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ON THE LIFE-CENTRED ETHICS OF ZOROASTRIANISM AND JAINISM --A STUDY OF INDO-IRANIAN RELIGIONS--

Dr. Kanoko Tanaka

Every religion of the world has its own creed, ritual and social system, etc., and seems to agree with 'the respect for life,' telling how everyone's lifetime between birth and death is equally irreplaceable though the contents of one's life may vary depending on whether he can see what is good and happy both to himself and to all others in the society.

"The respect for one's own life" must originally be a good reaction of a living being. but it is the religion that also teaches "the respect for others' life". The human beings may be the first creature that has acquired a valuable time to think about the significance of 'life' itself in the midst of the world where the stronger must live a life by preying upon the weaker. Obviously the realms of religion go beyond 'the law of the jungle'.

Then, how does the religion usually teach the way of respecting life ? There are some examples of the religious life-ethics as follows, which shows at least two types of life-ethics -- (1) & (2) ; Indo-Iranian and (3) Semitic thoughts.

(1) Jaina¹ Life-centred ethics of 'ahimsā' as the natural and the absolute Law for the discovery of one's immortal and pure Soul (*jīva*).

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1. The word 'Jaina' means "Jina's disciple." 'Jain' is not perfect to describe what is means.

Among the religions of the world, Jainism² may hold the most strict thoughts on 'the respect for life' with the practice of 'ahimsā' (non-killing). Jaina monks and nuns with the mouth-covers (*mukha-vastra*) and the brooms (*rajoharaṇi*) try not to kill the living beings, even the microbe in the water and in the air, to the utmost limit in their daily lives. However, the absolute 'ahimsā' is not possible as long as they must sustain their life with food derived from living organism³. Therefore not only the monks and the nuns but the laity sometimes wish to undertake fast unto death and die in the complete equanimity, whose success is regarded as worthy of praise and traditionally called 'vimoha.' This is why non-Jaina people often describe Jainism as a religion of asceticism, although the Jainas are also taught that right knowledge (*samyagjñāna*) about the true nature of the living and non-living substances (*jīva* and *ajīva*) is said to be the real *tapas* (penance) because it burns the karmas to ashes.

Here arises more questions about the philosophical reason that some of the Jaina people may challenge to carry the practice of ahimsā to extremes. The followings a) ~ b) are two of the factors in Jaina eagerness for the absolute ahimsā :

a) The first factor is based on the intrinsic realization of every living beings (*Āyāramga-sutta : Āy., I.2.3.*) :

... Knowing birth and death, one should firmly walk the path (i.e. right conduct), (and not wait for old age to commence a religious life).

For there is nothing inaccessible for death. All beings are fond of life, like pleasure, hate pain, shun destruction, like life, long to live. To all life is dear⁴.

2. 'Jainism' must be a paradoxical term, because they never hold any 'ism,' but always keep *syād-vāda* (theory of relativity) and *anekānta-vāda* (many-faceted understanding of the reality).

3. *Mahābhārata*; XII. 208.27

4. F. Max Müller(ed), *The Sacred Books of the East*, Vol. 22, Delhi, 1964, p. 19.

As long as destruction, violence and death give pains to all living beings including oneself, one must not destroy, hurt and kill others. In other words, one may say ; “I shall not kill, because I myself am life” in a sense of identification with all others of the universe. Here is where the Jaina *ahiṃsā* can be called as the Life-centred ethics according to the natural and absolute Law that is not created by God and any other authorities but must be found out and observed by everyone without revelations. ‘The respect for life’ itself should be regarded as the most ‘religious’ in Jainism proclaiming “*ahiṃsā paramo dharma*.”⁵

It is possible to quote the same phrases as “... To all life is dear” from the Buddhist scripture ; the *Dhammapada*, Chapter X, 130. The *Suttanipāta*, 705 also says ;

As I am so are these, as these are so am I, identifying with others, let him not kill nor cause (any more) to kill.⁶

The Buddhist ‘*ahiṃsā*’ dare not aim for the perfect practice just as seen ‘*vimoha*,’ because the Buddha laid down the Middle Path (*madhyamā pratipad*) both for the monks, the nuns and the laity⁷. They would rather extend the meaning of ‘*ahiṃsā*’ from the literal ‘non-killing’ and ‘non-violence’ in negative aspects to the practical and moral ‘mercy’, ‘benevolence’ (*maitrī*) and ‘compassion’ (*karuṇā*) in positive aspects, as described in the Jātaka literature⁸ where

5. Cf. MBH XIII. 116.21-22. In the Jaina texts, for instance, there is a passage from Bhadrabāhu’s *Dasavevāliya-Nijjutti*, 26; “*dharmo guṇā ahiṃsādiyā u te parama-maṅgala patinnā*” meaning “the Law of *ahiṃsā* (not harming, not becoming violent, not killing and so on) is the most auspicious.”

