

JAYĀ-GROUP OF GODDESSES

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Jayā, Vijayā, Ajitā or Jayantā and Aparājītā seem to form a group of goddesses, since in the Jaina literature they are usually assigned similar functions and are often invoked together. Sometimes four more goddesses, much less popular, are also included in this group; these latter ones are Jambhā, Mohā, Stambhā and Stambhinī. The first four are also included amongst Pratiḥāras or door-keepers. It is necessary to treat them in their other aspects also.

According to the *Nirvāṇakalikā*,¹ Jayā is the superintending deity of the gate in the eastern quarter and is worshipped along with Vijayā, Ajitā and Aparājītā amongst the dvārapālas (door-keepers) of the first prākāra (circle in a circular diagram and of any other shape in other yantras) in the diagram of Nandyāvarta drawn and worshipped in the pratiṣṭhāvidhi. According to this text, the iconography of these four goddesses is as under :—

- Jayā :— White in complexion, and guarding the eastern quarters, she shows the *abhaya*, the *pāśa*, the goad and the *mudgara* (mace) in her four hands.
- Vijayā :— Red in appearance, and door-keeper of the southern-quarter, she carries the same symbols as Jayā.
- Ajitā :— Same symbols as above. Ajitā is golden, and is assigned the western gate.
- Aparājītā :— Black in appearance and guarding the northern-quarter, Ajitā shows the same symbols as are carried by the other three goddesses.

It may be noted that Hemacandra speaks of them as door-keepers of the second rampart in the Samavasaraṇa and gives them the same symbols and complexion.²

The *Ācāradinakara* does not give the iconography of any of these goddesses discussed here, but merely refers to Jayā, Vijayā, Jayantā and Aparājītā in the Dhvajapraṭiṣṭhāvidhi.³

Jayā and Vijayā are said to hold the cāmaras (fly-whisks) on two sides

1. *Nirvāṇakalikā*, p. 20.
2. *Triṣaṣṭiśālākāpuruṣacarita* (GOS), Vol. I, p. 192.
3. *Ācāradinakara*, pp. 203 ff.

of Pārśvanātha in the Mantrādhirāja-Yantra, according to Sāgaracandra,⁴ and in the yantra on the last verse of the *Bhayaharastotra*.⁵ According to Sāgaracandra, Jayā is white, four-armed and shows the chowrie, the rosary, the *varada mudrā* and the fruit (*bijapūraka* = citron). Putting on white garments, she rides on the elephant.⁶

Jayā is also worshipped in the third sthāna,⁷ called Vijjāpada (Vidyā-pada) in the Sūrividyā-diagram, along with Vijayā, Jayantī, Nandā and Bhadrā, as attendants of Śrī.⁸

Jayā, Vijayā, Jayantī and Aparājītā are called Upavidyās of the Bāhubali Mahāvidyā in the *Sūrimantra-Durgapadavivarana*. They are worshipped in the second pīṭha of the Sūrimantra, which contains the Bāhubalividya used for Nimittakathana. Works on Sūrimantra refer to mantras which they assign to Jayādividyās (i.e. Jayā, Vijayā, Jayantā and Aparājītā).⁹

In the diagram (maṇḍala) for the propitiation of Sarasvatī, in the tradition (āmnāya) of Bappabhaṭṭi Sūri, Nandā, Mohā, Jayā, Vijayā, Aparājītā, Jambhā and Stambhā are invoked and worshipped.¹⁰

Thus these goddesses are included as the parivāradevatās of both Śrī and Sarasvatī.

Jayā, Vijayā, Ajitā (same as Jayantā or Jayantī of other texts) and Aparājītā are invoked by Mānadeva Sūri in his Laghuśāntistava and the Śāntimantra given therein.¹¹ They are supposed to bestow peace and

4. *Mantrādhirājakalpa*, in the *Mantrādhirājacintāmaṇi*, p. 232.

5. *Mantrādhirājacintāmaṇi*, p. 29.

