

SUBJECT:
THE WORLD OF CONQUERORS

The history, literature, religion and culture of the Jains

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By
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DEDICATION

AS A MARK OF
RESPECT AND DEVOTION
TO

AACAARYA VIJAY VALLABHSURISVARJI

WHOSE VISION FOR THE JAIN COMMUNITY
FOR
EMPIRICAL AND SPIRITUAL EDUCATION
HAS TRANSFORMED
THOUSANDS OF YOUNG JAINS
AS
SUCCESSFUL CITIZENS OF THE WORLD

ABSTRACT

Jainism is the oldest extant religion in Eurasia but it is the least known in the West. Although its teachings are as relevant in our own day as they were in the days of Mahavira who revived it more than two and half millennia ago, why this should be is almost certainly due to its small number of adherents in India: four millions plus (Jain leaders estimate twelve million and claim that it was much larger in earlier centuries of Common Era) out of a total population of nearly a billion.

Jainism possesses a unique all-embracing precept from which all else flows: *ahimsaa*. *Ahimsaa* means 'non-violence and reverence for all life' a precept that forms the core of Jain theology; for Jains, both ascetic and lay, and it is the fundamental belief that governs their behaviour. This is supplemented by *aparigraha* (non-attachment to worldly possessions) and *anekantavada* (multiplicity of views)

This dissertation aims to analyse the role of Jain beliefs from their evolution in the mists of antiquity, through their reformulation by Mahavira, the last of the twenty four luminaries of Jainism in the sixth century BCE, and their historical influence on Jains and beyond up to our own times. It begins with an introduction on the Jain meaning of life, and the antiquity of Jainism. It follows with Jain history, its literature, its philosophy and teachings, the Jain community, its rituals, festivals and popular Jainism, and its culture. The thesis also discusses Jainism in the modern world covering topics such as animal welfare, environmental concerns and vegetarianism, the Jain view of the universe, Jain logic, science and Jainism, Jain art and architecture, Jain temples and places of worship, Jain institutions, and Jainism and the other major world faiths.

The exemplary luminary for Jains is Mahavira, an older contemporary of the Buddha, who is often described by non-Jains as the 'founder' of Jainism. However, Mahavira is for Jains the last of the twenty-four *tirthankaras*

('fordmakers' who cross the ocean of suffering to the other side of existence) or *jinas* (*conquerors*) of our era, and the inheritor of the religious teaching of Parsvanatha, the twenty-third *jina*.

Mahavira's major systematic innovation was the introduction of the fourfold *sangha*: the fourfold division of the community into *saadhus* (male ascetics), *saadhvis* (female ascetics), *sraavakas* (laymen) and *sraavikas* (laywomen), and this fundamental division reflects the degree of observance of the Jain teachings. It also allows the symbiosis and interdependence of the two groups upon one another; the laity look after the material needs of the ascetics and in return the ascetics guide the lay people on the spiritual path.

The essence of Jainism is of course the teaching of Mahavira. Jains revere a human being whose exemplary asceticism offers an idealised model for humanity to follow. This 'path of purification' is unique, not in its regime of austerities, yoga and meditation, which were common to the Sramanic tradition, but in its overwhelming ethical rigour, scientific approach, logical conduct and spirituality lead to the ultimate goal for the humanity of liberation (*moksa*) by self-conquest. The central preoccupation of Jain teachings is to realise this objective, to provide a definitive method, the *ratnatraya* or 'three jewels': *samyak-darsana* ('right faith'), *samyak-jnana* ('right knowledge') and *samyak-caritra* ('right conduct') together constitute the path to liberation.

Jainism has vast amount of sacred literature, but there is hardly a comprehensive text, which discusses all aspects of Jainism. This dissertation is an attempt to provide much needed research to fill this gap, which can be useful to both the modern Jain community and the non-Jains.

THE WORLD OF THE CONQUERORS:

The history, literature, religion, and culture of the Jains

THE WORLD OF THE CONQUERORS

History has witnessed many conquerors.

There have been conquerors of regions, lands, kingdoms and great empires. In contrast to the military conquerors like Alexander the Great, Julius Caesar or Clive of India, the modern world has presented opportunities for some to carve out great empires in business and in property. Others metaphorically 'conquer' areas of scientific research, of sport, of entertainment and other such worldly affairs.

These are, in a sense, external conquests. Often they prove to be fleeting and transitory. Great empires like those of the Romans or the British arise only to decline. Business achievements and sporting prowess are overtaken by events.

In our personal lives too, happiness and fulfilment often seem to elude us. It is in this realm of the personal that the Jain religion holds out both a challenge and a way forward: 'Jain' means conqueror, a conqueror of the self. In this work, we shall explore the world of those who have striven to achieve victory over the self and to gain the rewards that flow from it. These rewards are not of the fleeting, contingent, material kind and the happiness achieved is independent of material circumstances and events.

THE WORLD OF THE CONQUERORS
THE HISTORY, LITERATURE, RELIGION AND CULTURE OF JAINISM

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PREFACE AND ACKNOWLEDGEMENT

Jainism is regarded by its followers as the world's oldest religion, which was revived by the *tirthankara* Mahavira more than 2,500 years ago, in Bihar, northern India. He addressed himself to the mass of the people, delivering his teachings in *Ardha Magadhi*, then the language of the people in Magadha (Bihar). It is Mahavira who is credited with founding one of the distinctive features of contemporary Jain society and religion: the fourfold organisation of male and female ascetics and male and female laypeople. Throughout its long history, Jainism has seen periods when it has flourished and others when it has declined, but for thousands of years it has remained a living religion and a way of life in India. The three most important expressions of Jain teaching are the 'Three Jewels': Right Faith, Right Knowledge and Right Conduct. For followers of Jainism, the most important outward practices are *ahimsaa*, 'non-violence and reverence for all life', *aparigraha*, non-attachment to worldly possessions, power or position, and *anekantavaada*, 'relative pluralism' or the multiplicity of views.

Jainism can be seen as a microcosm of Indian society, yet its concepts have a direct relevance to many issues faced by the modern world. In the vibrant societies in which Jainism flourished, philosophical debates ranged widely, touching upon the entire range of human experience and understanding. Although all Jains shared a common fundamental outlook, differences of interpretation were bound to arise and these were responsible for a variety of rituals and worship, which led to the emergence of the four major sects of Jainism: Svetambar, Digambar, Sthanakvasi and Terapanthi. These sectarian differences seem less relevant outside India and the experience of Jain migration in East Africa and to the West has created new opportunities for seeing Jain identity in a fresh light.

In the work I undertook in creating the Jain Centre in Leicester, I had contact with and received the blessing and support of both the lay leaders and the ascetics from all the major sects of Jainism, to whom I am grateful for imparting the knowledge directly or indirectly about many aspects of Jainism that are not easily found in the text books. I am also indebted to my supervisor Dr. S. L. Gandhi for encouraging me to further my studies for a doctorate degree at the Intercultural Open University, The Netherlands, and for guiding me to write this dissertation. I acknowledge my gratitude to those who have helped me, directly or indirectly in the completion of this work. I must thank the many authors, mentioned in the bibliography, whose work has been a source of inspiration.

My special thanks are due to my wife Mrs Bhanumati Shah for her inspiration, sacrifice and her untiring work in entertaining all who helped me to complete the dissertation. I am grateful to my daughter Leena and my son Samir and their families for the constant inspiration to finish the work. It is my sincere hope that this work will serve both as an accessible introduction to Jainism for the general reader and as a spur to the scholars to undertake further study and research into this ancient faith.

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Dr Natubhai Shah
London

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Transliteration and Pronunciation

The languages of the Jain communities which produced the scriptures and the languages spoken in modern times by most Jains are very different from English.

There are difficulties in conveying to readers through print alone how words sound in other languages. I have transcribed words from ancient and modern Indian languages in a way, which seemed most likely to give modern English speaking readers an approximation to the original sounds.

In the case of personal and place names and of well-known words, such as *brahmin*, I have retained the spellings widely used in English, but which do not necessarily express the pronunciation accurately. Some examples are given in appendix 4.

Readers may assume that transliterated words sound approximately as they do in English except for:

Aa	the double a indicates a long vowel sound
dh	this aspirated combination of letters sounds like th in 'the'
c	in most instances, the consonant c sounds like ch as in 'chair'
s	most instances the consonant s sounds like sh as in 'share'

Letters such as t, th, d, l and n are not pronounced as in 'standard' version of English, but may, some time, require a prolonged or emphasised sound; interested students require expert help for the correct pronunciation.

ks and **jn** indicate two sounds which are unknown in English and an attempt to convey these accurately through transliteration would be unhelpful.

INTRODUCTION

Chapter 1.1

THE MEANING OF LIFE

Let me introduce you to Jainism by greeting you in a Jain way, *Jai Jinendra*. This greeting literally means: ‘honour to those who have conquered themselves’. By this, Jains mean honour to those who have conquered their inner impulses, whether good or evil, and who exemplify the path of self-conquest and happiness to all other living beings.

Life is dear to us all — human beings and other living beings, happy individuals as well as unhappy ones. Many questions about life arise in our minds. Who has given us life? Who takes it away when we die? Why are there injustices in life? Why are some born into poor families and others born into wealthy ones? Why are some born as humans and others born as animals? Why one is male and another is female? Why do some live a long life and others a short one? Why are some born with great intellectual gifts, while others are less well endowed? Can we explain why some are born with physical attributes, which are prized, such as beauty, while others lack these? Why is one person healthy and another full of suffering? Why do some achieve popularity and fame yet others are unpopular or even notorious? Why do some people have great wealth, while others cannot make ends meet?

The more we think, the more questions come into our inquisitive minds. Do our lives have meaning? Do they have purpose? Can we achieve permanent happiness and bliss? Who are we? Where have we come from? And what are we here for?

For endless centuries these questions have puzzled all thinking people, philosophers, theologians and the scientists. They have sought answers, postulated theories and have attempted to find the truth about these great mysteries and the nature of the universe. Some believe it is the will of the Almighty ‘Supreme God’, the creator, the sustainer and the dispenser of justice. Others maintain that the universe is eternal and the mysterious phenomena of nature, justice and injustice, are the results of karmic bondage of the soul. Our own actions in the past, whether good or bad, cause this karmic bondage, which we will discuss in detail later.

Jain tradition

Indian civilisation has produced many philosophies and religions. Among them is Jainism, one of the oldest religions in the world. Jainism is a religion, a philosophy, and a way of life taught and preached in the past by countless *Jinas* (and which will be taught in the future by further *Jinas*). Though historians have made various speculations about its origins, the origin of Jainism remains untraceable. Jains believe it to be an eternal religion. The name Jainism comes from *Jina*, meaning ‘victor’ in the classical Indian language Sanskrit. *Jinas* are the victors over the self, have achieved liberation from karmic bondage and they have attained the true characteristics of the soul such as infinite faith, infinite knowledge, perfect conduct, infinite bliss and eternity by their own efforts. They are called *tirthankaras*, those who lead us towards the path of the eternal life of perfection. *Tirtha* means pilgrimage, (spiritual) path, or the order, which follows this path. Each *tirthankara* establishes four orders of society (*caturvidha sangha*) consisting

of monks (*saadhhus*), nuns (*saadhvis*), male lay followers (*sraavakas*) and female lay followers (*sraavikaas*).

The *tirthankara* leads the above four orders of society towards the path of spiritual perfection by teaching the truth about the universe and its nature, the meaning of life and the ethical path to be pursued. When Jains say that Jainism is a religion preached by the *Jinas*, they mean Jainism expresses the eternal truths of life and spirituality taught by pure souls, who are victors of themselves, with perfect knowledge and understanding.

