fire or earth or plant as their bodies, is called environment pollution. Even killing animals and other living beings cause natural/ecological imbalances.
- III. Social ills: Girl child killing in the womb, use of cosmetics and leather products from unborn and newly born animals, foods causing thousands of living beings getting killed for just one meal, class system dividing the society in low caste, middle casts or high castes etc on the basis of birth, race or colour are different ways of committing violence. Growing intolerance, selfishness are some of the social ills caused by enhanced violence

We thus see that violence affects individuals/societies/countries and the whole humanity resulting in total destruction. Violence has assumed ghastly dimensions with the advent of technology and hence necessitating the adoption of a Non-violent or non-killing society and the whole world.

3.0 Practicing Non-violence

Jain resources for exploration of potentials for non-killing societies are abundant. At the core are spiritual, philosophical, scientific, social and other aspects of Jain thought and practice that can be and are being creatively adapted to promote non-killing conditions of 21st century life all over the world⁹.

⁹ *Non-killing Global Political Science* (2002) by Prof emeritus Glenn Paige Univ. of Hawaii



3.1 Spiritual practice of Non-violence

Non-violence is practiced in Jainism is primarily for self (internal which is eliminating or avoiding attachment and aversion) as well as for others (not giving pain to others). Causing pain to one's own self is even violence and is to be avoided. Jains say the attachment is the root cause of transmigration and all pains associated. As Jain path of spiritual purification is called the science of detachment, so internal Non-violence can be equated to equanimity or detachment; the fundamental requirement of eliminating attachment. It can be termed as having no attraction even towards one's body or to have equal attachment with every living being. Actually internal *Ahimsā* is not possible without developing equanimity to all. In Jain terminology, the internal Non-violence is from transcendental viewpoint while the external is from practical viewpoint. Internal Non-violence i.e. total abstinence from violence is practiced by ascetics as they withdraw themselves completely from worldly indulgences and spend all their time for spiritual beneficence.

For the ascetics the essential duties are (Sāmāyika or periodic contemplations of the self, reciting the virtues of the 24 ford-makers; veneration of the holy teachers; visiting the mistakes committed during the day and seek forgiveness and punishment; relaxation i.e. developing a feeling of separateness of body and self; determination to not commit the fault again). Besides the five major (or total observance) vows or *mahāvratas*, five attitudes of carefulness and three attitudes of restraint along with 27 /28 primary attributes and twenty two afflictions to be endured.

For the householders, the six essential duties are worshipping the omniscient, veneration of the holy teachers, Self study, Self restraint), charity, austerities, vowing not to make mistakes or practice. Besides there are minor vows, three enhancing vows and four training vows.

3.2 Philosophical / ethical practice of Non-violence ¹⁰

Jain philosophy says that the inherent nature of soul is to be in its own nature of knowledge and bliss i.e. nobody wants to die or have pain. Being happy or Bliss is the nature of soul and everybody wants to attain this state. If this is so then not killing or not giving pain to anybody is GOOD or moral and the reverse is no GOOD and hence is to be avoided. This is the basis of all moral and ethical postulates of Jainism from the practical viewpoint.

¹⁰ Study Notes published on www.isjs.in by International School for Jain Studies New Delhi.



Convergent validation for this non-killing thesis can be found in the first global survey by the World Health Organization of deaths by suicide, homicide, and war which conclude that “violence is a preventable disease” (WHO, 2005).

Jain ethical practices are based on the six essential duties, five vows and several supplementary vows. The essential duties are primarily to indulge in spiritual practices and to review the daily's activities and seek corrections for flaws committed while the vows are actual practices/conduct to avoid violence.

For householders, the emphasis is on minimization of violence. Accordingly Jain texts¹¹ talk of four types of violence namely:

- 1 Associated with lifestyle.
- 2 Associated with professional activities, e.g. agriculture
- 3 Associated with Self-defense i.e. to protect oneself from the enemies
- 4 Premeditated done due feelings of attachment and aversion towards others.

The first three types are such that a common man cannot avoid them completely. Violence against two to five sensed beings is to be avoided completely except in a few situations. The first two types are basically addressed to living beings having one sense organ only namely with air, fire, water, earth and plants bodies living beings. Therefore the householder is advised to practice carefulness and minimize such violence towards them. The third type is primarily for self-defense and for correcting the violent or wrong tendencies of others and is allowed in a limited manner. The fourth type is completely prohibited even to him/ her as it is simply to satisfy one's ego or interest and committed due to ignorance or wrong knowledge and attachment/ aversion.

It is important to talk a little about the ways of practicing the above while minimizing violence. Here the emphasis in Jainism is on prevention through the attitude of carefulness in all our activities and putting restrains on our activities of mind, body and speech. Some examples of practicing these are given below:

- i. Keeping the house and our environment clean and as germ free as possible. This will ensure that insects/germs, ants do not bother us by there presence. If we do not keep our environment clean, then cockroaches, ants, flies, mosquitoes etc will pervade our

¹¹ *Ratnakaraṇḍa-śrāvaka-cāra* by Samantabhadra and its Hindi Commentary by Dr Panna Lal Sagar verse III.7



home and force us to get rid of them.

- ii. Straining or making the water germ free by using technology (RO, boiling, other technologies).
- iii. Eating plant based food. Here efforts need to be made to each such plant based food which does not harm or kill the plants as much as possible. Avoid toxic foods, drinks and those derived from animal kingdom.
- iv. Minimize abuse of environment by not disturbing fauna and flora or causing emission of pollutants in the air /water.
- v. Avoiding business or professional activities involving harming /injuring or killing living beings.
- vi. Understanding others viewpoints before creating conflicts. Try finding solutions through dialogue before using force to impose solution.

In order to avoid and reduce *hiṃsā*, we have to keep in mind the three deterring forces to *hiṃsā* namely:

- 1 Expression of violence by body is deterred or punished by the government or legal system.
- 2 Expression of violence by speech is deterred by the society. If we utter any unpleasant words, we immediately get a reprimand from the society. The government can hardly do anything.
- 3 Expression of violence by mind is deterred only by you i.e. the individual only because it hurts the individual the most. Therefore Jain scriptures lay emphasizes mental purity the most.

In the judicial system, the law awards severe punishment for pre planned or intentional crimes and at times let the accused be free if it is accidental or just circumstantial. Thus the most important method is to develop control on ourselves to be non-violent.

3.2 Scientific practice of Ahimsā

Unprecedented self-understanding of not killing human capabilities is becoming possible from bio-neuroscience to every field of knowledge. Scientific knowledge of the causes of killing, the causes of non-killing, the causes of transition between killing and non-killing, and of the characteristics of completely killing-free societies can assist human liberation from lethality and practicing the ethical postulates of Non-violence.



Similarly the contribution of science in ecology and its various conservancy policies and practices are a direct corollary to Mahāvīra's definition of non-violence and living beings (specially his unique emphasis on one sensed living beings). Plants have life by Sir J.C. Basu, global warming, self rejuvenating nature of air/water from certain levels of pollution are all based on the concept of such resources as similar to being organic in nature or as living beings and supporting the practice of ethical postulates of Non-violence.

3.4 Social practice of Ahimsā

Lord Mahāvīra designated social *Ahimsā* by sixty synonyms such as kindness, security, solitariness, fearlessness, non-killer, equanimity, forgiveness and so on by sixty different names. This is the basis of social non-violence as per Jains. On closer analysis, we find almost all other religions in the world emphasize these which are mere applications of nonviolence. Live and let live slogan of Jains is based on equality of all living beings to live and enjoy the fruits of their actions. Sharing our wealth, helping the destitute in particular and others in general are the applications of nonviolence. Jains are known for their philanthropic activities associated with establishing institutions like school, orphanages, homes of destitute, hospitals and other health services.¹² Practicing these sixty four applications of nonviolence will result in a peaceful and friendly society.

In our own life time, we see Mahatma Gandhi implementing peaceful non cooperation (Satyāgraha) based on the application of nonviolence to free India from the mighty British Empire. Martin Luther King and Neilson Mandela in USA and South Africa are other popular leaders who practiced nonviolence propagated by Mahatma Gandhi to successfully fight for their oppressed communities.

Vegetarian diet can be seen as another example of practicing social nonviolence which takes the benefit not only to us vegetarians but to others as well (like the animal kingdom, ecology, economics and in the reduction of cruel activities rampant in the society)¹³. In recent times we find the number of people switching over to vegetarian diet is exponentially increasing based on their educated choices. Similarly reciting and contemplating on prayers like *Merī Bhāvanā* by Jugal Kishore and *Ālocanāpāṭha* daily can help us become more mentally alert in being non violent. On the other hand lack of practicing nonviolence by few is causing havoc in the form terrorism, insecurity, intolerance and no value for life of others perhaps leading us all to extinction.

¹² Social consciousness in Jain religion by Shugan C Jain, Study Notes www.isjs.in

¹³ Jain Diet by Shugan C. Jain Study Notes www.isjs.in



3.5 Other consideration of Ahimsā

Living beings help each other¹⁴ is the doctrine leading us to practice co-existence at least as human community, smallest to largest, local to global, characterized by no killing of humans, at least; no threats to kill; no weapons designed to kill humans and no justifications for using them; and no social conditions that are dependent upon threat or use of killing force for maintenance or change. We thus see emergence of special interest groups like Non-violent communications, ecology preservation, human and animal rights, and setting up departments in universities all over the world to teach and research on nonviolence and even setting up a university on nonviolence. The United Nations has declared October 2nd as the World Non Violence Day to be celebrated all over the world.

In the end, I conclude that there are no choices left except to understand, preach, practice and put all efforts to make this world a non-killing society else? Thus Mahāvīra's conclusive pronouncement that after understanding the importance of kindness to beings, the enlightened person should preach, disseminate and applaud it at all places in East-West and North-South directions is very timely for us who understand nonviolence.

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¹⁴ *Parasparopagraho jīvānām, Tattvārtha-sūtra* V.21



B.1.3.1.3

Aparigrahavāda: Doctrine of non-possession

Prof. Kalpana Jain

Like the doctrines of non-violence (Ahimsā), Multiplicity of viewpoints (Anekāntavāda); doctrine of non-possession is another significant and well doctrine of Jain philosophy. Doctrine of Non-possession is such by practicing it, one is said to be practicing the entire code Jain ethics and vows. Doctrine of Non-possession or *aparigraha*¹ includes:

- Considering all desires or expectations, be they internal or external as harmful,
- Finding ways and means of reducing the possessions and
- Setting the limits for them.

1.0 Characteristics of Possessions:

Ācārya Umāsvāmi in *attvārtha-sūtra* has crisply described the nature and characteristics of *parigraha*. According to him, the characteristic of *parigraha* is '*mūrchā parigrahaḥ*'² i.e. infatuation (mūrchhā) or feelings of mine (mamatva) are possessions. Writing the commentary of this in *Sarvārthasiddhi*, Pūjyapāda says that owning and indulging in activities associated with cows, buffalos, pearls, diamonds etc living and non-living beings as external and internal manifestations of self like attachments /aversions are infatuations.³ It is clear from this that external objects (para-padārtha) by themselves are not possessions but the feelings of their ownership and associated activities are indeed attachment and is *parigraha*. It is a rule that the possession of external objects is automatically eliminated as soon as our feelings of ownership or their belonging to us is gone or non-existent but the other way around i.e. giving up external objects by itself does not guarantee elimination of attachment or desire for them. This is so as due to absence of active meritorious (punya) *karmas* and active state of de-meritorious *karmas* (pāpa) results in automatic absence of all other object but the attachment or longing for them continue to exist.

¹ *Bṛhat Hindi Kośa*. Pg 680

² *Tattvārtha-sūtra* .7/17

³ Ācārya Pūjyapāda *Sarvārthasiddhi*



By giving up external objects one does become free from their possessions (*aparigrahī*). On the other hand the thought of not owning them and eliminating attachment with them make one free from their possession (i.e. he becomes *aparigrahī*).

2.0 Definition of *parigraha* / possessions

Parigraha had been defined by different *Ācāryas* but the sum and substance of all definitions is one that described the pitiable condition of both *parigraha* and its owner. Jain *Ācāryas* defined *parigraha* as '*parito grahanati ātmānayiti parihrahaḥ*'⁴ i.e. the entity, which binds its owner from all side'. *Ācārya Pūjyapāda* viewpoint is '*mamedam būddhi-lakṣaṇaḥ parigrahaḥ*' i.e. the feeling of mine towards other objects is possession. *Akalaṅka* in *Rājavārtika* on the other hand says, "due to the existence of greed and passions owning things is *parigraha*"⁵ '*mamedam vastu ahamasya svāmityātmīyābhi-mānaḥ saṅkalpaḥ parigraha etyūcyate*' feelings like this is mine, I am its owner and similar feelings of attachment is possession.⁶

According to *Dhavalā*, "*praigrhyata eti parigraha bāhyārthaḥ kṣetrādīḥ parigrahyate anenoti ca pragirahaḥ bāhyārtha grahnahturaja parināmaḥ eti parigrahaḥ*"⁷ i.e. what we own or what is owned by us is *parigraha*. Thus according to this statement area or other such external objects are *parigraha*. And '*praigrhyate anenoti ca pragirahaḥ*' implies the entity by which such external objects are owned is *parigraha*. Both put together lead us to think that the psychic states which are the causes of developing the feelings of ownership of external objects are *parigraha*.⁸ *SamayasāraĀtmakhyāti* says '*icchā parigrahaḥ*' i.e. the desire is *parigraha* itself.⁹ *Ācārya Śāyambhava* also has defined *parigraha* on the same lines '*nāyapūtteṇa tāiṇā mucchā parigraho vutto*'.¹⁰ To get attached or to develop bondage to a particular entity or by developing attraction towards external objects resulting in the loss of clear thinking faculty (*viveka*) are *parigraha*. In this way in a state of delusion developing infatuation towards an entity and then owning it is *parigraha*.¹¹ While criticizing the

⁴ *Ācārya Pūjyapāda, Sarvārthasiddhi* 7/17/695

⁵ *Rājavārtika* 4/21/3/326

⁶ *Rājavārtika* 6/15/3/525

⁷ *Dhavalā*. 12/4,2,8,6/282/9

⁸ *Jainendra Siddhānta Kośa*, 3/24

⁹ *SamayasāraĀtmakhyāti* 210

¹⁰ *Daśavaikālika* 6.20

¹¹ *Parsamantāta Mohabuddhayā grhyate Sa Parigraha, Purusārthasidhyupāya*, 116

ownership of things, Jesus Christ had condemned the same and said in sermons of the mount 'You can take a camel out of the needle's eye but you cannot take a rich man through the gates of heaven'. This is so because *parigraha* is the root cause of infatuation and presence of infatuation means absence of freedom or detachment and in such a state no one can attain auspicious state of being.

2.1 Types of Aparigraha

Jainācāryas have identified twenty-four types of *aparigraha* that are grouped as external (10 types) and internal (14 types). These are as per *Bhagavatī-ārāadhanā* :-

- i. **External:** '*kṣetram vastum dhanam dhānyam dvipadam ca catūṣpadam, yānam śayyāsanam kūpyam bhāṇḍam sangā vahirdasa*."¹²

Meaning: Land, house, money, agriculture produce, two legged and four legged animals, beds, furniture, vehicles, utensils and wells, are all external possession.

- ii. **Internal:** '*micchatravedarāgā taheva hāsadiya ya dhaddhosā, cattāri taha kasāyā udasa antabhaṇṭarā gaṇḍha*'.¹³

Meaning: Wrong or perverted beliefs, nescience, anger, pride, deceit, greed, joking and laughter, lust (*ratī*), disenchantment in good activities (*arati*), fear, (*jugupsā*), feeling of sorrow, feelings for male, female and neutral genders are all internal possessions.

Feelings of want or desire are the synonyms for internal possessions. To set limits in all external objects for the above twenty-four types of possessions and then to give up all objects outside these limits is called limiting the possessions vow (*Parigraha-parimāṇa-vrata*). The other name for this vow is *icchā-parimāṇa-vrata* or limiting the desires / expectations vow. Extension of our desires is infinite. As Mahatma Gandhi said 'There is enough land on this earth to satisfy the needs of living beings but there is not enough land to satisfy the desires of even one living being'. If we do not control our desires, then they make a devil out of us who is without common sense and wisdom.

Like psychic and material violence, we should also discriminate between psychic and material *parigraha*. To be attracted towards external objects or to be lost in their possession and enjoyment is psychic *parigraha*. To be able to acquire desired physical objects and

¹²*Bhagavatī-ārāadhanā* 156

¹³*Ibid.* 158



become their owner is material *parigraha*. It is not possible for the owner to develop detachment towards material possessions while he continues to be their owner. Therefore, it is important for the practitioner to give up material possessions. It is not a rule that all the objects towards whom we have a desire to win or have a feeling of attraction will become our possessions; but it is definite that objects which are our possessions and for which we are making all efforts to maintain, preserve, protect and enhance them, will definitely create feelings of attachment for them in our mind. The Jain texts cite the example of rice grain for which it is not possible to remove the internal peel/ leaf while still maintaining the external peel/cover.

Jain texts have included *parigraha* as a part and parcel of five sins (pāpa) viz *Ahiṃsā* (non violence), speaking the truth, stealing, possessions and bad character (kūśīla). Further they say that infatuation is the primary cause of all these five sins.¹⁴ One who is the owner of external and internal objects and is busy in their enhancements, enjoyment and protection can never be free of these five sins. As per *Sarvārthasiddhi*, all sins or bad deeds are due to *parigraha* only. Feelings like 'this is mine' give rise to feeling of protecting them resulting in definite violence. For this the owner starts telling lies, steals and indulges in undesirable sexual overtones, which ultimately result in experience hellish pains. Ācārya Guṇabhadra says, 'we never see the wealth of even noble persons enhance with good and just means. Do we ever find oceans with fresh and pure water?'

*Śuddhaidhanaivivardhante satāmapī na sampadaḥ |
na hi svacchāmsubhiḥ purnāḥ kadācidapi sindhavaḥ ||*

According to Ācārya Amṛtacandra, violence is committed in *parigraha*.

*Himsā paryāyatvat isiddhā hiṃsāntaraṅgasāṅgeṣū |
Bahiraṅgeṣū tū niyataṃ prayātu murcchaiva hiṃsātvam||*¹⁵

i.e. By definition of internal possessions being passions causing defilement of self, violence is thus inevitable. Similarly the feeling of attachment towards the external objects possessed affecting the self and is thus cause of violence definitely.

¹⁴ *Tattvārtha-sutra* 6/16

¹⁵ *Purusārthasiddhyupāya*, 119

In Jain ethics, while describing the effects of *parigraha*, it is said to be the root cause of all sins namely: ‘man commits violence for *parigraha* only, tells lies only to amass objects, steals or performs similar acts only to enhance or retain his possessions and lastly performs undesired sexual activities using or for enhancing his possessions’.

In this way *parigraha* or desire to own external objects is the biggest sin and root cause of all other sins committed by us. Accordingly in *Samaṇasūttam* it is said:

Samga nimittam mārai bhaṇai alīamkarei corikkam |
*Savai mehūṇa mucchari apparimāṇam kūṇai jīvo ||*¹⁶

2.2 Significance of internal possessions

When we discuss the virtues (dharma) and vices (adharma) of the soul, then these definitions should be such that are uniformly applicable to all. Due to this reason, Jainācāryas have emphasized internal possessions more. Because a man without external possessions is naturally poor but nobody is able to get rid of internal possessions.¹⁷

Kundakunda maintains that external possessions are given up to purify the psychic thoughts. But without giving up internal possessions like attachment etc, giving up external possessions is useless.¹⁸ Further it is not essential that giving up external possessions will definitely result in elimination of internal possessions. It is also possible that one does not have an iota of external possession, yet all the fourteen internal possessions are existent. This is the case with monks with wrong beliefs and practicing external appearances of non-possession only. Since their self is still in the first stage of spiritual purification (guṇasthāna) i.e. *Mithyātva*, they are full of internal possessions but externally they practice nude monk hood.

*Bhagavatī-ārādhana*¹⁹ clearly says that as a rule practice and achievement of internal non-possession definitely results in giving up external possessions. Impurities in the psychic

¹⁶ *Samaṇasuttam*.140

¹⁷ *bahiraṅgadhaṇ vihiṇā daliddmaṇvā sahāvado hoṭī*

avbhaṇtaraṅgadhaṇ pūṇa ṇa sakkadeko vihaṇdedūṇ || – Kārtikeyanūprekṣā, 387

¹⁸ *Bhāva viśuddhininittam bāhiraṅgadhaṇ kirae yāo*

Vāhiracāo vihalo avbhaṇtaraṅgadhajūttassa || – Aṣṭapāhuḍa 3

¹⁹ *Bhagavatī-ārādhana*, verses 916 and 917



nature or flaws in internal non-possession generate flaws in the activities of speech and body i.e. by purification of internal flaws we definitely achieve detachment from external objects.

In fact external possessions like material wealth etc. in themselves are not possessions but the thoughts of their ownership and acquisition is possession. Until the desire to acquire or own external objects is born, existence of external objects is immaterial, otherwise existence of body and religious congregations etc of tīrthaṃkaras in the 13th *guṇasthāna* will become their external possessions while the possessions are absent from 10th *guṇasthāna* onwards.

Emphasizing the giving up of internal possessions does not mean giving up external possessions is not essential but the former definitely leads to the later activity and its utility is same as that of the former. But we are so obsessed with external possessions that we ignore or even do not think of giving up internal possessions.

3.0 Method of practicing aparigraha:

To be free of both internal and external possessions, *Jainācāryas* have prescribed *aṇuvratas* (small vows) and *pratimās* (stages of spiritual duties) for householders and *mahāvratas* (major vows) for monks.

3.1 Parigraha-parimāṇa-vrata or vow to limit the possessions.

We find discussions on attaining freedom from desire /lust / obsession in almost all-Indian philosophical literature. However Jain texts give detailed description about their nature and results thereof. From the time of Lord Pārśvanātha's *Cāturayāma-dharma* till the texts of Jain ethical practices by Āśadhara having five small vows, we find detailed and lucid discussions under the fifth vow *Parigraha-parimāṇa-vrata*. To emphasize the importance of giving up possessions, *Jainācāryas* have kept it under *aṇuvratas* (small vows) and *pratimās* (stages of spiritual duties) for householders and *mahāvratas* (major vows) for monks for practice.

To protect one from the pains associated with possessions, *Jainācāryas* have included limiting possessions under *aṇuvratas*. Jain householders while practicing the vows of non-violence, speaking the truth, non-stealing and celibacy should also observe this vow of limiting his possessions. Actually this fifth vow is a yardstick for both the laity and monks alike. Validity of practicing the first four vows by both laity and monks is automatic if the fifth



vow is practiced. Being possessed or *parigraha*, one cannot practice the other four vows. The pitiable state of today's society is visible in the context of *aparigraha*.

As per *Sarvāthasiddhi*, a householder sets limits to his possession and acquisition of wealth, houses or real estate on his own sweet will leading to his practice of the fifth *aṇūvrata*²⁰. On the other hand *Kārtikeyanūprekṣā* says, 'one who reduces the passion greed, enjoying the stimulant of contentment, knowing all external possessions as perishable and sets limits on their possessions, is a practitioner of the fifth small vow'.²¹ Samantabhadra advocates 'accepting limits on the possessions and acquisition of ten types of external possessions and not more than the limit and then practice it is *Parigraha-parimāṇa-vrata*'.²² Guṇabhadra (*Ātmānuśāsana*) says, 'every living being in this world has such a large and deep well of desires that all the wealth and objects of the world cannot fill it. In such a situation what can be given to anyone to make him contented? Desire or lust for worldly possessions will keep on giving pain to them'. Similarly Daulat Ram in *Adhyatāma-padāvalī* says, 'Even acquiring the entire wealth of all the three worlds is insufficient to make one satisfied. One can only accrue the benefits of knowledge only after enjoying the nectar of contentment'.

*Gītā*²³ also says about protecting one from the ills of karmic bondage, 'A person, who tries to acquire material wealth in a normal manner, feeling contented with the same, not being affected by the occurrences of pains and pleasures, free from jealousies, maintaining equanimity in successes and failures; does not bind karmas.' Kauṭilya also in his doctrine of economics has justified only that much acquisition and possessions which are essential to discharge our worldly duties.

Jainācāryas, by equating the fifth small vow i.e. *Parigraha-parimāṇa-vrata* as *icchā-parimāṇa-vrata* (vow to limit the desires), say, 'a person should limit his desires and then acquire possessions to satisfy them'. The golden rule for a laity to be happy is to limit his expenses within his income. To live within one's means is a big art. To emphasize this point,

²⁰ *Sarvāthasiddhi* 7/20/701

²¹ *Kārtikeyanūprekṣā*, *gāthā* 18

²² *Ratnakaraṇḍaśrāvaka-cāra*, 19

²³ *Gītā* 4.22



Kabir, Rahim and other Indian philosopher poets have written similar verses and even poems.

The only way to free oneself from the ills of possessions is to develop contentment i.e. until we set limits to our desires we cannot live happily. Possessions enhance attachment with them resulting in increased desires. Samantabhadra in *Ratnakaraṇḍaśrāvākācāra* echoes similar statements.²⁴

4.0 Aparigrahavāda or doctrine of non-possession.

Doctrine of non-possession is a significant and unique contribution of lord Mahāvīra to the world. It generates peace and harmony in the society; equanimity in the nation and sense of belonging in the family. Its practice in letter and spirit only can result in the welfare of humanity. Buddhist philosopher Dr. Indra Datt Shastri while discussing *aparigraha* says, 'One should keep on reducing the self / ego (sva) to such a miniscule existence that only non-self (para) remains and the ego is extinguished'. Vedānta philosophers project the same thing in a different manner as 'Make the self (sva) so large that the non-self (para) does not exist and only 'sva' exists.' The ultimate objective of both philosophical streams is to eliminate the difference between self and non-self and this is the spiritual non-possession. Jain philosophy, being a belief in all existences as real presents the same philosophy as infatuation and says, 'differences between individuals exist and will continue to exist; existence of these differences cannot stop the development process but to get fixed to only one or few objects / things is the biggest hurdle for development. This very hurdle had been given the name of infatuation by Jains.' In this manner the doctrine of non-possession has become the alphabet of development.

To promote world peace, preaching and practicing the doctrine of non-possession has become a necessity. A closer analysis of today's burning issues like individual or social exploitation, consumerism and economic imbalances reveals lack of the doctrine of non-possession practiced. In fact all mental energies of the entire world and individuals are focused on acquisitions and possessions. In *Aparigraha* one has to free oneself from both activities (acquisition and possession) only the nature of self is left for enjoyment. As per Jain philosophy, this is the ultimate objective of all beings.

²⁴ *Ratnakaraṇḍaśrāvākācāra*, 27



Lord Mahāvīra was fully conversant with the results of possessions. He realised that until an individual gained full control over his oneself, the non-self will prevail over him. The non-self will make him so infatuated that he will not be able to recognize his own nature and self. To eliminate his infatuation, Lord Mahāvīra's sermons become very useful. He established the path from minor vows to major vows for individuals to practice according to their own needs and capabilities. He emphasizes that one should establish his cherished goal and path to follow. One has to live equally and maintaining equanimity both in terms of internal and external possessions and only thus his knowledge about self and its nature will accrue. By knowing the nature of self, one will follow the first step i.e. path of non-violence. By accepting all living beings as similar to you, you cannot lie to them, cannot deceive them, cannot steal others' possessions after developing detachment with the body and finally in the purification of your soul, expectation of other things does not arise. This is *aparigraha* in the views of Lord Mahāvīra.

Even though Jain philosophy propagates the path of detachment and giving up, still it cannot be said to be separate from the philosophy of engagement. In this not only detachment is proposed but also the social uplift is equally propagated. Practicing small vows is not possible without the involvement of society. All the qualities, which a laity acquires, the same are expressed in the society only.

While leading the life of a householder, one cannot totally avoid violence or telling lies etc. Lord Mahāvīra therefore said, 'the laity should be cautious and keep his vision right; whatever he/she does, one should be fully conversant with the results of their actions. One should be knowledgeable about one's essential needs. Practice of five *aṇuvratas* and eleven *pratimās* are enshrined to enable the practitioner develop these skills. Consciousness about giving up while earning is the indicator of *aparigraha* in the daily lives of the householders. The second essential condition for being *aaparigrahī* is that his practice should be valid /validated. For this he/she has to set limits which can be gauged by himself and others while practicing the *aṇuvrata*. If a Jain householder conducts his business this way then the whole country will also get validated as *aparigrahī*.

Social ills such as hoarding, exploitation prevailing cannot be eliminated overnight. First an individual has to change himself and become *aparigrahī*. Then his conduct will shine and its rays will affect the society and definitely affect change and improvement. *Aparigraha* does



not mean that an individual should become poor but its real meaning is to avoid his obsession to accumulate wealth. To limit desires and infatuation is the practical aspect of *aparigraha*. Welfare of the society is possible only when *aparigraha* becomes the belief and vision of all its members and enforces the desire and practice of giving up (or sharing with others), consumerism reduces and *aparigrahavāda* increases as a way of life. *Aparigraha* is not opposed to production, consumption and existence of material wealth; however *aparigraha* is opposed to the development of attachment and infatuation with the ownership and consumption of material wealth.