6. SBE. Vol. 10, 1965, pp. 126-127.

7. Cf. “...Lord Mahāvīra set forth a Middle Path for the ordinary householders. It is anuvrat. As a way it stands between violence and nonviolence.” S.L. Gandhi(ed.), *Anuvrat Movement --- A Constructive Endeavour Towards A Nonviolent Multicultural Society ---*, Delhi, 1987, p. 18.

8. Its influence on the Jaina narrative literature (Kathā, Kathānaka) can be seen in the commentaries on the Aṅgas written by Haribhadra (circa. 8th cent. A.D.), Śāntisūri and Devendragaṇi (11th cent. A.D.). Cf. Maurice Winternitz, *Geschichte der indischen Literatur*, II, Leipzig, 1920, S. 322ff.

Bodhisattva does not hesitate to choose even self-sacrifice for the help of others.

Though Jainism did not develop the ideas on Bodhisattva, the natural and absolute Law of 'ahiṃsā' has been giving great influence on the spiritual life of the Jainas under the self-control of mind, speech and body (*Mano Gupti, Vāc Gupti and Kāya Gupti*)⁹, daily reciting; "Man ! whom thou intendest to kill is none other than thyself"¹⁰ (*Āy.* 1.5.5.4.) and "Hurt not any creature in this world ! This is the law of non-violence, eternal, perennial unchanging" (*Āy.* 1.4.1.) from the texts of the *Ārhat Vandanā*, for example.

b) The second factor comes from the belief in one's immortal and pure Soul (*jīva*) proper to Jainism. Everyone is an embodied spirit, a Soul covered with the karmic matters causing the *saṃsāra*, an endless painful transmigration. Karmas enslave a man to prevent him from attaining the sphere of his pure Soul, but it is not impossible for him to remove every vestige of the past and present karmas if only he could complete the practice of *pañca-mahāvratā; satya, asteya, brahmacarya, aparigraha* and *ahiṃsā*, enforced strictly for the monks and the nuns and with less rigor for the laity. Above all, the acts of *ahiṃsā* are regarded as the most effective for the self-purification (*Ātma-śuddhi*), which was often referred to by those who, with a smile, had just taken *dīkṣā* from an *Ācārya Śrī*. It was impressive for the author to have seen their faces become radiant when saying : "I will certainly perform a vow to purify my Soul !"

One's *tapas* for the absolute *ahiṃsā* should never be meaningless only if it is truly helpful to find his own Soul potentially perfect, pure,

9. Cf. Muni Jineshkumar, *A Primer of Jain Philosophy*, Ladnun, 1990, p. 16.

10. "*purisā ! tumaṃsi nāma saccheva jaṃ 'hantavvaṃ ti mannasi'*" (SBE. Vol.22, p.50) This verse is selected as the seventh verse of *Ācārya Tulsī's Arhat Vandanā -- Homage to the Arhat --*, Rājāsthān, 1991, p. 10.

11. "*savve paṇā ṇa hantavvā -- esa dhamme dhuve, ñiie, sāsael'*" (SBE. Vol. 22, p.36), *ditto*, p. 11.

and capable of attaining infinite power, infinite knowledge, infinite faith and infinite bliss, just as the jewels look more brilliant by taking more time to shine them with elaboration. It makes a clear contrast with the fact that the Buddha, who abandoned *tapas*, had no faith in Man's substantial and eternal Soul. In this sense, the Jaina people believe in the God-like within themselves, although it does not mean a sort of polytheism and pantheism, and even a belief in only one omnipotent Creator. Mahāvīra and other twenty-three Tīrthaṅkaras can be respected only as the great Souls and the spiritual leaders. The wide-open eyes¹² of the Jina's statue inside the temple seem to tell us as the viewers : "Behold the gem within thyself !"