Jainism believes the universe to be eternal, its constituents such as living and non-livings things may change form, but they are basically eternal. Time rotates in a cycle, like a wheel moving clockwise, descending and ascending. In each half of the time cycle (aeon), descending and ascending, twenty-four *tirthankaras* establish the fourfold order and teach the path of happiness and perfection to all the living beings of the world. The first *tirthankara* in this aeon was Risabhdeva and the twenty-fourth (and last) was Vardhamana Mahavira who lived, according to generally accepted dates, from 599 to 527 BCE. (Jain K C 1991: pp 84-88)

Revival of Jainism

The last *tirthankara* Mahavira is not the founder of Jainism, but he revived and expounded the religious, philosophical and ethical teachings of previous *tirthankaras*. Jains believe that Jainism belongs to the non-Vedic, *sramana* tradition of Indian culture and is reputed to be pre-Vedic, antedating the coming of the Aryan peoples to India. Over a period of nearly a century after Mahavira's liberation, Jainism produced a series of omniscients. These were followed in succession, for more than two centuries, by scriptural omniscients and later by prominent ascetic scholars. These knowledgeable ascetics evolved Jainism into a complete religious system, with its own philosophy, ethics, rituals and mythology. They produced a vast sacred literature covering all aspects of human life and the situation of other living beings in the universe.

Mahavira was very practical in his approach. He divided society into male ascetics and female ascetics, who can follow his teachings rigorously, and laymen and laywomen who can pursue the path of his teachings to the best of their abilities in the light of their worldly duties. Jainism does not demand unquestioning faith from its followers, but encourages understanding before acceptance.

The fourfold order developed into a highly organised society of monastic orders and laypeople. Jains have created beautiful temples, *upashrayas* (places of meditation), and preserved most of their sacred literature. They have established institutions of education, social welfare and animal welfare. 'Live and help to live' is their motto and their way of life is based on the teachings of Mahavira.

Mahavira was a contemporary of the Buddha. Both of them preached religions that stemmed from the *sramana* tradition. Buddha founded Buddhism in the sixth century BCE, while Jainism has existed in India for much longer. They believed sacrifices and other religious practices conducted by brahmanical priests not only unnecessary, but a hindrance to the goal of *moksa* or *nirvana* (liberation). The way to liberation, they claimed, was through self-discipline, meditation and ascetic practices. The similarities between the Jain and Buddhist religions, and especially the fact that Mahavira and the Buddha lived at the same time in the same region, caused confusion among Western

scholars for a long time, but there are basic differences in the beliefs of Jainism and Buddhism.

Jainism believes in the equality of all souls and reverence for life in its totality. It accords significance to the minutest living organisms. Animal welfare, vegetarianism and care of the environment are very much at the heart of Jain beliefs. Relative pluralism has made Jains tolerant towards other faiths and has kept Jainism as an 'open' religion. Whereas Buddhism has missionaries and seeks converts, Jainism has not followed the path of active conversion.

Buddhism believes in the impermanence of the world and that everything is also transitory, which is totally counter to Jain belief that the universe and everything in it are real and permanent; the modes of the 'real entity' change, but the 'real entity' or the substance are permanent. Buddhism believes the soul to be a series of continuous unbroken instants of consciousness: it is an illusion. Jainism believes the soul as an eternal 'real entity', which has consciousness as one of its attributes; the soul keeps its individuality even after liberation.

Karma is very fine particles of matter according to Jain belief, while it is merely a force according to Buddhism.

Jainism prescribes a programme of spiritual training far more rigorous than the middle path of Buddhism and the fourfold order of Jainism does not exist in Buddhism.

Jain daily practices of ascetics, the temples, the rituals and the duties of laity differ from those of Buddhism. The life of Jain ascetics is much more austere than that of Buddhist monks. Jains have remained strict vegetarians. Buddhists are also vegetarians, but in other Buddhist traditions meat eating has become permissible, though Buddhists would not undertake the slaughter of animals themselves, nor accept meat slaughtered or cooked specially for them. Both religions have given importance to asceticism. Buddhism accepts temporary asceticism, whereas in Jainism it is permanent.

Jainism is a highly original system of thought containing ancient material. The two religions, though similar in origin and approach, evolved along different lines and each gathered a vast number of followers. But Jainism, unlike Buddhism, spread little beyond the frontiers of India. Its hold over its adherents in India, however, continued to be strong throughout the ages and it was able, therefore, to counter the strong forces of the Hindu revivalists. Buddhism, on the other hand, could not withstand these pressures and consequently virtually disappeared from the land of its origin. Jainism, though restricted to a minority, continues to be a living tradition in India today. Owing to recent migrations, Jain followers are now to be found in most countries of the world.

The Jain way of life is not at odds with normal everyday life. It is an ethical doctrine with self-discipline as its core. It does not recognise an almighty god or a Supreme Being. It believes in godhood that can be attained by most of us, provided we follow the teachings of the *Jina* and liberate our souls. Jains do not depend on 'divine grace' to attain liberation, but attempt to achieve it through individual initiative and effort. They worship *tirthankaras* as examples and do not ask for any favours.

Jainism is an open religion. Persons born in the Jain community have to be Jains by following the teachings of the *Jinas*. They have a better environment to be true Jains. Jainism believes, irrespective of labels attached to us by birth or otherwise, any person who follows the path of the *Jinas* is a Jain.

Jain teachings

Jainism teaches that the universe consists of living and non-living things. It is the attachment of non-living substances to living things, the soul, which causes suffering, an unending process of birth, death and rebirth. The Jain way of life consists of the co-ordinated path of the ‘Three Jewels’: Right Faith, Right Knowledge and Right Conduct. Right Faith is belief in the teachings of the *Jinas*, Right Knowledge is a proper grasp of the nine real entities making the universe, as found in the teachings of omniscient *Jinas*, and Right Conduct is the ethical code, behaviour and actions laid down by the teachings of the *Jinas*.

The universe consists of six substances: the soul, matter, the medium of motion, the medium of rest, space and time. The soul is the living being (*jiva*) and the others are non-living substances (*ajiva*). Both *jiva* and *ajiva* are interdependent and everlasting. Living beings can be categorised into two types: those who are liberated, that is who have successfully freed themselves from the cycle of birth, death and rebirth, and those who are still enmeshed in that cycle (worldly). Whenever the worldly (*samsaari*) soul appears on earth it is born as either a mobile or an immobile being. The immobile being has only one sense, that of touch. The simplest example is a plant. Mobile beings have the sense of touch and, in addition, one or more of the remaining four senses, taste, sight, smell and hearing. The five-sense living beings are further subdivided into those that have a mind, such as human beings, and those that do not have a mind, such as most animals. This produces a classification like that in Table 1.1 (It should be remembered that the traditional divisions may not accord exactly with those accepted by modern biology).

Table 1 1 Types of *Jiva*

<i>Jiva</i>			
<i>Liberated (siddha)</i>		<i>Worldly (samsaari)</i>	
Immobile		Mobile	
with one sense, e.g. plants			
2 senses e.g. worms	3 senses e.g. lice	4 senses e.g. bees	5 senses (with or without mind) e.g. animals, birds, fish, humans, celestial, infernal

Causes of The Mysteries of Worldly Life: In the worldly life, living beings have been attached to non-living *karma* since eternity and this bondage is responsible for birth, death, sufferings, pain and illusory pleasures of a temporary nature. Karmic bondage is the result of our own actions, physical, verbal or mental. The moment the *karma* is totally shed, the soul becomes liberated and is able to live with its full potentials of infinite bliss, knowledge, faith and spiritual energy, and perfect conduct eternally along with other

liberated souls. When one dies, the soul leaves the body, which is made of matter, but takes the *karma* attached to it. The type of *karma* forces the soul to create another body according to the characteristics of its particular *karma*.

Jainism describes *karma* as subtle matter of sub-atomic particles, not perceptible to the senses, found everywhere in the cosmos and having the property of penetrating the soul and clouding its characteristics. The activities of mind, body and speech create vibrations in these particles and attract them to the soul. Intense activities cause severe vibrations, causing these particles to penetrate the soul and stick to it tightly. The influx of karmic matter occurs all the time. Benevolent acts cause good *karma* (merit), while sinful acts cause bad *karma* (demerit). The result of merit is good body, good destiny and family, and material happiness; the reverse is the case with demerit. Both merit and demerit keep the soul in the worldly cycle, they do not cancel each other out. Karmic particles penetrate the soul and form karmic body around the regions of the soul. For liberation from the cycle of birth and death, all karmic particles, whether of merit or demerit, have to be shed.

The quantity, the size, the type and the density of karmic particles determine the form that the soul will assume in forthcoming births. It is the karmic body, which causes the living being to have inherent passions such as greed, anger, deceit and pride. Of course, external environments affect these passions, increasing their severity in a complementary way, but the Right Conduct including ethics, austerities and meditation can prevent this complementary effect.

After the results of the deeds, good and bad, have been worked out in the soul; the *karma* matter is shed. If this were to continue uninterruptedly then the soul eventually would shed all the *karma* matter. Unfortunately, this is impossible because while a being is shedding old karmic matter, it is simultaneously attracting new, through different actions of mind, body and speech. Thus the soul remains in bondage to the karmic body and transmigrates through the worldly cycle.

Liberation of the soul from karmic bondage can be achieved only through an active shedding of all existing *karma*. Jainism describes this as a two-stage process. The first stage is the blocking of all channels through which *karma* flows into the soul. This requires rigorous self-control and freedom from worldly attachments by cutting oneself off from worldly ties and occupying oneself in meditation. Once the ingress of *karma* has been blocked, then begins the second stage of shedding the particles of karmic body by austerities begins until the *karma* is destroyed. When this finally occurs, after countless lives and long spiritual development, the soul, released from its bondage, reverts to its true natural state of pure perfection and attains liberation. It ascends to the apex of the universe where it dwells in *siddha silaa*, a liberated soul without material body, enjoying infinite bliss, infinite knowledge, detachment and equanimity.

The theory of *karma* explains almost all the questions raised at the beginning of this chapter, such as the injustice in this world, the type of body one occupies, the misery and unhappiness, and the cycle of rebirth. The answer to the question, 'What am I?' becomes a little clearer. I am a soul, which occupies different types of bodies, which may be celestial, human, subhuman or infernal depending upon the *karma* attached to it. It is because of karmic bondage that an individual cannot enjoy the true characteristics of the perfect soul: infinite bliss, knowledge and peace, and the goal of life is to achieve it.

Like dirt mixed with gold particles, karmic bondage is attached to the living being from the time immemorial. It is the objective of human life to remove this bondage, achieve self-realisation and restore the soul to its natural state of eternal bliss and unending calm.

Jains argue that most individuals have not understood the true meaning of life. They are on the wrong quest, seeking the so-called ways to happiness through wealth, property, position, power and external objects. The pleasures brought by these material things are temporary, dependent on outside influences and substances that produce more and more desires, greed, pride, egoism, attachment and ultimately unhappiness. Ignorance, uncontrolled desires and activities of mind, body and speech are the causes of the bondage of the soul. The path towards self-conquest is gained if one controls the mind, develops detachment towards external objects, concern for the welfare of living beings, and contemplation on the soul. The happiness, which comes from within by self-conquest is not dependent on any external objects but is self-generated and permanent. To utilise the body for self-realisation and self-conquest is the true meaning of life.

Chapter 1.2 THE ANTIQUITY OF JAINISM

India is a land of religious people. In the West people see religion as a mental and spiritual activity but in the East people think of it as activity concerned with all aspects of mind, body and speech, so that every person, irrespective of his or her outlook, is a religious person. In India, the word usually translated by the English word 'religion' is *dharma*, but *dharma* has a wider connotation, it involves the individual's duties and functions, physical and spiritual, throughout life. It is a way of life, thought and action, unlimited in scope. However, traditionally, the *dharma* is defined as those activities, which lead one to total happiness and self-realisation. It is this meaning of *dharma* that we shall use throughout this dissertation.

In the Jain view, the ideal religion would be capable of being a universal religion having the widest possible appeal. However, we know from history and our own experience that the world's major religions such as Hinduism, Buddhism, Sikhism, Jainism, Christianity, Islam and Judaism have so far been of limited or qualified appeal. Some of these religions are named after a historical figure, Christ or Buddha, some after a nation or its lands, Hind or Judah, and others after particular qualities, Islam (submission to God). Jainism falls into the latter category, taking its name from Jina (self-conqueror). Jainism sees self-conquest as a goal to which all human beings should aspire. It is in this that modern Jains see its potential for universality.

