

**Pierre Paul AMIEL**

# **JAINS TODAY IN THE WORLD**



**Parshwanath Vidyapeeth, Varanasi  
(INDIA)**

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# **JAINS TODAY IN THE WORLD**

**Pierre Paul AMIEL**

**Parshwanath Vidyapeeth, Varanasi (INDIA)**

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Contributors to the English version:  
Mr Alkit Malde and Mrs Manon Massizzo.

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**FARIDABAD**

**Pierre Paul AMIEL**

**JAINS TODAY IN THE WORLD**

Who are they?

Where do they live?

What is their history?

Where are their temples?

What about their rituals?

# JAINS TODAY IN THE WORLD

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## Note concerning Sanskrit, Hindi and Prakrit words in this book

In transcription of Sanskrit, Hindi and Prakrit words, Latin alphabetisation uses super and subscript diacritic signs for noting some phonemes. In this book, we have adopted a traditional diacritical signs systematic transcription.

Let us recall that in Sanskrit, Hindi and Prakrit, the letter “e” is pronounced like “ay” in “hay”, the letter “ca” like “tch”, the letter “ja” like “dja” in “John”, the letter “ga” like “ga” in “game”, the letter “ña” is pronounced “gna” like in “jñāna”, the letter “ū” like “oo” in English and that “bha”, “cha”, “dha”, “gha”, “kha”, and “pha” mark the aspiration of the occlusive consonant. The grapheme “au” is pronounced like “ah-o and the grapheme “ai” like in “Jain”.

In the same languages: “ā” marks a “long a”, “ī” a “long ee”, and “ū” a “long u”. For examples, it must be read: “Ācārya” at the place of “Aatchaarya”, “jīva” instead of “djeeva”, “gita” instead of “geeta”, “sādhu” instead of “saadhoo” and so on.

Similarly, “ś” is written instead of “sh”. For example: “śvetāmbara” instead of “Shvetambara”, “śrāvaka” instead of “shravaka”, “kṣetra” instead of “kshetra”, “ṣ” instead of “sh” for example Kṛṣṇa instead of Krishna and so on.

Again “ḥ” for “h” with a dot below, “ṁ” for “m” with a dot above and retroflexed like “ṭ” for “ta”, “ḍ” for “da” “ṇa” for “na”, “ṛ” for “ri”. For example: “Rṣabha” instead of “Risabha”.

## PUBLISHER'S NOTE

On current Indological scenario Jainology has been emerged as an important and regular branch of learning. A careful study of the wide and varied range of Jain literature, which is gradually being brought to light, is proving highly expedient in assessment of India's rich cultural heritage. Today no scholar working in the field of ancient Indian culture and history can give completion to his work without a Jain bibliography. The credit for this state of affairs goes to the successful efforts of a number of scholars both Indian and foreign. Mr. Pierre Amiel is one of these foreigners very fond of Jainism who has worked a lot on it. The present title "*JAINS TODAY IN THE WORLD*" by Mr. Pierre Amiel is a book of introductory nature dealing not only with the fundamentals of Jainism but also with the spread of Jains in the world today. In his work, apart from delineating the basic principles of Jainism, he has beautifully presented the contemporary status of Jaina Religion as well as Jains on the globe.

We are thankful to Mr. Pierre Amiel who entrusted this work to us for publication. We extend our sincere thanks to Dr. Sulekh C. Jain, Texas (USA) who has been instrumental in getting this publication for Parshwanath Vidyapeeth.

We are thankful to Shri B. N. Jain, President and Shri Indrabhooti Barar, Jt. Secretary at our Managing Committee, who were very keen to see the book published within the stipulated time.

Our thanks are also due to Dr. Shriprakash Pandey, Director in-charge at Parshwanath Vidyapeeth, who not only carried out the corrections pointed out by Mr. Amiel meticulously but also diacriticalised the whole manuscript in a correct way, and managed it through the press.

We hope that this compendious work will be very useful for the scholars as well as general readers who really want to know about Jainism.

Parshwanath Vidyapeeth

## FOREWORD

*“JAINS TODAY IN THE WORLD”* is an exploration by the author of an ancient and relatively little-known faith that is surprisingly relevant for the XXI<sup>st</sup> century. It is a faith system that emphasizes non-violence, respect for the environment and the power of meditation - all while eschewing material possessions and encouraging the control over the self.

Jainism, a religion originating from India - with Hinduism and Buddhism - is an integral part of India. The Jain tradition, which enthroned the philosophy of ecological harmony and non-violence as its lodestar, flourished for centuries side-by-side with other schools of thoughts in ancient India. It formed a vital part of the mainstream of ancient Indian life, contributing greatly to its philosophical, artistic and cultural heritage. During certain periods of Indian history, many ruling elites as well as large sections of the population were Jains.

Although the ten millions Jains estimated to live in modern India, constitute a tiny fraction of its population, the message and motifs of the Jain perspective, its unconditional reverence for life in all forms, its commitment to the progress of human civilization and the prevention of the natural environment, continues to have profound and pervasive influence on Indian life and outlook. Jainism, with its distinctive views on matters such as non-violence and intellectual relativity, has relevance to the life and thought of not only this century but also for many centuries to come.

Jainism has succeeded in preserving to the present time its integrity as a separate system in the midst of preponderant Hinduism. Jainism is a complete system with all necessary branches such as ontology, metaphysics, philosophy, epistemology, ethics, rituals, art and architecture, etc. It has its own scriptures, temples (architecturally, some of the most beautiful temples in India are the Jain temples) and

deities, places of worship and pilgrimages, and its own festivals and fairs. The organized religious group (*saṅgha*) consists of ascetics and householders of both genders.

Any one individual did not found the present form of Jainism. It is a religion, which developed over a long period of time and then acquired its own distinctive status within the broad Indian system. Its latest prophet, Lord Mahāvīra, was a contemporary of Lord Buddha more than 2500 years ago; he lived in the same Indian state of modern Bihar, as did Lord Buddha. Lord Mahāvīra was the 24<sup>th</sup> prophet. The 23<sup>rd</sup>, Lord Pārśvanātha was 250 years ago before him and the 22<sup>nd</sup>, Lord Neminātha, a contemporary of Lord Kṛṣṇa of the Hindus, was at least more than two thousand years before the 23<sup>rd</sup> prophet.

The Sanskrit word “JAIN” means the followers of the JINAS those who purified their self by conquering their inner enemies and passions such as anger, greed, ego, deceit, attachment, aversion, hatred etc. and attained complete perfection and omniscience.

Jainism is well known in India but because of its non-missionary nature, it is relatively much less known outside, although its principles of non-violence and intellectual relativity are quite well recognized. In the XX<sup>th</sup> century, the most vibrant and illustrious example of Jain influence was that of Mahatma Gandhi, acclaimed as the Father of the Indian Nation. Gandhi’s spiritual friend and mentor, Śrīmad Rājachandra, was a Jain. The two great men corresponded, until Rajachandra’s death, on issues of faith and ethics. The central Jain teaching of *ahiṃsā* (non-violence) was the guiding principle of Gandhi’s civil disobedience in the cause of freedom and social equality. His ecological philosophy found apt expression in his observation that the greatest work of humanity could not match the smallest wonder of nature.

Nearly four decades ago, my professional activities led me to take my abode in the United States of America. Here, I met numerous

Jains who wished, liked me, to maintain their religion and to continue to observe their traditional ethical and philosophical principles. For that reason, we created and established various organizations of followers of Jainism (nearly 100 now) that organize the practice of worship, the building of temples (nearly 50 now), the exercise of mutual aid, community service, pilgrimages to sacred places in India and so on. These organizations are now grouped in a larger general Federation in North America that is known as “JAINA” (Federation of Jain Associations in North America) of which I have been the Secretary for four years and the President for the next four years.

In 1993, in the course of the biennial convention of JAINA in Pittsburgh, Mr. Pierre Amiel was introduced to me. For many years he was already in communication with Dr. S.A.B. Kumar, the editor of Jain magazine “*Jinamañjari*” in Canada. Dr. Kumar invited Mr. Amiel to take part in that convention. Pierre Amiel who had before numerous contacts with Mr. Satish Kumar Jain, Secretary general of “Ahimsā International” in New Delhi, was highly impressed by the JAINA convention. In America, he also attended the “*pratiṣṭhā*” of the temple at Bartlett (Illinois) and met the Bhattaraka Davendra Keerti Ji from Humcha.

Passionate about India and its spirituality, Pierre Amiel has shown a profound interest in the religions of that country and especially in Jainism. On his own he studied several Indian languages, established contacts with many prominent Jains throughout the world, met several in the U.K., U.S.A. Canada, visited their homes, stayed with them, watched with keenness their rituals and life styles, attended Jain functions and conventions, collected a good library of Jain literature and also did research in several prominent libraries in Europe.

He also researched Jainism extensively through several travels and by perusing the English literature on the matter. Year after year, his collection of books and publications on Jainism increased that gave him

access to precious information. He has taken part in various study groups and written articles about Jainism in several magazines. Till several years ago, before his moving into an apartment, he named his house in France “La Jaina”.

Nearly 200,000 Jains now live outside India. There are Jains in Antwerp (Belgium) and Germany but only a handful in France. Majority of these Jains live in English speaking countries such as U.S.A., Canada, U.K., Australia, Singapore and East Africa. As a result, a large number of books on Jainism have been published in the English language but hardly any in the French language (except a few for the academics), which is still spoken in more than 45 countries in the world. Realizing this, Pierre Amiel published in 1998 his French translation of the very interesting study on MAHĀVĪRA’s life written by Dr. Bool Chand Jain. In 1999, he published the translation in French of Dr. Vilas Adinath Sangave’s excellent book “*Aspects of Jaina Religion*”. In 2003, Pierre Amiel himself authored the book “*Les Jains aujourd’hui dans le monde*”. Bringing Jainism to the attention of the French-speaking world has been one of the main objectives of the author.

This book is quite comprehensive in its contents. Starting with the long history of the Jains, their diversity, sacred texts and philosophy, etc. this also covers temples, places of worship, life of householders and ascetics, rituals, ceremonies, festivals and the influence and richness of Jainism. Readers will find in this English version not only informative and interesting but also engaging and enlightening about a tradition that is not only ancient but still very living, dynamic and highly relevant. Effectively, as Jains, we remain absolute defenders of life, of the environment, of absolute non-attachment to material things, of self-control, of tolerance, of control of the ego and of non-violence. Our tenets are those of respect for human beings, for animals and nature, for life in general, for progress of humanity and for peace.

Jains with their long history, their sacred literature, their temples, their ways of living, their rites, customs and the influence we had and we have, as well as their settlements in numerous countries in the world now are well presented in this book which is easy to read, well documented and destined to a large audience.

I express my hearty thanks to Pierre Amiel for his initiative. I wish all who will read this book will know us better and share even just a little of our vision of the world today, so as to be more humane, more just and in harmony with the teachings we received from our great “Tirthankara”, those who, by their lives and their examples, have shown the right way, that of the “*Jina*” (of the Conquerors).

**Dr Sulekh C. JAIN**  
Past-President of JAINA

## PROLOGUE

We are living in the age of science and technology. The miraculous advancement in science and technology has provided us light-legged means of transportation and communication. As a result physical distance has no bars to meet the people of different nations, cultures and religions. Now our world is shrinking and it has become a global village. Due to this Jain community has also been spread throughout the world. In earlier times Jains were limited to India only. Unlike Buddhism, Jains never tried to spread their religion outside the greater India. In the ancient Indian history, we have only few references regarding spread of Jainism outside the India, which show that in the East it was spread up to Suvarṇadvīpa i.e. Jawa and Sumatra, in South up to Sri Lanka, in North up to present state of Nepal and its joining boundaries of Tibet, in the West present Pakistan and Afghanistan and their adjoining boundaries. All these were parts of the greater India and thus Jainism never crossed the boundaries of greater India in ancient times. But at present it has spread all over the world.

From the point of view of new literature on Jainism, the 19<sup>th</sup> and 20<sup>th</sup> centuries have been of great importance. In this period, some new Jain works were written as well translated in English, German, French and other languages, which definitely facilitated the people of different nations to learn about the basic concept and principles of Jainism as well as its rich cultural heritage. It is true that some foreign scholars, who visited India, experienced directly the 'Jain way of living' but it was limited to very few scholars. It is only the 19<sup>th</sup> century when for the first time Jains moved to Africa and England for their livelihood and came in the direct contact of the nationals of these countries. Though Virchand Raghavji Gandhi visited America and attended the "Parliament of World Religions" at Chicago in 1893 and represented Jainism. But at that time there were no Jains in America. From the second half of the 20<sup>th</sup> century Jain scholars, engineers, doctors and other professionals made their entries in countries like

USA, Canada, England etc. and in that way Jains came into contact with foreign people.

Need not to repeat that in 20<sup>th</sup> century some significant works on Jainism have definitely appeared in English, German and French languages, but there is not a single work which could speak about Jain community and its "way of living" elaborately. It is for the first time that Mr. Pierre Paul Amiel has tried to make the world acquainted with the Jain community, its culture, its rituals and the way of living particularly in the foreign countries, through his scholarly work. The present trend of the foreign scholars is not much in the favour of writing about the past glory and the high ideals of any particular religion or community but Mr. Amiel has fulfilled the need of the modern age and has done justice while writing his book. It is worth to mention that this book is not written for the scholars of religion and philosophy but for the general public who really want to know all about Jainism and Jain community as well.

The present title "*JAINS TODAY IN THE WORLD*" contains 10 chapters in total excluding annexes-10. First chapter deals with the history of Jains before and after Mahāvīra. Second chapter describes the cause of the schism or the two main branches- Śvetāmbara and Digambara - along with Jain casts and sub-casts. The third chapter tells about the revered beings whereas fourth chapter deals with the sacred books (*Āgama*) and other writings of Jains. Chapter five beautifully depicts the Jain temples and the sacred places. The sixth chapter speaks of the duties, virtues and vows of laymen and women Jain devotees whereas chapter seven gives us the details of their rites, cults and religious festivals. Chapter eight describes the religious symbols, drawings and expressions. The ninth chapter elaborately speaks of the Jain monastic order, code of conduct and all about the Jain ascetic life. Similarly, chapter ten tells about the influence of Jainism on India as well outside India. In conclusion, the author has given his own observation about Jain religion and need to write the book, of course, paying respect for this great Indian religion.

This work of Mr. Pierre Amiel precisely throws lights on the present position of Jain community and Jainism. But I would not hesitate to say that his observations about Jain community are partially true because mostly they are based on the American Jain society. Though he has tried to put some accounts of his observation on Indian Jain society also. Secondly, he has not dealt much with the problems which the human society is facing today and their's remedy through Jain perspective. It is most important to discuss as to how Jainism cares for the present day world problems which in short are as follows:

### **Problem of mental tension**

Among the most burning problems the world is facing today is the problem of mental tension. The growth of scientific knowledge and outlook has destroyed our superstitions and false dogmas. But unfortunately it has shaken our faith in spiritual and human values. Today we have more knowledge and faith in atom and atomic power than the values needed for the peaceful life. Today the life on earth is so luxurious and pleasant as it was never before but due to selfish and materialistic outlook nobody is happy and satisfied, as a result every one is tensed. The intoxication of ambition and success has made us more greedy and egoistic. Our ambition and desires have no limit. And, when they are not fulfilled, create frustration, which culminates into emotional disorder and mental tension.

As a remedy for this problem Jainism teaches us detachment or *anāśakti*. *Uttarādhyayana-sūtra* says that "the root of all sufferings-physical as well as mental of everybody including Gods, is attachment, the root cause of mental tension. Only a detached outlook towards the object of worldly enjoyment can free mankind from mental tension".

## Problem of survival of human race and disarmament

The second significant problem the world is facing today is the problem of the survival of the human race itself. Due to the tremendous advancement in war technology and nuclear weapons, the whole human race is standing on the verge of annihilation. It is not the question of the survival of any religion, culture or nation but of the whole humanity. Because of the advancement of scientific knowledge our faculty of faith has been destroyed. When mutual faith and faith in higher values of cooperation and co-existence is destroyed, doubts take place. Doubts cause fear; fear produces the sense of insecurity, which results in accumulation of weapons. This mad race for accumulation of weapons is leading to total human catastrophe. Here stands the problem of survival of humanity.

To cope up with this problem it is necessary to develop the sense of security among the fellow beings. The Jaina Āgama *Sūtrakṛtāṅga-sūtra* clearly mentions that "there is nothing higher than the sense of security" which a human being can give to others. The virtue of fearlessness is supreme. It is twofold: (i) one should not fear from others and (ii) one should not cause fear to others. A real Jain is he who is free from fear and enmity. When the fear vanishes and enmity dissolves, there is no need of armaments. Lord Mahāvīra had realised this truth centuries before. In *Ācārāṅga-sūtra* he proclaims that "*atthi sattham pareṇaparam natthi asattham pareṇaparam*" i.e. there are weapons superior to each other but nothing is superior to *aśastra* i.e. disarmament or non-violence. A similar problem related with this problem is the problem of war and violence. There are persons and nations who believe in the dictum "might is right" which is one of the prime cause of war. In no way, war and violence are acceptable to Jains. *Uttarādhyayana* says that "if you want to fight, fight against your passions. Someone to be conquered is no other than your own self". Jains agree to the point that all those who are attached to physical world and have a social obligation to protect others life and property, are unable to dispense with defensive war and occupational

violence. They do agree with the point that perfect non-violence is possible only on spiritual plane by a spiritual being who is completely free from attachment and aversion. But non-violent war is also possible. Jain thinkers have suggested various methods and means for non-violent war and for reducing violence even in defensive wars. The war fought between Bharata and Bāhubali is the example of non-violent war. Thus, the firm faith in credibility and non-violence can save the human race from the problem of its survival.

### **Problem of economic inequality and consumer culture**

Economic inequality and vast differences in the mode of consumption are the two curses of our age. These disturb our social harmony and cause class conflicts and wars. Among the causes of economic inequality, the will for possession and occupation are the prime. Accumulation of wealth on one side and the lust of worldly enjoyment on the other are jointly responsible for the emergence of materialistic consumer culture. A tremendous advancement of the means of worldly enjoyment and the amenities of life have made us crazy for them.

Though wealth plays an important role in our life and it is considered as one of the four *Puruṣārtha* i.e. the pursuits of life, yet it cannot be maintained as the sole end of life. Jains all the time, consider wealth as a means to lead a life and not an end. Ācārya Amṛtacandra maintains that wealth is an external vitality of men. It is important for both- materialistics and spiritualistics as well. The only difference between both is that for materialists it is a means to lead luxurious life whereas for spiritualists, it is means to welfare of human society and not one's own enjoyment. If we want to save the humanity from class conflicts, we will have to accept self-imposed limitation of our possessions and modes of consumption. In Jainism it is the pious duty of a householder to fix a limit to his possession as well as consumption and to use his surplus money for the service of mankind.

### **Problem of conflicts and ideologies of faiths**

Regarding this problem Jainism maintains that the nature of reality is complex. It can be looked from various angles or viewpoints. Human knowledge and understanding are unable to know the reality as a whole. We can have a partial and relative picture of it. One, who has only partial truth or has a one-sided picture of reality, has no right to discord the other's view as false. We must accept the view of our opponents because they may be right or true from some other angles. The Jain theory of *Anekāntavāda* or non-absolutism emphasises that all the approaches to understand the reality give partial but not true picture and due to their truth value from a certain angle we should regard the others ideologies and faith. In *Lokatattvanirṇaya*, Haribhadra says "neither I bear favour towards Mahāvīra nor disregard for Kapila and other saints and thinkers, whatsoever is rational and logical ought to be accepted".

### **Problem of preservation of ecological equilibrium**

The most crucial problem the world is facing today is of ecological imbalance. Only a half-century back we could not even think of it. But today everyone is convinced with the fact that ecological imbalance is directly related to the very survival of human race. It indicates lack of equilibrium or disbalance of nature and pollution of air, water, etc. The hole in ozone layer has become a matter of great concern for the scientists. It is not only concerned with the human beings and their environment but animal life and plant life as well.

Jainism presents various solutions of this ecological problem through its theory of non-violence. Jains hold that not only human and animal beings but earth, water, air, fire and vegetable kingdom are also sentient or living beings. For Jains to pollute, to disturb, to hurt and to destroy them means to commit violence against them, which is a sinful act. Every religious activities of Jains start with seeking

forgiveness and repentance for disturbing or hurting earth, water, air and vegetation. Jainācārya have made various restrictions of the use of water, air and green vegetables not only for ascetics but lay followers also. The similarity between plant-life and human-life is beautifully depicted in *Ācārāṅga-sūtra*. As per rules Jain householders are not allowed to run such type of large-scale industry, which pollutes air and water and leads to violence to the plants and animal kingdom. Thus, the Jains put more emphasis on ecological equilibrium and suggest various means to maintain the same.

Though Mr. Amiel, to some extent has indicated about some of these problems, but had he discussed them in detail, the book would have been more expedient for the researchers as well as common men.

I congratulate Mr. Amiel on contributing such a nice work on Jainism, which is most informative. I hope this work will cater the need of the common men who are interested to know about Jains. He has very successfully covered all the possible aspects of Jainism. There are so many books on Jain philosophy and religion, but Mr. Amiel's "*JAINS TODAY IN THE WORLD* " is alone of its kind, which speaks all about Jainism in short, precisely.

I extend my sincere thanks to Dr. Sulekh C. Jain who has been instrumental in publishing this title from Parshwanath Vidyapeeth. I hope this work will prove a milestone in the series of such type of publications on Jainism. I again congratulate Mr. Pierre Amiel and wish him a great success in his life.

**Sagarmal Jain**  
**Emeritus Professor**  
**Parshwanath Vidyapeeth**

## INTRODUCTION AND ACKNOWLEDGEMENTS

The Jains (followers of Jainism) are (generally speaking) hardly or not at all known by French people; apart from some distinguished specialists on India and its religions. Deeply interested after my first discovering and my subsequent personal contacts with them, I undertook a careful study of their philosophy and faith. Excited by such a task, that I have pursued for many years, I decided to share what I have learned of them with all who, like me, are eager to know what exists after our worldly life and what other people's opinions are on that matter, since the existence of humanity. For that reason, thanks to the precious contribution of some eminent scholars and of Jain friends I have in India, in the United Kingdom and in North America, I have published my translations of two books on the matter especially selected for their authenticity and their easy reading for the non-initiated.

The first of these books, entitled “*Mahavira, le Grand Héros des Jains*” (Lord Mahāvīra, a study in historical perspective), by Bool Chand with an 'Introduction' by Dr. Sagarmal Jain, two great specialists on this Indian spiritual Master, was published in 1998. This work is important because it recounts the life and teachings of he who is worshipped by his followers as the 24<sup>th</sup> and last “Tīrthāṅkara” i.e. one among the ford-makers that permit to human beings to cross the boundless ocean of successive deaths and rebirths and to attain eternal bliss. Like followers of some other religions, Jains believe in the transmigration of the souls of living beings after their death. In order to get free from this cycle, they think it is imperative to follow the example of the “Tīrthāṅkara” and in particular that of Mahāvīra, the last of them, who was born in India in the VI<sup>th</sup> or V<sup>th</sup> century BC and who preached the religion of the “Jina” (the conquerors).

The second book, published in 1999, entitled “*Le Jānisme - Philosophie et Religion de l'Inde*” (Jainism - Philosophy and Religion of India) is the translation into French of “*Aspects of Jaina Religion*” by Dr. Vilas Sangave. Dr. Sangave, Honorary Director of the “Sahu

Research Institute” at Shivaji University, Kolhapur is a great scholar. He has written numerous authoritative works on Jainism. In this one, he exposes very clearly its fundamentals and what especially distinguishes it from Buddhism and Hinduism.

The present book does not present anew the theoretical and philosophical aspects of Jain tradition. They have been largely and precisely displayed in the two works mentioned above. It aims to complete them by a description, as correct as possible, of the Jains, laity and ascetics, as they are presently in India and around the world with their daily activities, rituals, religious observances and aspirations. It is necessary to say that Jains don’t constitute a monolithic community and they do not all share exactly the same doctrine, the same creeds and on some matters the same practices, a thing that does not make this study easy.

To speak of the Jains, we first need to try to briefly recap their history- whose origins are not exactly known. This history is still unfolding after having been marked, at some era, by a period of glory called “The Golden Age of Jainism”. Chapter one gives a brief outline of it from undated origin to the present day. During their long past, Jains have split into two great sections that have themselves produced various branches. Their present diversity is described in chapter two.

In the next chapter, we will speak of the “great beings” that Jains worship. According to their tradition, some of them enjoy perfect and eternal bliss in the “*Siddhaloka*”, at the summit of universe, a place where all liberated souls of the “*saṃsāra*” (the constant cycle of deaths and rebirths) abide, while some others are dwelling in the skies (the upper world). These are the “heavenly beings” that may distribute favours to humans. Some other beings live in the middle world (our world) where they are making immense efforts to liberate their souls from the very painful “*saṃsāra*”. Finally, we will say a word of the “fiendish beings” who dwell in the hells (the underworld) where they inflict frightful sufferings on each other, for a period of

time more or less long, due to the bad deeds they have committed during their lives. Some Jains fear these evil ones for their harmful influence on living beings, as it was the case for Mahāvira during his ascetic life.

In chapter four, we have a look at the numerous sacred texts and literature in what the Jains have enshrined and commented the teachings of their “Tirthaṅkara”, especially the rules to follow to attain “freedom” of transmigrations of the soul after this life or one or many others.

To practise their worship and to show their faith, some obediences have erected many temples, in India. They still continue to do so, and since about fifty years in various other countries where Jain communities are now living. In chapter five, we will try to draw an inventory as comprehensive as possible (but not limited) of these sites. They are so numerous, especially in India. Many are true masterpieces of an extraordinary beauty. Others are small and modest. Thus, it is the first summary so detailed and methodical that has been published to this day. Without any doubt, it will be very useful to art “amateurs” travelling in Asia and in the countries where Jain communities are now established.

Chapter six will describe the life of lay Jains. They are by far the most numerous, compared to ascetics. Chapter seven will expose the main Jain rituals, worships, cults, festivals and ceremonies.

Chapter eight will show various Jain symbols, “*maṇḍala*”, “*yantra*”, “*mantra*”, “*sūtra*”, prayers and religious hymns that have a great importance for the laity as well as for the ascetics.

The “path” followed by monks and nuns of the various Jain sects will be summarized in chapter nine. It is a difficult path and demands constant care without any weakness. It may even lead to giving up life by absolute fasting, supposed to cleanse the soul of material stains that keep it for a more or less long period of time in a state of impurity, ignorance, defectiveness, attachment and bondage to the world.

The tenth and last chapter will try to bring to light the prominent features, at different levels of the Jains in India where a large majority of them continues to live, despite their weak number, in a so vast sub-continent. We will see also the growing influence of those who have migrated today in various countries in the world, at a moment where violence, which they reject strongly, is dangerously extending on a daily basis.

In the annexes, some religious expressions and short extracts of the sacred books of the Jains are reported. An alphabetic index of their temples, mentioned in chapter five, will allow the reader to locate them more easily. This index is followed by a short bibliography of recent books on the Jainism and by the addresses of some very informative Web sites (the majority in English) on that religion and its followers. Finally, a small glossary is given of some Sanskrit words mentioned in the text, with their meaning and accentuation.

I hope that this book, with the two former ones, will permit their readers to access to interesting information about the followers of a great religion and philosophy little known by them. All Indians are not Hindus, Muslims, Buddhists, Christians or Sikhs, about whom many books have been published. Among Indians, Jains also exist, even though very little has been said about them, especially in some countries, till now. There is no reason they should remain known only by a small number of scholars. With this book, intended for a large audience, I try to give information on the Jains to everyone in the world. If I succeed, my difficult and long lasting work will not have been made in vain.

My sincere thanks to all those who have greatly helped me to carry out and publish these three books on Mahāvira, on Jainism and on the Jains, specially scholars, research workers, authors, editors, photographers and particularly late Colette Caillat, Member of the "*Institut de France*" and Madame Nalini Balbir, Professor at "*La Sorbonne Nouvelle*" in Paris, two eminent specialists of Indian civilization, Dr. Vilas Adinath Sangave and Pramoda Chitrabhanu,

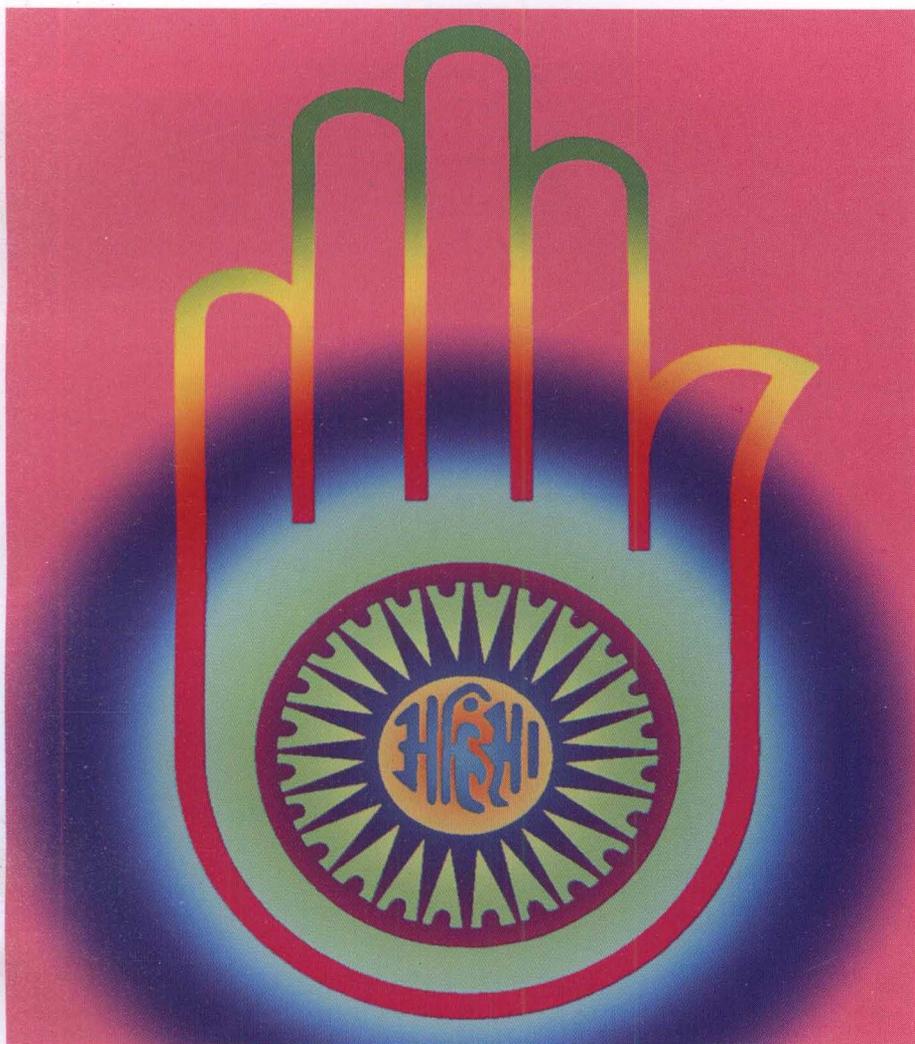
well-known Jain authors, Dr. Sulekh Jain, Past President of "JAINA Federation ", Dr. Natubhai Shah, President of the "Jain Academy" in London and Shri Satish Kumar Jain, Secretary General of "*Ahimsā International* " in New Delhi. Many thanks also to my numerous Jain friends whose co-operation has been very useful to me, specially Professor Ramesh Chaturvedi, Dr. Bhuvanendra Kumar, Dr. Atul Shah, Mr. Shugan Jain, and many others. My profound gratitude to my so regretted and beloved wife, Marie-Claire, for her patience and most precious collaboration.

I extend my sincere thanks to Parshwanath Vidyapeeth (India) and its authorities for publishing this title. I am really thankful to Prof. Sagarmal Jain who not only edited the book but on my request wrote a very beautiful and inspiring 'Prologue' for it. I extend my profound gratitude to Dr. S. P. Pandey who made necessary corrections and managed the book through the press.

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**Pierre P. AMIEL**  
Member of "Ahimsa International"  
Nice (France) December 2007





Jain symbol of Non-violence



The symbol of Jainism with the motto  
"parasparopagraho jīvanām"

## Chapter 1

### THEIR LONG HISTORY

To give an extensive history of the Jains, it would be necessary to cite the name of the creator of that religion. According to them, their creed is very old in India. In the beginning of human civilization of this descending present era, it was preached first time by R̥ṣabhadeva, the first Prophet.

Some consider Mahāvīra as the founder of Jainism, but its followers regard him as the 24<sup>th</sup> and last in a succession of Prophets who appeared during the present cycle of time and who have themselves been preceded by others during many earlier cycles. In any case, it is sure that Vardhamāna, also called Mahāvīra “the Great Hero”, lived in India at the VI<sup>th</sup>-V<sup>th</sup> centuries before the Christian era and that he has reformed and organized the Jainism that his parents practiced.

To schematize, we will divide the history of the Jains in three periods: 1) before Mahāvīra, 2) from Mahāvīra to the end of the XIX<sup>th</sup> century (period during which the Jainism has been acknowledged in the Western world as a specific religion) and 3) from the end of the XIX<sup>th</sup> century until today.

#### 1. Before Mahāvīra

Jains assert that their religion, like the universe in its totality, has always existed and will always exist. On that matter, some researchers, open to such a version; have considered pre and proto-historical remains as Jain symbols.<sup>1</sup>

Jains state that time is eternal and that it evolves clock-wise, from ascending cycles (*utsarpiṇī*) to descending ones (*avasarpiṇī*), and conversely. According to them, each of these cycles is composed of

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six periods. In the ascending cycles, periods show a growing progress, life on the earth is more and more easy and happy, good luck increases. In the descending cycles, the opposed phenomenon appears. We are now, according to the Jains, in the fifth period of a descending cycle. It started 3 years and 3<sup>1/2</sup> months after Mahāvīra's death that, according to some Jains took place in 527 BC. This period will last 21,000 years and be followed by another one of the same length but even worse to endure before a new ascending cycle will begin. Humans would be so now, all over the world, in a long period of decline, and would have increasing troubles that entail them to make more and more sustained efforts to overcome difficulties and get their souls free of the unrelenting and very tiring transmigrations.

According to the Jains, during the first period of the descending cycle we are now experiencing, humans remained long in a world that permitted them to live without great efforts. The nature fulfilled their demands easily and the human life was free from tension. In the second period, this situation deteriorated. It became more pronounced during the third. At the end of it, humans living at that time required help. To fulfil their demands, fourteen "*Manu*" (sorts of Messiahs) successively appeared on earth. During the present period, when the situation got yet worse, Ṛṣabha, the son of the fourteenth "*Manu*" Nābhirāja and his wife Marudevī, told mankind how to survive in such hostile surroundings. He taught them the basic principles of civilization, especially how to till the soil, read, write, count, build villages and organize life in their community. Ṛṣabha (the bull in Sanskrit), proclaimed Emperor of India and nicknamed Ādinātha (First Lord), had a very large lineage of one hundred sons, amongst them Bharata and Gomāṭa. This Bharata became Emperor in turn and according to the Jains gave his name to India (*Bhāratavarṣa*). Gomāṭa is one of the most venerated Jain saints under the name of Bāhubali (the very vigorous).

Jain tradition tells us that Ṛṣabha lived an extremely long time and retired from the world to lead a monastic life or a life of total self-

control. Having attained omniscience (*kevala-jñāna*), he preached the religion of absolute non-violence (*ahimsā*) and became the first “ford-maker” (Tīrthaṅkara) of the present cycle of time. He obtained his liberation from transmigration (*mokṣa*) on Mount Aṣṭāpada, in the Himalaya.

After Rṣabha, 23 other Tīrthaṅkara successively appeared, most of them during the era we now call "prehistoric". All the Jains worship the memory and example of these 24 "ford-makers" (Tīrthaṅkara) to liberation. Their names are, according to their time of appearance on earth: Rṣabha, Ajita, Sambhava, Abhinandana, Sumati, Padmaprabha, Supārśva, Candraprabha, Puṣpadanta, Śītala, Śreyāṁśa, Vāsupūjya, Vimāla, Ananta, Dharma, Śānti, Kunthu, Ara, Malli, Munisuvrata, Nami, Nemi, Pārśva and Vardhamāna also called Mahāvīra.

We have no precise dates of the existence of such benefactors of humanity, except a rough estimation for the two last ones. Concerning the others, some think they are more or less mythical heroes like Perseus, Hermes, Theseus, Hercules, etc. in the history of ancient Greece. Nevertheless, there are numerous images of each of them, some very old and occasionally mutilated or partly worn away dating before the Christian era. We find them in India either painted, cut out in rocks, or standing as statues in temples or outside. We also have more or less stereotyped narrations about these "Tīrthaṅkara" giving their height, their length of life, the names of their parents, as well as their places of birth and of liberation. These sites are the objects of worship and of pilgrimages especially dear to all Jain devotees.

Some historians trace back the existence of Nemi, the 22<sup>nd</sup> Tīrthaṅkara, to around 1400 to 1200 BC and consider him as the cousin of the Hindu Kṛṣṇa. Pārśva, the 23<sup>rd</sup> Tīrthaṅkara, supposedly lived one hundred years, from 877 to 777 BC. He was the son of Aśvasena, King of Kāśī (modern Varanasi) and his wife Queen Vāmā. After renouncing his princely life and embracing that of a wandering monk, Pārśva attained omniscience and preached Jainism widely.

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Acknowledged as a Tirthaṅkara, he obtained his liberation on Mount Sammet Sikhār, in the surroundings of Gāyā, in the modern Indian state of Bihar.

According to some scholars, Buddhist scriptures make reference to these Tirthaṅkara. Jains themselves are often mentioned in Vedic texts and called “*Nirgrantha*” (without possessions) or “*Śramaṇa*” (who do efforts) i.e. who try to liberate themselves of the cycle of deaths and rebirths (*saṃsāra*), etc. We lack more precise information on that period, their number and localization. In the “*Kalpasūtra*”, one of the sacred books of the Śvetāmbara Jains, there is mention of the number of laymen and women, as well as male ascetics and nuns of that faith, during the period from Ṛṣabha to Pārśva.

### 2. From Mahāvira to the end of the XIX<sup>th</sup> century

With Mahāvira, a new page of Jain history begins. This Tirthaṅkara, labelled as the last one, well existed in the 6<sup>th</sup> -V<sup>th</sup> Cent. BC. He was a great reformer of Jainism and a great organizer of its community (*saṃgha*).

According to the Jains, Mahāvira lived 72 years; from 599 to 527 BC. Modern historians contest these dates and believe rather from 549 to 477 BC. From the writings and evidence we possess, he was a contemporary a little older of Siddhārtha Gautama, the Buddha, who according the same calculations was born between 558 and 540 BC and died 80 years later. They would, however, never met. Both were of princely origin belonging to the Indian “*kṣatriya*” class of rulers. Both renounced the world to live as ascetics and preach detachment, compassion and peace. Both protested strongly against the authority of the Brahmins, their system of castes and their animal sacrifices.

Legend asserts that Buddha practiced Jain asceticism during six years, at the beginning of his renunciation and afterwards preferred a “middle path”. He would also have diverged from Mahāvira on

different points especially concerning: the nature of the soul, the principle of “*ahimsā*”, the practices of penance, etc. Rivalries followed between adepts of Jainism. Gośāla, the leader of the “*ājīvaka*” philosophy, would have also lived with Mahāvīra for some years but afterwards preferred to separate from him and declare himself a Tirthāṅkara. Jains have never acknowledged Gośāla as one of their venerated beings.

The history of Mahāvīra is told in the Jain Śvetāmbara canon *Ācārāṅga*, *Sūtrakṛtāṅga* and *Kalpasūtra*. In these books, regarded as sacred by this obedience, it is said that he was the son of the noble Siddhārtha and queen Triśalā and he was born in Kuṇḍapura (Kuṇḍagrāma), a suburb of the ancient city of Vaiśālī, not far from modern Patna, now in the Indian state of Bihar. It is also mentioned in these books that after a youth of luxury and pleasure he became a wandering monk. In doing so, he followed the example of Pārśva, the 23<sup>rd</sup> Tirthāṅkara, his parents worshipped and observed the teachings. After very severe mortifications, to erase the bad “*karmā*” of his previous lives, Mahāvīra attained absolute knowledge. Then, he preached the Jainism but he made reforms on two major issues: he judged that detachment from the world requires renunciation to all possessions, even to clothes for the monks, like some Hindu *sādhus* still do today, and he organized the Jain community in four orders: of laymen, laywomen, monks, and nuns. Mahāvīra attained liberation (*mokṣa*) at Pāvā. Though traditionally it is believed that Pavapuri is located in the Patna district of Bihar, scholars have some different opinion. They believe that ancient Pāvā was near Kusinagar, Deoria district of Uttar Pradesh.

Every year, Jains celebrate the anniversary of the birth of their last great Prophet during a festival called “Mahāvīra Jayanti” and his liberation from the “*saṁsāra*” is commemorated at “*Divālī*” or “*Dīpāvalī*” also a Hindu festival. They count the dates for their important events in relation to the year 527 BC that is, for a large majority of them, the year of his “*nirvāṇa*”. So, for example, the 10<sup>th</sup>

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of November 2007 day of the new moon (*amāvasyā*) of the lunar month of “*kārtika*” (October-November) was the beginning of the Jain New Year (*vīra nirvāṇa samvat*) 2534.

Jainism made great strides with Mahāvīra. The number of its followers increased significantly as did the number of communities in India. The *Kalpasūtra* reports that, at his liberation, there were 159.000 laymen, 318.000 laywomen, 36.000 nuns and 14.000 monks adepts of that religion. To cope with this growth, Mahāvīra created groups (*gaṇa*) of monks headed by eleven chief-disciples called “*Gaṇadhara*”, all converted Brahmins of whom nine died before him. Candanā was given by Mahāvīra the charge of the group of nuns with the title of “*Pravartini*” (spiritual mother).

At Mahāvīra’s death, the two remaining “*Gaṇadhara*”- Indrabhūti Gautama and Sudharmā successively- assumed the leadership of the community and preached the teachings of the Master. According to Jain tradition, the successor of Sudharmā, Ārya Jambū, died sixty-four years after Mahāvīra. He was the ultimate omniscient (*kevalin*) being and the last person to attain liberation in this descending era in Bharataḷṣetra. The same source tells us that shortly after, the world entered the present era where conditions are so bad that it is impossible to attain perfect knowledge and liberation without having to be born again.

Some fifteen “*Sthavīras*” (Elders) managed the community after Sudharmā’s death. Their names are mentioned in the *Kalpasūtra* from Jambū to Ārya Vajra. The great Jain Master Hemacandra (XI<sup>th</sup>- XII<sup>th</sup> centuries) has reported their history in his *Sthavīrāvalīcaritra*.<sup>2</sup>

The primitive Jain tradition would have been recorded in 14 treatises called *Pūrvā*, (earlier sacred books) and next resumed into 12 *Aṅga* (members), the twelve sacred books. The matter of the *Pūrvā* would be included in the twelfth *Aṅga*, called *Drṣṭivāda* and transmitted to pupils by heart, till Bhadrabāhu, by masters called

“*Śrutakevalin*” (those who had perfect knowledge of the oral tradition).

Under the reign of Emperor Candragupta Maurya (322-288 BC), the community of Jain monks in North India was led by Ācārya Bhadrabāhu. One version of history says he took the decision to go and meditate in Nepal, leaving the monks under the charge of Ācārya Sthūlibhadra. According to another version, owing to a great starvation in North India, Bhadrabāhu decided that his group of monks go with him to the South of India where an important Jain community was already established. He went in the region presently known as Karnataka state, to Shravana Belgola (the white lake of the ascetic), with 12,000 monks and the Emperor Candragupta he had converted to Jainism. The group remained there for twelve years. During their absence, Sthūlibhadra decided, around the year 312 BC, to convene a Council at Pāṭalīputra (at that period capital of Magadha kingdom and now in the Indian state of Biḥar) to make an inventory of the Jain tenets, whose exact contents seemed gradually lost.

When the ascetics who had travelled to the South came back to Northern India, without Bhadrabāhu and the Emperor Candragupta Maurya, who both had practiced the Jain rite of death by absolute fasting (*sallekhanā*), they saw that the monks who remained had abandoned nudity that Mahāvīra had preached for them. Moreover, they contested the written accounts of his teachings done during their absence. These facts, and some divergences of views between groups of ascetics, already at the origin of seven “little schisms”, brought about a “Great Schism” near 79-81 AD when Ācārya Vajrasena headed the community. This schism caused an irreversible division of Jainism in two great distinct sections of monks: those said to be “sky-clad” (Digambara) i.e. nude and those to be said “white-clad” (Śvetāmbara) i.e. wearing white robes. Some of the Jain laity followed the Digambara monks, others the Śvetāmbara, with regard to their faith but without adopting their ideas about covering their bodies.

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Since the “Great Schism”, the two Jain obediences developed in different directions with different lineages of *Ācārya*. According to Jain tradition, Khāravēla (1<sup>st</sup> century) king of Kāliṅga (modern Orissa), converted to Jainism, tried to reconcile the religious leaders but not succeeded.

For economic reasons, numerous Jain communities were established along the two main roads of Indian trade and in Ceylon (modern Sri Lanka). One of these communities was in Mathurā, North East of Agra (today in Uttar Pradesh), an important Jain centre around the great “*stūpa*” remains that still exist. Not far from this “*stūpa*”, numerous Jain caves, inscriptions and statues of Tīrthaṅkara have been found. The Digambara state that it was in the year 156 AD, under the leadership of Puṣpadanta, that they decided to write their “Canon”, comprising treatises of Puṣpadanta himself and of the Master Bhūtabali preached to them by Dharasena. Later, writings were added or replaced by those of other great Jain *Ācārya*, like Umāsvāti (Umāsvāmi), Kundakunda, Vaṭṭakera, Jinasena, etc.

The Śvetāmbara leaders, for their own part, convened two Councils, one at Mathurā near 340 AD under the direction of Skandila, the other at Valabhī (in modern Gujarat) under the leadership of Nāgārjuna. Towards 453 AD a new Council was assembled, yet again at Valabhī, under the leadership of *Ācārya* Devardhigaṇi, that finalized their “Canon” and acknowledged with slight amendments the value of the *Tattvārtha-sūtra* (*That which is*) by Umāsvāti, like Digambara had done.

In spite of their internal divisions, Jains received the support of many kings and rulers of India for several centuries. Special mention should be made of the dynasties of the Śaiśunāga, Nanda, Maurya in Bihar. Emperor Aśoka's grandson, Samprati, made Jainism the official

religion of his Empire. Jainism flourished under the dynasties of Khāravēla in Orissa, Kadamba, Gaṅga, Cālukya, Rāṣṭrakūṭa, Hoysala, Kalacūri, Santara, Kongalva, Raṭṭa in Karnataka and many others, in the North, West and South of India. <sup>3</sup>

From the III<sup>rd</sup> to the XIII<sup>th</sup> centuries AD Monarchs, Ministers and rich adepts cut out temples in caves for Jain ascetics in Tamil Nadu <sup>4</sup> and in many other places, like at Ellora in Maharashtra. In 981, Cāmuṅḍarāya, Minister of king Rājamalla, made cut in a huge piece of stone a statue of Bāhubali at Shravana Belgola in Karnataka. From the X<sup>th</sup> to the XVI<sup>th</sup> centuries AD the old Jain sanctuaries made of bricks and wood were replaced by many wonderful temples and temples-cities, in stone or white marble, like at Palitana and Girnar Hill (Gujarat), Pavapuri, Sammet Shikhar (Bihar), Mount Abu and Ranakpur (Rajasthan), Khajuraho (Madhya Pradesh), Humcha, Karkal, Venur (Karnataka), etc. Numerous beautiful Jain “*mānastambha*”, towers, statues, etc. also deserve to be mentioned. This era was obviously the most brilliant of Jainism in India. The adepts rightly call it “The Golden Age”.

Nevertheless, a decline of the Digambara in South India was visible mainly due to the growing number of Hindu Śaivites and Vaiśṇavites. In the North, the Śvetāmbara also decreased due to the great raids of Muslim invaders in that part of the country who proceeded to destroy temples, prosecute Jain ascetics, deface and mutilate many statues. <sup>5</sup>

On the contrary, some Mogul Emperors were more tolerant toward the Jain cause, for instance Emperor Akbar (1556-1605 AD), who in 1583 forbade the killing of animals during the festival of “*Paryūṣaṇa parva*”. It was the same in 1610 with the Emperor Jahangir. In Rajasthan, Jains occupied high positions like ministers or generals. Nevertheless, Hinduism and Islam made large progress.

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Buddhism for its part disappeared from India, in the XII<sup>th</sup> century, to blossom in several other Asian countries.<sup>6</sup>

Facing the growing influence of Hinduism and Islam, Jains coped especially with Hindus by compromising. For instance, Śvetāmbara accepted the help of Brahmin priests for their rites, like marriage, and shared some temples, customs and “deities” with Hindus. Unfortunately, Jains never succeeded to become united again and, under the influence of Islam and for other reasons that we will discuss later, new fractions with different views arose from within the Śvetāmbara and the Digambara. In next chapter, we will look more closely these divisions with their founders, dates of appearance and main characteristics.

Within the Digambara, differences of practices and customs also appeared during these centuries, between communities like “*mūla saṃgha*” (original order), “*kāṣṭhā saṃgha*”, “*māthura saṃgha*”, “*yāpanīya saṃgha*”, “*drāviḍa saṃgha*” and between groups (*gaṇa*) like “*nandi gaṇa*”, “*sena gaṇa*”, “*śimha gaṇa*”, etc.

Within the Śvetāmbara, divisions in sections (*gaccha*) and in branches (*śākhā*) increased continually culminating in 84 different sections under the leadership of different *Ācārya*. The most important were the “*tapā gaccha*”, “*kharatara gaccha*”, “*pūrṇimā gaccha*”, “*sāgara gaccha*”, “*upakeśa gaccha*”, “*aṇacala gaccha*”, etc. each with its particularities.

New Jain communities appeared. They were opposed to some practices like: the worship of statues, the rituals in temples, the lodging of monks in temples or in monasteries, the interpretations of various sacred texts, the authority of some religious leaders, especially of the “*Bhaṭṭāraka*”, etc. As a result, major and minor rifts occurred over the years, between the Śvetāmbara as well as the Digambara, adding to

existing differences of birth (*jāti*), relationships (*gotra*), local origin, trades and activities. This led to the creation of religious castes and sub-castes that still exist, with strict rules with regard sharing of meals, marriage, etc. These divisions, added to the facts that Jains never proselytised and their ascetics, until recently, neither travelled long distances nor used modern means of transport (car, bus, train, plane), so as not to kill or harm living beings, have been highly prejudicial to the propagation of their faith that in total contradiction with other religions going about enunciating their tenets and recruiting new followers.

Moreover, due to persecutions during various periods of history in India, Jains had often to say they were Hindus. That is especially the case during the census of population in India when people are obliged to mention their creed. In order to avoid problems, many declare they are Hindus, but practice their cult at home. For a very long time, they also concealed their precious manuscripts for fear they be stolen or burned.

All of these elements, along with the fact that it is hard for people who are unaware of religious subtleties to see the differences between Hindu, Buddhist and Jain temples and statues, were causes of ignorance, amalgams and confusions, in the Western world, regarding these three great religions of India.

### **3. From the end of the XIX<sup>th</sup> century until today**

From the end of the XIX<sup>th</sup> century onwards, a group of facts were giving its right place to Jainism into the West. First, German, Swiss and French scholars acknowledged that creed as specific. Ernst Leumann, Albrecht Weber, Georg Bühler, Walther Schubring, Helmut Von Glasenap were some of those involved.

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Secondly, Hermann Jacobi (1850- 1927) gave the authoritative proofs of the independent nature of Jainism that was until regarded as a branch of Hinduism or Buddhism. His demonstration was made in 1879 in publishing Bhadrabāhu's *Kalpa-sūtra* and in 1884 in the introduction of his translations into English thereof as well as of the *Ācārāṅga-sūtra* (volume 22 of the *Sacred Books of the East*). In 1894, he added to this series (volume 45), his translations of the *Uttarādhyayana-sūtra* and of the *Sūtrakṛtāṅga-sūtra* that are amongst the most important treatises of the Śvetāmbara Canon.

Thirdly, significant progress was made in the Western world in the knowledge of Jainism due to the contributions of two learned Jain masters: Ācārya Vijayadharma Sūri and Vijayānanda Sūri. They opened their libraries to researchers, thus providing them with correct information on the contents of Jain tenets. Armand Guérinot published his *Essai de bibliographie djaina* in 1906, his *Répertoire d'épigraphie djaina* in 1908 and his book of synthesis *La Religion djaina, histoire, doctrine, culte, coutumes, institutions* in 1926. Today, this last book seems to be somewhat out of date, especially concerning the transcription of Jain words, but it is to be remembered as one of the first published in French on Jainism in general. Numerous treatises and commentaries published in India, written by historians, researchers, teachers, pundits, monks, laymen and laywomen (often unpretentious but very learned) were translated into German, English, French, Japanese, etc. Several names must be cited like: the brilliant accounts and works of Ludwig Alsdorf, Ernest Bender, Maurice Bloomfield, William Brown, late Colette Caillat, Jozef Deleu, Eberhard Fischer, Mrs Adeheid Mette, R. Williams, Mr Paul Dundas, Mr John Cort, Mrs Nalini Balbir, etc.<sup>7</sup>

Fourthly, another very important reason of knowledge of Jainism in the Western world has been the contributions of several Jain religious leaders to its propagation. In September 1893, Ācārya Vijayānanda Sūri, above mentioned, was invited to attend the meeting

of the *Parliament of world religions* in Chicago (USA). He sent a young delegate, Virchand Raghav Gandhi, who intervened in the discussions in a very remarkable manner. He raised the interest of the participants in this conference who decided to include the Jainism among the great world religions. Since then, distinguished Jain leaders take part regularly in the “Inter-faiths conferences” where they expose the great traditional tenets of non-violence, respect towards all kind of life, nature protection, tolerance and peace.

Fifthly, another main reason for the expansion and awareness of Jainism has been the emigration of numerous Jain families from the middle of the XX<sup>th</sup> century onwards. Since 1950, Jain laities have created communities in Great Britain and from the “sixties” in Canada and the United States of America. It was the same in some parts of Africa especially in Kenya, Uganda, Tanzania and the South. The integration of Jains in North America and in England accelerated after the departure of numerous Indians from Kenya and Tanzania, due to terrible tragedies in these countries in 1967-68, as well in Uganda in 1971.

Sixthly, Gurudev Chitrabhanu, set foot in the West for the first time in 1971. He created the "Jain Meditation International Centre" in 1974 in New York and played an important part in the establishment of Jain communities in North America. In 1975, the Acharya Sushil Kumar arrived in the USA.

In 1981, the first “*World Conference on Jainism*” was assembled in New York. In the same year, Jain communities in North America regrouped themselves in the "Jain Associations In North America" (JAINA) that organized its first Convention in Los Angeles. In Great Britain, *Jaina Samāja Europe* was created and later built, under the leadership of Dr. Natubhai Shah, a splendid religious centre, with temple, library and annexes, in Leicester.

In 1983, a new “*World Conference on Jainism*” was organized in London. In the same year, Acharya Sushil Kumar led the foundation

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of a Jain ashram '*Siddhachalam*' at Blairstown (New Jersey). At the same time, Jains living in America undertook the construction of temples in Canada and the USA, modelled on those in India, and JAINA held its second Convention in New York.

In 1990, Dr. L.M. Singhvi, a devout Jain, was named High Commissioner of India in the U.K. The 23<sup>rd</sup> of October of the same year, at Buckingham Palace in London, a delegation led by Dr. Singhvi introduced the "*Jain declaration on nature*" to Prince Philip, International President of the WWF (*World Wide Fund for Nature*).

Between 1983 and 1993, under the presidencies of Dr. Manoj Dharamsi, Dr. Tansukh Salgia and Dr. Sulekh C. Jain, 45 new Jain centres were established in North America.

In 1993, I was invited to attend the 7<sup>th</sup> "*JAINA Convention*" in Pittsburgh (USA) and to speak about the future of Jainism in the XXI<sup>th</sup> century. Also taking part in that Convention were great Indian ascetics, like Acharya Sushil Kumar, Gurudev Chitrabhanu, Muni Roop Chand, Muni Jinchandra, Swami Shri Devendrakirti, Bhattaraka of Humcha (who blessed my wife and me), Swami Shri Luxmisenji, Bhattaraka of Kolhapur. Most of them came from India to show their support to Western adepts. Such American Jain Conventions continue to be organized every two years, each time with an increasing success.

In 1995, Pope Jean-Paul II, welcomed at the Vatican, a Jain delegation within the framework of interfaith dialogue.

At the same time, various institutions were created all over the world to make Jainism better known through the publication of periodicals like: "*The Jain*", "*Jinamañjari*", "*Jain Journal*", "*Jain Digest*", "*Young Jains*", "*Jain Spirit*", etc.<sup>8</sup>

In 2001, in India and in the countries where Jains are living the 2600<sup>th</sup> anniversary of Mahāvīra's birth was celebrated with brightness.

In 2002 and 2003 numerous Jain sites appeared on the Web, giving precious information in different languages to all people interested by this religion. A new Web site, called “*Ahimsā Foundation*”, publishes every month in “*Ahimsā Times*” news for the adepts on the events concerning Jainism. It is the same with a Jain Web site within the BBC. We give in annexe 5 some of these Web sites.

In 2004, especially mention the contribution of Jain delegates to the *Parliament of World Religions* in Barcelona and the laying by the Oshwal community of the foundation stone of a large Jain centre at Potters Bar (Hertfordshire) in England.

The new temple, built in the traditional Indian style, has been consecrated, after ten days celebrations, on the 19<sup>th</sup> of August 2005.

In February 2006, at Shravana Belgola in Karnataka state (India) took place the great ablution of the head (*Mahāmastakābiṣeka*) of the huge statue of Bāhubali. This rite is normally practiced, essentially by Digambara section, every twelve years at the conjunction of specific planets. For several days, thousands of devotees celebrate this occurrence with a large display of extremely spectacular fervour.

One can see that Jainism is far from being a dying religion. For many centuries it has remained alive in India and has now spread widely outside, through the will of its adepts to uphold and propagate the tenets that constitute its greatness.

According to the last formal census made in India in 2001, the total number of Jains was 4.225.053 but, as we have said, many of them declared they were Hindus to have no problem. In fact, they consider they are near about 10 millions in India and 200.000 abroad. It is not very much, compared to the population of India and of the world, but these men, women and ascetics, who preach eternal values, should not be neglected.

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In India, Jains are a minority asking for a national specific status. They shine through their marvellous temples that generations of supporters have built all over the sub-continent, through the significant activities that their laymen and women exert especially in the economic, intellectual and political fields and through the example their ascetics give to the world of profound spirituality, tolerance and non-violence.

Outside India, Jain communities are composed of families whose householders and grown-up children work in trade, banking, jewellery, industry, liberal professions, etc. They do not take part in any form of violent activities like butcher, slaughterer, tanner, seller of skins, natural silk, alcohol, wine, etc. They live in Great Britain especially in London, Leicester, Manchester, Leeds, etc. In the USA we find Jains in Atlanta, Boston, Chicago, Dallas, Detroit, Cincinnati, Houston, Los Angeles, New York, Pittsburgh, Washington, etc. In Canada there are Jains in Alberta, Toronto, Mississauga, etc. All are perfectly integrated, even if their women continue to wear their beautiful “*sāri*” like in India.

Jain communities exist in Europe, especially in Belgium (a temple has been recently inaugurated in Antwerp), in Germany and in the Netherlands. Some families are living in France, especially in Paris, and in provincial cities where they practice their cult at home without any proselytism. There are Jains in Eastern and Southern Africa, in Australia, Japan, Nepal, Malaysia, Singapore, Thailand, New Zealand, etc.

As a general rule those who migrated, like to maintain their tenets and their faith. They return periodically to India to places of their origin to trace their roots, to do pilgrimage to their sacred sites, to get reconnected with their ascetics of whom they are separated because these hardly travel outside their region. They like to listen to their religious teachings and so to maintain the feeling of belonging to a long Indian tradition.

In India, we find Jains in nearly all States of the country. By decreasing order, they are essentially in Maharashtra, Rajasthan, Gujarat, Madhya Pradesh, Karnataka, Uttar Pradesh, Tamil Nadu, Delhi territory, etc. Digambara are more numerous in Maharashtra, Madhya Pradesh, Western Uttar Pradesh, Delhi, part of Rajasthan and some parts of Karnataka and Tamil Nadu, Śvetāmbara in Gujarat, Rajasthan and Punjab. In rural areas, some Jain householders are farmers, but in the cities they usually occupy trade positions. A large part of the economic sector is under their control and some of them are very rich. They give financial support to religious and humanitarian activities, like construction and repair of temples and hospitals (even for animals), they provide food and shelter for the ascetics during the monsoon period, if necessary. They have given money for the reconstruction of houses and temples destroyed in Gujarat by the last earthquake and they continue to do so. They also support the printing of books and magazines on Jainism. The “*Ācārya*” devote their time to manage communities of monks and nuns, to give conferences, to write books on Jain tenets, to take part in pilgrimages to sacred sites, to consecrate temples and install statues, to teach and initiate new ascetics, etc.

In India, Jain ascetics are generally somewhat conservative and rigid. They place great importance on their ancient traditions and rites and make little effort to smooth differences between sections and branches. Some Jain laymen and women are more open-minded but they want their children not lose their faith in a continent where great changes appear. Such a characteristic is yet more perceptible in other countries where Jains are living, especially in U.K and the USA. To this end, associations like “*Young Jains*” have been created for young adepts. They organize meetings, religious manifestations, “brainstorming groups” on values to preserve, travels to India and to countries where other young adepts live. Many Jains are highly educated in data processing, management, education, trade, banking, press, administration, politics, etc. Some others are elected as M.P. or members of regional assemblies. With special consent of their “*Ācārya*” a few monks and nuns are studying at Western Universities,

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like Oxford in England. Lessons on Jainism are also given now, especially in English and American in some colleges and universities.

The above report shows the vitality of Jains in the world today, even if their number remains limited. They might have disappeared during the centuries of tragic events that India has experienced, but they have succeeded to survive, to protect their faith, to observe their traditional values and to identify themselves with citizens of other countries. Recently, a "*World Jain Confederation*" has been created aiming to unite all the adepts, to promote their philosophy and culture in cooperation with other faiths and creeds. An "*International Jain Foundation*" has also been created to promote the publication of books and an English encyclopaedia is planned on that religion and philosophy. All of these efforts and initiatives aim to overcome a long period of Jain division, persecution, ignorance and isolation and to affirm a specific identity in India itself and abroad.



## Chapter 2

### THEIR DIVERSITY

In chapter 1 we have seen that Jains constitute no more, since the “Great Schism”, a uniform religious community. All share the same fundamental tenets but there are differences of opinions between them regarding some principles and practices.

The two most important sections are the “Śvetāmbara” and the “Digambara”. We must look at their divergences in matter of doctrinal principles and religious practices, and as each section has split in several branches those that are the most important today.

These splits in the Jainism are not characteristics of it. They exist in nearly all religions like Christianity, Judaism, Islam, Hinduism, Buddhism, etc. For the Jainism Dr. Vilas Sangave attributes them to various reasons like “differences of situations, customs and moods of living in India, revolt against the activities and policies of some religious leaders, interpretation of some teachings of the Tīrthaṅkara and especially of Mahāvīra”. We can add to these: the influence of religions opposed to the worship of images and the denial of some followers to practice rituals in too sumptuous temples.

Jains are also divided amongst each other in their castes and sub-castes. These have not exactly the same origins and consistency as the Hindu ones, nevertheless, they prevent unity among the followers of Mahāvīra’s teachings.

#### 1. Digambara Jains and Śvetāmbara Jains

The split between “Digambara Jains” and “Śvetāmbara Jains” took time to be formalised. It became permanent, as we have seen, during the 1<sup>st</sup> century AD, even if some discords had previously occurred. In his book “*La religion djaina*”, Armand Guerinot recalls that various “little schisms” happened before the “Great” one. Let us try to see the main reasons of that division in two great sections.

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Jain tradition relates that Mahāvīra's parents followed the teachings of Pārśva, the 23<sup>rd</sup> Tirthankara, and that the religious education of their son was in accordance with these. When he became a monk and attained absolute knowledge, he decided, as previously said, changes in various religious practices of his time.

Some scholars say that Pārśva preached four obligatory vows: non-violence, truthfulness, non-stealing and non-attachment to possessions. Mahāvīra added the vow of chastity and made a distinction between “little vows” (*aṇuvrata*) for the laity and “great vows” (*mahāvratā*) for the ascetics. He would also have insisted that monks practice nudity, like he did himself as sign of total renouncement to the world. We have already seen the problems concerning the contents of his teachings. The main points of divergence, between Śvetāmbara and Digambara, are related to these matters.

The Śvetāmbara consider that absolute nudity for the monks (*muni*, *sādhu*) is not required to obtain liberation (*mokṣa*). Hence, monks of that section wear white robes. They have three of them and a broom made of threads of wool (*rajoharaṇa* or *ogho*) to brush out their way insects and little animals, so as to not crush or hurt them in the absolute respect of the principle of non-violence (*ahiṃsā*). They have also, when they travel, a bag containing wooden bowls (*pātra*) to beg, to eat the food and drink given by the laity, a stick (*daṇḍa*) and a water-pot for their ablutions. On their left shoulder, they wear a cloth or a white shawl (*kambala*) they use as a blanket at night. Some cover their mouth with a piece of white cloth (*muhapattī*) connected by threads to their ears all the times, so as to not inadvertently hurt small flying organisms, when inhaling or speaking. Some of them hold a white cloth in front of their mouth while speaking to control what they say as well as not to hurt the living organisms in the air, particularly

when they open their mouth. During the Indian monsoon they dwell in buildings placed at their disposal, called “*upāśraya*”. Outside monsoon season, they wander barefoot and collect their subsistence at the houses of Jain laity.

Śvetāmbara nuns (*sādhvī*) possess only three white “*sāri*” and cover their heads with a white veil. They also have a stick (*daṇḍa*), a broom and a water-pot similar too those of the monks, a bundle to pile up their bowls for collecting food and drink, a rosary (*mālā*), a book (*pothī*), a pencil, some writing paper and sometimes spectacles. Like monks, they walk barefoot and join together to share the subsistence they have collected. Most of them wear also a “*muhapatti*” on their mouth. When they are not travelling, especially during the monsoon, they dwell in “*upāśraya*” that are always distinct from those of the monks.

Digambara monks (*sādhu*) who have attained the summit of their detachment of the world live in the nude, with only two possessions: a broom (*picchikā*) made of peacock feathers, to brush their path, and a special water-pot (*kamaṇḍalu*) to do their ablutions. The peacock feathers used for their brooms are collected each year when these animals shed them on the ground: otherwise to pull these from them would be a kind of violence. By putting their right hand on the shoulder, they let know they are hungry or thirsty. They accept the offerings of food in the hollow of their joined hands and eat standing up silently. They agree their food from only one house where their secret wish is fulfilled; if it is not so, they fast. They have too their hair pulled, when they receive consecration (*dikṣā*) and periodically after it. They have no “*upāśraya*” for the monsoon months (*cāturmāsya*) like the Śvetāmbara. Instead, they live in shelters provided by the laity, eat the food that is offered and use their time to meditate, do penances, sing “*mantra*”, and teach those who are willing

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to listen to them. When the monsoon is over, they travel on the road naked. At night, they sleep directly on the ground in isolated places or in special rooms in Digambara temples.

Digambara nuns (*āryikā*) have only two large “*sāri*” they alternatively use as garment and as cover at night. They also have a broom, a bundle, a walking stick and a water-gourd. Like the monks, they walk barefoot and have a wandering existence (*vihāra*), out of the months of monsoon in India, as a sign of non-attachment. At their “*dikṣā*” they also have their hair plucked and regularly after. During monsoon, they always live separately from the monks in shelters set at their disposal by the Digambara laity. They show without speaking that they want to eat in the same way as described for the monks. Digambara called “*kṣullaka*” (*kṣullikā* for nuns) follow rules that are less strict. They have one upper and one lower garment, eat their food in bowls and their hair is not plucked. Now some of them use public transports to travel but generally they do not. Their vows are less strong than those of the “*āryikā*”. The “*elaka*”, another category of Digambara monks, have only a piece of cloth to cover their nudity and follow all the other rules like nude monks.

Another point of divergence between Digambara and Śvetāmbara concerns the sacred books and their tenets. The Śvetāmbara accept, in their great majority, the authenticity of 45 books containing their canon (*āgama*). They also consider as valuable some commentaries of these scriptures and other texts written by spiritual religious leaders (such as the “*Tattvārthadhigama-sūtra*” by Umāsvāti, and more recently the “*Samaṇa Suttanī*” or “*Śramaṇa Sūtram*” by the Kṣullaka Jinendra Varṇī). Regarding other canonical works, the Śvetāmbara give a great importance to the “*Kalpasūtra*” ascribed to Bhadrabāhu. Among Śvetāmbara, the “*Sthānakavāsī*” and the “*Terāpanthī*” regard only 32 books as their canon.

