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JAIN NON-VIOLENCE AND CONSERVATION OF NATURE

Dr. Binod Kumar Tiwary

There are numerous dangers the world is facing today, but among them, the biggest is the pollution problem and threat on the conservation of nature. Since a long, the people have been neglecting the nature and now, the dangerous results of such neglect have started coming before us. The people of the whole world have continuously extracted the natural resources for their selfish and petty satisfaction, which has caused the world wide pollution. The wild race of scientific industrial revolution, material pleasure, wrong interpretation and use of the scientific inventions, water explosion, the demon like mad increase in population, continuous damage to the forests, the use of insecticides, the attempt to grow more and more in the agriculture fields and the killing of innocent animals as well as birds in the previous centuries have fully damaged the natural environment of the world. In the name of various developments, not only the land, river and ocean water is being polluted, but even the air and space too is not spared. The egoistic nature and works of the people have destroyed the purity of our big ice mountains in one form or another. If we give a glance at our so called achievements, we feel that all behind these had been our personal greed and the violent attitude towards the nature. It is due to our indifferent thinking, the population of the world has even crossed the boundary of seven thousand million, but at the same time, according to the estimate of the "International Union for the Conservation of Nature", at least, twentyfive thousand botanical breeds have started extinguishing, of which at least one thousand have already vanished. These records are sufficient to state that the people of the present age not only think less and less on such dangers of future, but are almost aloof from the present volcanic situation surrounding them. In such a condition, there has evolved a direct threat of elimination of the whole living beings from the globe.

The most needed thing before the universe today is to preserve the nature, especially attention should be given more and more on the flora and fauna. On such a vital subject, the first scientist and thinker to give attention, was Encert Hackley of Germany, who in the year 1865, proved that there was close relation among living beings and planets as well as air and other natural materials. But, even after this

discovery, nothing more was done to preserve the things of nature and the human concept towards it could not be changed.

Now, in this connection, if we come to the Indian context and give a glance at various ancient scriptures, we find that the old saints and our predecessors not only gave their views on preservation of Nature, but even had taken several practical steps in this regard as well. To understand those things and facts, we have to examine today the old Indian traditions, customs, the life style of those people and their religious as well as spiritual belief and thought. In the last decade the consumerism has entered into our culture very rapidly, but at the same time, we have started facing their evil effects on our society. In such a condition, there is no way left before us but to divert ourselves from the materialistic environment to that of the natural and spiritual one. The Vedic, Jain and Buddhist scriptures inspire and guide us of such life style. Since a few years, a good number of scientists of the world have started accepting the view that for the safety of nature and environment, the religious traditions and beliefs have to be seriously considered. While in the Vedic religion, people have been advised to accept the importance of *kṣiti, jala, pāvaka, gagana,* and *saṁsāra*, the Jain and Buddhist religions preach people to be loyal to their surrounding nature. But among all, the Jain religious ideas and its nature of living give utmost emphasis on the ways of preserving natural objects and global environment.

The Jain religion is based mostly on five fundamental principles --*ahiṁsā, satya, asteya, aparigraha* and *brahmcarya* and directly or indirectly, one can preserve the natural resources only by following the above paths. Besides, the Jain Tīrthaṅkaras and other *munis* have presented before their followers examples of such an ideal and balanced life, which very much narrate their attachment and affection to the nature. The Jain religion gives too much emphasis on *ahiṁsā* and asks people to preserve and care even the smallest kind of living being. It has been narrated that the earth, water, fire, air and plants are not only the part of the almighty, but even should be considered as having the essence of *jīva*. According to the Jains, the earth is like a living being and one should not commit violence to it. The earth contains thirtysix elements like soil, sand, iron, copper, gold and coal etc. - and one should avoid overextraction of these things. Likewise, people have been asked not to waste water and pollute it. If the water becomes impure, the fate and life of aquatic animals and insects as well as other beings may be thrown in danger.

In Jain principles, the *vanaspatis* or flora have been accepted as having *jīva*, which have the feelings of pleasure and sorrow like human beings. Here, the relations between flora and fauna as well as soil objects and air have been shown. In this context, even the scientific researches of today show that the planets, creatures and animals are closely dependent on each other and if there is any interference with one group, it naturally affects the other. While we get the life saviour air-Oxygen-from vegetables, they even gift us flowers and fruits and help in bringing rain as well. The flora purify the soil and air too and so we cannot ignore *vanaspatis* at all. The green land, air and water around us are environment, but it is a pity that we are destroying them all due to our selfishness. We are brutally murdering even the animals and innocent birds, which have been presented to us by the nature. The Jain texts condemn bad behaviour and violent attitude to the animals, creatures and plantations of any kind. Even the creatures, which we think are useless for us like earth worms, frogs and snakes are not so, as they are helpful in cultivation. On the other side, the unchecked deforestation has hampered the usual and natural rainfall. While in one hand, the air is polluted with dust and poison, the global air temperature is increasing day by day. These ecological changes have brought the fear of drought and famine. Besides, the cutting of trees is not only an act of violence, rather it is helping and increasing the pollution as well. The conception of *jīva* even in the grasses was recognised in the Jain scripture thousands of years ago. Later on, Clue Becuster and Jagdish Chandra Basu proved in their researches that there existed life in floras or vegetables, which like other living beings, take birth, grow, feel sorrow and pleasure and even die. In spite of all these facts, the forest wealth is decreasing very fastly due to our greed and selfishness, which is unbalancing the nature and environment both. It is our own misdeeds which have recently created the problem of Ozon and have slowly invited various global dangers and diseases. The Jain philosophy mentions that if the soul of any being is hurt by actions or words, it is a simple case of violence. *Ahiṃsa* does not mean avoidance of killing only, but it contains the idea of affection towards every *jīva* of the world. Non-violence can be seen in the background of human patience and wisdom. A man should and have to avoid hatred, anger and harsh words if he thinks for the welfare of the humanity. Though, the nature itself tries to maintain balance, it is being disturbed due to the violent actions and thoughts of human beings.

Apart from the principles and customs of Jainism, the life style, events and biographies of the Jain Tīrthaṅkaras and *munis* show their

all times attachment and love for the nature. They had been keeping themselves nearer and nearer to the nature and asked the masses to lead such a life in which they would feel cheerful and healthy. The dreams of Tīrthaṅkara's mothers in which they saw various objects and events of the nature, are the symbols of their pious ideas towards the nature. Various plants have been given due honour just by calling them '*kalpavṛkṣa*'. It is also corroborated by the fact that Mahāvīra and other Tīrthaṅkaras got enlightenment by meditating under one tree or another. The '*pīpaḷ*', '*vaṭa*' and '*aśoka*' trees have been connected with our religious customs and even today they are worshiped one way or another. In the ancient period, the saints and munis used to reside in the forests with a view to safeguard the nature and environment. All the above examples show that the Jainas gave importance to each and every part of the nature and requested their followers not to take violent action against them. They preached also to keep a kind attitude towards the flora and fauna in all times to come.

Now, assessing and discussing the old and new conditions, we find that the entire present world is facing the danger of unbalanced nature. The people have forgotten the utility and importance of nature before the present culture of materialism and consumerism. The scientists and ecologists are afraid today with the possibility of converting big faunas into deserts on the north temperature zone on the earth. It is also feared that some portions of the earth may become so hot that it would be impossible for anything to survive there.

But, still it is not too late. We have to keep in mind that to avoid such a situation, one has no option but to see and search measures in the old Indian tradition, culture and thoughts. In this way only one could be well-acquainted with the importance of nature and would give up the cruel ideas against it. In the whole Jain scriptures, non-violence has been regarded as the sole way of pleasure and its minute form has also been discussed there so that people may think to become non-violent towards the smallest living beings. If we wish to control the rising pollution, crime, violence and dangerous diseases, we have to take ourselves nearer and nearer to the nature. In the present world, the biggest and most important human necessity is the preservation of Nature, in which every one has to be a sharer of it. Our urgent need of the current progressive scientific age is to search the ways and means from our ancient past for the preservation of natural resources as well as to understand its importance, so that the deep danger of nature unbalance could be tackled with.

MAHAVIRA - THE GREAT WANDERER Dulichand Jain and Pratibha Jain

Who is a wanderer? The spirit, which travels and yet travels not, which is far and near as well, which resides within and without - says the *Iśopaniṣad*. In the same vein, the Jaina dictum says - The medium of motion (*dharma*) provides movement to the spirit (and matter); otherwise the universe would come to a stand still, like water helping the motion of fish. Similarly, the medium of rest (*adharmā*) provides steadiness; otherwise there would be no stability in this universe, like the shade of a tree providing rest to the weary travellers.¹

The spirit wanders from one birth to the next, moving on and onwards, a seemingly endless search, searching for that which is in one's own being. Like the *kasturi* deer, which is intoxicated by the fragrance and jumps about searching for it, not knowing that the fragrance is within its own being.

One can discuss this wandering at many levels, pondering over its geographical as well as metaphysical significance. Particularly motivating are the wanderings of the ancient seers, one of whom was Lord Mahāvīra whose wanderings were not just to sanctify the Earth, but a journey of the higher realms as well. His wanderings can be interpreted at so many dimensions and levels, because it satisfies the queries at all those levels.

It was an era dominated by the caste system, when the common man was in awe of the Brahminical priests, accepting blindly their monopoly and superiority, when Vedic injunctions were followed fearfully, when animal sacrifices were justified for the fruition of the *Yajñas*, when the *Śūdras* and women were treated as unequal and inferior, when religion was manipulated for the purpose of power and dominion. It was an era that saw the vision of the ancient seers and *ṛiṣis* being suppressed by the power grabbing leaders who were editing and presenting their own interpretations of religion. In such a scenario of political unrest and religious disorder, there was a need for a code of conduct incorporated in a vision of peace and non-violence.

¹ According to Jainism, the whole universe is brought under the two eternal and co-existing categories of spirit (*Jīva*) and non-spirit (*Ajīva*). *Ajīva* is of five kinds : Matter (*Pudgala*), medium of motion (*Dharma*), medium of rest (*Adharma*), space (*Ākāśa*) and time (*Kāla*). *Dharma* and *Adharma* have a special meaning in Jainism as the conditions of motion and rest.

Such a vision arose in the form of Lord Mahāvīra - a seer of truth, a fountain of compassion, a life of seeking and self-realizing.

This spiritual path which he walked upon, had been sanctified by twenty-three Tīrthaṅkaras before him, the 1st of whom was Lord Ṛṣabhadeva and the 23rd was Lord Pārśva². This paper will explore the social vision and religious insights of the great teacher through his geographical wanderings.

The journey begins at Kundagrama, a splendid city in the heart of Vaishali kingdom near modern Patna in 599 B.C. Born to king Siddhārtha and queen Triśāla, this divine child was named Vardhamāna. At birth itself, he was endowed with *Śrutajñāna* (knowledge of testimony), *Matijñāna* (knowledge derived through the sense organs and the mind) and *Avadhijñāna* (clairvoyance)³. The presence of these three kinds of knowledge at birth is a remarkable feature of a Tīrthaṅkara.

Strong and fearless, this extraordinary boy grew up to be kind and religious as well. Detached to the riches and luxuries around him, he remained engrossed in contemplation about the problems of life and the world. He was deeply troubled by the adverse situations prevalent in society. Superstitions, animal sacrifices, inhuman treatment of women and Sūdras - awakened a silent revolution in him.

At the age of thirty, he embraced the life of a monk. Seated in a golden palanquin, in a magnificent procession followed by thousands of citizens, he moved to Jñātakhaṇḍa garden. There, under an Aśoka tree, after observing a two day fast, he removed his princely attire and wore white robes. He then pulled out his hair by his hands and bowing to the Siddhas, the liberated souls, he initiated himself into the holy order. A princely life was renounced for a life of bareness and tolerance. Pledging to abstain from sinful deeds and tolerating hardships with equanimity, he ventured on the path. Prince Vardhamāna became Śramaṇa Mahāvīra. He was now called Mahāvīra - the coura-

²C.D Sharma in his book, 'A Critical Survey of Indian Philosophy' writes: "The Jainas believe in 24 Tīrthaṅkaras or 'Founders of the Faith' through whom their faith has come down from fabulous antiquity. Mahavira, the last of the twenty four Tirthankaras cannot be regarded as the founder of Jainism because even before him, Jaina teachings were existent. But Mahavira gave a new orientation to that faith and therefore modern Jainism may be rightly regarded as a result of his teachings"

³The Jaina theory of knowledge includes, five degrees of knowledge that lead to omniscience. All the five are mentioned in this article as attained by Mahāvīra during specific contexts.

geous one because of the great vows which indicate his immense inner strength. He now gained the *manaḥ-paryāya-jñāna* (fourth degree of knowledge-telepathy) by which he knew the thoughts of all sentient beings in a particular space time. This initiation was the end of one path and the beginning of another. The inner journey unfolded.

The first phase of his wanderings lasted for twelve and a half years. Engrossed in spiritual contemplation, he was silent most of the time. Determined to overcome the need for bodily comforts, he subjected himself to all kinds of climatic and natural disturbances. Not discriminating between habitable and inhabitable regions, between smooth and rough paths, between safe and dangerous pathways, Mahāvīra wandered on. Nor did he pay heed to any advice. Steadfast in his vows, engrossed in the cotemplation of the self, unaffected by human, natural and supernatural sufferings and tortures, he moved on.