The Indian sub-continent has long been a land of many religions: today Hinduism, Islam, Christianity, Sikhism, Buddhism and Jainism are all - important living religions. Though the 1981 census shows a fairly small number of Jains, around three millions, the number of people who follow the Jain way of life, whether consciously or not, is many times more, not only in India but also throughout the world. Jain organisations in India estimate that the number of *de facto* Jains may be as high as twelve million. The discrepancy in the figures of Jain organisations and official figures may be due to the fact that in the 19th century British rule gave the name Hinduism to the coalition of religions that existed in India (Bowker 1997: p.18).

There has long been confusion, among scholars as well as ordinary people, regarding the history, origin and status of Jainism. It is only in the last hundred years that Eastern and Western scholars have studied this religion and the results of their researches have done something to clear the clouds of confusion which long veiled Jainism. Dr S. Radhakrishnan, the great philosopher, scholar, who was the President of India (1962-1967), wrote 'Jainism is a Pre-Aryan religion, which prevailed in India long before Mahavira and Parsva, the last two *tirthankaras*' (Radhakrishnan 1929-31: vol 1, pp.287). In 1947 Pandey has stated that the anti-ritualistic tendency, within the Vedic fold is the impact of an asceticism (predominant in Jainism) which antedates the Vedas. (Pandey, quoted in Roy 1984: p.12). The scholars such as Hiralal Jain, Zimmer, Jacobi, Vincent Smith, and Furlong have studied Jainism and the results of their researches have cleared the clouds of confusion surrounding Jainism.

These scholars have confirmed that it is without doubt one of the oldest religions of India, distinct in its own right from Buddhism (with which it was long confused in Western eyes) as well as from other Indian faiths. In the *Majjhima Nikaya* (*Mahasimhanada Sutta*: 1,1,2), it has been noted that the Buddha was from the *sramana*

tradition and undertook rigorous ascetic practices such as pulling one's hair and fasting; these practices are similar to those of the disciples of Parsvanatha, the twenty-third *tirthankara* of the Jains. Both Dhamananda Kosambi and Pandit Sukhlal claim that the Buddha did adopt the practices of Parsva tradition, the fourfold practices of conduct, before he developed his system. According to the historian Radhakumuda Mukharjee, the Buddha developed his way of life after attempting the Jain and Vedic practices; this has been confirmed by Mrs. Rhys Davids in her book 'Gautam, the Man' (1928: pp. 22-25).

Much scholarly work has been devoted to tracing the early history of Jainism, though the origins of the religion lie far back in prehistory and the beyond scholarly reconstruction. Jain writings have preserved an extensive and consistent legendary history. In contrast to this traditional account, modern scholarship has reached widely varying conclusions, though confirming in some parts the traditional view.

The study of history never had the importance in India, which it has had in the West or in China and much of the early history of India, and not only of Jainism, is still obscure. Research in the last century or so has increased our knowledge of India before the time of Alexander the Great.

It is possible to look at the early history of Jainism through sources of four kinds: (i) Literary, (ii) Archaeological, (iii) Scientific-Geological and (iv) Philosophical. These have been studied by, among others, J.P. Jain in *Jainism, the Oldest Living Religion* (1988). The main characteristics of Jainism do exhibit a primitive and prehistoric substrata, though dynamic in its development.

(i) *Literary Sources*: It must be emphasised that many of the conclusions regarding early Jainism drawn from early literary sources are highly speculative, depending often on the individual interpretations of particular scholars regarding chance references in the sources studied, the *Vedas*, *Puraanas*, and other historical records. Thus it is said that Jainism was in existence in the period of the *Mahabharata*, the great Indian epic.

A copper plate inscription discovered in Kathiawar (Gujarat) in 1935 recording a grant to a king of the Sumera tribe who built a temple to Neminatha, the twenty-second Jain *tirthankara*, at Rasvataka (Girnar), is adduced as confirmation. The *Rigveda*, said to be the earliest book still extant and reputed to date in part from as early as 4,500 BCE, though reaching its final form around 1,500 BCE, includes hymns referring to the first *tirthankara* Risabhdeva. It describes him as a great man from the *sramana* (that is, Jain) tradition and refers also to the twenty-second *tirthankara* Neminatha (Jain J.P. 1951 pp.20-24). The ancient writings known as *Puranas* follow the *Rigveda* and even gave Risabhdeva the status of one of the incarnations (*avataaras*) of the god Vishnu (Chatterjee A. 1978: p.7). Later Indian literature contains references to the same effect. It is said that the traditional name for India, Bharat, has been derived from that of Risabhdeva's son, Bharat (Kalghatgi 1988: p.28). The historicity of the twenty-fourth *tirthankara*, Mahavira, and his predecessor Parsvanatha, some 250 years earlier, has been proved beyond doubt.

(ii) *Archaeological*: The epoch making discovery of the prehistoric Indus Valley Civilisation (c.4,500 to 1,500 BCE) at Mohenjodaro and Harappa (now in Pakistan) has provided material on the basis of which some have concluded that Jainism existed already during this ancient civilisation (Moh. Ind, plate xii, Fig. 13, 14, 15, 19, 22). The evidence is capable of many interpretations: here, for what they are worth, are the main

pointers. Nude figures in standing posture have been interpreted as Jain *yogis* in the relaxed standing meditational (*kaayotsarga*) position widely found in Jain iconography. Similar figures appear on some of the seals excavated at these sites. Seals have been found bearing the image of a bull, the emblem of Risabhdeva. Hooded figures may represent the seventh *tirthankara* Suparsvanatha, whose main iconographic characteristic is a hood formed by seven snakes. Attempts to interpret the Indus Valley script have been largely unsuccessful, though the historian Pran Nath Vidyalkar has read the inscription of seal No. 449 as *jineshvar* or *jinesha*, possibly representing the *Jina* or self-conqueror, a term used for the *tirthankara*. He also seems to have deciphered the incantation *srīm hrīm klimek*, used (but not exclusively) by the Jains (Shah D.T.1965: pp.559-560). If one accepts the interpretation of this, admittedly problematic, evidence, the existence of Jainism can be traced back to pre-Aryan, pre-Vedic times, and to the original Dravidian inhabitants of northern India, perhaps as far back as the seventh millennium BCE.

(iii) *Scientific—Geologica*: It appears that the last ice age ended about 8,000 to 10,000 years BCE. In the succeeding post glacial age it is thought that Aryan peoples began moving south towards India. They found a good level of civilisation at the borderline between the neolithic, or new stone age, and the chalcolithic age when copper and stone implements were in use side by side (Jain K.C. 1991: p.4). This is the period when the civilising work of the first *tirthankara*, reputed in Jain tradition to have introduced humanity to the new useful arts, could have taken place.

(iv) *Philosophical Evidence*: Certain Jain philosophical or cosmological principles suggest great antiquity. Three examples may make this clear:

- The concept that life exists in all things, except limited range of pure matter, is characteristic of Jain thought and seems to be of ancient origin;
- The concept of cyclical time is found in Buddhism and in other ancient religions;
- Buhler has referred to the third concept supporting the antiquity of Jain thought (Buhler 1908, Tr. By Burgess 1963: p.7). It is the identity or non-difference between a substance and its attributes. This has been modified by the later concept of 'relative pluralism' (*anekaantavaada*), a characteristic of Jainism seeing all facts from multiple viewpoints.

Undoubtedly, the Jain religion is of great antiquity. The simple fact is, however, that given the present state of our knowledge, any attempts to trace or date its early history are speculative.

HISTORY

Chapter 2.1

TRADITIONAL HISTORY OF THE ORIGINS OF JAINISM AND THE FIRST *TIRTHANKARA*

Jainism, like every religious and cultural system, has a traditional account of its origins. In Jain belief the sermons of an omniscient *tirthankara* were delivered in a divine language, which were rendered by the chief disciples into scriptures and preserved over many centuries, at first as memorised by the ascetics and only later as texts. This vast sacred literature, of the primary canon and subsidiary texts, contains accounts of the origins of Jainism, lives and teachings of the *tirthankaras*, cosmology and the cycles of time.

The Jains believe that their religion is eternal and non-revealed, that knowledge is realised through the awareness of the true self, typified by the experiences of the *tirthankaras* and their chief disciples, known as the heads of ascetic lineage (*ganadharas*). They existed in a cosmic cycle of time, which is described using the image of the single rotation of a wheel (see figure 4 4). We are living in the fifth phase of the descending cycle, which is 21,000 years long, so far, more than 2,500 years have passed in this phase. According to Jain tradition, Risabhdeva was destined to be the first *tirthankara* in the present descending cosmic cycle.

Due to the lack of generally available English translations of many traditional Jain texts, we outline here some of the mythological material relating to the cosmic cycle. The first phase of the current cosmic cycle (*susamaa-susamaa*) was a period of great pleasure, of the utmost happiness for people; their lives were without strife or want; all their needs and desires were abundantly satisfied by ten miraculous wish-fulfilling trees. In this period men and women exhibited great love towards each other and spent all their time together in a faithful relationship akin to marriage; both were destined to die simultaneously and, at the very moment of death, to give birth to twins, a boy and a girl. These twins, in turn, lived as husband and wife until it was time for them to die when they gave birth to another set of twins.

The second cosmic phase (*susamaa*), was also one of pleasure, of happiness, although not of utter bliss. In the third phase (*susamaa-dusamaa*) happiness became tinged with unhappiness and, as this phase drew to close, the power of the wish-fulfilling trees diminished.

The Age of Fourteen Patriarchs (*Kulakaras*)

The texts go on to tell how at suitable intervals in the descending era fourteen Patriarchs were born, who played a significant role in assisting people to cope with the declining condition of the world and explained the many changes that would follow as the cosmic cycle continued on its downward course.

The first startling change was that the sun and the moon became visible in the sky, until that time the brilliance of the radiant wish-fulfilling trees had obscured the light of all celestial bodies, but now, as the intensity of the former dimmed, the latter shone forth. The appearance of the sun and the moon aroused fear and suspicion in the minds of the people and it became the task of the first Patriarch to calm their apprehension by

describing how these celestial bodies had become visible. As the light from the radiant wish-fulfilling trees faded further, twinkling stars manifested themselves in the skies. The second Patriarch described the nature of this phenomenon, discussing the different stars, the constellations, and the movements of the planets, and the causes of solar and lunar eclipses. He also prepared men and women for forthcoming changes such as the rising and setting of the sun, which would lead to a separation between day and night on earth.

In the time of the third Patriarch, the texts recount that people were astounded to see animals such as lions and tigers, which had hitherto been harmless, turn into fierce predatory beasts. The third Patriarch told them not to expect the animals to be docile any longer, and he warned them to avoid all animals, which possessed fangs, claws or long horns, with the exception of domesticated cows and buffaloes. For the protection of the people, the fourth Patriarch instructed them in the use of weapons and other means of legitimate self-protection.

As the descending era advanced, the power of the wish-fulfilling trees declined still further until even basic necessities, such as food, became scarce, which caused serious dissent among the people. The fifth Patriarch therefore assigned the wish-fulfilling trees to specified territories and encouraged everyone to share whatever resources were available, but some individuals made sly incursions into the areas of others, which resulted in bitter and violent quarrels. The sixth Patriarch was compelled by this situation to demarcate territorial boundaries by means of hedges. The seventh Patriarch taught people how to ride upon animals such as horses and elephants. As described earlier, the traditional texts inform us how in the initial phases of the cosmic cycle, parents had no occasion to see their offspring, because they died the instant their children were born. This began to change during the rule of the eighth Patriarch, as at that time parents began to catch fleeting glimpses of their children. Thereafter, the advent of each further Patriarch coincided with a lengthening of the time which parents and children could spend together. At first this was only for a few minutes, then a few hours, then a few days until, finally, the term of family life extended over many years.

The texts continue with stories from Patriarchal times: an account of how familiar geographical features, such as hills and streams, were formed, and how the twelfth Patriarch taught people the skills necessary to deal with these changes, such as building boats and cutting steps into the slopes of hills. The thirteenth Patriarch introduced a major social change: exogamy (out-marriage), henceforth individuals could choose marriage partners from other social groups or clan; formerly, brothers and sisters had cohabited, a practice well documented among ancient Egyptian pharaohs. The *Rigveda* acknowledges this form of cohabitation, and has a reference to Yama's rejecting the amorous advances of his sister Yami (quoted in Kalghatgi 1988: p.14).