5.0 Conclusion:

Those who are determined find it easier to control their wandering mind and its activities. Doubts and worries arise when we expand our desires. Expansion is like a journey that leads one away from his inner self to external non-self, while contraction or limiting desires is the reverse of withdrawing from external non-self to inner self. .

Still there is time for us to limit our desires and withdraw from this painful journey safely. Expansion results in just uneasiness and discomfort and nothing else. Lord Mahāvīra made himself separate from both inner and outer selves and then he became the great and powerful. Only the one who is an expert in this art of withdrawing from both internal and external wants and desires can guide his world effectively. Effectively when the *aparigrahavāda* erodes itself completely from the mindset of the people, at that time the social and the national problems will get resolved and the human beings will attain the highest peace. The principles of *aparigrahavāda* are in front of us from 1000 of years, but we fail to follow it in the correct and right spirit. If it would have been followed properly than, there would not have been any violence in the world.

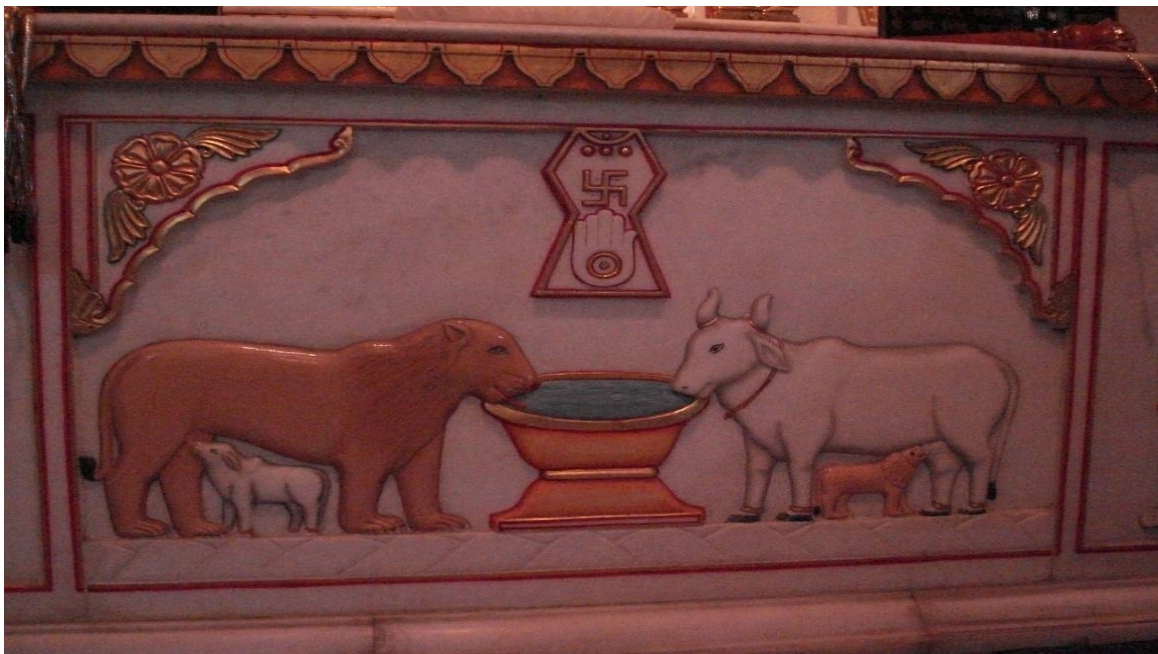
The principle of *aparigraha* helps the humans to overcome greed, attachment, and cravings. Not only for the monks but also for the lay followers this *vrata*, is *amūlavrata* and important one. It helps us to follow the other *vratas*. Not only for the individual, but also for the society and nations it is very helpful.

Picture I



The six men are painted in six different colours to show different thoughts /dispositions (called *leshya* in Jain philosophy) and the resulting action.

Picture II





B.1.3.2.1

Jain Festivals (Parva) & Pilgrimage (Tirthayātra)

Dr. Shugan Chand Jain

Both festivals and pilgrimages are the events/activities which provide us an opportunity to break the monotony of routine daily life and do things differently so that we get refreshed and move forward in life with greater enthusiasm. Jain philosophy being highly spiritual; emphasizes these events to expedite the purification of soul and attain bliss ultimately. Hence its festivals and pilgrimage aim to give its followers a deeper insight into the path of spiritual purification. To encourage the laities in observing these events as per the Jain sacred literature, its *ācāryas* have enumerated umpteen benefits like social, cultural, religious and philosophical accrued by the practitioner as a result. Nemicandra Bhaṇḍārī *Upadeśasidhānta Ratnamālā*¹ says:

So jayai jeṇa vihiāsaṃvaccharacāumāsīdha supavvā |
ṇiṃda dhayāṇa jāyai jasa mahāpāu dhammamai ||

Hail those great monks and *ācāryas* who have established the celebration of festivals like *saṃvatsarī*, *aṣṭāhnika*, *daśalakṣaṇa* etc due to which even the down trodden and condemned people become religious.

We shall now briefly review these two important aspects of Jain rituals here.

A. Festivals

Festivals are normally associated with celebration i.e. of merry making/ exchanging gifts and having a good time. Once a festival is over we are again engrossed in the rudimentary of our worldly existence. Every community has its own festivals and ways of celebrating them. Festivals are an integral part of human life in all societies in general and Jains in particular. Most of the communities think of acquiring new worldly objects, cleaning and decorating their dwellings, enjoying sumptuous foods, merry making etc to celebrate festivals. When we observe festivals of a community, we can learn about its culture, its makeup, objectives and principles propagated.

For Jains, festivals have a different connotation. In as much as they are celebrations, yet the main objective is long term accomplishment of Bliss and not just momentary pleasures.

¹ *Upadeśasidhānta Ratnamālā*, verse 26



Since Jain philosophy aims at attaining the ultimate i.e. state of BLISS and eternal existence in that state; its festivals aim at taking its followers away from the worldly pleasures and bring them back to the path of spiritual purification for moving forward in its journey to attain BLISS.

Thus the distinguishing characteristic of Jain festivals is to consider them as occasions / events in our life which break the monotony of our daily routine life and invigorate us with new energy and thinking so that we can enjoy life and prepare ourselves to achieve our long-term objectives. If we analyze our life sans festivals, we shall find that life is boring and without charm. The festivals are thus the occasions when we get away from the ordinary and do extra-ordinary things like take stock of our life, and learn new things or do, undertake activities for long term forward movement of our life. Festivals are thus catalysts to provide a new direction, a new inspiration and look into life and world at large.

The underlined theme of Jain thinking is, 'We have been going through millions of transmigratory (birth-death- birth) cycles since beginning-less time and will continue to do so until we understand the nature of soul and give a turn to our knowledge and way of life to attain the pure soul state.' Thus festivals for Jains are the opportunities to enhance their spiritual beliefs by shedding wrong beliefs (mithyātva), learning more about their religious practices and enhancing their conduct to be closer to the stated right conduct in the scriptures. True celebration of festivals for Jains implies enhancing self-control (saṁyama), giving up sensual pleasures, knowing and experiencing more about pure soul.

1.0 Peculiarities of Jain festivals

Jain religion emphasizes spiritual purification to attain its pure state. Thus they aim at self-improvement. Accordingly its festivals have the following peculiarities:

a. Spiritual purification

It is the primary objective of Jain festivals. Therefore they try to minimize the four passions (anger, deceit, pride and greed) by adopting the three jewels i.e. right belief-knowledge and conduct. They practice nonviolence, non-stealing, speaking truth, non-possession and celibacy. Fasting, meditation, prolonged worshipping in the temples, reading holy texts and listening to the religious discourses by monks and scholars, donating money, food etc, giving up some normal foods or bad habits to attain greater self control and visiting holy places and people are some of the activities undertaken for enhancing spiritual purification.



b. Preaching right conduct

Self control, equanimity are the two principles taught by and practiced by Jains during festivals as against merry making and enjoying worldly pleasures by others. Association with monks, temples, pious laity and performing religious rituals enforce right conduct in us. Giving up, rather than acquiring more worldly wealth is the hallmark of Jain festivals. Similarly by being simple and renouncing worldly comforts, we develop equanimity with others and eliminate the discrimination between rich and poor etc.

c. Experiencing own nature and detachment.

We experience pain in our life all the time due to failures in our mission, separations, sickness etc. We try to find ways and means to minimize these pains. Festivals are the important occasions whereby we are exposed to such experiences and lessons from auspicious beings (pañca-parmaeṣṭhis) who have either attained BLISS or are seriously aspiring to have it. Jainism believes in duality of existence i.e. living and nonliving beings. Living beings in pure state are endowed with infinite vision-cognition-bliss and energy so that they can experience these forever. Pain is due to the association of pure soul (living being) with non-living beings (karmas). Hence we learn the science of detachment of *karmas* from soul to attain pure soul status and experience our own nature as indicated by its four attributes infinite attributes.

d. Others

Festivals also provide an opportunity for the community to know each other, take up community projects and understand each other better. Similarly celebrations of festivals provide a platform to all to present their knowledge, artistic skills, wealth, social acquaintances and camaraderie and other attributes for the good cause of all and contribute to the propagation of Jain philosophy and culture. For example when we go to a celebration, we have no other occupation on our mind but to enhance our religious, cultural and social knowledge and skills.



2.0 Types of festivals

There are two types of festivals namely:

- **Eternal** (nitya): i.e. those festivals that are being observed since time immemorial or forever. They have no beginning. They can be also further sub-classified as those being observed annually/quarterly/fortnightly or daily.
- **Event oriented** (naimittika) i.e. those festivals, which are associated with some event. These events are normally the five life stages (kalyāṇakas i.e. conception, birth, renunciation, attaining omniscience and attaining salvation) of 24 tīrthaṃkaras i.e. spiritual preachers of Jainism; significant events like removing the obstacles experienced by monks or religious people; creation of Holy Scriptures or building a new temple etc. These are mostly annual festivals.

Out of the 24 tīrthaṃkaras, only the birth and *mokṣa* or salvation days of Bhagavāna Mahāvīra are celebrated as major festivals. We shall now look at some examples of both types of festivals of Jains. Some *ācāryas* have also classified festivals as auspicious and inauspicious. Most of the festivals we talk here fall in the category of auspicious only.

2.1.1 Eternal: Paryūṣaṇa / Dasa Lakṣaṇa

This is the most important (often called as mahāparva) of all Jains. Literally it means getting rid of or controlling / suppressing passions (anger, deceit, greed and pride) and sensual pleasures. All sects of Jains celebrate this festival with greatest enthusiasm, even though their timings and the reasons are slightly different. These occur three times a year i.e. after every four months (why?) but the one in the Hindi month of *Bhādra* (August-September) is the one considered most auspicious and celebrated with all vigor and activities. These days i.e. eight for Śvetāmbara and ten for Digambara are the most potent days for religious activities and spiritual purifications.

Śvetāmbara Jains believe that the end of third time period (period of enjoyment and no work) and beginning of fourth time period (period of less enjoyment and some work) starts as the power of the wish fulfilling-trees (kalpa) was diminishing. On the eighth day of the Hindu month *Āśāḍha* (declining fortnight) they saw simultaneously the red sun going down in the west and the full moon rising in the east. They got scared and went to their king (kulakara) who explained to them the meaning through the sermon of putting effort to get their wishes



satisfied. The next day was taken as the first day of the new time period i.e. 4th time period of the declining epoch i.e. dawn of *karmayuga*.

Digambaras on the other hand consider the end of declining epoch (*avasarpinī*) and beginning of *utsarpinī* epoch. The first ten days of this transition see the end of fierce rains of fire etc and the beginning of normal rains of water, milk etc. The earth has vegetation growing and the remaining 72 couples (human beings) hiding in the caves come out and start inhabiting the earth again, i.e. they heave a sigh of relief and start leading normal lives. They celebrate this event for ten days to commemorate the beginning of human settlement in comfort.

Since Jains believe in continuous cycles *avasarpinī* and *utsarpinī* epochs; we say that they are eternal i.e. had been, are being and will always be celebrated.

Śvetāmbara Jains celebrate this *parva* from 12th day of the dark fortnight of *Bhādra* till fourth day of the bright fortnight of *Bhādra* month and call this festival as *Samavatsirī*. Digambaras Jains celebrate it as *Dasa Lakṣaṇa* from 5th day of the bright fortnight of *Bhādra* till 14th day of the same fortnight. They have one chapter of *Tattvārtha-sūtra* taught to them every day. Also there are lectures on ten *dharma*s/commandments, one each day by scholars or monks. The Jains keep fasts, from half day to the entire period depending on their willpower and capacity, go to the temples and perform *pūjā*, listen to the sermons from monks etc. There are plays, storytelling and other religious activities. On the last day, invariably every Jain donates hefty amounts of money for religious cause of their choice. Digambaras Jains take out processions on the last day and have community lunch etc. A day after the last day is celebrated as the Day of Forgiveness when everyone seeks forgiveness from one and all for the pains or miseries caused by them.

2.1.2 Eternal: Aṣṭāhnikā

Digambaras Jains celebrate this festival every year for eight days in the months of *Kārtika*, *Phālguna* and *Āṣāḍha* i.e. after every four months, from the eighth day to fourteenth day of the bright fortnight. It is said that angels with the right vision leave their kingdoms and go to Nandīśvara Island having 52 natural Jain temples and 5616 Jain idols to perform worship of *siddhas*. Human beings cannot go to Nandīśvara Island and hence build a replica of Nandīśvara Island in the temple and perform mass *pūjā* of the *siddhas* for eight days to earn good karmas and hence good luck. Śvetāmbara Jains also celebrate it accordingly.



2.1.3 Others

There are other eternal celebrations, like 8th and 14th day of every fortnight for Digambara Jains; for Śvetāmbara Jains 2nd and 10th day when they keep fasts and spend the day in the temples. These occasions are known as *Proṣadhōpavāsa*. Similarly every day in the early morning and late evening, Jains do perform *pūjā* or *sāmāyika* to start and end the day properly. If we study these festivals deeply, we shall see their relevance to the *karma* theory and the ethical postulates of Jains.

2.2.1 Event oriented: Akṣaya-tṛtīyā

It is an annual festival celebrated on the third day of the bright fortnight of the month of *Baiśākha*. Bhagavāna Ādinātha, the first tīrthaṅkara of Jains did not take any food for the first six months (?) of his monk hood, as nobody knew how to offer food to the monks. It is said that he reached Hastinapura where King Śreyāṁsa, through the remembrances of his earlier lives, knew how to offer the food and hence offered sugarcane juice properly to Ādinātha. He accepted it and then taught the laity the manner and the importance of giving food to the monks in particular and CHARITY in general. Since then this day is celebrated as a festival, especially at Hastinapura. Lot of Jains keep extended fasts prior to this day, then go with their family to Hastinapura and let the new members of the family offer them sugarcane juice so that the tradition of offering food to the elders in the family continues.

2.2.2 Event oriented: Śrūta pañcamī

After the emancipation of Lord Mahāvīra, the Jain canonical knowledge in the form of twelve limbs was getting lost due to the declining memory and laxity of conduct of the monks. So Ācārya Dharsena, around 1st century BC, while meditating at mount Girnar in Gujarat and having partial knowledge of the most difficult and detailed twelfth limb, called *Dṛiṣṭivāda* or Jain philosophy, felt that this knowledge may even get either lost or distorted after his death. So he called two most intelligent monks from South India, taught them all the knowledge he had and asked them to compile it in the form of a book so that it could be available to everybody in unchanged form. These two monks, known as Puṣpadanta and Bhūtabali completed this canonical text, known as *Śaṭkhaṇḍāgama* of Digambara Jains, on the fifth day of the bright fortnight of the month *Jyestha*. Since then this day is celebrated as *Śrūta pañcamī* by Digambara Jains.



2.2.2 Event oriented: Divālī

This is the festival, known as festival of lights and all communities in India celebrate it. Indians celebrate Divālī like Christmas is by Christian. However we find little mention of this festival in Hindu literature even though they say that Lord Rāma, after defeating King Rāvaṇa of Lanka and completing fourteen years of exile returned to Ayodhya. The people in Ayodhyā celebrate his return by lighting their homes etc.

The Jain canonical literature and religious stories narrate this festival at great length. On this day, i.e. the last day of the dark fortnight of the month of *Kārtika*, Lord Mahāvīra attained *Nirvāṇa* and his principal disciple Indrabhūti Gautama attained omniscience. For Jains, festivals have a different connotation. In as much as they are celebrations, yet the main objective is long term accomplishment of Bliss and not just momentary pleasures. Jains consider *Mokṣa* or *Nirvāṇa* as the supreme wealth to be attained. Accordingly on that night Jains saw the town Pāvāpuri (in modern Bihar) lit by the divine light. Since then they burn earthen lamps (as the divine light is gone) and perform *pūjā* of the two states i.e. ultimate wealth *Nirvāṇa* and ultimate knowledge omniscience. Over the period of time, Hindus replaced these virtues by their own goddesses Lakṣmī for wealth and Ganeśa for knowledge.

Jains start the day by going to the temple, worshipping Lord Mahāvīra and offer *laḍḍūs*, perform *pūjā* at home or their business establishment, offer gifts to their family members and business associates and start new books of accounts etc. They decorate their home; make a special place for *pūjā* where photo or replica of Lord Mahāvīra and his religious conference (*samosaraṇa*) is made using toys, statues of kings, animals and the holy pedestal. They also lighten up their homes and establishments as a mark of their happiness.

2.2.3 Mahāvīra Jayantī

13th day of The Hindu month *Caitra* bright fortnight is the day celebrated as the birthday of Lord Mahāvīra. The day starts with group *pūjā* of Lord Mahāvīra, followed by exchange of pleasantries, community lunch etc. A procession of Lord Mahāvīra's idol is taken with pomp and show through the streets to spread his message of non-violence, holding seminars on the life and teachings of Lord Mahāvīra later on. Similarly 11th day of the dark fortnight of the Hindu month of *Sāvana*, the day when Lord Mahāvīra's first religious congregation and delivery of sermons omniscience took place, is celebrated as *Vīra Śāsana* day i.e. the day when his teachings started benefiting the human beings.



2.2.4 Event oriented: Rakṣā Bandhana

The story goes that King of Ujjain had four principal ministers who were strong critics of Jainism. They had to accompany the king to pay obeisance to a group of Jain *sādhus* visiting Ujjain. The *sādhus* were observing silence. So the four ministers started debating various Jain tenets with the *sādhus* who did not respond at all to their questions. To take revenge of their insult, they went at night with their swords to kill the *sādhus*. When they started to kill the *sādhus*, through divine grace, they were frozen to a standstill position. In the morning when the king went there, he felt highly insulted and threw all the four ministers out of his kingdom. All the four went to Hastinapur. There they got appointed to different important places by the king. One day, the king became happy with their work and gave them a boon of being the king for seven days. By chance, the same *ācārya* with 700 *sādhus* visited Hastinapur. On knowing this, the ministers organized a major *yajña* where human beings had to be sacrificed. Knowing this, one of the *sādhus* who had special divine powers, disguised him as a dwarf Hindu monk went to the ministers and asked for donations of three steps of land for worship. Seeing the small size of the monk, they granted his wish. So in first step the dwarf monk covered the entire country and was about to take the second step; when the ministers were shocked and begged forgiveness from the dwarf monk. So the fire put around the seven hundred *sādhus* was set aside and they were saved of their life. From that day onwards, this day is celebrated as *Rakṣā Bandhana*, the day when sisters primarily tie a thread around the fist of their brothers and seek a promise that they will protect them in times of difficulty.

2.2.5 Event oriented: Death or Mṛtyu Mahotsava

Jain literature is abundant with details as to how a laity should die. Death is described as a special event when the soul sheds its old cloths (body) and acquires the new body as per the *karmas* it has accumulated. Hence the emphasis is on developing full detachment with all worldly things, including family and body, concentrate on the self and the virtues of pure soul so that the soul peacefully leaves the old body and acquires a good body for further purification. We shall review this separately as a full paper in details but the main activity is welcome death with open arms and voluntarily and happily shed the old body contemplating on pure soul status.



3.0 Conclusions

We thus see that Jains celebrate their festivals primarily for the purification of their souls from the *kārmic* bondage. They do so by prolonged worships, keeping fasts, giving up some of their daily non essential habits, donating part of their wealth for the benefit of others and acquiring more knowledge from the their holy teachers and *sādhus*. However, today due to the social pressures and celebration of festivals by masses belonging to other religions/ faiths, the method of celebrating festivals by Jains is also changing. In all these we clearly see the importance being given to others than to one's own benefit i.e. to be seen by others as good.

B. Pilgrimage

As Jain philosophy emphasizes purity of thought and soul, so from absolute viewpoint *tīrtha* is defined as the efficient cause for achieving emancipation i.e. elimination of the birth-death cycle called *saṃsāra*. Thus activities and characteristics such as ten virtues (*dasa lakṣaṇa*), 12 types of austerities, self-restraint, and right-faith-knowledge-conduct are called *tīrtha*. However, from practical viewpoint, places where the five auspicious events (*pañca kalyāṇakas*) of the twenty-four *tīrthaṃkaras* or any special event in their life or of the other monks who attained omniscience are called *tīrthas*. In this paper we shall talk of *tīrtha* places as *tīrthas* as this is the common meaning assigned by laity. Going to these places is called pilgrimage and spending time there and is an extremely important activity in a Jain's life. Pilgrimage differs from festivals in the sense that festivals are celebrated in the city of your normal residence for a short time while for pilgrimage, one has to leave his /her home and family and go a religious place for longer periods of time.

As seen above, by definition, *tīrtha* is a holy place. It signifies purity, simplicity, holiness, knowledge and bliss all put together. When we go there we start feeling these attributes also. In fact the idea of going there and starting the pilgrimage itself gives a feeling of renouncing the world and enjoying the eternal benevolence of holy people. This is the whole purpose of going on a pilgrimage. Jains go to *tīrtha* quite often, especially the middle aged and the elders and stay there for extended periods of time to acquire more religious knowledge, practicing rituals and giving up worldly activities. In a way we can say that pilgrimage is like going on a vacation but with the objective of feeling and being holy and peaceful and cleanse the soul as against just the physical rejuvenation in vacations.

Pilgrimage provides us the opportunity to devote full time for spiritual purposes and hence enables us to advance in our path of spiritual purification.

Broadly, a *tīrtha* can be of any one of the four categories:

- Place of attaining emancipation, *Nirvāṇa - Siddha-kṣetra*
- Place where some divine or other religious event happened- *Atiśaya-kṣetra*.
- Place where any of the five auspicious events of *tīrthaṃkaras* took place- *Kalyāṇaka kṣetra*.
- Place of art/ architecture- *Kalā-kṣetra*.

Let us briefly review each:

Siddha Kṣetra

There is very limited number of such places in India. Sammetashikhara or Paras Natha in the state of Jharkhanda is the place from where twenty out of twenty four *tīrthaṃkaras* have attained *Nirvāṇa*. Thus it is the holiest one and is frequented by almost all Jains at least once in their lifetime. Then there are Pavapuri (Mahāvīra), Campapuri (Vāsapūjya) in Bihar, Giranar (Neminātha) in Gujrat and Mount Kailash (now in Tibet) for Ādinātha that belong to this class. There are other places identified also where other omniscient attained *Nirvāṇa* (mostly in the states of Maharashtra, Gujarata, Bihar and Madhya Pradesh).

Kalyāṇaka Kṣetra

There is a limited number of such places again. Ayodhya with maximum number of *kalyāṇakas* (first five *tīrthaṃkaras*), Hastinapura with four *kalyāṇakas* of three *tīrthaṃkaras*, both in UP and Palitana in Gujrat are important places. There are many others such places primarily in UP, Bihara, Madhya Pradesh and nearby states.

Atiśaya Kṣetra

Almost all other *tīrthas* numbering approximately 200 fall in this category. They are spread throughout the country. Due to some auspicious event happened earlier, people start believing in divine powers in such places and visit them primarily to have their worldly needs fulfilled. Sri Mahāvīraji and Tijara in Rajasthana are most visited ones. They are mostly in Rajasthana, Maharashtra, Gujrat, Bihara and Madhya Pradesh and Karnataka.



Kalā Kṣetra

These are the places where important Jain art and architecture, idols are found. Devagarh and Gwalior fort, Elephanta cave, Ajanta Ellora caves, Shravanbelgola, Mount Abu Dilawara temple, Ranakapur and many caves and temples in southern India are famous places for their Jain art. Jains when they visit such places normally undertake a walking trip to different temples at the place visited, performs worships, attend religious sermons, practice vows and study holy texts.

Other Tīrtha

Now days a number of *ācāryas* have started building centers of worships (temple complexes), institutes of learning for Jainism and call them as *tīrtha*. Further we find new constructions at different places as a result of finding Jain idols there (which were worshipped earlier but buried due to political or other invasions). At such places temple complexes are built and categorized as *Atiśaya-kṣetra*.

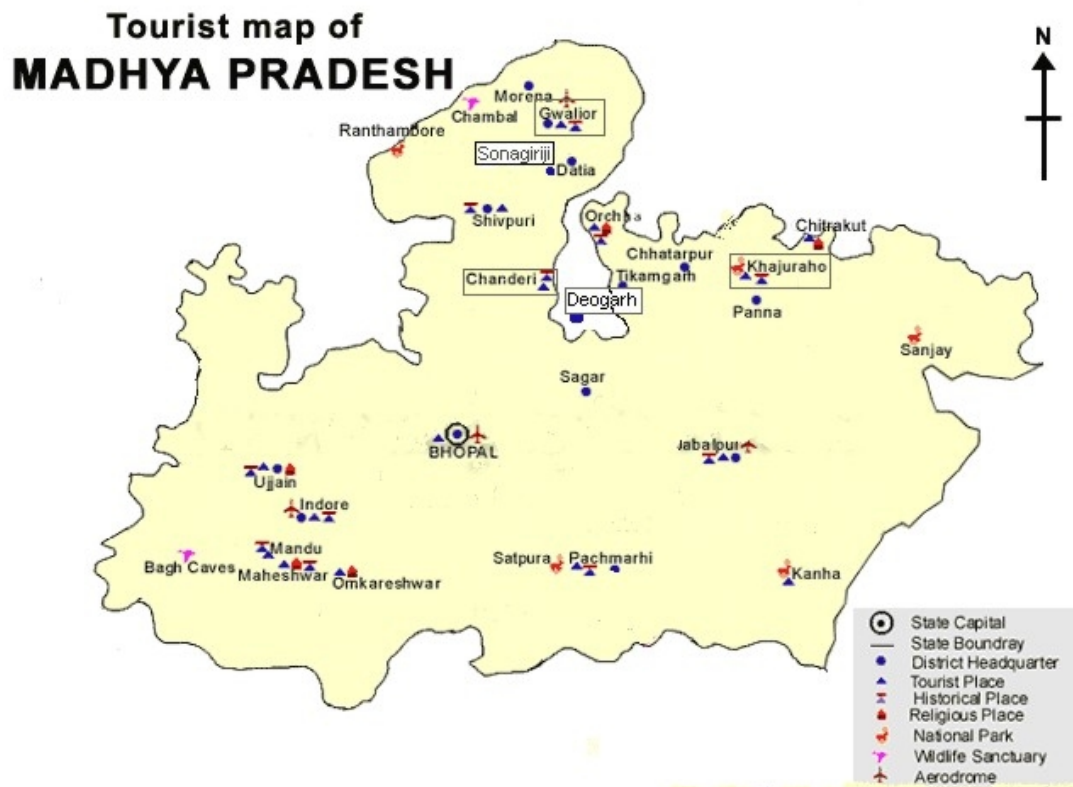
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B.1.3.2.2

Pilgrim Places of Bundelkhand to be visited

Dr. Shugan Chand Jain



(G-1 Map of Madhyapradesh)

Map of central India shows the part of central India which abounds in sites of Jaina art and worship. Only some of the sites of interest to us for this pilgrimage are shown here. They belong to the area called Bundelkhand (primarily Madhya Pradesh with parts of Uttar Pradesh). Here we shall talk about the three places namely Gwalior and Deogarh for their art and Sonagiri for its religious and temples complex. Stories abound about Jain monks, rulers and others exercising influence and prospering in this area from 3rd century BC beginning with rule of Emperor Aśoka. Jain texts also talk of 8th Tīrathamkara Candraprabhu visiting Sonagiri seventeen times and subsequently thousands of their monks attaining salvation from there (Nanga and Ananga being the main ones).

From Jaina art perspective, the same begins at Mathura shortly before and under the Kuṣāṇa dynasty (c 100-250). Also the same got a new phase during Gupta dynasty (c 320-500AD). In subsequent development this Jaina art spread to other places as well. Jaina art



in central India regained its former glory at a somewhat later date with Gwalior (700-800AD) and Deogarh (850-1150AD) becoming Jain centres of art. These two places represent a new phase which is, on the whole, typical of central India and which can be called a regional style.

Gwalior

Gwalior is a modern city about 100KM from Agra, 150 Kms from Mathura on the Agra-Jhansi Road. It was the seat of Scindia dynasty and the ex rulers who still continue to be members of Indian parliament. The treeless fort-rock of Gwalior rises abruptly from the plain on all sides. It can boast of a number of exquisite Jaina sculptures. Some of them are rock cut and facing narrow ledges in the vertical walls of the solid rock. Others are free standing (not rock cut) and have survived; they are kept mostly in the new built archeological museum. Even though Gwalior and the fort are predominantly Hindu places (Telī kā Mandir (750- 800AD) and Caturbhujā temple (876AD), still we also find a dilapidated Jain temple (1108AD) inside the fort. However there was a revival of Jaina art in 15th century under predecessors of Man Singh Tomar (1486-1516AD). The rock sculptures of Gwalior are unsurpassed in northern India for their large number and colossal size but from the artistic view they are stereotype.