There was a Yakṣa in Astigrāma who tortured him for an entire night by assuming demoniac and animal forms; there was the ferocious snake, Caṇḍakauśika, in Kanakhal, who was a terror in the entire region till his meeting with Mahāvīra who remained unaffected by his hisses and deadly poison; there was the shepherd in Chamani village who was so angry with Mahāvīra for not taking care of his oxen, not understanding that Mahāvīra's silence arose from meditation, that he hammered nails into Mahāvīra's ears. At many places, the villagers were hostile and extremely violent. There are many such other tales during his wanderings, all of deadly tortures, but all borne patiently and unflinchingly. If ever he spoke, it was a language of compassion and wisdom which transformed such cruel hearts.

Apart from these soul-stirring descriptions of adversities faced by Mahāvīra, we also have accounts of the rigorous austerities observed by him while he was engrossed in Sādhanā. During this period of twelve and a half years, he ate meagre food for three hundred and fifty days only. He observed fasts for fifteen, thirty and also for a hundred and twenty days at a stretch. Immense was his will power, immense was his equanimity and tolerance.

It was an inner peace undisturbed by external forces. It was a conquest over the demands of the body, mind and speech. The final and most painful of all tests was the hammering of the nails into the ears. With that period, the adversities were over. This spiritual hero had defeated the *karmic* shackles with his army of determination and steadfastness. He became a Jina, a conqueror.

This period of adversities and austerities reached its zenith at

Jambhiyagrāma on the banks of the Rjubaluka River. It was the tenth day of the bright half of Vaiśākha month. Fasting for two and a half days, meditating under a huge *sāla* tree in the Godohika (milking) posture facing the sun, this ascetic attained Kevalajñāna (the fifth degree of knowledge-omniscience) - a state of infinite knowledge, infinite intuition, infinite energy and infinite bliss.

“Now the Venerable ascetic Mahāvīra became a *Jina* (conqueror), an *Arhat* (worthy of worship) and a *Kevalī* (omniscience). He became the twenty-fourth Tīrthaṅkara of the present era.”⁴ (*Kalpa-sūtra*, 121). Hereafter Śramaṇa Mahāvīra came to be known as Bhagavān Mahāvīra.

The inner journey unfolded further. The journey hereafter was that of the teacher, the guide, and the preacher. After attaining omniscience, Lord Mahāvīra began to give discourses. As before, he wandered from one place to another on foot. From Jambhiyagrāma he moved on to Madhyama Pāvāpuri. There, a Brahmin named Somila, was organizing a large religious sacrifice. Several Vedic scholars along with their disciples were assembled there; chief among them was Indrabhūti Gautama. They had all heard of Lord Mahāvīra's enlightenment but were disbelieving it.

As soon as Indrabhūti saw Mahāvīra, Mahāvīra addressed him, Oh Indrabhūti! You have doubts about the self. How did Mahāvīra know? Indrabhūti had not uttered a word regarding this doubt about the existence of the soul. So, it is true, thinks Indrabhūti, he being a *kevalī*, he must have completed his knowledge about all things of all times. The universe has no secrets from such a being. All is known. All is transparent. Indrabhūti was completely humbled.

Equally humbled were ten other eminent Vedic scholars of that gathering who came forward to meet Mahāvīra, each of them with a different metaphysical doubt lingering in the mind. To each of them, Mahāvīra first revealed the doubt without their stating the same and then put forward convincing replies. No further proof was required, nothing more was needed to establish Mahāvīra as a true teacher. Fully satisfied and happy, all of them along with their 400 disciples each, surrendered at the feet of master. Thus 4411 initiations took place in a single day.

This is the meaning of Tīrthaṅkara - one who establishes the

⁴ The universe is described in Jainism as an eternal cycle of Yugas, further subdivided into 6 periods.

Tīrtha or the religious order. Thus emerged the religious order of Mahāvīra - the Caturvidha Saṅgha - the four-fold congregation of monks, nuns, laymen and laywomen.

Such a magnificent incident reached far and wide and thousands of men and women came to listen to the discourses of Mahāvīra wherever he went. It is said that not just humans, but animals and birds were also attracted to his discourses. The rich and the poor, kings and their ministers, merchants, farmers, craftsmen and all classes of people were sanctified by his sermons. Many became his disciples and followers.

The Saṅgha evolved efficiently under the able administration of Mahāvīra. Indrabhūti became the first prime disciple of Mahāvīra. He, along with the ten Vedic scholars, became the eleven Gaṇadhara. They formed the nucleus of the new order and composed all the rules of conduct and scriptural literature, which they later narrated to other disciples.

The Saṅgha was instrumental in providing proper guidance to the monks and nuns and in inspiring the laymen and laywomen to look after the monks and nuns. In the Saṅgha, no distinction was made between men and women, and the Brāhmins and Śūdras. All were inspired, all were embraced, all were transformed. The women being initiated as nuns was indeed a revolution in those times. For Mahāvīra, it was just a natural culmination of his respect for humanity.

The Saṅgha expanded very quickly. Soon, there were 14,000 monks, 36,000 nuns, 1,59,000 laymen and 3,18,000 laywomen. Their code of conduct consisted of a five-fold spiritual discipline. These are five *vratas* or vows of non-violence, truthfulness, non-stealing, celibacy and non-possession. This scheme of vows was very strict and rigid for the ascetics called the *mahāvratas* (Great Vows). They were advised not to stay in any place for more than a month except during Caturmāsa (the rainy season) and to wander about only on foot.

The householders had to follow the five vows also, but their rules were modified and less strict known as the *anuvratas* (Small Vows). Their duties extended to taking care of the ascetics, providing a temporary dwelling for them and propagating the cause of religion. This four-fold religious order was a self-governing and self-sufficient system.

For thirty long years, this great wanderer moved from place to place preaching the Jaina religion and its code of conduct as a way of

life. He visited important places like Kāśī, Kośala, Vatsa, Campā, Pāñcāla, Magadha, Rājagṛha, Aṅga, Vaṅga, Kaliṅga and many others. The Jaina canonical literature⁵ has detailed descriptions of the wanderings of Mahāvīra and the transformation of the people based on his noble teachings. Thousands of people from various cities and villages and from different walks of life joined the religious order of Mahāvīra.

Bimbisāra, the king of Magadh, was a Buddhist, but his Queen was a great devotee of Mahāvīra. We find a vivid description of the dialogue between Bimbisāra and Anathimuni in the *Uttarādhyayana Sūtra*, which inspired the king to become a disciple of Mahāvīra as well. His son and minister, Abhayakumāra, was also an ardent disciple of Mahāvīra. Cetaka, the head of Vaiśali republic and maternal uncle of Mahāvīra, greatly contributed in propagating the Jaina religion far and wide. Many kings, such as Viraṅgada, Vīrayaśa, Sañjaya, Seya, Śiva, Udrāyana and Śaṅkha Kāśīvardhana joined the religious order of Mahāvīra.

The last lap of the great wanderings of Mahāvīra was Pāvā. He came here at the age of seventy-two and stayed in the garden of Rājā Hastipāla. His discourses at Pāvā are recorded in the *Uttarādhyayana Sūtra*. Here he sat for his last meditation on a slab of stone. It was in the early hours of the fifteenth day of dark fortnight of Kārttika month in 527 B.C., transcending the wandering cycle of birth and death, this hero of the spirit attained the state of Nirvāṇa and became Siddha.

“And on that night during which the venerable ascetic Mahāvīra attained Nirvāṇa, the eighteen confederate Kings of Kāśī and Kośala, the Mallas and Licchavis instituted an illumination with lighted lamps for they said, ‘since the internal (*bhava*) light (of intelligence) is gone, let us make an illumination with the external (*dravya*) light (of matter).’” (Kalpa-sūtra, 127)

⁵Bhagavatī, Aupapātika, Triṣaṣṭīśalākāpuruṣa, Harivaṃsa Purāṇa .

ANNEXTURE - I CATURMASAS OF MAHĀVIRĀ

1. Asthikgram*	22. Rajgriha
2. Nalanda	23. Vanijyagrama
3. Champa	24. Rajgriha
4. Prishtha Champa	25. Mithila
5. Bhaddiyanagar	26. Mithila
6. Bhaddiyanagar	27. Mithila
7. Aalambhiya	28. Vanijyagrama
8. Rajgriha	29. Rajgriha
9. Vajra Bhumi	30. Vanijyagrama
10. Shravasti	31. Vaishali
11. Vaishali	32. Vaishali
12. Champa	33. Rajgriha
13. Rajgriha	34. Nalanda
14. Vaishali	35. Vaishali
15. Vanijyagrama	36. Mithila
16. Rajgriha	37. Rajgriha
17. Vanijyagrama	38. Nalanda
18. Rajgriha	39. Mithila
19. Rajagriha	40. Mithila
20. Vaishali	41. Rajgriha
21. Vanijyagrama	42. Pava

* Spelling is not diacritical.

ANNEXURE II

THE GREAT WANDERINGS OF TIRTHANKAR MAHAVIRA

1st Year

Kundgrama

Jnatakhandaavana

Karmagrama

Kollaga Sannivesha

Maroka Sannivesha

Duijjantaga Ashrama

Asthikgrama

2nd Year

Moraka Sannivesha

Dakshina Vachala

Kanakakhal Ashrampada

Uttar Vachala

Shvetambi

Surabhipur

Thunaka Sannivesha

Rajagriha

Nalanda

3rd Year

Kollaga Sannivesha

Suvarnakhal

Brahmanagrama

Champa

4th Year

Kalaya Sannivesha

Pattakalaya

Kumaraka Sannivesha

Chauraka Sannivesha

Prishthachampa

5th Year

Kayangala Sannivesha

Shravasti

Haledduka Grama

Nangalagrama (In Vasudeva Temple)

Aavartta (In Baladeva Temple)

Chauraka Sannivesha

Ladh Desha

Purna Kalasha Grama

Bhaddiya Nagari

6th Year

Kadali Samagama

Jambu Sanda

Tambaya Sannivesha

Kupiya Sannivesha

Vaishali (In Kammashala)

Gramaka Sannivesha (In Vibhelaka

Yaksha Mandir)

Shalishirsha

Bhaddiyanagari

7th Year

Different Places in Magadha Empire

Alambhaiya

8th Year

Kundaka Sannivesha (In Vasudeva Temple)

Bhaddan Sannivesh (In Baladeva Temple)

Bahusalagrama (In the garden of Shalavan)

Lohargala

Purimatala
(In the Shakutamukh garden)
Unnaga
Gobhumi
Rajagriha

9th Year

Lādha (Rādha Desha)
Vajrabhūmi
Sumhabhūmi

10th Year

Siddharthapura
Kurmagrama
Sidharthapura
Vaishali
Vaniyagrama
Shravasti

11th Year

Samulattiya Sannivesha
Dhridha Bhumi
Pedhalagrama
(In Paulash Chetya)
Baluka
Suyoga
Suchheta
Malaya
Hastishirsh
Tosaliganva
Mosali
Sidharthapura
Vajragrama
Aalambhiya
Seyariya
Shravasti
Kaushambi
Varanasi

Rajagriha
Mithila
Vaishali
(In the Baladeva
temple of
Samarodhyama)

12th Year

Sunsumarpura
Bhogapura
Nanda Grama
Mendhiyagrama
Kaushambi
Sumangala
Suchchheta
Palaka
Champ (In Yagyashala)

13th Year

Jambhiyagrama
Mendhiyagrama
Chhammani
Madhyamapara
Jambhiyagrama
Rajagriha

14th Year

Brahmana
Kundagrama
(In Bahushal Chetya)
Vidcha Janapada
Vaishali

15th Year

Vatsa Bhumi
Kaushambi
Koshala Janapada
Shravasti

Videhajanapada
Vanijyagrama

16th Year
Magadha Janapada
Rajgriha

17th Year
Champa
Videha Janapada
Vanijyagrama

18th Year
Varanasi
Alambhika
Rajgriha

19th Year
Magadha Janapada
Rajgriha

20th Year
Vatsa Janapada
Aalambhiya
Kaushambi
Vaishali

21st Year
Mithila
Kakandi
Shravasti
Ahichhatra
Rajpur
Kampilya
Polaspur
Vanijyagrama

22nd Year

Magadh Janapath
Rajgriha

23rd Year
Kayangala
Shravasti
Vanijyagrama

24th Year
Brahmana
Kundagrama
(Bahushal Chaitya)
Vatsa Janapada
Magadh Janapada
Rajagriha

25th Year
Champa
Mithila
Kakandi
Mithila

26th Year
Anga Janapada
Champa
Mithila

27th Year
Vaishali
Shravasati
Mendhiyagrama
(Shalkoshtak
Chaitya)

28th Year
Kaushal-Panchala
Shravasti
Ahichchhatra
Hastinapur

Maukanagari	Surasena Janapada
Vanijyagrama	Saket
29th Year	Kampilyapura
Rajgriha	Sauryapura
30th Year	Mathura
Champa	Nandipura
Prishtha Champa	Videha Janapada
Videha	Mithila
Vanijyagrama	37th Year
31st Year	Magadha Janapada
Koshal - Panchala	Rajgriha
Saketa	38th Year
Shravasti	Magadha Janapada
32nd Year	Rajgriha
Kampilya	Nalanda
Vaishali	39th Year
33rd Year	Videha Janapada
Magadha	Mithila
Rajgriha	40th Year
Champa	Videha Janapada
Prishthachampa	Mithila
Rajgriha	41st Year
34th Year	Magadha Janapada
Rajgriha (Gunasheel Caitya)	Rajgriha
Nalanda	42nd Year
35th Year	Rajgriha
Videha Janapada	Pava
Vanijyagrama	
Kollaga Sannivesh	
Vaishali	
36th Year	
Kaushal Janapada	
Panchal Janapada	

JAINA PERSPECTIVE ON ADVAITA VEDANTA Jagdish Prasad Jain “Sadhak”

Śaṅkara’s introduction to his *Bhāṣya* is a philosophical masterpiece by itself. There he gives his own personal opinion without being constrained to follow the *sūtras* of the text. Hence he freely expresses his views on life and things. This introduction contains several ideas, which correspond closely to those of Ācārya Kundakunda. Firstly, both maintain that the Self and non-Self are two entirely distinct entities. Secondly, both make the distinction between *vyavahāra* and *paramārthika* (Śaṅkara) or *nīścaya* (Kundakunda), i.e. between empirical and transcendental perspectives. The two entities, Self and non-Self, have no common nature and no common attributes. One is *ectana* (subject or *viṣayin*) and the other is *acetana* (object or *viṣaya*) or *jaḍa*. The two are as much as opposed to each other as light and darkness.¹

According to Śaṅkara the attributes of the one cannot be transferred or superimposed upon the other. But our practical life depends on the mutual transference or the imposition of external attributes upon the *ātman* (Self). According to him, this superimposition of the extra personal attributes on the self can be of the body (e.g. when one says “I am fat or thin;”) of the senses as in “I am dumb or one-eyed;” or of the mind such as desire, intention, doubt, determination and the like. This beginningless *adhyāsa* (superimposition or confusion) of the nature of wrong cognition (*mithyāpratīyārūpaḥ*) is natural (*naisargika*).² It rests on false knowledge (*mityājñāna-nimitta*) and is brought about by Nescience or *Avidyā*. As a result, the individual self in the empirical world or *Samsāra* is influenced by this wrong knowledge, confusion, or philosophies/transcendental error (*avidyā*) and identifies himself with external objects or various psychic states.