The fourteenth and final Patriarch was Nabhiraja, who is also known as Manu, and this text links Jain tradition to other Hindu mythology. In Hindu mythology, there are fourteen *manus* who correspond in some ways to the fourteen Patriarchs of the Jains; for example, in the *Shrimad Bhagavata*, the most celebrated of the eighteen Hindu texts known as the *puraanas*, Nabhiraja is claimed as the great-grandson of the first *manu*, Svayambhuva (Kalghatgi 1988: p.14). By the time of the fourteenth Patriarch, people had learned to work, the world had deteriorated and became a place where it was necessary to work in order to survive, and new challenges arose for the Patriarch to resolve.

Risabhdeva—the first *tirthankara*

The *Kalpa Sutra* (ascribed to Bhadrabahu: 3rd century BCE), describes the biographies of the first, twenty-second, twenty-third and twenty-fourth *tirthankaras*, and mentions in brief second to twenty-first *tirthankaras*.

According to Jain traditional accounts, Risabhdeva lived at the end of the third cosmic phase. He is also known as Adinatha (the ‘First Lord’). He was said to be the son of the fourteenth Patriarch Nabhiraja and his wife Marudevi; his family took the name Ikswaku, because, according to the ninth century CE Jain scholar Jinasena, Risabhdeva was the first to teach people how to extract the juice of sugar cane (in Sanskrit, *ikshu*) (Kalghatgi 1988: p.18). The age in which Risabhdeva lived is described in the texts as a transitional period when old traditions were fading and new values were yet to assert themselves. People lived, as it were, in mid-stride with one foot still in the past and the other ready to step into the new social environment yet to be consolidated. The earlier nomadic way of life had ended, but family and social stability were yet to become established. The population was slowly increasing, yet natural resources and social structures appeared to be inadequate. As a consequence, human greed arose, and with it a tendency for criminality. It was therefore necessary to draw up codes of conduct for the betterment of society and in order to facilitate the establishment of a stable social order, the fourteenth Patriarch, Nabhiraja, organised people into a social polity. His son Risabhdeva became the first king and exercised political authority, establishing the capital of his kingdom at Vinitanagara (modern Ayodhya) and producing the first laws for the governance of his people. Although historians are, not surprisingly, sceptical about the traditional accounts of the lives of the twenty-four *tirthankaras*, it may well be that Risabhdeva was an actual prehistoric figure around whose real life much legend has gathered over time. Other civilisations look back to their founding ancestors, often embellishing their biographies with legend: the early Emperors of China or the Patriarchs of the Bible are but two examples of this, and historians will perhaps never completely succeed in separating myth from historical fact.

Jain tradition says that the most important task facing Risabhdeva was to provide food, shelter and protection for his subjects; he taught his people agriculture, further military skills, as well as introducing the skill of making earthenware pottery and fire for cooking. Education was not neglected and he taught the seventy-two traditional arts for men and the sixty-four for women. Jinasena also notes the six main arts and sciences of Risabhdeva’s time: (i) the use of weapons (*asi*), (ii) writing (*masi*), (iii) agriculture (*krusi*), (iv) education (*vidya*), (v) trade and commerce (*vanijya*), and (vi) art and architecture (*silpa*) (Kalghatgi 1988: p.19). Risabhdeva’s sons and daughters received instruction in economics, social science, dancing, singing, painting and mathematics. During his reign animals were first domesticated: cows, horses and elephants. His daughter Brahmi was taught the alphabet and literature, and so the early script, the precursor of the *devanaagari* system (in today’s Hindi and other north Indian languages) called *braahmi*. Risabhdeva is therefore seen as the pioneer of education and the arts of civilisation, and he taught that the status of women was equal to that of men.

Risabhdeva was the first to divide the people into three classes (*varna*): warrior (*ksatriya*), merchant (*vaisya*) and manual worker (*sudra*), based purely on the division of labour, not on birth, which contrasts with the situation in the later Indian caste system. The aim of caste divisions was to utilise the capabilities of different people in an efficient

manner in order to bring about economic prosperity, and Risabhdeva himself taught the use of weapons and the art of warfare and may thus be considered a *ksatriya*. He travelled far and wide in his kingdom and encouraged the *vaisyas* build up trading links, he argued that all people should do their duty wholeheartedly and serve the people in the capacities best suited to them. The triple division of society did not in any way suggest the superiority or otherwise of one class in relation to the others; all were equal in the eyes of law and society. In the time of Risabhdeva's son, Bharat, a fourth class was introduced, that of intellectuals (*Brahman*), and this additional distinction was introduced not because the *Brahmans* were superior by birth but because it was found necessary that some of Bharat's subjects who had intellectual ability should specialise in learning and teaching. Thus the teachers, and those engaged in meditation and the search for knowledge, were to be considered *brahmanas*, and the three varnas of Risabhdeva's time became four under Bharat, but the system remained, however, purely functional and unrelated to an individual's birth.

Thus King Risabhdeva brought social and economic benefits to his people and to their welfare. He is credited with being the first king of ancient times, and is depicted as an inspired guide to his subjects, ruling with justice and charity, with malice to none and showing compassion to all. By the standards of the ancient world, his was seen as an enlightened age.

Risabhdeva ruled for a long period with justice and equanimity, but his heart was not content only with worldly matters. His efforts for the betterment of society reflected a hunger and thirst after spiritual rather than temporal matters. While he desired good for his people and strove to develop his kingdom for the prosperity of all, he yearned within himself to look beyond and seek, with a detached mind, the goal of spiritual perfection. One story tells how on a spring day his court was filled with courtiers and subjects, watching the dance of an ethereal dancer named Nilanjana (Kalghatgi 1988 pp 21). The dance was exquisite and the audience was entranced, Risabhdeva was engrossed, however in the middle of the dance Nilanjana collapsed and, according to the story, her body disappeared. But Indra, lord of the celestials, instantly introduced a 'replica' of Nilanjana and the dance continued apparently without interruption. The audience knew nothing of the collapse of Nilanjana and the introduction of the substitute. However, with his clairvoyant knowledge, Risabhdeva saw through the substitution and, in doing so, became intensely aware of the transience of the world. His mind turned to contemplation of the meaninglessness of this world and its activities. He began to long for the realisation of the spirit, which is more permanent than involvement in worldly affairs. He decided to renounce the world. He handed over most of his kingdom to his eldest son Bharat and distributed the remaining parts to his other sons. He gave to his son Bahubali the kingdom of Poudanapura. Risabhdeva left Ayodhya and, in a garden called Siddharta-Udyana on the outskirts of the city, sitting beneath an *asoka* tree, he discarded his clothes and ornaments, plucked out his hair, and became a ascetic on the eighth day of the dark half (when the moon was waning) of the month of *Caitra*.

The incident of Nilanjana may have a mythological content but it has great psychological significance, as such occasions express the inner yearning for renunciation provoking the non-attached to action. With sufficient intuitive insight a person distinguishes the real from the appearance. For thousands of years people have seen objects fall to the ground, but it was Newton who saw in that simple fact the law of

gravity. It was the everyday occurrence of seeing an old man, a sick man and a dead body that led the Buddha to embark upon his quest for the meaning of life. Similarly, Risabhdeva's enlightenment arose from his own reflection upon a mundane enough scene, a dance.

Risabhdeva spent one year in the practice of asceticism and meditation. People offered him gifts appropriate for a king, but he declined them. He did not seek food from others and he fasted for almost thirteen months. (Jain ascetics accept appropriate food only when it is offered). During this time some four thousand people had joined him as disciples, but they eventually found it too much of a strain to live such a severely ascetic life. Gradually they departed to set up their own 'schools' with an emphasis on the middle way between indulgence and austerity.

After thirteen months, on an auspicious morning on the third day of the bright half (when the moon is waxing) of the month of *Vaisak*, Risabhdeva entered the city of Gajapura (modern Hastinapura). The ruler of the city, King Sreyansa approached the ascetic with great respect and offered him some sugar-cane juice and on this occasion, as the food was appropriate for an ascetic, Risabhdeva accepted the gift offered. According to tradition, this was the first sustenance he had taken since becoming an ascetic. To-day, many Jains follow Risabhdeva's example and fast (on alternate days) for a year; they break their fast at Hastinapura on the auspicious day known as the 'Immortal Third' (*aksaya tritiya*). This austerity is called the yearlong penance (*varsi tapa*).

For a long period after this Risabhdeva practised penance and meditation, and during his wanderings he visited many places. One day, it is said, he was sitting under a banyan tree, lost in meditation; it was the eleventh day of the dark half of the month of *Phalguna*. In the early hours of the morning he reached the highest state of transcendental meditation and was absorbed in the realisation of the self; he became free of all obscuring *karma* and reached the state of perfect knowledge, omniscience. He was one who had conquered all passions and became a *Jina*, an *arihant*, an enlightened one and a *tirthankara*. In a sermon he is recorded to have said: 'The aim of life is not indulgence in pleasure but self-restraint and sacrifice for the sake of others. Life is not for attachment but is for detachment for the sake of self-realisation. Do not fall prey to instincts and impulses but make efforts towards the realisation of the self (Kalghatgi 1988: p.23).'

Tirthankara Risabhdeva preached the five major vows to the ascetics and the twelve minor vows to the laity. Having listened to his sermons, Bharat, with his brothers and his sister Sundari, accepted the rules of conduct for the laity expounded by Risabhdeva. He is reputed to have established the fourfold structure of Jain society, which is recognised to day, a society of monks, nuns, laymen and laywomen. Risabhdeva travelled widely, preaching the message of non-violence and non-attachment to possessions, which have remained basic principles of the Jain religion; he explained Jain philosophy, cosmology, *karma* theory and other basic tenets. His sermons emphasised the practical path for self-realisation and permanent happiness.

In its efforts to reach spiritual heights, Jainism does not ignore the secular life, as the cardinal view of the Jain is to give due weight to the spiritual without ignoring secular values. Jainism is quite aware that, to borrow an analogy from Christian scriptures, we must render unto Caesar what is Caesar's and to God what is God's. A story told about Risabhdeva's son Bharat that might serve to illustrate this point.

Bharat ruled his kingdom with justice and an exemplary regard for the highest values in life, his people were happy, his capital city, Ayodhya, was prosperous. An interesting aside to the story is the fact that the country, which Bharat ruled, modern India, stretching from the Himalayas to the southern seas is today called Bharat by its inhabitants after its erstwhile ruler. One day King Bharat received three pieces of news: the first was the news of Risabhdeva's enlightenment, the second was the news that his son was born, and the third was of an amazing event in the royal armoury. A miraculous weapon, a sharp edged discus (a weapon known as a *cakra*, widely used in ancient India) had suddenly appeared in the armoury. Bharat interpreted the significance of these events quite differently: Risabhdeva's enlightenment he saw as belonging to the world of religion (*dharma*); the birth of his son he saw as a worldly matter, belonging to the realm of desire (*kama*); and the event in the armoury was a matter belonging to the realm of political authority (*artha*). Accordingly, Bharat paid his respects to Risabhdeva, left his newborn son and went out on a military campaign of conquest armed with the miraculous *cakra*.

Bharat interpreted the appearance of the *cakra* to mean that he should set out to conquer the (known) world, to become the first World Emperor (*cakravarti*). He campaigned successfully to the east and the rulers there accepted his authority, likewise he conquered the south, west and north. On his triumphant return to Ayodhya, the miraculous *cakra* would not enter the city. The wisest of his advisers said to the king: 'O king, this sign means that you have yet further conquests to make. Your brothers have not yet paid homage to you. Your brother Bahubali should come to pay homage.' The king sent messengers to summon his brothers to pay homage, but his brothers were upset at this summons and with the exception of Bahubali, they went to Risabhdeva and offered to renounce the world and become ascetics. Bahubali is said to have been strong, handsome and upright of character. He said to Bharat's emissary: 'O noble one, you have brought a message from the king, Bharat. If your *cakravarti* had sent for me as brother to brother I would gladly have gone to meet him. But your *cakravarti* is an ambitious man and ambition knows no bounds. He wants me to surrender to him. Go and tell your master that I would rather meet him on the battlefield; ask him to be prepared for the fight. The two armies met outside Poudanapura. To avoid the huge loss of life, which would inevitably, result from a pitched battle, advisers on both sides suggested a single combat between the two kings. The duel began and during a bout of unarmed wrestling, Bahubali lifted his brother clear off his feet and was about to throw him, when it dawned on him how disrespectful it was to treat an elder brother in such a way, just to become an emperor into the bargain. He therefore let him down gently to the ground. The traditional account says that Bharat found this act humiliating and, contrary to the rules of a fair duel flung the *cakra* at his brother, but instead of striking Bahubali, which would have been fatal, the *cakra* circled around him harmlessly (the *cakra* never harms a family member) and then returned to Bharat. This had a profound effect upon both men. Bharat felt ashamed of his cowardly act of anger. Bahubali realised the futility and emptiness of all that had happened. He announced to his brother that he was giving up his former life to become an ascetic.