As already mentioned, the Digambara don't consider the sacred books of the Śvetāmbara as valid. They have compiled their own pro-canonical literature that we will study in Chapter 4 but they recognize also the value, with few exceptions, and of the “*Tattvārthādhigama-sūtra*” by Umāsvāti and the “*Samāṇa Suttam*” by Jinendra Varṇī.

The Śvetāmbara and the Digambara have different views not only on the doctrine, which we will explore next, but also on rituals, religious practices, festivals, ceremonies, etc.

On doctrinal matter, the Digambara think that nuns, being females, cannot practice nudity and therefore may not attain “*mokṣa*”. The only way for them to be liberated is to be reborn in a male body. The Śvetāmbara do not consider nudity compulsory to attain liberation and so state that females may, like males, be liberated without having to reborn. They even assert that Marudevī, mother of Rṣabha, was the first woman of the present era to be liberated and that Mallī (the 19<sup>th</sup> Tīrthaṅkara) was a Princess of Videha who renounced worldly affairs to become a nun and to preach Jainism.

The Digambara who worship images of the Tīrthaṅkara show all of them as males and without clothes or ornaments, like Mahāvīra when he lived as an ascetic. The Śvetāmbara adorn their images with precious garments, crowns and jewels as an affirmation of their majesty.

The Digambara also assert that as soon as an ascetic attains perfect knowledge (*kevala-jñāna*) he no longer needs to eat. The Śvetāmbara consider that totally impossible.

The Śvetāmbara say that God Indra made transfer Mahāvīra's embryo from the womb of the Brāhmaṇī Devānandā to that of the

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Kṣatriyāṇī Triśalā. The Digambara are of the opinion that no such incident occurred in the life of Mahāvīra.

The Śvetāmbara say that Mahāvīra was married to a Princess before renouncing the world and that they had a daughter of whom they mention the name. The Digambara reject both that marriage and this child.

Let us now see the major branches that have developed over time from the two great Jain sections and that are still flourishing. They have been generally created under the influence of some religious leaders or of creeds that do not admit the worship of images, regarded as idolatry, or rituals in sumptuous temples.

### 2. Digambara branches

In Digambara tradition there are three large branches and three smaller ones: those of the “Bīsapanthī”, the “Terāpanthī” and the “Tārṇapanthī” or “Samayāpanthī” as the large, and those of the “Gumānapanthī”, the “Totāpanthī” and the “Kāñjīpanthī” as the small.

A) The Digambara “*Bīsapanthī*” recognize the authority of the “*Bhaṭṭāraka*” (word meaning: learned man). These “*Bhaṭṭāraka*” are celibate clerks who, at difference with the monks, don’t practice nudity and wear orange robes and wooden clogs. They live in monasteries (*maṭha*) where they manage the ascetics placed under their authority. They are in charge of their religious education and they oversee their vows. They write books about doctrinal matters and travel throughout India and abroad to promote Jainism. Their libraries (*bhaṇḍāra*), like that of Mudabidri, have preserved ancient Jain manuscripts that are extremely precious to scholars and researchers.

Many of these texts have now been translated and are permitted to be read by non-Jains.

During medieval times, the “*Bhāṭṭāraka*” behaved in India like pontiffs; an attitude not well in accordance with the Jain principles of renouncement and asceticism. They were then about thirty, but today, they are about ten only, living in Shravana Belgola, Kolhapur, Mudabidri, Humcha, Chhitampur, Melsithampur, Tirumalai, etc.

The “*Bīsapanthī*” not only worship the “*Tīrthaṅkara*” in their temples but also deities, like Padmāvati, Kṣetrapāla and some others, to whom they offer flowers, fruits, saffron, sweets, incense, etc. Like Hindus they perform a fire ritual (*ārati*) in front of the statues, dispense the offerings (*prasāda*) given to them and remain seated in their temples during their worship. According to some devotees, this branch is the most representative of the original Digambara communities.

Today, all the Digambara living in Maharashtra, Karnataka, Tamil Nadu and most of those in Rajasthan and Gujarat are “*Bīsapanthī*”.

B) The Digambara “*Terāpanthī*” emerged in the North of India, in the XVIII<sup>th</sup> century, against the behaviour and domination of the “*Bhāṭṭāraka*”. They do not consider these to be their religious leaders. They worship only the “*Tīrthaṅkara*” in their temples but they offer to them neither flowers nor fruits but rice, sandalwood and non-living items. They do not perform “*ārati*” for fear of killing insects with the flame and they do not dispense the offerings. Furthermore, during their worship they remain standing.

Most of the “*Terāpanthī*” live in Rajasthan, Madhya Pradesh and Uttar Pradesh. They should not be confused with the Śvetāmbara

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“*Terāpanthī*” who are opposed to the nudity of monks and to the worship of statues.

C) The Digambara “*Tāraṇapanthī*” follow the teachings of their founder Tāraṇa Swāmī who lived in India at the end of the XV<sup>th</sup> century and the beginning of the XVI<sup>th</sup>. Instead of statues in temples, they prefer to worship the sacred books of doctrine (*samaya*) and so this branch is sometimes called that of the “*Samayāpanthī*”. They have a great esteem for the 14 books of their founder who created their branch under the influence of Islam and of Lonkāsāha who was the Śvetāmbara “*Sthānakavāsī*” equally opposed to the worship of images.

The members of this branch are not very numerous. They may be found especially in Bundelkhand, in Southern Madhya Pradesh, and in Kandesh, in Northern Maharashtra.

D) The Digambara “*Gumānapanthī*” are members of a smaller branch founded in the XVIII<sup>th</sup> century by the pundit Gumānī Rāma. They consider purity of conduct, self-control and adhesion to religious principles especially important. They worship the images of the Tīrthaṅkara in their temples, due to their positive influence at their point of view, but they do not make offerings to them they consider useless. They never perform the “*ārati*” they judge, as the “*Terāpanthī*”, to be opposed to the principle of non-violence.

They live in majority in Rajasthan, especially in the region of Jaipur.

E) The Digambara “*Totāpanthī*” are very few in number. They partly observe the principles of the “*Bisapanthī*” and partly those of the “*Terāpanthī*”. They live in various areas of Madhya Pradesh.

F) The Digambara “*Kāñjīpanthī*” are few in number too. They worship the writings of their founder, Kāñjī Swāmī, and those of the

great Kundakunda. Some of them are centered at Songadh in Gujarat, others at Jaipur in Rajasthan. Generally they follow the rules and regulations of the *Terāpntha* in worshipping images.

### 3. Śvetāmbara branches

The three main branches of the Śvetāmbara are: the “*Mūrtipūjaka*”, the “*Sthānakavāsī*” and the “*Terāpanthī*”.

A) The Śvetāmbara “*Mūrtipūjaka*” or those who worship statues (*mūrti*) are the most numerous. They are also called “*Pujerā*” because they practice “*pūjā*”, “*Mandiramārgī*” because they go to temples (*mandira*), “*Derāvāsī*” or “*Caityavāsī*” because they worship the images, which are also known as *derā* or *caitya*.

Contrary to the Digambara, the laity of this obedience adorns the images of the Tīrthaṅkara in their temples or at home with garments, crowns, coloured jewels and worship them with offerings of flowers, fruits, saffron, etc.

Their ascetics (monks and nuns) wear white robes and keep with them a white “*muḥapattī*” (mouth cover). They reside in shelters (*upāśraya*) belonging to local lay communities (*saṃgha*) that provide their maintenance. More often than not these shelters are attached to temples and are very basic with wooden-beds, bundle-racks, bowls, wash-basins and a couple of religious books. Sometimes, there is a rest-home (*dharmasālā*) near for pilgrims and passing devotees.

Minor groups (*gaccha*) also exist among the “*Mūrtipūjaka*” with each its own temple, ascetics and *Ācārya*. To mention especially, the “*Kharataragaccha*,” the “*Tapāgaccha*” and the “*Añcalagaccha*”.

We find “*Mūrtipūjaka*” in the centres of cities in Gujarat, Punjab, Haryana and Rajasthan.

B) The Śvetāmbara “*Sthānakavāsī*” originated from a group of ascetics that, at the end of the XV<sup>th</sup> century, joined a rich tradesman of Ahmedabad, named Loṅkāśāha, who disapproved the worship of statues. Later on, some of them followed monks Lavajī, Dharmadāsajī and Dharma Singhajī of Gujarat to create the new branch of those who do worship in prayer-halls (*sthānaka*) from where they get their name. They are also called “*Dhūṅḍiā*” (seekers) or “*Sādhumārgī*” (followers of the *sādhus*).

The “*Sthānakavāsī*” reject the veneration of statues. They practice fasts, hold festivals and meditations in their “*sthānaka*” and acknowledge only 32 sacred books out of 45 of the “*Mūrtipūjaka*”. They do not take part in pilgrimages and religious festivals of the latter and their ascetics wear a “*muhapattī*” on their mouth.

They can be found in various towns in India, above all in Gujarat, Rajasthan, Punjab and Haryana.

C) The Śvetāmbara “*Terāpanthī*” are members of a branch that sprouted from the “*Sthānakavāsī*” whose its founder, Swami Bhikhanajī, was a member. He left the group in 1760 to create this one. His followers should not be confused with the Digambara “*Terāpanthī*” who also do not worship images but, at difference of them, have only one *Ācārya* at their head (presently: Acharya Mahaprajna). They also have some difference of opinion with other branches of Jainism regarding the concepts of non-violence and donation.

Since their creation, the Śvetāmbara “*Terāpanthī*” had ten *Ācārya*. Acharya Tulsi, the predecessor of the present one, dead in 1997, had a great influence. He created the “*Aṇuvrata Āndolana*”, a movement aiming to use Jain tenets to raise awareness amongst Indian masses and the “*Jain Vishva Bharatī*”, a centre for advanced study and

research on Jainism in Ladnun (Rajasthan). The “*Terāpanthī*” Śvetāmbara nuns also are headed by only one “*Sādhvī Pramukhā*” (presently Mahāśramaṇa Sādhvī Pramukhā Kanaka Prabhaji), herself under the authority of the *Ācārya* of that branch.

The Śvetāmbara “*Terāpanthī*” put emphasis on profound meditation (*prekṣā dhyāna*). They regularly organise a great festival called “*Maryāda Mahotsava*” attended by the laity and ascetics of that branch to debate on the questions and problems that the obedience faces. Their penances are of a great severity. Monks and nuns follow instructions and orders of their *Ācārya* whose “*muhapattī*” is longer than that of the “*Sthānakavāsī*”. They have neither temples nor organised “*upāśraya*”. During monsoon in India, they reside in shelters erected by lay associations called “*Aṇuvrata Samiti*”. Within their monks are a number of “*Śramaṇa*” (or “*Śamaṇī*” for the nuns) who only take partial vows.

For the Śvetāmbara, the creation of this branch has constituted a proper rift. Their communities are in some major cities, especially in Bikaner and Jodhpur, and in the Marwar region of Rajasthan.

#### 4. Jain castes and sub-castes

Mahāvīra was opposed to the Vedic system of castes. He advocated the equality of all human beings. Nevertheless, apart the above-mentioned branches, it also exists among the Jains division of castes and sub-castes but not of the same order than the system of superior, inferior and untouchable classes in Hindu society.

We have mentioned different groups of Jain ascetics (*gana, gaccha, samgha, śākhā*) with their particularities and own customs. They are not true castes.

We have cited sections and branches, but they are found also in many other religions. They have specific tenets, principles, practices that do not permit the same temple for worship, the same place for meditation, the same festivals or sacred books that forbid weddings between adepts of different obedience or refuse to share meals and discuss doctrinal details. In Jainism, divisions in castes and sub-castes did not concern higher and lower classes, like in Hinduism. As concern Jain sections and branches, some believe they are more conform than others regarding their beliefs and practices of the teachings of the Tīrthaṅkara and especially of Mahāvīra. It is their views that diverge, in total accordance with the Jain principles of “*anekāntavāda*” and “*syādvāda*”, but they do not constitute castes and sub-castes.

In Jainism, when one speaks of castes and sub-castes, it is more questions of profession and geographical origin. Of course, the usual preconceived opinions concerning economic and social status also exist, like they do in any society but we find, for example, the “*Oshwals*” in Gujarat and Rajasthan, the “*Khandelwala*” in Madhya Pradesh (especially in Malva) and in Rajasthan, the “*Agrawala*” in Uttar Pradesh and Delhi, the “*Humbads*” in Rajasthan and Gujarat, the “*Parvārs*” in Madhya Pradesh (especially in Bundelkhand), the “*Saitvāla*” in Maharashtra, the “*Chaturtha*” and “*Panchama*” in South Maharashtra and Karnataka, the “*Shrimalis*” in Rajasthan, Naynar in Tamil Nadu, etc. The “*Oshwals*”, for example, have ancestors who came from the city of Osiya (Rajasthan), the “*Agrawala*” from the city of Agroha (Haryana), the “*Khandelwal*” from the city of Khandela (Rajasthan) and so on. Some of these groups also exist among both Jains and Hindus. Among the “*Oshwals*” and the “*Shrimalis*” there are two sub-groups like: the “*Dasa*” and the “*Vīsa*”. We also have many Jains who are

businessmen or traders and so, due to their activity, they are members of the “*Vaniya*” or “*Vanika*” caste, with sub-groups like the “*Shah*” (money-lenders), the “*Bhandari*” (treasurers), the “*Metha*” (accountants), the “*Jhaveri*” (diamond merchants), etc. 90% of the Jains in U.K and USA are either “*Oshwals*” or “*Vaniks*”<sup>9</sup>.

Each of these castes and sub-castes, groups and sub-groups, tends to constitute autonomous entities, with their own national and local associations, temples, reviews, rituals, etc. Copying Hindu habits, some of them practice endogamy, exclusion, non-commensality etc. We can see such tendencies surviving in communities that have emigrated from India. London, for example, has a large “*Oshwal*” community with its own temple, its periodical and religious festivals, like in the cities of Delhi, Mumbai and Kolkata where different Jain castes and sub-castes are more or less ignoring each other.

Some castes, like the “*Porvads*” and the “*Humbad*”, exist between Digambara and Śvetāmbara. As mentioned by Dr. Vilas Sangave, in his book “*Aspects of Jaina Religion*”, there are also some of these sections among Hindus like “*Vaniks* and various others.

This diversity, that dispersion in space and religious communities, plus the fact that Jains are relatively few in number and have never tried, until recently, to proselytise, is not favourable to their expansion, in a world looking for new ideas and new spiritual values and flooded with religions that multiply their speeches, publications and propaganda on the same principles of non-violence, tolerance, detachment and respect for life and environment. To react against such a situation, some great Jain lay leaders, especially in the USA, hope to see a limitation of doctrinal quarrels between Digambara and Śvetāmbara and an actual continuation of their faith in the

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communities, especially among the young generations. They decided to act in order to see Jains gather together and unite, instead of staying divided in a world that runs to its ruin by straying from the path of non-violence and solidarity that the “Tirthaᅅkara” preached. Already, meetings between various communities have taken place with this aim in mind. They scored some successes and they wish to continue the work.



## Chapter 3

### THEIR REVERED BEINGS

Whatever be the obedience, Jains do not believe in a God as creator of the world. They assert that the universe, with all its components, has always existed and works according to its own rules and rhythms. For them, its modes (*paryāya*) change but its fundamental characters (*guṇa*) remain always the same.

Jains also do not accept the idea of a Supreme Soul who distributes rewards and punishments. If some of them seem to pray or to worship the “Tirthaṅkara” or revere celestial beings, called “*gods*” or “*goddesses*”, they are not a majority and their practices are, in principle, more intended to sustain their endeavours of attaining liberation than to obtain graces from them.

This attitude might let think that Jains are pure materialists. That is absolutely not the case. They strongly believe in the existence of an infinite number of eternal souls (*jīva*) obliged to suffer, from always, the hard law of transmigrations under four possible appearances (human, animal or plant, celestial being, infernal being). They practice non-violence towards these different forms of life because they think that all of them have a soul.

Jains also believe in the eternal and unchanging law of causation, whereby each activity (*yoga*) of mind, speech and body has an effect on the soul of its doer. If these activities are right, they produce positive effects such as the destruction of old “*karma*” that has not disappeared by itself or they form a shield against the inflow of new one. Bad or sinful activities induce the inflow of sticking “*karma*” to the soul, according to Jain tradition. This “*karma*” is made of fine particles of matter, imperceptible to the eyes, which have eight kinds of effects on the soul. It induces mistakes, obscures knowledge, alters conduct, strikes, puts obstacles to right vision, affects the innate qualities of absolute purity, perfection and bliss of the soul, causes pleasure and

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suffering, binds the soul to a body with its limits and faults, determines family, social status, personality, length of life and contributes to maintain souls in the “*saṃsāra*” for a long or a short time.

The essential idea in Jain religion is that each mundane soul is enslaved, imperfect and subject to transmigrations but may be delivered from this state and attain omniscience (*kevala-jñāna*), perfection (*siddhi*), release from the cycles of transmigrations (*saṃsāra*) and divinity, if it makes sufficient efforts to totally suppress its association with “*karmic*” matter. Jains are not fatalists; they think that each living being can succeed. It depends only on him (or her) to reach this goal. They affirm that eminent and venerable beings (*Arhat*) have succeeded in doing this. They worship them as “conquerors” (Jina) or “ford makers” (Tirthaṅkara), for having gained liberation (*mokṣa*) and taught humans the way to do the same.

For the Jains, these venerable beings that lived in India at different times are the models and the great benefactors of humanity. Their teachings, that have been recorded in the Jain sacred books, with some differences on limited questions according to the obedience, are their road map. They read and meditate upon the tenets contained in these Holy Scriptures and do all they can to put them in practice in their daily lives.

The means to gain liberation, as taught by the “Tirthaṅkara”, by those who have built the ford (*tīrtha*) that permits human souls to cross the ocean of bondage to the world, are defined in the three jewels (*ratna-traya*) of right faith, right knowledge and right conduct. The Digambara add to these: religious law and asceticism.

In this chapter, we will see who are these beings, these benefactors of humanity, these “*ford-makers*”, these “*conquerors*” that Jains revere as models.

Jains who worship images (*Mūrtipūjaka*) have reproduced many times and in different ways these revered beings. They have carved

them in the flanks of mountains; put their statues on pedestals in their temples or chapels, at places of honour in natural sites, or at home. They have painted their “Tirthankara” on the walls of cave-temples, on sanctuaries, palm-tree leaves, paper and other religious item. They are also in splendid naive “illuminations” in the Jain sacred books or in richly coloured miniatures either alone or in groups. This topic will be further detailed when we will talk about “*maṇḍala*” and “*yantra*”.

Beyond the 24 “*Arhat*” (Jina, Tirthankara) of the present time, Jain tradition preserves the memory of some others who would have appeared in India at numerous other periods. We will mention only those of the present era.

In addition to these “*Arhat*”, Jains greet with profound respect, more particularly in their “*Great Mantra*”, all those who have attained liberation (purification and perfection of their soul) they call “*Siddha*” (perfects), and more especially some of them.

They also have a great esteem for their “*Ācārya*” (spiritual masters), “*Upādhyāya*” (teachers), “*Sādhu*” and “*Sādhvī*” (ascetics).

Some Jains also revere, at a less but not negligible level, one or more Hindu deities and other celestial beings regarded as auspicious. On the other hand, they fear the bad influences of some devils.

## 1. Their most revered beings

Everyday and everywhere, in the fivefold respectful greeting (*pañca namaskāra*) of their “*Great Mantra*” (*Mahāmantra*), Jains praise all those they place at the top of their esteem and gratitude: the “*Parameṣṭhin*” i.e. all the human beings who have attained the purity of their soul or who are on the path that leads to it. This concerns the “*Arhat*”, “*Siddha*”, “*Ācārya*”, “*Upādhyāya*”, “*Sādhu*” and “*Sādhvī*”.

• **The “Arhat” (Venerable ones)**

According to Jain tradition, the twenty-four Tīrthaṅkara (*Arhat, Jina*) of the present cycle of time are, in chronological order:

1) **Ṛṣabha**, also called **Ādinātha** (First Lord). He was born in Ayodhyā, capital of the ancient kingdom of Kośala (in modern Uttar Pradesh) of King Nābhīrāja and his wife Queen Marudevī. According to his legendary story he had hundred sons. Jains especially honour two of them: Bharata and Gomateśvara also called Bāhubalī. Statues of Ṛṣabha bear a golden coloured body with a bull as distinctive mark or symbol (*lāñchana*) at their bottom.

2) **Ajita**: He was also born in Ayodhyā of King Jitaśatru and his wife Queen Vijayā. His symbol is an elephant. He had also a golden coloured body.

3) **Sambhava**: He was born at Śrāvastī (in modern Uttar Pradesh) of King Jitāri and his wife Queen Senā. His body colour is also represented as golden and his symbol is a horse.

4) **Abhinandana**: He was born in Ayodhyā of King Samvara and his wife Queen Siddhārtha. His body colour is also represented as golden and his symbol is a monkey.

5) **Sumati**: He was also born in Ayodhyā of King Meghaprabha and of Queen Sumaṅgalā. His body colour is also represented as golden and his symbol is a pink flamingo for the Śvetāmbara, a curlew for the Digambara.

6) **Padmaprabha**: He was born in Kauśāmbī (in modern Uttar Pradesh), of King Dharāṇa and Queen Susimā. His body colour is red and he has a lotus (*padma*) as his symbol.

7) **Supārśva**: He was born in Kāśī (Varanasi) of King Pratiśṭha and Queen Pṛthvī. His body colour is green and his symbol is the

Indian “*svastika*” for the Śvetāmbara, the “*nandyāvarta*” (another form of Indian *svastika* with nine edges) for the Digambara. In general, he has a hood of 3 or 5 snakes above the head.

8) **Candraprabha**: He was born in Candrapurī of King Mahāsena and Queen Lakṣmaṇā. His body colour is represented as white and his symbol is the moon (*candra*).

9) **Puṣpadanta** also called **Suvidhi**: He has two names: one related to flowers (*puṣpa*), the other to the performance of religious duties (*suvidhi*). He was born at Kākandī of King Sugrīva and Queen Rāmā. His body colour is white and his symbol is a crocodile for the Śvetāmbara, a crab for the Digambara.

10) **Śitala**: He was born at Bhadrīkāpura (Bhaddilpur) of King Dṛḍharatha and Queen Sunandā. His colour is golden and his symbol is the “*śrīvatsa*” for the Śvetāmbara, the Indian “*svastika*” for the Digambara.

11) **Śreyāṃsa**: He was born at Simhapurī, near Benaras (Varanasi), of King Viṣṇu and Queen Viṣṇudevī. His body colour is represented again as golden and his symbol is a rhinoceros.

12) **Vāsupūjya**: He was born at Campāpurī (present Nathnagar) of King Vāsupūjya and Queen Vijayā. His body colour is red and his symbol is a buffalo.

13) **Vimala**: He was born at Kāmpilya of King Kṛtavarma and Queen Suramyā. His body colour is golden and his symbol is a boar.

14) **Ananta**: He was born in Ayodhyā of King Simhasena and Queen Suyaśā. His body colour is golden and his symbol is a hawk for the Śvetāmbara, a bear for the Digambara.

15) **Dharma**: He was born at Ratnapurī of King Bhānu and Queen Suvratā. His colour is golden and his symbol is a flash of lightning.

16) **Śānti:** He was born in Hastināpura (near modern Meerut) of King Viśvasena and Queen Acirā. His name means “peace”. After having been Emperor of India, he renounced the world and became an ascetic. His body colour is golden and his symbol is a deer.

17) **Kuñthu:** He was born too in Hastināpura of King Sūrya and Queen Śrīdevī. He also was an Emperor who became a monk. His body colour is golden and his symbol is a billy goat.

18) **Ara:** He was also born in Hastināpura of King Sudarśana and Queen Mitrā (Mahādevī). His body colour is golden and his symbol is the “*nandyāvarta*” for the Śvetāmbara, a fish for the Digambara.

19) **Malli:** For the Śvetāmbara, this Tīrthaṅkara was a woman, a man for the Digambara. She (He) was born in Mithilā (capital of the ancient Videha kingdom, in North Bihar) of King Kumbha and Queen Rakṣitā. Her (his) body colour is green and her (his) symbol is a jar.

20) **Munisuvrata:** He was born at Kuśāgra-nagara of King Sumitra and Queen Padmāvati. His body colour is black and his symbol is a tortoise. The historical kings Daśaratha and Rāma, heroes of the “*Rāmāyaṇa*”, would have been his contemporaries.

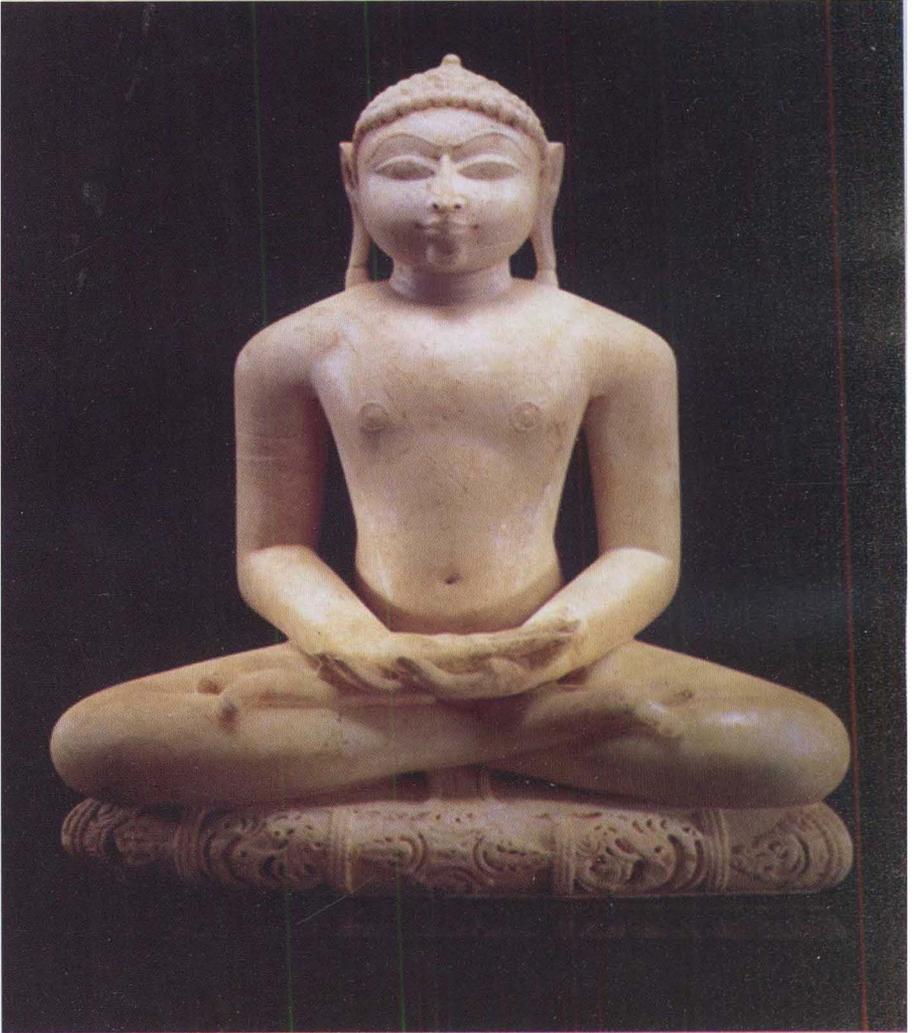
21) **Nami:** He was born in Mithilā of King Vijaya and Queen Vaprā. His body colour is golden and his symbol is a blue lotus.

22) **Nemi** also called **Ariṣṭanemi:** He was born in Saurīpura of King Samudravijaya and Queen Śivādevī. Engaged to Princess Rājimatī, he renounced to get married to her and retired of the world upon hearing the cries of the animals that were to be killed for the wedding meal. He became a monk and his bride a nun. According to Jain tradition, Kṛṣṇa and his brother Baladeva were his cousins. His body colour is black and his symbol is a conch.

23) **Pārśva:** This Tīrthaṅkara has been accepted by the historians as a person who really existed. He was born in 877 B. C. at Kāśī



Pārśva, the 23<sup>rd</sup> Tīrthāṅkara



Lord Mahāvīra the 24<sup>th</sup> Tīrthaṅkara

(Varanasi) of King Aśvasena and Queen Vāmā. According to the Śvetāmbara he was married to the daughter of the King of Kuśasthala, according to Digambara he became a monk when still young. He reorganized the Jain community and recorded early canonical texts (*Pūrva*) that are now lost or, according some, partly included in the “*Aṅga*” as we will see in the next chapter. He died in 777 BC at the age of one hundred years. His body colour is blue or dark. According to Jain tradition, Pārśva had saved two snakes from fire during his life. One of them was reborn as Dharaṇendra, King of the Nāgas. When the demon Meghamālī assaulted him under the form of a fearful storm, Dharaṇendra would have protected him with a hood of seven cobras. This is the reason why Pārśva’s symbol is a snake and his images are depicted with this characteristic feature.

24) **Vardhamāna** or **Mahāvīra** (the Great Hero): The last Tīrthaṅkara of the present cycle of time is also really a historical and not a mythical being. He was born at Kuṇḍagrāma, a suburb of Vaiśālī named as Kuṇḍapura in the North of Patna (in modern Bihar) of noble Siddhārtha and Queen Triśalā. According to the Śvetāmbara he was married to Princess Yaśodā and they had one daughter called Aṅgyā or Priyadarśinī. For the Digambara he never get married, nor had a daughter before becoming an ascetic. He bears a golden body and his symbol is a lion.<sup>10</sup>

All the Tīrthaṅkara, according to Jain tradition, renounced the world to become ascetics. Most of them attained their liberation on Mount Sammet-Shikhar in Bihar, called also Mount Parashnath in memory of Pārśva. Ṛṣabha would have been liberated at Mount Aṣṭāpada (Mount Kailāśa), Vāsūpūjya at Campāpurī in Bihar, Nemi on Girnar Hill in Gujarat and Mahāvīra at Pāvā in Bihar/Uttar Pradesh.

We must mention that most of the Tīrthaṅkara have their name followed by the word “*nātha*” meaning “Lord”. This is the case for Ādinātha, Ajita, Sambhava, Abhinandana, Sumati, Supārśva, Śītala,

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Śreyāṃṣa, Viamala, Ananta, Dharma, Śānti, Kuṅthu, Ara, Malli, Nami, Nemi and Pārśva.

Jain tradition attributes to all the Tīrthaṅkara a height that decreases from the first to the last and the same for the length of their lives, but these are almost mythical details that we will not discuss further. All of them also have two guardian deities, for some Digambara, both males (*yakṣa*) for some other Digambara, and for Śvetāmbara males and females (*yakṣa* or *yakṣī*) both. There are some differences between the Śvetāmbara and Digambara with regard to the names of these “*yakṣa*” and “*yakṣī*”.

As concern the “*yakṣa*” and “*yakṣī*”, we will speak of them in the second part of this chapter. Let us mention that each Tīrthaṅkara is said to have obtained perfect knowledge after a long meditation under a tree: a fig-tree (*banyan*) for Rṣabha, a teak (*śāla*) for Mahāvīra, an “*aśoka*” for Malli, a “*bakula*” for Nami, etc.

We see too that, according to the sacred Jain scriptures, all the Tīrthaṅkara were of royal or noble origin. Their births and lineages have permitted Jainism to benefit of high patronages that greatly promoted it, during centuries, in India.

It is also said that all the Tīrthaṅkara were born into the Indian caste of the “*kṣatriya*” and not the “*brahmin*” one. That greatly helped Mahāvīra in his strong opposition to the “*brahmins*” for to their numerous and elaborated rituals, their dogmatism and their increasing animal sacrifices. This undoubtedly gave roots to the legend of the transfer of Mahāvīra’s embryo and of the aversion of Jainism to clergymen or priests. The ill-starred experiences, in medieval times, of the “*Bhaṭṭāraka*” among the Digambara and of the “*Yati*” among the Śvetāmbara, strengthen this principle.

Apart from some branches mentioned in the former chapter, most Jains worship their Tīrthaṅkara in the forms of images or statues. This type of cult seems to have taken time. We have not heard of Mahāvīra worshipping images of his predecessors. Adepts have since made such

statues they view and honour to strengthen their creed in these Tirthankara. They are their models and guides to attain “*mokṣa*”. Concerning these statues, we may see that some like Rṣabha (Ādinātha), Nemi, Nami, Śānti, Pārśva and Mahāvīra, evoke feelings of special fondness from the devotees.

In the *Chugan Mandir* at Udaipur (Rajasthan), one can see the statue of he who is believed to be the next Tirthankara: Śreṇika, ancient king of Magadha (in modern Bihar). Some devotees already worship him under the name of Padmanābha Prabhu.

- **The “Siddha” (Perfect Ones)**

Just after the “*Arhat*” (Jina, Tirthankara), Jains pay homage, in their “Great Mantra”, to those who have succeeded to cleanse their soul of all karmic trace and by doing so who have broken the cycle of the “*saṁsāra*”. Like them, devotees hope not to be born again in our world, where there are passions, violence, illness, attachment, misery, impurity, war, hunger, thirst, decrepitude, fear, natural disasters, death and many other causes of sufferings, ignorance, illusion, struggle, misfortune, etc.

In Jain cosmology, all human souls having succeeded to recover their natural purity and perfection enjoy an eternal and everlasting bliss at the top of the universe, which is called the “*Siddhaloka*” i.e. the place of the “*Siddha*”.

Among the “*Siddha*” especially revered by the Digambara, quite like a Tirthankara, we must cite Gomateśvara said Bāhubali, one Rṣabha’s sons. According to Jain legend, at his father’s retirement from worldly life, Bāhubali had a dispute with his half-brother Bharata about his part of heritage. A struggle took place between them and he won. Suddenly, understanding the futility of worldly possessions, he regretted his behaviour and decided to become a monk, like his father before him. To shed his offence, he is said to

have stayed a very long time in meditation, nude and motionless, in the Jain posture called “*kāyotsarga*” i.e. detachment of the body. Creepers climbed along his feet, legs and arms. He stayed like this for one year, without moving until he attained omniscience (*kevala-jñāna*). According to Digambara accounts, Bāhubali is the first “*Siddha*” of the present time. In India, Jains have erected huge statues in the memory of this great “*Siddha*” like the splendid one, 57 feet high, on Mount Indragiri at Shravana Belgola in Karnataka. Others statues of him, but less high, exist at Dharmasthala, Karkal, Yenur in the same Indian State, at Kumbhojgiri, Ter, etc. in Maharashtra. As Vilas Sangave says in his book *Aspects of Jaina Religion*: “these statues, visible from miles around, inspire respectful attention by their huge mass and express a great serenity”. Digambara Jains make periodical ritual ablutions of them in memory of the birth, awakening and liberation of such a revered “*Siddha*”. A “*mahāmastakābhiseka*” (great ceremonial ablution of the head) of Bāhubali takes place, with great intensity of fervour, every twelve years onwards, at Shravana Belgola in Indian Karnataka state. We will see this in the chapter devoted to Jain festivals and ceremonies. In some cave-temples various paintings of Bāhubali exist, as well as statues of him in stone or metal in Digambara temples.

Some Digambara revere also Śrīmad Rājacandra who was a Sthānakavāsī but a follower of the great Digambara master Kundakunda. He lived in India, from 1867 to 1901AD, wrote books of great spirituality on Jainism, devoted the three last years of his life to meditation, penance and fasting. At his death, he was extremely emaciated. He was a friend of Mahatma Gandhi and one of those who inspired him to practice non-violence for the independence of India. He left the memory of a great soul. Photos of him are placed in some Digambara temples, together with those of other great ascetics that have practiced the Jain ritual of abandonment of life through fasting (*sallekhanā*).

Concerning the “*Siddha*”, we may say too that, for some Jain branches, no liberation is possible during the present cycle of decline of the world. This does not mean that adepts must despair and make no efforts for it. By strictly observing the rules of living taught by the Tīrthaṅkara, they are sure to remove from their soul the “*karma*” accumulated during previous lives and avoid absorbing new, which is extremely benefice for their future life (or lives).

- **The “*Ācārya*” (Spiritual Masters)**

Even if some Jains limit their worship to the Tīrthaṅkara and the Siddha, most add to them the “*Ācārya*”, “*Upādhyāya*” and “*Sādhu*”, especially in the “Great Mantra”.

Jain “*Ācārya*” are the spiritual masters who, after an exemplary period as monks, receive a special consecration and are in charge of a group of monks. Until recently, all were males but currently this title has been given to a Sthānakavāsī nun named Candanā, after Mahāvīra’s example to put Candanā at the head of the nuns; till now the most valorous nuns received the title of “*Mahattarā*” or “*Pravartini*.”

The “*Ācārya*” of the different Jain obediences are very respected by the laity and the ascetics for their exemplary life and their great knowledge of religions, rituals and sacred books they have studied.

Numerous eminent “*Ācārya*”, cited in Jain history, were great Doctors of the faith. Many have written commentaries on sacred literature, books on religion and various other subjects. Some were close to Emperors, Kings and Ministers in India and had great influence during “The Golden Age” of Jainism. Such religious masters exist in the different sections and branches. We will cite among the most ancient renowned Śvetāmbara Ācārya Haribhadra (VIII<sup>th</sup> century), Siddhasena Gaṇi (VI<sup>th</sup> century), Śīlāṅka (IX<sup>th</sup> century), Śānti

Sūri (XII<sup>th</sup> century), Abhayadeva (X<sup>th</sup> century), Nemicandra (XI<sup>th</sup> century), Hemacandra (XII<sup>th</sup> century), Siddhasena Sūri, Jinadatta (XII<sup>th</sup> century), Devendra Sūri (XIII<sup>th</sup> century), Yaśovijaya (XVII<sup>th</sup> century), and among the Digambara: Umāsvāti (III-IV<sup>th</sup> century), Kundakunda (I<sup>st</sup>-II<sup>nd</sup> centuries/according to other view 4<sup>th</sup> Century), Kārtikeya, Samantabhadra (VI<sup>th</sup> century), Pūjyapāda (VI<sup>th</sup>-VII<sup>th</sup> centuries), Akalaṅka (VIII<sup>th</sup> century), Jinasena (IX<sup>th</sup> century), Virasena (IX<sup>th</sup> century), Somadeva, Amitagati (X<sup>th</sup> century), Cāmuṇḍa Rāya (XI<sup>th</sup> century), Āśādhara (XIII<sup>th</sup> century), Vāmadeva (XV<sup>th</sup> century), Rājamalla (XVI<sup>th</sup> century), Somasena (XVII<sup>th</sup> century) etc. Note one can have details on these ancient Ācārya and on others with the titles of their numerous writings in “*Jaina Yoga*” by R. Williams cited in the bibliography.

As more recent eminent Śvetāmbara “Ācārya”, we can cite: Vijaya Vallabha Sūri (1870-1954), Sāgarānanda Sūri (1875-1950), Amolak Ṛṣi (1877-1936), Ātmārāmaji, Anandarṣiji and Sushil Kumar (1926-1994), as Digambara: Śāntisāgara (1872-1955) and as Terāpanthī: Bhikṣu (1726-1803), Acharya Tulsi (1914-1997).

Number of Jaina Monks and Nuns of all sects present in India  
(As per Jain Cāturmāsa Sūci, Special Issue September 2005 published  
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Sects	Ācārya	Monks	Nuns	Percentage	Total No
Śvetāmbara Murtipūjaka	164	1740	6322	61%	8226
Śvetāmbara Sthānakavāsī	12	593	2953	26%	3558
Śvetāmbara Terāpanthī	1	156	536	5%	693
Digambara	55	542	466	8%	1063
Total No.	232	3031	10277	100	13540

Prominent among the Ācārya and Gaccha Nāyaka alive today can be mentioned as under:

**Śvetāmbara Sect:**

(a) Mūrtipūjaka: Acharya Shri Sarvodaya Sagara, Shri Jayghoṣa Suri, Shri Kalaprabha Suri, Gachchadhipati Shri Ratnakara Suri, Shri Yashodeva Suri, Shri Hemaprabha Suri, Gachchagani Shri Ratnakara Vijaya, Acharya Somasundara Suri, Gachchadhipati Shri Gunodaya Sagara Suri, Gachchadhisa Shri Kailasha Sagara, Gachchadhipati Shri Jayantasena Suri, Acharya Shri Vijaya Rajayasha Suri etc.

(b) Terāpantha: Acharya Mahaprajna , Mahashramana Mudita Kumar.

(c) Sthānakavāsī: Acharya Shri Shiva Muni, Acharya Shri Umesha Muni, Gachchadhipati Shri Prakasha Chanda, Acharya Shri Ramalal Muni, Acharya Shri Prakash Chandaji Seth, Gadipati Shri Bhaskar Muni, Gachchashiromani Shri Jayantilalaji, Pt. Ratna Shri Kevala Muni, Gadipati Shri Praṇalalaji, etc.

**Digambara Sect:** Acharya Shri Vidya Sagarji, Acharya Shri Vidyanandji, Acharya Shri Sanmati Sagarji, Acharya Shri Shanti Sagarji, Acharya Shri Jnana Sagarji, Acharya Shri Sudha Sagaraji, Acharya Shri Pulaka Sagaraji, Balacharya Shri Yogendra Sagarji, Acharya Shri Buddhi Sagaraji, Acharya Shri Kunthu Saāgarji, and Mata Jnanamatiji etc.

An “*Ācārya*” will be the object of even a greater veneration if the ritual of “*sallekhanā*” has brought about his death by total fast. Statues, engraved marble plaques, and sometimes footprints, mark the spots where this ritual was achieved. Many devotees consider these spots as places of pilgrimage.

- **The “Upādhyāya” (Religious Teachers)**

The “Great Mantra” also mentions the Jain religious teachers or “*Upādhyāya*” who are Doctors in Jain philosophy and who instruct novices and “*Muni*”. They are also considered and respected in daily life.

- **The “Sādhu” and “Sādhvī” (Monks and Nuns)**

Jain “*sādhu*” (monks) and “*sādhvī*” (nuns) are ascetics who have renounced everything for their faith and who make extremely great and valorous efforts to remove all the “*karma*” from their soul and so to attain liberation at their death. We will see in chapter 9, the lives of these men and women who, after they have been admitted to a religious order, endure the most severe disciplines, especially the Digambara monks who have reached the highest level of detachment.

Jain laities consider “*Ācārya*”, “*Upādhyāya*”, “*Sādhu*” and “*Sādhvī*” as “saints” on the way to liberation. Many lay adepts want to follow the footsteps of those they admire, who have treaded this path, hoping that after an active life they will be able to live like them. Young Jains may enter into a group of monks or nuns as novices and live under the guidance of a “*guru*” or of a “*guruṇī*” as we have already said. This wandering existence of self-sacrifice and mortifications is not possible to everybody; some are reluctantly obliged to give up. Others follow the way progressively and may someday become themselves “*guru*” or “*guruṇī*” and later on “*Ācārya*,” if they are judged able. These “*guru*” and “*guruṇī*” study and teach adepts and novices the fundamental tenets of Jainism. They follow and direct each moment of the novice’s life. Novices who do not respect the rules may suffer temporary or even permanent exclusion by the “*Ācārya*” they live under. Those that persevere may one day progress so far as to become “*Ācārya*” to teach and lead both novices and ascetics.

No Jain monk or nun lives as a recluse; all are members of a specific group. Each wanders, begs and is strictly directed, controlled and possibly sanctioned to surely progress on the way commended by the Jain scriptures.

In India, Jain laymen and women normally follow the specific steps of spiritual progress prescribed for them and listen to with attention and interest the teachings given by the ascetics. The latter are invited to visit villages. They are surrounded with great esteem and honour. When they arrive they are given their daily food, a shelter during monsoon, care and medicines if they need them. If Śvetāmbara ascetics have bowls or garments to be replaced, they provide, likewise for the brooms of both sections. Laywomen especially appreciate much the teaching that nuns give in their spare time, when they are not doing their study or meditation.

The strong direct link with ascetics no longer exists for the laity who has emigrated from India to other parts in the world. To remedy a little this lack, the laity organizes periodical pilgrimages to India where Jain ascetics may be met. They express their regard to them, kiss their feet, receive their blessings, listen to their lessons, give money for the maintenance of their monasteries, shelters, “*sthānaka*”, libraries, etc. according to the obedience.

For their own part, breaking with the tradition to travel only on foot, a few “*Ācārya*” and “*Bhaṭṭāraka*” agree now invitations by Jain communities living outside India to join them, for example: to consecrate temples, install statues (*pratiṣṭhāmahotsava*), give lectures, attend meetings like “North American conventions,” International religious assemblies, the “Parliament of World Religions”, etc. Two of them, late Acharya Sushil Kumar and Gurudev Chitrabhanu, have even decided to live in the USA to be nearer the laity who have

emigrated here, to show their support, to create Jain “*āśrama*”, to teach and promote Jain tenets outside India.

## 2. Their other revered beings

We have already spoken of the “*Siddhaloka*” which the Jains place above the universe, where liberated souls dwell forever in complete purity and bliss. The universe itself is constituted of the upper-world or heavens (*ūrdhva-loka*), the middle-world, our world (*madhya-loka*) and the lower world or hell (*adho-loka*).

The heavenly beings “*deva*” and “*devī*” (gods and goddesses) stay in the upper-world whose heavens are named in chapter 4 of the “*Tattvārtha-sūtra*”. These beings are not, according to Jain sacred scriptures, yet freed from the “*saṃsāra*”. They enjoy more or less ethereal pleasures but the degree of purity and perfection of their soul is determined by the amount of “*karma*” they have yet to get ride of. They have to be reborn in our world, one or several times, depending the heaven they are in, before attaining everlasting “*mokṣa*”.

In the “*Tattvārtha-sūtra*” these beings are divided in four categories: “of the mansions”, “of the forests”, “luminous” and “of the empyrean”. We will not speak more about them, only to say that some have, according to Jain tradition, an influence on human beings, like the “luminous gods” (heavenly bodies and planets) and each adept has to keep them in mind. It is the reason why, for example, Jains call an astrologer in each important event of their life to know if it is or not an auspicious moment for it or revere some of their “*gods*” or “*goddesses*”. Some of these divinities pertain also to the Hindu pantheon. Jains revere them but they do so with a lesser degree than for the Tīrthāṅkara. Their number and their kinds of influences change according to the obedience.

Some revere also male and female servants “*Yakṣa*” and “*Yakṣī* or *Yakṣiṇī*” of the Tīrthaṅkara. Others, like Sobhanamuni (X<sup>th</sup> century AD) regard them as attendant “*Deva*” or “*Devī*” of them. We have so: *Śruta Devī* or *Cakreśvarī* for Rṣabha, *Mānasī Devī* for Ajita, *Vajrasṛṅkhalā* for Sambhava, *Rohiṇī* for Abhinandana, *Kālī* for Sumati, *Gāndhārī* for Padmaprabha, *Mahāmanasī* for Supārśva, *Vajrāṅkuṣī* for Candraprabha, *Jvālanayudha* for Suvidhi, *Mānavī* for Śītala, *Mahākālī* for Śreyāṁśa, *Śānti* for Vāsupūjya, *Rohiṇī* yet for Vimala, *Acyutā* for Ananta, *Prajñaptī* for Dharma, *Brahmaśāntī* (*Yakṣa*) for Śānti, *Puruṣadatta Devī* for Kuṅthu, *Cakradhara Devī* for Ara, *Kapardī* (*Yakṣa*) for Malli, *Gaurī* for Munisuvrata, *Kālī* yet for Nami, *Ambā* for Nemi, *Yāta Devī* for Pārśva, and *Ambikā* for Mahāvīra.

Other names are mentioned in the *Digambara Jaina Iconography* by Jas Burgess, like: *Gomukha* and *Cakreśvarī* for Rṣabha, *Mahāyakṣa* and *Rohiṇī* for Ajita, *Trimukha* and *Prajñapti* for Sambhava, *Yakṣeśvara* and *Vajrasṛṅkhalā* for Abhinandana, *Tumbura* and *Puruṣadattā* for Sumati, *Kusuma* and *Manovegā* or *Manoguptī* for Padmaprabha, *Varanandī* and *Kālī* for Supārśva; *Śyāma* or *Vijaya* and *Jvālāmālīnī* for Candraprabha, *Ajita* and *Mahākālī* for Puṣpadanta, *Brahmeśvara* and *Mānavī* for Śītala, *Īśvara* and *Gaurī* for Śreyāṁśa, *Kumāra* and *Gāndhārī* for Vāsupūjya, *Ṣaṇamukha* or *Kārtikeya* and *Vairātyā* for Vimala, *Pātāla* and *Anantamatī* for Ananta, *Kirīnara* and *Mānasī* for Dharma, *Kirīpuruṣa* and *Mahāmānasī* for Śānti, *Gāndharva* and *Vijayā* for Kuṅthu, *Kendra* and *Ajitā* for Ara, *Kubera* and *Aparājitā* for Malli, *Varuṇa* and *Bahurūpiṇī* for Munisuvrata, *Bhṛkuṭi* and *Cāmuṇḍī* for Nami, *Sarvāhṇa* and *Kusumāṇḍīnī* for Nemi, *Dharaṇendra* and *Padmāvati* for Pārśva, *Mātaṅga* and *Siddhāyīṇī* or *Siddhāyakā* for Mahāvīra. The “*Yakṣa*” are naked to the navel, the “*Yakṣī*” are more fully clad, they also have each a distinctive colour, vehicle, mark (*lāñchana*).<sup>11</sup> The Śvetāmbara give another name to some of these.

Each attendant “*Devī*” is supposed to have an influence on humans and animals: *Śrutī* is requested to extend protection from all evils, *Mānasī* extends happiness to devotees, *Vajraśṛṅkahalā* blesses those free from sin, *Rohiṇī* destroys all inauspicious things, *Kālī* is a terror to her opponents, *Gāndhārī* extends bliss to his worshippers, *Mahāmānasī* throws all her enemies into the mouth of a lion, *Vajraṅkuśī* safeguards the interests of all animals, *Jvālanayudha* grants prosperity to all his devotees, *Mānavī* is in association with divine beings, *Mahākālī* destroys unhappiness, *Śānti Devī* bestows peace of mind and prosperity upon devotees, *Acyutā* bestows luck on devotees, *Prajñapti* grants profit, *Brahmaśānti* bestows happiness, *Puruṣadattā* removes ignorance, *Cakradhara* also bestows happiness, *Kapardī* also has a good influence, *Gaurī* protects devotees from the mire of *saṁsāra*, *Kālī Devī* destroys the sins of devotees, *Ambā* bestows wealth, *Yāta* protects from fear, *Ambikā* drives away all enemies. In the Jain *tantra* she is the “*goddess*” of fertility and love and called *Pārvatī*. For some Jains, she is the “*yakṣī*” of Nemi. Each of them has a brilliant stature. Although the names of these deities are familiar in Hinduism too, there are some differences on what we may not extend here.

We must also mention other deities revered by the Jains, like Bhairava often placed at the entry of temples to represent positive strength. He is considered to fight passions and desires. Jains and Hindus regard Gaṇeśa as favouring commercial activities. Ghaṅṭākarna protects against bad influences, Kubera is the chief of the “*Yakṣa*”, Lakṣmī or Śrī the goddess of prosperity in business, Maṇibhadra the deity who shows that there are several ways that lead to absolute knowledge, Sarasvatī is the goddess of knowledge, arts and music. She is regarded as affording spiritual light, favouring knowledge, dispelling ignorance, etc.

All Jains do not acknowledge these deities or attendant “*Deva*” or “*Devī*”, “*Yakṣa*” and “*Yakṣī*”. They are best revered, in principle, by



**Padmāvati, the Yakṣī of 23<sup>rd</sup> Tīrthaṅkara Pārśvanātha**



A picture of the "Navagraha" (the influence of the heavenly bodies) Sūrya, Candra, Br̥haspati, Śukra, Śani, Rāhu, Ketu, Budha and Aṅgāraka

the Śvetāmbara than the Digambara. Each Jain may honour the deity that suits his (or her) needs best. In temples, their statues or their images are placed in side-chapels, the central place being always given to one Tirthaṅkara or more. Generally, “*Yakṣa*” and “*Yakṣi*” are on each side of the Tirthaṅkara they guard or serve and also greet. Some adepts perform “*pūjā*” to them. Sometimes, they set one or more images or statues of these in their home, to better revere them and to have some favours by their influence.

According to the regions of India, Jains also worship: *Vijaya* or *Jaya* (Victory), *Kīrti* (Glory), *Murigan* (Tamil goddess who destroys devils), etc. We must not forget other “Pre-eminent beings revered by some adepts, like the 12 “*Cakravartin*” (Emperors), the 9 “*Balabhadra*” (very virtuous), the 9 “*Nārāyaṇa*” (divine heroes) and the 9 “*Pratinārāyaṇa*” (similar to the divine heroes), etc. Some adepts pay respect to the 8 “*Dikpāla*” (guardians of the eight directions) that are also part of Hindu veneration: Indra at the East, Agni at the South-East, Yama at the South, Nirriti at the South-West, Varuṇa at the West, Vāyu at the North-West, Kubera at the North and Īṣāna at the North-East. In Jain rituals for births and weddings, the father and the mother of the Tirthaṅkara and some “heavenly beings”, considered to be favourable, like Agni (god of the sacred fire), are also worshipped.

In Jain “*Tantra*” we note, apart from the attendant “*Devī*” and the “*Yakṣi*” of the Tirthaṅkara that we have mentioned above, some other female divinities as the “*Mātrkā*”, the “*Vidyādevī*”, the “*Śāsanadevatā*” and various “*Yoginī*”.<sup>12</sup> Nuns (*sādhvi*) also praise 16 “*Satī*” (holy womens) for their virtues, the fidelity to their vows, and their renouncement. These are, by alphabetic order: Brāhmī, Candanā, Damayantī, Draupadī, Kauśalyā, Kuntī, Mrgāvatī, Padmāvatī, Prabhāvatī, Puṣpacūlā, Rājimatī, Sitā, Śivā, Subhadrā, Sulasā and Sundarī.

As usual in India, the 9 Planets are often depicted at the entry of Jain temples: Sūrya (the sun), Candra (the moon), Aṅgāraka (Mars), Budha (Mercury), Bṛhaspati (Jupiter), Śukra (Venus), Śani (Saturn),

Rāhu and Ketu (the eclipses). All these are the remaining traces of a very ancient tradition.

Before we close this chapter, we must briefly say some words of the beings that, due to their sins, are confined, for more or less time, in one of the seven hells. Before they can be reborn, they must suffer a thousand punishments for periods that vary according to the amount of bad “*karmā*” they possess. The lower and darker the hell that they are in, the more excruciating is their pain, which is either inflicted by other atoning beings or by horrible demons and ferocious beasts. They attack each other or they are inflicted pains by terrific devils whose misdeeds must be feared. During his meditation, Mahāvīra had to face torments by devils like *Saṅgama* and *Śūlapāṇī*.<sup>13</sup> The same happened to Pārśva from the demon Meghamālī and to the Buddha from the deadly evil *Māra*. The two religions hence join the ranks of faiths believing in not only the existence of propitious celestial beings, but also of harmful entities.

As we see, if the Jains do not believe in a God creator, they do not lack divinities and saints to revere and devils to fear!



## Chapter 4

### THEIR SACRED BOOKS AND OTHER WRITINGS

Jains are very prolific authors. Since ancient times they have written and continue to write books on religious, philosophical, literary, historical, artistic, scientific and various other matters. In India, they have played a great part in the development of knowledge in all domains. Their works are written in “Prakrit” (ancient dialects), in “Sanskrit”, in various regional Indian languages: “Hindi”, “Gujarati”, “Kannada”, “Tamil”, “Marathi”, etc. and, more recently, in English. We do not intend to mention in detail all these innumerable works. We will limit ourselves to religious texts quite a large group in its own domain. Some of these, very ancient, are lost today, either having been mislaid or burned during wars and invasions in India, or stolen by religious opponents.

Until recently, Jains were reluctant to show their precious manuscripts, for fear they may be damaged or stolen. Research workers, Western scholars and learned people had very late and partial access to this useful information. Many texts are yet kept secret and have never been translated. They would be very valuable for researches, in particular for a better knowledge of Jain history and principles.

We will speak essentially of the canonical scriptures (*Siddhānta*) and of the pro-canonical ones of the two Jain sections (each having its own) and of the subsidiary Jain religious literature, such as general treatises and well-known commentaries. Some of them have been translated into English, now. We will also briefly mention very numerous other works written by eminent Jain authors.

We must remember that several branches of Jainism reject strongly the worship of statues, the building of luxurious temples and some forms of rituals. They devote themselves entirely to read, study and meditate on sacred books, so these works have a greater importance for them.

## 1. The sacred books of the Śvetāmbara

We have seen that the Śvetāmbara have made the recension of their religious tenets and shaped their “Canon” during different councils. Jain tradition recalls that, at the beginning, Tīrthaṅkara’s teachings were orally transmitted. The first scriptural works were the “*Pūrva*” (first texts) and the “*Aṅga*” (members). The “*Pūrva*” were about fourteen. They dated back to Pārśva period (IX<sup>th</sup> -VIII<sup>th</sup> century BC) and perhaps earlier. The twelve “*Aṅga*”, containing part of Mahāvīra’s teachings are written by his main-disciples.

All the “*Pūrva*” are considered by a majority of Jains, as lost today. Nevertheless, some think they were included in the twelfth “*Aṅga*”, called “*Dṛṣṭivāda*”, which is also lost.

Fearing that all the teachings of Mahāvīra be missing, the Śvetāmbara religious leaders decided to assemble, as we have seen, different councils to preserve their contents and authenticity. Mahāvīra delivered his teachings in Ardhamāgadhī (Prakrit language). They were first orally transmitted by his direct disciple Sudharmā to his disciple Jambū and after him to a long line of religious Masters (the *Sthavira*) who are listed at the end of the “*Kalpasūtra*”. The Śvetāmbara “Canon”, as we know it, was finally adopted under the leadership of Devardhigaṇi at the Council of Valabhī (Gujarat) in 453 AD. This “Canon” is composed of 45 sacred books of which the Sthānakavāsī and Terāpanthī regard only 32 as authentic. These texts, called “*Āgama*” (tradition), written in “Ardhamāgadhī”, ancient Indian dialect of Magadha and its adjacent province, are considered to be the teachings of Mahāvīra after he became omniscient. They include the “*Aṅga*”, “*Upāṅga*”, “*Chedasūtra*”, “*Mūlasūtra*”, “*Cūlikāsūtra*” and “*Prakīrṇaka*”.

- The “*Aṅga*” (members) comprise eleven books:

1) The *Ācārāṅga-sūtra*, in two sections, teaches non-violence (*ahimsā*), speaks of monastic conduct (*ācāra*), recalls Mahāvīra’s life and includes the formulae of the great vows of Jain ascetics. As we

have said, this book was translated into English by Hermann Jacobi in 1882 and edited in 1884 by Max Muller in the series *The Sacred Books of the East* (volume 22). Another English translation (only the first section of it) is also published by Jaina Vishva Bharati, Ladnun (Rajasthan).

2) The *Sūtrakṛtāṅga-sūtra* expounds, in two sections, various heretical religious principles and the true Jain tenets. It was also translated into English by Hermann Jacobi and edited in 1894 by Max Muller, in the series *The Sacred Books of the East* (volume 45).

3) The *Sthānāṅga-sūtra*, in ten parts, includes questions about faith, religious practices, mythology, cosmology, etc.

4) The *Samavāyāṅga-sūtra* is a continuation of the former.

5) The *Vyākhyāprajñapti-sūtra* is very important. It is more commonly known as the *Bhagavati-sūtra* (Venerable Sūtra). It contains: Mahāvīra's replies to questions of his disciple Indrabhūti Gautama, some informations on Jain cosmology, a description of several rival sects, like Gośāla's "ājīvika", etc. Its analysis, by Jozef Deleu, was translated into English and edited in 1996 by Motilal Banarasidass Publishers in New Delhi. An other important work on the matter is '*Studies in Bhagavati-sūtra*' by Dr. J. C. Sikdar which is basically his Ph. D. thesis published in book form by Research Institute of Prakrit, Jainology & Ahimsa, Muzaffarpur (Bihar), in 1964. Its other English translation is published by Jaina Bhavana, Kolkata (West Bengal).

6) The *Jñātādharma-kathā-sūtra* describes the edifying lives of some adepts. Its chapter one Malli translated in French was later translated in English and published by Shri Amar Muni.

7) The *Upāsakadaśāṅga-sūtra* is a biography of ten of Mahāvīra's disciples having obtained liberation. It also expounds the rules of

conduct that Jain laypersons must observe. An English translation of this book by N. A. Gore is published by Oriental Book Agency, Poona-2 (Maharashtra).

8) The *Antakṛddaśāṅga-sūtra* relates the lives of a number of Jain saints. It has been translated into English in *The Oriental Translation Fund* (volume 17).

9) The *Anuttaraupapātikadaśāṅga-sūtra* speaks of ascetics who are reborn as celestial beings in the highest heavens.

10) The *Praśnavyākaraṇa-sūtra* contents questions and answers about: karmic inflow and its cessation, transgressions and penances.

11) The *Vipākaśruta-sūtra* depicts, in twenty stories, the results of good and sinful behaviours.

The *Dr̥ṣṭivāda* (account of viewpoints) was the twelfth “*Aṅga*”. Considered to be lost, we only know, by other philosophical texts, its table of contents and some quotations.

- The “**Upāṅga**” (annexed members) consist in twelve books:

1) The *Aupapātika-sūtra*, the most important, describes Mahāvīra’s visit to Campāpurī where he gave a sermon in front of Ajātaśatru, the King of Magadha, and reports Mahāvīra’s answers to his disciple Gautama concerning liberation.

2) The *Rājapraśnīya-sūtra* contains a dialogue between the monk Keśī and King Pradeśī, particularly about the existence of the soul, which lead to the King’s conversion.

3) The *Jīvābhigama-sūtra* gives the different categories of living beings who have a soul and of things without a soul.

4) The *Prajñāpanā-sūtra* systematically covers, through questions and answers, a wide range of matters such as “*kaṣāya* “ (passions), “*karma* “ etc. Its author seems to be Ācārya Śyāma who lived 400 years after Mahāvīra.

5) The *Jambūdvīpaprajñapti-sūtra* depicts the Jambūdvīpa (the Isle of the rose apple-tree), the central continent of the inhabited universe where India is situated, and reports legends about Emperor Bharata.

6) The *Sūryaprajñapti-sūtra* deals with questions and answers in detail between Mahāvīra and Gautama, about astronomy, especially on the sun.

7) The *Candraprajñapti-sūtra* deals, in the same manner as the former, with the moon and the stars.

8) The *Nirayāvalikā-sūtra* describes the hells and relates the life of King Śreṇika and of his lineage.

9) The *Kalpavatāmśikā-sūtra* depicts the heavens and tells the conversion of Padma, the grandson of Śreṇika, and of his nine brothers.

10) The *Puṣpikā* also tells several conversions to Jain faith.

11) The *Puṣpacūlikā* is a continuation of the former.

12) The *Vṛṣṇidaśā-sūtra* reports the conversion of Prince Nishada by Ariṣṭanemi and of several others.

- The “ **Chedasūtra** ” (rules of monastic discipline) comprise six books:

1) The *Niśītha-sūtra* deals with ascetic transgressions and their expiations. It is ascribed to Bhadrabāhu.

2) The *Mahānīśītha-sūtra* is a continuation of the former. It also contents matters regarding *Tāntrika Sādhana*. It was reconstructed by Ācārya Haribhadra (VIII<sup>th</sup> century AD).

3) The *Vyavahāra-sūtra* details various rules to be observed by monks and nuns along with their transgressions and their expiations. It was also composed by Bhadrabāhu.

4) The *Daśāśrutaskandha-sūtra*, or *Ācāradaśā (Āyāradasā)* mentions the qualities required of the ascetics and speaks of monastic transgressions. The *Kalpasūtra* is part of this work. It recounts Mahāvīra's life and of his predecessors and gives a list of the "Sthavīra" (religious leaders) up to the council of Valabhī. The *Kalpa-sūtra*, ascribed to Bhadrabāhu, is much venerated by the Śvetāmbara, who read it especially at "Paryuṣaṇa-parva".

5) The *Bṛhatkalpa-sūtra* lists detailed rules to be observed by the ascetics. It was also composed by Bhadrabāhu.

6) The *Pañcakalpa-sūtra* described ten kinds of penances for the monks and nuns. It no longer exists in its original form. It has been replaced by the *Jitakalpa-sūtra* ascribed to Jinabhadra.

The Sthānakavāsī and the Terāpanthī do not acknowledge the *Mahānīśītha-sūtra* and the *Pañcakalpa-sūtra* as authentic.

- The " **Mūlasūtra**" (fundamental treatises) consist of four books:

1) The *Uttarādhyayana-sūtra* speaks, in thirty-six chapters, of various subjects, like temptation, chastity, daily duties, austerities etc. This very well known work is much important. Modern scholars consider it as composite. Translated into English by Hermann Jacobi, it was edited in 1894 by Max Muller in the series *The Sacred Books of the East* (volume 45). It is also translated into English by Col. D. S. Baya, to be published soon.

2) The *Daśavaikālika-sūtra* speaks, in ten accounts, of monastic life. Its author is supposed to be Sayambhava, one of the “*Sthavira*” who had perfect knowledge of Mahāvīra’s teachings.

3) The *Āvaśyaka-sūtra* contains the six compulsory observances of Jain ascetics and Jain laities.

4) The *Piṇḍaniryukti-sūtra* or *Oghaniryukti-sūtra* defines various rules for the ascetic life and for the collection of alms. According to the Jains, its author would be Bhadrabāhu, the last “*Śrutakevalin*”. The *Sthānakavāsī* and *Terāpanthī* do not acknowledge these treatises as authentic. Instead of the two works mentioned above, they add the “*Cūlikā-sūtra*”.

The “*Cūlikā-sūtra*” (appendixes) comprises two books:

1) The *Anuyogadvāra-sūtra*, written by Ārya Rakṣita, constitutes a sort of Jain encyclopaedia.

2) The *Nandī-sūtra*, written by Devavācaka, speaks of five types of knowledge and of matters concerning Śvetāmbara’s history.

• The “*Prakīrṇaka*” (various texts) comprise ten books:

1) The *Catuḥśaraṇa* is an account on liberated souls, beggar-monks, confession, discipline and virtues to develop.

2-3-4-5) The *Bhaktaparijñā*, *Sarṁstāraka*, *Āturapratyākhyāna* and *Mahāpratyākhyāna* speak of renunciation to the body by fasting and of the way to avoid the most significant sins.

6) The *Tandulavaicārika* treats of the span of life, measures of capacity, time, physiology, etc.

7) The *Candravedhyaka* is on matters like: education, ascetic discipline, and death.

8) The *Gaṇividyā* deals with astronomy and astrology. It mentions favourable dates and good omens for monastic life.

9) The *Devendrastava* is a glorification of the Jina by the King of Gods.

10) The *Vīrastava* praises Mahāvīra.

The Sthānakavāsī and Terāpanthī do not acknowledge these ten *Prakīrṇakas* as authentic.

The “*Upāṅga*”, “*Mūlasūtra*”, “*Chedasūtra*”, “*Culikāsūtra*” and “*Prakīrṇaka*” together are called “*Aṅgabāhya*” (other than the “*Aṅga*” or secondary canon).

In some instances, the Śvetāmbara list 84 sacred books that constitute their “Canon”. To the above-mentioned, they add: 20 “*Prakīrṇaka*” (various texts), 12 “*Niryukti*” (commentaries) plus 9 other works and they suppress the 2 “*Cūlikā-sūtra*”.

They also mention 36 “*Nigama*” (a kind of Jain “*Upaniṣad*”).

## 2. The sacred books of the Digambara

As we have already said, the Digambara think that the Śvetāmbara’s “Canon” is not authentic in its contents concerning the teachings of Mahāvīra and his predecessors. For that reason, they have defined their own “*Siddhānta*” comprising the “*Major Āgama*” and the “*Subordinate Āgama*” or “*Anuyoga*”.

- The “*Major Āgama*” consists of two books:

1) The *Ṣaṭkhaṇḍāgama* or “*Āgama in six parts*”, written by two Dharasena’s disciples: Ācārya Puṣpadanta and Bhūtabali (I<sup>st</sup>-II<sup>nd</sup> centuries). According to the Śvetāmbara, Ācārya Puṣpadanta and Bhūtabali flourished in the IV<sup>th</sup>-V<sup>th</sup> centuries). The major Āgama contains a theory of *karma* and modes of spiritual path.

2) The *Kaṣāyapṛābhṛta*, written by the disciples of Ācārya Guṇadhara (III<sup>rd</sup> century), is a treatise on passions.

These two great works on palm leaves are carefully preserved in the library of the temple of Mudabidri, in Karnataka, as tradition collected by Dharasena, the 33<sup>rd</sup> successor of Gautama, one of the chief disciples of Mahāvīra. Access to these documents has been only recently permitted. They have included a great number of commentaries. Each year, Digambara adepts revere these books at “*Śruta Pañcamī*” festival.

To these treatises, the Digambara add four works of their great Ācārya Kundakunda: the *Samayasāra* (essence of the doctrine), the *Pravacanasāra* (treatise on lectures), the *Niyamasāra* (essence of ascetic rules) and the *Pañcāstikāyasāra* (treatise on five universal realities) plus two works of Ācārya Nemicandra, dating of the X<sup>th</sup> century: the *Gommaṭasāra*, on the path to liberation, and the *Labdhisāra* on the attainment of perfect conduct.