Deogarh (Uttar Pradesh)

Deogarh is a small village situated about 40KM from Lalitpur and 200 KM from Gwalior. The name suggests a fortification which encompasses temples. There are many places in India by this name for this reason. Deogarh is known both for Gupta temple (500-550AD) and group of Jain temples in the eastern part of the fort (850-1150A). Deogarh temples and idols are important due to their stylistic and iconographic variety. The sheer number of images is impressive and more than 400 deserve description. The material used at Deogarh is sandstone, often of a warm brick red colour.

Sonagir/Swarngiri (Golden Hill)

Sonagir or Swarngiri is a Jain temple village with more than 120 Jain temples on the hill and plains around the hill. It is considered to be the second most important pilgrim place of Digambar Jains (after Sammetśikhara) due to the large number of temples, several hundred monks attaining salvation and the 8th Tīrthaṃkara Candraprabhu visiting the place seventeen times along with its location on the main rail and road link. There are several

annual festivals, the most notable being around Holi festival in Feb-March when several thousand Jains gather for prayers and pilgrim. The temple architecture, especially the domes (śikharas) are noteworthy as belonging to different styles and periods (1300AD onwards).

Gwalior

We can group the images at Gopācala in five sub groups as follows.

1. Urvahi group:

- There are twenty two idols in standing postures on the way to the fort from Urvahi Gate. On five idols we find engravings to show the year 1440-1453. Idol number 20 of Lord Ādinātha is the tallest, being 57 feet high and 5 feet wide at the feet (G-4). Idol number 22 of Lord Neminātha in sitting posture measures 30 feet high and we cannot find such a tall idol in sitting posture anywhere in India. In 1527, the Urvahi Jinas were mutilated by the Mughal emperor Babar, a fact which he records in his memoirs.

2. South-west group:

- This group is located on rock outside Urvahi gate and under Khematal. There are five idols. Idol number G1 depicts a small child, husband and wife (poibly servants) and idol of lord Mahāvīra with his mother Triśalā in sleeping posture and eight feet long are the important ones (G-5).

3. North-west group (G2):

- Near Toda gate, there are three idols of Lord Ādinātha having inscription of the year 1400AD and the names of the sculptor and the Bhaṭṭāraka who made these idols.

4. North-east group:

- This group consists of small idols having inscription of the year 1355AD. These are located in a cave above Ganesh Gaur.

5. South-east group

- (G3): These are considered to be the most important. Immediately after leaving the Phoolbagh gate under the Gangola Tal and spread over a kilometer and mostly cut in the rocks. There are 20 idols which are 20 to 30 feet tall and another



group of same number measuring 10-15 feet tall. Some idols have inscription of year 1403AD on them.

Besides Tirathamkara we also find a number of idols of *yakṣa* and *yakṣiṇīs*. We also find a number of idols moved to the Gujarimal museum and other places for safe keeping. We shall also visit the Golden temple in Gwalior, famous for its intricate art work in gold.



(G-2 North-west group idols)



(G-3 South-east group idols)



(G-4 Lord Ādinātha is the tallest, being 57 feet high and 5 feet wide)



(G-5 lord Mahāvīra with his mother Trīśalā in sleeping posture)

Sonagir or Swarn giri

A small hill, called Sonagir, or the golden hill, is the central part of the place with more than 76 temples atop, mostly painted in white lime and having saffron Jain flag atop each (S1) making this place look distinct, pious and sends religious fervor to visiting Jain pilgrim. The domes of most of the temples on the hill (except main and a few others) are like half sphere and perhaps influenced by the Muslim architecture. The entire walk is approximately 3 km with the main temple (S2) having the large idol in standing position of Candraprabhu, the 8th Jain Tīrathāṃkara. The idol is supposed to be miraculous as ailing sick parts of the body (especially eyes) by sheer looking at the idol get cured. Perhaps this is the only temple where the twenty two afflictions (parīśahas) of Jain monk are pictorially described on the walls. On the hill we also find a replica of religious congregation (samvasarana) of the *Jina* and a newly built Nandīśvara temple. The top of the hill with the main temple (no 54) has a large platform which provides a pleasing view of the green fields and water bodies all around



and had been acclaimed as a very serene place encouraging meditation by previous scholars of ISSJS. On the foot of the hill, there are more than 25 temples and large number of dormitories to stay. The latest addition is the Kundakund Nagar having very good lodging, boarding and meditation facilities with Jain scholars available most of the time for religious discourses.



(S-1 Temples with Flags)



(S-2 main temple of Sonagiri)



(S-3 Mūlanāyaka Candaprabhu)

Deogarh

The Jaina temples of Deogarh boast of a great number of images, virtually the greatest concentration of Jaina image in the whole of India.

The great Śāntinātha (height of the figure 3.73mt.) in temple no. 12 at Deogarh; organization of image divinities and there are also image of Jaina monks. The image (idols) is built before 862. This temple consists of a quadrangular structure which is crowned by a tall tower (śikhara). The circumambulatory passage of temple no.12 is jammed with colossal Jina images and the sanctum (sanctum plus vestibule) houses, besides the great Shantinatha image fore standing image of the Jaina goddess Ambikā. If we allot the elements which surround the great Śāntinātha to three vertical zones, we can read the upper portion without difficulty. The vertical zone to the left has from top to bottom, a male garland bearer, a rosette two Aśoka trees an elephant with small figures a garland bearing couple, fore figures standing for planets, and the capital of the pillar.

An image of *Jina* is housed in the narrow sanctum of temple no.15. The unconventional element repeats basically the motifs (standard motifs) of the top area as seen in ill D2



(garland bearers etc.). The motif of the lion throne is amplified by the addition of a cushion and two blankets left and to the right of the throne. The carving of the composition is delicate and some decorated surfaces such as the halo with its flower design must be viewed up close to be properly appreciated. Unfortunately, this image is among the pieces which have been altered in the course of the more recent operations.



(D-1 Candaprabhu)



(D-2 Unnamed Jina in Deogarh temple no. 15)

B.1.3.2.3

The Holy Temples of Rāṇakapura and Ābū

Dr. Kamini Gogri

1.0 Introduction

On a curve of the boulder-strewn Maghai River in Rajasthan, in a tiny enclave formed by the forested Aravalli hills, lies the sacred site of Rāṇakapura. In the 15th century several temples were built there and a bustling township overlooking the valley occupied the western slopes of the hills. Of the glory of those days, little remains today. The town has disappeared without a trace- the memory of its existence being occasionally conjured up by a vessel, or a gold coin discovered by wandering goatherds. One of the surviving fanes, set slightly apart from the rest, is the Sun temple built by illustrious Rāṇā Kumbhā, the Hindu ruler of powerful Rajput kingdom of Mewar. Three of the other temples belong to the Jainas. Of them all, the most impressive is the ‘Dharaṇa Vihāra’ built by Dharaṇa Shah and dedicated to Yugaḍīśvara (the first lord of this aeon). It is also known as Trailokyadīpaka Prāsāda- the temple of the light of the three worlds.

1.1 Dharaṇa Śāha and the Construction of the temple



The builder of the shrine, Dharaṇa Shah belonged to a Rajasthani Jaina family that bore the title of Sanghapati (one who borne the costs of the pilgrimage of others). The name shah indicates that he amassed his wealth as a banker or as a merchant. According to Jaina tradition, he gained the confidence of the king and was appointed minister. At the age of 32, however, greatly influenced by the sermons of the monk Śrī Somasundara Sūriji, he retired from the world to practice celibacy. In a dream he saw a marvelous heavenly vehicle, *nalini-gulma-vimāna* (lotus flight), which impressed him so much that he suggested, the temple and township.

However, it was not as simple to execute the temple’s plan: fifty architects were not in a position to fulfill Dharaṇa’s wish of combining the *nalini-gulma-vimāna* with a *caturmukha* temple (a temple with a ‘four-faced’ image of the tīrthaṃkara, facing the four cardinal directions). The latter concept was important for him in order to have it like Rajvihara temple of King Kumārpāla. Finally in Depaka, an architect from a neighboring village, he found the man to bring this project to fruition. The temple is said to have been begun in 1377 or 1387,



depending on the source consulted. Tradition has it that the main structure of the temple was finally inaugurated in 1441 in the presence of Dharaṇa and his *guru*, Somasundara Sūriji.

1.2 Ground Plan of the Ādinātha Temple

The Ādinātha temple has been conceived of as a *caturmukha-prāsāda*, i.e. the idol faces all four cardinal directions. This necessitates a cell (grabhagrha, No.1 in the plan) with four doorways. The entire ground plan, which is almost a square, derives from this basic conception.

The sanctum is surrounded by halls, known either as the *sabhā-maṇḍapas* (assembly halls) or *raṅga-maṇḍapas* (dance halls, No. 2 in plan). The one on the western side, in the axis of the main entrance, has been given prominence due to its size. As a result, this cell has been placed a little to the east; this accounts for the ground plan not being a perfect square. The central area of the temple is in the form of a crucifix and is encircled by an open rectangular courtyard (No.3).

Along the axis from the sanctum to the assembly halls, there are other halls which are three – storied: the *meghanāda-maṇḍapas* (No. 4 in the plan), followed by the *balāna-maṇḍapas* (portal halls, No.5 in the plan), which provide access to the temple.

On the one hand, the ground plan evolves from the central sanctuary in the four cardinal directions through a series of halls. On the other hand, there are spaces arranged around the square cella in the shape of perfect squares. Thus, the sanctum and the *sabhā-maṇḍapas* are enclosed by a courtyard which is surrounded by a space formed by three halls on each side (the *meghanāda maṇḍapas*, flanked by two halls, No.6 in the plan). This in turn is bound by eighty *devakulikās* (subsidiary shrines) screened by a colonnade. In between these are the portals which, on the north and south side, are each flanked by two highly extended shrines (No. 8 in the plan).

In the Ādinātha temple, Depaka succeeded in harmoniously reconciling the differing conceptions. The shrine is first and foremost a *caturmukha* temple in which tīrthaṃkara, through his quadruple image, conquers the four cardinal directions and hence the cosmos. Depaka was thus able to emulate the famous model of king Kumārapāla, namely, the Rāja Vihāra in Siddhapura. At the same time the basic conception of a Jaina temple, symbolizing the *Samavasaraṇa* (the pavilion from which a tīrthaṃkara delivers his sermon) is also



realized. The four cardinal directions, together with the centre, add up to the holy figure five which represents the cosmos. This mode of counting is common all over Asia and is, therefore, self explanatory.

The four shrines at the corners, which border on the courtyard, give the monument the appearance of a *pañcaratha* (five shrine temples). This is a form which is popular in Hindu temples too. Since these shrines have been arranged in such manner that they are located between the cardinal directions, they in turn produce the concept of the figure nine (centre of the world, cardinal directions and the directions in between). This is a very important basic, representing a *maṇḍala* (cosmogram as the ground plan of the world). The ingenuity of the architect can be seen in the manner in which he combines the figures five and nine with one another.

Together with the extended shrines (No. 8 in the plan), the temple is surrounded by a total of eighty four *devakulikās* (No. 9 in the plan). It has the appearance of a classical vihāra (a temple based on the ground plan of a monastery), a common structure amongst the Jainas. The figure eighty- four is representative of the twenty-four *tīrthaṃkaras* of the past, present and future, respectively., plus the so-called twelve eternal *tīrthaṃkaras*, of whom four each stand for one eon respectively. In comparison with the simplicity of the exterior, the interior is distinguished by a baroque like ornateness.

Apart from the purely ornamental and floral motifs, the Jainas also used the entire repertoire of Hindu iconography: deities, celestial musicians, danseuses, *gaṇas* (pot bellied dwarfs), elephants and *maithunas* (lovers) as well as stories from the great epics of the *Rāmāyana* and *Mahābhārata*. The eight *dikpālas* (guardians of the cardinal points) are placed on top of the pillars and the domes are typically adorned with the sixteen Jaina goddesses of Knowledge also with celestial musicians and danseuses.

If one enters the temple from the western side and looks upwards in the *balāna-maṇḍapa* (the portal hall), one sees the *kīcaka* - a figure having one head and five bodies. This represents the five elements of which the material world is composed.

The portraits of the founder and of the architect are carved on the pillars of the western *meghanāda-maṇḍapa* (three storied hall No.4 in the plan). These portraits are almost inconspicuous; in the midst of the embellishment, together with figures of female musicians



and danseuses, they do not attract any attention. Yet Dharaṇa saw to it that his portrait has been carved with folded hands facing the tīrthaṃkara, paying him eternal obeisance.

In the *meghanāda-maṇḍapa* on the northern side, there is a large marble elephant dating back to 1687. On the back of the elephant is mounted the mahout and besides him Marudevī, mother of Ādinātha. She is said to have come to hear the sermon of her son. Legend has it that on catching sight of him, while still some distance away, she achieved *mokṣa*. She would thus be the first person to have escaped the cycle of birth in this current epoch of decline and end.

In the *meghanāda-maṇḍapa* on the southern side, there are magnificent carvings on the ceiling. There is a motif of *nāgadamana*, a circular medallion, with Kṛṣṇa in the midst of the tangled coils of intertwined nāgins (female serpents).

In the *balāna-maṇḍapa* on the southern side, there are two reliefs measuring approximately a meter each. The reliefs face each other and apparently complement each other.

The Jambūdvīpa, the circular continent of the middle world in the centers of which stands the world mountain Meru, is represented on the eastern side. It is surrounded by mountains on which are located the abodes of the gods, and stylized forests. The entrances represented on the four sides are of special importance.

Facing this is the relief of the Nandīśvara-dvīpa, the eight island continent. In this case too, four groups, consisting of thirteen mountains each, with temples atop them, surround the centre and form the figure fifty-two, which the Jainas regard as holy.

On the southern side of the temple there is a splendid relief of Pārśva, the twenty-third ford maker. He is seen standing flanked by two Jainas and two female serpents carrying fans. His head is protected by a one thousand-headed serpent hood. The whole scene is framed by serpent gods and goddesses with human bodies, their serpent tails knotted together. The two fan carrying serpents are also joined together.





B.1.3.2.4

The Holy Temples of Dilwara (Mt. Abu)

Dr. Kamini Gogri

1.0 Introduction

The Dilwara temple complex at Mount Abu is located in the south-west of Rajasthan, close to the border of Gujarat. It is one of the most important shrines of the Jainas. The name Abu is derived from Arbudācala (Arbuda's hill) and alludes to the genesis of the mountain. The Jaina temples of Dilwara are located a few kilometers away from the city, in a valley.

1.1 The Vimala Vasahī or the Vimala Śāha Temple: (D-4)

At the beginning of the second millennium, the Solanki dynasty of Gujarat ruled over the west coast of northern India. The Parmāras of Mt. Abu were the tribute paying vassals of the Solankis. One of the Solanki ministers, Vimala, an underling of King Bhima Deva was dispatched to the city of Candrāvātī to quell the rebellion in a princely state. At the end of his mission he asked a Jaina monk how he could atone for the bloodshed. The monk informed him that willful killing could not be atoned for. However, he could earn good virtue by constructing a temple at Mt. Abu.

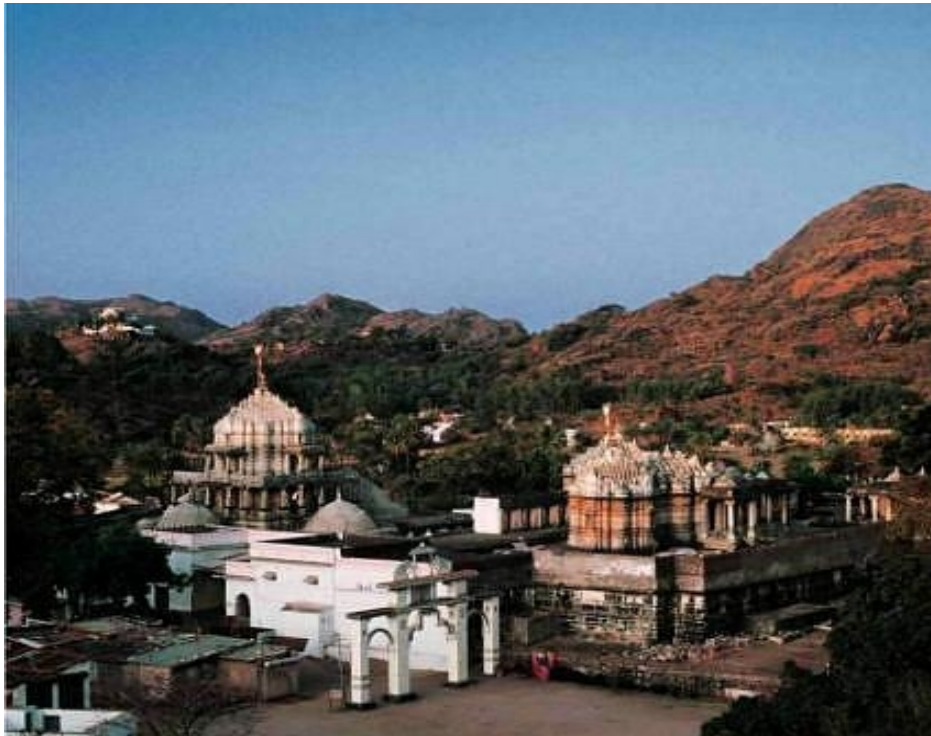
Legend has it that the Brahmins were loathing to parting with the land on which the Vimala Vasahī temple stands. Vimala's tutelary goddess, Ambikā, then appeared to him in a dream and showed him the place where an ancient Ādinātha statue lay buried. This he placed before the Brahmins as evidence that the Jainas had also been worshipping there since ancient times. Even then the Hindus relinquished possession of the property only after a fantastic sum had been paid for it; Vimala had to cover the 1,024 square meter area in pieces of gold.

The construction began in 1031 A.D. The shrine masons guild of Badnagara in Gujarat was responsible for drawing up the plan; their architect, Kīrtidhara, took 14 years to complete this marvel with the help of 1200 laborers and 1500 stone masons.

While entering the embellished door of Vimala Vasahī, we get the glimpse of the grandeur of sculptured marble, exquisite and exuberant carvings of ceilings, domes, pillars and arches of the temple dream- like far beyond any one's expectations. It has a sanctum, a *Gūḍha Maṇḍapa*, *Navacoki*, *Raṅga-maṇḍapa* and a circumambulatory corridor having 57 cells. In each cell, image of one or the other idol of the tīrthaṅkara is installed. In front of every cell,

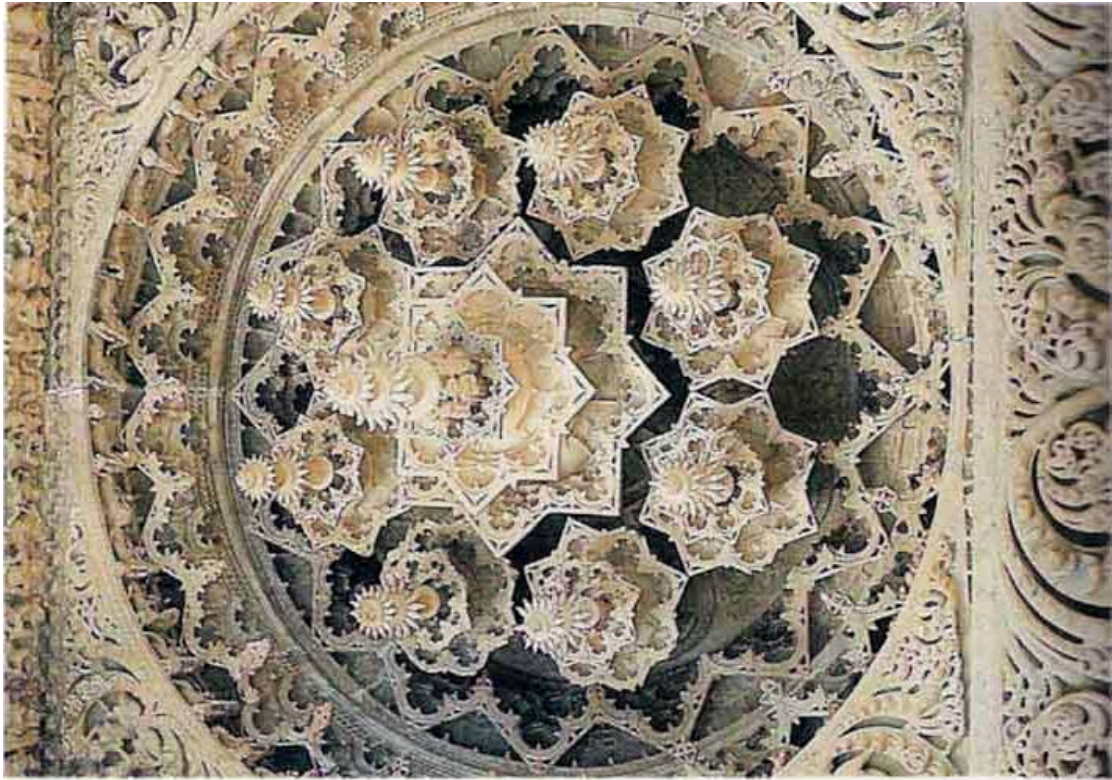
double carved roofs are screened by double arcade of pillars. Cell numbers are marked and the name of the idol installed in it is also written.

One of the descendent of Vimala named Pṛthvīpāla carried out certain constructions and repairs in 1147-49 A.D. and to commemorate the glory of his family erected a 'Hasti- Śāla' in front of the temple.



1.1.1 Raṅga Maṇḍapa:

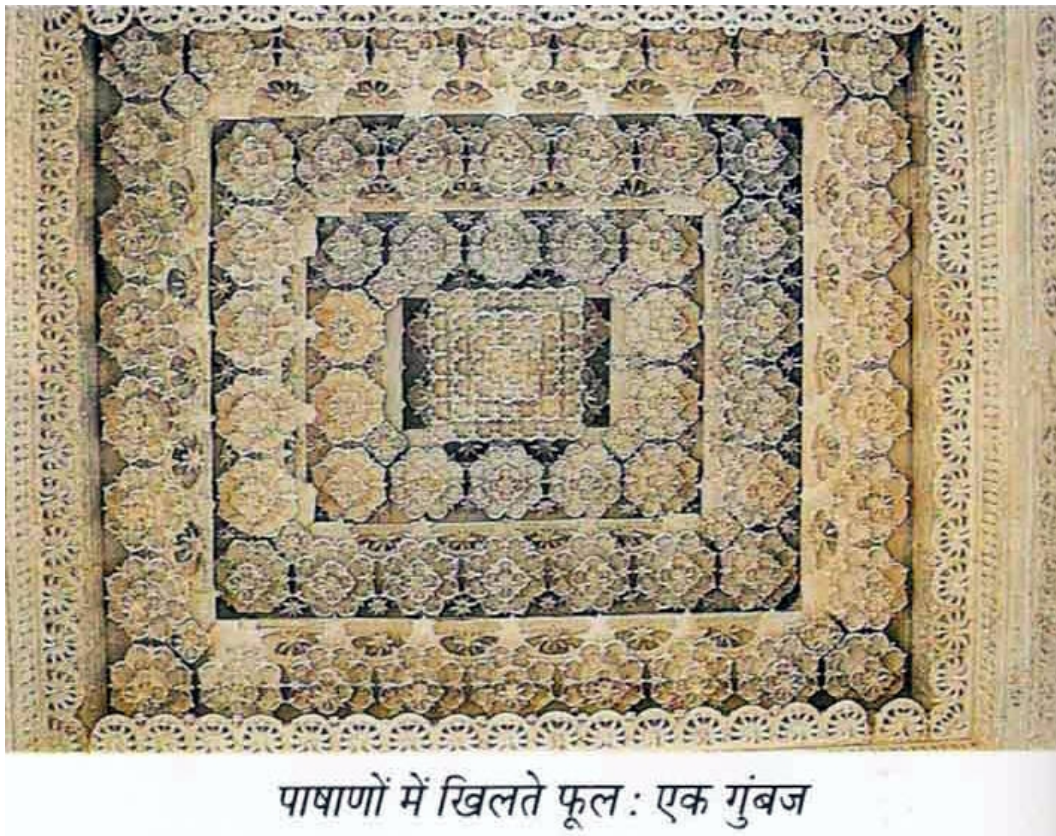
A grand hall supported by 12 decorated pillars and nicely carved arches with a central dome in the most exquisite design, luxuriant in ornamentation a punctilious details having 11 concentric rings of elephants, horsemen, ducks, swans, etc. and groups of ornamental sculpted panels is simply mind boggling covering every niche of the marble. On the pillars are placed the female figures playing musical instruments and above are 16 *Vidhyādevīs* – the goddesses of knowledge- each one having her own symbol. The adorned motifs and ornamental frame works are noticeable. It represents the height of artistic achievements and religious fervor.



गुंबज में लटकते सूरजमुखी फूल



मंदिर के शताधिक गुंबजों में से एक



(D-1-2-3)

1.1.2 Navacowki:

It comprises of nine rectangular ceilings, each one containing beautifully carved designs supported on the ornate pillars. There are two big niches containing sculptures of 'Ādinātha' on both sides.

1.1.3 Gūḍha

Inside the profusely decorated doorway, is installed principle deity- lord Ādinātha. There are two standing images of white marble of lord Pārśvanātha in meditation.

1.1.4 Hastiśāla:

This was constructed by Pṛthvīpāla, a descendant of Vimala in 1147-49A.D. In front of the entrance door, equestrian statue of Vimala originally carved of white marble is seen. The whole sculpture was mutilated and was later on repaired by plaster of Paris. Inside, ten marble sculptures of standing statues of elephants, arranged in three rows, beautifully carved, well-modeled and adorned were installed but were destroyed by the Muslim Army in 1311.



2.1 Lūṇa Vasahī:

The temple is situated a little above the Vimala temple. This temple was constructed by two brothers, Tejapāla and Vastupāla, who have gone down in Indian architectural history as the greatest builders of the time. They were the ministers of the King Vīra Dhavala.

Popular legend has it that the brothers buried their money under tree when on a pilgrimage, because of the instability the country. When they dug it out, they discovered more money than had been concealed by them. They were full of consternation. Tejapāla's wife, Anupamā Devī came to their rescue, suggesting they view the entire incident as an omen and construct from their wealth temples in Shatrunjaya and Giranara. Later, as ministers they resolved to construct a temple in Mt. Abu in memory of their deceased brother, Luniga and dedicated it also to the 22nd Tīrthaṃkara Neminātha. The Lūṇa Vasahī temple was constructed in 1231 A.D. by the architect Sobhanadeva. (D-1-2-3)

2.1.1 The Ground Plan of Tejapāla Temple:

The shrine measures 52 X 28.5m, is a close approximation of its model, although it faces west and is the exact reverse of the Vimala temple- yet; the sequence of the structural parts is the same as in the latter.

Consequently, a description highlighting the differences between the two temples will suffice here. The T-shaped temple stands in a courtyard. This is surrounded by 52- *devakulikās* screened by a double row of colonnades. Only in the north and south does a cell project a little out of the closed ground plan. At the back there are no shrines, only an enclosed hall with very old *jālī* work, i.e., a latticed wall with ornamental tracery.

The roof of the sanctum is such a flat *phamsana* (pyramidal roof) that it barely projects above the complex. In front of the sanctum is the *gūḍha-maṇḍapa* which does not have any supporting pillars and a columned hall, the *navacowki*. The eight pillars of the *Raṅga-maṇḍapa* are connected to each other with scalloped arches and form an octagon made of *torāṇas*. The dome, too, is a marvel of polished precision and its keystone is proportionately larger as compared to that of the Vimala's temple.



(D-4 Ceiling of the Vimala Vasahī)



विमल वसही मंदिर का अन्तर्दर्शन



स्तम्भों में अनुपम कला

(D-5-6)

The above note is a compilation from the following sources: Thomas Dix and Lothar Clermont, *Jainism and the Temples of Mt. Abu and Ranakpur*.

B.1.3.2.5

Worship (Pūjā) or Devotion Rituals of Jains

Dr. Shugan Chand Jain

Pūjā is a part of obligatory duties (*āvaśayakas*) which adopts perhaps certain characteristics of Hindu *pūjā*. Laity performs both *dravya* (with the aid of material substances) and *bhāva* (psychic or mental) *pūjā* while the ascetics and even laity from Sthānakavāsī and Śvetāmbara Terāpantha Jains perform only *bhāvā-pūjā*. While origin of *pūjā* is obscure in literature it seems that it is an extension of obligatory duties like meditative contemplation (*sāmāyika*), inner worship and reverence to the holy teachers. It is an activity to signify devotion, interaction and obeisance towards a divine through his iconic form. It is generally conducted in temples in the morning. Both sects of idol worshippers perform this with some differences.