(2) God as the rational Law-holder and the natural Law of 'Life'

-- Life-centred ethics of the Iranian monotheism--

Zoroastrianism based on the faith in Ahura Mazdā (Mazdā-yasni Dīn ; Religion of Mazdā-worshippers), only one Creator God seems to be quite different from Jainism following the doctrines of *karma*, *saṃsāra*, *jñāna* and *mokṣa*, but at least, there is one common point between the two in the fact that both of them would agree in supporting the Life-centred ethics. Zoroastrians may take the meaning of the Jaina vow of 'ahiṃsā' as "I shall not kill, because I myself belong to life" according to the verses of *Yasna* 30.3~5, a part of the most important revelations from God through the words of the Prophet Zarathushtra.

Truly there are two primal Spirits, twins, renowned to be in conflict. In thought and word and act they are two, the good and the bad ... And when these two Spirits first encountered, they created life and not-life, and that at the end the worst existence shall be for the followers of falsehood (*drug*), but the best dwelling for those who possess righteousness (*asha*). Of the two Spirits, the one who follows falsehood chose doing the worst things, the Holiest Spirit, who is

12. This is one of the clear different points as compared with the Buddha image whose eyes are half-closed in meditation.

clad in the hardest stone (i.e. the sky) chose righteousness, and (so shall they all) who will satisfy Ahura Mazdā continually with just actions.¹³

Without knowing of this creation myth in advance, it may be easy to read here three pairs of ethical value ; ‘good and bad,’ ‘falsehood and righteousness’ and ‘the best and the worst’ in order, and naturally realize that the good and righteous Spirit must have created ‘life’ with no doubt. ‘Not-life’ should come only from the bad and false Spirit, the adversary of Ahura Mazdā who has ‘the Holiest Spirit’ (*Spenta Mainyu*) within Himself. Then, why could the reader connect ‘good’ with ‘life’ ? Why is it possible to consider ‘life’ as the creation of the ‘good’ Spirit ? ... Because we ourselves belong to ‘life’¹⁴ and we naturally choose to take sides with Ahura Mazdā, the embodiment of Life and Wisdom¹⁵ who is expected to win the battle with the bad Spirit (*Angra Minyu*), the creator of ‘not-life’ equal to ‘the destroyer of life’ when there arises the Renewal of Man, Nature and Cosmos at the end of Time (*Frashokéréti*)¹⁶.

From the side of ‘life’, ‘not-life’ is equal to evil. It must be quite rational and very much understandable to everyone in life. In Zoroastrianism the criterion of ‘good’ and ‘evil’ simply depends on the Life-centred ethics, which means that ‘the respect for life’ itself is equal to ‘the worship of God’ and ‘the natural Law’ at the same time.¹⁷

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13. Mary Boyce, *Zoroastrians -- Their Religious Beliefs and Practices --*, London, 1979, p.20.
 14. Cf. Kanoko Tanaka, “The Life-Ethics of Yasna 30.4 and its Educational Effects on the Zoroastrian Youth,” The 6th World Zoroastrian Congress, Teheran, 1996.
 15. Pīloo Nanavutty, *The Gāthā of Zarathushtra— Hymns in Praise of Wisdom—*, Ahmedabad, 1999. p. 63.
 16. *Ditto*, p.63.
 17. On the above pointed matters, see: Kanoko Tanaka, *Absence of the Buddha Image in Early Buddhist Art -- Toward its Significance in Comparative Religion --*, New Delhi, 1998, pp.106-107.

Zoroastrians observe the law of ‘non-killing’ and ‘non-violence’, because it is reasonable to themselves just as Jainas do the same, because life is the dearest to all. Both of their ‘respect for life’ does not come directly from the obedience to God and the teaching of Jinas. In other words, the rational Law comes first of all, and the religious doctrines should follow its principle. This traces back to the thoughts of the proto-Indo-Iranians. Both the Vedic ‘*ṛta*’ and the Avestan ‘*asha*’, the cosmic order as the ultimate source of truth, justice and righteousness, are the eternal Law whose origin is actually unknown to anyone but does not come to question. Vedic Mitra/Avestan Mithra and Varna, the primary deities of Indo-Iranians are highly ethical enough to uphold *ṛta/asha* and themselves submit to it as a matter of course, as if everything of the universe, without any exception, should be put in orbit round the Only One. A deviation from the orbit can be called a sin in the human society. Indo-Iranian religions have the common doctrine that the human beings must conduct themselves righteously in their thoughts, words and deeds in order that they should not commit a sin, and salvation for the individual depends on the sum of the above three factors of conduct¹⁸, where even any divine Being has no way of intervention. Here we find again that the Law is of primary importance.

