JAYĀ-GROUP OF GODDESSES

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Jayā, Vijayā, Ajitā or Jayantā and Aparajītā 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 Stambhī. The first four are also included amongst Pratīhāras or door-keepers. It is necessary to treat them in their other aspects also.

According to the Nirvāṇakalikā, Jayā is the superintending deity of the gate in the eastern quarter and is worshipped along with Vijayā, Ajitā and Aparajītā amongst the dvārapālas (door-keepers) of the first prakāra (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.

Aparajītā:— 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.

The Acārpratīṣṭhāvidhi does not give the iconography of any of these goddesses discussed here, but merely refers to Jayā, Vijayā, Jayantā and Aparajītā in the Dhvajapratiṣṭhāvidhi.

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

1. Nirvāṇakalikā, p. 20.
3. Acārpratīṣṭhāvidhi, pp. 203 ff.
of Pārśvanātha in the Mantrādhirāja-Yantra, according to Sāgaracandra, and in the yantra on the last verse of the Bhayaharastotra. 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.

Jayā is also worshipped in the third sthāna called Vijjāpada (Vidyāpada) in the Sūrividya-diagram, along with Vijayā, Jayantī, Nandā and Bhadrā, as attendants of Śrī.

Jayā, Vijayā, Jayantī and Aparājītā are called Upavidyaś of the Bāhubali Mahāvidyā in the Sūrimantra-Durgapadavivarana. They are worshipped in the second piṭha of the Sūrimantra, which contains the Bāhubalividyaś used for Nimittakathana. Works on Sūrimantra refer to mantras which they assign to Jayādividyāś (i.e. Jayā, Vijayā, Jayantā and Aparājītā).

In the diagram (maṇḍala) for the propitiation of Sarasvatī, in the tradition (āmnaya) of Bappabhaṭṭī Śūri, Nandā, Mohā, Jayā, Vijayā, Aparājītā, Jambhā and Stambhā are invoked and worshipped.

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

Jayā, Vijayā, Ajitā (same as Jayantā or Jayanti of other texts) and Aparājītā are invoked by Mānadeva Śūri in his Laghusāntistava and the Śāntimātra given therein. They are supposed to bestow peace and

5. Mantrādhirājacintāmayi, p. 29.
7. Sthāna here conveys a meaning similar to that of prākāra noted above. Pada in the expression Vijjāpada also means the same.
8. Sūrividya-stotra, Bhairava-Padmāvati-Kalpa, app. 29, p. 112.

11. Ibid., app. 31, pp. 131 ff.
prosperity. These four are also worshipped in the Cintāmanī or Pārśva- 
cintāmanī-yantra described by Dharmaghoṣa Sūri.\textsuperscript{12}

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

Jayā, Vijayā, Jayantā, Aparājītā and Anāhitā are famous in the 
Vardhamāṇa-Vidyā.\textsuperscript{15} Elsewhere the present writer has suggested that
Anāhitā probably signifies some form of Anaitis or Anihatā.\textsuperscript{16} Jayā
Vijayā and Ajitā are included in the list of mahādevis in the famous
Rśimandalastotra.\textsuperscript{17}

Vijayā and Jambhīṇī are also referred to as Vidyās in the Pauma-
carīyam.\textsuperscript{18}

In the Digambara tradition, the Bhairava-Padmāvari-Kalpa calls 
Jayā, Vijayā, Ajitā and Aparājītā as Dig-devīs (goddesses of quarters) 
while Jambhā, Mohā, Stambhā and Stambhīṇī are said to be Vīdis-devīs 
(goddesses of intermediate points).\textsuperscript{19} The text prescribes their worship for 
Vaśya-rites.

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

Nemicandra in his Pratiṣṭhātilaka calls them Sādhu-devīs.\textsuperscript{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 tradi-
tions, the four goddesses are invoked for Śānti; Vijayā later on came to 
be worshipped as Śāṅtidevatā. The various texts on Śūrimātra and the 
Vardhamāṇavidyā further show that they were regarded as giving vic-
tory. But their special inclusion in the Vardhamāṇavidyā is significant. 
The Vidyā is used with certain changes as mantras by different types

\textsuperscript{12} Mantrādirāja-Cintāmaṇī, pp. 30 ff., 7 ff.
\textsuperscript{13} Jainā-Stotra-Sandoha, Śri Cintāmaṇiikalpa, pp. 6-7.
\textsuperscript{14} Ibid., p. 9.
\textsuperscript{15} Two Vardhamāṇavidyā-kalpas of Śrī Sīṁhatilaksūri, published in Śūri-
ma-trakalpasandoha, pp. 1-22.
\textsuperscript{17} Mahāprabhāvika-Navasmaraṇa, p. 516.
\textsuperscript{18} Paumacarīyam, 7.141, 144.
\textsuperscript{19} Bhairava-Padmāvari-Kalpa, p. 19, verses 1-4; Pp. pp. 12-13, verses 17-18,
\textsuperscript{20} Pratiṣṭhā-Sāroddhāra, pp. 79-81.
\textsuperscript{21} Ibid., p. 81, verses 225-26.
\textsuperscript{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 Mahāvīrā or his immediate successors. It is, however, quite reasonable to suppose that the Vardhamānavidyā and the Sūrīmantra 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 yakṣīṇīs 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-Kumāris, living on the Eastern Rucaka mountains coming to perform the birth ceremonies of a Jina, are called Nandā, Nandottarā, Anandā, Nandivarddhanā, Vijayā, Vajrayantī, Jayantī and Aparājītā.23 It should be remembered that the lists of fifty-six Dik-Kumārīs include names of such ancient goddesses as Ilā-devī, Prthivī, Ekanāsā (corruption of Ekānaṃsā (?), Bhadrā, Śrī, etc. It is, therefore, probable that Nandā, Bhadrā etc., and Jayā, Vijayā etc., shown as attendants of Śrī, the Adhīśṭhātṛ-devī of the third pātha of the Sūrīmantra, were ancient goddesses and that they were incorporated in Jainism at a very early date.

That the Jayā, Vijayā, Jayantī and Aparājītā are treated as doorkeepers in the Śvetāmbara tradition is significant though only indirectly. Vijayā, Vajrayantī, Jayantī and Aparājītā are four well known doorkeepers of the Jagatī of the Jambudvīpa according to Jaina canon like the Jambudvīpaprajñapti.24 Their female counterparts seem to have been evolved as doorkeepers in a Samavasarana. 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, Vajrayanta, Jayanta and Aparājīta are old deities.

23. Trīṣaṣṭīśākarpurūṣacarita, I (GOS), p. 106. Lists of Dik-Kumāris are available in Jaina Canonical Works, in the Vasūdevahīndī, in the Aṅgavijjā, and in Śvetāmbara and Digambara works on Cosmography.