The individuality of the daily *pūjā* is emphasized by the fact that Jains are not supposed to greet, or even recognize each other while at worship, and as they make their way about the temple, it seems almost that they cannot see the kinsmen, neighbours, and colleagues around them. One is alone in their religious practice. The *pūjā* is not performed in unison. Each celebrant acts alone and chooses his /her own way. There is no set time for performing daily *pūjā* and no congregation which holds a common service. Worshippers are free to come to the temple and worship at any time during morning hours before the noon, and they have direct access to the idols. They spend as long as they like at their devotion and put together their own separate performances. This is in accordance with Jain teachings which stress the need for individual efforts to achieve their salvation. In theory, only consecrated idols should be worshipped at least once a day but it is lay people themselves, rather than priests, who perform these regular repeated rituals. It is to be noted that emperor Samprati (2nd century BC) in order to popularize Jainism used iconography as a means to spread and expand Jainism. Consequently temple building grew and with it there aroused a host of rituals, which were later popularized by all sects of Jains (Digambaras in south) and *Aṇcalagachha* (Śvetāmbara sub sect of 10th century AD) in Gujarat.

Performing or acts of Jain *pūjās*, especially the *dravya-pūjās*, have deep Hindu effect and at times performed with lot of enthusiasm, pomp and show, but differ significantly in substance and content. For example, after the *pūjā*, Hindus distribute *prasāda* (left over offerings) i.e. the goodwill of divinity worshipped which is not the case in Jain *pūjās*. Similarly *pūjāris* in Hindu *pūjās* are conspicuous by their absence in Jain *pūjās* as Jain laity themselves



performs all interactions with the idols and divinity. Watching Jains perform *pūjā* give an impression that Jains are far from dry and inactive people and exercise lot of physical and other activities in performing religious duties.

Pūjā hymns and similarities with Hindu Pūjās:

Invariably while performing *pūjās* and making the offerings, the devotees sing quietly (so as not to disturb the others performing the *pūjā*) certain hymns depending on the Jina represented by the ruling idol and other auspicious events. Generally, these are in praise of the formmakers, at times assuming the Hindu tinge with formmakers being described as gods able to bestow their grace to the devotee. However the deep Jain doctrine ingrained in devotee stays and does not get affected except singing and contemplating the praise of the formmakers. For worldly favors however, there are gods and goddesses like Padmāvatī, Cakreśvarī, Sarasvatī linked to formmakers; Dādāgurus; doorkeepers (*kṣetrapālas*) for all Jains and protectors like Bhomiājī at Sammetashikhara (now at different temples at other places also), Bhairava at Nakoda, Ghaṇṭākaraṇa at Jain temples in Gujarat for Śvetāmbara Jains are worshipped.

Object of devotion and the devotee:

Jina means a spiritual conqueror who has gained complete control (or has become totally indifferent to sensual pleasures and pains and followers of Jina are called Jains. The word *Śrāvaka* is also used for a Jain, the teleological meaning of which is as follows:

- *Śrā*: Believer or has full faith (*Śraddhā*) in some one's sermons/beliefs.
- *va*: Having discriminating knowledge (*vivekavāna*)
- *ka*: Active (*kriyāvāna*)

Śrāvaka also means an apt listener. *Śraddhā* implies unquestioned faith in *Jinas* and their holy sermons. With this faith, a Jain tries to develop discriminating knowledge (*viveka* or *bhedavijñāna*) of good and bad and lead a virtuous life.

Varāṅga Caritra and *Harivaṃśa Purāṇa* have described charity, *pūjā*, penance, and *śīla* as essential observances of a householder (*Śrāvaka*)¹. However Ācārya Jinasena in *Ādi-pūrāṇa* says 'Bharat Cakravartī calls *pūjā* as worldly duties (*vārtā* *), charity, self study, self restraint

¹ 'Hajyā ---svavosadanūkamāt', *Ādipūrāṇa* by Ācārya Jinasena, V. 25,



and penance as the essential observances of a householder. Later on *śīla* was identified as *vārtā*, self study, self-restraint and then *vārtā* was replaced by service of the holy teacher and *pūjā*. Ācārya Somadeva in *Upāsakādhyayana* and Padmanandi in *Paṃcaviṃśatikā* say:

Devapūjā gurūpāsti svādhyāya saṃyamastapaḥ |
Dānaṃ ceti grahsthānaṃ sat karmāṇi dine dine. ||²

Since then the six essential observances of the householders have been established. Further it is indicated in these texts that the householder, when he gets up first in the morning, after attending his nature's calls, should take a bath and pay obeisance to the divinity (Devapūjā). Ācārya Kundakunda in *Rayaṇasāra* ³ says '*Dānaṃ pūyā mukkhāṃ sāvayadhmmē ṇa sāvayā teṇa viṇā*' i.e. the two most important religious duties of the householder are *pūjā* and charity as without performing these, a person cannot be called a *Śrāvaka*.

Amitagati in the *Śrāvakācāra* ⁴ speaks of the nature of the *deva* (divinity) as follows.

'Those who have destroyed the huge mountains ranges like rows of snakes of inauspicious material and psychic *karmas* (resulting in pain only) by their meditation (similar to lighting destroys the matter coming in its way); have attained omniscience (like the messenger of the woman like liberation); who are the owners of the auspicious events of the life (*kalayāṇakas*); whose divine sound being free from the movement of lips and tongue causes amazement and is the cause of knowledge of the three worldly realms and relieves the listeners of all their pains (like the rain clouds bring comfort to the earth suffering from scorching heat of the sun); and wander on this earth due to the activation of the meritorious *karmas* of their listeners. The gods worship with great respect and honour such divinity by decorating the eight auspicious things (*aṣṭaprātihāryas*) around them for gaining worldly miracles/benevolence. The householders are suitably advised to follow the same feelings while worshipping the divinity. He⁵ further cites the following example to explain this concept of worship:

² Padmanandi's *Paṃcaviṃśati* v.2

³ *Rayaṇasāra* by Kundakunda, 10

⁴ *Śrāvakācāra* by Ac. Amitagati, 11th *Parichheda*

⁵ *Śrāvakācāra*, Amitagati, 11th *Parichheda*



“Like a mongoose is not found in a hot place, similarly the *Jinas* are free from the flaws like attachment, aversion, pride, anger, greed, delusion etc. Such *Jinas*, who are the supreme most in the three realms of the world, are worthy of worship (with the aid of material objects (dravya) or just psychic (bhāva) according to the capabilities of individual devotee. *Bhāva pūjā* implies to regain control over mind, speech and body or to concentrate the mind on devotion of the Jina only. Using the eight materials (water, sandalwood, shelled rice, flowers, coconut, lighted lamp, incense or sandalwood powder) to perform *pūjā* is called *dravya-pūjā*. By performing such *pūjā*, the devotee is not only able to achieve the most sought after worldly comforts but can even move forward to attain complete liberation also.

Types of Pūjā

Besides the *dravya* and *bhāva-pūjā*, we also find mention of the following six types of *pūjā*.⁶

Nāma:	Name	To recite the names of the <i>Jinas</i> and offer rice, flowers etc at a clean and holy place.
Sthāpanā:	To establish or to assign	It is of two types namely <i>Sadbhāva</i> or similar and <i>Asadbhāva</i> (dissimilar). The first one implies assign or think a similar objects like idol (as the <i>Jina</i> and then worship their virtues) while the second type assumes dissimilar objects like rice etc assigned the image of Jina and then worshipped.
Dravya:	Objects/entities	It assumes using three types of materials e.g. entity with life (like real <i>Jina</i> present or a holy teacher etc,) without life (matter only like idols or holy scriptures) and mixed (with and without life)).
Kṣetra:	Place	Those places associated with the five auspicious events of the life of the <i>Jinas</i> worshipped with eight types of materials.
Kāla:	Time	Worship during the time periods or moments when the five auspicious events of the life of <i>Jinas</i> or the special religious events take place.
Bhāva:	Mental or psychic	To recite hymns or to remember the <i>arhantas</i> / <i>Jinas</i> with body and endowed with the four infinities, <i>siddhas</i> with infinite attributes and without body i.e. pure soul; preceptors, holy teachers and ascetics according to ones capabilities. Similarly the four types of

⁶ *Upāsakādhyayana*, 35th Kalpa, verse 481-529

		meditation i.e. <i>piṇḍastha</i> , <i>padastha</i> , <i>rūpastha</i> and <i>rūpātīta</i> is also called <i>bhāva-pūjā</i> ⁷ .
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Āśādhara in *Sāgāra-dharmāmṛta*⁸ says that the devotees who worship the sermons (scriptures) of Jina in fact worship the Jina himself as there is no difference between Jina and his sermons. *Dhavalā*⁹ says that worshipping a monk results in extinction of the sins committed. *Upāsakādhyayana* indicates *prastāvanā*, *purākarma*, *sannidhāpana*, *pūjā* and the benefits of *pūjā* as types of *pūjā*.¹⁰ Synonyms of *pūjā* are *jājñā*, *jajñā*, *kratu*, *pūjā*, *saparyā*, *ijyā*, *adhvara* and *makha*. Ācārya Somadeva had described two types of *pūjā* primarily namely daily (*nitya*) and event oriented (*naimaittika*).¹¹ He says that the devotees and especially the learned ones who are familiar with the Jain metaphysics should be attentive while performing *pūjā* and not show any form of carelessness.

Types of Pūjās:

Daily Worship

This implies the worship performed daily by the devotee. Besides this, contributing daily towards establishment of a *Jina* idol, building a temple, popularizing the Jain religion, paying obeisance to the deities of all the three time periods, *sāmāyika*, paying obeisance at the feet of the holy ascetics and charity for religious cause are also indicated as different types of *pūjā*.

Event Oriented Worship:

Pūjā performed by emperors, kings and *cakravartis*, is called *Caturmukha-pūjā*. Worship performed during the holy eight days every 4 months is called *Aṣṭāhnikā-pūjā*, worship performed by gods is called *Indradhvaja-pūjā* and the worship performed during *Daslakṣaṇa* / *Paryūṣaṇa* is called *Dasalakṣaṇa* / *Paryūṣaṇa pūjā*. Besides these worship performed during consecration of idols or temples, called *pañcalkalyāṇakas* and during fasts are also called event oriented *pūjās*. *Tiloyapaṇṇatti* describes the method of performing the *pūjā* with types of offerings. Special event oriented *pūjās*, like *Aṣṭāhnikā* (for eight days), during festivals and

⁷ *Upāsakādhyayana*, 35th Kalpa, verse 481-529

⁸ *Sāgāra-dharmāmṛta*, s 2.44

⁹ *Dhavalā*, 9.4

¹⁰ *Upāsakādhyayana*

¹¹ Ibid



special purpose *pūjās* where lot of glamour, music, professional singers and ascetics are also involved along with special offerings like coconuts, incense in the fire, food for all those attending the *pūjās* etc.

Offerings in Pūjās:

Reasons for performing *abhiṣeka* (giving a bath to the idol) and *pūjā* with eight types of offerings and the benefits accrued.¹²

Pouring water over and in front of the idol, the devotee washes/rids the dirt (sins) associated with him. Based on the principle 'like water removes dirt associated with body /cloth etc, similarly water in the form of the true belief and knowledge (*samyaktva*) washes away the dirt of the *karmic* accumulations over the soul'.

- Putting sandalwood paste on the idol, the devotee acquires good fortune. Based on the idiom '*candayati āhalādayati caṃdanam*' i.e. like sandalwood pastes causes the bodily heat /fever to cool down, similarly *samyaktva* (right belief and knowledge) in the form of sandalwood paste causes the destruction of the ill effects of the inauspicious *karmas* associated with the soul and provides peace and tranquility to the devotee.
- Using the shelled rice as offering causes the devoted to acquire the wealth (9 *nidhis* and 14 jewels) of the *cakravartī*, the devotee stays always free of diseases and pain and ultimately achieves the salvation (*mokṣa*). '*Na kṣati eti akṣatam*' i.e. an entity which can never be destroyed is called *akṣata* (indestructible). This is based on the fact that the rice after being shelled from its husk cannot be used as a seed to give rice plants again. Similarly removing the three types of matter dirt (*dravya*, *bhāva* and *nokarma*) from the soul, it attains the state of pure soul i.e. *mokṣa* or end of the transmigration cycle called *saṃsāra*.
- Using the flowers as offering causes the devotee to have a gleaming face like a lotus flower and becomes attractive and praiseworthy from the people (primarily opposite sex). '*Puṣpayati vikaṣati eti puṣpah*' i.e. flower is an entity which transforms the mind in a state of blissful fragrance. Similarly offering flowers cause the devotee to experience the fragrance of his own soul i.e. bliss.

¹² *Vasunandi Śrāvaka-cāra*, pages 483-488

- Using *naivedya* (delicacies i.e. cooked delicious foods) causes the devotee to be full of energy and aura, healthy body and handsome appearance. Coconut or its pieces are used as a substitute as it is supposed to contain all ingredients of food and by offering them, the devotee develops conquest on hunger thereby making his body free of the ill effects of various types of food and the devotee enjoys the eternal energy (ananta-vīrya) of his soul.
- Using lights (burning/ lighted lamp) result in the devotee developing equanimity and true knowledge of the Jaina metaphysical doctrine i.e. attains omniscience ultimately or the infinite knowledge (ananta-jñāna and darśana) attributes of his soul.
- Using the incense powder in the fire, the devotees becomes like the moon, an owner of worldly fame by burning all types of matter *karmas* associated with his soul and letting his soul shine like the full moon in the entire universe.
- Using the fruits, the devotee acquires the ultimate benefit i.e. *nirvāṇa/mokṣa* or salvation.
- These are the eight types of offerings used by the devotee while performing *dravya pūjā* of the Jinas.

Benefits of Pūjās¹³

Pūjā signifies devotion and expressing wishes to attain certain levels of purities in thought and action and worldly achievements even though the Jain doctrine of non responsive Jina/fordmakers and not bestowing any favors is deeply ingrained in them. The *pūjās* in fact do not elicit any response from the *Jina* / fordmakers but rather brings about an internal, spiritual purification in the worshipper and at times causes bondage of merit/auspicious *karmas* and keeps the worshipper away from the inauspicious *karmas* during the period of *pūjās*. About the benefits of *pūjās*, Samantabhadra in *Ratnakaraṇḍa-śrāvaka-cāra*¹⁴ says that ‘the devotee of Jina ultimately attains the state of Jina (who stay at the summit of the *loka* and worshipped by all the luminaries with there heads bent down in reverence) himself’.

Performing pūjās (daily)

Digambara Jains:

¹³ *Ratnakaraṇḍa-śrāvaka-cāra* by Ac. Samantabhadra, Verse 20

¹⁴ (i) *Ratnakaraṇḍa-śrāvaka-cāra*, verse 41.

(ii) *Devādhideva paricaraṇam sarva dūkhā nirharaṇam*

Kāma duhi kāmādāhini paricinūyādāhato nityam’ i.e. worshipping the feet of *jina* results in destruction of all worldly pains, pains of sensual addictions. Therefore the enlightened beings should worship the *jina*. Ibid. verse-



Digambara Jains, generally do not touch the idols, except a handful of men (women also allowed in Bīsapanthī sub-sect). The men, who touch and give bath (*prakṣāla*), first thing in the morning to the idols, take the bath themselves in the temple and wear two non-stitched clothes (*dhotis*) before starting the *pūjā*. The person starts *pūjā* with first chanting abandonment (*nissīhi*) or move from the world to a holy place three times while entering the temple, then with folded hands recites *navakāra* three times before the idols and making three circumambulations of the idols afterwards followed by bowing before the idols. After dusting the idols with clean cloth, they remove the metal idols from the pedestal and keep them in a plate on the table at the altar. These men, one at a time, give bath to the idols with clean water in specified manner and reciting *mantras*, followed by drying the idols with a clean cloth and placing the idols back on their normal place. They along with other fellow devotees in the temple, sing hymns, perform *ārati* with lighted oil lamps and adore the idols with fly whisks.

Some men then stay at the table and perform *pūjā* there while others sit at different places in the hall. The sequence consists of first preparing a plate with painting, using sandalwood paste, a *svastika* with three dots on top and a half moon for offerings and keeping all the ingredients in a separate plate, small pots for water and sandalwood water to use as offerings, bowl to offer water and sandal wood water and a separate stand to offer rice or cloves while invoking the divinity being worshipped.

Then both women and men sing hymns, *mantras* etc using eight types of substances (water, sandalwood water, rice, flowers (replaced by saffron coated rice), sweets (replaced by coconut bits), lamp (substituted by coconut bits coated with saffron), sandalwood powder (substituted by cloves), fruits (substituted by almonds) and a mix of all these. They perform the *pūjā* singing hymns adoring the formakers, holy teacher, liberated souls, *mantras* and offering different substances at different times in the course of the *pūjā*. Most lay persons, not involved in the above manner of *pūjā*, bring rice, almonds, and coconut bits and cloves mixture from the home and perform the *pūjā* without preparing the plates as indicated above. Generally the temples also provide these ingredients to the devotees who do not bring them from their homes. Mostly the *pūjā* is performed either individually or a team of husband and wife together.

Śvetāmbara Jains¹⁵

The *pūjā* sequence is called eightfold (aṣṭaprakārī) divided in two parts namely the three limbs (*aṅga*) *pūjā* where offerings are made onto the limbs of the idol (water, sandalwood paste and flowers) and the second part is called the *agra* (facing) *pūjā* where the remaining five offerings are made in front of the idol (incense stick burning, lighted lamp, rice, food and fruits).

- The *pūjārī* in the temple first briskly cleans the stone idols, with peacock feather brushes, of the previous day's offerings on them, then give them a bath and dries the same for the devotees to perform the *pūjā*. A handful of men and women, especially after they take bath in the temple, wearing two non stitched clothes (for men) and simple daily dress for women on entering the temple, chant abandonment (*nissīhi*) (move from the world to a holy place three times), then with folded hands in front of the idol says *Namo Jīṇāṇam* and recites *navakāra* three times before the idols. Then he/she makes three circumambulations around the idols ending with a bow before the idols. They put a cloth to cover their mouth to perform water *pūjā* involving a bath to the idols placed on the pedestal followed by wiping it dry with a clean cloth.

Like *prakṣāla* of idols by Digambara Jain, they also perform the similar bathing called *snātra pūjās* of one metal idol kept in temple for the purpose. This is performed by a small group of lay people who come early in the morning. The idol is placed on a pedestal called *samosaraṇa* and all those who take part in this *pūjā* sing songs from the books provided along with pouring water on the idol to give it a bath (at times with milk, curd, sugar, ghee and sandalwood also). This ritual is a re-enactment of the first bath given by angels led by Indra (king of gods and goddesses) to the newly born Jina at Mount Meru. In *snātra-pūjā* worshippers take on the role of angels and Indra. On a particular day, not more than 2 or 3 persons perform this *pūjā*. After drying of the idol, it is returned to the pedestal meant for it.

The next stage of the *pūjā* is to put dabs of sandalwood paste on nine parts of the idol and to place fresh flowers on the lap, knees shoulders and top of the head of the idol. This is known as *aṅga* (limb) *pūjā*. The process of anointing and decorating may continue by putting perfumed oil, silver leafs pasting and by dressing the idol with jeweled ornaments and a

¹⁵ *Renouncers and Riches* by James Laidlaw, *Assembly of listeners* by Michael Carrither



silver coin. During the *pūjā*, worshippers also enact certain rituals like waving flywhisks to serve the idol/Jina etc.

This is followed by *Agra-pūjā*. The worshipper takes a burning incense stick and waves it in front of the idol followed by waving a lamp in the same manner. These activities are performed while being inside the central shrine. Then the worshipper comes out of the shrine and sits in the central hall to perform the remaining *pūjā*. Using rice, s/he makes a *svastika* on the table followed by offering food and fruits on this *svastika*. This is followed by ringing a metal bell, waving the fan while dancing. And finally s/he uses a mirror to bring the idol (image of the idol) close to the heart of the devotee for seeking blessings. Throughout the above *pūjās*, there are hymns which the devotee keeps on reciting slowly to be one in mind, body and speech in devotion.

Throughout the morning the people continue to come and perform the bathing rites on older idols. They may also circumambulate the central idol thrice and ring the bell hanging in the central hall before performing the *pūjā*. As the morning progress more people come, dressed in ordinary work clothes and before going to their work place and content only in bowing before the idols and take a *darśana*/look.



B.1.3.3

Jaina Sculpture

Dr. R. G. Majumdar

For the believer in the Jaina faith from the beginning of its inception, the root term “Jina” signifies the paradox of a king who has conquered the world by renouncing every strand of material possession and power. This idea is visually manifested in the incarnate form of the tīrthaṃkara meditating in the *padmāsana* or the *kāyotsarga* positions.

Jaina art in general and more specifically, Jaina sculpture comprise the process of iconographic embodiment of a faith rooted in myth and history across two and a half millennia. It is the iconic figure of Mahāvīra and some of the Tīrthaṃkaras preceding him in their states of meditation, along with attendant deities and emblems within a contingent cosmology, that constitute Jaina art in a wide range of forms—miniature paintings, relief and monolithic sculpture, temple architecture in the form of singular edifices or an entire temple-city.

In *Jaina Art and Architecture* (1974), A. Ghosh has divided Jaina iconography generally into three periods between 300 B.C. and 1000 A.D. He has also drawn the basic premise, that Jaina art in all its complexity and variety forms an integral part of the fund of India’s total cultural heritage and thus cannot be seen in isolation. Jaina sculpture - like Buddhist and to an extent Hindu sculpture - constitute the artistic representation of a faith expressed through stone, wood, ivory, terracotta, metals of various kinds. The content and form of this dynamic faith in a unique artistic symbiosis, is the concern of this paper.

The Greeks during the same period of civilization as Mahāvīra’s and Buddha’s, namely the sixth century B.C. onwards, were also keenly interested in the literary and artistic representation of their essential truths. Aristotle used the term “mimesis” or imitation in his discussions on classical tragedy; Plato used it in his discourses on poetry in *The Republic*. The use of the word “mimesis” was in connection with the ritualistic worshipping of Dionysus: it was from the original impulse of enacting the passion of his life, death, dismemberment and resurrection that tragic drama evolved as a vital art form in Periclean Greece. It was similar with Greek sculpture, which like dithyrambic poetry began on a religious basis - portraying Apollo, Venus, Poseidon, et al - and then gradually adopting secular, literary and political attributes in tune with a maturing civilization.



Jain (and Buddhist) art and sculpture, however, began and sustained the singular representation of the Jaina /Buddhist faith identified with their respective iconic paradigms - primarily figures like Mahāvīra and Buddha in a historical setting along with a mythological repertoire of divine, semi-divine and mutable icons like *Yakṣas*, *Yakṣīs*, *Bodhisattvas*, humans, animals, birds and trees.

The result of such an artistic evolution through the media of sculpture and painting gave rise to a complex and heterogeneous iconography that sought to modify images/icons from much earlier religious and cultural contexts associated with pre-Aryan, Aryan and other civilizations, including the Harappan civilization of Mohen-jodaro. It is also interesting to note the uncanny similarity between Jaina and early Greek sculptures of Kouros. The Jaina *kāyotsarga* pose finds almost a parallel in the portrayals of the Apollos of Tenea (6th cent B.C.) and of Kouros (600 B.C.), except for their slightly extended left feet.

For the purposes of sculpture and painting the most popular of the twenty four named Tirthaṃkaras in the Jaina canon that have featured down the ages, have been four—Ṛṣabhanātha, Neminātha, Pārśvanātha and Mahāvīra. The *Kalpasūtra* delineates mainly the lives of these four saints of whom only the last two earn a proper place in the chronicles of history leading up to the threshold of the 6th century before the birth of Christ.

At the heart of Jaina iconography, as mentioned earlier is the figure of the archetypal Jaina Tirthaṃkara Mahāvīra, depicted universally in two basic postures: (a) the standing, *kāyotsarga* or *khaḍgāsana* position in which the arms hang loosely by the sides reaching down to the knees, palms curved inwards, body completely relaxed, the eyes focused on the nose in the *nāsāgradṛṣṭi*, in deep meditation. The purpose of this meditation is to “to make an end to sinful acts.” In Hemachandra’s verse the ideal perception of the *kāyotsarga* pose is portrayed: “At dead of night he stands in the *kāyotsarga* outside the city wall and the bullocks taking him for a post rub their flanks against his body;” (b) the second posture is the sitting, lotus-like *padmāsana* position that corresponds with one of Buddha’s meditative positions. The Buddha has a third, reclining and position in his state of *nirvāṇa*.

The basic core of Jaina iconography, the figure of the tirthaṃkara, is supplemented by four layers of images that identify the icon concerned:

1. Symbols of two types: (i) Characteristic attributes: Ṛṣabhanātha’s flowing locks of hair, Pārśvanātha’s seven-hooded snake; (ii) emblems of cognizance: bull for Ṛṣabhanātha,

kalāśa for Mallinātha, conchshell for Neminātha, lion for Mahāvīra, etc. Emblems common to all are the *śrīvatsa* mark on the chest, the *unīsa* on the top of the head - both being a post-8th century A.D. development in Jaina Sculpture.

2. The tīrthaṃkara icon is also identified by a pair of *Yakṣa* and *Yakṣī*, superhuman attendants or *śāsana-devatās*, who seem to belong, as Ananda Coomaraswamy observes in his book on *Yakṣas* to “an older stratum of ideas than that which is developed in the *Vedas*.” It is not surprising therefore to discover through the medium of sculpture (and ritual) *Yakṣa* and *Yakṣīs* like Kubera and Ambikā, acquire a stark individuality of their own beyond their honorable affiliations.
3. Miscellaneous gods adopted from the Hindu pantheon—Indra, Śiva, Viṣṇu, Sarasvatī, etc.
4. *Pañca-Mahā-kalyāṇaka*, the five archetypal events in the phenomenal life of Mahāvīra. These events serve as universal Jaina paradigms of consciousness and knowledge, described in the *Kalpasūtra* and depicted vividly in miniature paintings and sculptures. Almost every aspect of Jaina iconography, art and ritual is in some form or other connected with these five events.

The first event, the *garbha Kalyāṇaka* was the conception of the embryo of Mahāvīra in the womb of Devānandā, wife of the Bhahmin Ṛṣabhadatta; and the transfer of this embryo (according to Śvetāmbara scripts) to the womb of Trisāla, a Magadhan princess with the mediation of the goat headed deity Hariṇegameṣin. Both women saw in succession the fourteen auspicious dreams on the eve of their ‘conception’, which also form the subject of artistic renditions in paint and stone. The second event the *janma kalyāṇaka* constitutes Mahāvīra’s birth in the phenomenal world; *dīkṣā kalyāṇaka*, the renunciation; *kevala jñāna*, knowledge, enlightenment; and finally *nirvāṇa kalyāṇakaa*, the event of final liberation. These five events are celebrated in the *Kalpasūtra*, an excellent source of Jaina iconography from the Śvetāmbara perspective; and are also recounted in Hemacandra’s *Mahāvīrasvāmicaritra*.

The fourteen-dream motifs are often shown in relief carving in wood on the lintel over the door of the *Jina* shrine in the Jaina households. Hariṇegameṣin is shown seated or standing in sculpture, alone or surrounded by children. In the relief panels in Candragupta Bastī in Karnataka, Indra is shown purifying Mahāvīra after his birth, attended by four bulls. The enlightenment stage is usually represented by the ‘*samavasaraṇa*, the preaching hall of the



Jina, in the symbolic structure of the *caumukha*, four images back to back on a square pedestal, signifying the same Tīrthaṃkara preaching in four directions of the world. Mahāvīra's *nirvāṇa* is normally depicted in the *dhyāna-mudrā*, with the symbol of the crescent moon resting on mountain peaks figuring on his throne.

The *Kalpasūtra* of Bhadrabāhu delineates at length the lives of only the four tīrthaṃkaras mentioned earlier, a preference that becomes evident in the paintings and sculptures in museums in India and around the world. Others like Bāhubali, the *Mahāvidhyās*, the *Yakṣas*, and *Yakṣīs*, and the *gaṇadharas*, also find a place in the domain of sculpture and graphic representations. According to Śvetāmbara belief, Mallinātha, the 19th Tīrthaṃkara was a woman with the earthen vessel or *kalaśa* as her emblem. Subsequent traditions attributed multiple facets to each tīrthaṃkara—a special body colour, a pair of attendant daemons, *gaṇadharas*, an emblem of cognizance and also a special *vrkṣa* or tree.

Jaina sculpture from the earliest stages also subscribes strictly to the conventional Indian tradition of artistic execution to the minutest degree. Sacred images were created strictly in a hierarchical order of images that called for a corresponding system of scales known as *Tala*. There were ten *talas*, starting with the highest unit of ten, *dasatala*, concerning divinities of the top order, and continuing with the human (*aṣṭatala*) and the lower forms (*ekatala*) of life and images. The *dasatala* images were divided into three parts—*uttama*, *madhyama* and *adhama*. Mahāvīra, along with Buddha, Brahmā, Viṣṇu and Maheśvara, belonged to the prestigious top-club category, the *uttama dasatala*. These were the images of the supremely realized souls who in their omniscience merited an appropriate artistic representation. The sculptured image of divinity demanded special attention to four main anatomical features: the entire body, face, eyes and nose—reflecting fulfillment, beauty, joyousness, elegance and serenity. The purpose of such an artistic composition of beauty would be to create a sense of awe and veneration in the beholder.