6. *Ibid.* pp. 258, 265. For a mantra of Jayā and Vijayā see, *ibid.* p. 264.

7. Sthāna here conveys a meaning similar to that of prākāra noted above. Pada in the expression Vijjāpada also means the same.

8. *Sūrividyā-stotra*, *Bhairava-Padmāvatī-Kalpa*, app. 29, p. 112.

पउमदहपउमनिलया चउसट्टिसुराहिवाण महमहनी ।

सव्वङ्गमुसणधरा पणमंती गोयममुणिन्दं ॥ ४

विजया-जया-जयन्ती-नन्दा-भद्रासमन्त्रिया तइए ।

विज्जापण निविट्ठा सिरिसिरिदेवी सुहं देउ ॥ ५ ॥

द्वितीयपांठे-ॐ नमो भगवभो इत्यादि विज्जा-यावत् अक्षर ३३ एषा बाहुवलीविद्या स्वप्तावर्धम् ।
ततो वग्गु वग्गु महुमहुरे यावद् वर्णाः २२ सौभाग्यविद्या । ततो हिलि हिलि इत्यादि आयरियकालि यावद्
वर्णाः ३० जयादि विद्याः । अस्य पीठस्य अधिष्ठात्री मानुषोत्तरशिखरवासिनी सहस्रमुखा त्रिभुवनस्वामिनी ।

9. *Sūrimantramukhyakalpa* in *Sūrimantra-kalpa-sandoha*, p. 14.

Also see *Sūrimantra-Durgapada-Vivarana*, in *ibid.*, pp. 45 ff.

10. *Bhairava-Padmāvatī-Kalpa* app. 11, pp. 61 ff.

11. *Ibid.*, app. 31, pp. 131 ff.

prosperity. These four are also worshipped in the Cintāmaṇi or Pārśva-cintāmaṇi-yantra described by Dharmaghoṣa Sūri.¹²

Jayā, Ajitā, Aparājitā, Jambhā, Mohā and Vijayā are also invoked in the yantra according to the Vṛddhasampradāya on the Upasargaharastotra, verse 2,¹³ and also in the Cintāmaṇi Cakra on the same verse.¹⁴

Jayā, Vijayā, Jayantā, Aparājitā and Anāhitā are famous in the Vardhamāna-Vidyā.¹⁵ Elsewhere the present writer has suggested that Anāhitā probably signifies some form of *Anaitis* or *Anihatā*.¹⁶ Jayā Vijayā and Ajitā are included in the list of mahādevīs in the famous *Rṣimandalastotra*.¹⁷

Vijayā and Jambhinī are also referred to as Vidyās in the *Paumacariyam*.¹⁸

In the Digambara tradition, the *Bhairava-Padmāvatī-Kalpa* calls Jayā, Vijayā, Ajitā and Aparājitā as Dig-devīs (goddesses of quarters) while Jambhā, Mohā, Stambhā and Stambhinī are said to be Vidig-devīs (goddesses of intermediate points).¹⁹ The text prescribes their worship for Vāsya-rites.

According to the *Pratiṣṭhāsāroddhāra* of *Āśādhara*, Jayā, Vijayā, Aparājitā, Jambhā, Mohā, Stambhā and Stambhinī are to be worshipped in the bahirmaṇḍalapūjā.²⁰ They are invoked for obtaining Śānti (peace) and bliss.²¹ But the author does not give their symbols.

Nemicandra in his *Pratiṣṭhātilaka* calls them Sādhu-devīs.²² They are said to protect the Jaina Faith and give victory over rival faiths and enemies.

It will be seen that in both the Śvetāmbara and the Digambara traditions, the four goddesses are invoked for Śānti; Vijayā later on came to be worshipped as Śāntidevatā. The various texts on Sūrimantra and the Vardhamānavidyā further show that they were regarded as giving victory. But their special inclusion in the Vardhamānavidyā is significant. The Vidyā is used with certain changes as mantras by different types

12. *Mantrādhirāja-Cintāmaṇi*, pp. 30 ff., 7 ff.