- The “**Subordinate Āgama**”, called “**Anuyoga**” (accounts) or “**Jain Veda**” comprise four books:

1) The *Prathamānuyoga* (first account) tells stories and legends like: the *Padmapurāṇa* by Raviṣeṇa (end of the VII<sup>th</sup> century), the *Harivaṃśa-purāṇa* by Jinasena (VIII<sup>th</sup> century), the *Adipurāṇa* by Jinasena II (IX<sup>th</sup> century) and the *Uttarapurāṇa* by Guṇabhadra (IX<sup>th</sup> century).

2) The *Karaṇānuyoga* (account on calculations) is on cosmology and astrology. It comprises the *Trilokasāra* by Nemicandra (XI<sup>th</sup> century) and the *Jambūdvīpa-prajñapti* by Amitagati (XI<sup>th</sup> century).

3) The *Caraṇānuyoga* (account on conduct) details the rules of life for ascetics and laypersons. It comprises: the *Mūlācāra* by Vaṭṭakera (VI<sup>th</sup> century) often called Digambara *Ācārāṅga*, the *Ratnakaraṇḍa-*

*śrāvakācāra* by Samantabhadra (V<sup>th</sup>-VI century), the *Śrāvakācāra* by Amitagati (XI<sup>th</sup> century), the *Anagāradharmāmṛta* and the *Sāgāradharmāmṛta* by Pt. Āśādhara (XIII<sup>th</sup> century).

4) The *Dravyānuyoga* (account on substances) deals with Jain philosophy. It contains, among others, the *Tattvārthādhigama-sūtra* (Treatise on realities) by Umāsvāmi or Umāsvāti. This book is acknowledged by both the Śvetāmbara and the Digambara. It is the first Jain sacred book in Sanskrit in the form of aphorisms (*sūtra*); the other Digambara works are composed in Saurasenī (a special branch Prakrit which was used in Western Uttar Pradesh in early centuries of Christian era). Commented by the author himself and by numerous learned Śvetāmbara and Digambara, it is a clear and substantial summary of the doctrine, very useful for recent works. There are very few divergent points about it between adepts of the two sections. It has been translated many times. Of these, let us especially mention the most recent one in English by late Nathmal Tatia published in 1994 by Harper Collins under the title “*That which is*”.

The *Tattvārtha-sūtra*, deals in ten chapters with: the categories of truths, the nature of the soul, the lower and middle regions, gods, substances, the inflow of *karma*, the vows, karmic bondage, inhibiting and wearing off *karma* and liberation. It is actually the “*Bible*” of all the Jains giving a summary of their philosophy and tenets.

This treatise is held in high esteem because the books we have cited above are more or less systematically arranged and written in Ardhamāgadhī language that is obsolete, as opposed to Sanskrit that has remained, throughout many provinces, the language for philosophical debates.

The recent *Samāṇa Suttaṁ* (or *Shramaṇa Sūtram*) also deserves mention. Like Umāsvāti’s *Tattvārtha-sūtra*, this book is acknowledged by all Jains. Inspired by Acharya Vinoba it has been compiled in Prakrit by Jinendra Varṇī (1922-1983). Critically examined by several eminent monks of different orders, as well as great scholars and

laypersons representing all Jain obediences, it was approved by all in an Assembly held on 29-30 November 1974. In April 1975, its first Hindi translation was published. In 1993, Justice T.K. Tukol and Dr. K.K. Dixit translated it into English and by Prof. Sagarmal Jain, Director of P.V Research Institute in Varanasi that edited it. This work contains the essence of Jainism. It comprises four parts and forty-four sections. There are 756 verses altogether. The first part is entitled: *Source of Illumination*, the second: *Path of Liberation*, the third: *Metaphysics* and the fourth: *Theory of Relativity*.

The study of Jain sacred books other than the *Tattvārtha-sūtra* and the *Samaṇa Suttaṃ* is made by learned monks that have time for their understanding and their exegesis and to explain them to laypeople.

### 3. The Commentaries

The Jain “Canon” of the two sections comprises, as we have seen, many books written at different periods. Precisions and explanations are often required. They exist in verse and in prose written by eminent Ācārya who have composed various commentaries like “*niryukti*” and “*bhāṣya*” verses in Prakrit, “*cūrṇi*” in mixed Prakrit and Sanskrit “*tikā*” and “*vṛtti*” in Sanskrit.

The main commentators of the Śvetāmbara “Canon” are: Bhadrabāhu, Saṃghadāsa, Jinadāsa, Siddhasena, Haribhadra, Śīlāṅka, Śāntisūri, Abhayadeva, Hemacandra, Malayagiri, etc.

Concerning the Digambara “Canon”, we must name as great commentators: Vīrasena, Jinasena, Pūjyapāda, Akalaṅka, Amṛtacandra, Māṅikyanandi, etc.

Many titles of such commentaries are mentioned in Narendra Bhattacharya’s *Jain philosophy - Historical Outline*, published in 1976 by “Munshiram Manoharlal” in New Delhi.

#### 4. Other texts

In addition to their “canons” and “commentaries”, Jain authors of the two sections have written a vast quantity of literature. Their works are in Sanskrit, in other Indian languages like “Apabhraṁśa” or various other “Prakrits”, and more recently in English. We find prose and verses on a multitude of legends, stories, tales, biographies, epic poems, novels, romances, treatises on logic, cosmology, medicine, religious hymns (*stava* or *stotra*), books on grammar and prosody, as well as innumerable doctrinal writings.

Other than canonical works, may be cited a Jain *Mahābhārata* in 25 cantos by Subhacandra (XVI<sup>th</sup> century) and also several Jain *Rāmāyaṇa* by different authors like Vimāla, Raviṣeṇa, Guṇabhadra and Hemacandra. Mention also a number of biographies of the Tirthankara, numerous philosophical treatises, a Digambara ritual for ascetics entitled *Dharmāmṛta* by Āśādhara, poems by Pampa, Poona, Ranna, a *Yogaśāstra* by Hemacandra, an *Āptamīmāṃsā* by Samantabhadra, a *Padmapurāṇa* by Raviṣeṇa, a *Mūlācāra* by Vaṭṭakera, etc. The abundance of texts shows the immensity of knowledge and erudition of the Jains.

Many of these writings are not known yet by the Western world and only a small number has been translated. Mention among some English versions, in addition to those already cited: the *Pravacanasāra* and the *Samayasāra* by Kundakunda. There is also a recent French translation of Yogindu’s *Paramātmaprakāśa* (Light of Absolute) by Mrs Nalini Balbir and Late Mrs. Colette Caillat published in 1999 by “Payot et Rivages” in Paris.

Jains have collected their manuscripts very early. Some of their libraries (*bhaṇḍāra*), like those in Jaisalmer, Patan, Mudabidri and Karanja in India possess many of them. Jain organisations like the “L. D. Institute of Indology”, Ahmedabad; “Parshwanath Vidyapeeth” (formerly known as P.V. Research Institute)” Varanasi, “Prakrit

Bharati", Jaipur; "Āgama, Ahimsa Evam Prakrit Sansthan", Udaipur, "Jain Vishva Bharati", Ladnun; "Nahata's Library" Bikaner; "Mahavira Aradhana Kendra" Koba, Gandhinagar, and the "B. L. Institute of Indology" Delhi have collected numerous important Jain manuscripts, some very ancient, in order to preserve them. In the second half of the XIX<sup>th</sup> century, a systematic quest for these precious documents has permitted (especially under the leadership of Buhler and of his collaborators and successors) the creation of an important collection preserved at the "*Bhandarkar Institute*" of Poona (Pune) in Maharashtra. At that time, several copies of these texts were bought by the "*Library of Berlin*" at the initiative of Buhler and Albrecht Weber. Later, Ernst Leumann, Professor at the University of Strasbourg from 1884 to 1918, bought manuscripts for him and for the "*Bibliothèque Nationale Universitaire* "of Strasbourg" (B.N.U.S.) where they are preserved and where we had the good fortune to see them and to obtain photos of two of their splendid "illuminations" to illustrate our French translation of Bool Chand's book '*Lord Mahāvīra*'. Other collections are in London, especially at the British library and at the "*British Museum*", where a methodical inventory has been made.

Books and reviews on Jainism, in German, French and above all in English, are also at the library of the "*Musée des arts asiatiques*" "*Guimet*" in Paris where they may be consulted and investigated by students and searchers.

It also exists in India and abroad institutions to promote Jain education, like numerous "*pāṭhaśāla*" and "*gurukula*". At a higher level, mention, for instance, the "Mahavira Jain Vidyalaya" in Mumbai, the "Parshwanath Vidyapeeth", Varanasi (formerly known as P. V. Research Institute), the "Jaina Vishva Bharati" in Ladnun and several chairs in Jainology in Chennai, Mysore, Varanasi, Ahmedabad, etc. In Europe, mention lectures on "Jain studies" at

"De Montfort University" in Leicester, on "Indian Civilisation" at La Sorbonne University in Paris, etc.

At last, numerous sites are now on the web (some are mentioned in the annexes) giving plenty of information, particularly in Hindi, in English, in French on the different aspects of Jainism. The BBC has also recently launched a new website on the matter. Jainism is very clearly a living religion to which modern writers, scholars, students, searchers, readers, listeners, web "travellers" manifest a continuous and actual interest for Mahāvīra's teachings enshrined in the sacred books and literature mentioned above.

**Note:** Translations in English by Herman Jacobi of the "*Ācārāṅga-sūtra*", and the "*Kalpasūtra*" (lives of the Jina, life of the Sthavira and rules for Yati) together with those of the "*Uttarādhyayana-sūtra*" and the "*Sūtrakṛtāṅga-sūtra*" are on the web site: <http://www.sacred-texts.com/jain/index.htm>

Other sacred books, like the "*Tattvārtha-sūtra*" the "*Samaṇa-suttam*", the "*Samayasāra*", the "*Niyamasāra*" the "*Aṣṭapāhuḍa*", the "*Pravacanasāra*", the "*Dravya-saṃgraha*", the "*Ṣaṭkhaṇḍāgama*", the "*Puruṣārtha-siddhyupāya*" and various others like, "*Jaina-sūtra*" are on the web site: <http://www.jainworld.com>

Some of these texts are translated in different world languages on the web site: <http://www.jainworld.com>. For my own part I have made French translations of them and of different other themes on that web site devoted to Jainism like: lives of the 24 Tirthaṅkara, main rites in temples, Jain community, Jains in India and abroad, Jain festivals, pilgrimages, sacred places, austerities, Jain temples etc.



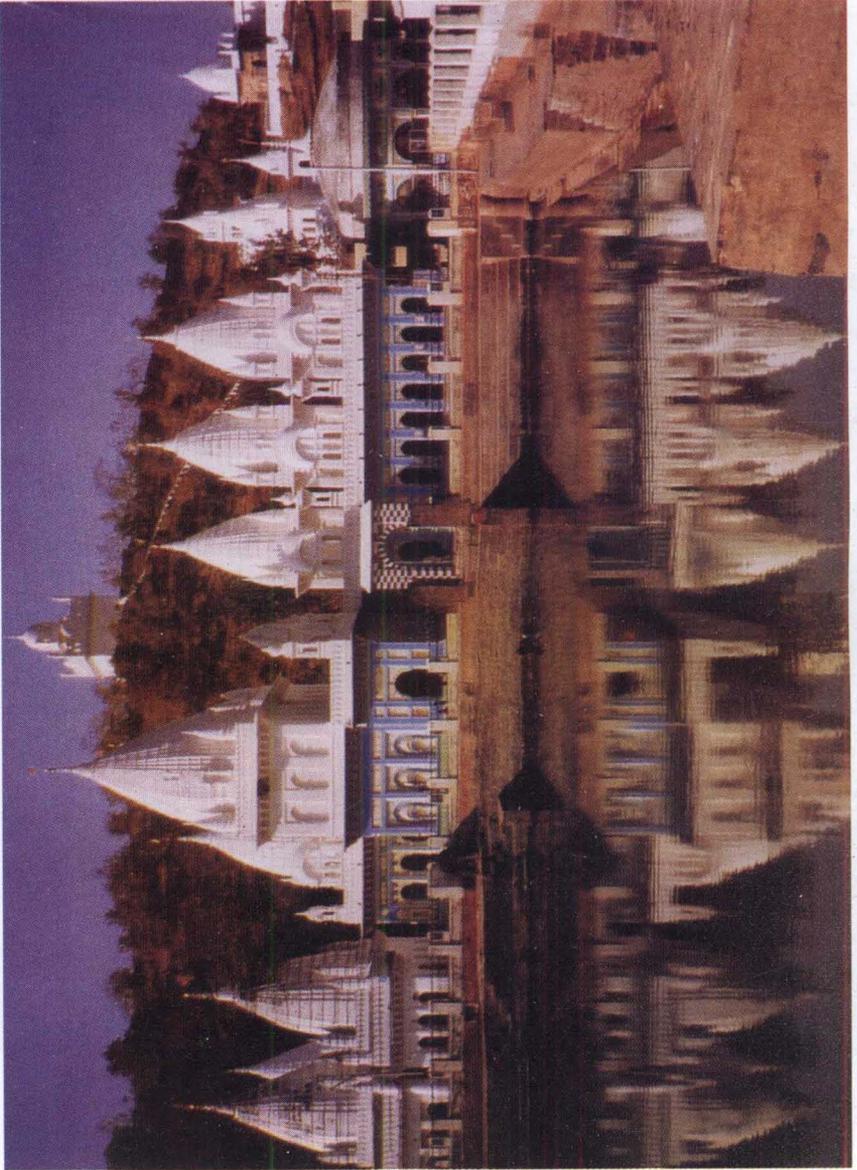
# States of India

## INDIA

0 200 400 KM  
0 100 200 300 MILES



INDIAN OCEAN



Jain temple at Kundalpur (Madhya Pradesh)

## Chapter 5

### THEIR TEMPLES AND SACRED PLACES

With the exception of Digambara “*Tāraṇapanthī*”, Śvetāmbara “*Sthānakavāsī*” and “*Terāpanthī*”, Jains revere their Tirthankara and their deities in temples. We have no trace of their ancient sanctuaries, nor true remains of images of their venerated beings belonging to “*Indus Valley Civilisation*” (2500 to 1500 BC). It is either because they did not exist during that period, either they have disappeared or Jainism was practiced under different forms, at that time. Nevertheless, sacred texts and *Ācārya* assure that Jainism was flourishing at that era and even much earlier. They base their assertions on the discoveries of engraved seals of that period showing ascetics and of a nude male polished torso that might be a *Jina*. Scientists, for their part, consider these evidences very thin and are cautious about them. They take only in consideration the authentic remains we have that date of the Christian era or few centuries earlier.

In any case, it is sure that ascetics lived in India, many centuries ago, in natural caves they used as shelters and places to rest. There are, particularly at Girnar hill, such very ancient caves where groups of Jain monks rested. In North India, in 326 BC, Alexander the Great is said to have met nude ascetics who were of the “*Śramaṇa*” tradition, possibly Jain monks. There are also traces of Jain “*stūpa*”, whose exact origins are unknown, built in honour of Supārśva or Pārśva, like at Kaṅkālī Ṭilā in Mathura (Uttar Pradesh). All this is very limited as scientific proofs but is it not surprising for a country where so many invasions and destructions happened and where we find very few remains of the “*Indus Valley Civilisation*” and those that went before? The earliest *Jina* images are found at Lohanipur Patna, which belong to Mauryan period (III<sup>d</sup> cent. BC). These images are in Patna Museum.

Concerning very authentic ancient Jain temples, the only remaining ones today are those at the sides of some hills for the use of ascetics. The oldest are at Barakar in north Bihar, made at the request of

Emperor Aśoka (III<sup>rd</sup> century BC), whose walls are extremely well polished. Bare, at first, they were later embellished with carved pillars, wall paintings and images sculpted in the rock. Inside, beds were cut for the ascetics. Cave-temples that still exist at Aihole, Badami, Udayagiri date from the Cālukya period (beginning of the V<sup>th</sup> - end of the VI<sup>th</sup> century). At Ellora, the Rāṣṭrakūṭa (V<sup>th</sup> - IX<sup>th</sup> centuries) have cut similar caves for Buddhist and Jain monks. Other sovereigns did the same in Mysore (modern Karnataka), etc. It is worth to mention that Prof. K. D. Bajpai has discovered a Jain temple of Gupta dynasty (IV<sup>th</sup> cent. AD) near Nachana District of Satna (Madhya Pradesh).

According to some historians, temples were originally built in bricks and wood. Today, not any trace of them remains, either due to their destruction by various invaders or to their decay. The oldest ones that have survived until now, built in the VII<sup>th</sup> - VIII<sup>th</sup> centuries, are in stone. Between the XI<sup>th</sup> and the XIII<sup>th</sup> centuries, their number increased greatly. Their structure also evolved, according to the region where they were erected. It was “*The Golden Age*” of Jainism. Later, a slowdown took place due to diverse invasions. They caused considerable destructions, damages, and conversions into other type of sanctuaries, especially in North India. Numerous Jain temples that exist today have either escaped that period of great demolition or have been built more recently. Most of them are on hilltops or in deep and isolated valleys, to allow adepts to find peace for their worship and meditation. However, some are in cities and villages for easier access by devotees. In South India, walls enclose many Jain temples to protect them from noise and agitation and to delimit the sacred area.

All these temples (*mandir* or *basti*) are built according to strict rules. Their local situation has been carefully studied and the inner and outer arrangements were carried out with a symbolism that we will see later. These more or less impressive buildings are classed in three major styles: “*nāgara*”, “*drāviḍa*” and “*mixed*”. The “*nāgara*” (urban or elegant) style can be found especially in the North and the North-East of India since the post-Gupta period. The “*drāviḍa*” style is more markedly present in the Southern regions where “*dravidian*”

languages, like Tamil, Telugu, Kannada, Malayalam, etc. are spoken. In some regions, different other forms have been adopted. They are either a blending of the two main styles or they have a specific shape like, for example, those called “*hoysala*” and those said “*of Orissa*”.

The sanctuaries (*mandir*) in “*nāgara*” style are generally made up of three parts: a monumental entrance door or a decorated arch (*torana*), a hall with many pillars used as a nave (*maṇḍapa*), sometimes preceded by a half-*mandapa* (*ardhamaṇḍapa*), and a choir (*garbhagrha*) with, in its centre, a great statue of the Tīrthaṅkara to whom the temple is dedicated. Around the temple or in separated recesses there are often images of others Tīrthaṅkara and of various deities we have already made mention. Often there is also a channel of “*pradakṣiṇā*” in the choir, to allow adepts to do their three circumambulations of the main statue during their “*pūjā*”. A high sugar-loaf tower (*śikhara*), with straight or curved edges, ending in a pinnacle, a herring top and an apex, covers normally these sanctuaries. Sometimes, they also have side wings that give them a cross-like shape, with four entrances and a statue with four faces looking in the four directions. It is possible even to see, at the “*Victoria and Albert Museum*” in London, an extremely rare image of Candraprabha (the 8<sup>th</sup> Tīrthaṅkara) with seven heads. It would represent the seven applications of the Jain “*syādvāda*” tenet.<sup>14</sup>

The “*nāgara*” temples are the most beautiful, with splendid outside decorations, inner sculptures and chisels of an extraordinary fineness, ceilings with wonderful hanging features and unequalled artistic refinements.

The “*drāviḍa*” temples, often called “*basadi*”, are much larger than the “*nāgara*” ones and they have more various shapes. They are generally surrounded by walls and composed of several structures erected at different dates. Amidst them, there often is an open courtyard (*prākāram*) and a pillar gallery with recesses that constitute many little chapels (*caitya*). The main sanctuary has either a very short spire or a dome. Included in the surrounding walls are different towers (*gopuram*) most of the time very high, with rectangular lower parts going more and more thin and a flat roof. Some of them are

## 70 : JAINS TODAY IN THE WORLD

formed by a huge pyramidal tower (*vimāna*) as sanctuary, often with or without a large “*maṇḍapa*” in front and thousands of pillars with nice sculptures.

In North India, temples in “*nāgara*” style remained most of the time unchanged to allow other sovereigns to build different ones elsewhere. In the South, temples are larger, often surrounded with walls and with imposing “*gopuram*”. Their “*vimāna*” have been frequently changed in highly decorated domes.

The builders of temples in mixed shapes generally borrowed elements from the two other styles. Those said “*hoysala*”, after the name of the dynasty that built them in Karnataka, between the X<sup>th</sup> and the XIV<sup>th</sup> centuries, are star shaped with high terraces. They often have several sanctuaries, each with a pyramidal top. Their outer walls are finely sculpted and decorated. Their inner part is a forest of big pillars, with beautiful ornaments and their windows are pierced slabs of stone.

In Orissa, Jain temples are different. They have a high sanctuary-tower called “*deul*” with a flat summit topped by a stone platform called “*āmalaka*”. This tower is followed by a series of “*maṇḍapa*” covered with pyramidal roofs in successive corbellings, while their choir is generally octagonal. In that region of India, many sanctuaries built in this style are due to sovereigns of East Gaṅga dynasty (XI<sup>th</sup> - XV<sup>th</sup> centuries).

To note at Khajuraho, (Madhya Pradesh) that Jain temples have a particular aspect: they do not possess erotic scenes on the outside, like Hindu ones have.

A very special mention must be made of the marvellous Jain sanctuaries on Mount Abu and at Ranakpur in Rajasthan, all in white marble and of an unequalled beauty. Must be seen also the splendid temple-cities at Palitana and Girnar Hill in Gujarat, Sammet-Shikhar

or Sammed Shikhar in Bihar, Sonagiri in Madhya Pradesh, Muktagiri in Maharashtra, Shravana Belgola and Mudabidri in Karnataka.

The Digambara have frequently erected one or several beautiful high pillars, called “*mānastambha*”, in front of their temples, similar to obelisks or a tower with a small statue at its top. As an example, let us cite at Chittor, in Rajasthan, the Jain “Tower of fame” (*Kīrti-stambha*), dating of the XVI<sup>th</sup> century and regarded as the most beautiful of India.

Readers interested in art will find splendid photos and commentaries not only of Hindu sanctuaries but also of Jain caves, temples and temple-cities that show the immense talent of their builders, in Henri Stierlin’s book *L’Inde Hindoue*, published in 1998 by *Taschen Editions*. The late Kurt Titze’s book *Jainism. A pictorial guide to the religion of non-violence* edited in 1998 by Motilal Banarasidass in Delhi and recently reprinted and Dr L.M. Singhvi’s splendid album *Jain Temples in India and around the world*, edited in 2002 by Himalayan books in Delhi, are very attractive too on the matter. In this regard, books like *Jaina Temples of Western India* by Dr. Harihar Singh (published by P.V. Research Institute, Varanasi, 1982) and Burgess’s book on *‘Śatruñjaya’* are worth to mention.

The most famous Jain sanctuaries are true architectural and sculptural wonders. In his book *Tresors de l’Inde*, Victor de Golish has written eloquent pages about them. Like many other great travellers fond of beautiful things, he says “his emotional shock, his wonder in front of such a great splendour!”

We could cite thousands of other commentaries on the immense artistic talent of the producers of such marvellous religious monuments. Let us mention, for example, a quote by Cousins, reported by Adinath Sangave in his book *Aspects of Jaina Religion*, “The amount of

beautiful ornamental details of these sanctuaries and the minutely carved decoration of their ceilings, of their pillars, of their doors, of their walls and of their niches, are simply marvellous! The work of the marble of these temples, translucent, thin like a shell, surpasses all seen elsewhere; some designs are true dreams of beauty”.

To permit the readers of this book to have an idea of the number of these masterpieces, to find and visit them more easily and to admire them as connoisseurs, we give in this chapter a list of the most representative ones in India and abroad. It would be quite impossible to cite all those in India; they are so numerous! Thousands of cave-temples, temples, chapels and sacred places exist here that are part of the Jain religious heritage. We have been obliged to make a difficult choice, among that great richness, may tourists have the pleasure to discover many others on their travels!

Nevertheless, we must advise the readers that, to visit a Jain temple, non-Jains must be often accompanied by an adept. Furthermore, they have the imperative obligation to leave their shoes outside, and to not wear garments, bags, belts, sashes in natural leather, fur, skin or silk to respect the absolute principle of non-violence towards animals. They also have to seek permission to take photos inside temples.

With regard to these sanctuaries, let us recall the Jain tradition according to their construction dates back to Emperor Bharata who would have built the first one in honour of his father R̥ṣabha.

To temples, we must add many Jain sacred places (*tīrtha-kṣetra*) where devotees who desire absolutely never to be reborn in our world (called: *mumukṣu*) must go often on pilgrimages (*yātrā*) and at least once in their life. Some of these places called “*kalyāṇaka-kṣetra*” are associated to the memory of auspicious events in Tīrthaṅkara’s life,

some called “*siddha-kṣetra*” or “*nirvāṇa-kṣetra*” are places where these or different saints have obtained liberation, some called “*atiśaya-kṣetra*” remember miracles, myths, discoveries of ancient statues hidden in the earth for fear of destruction, others called “*kalā-kṣetra*” are famous for their beautiful temples or their particularly expressive and venerated statues.

Let us see successively now several Jain temples and sacred places in North India, South India, and in other countries in the world. Since the year 2000, the Federation of Jain Associations in North America (JAINA) publishes an annual calendar with beautiful coloured photos of Jain temples of India. Some of these photos are mentioned in this book.

## 1. Their temples and sacred places in North India

Without mentioning too many details, which would made this chapter much heavy, we will cite the main temples and sacred places in Delhi territory, West Bengal, Bihar and Jharkhand, Jammu and Kashmir, Gujarat, Himanchal Pradesh, Madhya Pradesh and Chhatisgarh, Orissa, Punjab and Haryana, Rajasthan, Uttar Pradesh and Uttaranchal. Note that Jharkhand, Chhatisgarh and Uttaranchal are new Indian States that have been created by the Government of India in November 2000 by detachment from those earlier associated to them. Note also that other States of this part of India, like Manipur, Meghalaya, Mizoram, etc. for the most in the extreme Northeast of the country, are not mentioned because they have no extended Jain communities with temples.

### • DELHI (DILLI) Territory

The capital of India does not possess ancient Jain temples because numerous invaders of that place have destroyed them. Nevertheless, the Web site “[www.jainsamaj.org](http://www.jainsamaj.org)” records 160 more or less recent Jain temples, chapels and “*sthānaka*” in this vast territory.

In Old Delhi, we must cite, in particular, the famous Digambara Lal Mandir dedicated to Pārśva erected in 1658 in front of the Red Fort with the benevolent permission of Shah Jahan, the Emperor who constructed the splendid Taj Mahal at Agra. This temple has beautiful coloured mosaics, a library rich in books on Jainism and a bird hospital in the courtyard. A nice photo of this temple can be seen in JAINA calendar 2006. Not far from, there is a Śvetāmbara Jain temple.

In New Delhi, we list as examples: the Parshvanath Mandir, the Mahavira Mandir, the Panchayat Mandir, the Delhi Gate Mandir, the Bada Mandir, the Naya Mandir, the Meru Mandir, the Chhota Mandir, the Vasantkunj Mandir *etc.* and numerous “*dharmaśālā*”.

Delhi is also the seat of various Jain associations and institutions like a free medical Institute, diverse religious schools, colleges and University courses, one hospital for old and sick animals (*pāñjarāpola*), *etc.*

In the North of the city, one can see a modern Jain temple called Valabhī Sanskrit Mandir dedicated to Vāsupūjya (the 12<sup>th</sup> Tirthaṅkara). It has been erected in memory of Acharya Vijaya Vallabha Sūri who died in 1954, and who was a great supporter of Mahatma Gandhi in his non-violent action for the independence of India. This construction includes a temple, a research Institute (Bhogilal Laherchand Institute of Indology (BLII), a school, a “*dharmaśālā*” for pilgrims, a chapel dedicated to Padmāvati and another to honour Sādhvī Mrgāvati who built this complex with her group of nuns. We should also mention in Delhi a big statue of Mahāvira in sitting posture (*padmāsana*) on the top of a hill- Ahirṁsā Sthala. In Delhi another important Jain temple and a Guru Mandir are situated at Meharauli Dadavadi near the famous Kutub Minar.

In the *National Museum of Delhi* there are also splendid statues of Tīrthaṅkara and, in its Manuscripts department, beautifully painted Jain miniatures.

- **ASSAM**

**Guwahati**, capital of Assam, has two Digambara temples.

- **WEST BENGAL**

**Calcutta (Kolkata)**, most populous city of this State and ancient capital of India, possesses several nice Jain temples. The most renowned and sophisticated, dedicated to Pārśva, is called "Baddidas Mandir" after the rich jeweller had built it in the middle of the XIX<sup>th</sup> century. Its architecture is noteworthy with coloured glass windows and numerous mirrors. Several aesthetes have called it "the beauty of Bengal". In that city, many other Śvetāmbara and Digambara temples merit a visit.

**Murshidabad** has Jain temples with statues of Tīrthaṅkara inlaid with precious stones.

Some very ancient statues of Tīrthaṅkara, in a style that recalls that of Mathura, have been refound, especially at **Surohar** and **Mandoli**. There are also in this State Jain temples and sacred places at **Azimganj**, **Jiyaganj**, **Kathgola**, **Mahimapur**, etc.

- **BIHAR AND JHARKHAND**

In this region, where Lord Mahāvīra was born and attained liberation (*mokṣa*), we may cite, at:

**Barabar**, the very ancient Jain cave-temple already mentioned.

**Bhagalpur**, a Digambara temple and a "dharmaśālā".

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**Champapuri**, capital of ancient Aṅga near Bhagalpur, the birthplace of Vāsupūjya (12<sup>th</sup> Tirthaṅkara), five Jain temples. One of which splendid is dedicated to Vāsupūjya, with his beautiful red colored statue and near are a Bīsapanthī and a Terāpanthī *dharmasālā*.

**Guniya**, near Gaya, the birthplace of Indrabhūti Gautama, one of the chief disciples of Mahāvīra, an ancient Śvetāmbara temple on the bank of a beautiful stretch of water, and a new one.

**Kakandi**, at 20 kms from Jamni, a beautiful recent Jain temple dedicated to Suvīdhi (the 9<sup>th</sup> Tirthaṅkara).

**Kundalpur**, near Nalanda, with numerous Jain remains, regarded as birthplace of Mahāvīra and three *Gaṇadharas*, according to Digambara tradition, a splendid temple recently erected in Mahāvīra's memory. Close by is a "*dharmasālā*".

**Lacchavad**, near Jamui, according to Śvetāmbara tradition, the birthplace of Lord Mahāvīra. There is a Śvetāmbara Jain temple. At 5 km. from Lacchavad, there is a place known as Kshatriya Kundgram, which is also regarded as birthplace of Lord Mahāvīra.

**Madhuvan**, near Sammet Shikhar, seven interesting Jain "*mandir*" with 720 Tirthaṅkara in one of them, three "*dharmasālā*" and two Jain museums.

**Mandargiri**, where, according to Jain tradition, Vāsupūjya attained liberation, a place of pilgrimage with two Digambara temples,

**Nalanda**, a temple dedicated to Munisuvrata (the 20<sup>th</sup> Tirthaṅkara) and another in ruins.

**Parashnath** (Mount), see Sammet Shikhar.

**Pataliputra**, see Patna,

**Patna**, capital of the State, ancient Pātalīputra where a council for the recension of the Śvetāmbara “canon” took place in the IV<sup>th</sup> century BC, some modern Jain temples and a museum of archaeology that preserves interesting relics of the past, along with two Jain images of Mauryan period (III<sup>rd</sup> century BC),

**Pavapuri (Apapuri)** ancient capital of Bihar where Mahāvīra is believed to be dead and burnt to ashes, a picturesque Jain temple in white marble, with his foot-prints (*pādukā*), in the centre of a lake covered by lotuses, called "*Jala Mandir*". One can also admire several ancient and modern Jain temples in the vicinity of which a reproduction of the great assembly for Tīrthāṅkara's sermons (*samavasaraṇa*). Some scholars are of different opinion regarding the place of Mahāvīra's death; they assert that ancient Pāvā was near Kushinagar (Uttar Pradesh).

There are also two “*dharmasālas*” here (a Śvetāmbara one and a Digambara one) for pilgrims and visitors that come in great number, every year, at the occasion of *Diwali* festival, to see the big illuminations in memory of Mahāvīra's liberation.

**Rajgir**, ancient Rajagriha, capital of Magadha, where according to tradition Mahāvīra stayed during fourteen rainy seasons and Munisuvrata (the 20<sup>th</sup> Tīrthāṅkara) was born, a modern Digambara temple called "Temple of Vipula" and a cave-temple called "Sonabhandar" with beautiful sculptures on its walls.

On these five hills, there are numerous Jain temples, a seated statue of Nemi without head and two small standing Jina by his sides. At the foot of one hill is the great Jain āśrama "Veerayatan" that includes a *sthānaka*, a museum, a *dharmasālā*, an eye hospital, etc. It was erected in 1973 by the Sthānakavāsī Muni Gurudeva Amar and Candana, the first woman to become an *Ācārya*.

**Sammet Shikhar or Sammed Shikhar Mount**, near Madhuvan, in Jharkhand State, also called *Mount Parasnath*, a great city of temples and one of the most famous pilgrimage centres of the Jains. There, according to their tradition, twenty Tirthankara with among them Pārśva attained their liberation. This mountain with numerous peaks (*kūṭa*) is 1366 meters high. It takes four hours to reach its summit with numerous chapels and a big Śvetāmbara temple. From there, one has a splendid view on the surroundings.

Beyond the nice Pārśva's temple and his footprints worshipped by pilgrims, one may spend hours to admire art wonderings gathered here together. This place is visited by Jains of all the obediences. To reach the top, old or weak persons can use palanquins (*dolī*) carried by men of the region who are in quest of some rupees. There is also a "*dharmaśālā*" nearby.

**Vaishali**, in North Bihar, ancient capital of the Licchavi, where in the suburb of which, at Kundagrama, Mahāvīra is said to be born, a Digambara Jain temple, a museum of archaeology and a "Research Institute" on Jainism,

**Veerayatan**, see Rajgir.

We should also mention, in these States, Jain temples and "*dharmaśālā*" at: **Ara, Badrikapuri, Baraket, Dantar, Gaya, Giridih, Gunava, Isri, Kaluha, Kshatriyakund, Kuhapahd, Nathnagar, Rijuvaluka, Simhabhumi**, etc.

## • GUJARAT

Jains are numerous in this State (more than 500,000) and their temples are of an extraordinary artistic value. Some of these sanctuaries suffered damage caused earlier by Muslim invaders and recently by an earthquake in January 2001, but their restoration is under way.

We can mention, at:

**Ahmedabad**, capital of Gujarat, the most populated city of this State, 225 Jain temples of which one, big and very beautiful, is dedicated to Dharma (the 15<sup>th</sup> Tirthaṅkara). It was erected in 1848, in the “*Haṭhisingh*” suburb. In white marble, it has two stories and 52 chapels. Its sculptures with dancers and flowers are of a great fineness. One should see also the very popular temple called “*Sammet Shikhar*” with a huge model of this sacred mount. There are in the area, Institutes making researches on Jainology, as the “L. D. Institute of Indology”, the “International Centre for Jaina Studies”, “Gujarat Vidyapeeth”, etc.

**Ajagar**, near Delwada, a delightful temple with a miraculous red statue of Pārśva,

**Amaroli**, a recent Jain temple with beautiful statues of Ādinātha and Pārśva,

**Bhadreshwar**, a splendid temple dedicated to Mahāvīra,

**Bharuch (Broach)**, twelve temples of which one is very nice and dedicated to Munisuvrata (the 20<sup>th</sup> Tirthaṅkara),

**Bhiladiya**, an ancient temple, recently restored having a beautiful black statue of Pārśva with a hood of snakes, two guardians and four deities among them Sarasvatī and Gaṇeśa. Nearby are another temple and a “*dharmasālā*”.

**Bhorol**, a beautiful temple recently restored, with a black statue of Nemi,

**Bhoyani**, near Kadi, remains of numerous ancient Jain temples of which a wonderful and recently restored one with a beautiful statue of Malli, in female shape, refound during excavations, and another one of Padmāvātī. Due to these facts, it is a place where many adepts come, every year, at the occasion of a special fair.

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**Bhuj**, capital of Kutch district, three temples under restoration and a large library,

**Chanasma**, an ancient Jain temple very artistically restored hundreds of years ago, with a beautiful statue of Pārśva surrounded by thin sculptures,

**Charupa**, a vast ancient temple very well restored with sculptures of great fineness. Dedicated to Pārśva with a very expressive black statue of him, it attracts numerous pilgrims. There are here a “*dharmasālā*” and an “*upāśraya*”.

**Datha**, a modern Jain temple, dedicated to Śānti, decorated with coloured glasses and splendid church-windows. Near the temple, there is a “*dharmasālā*” also.

**Dholka**, a beautiful temple erected by Vastupāla, Minister of King Vivadhavala, with a statue of Śānti. One km away there is another sanctuary dedicated to Pārśva. His statue in white marble rests on two elephants. He is surrounded by “*yakṣa*” and celestial beings.

**Gambhu**, important Jain centre in the past, a temple dedicated to Pārśva,

**Gandhar**, a complex of white marble Jain temples erected in an environment of great beauty. One can see a statue of Mahāvīra and another of Pārśva that come, it is said, from an ancient wooden temple.

**Ghoga**, a splendid temple with a statue of Pārśva, unfortunately damaged by Muslim invaders, but restored since. In the same area, there are several great temples of which one, dedicated to Nemi, with statues refound during excavations.

**Girnar (Hill)**, at 4kms of Junagadh, atop an ancient volcano, a city of temples. To reach them, pilgrims have to climb barefoot very

numerous stone steps. Like at Sammet Shikhar, some people use the service of bearers to see particularly a temple from the XII<sup>th</sup> century, in black granite, dedicated to Nemi and surrounded by a wall that contains his statue in the same material. It was here that, according to Jain tradition, he renounced his marriage and retreated in the mountains where he obtained omniscience and liberation. For that reason, this place is very attractive for pilgrims.

Climbing the hill, steps by steps, one sees numerous temples on the way to the top. One, dedicated to Pārśva, has wonderful inner decorations with richly carved sculptures, pillars, arches, and coloured mosaics. To see also the temple dedicated to Ādinātha, Malli and Śāntinātha with three chapels, erected in the XII<sup>th</sup> century. At the bottom of the hill, there are a Digambara “*dharmaśālā*” and caves where, according to some tradition, Emperor Candragupta Maurya, Bhadrabāhu and his group of ascetics, would have made a stop when travelling to South India.

**Hastagiri**, near Palitana, five recent Śvetāmbara temples. It is believed that Emperor Bharata attained liberation here.

**Idar**, a monastery (*matha*) and a library (*bhaṇḍāra*) with an important number of Jain manuscripts. Ancient seat (*paṭṭa*) of a Bhaṭṭāraka, here are five Śvetāmbara and three Digambara temples with the statues of *Tirthaṅkara* in metal, especially silver. From the peaks towering the city, one has a splendid view over the surrounding landscape. There also are a Śvetāmbara and a Digambara temple with a statue of Śānti installed in the III<sup>rd</sup> century BC by the Emperor Samprati, grandson of Aśoka.

At 9 km, a Jaina āśrama dedicated to the memory of Śrīmad Rājacandra where one can familiarize oneself with the teachings of this great saint.

**Jakhou**, in Kutch district, a complex of nine temples with statues of *Jina*, of which 126 in stone, 80 in metal, 2 in quartz and one in gold,

**Jamanpur**, among 14 beautiful Jain temples, one said of “*Sheh*” with a beautiful statue of Ādinātha and 52 chapels,

**Jhagadiya**, a Jain sanctuary of which the entrance and the roof are very artistic. Dedicated to Ādinātha it has a statue of him and another of Cakreśvari, found nearby during excavations.

**Junagarh** (Junagadh), in Kathiawar peninsula, caves called “*khaprakodia*”, carved in the rock for ascetics, with pillars having decorated bases,

**Kadambagiri** at 19 km from Palitana, a hill with numerous Jain temples in a beautiful environment where ancient footprints (*caranapādukā*) of Ṛṣabha can be seen. It is a well-known place of pilgrimage with accommodations and “*dolī*” for the ascension. A nice colored photo of Ādinātha temple (XVII<sup>th</sup> century) can be seen in the JAINA calendar 2006.

**Kamboi**, a splendid Jain sanctuary in white marble with a statue of Pārśva, said dating from Emperor Samprati’s epoch. This is the reason why it is a place of important pilgrimages. Nearby is a “*dharmasālā*”.

**Kavi**, two vast white stone Jain temples in a pleasant setting, one dedicated to Ṛṣabha (the 1<sup>st</sup> Tīrthānkara), the other to Dharma (the 15<sup>th</sup>),

**Khambhat**, approximately sixty splendid Jain temples of which one possesses a miraculous statue of Pārśva. The mosque *Jama Masjid* (XIV<sup>th</sup> century) was erected here from a Jain sanctuary.

**Koba**, a splendid Jain temple dedicated to Mahāvīra and a 'Mahāvīra Ārāḍhanā Kendra' having a museum and a rich library with a good collection of ancient manuscripts,

**Kothara**, in Kutch district, a very high Jain temple (72 feet), dedicated to Śānti, greatly damaged by an earthquake in 2001,

**Kumbhariya**, five splendid Jain Śvetāmbara temples in yellow marble, dedicated respectively to Sambhava, Nemi, Śānti, Pārśva and Mahāvīra. All are highly venerated by pilgrims who find board and lodging here. The sculptures of these temples resemble in their delicacy those of Dilwara on Mount Abu.

**Mahuva**, a Jain temple with a beautiful statue of Mahāvīra, and a religious complex dedicated to Ādinātha. In this city, where several Śvetāmbara Ācārya were born and lived, one can see a chapel dedicated to one of them.

**Mandavi**, seven Jain temples and a library that preserves precious manuscripts,

**Matar**, a splendid Jain temple with a big statue of Sumati (the 5<sup>th</sup> Tīrthaṅkara) and numerous smaller ones,

**Mehsana**, a beautiful recent Jain temple in white stone, called '*Kailāśa prāsāda*' due to his height, dedicated to Simandhara. This Simandhara was, according to Jain tradition, the first Tīrthaṅkara of a lineage of 160 who lived in Mahāvīdeha (a mythical continent at North-East of Jambū isle). A nice coloured photo of this temple can be seen in the JAINA calendar 2006. There are also fourteen other Jain temples.

**Naliya**, a big and splendid Jain temple (XVIII<sup>th</sup> century) with 138 “*siddhacakra*” (wheels of saints), and a statue of Candraprabha (the 8<sup>th</sup> Tirthankara),

**Palanpur**, a temple dedicated to Pārśva, and fourteen other sanctuaries nearby,

**Palitana**, in the ancient princely State of Saurashtra, at the bottom of Śatruñjaya hills, a high rank place of pilgrimage, many temples and chapels divided into eleven “*basti*”. They were erected, between the X<sup>th</sup> and the XIV<sup>th</sup> centuries, and have been incessantly under restoration since. This city-temple is the most revered sacred place for the Śvetāmbara, after Sammet Shikhar. Tradition reports that Rṣabha delivered here his first sermon and that his son Bharata and numerous ascetics attained their liberation here.

In 1656, the Governor of Gujarat handed over command of this place to a rich Jain tradesman, named Shantidas Jhaveri. Amongst the most noteworthy temples are those of Ādinātha by Vimala Shah, of Ādīśvara, of the “*Samavasaraṇa*”, of Ambikādevī, Neminātha, Śāntinātha, etc. To see also especially the “Vardhamana Jain Agama Mandir” and temples said *Mīnākārī*, *Jambūdvīpa Kesariya*, etc.

To reach the summit of the mountain, where the big sanctuaries are, one has to climb 3750 steps. In addition to the numerous temples, one may see 180 slabs in memory of Jain saints.

On the day of full moon, in the Indian month of “*phālguna*” (February-March), thousands of devotees come here and circumambulate the sacred mountain whose name means “who conquers enemies”, in this case the bad “*karma*” that hinders liberation.

A complex of five temples has been recently erected near a barrage on the river. Here, are numerous “*dharmaśālā*” and an “*upāśraya*” for the ascetics. At the foot of the mountain is a museum, called Jaina



Splendid Jain city-temple at Palitana (Gujarat)



A female laity returning from the top of the Palitana Temple

Kalā Sansthāna Museum, erected at the initiative of Vijayavishalsena Suri, to preserve the ancient cultural heritage of Jain religion.

**Patan**, at North of Ahmedabad, hundreds of extremely well restored big temples, amongst which the so-called "Pañcasara Pārśva" (X<sup>th</sup>-XI<sup>th</sup> Centuries). There are a "*dharmasālā*", an Institute and a library said "of Hemacandra". This ascetic-monk, great Jain writer, Minister of King Kumārapāla (XI<sup>th</sup>-XII<sup>th</sup> centuries), converted him to his religion. A beautiful coloured photo of the "Pañcasara Pārśva" temple can be seen in JAINA calendar 2004.

**Pavagadh**, near Baroda, ten Digambara temples (XIV<sup>th</sup> century) of which eight are on the hill in a dilapidated state. To see a new one dedicated to Pārśva and a cave temple.

**Sarkhej**, at 8 kms from Ahmedabad a temple dedicated to Vāsūpūjya (the 12<sup>th</sup> Tīrthāṅkara) with beautiful statues of him and of Padmāvati,

**Shankeshvar**, one of the most popular places, after Palitana, for Jain pilgrims. Here, can be seen an ancient temple in a fortress and several modern ones. In one dedicated to Pārśva there is a statue of him that was rescued from destruction at the hands of Muslims, at the beginning of the XIV<sup>th</sup> century. There are several "*dharmasālā*" for pilgrims and visitors. Also to see: the temple of 108 Pārśva and Padmāvati, the "Bhaktamar Temple", the "Guru Mandir", the "Agama Mandir", etc

**Shatrunjaya**, see Palitana,

**Sherisa**, on the road from Ahmedabad to Mehshana, a recent Jain temple, in red stone of Jodhpur, with a richly decorated black statue of Pārśva,

**Shiyani**, at 13 kms from Limbdi, a splendid three storied temple, dedicated to Śānti, with statues of him, Rṣabha, Pārśva, Munisuvrata and Sarasvatī,

**Songadh**, eight beautiful Jain temples and the “*āśrama*” of Kanji Swami, the founder of the Digambara “*Kāñjīpantha*”, that attracts numerous pilgrims of that Jain branch,

**Surat**, a port in the Gulf of Cambay, numerous temples. One of these houses a beautiful statue of Suvidhi (the 9<sup>th</sup> Tīrthāṅkara),

**Suthari**, a beautiful two storied Jain sanctuary dedicated to Pārśva,

**Talaja**, several Jain temples,

**Taranga**, on the mountain, a Jain temple built in the XII<sup>th</sup> century by the Solāṅkī king Kumārapāla who was a Śvetāmbara follower. This sanctuary is sometimes called the most beautiful and the biggest of Gujarat. Built in honour of Ajita (the 2<sup>nd</sup> Tīrthāṅkara) one can see, in the choir, a white marble statue of him 12 feet high. This sanctuary has been recently restored. Not far from, there are two “*dharmasālā*”, five temples and a chapel built by the Digambara that possesses the footprints of Ajita.

**Tera**, two splendid Jain temples, erected during the XVII<sup>th</sup> and the XIX<sup>th</sup> centuries, with beautiful statues of Pārśva and of others ones, and a very attractive pilgrimage-panel (*tīrthapata*),

**Valabhipuri**, at 50 kms from Palitana, a marvellous Jain temple that remembers the great Śvetāmbara council of 453 AD during which the canon of this obedience was definitively adopted. In the underground vault are the statues of Devardhigaṇi and the 500 Ācārya who took part in that historic assembly as well as a lovely white marble statue of Ādinātha, in the choir,

**Vamaj**, prosperous city in the past, a small Jain temple recently renovated with a statue of Ādinātha that it is said to date from Emperor Samprati's era.

We will also mention in this State, temples and sacred places at: **Aglod, Ambaji, Amijaro, Ankleshwar, Bhavnagar, Bidada, Bodeli, Chhani, Darbhavati, Deesa, Delvada, Div, Doliya, Dwarka, Halar, Kheda, Khedbrahma, Khima, Kirtidham, Layaja, Mahudi, Metrana, Modasar, Modhera, Mohua, Motaposina, Nanaposina, Nandasan, Nani Khakhar, Naroda, Pansar, Paroli, Prabhaspatan, Rajkot, Ratanpur, Runi, Sajod, Savathi, Shamlaji, Siyana, Somanath, Tharad, Tintoi, Una, Upariyala, Vadali, Vaktapur, Valam, Vav, Vijapur, Zagadiya, etc.**

- **HIMANCHAL PRADESH**

Few things are worth mentioning in this State, apart an interesting temple at **Kangada** and another one under construction at **Badri**.

- **JAMMU AND KASHMIR**

To cite, at **Jammu**, a Jain temple with the statues of Nemi, Śānti, Rṣabha and Mahāvīra. Accommodations for pilgrims are near at hand.

- **MADHYA PRADESH AND CHHATISGARH**

Among numerous temples and sacred places in these States, where more than 550,000 Jains are living, we will name in particular, at:

**Amarkantak**, in Bilaspur district (Chhatisgarh), a temple with the highest statue of Rṣabha (10 feet high) in a sanctuary and a complex for pilgrims.

**Bavangaja**, (see Chulgiri)

**Bhilsa**, not far from Sanchi, Jain temples carved in the mountain dating of Gupta great period (III<sup>rd</sup> to VII<sup>th</sup> centuries),

**Bhojpur**, at half an hour from Bhopal, capital of Madhya Pradesh, a monolithic Jain temple with a 20 feet high statue of Mahāvira,

**Bhopal**, capital of Madhya Pradesh, many Jain temples,

**Chandheri**, in Guna district, a big temple from the XIV<sup>th</sup> century, with numerous statues, nearby ancient shrines and a chapel showing the 24 Tirthaṅkara installed in 1893,

**Chulagiri (Bavangaja)**, on that hill, eleven Jain temples, a very tall statue (84 feet high) of Bhagavāna Ādinātha carved in the rock and a “*dharmaśālā*” close by. It is an important Jain pilgrimage centre,

**Dronagiri**, on the hill, 28 fine Jain temples. This is an important place of pilgrimages with a Jain Sanskrit “*vidyālaya*” and a “*dharmaśālā*”,

**Gwalior**, a Jain art centre severely damaged at the beginning of the XVI<sup>th</sup> century, by order of Babur, the first Mogul Emperor of India. Four temples can be seen in the city and great bas-reliefs on the walls of the fortress, with Nemi 33 feet high and Ādinātha 56 feet. There are also in the museum remains of Jain chapels and statues of an extraordinary variety of topics.

**Gyaraspur**, at 35 kms North-East of Bhopal, important Jain city in medieval times, a temple from the IX<sup>th</sup> century called *Mahādevī* with a beautiful “*śikhara*”,

**Indore**, numerous Jain sanctuaries in this big business centre. Among them we must cite the “*Kanch Mandir*” (temple of mirrors). Inside it, the walls are totally covered with small pieces of glass and mirrors of all sizes, shapes and colours. Hukamchand, a rich Jain tradesman, erected this building. Stained glass mosaics represent the inauguration and various legends. Among others, one can mention: an anointing

(*abhiseka*) of Mahāvīra, an offering of alms to a naked Digambara monk, the glory of truth, etc. In the choir, there are three human size statues of Tīrthaṅkara in white and in black marble. On the first floor, three other statues are reflecting back ad infinitum in mirrors set on each side. This temple merits a special visit for its “art-deco” style, something very exceptional for a Jain sanctuary.

**Khajuraho**, in the Eastern group of temples, three Jain ones, of the X<sup>th</sup>-XI<sup>th</sup> centuries, dedicated respectively to Ādinātha, Śānti, Pārśva, and six others in various states of preservation. That of Pārśva is the most decorated of all Jain temples but without the erotic scenes of the Hindu ones at its side. That of Śānti was built with remains of ancient Jain sanctuaries. Inside, there is an 11 feet high statue of Śānti. A small museum can be visited close by. There is also a “*dharmaśālā*”.

**Makshi**, near a lake, a beautiful temple with a statue of Pārśva, miraculously preserved of its destruction from Mahmud of Ghazni, and a “*dharmaśālā*”,

**Muktagiri**, atop the hill, 32 Jain temples of the XV<sup>th</sup> century and 2 at the bottom.

**Nainagiri** also called **Resandgiri**, 35 beautiful Jain temples on the hill, with a panoramic one dedicated to Pārśva, and numerous in the valley with one of them standing in the middle of a lake,

**Papora**, a centre of pilgrimage with 80 old Jain temples. Amongst them a lovely ancient (XII<sup>th</sup> century) temple, recently restored, with fine sculptures, and nearby, in the fortress, numerous temple dating from the XII<sup>th</sup> to the XX<sup>th</sup> centuries and a “*dharmaśālā*”,

**Sonagiri**, near Datiya, 80 Jain sanctuaries on this hill constituting a Jain city of temples with a statue 12 feet high of Candraprabha (the 8<sup>th</sup> Tīrthaṅkara). Like Dronagiri, Maheshwar, Muktagiri, Nainagiri,

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Ujjain, this city-temple attracts numerous pilgrims and visitors. According to tradition, several Jain saints have attained their liberation here. There are 22 more Jain temples at the foot of the hill and various “*dharmaśālā*”,

**Unhel** (Nageshwar), important place of pilgrimage, on the border of Rajasthan and Madhya Pradesh, a beautiful Śvetāmbara temple with a black statue of Pārśva, in “*kāyotsarga*” posture. He is said to have meditated here.

**Ujjain**, ancient capital of Avantī, famous in the history of Jainism, 33 temples of which one dedicated to Pārśva and to other Jain Tīrthāṅkara with a great number of statues,

**Vidisha**, one of the first places where, according to tradition, Jain statues have been carved on the rock walls of cave-temples. There are, today, 14 temples of which the “Bada Mandir” has exceptional mogul style. An open-air museum preserves many remains of ancient Jainism.

We should also mention in these States, Jain temples and sacred places at: **Ahar, Ajaygarh, Amizara, Avantī, Avlokik, Banedia, Badnavar, Bandha, Bhopavar, Bimbadod, Bina, Buhariband, Golakot, Hasampura, Jabalpur, Khaniaghan, Koniji, Kukdeshvar, Kundalpur, Lakhnadon, Laxmani, Madia, Maheshwar, Mandavgadh, Mohankheda, Pachrai, Pajnari, Panagar, Paniharbarai, Parasali, Patnaganj, Pavagiri, Pujnari, Pushpagiri, Sagar, Samasgarh, Shivpuri, Siddhavarkut, Sihonia, Talanpur, Thuvanji, Tikangarh, Udaigiri, Uvasaghar, Vahi, etc.**

### • ORISSA

We must cite, at **Khandagiri** and **Udaygiri** near Bhubaneswar, capital of this State, two hills with 33 ancient Jain caves (*gumphā*), cut in the

rock, with interesting statues and inscriptions. Particularly noteworthy are the splendid Jain caves at Udaygiri, called "*Rāni Gumphā*" and "*Hāthi Gumphā*" and the temple dedicated to Pārśva where he would have preached. There also are three caves to admire, called "*Ananta Gumphā*", "*Navamuni Gumphā*", "*Triśālā Gumphā*", a temple from the beginning of the XIX<sup>th</sup> century in white marble dedicated to Rṣabha and three ancient ones. There is a "*dharmāśālā*" nearby.

We will also mention in this State beautiful Jain artistry at: **Bhubaneswar, Cuttak, Puri**, etc.

- **PUNJAB AND HARYANA**

There are Jain communities in the great cities of these States. One can see, at:

**Amritsar**, renowned for its Sikh "Golden temple", a modest Jain sanctuary in comparison,

**Chandigarh**, capital of Punjab, designed by Le Corbusier, a Śvetāmbara temple and a prayer hall for the *Sthānakavāsī*,

To see also, in Haryana, Jain temples at: **Badagaon, Gurgaon, Hansi, Kasan, Ranila**, etc.

- **RAJASTHAN**

Jain communities are numerous in this State, where live more than 650,000 devotees; one can admire numerous temples of an extraordinary beauty and several important places of pilgrimage.

We may cite, at:

**Abu** (Mount) one of the most renowned Jain pilgrimage centres. There, among a dozen of temples, we mention especially those of

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Dilwara, name of the small village near, which are the most beautiful of all Jain sanctuaries, with a profusion of extremely refined decorations.

On this 1220 meters high mountain, the temple (*vasahī*) called "*Vimala Vasahī*" (beginning of the XI<sup>th</sup> century) dedicated to Ādinātha and built by Vimal Shah, Minister of King Bhimadeva deserves special mention. It is in a courtyard that is surrounded by a wall with 52 chapels under porticos that shelter each the statues of a Tīrthaṅkara. One can admire its "*torāṇa*", its dome, its "*maṇḍapa*", its marvellous sculpted pillars, and its ceilings of unequalled splendour. In the "*maṇḍapa*", musicians, dancers and celestial deities emphasize the charm of the architecture.

Two brothers, Vastupāla and Tejapāla, Ministers of King Vīrapāla, made built in 1287 AD the second marvellous temple, called *Luna Vasahī*, in memory of their other brother Luniga. Dedicated to Nemi the sanctuary houses his statue in black stone and of an extraordinary artistic richness.

A third temple to visit is called "Bhima Shah", built in the XIV<sup>th</sup> century, with a statue of Ādinātha made of five different metals. A fourth one, we have already spoken of it, dedicated to Pārśva, has four entries (*caturmukha*). A fifth one is dedicated to Mahāvīra. To also see the temples called "*Pitalhar*" and "*Kharatarvasahī*".

There is too, at this place, a museum that preserves noteworthy statues. Nearby, are board and lodging possibilities for tourists and visitors, together with information office, bank, post, health centre and police station. During Indian holidays it is very busy, here.

**Achalgadh**, at 7 kms from Dilwara, Jain temples dating from the XV<sup>th</sup> century, ancient caves and two pleasant "*āśrama*",

**Ajmer**, big town of 400.000 inhabitants, the splendid Digambara temple, called "Nasiyan Mandir", in red sandstone, built in 1865 by Seth Soniji and dedicated to Rṣabha. Its great "*maṇḍapa*" contains a presentation of the five auspicious events (*pañcakalyāṇaka*) in the Tīrthaṅkara's life and a brilliant reconstitution of the universe as conceived by Jain cosmology. The museum also has some beautiful statues of Tīrthaṅkara on display,

**Alwar**, a recent Jain temple dedicated to Pārśva and the remains of an ancient one,

**Bamanvad**, a beautiful Śvetāmbara Jain temple dedicated to Mahāvīra and his footprints,

**Bharatpur**, a museum with very beautiful statues of Tīrthaṅkara dating from the X<sup>th</sup> and XI<sup>th</sup> centuries,

**Bikaner**, an important Jain community with a majority of Śvetāmbara, two splendid temples, called "Bandeshvara Mandir" and "Sandeshvara Mandir", respectively dedicated to Pārśva and Sumati. They were built in the XVI<sup>th</sup> century by two brothers followers of Jainism. Inside, there are colourful decorations with handsome mural paintings and mirrors increasing their splendour. On the first floor, are preserved beautiful collections of "*miniatures*" and from the third floor one can admire a unique panorama above the city and its surroundings. It is also possible to see Jain chapels in rich residences (*haveli*) converted into hotels, especially at the Bikaner Jaina Hotel, in the centre of the old town,

**Chandkheri**, a charming Jain temple with amongst others a miraculous statue of Adinātha and another one of Candraprabha attracting numerous pilgrims,

**Chittor** (Chittorgarh), one of the most beautiful cities of Rajasthan, in the fortress a small Jain sanctuary, called "Śāntinātha Mandir",

dedicated to Śānti, dating from the XV<sup>th</sup> century, a temple dedicated to Ādinātha with 27 statues, hence its name “Sativara Devari”, with fine sculptures, and two dedicated to Mahāvīra and Pārśva. Remember the existence here of the well-known “ Tower of fame” (*kīrti-stambha*) dedicated to Ādinātha. A rich Jain tradesman named Jija erected it during “ *The Golden Age*” of Jainism (X<sup>th</sup> century). This tower is 72 feet high, has seven stories and hundreds of Tirthānkara sculpted on its sides,

**Diyaana**, a temple dedicated to Mahāvīra in an extraordinary environment of surrounding mountains. It is believed that he would have meditated here. His brother Nandivardhana erected a statue in his memory. Until the XV<sup>th</sup> century, the region was highly inhabited and had many smaller Jain temples,

**Dungarpur**, in a green landscape, a lovely temple dedicated to Ādinātha with his statue surrounded by roses and another one dedicated to Pārśva,

**Falvrudhi**, 15 kms from Medata, a Jain temple with a splendid black statue of Pārśva. Important place of pilgrimage, the Śvetāmbara come here for their annual meeting. Several ancient sanctuaries are nearby.

**Ghanerao**, an interesting temple (X<sup>th</sup> - XI<sup>th</sup> centuries) dedicated to Mahāvīra, (Its nice coloured photo can be seen in JAINA calendar 2004),

**Hathundi**, in Arāvalī Mountains, a splendid Jain sanctuary in white marble in what was the capital of the Rāṣṭrakūṭa, in the past. This temple is dedicated to Mahāvīra with a lion that has the head of an elephant, as original distinctive mark (*lāñchana*), under his statue,

**Jaipur**, capital of this State, numerous Śvetāmbara and Digambara temples. Among the most beautiful are the “Tholian Ādinātha

Mandir", with a splendid dome, the "Mahāvīra Mandir", the "Shri Moriyān Mandir" with numerous statues, the "Pārśva Mandir", the "Bhodichand Mandir", the "Śvetāmbara Mandir" near the railway station, the "Nasiyan Mandir", etc. This city of 1.700.000 inhabitants is regarded as the most fascinating of India,

**Jaisalmer**, lovely tourist city, lost in the desert of Thar, 8 beautiful Śvetāmbara Jain temples dating from the XII<sup>th</sup> to the XV<sup>th</sup> centuries, interconnected by galleries. Erected in the fortress by rich tradesmen, they surprise by the charm of their proportions and the profusion of their decorations worked like ivory. Worth seeing: the Śvetāmbara "Ādinātha Temple", the "Pārśva Temple" with a sculpted arch (*torāṇa*) and a dome covered by mirrors, and temples dedicated to Śīṭala, Sambhava, Śānti and Kuṅthu,

In a vault under one of these temples is a library called "*Jñāna Baṇḍāra*" that possesses an important collection of ancient manuscripts. Some of them date from the IX<sup>th</sup> century. In the town there are 5 temples of which one is dedicated to Mahāvīra, and an "*upāśraya*" for religious teachings and housing of ascetics.

**Jiravala**, one of the most ancient Jain temples in stone that remains, and that has been recently restored. Dedicated to Pārśva it contains 52 little chapels and 108 statues corresponding to the 108 qualities of the *Jina*. In ancient times, the *Jiravala gaccha* was located here,

**Jodhpur**, second city of this State and ancient capital of Marwar, numerous Jain sanctuaries dedicated respectively to Ajita (the 2<sup>nd</sup> Tīrthānkara), Śānti (the 16<sup>th</sup>) and several others. There is also a "*dharmaśālā*" here,

**Kaparada**, a very beautiful restored four-storied temple and a statue of Pārśva unearthed in the XVII<sup>th</sup> century. This statue is regarded as miraculous. Pilgrims come in great number to revere it,

**Kared**, in Bhopalsagar, a lovely Jain temple with a “*jinālaya*” and a black statue of Pārśva considered as miraculous too,

**Kesariya**, see at Rṣabhadeva.

**Korata**, in a peaceful forest, a Jain sanctuary and a museum. After Mahāvīra’s “*mokṣa*” the “*Kharatara Gaccha*” flourished here. One can see a beautiful statue of him in a temple and one of Ādinātha in another, nearby,

**Ladnun**, between Jaipur and Bikaner, birthplace of Late Acharya Tulsi, past leader of the Śvetāmbara Terāpantha who created here in 1970, the “Jain Vishva Bharati” a deemed University. Since his death it is managed by his successor Acharya Mahaprajna. The institute includes schools, library, ayurvedic medical centre, hospital, auditorium, printing office, a big meditation hall and a reception area. It is a modern campus that, like an *āśrama*, admits students, visitors, and people interested to deep their knowledge on Jainism. There are also 2 Digambara temples with a large tower (*mānastambha*), in white marble, erected in 1935, which is a true masterpiece,

**Lodruva**, a main Jain temple, dedicated to Pārśva, with a silver statue of him and four smaller sanctuaries,

**Lotana**, a nice recently restored temple with a beautiful and very expressive statue of Rṣabhadeva,

**Mahavirji**, a sanctuary dedicated to Mahāvīra built at the beginning of the XX<sup>th</sup> century by a rich Jain manufacturer. Panels carved in marble show episodes in the lifes of Pārśva and Mahāvīra.

There is also a nice statue of the latter, in red sandstone, unearthed during excavations. This temple is visited, every year, by thousands of pilgrims. There are here several “*dharmaśālā*” and a 52 feet high *mānastambha*,

**Mandava**, an ancient Jain centre with two beautiful temples dedicated respectively to Śānti and Supārśva,

**Mirpur**, four lovely Jain temples with, in the main one, a representation of Mount Meru, on which an allegorical statue of a *Jīna* is placed. In front of it, devotees play music, sing and dance while, at the same time, a “*pujārī*” is doing worship. A nice coloured photo of Pārśva temple (X<sup>th</sup>-XI<sup>th</sup> centuries), can be seen in the JAINA calendar 2004.

**Mucchala**, at 12 kms from Sadri, a nice Jain temple, dedicated to Mahāvīra, standing alone amidst hills,

**Nadol**, a big ancient temple dedicated to Nemi, and three smaller ones,

**Nakoda**, near Balotara, a beautiful temple dedicated to Pārśva with a statue of Bhairava and two ancient sanctuaries,

**Nandiya**, at 10 kms from Sirohi, on a forest hill, a temple called 'Nandivardhan Caitya' with a 6,5 feet high splendid Mahāvīra and 52 other statues,

**Narlai**, near Sadri, 11 ancient temples whose frescos attract numerous visitors,

**Osiya** (Osiyan), town with a very prosperous Jain community during the reign of the Pratihāra, between the VII<sup>th</sup> and the XII<sup>th</sup> centuries. There one can find remains of numerous temples destroyed between the XI<sup>th</sup> and XIII<sup>th</sup> centuries by Muslim razzias. Only the restored temple dedicated to Mahāvīra remains, with delicate

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ornamentations on its pillars and the domes of its “*maṇḍapa*”. In the choir (*garbha-gr̥ha*), one can see a statue of the *Jīna* covered by gold leaves and the eyes in diamonds. It is from this town that a Jain community emigrated and constitutes now the “caste” of the “*Oshwals*” still united and active.

**Pachar**, a temple dating from the end of the XIX<sup>th</sup> century with frescos, mirrors and coloured glasses,

**Padmapura**, near Jaipur, beautiful Jain temples in white marble and a *dharmaśālā*,

**Panasar**, a splendid Jain temple with statues that had been buried here and later found again, a sanctuary dedicated to Mahāvīra and to five other Tirthānkara. There is also a temple dedicated to Pārśva.

**Paroli**, near Vejalpur, a beautiful Jain temple dedicated to Nemi with a statue of him that had been hidden in the past to avoid destruction by Muslim invaders,

**Phalodi**, a library (*bhaṇḍāra*) with numerous old Jain manuscripts,

**Ranakpur**, at 95 kms from Udaipur, one of the masterpieces of Jain art one must visit. Jain tradesmen amassed fortunes here, in medieval period, and had important functions in the administration of Mewar kingdom. One of them, Sanghvi Dharana Shah, Prime Minister of King Kumbhā, hired the very famous architect Deepak to construct temples figuring the “*Siddhaloka*”. These temples are as marvellous, by their fineness, as those of Dilwara on Mount Abu.

To mention especially the temple of Ādinātha, erected in the XV<sup>th</sup> century by Deepak. It is magnificent by its sculptures and its shape a Greek cross with “*maṇḍapa*” around the choir that faces the four directions. The wall enclosing the courtyard shelters 84 chapels with statues of Tirthānkara. All the 1444 pillars of this sanctuary are different.

Another temple, dedicated to Pārśva, in classic “*nāgarā*” style, has marvellous sculptures of Tirthaṅkara, musicians and dancers on its outer walls. A third, in the same style, is dedicated to Nemi. Nearby, are *dharmasālā* and several good hotels.

**Rṣabhadeva (Kesaraiya)**, south of Udaipur, a nice temple with 52 pinacles guarded by two statues of elephants, in the centre of the village. Erected in the XV<sup>th</sup> century, it is dedicated to Rṣabha. His statue in black marble is worshipped by Hindus and by Bhils that call it Kālājī (the black). Bhils are members of an ancient Rajasthani tribe who are black-skinned. It is the reason their worship him as their god.