The *śilpa* texts prescribe in detail the measurements and nature for any image—in which the body is positioned perfectly straight with the arms by the sides in a natural way, the feet placed side by side with body weight equally distributed. The height of the body from crown to feet is divided into 124 parts, each part being known as *dehāṅgulam* or *virala*, which in turn is divided in 8 parts, each known as *yavaī*. The sculptor uses the established *tala* norms as well as his own prowess to create the perfect configuration of the features of the face and body of the divinity concerned, taking recourse to nature as well at every turn to enhance the



beauty of his subject. The eyebrow can be shaped like a crescent moon and can be elegant and smooth as the arch of a bow; his eyes may parallel the lines of a *kaya*/ fish or a spearhead or the shy glance of a doe; his nose can be shaped like a flower gracefully ending with a deep fold. The upper lip should have an edge and three curves, the lower lip shaped like a half moon. The ear resembles a conch in shape.

The exception to Jaina iconography while being “in perfect correspondence” with it, is the figure of Bāhubali or Gommatēśvara. He is no tīrthaṃkara in the conventional sense and yet all Jainas revere him as the unique son of the first Tīrthaṃkara Ṛṣabhanātha. He too renounced the world to find himself. He is one of the most visible of icons within the dynamic repertoire of Jaina sculptures. The colossal statue of Bāhubali in Shravanbelgola, Karnataka, stands 21 m. high on top of a hill, carved out of a single boulder of granite a thousand years ago.

Jaina art, and specifically Jaina sculpture relates the microcosm of the Tīrthaṃkara icon at its center to the glorious macrocosm of the faith at large among the laity at the circumference. This phenomena is symbolized in myriad ways: the sculptured magnificence of the Udaygiri, Khandagiri, Ajanta, Ellora and Badami caves; the temples of Mt. Abu, Ranakpur and Khajuraho; the victory pillar in Chitor; temple cities like that of Palitana in Saurashtra. All this and more, symbolically comprise the Jaina ‘universe’ that Mahāvīra chose to address in the state of his supreme knowledge, his *kevala-jñāna*. Such a ‘universe’ in all its multiplicity as well as unity, is the subject of Jaina art and sculpture. “The main achievements of this age” observes Jose Pereira in *Monolithic Jinas*, “are non-iconographical.”



B.1.3.3.1

Jaina Painting

Prof. Kamal Giri

Jains contributed very significantly in the field of Indian miniature paintings. The paintings are known by several names such as Jaina Painting, Gujarati Painting, Western Indian Painting and Apabhraṃśa Painting. For the early history of Jaina Painting we have to depend on the wall paintings from Ellora where the earliest Jaina paintings may be seen on the walls of the caves. The Rāṣtrakūṭa rulers embellished the Jaina cave of *Indra Sabhā* at Ellora with painted murals. The scenes in the *Indra Sabhā* illustrate the Jain texts and patterns including floral, animal and bird designs of 9th and 10th century A.D.

Jains appear to have practiced the miniature paintings before the 10th century, although no traces of it have been found prior to the early 11th century A.D. Its existence in the 8th and 9th centuries can be inferred from descriptive passages in contemporary literature, which furnish valuable insights into the style of painting as well as themes portrayed during that period.

In the 10th century, miniature painting makes their appearance in manuscripts illustrations. Probably the tradition was derived from *paṭa* paintings and not too different from it. This art form manifests itself in the wooden book – covers and palm-leaf manuscripts of the Jains as well as Buddhists.

Illustrated manuscripts of Jains are found from the 11th century A.D. These manuscripts were stored in the precincts of the temples or Jaina *Bhaṇḍāras* (libraries of manuscripts) and protected with care. As a result, a large number of them survived. The credit for preserving the Jaina manuscripts in a large measure, however, goes to Jaina Saṅghas, individual Jaina monks, bankers and merchants at various places in Gujarat, Rajasthan, Karnataka etc.

Jain manuscript painting was widely spread in western India. There were a number of religious establishments in Gujarat and Rajasthan where manuscripts could be copied and illustrated. Gujarat was perhaps the most important centre for illustrated manuscripts with centres like Pāṭana, Ahmedabad, Vadnagar, and Champaner etc. Mandu in Malwa was another big Jain centre in the medieval period for Jain manuscripts. Jains produced some remarkable documents in the 11th and 12th centuries. They have an unbroken tradition of



painting from A.D. 1050 to 1750. It continued thereafter but its expression, emptied of content, lacks vivacity.

The distinguishing features of the Jain painting are its linear energy and taut angular outlines of the face. In the earlier paintings, reflections in line and washes of colour along with the outlines suggested plasticity. Gradually, these became mere conventions, used without understanding, and then they disappear altogether. The quite insistence on a cursive line and a limited palette of a few basic colours imparts a flat two-dimensional quality to the later paintings.

Jain paintings could be roughly divided into three periods – palm-leaf period, paper period and late period. In the first two periods, Jain painting retained its distinguishing characteristics such as angularity in drawing, protuberance of the further eyes etc., but in the third period, which begins in the 17th century, these characteristics are lost under the Mughal influence and western Indian School merges in the general trend of Indian art.

Before the advent of paper in India, palm-leaf and birch bark (*bhujapatra*) were extensively used as writing materials. In the palm-leaf Jain manuscripts, the leaves were divided into two or three panels for writing, the division depending on the size of the leaves. On both the sides of the panels, generally one and half inch margins were left and in the central margin a button strung on a string kept the leaves in position. The margins in order to break monotony of blankness were framed with decorative designs – such as friezes of elephants or swans and various floral motifs. If the manuscripts were to be illustrated, after the work of scribe was over, the panels were left on different leaves, and were handed over to the artists to complete their work. The rich and costly effect was enhanced by a lavish use of gold and ultramarine, and by writing the text in silver ink on a black or red background, or even in gold on a red ground.

The illustrated palm - leaf Jain manuscripts may be divided into two groups on stylistic grounds. The first group comprises the manuscripts executed between A.D. 1060 to roughly A.D. 1350, while the second group comprises the manuscripts illustrated between A.D. 1350 to A.D. 1400 or A.D. 1450 when paper practically displaced the palm-leaf.

The beginning of the Jain miniature painting survives in the form of illustrated palm-leaf manuscripts and wooden book-covers belonging to the 11th - 12th century A.D. These early



documents represent a widespread tradition of Jain painting of coherent and cogent expression – and register various phases of its development.

Of the palm-leaf manuscripts, executed during the A.D. 1050 to A.D. 1350, only a few are illustrated. These illustrated manuscripts are the copies of canonical texts and contain only a few miniatures. The illustrations occur in the introductory or the concluding folios of the manuscripts. The miniatures, in the shape of square panels are usually placed in the centre of the main column and occasionally in case of long folios, appear in the side columns as well.

The compositions in the illustrated manuscripts are simple, set on a brick or purplish red or blue background. Yellow, white and green complete the palette. The line is strong, even coarse, and energy and movement are conveyed by the stance of the figures and the disposition of the draperies. By the end of the 13th century, the general stylistic conventions were more or less settled which continued in the subsequent centuries. The line becomes thin and wiry, absolutely certain within the range of expressiveness it sets for itself. The figures are seen either full-face or in almost full profile, the further eye being allowed to project right beyond the cheek. Architectural and rudimentary landscape backgrounds make an appearance. The introduction of paper allowed a larger field for painting and more ambitious compositions and the miniatures began to be framed in rich illumination.

The earliest dated illustrated manuscript of the Jain style is of *Oghaniryukti*, on the rules of conduct for Jain monks, from Jaisalmer and *Daśavaikālika-tīkā* dated v.s. 1117 (A.D. 1060). One of the palm leaf examples of the *Oghaniryukti* carries beautiful drawings of an auspicious vase (kalaśa), Lakṣmī – the goddess of wealth, and Kāmadeva, the god of love.

The subject of the palm-leaf manuscripts, executed between A.D. 1050 to roughly A.D. 1350, was confined to the representation of the Tīrthaṃkaras, gods and goddesses, monks, nuns, male and female patrons etc. and the appeal of these figures is more or less iconographic. In full accordance with the simplicity of the subjects, the attitudes and poses are also limited and strictly conventional. The Jinās seated with their legs crossed and shown in full view. The miniatures in the introductory folios serve as invocations and usually feature Tīrthaṃkaras, the goddess Sarasvatī or another divinity. Sometimes, they portray religious preceptor at whose suggestion perhaps the manuscript was commissioned. The miniature, however, bear no relationship to the text, they neither illustrate it nor elucidate it.

Their presence had a purely magical value that served to augment the mystical truths expounded in the text as well as to protect it. These miniatures played an esoteric rather than aesthetic role in the manuscript. The Digambara *Ṣaṭkhaṇḍāgama* (scripture of six works) of 1112 is the earliest illustrated manuscript to show a preaching scene, a Jina, the goddess Cakreśvarī and some decorative motifs. *Mahāvīracarita* dated 1183, and the tenth canto of *Triṣaṣṭiśalākā-puruṣacarita* dated 1237 also depict the figure of Jina, monks and lay people. The *Nemināthacarita* of 1241 depicts the Jina Neminātha, the goddess Ambikā, and laywoman. Similarly the *Kalpasūtra-Kālakācārya-kathā* dated 1278, also bears paintings of iconic interest only. Most of the illustrations are not related to the text.

Jain miniature paintings continue to progress along established lines until the end of 13th century. At this time, a new development occurs when the narrative content of the texts begins to receive attention. The pictorial narration of legends such as battle of Bharata and Bāhubalī or disputation between the two monks Kumudacandra (a Digambara monk) and the Śvetāmbara monk Vādideva which took place at Patan in the time of Jayasimha Siddharāja (1094 – 1144) of Gujarat. Similarly, Jinanāthasūri (1122 – 54) is also represented on book covers. The ancient Indian narrative tradition is used in these paintings. However, the palm leaf manuscripts seldom show such representations. The illustrations of narrative nature moreover, construct a progressive narrative by compressing two or three episodes in the same miniature and showing the person involved in those episodes as many times. Perspective of these innovations and the format of the paintings remained the same. The scheme of illustrations continued to be conservative. In the treatment of human figures stylistic changes are discernible. The angular rendering is exaggerated further and the protrusion of the farther eye becomes pronounced. The washes of colour along outlines have lost their meaning and become more clichés.

Towards the end of 13th century a new approach becomes visible in the manuscripts such as *Subāhu-kathā*, the story of Tīrthaṃkara Pārśva and other tales. *Subāhu-kathā* is the earliest manuscript to establish a relationship between illustration and text. The *Subāhu-kathā* and the manuscript depicting the story of Pārśvanātha have a number of illustrations that was very rare in the earlier manuscripts. Also, the compositions became more complex. They are no longer confined to iconic representations of divinities. They include descriptive details of landscape or architecture to indicate the locale of the scene that is being depicted. In outdoor scenes hills and trees indicate the landscape and in indoors pavilion is shown with furnishings and objects of everyday use. By the end of the 13th century the drawing takes a



pure linear form and is carefully executed. The paintings show lively figures in small size and minimum use of pigments. The man is idealized; with a large chest and narrow waist, and the woman have well-rounded breasts, small waists and well-curved hips. The figures are seen either in full face or profile, the farther eye projecting beyond the cheek, with pointed noses and small chins. Architecture is very much simplified and landscape finds little space. The art reveals no interest in anatomy but a deep understanding of emotion, and especially the language of gesture – movements of the hand, the fingers and stances of the body. There is an extensive use of foliage decoration. Plants are generally treated in a conventional manner, especially the mango and the palm. Also a number of animals and birds are represented. The men wear a waist cloth or *dhotī* reaching down to the ankles, with a short scarf thrown across the shoulders, leaving upper half of the body uncovered; and their headgear either a kind of cap or *mukuṭa*. The women wear long gaily-coloured printed scarves over skirts consisting of a wrapped piece of cloth of a different colour. Full blossom and narrow wasted, they wear closely fitting *colīs*, reaching to just above the navel, and their sleeves cover the arms to the elbow. They are profusely bejeweled, with earrings, necklaces and bangles and their long hair is braided, and tied with black tassels adorned with jewellery and flowers. Water with wavy lines, clouds with bold curves, richly coloured textiles, furniture like swings, stools and bedsteads with ornate lathe-turned legs are some of the features of these miniatures. The colours applied in these miniatures are simple like brick red, yellow, blue, green and black.

At the end of 14th century, the political disintegration of the Delhi Sultanate into smaller Muslim and Hindu kingdoms, the art received great impetus. With the formation of smaller kingdoms–Muslim as well as Hindu, new centres of art were established. Scholars, musicians, artists and architects were extended encouragement by the rulers of these smaller kingdoms. As a result 15th century witnessed the efflorescence of regional idioms of artistic expression, new style emerged and existing forms received fresh vitality. In the Hindu kingdom of Gwalior, the Digambara Jains commissioned copies of their religious texts as well as in states like Gujarat and Delhi, governed by Muslim rulers, the Jain merchants and bankers considered it expedient to be less overt in their religious expression. They choose to pour their piety and wealth into unobtrusive works or art, commissioning copies of canonical literature. The Śvetāmbara Jain community in Gujarat patronized this art form extensively. Their religious texts, transcribed during the 15th century in Gujarat, were kept carefully and protected and hence survived.

In A.D. 1350 and 1550, the style of Jain painting split into two stylistic idioms – one of which was localised in Gujarat and Rajasthan and the other in Delhi and Gwalior. In Gujarat and Rajasthan there had been no significant transformations in line, form or colour. Around the middle of the 14th century the region projected a new awareness of stylistic form in paintings within the framework style of Jain painting. The line now becomes smooth and flowing; it includes a wide spectrum of colours accentuated by touches of gold and silver. However, no example of painting tradition survive from Delhi before and during the 15th century except a Śvetāmbara Jaina text of *Kālakācārya-Kathā* painted on paper at Delhi in A.D. 1366 and the *Ādipurāṇa* executed in A.D. 1404 for the Digambara Jains. The western variant is refined in the execution and the broad spectrum of its palette is enriched with costly colours like gold and silver, lapis-lazuli and carmine. An unprecedented richness was provided to the manuscripts. Decorative patterns drawn from architecture, textiles, carpets, figures of dancers and musicians, devotees and monks, wrestlers, bird and animals, flower creepers etc. fill the border decoration of the manuscripts. Under the impetus of new movement the painters of Gujarat were evolving a new style in which Persian classics played an important part. The Persian classics were painted. In such illustrations Indian artists had simplified the Persian elements and tried to synthesize the Indian and Persian elements. In this period the stories such as Laura-Candā and Mṛgāvaṭī etc. were being illustrated in the Jain style. The illustrator shows a greater understanding of the landscape and of the social environment in such examples.

In the second half of the 15th century *Vaiṣṇavas* also adopted the Western Indian technique for illustrating some of their books such as the *Gītāgovinda* and *Bālagopālastuti*. However, these manuscripts show liveliness, a sense of movement and an emotional understanding that is different from Jain paintings, so hardbound by the stereotyped tradition. The convention of the farther protruding eye never appears; the *uttarīya*, instead of being draped softly over the head and around the body, is painted to stand out stiffly behind the figure. In the *Gītāgovinda* manuscript of 1610, the female dancers are in *pajāmās* and wearing a coat with pointed ends showing the Jain style gradually breaking away from its conventions and absorbing new methods and ideas. The *Bālagopālastuti* of 17th century shows further changes. This new movement in art was not confined to Gujarat, Malwa and Rajasthan only. The movement had spread as far as Uttar Pradesh and has affected the progress of painting in that part as evidenced by the illustrations of the *Kalpasūtra* painted at Jaunpur in A.D. 1465. Besides texts like the *Kalpasūtra*, *Kālaka-Kathā* that was transcribed together in one



manuscript, the Jains had already started illustrating several *kathās* (stories, legends, myths). The illustrated versions of *Kalpasūtra* and the *Kālakācārya-Kathā* were executed for lay votaries of the Śvetāmbara sect in areas distinct from Gujarat and Rajasthan.

In 15th century the intrinsic beauty of the Jain miniatures begins to fade. There is a perceptible decline in execution - the line loses its verve, the rendering becomes markedly angular and the protruding farther eye becomes very pronounced. The miniatures strike as being reduced to formulae, repeated over and over again with little variation. The polychromatic palette is now narrowed down to two basic colours red and gold. For gold the gold-leaf was used instead of gold paint. The painter began to work covering the entire area of miniature with a thin sheet of golden-leaf, then proceeded to outline the human figures and other motifs in black ink. After the completion of drawing the ground area is painted in red and the figures and the motifs were treated as negative spaces in the compositions. The whole painting was enlivened with a few accents in other colours. Occasionally, the folios of the manuscript were adorned with decorative designs such as floral and geometrical motifs in the margins and the panels above and below the text.

Around the middle of the 15th century, blue-ultramarine as well as lapis-lazuli superseded red as the favoured colour in Jain miniatures. The folios of the manuscripts were embellished with intricate scrollwork. In 15th century there was progressively increasing activity to enrich the manuscripts with border decorations. The border decorations become more complex, depicting flowering creepers, birds and animals, geometrical designs and other interesting subjects like dancers, musicians, wrestlers, foreign soldiers and animal trainers etc. Most of these scenes may be seen in the manuscript of the *Devāsāno Pāṇo Kalpasūtra* and *Kālakācārya-Kathā*. In the closing years of the 15th century, the art of Jains began to take new directions. The farther eye had gradually lost its organic hold and it had become merely a decorative feature. The style of painting in Western India deteriorating in terms of line and compositional values and became dull and fatigued, although it maintain blue and gold palette.

Between the periods of A.D. 1350 to 1550, Indian miniature painting also found articulation in another pictorial mode - the *Caurpañcāśikā* style that presents a sharp contrast to the exoteric and iconographic preoccupations that characterise the style of Jain painting. The Jain tradition employed both the style of Jain painting as well as the *Caurpañcāśikā* style for illustrating its religious texts (The *Caurpañcāśikā*, containing fifty verses, is a Sanskrit lyric

written in the 11th century by a poet named Bilhaia). Many verses of the lyric was illustrated by the painters in a peculiar style related to Jain painting with local peculiarities as well as influenced by the current idiom of the Mughal ateliers. The *Caurpañcāsikā* style of painting evolved during the latter part of the 16th century.

One of the important developments during the period was the extensive use of the paper as a carrier of illustrated manuscripts. The introduction of paper for writing and painting allowed more room for painting and more elaborate composition than the palm-leaf. The paper manuscripts adhered to the system followed in palm-leaf manuscripts in aspects such as the division of the folio into two columns with narrow vertical margins, the writing of the text in lines across the folio, and the placement of page numbers. Similarly, the practice of marking string holes was threaded together. Later, during the 15th century, when the potential of the new material was realised and fully grasped, the conventional forms of manuscript presentation changed. During the 15th century the folios of the manuscript became shorter and broader without abandoning the *pothī* format. The string hole performed a decorative function and page numbers now indicated in the lower right hand corner of the folio. The paper manuscripts were protected between two wooden boards in the beginning with string but afterwards without string. The practice of using wooden *pāṭalīs* has been replaced by the use of hard cardboards, often decorated with painted or printed cloth pasted on them. During the latter half of the 15th century, a number of Jain manuscripts were illustrated, the text being written in gold and silver ink on a red or black background. Wealthy bankers and merchants ordered such works.

In 16th century Jain painting made further strides. In this period Malwa and places in Uttar Pradesh became important centres of painting. There were two phases going on in art - one classical and the other folk. Māṇḍu became an important centre of the classical phase. It may be further noted that even though the traditional Jain features continue, the general tendency is towards the elimination of the farther eye.

In the 16th century, however, the Digambaras had also developed their individual mode of expression. First they patronised the prevailing Jain painting style though their emphasis on movement was quite different from the static poses of the figures in the *Śvetāmbara* manuscripts. The area near about Delhi became a centre for illustrating *Digambara* Jain manuscripts. The *Mahāpurāṇa*, dated A.D. 1540 painted at Palam shows a different approach to painting where the farther eye is eliminated but in composition, in colours



scheme and in the representation of human figures the legacy of the old tradition is present. The illustrations have been ambitiously extended through the lines are weak. The figures are not confined to covering the entire folio. Regional elements can be seen in the costumes and other decorative details. The legacy of the old tradition was not only shown in Jain paintings of the Hindu illustrated manuscripts like *Gītagovinda* and *Bālagopālastuti*. The *Āraiṇyaka Parva* of the *Mahābhārata* displays the same characteristic. The painting in Uttar Pradesh was not confined to religious texts alone. The works of the poets in Avadhī such as *Laur-Candā*, *Mrgāvata* became favourite subjects of the Jain painting.

The Jain patrons invited such artists from Mughal capital cities to execute the Jain manuscripts. The manuscript *Yaśodhara-carita* is one of the examples, which mentions in its colophon that the scribe hailed from the neighbouring town of Ajmer. Similarly the painters were also engaged. Such artists transported their style wherever they worked with little bearing of the place of execution.

Among the documents, which exemplify the various sub-styles of the Gujarat style is a manuscript of poet Haidhu's composition the *Yaśodhara-carita*. It was painted at Ahmedabad in A.D. 1712 and the artists of this manuscript based their paintings on prototype. They copied the compositional formulae from the prototype but were free to use their own style as well as to select colours. The *Upadeśamāla*, dated A.D. 1708, to another manuscript from Gujarat school. The style of its miniatures is quite charming specially its landscape.

In A.D. 1606, near Amer, a copy of the *Ādipurāṇa* was painted but could not be completed. The illustrations of the manuscript depict folksy expression which can be traced to the *Caurpañcāśika* style. In the manuscript the methodology in illustrating the scenes differs from the practice followed in the foregoing periods when the painter after completing one miniature proceeds to next. In completion of the painting there are stages - the master artist first wrote the captions on the folios, thereafter the artist - draughtsman drew the figures and at the third stage the colours were applied to the composition. At the last the finishing touches were added. In this way in the completion of any illustration a group of artist or family was required.

In Gujarat towards the closing decades of 16th century the developments and departures from the earlier style are most noticeable in the delineation of the human figures, which have



shed the farther eye and are now shown without the characteristic angular body distortions. Wide range of colours was used including some unusual and novel hues such as lilac and dull green. Costly gold and silver were not employed. Certain stylistic devices, such as the red ground and the ornamental designs, which serve to fill in vacant areas of the composition, linger on from the preceding period - though in different form - and can be identified as stylistic components of the school of Gujarat.

In 17th century the popular religious Jain and other themes in Western India were well known. Different Jain stories became popular with the illustrations, which are generally of folk variety. There was a large demand for illustrating manuscripts from the Jains of Gujarat and therefore painters started working at many centres to satisfy the ever-growing demands. There were several centres in Gujarat such as Pāṭan, Cambay, Swat, Vadnagar, Idar, Jamnagar, Bhuj, Matar, Ahmedabad etc. indicating a flourishing state of painting in Gujarat. Painters of Gujarat played an important part in the Mughal atelier of Akbar. In the courts of Akbar and Jahangir a number of artists worked for the art of books. The pupils of these painters spread out in search of their livelihood to Gujarat and Rajasthan. Several of them worked outside the courts for the patrons and nobles blending the style of Mughal court with indigenous traits. In this style, however, with older traditions both in colour and landscape indebted to the Mughal style through the figure drawing, costumes and to some extent the landscape. The paintings and manuscripts were painted in the popular Mughal style.

Towards the end of 17th century miniature painting in Gujarat loses its integrated character. It fragments into various sub-styles, which are held together by certain general characteristics, such as animated puppet like figures, flower strewn backgrounds, dull colours and monotonous compositions.

In early 18th century Jain paintings reflect two types of pictorial expression one is a Rajasthani idiom - crude and folksy and the other idiom appears to be a local regional style. In Rajasthan Jaina painting followed a similar course to that of Gujarat. In Amer and its vicinity during A.D. 1590 - 1610, two idioms were at work - one rooted in the style of Jain painting - the northern version of it - and the other direct extension of the *Caurapancāśikā* style. Both these styles are represented in the illustrated texts of the Digambara Jains.



B.1.3.3.2

Jaina Architecture ('Vatthu-vijjā' or Vāstu)

Dr. J. K. Upadhye

1.0 Introduction

Three fundamental needs of human life are food, clothing and shelter. In today's session, I am inclined to utilize this opportunity to discuss the last basic requirement of our's i.e. shelter (I prefer to call it residence here). Spiritual texts have mentioned residence as the source of attachment. Attachment provides the impetus for the improvement of energy. According to Jain thinkers, there are two types of conduct:

1. Attached to home
2. Detached from home.

The first category is of our concern as it brings out the relevance of architecture i.e. *Vāstuśāstra*. To overcome the difficulties of life, householders need a house of their own and a housewife is indispensable. No householder is complete without his wife. A householder's life is steered by activity. Activity is of two types:

1. Sinful
2. Holy / sacred

No institute has ever been opened for the teaching of sinful activities. Because of the accumulation of the previous activities, people engage themselves into sinful activities. No preaching is required for this. On the contrary, the tendency of acquiring knowledge is a sacred activity as it generates the great virtues like compassion, sympathy, beneficence for others, brotherhood, etc. These virtues are always present in the conscience of the person engaged in sacred activities. By leading a householder's life, one gets energy, peace and piousness. Therefore it is essential that any residence must have pious resources, superior art examples and, above all, non-violent behaviour should be its foundation.

1.1 The Relevance of Architecture

Architecture means "the art of house construction". In Prakrit Language it is known as '*Vatthu-vijjā*' and in English it is called 'Architectonics'. Religion, astrology, rituals, etc. combined to relate *vāstu* to spirituality. Due to this, *Vāstuśāstra* spread like a code of conduct. With it, the belief of society is associated. So *Vāstuśāstra* is more a thing of present although it belongs to the past.



The history of Indian architecture is considered to begin from Mohenjo-daro and Harappa civilization. Before this period, it was the age of huts and a cottage made up of bamboo, wood and leaves. In this life, too, was civilization. But the appropriate source for the study of this civilization has always been absent. And consequently the knowledge of architecture of these periods, too, remains insufficient and unsatisfactory.

Architecture is also a type of fine art. The study of craft enhances aesthetic sense along with fulfilling the requirements. As the pinnacle of human emotions is music, similarly the extended and vivid meaning of craft is the construction of house. To give a unanimous definition or explanation of craft is as difficult as that of art. Architecture is also a type of fine art. The study of craft enhances aesthetic sense along with fulfilling the requirements. As the pinnacle of human emotions is music, similarly the extended and vivid meaning of craft is the construction of house. To give a unanimous definition or explanation of craft is as difficult as that of art.

Professor Mulkaraj Anand defines craft as, "craft is that one constructs form the available resources on the lofty foundations of imaginations. Such a craft is to be considered matchless whose art and imagination affects human lives". This definition increases the responsibility of the artist. To present an organized pattern of the pictures on mental canvas is art, as it is accepted by the critics. In such a case, artist is not just a craftsman; rather he is seen as an able philosopher and the expert of art. For example, to witness the greatness of ruins of great monuments with an artist is an unbelievable experience. In such a situation one witnesses truth in those ruins. Afterwards, a mental base is formed. It indicates that in the development of human civilization, the role of artist has remained to be on a high pedestal. The history of Indian architecture is considered to begin from Mohenjo-daro and Harappa civilization. Before this period, it was the age of huts and cottages made up of bamboo, wood and leave. In this life, too, was civilization. But the appropriate source for the study of this civilization has always been absent. And consequently the knowledge of architecture of these periods, too, remains insufficient and unsatisfactory.

The attraction towards architecture has constantly increased from past to the present. The present day skyscrapers, vast dams, etc. are constructed according to the prevalent norms of the past. It seems that on these ancient doctrines of architecture large-scale constructions couldn't materialize in the past as compared to the present day scenario.



Today *Vāstuśāstra* has developed as the science of architecture, which is an independent field of study. In many Universities autonomous departments and colleges have been established for its study. Scientific facilities and industrial requirements have developed a very advanced form of *Vāstuśāstra*. Today the miraculous effects of this learning or knowledge are awaited in a normal manner. This alone is the proof of the importance of *Vāstuśāstra*. In the period of Śiśūnāga, *Vāstuśāstra* was, no doubt, at its pinnacle. Not only this, one also sees the artistic two-way i.e. symbiotic relationship between Indian and Babylonian civilizations. From the remains of Maurya and Śuṅga period, a rich tradition of architecture is seen. If we consider *Mānasāra* to be a text of Gupta period, then we could say that during this period not only architecture, but also literature flourished. Great poets like Kālidāsa and Harsh have mentioned fine art in their literary works. In such a case, the relevance of *Vāstuśāstra* ought to be accepted.

1.2 Architects in Jaina Belief

Lord Ṛṣabhadeva's son Bharata was a world conqueror. He was the first of the twelve emperors of Jaina tradition. An emperor had fourteen jewels of which seven were living and other seven non-livings. The names of the non-living jewels are chakra (a divine circular weapon possessed by the emperor), parasol, sword, rod, gem, *kakini* i.e. a unit of measurement, and amour. The living ones are the chief person of the house, Commander-in-chief of army, chief of elephant forces, chief of horses' forces, architect, priest and jewel of women.

The fifth jewel among the living ones is an architect who performs the role of present day engineers in the construction of Jaina-temples, houses, cities or towns, attic, garden, etc. according to the desire and taste of emperors. This has been discussed in detail in the middle of *Mahāpurāṇa* by Jinasena. Māghnandi has depicted this in the first chapter of *Śāstrasāra Sammucaya*.