13. *Jaina-Stotra-Sandoha*, Śrī Cintāmaṇikalpa, pp. 6-7.

14. *Ibid.*, p. 9.

15. Two Vardhamānavidyā-kalpas of Śrī Simhatilakasūri, published in *Sūrimantrakalpasandoha*, pp. 1-22.

Shah, U. P., *Foreign Elements in Jaina Literature*, IHQ. Sept. 1953.

17. *Mahāprabhāvika-Navasmaraṇa*, p. 516.

18. *Paumacariyam*, 7.141, 144.

19. *Bhairava-Padmāvatī-Kalpa*, p. 19, verses 1-4; Pp. pp. 12-13, verses 17-18,

20. *Pratiṣṭhā-Sāroddhāra*, pp. 79-81.

21. *Ibid.*, p. 81, verses 225-26.

22. *Pratiṣṭhātilaka*, pp. 179-80, also cf. p. 215, verse 8,

of Jaina monks, especially the Upādhyāyas and Vācakas. We have no means to ascertain that the worship of these deities was introduced in Jainism by Vardhamāna Mahāvīra or his immediate successors. It is, however, quite reasonable to suppose that the Vardhamānavidyā and the Sūrimantra existed in the age of Vajrasvāmī in the first or second century A.D. and both the Jaina Tantric practices should probably date from (at least) a century or two before Christ. Their association with Śrī, Sarasvatī and Anaitis or Anāhita suggests that they may be ancient goddesses, and probably evolved from them.

With the growth of the later yakṣiṇīs and the popularity of Ambikā, Padmāvatī and Cakreśvarī, their worship seems to have receded into background and practically disappeared.

It is also certain, on account of their associations with the above mentioned goddesses, as also with Nandā and Bhadrā, that they are not exclusively Jaina, and their origins should be traced into some other deities commonly worshipped in ancient times, before the Christian era.

Eight Dik-Kumārīs, living on the Eastern Rucaka mountains coming to perform the birth ceremonies of a Jina, are called Nandā, Nandottarā, Anandā, Nandivarddhanā, Vijayā, Vaijayantī, Jayantī and Aparājitā.²³ It should be remembered that the lists of fifty-six Dik-Kumārīs include names of such ancient goddesses as Ilā-devī, Pṛthivī, Ekanāsā (corruption of Ekānāmsā (?), Bhadrā, Śrī, etc. It is, therefore, probable that Nandā, Bhadrā etc., and Jayā, Vijayā etc., shown as attendants of Śrī, the Adhiṣṭhātr-devī of the third pāṭha of the Sūrimantra, were ancient goddesses and that they were incorporated in Jainism at a very early date.

That the Jayā, Vijayā, Jayantī and Aparājitā are treated as door-keepers in the Śvetāmbara tradition is significant though only indirectly. Vijayā, Vaijayantī, Jayantā and Aparājitā are four well known door-keepers of the Jagatī of the Jambudvīpa according to Jaina canon like the Jambudvīpaprājñapti.²⁴ Their female counterparts seem to have been evolved as door-keepers in a Samavasaraṇa. Male deities of those names were installed in a fortified town in centre, according to a well known passage from Kauṭilya's Arthaśāstra,²⁵ which fact shows that Vijaya, Vaijayanta, Jayanta and Aparājita are old deities.

23. *Triṣaṣṭiśalākāpuruṣacarita*, I (GOS), p. 106. Lists of Dik-Kumārīs are available in Jaina Canonical Works, in the Vasūdevahiṇḍi, in the Aṅgavijjā, and in Śvetāmbara and Digambara works on Cosmography.

24. *Jambudvīpa-prajñapti*, sū. 7 ff., pp. 45 ff.

25. Banerji, J. N., *Development of Hindu Iconography*, pp. 94 ff.