**Sachore**, important Jain centre in the past, 6 temples of which one dedicated to Mahāvīra is the object of pilgrimages by the Śvetāmbara and another converted by Muslims into a mosque,

**Sadri**, 14 Jain temples of which the most ancient dates of the XI<sup>th</sup> century and the more recent is called Temple of glass,

**Sanganer**, at 19 kms of Jaipur, site of a great interest for all those who study Jain art, a Śvetāmbara temple with splendid paintings inside. In the Digambara sanctuary, called 'Sanghiji Mandir', dedicated to Ādinātha, one may discover numerous exuberant sculptures in marble contrasting with the austerity of the followers of that obedience.

**Sariska**, a Jain temple, in a tiger reserve, with a huge statue of Pārśva in pink sandstone,

**Shirohi**, twenty splendid Śvetāmbara temples whose the most restored is dedicated to Ādinātha. There is a *dharmasālā*.

**Svarnagiri**, near Jalor, on a mountain, a beautiful Jain temple dedicated to Mahāvīra with four others at his feet. In the valley of Jalor, one can admire 12 Jain sanctuaries. There is a *dharmasālā*, nearby.

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**Tijara**, a recent Digambara temple (1956) dedicated to Candraprabha (the 8<sup>th</sup> Tirthankara) with a miraculous statue of him and a big *dharmaśālā*,

**Udaipur**, important Jain community where each obedience is represented, the tallest temple dedicated to Ādinātha decorated inside with a miniature model of Mount Sammet Shikhar in precious stones. Among 40 other temples, in that city of 350.000 inhabitants, we must cite, in particular Śvetāmbara temples like: the 'Shitala Mandir', with a library and two great rooms for ascetics passing through, the 'Sethiki Mandir', the 'Chougan Mandir', with as unique feature a statue of the next Tirthankara whose, according to eminent Ācārya, reincarnation ought to happen in the third part of the next half-cycle of time. In the same complex there are two temples dedicated respectively to Śānti and to Mahāvīra, a school, a room for followers that fast (*bhojanaśālā*) and the 'Vijaya Mandir'.

**Varkana**, at 3 kms of Rani, a beautiful Jain temple (XV<sup>th</sup> century), reminiscences of old ones, with an original statue of Pārśva in white marble. A nice coloured photo of this beautiful temple can be seen in the JAINA calendar 2005.

In this State, numerous interesting temples yet to visit at: **Ajari, Amarsagar, Aur, Bada, Badoda, Bali, Beda, Bhandavpur, Bhimal, Bijolia, Brahmasar, Chamatkar, Dantani, Deladar, Derana, Dhanari, Gangani, Gohili, Jakhoda, Jalarpatan, Kashindra, Khimel, Khimvasar, Khudala, Kimvarli, Kojara, Kolargadh, Laj, Lodravpur, Madopur, Mandar, Mundasthal, Mundava, Nadlai, Nagahad, Nagaur, Nageshvar, Nana, Nitoda, Pali, Pindvada, Pokharan, Posaliya, Radbar, Rajnagar, Saminakheda, Sanchor, Sanderav, Sawaimadhopur, Sesali, Sevadi, Sirodi, Sivera, Varman, Vatera, Velar, Virvada, Zadol, etc.**

### • UTTAR PRADESH AND UTTARANCHAL

We will treat these regions side by side, due to the formal division of Uttar Pradesh in two States, in November 2000. We can cite at:

**Ahikshetra (Ahichchatra)**, sacred place where Pārśva became omniscient, a modern temple and a “*dharmasālā*” near remains of ancient Jain sanctuaries,

**Ayodhya**, in the district of Faizabad, where according to Jain tradition, Rṣabha, Bāhubali, Ajita, Abhinandana, Sumati, Ananta, Brāhmī Sundarī, etc. were born, 4 great temples and 5 chapels. One of these temples has an impressive 30 feet high statue of Rṣabha. It was the capital of his son Bharata, who made it the seat of his vast empire. Mahāvīra would have spent time here.

**Banaras (Varanasi)** called **Kashi** (luminous) in the past, birthplace of Supārśva and Pārśva, also visited by Mahāvīra. Here are numerous Jain temples of which 12 Śvetāmbara ones. The “Parshwanath Vidyapeeth” (formerly known as P. V. Research Institute) recognized from Banaras Hindu University is an eminent Research Institute of Jainology. It has produced several eminent Jain scholars. At present, the Institute is working on the realisation of a mammoth project of ‘*Encyclopaedia of Jain Studies*’ and also on the translation of Ācārya Haribhadra’s works.

**Bateshvar**, a beautiful Digambara temple dedicated to Ajita,

**Bijnor**, a Digambara temple dedicated to Pārśva,

**Chandrapuri**, birthplace of Candraprabha, two temples- one Śvetāmbara and one Digambara, dedicated to him,

**Deogarh**, at 31 kms from Lalitpur, 31 Jain temples from the V<sup>th</sup> to the XII<sup>th</sup> centuries, with many statues and splendid pillars, in the “*Karnali fortress*” and in the valley. Close by is a “*dharmasālā*”.

**Hastinapur**, legendary capital of the *Mahābhārata*, North-East of Delhi, but only a village today, an important place of pilgrimage both for the Śvetāmbara and the Digambara. According to Jain tradition, Rṣabha accepted here to drink a little sugar-cane juice, after a long

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fast. Every year, in May-June, numerous adepts come there to commemorate this fact. There also were born Śānti, Kuñthu and Ara, respectively 16<sup>th</sup>, 17<sup>th</sup> and 18<sup>th</sup> Tīrthaṅkara. One can see, on the hill near, their footprints and, in the village, a Digambara temple and a Śvetāmbara one dedicated to Śānti. Both of them are very beautiful.

The Digambara nun Gyanmati Mataji has established in the village a "Triloka Śodha Sansthāna" for the study of Jain cosmology. In this centre, created in 1985, one can see a representation of the "Jambūdvīpa" (the Isle of the rose apple-tree) and, while climbing the staircase of a tower, look at the isles and oceans of this renowned mythical continent.

An ancient temple dedicated to Mahāvīra and some chapels stand here. There is also a Digambara boarding school for boys (*gurukula*), a Śvetāmbara sanctuary and two "dharmaśālā".

**Kahaum**, the oldest "mānastambha" erected by Jains in 146 AD with four sculpted Tīrthaṅkara,

**Kampila (Kāmpilya)**, ancient capital of Pāñcāla, place of great Jain pilgrimage, numerous ancient Jain sanctuaries, unfortunately in ruins today and two recent ones, a Śvetāmbara and a Digambara. According to tradition, it is here that Vimāla (the 13<sup>th</sup> Tīrthaṅkara) was born, has attained illumination and liberation. It is also here that Emperor Hariṣeṇa converted himself to Jainism. One can see two very beautiful and impressive statues of Nemi, in Gupta style, a black one in the Digambara temple, and a white one in the Śvetāmbara sanctuary,

**Kaushambi**, a Digambara temple and a Śvetāmbara one dedicated to Padmaprabha (the 6<sup>th</sup> Tīrthaṅkara). This place often visited by Mahāvīra is an object of pilgrimages,

**Mahalaka**, near Meerut, a Digambara temple, dedicated to Candraprabha (the 8<sup>th</sup> Tīrthaṅkara),

**Mathura**, important Jain centre between the III<sup>rd</sup> century BC and the XI<sup>th</sup> century AD, remains of ancient temples, one Śvetāmbara and four Digambara sanctuaries of which one dedicated to Jambū, the third successor of Indrabhūti Gautama. There is also the '*Deva Stūpa*', one of the oldest monuments of India. It is in this city that Skandila convened a council, about 340 AD for the recension of the Śvetāmbara canon. One can admire a beautiful statue of Pārśva in the "Government Museum",

**Modinagar**, a Digambara temple with some beautiful statues, especially of Śānti and Ādinātha,

**Ratnapur** in Faizabad district, the place where Dharma (the 15<sup>th</sup> Tīrthaṅkara) was born, Śvetāmbara and Digambara temples and a "*dharmasālā*",

**Sarnath**, at 10 kms east of Varanasi (Benaras), in the "Deer Park", a Jain temple dedicated to Śreyāṁśa (the 11<sup>th</sup> Tīrthaṅkara) who attained his liberation here,

**Shauripur**, at 75 kms from Agra, birthplace of Nemi (the 22<sup>nd</sup> Tīrthaṅkara), a beautiful Digambara temple, restored in 1981, with a remarkable black statue of him, a Śvetāmbara temple and a "*dharmasālā*",

**Shravasti**, in Baharaich district, supposed birthplace of Sambhava (the 3<sup>rd</sup> Tīrthaṅkara) and visited several times by Mahāvīra, two Jain temples, one modern and one in ruins,

**Sironji**, near Lalitpur, a great Jain temple, surrounded by walls, dedicated to Śānti and a row of beheaded but skilfully sculpted statues of *Jina* on pedestals. Hundreds of Jain statues of ancient period exist here.

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Furthermore, one can visit in this region several interesting Jain temples in: **Agra, Allahabad, Badrinath, Baragaon, Firozabad, Khukkhundu, Ghaziabad, Lalitpur, Lucknow, Pabhosa, Purimtal, Simapuri, Srinagar, Vahalana, etc.**

### 2. Their temples and sacred places in South India

Numerous Jain temples also exist in South India, most of them in “*drāvida*” style, more massive and restrained than those of the North. We will include in that part of India, the States of Andhra Pradesh, Karnataka, Kerala, Maharashtra and Tamil Nadu. Those that are not listed have small Jain communities or only few followers of Jainism.

#### • ANDHRA PRADESH

Compared to the former States, few Jains reside here. Nevertheless, about 50.000 followers are living in different sectors. Here, numerous Jain sanctuaries have been changed into Hindu temples or into Muslim mosques.

One may mention, at:

**Aste**, near Alur, a temple dedicated to Pārśva,

**Kulpaka**, very artistic Jain temples, in white stone, that attract, every year, numerous pilgrims. Inside, there are many pillars and beautiful statues amongst which a very original one of Mahāvīra in green gemstone,

**Vijayapuri**, an ancient Jain chapel converted into a Vaiṣṇavite temple. Outside, there is a statue of a Tīrthaṅkara in black stone and another one, a bit further away,

**Vijayawada**, ancient Jain temples dating from the X<sup>th</sup> century.

We must also mention in this region Jain chapels or temples in: **Amaravati, Gudivada, Hyderabad, Nagpur, Pedamiram, Penukonda, Tirupati, Warangal**, etc.

• **KARNATAKA**

This State is the fifth in importance of Jain population (more than 400,000), after Maharashtra, Rajasthan, Gujarat and Madhya Pradesh. One may mention, at:

**Aihole**, South-East of Bijapur, Jain temples in “*nāgara*” and “*drāviḍa*” styles, side by side, particularly one called '*Meguti*' in “*drāviḍa*” style, dating from the VII<sup>th</sup> century, with an inscription in Kannada language, situated atop the highest hill of the village. Two original statues are only remaining today: a tall one of a seated Mahāvīra and a partly mutilated one of Ambikā. There is also, a cave from the VII<sup>th</sup> century and a museum where one can see a statue, also mutilated, of Ādinātha,

**Badami**, a cave-temple with very ancient sculptures of Bāhubali and his sisters, on one side, and of Pārśva with his hood of snakes, on the other. Close by him are his guardians (*yakṣa and yakṣī*) Padmāvati and Dharaṇendra,

**Bangalore**, capital of the State, thirty-seven beautiful temples and two “*dharmaśālās*”. (Here, Jains are ruling the electronic industry),

**Belgaum**, nine Jain temples dating from the XIII<sup>th</sup> and XIV<sup>th</sup> centuries and a “*dharmaśālā*”,

**Belur**, ancient Hoysala capital, some beautiful Jain temples,

**Candragiri**, see Shravana Belgola,

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**Dharmasthala**, a temple dedicated to Candraprabha (the 8<sup>th</sup> Tirthankara) and a “welcome centre” that provides free shelter and food regardless of religion or caste. Here also are a big 34 feet high statue of Bāhubali, erected in 1982, and a museum called 'Manjusha Museum' with beautiful collection of sculptures, paintings and other art works. There is also a temple called 'Manjunātha' where Hindus and Jains coexist,

**Gadag**, an old Jain temple from the XI<sup>th</sup> century and two recent ones,

**Gommatagiri**, at 25 kms Northeast of Mysore, on the hillock, a 16 feet high statue of Bāhubali, in black granite. One can access it by steps carved in the rock. Each year, in September/October, a great anointing (*mahāmastakābhiṣeka*) of that statue attracts numerous devotees.

**Halebid**, ancient capital of the Hoysala dynasty, several temples in a special style, due to the Jain devotion of Queen Śāntidevī. Three are always used for *pūjā*, respectively those dedicated to Pārśva, Ādinātha and Śānti. These “*basadi*” are in black schist with marvellous carvings. The museum has a statue in black stone of a *Jina* in “*kāyotsarga*” posture.

**Hampi**, ancient capital of Vijayanagar kingdom, among destructions caused by Muslims at the XIV<sup>th</sup> century, several Jain temples of which that called '*Ganigitti*' erected in 1385 by a Minister of King Bukka II. Several others are on the hill called “*Hemakūṭa*”. Not far from there, in the destructed ancient city of Anegundi, where one can see a Jain sanctuary and a group of *Jina* cut in rock faces.

**Humcha (Hombuja)**, seat of a Bhaṭṭāraka, five Jain temples of which one is dedicated to Padmāvati with a treasure of sculptures, a monastery and a library rich in manuscripts and scriptural works on

Jainism. The present Bhaṭṭāraka, Shri Devendra Keerti, has erected a tall marble statue of Pārśva on the top of the hill.

**Jinanathapur**, not far from Candragiri, a temple (*bastī*) dedicated to Śānti dating from the XII<sup>th</sup> century. It is one of the glories of Jain art in the region, decorated in “*hoyasala*” style. Its outer walls are covered with successive horizontal friezes, from the top to the bottom. Inside, there is a forest of pillars.

**Kambadhalli**, Jain temples among which the *Pañcakūṭa bastī*, and beautiful statues of Ādinātha, Nemi and Śānti,

**Karkal**, seat of a Bhaṭṭāraka, a monasterie, a library, a *dharmasālā*, and a Jain temple with four entrances (*caturmukha*) built in the XVI<sup>th</sup> century. Statues of Tīrthaṅkara in black stone in four rows face the four directions. Six other sanctuaries are in a suburb of the town. To see, in the southern suburb, a 42 feet high statue of Bāhubali, installed in 1432 AD. It is cut from a block of black rock and modelled on that of Shravana Belgola,

**Kothali**, atop a small hillock, a recent Jain centre called “*Śāntigiri*” with eight statues of Tīrthaṅkara, a “*gurukula*”, an “*āśrama*” and a “*dharmasālā*”,

**Lakkundi**, Jain temples built in the XI<sup>th</sup> and the XII<sup>th</sup> centuries. The lower parts are profiled, the walls have lovely pilasters and there are remarkable details on the ceilings. One of these sanctuaries, the biggest, from the XI<sup>th</sup> century, has five pyramids in tiers and a square roof,

**Lakshmeshvar**, two Jain temples built in the X<sup>th</sup> century,

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**Mudabidri**, 35 kms northeast of Mangalore, 18 Jain” *bastī*”, most of them on either side of “Temples street”. In the “*Hose basadi*”, the “*Guru basadi*” and the “*Candranātha basadi*” there are splendid sculptures and especially a Pārśva in black stone. Seat of a Bhaṭṭāraka, this town has a monastery (*maṭha*), a *dharmasālā*, and a library that contains numerous ancient manuscripts.

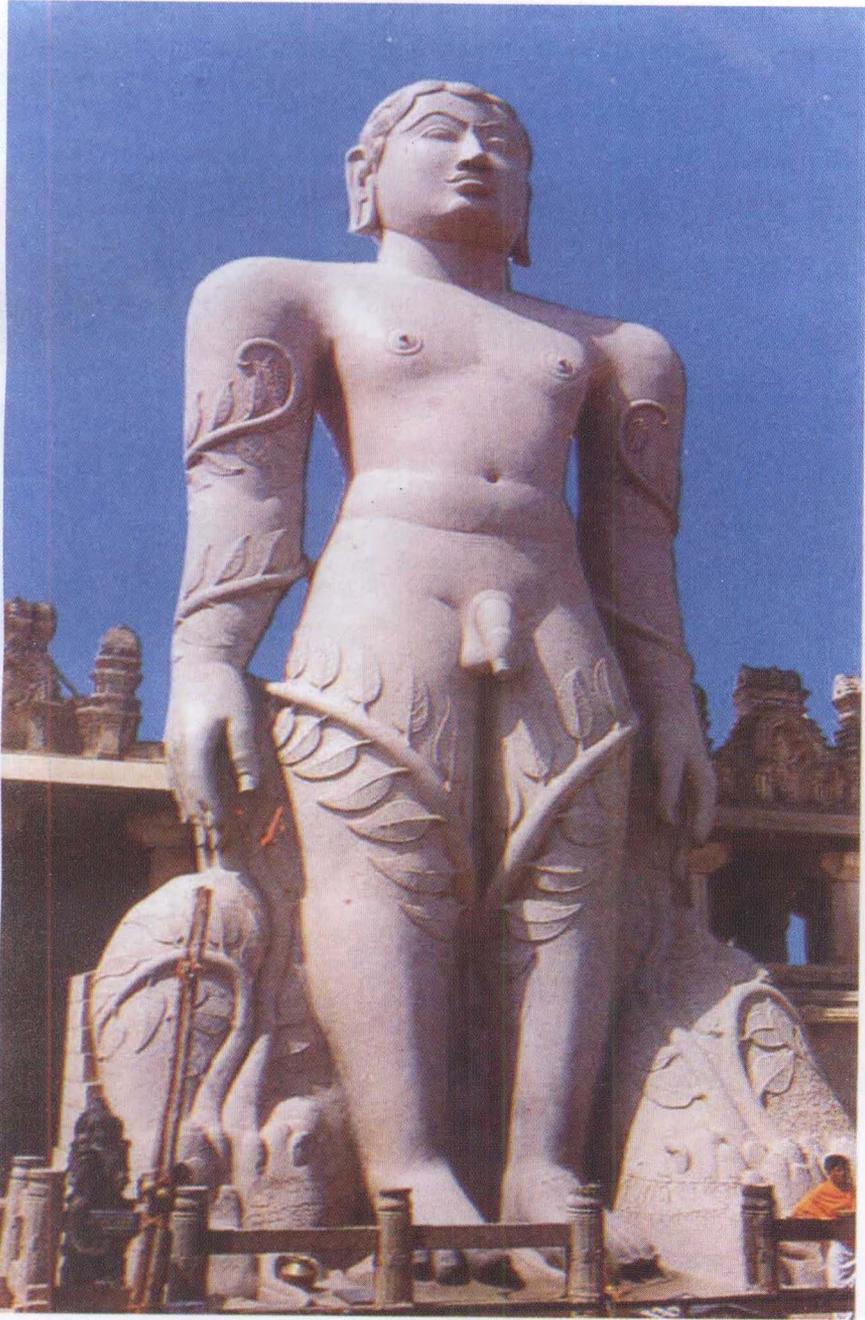
**Shravana Belgola, (Shravana Belagola)**, meaning “the white lake of the ascetic”, situated at 50 kms from Hassan, a very important Digambara centre. This one, unique in the world, attracts a crowd of pilgrims, visitors and tourists.

According to Jain tradition, it is believed that in the III<sup>rd</sup> century BC, Candragupta Maurya and the Jain saint Bhadrabāhu passed away here by following the “*sallekhanā*” ritual. In this little city, one finds: a monastery-temple managed by a Bhaṭṭāraka, where young novices (*brahmacārin*) study sacred books, various schools, a hospital, and a “*dharmasālā*”. Behind the monastery, there is a splendid pillar of glory (*mānastambha*), in front of the “*Bhaṇḍārī bastī*”. This temple is dedicated to all the Tirthaṅkara, with their 24 statues at the back of the inner hall.

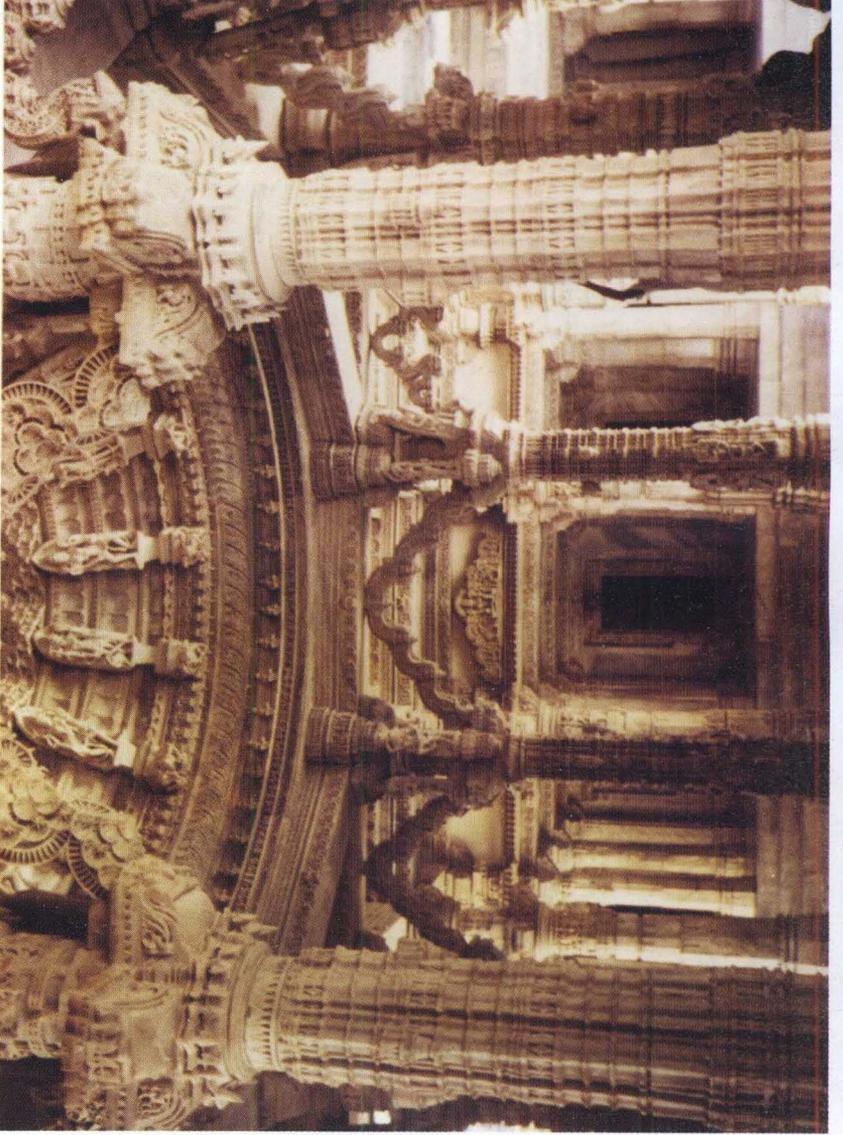
Among other Jain temples in this sacred place, to see, in particular, the “*Akkana bastī*”, that is a model of “*hoysala*” architecture.

On one of the two hills surrounding the village, called “*Candragiri*” in memory of Candragupta, there are 14 temples or chapels, the footprints of this renowned Emperor, pillars (*niśīdi*) erected in honour of the numerous devotees who practiced “*sallekhanā*” ritual here and some beautiful “*mānastambha*”.

On the other hill, called “*Indragiri*” (Indra’s hill) or “*Vindhyāgiri*”, there are 7 temples and the renowned huge 58 feet high statue of Bāhubali that was erected, in 981, by the General Cāmuṇḍarāya, Minister of King Rājamalla of Gaṅga dynasty. One may see his nice



High statue of Bāhubali at Shravana Belgola



Marvellous Jain Dilwara temple on Mount Abu (Rajasthan)

photo in this book. To reach the foot of such a masterpiece, frequently pictured in art and travel guides, one has to climb 620 steps.

A very great ritual of anointing of the head “*mahāmastakābhiṣeka*” of this highly venerated Jain saint takes place here. The ceremony attracts thousands of devotees every twelve years onwards. It lasts several days during which *Ācārya* and devotees who give generous gifts of money have the great honour to pour, each day, 1008 pots full of water, milk, ghee, sandal, coconut juice, etc. over the statue, whereas others sing hymns, dance and express their joy.

The event is always eagerly awaited. According to Jain tradition, it takes place when the conjunction of several planets occurs in the sky. In 1993, petals of flowers were thrown from a helicopter at the end of the festival. The last “*mahotsava*” has taken place in February 2006.

**Varanga**, in the middle of a lake, a Digambara temple with a unique thatched roof, dating from the XV<sup>th</sup> century, dedicated to Nemi, and two other sanctuaries nearby,

**Venur**, a Jain temple dedicated to Śānti and a statue 38 feet high of Bāhubali dating from 1604 AD. Numerous are the pilgrims that come here, each year.

In this State, we may also mention Jain temples to visit at: **Abalvadi, Alanda, Angadi, Arsikere, Bagalkot, Balambeeda, Banakhpur, Basav, Belaguli, Bhatkal, Bidar, Bijapur, Chamarjnagar, Devanhalle, Dharwad, Gulbarga, Hornadu, Hosepet, Hubli, Javergi, Kamthan, Kanakagiri, Koppal, Kunigal, Malkhed, Mangalore, Mayasandra, Mumnabad, Mysore, Narasimharajpur, Nittur, Pattadakal, Saligrama, Shantigiri, Shimoga, Sonda, Srirangapatna, Stavnidhi, Swadi, etc.**

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- **KERALA**

One may cite, at:

**Alappuzha (Alleppey)**, a Jain Śvetāmbara temple erected in 1990,

**Bangarmanjeshwar**, Jain ruins,

**Palakad (Palghat)**, interesting Jain ruins at "*Sultan's Battery*".

- **MAHARASHTRA**

More than 1.500.000 Jains live in this State. Among the most interesting sites we will mention, at:

**Amalner**, three temples of which a splendid one dedicated to Pārśva,

**Anjaneri**, at 24 kms from Nasik, an important Jain centre from the XII<sup>th</sup> and XIII<sup>th</sup> centuries, a great statue of a meditating *Jina* and, at the village entrance, a partly restored ancient temple. Nearby, is a cave-temple, converted into a Śaivaite chapel where there are still carvings of *Jina* and *Yakṣa* on the rock.

**Ankai**, in Kandesh district, Jain cave-temples decorated by silhouettes holding musical instruments and performing a dance,

**Antariksha**, see Shirpur,

**Bhaja**, ancient Jain cave-temples,

**Bhatkuli**, a Digambara temple dedicated to Ādinātha,

**Chamarlena**, several ancient Jain cave-temples,

**Ellora**, 40 kms North-West of Aurangabad, 35 renowned cave-temples of which 5 Jain ones, in the group C dating from the IX<sup>th</sup>-X<sup>th</sup> century. Cave n<sup>o</sup>31, called "*Chhota Kailasa*", has representations of the 24 Tīrthaṅkara with Mahāvīra in the choir. Cave n<sup>o</sup>32 is a smaller one but also decorated. Cave n<sup>o</sup>33 called "*Indra Sabha*" more elegant with in it Mahāvīra, Pārśva, Bāhubali and his two sisters, Brāhmī and Sundarī as well as numerous sculptures of different sizes cut in the rock. Cave n<sup>o</sup>34, called "*Jagannātha Sabhā*" and dedicated to Sumati contains several chapels and representations of Tīrthaṅkara with old paintings on the ceiling. The upper room is a true masterpiece. Cave n<sup>o</sup>35, smaller than the former, is similar. On the top of the hill, from where one has a splendid view on Ellora, there is a cave-temple dedicated to Pārśva with a 20 feet high statue of him seated on a throne. There is also a "*gurukula*".

**Gajapantha**, 6 kms from Nasik, near the village of Mashrul, on the hill two newly constructed Digambara temples with a Jina sculpted in black stone and beautiful pillars, a "*dharmasālā*" near a small group of ancient caves and an old temple dating from the VIII<sup>th</sup> century.

**Godiji**, see at Mumbai,

**Karanja**, 3 famous Jain temples amongst which the "Sena Gana Mandir" and the "Balathkara Gana Mandir", with nice paintings, splendidly carved wooden pillars and statues in stone and metal demonstrating great artistry. There are also a study centre (*gurukula*) managed by a Jain spiritual master and a museum with many old statues,

**Kolhapur**, seat of a Bhaṭṭāraka, five Jain temples, a monastery and a rich library,

**Kumbhojgiri**, a Jain temple, on the hill, in a forest, with statues of Pārśva, Padmāvati, Maṇibhadra, Ajita and Candraprabha surmounted

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by a 26 feet high Bāhubali, in marble of Rajasthan, erected in 1963. Furthermore, there are here: two other Digambara temples, a great “*gurukula*” for young novices with school, lodging for the teachers, printing office, gymnasium, library, dining-hall, “*dharmasālā*”, etc. They were built with the gifts from Jain families and the help of the State Government,

**Kunthalgiri**, in Solapur district, a Jain city-temple regarded as the “*Śatruñjaya*” of the South. Muni Shantisagar Maharaj practiced the *sallekhanā* ritual here, in 1995. One can see his footprints. There are also a “*gurukula*” and a “*dharmasālā*”.

**Mangi-Tungi**, two hills 4265 feet high. On "Mangi hill", after having climbed 3500 steps, one can admire three Jain temples dedicated to Ādinātha, Śānti and Pārśva and, carved in the rock, those of Bāhubali and *Ambikā*. On Tungi hill, there are a temple-cave of Candra and five statues of *Jina*. At the foot of the hill, there are three chapels and a “*dharmasālā*.” A sacred place where number of pilgrims come from all over the world every year.

**Mumbai (Bombay)** capital of this State, great economic centre, and the most populous city of India, numerous Jain temples of which one, in marble, built in 1904, is dedicated to Rṣabha. Its decorations recall the lives of the Tīrthaṅkara. To see also in Paydhuni the temple of "Godiji" dedicated to Pārśva. The city museum has a very interesting Jain department.

**Muktagiri**, on that hill, 52 Jain “*mandir*” of which the biggest is the "Digambara Parshva Mandir". There, an annual “*melā*” takes place on Kārtika-pūrṇimā,

**Nandani**, near Kolhapur, seat of a Bhaṭṭāraka, a temple surrounded by walls, a monastery and a library,

**Nasik**, modern nice Jain temples and ancient ones,

**Osmanabad**, in Marathwada district, eight ancient Jain caves from the V<sup>th</sup> -VIII<sup>th</sup> centuries AD and a “*dharmasālā*”,

**Patana**, in Khandesh district, several old Jain caves,

**Pune (Poona)**, temples of an important Jain community,

**Ramtek**, a Digambara Jain temple (XI<sup>th</sup> century) dedicated to Śānti, the towers of which are a beautiful example of Jain architecture before the rise of the Indo-Islamic style. Chapels have been added to the building. Outside the surrounding wall is a “*dharmasālā*”. There are also eight other temples and a very ancient “*mānastambha*”,

**Shirpur (Antariksha)**, 72 kms from Akola, in one of the most ancient places of pilgrimage, a Jain temple built underground. A miraculous statue of Pārśva dating from the IV<sup>th</sup> century was found here and placed in the sanctuary that was restored at the end of the XVII<sup>th</sup> century. There also are three “*dharmasālā*”,

**Solapur**, five Jain temples and nearby: a girls school created in 1925 by a pious Jain, named Sumat Shah, a meditation hall, a library, a printing office and a dispensary.

This State also has Jain temples or sacred places at: **Achalpur, Agashi, Ajanta, Amaravati, Astha, Aurangabad, Badona, Bahubali, Bhadravati, Chandwad, Chintamani, Dahigaon, Dharashiv, Jintur, Kalikund, Kasar, Kundal, Lonavala, Nagapur, Navagarh, Ner, Paithna, Pydhuni, Shirdashapur, Ter, Thana**, etc.

#### • TAMIL NADU

Vishaka would have brought Jainism to Tamil Nadu. He was a monk of Karnataka, where this religion was flourishing. This faith

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spread rapidly here due to the support of numerous kings, especially of the Pallava and Chola dynasties.

Tamil Nadu has numerous ancient Jain cave-temples (*palli*), with beds cut in the rock for the ascetics that lived here once retired from the world. Here also are inscriptions especially in Brāhmī script (Brāhmī lipi), sculptures, ruins of ancient temples and monasteries, and some renovated sanctuaries. A great majority of temples are very poor here.

Worth mentioning, at:

**Agalpur**, 13 kms North-East of Chittamur, an old Jain temple restored during the XVI<sup>th</sup> century,

**Alagaramlai**, at North-West of Madurai, a sacred hill that contains an ancient Jain cave with sculptures and inscriptions,

**Anaimlai**, 5 kms from Madurai, a cave with beds, sculptures and inscriptions,

**Arpakam**, a beautiful Jain temple,

**Chennai (Madras)**, capital of that State, an important Jain community with some thirty temples and chapels of which the most renowned are: the Jaina Mandir, the Naya Mandir and the Chandraprabha Mandir. In “Mint Street” there is a temple with a unique statue of Pārśva made from green stone. In the temple of Candraprabha is a miraculous statue of him. On the 20<sup>th</sup> of August 1994, at the ceremony of renovation of the sanctuary, that statue would have projected saffron powder on the walls and on the ground giving the white marble a beautiful yellow colour. Indian newspapers reported at the time this unexplained phenomenon. There is also a

“*dharmasāla*” here. In 2005, a new temple has been dedicated to Sambhava (the 3<sup>rd</sup> Tīrthāṅkara),

**Chettipatti**, ruins of an ancient Jain temple with a statue of Mahāvīra and a beautifully sculpted head of Pārśva,

**Chitalar (Tiruccranattumalai)**, an ancient Jain centre, chapels and ruins of temples, dating from the IX<sup>th</sup> century, with statues of Pārśva, Mahāvīra and Ambikā,

**Chittamur**, in South Arcot, 10 kms from Gingee, seat of a Bhaṭṭāraka, an important Digambara centre with a monastery. Here, one can admire two renovated temples respectively dedicated to Malli and to Pārśva,

**Ennayaramalai**, at South-East of Gingee, Jain caves with inscriptions on the walls,

**Eruvadi**, statues of Ādinātha and Mahāvīra cut in the rock,

**Gingee**, at the end of *Jaina Street*, an old Jain temple still in use today, with numerous statues of *Jina* in stone and in metal,

**Jinakanchi**, 4 kms from Kanchipuram, two ancient Jain temples, surrounded by high walls, with a “*maṇḍapa*” dating from the XIV<sup>th</sup> century, and a renovated one. There are also two lovely statues of Mahāvīra and Candraprabha and nice paintings on the lives of several Tīrthāṅkara. This place was the seat of a Digambara monastic order,

**Jingiri**, a hill near Tirunarunkondai, various cave-temples, an ancient Digambara temple with beautiful towers and statues of Pārśva and Candraprabha,

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**Kalugumalai**, in Tirunelveli district, a huge Jain cave-temple with three rows of Tirthaṅkara statues cut into the rock,

**Karuppankunru**, an ancient cave and nearby a statue of Mahāvīra cut in a big block of stone,

**Kundavai**, a religious Jain complex with a temple dedicated to Mahāvīra, another with beautiful pillars carved in the “*maṇḍapa*” and images of Ambikā, Bāhubali, Ādinātha and Pārśva. At the top of the hill, one can admire a statue 15 feet high of Nemi, dating from the XII<sup>th</sup> century, that is a masterpiece of Chola art,

**Madurai**, hills with numerous caves inhabited in ancient times by Jain ascetic communities, especially of the Digambara “*drāviḍa saṅgha*”. In the museum is a lovely statue of Mahāvīra of Chola style.

**Mangaulam**, ancient Jain centre, five caves with inscriptions,

**Mannargudi**, 34 kms from Tanjore, a Jain temple dating from the XII<sup>th</sup> century with beautiful statues of Malli, Sarasvatī, Padmāvātī and Dharma,

**Melsithamur**, two main Jain temples with very artistic sculptures, a big statue of Pārśva and another of Nemi. In front of the sanctuary is a pillar with at its top a statue of Bhairava and a dog. They are the guardian spirits of the temple and of the village. This place, seat of a Bhaṭṭāraka, has ancient manuscripts and each year, in April, a great Jain religious festival takes place,

**Mullipattu**, a Jain centre with a temple,

**Munigiri**, 15 kms from Kanchipuram, a Jain complex of temples with beautiful statues of Ādinātha, Pārśva, Mahāvīra, Ambikā, and a

library containing precious manuscripts and numerous religious books,

**Muttupatti**, sculptures of Ādinātha and of Mahāvīra, dating from the IX<sup>th</sup> century, carved in the rock,

**Nagercoil**, near Comorin Cape, ancient big Jain centre from the VII<sup>th</sup> to the XVII<sup>th</sup> centuries, an old Jain temple converted into a mosque,

**Panchapandavamalai**, a Jain temple of the VIII<sup>th</sup> century cut in the rock,

**Peramandur**, near Tindivanam, two restored ancient Jain temples with a modern statue in marble of Ādinātha and another of Candraprabha. An annual religious festival takes place here,

**Ponnurmalai**, 40 kms from Tindivanam, an important Jain centre with a temple dedicated to Ādinātha, a nice statue of Mahāvīra, a school and an apprentice school bearing the name of Kundakunda. It is here that this great Jain Master performed penance and wrote several of his literary and religious works.

**Pudal**, 15 kms from Chennai, the most ancient Jain temple of Tamil Nadu. Inside it, one can admire great statues of Ṛṣabha, Pārśva and Padmāvati that attract numerous pilgrims, each year,

**Pudukkotai**, a hill with Jain caves containing stone beds for the ascetics, and inscriptions in ancient Brāhmī. In the museum one can see sculptures in stone and bronze,

**Pugalur**, several ancient Jain caves with inscriptions in Brāhmī, on Mount Arunattamalai,

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**Samanarmalai**, near Madurai, sculptures in the rock of Mahāvīra, Supārśva and other *Jina*, with inscriptions dating from the IX<sup>th</sup> and X<sup>th</sup> centuries,

**Siddharmalai**, 1 km from Mettupatti, a big ancient Jain cave with beds and inscriptions cut in the rock,

**Sittanavasal**, Jain cave-temples with exquisite mural paintings dating from the VIII<sup>th</sup> century,

**Thanjavur (Tanjore)** a Digambara community with a temple, in what was the ancient capital of the great Chola dynasty,

**Thellar**, a Jain temple of the local community,

**Thirunarunkondai**, in South Arcot district, important ancient Jain centre, two temples on the hill, dating from the XI<sup>th</sup> century, one dedicated to Pārśva, called "*Western Temple*", the other to Candraprabha, called "*Eastern Temple*,"

**Tindivanam**, a Digambara community with a temple in "*drāviḍa*" style,

**Tirakkol**, 25 kms north of Gingee, a Jain temple with a ravishing pillar in front of it, ruins of a chapel and a Tirthaṅkara cut in the rock,

**Tirumalai**, between Arni and Ponnur, said to be the "Shravana Belgola" of Tamil Nadu, a temple dedicated to Mahāvīra erected by the sister of the first Chole king. One can see inside statues of Nemi and of her. On the hill, there are several ancient cave-temples with multicoloured paintings, numerous statues and several interesting inscriptions. There is also a sanctuary dedicated to Pārśva with the footprints of various Ācārya. Here, Samantabhadra, Ṛṣabhasena and Varadatta have written numerous literary and religious works in Tamil language. Since 1998, it is the seat of a Bhaṭṭāraka again,

**Tirunatharkunru**, a bas-relief with the 24 Tīrthaṅkara sculpted and a “*nishidi*” in memory of the death of a Jain monk, after fifty-seven days of fast, according to the “*sallekhanā*” ritual,

**Tirunelveli**, an ancient Jain cave-temple, called “*Marugaltalai*,” with beds in stone for the ascetics and some inscriptions,

**Tiruparankuran**, a group of Jain temples dating from the IX<sup>th</sup> century,

**Tiruparuthikundram**, two Jain temples of the IX<sup>th</sup> century of which one is dedicated to Mahāvīra with paintings and inscriptions in Tamil and the other is dedicated to Candraprabha with a small “*maṇḍapa*”,

**Tondur**, a Jain centre with a temple,

**Uttamapalayam**, sculptures in the rock representing Ādinātha and Mahāvīra,

**Valathi**, a small cave with inscriptions and sculpted Jina as well as a temple dating back to the XV<sup>th</sup> century. Each year, there is a religious festival here,

**Vallimalai**, a huge cave that has a splendid statue of Mahāvīra in a conical shrine,

**Vandavasi**, a Digambara community with a temple,

**Vellore (Velur)**, a Digambara community with a temple,

**Vengundram**, a Jain temple, dating from the VIII<sup>th</sup> century, that shelters one of the oldest statues of Mahāvīra, with a “*trichatra*” (a triple parasol) above him,

**Villupuram**, a Digambara community with a temple.

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We will also mention in this State Jain temples and sacred places at: **Ajari, Arungakulam, Birudur, Elangadu, Kanchipuram, Karungalagudi, Kollathur, Mudalur, Nelliangulam, Peramalam, Polal, Thayanur, Veedur, Vembakkam, Vijayamangalam, Viranamur, Yanaimalai** etc.

This enumeration may be extended, due to the fact that Jains have many remains of their historic and present existence in this State, but as we have said our list is not exhaustive. We will stop here for Tamil Nadu and all India.

Note that one of the most Jain sacred places is the mythic Mount Aṣṭāpada (Mount Kailāśa) in the Himalaya, now in China, where Rṣabha, the first Tirthankara, attained his liberation. A beautiful Jain temple is under construction near, at **Badri**.

### 3. Their temples in other parts of the world

During the XX<sup>th</sup> century, as we have said, a number of lay Jains departed from India to other countries of the world for various reasons and especially economical ones. They created communities and those who revere statues built temples. These temples are either shared with Hindus or used only by the Jains. Some are modest chapels, others are beautiful edifices erected according to Indian styles. In all the great cities in the world where dwell now important Jain communities performing the cult in sanctuaries, they have in general their own temples either in towns or in sites near. It is the case in Africa, America, Asia, Europe and Oceania.

- **In Africa**

There are Indian lay Jain communities in the main cities of Southern and Eastern Africa.

In Southern Africa, we find lay Jain communities with temples in **Durban, Johannesburg, Pretoria, etc.**

In Eastern Africa, where some Jain families have emigrated since 1963, especially in Kenya, they have built temples and “*pāthasālā*“ in **Mombassa**. Since 1984, there is also a Jain temple in **Nairobi**.

- **In America**

It is in North America that Indian Jains emigrants are the most numerous, especially in Canada and the United States. Dr. Bhuvanendra Kumar in his book "*Jainism in America*", edited in 1996 by *Jain Humanities Press*, traces their history and considers the number of those living now in these two great countries at more than 100.000.

In Canada, there is now, in **Toronto** a Jain temple dedicated to Mahāvira.

Today, in the United States, there are thirty temples of which 14 are shared with Hindus and 16 uniquely Jain. The first was inaugurated in 1966 at **Elmhurst** (New-York) State. The others are at **Crefzille**, **Londonville**, **Pittsford** (New-York State), **Norwood** (Massachusetts), **Penasukam**, **Essex Falls** and **Blairstown** (New Jersey), **Silverspring** (Maryland), **Richardson** and **Houston** (Texas), **Bartlett** (Illinois), **Winchestor** and **Cincinnati** (Ohio), **Philadelphia** and **Monroeville** (Pennsylvania), **Farmington** (Michigan) **Milwaukee** (Wisconsin), **San Jose** and **Milpitas** (California), **Richmond** (Virginia), **Augusta** and **Smyrna** (Atlanta), **Minneapolis** (Minnesota), **West Palm Beach** (Florida), **Simsonville**, **Charlottesville** and **Morrisville** (Carolina). The last one is the Jain Centre of Southern California inaugurated on the 27 March 2005 in the city of **Buena Park**, a suburb of Los Angeles.

These sanctuaries are usually far from noisy conglomerations. They are made in white marble, sometimes shipped from India. Consecrations of these beautiful constructions and installations of statues inside last several days of rites and festivals. The buildings include generally: temple, rooms for conferences, meditation and

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fasting, library, religious school (*pāṭhaśālā*), etc. All is paid by the generous gifts of the Jain laity.

Statues in these temples are essentially those of Rṣabha, Pārśva, Śānti, Mahāvīra, Bāhubali, Sarasvatī, Padmāvati, and in a large spirit of tolerance parts of these temples are reserved to each obedience. In America, the Śvetāmbara and the Digambara live in perfect harmony.

At the time of printing this book, there are about 100 lay Jain communities in Canada and the U.S.A. They are regrouped in the *Jain Associations in North America* (JAINA) that publishes a review entitled *Jain Digest* and has numerous religious and social activities. The majority of Jain communities in North America live in big cities like Atlanta, Augusta, Boston, Buffalo, Cleveland, Chicago, Dallas, Dayton, Detroit, Houston, Los Angeles, Memphis, Milwaukee, Montreal, New-York, Pittsburgh, Rochester, Sacramento, Toronto, Washington, etc. Their members hold high or medium level positions and respect the fundamental tenet of *ahimsā*.

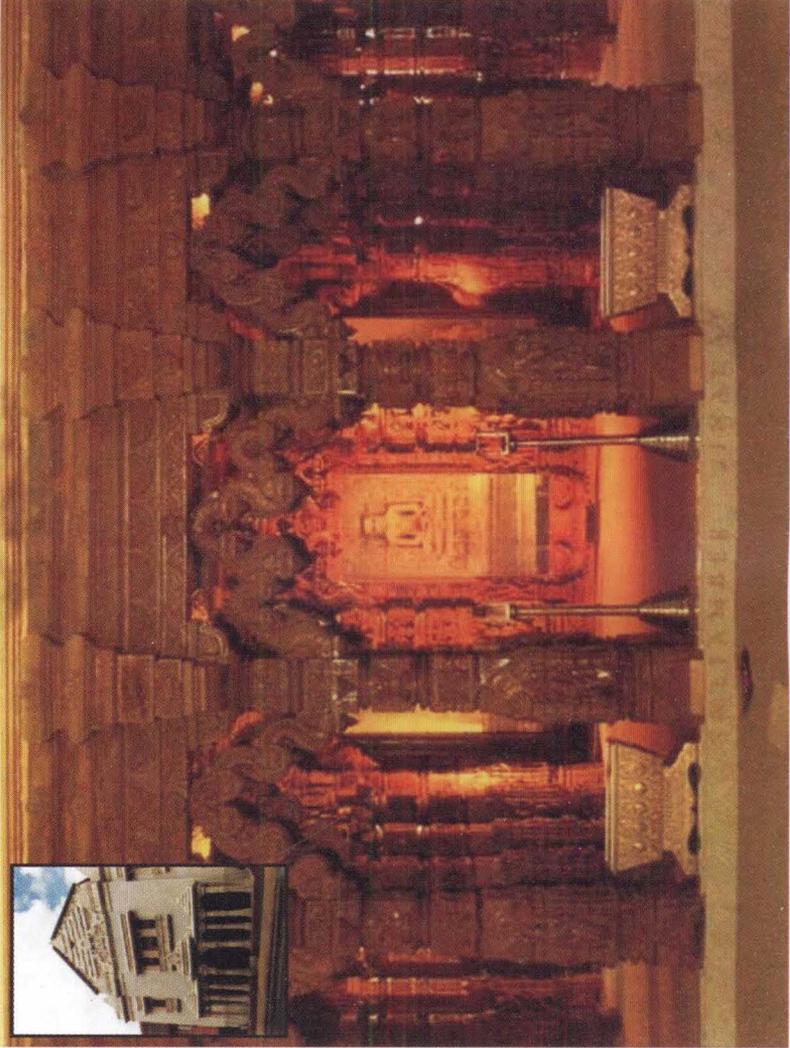
### • In Asia

In addition to India, there are some lay Jains in Nepal regrouped in the '*Nepal Jain Parishad*' with two temples at **Kathmandu**. In Japan they are regrouped in the '*Japan Jain Sangha*' with a temple at **Kobe**, built in 1985. This sanctuary is two-storied with a dome in marble and artistically decorated pillars. One can see a beautiful statue of Mahāvīra inside carried from Baruch in India. There are also many Jain temples in Pakistan erected before the partition of India and now in bad conditions.

We find Jains too in **Malaya**, especially in **Singapore**, regrouped in the '*Singapore Jain Religious Society*' with a temple and another in **Ipoh**. Some Jain communities are also settled in **Kuala Lumpur**, **Malacca**, **Penang**, etc. One exists in **Bangkok** in Thailand and another in **Hong Kong**. There are also some Jain families in Aden,



**The Jain temple of Bartlett (Illinoioin) USA  
(Inaugurated in USA in 1993)**



The interior view of Jain Temple Leicester (U.K.)  
Front view of the Jain Temple Leicester (in left corner)



Dubai, Egypt, who practice their cult at home, like in Bangladesh and other countries..

- **In Europe**

Numerous Indians have immigrated to the United Kingdom. It is not surprising that we find the most numerous groups of Jains of Europe in that country. In **London**, Jains of each obedience live with their own places of worship. For instance, we find here an important Jain community of Oshwals in the '*Oshwal Association*' that publishes its own periodical, has its own new splendid temple and outbuildings inaugurated in 2006 at **Potters Bar** in the north of London. They have also a Mahajan Wadi in South London. There is a '*Navnat Vanik Association*' and a Digambara temple in **Harrow**. In London, there exists an '*Institute of Jainology*' that has, in particular, published the English translation of the *Tattvārtha Sūtra* and a "*Mahāvīra Foundation*" with a temple at **Kenton**.

We must especially mention the Jain community in **Leicester**, named '*Jain Samaj Europe*'. It publishes a periodical called '*The Jain*' and in 1988 it realised in this town a splendid religious complex (*bhavan*), which includes a temple with original outside decoration and spacious rooms. Inside the temple, there is a "*maṇḍapa*" with splendid carved pillars and, in the choir, a statue of Śānti (the 16<sup>th</sup> Tirthaṅkara). We can see also the statues of Ṛṣabha, Nemi, Pārśva, and of some other deities. There is an auditorium with stained glasses recalling the events of Mahāvīra's life, rooms for meditation and fasting, a library with numerous religious books, etc. The first floor is especially dedicated to the Digambara community with photos of holy ascetics among them Śrīmad Rājacandra, and a human size statue of Bāhubali.

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Also mention the existence of a Jain temple at **Hounslow** (Middlesex) called "*Kailash Giri*", a Jain community in **Birmingham**, a statue of Mahāvīra in the Hindu temple of **Leeds** and a new Jain temple in **Manchester** inaugurated in 2003.

In other countries of Europe there are Jain communities in **The Netherlands** and in **Belgium** with a small temple in **Antwerpen**.

Though **Germany** had great Indianists that made Jainism known in the Western world, there are very few Jains who immigrated to that country until now.

Concerning **France**, there are some Jain families in **Paris** and in some other towns but they have no temple. They practice their religious duties at home, contrary to Hindus who have a little temple dedicated to Lord Gaṇeśa and, each year, a very colourful festival in the streets to honour him. In France, nearly all Indians immigrants are Hindus or Muslims till today.

In Paris, mention too the '*Musée des Arts Asiatiques Guimet*' that holds a very expressive statue of Rṣabha in "*padmāsana*" posture and a small one of Mahāvīra in "*kāyotsarga*". It is not a lot, but it shows French interest for Jain art.

We have mentioned numerous places of pilgrimages in India where Jains like to go at least once in their life and where they receive the teachings of monks and nuns. Such things are not available to those who have emigrated, so they take part to travels to India to visit their sacred places and to show their support to ascetics and social activities.

Since 1998, JAINA organizes an annual pilgrimage to India for its members. The first one was to Sammet Shikhar and the *Veerayatan ashram*. Another was to Ranakpur, Jaisalmer, Mount Abu, Sankeshwar and Palitana. In January 2001 the program included Delhi, Sauripur, Ayodhya, Varanasi, Patna, Champapuri, Rajgir,

Pavapuri, Kundalpur, Sammet Shikhar and Kolkatta. In 2006, Shravana Belgola was included in the program of the travel to attend the great “*abhiṣeka*” of Bāhubali. These travels comprise visits of temples, gifts to hospitals and talks with ascetics on several religious and philosophical questions. They have created such an interest that they are now annual events.

- **In OCEANIA**

We must also mention the existence of Indian Jain communities in Oceania, especially in **Australia** and in **New Zealand**.

As one may see, Jains are now well represented all over the world. They have greatly crossed the borders of India where they had remained confined for thousands of centuries!



## Chapter 6

### THEIR LAYMEN AND LAYWOMEN

In this chapter we will see now the lives of the Jain laymen (*śrāvaka*) and laywomen (*śrāvikā*), knowing already that the Digambara are stricter than the Śvetāmbara and that women follow the religious rules more to the letter than men who have professional activities. We will mention the different periods in their lives, the steps of their spiritual progress and the threefold path enjoined to them to attain liberation. We will also look more closely at their daily religious duties, “vows” and fundamental virtues they need to practice. The next chapter will be devoted to their rituals, cults, festivals and ceremonies. In another, we will see their religious symbols, “*maṇḍala*”, “*mantra*” “*sūtra*”, hymns and prayers.

#### 1. The periods in their life

Jains laity have in principle their life divided in four periods, called (*āśrama*) by Vilas Sangave in his book “*Aspects of Jaina Religion*”. The first is that of youth and studies, the second of marriage and active life, the third of gradual retirement and the fourth of renunciation, but we must be aware of the fact that this concept of four *āśrama* is not an original concept of Jainism. It has been borrowed from Hinduism. To remember it is possible to a Jain to become an ascetic at any time, from the age of 8 years for a boy, a little later for a girl.

- **The period of youth and studies**

During this period called “brahmacarya āśrama” (of celibacy), as all human beings, the young child and later the teenager learns life: to walk, observe, talk, read, write, count, etc. and to progress gradually, both physically and spiritually. Parents pay attention to their child and give him (or her) the necessary instruction and education. As concern

the Jains, they instruct their child in religious conduct based on the fundamental principles of non-violence, honesty, rightness, purity and non-attachment. At a Jain school (*pāṭhaśālā*), youngster people learn the “small vows” (*aṇuvrata*), the most important “*mantra*”, meditation, obedience, forgiveness and compassion. If their parents perform *pūjā* in a temple, they will accompany them and will be initiated into religious practices. At the same time, they will study the daily commitments that devout young Jains need to make.

Boys generally go to primary and secondary schools, and possibly higher education, if they have the inclination to do so. Otherwise, they learn a job like trade or handicraft. According to their abilities, they can practice sports, take an interest in art, literature, law, medicine, commerce, business, etc. They have to prepare themselves to mundane life. Girls too go to school to study and may also practice sports, singing, drawing, fashion, cooking, etc. They will also learn religious duties and a professional activity. If the young (boy or girl) feels drawn to a deep spiritual life, he (she) can enter a Jain school for novices to become a monk or a nun, as mentioned above.

- **The period of marriage and active life**

If, as it is more usual, the young man (woman) does not wish to lead an ascetic life, he (she) will have to practice an occupation, to marry and to start a family. This is the so-called period of the “householder” (*gṛhasṭha*).

As jobs, the young man or woman must practice an activity that has no risk to because of harm or violence. Therefore, the great majority of Jain laymen or women are traders, civil servants, teachers, doctors, lawyers, accountants, engineers, etc. Jain farmers can be found, in India as well, even though it is an occupation that contains some violent activities, particularly in ploughing the land, but how can one live without it? According to Jain canons, most of Mahāvīra's followers were engaged in agriculture. However, one never finds Jains

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selling or handling meat, spirits, products made of leather, natural fur, silk or wool, weapons, birds, fishes, cats, dogs, eggs, etc.

Problems arise for jobs that could entail death of living beings, like army or food industry. Concerning army, Jains may invoke an objection of consciousness. Nevertheless, like everyone else, they will ensure their own safety if they are or their country attacked or if their lives are under threat, at difference of Jain ascetics who must observe absolute non-violence. As concern food industry, Jains may be restaurateurs but with an absolute interdiction to propose non-vegetarian dishes and to respect rules for strict vegan customers. The great principle for the Jain laity is to never commit voluntary violence, to make that other do it or to agree they do it.

Once a young Jain has found a work or possibly a young Jain woman has decided to remain at home, it is recommended to not stay unmarried and to start a family. As a general rule, it is the task of parents to find a suitable spouse (or husband) for their child. This one should have a high morality, a comparable family background and often but not necessarily to be of the same obedience, “caste” or “sub-caste”.

If parents do not know a young man or a young girl that may be suitable, the search often resorted (and still resorts) to matrimonial advertisements in a Jain magazine or on a Jain web, that lists the age, lineage, obedience, sect, appearance, qualities and profession of various grooms and brides. The hour and date of birth are also frequently asked, so as to make an astrological study of compatibility.

For the Jains, the Indian traditional dowry system is practically no more observed by the parents when they give their daughter in marriage. Another Indian tradition not very respected now, due to economic constraints, is that the future wife does not work and lives with her parents in law.

Once they are married, the young Jain couple will try to attain the ideals they have been taught: wealth position and prosperity (*artha*), pleasure (*kāma*) and religious merit (*dharma*). They should also show each other loyalty, help and fidelity, have children and respect the rules of chastity as much as possible afterwards. A life dissolute or tainted by a divorce is extremely rare.

Jain laymen and women are accustomed to live according to religious rules specifically defined in the sacred scriptures for them. They have to fulfil their daily religious duties (*āvaśyaka*), to pass through the recommended steps of spiritual progress and to practice a certain amount of basic virtues. They also have to take part in religious festivals, ceremonies and charities, and to make at least one pilgrimage during their life.

If they belong to a branch that performs *pūjā* in temples, those who live near one must go there regularly. Others do “*pūjā*” or meditations on sacred texts at home or in a prayer hall (*sthānaka*) and attend meetings that raise their spirit and strengthen their faith. In addition, numerous Jain laymen and women fast partly or totally during a more or long time, on different occasions, practice internal and external austerities (*tapa*). They must not drink wine or spirits, eat honey, meat, fish, and be strict vegetarians according to prohibitions laid in the sacred books concerning some vegetables, fruits and spices. Many of them are vegans i.e. they eat only the allowed vegetables and abstain from eggs, butter, milk, etc. As general rule, all Jains avoid to damage the reproductive cycle of plants or to cause harm to the various life forms on earth. To this end, they avoid vegetables that contain numerous grains or whose roots are the only edible part, like potatoes, onions, garlic, carrots, beets and turnips. Some, very strict, eat only the fruits that have fallen of trees; others refrain from tasty or rich dishes on certain occasions and fast according to different moods

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in order to purify body and soul. Concerning beverages, they drink water often boiled or filtered in India, so as not to swallow living organisms that might be in. <sup>15</sup>

Jain laymen and women are not distinguished by wearing specific signs or clothes, as do ascetics. In India, the laymen dress themselves according to the tradition of the region they live in. Women wear sarees (*sārīs*) and jewellery, just like other women. In the West, both men and women dress according to the fashion of the country, although women tend to wear an ordinary saree at home and a very beautiful one on special occasions, like going to temple or attending sermons, festivals, religious meetings, etc. All Jains avoid natural silk, as its production requires the scalding of cocoons; it is the same for articles made with animal matter.

As concern especially the animals, Jains reject all suffering or injury to them, be it in the name of research, clothing, food or amusement. They are opposed to rough treatments, hunting, training, tethering, keeping in cage and displaying them in zoos and circuses. Instead, they support hospitals and refuges for ill, injured and old animals and birds. They are equally staunch defenders of the environmental and ecological causes, as stated in their formal "*Jaina declaration upon nature*".

Jain laymen and women who practice worship in temples take a bath, put on fresh clothes and leave their shoes at the entrance. Men belonging to the Śvetāmbara section change their city clothes for a white "*dhoti*". They wear a white veil on the chest and generally a piece of cloth on the mouth. They always perform "*pūjā*." barefoot. Śvetāmbara women when going to a temple put on them a clean saree, do also "*pūjā*" barefoot and place often a piece of cloth on their mouth. The Digambara do not wear a veil on the mouth during

“*pūjā*”, and men are usually bare-chested. Before going outside, the veils are taken off, men put on again their city clothes and both men and women their shoes. In pilgrimage at a sacred place in India, Jain laymen and women also go barefoot.

When they get older, laymen and laywomen lead a more self-disciplined life and fast more frequently and strictly.

- **The period of gradual withdrawal from active life.**

During this period of pre-retirement (*vānaprastha*), Jain householders gradually renounce their professional activities and hand the control of business and household to their children. At the same time, they meddle less in the lives of them. They devote themselves more and more to everything that is part of spiritual domain and reject prosperity and pleasure in order to follow the rules of detachment, compassion, tolerance and simplicity. They make effort to deepen their knowledge on religious matters, through study of sacred books, pious readings, penances, meditation and self-discipline.

- **The period of renouncement to worldly affairs.**

If they want to reach the ascetic stage (*saṁnyāsa*), which somewhat resembles the life of monks and nuns, the laity who have decided to remain at home with their children prepare their succession and themselves to death. They do external and internal austerities, in particular: fasts (*anaśana*), renouncement to the body by “*kāyotsarga*” posture, meditations, etc. They confess their sins and repent. This is the way they do for removing all the “*karma*” that has stuck to their soul during their present or previous lives (*nirjarā*).

The Jain laity who want to go further may at any time, according to their gender, become monks (*sādhu, muni, yati*) or nuns (*sādhvī, āryā, āryikā, yatinī*). Renouncing everything, they ask to be admitted in a

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religious order of their obedience. If they are agreed, they receive, after a special and often long training, the ascetic consecration (*dikṣā*) by an *Ācārya* and partake a life of wanderings. In India, a pious Digambara “*śrāvaka*” may become a minor monk “*kṣullaka*” (wearing only two garments) or an “*ailaka*” (wearing only one garment) and, after training and consecration (*dikṣā*), a full naked monk without a place to rest and any belongings. The Digambara “*śrāvika*” can also, after training and consecration, become wandering nuns, with only a white veil on the head and, to cover the body, two long “*sāri*” of the same colour, they respectively put on and wash. Those becoming Śvetāmbara monks or nuns always wear white robes and some hold a “*muḥapatti*” on their mouths according to the obedience.

Lastly, the Jain laity may also, if they have taken this vow and if they fulfil the requirements for it i.e. to suffer from an incurable disease, from old age, great disability, starvation or calamity, perform the rite of abandoning their life through total fasting (*sallekhanā* or *santhārā*).

### 2. Their steps of spiritual progress

Jainism has defined eleven steps (*pratimā*) of spiritual progress for their laymen and laywomen. They are the same for both sexes. These steps can be crossed fast or slowly according to individual efforts, even halting a while and resuming again later. There is also the choice to go back a step if needed, in case one has ascended too fast and one cannot maintain at the higher level. It all depends on will, tenacity, physical and intellectual aptitude. Nothing is imposed; it is a strictly personal affair, even if there is no lack of encouragement to progress from spiritual masters who, however, cannot punish the laity. Each does his best, in the way he can and wants to reach liberation, after this life or one next.

- The eleven gradual spiritual steps are:

1<sup>st</sup> the step of right faith or right vision (*darśana-pratimā*)

At this level, the householder should possess a perfect faith in Jainism and a sound knowledge of its tenets and their application in daily life. He (she) must have the right vision of what reality is, be free from misconceptions and from attachment to worldly pleasures.

2<sup>nd</sup> the step of vows (*vrata-pratimā*)

The devotee must observe, without any transgressions, the twelve vows of the Jain laity that we will see later in this chapter. He (she) may also take the vow of “*sallekhanā*” by observing the specific rules to perform it later. Such a person is called he (she) who has taken the vows: (*vratī-śrāvaka*) for a man, (*vratī-śrāvikā*) for a woman.

3<sup>rd</sup> the step of meditation (*sāmāyika-pratimā*)

The Jain householder who has reached this stage should perform regularly meditation (*sāmāyika*), in general, each day three times for 48 minutes i.e. one “*muhūrta*” (corresponding to the Indian unit of time). He (she) has to focus on several subjects that will be discussed later. A rosary (*mālā*) of 108 beads representing the 108 qualities of the Jina can be used while chanting or murmuring the “*Great Mantra*”. He (she) may also follow the advice of Acharya Tulsi and practice “*prekṣā-dhyāna*” similar to Yoga that includes techniques of relaxation and surrendering of the body by autosuggestion.

4<sup>th</sup> the step of fasting (*prośadhopavāsa-pratimā*)

From this step onwards, the layman or woman will fast regularly as a rule twice a fortnight in each lunar month and at the occasion of many festivals. The entire period of fasting has to be spent in prayer, study of scriptures, meditation and listening of religious teachings. Fasts may be practiced according to different moods we will see later in this chapter.

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5<sup>th</sup> the step of avoiding various foods (*sacitta-tyāga-pratimā*)

In addition to the previous commitments, the layman (laywoman) now has to refrain from: eating raw or insufficiently cooked vegetables or serving them to others, crushing plant shoots, plucking fruits from the trees, and drinking unboiled water.

6<sup>th</sup> the step of complete fasting after sunset (*rātri-bhojana-tyāga-pratimā*)

Arrived here, the devotee must not eat or drink at night for fear of swallowing small living beings that are invisible in the darkness and which are numerous in India, especially during the monsoon.

7<sup>th</sup> the step of sexual abstinence (*brahmacarya-pratimā*)

Now, the devotee must observe a total abstinence, practice continence and suppress all sexual desire. Women should no longer use adornings to provoke such feelings. For the Śvetāmbara, this step is the sixth.

8<sup>th</sup> the step of ending working life (*āramba-tyāga-pratimā*)

Arrived at this stage, the Jain householder must stop his professional activity, like trade, tilling fields, employment, etc. practiced directly or indirectly. He must divide what he (she) possesses between his (her) children if he (she) has any and only keep for him (her) what is strictly necessary to stay alive. If he (she) is able, he (she) should also do charities and support Jain religious activities.

9<sup>th</sup> the step of detachment (*parigraha-tyāga-pratimā*)

At this step, the Jain devotee must renounce nine or ten kinds of worldly possessions like: land, house, money, gold, cattle, fancy clothes, implements, servants, etc. For food, lodging, and dressing he (she) shall use only what is absolutely necessary. It is also the right

time to start training to endure the hardships of ascetic life. The Śvetāmbara call it “the step of renouncing worldly activities even done by others” (*preśya-tyāga-pratimā*). In other words, one should neither do these activities himself, nor get these done by some others.

10<sup>th</sup> the step of absolute detachment (*anumati-tyāga-pratimā*)

This step is that where the Jain householder increases the mood of living as an ascetic. He (she) must absolutely give up professional activity, attachments to worldly possessions, involvement in family matters and should not express any feelings of like or dislike towards food served or consumed.

11<sup>th</sup> the step of perfect asceticism (*anumati-tyāga-pratimā*)

The devotee is now at the highest religious level he (she) can reach. He (she) leaves the family house and retreats to an isolated area where he (she) lives by the rules of ascetic discipline never accepting invitation that might transgress his (her) way of life. Digambara ascetic wears now only two-piece of clothes- one upper and one lower or one piece of cloth. For the Śvetāmbara, this is the tenth step followed by that of “total asceticism” (*śramaṇa-bhūta-pratimā*).

The householder who wants to stop the inflow of new “*karmā*” into his soul (*samvara*), to wash the “*karmā*” accumulated in his present or previous lives (*nirjarā*), and try to reach liberation, can progress step by step towards monastic asceticism. The main point is to follow the path of progress in a constant and unflagging manner according to Jain tradition.

Once the last step (the highest) is reached, the layman or woman can ask to be admitted as monk or nun. If an *Ācārya* agrees, he (she) will receive formal initiation or consecration (*dikṣā*) with a special rite of which we will speak later. As novices, they study the rules for the ascetics, guided in their new way of life by a “*guru*” for the monks a

“*guruṇī*” for the nuns. They will become part of an ascetic group (*gaccha*) and lead wandering existence as beggar monk or nun, except during the monsoon season. They live according to either the strict rules of the Śvetāmbara or the even more severe regulations of the Digambara. Only in the case of frail health the *Ācārya* concedes to the harsh rules and may authorise, for example, an extra garment.

A Jain layperson that fulfils the requirements, and has taken the special vow for it, may abandon life through fasting. This is a very arduous process that demands a great deal of courage. Such purification can be carried at home or elsewhere and lasts several days. It consists to gradually limit food and later beverages, while meditating, reading sacred texts and reciting “*mantra*”, like “*Namokāra*” or “*Navakāra Mantra*”, until death.

The Jain lay persons who practice non-violence, observe virtues laid in the holy scriptures, who are faithful to their beliefs and their vows, who fast and perform worship regularly are called “*pākṣika śrāvaka*” if they are men, “*pākṣika śrāvikā*” if they are women. Those who have completed the eleventh stage of spiritual progress and lead an ascetic life are called “*naiśthika śrāvaka*” if they are men, “*naiśthika śrāvikā*” if they are women. A perfect layman is called an “*uttama śrāvaka*” and a perfect laywoman an “*uttama śrāvikā*”. Those who go until “*sallekhanā*” are called “*sādhaka śrāvaka*” (men), “*sādhaka śrāvikā*” (women).

### 3. Their threefold path of liberation

To try to stop the inflow of “*karma*” (*saṁvara*) into the soul and the wearisome enslavement to transmigrations (*saṁsāra*), the Jain laypersons must follow the path of the “Three Jewels” (*ratna-traya*) i.e. right vision or faith, right knowledge and right conduct, as taught by the *Tīrthaṅkara*.