In ancient India significant development has taken place in *Vāstu* or architecture. In Jaina Canons one finds mention of an expert to analyze architecture. These analyzers use to travel from one place to another for the purpose of town-constructions. The ritualistic description of towns, houses, palaces, royal pathways, etc. in *Padmapurāṇa* reveals the contemporary greatness of architecture during this period. It is to be mentioned that even non-Jaina texts provide a vivid description of the word '*Vāstu*'.



Dr. Prasanna Kumar writes in *Vāstu Encyclopedia* refers to the multidimensional fame of *Vāstu* with appropriate examples of a palace, auditorium, court, school and colour etc. Architecture implies villages, towns, forts, ports, residence, etc. and at the same time it could be said to be the companion of Iconography as well. Texts like *Arthaśāstra*, *Agnipurāṇa* and *Garuḍapurāṇa* confirm this meaning of architecture. By *Yāna* i.e. ship or aircraft that served as a vehicle for deities, we come to know about pulsation or vibration, palanquin and chariot.

1.3 Residential Architecture

Jaina texts give comprehensive accounts of residential houses. The main entrance should be in the east, the kitchen in the southeast corner, the bedroom in the south, the lavatory in the southwest, the dining room in the west, the treasury in the north and the room for performing rituals in the north-east. In case the house does not face east, the direction, whatever it be, should be taken to be the east as to maintain this order.

A window or even a small hole in the rear wall may not be made at all. The window may be built at a height so that it comes not lower than the one in the wall of the neighbouring house. In multi-storied buildings a door having two doors above it and a column having a door above it are not advisable. The courtyard may not be planned with three or five corners. Cattle may be kept in a separate room outside the house.

There is another type of classification of houses specifically meant for kings. It is the king only who is allowed to have a circular house, if he so likes. The house of a learned person should be built in (dhvaja) flag *āya* (dimension), that of an industrialist and a politician in (*simha*) lion *āya*, of a businessman in (*vr̥ṣabha*) bull *āya*, of the third and fourth class people in (*gaja*) elephant *āya*. The caves of the monks and the cottage of saints should be built in (dhvanksa) crow *āya*. The fuel stations are to be made in (dhūmra) smoke *āya*; the house for the security guards should be in (śvāna) dog *āya*; the house for transportation should be in (*khara*) donkey *āya*. From the eight *āya* that we have discussed just now, four are considered to be auspicious and other four inauspicious. *Dhvaja āya* is considered symbolic of benefit, *simha āya* as symbol of power, *vr̥ṣabha* as symbol of peace and *gaja āya* of prosperity.

There can be four gates in four directions in (dhvaja) Flag *āya*, in (*simha*) Lion *āya* there can be three gates except in the west direction; in bull *āya* the gate should be in east direction and in *gaja āya* doors should be in east and south directions. The house of those people



who deal with fire such as the ironsmith would be in *dhūmra* (smoke) *āya*, people who are uncultured (mlechha) should build their house in dog *āya* and the house of that of the prostitute should be in donkey *āya*.

Nail in the centre of the frame of the main entrance, pillar over the door, two doors over one door in multi-storyed buildings, etc. are considered inauspicious and for that matter should be removed. Other's architectural articles such as stones from temple, well and cremation ground and wood items from the palaces, etc. should not be brought to one's own house.

While painting the walls of one's house, pictures of vultures, crows, pigeons, and monkeys and of war should not be painted, as they are all disturbing and inauspicious.

Except in the case of Royal palaces, the painting of wild animals like lion and elephant and of wild birds for the purpose of adornment is not advisable. These may show inauspicious results.

Sleeping Position

One must not sleep keeping his legs towards images of gods, idols of gurus, treasury, etc. Also one must not sleep keeping his head towards the north direction and without clothes or naked. While getting up in the morning one should touch his right arm to the bed, which enhances good health. One must always take hot food with the right hand, cold drinks with the left hand and should sleep on his left side. These are indicators of a disease-free life. After taking meals one should walk down at least 100 steps and warm his hands with heat. These formulae prevent hundred diseases.

Mansion construction

High mansions were built for wealthy and prosperous people. There is even a mention of seven-storyed mansions. The tops of these mansions seemed to touch the sky and in their white glory, they looked as if they were laughing and since they were studded with gems, they presented very peculiar pictures at times. The pillars, platforms, attics, floors and basements of mansions have been mentioned. The city of Rajgriha was known for its stone and brick mansions. The mansion of Bharat Cakravartī was famous for its Śīśamahala. Winter house constructed by Vardhaka Ratna was free from any influence of heat, cold and rains. In Bhumigṛha, there is a mention of trap doors, tunnels and lac houses. Jatugṛha is known for being constructed on pillars and having an almost inaccessible entrance.



In the ancient days, architecture was a fully developed art and the professions of mason and carpenter were main professions of the day. Masons and carpenters used to work for houses, mansions, palaces, basements, ponds and temples. Kokkas carpenter of was a skillful sculptor and he made a mechanical pigeon by using his sculpture skills. On the request of Kalinga king, he constructed a seven storied mansion. Bricks, clay, sugar, sand stone, etc. were needed for construction work. Brick houses were painted generally with lime. Houses were made out of stone too.

The *Maṇḍapa* i.e. auditorium made for Draupadī's *Svayaṁvara* (an ancient tradition of choosing a bridegroom by a bride) was erected on hundreds of pillars and it looked beautiful due to many pockets. The floors of the bath chambers of kings were studded with stones, Pearls and gems.

There was a tradition of constructing *Catuśālā* mansions in the older days. Saṅghadāsa Gaṇi has mentioned about *Catuśālā* mansions.

A block of four houses or a quadrangle surrounded by four mansions on all four sides is called a *Catuśālā*. Saṅghadāsa has also mentioned *Sarvatobhadra* palaces. Anything that has gates on all four sides is called *Sarvatobhadra*. *Sarvatobhadra* really hints towards the sculpture charisma of ancient *vāstu* knowledge. In first century B.C., Varāhmihira has given the method of building *Sarvatobhadra* in *Bṛhadsaṁhitā*. Buildings which have no gates in the direction of west and which have platforms in four directions built in circumambulatory manner are called *Nandyāvartya*.

In the second *Jāvanika* of *Karpūrmañjarī* the description of the ornamentation of the heroine expressed in the dialogue between the King and far seeing is actually done in terms of sculpture science. In the first act of *Mudrarākṣasa*, when Cāṇakya himself expresses the wish for a place to sit in front of his disciple, then the disciple directs to him to a chamber consisting of *Vetrāsana* (shape of lower world). Similarly, we find hints towards several points of sculpture science and the art of *Vāstu* in the incidents of reference to *Nanda Bhavana*, *Rājabhavana-dvāra*, *Kanakatoraṇa*, *Sugaṅgaprasāda* and *Kusumpura* etc.

Establishment of Towns

Form the ancient times, the construction of towns has remained important in architecture. The terminology of architecture has been used in ancient texts like *Rāmāyana*,



Mahābhārata, *Jātakas*, *Yugpurāṇa*, *Māyāmata*, *Mānasāra*, *Samarāṅga-sūtradhāra* etc. For architecture and the construction of houses there used to be architects or engineers. 'Architect' is mentioned even in non-Jaina texts like *Mānasāra*, *Māyāmata*, *Samarāṅga-sūtradhāra* and many others.

According to the critiqued Jaina texts, towns are fifty-four kms wide and extend from East to West whereas in length they are 72 Kms. extending from South to North. Their entrance is towards East direction. In these towns 1,000 crossroads, 12,000 lanes, big and small 1,000 doors, 500-planked doors and 200 ornamented or decorated doors are seen. In *Padmapurāṇa* it is mentioned that because of these towns being whitewashed with lime, they appeared to be like a row of palaces. In Jaina texts, the prosperity of towns is mentioned. According to *Padmapurāṇa*, during the reign of emperor Bharata, towns were full of great resources as that of heavens. There in the Southern range of *Vijayārdha* Mountain matchless towns, consisting of different sorts of countries and towns, narrow like *Matāmba* i.e. an area of 500 villages and having the expanse of areas surrounded by mountains, rivers and villages are present. The soil of this region is like the soil of the land worthy of worldly enjoyment. Sweet juices, milk, ghee (butter) and other *rasas* i.e. sweet juices constantly flow from its fountains. At this place heaps of grain appear like mountains. Never ever the granary is empty. Wells and gardens have the smell endowed with luminosity. Paths are comfortable and devoid of any thorn or dust. The drinking pots or the water tanks are under the shade of green and huge trees and are full of sweet juices.

Architectonics has been mentioned in *Samarāṅga-sūtradhāra*, elaborately in various texts of Jaina tradition. In *Yaśastilaka*, a text of 10th century, by Somadevasūri various objects related to architecture are mentioned. Various types of attired or dome-shaped Jaina temples, palaces, kings' courts, residence of kings, stadium, recreation gardens, fountains, elephant's training centre, military houses, and places to enjoy the first rain of the season, etc. are described elaborately in various contexts.

From the remains of Maurya and Śuṅga period (3rd century B.C. to 2nd century A.D.), a rich tradition of architects is seen. If we consider *Mānasāra* to be a text of Gupta period, then we could say that during this period not only architecture, but also literature flourished. Great poets like Kāliṅga and Harṣa have mentioned fine art in their literary works. In such a case, the relevance of *Vāstuśāstra* ought to be accepted.



Though no written proof of these great works of architecture is available, yet one couldn't deny the great examples of Indian Architecture, like Ajanta and Ellora, Jogimasa, Siddhanvad, Chanvad and many others. The flow of *Vāstuśāstra* tradition followed the flow of time energy. Due to this, great changes took place in the method and tools of architecture. It is well known that any tradition survives only if it's true followers are present. So is the case with the great tradition of Indian architecture.

Theatre

According to *Rājprashnīya-sūtra's* description, the theatre there was built upon several pillars and it was adorned by *Vedikā* (platform), *Toraṇa* (ornaments of gates) and *Putṭhikās* (Puppets). It was embellished with beautiful sapphire gems and pictures of bulls of keen desires, etc. There were many golden and gem-embellished *stūpas* and then tops or summits were decorated with colorful bells and flags. There were mechanically operated couples of *Vidhyādhara* (learned kings) and the theatre was kept clean and tidy by constant scrubbing and smearing.

Conclusion:

In one of his philosophical couplet Saint Kabir says that in order to have a healthy body one must take his meals with right hand, must drink water with left hand and also must sleep on left side.

The upliftment or downfall of human beings is determined by their good or bad deeds respectively. Avoiding bad habits, householders should build their house according to the doctrines of *Vāstuśāstra* so that they attain peace in life, fame in society and infinite prosperity.

According to the great thinkers, and as I have mentioned in the beginning, the true companion of a householder is his wife. Also the life of a couple is considered successful only when they have worthy children. A Flawless house is needed not only for householders who desire long-lived parents and to have the fortune of husband-wife symbiotic relationship, children, vehicles, land, servants, etc. but also for saints these rules of *Vāstuśāstra* apply. For the accomplishment of their meditation, hermits should build their caves, *Maṭha*, Schools of religious teachings, etc. according to the norms of *Vāstuśāstra*. Any building constructed according to *Vāstuśāstra* provides dharma, prosperity, fulfillment of desires and, above all salvation.



One should understand that *Vāstuśāstra* is the acquisition of knowledge of construction. Buildings like temples, residences of kings and his subjects, etc. devoid of the rules of *Vāstuśāstra* are considered inauspicious. To live in such a house is not auspicious. Jain temples are the places to provide shelter for human beings. This place, which is possessed by those great persons who have conquered their senses, enhances dharma, wealth, fulfillment of desires and liberation. These four endeavors of a worthy man are attained by the positive effects of such a place. Such a place fulfils our desires. Temples, *Maṇḍapas*, houses, shops and basements constructed against the norms of *Vāstuśāstra* give opposite results, like death, loss of children and mental agony. Therefore, it becomes essential to follow the doctrines of *Vāstuśāstra* in the construction of houses and other buildings.

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Chart No.2: Dimensions (Ayas) of a House

Formula for the measurement of a house is as follows:

Length & Width = Area. & $9 \div 8 = \text{Remainder (1- 8)}$.

Different dimensions are named on the basis of the remainder. The names of the different dimensions with their corresponding remainders are as follows:

Remainder	Dimension in English	Dimension in Hindi
One	Flag	Dhvaja
Two	Smoke	Dhūmra
Three	Lion	Simha
Four	Dog	Svāna
Five	Bull	Vṛṣabha
Six	Donkey	Khara
Seven	Elephant	Gaja
Eight	Crow	Dhvankṣa

B.1.3.4

Landmarks of Jaina Iconography

Prof. Maruti Nandan P. Tiwari

The study of Jaina art has drawn considerable interest of the scholars both from India and abroad for over a hundred years. It may be noted that Jainism remained a popular religion throughout, having the support of all the ruling dynasties and the masses, and above all from the business class. There are ample inscriptional evidences found at Kankali Tila, Mathura, Osian, Khajuraho, Deogarh, Jalore, Delvara and at several other places which frequently refer to the śreṣṭhin, sārthavāha, gandhika, svarṇakāra, vardhakin, lauhakarmaka, nāvika, nartaka, veśyās and different *goṣṭhis* of traders making significant contributions to Jainism, including the erection of temples and carving of images.¹

A figure on some of the seals from Mohenjo-daro and a male torso from Harrapa [the earliest Indian Civilization, Known as Indus Valley Civilization, [c. BCE 2300-1750] remind of jina images on account of their nudity and posture. They are similar to the more emphatically exhibited *kāyotsarga-mudrā* ² in the Lohanipur torso. Nevertheless, nothing can be said with certainty until the Indus Valley script is deciphered. Apart from this lone doubtful instance, no literary or archaeological evidence regarding any Jaina image prior to Mahāvīra has ever surfaced. Mahāvīra is said to have never visited any Jain temple or worshipped any Jaina images.³ In this connection, it would be relevant to make a reference to the Jīvantasvāmī Mahāvīra image, which is said to have been carved in the lifetime of Mahāvīra [c. BCE 6th cent.], hence the name Jīvantasvāmī. According to the legend, a sandalwood image of Mahāvīra was carved in his lifetime, during the period of his *tapas* in his palace, about a year prior to his renunciation as a prince. This image is said to be adorned with *mukuṭa* and other ornaments befitting royalty. Just like the *Bodhisattva* is the stage before reaching Buddhahood, likewise Jīvantasvāmī images came to the notice of the scholars.⁴ Scholars

¹ *Epigraphia Indica*, Vol. I, II [for inscriptions], VI, XXI, XXIX, Vol. II, Inscriptions V, XVI, XVIII, XXXIX, New Delhi, pp. 237-40; - P.C. Nahar: *Jaina Inscriptions*, Vol. I, Calcutta, 1918, pp. 192-94, 233 [inscription 898]

² J. Marshall: *Mohenjo-daro and the Indus Civilization*, Vol. I, London 1931, pl. 12, figs. 13, 14, 18, 19, 22, p. 45, pl. 10; - R.P. Chanda: *Sindh Five Thousand Years Ago*, Modern Review, Vol. LII, No. 2, August, 1932, pp. 151-60.

³ U.P. Shah: *Beginning of Jaina Iconography*, *Bulletin Museums and Archaeology in U.P.*, No. 9, Lucknow, June, 1972, p. 2.

⁴ For details consult: U.P. Shah: A Unique Jaina Image of Jīvantasvāmī, *Journal Oriental Institute*, Vol. I No. 1, Baroda, Sept., 1951 [1952], pp. 72-79; U.P. Shah: Side Lights on the Life-time Sandal-Wood Image of Mahāvīra, *Journal Oriental Institute*, Vol. I, No. 4 Baroda, June 1952, pp. 358-68; M.N.P. Tiwari: Jīvantasvāmī, Images – A Study in Concept and Iconography, *Proceedings of Indian History Congress – 54th Session* [1993], Delhi, 1984, pp. 847-56.



have so far accepted this literary theory and conceded that the Jīvantasvāmī image was carved in the lifetime of Mahāvīra. To reinforce his views further, he took the help of two Jīvantasvāmī images of the early Maitraka period discovered from Akota in Gujarat.⁵ These images exhibit Jīvantasvāmī standing in the *kāyotsarga-mudrā* and wearing imperial dress and ornaments, and one of them bears the word Jīvantasvāmī in the pedestal inscription.

However, there is no mention of Jīvantasvāmī images in the *Kalpasūtra* and other early literary works like the *Paumacariya* of Vimāla Sūri [CE 473]. The earliest references to these images are found in the later commentaries of the *Āgamas* [c.mid 6th century CE] and in other works which mention the existence of the Jīvantasvāmī images at Kosala, Ujjain, Dasapura [Mandasaur], Vidisa, Puri and Vitabhayapattana.⁶ The *Triṣaṣṭīśālākā-puruṣa-carita* [CE 1169-1172] of Hemachandra deals at length with the legend and the iconographic features⁷ of the Jīvantasvāmī images [*parva* 10, *sarga* 11]. It mentions that Kumārapāla Caulukya commissioned excavations at Vitadhayapattana and unearthed a Jīvantasvāmī image. According to Hemachandra, the first and original image made by Vidyunmālīdeva was installed at Vidisha. However, there is no mention of these figures in any of the Digambara literary works, and as a consequence no such figures have been encountered from their sites. Probably this absence was due to the representation of the Jīvantasvāmī with dress and ornaments.

Since there is no literary and archaeological record of these images prior to the 5th-6th century CE, hence, the contemporary tradition of Jīvantasvāmī image having being carved during the lifetime of Mahāvīra is not acceptable. The available evidences point at the prevalence of such a belief in the later Gupta period. It may be observed here in passing that the early concept of Jīvantasvāmī Mahāvīra was further broadened between the 10th and 15th centuries CE, by the depiction of some other Jinas as Jīvantasvāmīs. The fact is further supported by later literary references in the *Prabandhakośa* of Rājāśekhara [CE 1348] and the *Kalpaprādīpa* or *Vividhatīrthakalpa* of Jinaprabha Sūri [CE 1350]. The former text refers to the Jīvantasvāmī Śāntinātha image. Several other inscribed Jīvantasvāmī images, namely, Ṛṣabhanātha, Śītanātha [CE 1449], Candraprabha [CE 1465] and Sumatinātha [CE 1444]

⁵ U.P. Shah: *Akota Bronzes*, Bombay, 1959, pp. 26-28, pl. pa & b, 12a

⁶ J.C. Jain: *Life in Ancient India as Depicted in Jaina Canons*, Bombay, 1947, pp. 252, 300, 325. The earliest literary references are found in the *Vasudevahiṇḍī* [c. 610CE]

⁷ *Triṣaṣṭīśālākā-puruṣacarita*: 10.11. 379-80.

from western India have also been found. It may be concluded that the concept of Jīvantasvāmī was further widened to cater to the needs and aspiration of the devotees, by transmitting the message of observance of austerity and the renunciation of a passionate life along with all the worldly obligations. In a few examples from Osian [Jodhpur, Rajasthan, 11th century CE], the figures of *yakṣas* and *yakṣis* have also been added to Jīvantasvāmī, apparently suggestive of the innovation on the part of the artist.

The earliest known Jina image is preserved in the Patna Museum; it comes from Lohanipur [Patna, Bihar] and is dated back to the 3rd century BCE.⁸ As the figure is nude and stands in the *kāyotsarga mudrā*, [pls. 3, 7] this suggests rigorous austerity, confined only to the Jinas. Another from Lohanipur is assignable to the Śuṅga period or slightly later. A terracotta Jina icon of the 3rd century BCE has also been reported from Ayodhya.⁹ In this connection, the references to the 'Kaliṅga Jina' in the Hāthigumphā inscription, and the Lohanipur and Ayodhya *Jina* figures, the antiquity of the Jina image may be pushed back to the 3rd century BCE.¹⁰

The two other earlier images of Pārśvanātha, dated differently by scholars from the 2nd century BCE to 1st century CE, are in the collection of the Prince of Wales Museum, Bombay, and the Patna Museum.¹¹ These figures standing in the *kāyotsarga-mudrā* are sky-clad, with a five and seven snake's canopy respectively.

Mathura was a stronghold of Jainism from about 100 BCE to CE 1177. The early [100 BCE to the Kuṣāṇa period] Jaina sculptures from Mathura are of special iconographic significance, because they exhibit certain formative stage in the development of Jaina iconography. The vast amount of vestiges includes the *ayāgapāṭas* [tables of homage], independent Jina images, Pratimāsarvatobhadrikā, Sarasvatī [CE 132], Naigameṣī and also

⁸ K.P. Jayaswal: Jaina Image of Maurya Period, Journal *Bihar, Orissa Research Society*, Vol. XXIII, Pt. 1. Patna, 1937, pp. 130-32.

⁹ The Ayodhya excavation has yielded a terracotta figure of c. 3rd century BCE that is taken to be the earliest Jaina terracotta figure so far unearthed in India.

¹⁰ D.C. Sircar: Select Inscriptions, Vol. I Calcutta, 1965, pp. 213-21

¹¹ U.P. Shah: *Studies in Jaina Art*. Varanasi 1955, pp. 8-9;

H.K. Prasad: Jaina Bronzes in the Patna Museum, *Mahāvīra Jain Vidyālaya Golden Jubilee Volume*, Bombay 1968, pp. 275-80.

The image in the Patna Museum is procured from Chausa in Bhojpur district of Bihar



narrative scenes from the lives of Rīṣabhanātha and Mahāvīra.¹² Among these, only *ayāgapāṭas* of the 2nd-1st century BCE merit special attention, since they represent the transitional phase of Jain iconography in which the worship of auspicious symbols, together with the Jinas in human form, was in vogue. One such example of the 1st century BCE bearing the figure of Pārśvanātha, seated in *dhyāna-mudrā* [seated cross-legged], is in the collections of the State Museum, Lucknow [acc. no. J253]. The rendering of the Jinas in the *dhyāna-mudrā* and the representation of the Śrīvatsa in the center of the chest appear for the first time in the Śuṅga - Kuṣāṇa sculptures of Mathura. [Pls.1, 2] These sky-clad Kuṣāṇa Jaina images imply full concurrence with Agamic tradition of *Sacelaka* [draped] and *Acelaka* [sky-clad], but they, however, do not suggest any sectarian affiliation with the Digambaras. They rather represent the undifferentiated proto-Śvetāmbara and Digambara sects.

The Gupta period was a milestone in the development of the Jaina iconography, during which the most significant iconographic features were introduced, such as the distinguishing cognizances and the *yakṣa-yāśhī* figures. The *Bṛhatsaṃhitā* of Varāhamihira is the earliest text which lucidly gives details of such features [58.65].

The earliest Śvetāmbara Jaina images, known from Akota [Vadodara, Gujarat], were also carved in the Maitrak-Gupta period,¹³ and their glorious history continued in the Post-Gupta period. Jaina literature and art thrived most vigorously during the 10th and 13th centuries CE. This era witnessed the construction of a large number of Jaina temples with exquisite sculpture carvings. Gujarat and Rajasthan were the strongholds of the Śvetāmbara sect, while the vestiges yielded by other regions are affiliated mainly to the Digambara and Yāpanīya sects. Of the Śvetāmbara sites, the most prolific exponents can be seen at the Osian Mahāvīra temple and five Jaina [devakulikās, c. CE 10th - 13th century] and Delvada [Sirohi, Rajasthan- Vimala Vasahī and Lūṇa Vasahī [c.CE 1031 - 1250]. Of the Digambara sites, Khajuraho [Chhatarpur, M.P., Pārśvanātha, Ādinātha and Ghaṇṭai temples, c. CE 950 -11th century], Deogarh [Lalitpur, U.P., Sāntinātha and several temple and profuse Jaina icons of c. CE 860 - 13th - 14th century], Ellora [Aurangabad, Maharashtra, five Jaina caves nos. 30-34, c. CE 9th - 10th century], Khandagiri [Puri, Orissa - c. CE 11th - 12th century],

¹² These narrative panels of the Kushan period are on display in the state museum, Lucknow [acc.no. J626, J354].

¹³ M.N.P. Tiwari: *Jaina Pratimāvijñāna*, [Hindi], PV, Varanasi 1981, pp. 49-52.

Humcha [Shimoga, Karnataka] and Sravanabelgola [Hassan, Karnataka - c. CE 10th - 13th century], call for special attention.

The core of the Jaina pantheon, also the visual manifestations representing the concentration of thoughts and myths into figurative and pictorial art, are 24 Jinas or Tirthaṃkaras. The Jainas further developed their pantheon by assimilating and transforming different Brahmanical legendary characters and deities in there are from. In embracing Brahmanical deities, Jainas never compromised with their basic tenets of meditation and bodily abandonment, best represented by the Vītarāgī Jinas, who were free from passions and desires and who could neither favour nor frown at anybody. It is for this reason that the Jinas were never shown as safety-bestowing or boon-conferring deities, as was the case with Buddha, Śiva, Viṣṇu, Gaṇeśa and others. Religion can thrive only with the active support of the masses, and this fact was very much in the minds of Jaina *ācāryas*. The majority of the worshippers aspire for worldly and materialistic possessions from deities they worship, which however could not be obtained from the worship of the Vītarāgī Jinas. Thus, several other deities were conceived and incorporated in the Jaina pantheon to cater to the needs of the common worshippers, by the induction of the *Śāsanadevatās* or the *yakṣas* and *yakṣīs*, joining two Jinas on the two flanks as guardian deities, [*Jinaśāsanarakṣakarakaya-Ācāradīnakara*]. They bestow on their believers their desired wishes and boons. The *Harivaṃśa Purāṇa* [CE 783, 66.43-45] speaks of the relevance of the adoration of the *Śāsanadevatās*, who are capable of pacifying the malefic powers of the *grahas*, *rogas*, *bhūtas*, *pīśācas* and *rākṣasas*. The socio-religious and psychological requirements, thus, paved the way for the assimilation and mutual understanding between the Brahmanical and Jaina religions.

The Pārśvanātha Jaina temple at Khajuraho [c.CE 950-70], containing all around its façade the figures of Brahmanical deities like Śiva, Viṣṇu, Rāma, Brahmā, Balarāma, Kāma, Agni and Kubera, along with their respective *śaktis* in *ālīṅgana*-pose, is a remarkable exponent of coherence and mutuality between the two religions. Such figures in *ālīṅgana* -pose are indeed a violation of the accepted norms of the Jaina tradition, and were actually carved under the influence of Brahmanical sculptures at Khajuraho. There are three sculptures



showing amorous couples¹⁴ on the north and south *śikhara*s and also on the *garbha-griha* facade of the Pārśvanātha temple.

Such instances of erotic figures in a Jaina context, datable between 10th-12th cent. CE, are also known from Deogarh [Doorway, temple 18], the Śāntinātha temple at Narlai [Pali, Rajasthan],¹⁵ the Ajitanātha temple at Taranga and the Neminātha temple at Kumbharia. The presence of erotic figures at Jaina sites is a gross violation of the Jaina beliefs, which does not even conceive of any Jaina God in *ālīngana* - pose with his Śakti, and hence was probably the impact of Tantric influence during the early medieval times[c. CE 7th - 10th century]. However, the Jaina *Harivaṃśa Purāṇa* [CE 783] points out to the construction of a Jina temple by śreṣṭhi Kāmadatta, who, for the sake of attracting people, had figures of Kāmadeva and Rati¹⁶ installed in the temple. It also alludes to the worship of Rati and Kāmadeva along with the Jina images.¹⁷

It may be noted here that Tantric influential was accepted in Jainism but with certain restraints. Overt eroticism was never so pronounced in Jaina literature and sculpture manifestation, as is the case of Brahmanical and Buddhist religions, as evident from their sculptures, carved Khajuraho, Konark, Bhubanesver and many other places.

The *Jinas* also find representation on some of the Brahmanical temples at Khajuraho [Kandariyā Mahādeva and Vishvanātha temples- 11th century CE], Osian [Surya and Harihara temples 8th-9th century CE] and Bhubaneshvara [Mukteśvara temple - 10th century CE]. Of all the deities borrowed from the Brahmanical culture, Rama and Krishna, the two great epical characters, undoubtedly occupy the most exalted position in the Jaina worship and Jaina religious art; they were incorporated in their work in about 1st - 2nd century CE. The rendering of Kṛṣṇa and Balarāma begins as early as the Kushan period. These were associated with the 22nd Jina Ariṣṭanemi or Neminātha, as his cousins, as illuminated by the images of Neminātha from Mathura, belonging to the early Kuṣāṇa period, e.g. the seated

¹⁴ L.K. Tripathi: The Erotic Sculptures of Khajuraho and their Probable Explanation, Bhārati, Varanasi, No. 3, 1959- 60, pp. 82-104, M.N. Tiwari: *Khajurāho kā Jain Purātattva*, [Hindi], Khajuraho, 1987.

¹⁵ There are about 50 erotic couples showing in some cases shaven-headed Jaina *munis* with elongated ears that are engaged in different sexual activities.

¹⁶ *Atraiva Kamadevasya Ratescha Pratimamvyadhat/Jinagare Samastsyah Prajayah Kautukaya sah || Harivaṃśa Purana: 29.2*

¹⁷ *Harivaṃśa Purāṇa: 29.1-10.*

figure of Neminātha is flanked by the figures of four-armed Balarāma and Kṛṣṇa -Vāsudeva [State Museum, Lucknow, acc. no. J47]. Balarāma holds an *mūsala* and a hala, while Kṛṣṇa bears a mace. Another image of the later Kuṣāṇa period shows Krishna with a mace and *cakra*, explaining distinctly the process of adoption and transformation of Brahmanical deities in Jaina worship. Subsequent illustrations of such images are known from Bateshvara [Agra, U.P.] and Deogarh [temple no. 2, Lalitpur, U.P.]. Owing to the explained kinship of the two, Kṛṣṇa and Balarāma were also carved in different narrative panels at Kumbharia and Vimala Vasahī [11th-12th century CE] showing the life of Neminātha. These scenes project the water sports and trial of strength between Neminātha and Kṛṣṇa [Vimala Vasahī ceiling of cell no. 10].