Thus, Śaṅkara points out that in ordinary life, every individual has to operate only through his body and sense without which life itself would be impossible in the concrete world. Even the cognitive process of knowledge depends upon sense-perception and intellec-

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1. *Śaṅkara Bhāṣya*, Introduction to *Brahmasūtra*, as translated by S. Radhakrishnan, *Indian Philosophy*, Vol II (1931), page 506.
 2. *Ibid*

tual activity which naturally presupposes the organic body. Even when the individual is looked upon as an agent carrying out injunctions, religious and ethical, an organic body must be presupposed for carrying out all those injunctions. His conduct, as a social being in the world, is therefore inextricably mixed up with bodily behaviour, without which he can neither discharge his duties as a social being nor as a religious devotee. In this concrete world which is real in its own way, the social distinctions based upon rank and birth hold good. That one is a Brahmin and the other is a *Kṣatriya*, one is a master and another is a servant, are all distinctions based upon the body and hold good only in the empirical world.³

In this way the self appropriates the attributes and limitations of the not-self (as is evident in the judgement "I am Brahmin" "I am fat" and the like). But the identification of the self does not mean the total identification of being, because the self is intrinsically real, and its identification with the not-self only means that the self owns up the not-self and vests it with its own existence. Thus in all cases of error the substratum is real and the predicate is falsely superimposed upon it. "Correct knowledge necessarily demands complete escape from such an error. Otherwise, it is not possible to realise the true nature of the Self which is the ultimate object of all philosophical and religious discipline."⁴

Therefore, *Śaṅkara* indicates the true nature of the Self which should be discriminated from the non-*cetana* bodily attributes as free from all wants and raised above all social distinction as Brahmin and *Kṣatriya* and so on, and entirely transcended the empirical *sāṃsārika* existence "to whom even Vedic injunctions will cease to be operative, because he is placed in a region from where he does not want to achieve anything more, because he is completely self-sufficient".⁵

Kundakunda's study of the nature of the real Self or *Samayasāra*, the sublimest spiritual work ever composed in Jainism, deals with all these points and practically adopts identically the same attitude. Śrī Kundakunda begins his work with the distinction between the two perspectives *vyavahārika* and *nīścaya*, empirical and transcendental. He describes the empirical world where the individual identifies himself

3. A.Chakravarti in *Samayasāra of Kundakunda* (Varanasi : Bhārtiya Jñānapīṭha, 1971), p.104.

4. *Ibid.*, p.103.

5. *Ibid.*, p.105.

with the characteristics of the external objects as a result of the absence of true knowledge. The course of conduct prescribed by practical ethics is said to have only a secondary value as a probation for higher class. Bodily characteristics, instincts, and emotions and the various psychic states of the individual Self are all dismissed to be the result of the operation of the erroneous identification of the Self or *Paramātmā*.⁶ The self is established in his own pure *svabhāva* (nature) i.e. become *Svayambhū*. The empirical self, which is contaminated by the impure psychic dispositions of attachment, aversion, passions etc. due to erroneous identification with the body, senses and the mind, is transcended. In this transcendence one perceives only one, so much so that Amṛtacandra, the Sanskrit commentator of Kundakunda's work *Samayasāra*, in declaring that in such transcendental state all dualities disappear (*bhāti na dvaitam eva*),⁷ sounds like a monist Vedāntin. Professor A. Chakravarti observes: "Thus without changing the words, Śāṅkara's introduction may be considered to be a fitting introduction to Śrī Kundakunda's *Samayasāra*".⁸ The similarities between Śāṅkara and Kundakunda would indicate that Śāṅkara was well-acquainted with Kundakunda's philosophy either in the original or in the Sanskrit commentary by Amṛtacandra.

While both Śāṅkara and Kundakunda make use of the *pāramārthika* or *niścaya* and *vyavahārika* perspectives as the cornerstones of their philosophy, there is difference between the two. The *pāramārthika* view as advocated by Śāṅkara negates the *vyavahārika* existence of other material and non-material objects of the world, which, in the view of the Jaina, have their own independent existence. Since Jainism recognizes multiple realities, while Advaita proceeds from the premise that there is only one reality, there are marked differences between the two systems.

According to Jainism, the reality is dualistic (the Universe consisting of *Jīva* and *Ajīva*) and pluralistic (the *Ajīva* being further classified into *Pudgala* (matter), *Dharma* (principle of motion), *Adharma* (principle of rest), *Ākāśa* (space) and *Kāla* (time); yet considered from the point of view of one existence, it entails unity also. According to Kundakunda, in spite of the unique characteristics possessed by dif-

6. *Ibid.*

7. Kundakunda, *Samayasāra*, edited by Pannalal Sahityacharya (Varanasi : Ganeshprasad Varni Granthmala), Amrtachandra's *Kalash* 9, p. 27.

8. Chakravarti, n. 3, p.105.

ferent substances, existence has been regarded as an all-compromising characteristic of reality, which ends all distinctions.

The *Kārttikeyānupreksā* recognises that all substances are one from the standpoint of substance, while they are distinct and separate from their characteristic differences.⁹ Samantabhadra also endorses this view by affirming that in view of the conception of one universal existence all are one, but from the point of view of substances distinctions arise.¹⁰

Padmaprabha Maladhārideva pronounces that *mahāsattā* pervades all the things in their entirety, but it is always associated with *Avāntarasattā* which pervades only the particular objects.¹¹ In a similar vein, Amṛtacandra speaks of two types of *sattā*, namely, *svarūpasattā* and *sādṛśyasattā*. The latter is the same as *sāmānyasattā*. In the *Saptabhaṅgitarāṅgiṇī* Vimaladāsa discusses the problem of unity and plurality of existence in detail, and concludes that both the postulation of existential identity and the articulation of differences from the standpoint of different substances are logically necessary and justifiable.¹² Thus, Jainism gives credence to the recognition of existential oneness, but not exclusively, since it is always bound up with plurality. This is quite consistent with the *Anekāntātmaka* view of reality propounded by the Jain philosophers. Thus *mahāsattā* will be associated with its opposite, namely *avāntarasattā*. It may again be pointed out that this *mahāsattā* is not an independent something, as may be conceived, but is invariably accompanied by its opposite.¹³ Kundakunda holds the nature of existence as one, immanent in the totality of substances constituting the universe, comprehending and summarizing the universe, having infinite modifications, indicative of the triple characteristics of organisation, destruction, and persistence and associated with the characteristics opposite to those mentioned above.¹⁴ Hence unity, duality, and plurality - all are in-

9. Svamī Kumār, *Kārttikeyānupreksā*, *Gāthā* 236, edited by A.N. Upadhye and Kailash Chandra Shastri, Paramshruta Prabhavak Mandal (Agas : Shrimad Rajachandra Ashram, 1990), pp. 167-168.

10. Samantabhadra, *Āptamīmāṃsā*, 34.

11. Commentary on *Gāthā* 34 of *Niyamasāra* of Kundakunda, Kahan Digambara Jain Tirtha Suraksha Trust, Jaipur.

12. Vimaladāsa, *Saptabhaṅgiṇī* (Agas : Shrimad Rajachandra Ashram, 1977), p. 78.

13. Rajamalla, *Pañcādhyāyī*, I, 15, Malika Granthprakh Karyalaya, Indore.

14. Kundakunda, *Pañcāstikāyasaṅgraha*, Gatha 8, ed., Mannulal Jain (Delhi : Bharatiya Jnanapith, 2000), pp. 24-25.

separably and inevitably involved in the structure of reality. This is *anekāntic* view of reality.

Advaita proceeds from the premise that there is only one reality, the ultimate reality of *Brahman*, which is existent, eternal, everlasting and unchanging. The other “realities”, such as *jīva* (individual self) and *jagat* (the Universe) are only appearances. Jainism, on the other hand, proceeds from the multiplicity of realities, particularly *jīva* (living) or *aḥa* (sentient or conscious being) and *ajīva* (non-living, *jaḥa* or insentient substances). What is significant is that for Jains, the reality is both permanent and ever-changing. Substance or reality, according to Jainism, is a multifaceted complexity. It is endowed with many qualities or attributes, which in turn undergoes modifications, i.e. origination and destruction, with the substratum remaining intact. The nature of reality is dynamic and therefore the substance must evolve into qualities (*guṇas*) and modifications (*paṛyāyas*) and must constantly undergo the triplicate stage of origination, annihilation, and permanence or stability.¹⁵ Thus, the Jaina view of reality is quite comprehensive and accommodates not only the realities of both *Brahman* and *Jagat* but also the concepts of both Being and Becoming.

Although Śāṅkara and Jainism adopt identically the same attitude as to the nature of the individual self and maintain that the individual soul is identical with the ultimate reality, the Supreme Self (Śāṅkara calls it *Brahman* and Jains *Paramātman*), there are significant differences. Though many attributes are common between the Upaniṣadic *Brahman* and Jaina *Paramātman* and they are used as synonymous, because they represent the concept of an ultimate reality, their implications often differ. Although the word “*Brahma*” and “*Svayambhū*” are mentioned in the Jain literature and the concept of transcendence discussed, they differ from Advaita system in important aspects.

In the *Svayambhū Stotra*, Ācārya Samantabhadra, a staunch

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15. This is discussed in Jagdish Prasad Jain “Sadhak”, “The Concept of *Paṛyāya* and Jaina Way of Life,” paper presented at the Seminar on “The Concept of *Paṛyāya*” organised in March 2001 by the Indian Council of Philosophical Research in collaboration with Adhyātma Sādhnā Kendra, New Delhi. published in Jain Journal, October 2001, pp. 57-65.
 16. For a detailed discussion on Upaniṣadic *Brahman* and Jaina *Paramātman*, see Foreword by Jagdish Prasad Jain “Sadhak” in Devendra K. Goyal, ed., *The Path to Enlightenment: Svayambhū Stotra* by Samantabhadra (New Delhi, Radiant Publishers, 2000).

advocate of Jainism, uses the word *Brahma* in its generalised sense, viz. the highest principle, when he says: *ahiṃsā bhūtānaṃ jagati viditam brahma paramam*" (śloka 119). In śloka 10 Lord Ajita Jina is described as "*Brahma-niṣṭha*" (engrossed in Self) and is requested to bestow "*Jinaśrī*" on the devotee. Thus, "*Brahma*" and "*Jina*" are considered the same and therefore "*Jinaśrī*" is the same as "*Brahmaśrī*". There is no fundamental or philosophical difference between the two. Had there been any difference, *Brahma-niṣṭha* would have been asked to bestow *Brahma-śrī*, not *Jinaśrī*. Elsewhere too, in Lord Vṛṣabha Jina *stavanam* where *Brahma-pada* (śloka 4) is mentioned, it should not be construed as entirely different from *Jina-pada* and in fact in the very next hymn (śloka 5), the Lord is specifically mentioned as "*Jina*". However, there is slight difference when looking at them from different points of view --- *Jina-pada* has negative connotation of absence of *karmas*, while *Brahma-pada* is primarily used in positive sense of absorption in Self. The two are invariably and integrally linked to one another and one without the other has no existence. This point is clearly brought out in this *stotra*.

The identity of words in Indian philosophical texts does not necessarily imply the identity of sense-content.¹⁷ In the Upaniṣads the word "*Svayambhū*" signifies the self-created and self-existent *Brahman*.¹⁸ However, Jaina *Paramātman* means self-become (*Svayambhū*), i.e. the individual self has become (*svayaṃ bhūtā*) the Universal one, or the *Ātman* has become *Paramātman* by his own efforts. *Paramātman* is, thus, a super-spirit representing the ultimate point of spiritual evolution of *Ātman* by gradual destruction of *karmas* through penances, etc.