Once the Prophet Zarathushtra established the religion of Ahura Mazda, the Iranian monotheism, it was told ; “... before Ahura Mazda created the world, He created Asha so that all things should be in harmony with each other. Having created Asha, Ahura Mazda was the first to follow His own Law,”¹⁹ where the primacy of the Law over all things in the universe has been described as the creation story of God, the rational Law-holder. ‘Humata’ (good thoughts), ‘Hukhta’ (good words) and ‘Huvarshta’ (good deeds) in Zoroastrianism are called ‘moral weapon’²⁰ that is necessary to continue the battle with

18. The Buddhists count the three in order of ‘*kāya*’ (body/deeds), ‘*vāc*’ (words) and ‘*citta*’ (thoughts).

19. Piloo Nanavutty, *Fravarānē “I BELIEVE” : A Zoroastrian Child’s Confession of Faith*, Delhi, 1987, p.5.

20. Khojeste P. Mistree, *Zoroastrianism -- An Ethnic Perspective --*, Bombay, 1982, pp.33,54.

Angra Mainyu, the destroyer of 'life' until the end of Time, which can be compared with the Jaina sturdy resolution to complete the primary vow of 'ahiṃsā'. "*Ahiṃsā paramo dharama.*" It is well-known that the term 'dharma' meaning established order, social customs, law, virtue and religion, originally comes from the *ṛta/asha* of the proto-Indo-Iranians.

Thus Zoroastrianism and Jainism, Into-Iranian religions, have a common point on the observance of Life-centred ethics according to the natural and rational Law. The next and final purpose of this paper is a survey of another type of 'the respect for life' in Semitic monotheism.

(3) God as the mysterious Law-giver and the created Law :
"Thou shalt not kill"

-- God-centred ethics of the Semitic monotheism--

According to the Jewish and Christian traditions, the Six Commandment from *Exodus* 20:13; "Thou shalt not kill"²¹ is the first and the last source of the ethics on 'non-killing'. The Hebrew text "... lōtirzaf"²² means "Thou wilt not (intend to) kill." Primarily it is not a mere prohibition on killing but a suggestion that Man will not intend to kill his same kind created by God in His own image. Here it may be possible to read God's confidence in "the respect for life" inherent in mankind, but, on the other hand, it is hard to deny that the Commandment on 'non-killing' seems to be applicable to the human society, not the whole life world, and that the Words of God have the absolute authority towards all Men who have the duty to response His Will, where they can only accept the created Law : "Thou shalt not kill" uttered by God Himself, the Creator of Man and the World. The most notable is that God called 'Yahweh' in the Bible hold the

21. *The Holy Bible (King James Version)*, Cambridge University Press, Cambridge, p.71.

22. 'Ahiṃsā,' on the other hand, is the absolute and natural Law to take effect on all living beings.

power of 'life and 'death' over His own creation. He gives the agony even to those who follow His Words. As it is sometimes accepted as unreasonable and unbearable beyond the limitations of the human thoughts, they even curse the Almighty God. It makes a clear contrast with the Zoroastrian God who would never try the faith of Man on purpose, but creates only the good to 'life' itself.

When Abraham was about to obey God's orders to slay his own son Isaac for a burnt offering, God sent him a ram caught in a thicket by its horns (*Genesis* 22:10-13). Abraham is known as the man who feared God with his purest faith and have become the common focus of reverence in Judaism, Christianity and Islām.

When God commanded the people of Israel to make an altar of earth and sacrifice thereon their offerings, Moses never hesitated to 'kill' sheep and oxen for God's own sake (*Exodus* 20:24) in spite of the fact that he had just been revealed the Words; "Thou shalt not kill" at Mount Sinai. Here the most righteous and important is that he immediately responded to the commandment on animal sacrifice. At least, 'Non-killing' cannot become the absolute Law to be observed at any cost, as long as God is believed to hold the right to give 'life' or 'death'. His decision is almost a mystery.

In this way Semitic God is the mysterious Law-giver, and Man can only search for His true intention by actually following the Law. God's Will comes first, and the human ethics can be formed the next. The same logic applies to the life-ethics; it is God-centred, not Life-centred.