According to the Jaina belief, and also in visual expression, Neminātha has been portrayed as victor in a trial of strength with Kṛṣṇa, which was intended at establishing the superiority of Jainism. The second circular band of the Vimala Vasahī relief demonstrates the strength of Neminātha in the *Āyudhasālā* [armory] of Kṛṣṇa. In the scene, Kṛṣṇa is shown sitting on a throne as Neminātha enters, and both are greeting each other with folded hands. Ahead is engraved the scene of trial between the two, wherein the outstretched hand of Kṛṣṇa is shown bent to suggest Neminātha's victory over Kṛṣṇa.

Vimala Vasahī and Lūṇa Vasahī [c. CE1150-1250] exhibit some very interesting renderings of Kṛṣṇa-*līlā* and other Vaiṣṇava themes including *Kāliyadamana* [Vimala Vasahī cell 33], [pl.4] Kṛṣṇa playing Holi [sprinkling coloured water on each other] with *Kanakśṛṅgakośa* [as found in *Harṣacarita*] with *gopas* and *gopikās*, the episode of Bali and Vamāna, samudra-manthana and vivid carvings pertaining to Kṛṣṇa's birth and his bala-lilas.¹⁸ The scene of Holi, carved on the ceiling of the *bhramikā* [corridor] at the *devakulikā* 41 of the Vimala Vasahī [c. CE 1150], is a singular such instance in plastic art. It becomes all the more important in view of its Jaina context on one hand, and its total absence from the plastic art at Brahmanical sites on the other hand. The ceiling accommodates nine figures of *gopas* and *gopikās* with Kṛṣṇa, the later in the center playing Holi in a joyful mood, with two *Kanakśṛṅgakośas* [cowhorn-shaped golden sprinklers] in his hands. [Pl.5] Kṛṣṇa is dressed in a small kirita-mukuta and a long flowing *uttariya* [pitambar]. All other figures are leaning

¹⁸ M.N.P. Tiwari & K. Giri: Vaiṣṇava Themes in Dilwara Jaina Temples, Vajpeya [Prof. K.D. Bajpai Felicitation Volume], [ED.] A.M. Shastri et al., New Delhi, 1987, pp. 195-202.



towards Kṛṣṇa in rhythmic postures. The Luṇa Vasahī [CE 1250] contains depictions of Kṛṣṇa's birth [janma], under close vigil, his *bāla-ṃlā* and the killing of demons by him.

The second ceiling [no. 49] of Vimala Vasahī exhibits a remarkable figure of a 16 - armed *sthauna* Narasiṃha [man- lion incarnation of Viṣṇu] killing the demon Hiraṇyakaśyapu. The entire representation is so effective and dynamic that it makes the work, undoubtedly, one of the best illustrations of Narasiṃha in Indian Art.

Apart from these epical characters, several other deities were assimilated directly in Jaina worship with identical iconographic features. The concept and the names of such deities are found in the early Jaina works datable between c.3rd and 7th century CE, but their detailed iconographic features are enunciated mainly in the works assignable between c. 8th and 14th century CE. [Pl.8]. The list of such deities comprises Gaṇeśa [Jaina *devakulikās* at Osian, Khandagiri cave, and Neminātha temple at Kumbharia, c. 11th - 12th century CE], Kṣetrapāla [Deogarh and Khajuraho], Lakṣmī, Sarasvatī, [Mathura, Deogarh, Khajuraho, Pallu, Vimal Vasahī, Lūṇavasahī, Kumbharia, Humcha - Kuṣāṇa, to 12th century CE]. Other than these examples, *Aṣṭadikpālas* [sometimes their number being 10, including Nāgarāja Dharaṇendra and Brahmā], *navagrahas*, *Aṣṭavasus* [carved on the Jaina temples of Khajuraho], 64 *yoginīs* [enunciated in the *Ācāradinakara* of 1412], Indra and several other deities were also included. In concurrence with the Brahmanical tradition, the *Aṣṭadikpālas* and the *Navagrahas* are carved on almost all the Jaina temples. *Navagrahas* are carved on the pedestals of the Jina images also. Gaṇeśa, as bestower of success, was incorporated in to the Jaina pantheon during the early medieval times. According to the *Ācāradinakara* of Vardhamāna Sūri [CE 1412], Gaṇeśa is even adored by the gods in order to fulfill their worldly desires. On the basis of the available instances, Ganesha is shown mounting a rat and carrying a lotus goad, tusk, axe, spear and *modaka* or *modakpatra*;¹⁹ the bearing of Brahmanical Sarasvatī, their proximity being ascertained by the presence of the vahana [swan or peacock], manuscripts, vina, rosary, water vessel, goad and noose. In one of the images carved in the ceiling of Vimala Vasahī [CE 1150], Sarasvatī is joined by the figures of Sūtradhāra Loyana and Kela, the chief architect and sculptures of the temple. Thus, Sarasvatī is visualized here as the Goddess of fine arts as well.

¹⁹ M.N. Tiwari & K. Giri: Images of Ganesha in Jainism, Ganesh – Studies of an Asian God, [ED] R.I. Brown, Newyork, 1991, pp. 101-14;

M.N. Tiwari & K. Giri: Sarasvati in Jaina Tantric Worship, Archaeology and Art – *Krishnadeva Felicitation Volume* [ED] C.R.P. Sinha, Pt. II, Delhi, 1990, pp. 311-25.

A few Jaina deities who were borrowed from other cultures have some changes either in the names or iconographic features or both to suit the requirements of the Jaina creed. The Brahmaśānti and Kaparddi *Yakṣas* are the foremost among such deities who occupied an important position in the visual representations at Śvetāmbara Jaina temples in western India, namely, Dilvada and Kumbharia. They are identical to Brahmā and Siva. In some cases, the influence of Garuḍa, Kumāra yakṣa, Kālī and Mahākālī yakṣīs is also seen. The *Śāsana-devatās* of Ṛṣabhanātha, the first *Jina*, are Gomukha [bull face and *paraśu* in hand] and Cakreśvarī [riding a Garuḍa and carrying disc, mace, and conch], apparently representing ṣ and Vaiṣṇavī.²⁰ In one of the ceilings of the Śāntinātha temple at Kumbharia the figure of Cakreśvarī is labeled as ‘Vaiṣṇavī’.

The figures of Saptamātrikas, who find no mention in Jaina works, were also carved, as found in some instances from Mathura, Gyaspur, Vimala Vasahī and Khandagiri. These figures are usually carved in the *parikara* of Ambikā images [Mathura Museum], while at Khandagiri [Navamuni Gumphā - 11th century CE] they are carved with the Jinas as *yakṣīs*, albeit with the features of Indranī, Kaumārī and other Mātrikas. Some figures of several such unidentified deities, mainly the female ones, at the prolific Jaina sites Vimala Vasahī, Lūṇa Vasahī and Kumbharia have been discovered. Most of the deities in such cases show the influence of the Brahmanical Goddesses. Vimala Vasahī alone has 16 such goddesses, mounted on a bull and either holding a *triśūla* or a *sarpa*, or a *triśūla* in both the hands, which has a distinct Shaivite stamp. To suggest his rigorous tapas, Bāhubali²¹ has not only been shown in the *kāyotsarga-mudrā* but also with creepers entwining him, as exemplified by the finds from Deogarh, Khajuraho, Bilhari, Ellora, Shravanbelgola [CE 983], Karkal [CE 1432], Venur [CE 1604], as in the museum of India and United Kingdom and in some paintings. The long span of time during which he was absorbed in *tapasyas* in deep trance has been

²⁰ U.P. Shah: *Jaina Rūpamaṇḍan*, Delhi, 1987; M.N.P. Tiwari: op.cit, 198.

²¹ Bāhubali, also known as Gommateśvara in the Southern Jaina Customs, was the second son of Jina Ṛṣabha born to his second queen Sunandā. His stepbrother Bharata became Chakravarti, succeeding his father. According to law of disc-weapon [charka], Bharata had the need to subdue Bāhubali and his 98 brothers. Except Bāhubali, all his brothers surrendered their domains and became recluses. A fierce duel took place between Bharata and Bāhubali for trial of strength, in which the latter almost emerged as a victor. As at the final moment of his triumph, he was enlightened about the futility of worldly possessions; he consequently renounced the world for attaining omniscience and hence salvation from the cycle of existences. As an ascetic, he performed very rigorous austerities by standing in the *kāyotsarga* posture for a whole year and then attained *kevala-jñāna*.



represented by snakes, lizards and scorpions either near him or creeping over his body. The posture of Bāhubali is symbolic of perfect self-control, while his nudity implies total renunciation. The profound austerities formed by Bāhubali inspired both the Śvetāmbara and the Digambara Jains to worship him, specially the Digambaras. As a result, Bāhubali became a powerful symbol and also a materialistic image, evocative of the ethos of self-sacrifice and *ahiṃsā*, as preached by the *Jinas*. It is further believed that Bāhubali was perhaps the first to propound the policy of no war, preferring a duel to a battle between the armies. The entwining creepers and the figures of scorpions, lizards and snakes on the body of Bāhubali perhaps also are symbolic the intimate relationship between man and nature and their rhythmic coexistence. Gradually, the popularity of Bāhubali worship reached to such heights in the Digambara sect that a cult around him almost formed. The invariable features of the Jina images like the *aṣṭaprātiharyas* and the *Śāsana-devatās* were also associated with him to project his project his status, equaling him to the *Jinas*.



Plate 1.

Female Jina Mallinatha, Unnao [U.P.], 11th century CE; State Museum, Lucknow.



Plate 2. Back of the sculpture in pl. 1.



Plate 3.

Upasarga of Parsvanatha, Cave 32, Ellora, 9th Century.



Plate 4.

*Kaliyadamana, ceiling, in front of Devakulika-29,
Vimal Vasahi [Mt.Abu], Rajasthan, c.1150.*

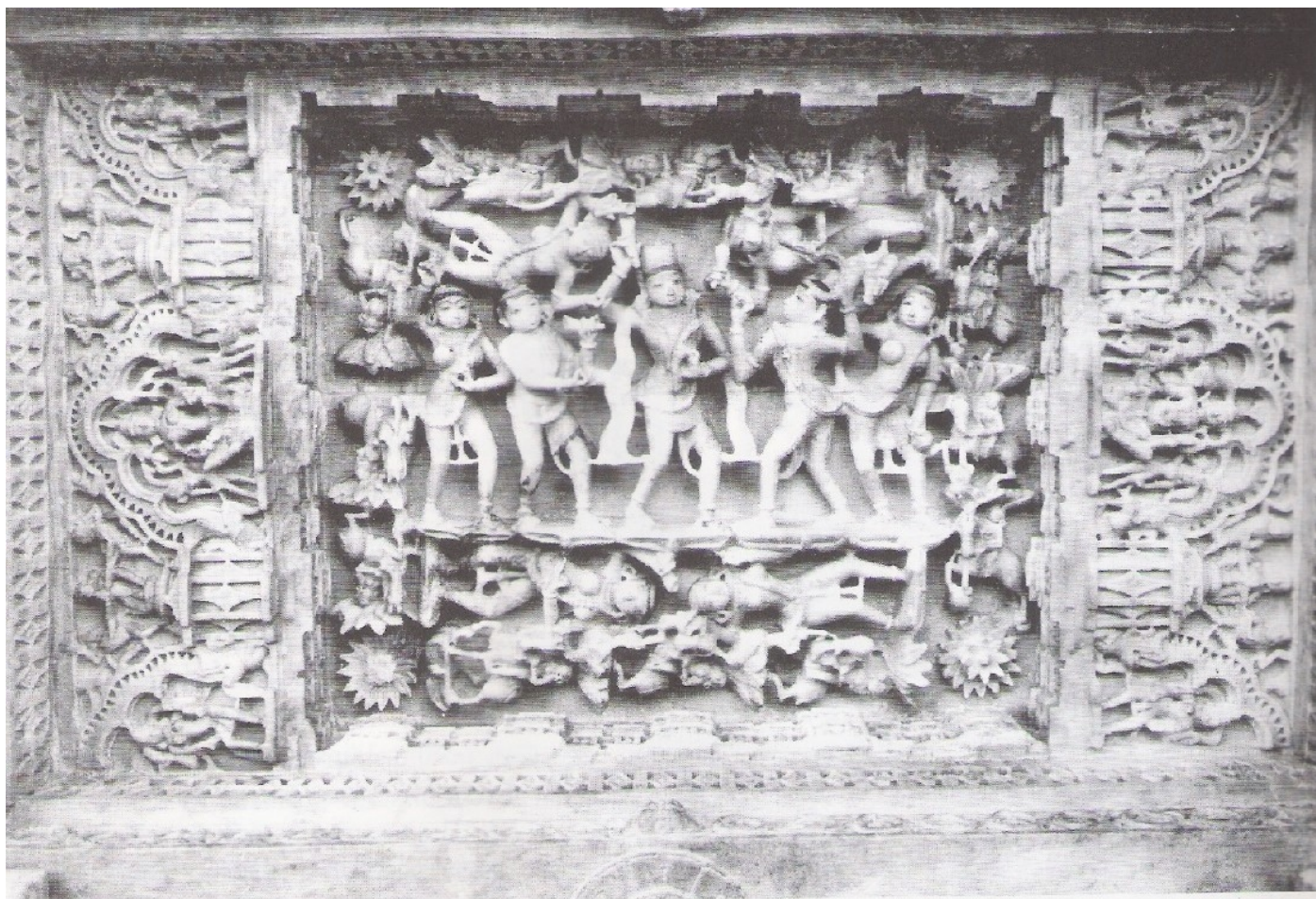
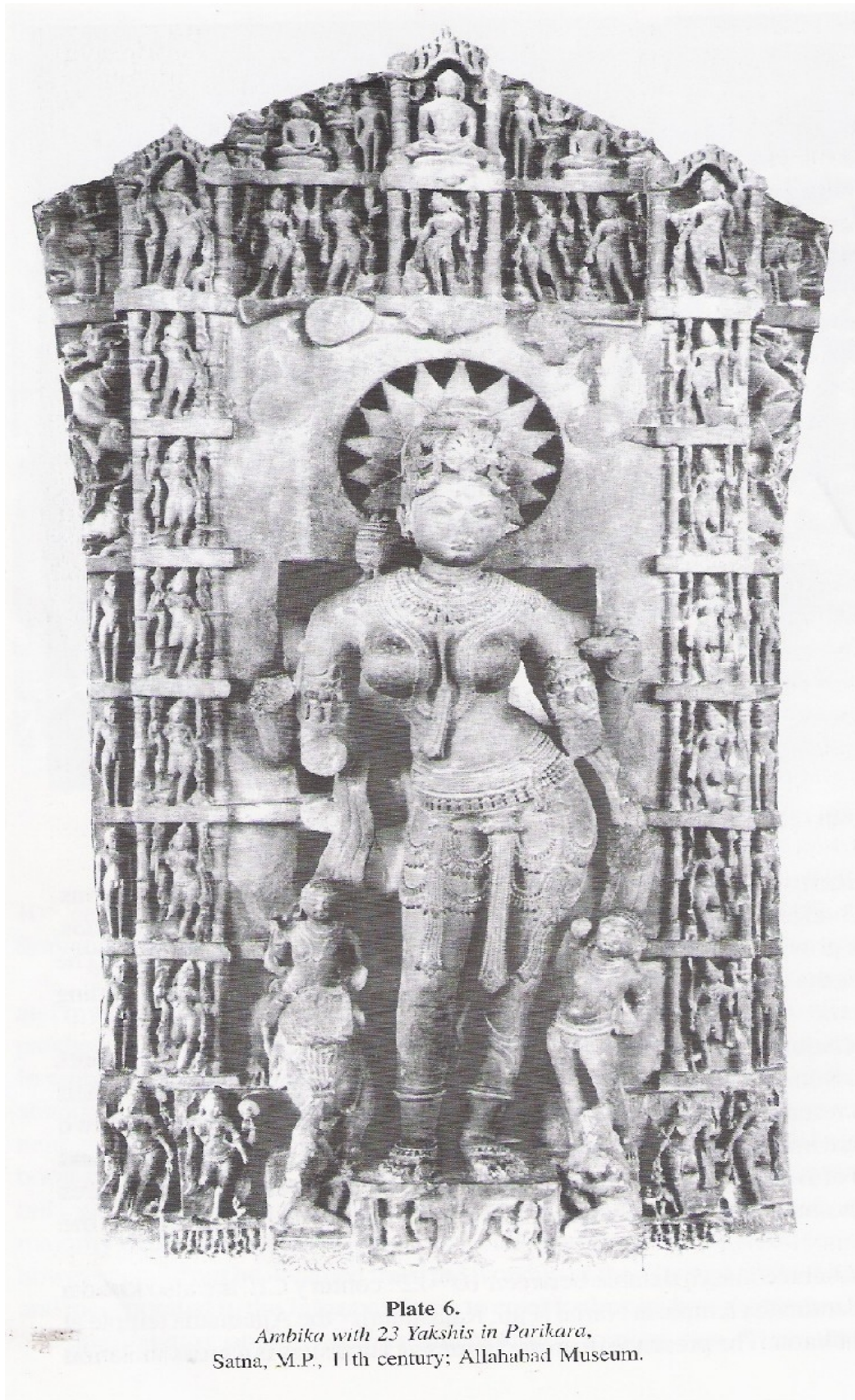


Plate 5.

Krishna Playing Holi with Gopa-Gopikas, Ceiling, interior, of Devakulika-29, Vimala Vasahi [Mt. Abu], Rajasthan, c. 1150.





B.1.4.1

Some Aspects of Jaina Narrative Literature

Prof. Prem Suman Jain

1.0 Introduction

Jainas have developed a rich literary activity at all the times. The majority of Jaina writers belong to the spiritual class; they are either monks who take advantage of the four months of monsoon (caturmāsa) during which they are not allowed to wander and must take up on their literary activity, or those who have settled down at a place. The character and the content of Jaina- literature show the predominance of the clerical element among the authors, and this, incidentally, agrees fully with the Indian literature in general. These works are mainly theological and philosophical treatises, legends of saints, didactic works and laudations of the Tirthaṃkaras. The basic religious feature also emerges strongly in works having mundane contents, in books of science and poetry and works of narrative literature.

2.0 Tradition of Jaina Literature

According to the Jaina tradition, the teachings of the religion were recorded in the period of the first Tirthaṃkara Ṛṣabha himself; the Holy Scriptures always existed in the times in which the churches of the individual Tirthaṃkara prospered. It is true that they were forgotten in the intervals (in between the periods of a few Tirthaṃkaras), during which the doctrine disappeared, but they were proclaimed again anew by every prophet. According to a tradition of the orthodox people which is propagated today, the holy scriptures from the period of all the Tirthaṃkara should essentially agree with one another (as also the life stories of the Tirthaṃkaras in their important points), and only the names are supposed to vary in them.

Like the teachings of his predecessors, Mahāvīra's teachings also have been recorded in certain works. His disciples, the Gaṇadharas, brought them down to the posterity in 12 *Arigas* of which the last consists of the so-called 14 "*Pūrvas*" ("earlier" works). According to one tradition, apostles are said to have brought the contents of the lectures of the Master at first in the 14 *Pūrvas* in a text-form and then worked them out into the *Arigas*. The canon consisting of these and other works was faithfully preserved by the leaders of the community among the first followers of Mahāvīra. However, the parts of the canon fell into confusion with the time.



A council was called in around 300 B.C in Pāṭaliputra, according to the tradition of Śvetāmbaras, to put together the canon anew. It was found in it that the last of the great Holy Scriptures, the so-called 12th *Āṅga*, which comprised of the 14 works called *Pūṛva*, were not any more in an authentic tradition. In spite of efforts this could not be saved. But the remaining holy works were preserved and they finally edited in the council of Valabhī (Gujarat) in the year after Mahāvīra under the leadership of Devarddhi and first time put down in script (till then, all the holy “scriptures” are said to have been committed only orally from teacher to pupil). The canon of Śvetāmbaras of today is according to their opinion, the corpus of work, which was fixed at time.

Digambaras agree with Śvetāmbaras that Bhadrabāhu is considered to be the last teacher with knowledge of 14 *Pūṛvas*. But according to them, the genuine canon is also forgotten. Subsequently the people who knew were few and finally only a fragmentary portion was written down by Puṣpadanta and Bhūtabali, in the year 683 after Mahāvīra. Since then, all knowledge about the doctrine proclaimed by Mahāvīra could not anymore be derived from the *Āṅgas*, but only from the works whose contents rest indirectly upon the lost canon.

While thus Śvetāmbaras boast to possess even today the genuine canon, albeit in incomplete form, Digambaras are of view that the canon is lost once for all and that the holy scriptures of Śvetāmbaras are not genuine; a collection of books written in a later period serve them as a guiding principle of their faith. They can be regarded as a “secondary canon” in view of the authority they enjoy.

2.1 The meaning of Jaina Āgama

The preaching of *nirgranthas* (niggantha pavayaṇa), Lord Mahāvīra and his disciples are called *Āgama*. *Āgama* is also known as *Sūtra*, *grantha*, *śāsana*, *jñāna*, *vācanā*, *upadeśa*, or *pravacana*. According to Śvetāmbara Jainas, the total number of authentic *āgamas* is now deemed to be 45. They are:

a. Eleven Āṅgas:

1. *Āyāraṅga*,
2. *Sūyagaḍāṅga*,
3. *Thāṇāṅga*,
4. *Samavāyāṅga*,
5. *Viyāhapaṇṇatti*,



6. *Nyāyādharmakahā,*
7. *Uvāsagadasā,*
8. *Aṇṭagaḍadasā,*
9. *Anuttarovavāi,*
10. *Paṇhāvāgarṇāim,*
11. *Vivāgasuyam*

b. The Twelve Upāṃgas (supplementary writings)

1. *Ovavāi,*
2. *Rāyapaseṇaijja,*
3. *Jivābhigama,*
4. *Paṇṇavaṇā,*
5. *Sūryapaṇṇatti,*
6. *Jambūddivapaṇṇatti*
7. *Candapaṇṇatti,*
8. *Niryāvaliyā,*
9. *Kappavadaṃsiyā,*
10. *Puphiyā,*
11. *Pupphaculiā*
12. *Vaṇhidasā.*

c. The Ten Prakīṇakas

Those sacred treaties which have been accomplished on various topics of Jainism by learned seers.

d. The Six Chedasutta:

The *Chedasūtras* contain the most ancient summaries of discipline to be observed by monks and nuns. *Cheda* means shortening, and the seniority was to be shortened of a monk or nun by way of punishment if a violation of a vow was committed.

They are:

1. *Nisīha,*
2. *Mahānisīha,*
3. *Vavahāra,*
4. *Āyāradasā,*



5. *Kappa*,
6. *Pañcakappa*.

e. Individual texts:

1. *Nandī*
2. *Anuyogadvāra*

f. The four Mūla Sūtras:

1. *Uttarajjayāṇa*,
2. *Āvassaya*,
3. *Dasaveyāliya*
4. *Piṇḍanijjuttī*

2.2 The commentary literature

The commentary literature of Jaina *Āgamas* consists of four parts:

1. *Nijjuttī*,
2. *Bhāṣya*,
3. *Cuṇṇī*,
4. *Tīkā*.

3.0 Digambara's Canonical Literature

Today a series of works, which are, regarded as authoritative accounts of the doctrine take among Digambaras the position of the lost old canon. These works are distinguished in four groups depending upon the subjects like history, cosmography, philosophy and ethics they deal with. They are as follows:

3.1 Four Anuyogas (expositions):

- a. *Prathamānuyoga*, (world history)
- b. *Caraṇānuyoga*, (ethics and rituals)
- c. *Karaṇānuyoga*, (cosmography)
- d. *Dravyānuyoga*. (Philosophy)

3.2. The Dṛṣṭivāda (the 12th aṅga)

This Text consists of *parikarma*, *sūtra*, *pūrvagata*, *anuyoga* and *cūlikā*. Ācāryas Puṣpadanta and Bhūtabali (1st or 2nd century AD) composed the *Ṣaṭkhaṇḍāgama* Text on the basis of few *Pūrvas* contained in the *Dṛṣṭivāda*.

The *Kasāyapāhuḍa* is another old Text which is based on the 5th *Pūrva* of the *Dṛṣṭivāda* composed by Ācārya Guṇadhara (2nd or 3rd century AD). The *Dṛṣṭivāda* had been called an excellent sacred text. According to Śvetāmbara Jainas this *anga* is completely lost.

Ācārya Dharasena (between 86-156 AD) practicing penance at Girnar imparted them the knowledge of the *Pūrvas* to Ācāryas Puṣpadanta and Bhūtabali. They composed the in Śauraseni Prakrit.

From the 2nd to the 6th century AD a number of important commentaries were written on Chakkhandāgama the *Ṣaṭkhaṇḍāgama*, which unfortunately are not available. The most important available commentary is the *Dhavalā* (completed in 816 AD) by Ācārya Vīrasena.

Ācārya Guṇadhara, a contemporary of Dharasena (between 86-156 AD), was author of this Text. Yativṛṣabha (before 5th century AD) composed *Cūṇi* on this text. Ācārya Vīrasena started writing the commentary called *Jayadhavalā* on this text but died and his renowned pupil Jinasena completed this commentary in 837 AD.

4.1 Prominent Digambara Ācāryas and their works.

1	Ācāryas Puṣpadanta and Bhūtabali:	The <i>Ṣaṭkhaṇḍāgama</i> . In the eighth century Ācārya Vīrasena wrote a <i>tīkā</i> on it called <i>Dhavalā</i> .
2	Ācārya Guṇadhara:	The <i>Kasāyapāhuḍa</i>
3	Ācārya Kundakunda:	<i>Pañcāstikāya</i> , <i>Pravacanasāra</i> , <i>Samayasāra</i> , <i>Niyamasāra</i> , <i>Aṣṭapāhuḍa</i> , <i>Bhaktisaṃgraha</i> and twelve <i>Anupekhās</i> .
4	Ācārya Yativṛṣabha:	The <i>Tiloyapaṇṇatti</i>
5	Ācārya Vaṭṭakera:	The <i>Mulācāra</i>
6	Ācārya Śivakoṭi:	The <i>Bhagavañ Ārāadhanā</i>



7	Svāmi Kārtikeya:	The <i>Kārtikeyānuprekṣā</i>
8	Ācārya Devasena:	<i>Nayacakra, Ārādhanaśāra, Tattvasāra, Darśanasāra, and Bhāvasaṃgraha.</i>
9	Ācārya Nemicandra:	<i>Gommaṭasāra, Trilokasāra, Labdhisāra, Ksapaṇasāra, and Dravyasaṃgraha.</i>
10	Ācārya Vasūnandi:	<i>Vasūnandiśrāvākācāra</i>

4.2 Prominent Śvetāmbara Ācāryas and their works

1	Ācārya Sayyambhava:	The <i>Dasavaīyāliyya</i>
2	Devardhigani Kṣamāśramaṇa:	The <i>Nandīsūtra</i>
3	Ācārya Siddhasena Divākara:	<i>Sanmatitarka</i> . Both the Digambaras and the Śvetāmbara regard him as their own <i>ācārya</i> .
4	Ācārya Bhadrabāhu:	The Author of ten <i>Niryuktis</i>
5	Jinabhadragani:	The <i>Jītakalpa</i> and the <i>Viśeṣāvaśyaka-bhāṣya</i>
6	Ācārya Jinadāsa Mahattara:	The writer of eight <i>Cūrṇis</i>
7	Ācārya Haribhadra:	Commentaries on the <i>Āvaśyaka, Daśavaikālika, Nandi, Anuyogadvāra</i> , and <i>Prajñāpanā</i> . Other works include <i>Sāvagadhamma</i> and the <i>Yogasāra</i> , the <i>Samarāiccakahā</i> and the <i>Dhūrtākhyāna</i> .
8	Ācārya Hemacandra:	<i>Śabdānuśāsana, Dravyāśrayakāvya, Yogaśāstra, Pramāṇa-mīmāṃsā</i> , etc.
9	Ācārya Umāsvāti:	<i>Tattvārthādhigama Sūtra</i> . Both the Digambaras and the Śvetāmbaras regard him as their own <i>Ācārya</i> .
10	Upādhyāya Yaśovijaya:	<i>Anekānta-vyavasthā, tarkabhāṣā, Nayarahasya</i> etc.

5.0 Prakrit Narrative Literatures

The canon is extremely rich in stories and legends of various types. The reports on the prophets, apostles and saints it contains offer a rich material to the later generations for their literary creations. These legends possess the unique power of interpreting like for us of consoling us and sustaining us. These legends in chaste, lucid and simple languages cooperate with the benign tendencies in human nature and society and well in their efficacious in making man wiser better and happier. They are again and again treated in countless works in poetic beauty. There are numerous biographies of Ṛṣabha, Śāntinātha, Ariṣṭanemi, Pārśva, Mahāvīra and other *Tīrthaṃkaras* which mostly deal with popular theme in the usual schematic way; and they strive to get for the theme new angles only by additions of new episodes, of stories from the earlier births of the hero and his followers.