It is stated, in lesson 28 of the “*Uttarādhyayana-sūtra*”, that these three elements are linked to each other, and therefore all are required to complete the path. It is mentioned that: “without right vision there is no right knowledge and without right knowledge there is no right conduct”. Umāsvāti says in the first chapter of his “*Tattvārthasūtra*” that “they are the three essential components of the spiritual way to liberation” (*mokṣamārga*).

Let us have a more detailed look at these three demands.

- **Right vision (or faith) (*Samyak-darśana*)**

There are slight different definitions, but the main idea stays the same. Haribhadra says it is “the faith in the truths as expressed by the Tīrthaṅkara”. Cāmuṇḍarāya states it is “the faith in the path of liberation shown by them” and for Hemacandra it is “the faith in the true religious law”. For Umāsvāti, it is the belief in the seven realities (*tattva*) i.e. souls (*jīva*), non-sentient entities (*ajīva*), inflow of karmic particles into the soul (*āśrava*), attachment of karmic particles to the soul (*bandha*), stopping the inflow of karmic particles (*saṁvara*), removing karmic particles (*nirjarā*) and liberation from worldly bondage to the world (*mokṣa*). If we combine these views, we can say that it is a worldview based on the principles of Jainism, as they are defined in the sacred books. We can add that the devout Jain should display no doubt about its content or smugness for knowing it nor try to impose his view to others.

According to the Jain sacred books, to have this right vision also requires eight qualities, a total freedom from three kinds of superstitions and from eight kinds of arrogances.<sup>16</sup>

- **Right knowledge (*Samyak jñāna*)**

To be liberated, the *Uttarādhyayana-sūtra* says that a Jain must not only have right vision (real faith) but also right knowledge of its principles.

The devotees must to this end read the sacred books with attention, devotion and zeal. They should do this with respect and humility on regular basis, without distraction and with an open mind. They must also ask the difficult passages be explained to them, so as to not commit errors.

In particular, the adepts are encouraged to listen to the explanations and comments on the sacred texts made by the Jain scholars or learned ascetics. They must attend sermons, lectures, conferences, interviews, and read written materials on the subject. Like right vision, right knowledge also needs eight requirements.

- **Right conduct (*Samyak-cāritra*)**

With the help of right vision (faith) and knowledge, the Jain laity must follow the rules of conduct outlined in numerous texts to progress on the path to liberation.

Right conduct is the concrete realization of right vision and right knowledge. It may be partially (*vikala-cāritra*) or wholly (*sakala cāritra*) carried. The latter is that of the ascetics who have no family ties and are not socially, professionally or otherwise limited. The former is less strict; it takes the daily lives of the devotees in count.

The rules of conduct especially laid for laypersons include, according to their step at spiritual level: six daily religious duties, twelve vows and a significant number of basic virtues.

#### **4. Their daily religious duties, their vows and virtues**

- **Daily religious duties of the Jain laity**

The sacred texts lay down six religious duties (*āvaśyaka*) the Jain laity has to perform everyday to remain permanently on the straight

path of spiritual progress. Their content is somewhat different according to the obedience. In general, they concern meditation, veneration, self-discipline, charity, study of sacred books and practice of various forms of austerities.

Jain householders have six religious duties to perform every day: meditation (*sāmāyika*), praising of the twenty-four Tīrthaṅkara (*caturvīṃśati Jinastuti*), respect to spiritual teachers and ascetics (*vandanā*), confession and repentance of faults (*pratikramaṇa*), meditation (*kāyotsarga*) and renunciation (*pratyākhyāna*), for example: to the body by the “*kāyotsarga*” posture for 48 minutes, to thoughts, words or actions that cause the inflow of “*karma*” into the soul, to some food, drink and comfort, etc.

For the Digambara and Śvetāmbara, the daily religious duties of the laity are roughly the same. The different branches give more importance to some components. For example, a laity can, upon waking, recite the “*Great Mantra*”, repent faults of the night, do immediate penance or wait until later, do the anointment (*abhiṣeka*) of the Jina in saying appropriate “*mantra*”, meditate or read parts of a sacred book if the obedience does not worship statues. If the laity is part of an obedience that worships in temples and if one of them exists near, he (she) may go and proceed to the view (*darśana*) of the Jina image and perform a type of “*pūjā*” among the numerous that exist. When meeting an *Ācārya* or ascetics (monks or nuns) on the way or at the temple, the adept must greet them with respect. In India, if an ascetic comes and asks for food or special care, the adept will have to provide. Likewise, if an ascetic asks a shelter to stay, the pious laity will give it. If possible, a Jain householder should also give donation (*dāna*) for religious or charitable activities. If the laity is a member of Sthānakavāsī branch, he must go to the “*sthānaka*” to pray, read sacred books or listen to sermons on religious matters.

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The Jain householders have six kinds of external and internal austerities (*tapa*) at their disposal to expiate faults and to cleanse their soul of “*karma*”. As for external austerities, they can do (1) a complete fasting (*anaśana*), (2) a partial fasting (*uṇodari*), (3) limit the number of items of the food (*vṛtti-saṅkṣepa*), (4) limit desired tasty food (*rasa-parityāga*), (5) practice bodily endurance (*kāyagleśa*) and (6) the control of senses (*pratisanlinatā*). As internal austerities they can practice (1) atonement (*prāyaścitta*), (2) humility (*vinaya*), (3) serving others (*vaiyāvacca*), (4) giving away sinful activities (*vyutsarga*), (5) study scriptures (*svādhyāya*) and practice meditation (*dhyāna*).

Concerning fast, the Jain laity have numerous methods at their disposal. Fast may be complete (*upavāsa*) or partial (*ekāsanā* etc.), for instance not to eat and drink after sunrise three hours (*porasī*), six hours (*avaddha*) or only 48 minutes (*navakārasī*) or after sunset (*cauvihāra*) up to sunrise for one or several days, for example two days, three days up to even for one month (*māsa-khamaṇa*) or more than one month or so. The Śvetāmbara fast generally with boiled water while the Digambara often fast without water. In Digambara tradition fast must also be done at some periods during the year: the last eight days of Indian months of “*kārtika*” (October/November), “*phālguna*” (February/March), “*āśāḍha*” (June/ July), and the last ten days of the months of “*bhādra*” (August/ September), “*māgha*” (January/February) and “*caitra*” March/April). These fasts can be limited to only food and drink or include body care, sexual activity and work as well. In the Śvetāmbara tradition fast also can be done at the 8<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> days of the Indian months in both dark and bright fortnights (*kṛṣṇa* and *śukla pakṣa*), at holidays celebrating birth and *nirvāṇa* of the Tīrthaṅkara. Fasts are also part of certain Jain festivals and of the so-called days of *Paryūṣaṇa* that we will see later on. As a general rule, they are practiced more by women at home than by

working men. They can be observed for several successive or alternate dates and be accompanied by recitations of *mantra*, *kāyotsarga*, perusal of sacred books and “*pūjā*”. Those who practice long fasts normally drink boiled water once or twice, during the day, depending the strength of the practitioner.

The Jain householders also have the obligation to practice equanimity (*sāmāyika*) by having the control on their thoughts, words and acts, and to curb their senses. They must avoid passions, be unattached as much as they can to false pleasures and illusory worldly possessions, and to avoid what is reprehensible in the eyes of their religion. They should strive for the perfection and purity of their soul, be virtuous, compassionate and tolerant. To this end, regular introspection and meditation are required, the latter on religious tenets that touch the teachings of the Tirthāṅkara, the maturation of “*karma*”, the structure of the universe, the difficulty to reach liberation, the necessity of hardship in order to succeed, etc.

The Jain laity will also, when their obedience bids them to do so, practice worship of the Tirthāṅkara or of the sacred books in various ways. Sthānakavāsī do not worship statues in temples; instead, at home or in their halls of prayers (*sthānaka*) they fast, pray, meditate or attend religious conferences.

The pious Jain laity also make pilgrimages to holy sites in India and give donations to the causes listed previously in this chapter. They consider these acts to be benefic for their next births.

- **The vows of the Jain laity**

Vows (*vrata*) are serious commitments to make. They are the same, in their principles, for Jain laypersons and for ascetics, but whereas the later follow them with an extreme rigour, the former do so less

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strictly. The ascetics keep “great vows” (*mahāvratā*) that consist in not doing oneself, nor allowing or encouraging others to err from the five main Jain commandments. The laity take five “little vows” to what three “multiplying” are added to increase their rigour, founded like them on respect of non-violence, and four “disciplinary” to approach the conduct of ascetics (monks and nuns).

The five “little vows” (*aṇuvratā*) are:

1) The vow of non-violence (*ahiṃsā*) i.e. to not voluntarily kill, hurt, attack, violate, torture, rag, etc. any movable living being with a soul (*trasa-jīva*). This abstention of violence or “*hiṃsā*” concern as well acts, thoughts than words.

Numerous commentaries have been made on this vow by great Ācārya like Umāsvāti, Samantabhadra, Amitagati, Āśādhara, Somadeva, detailing to a great extent the various types of violence tolerated and forbidden to the laity. For examples, are tolerated for them all those totally involuntary achieved or those absolutely necessary to maintain life, like tilling the soil, eating vegetables, giving care to animals, building constructions, boring a well protecting one self, ones property, family, country, etc.

On the other hand, are strictly forbidden activities that consist to keep in captivity, to mutilate, to overload, to deprive of food, to kill living beings, to hunt, to practice violent sports, to feed incorrectly, to bad distract oneself, etc. Execution of judgments, condemnation of a criminal to depriving of liberty is, however, admitted for they are necessary to have a legal State.

To this principle of elementary non-violence are also linked philosophical notions of “*anekāntavāda*” and “*syādvāda*” (of non-absolutism of thought and of taking in count the manifold aspects of reality) that are at the root of tolerance and relativity of things,

2) The vow of sincerity (*satya*) i.e. to abstain of falsehood directly or indirectly committed,

3) The vow to abstain of pillage or robbery (*asteya*) committed by oneself or by the mean of one another,

4) The vow of chastity (*brahmacarya*) in thoughts, words and acts and fidelity to his wife for a man, her husband for a woman,

5) The vow of non-excessive attachment (*aparigraha*) to beings and to material things. Samantabhadra has given a definition of this vow in saying that “it concerns the limitation of ones goods and the desire to possess”.

Jains sacred books state that falsehood, robbery, lewdness, excessive attachment are acts of violence towards others and towards oneself, and that a Jain who wishes to be liberated must absolutely refrain from them.

To keep these promises firmly in their life, the Jain householders must often meditate upon them and think to them continuously. They must also abstain of drinking wine or alcohol, of eating honey or meat, avoid vegetables having roots, fruits with numerous seeds, etc. They must be compassionate towards all living beings in a concept of a close relation and strong dependence between all that lives in the universe. The two mottos of Jainism are “Live and let live”, “Mutual assistance and respect between all beings” (*parasparopagrahojivānām*).

The three “supporting” vows (*guṇavrata*) are:

1) The vow to fix a limit to one’s activities regarding worldly affairs in a definite distance in all directions (*digvrata*);

2) The vow to limit one’s worldly activity on a precise territory (*deśavrata*)

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3) The vow to promise to not commit purposeless sinful activities (*anarthadaṇḍa-vrata*).

The four “disciplinary” vows (*śikṣāvratā*) are:

1) The vow to practice equanimity, to meditate and to devote particular time everyday to contemplation or meditation of the self for spiritual advancement.

2) The vow to fast on four days of the month, namely, the two eight and the two fourteen days of the month (*posadhovavāsa-vrata*); and to spend these days as a monk or a nun (*poṣadhovavāsa-vrata*).

3) The vow to limit everyday one’s enjoyment of consumable and non-consumable things (*upabhogaparibhoga-parimāṇa-vrata*);

4) The vow to take one’s food only after feeding the ascetics or in their absence the pious householders that are in need (*atithi-saṁvibhāga-vrata*).

In addition, the Jain laity may take the vow to let life go away by fasting (*sallekhanā-vrata*) if they fulfil conditions fixed by the tenets.

All these promises are solemnly taken in front of the statue of a Tīrthaṅkara or of a spiritual master (*Ācārya*). Their aim is to help the adepts that are living in worldly affairs to not commit sins either by words, thoughts or actions that are causes to accumulation of “*karma*” and to remain in the “*saṁsāra*”. Many *Ācārya* have given long enumerations of the failures to these vows.

By their discipline of living and their religious practices the Jain laity try like “*yogī*” and “*tāntrika*,” to purify their body and consciousness and to cleanse their soul of “*karma*”<sup>17</sup>

### • **Fundamental virtues of the Jain laity**

The Jain laypersons also have to practice, according to their obedience, various fundamental virtues (*mūla-guṇa*) to perfect their conduct.

For the Digambara, Ācārya Amitagati has given in his treatise "*Śrāvakācāra*", eleven qualities to practice. They are enumerated in Vilas Sangave's book "*Aspects of Jaina Religion*". Let us recall to memory: be possessed of honestly earned wealth, apprehensive of sin, following the reputable usages of the country, attached to good moral standards, always devoid of evil motives, compassionate, ready to render service, victorious over the organs of senses, devoid of lust, envy, deceit, anger, backbiting, meanness, vain glory, etc. Ācārya Hemacandra in his treatise "*Yoga-śāstra*" presents a longer list of thirty-five attributes of an ideal *śrāvaka* or *śrāvikā*.

As one may observe, such exemplary rules of conduct make one see very rarely Jains in front of courts of justice in the different countries where they are living. Important precision, the fact for them to not follow or to follow no more the way taught by the Tīrthaṅkara make them they are considered by the community (*saṅgha*) as being by themselves excluded of it.

On the contrary, the fact for a native non-Jain to follow, with sincerity and continuity, the way prescribed by the sacred books is judged as an excellent thing by the community of adepts. It is always with great esteem and sympathy that he (or she) is welcomed and considered by its members.

We will see, in the next chapter, the main rites and cults, the principal veneration, religious festivals and ceremonies the Jain laity practice, in some cases with the assistance of ascetics or spiritual Masters, in other cases without their participation.



## Chapter 7

### THEIR RITES, CULTS AND RELIGIOUS FESTIVALS

Jains have rites, cults, ceremonies and religious festivals by which they characterize themselves from the other Indian religions. Nevertheless, we find sometimes similar elements in Hinduism or Buddhism. Several common factors exist between the three faiths so that one cannot speak of absolute different traditions. We have seen that, in some Jain principles; it is the same for some practices.

First, we will have a look at the rites of the Jain laity. Next, we will consider their main objects of cult and the numerous manners to manifest their veneration. Lastly, we will give a list of their numerous religious festivals, ceremonies and meetings.

#### 1. Their rites

Through their lives, Jains practice various sacramental rites like the Hindu 'samskāra'. For them, as for the Hindus, the most elaborated one is that of marriage (*vivāha*). For the ascetics, the most characteristic one is that of initiation or consecration (*dīkṣā*) we will see in the chapter devoted to monks and nuns.

In the VIII<sup>th</sup> century, Jinasena calls these rites "kriyā" and says there is a total of 53 Jain "kriyā", including the twelve vows, the eleven steps of spiritual progress, etc. More recent treatises, like the Śvetāmbara 'Ācāra-dīnakara' dating from the XV<sup>th</sup> century or the Digambara 'Traivarnīkācāra' dating from the XVII<sup>th</sup> century mention only 40 and 22 rites, respectively. Amongst 22 rites the first five are those that parents may practice before the birth of a child, the next eleven are those generally performed between the birth of a child and its marriage and the last six between marriage and death. In 'The Heart of Jainism', Sinclair Stevenson speaks of Jain rites that are very different. In my opinion, these are the remains of ancient Indian rural superstitions.

The Jain rites we will study are those mentioned in R. Williams's book '*Jaina Yoga*' and in different other works concerning the Śvetāmbara and Digambara ceremonies of marriage. The five rites that may be practiced by the Jains before the birth of a child are, as detailed in R. Williams book:

1) the rite for conceiving, called "*garbhādhāna*". It comprises among other things: a "*pūjā*" with an offering (*havana*) to three sacred fires, in front of the statue of a Jina, a specific "*mantra*" and, after the purifying bath that follows the menses of women, a union after having said the "*Namokāra Mantra*".

2) the rite for conceiving a male, called "*prīti*". It is important because, according to the custom in India, it is the eldest son who becomes the head of the family when the father abandons progressively his activities. It is also he who inherits the property and takes care of the funeral when his parents die. This rite, also called "*pūmsavana*", is practiced in the third month of the pregnancy. It implies a "*pūjā*" with a specific "*mantra*" and the setting over the entrance of the house, of an arch of leaves representing goddess Lakṣmī, with two vessels full of pure water on each side,

3) the rite for increasing the chance to have a boy, called "*suprīti*". It consists, at the fifth month of pregnancy of the future mother, in a "*pūjā*" with a new offering to the sacred fires in front of the statue of a Jina,

4) the rite for avoiding a miscarriage, called "*dhṛti*". It is a renewal at the seventh month of pregnancy, of the two former ones,

5) the rite to strengthen the foetus, called "*moda*". It consists in a visit to the temple and in a "*pūjā*", for those that are of an obedience practicing such tradition, with the reciting of a specific "*mantra*" and the offering of sweets.

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Always according to R. Williams, the eleven rites that may be practiced by the parents, between the birth and the marriage of their child, are:

1) the rite, called “*priyodbhava*” or “*jāta-karman*” that may be made ten days after the birth. It implies, after the purification of the child and the mother, a meditation on the birth of the Tirthānkara, a specific “*mantra*”, and a prayer to goddess Ambikā to look after the new born. Within these ten days, the father can do a “*pūjā*” in the temple and recite an auspicious “*mantra*” for the health of the child and of the mother. An astrologer is also informed of the precise time of the birth, to cast the horoscope of the baby. This is very important for the marriage of the child to see the compatibility with a future spouse (a future husband if a girl),

2) the rite for naming the child, called “*nāma-karman*” that may be performed between the eleventh and the thirtieth day after the birth of the child. According to the “*ghaṭa-patrā*” method, numerous first names, taken from the qualities of the Tirthānkara, are written on different pieces of paper and this (or those) that are drawn first are those the child will have. Other methods are relied to astrology, to the month of birth, to the names of revered beings or famous persons, etc. After a “*pūjā*” in the temple and the singing of a “*mantra*”, if it is the custom of the obedience, a meal is served to the family and to the friends of it during which the parents announce the first name (or the two first names) of the child,

3) the rite performed when the baby leaves the house with the mother for the first time, called “*bahiryāna*”, that may be practised between the second and the fourth month after the birth. The mother shows the baby the sun and they go to the temple to have a view (*darśana*) of the statue of the Jina, if that is the custom of their obedience. Various “*mantra*” are sung to ensure the baby will have a

long life. On this occasion, friends and acquaintances of the family bring gifts for the baby and receive some ones from the parents,

4) the rite made when the mother seats the baby for the first time on a chair, called “*niśadyā*”. It implies that this chair be decorated and placed facing the East. Various “*mantra*” are recited so the baby has an honourable position in his (her) life,

5) the rite when the mother gives solid food to the child for the first time, called “*anna-prāśana*”. It is performed during the seventh, eighth or ninth month. According a tradition, the baby must hold the food with its fingers, without the help of a spoon. To do it with a spoon would lay the child ill. A special “*mantra*” is sung and fruits and grains are offered to the Tīrthankara during a “*pūjā*”, if it is the custom of the obedience,

6) the rite at the occasion of the first anniversary of the baby, called “*varṣa-varḍhana*”. It implies the singing of a special “*mantra*” in the ear of the child. If it is the custom of the obedience, a “*pūjā*” is also performed. The members of the family are invited for a meal and offerings are given,

7) the rite that may be performed when the hair of the child is cut for the first time, called “*keśa-vāpa*”. It takes place between his (her) first and third year. On this occasion, an auspicious sign is marked on the baby’s head, a special “*mantra*” is sung and presents are given to the barber and to ascetics,

8) the rite performed when the child begins to read and write, called “*lipi-saṁkhyāna*”. It is done when the child is near five years of age. According to the obedience, a “*pūjā*” is offered to goddess Sarasvatī so that she promotes knowledge to the child who must repeat and write a short Sanskrit text (*śloka*) with the help of his (her) mother or his (her) teacher,

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9) the rite if it is the custom that a child receives the sacred threads, called “*upanīti*”. The Hindus especially perform it, when the young adept is about eight years of age and has been taught the fundamental principles of religion. If it is a young Jain he (she) may be dressed in white and receive the “*yajñopavīta*” composed by three threads symbolising the “three jewels”. The child will in theory wear it its whole life. Only few Śvetāmbara, who have adopted various Hindu practices, perform this rite. Sthānakavāsī take the child to the “*sthānaka*” to begin to teach him (her) meditation and religious songs,

10) the rite of the five little vows, called “*vrata-caryā*”. It is performed after the young adept has been taught the fundamental principles of Jainism by his (her) parents or by a teacher at the “*pāṭhaśālā*”. He then does a “*pūjā*”, says a “*mantra*” recites the little vows (*aṇuvrata*) of the laity and promises to observe them, especially the vow of absolute chastity (*uttama bhrahmacarya*) and body austerity.

A Jain boy, as soon as he is eight years old, may begin his noviciate as a monk under the guidance of a “*guru*” in a “*gurukula*”. A young girl who wishes to become a nun begins her noviciate later, at 15-20 years of age, under the guidance of a “*guruṇī*”. Novices may, at this stage, take a new name and begin to beg food. The majority of young Jains who want to become monks or nuns pursue their studies and even go to University, as do those who wish to remain lay persons and practise a profession,

11) the rite performed at the end of the studies, when the adept starts an active life, called “*vratāvatarāṇa*”. It implies the vow to practice the basic virtues (*mūla-guṇa*) we have already seen prescribed by the sacred texts. If the adept does not want to become an ascetic, he (she) may give up the vow of body austerity but must continue to observe that of chastity until his (her) marriage.

The six rites that may be next made by a Jain laity are:

1) the rite of marriage, called “*vivāha*”. Young Jains who do not desire to become ascetics on early must traditionally perform it. Its modalities differ according to the obedience and local traditions. We will see, in a broad outline, the ceremonies somewhat different between Śvetāmbara and Digambara, knowing that questions of astrological compatibility and religious “*castes*” play always a role, in spite of some change among young generations.

In both obediences, the marriage rite is very elaborated, like in Hindu tradition. It has numerous rules that must be strictly observed under the direction of an elder worthy of respect who knows well the specific “*mantra*” and successive stages. Very often, the Śvetāmbaras resort to the help of a Brāhmaṇa priest who is paid for his contribution. That is never the case for the Digambara.

After finding a spouse for their son or daughter, often with the help of matrimonial advertisements, the young man or woman will generally marry a person of the same obedience and social class (*jāti*) with the qualities required to lay the foundations of an happy family.

A) The Śvetāmbara rite of marriage corresponds with the Hindu one on many points. It comprises about sixteen steps, according to Hemacandra and Vardhamāna Sūri, as mentioned in an article on the matter published in 1992 by “*Jain Samaj Europe*” in its magazine “*The Jains*”.

When it is seen that a couple is suited, an engagement ceremony is held at the house of the groom or in another place to which the members of the family and friends are invited. There are exchanges of gifts and record on an engagement document. The date of the marriage is also discussed at this stage.

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Before the ceremony, prayers are said to specific “mother goddesses” so that they descend from their celestial abode to that of the future wife to afford her happiness, fertility and respect of good traditions of Jain families. This step is called “*māṭṛkā sthāpanā*”. Prayers also are made at seven ancestor “gods” so that they descend to the future husband’s house to afford him happiness, fertility and respect of Jain family traditions. This step is called “*kulakara sthāpanā*”.

Several days before the date fixed by the astrologer, after the fiancés have been massaged with fragrant substances, various “*pūjā*” are performed in the temple or prayers said in the “*sthānaka*” for the happiness of the future couple. Each family places a gold chain around the neck of the son and the daughter. It is the rite called “*mālāropanā*”.

A “*maṇḍapa*” with four pillars and an arch of leaves is placed at the place where the rite will be performed, usually the bride’s house or in a venue especially rented for the ceremony. In its centre, a low table (*vedī*) is set with upon it a cup containing some ghee and a wick. Invocations to auspicious celestial beings are made. A “*maneka stambha*” is also placed in the “*maṇḍapa*”. This is the step called “*maṇḍapa pratiṣṭhā*”.

On the fixed day, after a bath, the bride puts on her most beautiful dress and precious jewels, a “*tilaka*” on her forehead, and waits at home or goes to the place of the ceremony, accompanied by the members of her family and guests. The groom also takes a bath, puts on his most beautiful garment, on his head the special Jain turban, and goes to the bride’s home or to the place of the ceremony. In the past, it was the custom, in India, for the groom to arrive upon a horse or an elephant accompanied by musicians and singers. Such a custom still

survives in rural parts of the country but generally now he travels to the ceremony in a car and his family does the same.

The bride's mother and the other women taking part to the event welcome the groom with symbolic gestures, for example: practise the "ārati", put a "tilaka" on his forehead and a garland of flowers around his neck while singing, etc.

The officiant begins by saying the traditional "mantra" in honour of Rṣabha who, according to Jain tradition, has created the rules of engagement and marriage for human society.

Sometimes, on entering under the "maṇḍapa", the groom crushes two bowls with his feet to ward off bad spirits. Next, he seats down on the left of two seats. The bride, escorted by her maternal uncles, enters and stands in front of the groom, sometimes screened from him by a small veil. Auspicious prayers are recited to the Tīrthānkara, the "gods", the "goddesses", "kuladevatā", "yakṣa" and "yakṣimī", to ask their protection. It is the step called "maṅgalāṣṭaka".

After having recited a special "mantra", the officiant set a cloth garland around the couple's necks and puts the bride's palm on that of the groom with a bit of sandal paste, while saying the auspicious "mantra" for that union. It is the step called "hasta-melāpa". Next, he gives sacred rice and some flowers to the parents of the bride, while reciting another "mantra". The parents throw the rice and the flowers over the arch of the "maṇḍapa". It is the "torāṇa-pratiṣṭhā".

The officiant anoints the heads of the fiancés with sacred water in invoking the "gods" of earth and of directions. It is the "vedī-pratiṣṭhā".

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The sacred fire is lighted in the cup on the low table. It is the step called “*agni-sthāpanā*”. The officiant makes oblations of ghee, grains and betel nuts to the fire, while reciting various “*mantra*”. It is the “*houm*” (offerings).

The officiant sprinkles sacred water on the heads of the future married, while reciting the appropriate “*mantra*”. It is the first “*abhiṣeka*”.

The officiant recites the genealogy of the parents of the future married and reads the declaration of marriage. It is the “*gotrācārā*”. Next, he blesses the young couple and gives them rice, flowers and incense they offer to the sacred fire.

The future married turn four times around the sacred fire and the officiant says, at each round, specific “*mantra*” in offering to the fire some grains of rice. It is the “*cāra pherā*”.

The officiant asks the father of the bride if he consents to that marriage and the groom if he accepts his bride as his wife. After their positive replies, the officiant reiterates the agreement and wishes happiness, peace and prosperity to the now married couple. They walk again around the sacred fire and a new offering is made to it. The marriage is now concluded. It is the giving of the daughter “*kanyādāna*”.

The husband stands on the right side and his wife on his left. The officiant anoints their heads with a blend of rice, saffron and sandal powder. It is the “*vāsakṣepā*”. He again sprinkles sacred water on the couple. It is the second “*abhiṣeka*”.

The officiant asks the newly wed to show proof of love and virtues during their lives and sprinkles anew sacred water on them. It is the last “*abhiṣeka*”.

With the unclasping of hands (*kara-mocana*) the officiant recites a “*mantra*” and reminds the married couple that their link must never be broken. The father of the bride gives a symbolic gift to her husband.

The officiant congratulates the new weds, gives leaves to the celestial beings that he had called at the beginning of the ceremony and recites the appropriate “*mantra*”.

Next, a great reception is hosted for members of the family and to the guests during whom blessings are made to the parents and wishes of happiness to the married couple. Afterwards, they pay a visit to the temple, if it is the custom of their obedience

If the husband dies first, the widow does not remarry. If the wife passes the husband may take another spouse. As far as divorce is concerned, it is normally forbidden, but at present some Jain castes admit some exceptions contrary to the previous tradition.

B) The rite of Digambara marriage is different on various points. It is never a Brāhmaṇa priest who officiates but a learned Jain who knows well the rituals.

The first steps concerning search by parents, compatibility of the future spouse, agreement by parents, etc. are similar to those of the Śvetāmbara but the ceremony is more simple and without display of wealth.

The rite of the “*maṇḍapa*” is performed at the bride’s house, one or two days before the date of the marriage, at the hour considered to be auspicious.

For the ceremony itself, some set a small statue of Mahāvīra or of another venerated being on a small pillar, and a sacred book containing the ritual prayers on a small table with an “*aṣṭamaṅgala*”

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or a “*siddhacakra-yantra*” of which we will speak later with other Jain symbols.

As marriage constitutes the beginning of a new life for the future married, a big pot in metal (*kalaśa*) is put under the “*maṇḍapa*” with some betel leaves and silver coins inside it. As for the Terāpanthī Digambara, there is no question of lighting a flame that might burn insects, instead a closed lamp with a wick (*maṅgala-dīpa*) is placed near, to symbolize the god of fire (*Agni*) to whom offerings are made.<sup>18</sup> For Bīsapanthī Digambara a fire is lighted and offerings are made to it.

The rite itself comprises nine parts. The first is the sending of a letter to the father of the bride, called “demand of marriage” (*lagna-patrikā*), accompanied by some sweets. This letter will be read the day of the ceremony after the groom has done a special “*pūjā*”. That phase is called “*lagna-patrikā-vācana*”.

The next step or promise takes place at the groom’s home. In presence of his parents, he performs a “*pūjā*” to the five “*Parameṣṭhins*” and puts the Jain turban on his head. The father or a member of the family of the bride puts a “*tilaka*” on his forehead and hands him various gifts representing a symbolic dowry. The letter asking the bride in marriage is read and the parents give their agreement.

The day of the ceremony, the groom puts the Jain turban on his head, his mother and all his relatives a “*tilaka*” on their forehead and they go in procession to the bride’s house.

At their arrival, the bride’s brother or another male relative welcomes them. Some presents are given. The groom applies a

“*tilaka*” on the forehead of the person who has welcomed him and gives a coconut as good luck charm.

Married women perform the “*ārati*” for the groom, while singing an auspicious song. The groom sits down under the “*maṇḍapa*” with the bride at his right side.

The Digambara rite begins now with the “*Great Mantra*”. Next, the fiancés light the lamp and close it asking the god “*Agni*” to enlighten their new lives. The groom’s mother as well as the bride put a “*tilaka*” on their forehead while reciting an auspicious “*mantra*”. An elder female member of the family puts a “*minḍhal*” (an auspicious bangle) on the right hand of the groom and of the bride. Another one ties a sacred ribbon (*rakṣāpoṭalī*) on the right arm of the parents of the future couple. If there is a statue of a *Tīrthaṅkara*, rice is offered at its feet. A “*pūjā*” follows.

An elderly female relative sprinkles some sacred water over the future married who offer sandalwood powder to the sacred scriptures during a “*jñāna pūjā*”. Next, a “*mantra*” is recited for peace (*śānti*) and a new offering of sacred rice may be made to the statue.

Then the ceremony of the union begins. A member of the family or a man having an experience of the rite, called a “*Gṛhasthācārya*”, proceeds to the “*chidabandhana*” in knotting a flap of the bride’s *sārī* to the bottom of the scarf that is hanging from the groom’s shoulder, with a betel nut and some silver coins. Someone else hangs a garland of flowers around the necks of the couple to symbolize the matrimonial link.

The most important step of the rite happens now. The palms of the fiancés are joined. It is the “*hasta-melāpa*”. The bride’s father puts the right hand of his daughter on that of the future husband, taking the Jina as witness. The young couple recites the “*Namokāra Mantra*”

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three times and then proceeds to a deep meditation (*kumbhaka dhyāna*). The parents of the bride pour sacred water on the hands of the couple, in reciting the mantra “*Om Arham*”.

Taking Mahāvīra or the other Tirthankara as witness, those present sing the “*maṅgalāṣṭaka*” so that the newly wed enjoy harmony, love, peace and happiness in every moment of their lives. They may offer rice at the feet of the statue, if there is one while singing the “*Namokāra Mantra*”.

Now, the auspicious rounds are made by the couple around the lighted lamp, the bride followed by the groom. Each round ends with an offering of rice by each of the fiancés and the singing of the mantra “*Om Arham*”.

The groom and the bride pronounce the seven vows that unite them for all their life. After new rounds, they sit down, the new wife at the left of her husband. As marks of rejoicing bells are then rung and conches blown.

Then, a last round of the sacred fire is walked by the newly weds with the husband first, followed by his wife. They recite three times a special “*mantra*” and their parents also sing one. The husband puts the “*maṅgalasūtra*” around the neck of his wife and applies the vermilion “*sindūra*” on her forehead. Each participant to the ceremony thanks “*Agni*” for his presence to bless the married couple and asks forgiveness for involuntary mistakes.

Next, a reception is hosted for the guests, during which wishes of success are expressed for the newly weds.

Various other rites are performed for setting into a new home, undertaking a new professional activity and so on. Each includes a “*pūjā*” with specific “*mantra*”.

Now, we will see the other main rites after the marriage. They are:

2) the rite called “*varṇa-lābha*” during which the young husband, after a “*pūjā*” receives a part of the goods of his father in front of a witness,

3) the rite called “*kula-caryā*” when the new householder promises to have an exemplary life and to scrupulously obey the six daily duties of the Jain laity. A special “*pūjā*” corroborates these engagements,

4) the rite called “*gr̥hīṣītā*” performed for a layman of a certain age to become, after a ceremony that grants him a special status, a kind of civil “*Ācārya*” or “*Gṛhasthācārya*”. He gains great respect and is required to perform rites like that of marriage, as we have seen, or to resolve problems concerning the community,

5) the rite called “*praśānti*” by which the father transfers his activities to his son and devotes his time to fasts and meditations;

6) the rite called “*gr̥ha-tyāga*” when an old Jain who has progressively left his activities declares, in the presence of witnesses, that he renounces the world and devotes himself only to the liberation of his soul. His declaration is formal, after a “*pūjā*” in honour of a Tīrthānkara and the recitation of specific “*mantra*”.

After some time spent in the eleventh “*pratimā*”, a Jain laity may ask the “*Ācārya*” who leads the community (if he is belonging to “*Terāpanthī*” obedience) or an “*Ācārya*” of the community of which he is a member, to be admitted in his order. If his request is accepted, after a delay for instruction and preparation of a certain time, he undergoes the rite of initiation or consecration as an ascetic; called “*dīkṣā*”, according details we will see in chapter 9.

We end the rites of the Jain laity by the one practiced at their death. Two cases may be considered depending on whether it is a natural death or a death by renouncement of life (*sallekhanā*).

At the approach of the death of a Jain layperson, it is recommended in India to call an ascetic or if abroad a “*Gṛhasthācārya*” to hear his

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(or her) request for pardon. Next, the layperson is advised to recite the “*Great Mantra*” until complete loss of consciousness. If he (she) is unable to speak, these “*mantra*” will be whispered in his (her) ear, until he (she) passes away. He (she) is also invited, if he (she) has financial resources, to give charities that constitute a meritorious deed for removing or reducing the bad “*karma*” in his (her) future life.

If it is a death by the rite of “*sallekhanā*”, the layperson must have taken this vow before and has to fulfil the required conditions we have already mentioned, keeping in mind that Jains are totally opposed to suicide.

Before proceeding to the rite of “*sallekhanā*”, under the conditions set for it, the adept must obtain the permission from an “*Ācārya*” or a “*Gṛhasthācārya*”. However, some reasons do not make this act deserving like, for example: the desire for a better rebirth as human or celestial being, the lure of death or a pernicious pleasure.

In the case of a correct rite of “*sallekhanā*”, it is necessary the layperson fasts progressively and unceasingly. He (or she) must reduce bit by bit his food and drink without becoming ill. He (she) may practise the rite at home, in a temple or in a remote place, after having confessed his sins and expressed his (her) repent of them. He (she) must spend the last time of his (her) life to meditate and to overcome sufferings. At the approach of death, the adepts who are presents must remain standing near in “*kāyoṭsarga*” posture, reciting the “*Namokāra Mantra*” and exhorting the person concerned to remain steady and trustful in the success of the vow.

In India, after death occurs, the corpse is laid on the ground and washed with a linen cloth. In other countries, the washing of the corpse is done according to local traditions. The corpse is dressed, covered with a pall, and a lamp full of ghee is lighted by his side. The neighbours, when advised of the death, come and bring food for the members of the family. They remind to say to them that it is “the truth of life”.

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In India, the corpse is brought in procession to a funeral-pyre or to a crematorium if one exists. For cremation on a pyre, Jains must watch that neither animals nor plants may be burned in the process. They sweep the ground before and place on it pieces of wood without insects or worms that might be burned. Some ghee is poured on the pyre so that the fire burns well and camphor and sandal powder are added to perfume the air. The corpse is placed on the pyre and it is usually the eldest son who does the rite or otherwise a male member of the family. He wears only a white “*dhoti*” as garment. After having walked three times around the pyre, while singing the “*Namokāra Mantra*”, he lights it with a piece of wood upon which camphor has been poured and he ensures the corpse be properly burned to ashes.

The following day, relatives go to the place of cremation and pour unboiled milk over the ashes. Ashes are put into bags and the ground is ritually cleaned. The ashes of the Jains are not thrown in a river, like in Hindu tradition. Parents make a hole in the earth in which they respectfully place them and some salt is sprinkled over, so that they are totally disintegrated. The hole is then covered with sand. In some Jain castes, the ashes and bones are thrown in a river like in Hindu tradition.

If it is a young child who is dead, its corpse is not burned. It is buried with some salt and the grave is covered. These rites are different for the Jains living in a city with a crematorium. They have the corpses transported there and, after cremation, the ashes are put in an urn, placed in a cemetery.

During the thirteen days that follow a death, parents and friends recite “*mantra*” for the liberation of the soul of the dead. They also sing hymns that recall the temporary nature of the body and help the family materially and financially if needed. Generally, Jains do not weep over their dead ones for, according to their tradition, their souls are born again into a new life or have attained “*mokṣa*” forever. Likewise, they have no special rite for the anniversary of the death of an adept, be it a member of the family or not. On the other hand, they

celebrate joyously the commemorative days of liberation of their Tirthaṅkara and of some of their great *Siddha*.

When an animal is close to die, Jains recite the “*Great Mantra*” by its sides for the liberation of its soul, like it was a human being, aware of the tradition according to Pārśva would have done so for two snakes that were about to be burnt. Afterwards, the legend is that these snakes became his guardians (*yakṣa*) and (*yakṣi*) under the names of Dharaṇendra and Padmāvati.

## 2 Their cults

We will see now what the Jains have as objects of cults and what their practices are on the matter. According to their obedience, they worship or not temples and statues, but all care greatly their sacred books, their holy places and all that lives in nature, together with purity and basic virtues. We have already spoken of their “revered beings”, we will return to this matter for enlighten how the Jain laity practice their veneration.

### • Their objects of cults

a) **Temples.** A great number of Jains have a profound admiration for temples. As we have said, they have built a great number of them, since many centuries, and they continue to do so in India as well as in other countries where they have established communities. These constructions fulfil specific requirements of place, opportunity and shape. Generally, the place where they are erected is chosen so as to recall a religious fact, to honour a Tirthaṅkara, to encourage meditation and contemplation of the followers. Their shape is modelled on the idea they have of the world, with: the assembly of adepts constituting the nave (*maṇḍapa*), the worldly abode of the honoured Tirthaṅkara the choir (*garbha-grha*), the mythic Mount Meru from where the thoughts of humans rise up to the region of liberated souls the spire (*śikhara*).

Jain sanctuaries are built on a sacred foundation stone called “*karmaśilā*” so that they may last a very long time. On their thresholds, dragon’s heads are often portrayed; we will see their symbol in the next chapter. On the outer walls, one may see stars, dancers, musicians and other things. The architecture of these temples is marvellous and the delicate nature of their chiselling bears testimony of fondness for their places of worship. Jains like their sanctuaries be very beautiful for they shelter the statues of their revered beings. As already said many of these temples in India are unequalled masterpieces.

When their construction is complete, these temples are the objects of great ceremonies (*pratiṣṭhā-mahotsava*) that last several days. One or more statue (s) of Tirthaṅkara and other deities chosen by the community or by the constructor of the monument are installed in it with great solemnity. Such ceremonies are managed by one or several “*Ācārya*”. They are always joyous events marked by a great enthusiasm. They attract numerous followers and include many rites: fasts, “*pūjā*”, hymns, songs, sermons, processions and evocations of the five auspicious events (*pañcakalyāṇaka*) of the Tirthaṅkara to whom the sanctuary is dedicated.

The adepts who like temples go there often, either individually or in groups, at the occasion of numerous religious rites, festivals and ceremonies. They are happy to meet each other and to express their faith or to simply practice the contemplation (*darśana*) of the Tirthaṅkara, to do “*pūjā*” to meditate and address prayers to some deities (gods or goddesses) in the hope to receive some boons from them.

**b) Statues.** The most important Jain obediences, like the “*Mūrtipūjaka*” represent their Tirthaṅkara and deities in the shape of statues or images to whom they vow a great veneration (*mahābhakti*). It is the same for the Catholics with the statues of Jesus, Mary, Joseph and numerous other saints. Just as Protestants do not admit statues in their temples, similarly the Śvetāmbara Sthānakavāsī, and Terāpanthī and the Digambara Tāraṇapanthī do not have statues at their place of

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prayers. The Hindus also have a multitude of gods represented by numerous statues. It is the same in Buddhism with a lot of images of Buddha and “Bodhisattva”. It is the same with Śvetāmbara Mūrtipūjaka and Digambara Bīsapanthī sect. They have the statues of Tīrthaṅkara, Yakṣa, Yakṣī Gods and Goddesses in their temple.

There are innumerable Jain statues in India. Many of them are several centuries old. Some are in a good state of preservation; others are damaged or have been mutilated or broken mostly by Muslims invaders. Some have been rediscovered during archaeological excavations, some are considered to be miraculous, and others have been moved so that they are better worshiped elsewhere. Some are preserved, in various museums in India and abroad, as precious pieces of Jain art.

Most of the statues of Tīrthaṅkara represent them standing alone or grouped in “*kāyotsarga*” posture. Some are seated in lotus posture (*padmāsana*). They are for their majority made of stone or of marble. Some are in common metal, others in silver or even in gold. According to the obedience, they may or not be adorned with rich garments, diadems, crowns, precious stones and jewels. Some are adorned with flowers and various offerings from the adepts; others are nude without any adornment or offering. Some of them have the eyes closed, in a profound meditation, others have them wide open, very expressive and colourful. Some are huge; others are of human size or smaller. All are recognizable by their style that has somewhat evolved in time but has always preserved a certain unity. They have or not a tuft of curly hair and a stylised flower on their chest (*śrīvatsa*) with the drawing of an animal or of an object on their pedestal that makes easier identify the Jina they represent called their “*lāñchana*”.

Contrary to statues of other Indian religions, those of the Jains have neither a third eye on the forehead nor a lock of hair on their head, at the exception of Rṣabha for the lock of hair. Some, like Buddhist ones, have long ears, a hood of cobras (*nāga*) or a triple parasol (*trichatra*) above their head to mark their knowledge or their majesty. Depending on the Tīrthaṅkara, they are in golden, white, red, green or

black colours. One may also see bearers of fans (*cāmaradhara*) and guardians or servants (*yakṣa* and *yakṣi*) by their side. For the Digambara, these servants are always males. Behind the statue one can often see the special tree, “*kevala vṛkṣā*”, under which the Tirthāṅkara has attained omniscience.

When there is no temple near they live, Jains place a statue of the Tirthāṅkara they prefer at home, if they practice this kind of cult. Every day, they view him, wash him, praise him, and sometimes swing a lamp in front of him in performing the “*ārati*”. The Śvetāmbara make offerings of flowers, sweets and so on. Hereby, they strengthen their faith in their religion. Sometimes, they place also at home an image of the deity they want to receive favours from, for example goddess *Lakṣmī* or *Sarasvatī*. Often, they also have a “*maṇḍala*” or a “*yantra*” at home to do their meditations, like the ascetics, when they have reached the step of high spiritual progress.

The Jain cult regarding statues must not be considered as fetishism or idolatry. It is the same practice as in other religions that also represent their God and saints in that way. These statues and images represent human beings that Jains consider to have obtained liberation and thereby merit to be honoured, revered and worshiped. The ablutions and offerings the Jains make to them do not aim to render them propitious. These gestures have only a symbolic meaning about what we will speak later. The Tirthāṅkara are, for the Jains, in the “*Siddha loka*” where they have absolutely nothing to do with our world. They are totally cut from our problems. Concerning celestial beings, Jains also represent them in the form of statues or images to whom they address prayers. They have a more magic than religious character and their number remains limited compared to Hinduism.

One should recall that not all Jains follow the cult of statues and that those who practice it do not worship them as idols but express this way their respect to those they represent.

When a statue of a Tīrthaṅkara is installed in a temple for the first time, an “*Ācārya*” or an “*Anuyogācārya*” who comes after him in the hierarchical order applies, before the ceremony itself, a special lotion on its eyes in saying specific “*mantra*”. This rite is called “*añjana-śalākā*”. It symbolizes the energy the statue will give to the devotees when they will come and proceed to its contemplation (*darśana*). It is not to receive favours but a kind of hypnotism to progress on the way to liberation.

We will see a little later, when we will speak about the “*pūjā*”, the symbolism of various Jain practices in front of one or more statues of Tīrthaṅkara in their temples.

**c) Sacred books:** As we have said, Jains show a great respect and a great veneration for their sacred books, even if they do not have the same importance in every obedience. They like to read and to meditate on them, to listen to ascetics’ explanations and comments on them. Some texts are difficult or not easily understandable for common people because they are often written in ancient languages. Some are not published or even translated. They are carefully preserved in special libraries (*bhaṇḍāra*) and only consulted by learned monks. Ascetics who have studied these books thoroughly can best explain their contents and their meaning to the laity. The laity studies them according to a rite called “*upadhāna*” that includes specific methods of reading, analysis, exegesis, and recitation by heart, etc. The ascetics learn them through “*upadhānavidhī*” and the monks through “*yogodvahana-vidhī*” (a particular type of austerity, which ensures the purity of mind, body and speech).

For Digambara “Tāraṇapanthī” the cult of sacred books is primordial because they do not want to be considered as idolatrous. To them, the sacred scriptures represent the quintessence of their faith. They contain the Tīrthaṅkara’s teachings, of those who have attained perfect knowledge and spread it to humanity. They add to these books those of their founder Tāraṇa Svāmī. Digambara

“Kāñjīpanthī” do the same with the books on the doctrine written by Kāñjī Svāmī and Kundakunda.

Śvetāmbara “Sthānakavāsī” and “Terāpanthī” also prefer the cult of sacred books to that of statues. As for all the others, either Śvetāmbara or Digambara, that practice both cults, they have perfected their own canons and refer to them with much attention and respect. They also have a great respect for their spiritual Masters who have written commentaries on sacred books to explain them and make them more accessible. Let us recall that when an *Ācārya* cannot be presented at a religious ceremony the adepts use a “*sthapanacharya*” to stand instead. It consists of four crossed stems of sandalwood upon which they place a sacred book or some other objects such as a plate having the image of an *Ācārya* or five “*candanaka*” (five symbols representating the five Paramesṭhins) to represent the *Ācārya*.

**d) Holy places:** Like Hindus and Buddhists, Jains love to undertake individual or collective pilgrimages to various places they regard as sacred, in India. We have seen the main ones in chapter 5. To go on pilgrimage is a meritorious act in any religion. Here, it is even more important because these places are for their large majority on high hills or mountains. To go there requires great efforts and certain physic strength. Followers have to climb numerous steps in humid environment during monsoon or in very hot temperature outside that period. They have to get up very early in the morning, to make long treks, often to walk and rest a little before arriving at their destination. Those who do not have means to pay a bearer are obliged to rest many times on the way. For that reason, little chapels are displayed all along where pilgrims may practice meditation, do a “*pūjā*”, find a water monger to quench their thirst. Followers climb most of the time barefoot while reciting “*mantra*” or singing religious hymns. Those who are old or weak to climb ask the service of men who wait at the bottom of the hill to bear them on palanquins made of branches and ropes.

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Arrived at the top, pilgrims have to wait before they can approach the holy sanctuary, because there are plenty of people that climb there during religious festivals. It is the occasion for them to speak with other adepts coming from different places or to receive news of friends and acquaintances.

At last, it is the supreme moment of the sight (*darśana*) of the temple, of the statue of the Tirthaṅkara, of the footprints of revered beings, or of the slabs of marble remembering those who have practised the rite of “*sallekhanā*” here. Pilgrims express respectful greetings (*añjali*), set some flowers or other offerings, recite a short prayer, sing some “*stotra*” and, in the evening, they go down with the joy of having performed an extremely meritorious deed. Some of them start a fast one day before or even more. Their legs are unsteady when they reach the “*dharmaśālā*” to rest for the night. And, it is the return at home, the heart beaming of joy, after having seen so many things, met so many fellow devotees, and created so many memories...

**e) Nature and life:** Jains have always had a great respect for all that is endowed with life and therefore souls (*jīva*), be they humans, animals or plants, celestial or infernal. For them, non-violence towards all lives is the highest religion (*ahiṃsā paramo dharmah*). They have taken the vow to never voluntary cause harm to them. Ascetics, for their own part, have taken the vow of absolute non-violence. We have seen the application of that principle in the prohibition to exert various professions, in the practice of vegetarianism or veganism, in the use of a “*muhapattī*” by some ascetics, in sweeping the path when walking, in the interdiction to eat at night, etc. We bring to mind their classification of all the living beings in motionless ones “*sthāvara*” that are in earth, water, fire, air and have only one sense, and in moving ones “*trasa*” with two, three, four and five senses, that must not be hurt, ill-treated, damaged, killed or destroyed.

Jains have also a true cult for the environment. They are, since always, great ecologists and they militate in favour of the protection

of the four essentials elements of life on earth. Let us recall on that matter the *Jain declaration on nature*.

**f) Purity and fundamental virtues:** During their life, all Jains try hard to get their soul rid of material particles of “*karma*” that obscure, enslave and deceive it. For that, they take vows, practice austerities and penances (especially numerous fasts) and are bent on cultivating the multiple virtues of the *Jina* (the conquerors of passions), of the *Siddha* (those who have attained absolute purity of the soul and are forever rescued from the cycle of deaths and rebirths). We will not come back on these virtues but to remember those among them that are in great esteem: non-violence, equanimity, honesty, frankness, charity, love and respect for humans, animals, plants, etc.

- **Their ways of practicing cult**

In studying Jain diversity, we have already briefly seen the common practices of worship of the various obediences. We will not repeat them. What we want to detail here concerns the “*pūjā*”, that are extremely multiple in their moods, and some other practices like “*mantra*”, “*sūtra*”, prayers, religious songs and hymns.

**a) “Pūjā”.** In Jain ritual, we must discern two fundamental kinds of “*pūjā*”: those that include material elements, like offerings of rice, flowers, etc. called “*dravya-pūjā*” and those purely mental, internal, called “*bhāva-pūjā*”. Ascetics, who are absolutely detached from material things, do not practice the first; the laity practices both.

These “*pūjā*” may be very short and simple or include multiple rites. We will try to see some of them, knowing that it is to the adept to define his choice if he is alone or to the community if it calls upon an officiant named “*pujārī*”.

To be simple we will explain what a Jain laity may do during a “*pūjā*” of medium length. We will cite the case of “*pūjā*” performed in temples because those performed at home are regarded as more

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simple or fragmentary, be they in the presence of a statue of a Jina or his image.

All, in a Jain “*dravya-pūjā*”, must be understood as having symbolic characters. Before proceeding, the adept (man or woman) must, as we have said, cleanse the body of all impurity. For that, he (she) must take a bath or a shower and put on clean clothes. On the way to the temple, the adept must also reject all thought relating to daily problems or worldly affairs.

Before entering the sanctuary, the adept must take off foot wares and when crossing the threshold say a first “*nīsīhi*” that means he (or she) promises to not think, speak or act in regard to worldly affairs during the “*pūjā*”. He (she) may ring the bell at the entrance of the temple, to symbolize the mark of his (her) presence. If a “*pujāri*” has prepared the necessary things, the adept finds, on a little table or on a tray, a pot full of boiled water and on another a little cup full of ghee with a wick to practice the “*ārati*”. On the side are, according to the obedience: rice, flowers, pieces of coconut, almonds, sandal paste, saffron, incense sticks etc. If there is no “*pujāri*”, the adept brings the elements he (she) will use and puts them on the table or on the tray.

If the adept is a Śvetāmbara, a man leaves his town clothes in a cloakroom and put a white “*dhotī*”, a white cloth on his chest and in front of his mouth a piece of linen or uses the end of the cloth worn on the upper part of the body to cover the mouth. He may also put a “*tilaka*” on his forehead, with sandal paste, to open the point of knowledge, according to an Indian tradition.

To begin, the adept does an “*añjali*” i.e. joins the hands in front of the forehead facing the statue in the “*garbha-grha*” and says “*Namo Jīṇānam!*” (I salute respectfully the *Jina!*). If the configuration of the temple permits the rite, he (she) then performs a threefold circumambulation (*pradakṣiṇā*) of the statue kept to the right hand, to call to mind the “three jewels” of right vision, right knowledge and

right conduct, while reciting with devotion each time a specific “*sūtra*”.

The adept may as well after the “*añjali*” go to the table to draw, with the rice grains, an auspicious Indian “*swastika*” on it, to symbolize the four kinds of living beings in the world, and above it three small heaps of rice to represent the “three jewels”, if he (she) has not proceeded to the circumambulations. Otherwise, these heaps will symbolize: the Tirthankara, the sacred books and the spiritual masters. He (she) may also make a little crescent above it, with the rice, to represent the “*Siddha-loka*”, and in its centre a small dot for the liberated soul.

Afterwards, the devotee says a second “*nisīhi*” makes a second salutation and enters the “*garbha-gr̥ha*” while carrying respectfully, in front of the statue, the tray on which is placed the pot containing boiled water mixed with milk and other perfumed substances, like sandalwood and various natural essences. If the statue of the Tirthankara is small in size and easily accessible the adept performs its ablution (*abhiṣeka*) with the water. If not, he (she) may do the rite on a small statue especially placed in front of the big one for this purpose. This “*pūjā*” is called “*jala pūjā*” that is to say “with water”. It symbolizes the crossing of the ocean of transmigrations for all living beings and the necessity to purify the soul through non-violence, honesty, frankness, chastity and unworldliness. For some Jains, this rite commemorates the bath by “*Indra*” of the Tirthankara at their birth, atop Mount Meru. The adept wipes carefully the statue after and dries it with a clean linen.

The devotee may also apply sandal paste in various places on the statue. It is the rite of the sandal called “*candana-pūjā*” or “*aṅga-pūjā*”. The applications are usually done on defined points: on the toes (right and left) or on the two soles of the feet to have strength to remain standing for a long time to meditate, on the two shoulders (right and left) to get rid of the ego or on the two forearms which

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signifies “charity” as makes the Tīrthāṅkara before renouncing the world, on the head to obtain right knowledge, on the forehead to strengthen faith or vision, on the neck to speak with judgement, on the chest to destroy desires and attachments and on the stomach to learn to fast and to have a good self-control. With each application, the adept must recite the corresponding “*mantra*”. If he (she) does not wipe after the marks from the statue, it is because it will be done later by the “*pujāri*” who is also the guardian of the temple and in charge of its maintenance and cleanliness.

According to the obedience, the devotee may make afterwards an offering of flowers. It is a “*puṣpa pūjā*”. This gesture reminds that the conduct of a Jain must be like a flower that spreads its perfume everywhere without discrimination i.e. that he (she) must be full of love and compassion for all living beings.

The devotee may also leave the “*garbha-gr̥ha*” and proceed to the “*darśana*” (contemplation) of the Jina, while putting hands joined in front of the forehead, bowing several times and praising the Tīrthāṅkara it represents. This is a form of “*bhāva-pūjā*”. After, he (she) may light and move sticks of incense in front of the statue that symbolizes asceticism and the obligation for a Jain laity to try to live like an ascetic. He (she) may also light a specific lamp called “*dīpa*” or “*maṅgala dīvo*” to evoke the light of knowledge. It is a “*dīpa-pūjā*”.

The adept may after look at the statue in a mirror. It is a “*darpaṇa-pūjā*”. This rite is practiced to show that the mirror reflects the image of the statue in the same way as the adept and so that all souls are alike. He (she) may in addition wave a flyswatter (*cāmara*) in front of the statue as a form of respectful homage. It is a “*cāmara-pūjā*”. He (she) may offer sweets like pieces of coconuts or almonds wishing that life be full of sweetness and love. It is a “*naivedya-pūjā*”. The adept may also offer ripe fruits. It is a “*phala-pūjā*”. This rite means that he (she) wishes to arrive to maturity without like and dislike. He (she) may offer grains of rice wishing that, in the same way rice do not grows if it is

sowed in a dry earth, he (she) will not be reborn into the “*saṁsāra*”. It is an “*akṣata-pūjā*”.

The adept who has completed the eight rites mentioned above is said to have done the octuple “*pūjā*” (*aṣṭaparakāri pūjā*).

Note that the various offerings are not intended for the Tīrthaṅkara represented by the statue, but are a demonstration of the indifference of the devotee to all these things. It is forbidden to take these offerings again after the “*pūjā*” When they are all completed; the “*pūjāri*” is permitted to keep those that are consumable to thank him for his services. Bīṣapanthī distribute these offerings as “*prasāda*”.

At the occasion of each “*pūjā*”, the adept recites appropriate “*mantra*” or “*sūtra*”. If he (she) has time, he (she) may say a third “*nisīhi*”, enter into a “*bhāva-pūjā*”, and practise the rite called “*caityavandana*” with a concentration of mind only on the Jina. This rite includes meditative hymns of praise (*stavana*) to the Jina, recitation with a rosary (*mālā*) of 108 beads representing the 108 qualities of the five “*Parameṣṭhins*”, etc. He (she) does that, according to the obedience, either standing or sitting in lotus posture “*padmāsana*”, looking at the statue without being disturbed. In the second case the adept must clean or brush the floor with his (her) cloth so that no small insect may be hurt by sitting here. This is called “*pramāṛjana*”. He (she) may also execute great prostrations called “*pañcāṅga pramāṇa*” whereby touching the ground with five parts of the body: the two knees, the two forearms and the head or adopt the “*kāyotsarga* posture”, while reciting the corresponding “*mantra*”, recite the “*śakrastava*”, softly sing the “*uvasaggahara-stotra*” that removes obstacles, recite the “*Jayavīyārāya*” with the hands joined in front of the forehead, etc. For more details look, for example, at the web site [www.jainuniversity.org/rituals](http://www.jainuniversity.org/rituals) in Jain temple.

Before leaving the temple, the adept may again do three “*pañcāṅga pramāṇa*” and bow in front of the statue of deities present near by in little recesses. Before going out he (she) says “*avassīhi*” (may I go out?). He may leave a small donation in the moneybox, ring the bell

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again to announce his (her) departure and as sign of rejoicing for having contemplated the Jina and performed meritorious “*pūjā*” for his (her) spiritual progress. Slowly, he (she) must walk away backwards so as not to turn his (her) back on the Jina in the “*sanctum*”.

His (her) “*pūjā*” made, the Jain laity remove his mouth cover, if he (she) had set one, puts again his town garments if a man and shoes if he (she) had not come to the temple bare foot, in India. He (she) may remain there for a moment under the entry or porch of the temple or outside to feel, as said in sacred Jain scriptures, a true benefit in himself (herself) after his (her) visit to the temple and his (her) various “*pūjā*”.

If it is possible, the adept returns to the temple in the evening to proceed to the “*ārati*” with a special lamp for it or light the wicks of the cup of ghee on a tray (*maṅgala-dīpaka*). He (she) ascends the lamp or the tray on the left side and brings it down on the right side two or three times. During this rite, other adepts, if there are some, sing the specific hymn for the “*ārati*”, make ring the bell and clap their hands as signs of joy.

There is still the possibility to cite numerous other kinds of Jain “*pūjā*” like those called “*pañca-kalyāṇaka-pūjā*” that recall the five great auspicious events in the life of a Tirthaṅkara (his conceiving, birth, renouncement to the world, omniscience and liberation), the “*antarāya karma pūjā*” that includes a series of prayers to remove the “*karma*” that obscures the power of the soul to progress spiritually, the “*Arihanta pūjā*” constituted of meditations in the temple on the “*siddhacakra*” that represents the five valorous beings: the Arhat, the liberated soul, the spiritual master, the religious teacher and the monk. The “*Nandīśvara pūjā*” that commemorates the veneration of God “*Indra*” in the heaven called “*Nandīśvara*”. This “*pūjā*” is performed during an annual festival that takes place every year and lasts eight days. There also is the “*sthāpanā-pūjā*” concerning the representation of a Jina, the “*nāma-pūjā*” for the recitation of the names of the Tirthaṅkara. Vilas Sangave adds the “*kṣetra-pūjā*” for the veneration

of sacred places, the “*kāla-pūjā*” to celebrate the beauty of a statue or the life of an Arhat, the “*agra-pūjā*” when offerings are put in front of the statue, the “*aṅga-pūjā*” when they are placed on the statue, specific “*pūjā*” like the “*sānti snātra pūjā*” in favour of peace in the world, and so on.

Digambara proceed like the Śvetāmbara but do not use flowers, lighted lamps or fruits during their “*pūjā*” they usually sprinkle yellow rice grains in all directions to purify the surroundings.

As mentioned earlier, some Jain communities resort to a “*pujāri*” to practice these cults and to keep watch over their temples. For a “*pujāri*” it is not necessary to be a Jain. In South India Digambara often have their “*pūjā*” performed by an officiant and devotees take part to it by religious songs, hymns and recitations of “*mantra*”. Those in North India generally prefer to perform their “*pūjā*” themselves. Concerning Śvetāmbara, both methods are used. In the evening, it is often a “*pujāri*” who does the “*ārati*” in the temple and burns some incense sticks.

Sthānakavāsī practice, at home or in their “*sthānaka*”, a specific cult that comprises, in the morning, the recitation of the “*Namokāra Mantra*” with a rosary of 108 beads and the “*karemi bhante*” which is a promise not to commit sins during the day in thoughts, words or acts. Next, they praise the 24 Tirthānkara (*caturvīṃśatistava*), greet the *gurus* (*vandana*) and ask forgiveness for their sins of the day before and of the night. After the recitation of the “*Tassottari pāṭha*” to purify their body, they decide to undergo various austerities during that day to expiate their sins and they say another praising of the Tirthānkara. In the evening, they confess their sins of the day, and sing hymns of praise. They must furthermore read sacred books acknowledged as valuable by their obedience. They are also recommended to fast regularly and to meditate for the elevation of their soul.

**b) “Mantra”, “sūtra”, prayers, religious songs and hymns:** Jains recite and sing, as we have seen, numerous appropriate “*mantra*”

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and “*sūtra*” during their rites and their “*pūjā*”. We will see these practices in detail in the next chapter on Jain symbols. They say also prayers to heavenly beings, especially to gods and goddesses who are supposed to bestow favours to humans. During their “*pūjā*” they like as well sing various religious songs and hymns specifically praising the Tīrthaṅkara. We will see in a more detailed mood such types of cults in the next chapter. Now, we will have a look at their religious festivals that are for them the opportunity to do “*pūjā*”, to practice austerities, like fasts, to undertake pilgrimages, etc.

### 3. Their religious festivals

Jain festivals (*mahotsava*) are very numerous. It is impossible to find one month during the year when there are none. We may class them roughly in five categories: periodical, historical, local, commemorative and special.

In the periodical festivals we find fasts (*prośadha*) of the eighth and fourteenth days of each fortnight of the month, of the eight last days (*aṣṭāhnikā*) of the Indian months of “*kārtika*” (October /November), “*phālguna*” (February/March), “*āśādhā*” (June/July) and of the ten last days (*daśalakṣaṇī*) of “*bhādra*” (August/September), “*māgha*” (January/ February) and “*caitra*” (March/April). The days of new moon (*amāvasyā*) and of full moon (*pūrṇimā*) are considered by the Jains as sacred. So, fasts and particular devotions are also the rule on these occasions. All these fasts are only practiced by the most pious Jains; many of them limit their effective number or sometimes practice only semi-fasts consisting of only a meal a day with bland food (*āyambīla*).

Historical festivals honour the anniversaries of important religious events. Local ones are limited to specific regions. Commemorative festivals recall the five great auspicious events in the life of a Tīrthaṅkara. There are also great festivals, lasting several days, like consecrations of temples, installations of statues in a sanctuary, etc.

For the Jain laity all these celebrations are the occasion to break the daily monotony and to sustain their faith. The places where they are



Religious meeting with music and songs in the presence of one Digambara and four Svetāmbara monks



celebrated are repaired, cleaned, and decorated. The adepts put on their most beautiful garments and meet to exchange news, to sing, dance, listen to sacred music, see edifying drama, do processions, take frugal meals together, etc. The stricter obediences prefer, on these occasions, fast, take vows, listen to religious lectures and make generous donations.

As always, we must make a distinction between the Śvetāmbara and the Digambara festivals and cite those observed by both sections. We will keep as references the calendar published every year, since 2000, by “JAINA” and the summary made by Dr Jyoti Prasad Jain in his book *“Religion and culture of the Jains”* published in 1983 by *Bharatiya Jnanpith Publications, New Delhi*. We must add that calendars, in India, are somewhat different according to one is in the South or in the North and that a lunar calendar is normally used for religious festivals. So the dates (*tithi*) of Jain festivals change from one year to another.

We will begin with the Indian lunar month of “*māgha*” (January/February) to be relatively in accordance with the Gregorian calendar used in Western world, noting that the “*Jain New Year*” falls in October/November the day after the celebration of the anniversary of Mahāvīra’s liberation. We will follow also the Jain tradition along which each month begins the day that follows full moon (*pūrṇimā*) and is divided into two halves (*pakṣa*) of 14 or 15 days (fortnights) of dark moon (*kṛṣṇa*) and of bright moon (*śukla*) separated by new moon (*amāvasyā*). To the twelve lunar months is added, every 30 or 32 months, a supplementary month (*adhikamāsa*), to be in accordance with the Gregorian calendar.

- **Lunar month of “Māgha” (January / February)**

The 11<sup>th</sup> day of the dark fortnight of this month, Jains celebrate the anniversary of Śītala’s birth (*Śītala-janma*) and the 14<sup>th</sup> day the anniversary of Rṣabha’s liberation on Mount Aṣṭāpada.

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The 4<sup>th</sup> day of the bright fortnight, they commemorate Vimala's birth (*Vimala-janma*). The 5<sup>th</sup> day it is the festival to announce the spring called "*Vasanta Pañcamī*". On this day also "*Māgha Daśalakṣaṇa-parva*" begins marked by fasts, meditations on religious law, forgiveness and humility. The 9<sup>th</sup> day is the anniversary of Ajīta's birth (*Ajīta-janma*), the 12<sup>th</sup> the commemoration of Abhinandana's birth, the 13<sup>th</sup> that of Dharma and the 14<sup>th</sup> the end of "*Daśalakṣaṇa*."

- **Lunar month of "Phālguna" (February/March)**

The 4<sup>th</sup> day of the dark fortnight it is the celebration of Padmaprabha's liberation (*Padmaprabha-mokṣa*). On the 7<sup>th</sup> day the liberations of Supārśva and Candraprabha are commemorated. On the 11<sup>th</sup> day the memory of Śreyāmsa's birth is celebrated. The 12<sup>th</sup> is the festival of Munisuvrata's liberation and the 14<sup>th</sup> that of Vāsupūjya's birth.

The 5<sup>th</sup> day of the bright fortnight is the anniversary of Malli's liberation. From the 8<sup>th</sup> to the 15<sup>th</sup> day a fast is practiced. It is "*Phālgunī Aṣṭāhnikā*". The 15<sup>th</sup> day is for the Śvetāmbara the four-monthly "*Caturdaśī*": (an elaborated "*pratikramaṇa*").

- **Lunar month of "Caitra" (March/April)**

The 4<sup>th</sup> day of the dark fortnight "*Rājacandra samādhi*" is commemorated. The 8<sup>th</sup> begins height days of penance called "*varśītapas*". The 9<sup>th</sup> day commemorates the anniversary of Lord Rṣabha's birth.

The 15<sup>th</sup> day it is the new moon (*amāvasyā*) when the liberations of Ara and Ananta are celebrated.

The 5<sup>th</sup> day of the bright fortnight commemorates the liberation of Ajita and the 7<sup>th</sup> that of Sambhava. From the 7<sup>th</sup> to the 15<sup>th</sup> day a fast of ten days called “*Caitra daśalakṣaṇa-parva*” or “*Āyambila olī*” is kept. The 11<sup>th</sup> day Sumati’s birth and liberation are commemorated. The 13<sup>th</sup> day is the anniversary of Mahāvīra’s birth (*Mahāvīra-janma* or *jayantī*). The adepts perform a “*pūjā*” after the procession of his statue in a cradle. It is one of the most joyous Jain celebrations of the year.