Accordingly, he left his kingdom and went into the forest to perform penance, to live an ascetic life and to meditate. He meditated in a standing position. A massive statue at Sravanbelgola in southern India, one of the most famous places of Jain pilgrimage,

depicts Bahubali deep in meditation, heedless of the creepers growing over his limbs. For a year he practised austerities, but failed to gain enlightenment. His pride in his spiritual practices and envy of his brothers who had earlier achieved enlightenment were an impediment to his own progress. Eventually, with the help of his sisters Brahmi and Sundari, he was able to attain self-realisation and enlightenment (*trisasthi salaakaa purusa* 1989: 1:184).

For the Jains, the story of the struggle between Bharat and Bahubali is significant. For example, the story exemplifies the Jain attitude of ‘relative pluralism’ (*anekaantavaada*), the principle of seeing things from all possible points of view. Bahubali won the duel in one sense, but when he considered what had taken place he was overcome by a sense of the futility of his actions.

As for Risabhdeva, he lived for many more years, moving from place to place preaching the tenets of Jainism. There are many legendary accounts of his life. When the third phase of the descending cycle of time was three years and eight months from its conclusion, Risabhdeva and ten thousand disciples went to the Astapada Mountain where on the thirteenth day (or fourteenth, according to some) of the dark half of the month of *Maagha*, he attained final liberation.

Chapter 2.2 THE LATER TIRTHANKARAS

In Jain tradition the twenty-four *tirthankaras* are born in each half of the cycle of time. We are currently in the regressive half-cycle (*avasarpini*), when it is steadily becoming more and more degenerative. Risabhdeva, the first *tirthankara* of the present half-cycle, lived during the latter part of the third phase of this half-cycle, when life was on balance rather happier than unhappy. His successors, the other twenty-three *tirthankaras*, lived during the fourth phase when unhappiness prevailed but did not completely exclude happiness. The twenty-four *tirthankaras* and their iconographic symbols are set out in table 2.1.

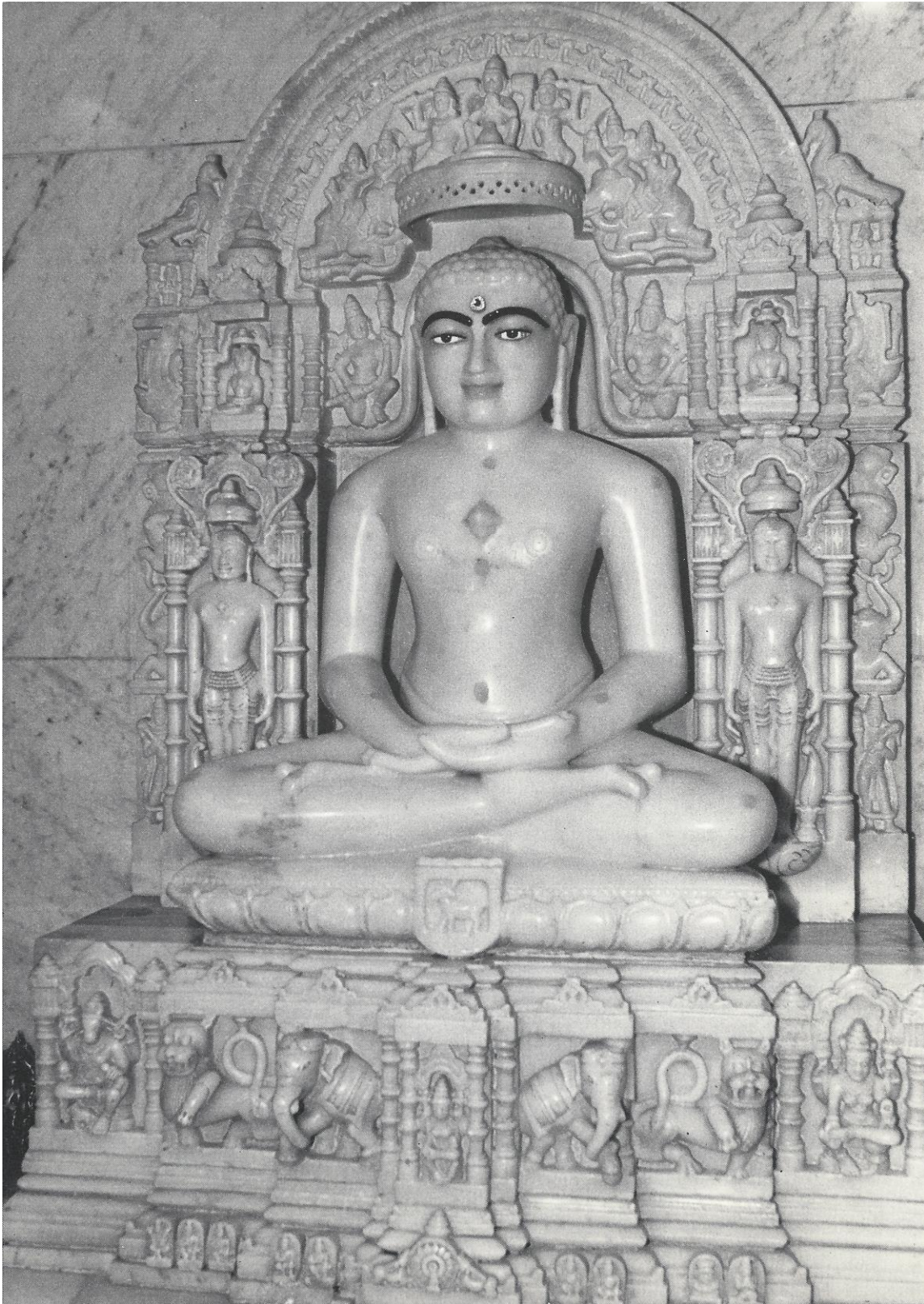
Table 2.1 The twenty-four *tirthankaras* and their iconographic symbols

<i>tirthankara</i>	<i>Symbol</i>	<i>Tirthankara</i>	<i>Symbol</i>
1. Risabhdeva	Bull	13. Vimala	Boar
2. Ajita	Elephant	14. Ananta	Hawk
3. Sambhava	Horse	15. Dharma	Thunderbolt
4. Abhinandana	Ape	16. Shanti	Deer
5. Sumati	Partridge	17. Kunthu	Goat
6. Padmaprabha	Lotus	18. Ara	<i>Nandyavarta</i>
7. Suparsva	Swastika	19. Malli	Water jar
8. Candraprabha	Moon	20. Munisuvrata	Tortoise
9. Suvidhi	Crocodile	21. Nami	Blue lotus
10. Sitala	<i>Srivatsa</i>	22. Nemi	Conch shell
11. Sreyansa	Rhinoceros	23. Parsva	Cobra
12. Vasapujya	Buffalo	24. Mahavira	Lion

[Note: the suffix nath(a) or swami meaning lord or protector is commonly added to many of these names.]

The succession was not continuous: there were long periods between one *tirthankara*'s leaving the world and another's appearance to teach the faith to the people. The Jain scriptures relate the extraordinary attributes, dimensions and longevity of these teachers. We are on the verge of history, albeit still shadowy, with the twentieth *tirthankara* Munisuvrata, said to have been a contemporary of Rama, the hero of the great epic, the *Ramayana*, but who is also prominent in the Jain biographical literature, the *Padmapuraana*. Neminatha, the twenty-second, is described as a cousin of Lord Krishna who figures so prominently in the *Mahabharata*, and if Krishna is accepted as an historical figure, then we can probably argue that Neminatha was also historical. With Parsvanatha there is little doubt as to his historicity: according to the traditional dating he lived and preached in the eighth century BCE, 250 years before Mahavira and, of course, there can be no serious challenge to the historical existence of Mahavira. In this chapter we shall look briefly at the lives and teachings of the last two *tirthankaras* before Mahavira, Neminatha and Parsvanatha. The life of Mahavira, who was certainly not the founder of Jainism, though he can have some claim to be considered as the founder of the modern Jain faith, as we know it today, will be considered in the next chapter.

Plate 2.1 Image of Shantinatha at Jain Centre, Leicester, England.
(Note the iconographic symbol of a deer)



It is well to be aware that scholars in comparison with the Brahmanical ‘orthodoxy’ have relatively neglected the non-Vedic (*sramana*) schools of thought. This is hardly surprising, given the numerical preponderance of adherents to Hinduism in the Indian sub-continent and the multiplicity of philosophical and religious traditions embraced within that indefinable term. The sramanic schools, represented particularly by Jainism and Buddhism, have tended to be regarded as a revolt against the orthodox Vedic tradition with its sacrifices and rituals, rather than as independent traditions. There has been little study of the lesser *sramana* currents of thought. Buddhism has certainly had its full share of attention but a great deal of its history has lain outside the geographical bounds of India, Jainism has produced over the centuries many distinguished scholars but until fairly recently the Jain tradition was introspective and little known outside a limited circle.

Neminatha

Neminatha (or Aristanemi) is referred to on four occasions in the *Rigveda* (vol 1: 1,14,89,6) as well as in the *Samaveda*. In the *Yajurveda* (Radhakrishnan 1929-31: vol. 1 pp 287) three *tirthankaras* are noted: Risabhdeva, Ajitanatha and Neminatha. Dharmananda Kosambi maintains that Angirasa Ghora who appears in the *Candogya Upanishad* was Neminatha (*Bhagvati Sutra*: 1, 1 quoted by Kalghatgi 1988: pp 55). Indeed the path to self-realisation, which Angirasa Ghora taught to Krishna, bears a striking resemblance to the five great vows, which Mahavira was later to expound. Angirasa Ghora spoke of honesty, asceticism, charity, non-violence and truthfulness. In the *Mahabharata* Neminatha is described as teaching the way to liberation (*moksa*) to King Sagara (*Mahabharata*: Santi Parva 288, 5, 6). The dating of the different parts of the *Mahabharata* is very uncertain in spite of modern scholarship, and since *moksa* was a relatively late concept in orthodox Brahminical thought, this must represent an early example of *sramanic* teaching. The identification of Neminatha with a Scandinavian or Chinese deity, propounded by some, may be regarded as fanciful (Annuals, Bhandarkar Institute date n.a: Vol. 23 p. 122). Leaving aside Jain tradition, the evidence for the historical existence of Neminatha may be regarded unproven, though there is no reason to reject him as an historical figure, but the traditional accounts of his life are both interesting and inspiring.

Neminatha’s birthplace is given as Shauripur (*Uttaradhyayana Sutra*: 22.3-4), near the modern city of Agra in Uttar Pradesh and at that time the capital of a small state where two princes ruled, Vasudeva and Samudravijaya; Krishna was the son of Vasudeva, and Neminatha was the son of Samudravijaya. Neminatha grew up as a handsome, dark complexioned, strong youth, endowed with unprecedented knowledge. Krishna loved and respected him. There are tales of his great strength even as a boy, his spinning of the great *cakra*, the discus, on the tip of his finger, or, also from the armoury, swinging with ease a mighty club. He could also blow the conch-shell bugle so loudly that it frightened the people of the whole town.

The story of Neminatha, as given in numerous Jain works, is seen as one of the most inspiring examples of non-violence (*ahimsaa*). When he was old enough Neminatha was betrothed to a beautiful princess, Rajamati, the daughter of King Ugrasena of Bhojakula. A great wedding feast was arranged and the sheep that were to be slaughtered and cooked for the meal were brought in and penned up ready for the butchers.