The Upaniṣadic *Brahman* is conceived as the Absolute, one without a second, and as a cosmic principle. It is one and one only and has a monistic and pantheistic grandeur. This is lacking in the Jaina conception of *Paramātman*. Jains speak of many *Brahmans*, i.e. *Paramātmans*. Each *Ātman* is *Paramātman*. *Paramātman* was *Ātman* only because of *karmic* limitations. It is by realizing the essential likeness of all the *Ātmans* that Jainism has been steadfast champion of *Ahiṃsā*, harmlessness, and universal composition in thought, word and deed. The Upaniṣads consider *Brahman* to be the very source and support of everything else and view the world as a fundamental unity,

17. See Yogindudeva's *Paramātma Prākāśa* edited by A.N. Upadhye (Agas, 1988), Introduction, p. 40.

one with the *Brahman* who is all-in-all. The *Paramātman* of Jains has nothing to do with the world beyond what he knows and sees it, because it is his nature to see and to know.

Paramātman, according to Jainism, is the unpolluted and the purest state of *Ātman*. Each *Ātman* should aspire to become a *Paramātman* and when it becomes a *Paramātman* it retains its individuality, which is not submerged into some universality. A.N. Upadhye observes :

The Jaina conception of divinity inclines towards realist pluralism. Every soul, when it is completely free from *karmas*, becomes itself (*Svayambhū*), and it is the divinity. Divinity as a type, a level of spiritual evolution and a culmination of spiritual attainments, is one; but every soul, even when it attains divinity, retains its individuality. It is the free soul, the higher self, as distinguished from souls in mundane existence. The Jaina God as a type is an ideal to all the aspirants on the religious path. The conception of God holds a great vista of optimistic vision before the religious devotee. It is often said that the aim of religion is the realisation of the potentially divine in man; this means that the self not only knows itself but becomes itself (*svayambhūta*), now immune from all matter; by becoming itself it becomes the God which nature was already inherent in the spirit but, upto this time, crippled by *karmas*; and this then is the state of perfection.¹⁹

In self-realisation, the Self realises or regains what are his own inherent properties or powers and which are part of his nature. He never leaves or gives up his *svabhāva* (nature) and get changed into something else, i.e. never adopts the *bhava* (existence or nature) of another object or substance.²⁰ As Yogindudeva states, “*appa so paramappa*”²¹ (*Ātman is Paramātman*), which reminds us of “*soham*” (I am that Real Self, as Kundakunda says in *Niyamasāra* (gāthās 63-65), and I am *Brahman* as Upaniṣads say). *Ātman* is the preliminary

18. Īśa 18, Kaṭṭha 4.1, etc.

19. Sri Kundakunda's *Pravacanasāra*. Introduction by A.N. Upadhye (Agas, 1984), p. 88.

20. Jagdish Prasad Jain “Sadhak”, *Spiritual Enlightenment, Paramātma Prakāśa* by Ygindudeva (New Delhi: Radiant Publishers, 2000), Book I, Verse 18, p. 75.

21. *Ibid.*, Book II, Verse 174, p.1110.

stage of *Paramātman*, while *Paramātman* is the last and the highest stage of development of *Ātman*.

The transcendence in both Advaita and Jaina systems is beyond logical disputations and arguments. However, in Jainism the modificational standpoint, i.e. the existence of empirical consciousness at the lower level of moral and spiritual development is not denied or negated as mere figment of imagination or illusion (*māyā*), which, as Śrī Aurobindo says, creates more problems than it solves.²²

Transcendence in Jaina view signifies that the pure consciousness relinquishes the impure psychical dispositions associated with the empirical consciousness, thereby realising omniscience and such happiness as is transcendental born of the self, supersensuous, incomparable, infinite and indestructible.²³ This transcendental self may be designated as *Svayambhū*. This transcendental self is the doer of its transcendental *bhāvas* and also their enjoyer. In this state, the self is free from the cycle of births and deaths and attains the highest and the fullest development of its personality.

Another important distinguishing feature of Jainism is that every individual self has the potentiality of attaining *mokṣa* (liberation) and when *ātmanā* (self) becomes *Paramātman* there remains no distinction whatsoever or of any kind between the two. They are equal in all respects. Moreover, the individual self on attaining *mokṣa* (liberation or self-realisation) retains its individual identity. There is spiritual democracy through and through. In Advaita system the individual self merges in *Brahman*. In no other philosophical system of the world (Vedānta, *Viśiṣṭādvaita*, Vaiṣṇavism, Christianity or Islam) except Jainism, the self-realized or *mukta* being is accorded equal status or treated on a footing of complete equality with *Brahman*, Viṣṇu, Kṛṣṇa, God or Allah, with the result that the individual self is assigned a dependent and junior status, even after liberation.

There are also significant differences between the Advaita Vedānta and Jainism on grounds of logic and ethics. *Advaitism* cannot explain without some duality to help how the all-in-all gave rise to itself or to the other-than-itself. The second objection is that if we follow *Advaitavāda*, the universally accepted duals like the doer (*kāraka*) and its action (*kriyā*), the things inferred and the inference (*pramāṇa*) cannot exist. As visible differences cannot be accounted for by adoption of only *Brahman*, a doctrine of *Māyā* had to be intro-

22. Life Divine, P. 466.

23. *Pravacanasāra*, n. 19. I.13.

duced by the Advaitavādins to explain such differences. The Jaina view is that the acceptance of *Māyā* at once does away with the abstract *Brahman* and as soon as *Brahman* begins to work, its essential characteristic vanishes. In other words, the Jaina doctrine urges that the attempt of *Advaitavādins* to connect the ideal with the real world has failed.²⁴

Another argument against *Advaitavāda* is that in an inference, we prove a thing through universal concomitance (*vyāpti*), which is a kind of relationship between the middle term (*hetu*) and the major term (*sādhya*). For example, we infer fire (which is the major term or *sādhya*) from smoke (which is the middle term or *hetu*) through the relationship of universal concomitance, viz. where there is fire, there is smoke. If one says that *Advaitavāda* is established by inference, one must accept a major term and middle term. This is against the view that there is nothing but one (*Advaita*), *hetu* (the middle term) and *sādhya* (the major term) being used in a reasoning to establish *Advaitavāda*, it must bring in duality (*Dvaitavāda*), the very opposite of *Advaitavāda*.²⁵

If one says that *Advaitavāda* is not established by reason but by itself, the reasoning will be absurd. Nothing can be its own proof. If from mere words, a thing is established, anybody can establish anything by merely uttering it in words. Further, if *Advaitavāda* can be proved by itself without the help of any reasoning, *Dvaitavāda* can also be said to be established in this manner, which will give a death-blow to the former.²⁶ Moreover, the very word “*Advaita*” implies *dvaita*, because there cannot be refutation, if there is no object to be refuted. It is a universal law of the mind to have negative ideas based upon the knowledge of its positive ideas.²⁷

On ethical grounds, it may be said that if as is claimed by the Vedāntin, reality is an unchanging permanency there is no scope for life, no scope for *saṁsāra*, no necessity for *mokṣa*, or *mokṣa-mārga* either. The whole religious framework will thus appear to be superfluous and useless, as it is based upon unreality. Change must be accepted as real, if life is to be real and if *saṁsāra* is accepted to be as real. It is only then that we can appreciate the utility of piety or *dharma*, and religious doctrines contributing to the salvation of the soul.²⁸

24. Samantabhadra, *Āptamīmāṃsā*, translation and commentary by J.L. Jaini, verse II. 24 (Bhāratiya Jñānapīṭha, 2002), pp. 71-72.

25. *Ibid.*, II.26, p. 73.

26. *Ibid.*

27. *Ibid.*, II.27, p. 74.

28. See Jagdish Prasad Jain “Sadhak”, “Jainism in the 21st Century,” *Jain Mission News* (New Delhi), April-June 1999.

BASADIS : MODES OF WORSHIP

Dr. Saraswathi

Basadi, Devotion and Worship are complementary to one another. From time immemorial Basadis have been a source of inspiration of Jainism and culture. They came into existence in a spiritual minded background and have become the spiritual centres and unifying forces.

Bhakti or *Devotion* is to develop love in Divinity, oneness with God and aim at deriving benefits therefrom. *Worship* is the reverence one bears towards the holy Divinity systematically. This process is prevalent in all the religions. This is the symbol of the cultural, social and religious heritage of humanity. Its foundation is *belief*. Since this has a heritage, firm belief, has come down from generation to generation socially. As such it is also universal.

Worship/prayer is the replica of the mental state of early man. Even before men developed the idea of Shrines/temples, the idea of prayer had taken root in man's mind. In those days man worshipped Forces of Nature. He prayed and worshipped forces of Nature like the Sun, Moon, Fire to protect him and keep him safe from adversities. He found Divine Power in them. We learn that there existed ancient religion which is today termed as *All - pervading*. This Sect worshipped stone, tree and animals, classifying them both as cruel and kind Forces. Thus the idea of worship emanated from man's fear of harm and also desire for safety. Here to the early man freedom from fear and security of life was more important than atonement of spiritual values and powers. Even to this day among the rural people worship motivates and emanates from the desire for material pleasures and comforts. In some cases it assumes a cruel form also. However as man attained spiritual growth, his aims and objectives reached higher level. In course of time, it developed as a process of religious faiths and in the background of each religion modes of worship became systematised and regularised.

There are some differences among the religions which have developed their modes of worship in the background of their culture. Excepting Christianity and Islam, which are foreign to India, both Hinduism and Jainism have close similarity as they sprung up on the

Indian soil. We find deep-rooted in both the religions the process of invoking God, giving oblations, offering fine articles, *ārati*, *visarjana* etc.

In Jain culture the word *Caityālaya* is used to represent temple shrine. We find used frequently in Jain culture the words *Caityagrha* and *Basadi*.

The *ālaya* or abode which comprises *Caitya* is termed as *Caityālaya/Caityagrha*. These terms have been expounded by Jain Ācāryas in the background of *Niścayanayana* and *Vyavahāranayana*. *Caitya* is derived from the word *cit* which means soul (*ātmā*), knowledge (*jñāna*) and light (*prakāśa*). Kundakundācārya has described *Caitya* as *Ātmā*.

*Cā Iyam Bandham Dukkham Sukkham cā appayam Thassa.....
Bodhapāhuda 9.*

*Ātmā who enjoys bandha, mōkṣha, duḥkha or sukha is the
Caitya.*

Even though the relative meaning of *caitya* is associated with *ātmā* which enjoys joys and sorrows, it is further expounded that it is the soul which has attained a high and noble status. It is established that *caitya* is the great ritualistic *ātmā* and the sages who wear it are the *Caityagrha*.

The body of the disinterested *Sādhus* is different from their soul on account of their *niścayanaya* view and enlightenment. In the Jina path they are the image of *jaṅgama*. These *sādhus* look upon their bodies as well as the bodies of all living beings as the image of *jaṅgama*. (*Bodhapāhuda* 8). Those who lead an austere life, who are right minded thinkers and who are able to know their real image through right philosophy are the *nirgranthas* who are the *caitya* who have conquered all desires and are entitled for praise. (*Bodhapāhuda*).

From the point of view of *Vyavahāranaya* in the commentary on *Bhagavatī Ārādhana*, *Caitya* is used in the sense of *reflection/image*. (*Caityam pratibimbam iti-Caitya*-means image). The image made of *candana*, *kaṇakamaṇi*, *sphatikamaṇi*, etc, is the image of the abode (commentary on *Bodhapāhuda*)

A sage who is the embodiment of *pañca mahāvratā*, who possesses the enlightened soul capable of knowing *sva* and *para* becomes the *Caityagrha*(*Bōdhapāhuda*-8). *Caityagrha* is the one which aims at the welfare of *satkāya* along the Jina path. (*Cē Iyam Jinamagge chakkaya Hiyakaram Bhaniyam Bodhapāhuda*- 9).

From the point of view of *Vyavahāranaya* the place where a structure is put up and an idol/image is installed is the Caityagrha. It felt that the image of merciful God which is installed here will lead to attainment of real *caityālaya*.

Basadi is the word most commonly used in Karnataka. Scholars have opined that the sages who were the incarnate of caitya during their travel, used to reside in these places and hence their *vasati* has come to be called *basadi*. In Kannada *basadi* is used as alternative for *devālaya*, *dēgula*; *gudi*.

The idol which is installed in the basadi is espacially referred to as the *image* or *bimba*. In this context *bimba* is used as an alternative for idol, image. Philosophers are of opinion that the greatness of God is reflected through the image. Therefore *bimba* is not only appropriate but it is also synonymus.

Who should worship ? Why ? are the questions that arise for consideration. If viewed from this background, with respect to highly developed *ātmā* need not worship. In the *Paramātmaprakāśa*, in one instance, it says:

*dēvuṇa dēvulē ṇa visilayē ṇa vi lippayi ṇa vi chitti
akhavu ṇa ranjaṇu ṇāṇamānu śīvu śānthīvu samachitti.....(1-
123)*

“Divine *ātmā* is not found in the temple and not at all in the stone image. That divine *ātmā* is eternal, free from the web of *karma*, only omniscient and complete. Such a true *paramātmā* is enshrined in right-mindedness.”