The above mentioned findings from the Bible are not enough to describe the essence of God-centred ethics on "the respect for life," because the *New Testament*, the Book of Christian faith, positively makes reference to the love of God towards His creation in connection with the role of Jesus Christ in history (*John* 3:16-17).

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.²³

Life is the gift to the beloved, and love gives life to all. In Christianity the life-ethics seem highly to depend on the love of God that is embodied in the thoughts, the words and the deeds of Jesus Christ who says (*John 14:6, 9*): “I am the way and the truth and the life,... Anyone who has seen me has seen the father.”²⁴

And so we know and rely on the love God has for us. God is love. Whoever lives in love lives in God, and God in him.

We love because he first loved us.

If anyone says, “I love God,” yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen.

And he has given us this command: Whoever loves God must also love his brother.²⁵

These words from *I John 4:16, 19-21* suggest that love is the primary Commandment of the Christianity: “My command is this: love each other as I have loved you.”²⁶ (*John 15:12*)

The practice of love will consequently shun becoming violent and killing, and it may be allowed to say that “the respect for life” comes from love. Love is first sent from God to Man and next should be sent back to God and His creation from Man with thanks, which must be a source of the thoughts on the conservation of nature in Western countries.

23. The same version as that of the note 21, p.909.

24. *The New Testament (New International Version)*, The Gideon International in Japan, 1984, p.297.

25. *Ditto*, p.657.

26. *Ditto*, p.300.

Christians would like to imitate Christ the Lord whose love was made perfect at the time of his death on the Cross for the Atonement, and it is worth while quoting the passage; “Greater love has no one than this, that one lay down his life for his friends”²⁷ (*John 15:13*), in order to realize that Semitic monotheism also thinks much of one’s self-sacrifice with selflessness. In India, on the other hand, a Jātaka story, for example, says that the Bodhisattva did not hesitate to give his own flesh even to the tigress with its young when he saw them dying of hunger at the bottom of a ravine.²⁸ Self-sacrifice is always highly praised in the world, because life is too much dear to give up.

(4) An epilogue: A comparative study of religious life-ethics and its educational effects on the youth.

The life-ethics of Indo-Iranian and Semitic religions are different from each other, but “the worth of life” itself makes no difference, no matter whether the authority on ‘non-killing’ and ‘non-violence’ is Life-centred or God-centred. However, it is necessary for us in the 21st century to know that the religious life-ethics cannot be uniformed but should be classified as carefully as possible, in order that all of us from different countries may think together about the meaning of “the respect for life.”

Every wise parents can tell their children to keep good thoughts, good words and good deeds and may admonish to observe ‘non-killing’ and ‘non-violence’ whenever there is a chance to watch the T.V. news programme on atrocious crimes. If your children ask you, “What is the reason that Man must not kill others?”, do you just

27. *Ditto*.

28. This story is not seen in the Pali texts but in the Mahāyāna literature and fine arts of Central Asia, China and Japan. Cf. *Jātakamālā* 1 (Taisho Tr̥pitaka Edition ; Taisho Vol.2, p.424ff), *Divyāvadāna* 32, where the Bodhisattva is Prince Mahāsattva, the third son of King Mahāratha, saved the starving tigress from unavoidably trying to eat even its own seven cubs.

answer; “Because the Awakened Ones said so in the ancient times’,²⁹ or “There is no mistake in the Revelation of God.³⁰ You have only to follow His Words”? They may accept your words without making more questions, but such obedience as this is not enough for them to realize “the worth of life.” To explain the evil of ‘killing’ and ‘violence,’ it is the best to go into the essence of the life-ethics from all aspects. This paper just tried showing some examples for the purpose.

Looking back to the fact that Jainism has the Life-centred ethics, it makes a clear contrast with the God-centred ethics. Jaina parents, however, can also refer to the case of Zoroastrianism, a monotheism based on the Life-centred ethics. The children are advised to understand the meaning of ‘ahimsā’ not only in Jainism but also in other religions, because ‘ahimsā’ has many ways to interpret according to one’s standpoint. To see more and more facets even one thing is to follow the Jaina philosophy of Anekānta-vāda.