The 15<sup>th</sup> day it is the full moon and the festival called “*Caitra pūrṇimā*” with a pilgrimage to Śatruñjaya for some Jains.

- **Lunar month of “Vaiśākha” (April/May)**

On the 10<sup>th</sup> day of the dark fortnight of this month, Jains celebrate the anniversary of Munisuvrata’s birth. The 13<sup>th</sup> is the anniversary from some obedience of Śānti’s birth and liberation. The 14<sup>th</sup> is the anniversary of Śānti’s renunciation or of Nemi’s liberation, according to the obedience.

The 1<sup>st</sup> day of the bright fortnight, Kunthu’s birth and liberation are celebrated. The 3<sup>rd</sup> day is “*Akṣaya-tṛtīyā*” the anniversary of the day when Rṣabha broke his first one-year fast at Hastinapur by drinking some sugar-cane juice offered to him by Princess Śreyāṃsa. All the adepts who have undergone a series of fasts during the year receive sugar-cane juice to drink on this day. A great religious ceremony takes place at Hastinapur in the chapel erected in 1978 with the statues of Rṣabha and Śreyāṃsa and dedicated to the end of fasts. On the same day the Śvetāmbara undertake a pilgrimage to Śatruñjaya to render homage to the *Yakṣī* of Rṣabha, the goddess Cakreśvarī who is thought to help women with their fasts. A temple is dedicated to her for this reason. The 6<sup>th</sup> day Jains commemorate Abhinandana’s

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liberation and the 10<sup>th</sup> day is celebrated the illumination of Lord Mahāvīra (*Mahāvīra's kevala-jñāna*).

- **Lunar month of “Jyeṣṭha” (May/April)**

The 12<sup>th</sup> day of the dark fortnight of this month Jains commemorate Ananta's birth, the 14<sup>th</sup> day Nami's birth and liberation and Śānti's *nirvāṇa*.

The 4<sup>th</sup> day of the bright fortnight it is the evocation of Dharma's liberation. The 5<sup>th</sup> day, the Digambara celebrate the anniversary of the final version of their canon. It is “*Śruta-pañcamī*”. Their sacred books are particularly venerated on this occasion, as well as their great authors, especially Puṣpadanta, Bhūtabali and Kundakunda. The 12<sup>th</sup> day Jains commemorate Supārśva's birth.

- **Lunar month of “Āṣāḍha” (June / July)**

The 8<sup>th</sup> day of the dark fortnight of this month Jains celebrate Vimala's liberation and the 10<sup>th</sup> day the anniversary of Nami's birth.

The 6<sup>th</sup> day of the bright fortnight it is the anniversary of Lord Mahāvīra's conception. From the 8<sup>th</sup> to the 15<sup>th</sup> day of this fortnight Jains keep fast. It is “*Āṣāḍha-aṣṭāhnikā*” or “*Āṣāḍhi-atthāī*”. The 14<sup>th</sup> day is for the Śvetāmbara the four-monthly “*Caturdaśī*”. The 15<sup>th</sup> day takes place the festival called “*Guru Pūrṇimā*” in memory of Lord Mahāvīra's choice of a first main disciple in the person of Indrabhūti Gautama. During that celebration Jains honour especially their “*Guru*”, their “*Ācārya*” and their “*Upādhyāya*”. This 15<sup>th</sup> day is also the day of full moon and the “*cāturmāsa caudasa*”, the beginning of the rainy season. The ascetics are welcomed by the laity with joy; they meet them again, receive their blessings, listen to their preachings in their “*upāśraya*”, etc.

- **Lunar month of “Śrāvaṇa” (July/August)**

The 1<sup>st</sup> day of the dark fortnight of this month, Jains commemorate the first sermon that Mahāvīra gave in 557 BC on Mount Vipala, near Rajgriha. It is the festival called “*Vīra śāsana-jayanti*”.

The 6<sup>th</sup> day of the bright fortnight is the anniversary of Nemi’s birth. The 7<sup>th</sup> day is “*Mokṣa-saptamī*”, the anniversary of “*Pārśva’s nirvāṇa*” on Mount Parasnath.

On the 15<sup>th</sup> day it is full moon and also the celebration called “*Rakṣā-bandhana*” in memory of the rescue, by the saint Viṣṇu Kumāra, of 700 ascetics that the tyrant Bali wanted to kill. This day symbolizes for the Jains the protection of religion and ascetics. It is also the commemoration of Śreyāṃsa’s liberation.

- **Lunar month of “Bhādra” (August/September)**

The 1<sup>st</sup> day of the dark fortnight of this month begins with “*Śoḍaṣa-kāraṇa-vrata*” that lasts all the month and celebrates the sixteen Jain aspirations engaged in good works towards all living beings. From the 12<sup>th</sup> day of this fortnight to the 4<sup>th</sup> day of the bright fortnight, Śvetāmbara celebrate “*Paryūṣaṇa parva*” the most important festival of the year marked by fasts, veneration of the Jina and the public reading of Mahāvīra’s life in the *Kalpasūtra*.

From the 1<sup>st</sup> day to the 3<sup>rd</sup> day of the bright fortnight “*labdhividhāna vrata*” heralds three days of composure and fast. On the 3<sup>rd</sup> day young girls do a special fast called “*Trailokya vrata*”. The 4<sup>th</sup> day statues are washed and bathed, temples cleaned and decorated par those who practice that cult. The 5<sup>th</sup> day it is the end of Śvetāmbara’s “*Paryūṣaṇa*” and the great day of repentance and forgiveness called “*Samvatsarī pratikramaṇa*”. The adepts reflect on the sins they have committed during the year, confess them and ask for absolution. They do penances and write to their relatives, friends and acquaintances to pardon them for the evil they might have done

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them to the year. On this day begins also for the Digambara the 10 days festival called “*Daśalakṣaṇa parvā*” which is similar to the Śvetāmbara “*Paryūṣaṇa parvā*”. They celebrate on this occasion the ten basic virtues of the laity. The 7<sup>th</sup> day is “*Śīla saptamī*” or “*Nirdoṣa saptamī*” that includes also a fast. The 8<sup>th</sup> day is the commemoration of Puṣpadanta’s liberation. The 10<sup>th</sup> day is “*Sugandhā daśamī*” that consists of fast and burning incense in front of statues of the Jina. The 11<sup>th</sup> day is a fast called “*Ananta vrata*”, the 12<sup>th</sup> day is called “*dugdha rasa*” and, on the 13<sup>th</sup> day “*Ratnatraya vrata*” begins. It lasts three days and is marked by veneration and meditations on the “*three jewels*”. The 14<sup>th</sup> day is “*Ananta caturdaśī*” the most sacred of these ten days for the Digambara when men and women, young and old, fast, confess their sins and worship the Jina. It is also the commemoration of Vāsupūjya’s liberation.

### • Lunar month of “*Aśvina*” (September / October)

The 1<sup>st</sup> day of the dark fortnight of this month, it is for the Digambara the day of universal forgiveness called “*Kṣamāvaṇī*”. They practice the same ritual as the Śvetāmbara for their “*Samvatsarī-pratikramaṇa*”.

From the 7<sup>th</sup> to the 15<sup>th</sup> day of the bright fortnight of “*Aśvina*” it is “*Āyambīla olī*” with bland foods. The 8<sup>th</sup> day is the commemoration of Śītala’s liberation. The 15<sup>th</sup> day is full moon and the big festival of “*Aśvina pūrṇimā*” with fasts.

### • Lunar month of “*Kārtika*” (October / November)

The 10<sup>th</sup> day of the dark fortnight of this month some Jains celebrate Mahāvīra’s renunciation to the world. The 13<sup>th</sup> day Jains celebrate “*Dhanaterasā*” the anniversary of the travelling of Mahāvīra to Pava where he attained liberation. Jains send cards to their relatives, friends and acquaintances wishing to them the days coming a “Happy Divali and a prosperous New Year!” It is also the anniversary of Padmaprabha’s birth. Next day, it is “*Rūpa-caturdaśī*” or “*choḍī-divālī*” that commemorates the day when devotees have

seen Mahāvīra for the last time. During the night, Jains celebrate joyously Lord Mahāvīra's liberation called "*Divālī* or "*Dīpāvalī*" (the feast of lamps) that coincides with Hindu "*Divālī*". A multitude of lamps are lighted to honour he who, according to Jain tradition, "has granted light to the world". It is also the commemoration of the illumination of Indrabhūti Gautama, one of his chief disciples.

Next day, the 1<sup>st</sup> of the bright fortnight, it is the "*New Year*" of the era of Lord Mahāvīra's liberation "*Vīra Nirvāṇa Saṁvat*". Jains who are in business begin a new commercial year and start their new books of counts. The 2<sup>nd</sup> day is the festival called "*Bhāī Bija*" and the 5<sup>th</sup> "*jñāna pañcamī*" when right knowledge is especially honoured by the Jains. From the 8<sup>th</sup> to the 15<sup>th</sup> day it is "*kārtika aṣṭāhnikā*" during which there are fasts and worshipping of the "*siddhacakra*". The 14<sup>th</sup> day, it is the four-monthly "*caturdaśī*", the Śvetāmbara perform an elaborated "*pratikramaṇa*". The 15<sup>th</sup> day (day of the full moon) it is "*kārtika pūrṇimā*" when the end of the rainy season (*cāturmāsa*) is celebrated. Ascetics go on the roads again and some Jains in pilgrimage to Śatruñjaya. A procession is organised in Calcutta. It is also the anniversary of the birth of the great Ācārya Hemacandra.

- **Lunar month of "Mārgaśīrṣa" or "Agrahāyaṇa (November/ December)**

The 1<sup>st</sup> day of the bright fortnight of this month is the anniversary of Puṣpadanta's birth. The 11<sup>th</sup> day is the festival called "*Mauna ekādaśī*". Jains spend this day to fast in silence (*mauna*) and to practice meditation during twelve or twenty-four hours. They commemorate also the anniversary of Malli's birth and on the 14<sup>th</sup> day that of Ara.

- **Lunar month of "Pauṣa" (December / January)**

On the 11<sup>th</sup> day of the bright fortnight of this month Jains celebrate the anniversary of Lord Pārśva's birth. They fast for three days. It is

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“*Pauṣa daśamī*”. Some go in pilgrimage to Sammet Shikhar, in Bihar, on the hill where Pārśva and numerous other Tīrthāṅkaras have attained liberation. It is also the anniversary of Candraprabha’s birth.

Festivals for the consecration of temples or for the installation of statues last several days. They are specific religious manifestations with the presence of an *Ācārya* or (and) of *Bhāttāraka* and of numerous devotees, who sing hymns, do “*pūjā*”, lead processions, read sacred books, perform edifying plays, recite “*mantra*”, burn incense and attend special rites for these events.

The biannual conventions in North America organised by JAINA are also festivals. They attract numerous adepts that listen to numerous religious discourses and comments. They attend spiritual concerts, evoke the life of the Tīrthāṅkara or some aspects of doctrine, play drama, sing, share meals, forge relationships or meet again friends, etc. Similar meetings take place also for the “Young Jains” who constitute a specific movement within the community.

At the beginning of October, on the anniversary of Gandhi’s birth every year, since 1992, Jains living in North America celebrate “*Ahimsā day*”. On this occasion, they write articles in newspapers to promote non-violence, organise debates for young generations, hold conferences on the matter, etc.

The 14 Biennial JAINA Convention organised at Edison (New Jersey) USA on the 5 to 8 July 2007 had as theme “Peace through dialogue”.

Every twelve years onwards, the great ablution of Bāhubali, of which we have already spoken, takes place at Shravana Belgola. This festival, essentially Digambara, is truly exceptional for its mood, the number and fervour of the participants. It has a joyous and folkloric character and is one of the strongest moments of Jain tradition.

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Numerous are the written, photographic and televised reports worldwide on this very spectacular event.

At last, we must mention the numerous Jain “*Melā*” all along the year that are joyous meetings of devotees at different sacred places in India like; Ayodhya, Ahicchatra, Mel-Sittampur, Kundalpur, Mahavirji, Gajapantha, Padmapuri, Tijara, Champapuri, Khajuraho, Ranila, Pavapuri, Lonkashah, Shatrunjaya, Kolkata, Muktagiri, Kumbhoj, Mangi-Tungi, Nakoda, Surat, Nainagiri, Ahar, Mumbai, Sammet Shikhar, Bavan Gaja, Kesaria, Pavagarh, Badani, Dronagiri, Sonagiri, etc.



## Chapter 8

### THEIR RELIGIOUS SYMBOLS, DRAWINGS AND EXPRESSIONS

In the first part of this chapter, we will see quite an important number of Jain symbols. They concern beings, objects and practices it is essential to know the meaning of which, often not very easy to perceive at first sight. In the second part, we will speak of drawings Jains use with almost magic effects to support their meditation and to receive protective results. In the third part, we will see their various religious expressions, like “*mantra*”, “*sūtra*”, prayers, songs, hymns and their signification.

#### 1. Their religious symbols

Jains give a symbolic character to an important number of beings and things. We will try to bring their meanings to light.

- **Their symbol-beings**

For the Jains, the “*Arhat*” (Tīrthankara, Jina) and “*Siddha*” depicted in Chapter 3 are the highest symbols of perfection, courage, detachment, self-realization and liberation they aspire after. They are, like them, human beings who have lived in this world and who succeeded, by their endeavours, to conquer their passions and to wipe out from their soul all traces of matter or impurity (*karma*). To their eyes, these beings have obtained absolute knowledge and final liberation of the “*saṃsāra*” they fear so much; they enjoy forever the eternal bliss of equanimity and peace in the “world of perfect souls” (*Siddha-loka*) that they place above the universe. These beings have no more connections with our world. They are without worries, without any desire, in absolute bliss.

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If Jains worship so much these eminent beings it is because they are sure they have shown the right way to obtain liberation. They think that in imitating them and in taking them as models, they have the power to gain their same strength, courage and valour. By seeing and contemplating them under various forms, like images or statues, they feel themselves quasi magically pervaded with their beneficence influence. They consider they may so already enjoy a tiny part of their own future bliss. In praising and honouring them, they have the feeling that their own efforts and sacrifices will be likewise rewarded. They feel as transported to their future “*Paradise*“. The influence of these “*Conquerors*” on their life, on their behaviour and their state of mind, is boundless. They are hallowed, purified by their contemplation (*darśana*), by their meditation on them and by following their example. These beings are the symbols of those each Jain aspires to be after his (her) life.

It is nearly the same for the celestial beings, who dwell, according to the Jain tradition, in the upper world, for variable times. Sure, these ones do not enjoy liberation yet, but they will obtain it after a rebirth as human beings, more quickly if they are in one of the highest heavens. These are the symbols of souls who have nearly attained the so wished aim. Jains regard them as having an existence that is neither totally happy nor absolutely free of worldly worries, but already better than on earth. They also think that these beings have beneficence powers. It is why they devote to them a sort of cult, including prayers, to receive various favours just, like Christians from some of their saints. On the other hand, they fear the evil influences of beings they think dwelling in the underworld (or hell), those who, during their lives on earth have been slaves of their passions and have so accumulated bad “*karma*” in their soul. These are more inauspicious they are suffering for a long time severe pains in a dark and lowest hell.

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Jains show also a great respect and a large admiration for all their spiritual Masters (*Ācārya*, *Upādhyāya*) and for their ascetics (monks and nuns) to whom they give the title of “saints”. This is easy to understand. They are the living symbols of their religious ideal. They are human beings like them who are making meritorious efforts and great restraints to attain their liberation more rapidly.

Jains have also a friendly, kind and compassionate attitude towards all that lives, that is to say: humans, animals, plants or minute souls being in the earth, air, water and fire. They consider that all lives have a soul, like them, and if they do not succeed to cleanse all the “*karma*” from their own, they may reborn after their death as one or another of these forms. Their great respect and permanent care to them are the actual demonstrations of their belief in a possible transmigration of their soul into these various forms, if they do not attain their own liberation, after their death or after their next births and deaths.

- **Their symbol-objects**

Jains worship an abundance of things and objects whose the meanings are interesting to know.

Temples are, for those who construct and worship them, the most perceptible symbols of their faith and of their immense artistic talent. Their location evokes quietude and peace. Their architectural structure, at the same time massive and very finely carved, is the sign of the strength of their tenets and the shrewdness of their comprehension of the world. Their form calls to mind the assembly (*samavasaraṇa*) of the Tīrthaṅkara when they preach or the “*cosmic man*” we will speak a little later. In the choir (*gharbagṛha*) of their temples, they install one or more Jina who represent the conquerors of their passions; in the nave (*maṇḍapa*) numerous pillars symbolize the trees of forests where ascetics like to stay to withdraw from the world.

Carved arches (*torāṇa*) suggest the foliage of these forests; ceilings wonderfully chiselled show a piece of the abode of the liberated souls. The high spire (*śikhara*) or the pyramidal shape (*vimāna*) are symbols of Mount Meru which is, at the same time, the axis and the highest spot of the world from where souls may soar up towards the summits of spirituality, perfection and endless bliss.

Some temples have their entrances in the four directions to show the universality of Jainism. Others are arranged in groups like real cities, to display the impressive and multiform Jain community. Noble materials are used to build these splendid constructions. They show the holy and pure character of temples where devotees can only enter with clean vesture and composure and where women are not admitted on days of their menstrual cycle. In their sanctuaries, the Digambara have adopted a more restrained and simple style than the Śvetāmbara to point out by comparison the greater harshness and austerity of their obedience.

Most Jain temples are built on a square foundation slab (*kurmaśīla*) with carvings of stout marine beings that live long. They manifest the wish of builders and followers that these constructions be solid and resistant to time and destruction. On the threshold of the main entrance, a pair of dragon's faces (*makaramukhā virali*) is often depicted. They are set to remind those who enter the necessity to crush passions and to trample attachment and aversion under foot, two chief reasons of bondage to the world.

When the inaugural ceremony of a Jain temple takes place, an "Ācārya" raises at its top a white and saffron coloured flag (*dhvajā*) on a long pole. It is the symbol of his wish that the sanctuary sustains the faith of devotees. Every year, on the anniversary of this rite, the flag is changed for a new one in a ceremony called "dhvajārohaṇa", so that this holy place never hoists a dirty or faded symbol.

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One may sometimes see planets carved on the porches of Jain temples. For devotees, these heavenly bodies are supposedly sending benefic waves. Dancers, musicians and animals are sculpted on the walls and (or) on the pillars to praise the Tirthaṅkara honoured inside the temple. Jain sanctuaries often feature paintings and adornings that recall the five auspicious events (*pañca-kalyāṇaka*) in the life of a Tirthaṅkara. Similarly, dreams that his mother had before his birth are often painted or depicted in temples. We will see the meaning of these dreams later.

As Pramoda Chitrabhanu says in her booklet “Jain symbols, ceremonies and practices” these temples are “on sculptural and architectural level, the symbols of ingeniousness and of creativity of men and of the highest degree of their spirituality”.

Statues also have a high symbolic value for Jains who worship “*mūrti*”. They remind that those they represent have obtained liberation and show how to model themselves. The Śvetāmbara put on them rich garments, crowns, jewels, etc. to emphasise their majesty. They have very expressive eyes often colourfully painted to seem alive. Those of the Digambara are nude, eyes cast down, without any jewels, to show the detachment and composure necessary to attain liberation. All the statues of Tirthaṅkara are cut from noble materials, like good quality stone, white marble or alabaster. Some are in silver and even in gold, to manifest their spiritual value. Those of Supārśva and Pārśva have a hood of snakes above the head to recall legends concerning them. For some, these snakes are salient features of immortality.

Most Jain statues show the Tirthaṅkara either standing in posture of abandonment of the body (*kāyotsarga*), which is also a mark of penance or in lotus posture (*padmāsana*) that symbolizes meditation and self-control. In North India, some statues of *Tirthaṅkara* or Jina

have a special feature called “*pravacana mudrā*”, with one leg hanging and the other folded, one hand open on one foot and the other raised above the chest. Such a posture was, according to Jain tradition, that of the Jina when they were speaking to the assembly of living beings. Though the Tīrthaṅkara images are also put in the *samavasaraṇa* (the assembly hall) in *pravacana* posture, their statues are always in lotus-posture (*padmāsana*). It would be worth to mention that in South India, the Tīrthaṅkara images are generally found in half-lotus-posture (*ardha-padmāsana*).

Jains sometimes place the wheel of the law (*dharma cakra*), with an ascetic and a deer on each side, on the pedestals of Tīrthaṅkara’s statues. This symbolizes the rules of living that must be permanently observed with compassion and respect towards religion.

One can also frequently see a special mark on Tīrthaṅkara’s chests. Such a mark, called “*śrīvatsa*”, is a kind of tuft of hair or a stylised flower that recalls that perfect knowledge has appeared in their heart.

Very often an animal or an object is depicted under the Tīrthaṅkara’s statues. It is their distinctive mark (*lāñchana*). A bull under Rṣabha symbolizes the strength of his will, Ajita’s elephant his faithfulness, Sambhava’s horse the running time, Abhinandana’s monkey his wisdom, Sumati’s curlew or pink flamingo the expert in the world of light, Padmaprabha’s lotus his purity, Supārśva’s Indian “*swastika*” the four kinds of existence, Candraprabha’s moon the transformations of the soul, Puṣpadanta’s crocodile or crab regeneration, Śītala’s “*swastika*” the purity of his heart, Śreyāṃsa’s rhinoceros his strength, Vāsupūjya’s buffalo his perseverance, Vimala’s boar the triumph over impediments, Ananta’s hawk the light, Dharma’s flash of lightning action, Śānti’s deer inner peace, Kunthu’s billy-goat eternity, Ara’s fishes the renewal of cosmic cycles, Malli’s jar fecundity, Munisuvrata’s tortoise the regulation of

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time, Nami's blue lotus the intellectual blooming, Nemi's conch the purity of primordial waters, Pārśva's snakes immortality, Mahāvīra's lion his courage and heroism.

The sacred books have also a highly symbolic character for all Jains and more especially for the "Sthānakavāsī". They contain the religious law (*dharma*) to be observed in order to attain liberation and they represent the teachings of the Tīrthānkara, especially of Mahāvīra, who established the definitive tenets of Jainism.

There are two lamps that play a role in Jainism: first, the "ārati" waved in front of the Tīrthānkara's statues recalls the light they have afforded to the world, and second the "dīpaka" or "dīvo" when lit represents the wish of devotees to see their heart radiate with compassion like that of the enlightened Jina.

The small bell (*ghaṇṭā*), at the entrance of temples, adepts ring when arriving and departing, is according to some, to show the joy they are filled with before and after their visit to the Jina.

The two shallow dishes (*vardhamānaka*), one on top of the other, with a light inside, are the symbols of wealth, merit and fame.

The throne with two lions and a parasol over it (*śirṅhāsana*) expresses the kingship of the Jina. Sometimes there are three parasols (*trichatra*) above the throne of the statue of the Jina.

The great sacred pitcher (*kalaśa*), made of copper, steel or silver, filled with boiled water, used during some ceremonies, like marriages and monastic initiations, is the emblem of purity.

The "sthāpanācārya", we have mentioned before, represents the "Ācārya" when he cannot be present to a religious ceremony.

The three low tables placed on top of each other, from the biggest to the smallest, called "bajoṭha" represent the already cited "samavasaraṇa". They are used during "snātra-pūjā" and "śānti-pūjā"

with the statue of a Tirthaṅkara and set also when an ascetic delivers his discourses to show that he (or she) has studied the sacred books.

The small broom (*charavalī*), moved by the Jain laity during their meditation and confession, is to be related by thoughts with the ascetics.

The “*muhapattī*”, that the Śvetāmbara laity put in front of the mouth during their “*pūjā*”, “*sāmāyika*” and “*pratikramaṇa*”, and that some Jain ascetics permanently wear, shows their wish not to commit violence even towards minute beings and to control their thoughts, words and activities.

The coconut (*śrīphala*), literally ” the fruit of prosperity”, is used as an emblem of happiness or of good luck, at the occasion of some ceremonies, like marriage. Employed as offering during a “*pūjā*” it means detachment from worldly pleasures.

We could still cite numerous other symbol-objects. We have seen already a lot of them, especially concerning offerings made by devotees during their “*pūjā*”, and thus we will limit ourselves to this short summary that does not claim to be an exhaustive report.

### • Their symbol-signs

Since ancient times Jains have eight auspicious signs (*aṣṭamaṅgala*). They use them to decorate their temples, to adorn their homes or the outer walls. We have already seen some of them like: the “*śrīvatsa*”, the Indian “*swastika*” the “*vardhamānaka*”, the “*kalaśa*” the “*śimhāsana*”. We may add: the design of two fishes (*mīna-yugala*) that means the liveliness of souls, the “*swastika*” with nine corners (*nandyāvarta*) that symbolizes the nine kinds of material, mental, physical and spiritual wealth and the mirror (*darpaṇa*) that reflects one’s true self.

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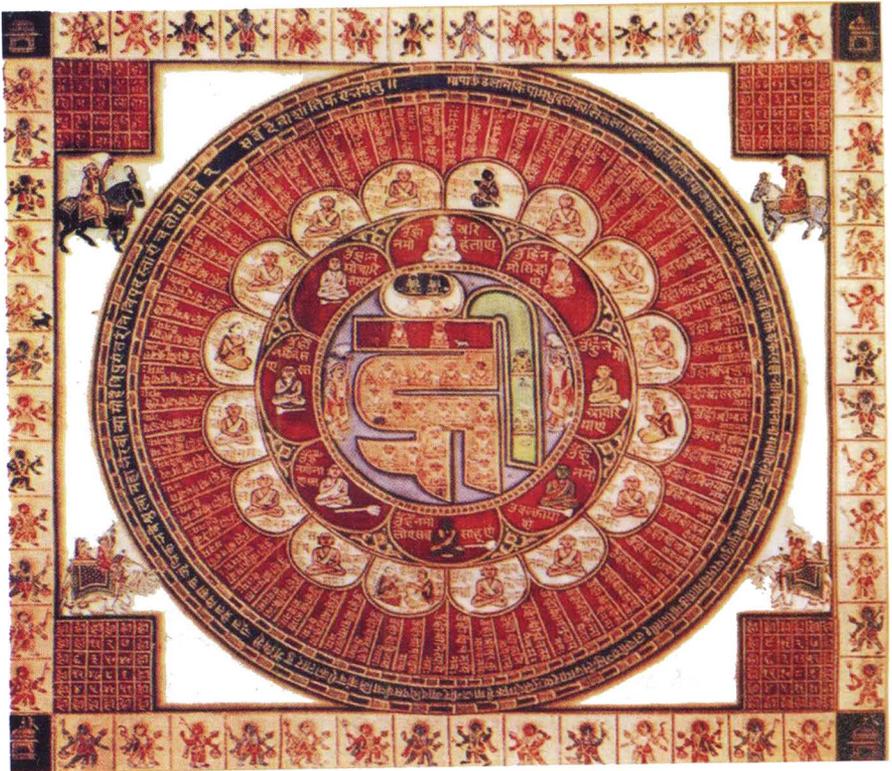
To these eight auspicious signs, Jains add the happy dreams that the mother of a Tirthankara had, before the birth of her child. There are fourteen dreams for the Śvetāmbara, sixteen for the Digambara. So, Triśalā, Mahāvira's mother, saw a white elephant symbolizing his strength, a white bull his endurance and power, a lion his courage and heroism, goddess Lakṣmī the prosperity he would afford on material and spiritual levels, a garland of fragrant flowers the beauty of his soul, the sun his radiance, the moon the luminosity of his teachings, a flag his inspiration for the erection of temples, a golden vessel full of boiled water his great purity, a lake covered with lotuses that the harvests will be good, an ocean of milk his immense goodness, a celestial vehicle the descent to earth of a good soul, a heap of jewels his large contribution to the wealth of the country and a glittering fire that he will burn all his impurities and bad "karma". The Digambara add to these dreams that of a throne covered with diamonds and rubies and that of a great king to symbolize his majesty. They also replace the flag with two fishes and assert that there were two vessels of pure water instead of one.

We may cite also, among Jain symbols, the eight signs of veneration (*aṣṭa-pratihārya*) that celestial beings create when a Tirthankara attains omniscience. Those signs are manifested by: a big tree to shadow celestial beings, human beings and all animal kingdom when they are assembled on the "*samavasaraṇa*" for hearing the discourses of the *Jina*, a shower of fragrant flowers to flavour the area, a divine sound to accompany his discourses, the company of two gods on each side waving fans in gratitude and honour for him and to refresh the atmosphere, a throne made of gold and embedded with precious jewels to enable him to sit down, a divine halo surrounding him so that his face be visible to all and celestial drums to play joyous melodies in the sky.

Another very important symbol-sign for the Jains is the representation of the universe in the form of what they call a "cosmic man" (*lokapuruṣa*). It has the shape of a man standing, legs apart and



Painting showing the “Jain cosmic man”



Illustrated colour picture of Jain mantra Hrim̐

hands on the hips. The section from the feet to the waist represents the hells (*ūrdhva-loka*), the waist corresponds to the middle-world, our world, (*madhya-loka*), and the section from the waist to the neck to the celestial abode (*adho-loka*). His forehead bears a crescent of moon for the world of the *Siddha* (*siddha-loka*) and above it a point for the liberated soul. The adepts have taken this “cosmic man” as symbol of the Jainism. They draw, in the part of this man from the waist to the feet, an open hand, the thumb on the right, and inside the palm the “wheel of religious law” (*dharma cakra*) with, in its centre, the word “*Ahimsā*” stylised. The Jains living in India put the traditional “*swastika*” above the wheel, in the part from the waist to the neck to depict the four kinds of worldly existence (human, animal and plant, celestial and infernal beings), three dots are set for the “three jewels” and a moon which represents the “*Siddhaśilā*” with, in its centre another dot evoking the liberated soul. In order to avoid confusion with the nazi “*swastika*”, this Indian symbol is replaced in the West by the mantra “*Aum*” in a stylised form, called “*Om̐kāra*”, that includes the five first letters of “*Arhat*”, “*Aśarīri*,” “*Ācārya*”, “*Upādhyāya*” and “*Muni*”. Written underneath is the motto “*parasparopagraho-jīvānām*” (living beings are interdependent and have to manifest between them a mutual support). Note that the word “*aśarīri*” means “without body” i.e. “*Siddha*” and that in the West another Jain motto is “Live and let live”.

Sometimes, one may see also in Jain temples a human form as a hollow in a metallic holder. It symbolizes the perfect soul without any tie. This invites devotees to meditate on the abandonment of the 'body and on the liberation of karmic matter of the soul.

- **Their symbol - practices**

We have already seen it is necessary to avoid taking a great number of Jain religious practices on first sight. So, for instance, the offerings

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done by devotees during their “*pūjā*” are not various marks of worship towards the Tīrthaṅkara but demonstrations of their detachment from these objects.

In the same way, the many fasts and austerities that Jains undergo are not penances prescribed by a religious authority to punish them for their sins but means proposed to them by sacred scriptures to cleanse their soul of bad “*karma*” and to subdue world attractiveness.

We have also seen, in the previous chapters, numerous prohibitions related to Jain non-violence (*ahiṃsā*). To those who know their meanings, like not to eat meat and fish, not to drink wine and alcohol, not to wear natural leather or silk, not to pursue various professional activities, etc. these are concrete actions to avoid violence (*hiṃsā*).

### 2. Their religious drawings

We will speak now of two specific kinds of drawings used by the Jain laity as well as the ascetics, although the latter use them more frequently. They concern “*maṇḍala*” and “*yantra*”.

A “*maṇḍala*” is a figure that contains one or several subjects with drawings, diagrams, and colours. It serves as support for meditation. Jains have completed so important number and artistic ones that some authors label them “*The maṇḍala heralds*”. They are precursors in doing them. The figures can be simple, with or without a Tīrthaṅkara inside, or complex, with manifold pictures.

The most common “*maṇḍala*” is one that the devotee draws himself during his “*pūjā*” in a temple, with some grains of rice, on a little table. We have given already its description. Its aim is to recall the four kinds of worldly existence, the “three jewels” of Jainism and the necessary efforts to do to attain liberation. It symbolizes also devotees’ wish to never be born again in this world.

A “*maṇḍala*” very often made by the Jains is the “cosmic man”. They draw or paint him to meditate on the fundamental concepts and tenets of their faith.

Another “*maṇḍala*” that Jains realize often is the “wheel of perfection” (*siddha-cakra*) also called “nine petals” (*navapada*) they regard as one of the most propitious for meditating. According to Pramoda Chitrabhanu “the nine points of energy are harmonised in this figure”. It contains in the centre an “*Arhat*”, in the North a “*Siddha*”, in the East an “*Ācārya*”, in the South an “*Upādhyāya*” and in the West a “*Sādhu*”. Between the “*Siddha*” and the “*Ācārya*” the word “*darśana*” (vision) is mentioned, between the “*Ācārya*” and the “*Upādhyāya*” is the word “*jñāna*” (knowledge), between the “*Upādhyāya*” and the “*Sādhu*” is the word “*tapa*” (penances). These words are replaced, for the Digambara, by a *Jina*, a temple, the wheel of the religious law and a sacred book. Jains especially honour this “*maṇḍala*” at the end of winter, during a great religious festival. We may see among others a splendid one, carved in the stone of the temple dedicated to Ādinātha, at Taranga in Gujarat State.

A “*maṇḍala*” has the great advantage to permit adepts to see, in one general picture, several important components of their faith and to meditate by turn on each of them.

Jain cosmology uses numerous “*maṇḍala*” to represent the universe and its components.<sup>19</sup>

Some “*maṇḍala*”, more especially for meditations of Jain ascetics, have an esoterical or tantric appearance. They comprise a circle, or another geometric shape, with inside of it, various forms (squares, rounds, triangles, etc), some pointing up and some down. One may perceive herein the earth, the sky, lotuses representing universal harmony, virility of mind, transcendental essence and so on. In

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meditating on them, the ascetics calm their thoughts and their senses and experience altogether true plenitude and bliss.

Often, Jains make also “*yantra*”. These are various sorts of pentacles with esoteric signs for non-initiated. They would have magic effects. They are intended in particular to protect from various evils those who view them during a long time.

During some festivals, Jains draw also on the ground “*maṇḍala*” and “*yantra*”, with coloured powder or grains of rice. One can find too a great deal of them on palm-leaves, sheets of paper, textile and various supports like walls, rocks, pilgrimage panels, and so on. Sometimes, they adorn their manuscripts and sacred books with them as colourings. Many constitute true masterpieces. They make also splendid “*rangoli*” with flowers of different colours.

### 3. Their religious expressions

Like Hindus and Buddhists, Jains have various sacred words and formulae called “*mantra*” whose effects are regarded as supernatural. For the same reason, they repeat certain “*sūtra*”, made up of aphorisms or longer texts, to set forth their philosophy and their tenets in a synthetic or more detailed manner and to obtain beneficent results. Lastly, some have songs, hymns of praise and prayers that are very impressive to hear.

- Their “*mantra*”

First, we will mention their “*mantra*” formed by syllables or a certain number of words like: “*Aum*”, “*Hriṃ*”, “*Arhaṃ*”, “*Aum Hriṃ Arhaṃ*” etc. Our attention must be especially focused on one of them most employed by the Jains and called “*Mahā-mantra*” (*Great Mantra*) or “*Namokāra Mantra*” (*Mantra of greetings*). It is sometimes also said “*Pañca-namaskāra-mantra*” (*mantra of the fivefold respectful salutation*) to the “*Parameṣṭhin*”.

The *mantra* “*Aum*” has the same sound that the Hindu “*Om*”. It comprises three A (*Arhat*, *Aśarīrī*, *Ācārya*), one U (*Upādhyāya*), and one M (*Muni*) i.e. “*Aaum*”. It is a mark of respect toward the “venerated beings”. It is also called “divine sound” for, according to some “*Ācārya*”, it permits those who say it to feel in their heart the presence of the five “*Parameṣṭhin*” and indirectly represents perfection, eternity, infinite.

The *mantra* “*Hriṃ*” is a mystical symbol. According to some adepts, it contains the energy of the 24 Tīrthānkara who are represented in its diagram.

The *mantra*” *Arhaṃ*” contains the first vowel and the last consonant of the Sanskrit alphabet. In meditating on this word, the devotee is supposed to do it on all the letters. It is to a certain extent the “Alpha and Omega” of their religion.

The *mantra* “*Aum Hriṃ Arhaṃ*” is a very ancient one. It awakens the energy called “*kuṇḍalīnī*” that sleeps in every living being. This phenomenon is well known by Yogis. According to some “*Ācārya*”, after a long meditation on this “*mantra*”, its vibrations allow those who pronounce it with a firm belief to be liberated of the “*saṃsāra*”. It has an obviously tantric character.

All rites, all religious ceremonies, involve for the Jains recitations of appropriate “*mantra*” and often of suitable “*sūtra*”. That is the case, for instance, with the rite of marriage, when the officiant says, at the most important moment, “*Aum Arhaṃ! You are today assembled for a noble reason. May you remain so joined for the eternity Arhaṃ Aum!*”

The process that consists in repeating many times with devotion the same “*mantra*” is called “*japayoga*”. It involves three stages: oral, whispered and mental. In doing so with the “*Great Mantra*” numerous

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“*Ācārya*” claim that one can obtain miraculous results. This litany is sometimes said in using a rosary (*mālā*) of 108 beads that represent the 108 qualities of the “*Arhat*<sup>(12)</sup>”, “*Siddha*<sup>(8)</sup>”, “*Ācārya*<sup>(36)</sup>”, “*Upādhyāya*<sup>(25)</sup>” and “*Sādhu*<sup>(27)</sup>”.

For the “*Arhat*”, the adepts must concentrate their mind on the centre of knowledge at the top of the head, visualize the whiteness of the moon and say “*Aum Hriṃ Namō Arahantāṇaṃ*” (*Aum Hriṃ*, I greet with respect the “*Arhat*”!).

For the “*Siddha*”, they must focus their mind in the centre of the intuition, between the eyes, visualize the red colour of the rising sun and say “*Aum Hriṃ Namō Siddhāṇaṃ*” (*Aum Hriṃ*, I greet with respect the “*Siddha*”!).

For the “*Ācārya*”, they must focus their mind on the centre of purity in the middle of the throat, visualize the colour yellow and say “*Aum Hriṃ Namō Āyariyāṇaṃ*” (*Aum Hriṃ*, I greet with respect the “*Ācārya*”!).

For the “*Upādhyāya*”, they must focus their mind on the centre of bliss, in the middle of the chest, visualize the green of the leaves of trees, and say “*Aum Hriṃ Namō Uvajjhāyāṇaṃ*” (*Aum Hriṃ*, I greet with respect the “*Upādhyāya*”!).

And for the “*Sādhu*”, they must focus their mind on the centre of energy, in the navel, visualize the colour black or dark blue and say “*Aum Hriṃ Namō Loe Savva Sāhūṇaṃ*” (*Aum Hriṃ*, I greet with respect all the “*Sādhus*” in the universe!).

This kind of repetition is usual among Jain ascetics. They say it to obtain its effects when they arrive at their destination or the locality of their stay during the monsoon. Such effects pass from the oral to the mental level and then to telepathic and pure thought. According to

Jain ascetics, this “*mantra*” has the power to protect from bad influences, awaken the highest consciousness, conquer passions, purify the soul, strengthen the body, give a true well being, avoid transgressions and be the most auspicious of all “*mantra*”. For some, its recitation leads to a state of mystical ecstasy whose length varies according to what day it is.

Among the “*Sthānakavāsī*”, the “*Great Mantra*” is called “*Navakāra Mantra*” (*Mantra* of the nine respectful greetings). To the five usual greetings they add: praise of right knowledge, right vision, right conduct and austerities.

Jain laypeople also recite the “*Great Mantra*” one or more time, for instance: the morning when they get up, the evening at bedtime, when going to the temple or beginning a work, at a meeting of adepts, when wishing a project to be realised, when going on a pilgrimage, when visiting a dying person, at night in case of insomnia, etc.

- Their “*sūtra*”

Jains also use numerous aphorisms (*sūtra*) that summarise their tenets. The *Tattvārtha-sūtra* contains hundreds of such especially selected statements, for example: 1.1 “Right vision, right knowledge, right conduct are the path to liberation”, 7.10 “ Taking anything that is not given is stealing”, 9.8 Enduring hardships prevents deviation from the spiritual path and wears off binding “*karma*”, 10.3 “The elimination of all types of “*karma*” is “ liberation”, 10. 5 “When all karmic bondage is removed, the soul soars upwards to the border of cosmic space”, etc.

Jains also recite “*sūtra*” and “*mantra*” during their daily “*sāmāyika*” like the “*Pañcīndiya sūtra*” (praising the religious teacher), the “*Khamāsamaṇa sūtra*” (venerating the monk who suffers with equanimity), the “*Tassauttarī karaṇeṇaṃ sūtra*” (to purify the

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soul), the “*Annattha ūsasiṇaṃ sūtra*” (to take the vow to remain without moving the body for a certain period of time), the “*Karemi bhaṅte sūtra*” (to avoid harmful activities), the “*Logassa (nāmastava) sūtra*” (to praise each *Tīrthaṅkara*) etc. During their “*pratikramaṇa*” they recite the “*Iryāpathikī sūtra*”, the “*Aticāralocanā-sūtra*”, the “*Pratikramaṇa bīja sūtra*”, the “*Khamemi sūtra*” (to confess and repent their faults). They also recite special “*sūtra*” during their “*pratyākhyāna*” (to renounce for example to eat a kind of food for a certain period of time), etc.

One finds also, as we have seen, the word “*sūtra*” in numerous sacred books for they display important points of Jain tenets like, for example, the “*Kalpa-sūtra*”, the “*Ācārāṅga-sūtra*”, etc.

Jains also frequently use formulae like “Live and let live” as their motto and the expression “Jai Jinendra!” (Hurrah for the *Jina!*) as traditional greeting between adepts.

- **Their songs, hymns and prayers**

Like in all traditions, Jains have religious songs, hymns and prayers that voice their faith, hopes and praises. Their ceremonies are always enhanced with music (*bhajana*), dances and sacred songs. Some of these spiritual or joyous expressions are now recorded on tapes and C.D. It is easy to obtain them and to discover the value and depth of their messages. Some are recorded by Jain web sites.

Devotees also have beautiful hymns of praise (*stava* or *stuti*) glorifying their *Tīrthaṅkara* or their “*canon*” like the “*Jina nāma-stava*”, the “*Śakra-stava*”, the “*Śrutastava*” etc. In doing this, they honour their victories and they are pervaded by their teachings.

Sometimes, Jains also form a procession during their ceremonies, like that to commemorate the anniversary of Mahāvīra’s birth. A large

richly decorated cradle containing a statue of him is pulled and escorted by adepts chanting songs and hymns of praise. Those who have made donations for charities have the privilege to pull the cradle and to accompany it along the road. Others look, bow, do the “*añjali*” or applaud, as the procession proceeds.

Some Jains like to say hymns of praise (*stotra*). These are incantations to receive supernatural influences and to grow stronger along the way. They can be also requests to celestial beings (gods and goddesses) like the “*Vajra pañjara stotra*” to be protected from diseases, mental disorders and bad influences. One may cite too the “*Kalyāṇamandira-stotra*” and the “*Bhaktāmara stotra*” of the same nature to Pārśva and Rṣabha. Some perform devotional rituals (*bhāvanā*) to the Tirthaṅkara even though Jain tenets assert that the latter are in a separate place above the universe where they have nothing to do with worldly problems.

The Navakāra Mantra' is well said and sung on the web site: <http://www.jainworld.com>. On the same web site, one may too read and hear the 48 verses (*śloka*) of the “*Bhaktāmara-stotra*” of Ācārya Mānataṅga (VIII<sup>th</sup> century) and various other religious songs.

The most spectacular moments of hymns, songs, prayers, dances, rituals, are surely those when Jains consecrate a new temple, install statues in it, undertake pilgrimages, attend initiations of ascetics or ordination of new “*Ācārya*” and also for the Digambara the great periodical ablutions of Bāhubali's statues in India, etc.



## Chapter 9

### THEIR ASCETICS

The main division of the Jains into Śvetāmbara (white clad) and Digambara (sky clad) may lead to believe these two sections are easily recognized by their outer appearance. However, this is not at all the case with the laity. No one of them goes nude or wears special clothing. Concerning Jain ascetics we may, in principle, identify them that way but it is not always so clear.

In fact, no Digambara nun (*āriykā*) goes nude (sky clad). There are only some monks of this obedience who practice absolute detachment who live permanently so and only in India, where the custom of naked “*sādhus*” exists also among Hindus. Nevertheless, if among Hindus there are nude ascetics who cover their body with ashes, wear long hair, put coloured signs on the forehead, adopt strange postures (arms raised up, finger nails extremely long, standing on one leg for long periods, etc.) this is never the case with Digambara monks. The nude ones are always in their natural nakedness, without any particular sign or mark on the forehead or elsewhere, neither in spectacular postures or manifestations. A large majority of Digambara monks are nude; they have their hair periodically pulled and bear as only possessions a peacock feather broom and a pail for their ablutions. One can see them now and then wandering the roads alone, sometimes with another nude monk or accompanied by others wearing one or two pieces of cloth or just a loincloth. Jain “*Bhaffāraka*”, who are few in number, make themselves conspicuous by wearing orange coloured robes and wooden clogs whereas all other Jain ascetics go barefoot. These *Bhaffāraka* remain attached to the monasteries (*matha*) they manage and are rarely wandering.

Digambara nuns always wear white robes and a white veil surrounding the head. Like Digambara monks they have the hair

plucked and as only possessions a peacock feathers broom and a pail. Contrary to Digambara monks, they generally wear also a shawl and a modest white linen bundle on their shoulder or hooked to their belt. They rarely wander alone. Most of the time, they walk in pairs or in groups with a rod (*daṇḍa*) as support and to drive away snakes or intruders.

Śvetāmbara monks (*sādhu, muni, bhikṣu, samaṇa*) and Śvetāmbara nuns (*sādhvī, satī, bhikṣuṇī, samaṇī*) always wear white robes. Most of them have a “*muhapattī*” in front of the mouth. They have also a broom, a pail, a bundle containing various objects like bowl, to collect food and drink, paper, pencil, sacred book, etc. and a stick to help them to walk if they are old.

During the four months of the monsoon (*cāturmāsa*) in India, Jain ascetics fearing to hurt or kill in walking small animals and numerous insects on the roads during that period, rest in special shelters (*upāśraya*), different according to the obedience, where monks and nuns live totally separate. Outside monsoon period, Jain monks and nuns practice wandering (*vihāra*), from place to place, according to instructions received from their “*guru*” or their “*Ācārya*”, to show they are not attached to a fixed site and they try to never call somebody's attention to them. Likewise, one never sees any Jain ascetic taking part in the great Hindu gatherings, like “*kumbha melā*” or other exhibitions.

Now we have seen how to identify Jain ascetics, we will look at their main reasons for entering in an order of monks or nuns, the conditions they need to fulfil and their rite of initiation or ordination (*dīkṣā*). Next, we will try to resume the hard rules they have to observe, harsher yet for the Digambara than for the Śvetāmbara. Lastly, we will report briefly their timetable and how they face death.

### 1. Reasons to enter a Jain monastic order

Though ascetic life is regarded by the Jains as the most effective mean to attain liberation and though the stages of spiritual progress prepare the laity to monastic life, there are few of them who ask their admission as monk or nun. Now, they are about thirteen thousands, of which about one thousand are Digambara and twelve thousand are Śvetāmbara monks.

Some Jains enters in ascetic life at a young age as novices (*brahmacārin*), a thing that creates a bit of controversy. To be a Jain ascetic requires a great faith and a great deal of courage. Such a decision involves leaving parents, relatives and friends for a life completely out of touch with the modern world, its comforts, its attractions, its ease. To be a Jain ascetic implies to wander, to beg food and drink from house to house, to endure extreme temperatures, to walk barefoot and for the Digambara to observe an extremely hard discipline quite unknown to other religions. For a young boy or girl, who has not yet developed fondness for existence, such a thing seems relatively easy, but it is much harder for a man or a woman who has experienced family life and often a lucrative professional activity. It is the same for young men and women who have obtained a high level occupation, after long studies. Nevertheless, as we will see a little later, some of them have yet recently taken the way of Digambara monks.

The reasons that induce a young boy or girl to enter such a difficult mode of living are generally the result of family contexts. Often, they concern children brought up with Jain ethic and religious principles, whose parents encourage to follow the example of Mahāvīra and his predecessors to attain more quickly their liberation of the “*saṃsāra*”. Sometimes, it may be the case of young orphans who are under pressure, from those who have taken them, to enter an order where they will be educated and they have a second family.

For an adult (man or woman), the entry in a Jain ascetic order is often due to the desire to be detached from the world, to live in

meditation and self-restraint, to realize the Self according to various vows. This is the case in particular in India for young widows who will have so a better life this way than if they remained despised. It may also be the wish of a young girl who does not want to marry and who prefers to devote herself to religious activities. It may be perhaps also the case for some “*dalita*” who have the desire to not remain in India in so bad conditions. It may be too the wish to follow the way already followed by a father, a mother, a brother, a sister, a relative, a friend, etc.

For a lay Jain who has reached the last step of spiritual progress, it is the crowning of a life devoted to purify the soul, in order to be soon liberated. It may be also the desire to improve one’s knowledge of Jain sacred books, to rise up the mind, to give a valuable goal to that life on earth, to share the teachings of the Tirthaṅkara with other people, to preach non-violence, compassion, tolerance, peace, etc. Like in all religion, spiritual appeal has numerous causes we do not have the intention to sum up. They are specific motives whose valour and sincerity must be judged by the “*Ācārya*” in charge to accept or to reject candidate monks or nuns.

## 2. Conditions to fulfil for the admission in an order

To be accepted as a member of a Jain religious order, numerous conditions must be fulfilled. First, it is necessary to be of a minimum of age. It is, as we have said, generally eight years for a boy and thirteen to fifteen years for a girl. In “*Ahimsā Times*” of January 2004, it was mentioned that late “*sādhvī*” “*Bhīkājī*” from the “*Terāpantha*” branch had undergone “*dīkṣā*” at the tender age of thirteen. If the candidate is a younger, his (her) parents must give their consent. Likewise, for a married man or woman the consent of the husband or of the wife is required. The candidate must be of the same obedience (*sampradāya*) as the order to be admitted. It is also

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imperative to have a good health and to be not physically or mentally handicapped. In an order, the living conditions are very hard to bear. Novices and monks or nuns should not be later a burden to the group (*gaccha*) or an embarrassment for the others to perform their daily religious duties (*āvaśyaka*), meditations, penances, etc. For the same reason, an adult must not be too old when asking for admission.

Some conditions concern the status and the intellectual level of the candidate. Irreproachable conduct and character are required. Any fault on these matters would be an immediate cause for non-admission. Likewise, it is worthwhile nowadays that the candidate be able to read, understand and learn the contents of the most important sacred books and possibly to teach them later to novices or to read and interpret them to the laity.

### 3. Life of the Jain novices

If a candidate monk or nun is admitted by the “*Ācārya*” who leads the obedience or group of ascetics, he (she) must learn what the fitting conduct is, to be in accordance with the religious rules laid in Jain sacred scriptures. For that, a boy or a man is immediately placed after his admission under the authority and guidance of a “*guru*”, a monk who has been assigned such a task by the “*Ācārya*” on account of his knowledge and zeal. The same for a young girl or a woman with a “*guruṇī*” This “*guru*” is at the same time the master and the leader of conscience of the “*brahmacārin*”. He gives him all instructions needed and is in charge of his perfect development and education. The novice will always need the agreement of his “*guru*”, have great respect for him, greet him with the “*guruvandana*” and report to him all he has done, thought or said, in accordance with his instructions and orders. The novice must, in particular, confess to his “*guru*” all the sins or mistakes committed in daytime or during the night and undergo penances ordered by him. It is the same for a female (*brahmacāriṇī*) with a “*guruṇī*” in the identical role.

A novice receives a provisional initiation that comprises six promises or daily duties (*āvaśyaka*): renounce sinful activities (*sāmāyika*), praise the 24 “Tirthankara”, salute with respect the “*ācārya*”, “*upādhyāya*”, “*guru* or “*guruṇī*” and ascetics of the same sex, according to their seniority (*vandana*), repent of conscious or unconscious transgressions and carelessness, and take part in the general ritual confession (*pratikramaṇa*), make the promise of a defined renouncement for a fixed time (*pratyākhyāna*), renounce the body and proceed to mental concentration (*dhyāna*). Novices ought to learn also various “*sūtra*”, “*mantra*” and the formulae of their definitive vows. They must practice absolute chastity and join in the begging for food. Some obedience asks the novices to take a new name so as to break away from their former lives. They may also perfect their training during one year or more with learned monks in a “*gurukulā*” or a “*pāṭhaśālā*”. The more gifted monks who are judged able to become “*Ācārya*” may later continue their religious studies in colleges, called “*vidyāpīṭha*”, like that, near Mumbai, mostly attended by “*Sthānakavāsī*” or in a special Institute of education like at Ladnun in Rajasthan where “*Terāpanthī*” are prepared to the great initiation (*dikṣā*). They may even pursue further studies after. Some ones may go to a University. For instance, Acharya Shivmuni obtained a Ph.D. in 1978 and a “*sādhvī*” was recently graduated from Oxford University.

When novices have completed their training, they may accompany their “*guru*” or “*guruṇī*” in the wandering life, beg with them food and drink, etc. If they are judged apt, by their “*guru*” or their “*guruṇī*”, they are nominated for their great consecration or initiation. When the “*Ācārya*” gives his consent, the rite is carried according rules that differ for “*Śvetāmbara*” and “*Digambara*” as well as for the monks than for the nuns.

#### 4. The rites of initiation

The rite of initiation or consecration (*dikṣā-vidhi* or *bhāgavatī dikṣā*) of one or of several monks, like that of one or of several nuns,

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is extremely important in Jainism. Its execution must observe traditional rules fixed in the sacred scriptures and it is considered a great ceremony. Generally, an astrologer is asked for an auspicious date. Very often, invitations are printed with a photo of the future monk or nun and some details on him (or her) are given, so that other adepts be informed and may attend the event in great number.

“*Dīkṣā*” is generally performed under a great rectangular tent “*maṇḍapa*” to protect participants from sun, rain or wind. As the rite is long, carpets are laid on the ground so that people sit down more comfortably. A little platform is erected at the bottom of the tent on which the “*Ācārya*” who will conduct the ritual will seat, accompanied by some assistant ascetics.

The day before the ceremony, the novice may keep absolute fast. We will speak of the proceeding for one future monk or nun but the same rite is performed several times in a row if there are more. On the date fixed, the young novice or the man arrives in procession dressed like a king with a crown on the head. If it is a young girl or a woman she is dressed like a queen with all her jewels and fine array and also a crown on the head. Members of the family, friends and acquaintances accompany the future monk or nun. A pious woman follows, bringing a sacred vase (*kalāśa*) of copper, filled with pure water, and with the auspicious Indian sign (*swastika*) carved or painted upon it. If the ceremony concerns a future Śvetāmbara monk or nun, or a Digambara nun, two ascetics bring on a tray one a white monastic robe (*vastra*) the other a broom and a pail that will be the only possessions of the future monk or nun. For the nuns there is also a white veil, a shawl and a white bundle. Sometimes, for the Śvetāmbara there is too a rosary (*mālā*), a book with sacred texts and bowls (*pātra*) to beg food.

The “*Ācārya*” goes up the platform and sits down on a small stool in its centre with distinguished ascetics chosen to attend him by his sides. The future monk (the future nun) and his “*guru*” (her “*guruṇī*”) go up the platform and stand in front of him. They perform the

respectful greeting to the “*Ācārya*” and his assistants. The future monk or nun begs forgiveness for his (her) transgressions, recites the appropriate “*mantra*” and “*sūtra*” and makes a small speech to the participants to show his (her) joy about his (her) consecration.

If it is a future Śvetāmbara nun, she goes backwards, with her “*guruṇī*”, in a contiguous place or behind a curtain that hides them from the participants. She takes off her crown, jewels and fine array and covers herself with a great green texture. A barber proceeds to the clipping of her hair using the water from the vessel and leaves only a few locks. Then, the future nun puts on a white robe and presents herself to the “*Acharya*” and the assembly.

The “*Ācārya*” says some words to the future nun and pulls out the remaining locks of hair from her head, one after the other. She must pray during this hardship and not show any feeling of pain or suffering. If she belongs to an obedience that wears a “*muhapatti*”, the “*Ācārya*” places one of them in front of her mouth and fastens it to her ears. He gives her the broom and the other articles mentioned above. The attendants to the ceremony sing the “*Great Mantra*” and the “*Ācārya*” asks the future nun to pronounce solemnly the “great vows” (*mahāvratā*) of Jain ascetics. When the vows have been taken, the assembly sing the hymn of praise to the Tirthaṅkara. The new nun says the auspicious “*sūtra*” (*maṅgalasūtra*) three times for the participants. The “*Ācārya*” may give a new name to the nun concerned. He does it systematically for a “*Mūrtipūjaka*”. At the end of the ceremony, sweets are given to the participants and the new nun joins her group of ascetics.

For a “Śvetāmbara” monk, it is nearly the same, except that he abandons his crown in the open and retreats to remove his beautiful garments, to have his hair partly shaved and to put on the white robe he will wear henceforth.

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For a “Digambara” nun it is the same as for a “Śvetāmbara” one, except that it is the “Ācārya” who pulls out openly all her hair when she returns in front of him with her white robe and while she recites the “*Namaskāra Mantra*” without flinching. A powder is rubbed on her scull to help the scarring process and a white veil is given to her, which she covers the head and the neck with. She does not receive a “*muhapatti*” as her obedience does not wear any.

A “Digambara” laity arrived at the last step of spiritual level and who has taken the vow to become a monk or a novice and has been judged apt to receive that rite takes off his crown and all his garments in public and immediately after has all his hair torn out by the “Ācārya”. He receives as only possessions a “*picchikā*” and a “*kamaṇḍalu*”. As one can imagine this is a very painful process.

In September 2004, “*Ahimsā Times*” reported that a great “*dīkṣā*” ceremony of Digambara nude ascetics, called “saints”, had been performed at Jabalpur on the 14th of August. It included 25 young male celibates of whom five held engineering degrees. One was a charter accountant thirteen were graduates or post-graduates in commerce, art or science. They hailed from different places in Maharashtra and Madhya Pradesh. The “*dīkṣā*” was managed by Acharya Vidya Sagar who has a number of disciples, totalling now 215, of which 89 are skyclad “saints”. Recently too several Śvetāmbara young and old received also “*dīkṣā*” at Surat by the learned Acharya Gunaratna Suri.

After the rite, if it is not monsoon time, monks and nuns are assigned by their “Ācārya” their places of wandering.

The admission in a Jain ascetic order may be put back into question either by a monk or a nun who wishes to leave or by the “Ācārya” when various transgressions or handicaps motive a temporary or a permanent exclusion.

If a monk leads an exemplary life and has great knowledge of the sacred Jain scriptures, he may, after a certain time be initiated as “Yuvācārya” i.e. “Vice-ācārya” or directly as “Ācārya”. Exceptionally, the former great “Terāpanthī” leader, Acharya Tulsi, received his title when he was only 22. The consecrations of a “Yuvācārya” and of an “Ācārya” constitute very important and solemn Jain religious events. For the Śvetāmbara, these titles are only given to monks who have been in the order for a minimum of eight years, who have scrupulously studied the sacred books, especially the third and the fourth “Aṅga” and other religions as well, and who have distinguished themselves from the other monks by their conduct and piety. The same goes for the Digambara order. The ceremony is comparable to the consecration of a King in older times in India, because an “Ācārya” is regarded as a successor of the “Gaṇadhara” the Mahāvīra’s chief-disciples. For that reason, the “Sūrimantra” is imparted to each “Ācārya” during the ceremony. According to Jain tradition, it is the sacred formula taught by Mahāvīra to Indrabhūti Gautama and to his ten other chief-disciples.

After his consecration, a Jain “Ācārya” becomes a religious leader and a spiritual master. He is the object of a great esteem. He receives, in particular, the respectful greetings from the ascetics and the laity as part of their daily duties and he has numerous religious powers, like to admit or reject candidates for “dīkṣā”, to confess heavy transgressions of the ascetics of his group, to decide of their penances and even their exclusion. An “Ācārya” is required to study and explain sacred texts, convey his teachings to other ascetics and to the laity, give instructions to the “guru” and “guruṇī” on the training of novices, decide destinations of monks and nuns of his group for their wanderings after monsoon and their place of stay during it, set the first stone of a new temple, to oversee its consecration, install statues in it, preside various religious ceremonies, perform various rites like those of “dīkṣā,” attend various religious meetings of adepts, represent Jain community at inter-faith assemblies, bless adepts, and so on.

Śvetāmbara Terāpanthī have only one “Acharya” at the head of their branch, of which they follow instructions and directives. He

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convenes every year an assembly of ascetics and laity of this branch on the 7<sup>th</sup> day of the bright moon of the Indian month of *Māgha*, at the occasion of a great festival called “*Maryādā Mahotsava*”, to discuss the problems the obedience is facing and to practise cults and rites of the order. One of the most eminent and worshipped religious leaders of this branch was late *Acharya* Tulsi, a great organizer of this order and promoter of Jain tenets.

As significant reform he has created a kind of ascetics, called “*Samaṇā*” and “*Samaṇī*” who may travel by modern modes of transport and who may prepare their meals without begging their food

The other Śvetāmbara branches have an “*Ācārya*” at the head of every group of ascetics.

Digambara “*Bisapanthī*” are different from other obedience by their specific religious leaders (*dharmaguru* or *Bhaṭṭāraka*) who head their monasteries (*maṭha*). They are not consecrated but they play a similar role as an “*Ācārya*” in the other branches.

### 5. Main rules to be followed by Jain ascetics

The Jain sacred books and various treatises, like *Ācārāṅga-sūtra*, *Daśavaikālika-sūtra*, *Uttarādhyayana-sūtra*, *Dravya-saṅgraha*, *Pravacanasāra*, *Samayasāra*, *Yogaśāstra* define in detail the rules that must be followed by ascetics. To stop the invasion of “*karma*” (*saṁvara*) they comprise: six daily duties, five great vows, three controls, five kind of carefulness, ten essential virtues, twelve kinds of meditations, five kinds of conduct, twenty-two victories over the hardships and, to remove the “*karma*” (*nirjarā*): six external and six internal austerities. Let us have a look on these rules.

- **The daily religious duties (āvaśyaka)**

Jain sacred books traditionally mention daily religious duties (*āvaśyaka*) for the ascetics observed a little less strictly by the laity. These six duties are:

1) to renounce, during the day and the night that follows, all sinful thought, word and activity. That is called the “*sāmāyika*”,

2) to praise several times each day the 24 Tīrthaṅkara. That is called the “*caturvīmśatistava*”.

3) to greet with respect his “*guru*” for a monk, her “*guruṇī*” for a nun, the senior monks or nuns, the “*Ācārya*”, “*Upādhyāya*” and “*Bhaṭṭāraka*” according to the obedience. The greeting includes to ask forgiveness for the transgressions of the day or of the night according to the moment and to recite a specific “*mantra*”. That is called the “*guru vandana*”.

4) to proceed to self-examination (*ālocanā*), ritual confession and common repentance, with the recitation of long “*sūtra*” on monastic obligations. That is called the “*pratīkramaṇā*”,

5) to abstain from certain foods and beverages for a particular period of time. The “*guru*” or the “*guruṇī*” may add some other abstentions. This rite comprises the recitation of specific “*sūtra*”. It is called the “*pratyākhyāna*”.

6) to renounce the body, by remaining motionless while standing, sitting or lying down in case of health problems or old age, while reciting the “*Namokāra Mantra*” and to do a profound concentration of mind (*dhyāna*). This rite must be performed, every day, for at least one Indian “*muhūrta*”. Very harsh, it is to purify the body and to help the ascetic to be aware the body is distinct from the soul. Such rite must lead the ascetic to become more and more detached from the body and so to arrive to remove all the “*karma*” that drives the soul to imperfection, transgression, ignorance, etc. Such specific Jain posture may have a tantric character, in particular among the Śvetāmbara. It is the “*kāyotsarga*” (abandonment of the body).

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- **The great vows (mahāvratā)**

Jain ascetics take during their “*dīkṣā*” five great vows (*mahāvratā*) to purify their soul. They are the same as the small vows of the Jain laity but the difference is that monks and nuns ought to observe them totally, rigorously, without any exemption, save in very exceptional cases. These five great vows are:

1) the vow of absolute non-violence or non-harming (*uttama ahimsā vrata*) in thoughts, words and activities. At the same time, it is to practice permanent self-control and to avoid all that is at the origin of violence and suffering towards all that lives in the world, be it human, animal, plant, minute being in the air, water, fire or earth. This means not reciprocating attacks, insults and aggressions and also to never kill, hurt or neglect any living being. These have a soul in quest of liberation, like humans in the process of transmigration and they must not be hurt or killed, all lives been interdependent. In accordance with this vow, an ascetic must never light a fire, a lamp, a candle, etc. drink unfiltered water, crush the smallest insect even those invisible to naked eye. For this reason, an ascetic must sweep the ground in front of him with the broom when moving, sitting down, walking, laying and brush aside the little creatures, must too inspect regularly his clothes (if he wears some) on the morning when getting up and on the evening in going to bed to see if small animals are not hidden in them that might be hurt or killed. He also should never use any means of transport and always walk barefoot, never bear weapons or use them, not even to protect his life. A long stick is admitted for nuns and Śvetāmbara monks to move aside their way reptiles or to protect them of ill-disposed people. One might cite many other examples, because most of life is somewhat violence (*himsā*) and an ascetic should never mentally, verbally, physically, directly or indirectly, knowingly or unknowingly, intentionally or unintentionally, in any shape or form, practise violence.

2) the vow of absolute abstention from falsehood (*uttama satya vrata*). This is not only to never tell lies but also to not deceive, speak ill of somebody or use cutting remarks, to avoid exaggeration, conceit and vulgarity which are types of violence towards oneself and the others. It is always required to have friendly, kind, sincere, compassionate words for everyone, to pay heed to this vow and to avoid other people who may be vulgar, cutting, deceiving, by ones fault,

3) the vow of absolute honesty (*uttama asteya vrata*). It is for an ascetic to renounce any longing, temptation or desire for all that is not given. It is necessary to have no dishonest intent, to search solitude, to not cause other people trouble with demands or impatience. For Śvetāmbara ascetics, this vow implies to always show the “guru” the collected food and ask his (her) permission to consume what is left after having given their portions to the others and to use nothing without his “guru’s” or her “guruṇī’s” consent, etc.

4) the vow of absolute chastity and purity (*uttama brahmacharya vrata*). The Jain ascetics must abstain, during their life time, from the least sexual activity, from any thought, word, or act that would not respect directly or indirectly, voluntary or not, this vow. They must not listen to provocative stories, avoid hot food, never think about past pleasures, and abandon all exciting things, perfumes, and cosmetics all that might render one desirable to others. For some ascetics this even means to not wash the body and brush the teeth, so that to have no attractive aspect.

5) the vow of absolute renouncement to property, persons and goods (*uttama aparigraha vrata*). Digambara monks, who have perfected this, renounce every thing, including clothes, like Mahāvīra did. To have a liking for a person, a thing, a state, leads to passion, violence, love, hate, sexual gratification, all of which are deceptive and illusory. They give way to pride, jealousy, etc. This vow is

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regarded by Jains as the most effective to avoid the inflow of “*karma*” in the soul.

- **The controls (*gupti*)**

Jain monks and nuns must carry out three controls: of their thoughts, words and activities, to avoid causing violence. Hereto, they must pay attention to have only pure thoughts (*mano-gupti*), to observe silence for a particular period of time or to speak only when absolutely necessary (*vāk-gupti*) and to practise a regulation of bodily activities (*kāya-gupti*).

- **The carefulnesses (*samiti*)**

Jain ascetics have also to observe five constant acts of carefulness: to avoid violence in walking (*īryā-samiti*), speaking (*bhāṣā-samiti*), eating (*eṣaṇā-samiti*), using objects (*ādāna-nikṣepaṇa-samiti*) and complying with nature’s calls (*utsarga-samiti*).

- **The essential virtues (*uttama-dharma*)**

To stop the inflow of “*karma*” Jain ascetics have to permanently and completely practice ten specific virtues (*dharma*) to stop the inflow of “*karma*”. These virtues counteract passions: anger, pride, deception and greed that are the main causes of inflow of *karmic* matter. These ten virtues are: supreme forgiveness (*uttama kṣamā*), supreme humility (*uttama-mārdava*), supreme honesty (*uttama-ārjava*), supreme purity (*uttama-śauca*), supreme self-restraint (*uttama-saṁyama*), supreme truthfulness (*uttama-satya*), supreme austerities (*uttama-tapa*), supreme renouncement or to offer knowledge to other people (*uttama-tyāga*), supreme non-attachment (*uttama-ākiñcanya*) and supreme chastity (*uttama- brahmacarya*).