In the *Samādhisataka* it is found as follows:- “ I am that *paramātmā*. Likewise by virtue of having self realisation, I am entitled to be worshipped through myself, and not through others. (31)” These words suggest *sva ārādhyā - ārādhyā* i.e. the worshipper and the worshipped.

In another instance: “ mind became one with the divine *atmārāma* and even *parameśvara* was also realised in the mind. While there is similarity between the two whom shall I worship? (*Paramātmaprakāśa- 1:123*)” is expressed. If one views in the light of *Nīścayanaya* there is no need for *basadi* or worship, whereas from the view point of *Vyavahāranaya* both are very essential. When we consider why worship of God is essential, we came to know certain facts from our *Āgama* scriptures : Ācārya Kundakunda says: Arahanta prostration prevents temporal *bandha* and at the same time creates a stream

of *karma* (it helps in Nirjara) (Kaśāyapāhuḍa 1:9:2).

In the *Svayambhūstrōtra* Ācārya Samantabhadra says:

na pūjayārthastvayi vītarāge
na nindayā nātha nivanthavaire /
tathāpi te puṇyaguṇasmṛtirṇaḥ
punātu cittam duritañjanebhyah //

Since Jinendra Bhagavān is *vītarāga*, love will be ineffective on him through worship. Likewise since he is free from hatred, abusing him will not arise hatred in him. Even then by praising the virtues and sanctity of God who is *vītarāga*, the mind will be free from evil thoughts. As such the soul will be free from the shackles of sin. This is the gist of the above śloka.

In another context also the same opinion is expressed : While viewing the images of *Arhantas*, one praises their virtues. By the remembrance of *Arhantas* one refrains from the present sins and evils. Jina's image will lead to the realisation of ultimate Puruṣārtha. "Even though the eternal knowledge and eternal philosophy of Jineśvara are not present in the *Arhanta* and *Siddha* images, they are the means to reach the goal. By concentrated meditation one can achieve Samyag jñana - Darśana. This gives rise to *Samvara* of the present karmas and nirjara of past bound karmas. For the realisation of the values of the soul, one should always practise *caitya bhakti*--- devotion to the caitya. (Jinendrakōṣa No. 3). Thus as per *Vyavahāranaya*, *jinabhakti* and *pūjā* are very essential to mortals for purification.

In the background of *pūjā* / worship, devoted dedication is essential, without which *pūjā* will be futile. If you prostrate before Jinendra Bhagavān without devotion, such *pūjā* will become useless, because even by sprinkling nectar/amṛta on stone, lotus will not blossom. Great emphasis is laid on this aspect by scholars (Bōdhapāhuḍa - commentary 162/302). In the Jaina scriptures great importance is attached to right worship based on right philosophy.

There are sufficient evidences in the legends and history for the growth of worship of image or idol in Jain culture from time immemorial. (Sthānakas, a Jain sect, are not worshippers of images, but they are the worshippers of *āgamas*).

Details are available in Jain Purāṇas about natural (*akṛtrima*) and artificial (*krtrima*) caityālayas. There are references to caityālayas in *Nandīśvara Island* and *Pañcamēru Mountain*. Jain purāṇas speak about Emperor Bharata who constructed artificial caityālaya and in-

stalled therein the image of Vṛṣabha svami and about Bāmbūcāi who installed an image of gold. Some of the excavations and research studies made by some archaeologists throw light on the images of Tīrthaṅkaras of Vṛṣabha and other forms in Mohenjo Daro and other ancient sites.

So far 13 stone images have been excavated in Harappa. There is a reference to *Vṛṣabha Tīrthaṅkara* in the Hathigumpha inscription of *hāravēla* (200 B.C.). This inscription was got inscribed by Emperor *Khāravēla*. This Jain inscription narrates how Nanda, the predecessor of Puṣyamitra of Magadha, invaded Kalinga and as a mark of his victory, took with him the most precious image of *Vṛṣabha* with him, and that after a lapse of 300 years *Khāravēla* got it back from Puṣyamitra.

Pārśvanātha images discovered in Therāpura have been identified with the period of King Karakaṇḍu. It is recognised that Karakaṇḍu ruled during the period between the periods of Pārśvanātha Tīrthaṅkara and Mahāvīra Tīrthaṅkara.

There are references to the modes of worship performed by Dieties in *Tiloyapaṇṇatti* "Those Dieties offer in worship sweet scented and beautiful flowers like Sevanti, Campakamala, Punnaga and Nagaprabhṛti. Devegaṇa offer prayer and perform pūjā of the image of Jinendra with varieties of sweets and eatables as delicious as nectar.

From the above mentioned sources, it can be noticed that worship of image - idol worship - has been a part and parcel of Jain Culture from ancient times.

In the words of Ācārya Kundakunda, there are certain specific and compulsory acts to be performed by Śrāvakas and Sages.

*dānaṃ pūyā mukkaṃ sāvayadhamme ṇa sāvayā tēṇa viṇā
jāṇā jayaṇaṃ mukkhāṃ jadi dhamme taṃ viṇā taha nōvi.*

Under Śrāvaka Theology 'Dāna' and performances of pūjā are the chief duties, without which one cannot become a *śrāvaka*. Whereas in the Theology of Sages, meditation and acquisition of knowledge are the chief duties, without which *munidharma* is futile.

In these directions great emphasis is laid on giving dāna and performing pūjā to the Śrāvakas. But this does not mean that the Śrāvaka need not give attention to meditation and studies. This idea is well-expressed in the following *śloka* :

*"dēvapūjā gurūpāsti svādhyāyāḥ samyamaḥ tapaḥ/
dānaṃ dēti grhasthānām satkarmāṇi dinē dinē//*

In this there is exposition of the high level achievements and attainments of Śrāvakas. Everyday the Śrāvakas have to perform six prime duties, viz. *Dēvapūjā*, *Gurūseva*, *Svādhyāyāḥ*, *Samyama*, *Tapa* and *Dāna*. Likewise in the Jain Āgama scriptures there are six duties assigned to sages/*munis*, in which there is strict direction regarding pūjā.

1. Sāmāyaka (practising equality of mind)- meditation.
2. Caturvimsati Stava : prayer to 24 Tīrthaṅkaras.
3. Vandanā : respect shown towards Paramātmā/God and Ācārya/Guru.
4. Pratikramaṇa : Prāyaścitta.
5. Kāyōtsarga : still position-standing or sitting.
6. Pratyākhyāna : sacrifice /giving up food and bodily comforts for a stipulated period.

The śrāvakas may also practise the above six commandments which are expected to be practised by the Jain sages. Out of these 6 commandments, 4 are present in the background of pūjā/worship.

Ācāryas have been producing from time immemorial that pūjā is the compulsory duty of the śrāvaka. The life of a person who fails to see in his mind, to worship and to sing in praise of Jinēndra Bhagavān, is useless and not worth living.

Śrī Padmanandī Ācārya says:

Śrāvaka should rise early, offer prayer to Jinēndra with devotion, has to have darśanam of Nirgrantha and pay respects and then engage himself in *dharmaśravaṇa*. (Jinēndrakōśa Bhaga-3)

Pūjā/worship is a form of showing reverence in the action manner. Jinasēnācārya says that “Yāga, Yagna, kratu, pūjā, saparya, ijjā, adhvara, makha and maha” are corresponding names indicating modes of pūjā.

“yāgo yagnaḥ, kratuḥ, pūjā saparyējyādhvarō mahaḥ :
maha ityapi paryāya vachanānyarchana vidhēḥ :”

(Mahāpurāṇa - 88.113)

The processes of worship are : praying by bringing together both the palms, prostrating in a bent posture, offering pañcāṅga and aṣṭāṅga prayers, praising the greatness of God, offering costly and fine articles and performing abhiṣēka.

“caru-bali-puṣpa-phala-gandha-dhūpa-dīpadīhi laid down in Dhavalagrantha that by offering caru, bali puṣpa, phala, gandha, dhūpa and dīpa one expresses one’s devotion to God and it is real pūjā.

If devotion is the attainment of mental stage, pūjā is the force that actuates that attainment.

In Jainism there are two modes of worship, viz, pūjā with articles and mental pūjā -i.e. 'dravya pūjā and bhāva pūjā'. Praying to God with 'trikaraṇa śuddhi' (i. e., to be clean in mind, body and act) by way of praising Him is Bhāva pūjā and this is assigned to Munis or sages who lead a very austere life. But that does not mean that śrāvakas are not expected to perform bhāvapūjā. As śrāvaka dharma level goes on rising higher and higher, mind will be inclined towards bhāva pūjā instead of towards dravya pūjā. Dravya pūjā consists of offering sacred and clean articles i.e, by offering 'aṣṭa Dravya', viz, water, gandha, akṣata, flower caru, dīpa, dhūpa and fruits. The munis shun this dravya pūjā on the ground that dravya contains living beings in their minute form and by offering the same, it causes hiṁsā and destruction of life.

Occasions of worship are of two kinds : Nitya pūjā and Naimittika pūjā. Worship performed daily is called 'nitya pūjā' and worship performed on special occasions paying oaths is called 'naimittika pūjā'.

Regarding modes of worship Jinasēnācārya says :

*“prōktā pūjārhatāmījyā sā caturthā sadārcanam :
caturmukhaḥ kalpadrumaś cāṣṭāhnikēpi ca : :*

The mode of worship of 'Arhanta is called 'ījyā' which consists of four means, viz, Nityamaha, Caturmukha maha, Kalpadruma maha and Aṣṭāhnikā maha.

Every day the Śrāvakas offer worship in the Basadi to Jinēndra with eight fine articles like water, gandha, etc and it is called 'Nitya pūjā'. This is also termed as 'Sadārcana'. 'Nitya maha' is worship wherein the devotee builds basadi and installs the image of Arhanta by way of gifting village or land, giving Dāna with one's ability and capacity and also worshipping the great sages. The 'mahāyajña' performed by kings is 'Caturmukha/Sarvatōbhadrā Yajña'. Giving Dāna and satisfying the needs and desires of all through rulers and kings is called kalpadruma yajña . Worship performed by Dēvēndra and other Dēvas is called 'Indra Dhvaja Yajña'. These modes of worship are performed on particular days like 'aṣṭāhnikā' in token thereof.

The modes of pūjā, i. e, the process of worship takes a specific and regular shape on the basis of the points: whom should one worship ? With what should one worship ? When should one perform pūjā?

In Jainism worship is offered first to the Arhantas/24

Tīrthaṅkaras. Arhantas are those who have conquered all mundane desires and bodily joys and comforts and thus become the enlightened. They are gratified in preaching this divine path to other living beings. Therefore first pūjā has to be offered to them. They are 'Arhantas' because they are entitled for the first pūjā : 'Viśēṣa Pūjātiśayatvādarhantaḥ'. Even among Pañca Paramēṣṭhis, i. e., Arhantas, Siddhas, Ācāryas, Upādhyāyas, Sādhus, they are the first to be worshipped. Arhantas are those who have conquered 'ghātikarma' while Siddhas are those who have conquered both 'ghāti and aghātis' karmas. The former, too, have conquered aghāti karma and become the Siddhas. Those who attain 'Tīrthaṅkara nāma karma bandha' only become 'Arhantas'. In the absence of puṇya viśēṣa, with the destruction of karma the sages attain the state of Siddhas. At various stages and bases of Ratnatraya worship (three jewels) of the Sages, Ācāryas, Upādhyāyas and Sādhus who are the worshippers of 'ratnatraya' and who lead a very austere life, become Sādhakas when they conquer desires. Therefore all these deserve pūjā. Arhantas/Tīrthaṅkaras deserve first pūjā in the worship of Nava Devatās (Nine Dieties). The Nava Devatā community consists of Jinadharmā, Jaināgama, Jinacaitya' (image), and Caityālayas in addition to pañca Paramēṣṭhī. In the Kēvalins special pūjā is offered separately to Bāhubali. Besides the Gaṇadharas and Śrutadēvas are also worshipped.

Apart from those mentioned above the Yakṣas and Yakṣiṇīs who play their role in protecting Dharma and its propagation, are also worshipped. Names of Jina Śāṣana Deva-Devīs are found corresponding to each Tīrthaṅkara. In all 24 Yakṣas and 24 Yakṣīs are famous with reference to Tīrthaṅkaras. Chief among them are : Yakṣa-Yakṣīs of Pārśvanātha Tīrthaṅkara are : Dharanendra-Padmāvatī, Yakṣa-Yakṣīs of Nēminātha Tīrthaṅkara are : Sarvānha Yakṣa and Kuṣmāṇḍini Yakṣī, Yakṣī of Chandraprabha Tīrthaṅkara is Jvālāmālīnī, Yakṣī of Śreyāṁsa Tīrthaṅkara is Gouri (Yakṣa is īśvara). All these are offered special pūjā. These Yakṣa and Yakṣīs are installed in the basadis, especially of Dharanendra and Padmāvatī. These Yakṣa and Yakṣī are worshipped for the reason that they are devotees of Jina, render service to Jina and are the protectors of Jainism.

Śāṣana Deva-Devīs are not worshipped on a par with Arhanta. If done so, it will be detrimental to Samyaktva. They are worshipped only for the sake of Vātsalyāṅga. Even the munis bless them out of Vātsalyāṅga for them. It is said that the śrāvakas offer worship to

them. There will be one Śāsana Rakṣaka Deva and Devī (Yakṣa-Yakṣī) for each of the 24 Tīrthaṅkaras. On the pedestal of Vītarāga Bhagavān, the place of these Yakṣa-Yakṣī will be at his feet. At the time of Arhanta Bhagavān preaches or will be present in all the glory, the Yakṣa will appear on the right and the Yakṣī on the left side. As they are Samyagdr̥ṣṭis of the devotees of Jina they are worshipped.