But the hagiography of Jainas did not restrict itself from the olden times to describing the life and work of the in founders of religion and those persons who were connected with them, either as devotees or as adversaries, but it included a great number of other legendary personalities in the sphere of their observations. 12 world-rulers and 27 heroes are the main personalities of the traditional world- history besides 24 *Tīrthaṃkaras*. These add up to sixty *Ślākāpuruṣas*. Along with these who appear to be particularly special for Jainas, they also consider heroes known to Hindus, like Bharata, Sagara, Rāma, Lakṣmaṇa, Rāvaṇa, as also Balarāma, Kṛṣṇa and Jarāsandha.

Jainas have more or less strongly changed the stories of these men and other persons from the epics *Rāmāyaṇa* and *Mahābhārata* for their purpose; the heroes in these are obviously all pious Jainas and think and act as such. The great number they have come down to us speaks for the strong persons for Jaina reworking and, as we must often say, for distortion of the Brāhmaṇic legends.

The following are some of the works:

1	<i>Vasudevahiṇḍī</i> : Sanghadāsagaṇi and Dharmadāsagaṇi	Apart from the stories of Rāma and Kṛṣṇa in this work; it also contains tales on various themes, some of which are secular.
2	<i>Samarāiccakahā</i> by Ācārya Haribhadra	This is a rich work in Prakrit narrative literature, composed around the eighth century in Chittor.



3	<i>Kuvalayamālākahā:</i> by Uddyotanasūri	Composed in Jalore in 779 AD. It is written in both prose and verse. It is also called <i>campu</i> poetry in Prakrit.
4	<i>Kahāraṇakośa:</i> by Devabhadrasuri (Guṇacandra)	Composed in 1101 AD in Barauch. It contains 50 stories in all.
5	<i>Kumārapālapatibodha:</i> by <i>Somaprabhasuri</i>	Composed this work in 1184 AD and it contains a description of the life of king Kumārapāla of Gujarat.

5.1 Tradition of Comparative Study of Religions

1. Vivid information on the religions and sects of ancient India
2. The saints of different schools of thought like- Caraka, Pāṇḍuraṅga, Gautama, Aviruddha etc.
3. Different religious leaders and their ideologies are found even in one text.
4. *Dhūrtākhyāna* reviewed a few of mythical beliefs of his time [7th C. A.D.]
5. A meeting of different religious leaders called by the King to test the merits and demerits of their convictions in 8th C. A.D.
6. *Dharma-parikṣā* was a narrative of the tradition of Comparative Study of Religions

5.2 Symbolic Jaina Narratives- Leśyā Tree

1. There are six kinds of *Leśyās* namely: *Kṛṣṇa* (black), *Nīla* (blue), *Kapota* (dove-grey), *Teja* (yellow), *Padma* (pink) and *Śukla* (white). The *Leśya* is the functioning of yoga, or the activities of thought, word and body as tinged by the *Kaṣāyas*.
2. Ācārya Nemicandra has given a very illuminating example of the different thought-paints occasioned by the activities of the mind.
3. This example of *Leśya* tree tells us that the first traveller is obviously the morally worst and the last one is the best, the first three, (worst, worse and bad) being designated inauspicious and the last three (good, better and best) the auspicious ones. The set signifies wanton cruelty, gross negligence, rashness, lack of self-control, wickedness and violence and the second set represent the gentlemanly qualities, human behavior, abstinence from sins and evil deeds, self-control and the like.



5.3 The allegorical Jaina works

1. In *Uttarādhyayana Sūtra* there is the parable of three merchants. Three merchants set out on their travels, each with his capital. One of them gained there much, the second returned with his capital, and the third merchant came home after having lost his capital. When this applied to *Dharma*, the capital is human life; the gain is heaven; through the loss of that capital, man must be born as a denizen of hell or a brute animal (VII.14-16).
2. The parable of Five grains of rice [pady] in The *Nāyādharmakahāṇo*. Sudharmā explains the parable of Five grains of rice [pady] to Jambū that these four women represent the monks some of whom do not keep the five great vows at all, others neglect them. The better ones them conscientiously, but the best of whom are not content with observing them, but propagate them also.

5.4 Madhubindu dṛṣṭānta in Jaina literature

1. The parable generally known as *Madhubindu dṛṣṭānta* in Jaina literature and “Man in the Well” in world literature. The parable is intended to remove the infatuation of persons destined to be liberated. Its meaning stands thus; the man stands for the soul; the wandering in the forest for the wandering in the four grades of *Samśāra*; the wild elephant is the death; and the demoness, the old age. The Vaṭa tree stands for liberation; the well, the human existence; the cobras, the four passions. The clump of reeds stands for the period of one’s life, age; the two rats, the white and dark for nights. The honey-bees are the various diseases; the boa-constrictor is the hell; and drops of honey stand for monetary sense-pleasures.
2. The most superb model of allegorical exposition is the *Upamiti-bhavaprapaṇcākathā*, in Sanskrit, of Siddharṣi [906 A.D.] The entire range of Jaina doctrines in this pattern of the allegory has been presented by Siddharṣi. Prof. H. L. Jain concluded his remark that-after reading this; one is reminded of John Bunyan’s *Pilgrim’s Progress*. This allegory in English also aims, like Siddharṣi’s composition, for the spiritual betterment of the worldly soul.

5.5 Types and Characteristics of Jaina Stories

1. In fact the narrators have themselves described in their works the varied types of the stories. It leads us to note that there are many forms of the Jaina tales from the point of the view of subject, character, style, language and so on.



5.5.1 From the point of view of subject matter the Jaina stories have been classified under the following heads:

- | | |
|--------------------------------------|---|
| [a] <i>Dharmakathā</i> | These stories give prominence to ritualistic practices, charity, worship, virtue of self-restraint etc. |
| [b] <i>Arthakathā</i> | Stories of the traders |
| [c] <i>Kāmakathā</i> | Romantic love stories |
| [d] <i>Miśrakathā</i> | Mixture of the above mentioned <i>Dharma</i> , <i>Artha</i> and <i>Kāmakathās</i> . |
| [e] There are three types of stories | Divine, Human and Mixed of both. |
| [f] Super Human stories | Most of the Jaina stories belong to this category. |

5.5.2 The relationship of these stories with world literature.

1. The stories like *Madhubindu-dṛṣṭānta* (The parable of the honey-drop),
2. The story of Agadaḍatta
3. The story of *Sodasa*, the story of *Prasannacandra* and *Valkalacirin*, the story of five rice-grains etc.
4. The story of *Sukumālasvāmi*
5. The story of Yaśodhara

6.0 Prakrit Language and Literature

The Jaina literature is written in many languages and dialects. Indo- Aryan languages have, as it is well- known, three stages of development. They are:

1. The old Indian or Sanskrit.
2. The middle Indian or Prakrit and Apabhraṃśa
3. The new Indian or Bhāṣā

Jainas have made use of the languages of all the three stages; however, the oldest Jaina works are not written in Sanskrit, as one would expect in the old Indian Sanskrit, but in Prakrit.



6.1 Special features of Prakrit Language

The heritage of Prakrit is a valuable treasure of India.

1. Since it developed out of the language of the common people and since it continued to be used by them, this language of the common people is called Prakrit.
2. Mahāvīra and *Buddha* used Prakrit in their teaching for the enlistment of the culture of the people.
3. It earned the status of state language during Aśoka's time, and fame continued for hundreds of years.
4. It was adopted as a powerful medium of communication in the society as almost all the characters in the major Indian dramas speak in Prakrit.
5. In their writings Indian literary critics have also preserved hundreds of Prakrit verses in the form of quotations, because of their simplicity and sweetness.
6. Thus Prakrit language has been the preserver of Indian culture.

6.2 Prakrit Poetry Literature

1. Gāthāsaptasatī:

This is the first available collection of stray verse in Prakrit literature. It is a compilation of 700 verses of poets and poetesses of that time.

2. Vajjālaggam:

The other work of stray Prakrit verses is the *Vajjālaggam*. In this work the poet Jayavallabha collected the 795 beautiful verses of several poets and divided them into 96 groups (vajja) on the basis of their subject matter.

6.3 Sanskrit and Apabhraṃśa Literature. The Jaina Literature in other Languages

Jainas have been able to enrich their literature in different languages like *Prākṛta*, *Apabhraṃśa*, *Hindi*, *Rajasthani*, *Tamil*, *Kannada*, *Gujarati* and others.

1. Sanskrit Jaina Literature

The Jaina Saint-poets opened new vistas and newer dimensions in almost all the areas of poetic activities e.g. the *Purāṇas*, the *Mahākāvyas*, the *Laghu Carita Kāvya*s, the messages poems, the poetic prose and the poetics, *Campūs* the panegyrics and allegorical compositions.



- | | |
|-------------------------------------|-----------------|
| 1. The <i>Ādipurāṇā</i> | Ācārya Jinasena |
| 2. The <i>Yaśaśtilaka Campū</i> | Ācārya Somadeva |
| 3. <i>JivanddhāraCampū</i> | Haricandra |
| 4. <i>Upamitibhavaprapaṇcakathā</i> | Siddharṣi |

2. Apabhraṃśa Literature

1. Special value for the North Indian languages

It is of special value for the study of New Indo-Aryan, especially many of our North Indian languages of today. The regional languages such as *Sindhi, Punjabi, Marathi, Gujarati, Rajasthani, Bihari, Udiya, Bengali, Asami* and the like have grown from the soil of *Apabhraṃśa* language and literature.

2. Popularized by Jaina authors

Apabhraṃśa, which enjoyed the credit of being the national language of Northern India for a very long time, has been nourished by Jaina authors. From the 6th Cent. A. D. to 15th Cent. A D, the cultivators *Apabhraṃśa* language were Jains.

3. Prominent writers of Apabhraṃśa

Svayambhū (8th Cent. A.D.) and Puṣpadanta (10th Cent. A.D.) are the prominent writers of *Apabhraṃśa* literature. It is of great importance to note that they selected Rāma and Kṛṣṇa for composing the *Prabandha-Kāvya* in *Apabhraṃśa* literature. Joindu, Muni Rāmasingha, Devasena etc. are the prominent ethicospiritual writers who have been recognized as the precursors of Kabir, Tulsi and other mastic poet-saints of India.

6.4 Literature of South Indian Languages

1. *Ratnatraya* of the Kannada literature are: Mahākavi Pampa, Ponna and Ranna.
2. Many *Purāṇas* and *Kāvyas* are written by Jaina authors in Kannada.
3. In Tamil many of the major *Kāvyas* and minor *Kāvyas* have been written by Jaina authors. Works like the *Śilappadikaram, Jīvaka Cintāmaṇi* etc. are of great eminence.
4. The great *Kural* is looked upon as the Veda in Tamil country. There are some grounds for the claim that the author was Jaina by persuasion.

7.0 Jaina Works on Scientific Subjects

There are innumerable secular writings in Prakrit and other languages on Grammar, Meter, lexicography, mathematics, astrology and music, and other subjects as well.

1. The *Sūyapaṇṇatti*, the fifth text of *Upāṅga*, deals with astronomy.
2. The *Candapaṇṇatti*, the seventh text of *Upāṅga* describes astrology of Indian tradition.
3. The *Vivāhapadala* is another Prakrit work which deals with wedding astrology.
4. The *Tiloyapaṇṇatti*, *Gommaṭasāra* and other many Prakrit texts are considered essential for the history of Indian mathematics.
5. The *Pāiyalacchīnāmamālā* is comprehensive work of lexicography.
6. The *Prakrit Paingalam* and *Alaṅkāradappaṇa* are closely related with Indian poetics.
7. *Arigavijjā* written by an unknown author or authors. It is work of importance for reconstructing India's history of the first four centuries after Christ. It is an encyclopedic work for highlighting the cultural materials it contains.
8. Ṭhakkara Pheru wrote six scientific works: *Vastusāra* on architecture and iconography, *Jyotiṣasāra* on astrology and astronomy, *Ratnaparīkṣā* on gemology, *Gaṇitasāra* on arithmetic, *Dhātutpatti* on metallurgy and perfumery trade, and *Dravyaparīkṣā* an essay on money-exchange.

8.0 Cultural Significance of Jaina Literature

Jaina literature presents a realistic picture of socio-economic life of ancient Indian people. It is important also for having a study of contemporary society and culture.

1. There are descriptions of several quizzes and question-answers in different contexts.
2. Social service was popular in different forms. Like

a	<i>Vāpī</i>	Public welfare centre
b	<i>Vanakhaṇḍa</i>	contained a bunch of trees for shade
c	<i>Chitrasabhā</i>	picture-gallery for entertainment
d	<i>Mahānasasālā</i>	a centre for getting free food
e	<i>Tigicchīyasālā</i>	Medical aid centre
f	<i>Alaṅkāra-Sabhā</i>	Saloon and make-up room
g	<i>Anātha Maṇḍapa</i>	An orphanage



h	<i>Udhārattha</i>	Free boarding facility for the by passers.
i	<i>Śiva-Maṇḍapa</i>	welfare centre for the needy people

3. A variety of textiles and ornaments mentioned in Jaina literature:

1. *Rallaya-Kambala*- it was prepared by the wool of Rallaka sheep of Kashmir
2. *Jaddara-Jadara* - *Chadara* in Persian - A kind of Bed sheet

4. **Economic Life and Voyage:** Enough material about Local-trade, foreign business, sea-travels, agriculture productions different artistic skills etc. is available in Jaina literature. There are some technical terms of ancient trade, like:

- | | | | |
|------|---------------------------|---|--|
| I. | <i>Desiya-Vaniya-meli</i> | = | Local trader's Association |
| II. | <i>Adattiya</i> | = | a broker |
| III. | <i>Dinna-hatta-Sanna</i> | = | deciding the cost of goods by signs of hands |
| IV. | <i>Panjara Purisa</i> | = | Specialist in weather |
| V. | <i>Sijjhau-Jatta</i> | = | wish you a happy voyage |
| VI. | <i>Potavaniya</i> | = | sea-merchant and |
| VII. | <i>Naulagga</i> | = | Money bag or purse |

5. New Geographical places identified from Jaina literature

1. *Kundungadvipa*, *Candradwipa* and *Taradivpa*
2. *Ādraka Deśa* is identified with Andaman Island.

9.0 Prakrit Poetry

<i>So attho jo hatthe</i>	That is real wealth what one has in the hand
<i>Tam mittam jo nirantanam vasane</i>	That is real friend, who stay with you even in bad days
<i>Tam ruvam jattha guṇa</i>	That is real beauty where there are qualities
<i>Tam dhammam jattha vinnāṇam</i>	That is real Religion which associated with rationalism or new invention <i>Gāthāsattasai</i> , 3.5

<i>Lavaṇa samo natthi raso</i>	There is no taste like salt
<i>Vinnāṇam samo bandhavo natthi</i>	There is no friend like wisdom
<i>Dhammo samo natthi nihi</i>	There is no treasure like religion
<i>Koho samo verio natthi</i>	And there is no enemy like anger. <i>Vajjālaggam</i> , 90.1

9.1 QUIZZES FOR ENTERTAINMENT

One hero asked his wife: Please answer these four questions only by one word.

i. What is rare in the desert	<i>Kam</i>	Water
ii. Who is called the gem of the family	<i>Kāṃta</i>	Wife
iii. What does Pārvati Devi desire	<i>Haram</i>	Lord Śaṅkara
iv. What makes a young man satisfied	<i>Kāṃtā haram</i>	The lips of the beloved

What is that one word?

His intelligent wife replied: That word is: *Kāṃtāharam*

9.2 Depiction of Fine Arts in Jaina Literature

- I. The Jaina literature provides a variety of material regarding education, arts and sciences. The story of *Meghakumāra* counts seventy-two varieties of arts.
- II. The story of king *Pradeśī* is more significant. It describes thirty two kinds of dramas. In the commentaries their forms have been discussed.
- III. The *Nāyādhammakahā* presents valuable material on painting. Picture-galleries are mentioned in many texts.
- IV. Most of the technical terms of paintings and fine arts can be explained through this literature.
- V. Carving golden image of *Malli* referred in *Nāyādhammakahā* is the glowing example of sculpture.
- VI. The *Kuvalayamālākahā* mentions the making of images from white stone (*Mukta sela*) for the first time in Jaina literature.



- VII. In the description of *Śāntinātha* Jaina Temple of Pāṭaliputra a beautiful woman image has been described in the *Rayaṇacuḍarayacariyam*. The description of this image is comparable to Khajuraho women image.
- VIII. The *Rāyapaseṇīyasutta* provides a large material on architecture, which proves the development of the art of house building to a great extent in that period.
- IX. *Bṛhatkalpabhāṣya* mentions three kinds of buildings: An underground cell, a palace and a combination of the two. Dr. J. C. Jain has critically examined these references found in Āgama texts and commentaries.

10.0 Illustrated Manuscripts and Jaina Paintings

- I. The Jaina contribution in this field is of great significance, especially of the mural paintings at Sittannavasal, Armamlai and Tirumalai in Tamil Nadu, and Ellora in Maharashtra. These supply important links in the history of Indian Painting.
- II. The *Kalpāsūtra* in the collection at Ahmedabad, painted at the *Gāndhāra Bundara* (port) on the west coast in c. 1475 A.D. with a lavish use of gold, lapis lazuli, carmine, etc., shows remarkable border decorations with paintings illustrating different technicalities of Bharata-Natyam and Persian influence.
- III. The Digambaras illustration of the *Yaśodhrā-caritra* and of the lives of *Jinas* and others described in works like the *Ādipurāṇa* and *Uttarapurāṇa* of Jinasena and Guṇabhadra became very popular and have provided some exquisite examples of miniatures.
- IV. The palm leaf illustrations of the *Dhavalā* and *Jayadhavalā* manuscripts painted in the 12th century in Karnataka also are remarkable.
- V. Jains also patronized the art of wood carving. Beautifully and richly carved temple *mandapas*, miniature shrines etc. have been discovered and published.
- VI. Jaina caves at Ellora have several paintings on their ceilings which are an important landmark in the history of painting in India.
- VII. Illustrated palm leaf manuscripts are found only in Jaisalmer *Bhaṇḍāras* while the other kind of illustrated manuscripts are found in several *Bhandāras*.
- VIII. The illustrations on the life of lord Neminātha reveal that the painters of the 12th century were not limited to the painting of the portraits only but they were expert also in making other painting.
- IX. There is a manuscript of *Ādipurāṇa* written by Kavi Puṣpadanta in the 10th century. This manuscript was copied in the year 1404 A.D. On the 14th folio of this manuscript



there is a painting of Marudevi, mother of Lord Ṛṣabhadeva, the first Jaina Tīrthaṃkara seeing sixteen dreams. The color is still in good condition and it has been draw on pure Indian style.

11.0 Importance of Jaina Grantha Bhaṇḍāras

- I. Jaina *Grantha Bhandāras* are the Treasure Houses of Manuscripts.
- II. They were the earlier literary institutions of the country.
- III. They saved the treasure of knowledge from destruction.
- IV. Colophons called *praśastis* of Manuscripts are very important from the historical point of view. On the basis of these, the time of many rulers can be determined and history of old cities and towns can be prepared.



B.1.4.1.1

Mahāvīra, Prakrit and the Āgamas

(Language of the Jaina Āgamas)

Dr. Kamal Chand Sogani

It is incontrovertible that the 6th Century B.C. witnessed the rise of the 24th Tirthaṅkara, Mahāvīra who played a dominant role in shaping the cultural history of India. Owing to the magnetic personality of Mahāvīra and his metaphysical, ethical and spiritual teachings, number of kings, queens, princes, princesses, ministers and merchants accepted him as their teacher. Thus males and females of all castes and classes became the ardent followers of Mahāvīra and a fourfold order of *Sādhus* (male ascetics), *Sādhvis* (female ascetics), *Śrāvakas* (male householders) and *Śrāvikās* (female householders) came into existence. He revolted against the socio-religious exploitation and oppression of man and introduced vigorous innovations in the then existing social law and order. In fact, he serves as an illustration both of spiritual realization and social reconstruction.

Mahāvīra was born on the 27th March 598 BC at Kṣatriya Kuṇḍagrāma (Kuṇḍalapura) now known as Vasukuṇḍa or Vāsukuṇḍa about 50 KM. to the North of Patna. Along with the birth of Mahāvīra prosperity increased, so King Siddhāratha and queen Trīśālā call their son, Vardhamāna. Because of controlling and pacifying and a muck elephant, the people of Kuṇḍalapura addressed him by the name "*Ativīra*". By seeing the poisonous cobra, Vardhamāna fearlessly played with it so the Saṃgama Deva who assumed the form of a cobra, bestowed on him the honour of being "Mahāvīra". In the Buddhist text, he is referred to as the Niggaṇṭha Nātaputta.

Gradually Mahāvīra attained adulthood. In spite of this, worldly pleasures did not attract him. In consequence he decided to lead a life of asceticism. After receiving the consent of his parents, he relinquished all mundane pleasures so as to attain Siddhahood and in consequence he assumed complete nudity and become a *Nirgrāṃtha*. This is known as Mahāvīra's *Abhinīṣkramṇa*, that is, the great Renunciation of Mahāvīra. This renunciation took place on Monday the 29th December 569 B.C. at the age of 30 and from that time Mahāvīra moved as a Nirgrāṃtha Muni i.e. a naked ascetic.

Since Mahāvīra regarded meditation (*Dhyāna*) as the clear and single road by which the aspirant can move straight to the supreme good, he selected isolated and lonely places such as forest, cremation ground, caves, and mountain tops for performing *Dhyāna* (meditation).



He endured with the greatest equanimity all sorts of abuses, tortures inflicted on him by vicious persons. He meditated day and night, undisturbed and unperturbed and at last under the Sāla tree on the banks of the river R̥jukūlā outside the town, J̥mbhikā, he attained supreme knowledge known as *Kevalajñāna* and became *Arhanta* on Sunday the 26th April 557 B.C. at the age of 42 years.

After the attainment of omniscience (*Kevalajñāna*), Mahāvīra remained silent and did not deliver, according to Digambara tradition, any sermon for sixty-six days. At the advent of a renowned Vedic scholar, named Indrabhūti Gautama in the *Samavasaraṇa* (religious assembly) Mahāvīra delivered his first sermon at the Vipulācala Mountain outside the city of Rājagṛha, the capital of Magadha, on Saturday the 1st July 557 B.C. This day is celebrated as the Vīraśāsana day and Mahāvīra designated Indrabhūti Gautama as his first *Gaṇadhara* (chief disciple). Along with Indrabhūti Gautama his five hundred pupils joined the order of Mahāvīra. Gradually Mahāvīra initiated more Vedic scholars into the ascetic order. It is of capital importance to note that Mahāvīra made use of Prakrit for his discourses, as a result of which the *Gaṇadharas* prepared the whole canonical literature in Prakrit.

Now the question is why did Mahāvīra deliver his first sermon only at the advent of a Vedic scholar? My interpretation of the event is: Vedic scholar is a Prakrit scholar, since the Vedas have been composed in *loka-bhāṣā* (language of the masses) of that period. Pt. Kisoridasa Vajapaye tells us that the language of the *Vedas* is the first form of Prakrit, though this underwent change in form in course of time and became the second stage of Prakrit at the time of Mahāvīra. This second stage was prevalent in a very large area and Mahāvīra's discourses were meant for all without any distinction of caste and creed, classes and masses, so he chose Prakrit for his deliverances. I have no hesitation to say that the mother tongue of even Panini was Prakrit. Since the eleven *Gaṇadharas* including Indrabhūti Gautama were Vedic scholars, they were well-versed in Prakrit language. Mahāvīra gave them the most important task of Āgamic preparation. My contention is that just as the seeds of *Laukika* (Classical) Sanskrit are inherent in the Vedic language, similarly the seeds of Prakrit constructions may be easily discerned in the Vedic language. Thus the Vedic language is the precursor of *Laukika* Sanskrit as well as Prakrit constructions. Thus to say that Prakrit is derived from *Laukika* Sanskrit is an improper approach to the history of language development in India. I may, therefore, conclude by saying that the study of Vedic language will constitute an all-embracing foundation of Indian culture. Unfortunately India is missing this aspect of culture and it must be remembered that the study of language is basic to the study of any culture. This will open the way to Prakrit and *Apabhraṃśa*



studies and the study of regional languages. By virtue of this, the origin of national language, Hindi will be understood in a right perspective.

Since Mahāvīra preached in Prakrit language, the language of the *Āgamas* is Prakrit. Hence canonical writing and the earliest commentaries are written in Prakrit language. It will not be out of place to mention that Mahāvīra was desirous of making the values of life accessible to the masses of the people, so he adopted Prakrit for the propagation of ethicospiritual ways of life and living.

Now the question is what is the origin of Prakrit adopted by Mahāvīra? In reply it may be said that Mahāvīra's Prakrit is derived from the first stage of Prakrit, from which Vedic language and the Pāṇini's language have been derived. Thus first stage of Prakrit language is the mother of all the Āryan languages of India.

To say that Prakrit is derived from Pāṇini's *Samskṛta* is not correct, since we find many parallels in Vedic language and *Prakrit* constructions. Some examples may be given to show Prakritism in Vedas; as for example, in the Vedas we find *Kuṭha*, *Dūlabha*, *Uccā*, *Nicā*, *Dūdabha* etc. In Vedic language O is seen in the nominative case masculine singular number like Prakrit so, *Samvatsaro* etc. Just as in the Vedic language, so in Prakrit the Genitive Case is used in place of Dative case. Besides, in Prakrit **plural number** is used in place of **Dual number** and this tendency can also be traced in the *Vedas*.

This goes to prove that the origin of Prakrit of the Mahāvīra era is neither Vedic language nor classical Sanskrit of Pāṇini, but it has come to us from the **First Stage of** Prakrit, from which Vedic language and classical Sanskrit have been derived. Thus Vākapatirāja is correct when he says in the *Gauḍavaho* that all the Āryan languages have come down to us from Prakrit.

Thus it can be said that Vedic language, classical Sanskrit, Prakrit of Mahāvīra's era, *Apabhraṃśa*, provincial languages like Gujarati, Sindhi etc. and Hindi the national language of India have gradually developed from the **First Stage of** Prakrit.

Now it is intelligible that Mahāvīra's Sojourn in the *Arhat* state of life inspired him to preach in the universal language used by the masses of people, though Vedic language and the classical Sanskrit preceded him. This may be styled language renaissance, which supported the uplift of the masses. The neglect of the common man ended with this attitude of Mahāvīra. It is of capital importance to note that the Jaina *Ācāryas* continued to compose their works in Prakrit up to 13th cent. A.D; namely the Āgamic commentaries, the metaphysico-spiritual works of Kundakunda,



logical works of Siddhasena and Devasena, ethical works of Vaṭṭakera and Haribhadra etc. Besides, there are numerous *Cāritras* in Prakrit that describe the life of individual Tirthaṃkara such as Rṣabha, Śantinātha, Neminātha, Pārśva and Mahāvīra. Jainas own abundant narrative literature in Prakrit. All this shows that Jainas have to their credit voluminous Prakrit literature, but unfortunately the study of Prakrit language has practically disappeared from India. What will be its consequence is a matter of great concern for the custodians of Indian culture.

From what has been said above it may be rightly inferred that the **Second Stage** of Prakrit originating from Sanskrit, Mahāvīra used the First Stage of Prakrit of the pre-vedic times for his deliverances and *Gaṇadhara*s prepared the Āgamic literature from it. In contravention to this, it was considered by some scholars that the Prakrit of Mahāvīra's times is subservient to Pāṇini's Sanskrit. Consequently they made the learning of Prakrit through Sanskrit, a compulsory part of learning Prakrit. This made the whole thing cumbersome and unnatural, which resulted in the gradual disappearance of the learning of Prakrit language. The result is that happily Sanskrit is flourishing and surprisingly Prakrit is waning. At present Prakrit is understood through Sanskrit, which seems to me to be an anti-Mahāvīra attitude. This means that the Prakrit language, which is the representative of the common man's aspirations, is denied the respectful position in society at large. Its revival is very much important for making intelligible the cultural history of India. Without it India will be misunderstood and the increasing significance of the common man in the present day democracy will not find its basis in ancient history of India.

It is matter of great satisfaction that some scholars of the past decried the teaching of Prakrit through Sanskrit, but they could not find time to develop a detailed programme of teaching Prakrit independently of Sanskrit. It is to the credit of Apabhraṃśa Sāhitya Academy, Jaipur, Prakrit Bharati Academy, Jaipur and to the University Department of Jainology and Prakrit, Udaipur for starting teaching Prakrit independently of Sanskrit. Deriving inspiration from the Prakrit scholars of wide repute and recognition, Apabhraṃśa Sāhitya Academy has made a humble effort in preparing the required system of teaching Prakrit and *Apabhraṃśa* through the National language, Hindi. Some of the Students and teachers of the Universities are studying the Prakrit and *Apabhraṃśa* language through correspondence course developed by the Apabhraṃśa Sāhitya Academy, Jaipur. It is my wish that students who have come here to study Jainism will make use of this method for learning the Prakrit language. They may use their mother tongue to learn Prakrit for comprehending the *Āgamas*. This will go a long way in understanding properly the contribution of Jaina *Āgamas* in enriching world culture in general and Indian culture in particular.



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