- **The meditations (anuprekṣā)**

To maintain their religious status, Jain ascetics must also practice twelve kinds of meditations (*anuprekṣā*). These concern: transitory character of earthly goods (*anitya*), lack of protection of the “*jīva*” in this world (*aśaraṇa*), mundaneness (*saṁsāra*), loneliness (*ekatva*), separateness (*anyatva*), impurity of the body (*aśuci*), inflow of “*karma*” (*āsrava*), its stoppage (*saṁvara*), its elimination or shedding (*nirjarā*), structure of the universe and its elements (*loka*), difficulty to obtain right knowledge, right conduct and right faith or vision (*bodhi-durlabha*), benefits of Jain religious tenets for liberating the soul, and one’s own responsibility for one’s faults. (*dharma*). These meditations may be made with the help of a “*maṇḍala*” or a “*yantra*”. Among Digambara monks they also serve to sublimate their sexual energy and among some Śvetāmbara to canalise it by worshipping Malli as a female Tīrthaṅkara or some other “*yakṣī*” (goddesses) within the framework of symbolic tantric practices leading to ecstasy. Many Jain ascetics also use various “*yantra*” in their meditations, in order to impel favourable events and to fend the opposite.

- **The conduct (cāritra)**

Jain monks and nuns must practice five kinds of conduct (*cāritra*) to attain spiritual discipline and right behaviour. These are: equanimity (*sāmāyika*), recovery of equanimity after a fall from it (*chcdopasthāpanā*), pure and absolute abstention of violence (*parihāra-vīśuddhi*), absolute absence of passion (*sūkṣma-samparāya*) and ideal and passionless conduct (*yathākhyāta-cāritra*).

- **The victories over hardships (pariśaha-jaya)**

Jain ascetics to remain steady on the path of salvation and to destroy karmic matter, must conquer twenty-two kinds of hardships (*pariśaha-jaya*): hunger (*kṣudhā*), thirst (*pipāsā*), cold (*śīta*), heat

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(*uṣṇa*), insects bites (*darśa-maśaka*), nudity (*nāgnya*), absence of pleasures (*arati*), sexual passion (*strī*), fatigue (*caryā*), discomfort (*niṣadyā*), discomfort in sleeping (*śayyā*), censure (*ākrośa*), injuries (*vadha*), begging (*yācanā*), failure to get food (*alābha*), disease (*roga*), thorn pricks (*trṇa-sparśa*), body impurities (*mala*), disrespect (*satkārapuraskāra*), non appreciation of their knowledge (*prajñā*), persistence of ignorance (*ajñāna*), lack of faith or difficulties to obtain supernatural powers and doubt (*adarśana*).

To try to shed their “*karma*” Jain ascetics must practice twelve kinds of austerities: six external and six internal.

### • The external austerities (*bāhya-tapa*)

The six external austerities (*bāhya tapa*) of the Jain ascetics are: fasting (*anaśana*), limitation of food for definite length of time (*avamaudarya*), acceptance of alms only if conditions they impose previously to them are fulfilled (*vr̥tti-parisaṁkhyāna*), abstention from rich food like ghee, milk, sugar, oil (*rasa-parityāga*), retreating in a remote and solitary place for a specific period of time (*vivikta-śayyāśana*), mortifications of the body like to remain in the bright sunshine or in the cold, maintaining long lasting in a painful and humiliating posture depending on the individual’s physical condition and endurance (*kāyakleśa*), always with the agreement of the “*guru*” or the “*guruṇī*”.

### • The internal austerities (*ābhyantara-tapa*)

The six internal austerities (*ābhyantara tapa*) for Jain ascetics are: confession and repentance of transgressions (*prāyaścitta*), modest behaviour (*vinaya*), helping other ascetics especially those who are ill or old (*vaiyāvṛtya*), study of sacred scriptures (*svādhyāya*), giving up attachment to the body (*vyutsarga*) and concentration of mind (*dhyāna*).

- **The basic qualities**

Lastly, mention the 28 basic qualities that a “*sādhu*” must possess according to the sacred texts. Without them, he cannot acquire other virtues. These qualities, called “*mūlaguṇa*”, are: the five great vows, the five acts of carefulness, the control of the five senses, the six daily essential duties, the periodical removal of hair with one’s hands, permanent nudity (for some monks), non-bathing, sleeping shortly and on bare ground, refraining from cleaning the teeth, taking food in the hollow of the hands standing and eating no more than once a day. All that shows the extreme rigour of that life which they have to lead without falling sick or else their progress will be halted.

## 6. Time-table of the Jain ascetics

Following their vow of non-attachment, Jain ascetics lead in India a wandering life all the year, except during the rainy season that lasts four months.

While unceasingly changing of place in a sector defined by their “*Ācārya*” Jain ascetics have to endure sun, sometimes overpowering heat, rain, humidity, storms, insects, aunts, etc. They always walk silently, reciting “*mantra*” or singing religious hymns. They start early in the morning and must see to not crush small beasts on their way, to brush the ground with their broom and if they have not a “*muhapattī*” to pay attention to not swallow flying insects.

On their way, Jain ascetics beg for their food and drink (*gocarī*) at the houses of laypersons. If there are no adepts in a place, they beg at other houses. They gather their alms in bowls, if they are Śvetāmbara, and share their meal if they are several ones. The Digambara ascetics collect food in their joined hands and eat it immediately while standing. Often, people who see an ascetic approaching on the road tell the inhabitants of the village. As soon as informed, several adepts go to meet him (her), to welcome him (her) at the entry and if he (she) asks for food or a place to sleep, they greet him (her) like a saint and escort him (her) to the home of one adept. They kiss his (her) feet and

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wash them if he (she) asks. Adepts offering food or drink are careful to never give things that are especially prepared for ascetics as they would refuse, according to the requirements of sacred scriptures. Digambara monks, when eating what is given to them may let fall all or part of it on the ground, without saying anything, if it is not in accordance with their secret vow.

Śvetāmbara ascetics collect food and drink in bowls (*pātra*) and the leader of the group distributes it. They eat together and have permission to speak during the meal. When they finish to eat, the bowls are washed and put in bundles for the next quest. Sometimes ascetics fast and drink only boiled water that is considered a successful mean to wipe out transgressions and to clear away a part of the “*karma*” in the soul.

In the evening, the ascetic or the group must seek a place to sleep, avoiding all that is propitious to violence or noisy and ask authorization of the owner of the shelter to stay there overnight. It is usually a temporary shelter, for an ascetic has not the right to have good accommodation or to loge in an inn during his wandering existence. The *Ācārāṅga-sūtra* lists the requirements for the shelter: not too near a noisy street, a shop, an intersection, etc. The bed may be made of hard wood, straw, dry grass or constructions whose lay out must be very limited and in accordance with established rules. No monk can sleep in a place or a shelter where nuns are staying and vice versa. Likewise, a monk and a nun should never spend time alone together. The stay of any ascetics in the same place must also be very short.

When an ascetic does not wander, his time is usually divided in five periods: from dawn to sunrise, from sunrise to the end of the morning, from the end of the morning to the beginning of the afternoon, from the beginning of the afternoon to sunset and from sunset to the next dawn. *Samācārī* is according to 4 *prahara* of the day and 4 *prahara* of the night. The duties prescribed for first 4 *prahara* are study (*svādhyāya*), meditation (*dhyāna*), begging alms (*bhikshācaryā*) and



Nude Digambara monk showing with the hand he wishes to receive food



Śvetāmbara nun making her “vihāra” on Indian roads

study. Similarly, for the second 4 *prahara* the duties prescribed for an ascetic are study, meditation, sleep (*nidrā*) and study.

From dawn to sunrise, the ascetic (monk or nun) does his (her) morning ablutions with the water of his (her) pail and proceeds to meditated repetition (*japa*) of the “*Great Mantra*” or another one. After this, he (she) examines his (her) transgressions of the night, greets his “*guru*” (her “*guruṇī*”), respectfully asks after his (her) health, confesses his (her) possible sins and reflects on the penances he (she) will impose at himself (herself) during the coming day.

From sunrise to the end of the morning, he (she) devotes time to the inspection of his (her) garment, if he wears some; to be sure no insect has hid in them during the night. Afterwards, he (she) performs an inner “*pūjā*” (*bhāva-pūjā*) that is a spiritual burst towards the *Jina*, either in the place where it is, in the “*upāśraya*” or in a temple. As we have said, because of their non-attachment, ascetics never practice “*dravya-pūjā*” with offerings of flowers, fruits, rice, saffron, etc. If their obedience is opposed to the worship of statues, this kind of “*pūjā*” is replaced by a deep meditation, a contemplation of the *Jina* or a purification of the soul. It may be performed silently or with songs and hymns of praise expressed spontaneously throughout the day. Ascetics may take a light meal afterwards, proceed to the study of sacred books and continue to wander or deliver a public teaching on the Jain tenets.

From the end of the morning to the beginning of the afternoon, Jain monks and nuns collect their food and beverage and eat a frugal meal. They then have a period of rest during which they wash and mend their clothes (if they wear some), varnish the bowls (if they have), make new brooms or whisks, etc.

From the beginning of the afternoon to sunset, ascetics devote anew their time to elaborated and meditated study of the sacred books, to some teaching, to another inspection of their clothes (if they wear some), possibly to a new quest for food and to a small meal before sunset. Often, they do not beg or eat in the evening.

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From sunset to total darkness, ascetics perform their compulsory duty of mental concentration (*dhyāna*) and recite with the rosary various “*mantra*” or “*sūtra*”. They confess by a new *ālocanā* their sins of the day to their “*guru*” or “*guruṇī*” repent them and undergo the ordered penances. These penances defined in the '*Cheda-sūtra*' and the '*Jitakalpa-sūtra*' vary from the “*kāyotsarga*” to temporary isolation, from the loss of their seniority to a temporary or definitive eviction (*pārāñcika*) according to the gravity of the transgressions, incompatibility or bad-tempered character. The decisions for major sanctions are taken by the “*Ācārya*”. A fast may complement the penance.

After dark, ascetics are obliged to remain in partial or total obscurity depending on moon and clouds. During the night, they are strictly forbidden to light a candle or any uncovered flame that might attract insects and injure or burn them and so cause violence towards “*jīva*”. The sleep of the ascetics must be short. If they wake during the night, they must occupy their mind with meditation or internal recitation of “*mantra*” and “*sūtra*”.

Two times a year, at the beginning of the great religious Jain festival of “*paryūṣaṇa*” and in spring, ascetics have to suffer the pulling out of the hair (*keśa-luñcana*). In spring this is not absolutely compulsory. The rite is performed as a sign of renouncement to vanity and to all body cares.

If an ascetic has been temporarily banned from of his (her) group, if he (she) cannot adjust to the rigorous way of life or if it does not meet his (her) expectations, then he (she) may ask to be permitted to leave and be possibly readmitted later, after an apology and a new “*dikṣā*”.

Numerous monks, nuns, *Ācārya*, *Bhaṭṭāraka*, *Pandita* and scholars write well-informed books and articles in Hindi, Gujarati, English and even French, like Shanta's book *La Voie jaina* on the life of Jain nuns, that are very useful for deepening ones knowledge on the matter.

Until recently Jain ascetics never left India. Since the middle of the XX<sup>th</sup> century some have adopted modern means of transport like cars, trains, boats, planes. As we have said, two ascetics have decided to stay in the USA, (one of them is dead now), others go and study at Oxford University. Some take part in religious conventions outside India, in meetings of the “Parliament of Religions” like the last at Barcelona in Spain. It is for them a mean to make better know Jainism and to promote its great tenets of peace and non-violence.

### 7. Illness and death of Jain ascetics

When a Jain ascetic falls sick, he (she) must endure suffering with courage. In case of serious illness a doctor can be called who may order admission to a hospital and for an operation. “Terāpanthī” are not in favour of operations. The other obediences permit them, if they are absolutely necessary for the survival of the patient. If an ascetic can no longer walk, he (or she) is temporary or definitely exempted from the practice of wandering. In that case he (she) stays in an “*upāśraya*” where he (she) meditates, recites “*mantra*”, reads sacred books or spiritual works and does small occupations. He (she) is put under observation of other ascetics who help him (her), look after his (her) needs and afford him (her) moral and religious support. He (she) must do atonements for his (her) violation of religious rule till death occurs. In India, “Terāpanthī” have a hospice at Ladnun for their ill and old “*sādhu*” and “*sādhvi*” where they can stay and be cared while waiting for the great departure (*mahāprasthāna*).

When an ascetic is close to death, some others surround and support him (her) so that he (she) makes the passing through a new life in the best of conditions. The dying must say “*mantra*” especially the “*Great Mantra*” which, according its content is able to erase all sins and to permit the soul to be purified. If the dying ascetic cannot do this because of bad physical or mental conditions, the “*mantra*” and “*sūtra*” are whispered in his (her) ear, so that his (her) soul remain open to auspicious influences until his (her) new life.

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Ascetics who are very old or have an incurable illness may, with the agreement of their “*Ācārya*”, practice the rite of “*sallekhanā*”. For that he (she) confesses his (her) sins and goes to either a remote place or is transported to a place where other ascetics have already performed the rite. He (she) sits directly on the ground, a bed of straw or dry leaves. Then he (she) recites the hymn of praise to the “*Arhat*” and to the “*Siddha*” called the “*Prāṇipāta sūtra*” or someone recites these for him (her). He (she) performs the respectful greeting to the “*Ācārya*”, if he is present, and progressively reduces, day after day, his (her) food intake and then his (her) beverage until the fast is complete and waits for death in saying or meditating the “*Great Mantra*”.

After a Jain ascetic is dead, the corpse is washed and dressed again in its monastic robe. In the case of a Digambara monk who has practised the rite of nudity it remains naked. The corpse is exposed on a stretcher or in a special wooden recess where adepts can see it. They come to pay their respects to it and to sing specific “*mantra*”.

The corpse is then carried in a procession to the cremation site. After the performance of the traditional ritual it is burned. The day after, the ashes are collected and the site is cleaned. These ashes are put in a wooden urn and then buried. Often, a commemorative slab is set at the place of the “*sallekhanā*”. Adepts and pilgrims will come here to meditate.

If the ascetic who died was known for his (her) special holiness or was a great “*Ācārya*”, a little chapel, called “*samādhi mandira*”, is erected in his (her) memory with his (her) statue or footprints (*caraṇapāduka*). Often, adepts on a pilgrimage stop a moment to do a “*pūjā*” in remembrance of this holy monk or nun and to recall his (her) example for attaining liberation.

Jain ascetics practice their faith like this, in India, since many centuries. One can understand why their number has decreased in time with the hard life they lead. It becomes ever more difficult in our

modern world to find places where one can wander and meditate like this, even in India. It is totally impossible to follow these rules outside, except to abandon some practices like nudity, walking only barefoot, begging food from house to house, etc.

An important change has occurred among Jain ascetics with the travelling of several “*Ācārya*”, “*Bhāṭṭāraka*” and “*Muni*” by planes to support communities in Africa, North America and elsewhere, to inaugurate temples, install statues, give conferences and preachings. These trips have been very criticized by some Indian orthodox religious leaders but would it be better to see one of the oldest religion in the world disappear in these countries as a result of total isolation? Should the Jain laity who migrated from India for various reasons, but who does not wish to be cut of their roots, be abandoned by those who are the successors of the Tīrthankara? The *Jain Meditation International Centre*, created in New York by monk Gurudev Chitrabhanu, has provided the aspiration of communities in the USA to not see their religion disappear. It was the same with the foundation by late Acharya Sushil Kumar, of the *International Mahavira Mission* and in 1983 the “*āśrama*” called “*Siddhācalam*” at Blairstown (New Jersey). It is also the same in United Kingdom with the presence of some nuns who study at University. They have been and they are not only religious supporters for adepts living outside India but also links with their mother land and those who continue to live according to the same tradition. It also shows the Western world that Jainism is not a religion of the past limited to India.



## Chapter 10

### THEIR PROMINENT FEATURES IN INDIA AND ABROAD

As we have said, Jains consider their religion as the oldest in India. They assure that, like the world, it has always existed and will always exist. They assert that several Tirthaᅅkara appear, at various periods, to promulgate the right law according to the era. Concerning the present time, they acknowledge 24 of these Tirthaᅅkara of whom the first, Rᅅabha started the “*karma-bhūmi*” (the age of action) and thus is “the promoter of human civilization”. Vilas Sangave writes in his book “*Aspects of Jaina Religion*”: “Lord Rᅅabha founded the social institutions of marriage, family, law, justice, state, etc. taught mankind the tilling of the soil, different arts and crafts, reading, writing and arithmetic, to built villages, towns and cities, etc. and to provide a new social order for increasing the welfare of human beings”.

Rᅅabha is not only cited in various Jain documents but also in Vedic literature and Hindu “*Purāᅅa*”. His son, Bharata, who conquered the country of the *Dasyu* (Dravidians) in the South of India, was an Emperor who gave his name to India (Bhārata or Bhāratavarᅅa). The problem is that we have different versions about the inhabitants of that period and historians have no absolute proof they were Jains. Hindus assert they were living during the Vedic period and they practised Vedic religion. So, it is possible that, in ancient times, several great sovereigns existed in India called “Rᅅabha”, word meaning “bull” in Sanskrit, and that the name “Bhārata” has another origin...

Some historians regard most of the Tirthaᅅkara as mythical beings. They admit only the reality of the 23<sup>rd</sup> and of the 24<sup>th</sup> who lived between the VIII<sup>th</sup> and the VI<sup>th</sup>-V<sup>th</sup> centuries BC. This does not mean that the others never existed but we have no authentic evidence they did. On the other hand, some scientists and scholars think that Jainism

already existed in India during the “*Indus Valley Civilisation*” and perhaps even before. So, it is difficult to confirm with certainty what was the actual influence of the Jains many centuries before our era. It is easier since Pārśva and Mahāvīra.

In the first part of this chapter, we will see the influence of Jains in India since these two last Tirthāṅkara. The second part will be devoted to their impact in various other countries in the world. Such overview will touch different levels: philosophical and religious, social and political, scientific and economic, literary, artistical and architectural.

### **1. Their influence in India**

Since long, Indians have shared numerous common customs, practices, ways of living and thinking they inherited from traditions whose origins are not well defined. Jains like to say that other religions have included or adopted concepts from their culture, so appeared a great confusion and a long misunderstanding on the matter, in the Western world.

What is sure it is that the influence of the Jains has been great in India since the prehistoric era and must not be neglected? They have been very active in their motherland since a long period of time, even though their traces on archaeological level are not very numerous. The great scholar A. N. Upadhye has written in his book “*A Cultural History of India*”, published by Oxford University Press in 1975, that “their heritage is much more important than their present numerical weakness might lead to believe. They have had a deep impact on the people who lived in the area before the Aryan invasion. Their example and their tenets had incontestable effects on the later occupants of the country”.

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Let us see what their main imprint has been, on the different domains we have mentioned above, and what remains of it today.

### 1) On philosophy and religion

Jains have always been great philosophers. Numerous are those whose treatises and commentaries expose their ideas about our world. They insist on their creed that the universe has never been created that it is eternal and experiences successive periods. Some scientists agree such an idea but a large majority continue to speak of a “big bang” without having definite proof of its cause and origin. Jains say also that the world contains different substances divided in beings with a soul (*jīva*) and things without a soul (*ajīva*). For them, all that lives has an eternal soul with innate qualities of absolute purity, knowledge and perfection but, due to the activities of body, speech and mind (*yoga*), it is obscured, deceived and veiled by minute particles of matter (*karma*) that stick to it and bind it to a cycle of transmigrations (*samsāra*) if nothing is done to remove that matter.

All Indians admit the laws of consequences of actions and of transmigrations of souls, but their opinions differ about the world. Hindus think that a God has created it and it passes through successive periods of destructions and revivals. Regarding the soul, they assert that it may obtain liberation after various transmigrations and unites with the “*Ātman*” or “*Supreme Brahman*”. Yoga philosophy proposes various means of liberation from material links (*prakṛti*). Many of these are the same as those used by the Jains or some of their branches. So, a common origin appears, but it is difficult to say which theory was the initial one. Archaeological discoveries from the Indus Valley reveal a kind of *Yogī* that the Jains claim as one of them.

Buddhists, for their own part, are dubitative on the existence of a God creator but many of them consider Buddha as a God. They also

assert that all existence is temporary. Concerning the soul, they believe that beings on earth suffer essentially due to their desires. In order to avoid such pain, they claim one must have no desires and practice different virtues and ways of living to attain “*nirvāṇa*”. Jains, on the contrary, assert that all is, at the same time, permanent and moving: permanent as substance and moving in its moods. They consider that substances transform themselves without ever being destroyed. From these statements they deduce that all has many appearances (theory of *anekāntavāda*) and there are also numerous points of view (theory of *syādvāda*). They believe that the reason of changes is time (*kāla*) and that all is based on various interactions between “*jīva*” and “*ajīva*” with the help of motion (*dharma*) and of rest (*adharmā*). They divide souls in four kinds of living beings (human, animal or plant, celestial and infernal) and say that to be delivered from the cycle of transmigrations they suffer, it is necessary to practice moral virtues, like *ahimsā*, discipline, rigorous austerities, etc. These principles have had a profound impact on Indian thought.

Jains are also great logicians and experts in psychology. They have written numerous treatises on related topics. Readers interested in Jain philosophy may enrich their knowledge through Narendra Bhattacharya’s book “*Jain Philosophy-Historical outline*” published by Munshiram Manoharlal in New Delhi and Heinrich Zimmer’s “*Philosophies of India*” published by Joseph Campbell in New York.

On religious matter itself, with their principles of consequences of actions, of bondage and liberation of souls, non-violence, right knowledge, right conduct, right vision, Jains have had an incontestable impact on other creeds in India. Their principles of equality, compassion towards all kinds of life, tolerance, self-control, honesty, chastity and limited possessions have had a less important but not negligible effect until now. Their concept of “*karma*” as particles of matter that stick to the soul is specifically Jain. In

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Hinduism, like in Buddhism, this word means a kind of power linked to actions. Likewise, the idea that human beings can attain liberation without any recourse to a “*Supreme Ātman*” is a concept that Hindus don’t share.

In his book “*Histoire de l’Inde*”, Alain Danielou writes that “the most profound influence of Jainism has been on Buddhism”. Nevertheless, if Gautama the Buddha, at the beginning of his renouncement to the world, would have practiced, like Jain ascetics, rigorous austerities for a period of six years, he turned to a milder method called “the middle way”. However, like the Jains, the Buddhists have never acknowledged the authority of the Veda and Brāhmaṇa with their animal sacrifices. The Buddha organized also his “*Saṅgha*” after the Jain mood and adopted many similar rules for the ascetics. But, after having experienced a period of relative standing in India, Buddhists were obliged to leave their motherland for various other countries, whereas Jains succeeded to resist until today.

In spite of their inner divisions and their feeble number, Jains remain in India faithful to their philosophical and religious tenets. Their “*Ācārya*” are always regarded as spiritual masters and their ascetics (monks and nuns) as saints who lead exemplary lives. Their prestige remains great.

### 2) On social issues and politics

In accordance with their principles, Jains declare strongly that all humans are equal without any distinction of colour, race, nationality or creed. They have always preached what we call “human rights”. On this matter their influence has been very important. They are at the origin of a mention in the Constitution of Indian Union on the abolition of Hindu “castes”, even if these are still a fact of daily life



Acarya Mahaprajna welcoming Pope Jean-Paul II in Delhi on the 7th of November 1999



A delegation of Jains from Delhi presenting the Momento of Lord Mahāvīra to the Hon'ble President of India, Smt. Pratibha Patil (September 2007)

for many people. But a great progress was made on the matter. For examples, the former President of India late K. R. Narayana was by his birth an “untouchable” and the Government of India decided, some years ago, measures favouring the access of “untouchables” to public administration.

Jains also insist on the principle of equality between men and women, even if some passages of their sacred scriptures are not very kind towards the latter. Some of their obediences say even that they need to be reborn as men to attain liberation. Nevertheless, one can see actual progress in India regarding the education and rights of women. They may now practice the same professions, vote and create associations to defend their rights as the men. However, quite an important number of Indian women of “low castes” and of widows continue to convert to Jainism or to Christianity and enter into their religious orders so as to not remain single or to escape matrimonial servitude or contempt which is still alive in India. Others, preferring to remain independent, work in the social sector, like doctors, nurses, social workers, etc. Note at political level that India had, before many other countries, a woman as Prime Minister in the person of Indira Gandhi, from 1966 to 1977 and 1980 to 1984. Some women also have been or are Ministers, Members of Parliament of Indian Union, and of various state governments. To note too that the new President of the Indian Union is a woman named Smt. Pratibha Patil.

In the same way, the Jain tenet of regard towards all life has promoted non-violent practices in India concerning humans, plants, animals and nature. After having succeeded in putting an end to animal sacrifices by Brahmins, Jains are today the ardent propagandists of vegetarianism. This way of life is progressing, even if it is not yet the general rule. In social domain, Jains manage too in

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India in several dispensaries, clinics and refuges not only for human beings but also for wounded, old and sick animals and birds.

Jains are also in India in the vanguard of social measures and limitation of individual possessions. They have played a part in the decision of the Government to abolish the feudal system that existed before the independence of India. They also give money in favour of all that may help the needy or disabled whose number unfortunately remains very high, especially in rural regions and in the suburbs of big cities.

Jains also assert that abortion and sterilization are not acceptable to fight over-population in India. They preach the principle of chastity to married couples after the birth of one or two children. Until now, their success on the matter remains limited, but their efforts might become more effective with the growing of diseases like AIDS in India.

On political level we have seen the great influence the Jains had on many Indian ruling dynasties during their “*Golden Age*”. Their influence has decreased but never ceased. It remained great, even under the Mogul Emperor Akbar, who forbade killing of animals during some religious Jain festivals. Mahatma Gandhi, who was taught by Jain teachers when he was young and who befriended the great Jain ascetic Śrīmad Rājacandra and Acharya Vijaya Dharma Suri, adopted non-violence and practised fasts to obtain British concessions and the independence of India.

Jains are in excellent terms with the Indian Prime Ministers and the Presidents of the Indian Union, like the past-President, Abdul Kalam, who shown his interest for Jain activities at various occasions. In a spiritual declaration, he stressed “the need to bring about religious amity and cooperation, to promote common unity and mutual

understanding”. Acharya Mahaprajna himself has been honoured with the *Indra Gandhi Ekta Award* in 2002 for his continuous efforts to establish peace, goodwill, and respect for each other and to promote non-violence. He had previously been honoured with the *National Ethics Award*. The Indian Government also issued special postage stamps at the occasion of the 2600<sup>th</sup> anniversary of Mahāvīra’s birth and in memory of various great Jain leaders of the past.

We also recall that late Dr. L. M. Singhvi, former High Commissioner of India to United Kingdom, was a very devout and active Jain.

### 3) On science and economy

In the history of India, numerous very learned Jains have written treatises on scientific matters. As French Professor Allegre has written in one of his recent books, Jains are the first to have discovered the atom. They have been too the first to assert that several solar, lunar and stellar systems exist in the universe. Jain scientists are also masters in astronomy and astrology. Stars, moon and planets have a great influence in their festivals and religious ceremonies or rites. They always ask astrologers auspicious dates for important events.

On scientific level, Jains are ardent upholders of progress in every domain that favours well-being of humanity. They are absolute defenders of peace and unconditional opponents to wars and production of weapons for individual or massive destructions.

On mathematics, Walter Schubring has depicted the Jains as “Indians whose system is ruled by numbers”. They count, enumerate and classify everything that plays a role in their life and their religion. For instance: they identify five kinds of “*jīva*”, those having only one sense, and those with two, three, four or five senses. They believe

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there are seven ways to say things, five types of knowledge, eight kinds of main “*karma*” and one hundred and forty-eight “*karma*” of minor importance, etc. In the *Tattvārtha-sūtra*, they define specific units of time; give a particular table of numbers and special measures of space, they determine with very precise methods. They identify four kinds of celestial beings of the empyrean, eight kinds of luminous, of the forests, of the mansions, thirty-six or thirty-nine heavens, seven hells with their colours, etc. all with an almost disconcerting mathematical self-assurance that shows their attention to details and preciseness, even if sometimes they leaves room to a bit of imagination.

Jain scholars have neglected no domain, be it physical, chemical, biological, cosmological, medical or other. Their works and researches have permitted science to greatly progress, but they are absolutely against the use of this knowledge for destruction of any life, and thus against the use of nuclear weapons that India possesses only to defend it against aggressions by the same way or by another one.

At economical level, very numerous lay Jains are traders since a long time. They are shopkeepers, craftsmen, and merchants in various sectors in accordance with their main tenet of non-violence. Among them we find many sellers of ingredients for vegetarian meals and of non-alcoholic beverages. Some are bankers, estate agents, accountants, reporters; others are jewellers, barristers, civil servants, doctors, writers, teachers, etc. They are active in all domains where it is possible to work honestly, to live in respecting their religious principles. Some are even farmers, as we have said, mostly in South India; others are in the manufacturing industry, especially electronics and informatics where they manage the field in Bangalore city.

Many lay Jains have acquired a handsome fortune and have coveted positions in Indian society. This may seem in opposition with their principles of detachment and austerity, but they are of the opinion that money permits them to do good actions, for acquiring positive “*karma*” and promoting their liberation. Effectively, rich Jains (there are also poor ones) devote part of their money to finance charitable institutions, schools, hospitals, lodgings, publication of books with ethical or religious character, restorations of temples, monasteries, etc. So, this way, they support the Indian economy and social activity.

#### 4) On literature

Jains are, as we have said, the authors of numerous religious publications (canonical and non-canonical). They have also written numerous treatises, commentaries and books on their tenets and on many subjects related to Jainism. Jain libraries contain a wealth of information relevant not only to philosophy and religion but also to various aspects of Jain studies like history, grammar, poetry, prosody, mathematics, science, astrology, cosmology, etc. They are written in Sanskrit, Hindi, English and some of their “*sūtra*” and “*mantra*” are in ancient Indian languages like Ardhamāgadhī (in which Mahāvīra delivered his sermons), in Saurasēnī used by Digambara for their sacred books and in Apabhramśa used by Śvetāmbara. They have also writings in the various Indian regional languages, like Gujarati, Telugu, Maharashtri, Kannada, Tamil, etc.

For many centuries, Jain authors have displayed their talent in all literary styles. They have written in prose and poetry on innumerable topics. We have a Jain “*Rāmāyana*” by Abhinava Pampā, dating from the XII<sup>th</sup> century, in which the characters are more human than in the Hindu story. There is also a Jain “*Mahābhārata*” whose heroes proclaim non-violence and brotherhood.

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Vilas Sangave has written: “Perhaps, the most creditable contribution of Jains is in the field of languages and literature”. Effectively the works of Jains on grammar, geography, astronomy, medicine, mathematics, policy, etc. are countless. We have a Jain *Purāna* dealing with various matters like biographies of the 24 Tirthaṅkaras, of the 12 “*Cakravartins*” and of 27 other ancient and mythical heroes. There are several Jain “*kathā*”, tales in prose about adventures bold by heroes, “*prabandha*”, selections of stories, treatises on grammar, ethics and poetry, poems called “*kāvya*” and “*mahākāvya*”. We can add many more texts in prose like popular narrations, myths, legends and fables. All of them insist on “*saṁsāra*”, “*ahimsā*”, compassion, peace, etc.

Among their main authors may be cited: Umāsvāti, Kundakunda, Puspadanta, Bhūtabali, Virasena, Jinasena, Vaṭṭakera, Kārtikeya, Siddhasena Divākara, Samantabhadra, Akalaṅka, Haribhadra, Vidyānanda, Nemicandra, Hemacandra, Prabhācandra, Āśādharma, Yaśovijaya, Pūjyapāda, Guṇabhadra, Amṛtacandra, Jayadeva, Raviseṇa, Hariṣeṇa, Pandit Todarmal and many, many others for more recent periods like: Śrīmad Rājacandra, Rājendra Sūri, Jinendra Varṇī etc.

We must not forget the numerous precious Jain manuscripts, with beautiful painted illuminations that for centuries have been made by Ācārya and very learned ascetics. Jains were also exceptional copyists who have conveyed very interesting non-Jain literary works to posterity.

### 5) On art and architecture

If there is a domain in which Jains identify themselves it is without any doubt in art and architecture. They can take credit, in India, for a lot of extraordinary masterpieces in architecture, sculpture and paintings. These works are for them the demonstration of their love

for perfection and purity, the expression of their spirituality and of their incredible talent.

Pratapaditya Pal, curator of the “*County Museum of Art*” of Los Angeles discerns three great periods in Jain art. In the first period (from the II<sup>nd</sup> century BC to the III<sup>rd</sup> century AD) he notes, among others, the great centre of Mathura, at 150 kms South of Delhi with its “*stūpa*”, the remains of two temples, of a great number of statues and inscriptions very important for the history of Jainism. He also cites several tokens of respect that are considered as the predecessors of later tantric *yantra*.

For the second period (from the IV<sup>th</sup> to the VIII<sup>th</sup> century AD) Pratapaditya Pal mentions Jain cave-temples, especially at Ellora (nos 30 to 34) with wonderful sculptures and paintings. From the same period, he cites numerous splendid steles in metal of Jina that may have been used by devotees for worship and contemplation. Unfortunately, very few temples dating from that time have survived havoc and destruction. From the VI<sup>th</sup> century AD he reports semi-nude female deities and fascinating statues of Jina with young, athletic and well-proportioned bodies that are the symbols of victory over passion, desire and sensual pleasures.

During the third period (from the IX<sup>th</sup> to the XIV<sup>th</sup> century), regarded as “*The Golden Age*” of Jain art, rich and influent adepts have built the most polished and refined temples (Mount Abu, Khajuraho, Girnar hill, Palitana, etc.). Some of them have been destroyed, rebuilt or changed into mosques. Pratapaditya Pal mentions in the X<sup>th</sup> century, the huge and splendid statue of Bāhubali at Shravana Belgola in South India and, in North of India, the splendid temple of Ranakpur where one can see, among others, beautiful refined sculptures of dancers and musicians who exalt perfection, liberation and eternal bliss of the souls. This is also the period of Jain

manuscripts, with naive miniature paintings in bright colourings, “*yantra*” used during rituals of atonement, invitations to ascetics to come for their supplies or advices for ordinations. There are paintings on wood or on linen showing places of pilgrimage, with rich colourings, displayed at the occasion of great religious festivals to devotees that cannot travel, “*stambha*”, “*māna-stambha*”, towers like the “*kīrti-stambha*” at Chittor, embellished by Tīrthānkara, dating from the XIII<sup>th</sup> century and restored in the XV<sup>th</sup>. It is also the period of exquisite paintings on rock-sides, walls of buildings, palm-leaves, wood or woven materials, of many monuments, sanctuaries and temple-cities of which we have given a detailed but not exhaustive summary in chapter 5. There is the artistic work of Jain nuns embroidering in a very naive and colourful manner the broomsticks of Śvetāmbara ascetics. Are mentioned too the numerous typical Jain “*maṇḍala*” and the somewhat tantric paintings on cotton, called “*citrapaṭa*” or “*paṭa*”, with diagrams containing “*mantra*” and images of Tīrthānkara or deities regarded as a direct way to omniscience and illumination. There are also tantric “*paṭa*”, called “*Sūri mantra paṭa*”, made by specialists and offered to ascetics to help them in their meditations when they are initiated as “*Ācārya*”.

One can also witness the construction of new Jain temples in India, the restoration of decayed ones, the unearthing of ruins of old ones and of ancient statues showing the efforts displayed on the matter we are speaking. Unfortunately, there are also today people who damage Jain sculptures and statues or steal them to sell to antique dealers. This is a scandal but a new proof of the great interest these works have for specialists in the world.

During the four exhibitions on “Jain art” held in 1994 at the “*County Museum of Art*” in Los Angeles, in 1995 at the “*Art Museum*” in Kimbell and the “*Museum of Art*” in New-Orleans, as well as in 1995-1996 at the “*Victoria and Albert Museum*” in

London, works brought from Indian museums and private collections have been exposed to wonder-struck visitors. A richly illustrated catalogue with erudite commentaries was published on these occasions. Entitled “*Jain Art from India*” it contains nearly 150 photos. With this substantial work one can satisfy one’s love for beauty and one’s spiritual craving.

Noteworthy to cite, among the museums in India that present to visitors beautiful Jain statues, bronzes, paintings, “*maṇḍala*”, etc., those in: Delhi, Allahabad, Lucknow, Chennai, Mathura, (Uttar Pradesh) Baroda (Gujarat) Bhubaneshwar (Orissa), Mumbai, Nagpur (Maharashtra), Kolkata (West Bengal) Gwalior (Madhya Pradesh), Hyderabad (Andhra Pradesh), Shravana Belgola, (Karnataka), Patna (Bihar), etc.

To mention also the influence Jains have had on Buddhists for the design of their statues. Such influence is so deep that people who are not specialists sometimes have great difficulties to see the differences between a Buddha or a Bodhisattva and a Tīrthankara, especially when these are in “*padmāsana*” posture.

## **2. Their prominent features outside India**

As we know little about Indian history in very ancient time, it is difficult to say if Jains travelled outside the borders. We know only what they say in their books or what is written in Buddhist or Hindu ones. The latter two groups speak of Jains as “*Nirgrantha*” that is to say “without links or ties to the world “. This word concern mostly ascetics who as a rule renounce the world, travel barefoot, some naked, who do not cover long distances. So, we can be quite sure they did not leave India like, for example, Buddhist monks did. Concerning lay Jains no specific mention is made of them living outside India apart from Nepal before the XX<sup>th</sup> century. As their religion dates from

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long ago, they surely existed. Jain sovereigns are often mentioned in Mahāvīra's histories with their kingdoms, inhabitants, castes, etc. Among these inhabitants there were surely traders who joined caravans travelling outside India but we have no specific mention of them. They were like other Indians, without particular signs, and, as laid out in their sacred texts, they not proselytised.

On the other hand, we know that India was the object of numerous invasions of intruders, like Aryans, Persians, Greeks, Parthians, Scythians, Khushans, Hunas, Arabs, Afghans, Turks said Moguls, etc. Some of them were interested in Indian religions like Alexander the Great in 326 BC, Emperor Aśoka (273-232 BC), Mogul Emperor Akbar (1556-1605). Some others had only as aim to impose their own faith be they invaders or Indians. After a period of great impact, Jains saw their number and influence decreasing. Vedists, seeing they were also on the decline, implemented various changes with Vaiṣṇavism and Śaivism. They converted very numerous people to their faith. Buddhists after a great influence from the VI<sup>th</sup> century to the XII<sup>th</sup> century AD decided to leave India. They created communities in Ceylon (Sri Lanka), Burma, Thailand, Laos, Cambodia, Tibet, Mongolia, Korea, China, Japan, etc.

Jains remained in India; they tried to avoid prosecutions, in doing changes in some of their obedience borrowed from Hindu or Islamic practices, in cancelling their manuscripts, not saying they were Jains, and so on. They retreated to their communities, abandoned their temples, let their statues be destroyed or buried, leaving their legacy to be rediscovered centuries later. Nevertheless, even if some of their ascetics were killed and their monasteries burnt, they survived. Some Jain laymen and women converted to other cults, others practised their rites at home or adopted various divergent practices and Hindu deities without abjuring their own faith.

During that long period, Jainism succeeded, as we will see, to get part of their faith acknowledged by some great philosophers, especially in Greece and by travellers from China. As concern other countries, we lack news. Since the middle of the XIX<sup>th</sup> century serious progress has been made and Jain communities have flourished abroad.

Let us see now the influence of Jains outside India in different domains.

### 1) On philosophy and religion

Alain Danielou writes in his *Histoire de l'Inde*, published in 1971 by the Editions Fayard, that: "historians of Alexander the Great's epoch (IV<sup>th</sup> century BC) afforded the first trustworthy news from India to Western world". So, we know that Alexander himself or one of his captains met nude monks and spoke with them. We also know that Megasthenes, ambassador to India for the king of Syria, Seleucos, between 322 and 297 BC, has given details about these ascetics. Danielou writes also: "It is probable that the nude wise men that Greece and the ancient world have known were Jain monks" and: "It seems too that Jain missionaries visited the Near East, Greece and Egypt before and after the beginning of our era and that Jain beliefs have played a role in Essenians and in the first Christian concepts". This undoubtedly concerns non-violence, compassion, tolerance, chastity, purity, etc. Some even say that Jesus went to India before preaching his message of compassion, love and peace between humans (see Holger Kersten's book "*Jesus lived in India*" published in 1991 by Element Book Ltd. in Shaftsbury, England). We know that some Greek philosophers were most impressed by Jain ideas on God and on the world. Heraclitus (550-480 BC) asserted that: "world has neither been made by a God or by a human; it has always existed, it is and it will be". Empedocles from Agrigentum (V<sup>th</sup> century BC) is of

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the same opinion. Democritus (460 to 360 BC) in his theory of the world affirms the existence of atoms that combine, according to various movements, to give shape to living and non-living things. This theory may have come from Jains, but the latter are not materialists, they believe in the existence of innumerable and eternal souls. For their part, some scholars think that Jains have also inspired the Greek school<sup>21</sup> of scepticism and the Christian apostle Thomas who went to India to convert people after he had the formal proof of Jesus's resurrection, influenced by Jain theories of non absolutism (*anekāntavāda*) and (*syādvāda*). Concerning Christianity, we find in the IV<sup>th</sup> century, semi nude monks retreated in deserts and caves of Egypt and Syria, practicing hard austerities. Contrary to Jains they worshipped a God creator but their sense of renouncement to the world and of sanctity were quite the same as those of the Jains.

We have by a Buddhist Chinese monk, Fa-Hsien, reports on his stay in India from 399 to 414 AD, and by a Chinese traveller, Huien Tsang, who visited the country from 629 to 645 AD, a very interesting book of what he saw. These two Chinese travellers have mentioned clearly the position of the Nirgrantha, earlier name of the Jains. Some other Chinese and Tibetan visitors have also published writings about India, but we do not know if what they said about Jains had any influence on the inhabitants of their home countries as these were cut off the outer world for a long time.

What we have mentioned has taken place in the distant past. Let us speak now of more recent periods. It was not until the middle of the XIX<sup>th</sup> century that several Western scholars started to think that Jainism is a great religion. The decision of some great Jain Ācārya to open their libraries to foreigners and to answer their questions are at the beginning of more extensive and correct knowledge of that tradition. It was Hermann Jacobi and various others who proved that

Jainism is not a branch of Hinduism or of Buddhism but a specific Indian philosophy and a religion that is dating from many centuries.

As we have said, Acharya Vijaya Dharma Suri sent in 1893 Virchand Raghav Gandhi as delegate in Chicago to the *Parliament of World Religions*. This one made a wonderful speech on what is exactly Jainism. Attendants, extremely impressed, wished to have more knowledge about such tradition. Unfortunately, Gandhi died in 1901 at the age of 37 years and could not pursue his dream to spread the Jain message. Nevertheless, the impetus was given and various scholars made researches on the matter and published their results. Several Jain delegates also get into the habit to take part in philosophical and inter-faith conferences throughout the world, but their influence remained somewhat limited. Margaret Stevenson seems to have only written what she had learned about the followers of this faith to make an unfair critic of them at the end of her book "*The Heart of Jainism*". Many others tried, more objectively, to render the rather intricate concepts and practices of Jainism more accessible to searchers and scholars.

The "discovery" of Jainism by learned people progressed afterwards by the readiness of mind of several ascetics and great lay leaders. This event was followed by the immigration, in successive waves, of lay Jains to countries where the economical prospects were far better than in India. From the middle of the XX<sup>th</sup> century they created communities in South and East Africa, especially in Kenya and in Tanzania. Some of those who first were in East Africa later went to live and work in Great Britain where they were welcomed. They work, pursue their religious activities and promote their great tenets there, without any problem.

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Today, several Jain communities flourish in London, Leicester and other cities. One of them is very active in Leicester. It has built a religious complex under the leadership of “*Jain Samāja Europe*” managed by Dr Nathubai Shah. Smaller Jain temples have been also created in the outskirts of London and a bigger one has been recently consecrated. A Jain temple has been open in Manchester and another is shared with Hindus at Leeds. In London are now several flourishing Jain associations like: an *Oshwals* branch, an “*Institute of Jainology*”, sections of “*Young Jains*” and the “*International Mahāvīra Jain Mission*”. All of them have since their origin experienced an intense activity but with a little withdrawn into themselves. This is partly due to the fact that Indian Jains are not numerous in Europe outside the United Kingdom where people speak a language that Indians know quite well. The “*De Montfort University*” in Leicester provides studies in English on Jainism especially for young adepts.

In the USA and Canada, Jain activity has now spread to the heart of about one hundred important Indian communities whose members work in many big cities. In chapter 5 we have listed their locations in these two countries. Since 1981, these communities decided to unite with the blessings of late Acharya Sushil Kumar in a big federation called “*Jain Associations in North America*” (JAINA). The same Acharya has also created a religious Jain complex “*Siddhācalam*” in Blairstown (New Jersey). For his own part, a Jain monk, Gurudev Chitrabhanu, has settled a ‘*Jain Meditation International Centre*’ in New York.

JAINA works actively to sustain and develop faith among Jain adepts. It has seven main aims: “to promote religious and educative activities, to spread its charitable and humanitarian action in North America and all over the world, to propagate vegetarianism and non-violence, to organise cultural exchanges, to help communities

members, to afford support to the construction of temples and to increase links with governmental authorities". Every two years it organizes a large convention that assembles thousands of delegates and several *Ācārya* travelling especially from India. Each year since 1998, JAINA organizes a pilgrimage to India to visit temples and sacred places and gives its charitable support to social activities. It publishes a magazine "*Jain Digest*" that contains articles on various aspects of Jainism and reports on each of its communities. Since 2000, it also publishes a yearly well-illustrated calendar citing the Jain festivals of which dates change in accordance with the Indian lunar months. JAINA also sponsors seminars for young Jains and publishes matrimonial advertisements for its adherents' grooms and brides. It nationally broadcasts TV programs about "*ahimsā*" and consideration for fauna and flora. Its delegates take part to inter-religious meetings like "*the Parliament of religions*" and others. Its hopes that every year, on "*Paryūṣaṇa*" and "*Daśalakṣaṇa*" festivals, one day will be devoted to "universal forgiveness" and one another to "*ahimsā*" on the first Sunday of October, when Mahatma Gandhi's birth is commemorated. All these activities and many others are entirely paid by the generous donations of the members of JAINA. In North America a section of "*Young Jains*" works to improve their knowledge of Jainism and to manage contacts with other young people around the world. An "*International Summer University*" was created in 2005 to increase knowledge of Jainism by learned scholars all over the world.

There are also active Jain communities in Kathmandu and Biratnagar in Nepal, in Kobe in Japan, in South Africa, in Malaya, in Australia, etc.

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In Belgium there is a lively Jain community with a temple in Antwerp. In France, the few Jain families mostly living in Paris have not formed an association and practice their cult at home. French movements in favour of vegetarianism and protection of nature and animals have taken some interest in Jain philosophy.

### 2) On social issues and politics

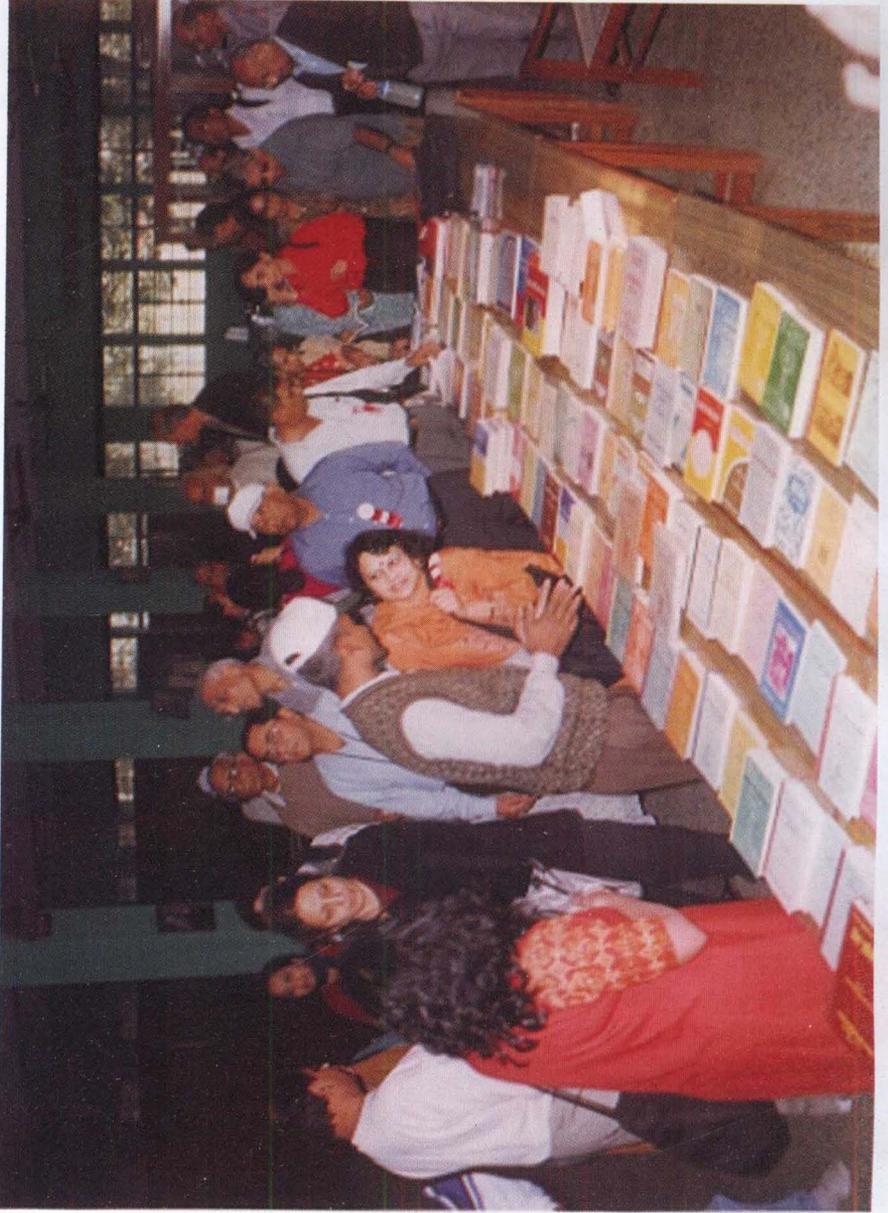
In all the countries where Jains live outside India they have identified themselves with aid and assistance to not only the same adepts but to other people as well. We have seen the social activities of JAINA in the USA and Canada. It lends its support to national and international humanitarian causes. We mention especially their financial and material aids to victims of earthquakes in India, California and Japan.

The political relationship between Jains and American authorities is a positive one. In April 2001, at the occasion of the 2600<sup>th</sup> Anniversary of Mahāvīra's birth, the Congress welcomed a delegation of Jain lay leaders in Washington. They also received a special audience at the Senate by Mrs Hilary Clinton.

In the United Kingdom we have mentioned the great social activity of late Dr. L. M. Singhvi during his stay from 1990 to 1997 as formal representative of India. In 1990, Dr Singhvi together with other delegates presented to Prince Philip the “*Jain declaration on nature*” that constitutes a formal engagement in favour of principles supported by the *World Wide Fund for Nature* (WWF) of which Prince Philip was then the International President. Jains living in U.K. also have excellent relations with the British Government and local authorities.



Introduction to Prince Philip of the “Jain declaration on nature”  
On the 23<sup>rd</sup> of October 1990, at Buckingham Palace, London



Pilgrims of JAINA (USA) visiting a Research Institute (Parshwanath Vidyaeth, Varanasi) in INDIA

The association “*Ahimsā International*” in New Delhi, whose the Senior Vice-President is Shri Satish Kumar Jain, has organised several successful “*Jain worldly conferences*” since 1981 in New York, London, New Delhi and Blairstown that had a great impact. Their themes were: non-violence, peace, vegetarianism, care for the disabled, animals, nature, etc. On these occasions motions have been adopted and sent to the Secretary General of UNO.

In France, the relations that Jains have in Paris, with the Embassy of India, French University, (*Institut de France, Sorbonne, Ecole française des langues orientales*), UNESCO and the “Tourism Office of India”, are also excellent.

### 3) On economy and science

In the countries where they have immigrated, Jains practice activities with the respect of their philosophical and religious principles. They are often working on a high level as managers, contractors, researchers, scientists, scholars, doctors, informaticians, jewellers, traders, etc. Those who are rich use their wealth partly to help others in need, partly to support social progress.

### 4) On literature

The influence of Jainism in the literary domain outside India began with the publication by Max Muller of Hermann Jacobi’s four translations of the Śvetāmbara canon in 1884 and 1894. They had been preceded by reports of Colebrook, Mackenzie, Buchanan, Delamain, Hamilton, Francklin, by translations of the *Abhidhānacintāmaṇi* written by Hemacandra, and of various manuscripts by Stevenson, Weber, Pavie, and Lassen. Hoernle, Leumann, and Brown made other works. Research was pursued with books from various Jain libraries in India, like those in Mudabidri,

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Karanja, Poona, Jaisalmer, and from several temples of Gujarat. We recall the important works of Armand Guerinot and the edition of many documents on Jainism by various authors like Walter Schubring, Muni Puṇyavijaya, H. Battacharya, B.C. Law, S. R. Sharma, Bool Chand, J. C. Jain, etc. This abundance of studies allowed scholars to discover and understand a world that was relatively unknown to them. Information and publications were spread in academic and scientific circles and highly praised for their interest and novelty. Readers of this book will find at its end some bibliographical complements. Padmanabh S. Jaini's book *The Jaina Path of Purification* first published in 1979 and reprinted in 1990 by Motilal Banarsidass Publishers in Delhi, contains interesting features, especially an important glossary of Sanskrit and Prakrit words used in Jainism.

We also recommend Louis Renou and Jean Filliozat's *Inde classique* (volume 2) reissued in 1996 by "L' Ecole française d'Extrême-Orient" in Paris, and Louis Frédéric's "*Dictionnaire de la Civilisation Indienne*" published in 1987 by Robert Laffont in Paris in "*Bouquins*" series.

Many books have been written in different languages, the majority in English, but also in German, French, Italian, Japanese, etc. showing the universality of this great religion that remains nevertheless too much a topic for scholars and specialists, particularly in French speaking circles. JAINA contributes also to the publications of books on Jainism. It has opened a library in Los Angeles with 8000 books and a section in Canada. The "*Jain Academy*" in London is also preparing an "Encyclopaedia" on Jainism.

We must mention too the numerous web sites on Jainism in different languages in particular: [www.jainworld.com](http://www.jainworld.com) and various

others. They show the great vitality of Jainism on a literary level in and outside India.

### 5) On art and architecture

We have previously mentioned, after numerous Jain sanctuaries in India, those built more recently throughout the world, mostly in the USA. These modern temples have been built with as much talent and artistic research than in India, even recently in England with white sandstone coming directly from there.

We have also cited the wonderful exhibitions on Jain art held in the USA and UK that had a great success. We should also mention museums that outside India possess Jain specific pieces of art, like: the *British Museum* in London, the museum of Zurich in Switzerland, museums in Berlin (Germany), New York, Philadelphia, Chicago, Cleveland, Kansas City, Los Angeles and San Francisco (USA).

In France, in the “*Musée des Arts Asiatiques*” (Asian Arts Museum) in Paris also called “*Musée Guimet*” after the name of its founder, one can admire two nice statues of Rṣabha dating from the X<sup>th</sup>-XI<sup>th</sup> centuries. There is also a departmental “*Asian Arts Museum*” in Nice in South of France, that has no works showing Jain art till now, but we hope it will be someday possible.

As one can see, Jain influence spreads progressively outside India in countries where devotees of that old Indian faith have been welcomed and are now well integrated. This situation can only be extremely positive as it increases the spread of the Jain message of non-violence, tolerance, brotherhood and peace.



## CONCLUSION

We have tried in these ten chapters to depict Jains today in India and outside with their diversity, traditions and practices. We have briefly exposed their great principles referring back to Vilas Sangave's excellent work "*Aspects of Jaina Religion*" we translated into French in 1999 under the title "*Le Jainisme - Philosophie et Religion de l'Inde*". In writing the present book in French and in making it translated into English, our aim was not to relate in details their theories about the universe and its changes, about space, time, relativity of points of view, "*karma*", "*ahimsā*" and numerous other interesting themes that influenced the Indian thought in different ways. We have only tried to present, as clearly as possible, Jains with their long history, their doctrinal differences, their sacred literature, their worships, etc. We have listed for the first time in a methodical mood their main beautiful temples throughout the world and their sacred places in India to help travellers to identify and visit them. We have summed up the essential rules of life of Jain laity and ascetics to not confound them with Hindus or Buddhists. We have exposed some of their typical rituals, festivals and religious ceremonies. We have seen how, after a great success in India, they are now very few but desirous to survive and to promote their tenets. Those who have leaved India try to unite and to preserve their faith, to make efforts to be known and their values be preserved by their children. They try to preach in a world of wars, of violence what is their most precious heritage: non-violence, self-control, peace, equality, etc. But they remain always too discreet and concerned by the future of their individual soul in a world that needs more audience, more public debates, more active and visible actions. They should also extend various practices of some of their sections more in tune with the modern mood of living. We hope all that we have written will permit to better know them and to consider their ideas about the destiny of humanity, in a period of great tumult and disorder in so many domains.

Like all humans beings living in this world, Jains hope to enjoy perfect and eternal bliss after death, as their sacred scriptures claim. To reach the “*Siddhaloka*”, their “Paradise”, they trust in the teachings of their Tirthankara, the “ford makers” to cross the vast ocean of transmigrations of souls. They take vows, practice penances and fast, follow a strict non-violence, a permanent control of what they think, say and do. They have an extreme regard for all life. What an example for our XXI<sup>th</sup> century! Jains harsh rules to never be reborn in a world more and more difficult and painful. They wish to attain, as soon as possible after their death, the infinite bliss of their soul, telling themselves that what the Jina, the “conquerors”, have obtained will be theirs, too. Jains do not expect favours, rewards, punishments or salvation by a God or by some fate. Their Tirthankara have said them they may attain infinite bliss of their soul through individual efforts. Some ones will think it is quite presumptuous, but Jains are convinced they know “the way”, the way taught by their spiritual Masters, and they stay assured they will succeed. Their progress on that path is not fixed in time; they are free to proceed at their own rhythm. Nevertheless, their Masters have drawn their attention on two great unchanging laws of nature that are the same for all Indians: the law of the unceasing cycle of transmigrations of souls and the law of the consequences of activities in this world for their future life or lives. Jains have been taught that every activity of mind, body and speech attracts imperceptible particles of matter (*karma*) that stick to the soul of its doer and so bind its purity, knowledge and sanctity. This implies that to obtain liberation of this world it is absolutely necessary to shed the “*karma*” already existing by practices of austerities, and to prevent the influx of new karmic matter by observing self-control and getting good achievements. In short, it is not possible to reach the “Paradise, as long as the soul remains tainted by matter. If the soul of a being is not pure it will die and be reborn one or many times in one of the three worlds of existence under one

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of the four possible forms (human, animal or plant, celestial or hellish being) till its “*karma*” be totally cleansed by conquering passions, attachment, hatred, etc. All devotees firmly agree with such a creed and act or try to act accordingly.

Further, Jains practice a very comforting religion because it does not sentence them to a possible everlasting hell and it bears witness of an obvious mercy toward all living beings. It depends on them and of them alone to act correctly and to follow the recommended path, step by step, to avoid remaining in our world of suffering, ignorance, misfortune or going in those of heavenly or infernal beings that are not of absolute happiness and perfection, far from! Jains have been taught they can so be liberated sooner or later, according to their personal will and activities.

They have moreover a religion that preaches great virtues of non-violence, kindness, compassion, tolerance, equanimity and peace towards all living beings a thing acknowledged by more and more people face to wars and bad treatments of all kinds. Nevertheless, some critics may say it is a religion that does not believe in a God creator and judge. It is a fact, but they are not materialists, they believe in the existence of souls, an infinity of souls, and in the possibility to all to attain, rapidly or not, according to their merits or demerits, purity, omniscience, and to become themselves Gods. Jains have found an answer to the question everybody asks in this world. It is as it is, but it gives satisfaction to them! There is a great interrogation about life and death and that is their answer!

In writing this book, we wanted neither to defend this faith nor to convert anybody to it. Our only desire was to have a digest on the adepts of one of the great Indian religions and philosophies of which very few people know precisely what it is and even its existence for

many people especially in Europe, (at the exception of United Kingdom) in South America, in Africa and some parts of Asia too. Our account is really too brief for such an extensive subject but we did not want to go into tedious details and therefore, it is by definition incomplete. We may also have made some little mistakes into this account. We pray Jains to forgive us.

This work has required much time and efforts but we claim it gives up-to-date and reliable information on Jains living today in India and, for the first time, on those living in other countries in the world. The topic merits more extended chapters! Without any doubt, other searchers will devote themselves to such an attractive task with the help of fervent adepts and learned scholars, as those who have kindly assisted us, and to whom we want to pay a large tribute. It is our wish at the end this book!



## NOTES

1. See: Vilas Sangave's book *Aspects of Jaina religion*, Henri Zimmer's *The philosophies of India*, Alain Danielou's *History of India* and many others
2. See translation into English by R. Fynes published by "Oxford University Press" in 1996 under the title *The Lives of Jain Elders*
3. See: *Aspects of Jaina Religion* by Vilas Sangave, *Religion and culture of the Jains* by Dr Jyoti Prasad Jain (3rd edition) published in 1983 by "Bharatiya Jnanpith Publication" in New Delhi, *Jain Temples in India and around the world* by Dr. L.M. Singhvi, published in 2002 by "Himalayan Books and Luxor Foundation" in New Delhi
4. See *Jainism in Tamil Nadu* by Dr. A. Ekambaranathan, published in 1996 by "Jain Humanities Press" at Mississauga (Canada)
5. This was the case, at the XI<sup>th</sup> century with the hordes of Mahmud of Ghazni, at the XII<sup>th</sup> century with those of Muhammad of Ghur, at the XIV<sup>th</sup> century with those of Muhammad Tughluq and of some Moghul Emperors, from the XVI<sup>th</sup> to the XVIII<sup>th</sup> centuries. The Huns had already invaded the North of India from 500 to 540 B.C. and Alexander the Great in 326 B.C.
6. The Buddhists expelled from Tibet by the Chinese returned to India in the middle of the XX<sup>th</sup> century with their Dalai-Lama
7. See on that matter a large bibliography in P.S. Jaini's book *The Jaina Path of Purification*, published in 1990 by "Motilal Banarsidass" in Delhi
8. Note also the creation of *the Jain Academy* in 1992 in London to develop researches on Jainism, to promote it and to diffuse its values at schools and Universities at cultural and spiritual levels.

9. Information published in 1994 in an annexe to the English translation of the *Tattvārtha Sūtra* by late Nathmal Tatia
10. For more details on him see *Lord Mahāvīra and his times* by Kailash Chand Jain or *Lord Mahāvīra* by Bool Chand
11. Extract of *Digambara Jaina Iconography* by J. Burgess published by "Bombay Educational Society Press" 1901
12. See Narendra Bhattacharya's book *Jain Philosophy-historical outline* published in 1976 by "Munshiram Manoharlal" in New Delhi
13. See *Lord Mahāvīra* by Bool Chand, P. V. Research Institute, Varanasi, 2<sup>nd</sup> edition, 1987
14. See P.J Jaini's book *The Jaina Path of Purification* reprinted in 1990 by "Motilal Banarasidass" in Delhi
15. For details, see Marie-Claude Mahias's book *Délivrance et convivialité-Le système culinaire des Jains* published in 1985 by "Editions de la Maison des Sciences de l'Homme" in Paris
16. See Vilas Sangave's book *Aspects of Jaina Religion* published in 1990 by "Bharatiya Jnanpith" in Delhi
17. For more information about the "Jain tantra" see Philip Rawson's book *The Art of Tantrism* published in 1973 by "Thames and Hudson" and reedited in 1995
18. The different steps of the Digambara wedding are reported here as mentioned in the booklet entitled "*Vardhaman-A book on Jainism*" published in April 2001, at the occasion of the 2600th anniversary of *Mahāvīra*'s birth, by "Bennett Coleman" in Mumbai

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19. See the large book *La Cosmologie Jaina* by late Colette Caillat and Ravi Kumar, published in 1981 by “Chene Hachette”, and now translated in English in what are figuring splendid “*maṇḍala*” like one of the “Middle World” with the Jambūdvīpa and the Lavaṇasamudra with their continents, mountains and seas, in a marvellous harmony of drawings and colours. One may also find a beautiful Jain “*maṇḍala*” in John Bowker’s book *World Religions* published in 1997 by “Dorling Kindersley” in London
20. See Louis Renou’s book *L’Inde classique*, tome II, page 628, re-edited in 1996 by “Press of the Ecole Française d’Extrême-Orient”
21. See Alain Danielou’s *Histoire de l’Inde*, page 106, in the re-editing published in 1983 by “Editions Fayard” in Paris



## Annexe 1

### Examples of Jain religious expressions

In this annexe, firstly we will give the formulae of the minor vows (*aṇu-vrata*) used by Sthānakavāsī lay Jains, as they are reported in the book of Sinclair Stevenson “*The Heart of Jainism*” (2<sup>nd</sup> edition) published in 1984 by Munshiram Manoharlal in Delhi. Secondly, we will give translations of two Jain “*mantra*” including the “*Great Mantra*”, as well as religious “*stotra*”, hymns and prayers published in various books and publications by Jain communities living in the UK or in the USA, leaving the Sanskrit words and the ancient dialects (*Prakrit*) to scholarly books.

#### 1. Formulae for the “little vows” of Jain laymen and women\*

- a) Vow to never intentionally destroy a life (*Prāṇātipāta-viramaṇa vrata*)

“I will desist from destroying all great lives such as “*trasa jīva*” (i.e. lives with two, three, four and five senses), either knowingly or intentionally, excepting offending lives living in my body which give pain, but I will not with evil intent destroy vermines and minute one-sensed lives. As long as I live I will not myself kill, nor cause others to kill, nor will make some other people to kill by mind, speech or body. Thus, I have taken the first vow and I know the five faults (*aticāra*) concerning it, I must not commit. I repeat them in their usual order: binding, killing, mutilating, overloading, wrong feeding”.

- b) Vow directed against falsehood (*Mṛṣāvāda-viramaṇa vrata*)

“I take the vow not to utter great falsehoods such as lies concerning brides, cattle, estates, etc. and not to bear false witness. I will abstain from

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\* Formulae for the “great vows” of Jain ascetics are in the “*Ācārāṅga-sūtra*”, Book II, and lectures 15, called “the clauses”.

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all such lies. As long as I live, I will not tell myself lies, and so on (like the first vow). Thus, I have taken this vow and I know the five faults I will not commit concerning it which are: harsh speech, revealing secrets, speaking ill of my spouse, giving bad advice, falsifying accounts or forging documents”.

- c) Vow to not take what is not given (*Adattādāna viramaṇa vrata*)

“I take the vow not to steal, especially from a house, a bundle, on the highway, not to open another’s lock, not to appropriate lost property. I will abstain from such forms of thieving. As long as I live I will not myself steal, and so on (like in the first vow). Thus, I have taken this vow and I know the five main faults I will not commit concerning it: encouraging others to steal, committing offences against Government, using false weights and measures, adulterating or selling goods false to sample”.

- d) Vow of chastity (*Maithuna-viramaṇa vrata*)

“I take the vow to be chaste and faithful to my wife (my husband). As long as I live, I will not myself be unchaste and so on (like in the first vow). Thus, I have taken this vow and I know its five main faults I will not commit concerning it: to fail to be chaste before marriage, to consume marriage with a too young girl, to frequent prostitutes, to indulge in excessive sexual activity and to have evil talks”.

- e) Vow to not possess too much goods (*Parigraha-parimāṇa vrata*)

“I take the vow not to possess more of the following things than I consider as enough: a certain fixed quantity of houses and fields, of money and grain, of creatures, of furniture and useless objects. Beyond this limit I will regard nothing as my own possession. As long as I live, I will not have things beyond these as my own... and so on (like in the first vow). I know the five main faults concerning it: transgressing the limits fixed in houses and fields, money and grains, two-footed or four-footed creatures, furniture and useless objects”.

**2. The Jain “Great Mantra” also called “Mahā Mantra” or “Namaskāra Mantra”**

Namo Arahantānaṃ (I bow to the worthy of worship, the *Arhat*),

Namo Siddhānaṃ (I bow to the perfect beings, the *Siddha*),

Namo Āyariyānaṃ (I bow to the spiritual Masters, the *Ācārya*),

Namo Uvajjhāyānaṃ (I bow to the teachers, the *Upādhyāya*),

Namo loe savva Sāhūnaṃ (I bow to all the ascetics in the world, the *Sādhu*),

*eso pañca namokkāro savva pāvappaṇāsaṇo/*

*maṅgalānaṃ ca savvesiṃ paḍhamāṃ havaī maṅgalaṃ//*

(This fivefold greeting, which destroys all sin, is pre-eminent as the most auspicious of all auspicious ones).

**3. Jain “mantra” for peace and well-being**

“Let the whole universe be blessed!

“Let all beings be engaged in one another’s well-being!

“Let all weaknesses, sickness and faults be diminished and vanish!

“Let everyone, everywhere be blissful and at peace!

**4. Jain formulae concerning equanimity and body abandonment:**

a) Formula concerning equanimity (*sāmāyika*):

“Equanimity towards all beings, self-control and pure aspirations, abandonment of every thought which is tainted by desire or aversion, that, truly, is considered as “*sāmāyika*”. Friendship towards all beings, delight of the qualities of virtuous ones, utmost compassion for afflicted beings, equanimity towards those who are not well-disposed towards me, may my soul have such dispositions as these forever!”