Neminatha set off in great style for the wedding, splendidly clothed and bejewelled, mounted on a magnificent elephant and surrounded by a huge escort and many musicians. On the way he saw the animals in their pens, frightened and miserable, bleating piteously. He asked what was the meaning of this and was told that these were to form the wedding meal for all those present. (*Uttarapurana*: 71.163, and *Kalpa Sutra*, 1971: p.251). Neminatha was touched with sadness at this news that the feast would be provided for the guests at the cost of the lives of all those innocent creatures, and that he himself, as the person for whom the celebration was to take place, must take responsibility for the slaughter. He ordered the sheep to be released and, profoundly affected by the incident, he decided to renounce the world and seek salvation as a homeless mendicant ascetic. Not surprisingly, his bride-to-be was very upset but after a period of grieving she realised the value of Neminatha's renunciation and she too followed his example and renounced the world.

After taking this decision, Neminatha discarded his jewels, gave them to a servant and left his possessions to be distributed to the poor. He left his hometown and, once more in a great procession, though different from his marriage, went to a park or garden called Revatika. There he gave up his princely clothes, plucked out his hair, and took the vow of renunciation. His cousin Krishna was full of admiration. (*Uttaradhyana Sutra* 25, 26, 27). It was after a period of fifty-four days and nights, indifferent to worldly things and deeply meditating, that he attained supreme knowledge, omniscience (*kevala jnaana*), on the day of the new moon, the first day of the bright half of the month of *Asvin*. Then he preached the way of salvation to a great assembly of people, and thousands of devotees including royalty, joined him and took the vow of renunciation.

Krishna especially celebrated Neminatha's achievement of omniscience with great dignity and splendour. Later on, Krishna's chief queen, Padmavati, also took the vow of renunciation and his other wives took lesser vows of self-restraint. Krishna went to Neminatha and asked him why he himself could not make up his mind to take the path of renunciation. 'O Krishna,' he replied, 'you are in the world and your services are needed by society so you cannot become a ascetic'. Nevertheless, he predicted from his omniscient knowledge that in a future age, Krishna's soul would be reborn as the eleventh *tirthankara*, in a city called Shatadvara, and his name will be Amama (Shah J 1990: 3.407, Jaini P. 1979: p.305). It is believed that at the time of the destruction of Krishna's capital city Dwaraka Neminatha was in southern India and after the death of Krishna, his kinsmen the Pandavas, who played a prominent role in the famous epic *Mahabharata*, realised the impermanent nature of things of the world and took the vows of renunciation. In their ascetic lives, they practised severe austerities and ultimately achieved liberation on the Satrunjay hill (Shah J 1990: 3.418-420). Their statues have been erected on Satrunjay Hill.

After his enlightenment, Neminatha travelled in Saurashtra , central, sothern and northern India preaching the principles of non-violence (*ahimsaa*) and non-attachment to material things (*aparigraha*). In the course of time (after a phenomenally long life, according to the old traditions) Neminatha finally, on the eighth day of the bright half of the month of *Asadha*, passed away. As the *Kalpa Sutra* records, he passed beyond the bounds of *karma*, was uplifted after having left the world, cut asunder the ties of birth, old age and death, and became perfected and liberated; this occurred on Mount Girnar in Saurashtra (Gujarat), a place of pilgrimage to this present day.

Parsvanatha

If the life of Neminatha lies on an uncertain boundary between legend and history, there is no reason to doubt the historical existence of Parsvanatha, the twenty-third *tirthankara* of the present age. As he is said to have lived some 250 years before Mahavira, taking the traditional dates of Mahavira's life would place Parsvanatha in the ninth to eighth centuries BCE. He preached a fourfold code of conduct involving non-violence, truthfulness, and abstinence from taking what is not given and, fourthly, non-attachment to material possessions. It is said that this fourfold code was enjoined by all the twenty-two *tirthankaras* after Risabhdeva, with only Risabhdeva and Mahavira including the fifth vow, chastity, among the great vows. Other sources, however, attribute the fivefold code to Mahavira alone. (It has been argued that chastity was simply implicit in the other four vows and did not need separate mention). The last sermon delivered by Mahavira (*Uttaraadhyayana Sutra*), has an interesting discussion between Kesi, a follower of the way of Parsvanatha, and Indrabhuti Gautam, the chief disciple of Mahavira, in which Gautam dispels the doubts of Kesi on the articles of faith, including the fivefold vows, which mark the way preached by the twenty-fourth *tirthankara*. There is a reference to the 'fourfold rule' in the *Tripitaka*, the Buddhist collection of scriptures. The Buddhist scholar, Dharmananda Kosambi states in '*Parsvanathaka Caturyama Dharma*' that the Buddha accepted the practices of Parsvanatha tradition for sometime (Kosambi date n.a: pp.28-31). Mrs Rys Davids in *Gautama the Man* (1928: pp.22-25) confirms that the Buddha adopted Jain practices of austerity in the early days of his search for the truth. The Jain tradition of non-violence, exemplified in the first rule of Parsvanatha's code of conduct, may have been the basis for the revulsion at the practice of sacrifices, which appears in the *Upanishads*.

Parsvanatha, the twenty-third *tirthankara*, was born in Varanasi (Benares) traditionally in 877 BCE and died at the age of 100. His father, Asvasena, was the ruler of the Kashi kingdom, of which Varanasi was the capital, and his mother was called Vamadevi. Needless to say, the sources describe Parsvanatha as handsome and strong, but much is made, however, of an incident showing his compassion. When he was out with his friends in the forest he saw an ascetic named Kamath who was enduring self-inflicted pain by exposing himself both to the blazing sun and to blazing fires. In one of the logs of wood, which the man was putting on the fire young Parsvanatha noticed two snakes and he implored the ascetic not to burn those living creatures. The ascetic had not seen the snakes and Parsvanatha had to get someone to split open the log to reveal them and set them free. The two snakes were severely burnt and in their dying moment Parsvanatha recited the *Namokara Mantra* to them, and because of this, the two snakes were reborn in their next lives as Dharanendra, King of the Nagas, the serpent deity, and Queen Padmavati. Kamath was reborn as a demon called Meghamali. The lives of these remained intertwined for, later, when Parsvanatha was an ascetic, the demon Meghamali assaulted him in various ways, and when the assault took the form of a fearful storm, Dharanendra protected him with a cobra hood above his head. This is why Parsvanatha's recognised symbol is a cobra and his images are depicted with a cobra hood.

It was seeing a picture of Neminatha, which is said to have directed the mind of Parsvanatha as a young man to renouncing the worldly life. Accounts differ as to whether he was married before he became an ascetic, the Digambar tradition makes no mention of

it whilst according to the Svetambar he was married to the daughter of King Prasanjit, Prabhavati. At any rate, at the age of thirty he distributed his wealth and, to the rejoicing of crowds customary on these occasions, took his mendicant vows on the eleventh day of the bright half of the month of *Maagha*, on the outskirts of Varanasi. After some four months of severe austerities he attained omniscience (*kevala jnaana*), becoming an *arhat*, a *kevali*. Thereafter for seventy years he travelled preaching and gathering converts to the faith. He was well respected and many people of all classes came to greet him and to pay their regards. His followers were great in number and he organised them in the same way as Neminatha, before him, into the fourfold order. He had eight, or ten, principal disciples, and the first of these was Svayambhu. The leader of the female ascetics was Sulocana. Parsvanatha revived the teachings of the earlier *tirthankaras* and taught the shape and eternity of the world in the way, which was later to be shown by his successor Mahavira. He had great influence, not only in his own time but long after: his teachings were still followed two and a half centuries later when Mahavira was born. His emphasis on non-violence may well have been a cause of the discontinuance of the cruel Vedic sacrifices.

After seventy years as a wandering mendicant Parsvanatha's life on earth ended. Realising that final liberation (*moksa*) was at hand, he went with thirty-three ascetics to the mountain Sammeta Sikhara, in modern Bihar, and there, after a month of austerities, the last remaining *karma* destroyed, he achieved liberation from birth and death. The mountain where Parsvanatha attained *moksa* is still a place of pilgrimage.

Chapter 2.3 VARDHAMANA MAHAVIRA

It is often observed that ‘the period from the eighth to the sixth centuries BCE was particularly rich in charismatic religious personalities. In Israel during this period there were the prophets Amos, Hosea, Micah, Isaiah and Jeremiah, to name the more outstanding; in Persia there was Zarathustra, and in India the Buddha and Mahavira. This was an age of intellectual ferment across the world: In Greece, we see such figures as Thales, said to be the father of geometry, and, towards the end of the century, the Sophists, itinerant teachers rather than philosophers. While the great age of Greek learning was still a century in the future, with Socrates and Plato still to arise, the sixth century was a time when the great minds were already studying the world and the meaning of life. On the other side of the world, in China, Confucius (traditional dates, 561 to 479 BCE) laid the foundations to a world outlook and social system that survived for two thousand years.

India too, one of the pioneers of civilisation, witnessed during this period enormous ferment and movements in the intellectual and social fields, economic prosperity and despair of material life for some. It was an age of frequent wars and considerable social distress due to the arrogance of the rich and powerful and the rigid caste system, and the respect for the religious teachers and the philosophers. Many philosophers, seeking to disseminate their ideas, roamed across northeastern India, the area that may be regarded as the cradle of Indian culture. The schools of thoughts of this age were divided into many types and the main among them were *Sramana* and the *Brahmanical*. The *Brahman* believed in the authority of the *Vedas* which emphasised rituals, while the *Sramana* observed a set of ethical principles and did not believe or accept the authority of *Vedas*. The *Brahman* emphasised renunciation after the proper fulfilment of social duties, but the *Sramana* practised a detached life with a view to liberation from the worldly cycle, and accepted renunciation at any time after ceasing to be a minor. The *Sutra Krutaanga* gives descriptions of the philosophical theories then prevailing, with a view to refuting them: the *Kriyaavaadis* claimed that the individual is responsible for his actions, good or bad; the path of the *Akriyaavaadis* lay in inaction, indifference to good or bad actions; the Agnostics or *Ajnaanavaadis* held that the nature of truth was unknowable; and the *Vinayavaadis* claimed that truth couldn’t be easily analysed. The Buddhist scripture the *Suttanipata* described no fewer than sixty-three *Sramana* (non-Vedic) schools of thought, which existed in the sixth century BCE. The multiplicity of ‘schools’ of philosophy created intellectual confusion among the intelligentsia, but all these views were inadequate in explaining the truth when compared with the many-sided Jain view of truth.

In the social sphere there was uncertainty: Vedic ritualism was attempting to re-assert itself; sacrificial rites, the offering of animal victims to the gods, had reappeared. People were passive spectators exploited by a sophisticated priestly class who professed to be a link between the gods and humanity, leading the worshippers to heaven through ritualised sacrifices. The priestly class saw itself as the custodian of spiritual and secular good and felt superior to all others, and claimed a monopoly on the preservation of culture. The lowest of the classes was the *Sudra*. Women were regarded as inferior to men. As the caste system became consolidated, it legitimised inequality. There is a story

in a Buddhist text *Majjhimanikaya* (p. 281) of an incident in which a *sudra* was beaten and tortured because he stepped in front of a high caste girl while on the way to his home, as it was considered to be inauspicious to a person of high caste. In the Jain scriptures, a disciple of Parsvanatha the twenty-third *tirthankara*, Kesi Kumara, is depicted as saddened by the ignorance of the people and their exploitation by the higher classes. It was in this situation that two contemporaries, Siddhartha Gautam, known as the Buddha, and Vardhamana Mahavira, the twenty-fourth and last *tirthankara*, set out to remove suffering and show the path which would lead to perfection. The Jain scholar Kalghatgi, expresses the contribution of Mahavira beautifully: ‘out of dust Mahavira made us into men and he lifted us to be angels’ (Kalghatgi 1988:63).