After a survey of the human thoughts on ‘non-killing’ and ‘non-violence,’ the children are sure to appreciate their religious identity much more clearly than ever. Such a spiritual trip from and to the Jaina ‘ahimsā’ should be helpful to broaden their horizons of the new century. It is the Jaina youth that can take up the significance of “Mahāvīrā and Ahimsā” and convey it to the future, for they actually live a Jaina life that cannot be replaced with another way of life. The same logic as this must be true of the others living a religious life.

The author would hope to see the day when the Zoroastrian and Jaina youth in India grow up to find a kindred spirit in their life-ethics and cooperate with each other for its application to the coming days’ problems of the world, because they deserve to produce a life-philosophy of Indo-Iranians in friendly rivalry with all others of the world.

That is why a comparative study of religious life-ethics becomes important today.

29. Cf. *Dhammapada* XIV, 183-185.

30. Cf. *Revelation* 22:18-19.

BAHUBALIN OF SOUTH INDIA AND WEST INDIA-- A COMPARATIVE STUDY

R.N. Kumaran¹ & M. Saranya Kumaran²

Introduction :

In India, each and every religion contributed to the growth of Art, Architecture, Culture and Tradition, just as every successive invasion contributed something new to India's cultural and religious traditions without destroying its intrinsic quality.

Jainism, one of the ancient religions of India, contributed much to the development of Art and Architecture, Sculpture and Iconography, Language and Literature and also in the field of Medicine. The Jainism of South India always have a close relationship with West India. The temples of West India were rich in sculptures and decorative patterns, particularly in the interior. This led the temples to be over crowded and the facial expression was always static, but the South Indian counterparts always have the aesthetic sense, grace, charm and variety in expression of moods and other emotion.

A comparative survey of Bahubalin of South India and West India has been attempted to have a clear view in their process of development and their stage of maturity.

Jainism in West India and South India :

Like Gujarat, South India is also not a nature place of Jainism and no Jina Tirthankara has been born here. As Jainism doesn't believe in any creator of the Universe, all the Jaina temples are dedicated to one

-
1. Assistant Archaeologist, Archaeological Survey of India, Excavation Branch-V, Vadodara, Gujarat.
 2. Research Scholar, Dept of Epigraphy and Archaeology, Tamil University, Thanjavur, Tamil Nadu.

or the other of the 24 Tirthankaras, who are regarded as liberated souls. The association of Jainism with West India particularly Gujarat and Rajasthan is traceable to very early times. Archaeologically speaking, the first wave of Jainism seems to have passed over Gujarat in the 4th cent. BC, when Bhadrabahu along with Chandragupta and other disciples visited Girnar during their migration from Magadha to South. Traditionally speaking, the origin of the Svetambara sect was traced to the city of Valabhi in 136 VE (79-80AD) or the Vira Era 609 (82-83 AD). The redaction of the Jain canonical works was done here in 300 or 313 AD in the council of Jain monks held under the presidentship of Nargunasuri. Another redaction was prepared in the council held at Mathura at about the same time. But the two redactions were not collated. Their collation was done in a later council held at Valabhi under the presidentship of Devardhigani Kshamasramana in about 453 (or 466) AD. It led to the redaction of the whole canonical literature of Jainism into the manuscript form. It was adopted by the Svetambaras but rejected by the Digambaras. It finally split the Jain community into these two sects. The collated redaction done at Valabhi was followed by the Svetambaras through out India. As far as South India is concerned, the penetration of Digambara Jaina tradition further South did take place through Orissa - Coastal Andhra route in early centuries BC.

Bahubalin in Sculptures :

Bahubalin, who occupies an exalted position in Jaina pantheon, was the son of the first Tirthankara Adinatha, through his second wife Sunanda. After his father, his step brother Bharata became the Chakravartin, and ruled from Vinita (Saketa or Ayodhya); while Bahubali was ruling from Taksasila (according to Digambara tradition he ruled from Podansa or Podan pura). Bharata began to subdue the various kingdoms of Bharatavarsa, and except Bahubali, even all his 98 brothers surrendered their domains and became recluse. Bahubalin who did not want to give up his kingdom fought a pitched battle, and in that emerged almost as victor. At the final moment of his triumph, the reality of the futility of the worldly possessions dawned in his mind and felt heart broken, renounced his worldly pleasure and went into deep motionless meditation. It is due to his long penance, his

body was covered with creepers and anthills and joined by the figures of the two Vidyadhari, wearing decorated *mukutas* and other ornaments and holding the ends of the entwining creepers.