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### b) Formula concerning body abandonment (*kāyotsarga*):

“As long I am in this meditation, I shall patiently suffer all calamities that may befall me, are they caused by an animal, a human being or a god. I renounce, for the duration of it, my body, all food and all passions. I abandon, with my body, mind and speech, attachment, aversion, fear, sorrow, joy, anxiety, self-pity... I further renounce all delight and all repulsion of sexual nature. Whether it is life or death, whether gain or loss, whether defeat or victory, whether meeting or separation, whether friend or enemy, whether pleasure or pain, I have equanimity towards all.

“In the attainment of knowledge, insight and proper conduct, the cause is invariably nothing but my own soul; similarly, my soul is the cause for both the influx and the stopping of “*karma*”.

“One and eternal is my soul, characterized by intuition and knowledge; all other states that I undergo are external to me, for they are formed by associations. Because of these associations my soul has suffered the chains of misery; therefore I renounce with body, mind and speech, all relationships based on such associations.

“Thus have I attained equanimity and my true self? May this state of equanimity be with me until I attain salvation?”

## 5. Formulae for self-examination and request for forgiveness

### a) Formula for self-examination (*alocanā*)

“I wish to make “*alocanā*” for whatever fault has been committed by me during the day in body, speech or mind, in contravention of the sacred scriptures and of right conduct, unfitting and improper to do, ill meditated and ill conceived, immoral and undesirable, unbecoming for a layman, in regard to knowledge, philosophy, lay life, “*sāmāyika*” and transgression or infraction I may have committed in respect of the three “*guptī*”, the four “*kaṣāya*”, the five “*aṇuvrata*”,

the three “*guṇavṛata*” and the four “*sikṣāvṛata*”, that is to say, the layman’s twelve fold rule of conduct. May that evil have been done in vain!”.

b) Formula to ask forgiveness (*khāmemi savva jīve*)

“I forgive all living beings,  
Let all living beings forgive me!  
All in this world are my friends,  
I have no enemies!”

c) Other formula to ask forgiveness used at “*Paryūṣaṇa*” festival

“*Micchāmi dukkaḍaṃ!*”

(I repent and ask pardon!)

## 6. Jain hymns of praise

a) Praise of the 24 Tirthaṅkara (*Caturviṃśatistava* or *Logassa sūtra* or *stotra*)

“My reverence to the 24 Tirthaṅkara who have described the true nature of all the elements constituting the universe, who have initiated the “*Samgha*”, the four orders of religion, who have conquered their attachment and aversion and who are revered by all beings in the three worlds (upper-middle-lower).

“I bow to Śrī Rṣabhadeva, Śrī Ajitanātha, Śrī Sambhavanātha, Śrī Abhinandana Svāmī, Śrī Sumatinātha, Śrī Padmaprabha, Śrī Supārśvanātha and Śrī Candraprabha Jina”.

“My humble respect to Śrī Suvidhinātha (Puṣpadanta), Śrī Śitalanātha, Śrī Śreyāṃśanātha, Śrī Vāsupūjya, Śrī Vimalanātha, Śrī Anantanātha, Śrī Dharmanātha and Śrī Śāntinātha Jina,

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My obeisance to Śrī Kunthunātha, Śrī Aranātha, Śrī Mallinātha, Śrī Munisuvrata Svāmī, Śrī Naminātha, Śrī Ariṣṭanemi (Neminātha), Śrī Pārśvanātha and Śrī Vardhamāna Jina (Śrī Mahāvīra Svāmī)",

"In this way revered by me, those who have burnt all *karma*, who have brought an end to birth, old age and death, these 24 Tirthankara shower blessings on me".

"Those who are supreme in the universe, and are perfect, are worshipped with mind, body and heart so that their blessing presence can bring health, right vision and dignified peaceful departure."

"Those who are purer than the moon, brighter than the sun and are profound as the ocean, grant me the state of completion."

### b) Praise to the Arhat, Jina and Siddha (Śakrastava)

"Praise to the *Arhat*, the blessed ones, who are the cause of the beginnings of the Holy Law, who provide the path, who have themselves attained enlightenment, the best among men, the lights of the world, those who give the right direction, who give refuge, who give enlightenment, who give the sacred doctrine, those who are endowed with unobstructed knowledge and insight, the Jina, who have crossed over, who help others to cross, the enlightened and the enlighteners, the liberated and the liberators, the omniscient, the all-seeing, those who have reached the place that is called "*Siddhaloka*", that from which there is no return and which is bliss immutable, inviolable, endless, imperishable, and undisturbed; praise to the Jina who have overcome fear. In the threefold way I worship all the *Siddha*, those who have been, and those who in future time will be!"

### c) Praise to the sacred scriptures (Śrutastava)

"May the eternal sacred doctrine bring prosperity. May it be victorious and may it enhance the primacy of the "*dharmā*"!"

d) Universal prayer of the Jains

“Cessation of sorrow, cessation of “*karma*”, death while in meditation, attainment of enlightenment; Oh holy Jina! Friend of the entire Universe let these be mine, for I have taken refuge at your feet.”

**7. The immortal hymn of fraternity**

“Let the flood of friendship flow always from my heart!

Let the Universe be prosperous, so is my dearest desire!

Let my heart sing with ecstasy at the view of the virtuous!

Let my life be an offering to their feet!

Let my heart bleed at the view of the disabled, the cruel and the poor!

Let tears of compassion flow from my eyes!

May I be here, always, to show the way to those who wander about in their life!

May I wait them patiently, if they do not follow me!

May the spirit of good will enter in their heart!

May we sing all, together, the immortal hymn of fraternity!



## Annexe 2

### Extracts from some Jain sacred books

We give here some short extracts from Jain sacred books interesting to be read. So, we will first see some extracts from the “*Ācārāṅga-sūtra*”, from the “*Uttarādhyayana-sūtra*” and from the “*Kalpasūtra*” translated in English by Hermann Jacobi and edited, for the first time, in 1884 and 1895 by “*Oxford University Press*” in the series “*The sacred books of the East*” (volumes 22 and 45). Next we will report some “*sūtra*” from the “*Tattvārthādhigama-sūtra*” translated in English by late Nathmal Tatia and edited in 1994 by “*Harper Collins Publishers*” in New York.

### Extracts from the “*Ācārāṅga-sūtra*”

In this book, only acknowledged as valuable by the Śvetāmbara, Sudharmā, one of the “*Gaṇadhara*”, conveys various teachings he got from Mahāvīra to one of his own disciples Jambū. The book comprises numerous lessons of which we give the following short sentences:

“The man (the liberated) conquers wrath, pride, deceit and greed. This is the doctrine of the Seer who does not injure living beings and has put an end to acts and to “*saṃsāra*”.

“He who is careless in all respects is in danger; he who is not careless in all respects is free from danger”.

“He who conquers one passion conquers many and he who conquers many conquers one”.

“He who avoids one passion avoids them all separately and he who avoids them separately avoids one. Faithful according to the

commandment of the Tirthankara, wise and understanding the world according to their commandment, such a man is without danger from anywhere”.

“He who knows wrath, knows pride; he who knows pride, knows deceit; he who knows deceit, knows greed; he who knows greed, knows love; he who knows love, knows hate; he who knows hate, knows delusion; he who knows delusion, knows conception; he who knows conception, knows birth; he who knows birth, knows death; he who knows death, knows hell; he who knows hell, knows animal existence; he who knows animal existence, knows pain. So the wise avoids wrath, pride, deceit, greed, love, hate, delusion, conception, birth, death, hell, animal existence and pain. This is the doctrine of the Seer who does not injure living beings and has put an end to acts and to “*saṃsāra*”.

“Preventing the propensity to sin destroys the effect of former activities”.

“The *Arhat* and *Bhagavata* of the past, present and future all say thus, speak thus, declare thus, explain thus: all breathing, existing, living sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away. This is the pure, unchangeable, eternal law which the clever ones, who understand the world, have declared”.

“Day and night exerting thyself, steadfast, always having ready wisdom, perceive that the careless stand outside of salvation. If careful thou wilt always conquer. This I say!”

### **Extracts from the “Uttarādhyayana-sūtra”**

Like the former, the Śvetāmbara only acknowledge this book. It contains lessons from Sudharmā to Jambū.

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“By giving up all desires, by disconnecting oneself from the bondage of worldly pleasures and by avoiding temptations, one frees oneself from sins and rebirth”.

“Birth is misery, old age is misery and so are disease and death and nothing but misery is the “*samsāra*” in which men suffer distress”.

“Fight with your conflicting wavering thoughts”.

“One can obtain happiness by conquering bad thoughts with the help of good ones”.

“If there were numerous mountains of gold and silver as high as Mount Kailāśa they would not satisfy a greedy man because his avidity is boundless like space”.

“As a dew-drop dangling on the top of a blade of kuśa-grass lasts but a short time, even so the life of men; Gautama, be careful all the while!

“As a lotus flourishing in water manages to stay clear above the surface and remains comparatively dry; so should you stay clear of materialistic desires!”

“Time does fly, pleasures are not eternal and will leave you as birds leave the tree after all the fruits are eaten”.

“There is no right conduct without right vision and to obtain it, it must be cultivated”.

“Without right faith there is not right knowledge, without right knowledge there is not virtuous conduct, without virtue there is no liberation and without liberation there is not perfection”.

“By knowledge one knows things, by faith one creeds in them. By conduct one delivers oneself from “*karma*” and by austerities one reaches purity”.

“By getting rid of “*karma*”, by exercising self-control and by practicing austerities, great wise men, whose aim is to be liberated of all suffering, have access to perfection”.

### Extract from the “Kalpasūtra”

This sacred book, especially worshipped by the Śvetāmbara is ascribed to Bhadrabāhu. It comprises three parts. The first one tells the lives of Mahāvīra, Pārśva, Ariṣṭanemi and Rṣabha. The second lists the “*Sthavira* (the successors of the “*Gaṇadhara*” and of their disciples until Ārya Skandila who presided the Council of Mathura). The third gives rules to be observed by Jain ascetics (*yati*).

We reproduce here parts of the report on Pārśva’s life, the 23<sup>rd</sup> Tirthaṅkara.

### Life of Pārśva

“In that period, in that age lived Arhat Pārśva, the people’s favourite, the five most important moments of whose life happened when the moon was in conjunction with the asterism Viṣākhā: in Viṣākhā he descended from heaven and having descended thence, entered the womb of his mother; in Viṣākhā he was born; in Viṣākhā; tearing out his hair, he left the house and entered the state of houselessness; in Viṣākhā he obtained the highest knowledge and intuition, called “*kevala*”, which is infinite, supreme, unobstructed, unimpeded, complete, and full; in Viṣākhā he obtained final liberation.

“In that period, in that age, in the first month of summer, in the first fortnight, the dark fortnight of “*Caitra*” (March/April), on its fourth day, the Arhat Pārśva, the people’s favourite, descended from the Prāṇata Kalpa (the tenth world of the gods), where he had lived for twenty “*sāgaropama*” (an extremely long time), here on the continent Jambūdvīpa (Isle of the rose apple-tree) in Bhāratavarṣa (India), in

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the town of Benaras; and in the middle of the night, when the moon was in conjunction with the asterism Viṣākhā, after the termination of his allotted length of life, divine nature, and existence (among the gods), he took the form of an embryo in the womb of the queen Vāmā, wife of Aśvasena, king (of Benaras)...

“The knowledge of the Arhat Pārśva, the people’s favourite, after the lapse of nine months and seven and a half days, in the second month of winter, in the third fortnight, the dark fortnight of “*Pauṣa*” (December/January), on its tenth day, in the middle of the night when the moon was in conjunction with the asterism Viṣākhā, Vāmā, perfectly healthy herself, gave birth to a perfectly healthy boy. (A long description follows that is the same as that for Mahāvīra’s life and ends in saying the boy was called Pārśva”).

“The Arhat Pārśva, the people’s favourite, clever, with the aspirations of a clever man, of great beauty, controlling his senses, lucky and modest, lived thirty years as a householder. Then the *Laukāntika* gods (those who are near liberation), following the established custom, addressed him with these kind, pleasing, sweet and soft words: “Victory, victory to thee, gladdener of the world! Victory to thee lucky one... establish the religion of the law that benefits to all living beings in the whole universe! Thus they raised the shout of victory. (The story continues by depicting the great knowledge and intuition that made Pārśva renounce the world and distribute all he possessed as riches to the needy).

“In the second month of winter, in the third fortnight, the dark fortnight of *Pauṣa* (December/ January), on its eleventh day, in the middle of the night, riding in his palanquin called Viśālā, followed on his way by a train of gods, men and “*Asura*” (divine spirits), he went right through the town of Benaras to the park called Āśramapada, and proceeded to the excellent tree “*aśoka*”. There he caused his

palanquin to stop, descended from it, took off his ornaments, garlands and finery with his own hands and plucked out his hair in five handfuls.

“When the moon was in conjunction with the asterism Viṣākhā, after fasting three and a half days without drinking water, put on a divine robe, and together with three hundred men he entered the state of houselessness.

“The Arhat Pārśva, the people’s favourite, for eighty-three days neglected his body and abandoned the care of it. With equanimity he bore, underwent, and suffered all pleasant or unpleasant occurrences arising from divine powers, men or animals. He was circumspect in his walking, begging, thoughts, words, acts guarding his senses, his chastity; without wrath, pride, deceit, greed, calm, tranquil, composed, liberated, free from temptations, without egoism, property; he had cut off all earthly ties and was not stained by any worldliness...

“Except in the rainy season, the Venerable One lived in villages only a single night, in towns only five nights indifferent alike to all...desiring neither life nor death, he exerted himself to the suppression of the defilement of “*karma*”; the Venerable One meditated on himself for eighty-three days. The eighty-fourth, it was in the first month of summer, in the first fortnight, the dark fortnight of *Caitra* (March/ April), on its fourth day, in the early part of the day, when the moon was in conjunction with Viṣākhā, under a “*dhātakī*” tree, after fasting two and a half days without drinking water, being engaged in a deep meditation, he reached the infinite, supreme, unobstructed, unimpeded, complete and highest knowledge and intuition, called “*kevalā*”. (Then, follows a long development on Pārśva as “*kevalin*”).

“The Arhat Pārśva, the people’s favourite, had eight “*gaṇā*” and eight “*Gaṇadhara*” (of which the names are mentioned).

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“The Arhat Pārśva had an excellent community of sixteen thousand “*śramaṇa*” with Āryadatta at their head; thirty-eight thousand nuns with Puṣpacūlā at their head; one hundred and sixty-four thousand lay votaries with Suvrata at their head; three hundred and twenty-seven thousand females lay votaries with Sunandā at their head; three hundred and fifty sages who knew the fourteen “*Pūrva*”; fourteen hundred sages who were possessed of the “*avadhi*” knowledge (clairvoyance); one thousand “*kevalin*”; eleven hundred sages who could transform themselves, six hundred sages of correct knowledge, one thousand male and two thousand female disciples who had reached perfection, seven hundred and fifty sages of vast intellect, six hundred professors, and twelve hundred sages in their last birth.

“The Arhat Pārśva, the people’s favourite, instituted two epochs in his capacity of a Maker of and end: the epoch relating to generations and the epoch relating to psychical condition; the former ended in the fourth generation, the latter in the third year of his “*kevaliship*”.

“In that period, in that age, the Arhat Pārśva, the people’s favourite, lived thirty years as a householder, eighty-three days in a state inferior to perfection, a little less than seventy years as a “*kevalin*”, a full seventy years as a “*Śramaṇa*” and a hundred years on the whole.

“When his fourfold “*karma*” was exhausted and in this “*avasarpinī*” era the greater part of the “*duṣamā-suṣamā*” period (of mixed sufferings and good luck) had elapsed, in the first month of the rainy season, in the second fortnight, the light fortnight, of “*Śrāvaṇa*” (July/August), on its eighth day, in the early part of the day when the moon was in conjunction with the asterism Viṣākhā, Pārśva, after fasting a month without drinking water, on the summit of Mount Sammeta, in the company of eighty-three persons, stretching out his hands, died, freed of all pains”.

### Extracts from the “Tattvārthādhigama-sūtra”

The “Tattvārthādhigama-sūtra” or “Tattvārtha-sūtra”, written by Umāsvāti or Umāsvāmi, approximately during the first century A.D, is regarded as the Jain “Bible”. Acknowledged by the two major sections of Jainism, it is a perfect summary, in ten great chapters, of their tenets. Here are mentioned some important “sūtra” of this book. The first number corresponds to the chapter it is extracted from, the second to its place in the chapter.

- 1.1. Right vision, right knowledge and right conduct are the path to liberation.
- 2.11. The worldly souls fall into two groups: souls that possess a mind and souls that do not.
- 2.12. The worldly souls are further classified as mobile and immobile beings.
- 2.13. The earth-bodied, water-bodied, fire-bodied, air bodied and plant-bodied are immobile beings.
- 2.14. The souls with two and more senses are mobile beings.
- 3.1 The infernal beings live in seven lands, one below the other (with each lower land having a wider base than the above). From top to bottom these lands have more and more dark colours.
- 4.1. The gods (celestial beings) fall into four classes: mansion-dwelling, forest, luminous and empyrean.
- 4.27. In the heaven “Vijaya” (Victory) the gods have only two more births as humans before attaining liberation.
- 5.21. Souls render service to one another.
- 5.27. An atom is produced by disintegration.

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- 6.2. The threefold action (of body, speech and mind) is the cause of the inflow of “*karma*”.
- 6.3. Good actions cause the inflow of beneficial “*karma*”.
- 6.4. Evil actions cause the inflow of harmful “*karma*”.
- 6.15. The inflow of conduct-deluding “*karma*” is caused by the highly-strung state of the soul due to the rise of passions.
- 6.16. Violent aggression and extreme possessiveness lead to birth in the infernal realm.
- 6.17. Deceitfulness leads to birth in animal realms.
- 6.23. The sixteen causes of body “*karma*” leading to life of a Jina are:  
1) purity of vision, 2) humility, 3) obeying the mores and abstinences, 4) persistent cultivation of knowledge, 5) dread of worldly existence, 6) charity, 7) austerity according to one’s capacity, 8) establishing harmony and peace in the monastic order, 9) rendering service to the nuns and monks, 10) pure devotion to the spiritual teacher, 12) pure devotion to learned monks, 13) pure devotion to the scriptures, 14) regard for compulsory duties, 15) proper practice and promotion of the spiritual path, 16) adoration of the learned ascetics in the scriptures.
- 7.1. Abstinence from violence, falsehood, stealing, carnality and possessiveness, these are the vows.
- 7.6. The observer of vows should cultivate friendliness towards all living beings, delight in the distinction and honour of others, compassion for miserable, lowly creatures and equanimity towards the vainglorious.
- 7.34. The worth of a charitable act is determined by the manner of giving, the nature of the alms offered, the disposition of the giver and the qualification of the recipient.

- 8.1. The five causes of bondage are: deluded world-view, non-abstinence, laxity, passions and the actions of the body, speech and mind.
- 9.2. Inflow of “*karma*” is inhibited by guarding, careful movement, morality, reflection, conquering hardships and enlighten conduct.
- 9.26. Renunciation means abandoning the external articles and the internal passions including the body.
- 9.30. Analytic and white meditations lead to liberation.
- 9.37. Dwelling on investigating the essence of scriptural commandments, the nature of physical and mental suffering, the effects of “*karma*” and the shape of the universe and its contents is analytical meditation. People who are at the spiritual stage of complete self-restraint free of laxity are capable of it.
- 10.1. Omniscience arises when deluding “*karma*” is eliminated and, as a result, knowledge-covering, intuition-covering and obstructive “*karma*” are eliminated.
- 10.5. When all karmic bondage is eliminated, the soul soars upwards to the border of cosmic space.

**Note:** Each “*sūtra*” in the *Tattvārthādhigama-sūtra* is followed by one or several commentaries of the author giving details and explanations on it.



### Annexe 3

#### Alphabetic index of Jain temples and sacred places mentioned in this book

**IN INDIA:** A.P (Andhra Pradesh), As (Assam), Bi (Bihar and Jharkhand), Gu (Gujarat), H.P. (Himanchal Pradesh), Ka (Karnataka), Kash (Kashmir), Ke (Kerala), Ma (Maharashtra), M.P. (Madhya Pradesh and Chhatisgarh), Or (Orissa), Punj (Punjab and Haryana), Raj (Rajasthan), T.N. (Tamil Nadu), U.P. (Uttar Pradesh and Uttaranchal), W. Ben (West Bengal).

ABALVADI (Ka)	ALWAR (Raj)
ABU MOUNT (Raj)	AMALNER (Ma)
ACHALGARH (Raj)	AMARAVATI (Ma )
ACHALPUR ( Ma)	AMARKANTAK (M.P.)
AGALPUR (T.N.)	AMAROLI (Gu)
AGASHI (Ma)	AMARSAGAR (Raj)
AGLOD (Gu)	AMBAJI (Gu)
AGRA (U.P.)	AMIJARO (Gu)
AHAR (M.P.)	AMIZARA (M.P.)
AHIKSHETRA (U.P.)	AMRITSAR (Punj)
AHMEDABAD (Gu)	ANAIMALAI (T.N.)
AIHOLE (Ka)	ANGADI (Ka.)
AJAHAR (Gu)	ANJANERI (Ma.)
AJANTA (Ma)	ANKAI (Ma)
AJARI (Raj)	ANKLESHWAR (Gu)
AJARI (T.N.)	ANTARIKSHA (Ma)
AJAYGARH (M.P.)	ARA (Bi)
AJMER (Raj)	ARPAKAM (T.N.)
ALAGARMALAI (T.N.)	ARSIKERE (Ka)
ALANDA (Ka)	ARUNGAKULAM (T.N.)
ALAPPUZHA (Ke)	ASHTA (Ma)
ALLAHABAD (U.P.)	ASTE (A.P.)

AUR (Raj)	BELGAUM (Ka)
AURANGABAD (Ma)	BELUR (Ka)
AVANTI (M.P.)	BHADRAVATI (Ma)
AVLOKIK (Gu)	BHADRESHWAR (Gu)
AYODHYA (U.P.)	BHAGALPUR (Bi)
AZIMGANJ (W.Ben.)	BHAJA (Ma)
BADA (Raj)	BHANDAVPUR (Raj)
BADAGAON (Ha)	BHARATPUR (Raj)
BADAMI (Ka)	BHARUCH (Gu)
BADNAVAR (M.P.)	BHATKAL (Ka)
BADODA (Raj)	BHATKULI (Ma)
BADONA (Ma)	BHAVNAGAR (Gu)
BADRI (H.P.)	BHELUPUR (U.P.)
BADRIKAPURI (Bi)	BHILADIYA (Gu)
BADRINATH (U.P.)	BHILSA (M.P.)
BAGALKOT (Ka)	BHIMAL (Raj)
BAHUBALI (Ma)	BHOJPUR (M.P.)
BALAMBEEDA (Ka)	BHOPAL (M.P.)
BALI (Raj)	BHOPAVAR (M.P.)
BAMANVAD (Raj)	BHOROL (Gu)
BANAKHAPUR (Ka)	BHOYANI (Gu)
BANARAS (U.P.)	BHUBANESHWAR (Or)
BANDHA (M.P.)	BHUJ (Gu)
BANGALORE (Ka)	BIDADA (Gu)
BANGARMANJESHWAR (Ke)	BIDAR (Ka)
BARABAR (Bi)	BIJAPUR (Ka)
BARAGAON (U.P.)	BIJNOR (U.P.)
BARAKET (Bi)	BIJOLIA (Raj)
BASAV (Ka)	BIKANER (Raj)
BATESHWAR (U.P.)	BIMBADOD (M.P.)
BEDA (Ra)	BINA (M.P.)
BELAGULI (Ka)	BIRUDUR (T.M.)

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BODELI (Gu)	DEESA (Gu)
BOMBAY( Ma)	DELADAR (Raj)
BRAHMASAR (Raj)	DELHI (T. Del)
BROACH(Gu)	DELVADA (Gu)
BUHARIBAND (M.P.)	DEOGARH (U.P.)
CALCUTTA (W. Ben)	DERANA (Raj)
CANDRAGIRI (Ka.)	DEVANHALLE (Ka)
CANDRAPURI (U.P.)	DHANARI (Raj)
CHAMARAJNAGAR (Ka)	DHARASHIV (Ma)
CHAMARLENA (Ma)	DHARMASTHALA ( Ka)
CHAMATKAR (Raj)	DHARWAD (Ka)
CHAMPAPURI (Bi)	DHOLKA (Gu)
CHANASMA (Gu)	DIV (Gu)
CHANDHERI (M.P.)	DIYANA (Raj)
CHANDIGARH (Punj)	DOLIYA (Gu)
CHANDKHERI (Raj)	DRONAGIRI (M.P.)
CHANDWAD (Ma)	DUNGARPUR (Raj)
CHARUPA (Gu)	ELANGADU (T.N.)
CHENNAI (T.N.)	ELLORA (Ma)
CHETTIPATTI (T.N.)	ENNAYIARAMALAI (T.N.)
CHHANI ( Gu)	ERUVADI (T.N.)
CHINTAMANI (Ma)	FALVRUDHI (Raj)
CHITARAL (T.N.)	FIROZABAD (U.P.)
CHITTAMUR (T.N.)	GADAG (Ka)
CHITTOR (Raj)	GAJAPANTHA (Ma)
CHULAGIRI (M.P.)	GAMBHU (Gu)
CUTTAK (Or)	GANDHAR (Gu)
DAHIGAON (Ma)	GANGANI (Raj)
DANTANI (Raj)	GAYA (Bi)
DANTAR (Bi)	GHAZIABAD (UP)
DARBHAVATI (Gu)	GHANERAO (Raj)
DATHA (Gu)	GHOGA (Gu)

GINGEE (T.N.)  
 GIRIDIH (Bi)  
 GIRNAR Hill (Gu)  
 GODIJI (Ma)  
 GOHILI (Raj)  
 GOLAKOT (M.P.)  
 GOMMATAGIRI (Ka)  
 GUDIVADA (A.P.)  
 GULBARGA (Ka)  
 GUNAVA (Bi)  
 GUNIYA (Bi)  
 GURGAON (Ha)  
 GUWAHATI (As)  
 GWALIOR (M.P.)  
 GYARASPUR (M.P.)  
 HALAR (Gu)  
 HALEBID (Ka)  
 HAMPI (Ka)  
 HANSI (Pun)  
 HASAMPURA (M.P.)  
 HASTAGIRI (Gu)  
 HASTINAPUR (U.P.)  
 HATHUNDI (Raj)  
 HORNADU (Ka)  
 HOSEPET (Ka)  
 HUBLI (Ka)  
 HUMCHA (Ka)  
 HYDERHABAD (A.P.)  
 IDAR (Gu)  
 INDORE (M.P.)  
 INDRAGIRI (Ka)  
 ISRI (Bi)

JABALPUR (M.P.)  
 JAIPUR (Raj)  
 JAISALMER (Raj)  
 JAKHODA (Raj)  
 JAKHOU (Gu)  
 JALARPATAN (Raj)  
 JAMANPUR (Gu)  
 JAMMU (Kash)  
 JAVERGI (Ka)  
 JHAGADIYA (Gu)  
 JINAKANCHI (T.N.)  
 JINANATHAPUR (Ka)  
 JINGIRI (T.N.)  
 JINTUR (Ma)  
 JIRAVALA (Raj)  
 JIYAGANJ (W.Ben)  
 JODHPUR (Raj)  
 JUNAGARH (Gu)  
 KADAMBAGIRI (Gu)  
 KAHAUM (U.P.)  
 KAKANDI (Bi)  
 KALIKUND (Ma)  
 KALUGUMALAI (T.N.)  
 KALUHA (Bi)  
 KAMBADHALLI (Ka)  
 KAMBOI (Gu)  
 KAMPILYA (U.P.)  
 KAMTHAN (Ka)  
 KANAKAGIRI (Ka)  
 KANCHIPURAM (T.N.)  
 KANGADA (H.P.)  
 KAPARADA (Raj)

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KARANJA (Ma)	KORATA (Raj)
KARED (Raj)	KOTHALI (Ka)
KARKAL (Ka)	KOTHARA (Gu)
KARUNGALAGUDI (T.N.)	KSHATRIYAKUND (Bi)
KARUPPANKUNRU (T.N.)	KUHAPAHD (Bi)
KASAN (Punj)	KHUKKHUNDU (U.P.)
KASHI (U.P.)	KUKDESHVAR (M.P.)
KASHINDRA (Raj)	KULPAKA (A.P.)
KATHGOLA (W. Ben)	KUMBHARIYA (Gu)
KAUSHAMBI (U.P.)	KUMBHOJGIRI (Ma)
KAVI (Gu)	KUNDAL (Ma)
KESARIYA (Raj)	KUNDALPUR (Bi)
KHAJURAHU (M.P.)	KUNDALPUR (M.P.)
KHAMBHAT (Gu)	KUNDAVAI (T.N.)
KHANDAGIRI (Or)	KUNIGAL (Ka)
KHANIAGHAN (M.P.)	KUNTHALGIRI (Ma)
KHEDA (Gu)	LACCHAVAD(Bi)
KHEDBRAHMA (Gu)	LADNUN (Raj)
KHIMA (Gu)	LAJ (Raj)
KHIMEL (Raj)	LAKHNADON (M.P.)
KHIMVASAR (Raj)	LAKKUNDI (Ka)
KHUDALA (Raj)	LAKSHMESHVAR (Ka)
KIMVARLI (Raj)	LALITPUR (U.P.)
KIRTIDHAM (Gu)	LAXMANI (M.P.)
KOBA (Gu)	LAYAJA (Gu)
KOJARA (Raj)	LODRAVPUR (Raj)
KOLARGADH (Raj)	LODRUVA (Raj)
KOLHAPUR (Ma)	LONAVAI (Ma)
KOLKATA (W.Ben)	LOTANA (Raj)
KOLLATHUR (T.N.)	LUCKNOW (U.P.)
KONIJI (M.P.)	MADHUVAN (Bi)
KOPPAL (Ka)	MADOPUR (Raj)

MADRAS (T.N.)  
 MADURAI (T.N.)  
 MAHALAKA (U.P.)  
 MAHAVIRJI (Raj)  
 MAHESHWAR (M.P.)  
 MAHIMAPUR (W. Ben)  
 MAHUDI (Gu)  
 MAHUVA (Gu)  
 MAKSHI (M.P.)  
 MALKHED (Ka)  
 MANDAR (Raj)  
 MANDARGIRI (Bi)  
 MANDAVA (Raj)  
 MANDAVGADH (M.P.)  
 MANDAVI (Gu)  
 MANDOLI (W. Ben)  
 MADU (M.P.)  
 MANGALORE (Ka)  
 MANGAULAM (T.N.)  
 MANGI-TUNGI (Ma)  
 MANNARGUDI (T.N.)  
 MATAR (Gu)  
 MATHURA (U.P.)  
 MAYASANDRA (Ka)  
 MEHSANA (Gu)  
 MELSITHAMUR (T.N.)  
 METRANA (Gu)  
 MINDASTHAL (Raj)  
 MIRPUR (Raj)  
 MODASAR (Gu)  
 MODHERA (Gu)  
 MODINAGAR (U.P.)

MOHANKHEDA (M.P.)  
 MOHUA (Gu)  
 MOTA POSINA (Gu)  
 MUCCHALA (Raj)  
 MUDABIDRI (Ka)  
 MUDALUR (T.N.)  
 MUKTAGIRI (M.P.)  
 MUKTAGIRI (Ma)  
 MULLIPATTU (T.N.)  
 MUMBAI (Ma)  
 MUMNABAD (Ka)  
 MUNDASTHAL (Raj)  
 MUNDAVA (Raj)  
 MUNIGIRI (T.N.)  
 MURSHIDABAD (W. Ben)  
 MUTTUPATTI (T.N.)  
 MYSORE (Ka)  
 NADLAI (Raj)  
 NADOL (Raj)  
 NAGAHAD (Raj)  
 NAGAPUR (Ma)  
 NAGAUR (Raj)  
 NAGERCOIL (T.N.)  
 NAGESHVAR (Raj)  
 NAGPUR (A.P.)  
 NAINAGIRI (M.P.)  
 NAKODA (Raj)  
 NALANDA (Bi)  
 NALIYA (Gu)  
 NANA (Raj)  
 NANA POSINA (Gu)  
 NANDANI (Ma)

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NANDASAN (Gu)	PARASALI (M.P.)
NANDIYA (Raj)	PARASNATH Mount (Bi)
NANIKHAKHAR (Gu)	PARODI (Raj)
NARASIMHARAJPUR (Ka)	PAROLI (Raj)
NARLAI (Raj)	PATALIPUTRA (Bi)
NARODA (Gu)	PATAN (Gu)
NASIK (Ma)	PATANA (Ma)
NATHNAGAR (Bi)	PATNA (Bi.)
NAVAGARH (Ma)	PATNA GANJ (M.P.)
NELLIANGULAM (T.N.)	PATTADAKAI (Ka)
NER (Ma)	PAVAGADH (Gu)
NITODA (raj)	PAVAGIRI (M.P)
NITTUR (Ka)	PAVAPURI (Bi)
OOSMANABAD (Ma)	PEDA AMIRAM (A.P.)
OSIYA (Raj)	PENUKONDA (A.P.)
PABHOSA (U.P.)	PERAMALAM (T.N.)
PACHAR (Raj)	PERAMANDUR (T.N.)
PACHRAI (M.P.)	PHALODI (Raj)
PADMAPURA (Raj)	PINDVADA (Raj)
PAITHNA (Ma)	POKHARAN (Raj)
PAITHAN (Ma)	POLAL (T.N.)
PAJNARI (M.P.)	PONNURMALAI (T.N.)
PALAKAD (Ke)	POSALIYA (Raj)
PALANPUR (Gu)	PRABHASPATAN (Gu)
PALI (Raj)	PUDAL (T.N.)
PALITANA (Gu)	PUDUKKOTAI (T.N.)
PANAGAR (M.P.)	PUGALUR (T.N.)
PANASAR (Raj)	PUJNARI (M.P)
PANCHAPANDAVAMALAI (T.N.)	PUNE (Ma)
PANIHARBARAI (T.N.)	PURI (Or)
PANSAR (Gu).	PURIMTAL (U.P.)
PAPORA (M.P.)	PUSHPAGIRI (M.P.)

PYDHUNI (Ma)	SESALI (Raj)
RADBAR (Raj)	SEVADI (Raj)
RAJGIRI (Bi)	SHAMLAJI (Gu)
RAJKOT (Gu)	SHANKESHVAR (Gu)
RAJNAGAR (Raj)	SHANTIGIRI (Ka)
RAMTEK (Ma)	SHATRUNJAYA (Gu)
RANAKPUR (Raj)	SHAURIPUR (U.P.)
RANILA (Punj)	SHERISA (Gu)
RATANPUR (Gu)	SHIMOGA (Ka)
RATNAPUR (U.P.)	SHIROHI (Raj)
RESANGIRI (M.P.)	SHIRPUR (Ma)
RISHABHADEV (Raj)	SHIVPURI (M.P.)
RUJUVALUKA (Bi)	SHIYANI (gu)
RUNI (Gu)	SHRAVANA BELGOLA (Ka)
SACHORE (Raj)	SHRAVASTI (U.P.)
SADRI (Raj)	SHRIDSAHAPUR (Ma)
SAGAR (M.P.)	SIDDHARMALAI (T.N.)
SAJOD (Gu)	SIDDHAVARKUT (M.P.)
SALIGRAMA (Ka)	SIHONIA (Ma)
SAMANARMALAI (T.N.)	SIMAPURI (U.P.)
SAMAS GARH (M.D.)	SIMHABHUMI (Bi)
SAMINA KHEDA (Raj)	SIRODI (Raj)
SAMMET-SIKHAR (Bi)	SIRONJI (U.P.)
SANCHOR (Raj)	SITTANAVASAL (T.N.)
SANDERAV (Raj)	SIVERA (Raj)
SANGANER (Raj)	SIYANA (Raj)
SARISKA (Raj)	SOLAPUR (Ma)
SARKHEJ (Gu)	SOMNATH (Gu)
SARNATH (U.P.)	SONAGIRI (M.P.)
SAURIPUR (U.P.)	SONDA (Ka.)
SAVATHI (Gu)	SONGARH (Gu)
SAWAIMADHOPUR (Raj)	SRINAGAR (U.P.)

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SRIRANGAPATNA (Ka)	UDAYAGIRI (Or)
STAVNIDI (Ka)	UJJAIN (M.P.)
SURAT (Gu)	UNA (Gu)
SUROHAR (W. Ben)	UNHEL (M.P.)
SUTHARI (Gu)	UPARIYALA (Gu)
SVARNAGIRI (Raj)	UTTAMAPALAYAM (T.N.)
SWADI (Raj)	UVASAGHAR (M.P.)
TALAJA (Gu)	VADALI (Gu)
TALANPUR (M.P.)	VAHALANA (U.P.)
TANJORE (T.N.)	VAHI (M.P.)
TARANGA (Gu)	VAISHALI (Bi)
TER (Ma)	VAKTAPUR (Gu)
TERA (Gu)	VALABHIPURI (Gu)
THANA (Ma)	VALAM (Gu)
THARAD (Gu)	VALATHI (T.N.)
THAYANUR (T.M.)	VALLIMALAI (T.N.)
THELLAR (T.N.)	VAMAJ (Gu)
THIRUNARUNKONDAI (T.N.)	VANDEVASI (T.N.)
THUVANJI (M.P.)	VARANASI (U.P.)
TIJARA (Raj)	VARANGA (Ka)
TIKANGARH (M.P.)	VARKANA (Raj)
TINDIVANAM (T.N.)	VARMAN (Raj)
TINTOI (Gu)	VATERA (Raj)
TIRAKKOL (T.N.)	VAV (Gu)
TIRUMALAI (T.N.)	VEEDUR (T.N.)
TIRUNATHARKUNRU (T.N.)	VEERAYATAN (Bi)
TIRUNELVELI (T.N.)	VELAR (Raj)
TIRUPARANKURAN (T.N.)	VELLORE (T.N.)
TIRUPARUTHIKUNDRAM (T.N.)	VEMBAKKAM (T.N.)
TIRUPATI (A.P.)	VENGUNDRAM (T.N.)
TONDUR (T.N.)	VENUR (Ma)
UDAIPUR (Raj.)	VIDHYAGIRI (ka)
UDAYAGIRI (M.P.)	VIDISHA (M.P.)

VIJAPUR (Gu)  
 VIJAYAMANGALAM (T.N.)  
 VIJAYAPURI (A.P.)  
 VIJAYAWAD (A.P.)  
 VILLUPURAM (T.N.)  
 VIRANAMUR (T.N.)  
 VIRVADA (Raj)  
 WARANGAL (A.P.)  
 YANAIMALAI (T.N.)  
 ZADOL (Raj)  
 ZAGHADIYA (Gu)

### OUTSIDE INDIA

#### **AFRICA**

DURBAN (South Africa)  
 JOHANNESBURG  
 (South Africa)  
 PRETORIA (South Africa)  
 MOMBASA (Kenya)  
 NAIROBI (Kenya)

#### **AMERICA**

TORONTO (Canada)  
 BARTLETT (Ill) U.S.A.  
 BLAIRSTOWN (NJ) U.S.A.  
 BUENA PARK (Cal) U.S.A.  
 CINCINNATI (Oh) U.S.A.  
 ELMHURST (NY) U.S.A.  
 ESSEX FALLS (NJ) U.S.A.  
 FARMINGTON (Mi) U.S.A.  
 HOUSTON (Te) U.S.A.  
 MILPITAS (Cal) U.S.A.

MILWAUKEE (Wi) U.S.A.  
 NORWOOD (Ma) U.S.A.  
 PENASUKAM (NJ) U.S.A.  
 PHILADELPHIA (Pen) U.S.A.  
 RICHARDSON (Te) U.S.A.  
 SILVERSPRING (Mar) U.S.A.  
 WINCHESTER (Oh) U.S.A.

#### **ASIA**

HONG KONG (China)  
 KOBE (Japan)  
 IPOH (Malaya)  
 KUALA LUMPUR (Malaya)  
 PENANG (Malaya)  
 SINGAPOUR (Malaya)  
 KATHMANDU (Nepal)  
 BANGKOK (Thailand)

#### **EUROPE**

ANTWERPEN (Belgium)  
 BIRMINGHAM (England)  
 HARROW (England)  
 HENDON (England)  
 KENTON (England)  
 LEEDS (England)  
 LEICESTER (England)  
 LONDON (England)  
 MANCHESTER (England)  
 POTTERS BAR (England)

#### **OCEANIA**

AUSTRALIA  
 NEW ZELAND



## Annexe 4

### Bibliography

As complement to the bibliography published in 1999 in our French translation of Vilas SANGAVE's work "*Aspects of Jaina Religion*", we give here some books and reviews on the matter that have been published since or mentioned for the first time in the text.

#### Books in French

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CAILLAT (Colette) "*Le Jaïnisme*" in "*Histoire des religions*" tome I (1970) reedited by Encyclopédie de La Pleiade- NRF, Paris 2000.

DANIÉLOU (Alain) "*Histoire de l'Inde*" published in a new edition by Editions Fayard, Paris 1983.

DUMARCET (Lionel) "*Le Jaïnisme*" in "*Les grandes religions de l'Asie*" published by Editions De Vecchi, Paris 2001.

FREDERIC (Louis) numerous passages on Jainism in his "*Dictionnaire de la Civilisation indienne*", published in the series "*Bouquins*", by Robert Laffont, Paris 1987.

MAHIAS (Marie-Claude) "*Délivrance et convivialité, le système culinaire jaina*" edited by La Maison des Sciences de l'Homme, Paris 1985.

RENOU (Louis) and FILLIOZAT (Jean) "*Le Jaïnisme*" in "*L'Inde classique*" tome II (1953) reprinted by Presses de l'École Française d'Extrême-Orient, Paris 1996.

SCHUBRING (Walther), translation into French of "*Die Jainas*", Tubingen 1927, in the "*Religions de l'Inde*" tome III by Editions Payot, Paris 1985.

STIERLIN (Henri) passages with photos of various Jain temples of India in "*L'Inde Hindoue*" published by Editions Taschen, Köln (in Germany) 1998.

VALLET (Odon) pages with photos on the Jains in "*Les spiritualités indiennes*" tome III in the series "*Découvertes*" published by Editions Gallimard, Paris 1999.

WATERSTONE (R.) several articles on Jainism, Jain temples, the Tirthankara, Jain "*karma*", Jain cosmology, Jain "*tirtha*", in "*L'Inde éternelle*" published in the series "*Sagesse du monde*" by Albin Michel, Paris 1995.

YOGINDU "*Lumière de l'Absolu*", translation by Mrs Nalini Balbir et Late Mrs Colette Caillat, published by Editions Rivages Poche / Petite Bibliothèque, Paris 1999.

ZIMMER (Henrich) "*Philosophies of India*" (1953), French translation in "*Les Philosophies de l'Inde*" by Payot et Rivages, Paris 1997.

### 1. Books in English

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CHITRABHANU (Gurudev) "*The Jain path to freedom*" published by Jain Meditation International Centre, New-York 1980.

CHITRABHANU (Prמוד) "*Jain symbols, ceremonies and practices*" published by "Jain Meditation International Centre", New-York 1996.

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CORT (John) “*Jains in the World*” published by Oxford University Press, New-York 2001.

DUNDAS (Paul) “*The Jains*” published by “Routledge”, London 1992.

DWIVEDI (R.C.) “*Contribution of Jainism to Indian culture*” published by Motilal Banarasidass, Varanasi 1975.

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HEMACANDRA “*The lives of the Jain elders*” translation by Fynes (R.C.C) published by Oxford University Press, Oxford 1998.

JAIN (Jyoti Prasad) “*Religion and culture of the Jains*” published by Bharatiya Jnanpith Publication, New Delhi 1983

JAIN (Satish Kumar) “*Perspectives in Jaina philosophy and culture*” published by Ahimsa International, New Delhi 1985.

JAIN (Satish Kumar) Souvenir of the “*Forth world Jain congress in New Delhi*” published by Ahimsa International, New Delhi 1987.

JAIN (Satish Kumar) Souvenir of the “*Sixth world Jain conference in New Delhi*” published by Ahimsa International, New Delhi 1995.

KHADABADI (B.K.) “*Śrāvākācāra-Jaina code of conduct for householders*” (*Its significance and relevance to present times*) published by Shri Rajakrishna Jain charitable trust, New Delhi 1992.

KUMAR (Bhuvanendra) “*Jainism in America*” published by Jain Humanities Press, Mississauga 1996.

LOPEZ (Jr) articles on Jain practices in “*Religions of India in practice*” published by Princeton University Press, Princeton 1995.

MEHTA (Digish) “*Shrimad Rajachandra - A life*” published by Shrimad Rajachandra Ashram, Agas 1991.

- PAL (Pratapaditya) “*Jain Art from India*” published by the Los Angeles County Museum of Art, Los Angeles 1994.
- RAJCHANDRA (Shrimad) “*Ātmasiddhi*” (English translation by B.Govardhanadasa) printed by Shrimad Rajachandra Ashram, Agas 1985.
- SHAH (Natubhai) “*Jainism- The World of Conquerors*” (2 volumes) published by Motilal Banarsidass, Delhi 2004.
- SHARMA L.P. “*History of Ancient India (Prehistoric Age to 1200 A.D.)*” reprinted by Konark Publishers, Delhi 1992.
- SINGHVI (L.M.) “*Jain Temples in India and around the world*” published by Himalayan Books, New Delhi 2002.
- TITZE (Kurt) “*Jainism - A pictorial guide to the religion of non-violence*” published by Motilal Banarsidass, New Delhi 1998.
- UMĀSVĀTĪ “*Tattvārthādhigama-sūtra*” (English translation by late Tatia (Nathmal) under the title “*That which is*” published by Harper Collins, London 1994.
- VARNĪ (Jinendra.) “*Samana Suttam*” compilation published by Bhagwan Mahavir Memorial Samiti and printed by Shree Vardhaman Press, Delhi 1999.

## 2. Reviews in English.

“*The Jain*” published by Jain Samaj Europe, Leicester (U.K).

“*Jain Journal*” (Editor Satya R. Banerjee) published by Jain Bhavan, Kolkata (India).

“*Jain Digest*” published by JAINA, Getzville (U.S.A).

“*Jinamañjarī*” edited by Bhuvanendra Kumar and published by Bramhi Jain Society, Mississauga (Canada).

**Note:** Many other books in French or in English are cited in the text with references.



## Annexe 5

### Useful Jain addresses and Web sites

To permit readers of this book interested in knowing more about Jains and possibly to establish contacts with them either in India or in other countries we list useful addresses below. Likewise, we mention Web sites that will provide more details about them and their religion.

#### Addresses of various Jain organisations in India and in other countries

##### India:

“*Jain Bhavan*” P-25 Kalakar Street, Kolkata 700 007 (West Bengal)

“*Jain Friends*” 201 Bombay-Pune Road, Chinchwad East, Pune 411 019 (Maharashtra)

*Kundakunda Jnanpith*, 584 MG Road, Tukoganj, Indore 45 2001 (Madhya Pradesh)

“*Ahimsa International*” C III/ 3129 Vasant Kunj, New Delhi 110 067.

“*Jaina Vishva Bharati*” Ladnun -341306 (Rajasthan)

“*Parshwanath Vidyapeeth*” I.T.I. Road, Karaundi, Varanasi-221005

“*Kundakunda Bharati*” 18 - B, Special Institutional Area, New Delhi 110067.

“*Shri Digambar Jain Samaj*”, Dilshad Garden, New Delhi 110095

##### United Kingdom

“*Jain Samaj Europe*” Jain Centre, 32 Oxford Street, Leicester LE1 5SXV (England)

“*Young Jains*”, 199 Kenton Lane, Harrow (Middlesex) HA3 8TL (England)

“*Mahavir Foundation*”, 11 Lindsay Drive, Kenton, (Middlesex) HA3 OTA (England)

“*The Jain Academy*”, 49 Highfield Avenue, Golders Green, London NW11 9 EU (England)

“*Federation of Jain Organisations*”, 11 Lindsay Drive, Kenton, Harrow HA3 OTA (England)

## North America

“*Federation of Jain Associations in North America*” (JAINA) PO Box 700 Getzville (NY) 14068-0700 (U.S.A.)

“*Jain Meditation International Centre*”, 244 Ansonia Station, New-York (NY) 10023-9998 (U.S.A.)

“*International Mahavira Mission*”, Siddhachalam, 65 Mud Pond Road, Blairstown (NJ) 07825. (U.S.A.)

“*Brahmi Jain Society*”, 4665 Moccasin Trail, Mississauga (Ontario) L4Z 2W5 (Canada)

## Belgium

“*Jain Cultural Centre*” Hoventerstraat 2, Antwerpen.

- WEB sites (in French):

<http://www.membres.tripod.fr/axter/jinisme.html>

<http://www.jainisme.com>

<http://www.vegetarismus.ch>

<http://www.india-tv.com.fr/jainisme.htm>

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- WEB sites (in English):

<http://www.jaina.org>  
<http://www.jainsamaj.org>  
<http://www.jainworld.com>  
<http://www.jainism.org>  
<http://www.cs.colostate.edu/~malaiya/jain>  
<http://www.wizard.net/ethan/ahimsa.htm>  
<http://www.sunsite.unc.edu/jainism>  
<http://www.jainheritage.com>  
<http://www.jainpilgrimages.com>  
<http://www.jainstudy.org>  
<http://www.jaindarshan.com>  
<http://www.terapanth.com>  
<http://www.jaintirth.org>  
<http://www.tripod.com/jain>  
<http://www.planet.net/darshan>  
<http://www.parshwanathvidyapeeth.org>  
<http://www.atmadharma.com>  
<http://www.jainism.free-online.co.uk>  
<http://www.indiaritual.com/jain>  
<http://www.sacred-texts.com/jain>

See also query results for “Jainism” on: Google, Alta Vista, Yahoo, etc.



## Annexe 6

### Concise glossary of Jain terms

This is only a concise glossary of some “Sanskrit” and “Hindi” words due the fact that practically all those used in the text have been already translated. For more details, see the glossaries of Jain terms in Vilas Sangave’s book “*Aspects of Jaina religion*” or in Padmanabh S. Jaini’s book “*The Jaina Path of Purification*”.

Ācārya/Acharya	Spiritual master, chief of a group of ascetics
Adholoka	The lower world (hell)
Āgama	Sacred books of the Jain “canon”
Ahiṃsā	Non-violence, non-nuisance, kindness
Ajīva	Inanimate substance, without soul ( <i>Jīva</i> )
Ājīvaka	Name of a school of philosophy in ancient India
Anekāntavāda	Tenet of “manifold aspects of things”
Aṅga	Part of the Śvetāmbara “canon”
Aṇuvrata	Minor or little vows of the Jain householders
Anuyoga	Part of the Digambara “canon”
Apabhraṃśa	Ancient Indian dialect
Aparigraha	Non-attachment to the world
Āratī	Indian cultural practice of fire offering
Ardhamāgadhī	Ancient Indian dialect used in the Śvetāmbara “canon.”
Arhat	Venerable being
Āṣāḍha	Indian lunar month (June/July)
Āsrava	Inflow of “karma” into the soul
Asteya	Abstention of stealing

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Avasarpiṇī	Period of progressive decline in the world
Āvaśyaka	Daily religious duties
Basadī	Name of some Jain temples
Bhadra	Indian lunar month (August/ September)
Bhaṇḍāra	Library
Bhārata	India, also called “Bhāratavarṣa”
Bhaṭṭāraka	Digambara religious master
Bīsapantha	Digambara religious branch
Bhajana	Religious song with music
Brahmacarya	Chastity
Dāna	Gift, alms, charity
Darpaṇa	Mirror
Darśana	View, world-vision, contemplation
Dharmaśālā	Inn for Jain pilgrims in India
Deul	Name of the “śikhara” in Orissa
Dharma	Law, right order, religion, principle of motion, virtue
Dharmacakra	Wheel of the law
Dhūpa	Incense
Dhvajā	Flag
Dikṣā	Ordination of an ascetic
Draviḍa	From South India
Gaccha	Name of a group of Jain ascetics
Gaṇa	Group of ascetics
Garbhagrha	Choir in Jain temples
Gopura	Tower of some temples in South India

Gṛha	House, dwelling
Gumānapantha	Digambara religious branch
Guṇa	Quality, essential character
Guṇavrata	Multiplicative vow
Gupti	Control, regulation
Gurukula	House of the teacher, Jain study centre
Janma	Birth
Japa	Repetition of “ <i>mantra</i> ” to obtain concentration in meditation
Jina	Conqueror (spiritual)
Jīva	Living substance, soul
Jyeṣṭha	Indian lunar month (May/June)
Kalaśa	Vessel, jar, jug
Kamaṇḍalu	Gourd, pail for Digambara ascetics ablutions
Kalpasūtra	One of the most sacred book of the Śvetāmbara “canon”
Karma	Subtle particles of matter caused by activities of mind, speech and body
Kāyotsarga	Jain posture of abandonment of the body
Kṣatriya	Second Indian “class” of kings and rulers
Krodha	Anger
Lobha	Greed
Madhya-loka	Middle world, our world
Māgha	Indian lunar month (January/ February)
Mahāvratā	Great vows of Jain ascetics
Mālā	Rosary

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Māna	Pride
Maṇḍala	Diagram used for meditation
Maṇḍapa	Hall with pillars in a temple
Mandira	Temple of North India
Mantra	Formula with sacred character
Mārdava	Gentleness, modesty
Margaśīrṣa	Indian lunar month (November/ December)
Mūla-sūtra	Part of the Śvetāmbara “canon”
Muni	Ascetic
Mūrti	Statue, image
Mūrtipūjaka	Statue-worshipper. Major Śvetāmbara branch
Nāgara	Style of Jain temples in North India
Namaskāra	Reverent salutation to the five holy beings
Nirjarā	Gradual removal of karmic matter from the soul
Nirgrantha	Ancient name of Jain ascetics
Niśidikā	Pillar erected in memory of a Jain ascetic having practiced “sallekhanā”
Pādukā	Sandal. More specifically footprints of an eminent Jain
Pāñjarāpola	Gujarat name of a refuge for old, injured and sick animals
Pātra	Bowl (for collecting alms)
Parameṣṭhin	Supreme Jain spiritual authorities
Parīṣahajaya	Victory on afflictions
Paryāya	Mood or shape of a substance

Phālguna	Indian lunar month (February/ March)
Phalapūjā	Offering of fruits during a pūjā
Picchi or Picchikā	Small broom of peacock feathers used by Digambara ascetics
Pradakṣiṇā	Rite of circumambulation in a Jain temple
Pratikramaṇa	Ritualised Jain confession
Pūjā	Cult, cultural Jain rite
Pujārī	Priest officiating in some Jain obediences
Pujerā	Name of a Śvetāmbara branch
Puṣpapūjā	Pūjā with an offering of flowers
Rajoharaṇa	Small broom used by Śvetāmbara ascetics
Ratna-traya	The Jain “three jewels”
Sādhu	Ascetic (feminine: <i>sādhvī</i> )
Sallekhanā	Jain rite of abandonment of life through fast
Sāmāyika	Meditation
Samiti	Care in thought, speech and body activities
Samyama	Self-control
Saṁsāra	Cycle of transmigrations
Saṁskāra	Sacred Jain rites
Saṁvara	Stoppage of karmic influx in the soul
Samyak	Right, correct
Satya	Rectitude, sincerity
Śānti	Peace
Śauca	Purity

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Śikhara	Tower upon the choir of a temple in North India
Śikṣā-vrata	Disciplinary vow of the lay Jains
Śrāvaka	Jain layman (feminine: Śrāvikā)
Śrīvatsa	Sacred sign on the chest of Jina's statues
Siddha	Liberated
Siddhacakra	Wheel of perfection
Siddhānta	Jain "canon"
Sthānaka	Hall for prayers and meetings of the Jain Sthānakavāsī
Stambha	Tower, pillar often in front of a Jain temple
Stotra	Prayer, religious hymn of praise
Sūrya	The sun
Stūpa	Reliquary mound
Sūtra	Aphorism or short text of canonical scriptures
Syādvāda	Jain doctrine of qualified assertion
Terāpantha	Name of a Digambara branch
Tapas	Penance, austerity
Tīrtha	Ford
Tīrthaṅkara	Maker of the ford, synonym of Jina
Tīrthakṣetra	Sacred place of pilgrimage
Toraṇa	Monumental door or arch at entry of temples
Tyāga	Gift including his (her) knowledge to others
Upādhyāya	Preceptor, teacher
Upāṅga	Annexes to the canonical Śvetāmbara texts

Ūrdhva-loka	Upper world (heaven)
Uttama	Complete, total, absolute
Vandana	Respectful greeting, rite of regard
Vasanta	Indian spring
Vihāra	Wandering of Jain ascetics out of monsoon season
Vijaya	Victory
Vrata-pratimā	Stage of making the vows by the Jain laity
Yakṣa	Male celestial being that guards a Tīrthaṅkara
Yakṣī or Yakṣiṇī	Female celestial being that guards a Tīrthaṅkara
Yantra	Mystical diagram to protect from bad influences
Yati	Category of ascetics
Yātrā	Pilgrimage, walking
Yuvācārya	Vice-ācārya



## Annexe 7

### Some great Jain ancient authors

As already said, Jains are great authors. Since many centuries they have written in prose or in verses an impressive number of works in numerous languages (Prakrit, Sanskrit, regional Indian languages) on a quantity of matters. We know that their sacred scriptures or Āgama have been ordered by the Śvetāmbara in various Assemblies at Pāṭalīputra, Mathurā and Valabhī from 320 BC to 520 AD. As concern the Digambara they have decided to have their own sacred canon constituted of various religious treaties written by some of their own great Ācārya.

Among the Jain sacred scriptures, the Śvetāmbara venerates especially the *Kalpāsūtra* attributed to Bhadrabāhu and the *Uttarādhyayana-sūtra* they say to be the recension of Mahāvira's last sermons. Both Jain sections acknowledge as valuable the *Tattvārtha-sūtra* by Umāsvāmi or svāmi and the *Samana Suttam* compiled by Shri Jinendra Varṇi

A part these sacred scriptures, there are an innumerable number of other works written by many ancient Jain authors in majority by great Ācārya or by some other authors including numerous commentaries of the canons or books on religious subjects or different ones. The originals of these ancient books are carefully preserved in the Jain libraries (bhaṇḍāra) set at Jaisalmer, Bikaner, Patan, Khambhat, Ahmedabad, etc. Manuscripts dating of many years ago are also available in these libraries some of them having never been translated till today. Scholars, research workers and students can make use of these books for acquiring knowledge and for teaching. We give below the names of some of these great Jain ancient writers and the titles of one or more of their main works. They are cited in alphabetical order to be simple and without any detail on their dates and contents. Such details would need a whole book. Some of their works have already

been translated in Hindi, in English and in other languages. We mention at the end of this annexe some of these works translated in English and in different other languages on the Web site “jainworld.com”.

**Authors**

Abhayacandra  
 Ahayadeva Sūri (Tarkapañcānana)  
 Abhayadeva Sūri (Second)  
 Akalañka  
  
 Amaracandra  
  
 Amarakirti Gaṇi  
 Amitagati  
  
 Amṛtacandra Sūri  
  
 Āśādhara  
  
 Asaga  
 Bhadrabāhu Svāmī  
 Bhadrabāhu II  
  
 Bhikṣu

**Works**

Gommaṭasāra-ṭīkā (Sans.)  
 Vādamahārṇava  
 Jayantavijya  
 Aṣṭasaḥśrī  
 Laghiyastraya-tīkā  
 Tattvārtha-rājavārtika  
 Bālabhārata  
 Padmānanda  
 Chakkammovacsa  
 Pañcasanṅgraha  
 Yogasāraprābhṛta  
 Puruṣārthasiddhyupāya  
 Tattvārthasāra  
 Anagāra-dharmāmṛta  
 Sāgāra-dharmāmṛta  
 Vardhamāna-caritra  
 Kalpasūtra  
 Āvaśyaka-niryukti  
 Daśavaikālika-niryukti  
 Sūtrakṛtāṅga-niryukti  
 Śīlakinavabāda

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Bhūtabali and Puṣpadanta	Ṣaṭkhaṇḍāgama
Candraprabha Sūri	Darśanasuddhi
	Nyāyāvataravivṛtti
	Prameyaratnakośa
Devabhadra	Pārśvanāthacaritra
Devacandra	Śāntināthacaritra
Devaprabha Sūri	Pāṇḍavacaritra
Devasena	Sāvayadharmā-dohā
Deva Sūri	Pramāṇa-naya- tattvālokālaṅkāra
	Syādvādaratnākara
Devendra Gaṇi	Mahāvīra-caritra
Devendra Sūri	Karmagrantha
	Sudarśanācaritra
	Dānādikulaka
Dhanapāla	Padyalacchi
Dhaneśvara Sūri	Surasundarīcaritra
Dharma	Jambūsvāmī-cariya
Dharmadāsa Gaṇi	Uvaesamālā
Dharmavardhana	Śadbhāṣa-nirmita-pārśvajina- stavana
Delhana	Gayasukumāla-rāsa
Ghāhila	Paumasiri-cariu
Guṇabhadra	Ātmānuśāsana
Guṇacandra Sūri	Mahāvīra-caritra
Guṇaratna	Tarkarahasyadīpikā-vṛtti
Haribhadra	Anekāntajayapatākā

	Aṣṭakaprakarāṇa
	Dharmabindu
	Dharmasaṅgraha
	Dhurtopākhyāna
	Lalitvistarā
	Mallināthacaritra
	Nyāyapraveśa-Ṭikā
	Saddarśana-samuccaya
	Śāstravārtāsamuccaya
	Sthānāṅga-sūtra
	Yogabindhu
	Yogadṛṣṭisamuccaya
Hemacandra (Pūrṇatallagachcha)	Abhidhāna-cintāmaṇi
	Kumārapāla-caritra
	Pariśiṣṭaparvan
	Pramāṇamīmāṃsā
	Triśaṣṭīśalākāpuruṣa caritra
	Yogaśāstra-saṭika
Hemacandra (Maladhāri)	Bhavabhāvanā-saṭika
	Viśeṣāvaśyakabhāṣya
	Bṛhadvṛtti
	Upadēśamḷā-saṭika
Jayakīrti	Silovaesamālā
	Campaka-śreṣṭhi-kathānaka
Jinabhadra Gaṇi Kṣamāśramaṇa	Jītakalpa-sūtra
	Viśeṣāvaśyaka-bhāṣya
Jinacandra Gaṇi	Navapaya

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Jinadatta Sūri	Navatattvaprakaraṇa
Jinaprabha Sūri	Kālasvarūpakulaka
Jinasena	Caturvimśati Jinastuti
	Jayadhavalā
	Pārśvābhyudaya
	Tatparyavṛtti
Jinendra Varṇī	Jainendra-siddhānta-kośa
Jineśvara	Yośodhara-caritra
Kanakamāra	Karakaṇḍa cariu
Kīrtirāja	Neminātha Mahākāvya
Kundakunda	Aṣṭapāhuḍa
	Niyamasāra
	Pancāstkāya
	Pañāstikāyasāra
	Pavayaṇasāra
	Pravacanasāra
	Rājapraśnīya-sūtra
	Samayasāra
	Suttapāhuḍa
Lakṣmaṇa Gaṇī	Supāsanāhacariam
Mahāsena	Pradyumma-caritra
Mahāvīracārya	Ganitasāra-saṅgraha
Maheśvara Sūri	Mahāpuruṣa-caritra
Municandra	Gāthakośa
Munisundara Sūri	Jina-stotra-ratna-kośa
Nandiseṇa	Ajitaśāntistava
Nemicandra	Dravya Saṅgraha

	Gommaṭasāra
	Kṣapaṇāsāra
	Labdhisāra
	Pratiṣṭhātilaka
	Pravacanasāroddhāra
	Siddhantacandrikā
	Trilokasāra
Padmakīrti	Pārśvapurāṇa
	Pāsanāha-cariu
Pampa	Ādipurāṇa Campū
Pampa II	Ramacandra-carita-purāṇa
Ponna	Śāntipurāṇa
Prabhācandra	Prabhāvakacarita
	Prameya-kamala-mārtaṇḍa
	Nyayakumudacandra
Pūjyapāda	Iṣṭtopadeśa
	Samādhitantra
	Sarvārtha-siddhi
Puṣpadanta	Jasaharacariu
	Mahāpurāṇa
	Nāyakumāracariu
	Satprarupaṇā-sūtra
Rājacandra Śrīmad	Atma-siddhi
Rāmasena	Tattvānuśaraṇa
Ranna	Ajitapurāṇa
Ratnaprabha Sūri	Syādvāda-ratnakrāvātārikā
Raviṣeṇa	Padma-purāṇa

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Śālibhadra	Buddhi-rāsa
Samantabhadra	Āpta-mīmāṃsā
	Ratnākaraṇḍaśrāvākācāra
Śānti Sūri (Pūrṇatalliya Gachcha)	Nyāyāvatāravārtika-vṛtti
Śānti Sūri (Bṛhadgachcha)	Prṥhvīcandra caritra
Siddharṣi	Upamitibhava-prapañcakathā
Siddhasena Divākara	Nyāyāvatāra
	Sanmati-tarka-prakaraṇa
Somacandra	Kathāmahodadhi
Somaprabha	Kumārapāla-pratibodha
	Sumatinātha-caritra
Suprabhācārya	Vairāgyasāra
Sayambhava	Harivaṃśa-purāṇa
Udayaprabha Sūri	Dharmābhhyudaya
Umāsvāti (Umāsvāmi)	Prāsamaratiprakaraṇa
	Tattvārtha-bhāṣya
	Tattvārthādhigama-sūtra
Vādideva Sūri	Pramāṇa-naya-tattvāloka
	Syādvāda-ratnākara
Vajrasena	Bharateśvara-Bāhubali-rāsa
Vardhamāna Sūri (Praśiṣya of Abhayadeva)	Ādinātha-caritra
Vaṭṭakera	Mūlacāra
	Trivarṇācāra
Vidyānanda	Aṣṭa-śāstrī
	Tattvārtha-śloka-vārtika
Vijayasena	Revantagiri
Vikrama (Son of Saṅgaṇa)	Nemidūta-Nemacaritra

Vimala	Paumacariu
Vinayavijaya	Naya-karṇikā
Vira Gaṇi	Ajīyaśānti-thoya
Vīrasena	Dhavalā
Yaśovijaya Gaṇi	Jñāna-bindu-prakaraṇa
	Nyāyapradīpa
	Jaina-tarkabhāṣā
Yativṛṣabha	Tiloyapaṇṇatti
Yogīndradeva (Yogacandra)	Yogasāra, Paramātmaprakāśa

**Note:**

One may find the English translations of some books cited above on the Web site: “[www.jainworld.com](http://www.jainworld.com). It is the case of:

“*Ṣaṭkhāṇḍāgama*” by Bhūtabali and Puṣpadanta,

“*Kalpa-sūtra*” by Bhadrabahu,

“*Aṣṭa-pāhuḍa, Pravacanasāra, Samayasāra* and *Niyamasāra* by Kundakunda,

“*Tattvārthādhīghama-sūtra*” and “*Prasamarati-prakaraṇa*” by Umāsvāti/ Umāsvāmi,

“*Puruṣārtha-siddhyupāya*” by Amṛtacandra,

“*Dravya Saṁgraha*” by Nemicandra,

“*Samana Suttam*” compiled by Jinendra Varṇī,

“*Chaha Dhāla*” by Pandit Daulat Ram,

“*Jināgamasāra*” in Hindi,

“*Jina Sūtra*” quotations in English.







Pierre Paul AMIEL is a graduate of French University. Honorary Chief Executive in Local Government Administration, he has many national distinctions. Since more than twenty years he makes researches and studies on the Jains and their faith. In addition to his translations of books on Mahāvīra and on Jainism, he has given numerous conferences and lectures and written many articles in several magazines. He is a Member of " *Ahimsa International* " and of the Advisory Council of " *Ahimsa Times*". French translations of Jain sacred books and other texts on Web site [www.jainworld.com](http://www.jainworld.com) have largely been produced by him. Till today no book like this one had been published giving an informative and accurate look on the Jains living outside India at the present time.

### **JAINS TODAY IN THE WORLD**

Pierre Paul AMIEL is a passionate of India, of its culture and traditions. He has established numerous links with Jain leaders in India, U.K., the USA and Canada. After having published his French rendering of " *Lord Mahāvīra*" by Bool Chand and " *Aspects of Jaina Religion*" by Vilas Adinath Sangave, he has written in 2003 a book on the Jains today in the world. This is the English version of his very instructive and authentic work. He gives here up to date information on the followers of one of the most ancient religion of India, on their history, their diversity, their sacred books, their numerous splendid temples in India and abroad, the life of their laymen, laywomen and ascetics, their rituals, cults, religious festivals and influences in India and the various countries where they have now living communities in the world.

All people fond of non-violence, tolerance, respect of life and peace will like to read this book that affords many news on the followers, from many centuries till today, of this admirable tradition whose aspects remain bad known even by very learned ones. It is a philosophy and a religion that are extremely relevant to our present world, at the beginning of this so disturbed XXI<sup>th</sup> century.