At that time, northern India was divided into many independent states, but for the first time in ancient Indian history these were organised into sixteen great countries (*Bhagavati Sutra* 1921: chapter XV), which included monarchies and republics. Amongst the republics, a large confederation of clans, the Vajjis, whose capital was at Vaisali (near Patna in Bihar), were ruled by king Cetaka. His sister Trisala, and her husband Siddhartha, ruler of Kundalpur, were followers of the religious tradition preached by Parsvanatha, the twenty-third *tirthankara*, some two and a half centuries earlier. To them a son was born on the thirteenth day of the bright half (when the moon was waxing) of the month of *Caitra*, and according to tradition, this was the year corresponding to 599 BCE. He was named Vardhamana, meaning ‘increasing prosperity’ as the prosperity of his father’s realm steadily increased after his conception, but he is known to history as Mahavira, the Great Hero.

There are many stories about his bravery as a youth: once some children were playing in a mango grove when they encountered a huge snake. They ran for their lives but Vardhamana coolly took the serpent in his hand and carried it away to safety. Another popular story tells of the children playing a game in which the forfeit for the loser was to carry the winner on his back for some distance, but a heavenly being joined in the game, assuming the form of young boy, and purposely lost the race. When Vardhamana sat on the back of this ‘boy’, he started running and grew in size until he had taken the form of a giant. But Vardhamana, far from being frightened, punched the giant so hard that he was taken aback at the youngster’s enormous strength. This is the popular account of how he came to acquire the name ‘Mahavira’. A story is told which demonstrates Vardhamana’s sharpness of intellect at an early age: someone asked Vardhamana’s parents where the boy was, his father said he was downstairs while his mother said he was upstairs when, in fact, he was on the middle floor. Afterwards he explained that both his parents were right: from the standpoint of the upper floor he was downstairs, but from the bottom floor he was upstairs (Kalghatgi 1988: 65). This is an early example of a key concept of Jain philosophy, ‘relative pluralism’ (*anekantavada*), the notion that contradictory statements may both be right when looked at from different viewpoints.

These anecdotes were intended to portray the physical and mental superiority of Vardhamana in a manner that is familiar in the biographies of heroic figures of the past. Whatever the facts, they portray the youth as history was to remember him. Jain scriptures claim that Vardhamana Mahavira possessed the extra-sensory perceptual capacity of clairvoyance (*avadhi jnaana*), in addition to the normal sensory experiences of sense perception (*mati jnaana*) and reasoning (*sruta jnaana*). All *tirthankaras* are

credited with these capacities from birth. We need not be sceptical about clairvoyant powers: modern psychological research has not ruled out extra-sensory perception.

At the age of eight, when it would have been time for a child such as Vardhamana to begin a formal education with a teacher, his intellectual capabilities were so far in advance of other children that it was realised that such a conventional education would hamper his development. Regarding his marriage, the two major sects of Jainism, Svetambar and Digambar disagree. Svetambar texts claim his having a wife, Yasoda, and a daughter Priyadarsana, while Digambar texts state that Mahavira took his ascetic vows while still a bachelor (Kalghatgi 1988:66). In any event, Mahavira sought the spiritual life and wanted to renounce the world to seek the way of happiness for all living beings; however, he was prepared to wait while his parents were alive, as it would hurt their feelings. When he was twenty-eight years old his parents died and two years later, with the permission of his elder brother, Nandivardhana, he entered upon the life of an ascetic. In contrast to the story of the Buddha, who abandoned his family, Mahavira, and subsequently all Jain ascetics, seek the consent of their families before their renunciation.

The news of a prince giving up his wealth and position to become a recluse was a remarkable event. Throngs of people gathered to bid him farewell. An old man, Harikesi, ran towards him to touch his feet and pay his respects. The crowd shouted 'do not let Harikesi go near Mahavira, he is an outcaste.' Mahavira said, 'Please do not stop him, let him come', and he embraced Harikesi and bade him goodbye. Harikesi was overwhelmed with gratitude and reverence for Mahavira, and with tearful eyes he paid his respects (Kalghatgi 1988: 67). This incident is significant in the context of the different social revolutions which Mahavira and the Buddha unleashed; both emphasised equality between men and women. In a garden called Khandavana on the outskirts of his hometown, sitting beneath an *Asoka* tree, Mahavira took the vow of renunciation; he shed his princely title to become a simple *sramana*, a homeless mendicant ascetic.

His Ascetic Life

Many Jain scriptures recount the story of Mahavira's ascetic life, including the *Kalpa Sutra*, one of the most widely read and popular of these texts; however, there are very few books in English (such as *Lord Mahavira and His Times* by K.C.Jain), which give some account of his life as an ascetic. The scriptures tell how he had to make superhuman efforts to attain total knowledge, omniscience, which is the highest spiritual achievement.

His ascetic life began with a two-and-a-half day fast, after this he put on the simple clothing of a mendicant and, plucking out his hair, he left his home forever. To begin with he had clothing but he gave half his robe to a poor Brahmin, and when the other half became entangled in a thorn bush he abandoned it and remained thereafter without possessions. When people gave him food he simply took it in the hollow of his hand. For more than twelve years he accepted all hardships, without regard for his body, suffering without concern for pleasure or pain, totally chaste, circumspect in speech and movement, overcoming pride, deceit and greed, he cut all earthly ties. In the eight months of summer and winter, outside the rainy season, Mahavira never spent more than a single night in any village and five nights in any town. He regarded everything with complete detachment: the scent of sandalwood or the stench of decay were alike to him. Free from all passions, he meditated for twelve years on the path to liberation, which is the reward of truthfulness, self-control, penance and good conduct. There are many Jain writings that

give a chronological account of the years of Mahavira's mendicant life and the incidents therein. He would stay a night in a workshop, a village square, a shop or in a straw-roofed shed, sometimes in a cemetery, an empty house or just at the foot of a tree. He did not seek sleep for the sake of pleasure, he would sleep occasionally, or lie down in meditation or perhaps he would walk about for an hour in the night. Often he encountered hardships and calamities, attacks and assaults, but always in control of himself and free from resentment as he endured these hardships, speaking little and deep in meditation, he progressed on the path to liberation.

In the rainy season, when plant and insect life burgeoned and the likelihood of endangering tiny creatures increased, Mahavira ceased his wandering life and stayed in one place, and this practice is still followed by Jain ascetics to-day. The *Kalpa Sutra* gives the names of the places where he stayed after he first became an ascetic. The authority of the *Kalpa Sutra*'s itinerary is ancient and probably reliable, as it gives us a fair idea of the area over which he wandered propagating his faith. When the places can be correctly identified we know that this area roughly covered the modern state of Bihar and parts of Bengal and Uttar Pradesh, but there is a much later tradition that Mahavira disseminated his message in other parts of India, even as far afield as Rajasthan.

Tradition says that Mahavira was born with three types of knowledge: mind-based knowledge, the reasoning faculty and clairvoyance, and at the moment of renunciation he also gained a fourth kind of knowledge, the ability to know the thoughts of all creatures in the world.

The period of twelve years spent in penance and meditation was not fruitless, for in the thirteenth year Mahavira at last attained the supreme knowledge and final deliverance from the bonds of pleasure and pain, and Jain scriptures describe this as the most important moment of his life. It was the tenth day of the bright half of the month of *Vaisak* when Mahavira, having fasted completely without food or drink for two and a half days, sat in a squatting position with his heels together. He was on the northern bank of the river Rujupalika outside the town of Jrimhikagrama in the field of a householder called Samaga, just north-east of an old temple and near a *sal* tree, with the heat of the sun beating down upon him; and here, with his head bowed, in deepest meditation he attained the complete and full, unimpeded, infinite and supreme form of knowledge and intuition. This total knowledge, omniscience, is *kevala jnaana* and the person who attains it is a *kevali*, an *arhat*, the one who has attained enlightenment. He is also to be described as a *Jina*, one who has conquered himself.

Now, as we are told in the *Kalpa Sutra*, the venerable Mahavira was omniscient and comprehending all objects, knowing all the conditions of the world, of celestials, humans and demons, whence they came, where they go, whether they are born as humans or animals, or in the heavens or the hells, their food and drink, their actions and desires, their public and secret deeds, their talk and their thoughts. To him nothing was inaccessible and he knew and saw the conditions of all living beings in the world.

At the time of his achieving omniscience, Mahavira was forty-two years old, and he now entered a new stage of his life, that of a religious teacher. His followers became known as *nirgranthas*, meaning freed from all bonds, and this was the ancient name for the Jains. He went from place to place to propagate his teachings, and his first declaration aroused confidence among his followers that urged them to follow his example in their own lives. According to Buddhist sources, this went as follows: 'I am all-knowing and

all-seeing and possessed of infinite knowledge. Whether I am walking or standing still, whether I sleep or remain awake, supreme knowledge and intuition are with me, constantly and continuously. There are, O *Nirgranthas*, sinful acts that you have done in the past, which you must now undo by this acute form of austerity. Now that you will be living a restrained life as regards your acts, speech and thought, this will negate the effects of *karma* for the future. Thus, by the exhaustion of the force of past deeds through penance, and the non-accumulation of the effects of new acts, [you are assured] of the end of the future course [of the effects of *karma*] and the resultant rebirths, of the destruction of the effects of *karma*, and from that the destruction of pain, and from that of the destruction of mental feelings, and from that the complete absence of all kinds of pain (*Majjhima Nikaya*: pp.92-93, quoted in Jain K.C. 1991: p.57)

Soon after Mahavira attained enlightenment, he travelled seventy-two miles to the garden of Mahasena at Majjkima Pava. Here a religious gathering took place, at which, after long discussion, Mahavira converted eleven learned Brahmins who had gone there to attend a great sacrifice. Srenika the King of Magadha and his family, including his queen, Celana asked many questions which Mahavira answered to the king's satisfaction.

The Four Orders of the Jain Community

Initially, Mahavira, by his preaching, converted the eleven learned Brahmins who became his chief disciples or *ganadharas*: the first was Indrabhuti Gautam, the others were Gautam's two brothers, Agnibhuti and Vayubhuti, as well as Vyakta, Sudharma, Mandikata, Mauryaputra, Akampita, Acalabharata, Metarya and Prabhasa. One significant fact is that all of them were Brahmins, showing that even among the Brahmins an ideological revolution was taking place, driving them to give up their traditional beliefs and ritualism. Moreover, it was subsequently the intelligentsia, predominantly Brahmins, who helped to spread his teachings.

Mahavira showed a remarkable power of organisation which, with his impressive personality, attracted a large number of people, both men and women, to be his followers. Some could follow his teachings completely and took what came to be known as the five great vows. These were:

Ahimsaa (non-violence and reverence for all life)

Satya (truthfulness)

Asteya (not taking anything without the owner's permission)

Brahmacarya (control over the senses, chastity)

Aparigraha (non-attachment to worldly things).

Those who could accept these vows and renounce the world became the ascetics, the remainder became the laity, obeying the same vows but with less stringency. Thus there arose the interdependent fourfold community of male ascetics, female ascetics, laymen and laywomen which survives to this day.

Within thirty years Mahavira had attracted a large following, chief among these were some fourteen thousand male ascetics, who were placed under the charge of Indrabhuti Gautam. For organisational efficiency, he divided the 14,000 ascetics into nine divisions called *ganas*, placing each under the headship of one of the chief disciples or *ganadharas* who were to lead and guide their groups. Even more women than men renounced the world: 36,000 became female ascetics and at their head was the senior nun, Candana.

Mahavira's third order consisted of laymen, *sraavakas*, numbering, it is said, about 159,000, with Sankha Sataka as their leader; and these laymen were householders who could not actually renounce the world but who at least could observe the five lesser vows (called *anuvrata*). The similarity of their religious duties, differing from those of ascetics not in kind but in degree, brought about the close union of laymen and ascetics. Most of the regulations meant to govern the conduct of laymen were apparently intended to make them participate, to a degree and for some time, in the merits and benefits of ascetic life without obliging them to renounce the world altogether. 'The genius for organisation, which Mahavira possessed, is shown in nothing more clearly than in the formation of this and the order of laywomen' (Stevenson S. 1970: p. 67), 'These two organisations gave the Jains a root in India that the Buddhists never obtained, and that root firmly planted amongst the laity enabled Jainism to withstand the storm that drove Buddhism out of India.'