Those who are empowered to offer pūjā in the Basadis are called Pūjaka or Purohita (Priest).

They should be well-versed in the Āgamas, have self-control and right mindedness. The hymns and ślokaś have to be pronounced correctly and clearly. A class of persons who possess certain virtues and attainments and have been trained in that line are the Purohita Class.

Umāsvātī Ācārya, in his work, Śrāvakācāra, states: one who performs pūjā should wear antariya (dhoti), and uttariya (upper cloth), which should be clean white cloth, He should have a sacred thread (Yajñōpavīta) and śikhā (tuff of hair in his head,) The śrāvaka and śrāvakī sit before the Jina image and participate in eightfold mode of worship (Aṣṭavidhārcana). It is not stated anywhere for the women to touch the Jina bimba and perform pūjā or abhiṣeka. But they are allowed to perform abhiṣeka on the occasion of pañcakalyāṇa mahotsava. It may be noticed that before explaining the mode of daily worship, some points have to be borne in mind about pañcanamaskāra mantra and vandanā :

om

ṇamō Arihantāṇaṁ

ṇamō Siddhāṇaṁ,

ṇamō ayāriyāṇaṁ

ṇamō uvajjhāyāṇaṁ

ṇamō loye savvasāhuṇaṁ

This 'pañcamantra' is the primary mantra of the Jains. 'Om' is the bījākṣara mantra which is formed from the first syllable of the pañcaparamēṣṭhi group thus:

a - arihantā= Arihantas

aa - śarīrā = Siddhas

a - Iriyā = Ācārya

vu - vajyayā= Upādhyāya

m - mu-ṇiṇo= Sādhus

Om mantra is formed by arranging in order the first syllables of the above five nouns.

The *pañcanamaskāra mantra* has been revered by all the Jains - by both Digambaras and Svetāmbaras. In all the modes of worship this *mantra* holds the first place. For the *śrāvakas* and sages (*munis*) this is the *bījamantra* (seed spell)

The 'Mūlārādhana' scripture which prescribes code of conduct to the *munis*, regarding the *pañcanamaskāra* states :

"The *namaskāra mantra* is the main *mantra* of *ārādhana*. Worship and prayer should accompany *ṇamōkāra mantra*."

It destroys the worldly desires. Therefore have a pure mind and concentrate on worship by the *pañcanamaskāra mantra*."

'*Namaskāra*' or '*Vandanā*' is of three kinds as per the needs of the mind, words and action. The word '*Namaskāra*' exemplifies praising the greatness of *Arahanta* and other *paramēṣṭhis* in the mind, singing in praise of their greatness and showing reverence to them by the action of the body.

'*manasā guṇapariṇāmo vācā guṇamasanam capañcāhnam kaycēṇa sampanamo ēva payatthō namōkkāro*

- Mūlārādhana - 753)

Five kinds of *kāya vandanā* have been mentioned :

* *Ekāṅga vandanā* - only by bowing the head

* *Dvyaṅga vandanā* - by bringing together both the hands

* *Trayāṅga vandanā* - by bowing the head and bringing both the hands together.

* *Caturaṅga vandanā* - by resting both the knees on the floor and bringing both the hands together.

* *Pañcāṅga vandanā* - *namaskāra* by using both the knees, both the hands and bowing the head (*Anagāra Dharmāmṛta* - Jainendra Koṣa - part 10)

Besides these five types of *namaskāra*, there is reference to *aṣṭāṅga namaskāra* and *gōśayana / gavāsana namaskāra*.

"*hastau pādau śirasoraḥ kapōla yugalaṁ tathā aṣṭāṅgāni namaskārē prōktāni śrī Jināgāme*"

both the hands, both the legs, head, chest and both the cheeks--when these eight are made to touch the earth, it is called '*aṣṭāṅga namaskāra*'.

Gōśayana namaskāra is prescribed especially for *munis* and women. *Gōśayana* or *gavāsana namaskāra* means, like the cow while it lies down, left leg below and right leg above, by bending the legs in that manner.

Pañcāṅga and *aṣṭāṅga namaskāra* are prescribed for men only. *Munis* and women are prohibited from performing *aṣṭāṅga* and *pañcāṅga namaskāras*.

Generally the *śrāvaka* finishes his morning functions, takes bath, wears washed cloths, in the pure state of mind, goes to the basadi with water, gandha, flowers etc, in a plate. Standing outside the basadi, offers *namaskāra* to Bhagavān with devotion, goes round the basadi clockwise and then enters the basadi. Then chants *darśanastōtra*.

“*darśnam dēvadēvasya darśanam pāpanāśanam.*

darśanam svargasōpānam darśanam mōkṣasādhanam”

“O God of gods, by the mere *darśana* of you all my sins will be washed away and it paves the way for reaching heaven and attaining *mokṣa*.”

Thereafter the *śrāvaka* prostrates and sits on a wooden seat before the image arranging before him on another wooden seat symbols of *pañcaparamēṣṭhī navadēvatas / nandīśvara dvīpa* etc. And lays *akṣṭa puñja*. On the *akṣṭa* he draws a crescent and in the centre one constellation.. In the *svastika* the 4 parts stand for the four states. The three *puñjas* above it stand for *Ratnatraya*. The crescent with the *puñja* is indicative of *mōkṣa*-salvation which is aimed at. With deep devotion he lays down on them fruits and flowers. This mode of meditation is a part of *pūjāvidhi*. Then counts beads 108 times performing *japa* of *pañca paramēṣṭhī*. There are five major forms of worship : *Āhvāhana sthāpana, sannidhikarana, pūjana* and *visarjana*. ‘*Ahvāhana*’ is invocation to the diety of worship - this is done by holding the palm upwards and bringing the big thumb below other thumbs and chanting ‘*atra chi chi*’ By downward *hastamudrā* of *āhvāhana*, by chanting ‘*atra svasthānē tiṣṭha, tiṣṭha.....*’ *mantra*, the diety is installed.

Thereafter the *śrāvaka* brings both the palms in the form of fist with the big thumbs pointing upwards, and chants, ‘*atra mama sannihitō bhava*’ and does *sannidhikarana*. After the *pūjā visarjana* process will be performed. *Pūjā* will be completed by chanting “*svasthānam gacchatha*”. These rituals are called ‘*pañcōpacāra*’. This ritual is assigned to the worship of Jinēndra.

The ritual of *pūjā* commences with *abhiṣeka* and the daily *abhiṣeka* is performed by the purohita. The others will be its viewers. The *pūjaka* wears ‘*gandha*’ on his forehead and assumes himself as Indra. He visualises Indra’s *abhiṣeka* in *Janmābhiṣeka kalyāṇa* and also the replica of Jina Bālaka in that Jina image, performs daily wor-

ship and *abhiṣēka* with water, *gandha* and milk and finally by performing *japa*.

Abhiṣēka includes *pādyā*, *ācamana* and *nīrājana*. Letting water fall from the spout at the foot of the image is '*pādyā*', onto the right hand is '*ācamana* and offering *bhasma* etc, is '*nīrājana*'.

After *abhiṣēka* the purohita dries the image with a clean piece of cloth and then commences the *pūjā* ritual. Invokes the Tīrthaṅkaras whom he worships and offers them *aṣṭadravya*. Even the devotees who have joined the congregation, worship the image with *aṣṭadravya* brought by them from their houses.

Aṣṭavidhārcaṇā (eightfold worship) commences :

1. to overcome birth and death with water
2. to get free from worldly desireswith *gandha*
3. to secure *akṣaya pada* (salvation) with *akṣata*
4. to destroy lust and physical desireswith flowers
5. to protect from diseaseswith *caru*
6. to destroy *mōha* which darkens the mindwith *dīpa*
7. to burn *aṣṭakarma* with *dhūpa* and
8. for attainment of *mokṣa* (salvation) with fruits

Thus in the background of these ideas the '*aṣṭadravyas*' are offered which are indicative and symbolic of the ideas.

In the end all the eight *dravyas* are collectively offered for attainment of the invaluable in the form of *arghya*. Finally for the sake of world peace '*śāntyādhāra* and for eternal joy *puṣpāñjali* are offered.

Jinēndra Bhagavān and Gaṇadharas are worshipped first and then the Yakṣa and Yakṣī's are worshipped . In the basadis the installed Yakṣa and Yakṣis are also worshipped. They are offered '*ṣoḍaśa*' *upacāra* (sixteen-fold worship). But they are not offered the rituals of *abhiṣēka*.

Ṣoḍaśopacāra *pūjā* consists of :

1. *Āvāhana* - invoking
2. *Sthāpanā* - installing the image
3. *Sannidhīkaraṇa* - prayer to attain nearness
4. *Havirdāna* - offering ghee (clarified butter)
5. *Arghya* - offering *akṣata*, incense, flowers & fruits
6. *Pādyā* - pouring water through spout on the foot of the divine image
7. *Gandha* - offering candana paste

8. akṣata - worshipping with rice
9. puṣpa - worshipping with varieties of flowers
10. Dīpa - illuminating with oil soaked wicks
11. Dhūpa - offering sandal incense
12. Caru - offering naivēdya (food)
13. Bali - a form of worship, i. e., offering *naivēdya* / baked rice etc.
14. Phala - offering fresh fruits
15. Svastika - to inscribe svastika symbol on a plate or wooden plank with sandal or *akṣata* and worship the same .
16. Yajña bhāga-sandal, *akṣata* and flowers are wrapped in termeric soaked cloth and offered.

The next procedure of daily worship is *jayamāla*. The 24 Tīrthaṅkaras are praised by songs and after the name of each Tīrthaṅkara, making *jayaghōṣa*-loud praise.

The concluding process is illuminating with *ārati* to Jinēśvara first, then to the holy Gaṇadhara and finally to the Yakṣa-Yakṣīs. The purōhita (priest) sprinkles worshipped Tīrtha on the heads of devotees assembled in the basadi and offered *ārati* and blesses the assembly. Usually this is the process and form of morning pūjā. The evening pūjā process must be over before the sunset. After the sunset pūjā in the above be over before the sunset. After the sunset pūjā in the above method is strictly forbidden. Only singing of devotional songs or chanting hymns and community *bhajana* are conducted.

On the whole the process of daily worship in systematic order is: *kāya vandanā*, *Caitya vandanā* by *pradakṣiṇa*, *darsana stuti*, *akṣata puñja*, *abhiṣeka*, *aṣṭavidhārcanā* and *maṅgalārati*. In the course of *abhiṣeka* and *maṅgalārati*, there will be the chiming of the bell.

Apart from daily worship, on special and auspicious occasions pūjā is performed in a grand manner. The special pūjās have their own background :

Caitra suddha trayodaśī-Mahavīra jayanti is celebrated all over India and abroad. In basadis people assemble and observe the holy day.

Jyēṣṭha suddha pañcamī is observed as *śrutapañcami parva*, on which day, it is stated that Bhūtabali Puṣpadanta Ācārya composed *Ṣaṭkhaṇḍāgama*, reduced it in writing and worshipped with *caturvidha saṅgha*.

During the period from *Bhādrapada suddha pañcamī* to *caturthī*, it is called '*Daśalakṣaṇaparva*' and special pūjā is offered. On that day discussions will be held on 'Dharma' aspects like *Uttama*, *Kṣama*, *Mārdava*, *Ārjava*, *Sauca*, *Satya*, *Samyama*, *Tapa*, *Tyāga*, *Akiñcana* and *Brahmacarya*. The ten chapters of *Tattvārtasūtra* are recited --one chapter each day for a period of ten days.

Āṣāḍha, Kārttika and Phālguna lunar months witness *Aṣṭāhnikā parva* from *śukla pañcamī* upto *Aṣṭamī*. There are 52 *caityālayas* of different shapes and appearance in Nandīśvara Dvīpa. In these *caityālayas* special pūjā is offered to the installed images.

In every basadi on the occasion of annual ceremony and on the great occasion of Mahā Mastakābhiṣeka once in 12 years Mahāmastakābhiṣeka is performed to Gommaṭa of Śravaṇabelagola and Gommaṭa of Dharmasthala-special pūjā is performed in a grand manner along with *abhiṣeka*. In addition to the daily pūjā formalities, *pañcāmrtābhiṣeka* will be conducted. In this regard the instructions of *Bhaṭṭakalāṅka samhitā* are :

“*garbhādi pañcakalyānam arhantām yadvinē bhavēt/
tathā Nandīśvare ratnatraya parvani cārcatām//
snaanam kriyatē nānā rasair ṣku ghr̥tādi/
tatra gītādi māṅgalyam kālapūjā bhavēṛ iyam //*

While worshipping Jineśvara with *pañcakalyaṇa*, in Nandīśvara *vratārcana*, *abhiṣeka* is conducted with *pañcāmṛta*, and it will be accompanied by devotional songs, hymns, musical instruments and *maṅgalavādyā*. This idea is found in some *śrāvākācāra* scriptures also.

Bhaṭṭakalāṅka says that *pañcāmṛta* consists of water, tender coconut water, milk, curds and ghee. Pūjā offered with these is *pañcāmṛtābhiṣeka*. In some instances ghee, tender coconut water and *cūrṇas* are mentioned.