The Sculptures of the Jaina pantheon, which are very rich, can be divided into 8 broad categories, in which the first category includes the sculptures of the Jinas to whom the temples were dedicated. Although Bahubalin was not a Tirthankara, the Digambaras claim that he was the first individual to attain Siddhahood in the present *Yuga*. Not only that, they further claim that he attains Nirvana in *Kayotsaraga posture* like the first 21 Tirthankaras, whereas the remaining 3 attained nirvana in *Dhyana mudra posture*. It is due to his raise in rank, he became one of the *Mula nayaka* of the Jain temples.

Bahubalin of South India :

The Gommatesvara or Bahubalin statue at Sravanabelgola was the tallest known example and marvelous composition in Indian sculpture and it is larger than any known Egyptian statues. The development of the same can be clearly traced in Tirumalai, Siyamangalam, Chittamur etc, in Tamil Nadu. I.K. Sharma opines that the penetration was not from Sravanabelgola centre, because in Kannada country till date neither a single rock-cut Jaina cavern attributable to pre-Christian era was not reported nor any Jaina vestiges have been known prior to the fifth cent. AD.

The earliest wave of Ganga period Jainism which reached Kongu country through Dist. Vellore can be traced from a record from Tirunathakunru, Village Singavaram (Gingee Taluk) which states the Samadhimarana of Acharya Chandranandi after fasting 57 days (S.I.I. XVI. 262). He belongs to Mulasangha, Desigana, Kundakundanvaya lineage and a senior contemporary of Avinita. The second wave was from Sravanabelgola centre, which reached the Pallava kingdom under Visakhacharya and virtually engulfed the north and western parts of Tamil Nadu, beginning from the times of Simhavishnu Pallava. The Yapaniyas (an Orthodox Sect) had the appearance of Digambaras but followed the ceremonial ordinances

of Svetambaras were the people of the second wave entered Tamil Nadu.

This led to the Ganga influence in the sculptures. In the early period, he was represented nude, meditating in *Kayotsarga posture*. It is due to his long meditation, the creepers cover his body as they lean like subduing his nudity, the snakes emerge from the anthill and on both sides. His sisters Brahmi and Sundari were shown removing the creepers in profile, where their face expresses shyness in doing this, as their brother was nude. At Siyamangalam, they were represented gracefully standing and holding in one hand closer to Bahubalin as holding a flower or chamara, while the second one, the palm is held in nabhi. The creeper branching off from the thighs spreads round the *bahu-valayas*, but the *kukkuda sarpas* are absent here. At Chittampur, not only Bahubalin was shown stout, but also his sisters were also in frontal position.

Although they were identified as his sisters Brahmi and Sundari by the early scholars, who according to the Svetambara texts, at the instance of Rsabhanatha came to Bahubali to persuade him to shake off the remnants of pride, in trance could attain omniscience only after that. But M.N. Tiwari refutes this, because the Digambara works, on the contrary, envisage the presence of the two Vidyadharis, who according to Harivamsapurana and the Adipurana, came down to earth to remove the entwining creepers from the body of Bahubali engrossed in *tapas*. These figures in any case could not be the figures of Jaina sadhvis, Brahmi and Sundari, in Digambara Jain context, since these figures are endowed with decorated *mukutas* and other ornaments. The Digambara works further mention that Bahubali attained omniscience only after he received the homage of his elder brother Bharata Chakravarti. It is also mentioned that the devotion of Bharata was so deep that he caused an image of Bahubali to be made in gold and installed at Podanapura.

At Sravanabelgola, the iconographical colossus i.e., the Gommatesvara was carved in round from head to the lower half of the thighs, the part below were finished in bold relief will go to

enhance the grace, charm and sublime stance as *mulanayaka* of a temple. This giantly human exhibits all the Maha-purasha lakshanas. As K.R. Srinivasan rightly points out that ‘the stark nudity of the sculpture indicates with force the absolute renunciation of a *kevalin* and the strife erectness of the stance itself suggests the firm determination and self control of a Jain’.

Bahubalin in West India :

In Western India, in most of the temples Bahubalin was shown in panels fighting with his brother and it is even referred to as one of the auspicious events to be depicted in the temples. As far as sculptures are concerned, the jata is reminiscent with curved fingers, Bhamandala with the sharply projecting nipples and *Srivasta*. The standard attributes of Bahubalin were the creepers, snakes, lizard, scorpion and also certain deviations in the parikara. The parikara of medieval Bahubalin-images doesn't differ from that of contemporary Jain images, however like single parasol instead of triple one and *prabhavali*. The attendant figurines are also peculiar to Bahubalin as the ladies holding the ends of creepers, where the lower part of the creepers takes the shape of a straight tube.

Like that of Sravanabelgola, the sculpture at Karkal is worthy to mention. Although it has the same Ganga influence and was made of solid rock, the figure is made to lean against the slab which reaches upto its wrist, The round pedestal is sunk into a thousand petalled lotus and the legs and arms are entwined with vines (*draksa creeper*). The snakes were out of the slab instead of anthill and against the singleness of the sculpture, lack the charm and grace.

Discussion :

The images of Bahubalin are suggestive of the elevation of a man (*kevalin*) to the point of becoming an object of worship. The earliest reference to the fight between Bharata and Bahubalin is noticed in the works of *Vimala suri* (AD 473), the *Vasudevahindi* and the *Avasyaka-niryuki* (c.6th cent. AD). The detailed account of the *tapas* of Bahubali was narrated in the literary works of Southern Jainism,

from the 7th cent. AD onwards, namely *Padmapurana* of Ravisena (AD676), the *Harivamsapurana* of Jinasena of *Punnata-sangha* (AD 783), the *Adipurana* of Jinasena of *Pancastupanvage* (c. 837) and also the northern works like *Trisastisalakapurushacharita* of Hema chandra (c. mid 12th cent. AD) and also in *Chaturvimsatikajina charita* of Amarachandra suri (13th Cent. AD). The images of Bahubali were represented by two types from the point of view of the setup of hair. The one with curly hair and embedded backward is the common feature in South India, whereas in West India, the *jata* is flowing on shoulders. The pose of South India is grand (*bhavya*), the face is *vita-raga* and the meditative mood is exemplary which became rule after Gommatesvara statue. The *prabhavali* or *prabhamandala*, the *umbrella* and the *Srivasta* mark are only identified with the Tirthankara and not with Bahubalin of South India, but in West India they were also identified with Bahubalin. The great ascetic is always shown in this situation. He can be distinguished from a Jina mainly by virtue of the creeper and animals and on account of the attributes appearing in the lower part. Otherwise, he may be identified as Chakravartin type (like his brother, Bharata who also renounced the world and always represented by standing side by side with Bahubalin).

In South India sculptures, the creepers turned itself around the legs and arms with a cluster of berries and flowers are so natural and at the same time not only leans over his body like subduing his nudity, but also highlighting this total absorption in penance. Whereas in West India, the creepers were shown over his body but also not in a natural way, the anthill is shown conspicuous by absent and instead of anthill, snakes were shown over his body or emerging from the boulders.

It is true that Jain temples of Gujarat were famous for ornate and beautiful ceilings. These ceilings are more or less a lithic version of Jaina paintings of West India. Indeed the artist appears to have taken special interest in their delineation and spared no pains in making them handsome and intelligible which was absent in South India temples.

JAIN BHAWAN : ITS AIMS AND OBJECTS

Since the establishment of the Jain Bhawan in 1945 in the Burra Bazar area of Calcutta by eminent members of Jain Community, the Jain Bhawan has kept the stream of Jain philosophy and religion flowing steadily in eastern India for the last over fiftyeight years. The objectives of this institution are the following:

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4. To encourage research on Jain Religion and Philosophy.

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To spread the light of education the Bhawan runs a school, the Jain Shikshalaya, which imparts education to students in accordance with the syllabi prescribed by the West Bengal Board. Moral education forms a necessary part of the curricula followed by the school. It has on its roll about 550 students and 25 teachers.

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To keep the members abreast of contemporary thinking in the field of religion the library subscribes to about 100 (one hundred) quarterly, monthly and weekly periodicals from different parts of the world. These can be issued to members interested in the study of Jainism.

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The *Jain Journal* and *Śramaṇa* for over thirty seven and thirty years respectively have proved beyond doubt that these Journals are in great demand for its quality and contents. The *Jain Journal* is highly acclaimed by foreign scholars. The same can be said about the Hindi journal *Tithayara* which is edited by Mrs Lata Bothra. In April this year it entered its 25th year of publication. Needless to say that these journals have played a key-role in propagating Jain literature and philosophy. Progressive in nature, these have crossed many milestones and are poised to cross many more.

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