The process of *abhiṣeka* and the ingredients used not only arouse devotion in the devotees but it will also protect the image from hazards of Nature.

In Jain culture there are many occasions when special pūjā is conducted. Also special pūjā is performed on days of *vrata-nōmṇi*.

In Jain faith worship of 'Yantra' and practising 'Mantra' (spells) became popular in course of time. But these practices were followed only to attain spiritual power and not to acquire destructive powers.

Special pūjā is conducted on special occasions like Siddhacakra Ārādhanā, Catuvinśati Tīrthaṅkara Ārādhanā, Mr̥tyuñjaya Ārādhanā and Kalikuṇḍala Ārādhanā. On the occasion of Ārādhanā of each Yantra-Image, the respective Yantra-Image is installed and worshipped in the same manner as daily pūjā is conducted and the Dieties who come within that range are offered special *aṣṭavidhārcana pūjā*.

e. g. - the following is the Siddhacakra Ārādhanā principle :

Siddhacakrayantra will have a symbolic cakra (ring) and in the centre of the *cākra karnike* and around it *aṣṭadala* are described. In the nine division, Pañcaparamēṣṭhī, Samyag Darśana, jñana, cāritra and tapa-the four *ārādhanās*, will be symbolically identified by chanting hymns. This Yantra is carved on an alloy of copper and silver. It is also described on a plate with *gandha* and also with rice flour.

The purōhita performs Siddhacakra Ārādhanā for the welfare and well-being of the devotee. Until the completion of the *ārādhanā*, the purōhita observes 'brahmacarya' and takes only one meal a day.

The Siddhacakrayantra will be placed on a special platform.

The platform-Vēdika will usually be made of wood. Before commencing worship, all the procedures of daily worship will be performed. Abhiṣēka and Pañcāmṛtābhiṣēka of the Tīrthaṅkaras will be performed with 5 or 9 'kalasas'.

Nandīśvara and pañcamēru will be worshipped. Thereafter takes place worship of Navadēvatā, Gaṇadhara, śruta Dieties. During the course of worship, along with offering *Aṣṭadravya*, 'aralu' (rice flower), almond, raisin, cloves, coconut, etc are offered.

The main chanting (*mantra*) of this form of worship is : "Om, hrām, hrīm, hrum, hraum, hrahāḥ : a siā 4 sā ya

Anāhata Vidyāya Siddha paramēṣṭhinē hum phaṭ svāhā"

Siddha Ārādhanā will be conducted for nine days. In the end the process of 'visarjana' will take place. This is the end of *ārādhanā*. Before *ārādhanā* the purōhita and the devotees in whose names the *ārādhanā* is conducted will have to wear 'kaṅkana' on their wrists and the same will be removed and *ārādhanā* will be over.

Apart from *ārādhanā* occasions, special pūjā is performed even on the occasions of 'Nompī'. Nompī special pūjā has to be performed along with daily pūjā process.

After the functions of *hastasuddhi*, *kaṅkanabandhana*, *darbhāsana*, *nyāsa*, *puñjakriyā*, *maṅgalārati*, *puṣpāñjali* and *jaladhara*,

(it is laid down) that separate pūjā of pañcaparameṣṭhī, worship of main image of the Lord, Navadevatā pūjā, Trikalā Tīrthaṅkara community pūjā, pūjā of Nompī diety, Bāhubalī svamī pūjā, Śrutagaṇadhara pūjā, pūjā of Yakṣa and Yakṣīs of Nompī Diety, pūjā of Śāsana Devatās, pūjā of Kṣetrapāla Brahmadeva and others has to be performed accompanied by ‘mahārghya, mahāsānti mantra, visarjana with offerings. Ānanta Nompī, Friday nompī, Daśalakṣaṇa nompī, Ṣoḍhaśakaraṇabhāvanā vrata will enable the *śrāvaka* to maintain purity and austerity of mind and thoughts. These religious functions are observed in the month of Bhādrapada.

Mode of worship on the occasion of installation :

(Pratiṣṭhā-pañcakalyāṇotsava)

‘Pratiṣṭhā’ means installing images of Arhanta, Siddha, Upādhyāya, Sarvasādhu, Śrutadevata, Śrutaskanda. It is not mere image or idol that is installed. In that image or idol, the great powers and virtues of God will be incarnated. Here installation of the image is not in its external form. It is the enshrinement of internal and latent powers and greatness of God. As such the image represents God and hence it is worshipped as God.

On the occasion of installing the images of Jina made of metal or stone in the Basadi, pūjā festival is conducted with ‘pañcakalyāṇa’ principles. They are: *Garbhāvatarāṇa kalyāṇa*, *Janmābhīṣeka kalyāṇa*, *Dīkṣā kalyāṇa*, *Kēvala jñāna kalyāṇa* and *Mōkṣa kalyāṇa* offered symbolically to *Tīrthaṅkara Svāmī*. In a way on the occasion of pūjā a dramatic atmosphere prevails and pervades. Devotees play the roles of Indra-pratīndra, Aṣṭakannikas and the parents of Jina. They repeat the pūjā festival and its reverence of God at the time of *pañcakalyāṇa*.

Usually *pañcakalyāṇa* rituals are performed from 9 to 15 days, or it should be performed at least for 5 days, or if circumstances do not permit, should be performed for 3 days. Festival of 15 days is called ‘*Nyāsa pratiṣṭhā*’ (extended rituals), festival of 5 days is called ‘*Madhyama*’ *pratiṣṭhā*’ (rituals concised) and festival of 3 days is called ‘*Saṅkṣipta pratiṣṭhā*’ (condensed)

In ‘Dhvajārōhaṇa’ rituals, Dhvajadaṇḍa is installed through *āvāhana*, *stapana* and *sannidhīkarana* formalities invoking *sarvahna* Yakṣas and Sarvadhvaja Dieties, chanting hymns. *Saṅkalpa* is done considering that Dhvajadaṇḍa represents *ratnatraya* and the Dhvaja is symbolic of *kēvalajñāna*. All the Gods and Goddesses are invoked so that the pūjā and rituals be performed without any trouble or hindrance.

In the process of Jaladhivāsa pots are filled with water by performing Śānti (peace) rituals. These pots or *kumbhas* are carried on their heads by married women and placed on the platform. With this holy water *Garbhāvatarāṇa kalyāṇa pūjā* is performed.

Thereafter the 16 dreams that the mother of Jina will be presented in the form of a ballet. In ‘Garbhāvatarāṇa’ kalyāṇa pūjā, purification of place of worship, formation of 8 petalled lotus, installation of image of Jina Bhagavān, a feeling that Jina is growing in the womb of his mother and covering the image of Jina with cloth, are performed.

In ‘Janmābhiṣeka kalyāṇa’ pūjā, ‘kalāṣa’ (pot filled with holy water) is placed on the northern side of the pedestal. The cloth covering the image of Jina is unwrapped and this process is called ‘Janmāsthāpana’. Then proceed with the ritual of Indrāṇī handing over Jina, the boy to Indra. Then follow *abhiṣeka*, *aṣṭavidhārcana* and *ārati*. In ‘Dīkṣā kalyāṇa’ pūjā, the angels (Dēvatās) carry the Lord in a palanquin, who has renounced the world. Further *ārati*, *aṣṭavidhārcana*, pūjā and *ārati* are offered with four lighted lamps, representing that Jina is the Enlightened in four ways.

In ‘Kēvala jñāna kalyāṇa’ pūjā, Maṇḍala pūjā is performed in detail. The image is installed on the throne before the *maṇḍala*. Then perform *āhvāna* (invoking) inscribe ‘*mantrākṣaras*’, exemplifying the greatness of Bhagavān and smear the body of Jina with sandal paste. Thereafter perform rituals like *arghya*, *puṣpāñjali*, *śāntidhārā*, *sahasranāma stuti*.

In ‘Nirvāṇa kalyāṇa’ pūjā, Jina’s image will be installed on the throne. It will be assumed that Bhagavān Jina is in the posture of preaching. After the festival *abhiṣeka* will be performed from 108 *kumbhas* (pots containing holy water.) After *siddhāṣṭa guṇa lēpana* and *Siddha pūjā* and *abhiṣeka*, *sarvadeva pūjā* and *visarjana* rituals are conducted. Thus this pañcakalyāṇa ritual performed in the most grand and jubilant manner creates a legendary and spiritual atmosphere among the devotees assembled.

While performing *śāntihōma*, some people construct ‘*agni hōma kuṇḍa*’ with rice flour.

There are two major forms of hōma, viz *Śāntikā Hōma* and *Pauṣṭikā Hōma*. *Śāntikā Hōma* is performed for fulfilment of happiness in life and protection against and relief from difficulties and troubles. *Pauṣṭikā hōma* is performed for attainment of salvation (*mōkṣa*) and eternal joy in after life. The procedure of *śānti hōma* consists in

offering *annāhuti*, *samidhāhuti*, *ājyāhuti*, *lavangāhuti*, and *pūrṇāhuti* while *pauṣṭikā hōma* consists in *ājyāhuti*, *samudāhuti*, *lavangāhuti*, *annāhuti* and *puṇyāhuti* though the number of offerings differs, the purpose of both the *hōma* rituals is similar.

“Agni Pūjā” is the concept which has come down from the early man. Early man considered Agni as the form of *śakti* or power. This concept continued and according to each religious belief and process, *agni* might have become a deity of worship. In Indian mythology and classics one finds many occasions where man has considered agni as holy, divine and beneficent.

The concept of agni in Jain scriptures can be visualised and understood from some *agni stuti* (*Pratiṣṭhātilaka* composed by Śrī Nemicandra).

“I sing in praise of Agni who is the embodiment and symbol of *ratnatrayasankalpa* which helps to mōkṣa and reach Heaven.

“I prostrate before Agni who emanated from the mind of Agnīndra who are praised and revered after the *nirvāṇa* of Tīrthaṅkaras and who steers the boat of life and helps me to free myself from mundane shackles.”

“I bow with reverence to Dakṣiṇāgni, i. e. agni who burns the physical bodies of Kēvalis who have destroyed karma through *dhyāna* and *adhyayana*.”

“ I bow with reverence before Āhavanīya Agni who burnt to ashes the physical bodies of Gaṇadharas through various Yama-Niyama forms of Agni”.

From the above the concept of Agni among Jain community is clear and explicit.

There is *Saṅkalpa pratiṣṭhāpana* of *ratnatraya* in Agni. There is right vision, right knowledge and right conduct in the setting up of *hōma kuṇḍas*. Apart from this *agnikuṇḍa* is considered holy and sacred on the belief that it is the power/*śakti* which has burnt the physical bodies of arahantas, gaṇadharas and sāmānya kevalis. Ratnatrayas destroy the evils of karma and these agnikuṇḍas are believed to be symbolic of the same.

Agni is considered to be the force or *śakti* which destroys the evils of *karma* and also the physical body.

It appears that Hōma ritual among the Jains was widely practised during the life time of *ācārya* Jinasēna. It was prevalent that the purohitas performed Yajña-Yāgas for the welfare and prosperity of

kings and they were honoured and respected by kings. As such even the Jain purohitas, to secure honour and respect had to seek the practice of performing yajña-yāga and śānti hōmas. It appears that Jināsenācārya provided the background for these rituals. Ācārya seems to have formed a bridge between religious acts and deeds and trend of the times.

To sum up, “Pūjā” is a complex matter. Many facts are inherent in pūjā. First of all, the person who worships should be orthodox/ āstika. He should have firm belief in spirituality. Right minded belief in Jainism is called “*Samyag Darśana*”. Worship/pūjā is not merely a social process, but it is also having spiritual background.

Pūjā process, in fact, embodies worship of image. It is symbolic. It is the basis to realise and visualise ephemeral factors by means of terrestrial factors. It helps to develop concentration of mind.

The modes of pūjā and process create a uniform discipline of mind and body. They also contain logical and systematised knowledge and reasoning.

Even though pūjā process and rituals are performed in the course of daily life seem to be *pravṛttikriyā* their ultimate aim is to attain salvation *‘Nivṛtti’*.

BOOK REVIEWS

Nagin J. Shah. *Essays in Indian Philosophy*. Sanskrit-Sanskriti Granthamālā 6, Ahmedabad, 1998. Pages 152. Rs. 120.00

Nagin J. Shah. *Jainadarśana mein Śraddhā (Samyagdarśana), Matijñāna aur Kevalajñāna ki Vibhāvana*. Saṃskṛta-Saṃskṛti Granthamālā 8, Ahmedabad, 2000. Pages [8] + 64 + index. Rs. 50.00.

The author of the two works under review needs no introduction. His contributions to the study of the various schools of Indian philosophy have been widely acclaimed by scholars both home and abroad. His translation of Jayantabhaṭṭa's *Nyāyamañjarī* (*āhnikā-s* 1-9) into Gujarati is perhaps the only rendering of the work available in any modern Indian (or European) language. The scholarly world is also indebted to him for discovering and bringing out the *editio princeps* of Cakradhara's *Nyāyamañjarī-granthibhaṅga*, the only known commentary on the work, and his three-volume study on it in English. He is a prolific writer both in English and Gujarati. His recently published works are welcome to all who are interested in different aspects of Indian philosophy in general and Jainism in particular.

The first book, as the title says, is a collection of articles on various aspects of Indian philosophy, not merely Jainism. Shah as usual invites the reader to accompany him to such exciting areas as the nature of time and the Jain conception of space which will be of immense interest to the enquirers in the philosophy of science. He also deals with some much discussed matters but does so from an original point of view (e.g., the essays on the conception of Īśvara in the Pātañjala Yoga and the early Nyāya-Vaiśeṣika schools). Other studies are concerned with *nirvāṇa*, problems of *jñānadarśana* and Dharmakīrti's theory of knowledge. The last two essays are on logic - the question of *vyāpti* and the Jain approach to testimony as an instrument of knowledge.

Shah does not merely summarize the views of ancient philosophers, he scrutinizes them with an open mind and expresses his own opinions quite candidly. For instance, the study, 'Jains on Testimony' ends with the following remark :

All the differences pointed out by the Jain logicians between inference and testimony are trivial and do not make sufficient ground for their view that testimony is a source independent of inference. (pp. 148-49)

He also cites Akalaṅka's view that if separate *pramāṇa*-s are to be conceded on the basis of such trifling differences, there would be innumerable *pramāṇa*-s, and himself concludes by saying: 'This is a healthy attitude and the Jain logicians should have maintained it even in the case of testimony'. We look forward to reading more articles like these.

The Hindi title consists of three lectures originally delivered in Gujarati at Sheth Bholabhai Jesingbhai Adhyayana-Saṁsodhana Vidyāmandira (B.J. Institute of Learning and Research), Ahmedabad as Popatlal Hemchand Adhyātma Vyākhyānamālā (Spiritual Lectures Series). The lectures have already been published in Gujarati. Now they have come out in Hindi, competently translated by Mr. Sanat Kumar Rangatiya.

Within a short span of 64 pages, Shah has dealt with the basic concepts of Comprehensive Vision (*śraddhā* or *samyagdarśana*) and allied themes. He claims *śraddhā* to be synonymous with Buddhist *sammādiṭṭhi*, a suggestion worth pondering.

According to the Jain tradition, precepts learnt from the guru is considered essential for the attainment of Comprehensive Vision, although some exceptional people may attain it without such a *nimittakāraṇa*, 'efficient cause' (p.9). He further points out the similarity between the *kṣaṇikavāda* (doctrine of momentariness) of the Buddhists and the *pratikṣaṇa-pariṇāmavāda* of the Jains : both denote universal flux and continuous changes of all beings (p.13). He wants to disabuse us of the notion that the Buddhists are *anātmavādins* (followers of the no-soul doctrine) while the Jains are *ātmavādins*. He considers such a notion to be both faulty and misleading. The Jains are as much *anātmavādins* as the Buddhists. *Citta* is but a namesake of *ātman* and *jīva*. He agrees with Heinrich Zimmer that the theory of karmic colour is not particular to the Jains, but seems to have been a part of the common pre-Aryan inheritance that was preserved in the Magadhan region (p.15).

In his study of *mahājñāna* (lit. great knowledge) Shah speaks of a peculiarity of the Sanskrit language. Anyone endowed with the capacity of suggesting the etymology of a word can bring out any meaning he desires, whether or not such a meaning is attested in the lexicons. In fact, there is a work called *Śatārthī* in Sanskrit which provides no fewer than a hundred interpretations of a single *śloka* (stanza), as the title signifies (p.35). Shah finds it odd that *vyañjana* (which

simply means 'word') has been taken to mean *indriyārthasannikarṣa* (the contact between the senses and objects). This explanation was suggested by the well-known Jain savant, Siddhasena Gaṇi (p.35). However, in the Jain tradition, wherever the two words, *vyañjana* and *artha*, are juxtaposed, they mean 'word' and 'meaning' respectively. He cites from Siddhasena's own work, his commentary on the *Tattvārthasūtra* (1.35), in support of his contention.

Shah then describes the marks of the instruments of valid knowledge (*pramāṇalakṣaṇa*) and explains all the indirect (*parokṣa*) means, such as sense-perception (*indriyapratyakṣa*), memory (*smṛiti*), recognition (*pratyabhijñā*), and inference (*tarka*). He also interprets how in Jain logical studies *anumāna* (inference) is divided into three kinds on the basis of the temporal factor --- *atīta*, *vartamāna* and *anāgata-grāhī*, i.e., relating to the past, present and future. This is in addition to, not a replacement of, the three (common) distinct varieties mentioned in the *Nyāyasūtra* (1.1.5), viz. *pūrvavat*, *śeṣavat* and *sāmānyatodṛṣṭa*, i.e., having the antecedent as the probans, having the consequent as the probans and inference based on general observation. The only difference is that the last one is called *drṣṭasādharmyavat* in the *Anuyoga-dvārasūtra*. Shah notices that Siddhasena Divākara was the first Jain philosopher to deal with *anumāna* and it was left to Akalaṅka to give it a more matured form (p. 41). This section ends with the marks of *hetu* and other related issues (pp. 43-44).

The third lecture is devoted to the problem of Pure Knowledge (*kevalajñāna*) and the problem of omniscience. Shah refers to the pre-Buddhist, Buddhist and Nyāya-Vaiśeṣika traditions in this regard. Unlike the Buddhists, the Jains do not impose omniscience on Mahāvīra (pp. 59-60) but consider Pure Knowledge to be one with disinterested knowledge, free from any desire, etc. He suggests that the term, *kevalajñāna* should be taken to mean specifically the knowledge of the self and *dharma* (p. 52).

The monograph is an important contribution to the understanding of Jainism which, to most of the students of Indian philosophy, unfortunately begins and ends with *syādvāda* and *anekāntavāda*. Shah takes the reader to unexplored areas and presents his findings with perfect lucidity for which he deserves our thanks.

Ramkrishna Bhattacharya

Leśyā-kośa (Vol-II) - compiled and edited by Mohan Lal Banthia and Śricand Corariya, Jain Darśana Samiti, 16C Dover Lane, Kolkata-700 029, 2001, pp 160+576, price Rs. 150.00.

The world of Jainism has become very much rich by the publication of the Cyclopaedia of Leśyā (= *Leśyā-kośa*)-Vol-II compiled and edited by Mohan Lal Banthia and Śricand Corariya. These two editors have not practically left out anything relating to the topic of Leśyā. The *Leśyā-kośa* is divided into several sections as far as 99 and sub-divided into several other decimal points. Each point is well-documented. The methodology of the book is praise-worthy. All the topics are systematically arranged. These two editors have made several other Cyclopaedias on Mahāvīra, on Yoga and on Kriyā and Pudgala. Each one is unique by itself and will render good service to the cause of comparative religion and Jainistic studies.

The paper and printing of the book are well-executed. This book is well-bound. I hope this Cyclopaedia of Leśyā will be well-received by the readers of Jainistic Studies.

Satya Ranjan Banerjee.

Śramaṇa Bhagavān Mahāvīra - by Pt. Śrīkalyāṇa Vijayajī Gaṇi, Sārādāben Cimanbhāi Educational Research Centre, Shāhībāg, Ahmedabad-380 004, 2002, price Rs. 200.00

Though innumerable treatises are written on the lives and activities of Lord Vardhamāna Mahāvīra, the present one in Hindi by Pt. Kalyāṇa Vijayajī Gaṇi is a unique contribution to the field of Jaina Hagiology. In his long Introduction (pp. 17-46) the author has explained the purpose of writing such a book for the reading public. The normal accepted time of Lord Mahāvīra is between 599 B.C and 527 B.C. But the author has divided the 42 years' events of Lord Mahāvīra from 500 B.C. to 470 B.C. The book has two parts: *Carita-khaṇḍa* with three chapters and *Pariśiṣṭa-khaṇḍa* with six chapters. In the first part the life of Lord Mahāvīra is delineated, while in the next his teachings and sermons are described. The book is fairly documented and can be relied upon. The author has given the names of the places where Mahāvīra visited in connection with his wanderings. I recommend the treatise to the lovers of Jainistic Studies.

Satya Ranjan Banerjee

Collected Papers on Jaina Studies - edited by Padmanābh S. Jaini with a Foreword by Paul Dundas, Motilal Banarsidass Publishers Private Limited, Delhi, 2000, pp. XVI+ 428, price Rs. 395.00.

The *Collected Papers on Jaina Studies* written by Padmanābh S. Jaini is a unique acquisition to the world of Jainistic studies. It is a good idea that some of the writings of a scholar like P.S. Jaini are put in one place for the benefit of scholars. It goes without saying that these collected papers will be beneficial to the scholars who have devoted their times to the study of Jainism. Scholars writing different articles at different places are scattered all over the places. It is often very difficult to get them at the time of research. So these twentyone papers of P.S. Jaini will be of immense value for the researchers.

Though all the twentyone articles of P.S. Jaini presented here in this volume might have been read before by many scholars interested in the subject, their conglomeration here in a book form would definitely induce the readers to read them afresh. The book is divided into six sections of which section IV *Some Aspects of Karma Theory* and section V on *Jaina Ethics and Praxis* are very important.

Professor Padmanabh S. Jaini never writes anything without any authenticated documents. The present volume is not an exception to this statement. His arguments are coherent and consistent, his style of writing is lucid and placid, and his methodology is unique and unimitative.

The publisher, Mr. N.P. Jain of Motilal Banarsidass Pvt. Ltd., Delhi, is to be thanked for his enthusiasm in publishing this volume and thereby promoting the study of Jainism. I hope the reading public will welcome this volume seriously.

Satya Ranjan Banerjee

Nirgrantha (Vol-III. 1997-2002) - edited by M.A. Dhaky and Jitendra B. Shah, Sharadaben Chimanbhai Educational Research Centre, Darshan, Opp. Ranakpun Society, Shahibaug, Ahmedabad-380 004, price Rs. 300.00

The *Nirgrantha* is a trilingual - English, Hindi and Gujarati - research Journal. The Volume III (1997-2002) is a commemorative number dedicated to the sacred memory of Professor Harivallabh Bhayani (1917-2000). All the articles are praiseworthy and reflect serious research works. There are thirtyfour papers, each one is excellent; and the proof-reading is faultless. The two editors are to be congratulated for their meticulous work exhibited in this Journal. I recommend the Journal to all the lovers of Jainistic studies.

Satya Ranjan Banerjee

Some Important Books on Jainism

An Encyclopaedia of Jainism - by P.C Nahar and K.C. Ghosh, Sri Satguru Publishers, Delhi, 1988.

[It is a reprint of P.C. Nahar and K.C. Ghosh's book *An Epitome of Jainism*, Calcutta, 1917. It is a book on a critical study of its Metaphysics, Ethics, and History etc. in relation to modern thought. The publisher has changed the title of the book.]

Ārāḍhanā-prakarāṇa of Soma Sūri - edited by Jinendra Jain and Satyanārāyaṇa Bhāradvāja, Jaina Adhyayana Evam Siddhanta-Sodha-Saṁsthāna, Jabalpur, Madhya Pradesh, 2002, pp. VIII+59, price Rs. 75.00.

Saṁkhitta-Taraṅgavaī-kahā - text edited by H.C. Bhayani with Gujarati translation, L.D. Institute of Indology, Ahmedabad, 1979, price Rs. 60.00.

[It is an abridged version of Pādalipta's *Taraṅgavaī* (1st century A.D.) by an anonymous author (10th century A.D.)]

First Steps of Jainism - by Sancheti Asoolal and Bhandari Manak Mal, Motilal Banarsidass Publication Pvt. Ltd., Delhi, 2002, pp. 153, price Rs. 400.00

Jain Temples in India and around the world - by L.M. Singhvi with photograph by Tarun Chopra, Motilal Banarsidass Publication Pvt. Ltd., Delhi, 2002, 184 photos, price Rs. 2500.00.

Mahāvīra : His life and Teachings - by Bimala Churn Law, Kolkata, 2002, p. 211, price Rs. 200.00

Jaina Rāmāyaṇa Paūmacariu of Svayambhū - an English translation of Svayambhū's Paūmacariu in Apabhraṁśa, B.R.Publishing Corporation, 110039[A Divisoon of BRCP India Ltd], Delhi, 2002, pp.i-xxiii+380.

Vilāsavaī-kahā of Sadhāraṇa - text edited by R.M. Shah with a Foreword by Nagin J. Shah, L.D. Institute of Indology, Ahmedabad, 1977, price Rs. 75.00

[Sādharmaṇa has got the story of the *Vilāsavaī-kahā* from Haribhadra Sūri's (705-775 A.D.) *Samarāṅga-kahā* (Bhava V) and the story was composed in 1066 A.D.]

Siri Paumappahasāmi-cariyam of Siri Devasūri - text edited by Rupendra Kumar Pagaria, L.D. Institute of Indology, Ahmedabad, 1995, price Rs. 250.00

[The text is the life-story of the Tirthaṅkara Padmaprabhasvāmī and is written in Prakrit interspersed with Sanskrit and Apabhraṁśa. The text reveals lots of socio-religious and cultural life of that period.]

Jaina Theory of Multiple Facets of Reality and Truth (Anekāntavāda) - by Nagin J. Shah, Bhogilal Leherchand Institute of Indology, Delhi, 2000, price Rs. 200.00.

[The book deals with the theory of *anekāntavāda* which means that reality is manifold and it has manysided aspects.]

Jaina Philosophy and Religion - by Nagin J. Shah, Bhogilal Leherchand Institute of Indology, Delhi, 1998, price Rs. 450.00.

[It is an English translation from the original Gujarati work *Jaina Darśana* by Muni Shri Nyāyavijayaji (1890-1970). The work reveals the mastery of Jain philosophical and religious thought. It is a very reliable book on Jain religion and philosophy.]

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