The fourth and last order consisted of devout laywomen or *sraavikas*, numbering, it is said, about 358,000, with Sulasa and Revati as the heads. The numbers of members in the four orders of Mahavira's day may be exaggerated, but there is little doubt that Mahavira converted a large number of people to the Jain faith.

The *Kalpa Sutra* gives the names of the places where Mahavira spent the rainy seasons as an ascetic and as an omniscient teacher. The exhaustive and chronological itinerary of Mahavira described in *Kalpa Sutra* is fairly reliable (Yasovijay, Tirthankar Bhagwan Mahavira 1993: pp.100-103).

Influence on lay followers

Mahavira seems to have tried to attract a congregation, who were to form a large body of lay followers, by prescribing certain rules of conduct: he made no distinction between people of one caste or class and another, nor between men and women; and he did not lay down one set of rules for monks and another for nuns, nor one for male lay followers and another for females. When he travelled around the country female as well as male ascetics accompanied him.

Mahavira not only taught his followers to observe penance and live a life of restraint in all possible ways, but also kept watch over their spiritual progress, encouraging them in the study of his teachings and developing their powers of reasoning and argument. The Buddhist records attest that there were some able and powerful disputants among the *nirgrantha* recluses and disciples (*Majjhima Nikaya*, 1, p 227). The lay followers and supporters of Mahavira and his fourfold order are all mentioned as people of wealth and influence. At the same time they were noted for their piety and devotion.

Royal patronage

Not only rich financiers and merchants, but also even the kings and queens, princes and the ministers, became followers of Mahavira. His family connections with the various rulers were through his mother Trisala and his maternal uncle, Cetaka, the King of Vaisali; and many royal names are found in the Jain tradition. Those who joined the fourfold order established by Mahavira and the royal patronage must have encouraged the spread of the faith. Both Jains and Buddhists claim most of the contemporary rulers as followers of their respective religions, as it seems that it was the general policy of the

rulers of these, and indeed later, times to show respect to teachers of different traditions. The Parsvanatha sect had its stronghold in Rajagriha and King Srenika's father was a follower, so it was natural that his son should be attracted to Jainism, and Srenika's son Kunika, in his turn, is represented in Jain texts as a Jain. According to Jain scriptures, Srenika's soul, in a subsequent rebirth, is to become an *arhat* and the first *tirthankara* of the next half-cycle of cosmic time (Chandrasekhar 1979: 124). In Buddhist texts, however, Srenika and Kunika are known by the names of Bimbisara and Ajatasatru, and are both described as accepting Buddhism (Chatterjee 1978: p.26).

Mahavira is said to have visited southern India and Rajasthan and propagated his message, but the evidence requires further research. There are stray references in the Jain texts to conclude that in the course of time Jainism spread to different part of India and received royal patronage. In the times of Mahavira, its influence seems to be mainly to the modern states of Bihar, and some parts of Bengal, Uttar Pradesh and Orissa.

Another of Mahavira's converts was a prince Ardraka, who became an ascetic (*Sutra krutaanga*, II.6). He was very much influenced by the teachings of Mahavira and supported Jainism in disputations with the teachers of other religions. This Ardraka is identified with a prince of the Persian Emperor Surusha (588-530 BCE). Both the emperor and the prince are said to have sent gifts to King Srenika of Magadha and his son Abhayakumara, who sent presents in return. It is also said that Abhayakumara convinced Ardraka of the truth of Mahavira's teachings so that he became a follower of Mahavira.

Mahavira and the Buddha

The evidence from Buddhist literature (*Anguttha-Nikaya*: 8-2, 1, 7 and *Majjhima Nakaya*) proves that Mahavira and the Buddha were contemporaries, and although they did not meet, there were occasions when they felt interested in knowing and discussing each other's views through intermediaries. These included in particular the Jain ascetics Dirghatapasvi and Satyaka, and, among the Jain laity, the prince Abhaya, the banker Upali and the general Sinha. Even though they are said to have been present at the same times in certain places, Nalanda, Vaisali and Rajagriha, they are not known to have met. Mahavira was older than the Buddha and predeceased him by several years. It is said that the Buddha had great respect for Mahavira and did not openly preach while the latter lived.

Moksa

Mahavira attained *moksa* (liberation) in 527 BCE according to the traditional dating. It is said in the *Kalpa Sutra* that when Mahavira died the eighteen confederate kings of the neighbouring regions instituted illuminations, saying 'since the light of intelligence is gone, let us make an illumination as a symbol of knowledge' (Kalpa Sutra 1984: 127)

As we have seen, Mahavira was not the founder of a new religion. What he did was to reform and elaborate the previous creed handed down through a succession of previous *tirthankaras*. He addressed the various problems of the day, such as slavery, the inferior status of women in the family, society and religion, the Brahmanical caste system and untouchability, the exploitation of the weak by the strong, the ills of economic inequality, indulgence in carnal desires and passions of the flesh, killing or harming life for the sake of religion or pleasure of the senses; evils which are no less in evidence in

the present-day world. He supplied a very firm philosophical basis to the simple creed of non-violence (*ahimsaa*), and reorganised the fourfold order of monks and nuns, laymen and laywomen. This began in the time of Mahavira's predecessors, the twentieth or twenty-first *tirthankaras*, was consolidated during the time of the twenty-second, Neminatha, and the twenty-third, Parsvanatha. It was an accomplished fact by the time Mahavira's terrestrial career came to a close.

So, the Master of Thought, the great apostle of *ahimsaa*, the benefactor of mankind and the friend of all living beings, ended his bodily existence, attaining *moksa*, on the banks of a lotus lake outside the town now known as Pavapuri, in Bihar, a little before dawn on the fifteenth day of the dark half (when the moon is waning) of the month of *Asv*. In the Indian chronology the year was 470 years before the beginning of the Vikrama era (which commenced in 57 BCE) and 605 years before the Saka era, that is in the year 527 BCE. This is celebrated today as Dipavali, the festival of lamps, or Divali, symbolising the light of knowledge revealing the truth and illuminating the soul when the master was no longer physically present.

Mahavira was one of the great religious teachers of mankind. He recognised the need for the perfection of the self and prescribed certain practical rules of conduct for its attainment. He did not preach to others what he did not practise himself. He believed that the entire being can achieve blissfulness, but this cannot be bought by the wealth, pomp and power of the world but can certainly be realised through patience, forbearance, self-denial, forgiveness, humanity, compassion, suffering and sacrifice. For this reason he inculcated the doctrine of non-violence (*ahimsaa*) in thought, word and action. Those who came under the influence of his personality renounced the eating of fish and meat and accepted a vegetarian diet. This principle was at the basis of the many humanitarian deeds and institutions which he encouraged.

For Mahavira, distinctions of caste, creed or gender were irrelevant; for him, liberation is the birthright of everyone, and it is assured if one follows the prescribed rules of conduct. The doctrine of *karma*, which has the root meaning of 'action' and hence the effects of action, as expounded by Mahavira, made the individual conscious of his responsibility for all his actions. It also awakened the realisation that salvation was not a gift or favour but an attainment within the reach of human beings. Mahavira was tolerant in religious matters, there were different conflicting religious views in his time, and in response to this, he formulated the doctrine of *syaadavaada*. This doctrine teaches that assertions are not made absolutely but always remain subject to qualification. It allowed room for the consideration of all views and produced an atmosphere of mutual harmony among the followers of different sects, who began to appreciate the views of their opponents as well as their own.

Mahavira is regarded by Indian traditions, not only by Jains, as the greatest sage the world has known, possessed of infinite knowledge and faith. He explored the condition of all beings, mobile or immobile, high or low, eternal or transient. He saw things in their true light, knew this world and the world beyond, and his perception was infinite.

He was a great reformer. Since many abuses had crept into Jainism he did his utmost to remove them. For this he had to initiate changes even in the traditional religion of Parsvanatha. He added the vow of chastity and emphasised the importance of non-attachment and control over sensual pleasures. Although his teachings were based on the

older religion, he created a more systematic arrangement of its philosophical tenets, which point to his great reforming zeal.

Mahavira possessed a great organising capacity and he made the laity participate in the Jain community along with the ascetics. He encouraged a close union between laymen and laywomen, and monks and nuns by advocating similar religious duties for both, duties that differed not in kind but in degree.

The Teachings of Mahavira

Mahavira's teachings are based partly on the religion taught by his predecessor, Parsvanatha, and partly on his own innovations. Mahavira was able to perceive correctly the root causes of the disorder of those times and of the numerous divisions in society. He understood the factors which led to the aimlessness of the loosely grouped ascetic communities and which had heralded the rise of ritualistic Brahmin practices. He also recognised that the brahmanical ideas of superiority through birth and the privileged position of the priestly class were unacceptable. He felt impelled to introduce changes to the religion of the people in order to meet the needs of the time. He systematised the beliefs and the code of conduct for each constituent of the Jain order.

In his early sermons he declared that: 'Birth or external appearances do not make one a Brahmin or an ascetic. It is mental purity and right conduct which make a person a real Brahmin or ascetic. Such persons practice equanimity, penance, celibacy, and non-attachment to worldly matters and right behaviour' (Jain K.C. 1991: 130). He denounced the caste system, which embodied the idea that a person is born into a fixed, unchangeable social status, rather he taught that the social status of a person can be changed, and that the determining factor in a person's life is one's own conduct. Surprisingly, his truthfulness and reforms attracted the very Brahmin intellectuals whom he denounced. He did not try to find fault in the teachings of others, but instead sought to clarify the thought of the great personages who had preceded him. He expanded the fourfold religion (*cajjuama dharma*), as preached by Parsvanatha, into a fivefold religion (*pancajama dharma*) by adding celibacy as a separate vow, though some see celibacy implied in Parsvanatha's teaching on non-attachment (*aparigraha*). The *Uttraadhyayana Sutra* explains the reason for this additional vow that is to promote 'mental purity' and to strengthen the vow of non-attachment. He reformed the ascetic order while keeping doors open to all deserving individuals irrespective of class or caste, and thus became a pioneer in the field of spiritual democracy.

Mahavira had a unique method for conveying his 'system' to the people: he always preached to the masses in their vernacular language, *ardhamaghadhi*, rather than using the classical Sanskrit, which was not understood by most ordinary people. He encouraged his disciples not to be afraid to seek guidance from him and to ask questions concerning their doubts. The entire *Bhagavati Sutra* is a record of the answers given by Mahavira to his inquisitive disciple Gautam and their relationship as teacher and disciple. The *Uttraadhyayana Sutra* is a continuous sermon given during the last thirty-six hours of Mahavira's earthly life that recounts the fundamentals of his teachings.

Chapter 2.4 THE JAIN SANGHA AND EARLY ASCETICS

As described earlier, Mahavira was a superb organiser and the organisation which he developed continues even to-day. He developed the four orders of his community: male ascetics (*saadhu*), female ascetics (*saadhvi*), laymen (*sraavaka*) and laywomen (*sraavika*), and the community is collectively known as the *sangha*, which has supreme authority in all matters. Mahavira gave overall responsibility for guidance and instruction of the *sangha* to eleven chief disciples of which Indrabhuti Gautam was the most senior. They were overall normally in charge of groups (*ganas*) of 250 to 500 ascetics.

To facilitate a smooth administration, the *sangha* conferred leadership responsibility upon the ablest male ascetics who were given the title of *aacaarya*. Other members of the community were given formal titles and responsibilities including: *upaadhyaaya* (responsible for organising education and teaching scriptures to ascetics as preceptor), *sthavira* (responsible as a senior to motivate self-discipline), *pravartaka* (responsible for the promotion and dissemination of the religion), and *gani* (responsible as a group leader for the administration of smaller groups of ascetics). Ascetics, who are proficient in *aagamas* (Jain canon) and are able to teach, are given the title of *panyaasa*. Deserving female ascetics were given the titles of *mahattaraa* (the great), and *pravartini* (promoter). All these titles are in use to day. For precise explanation of each term, see the glossary.

Laypersons have a special reverence for the ascetics and are guided by them in matters pertaining to their spiritual welfare. Other social and religious activities are governed by a group of the laity and trustees (*mahaajana*). The organisation of the Jain community into the Jain *sangha* has enabled it to make a valuable contribution in terms of personal devotion, for e.g. self-discipline, and collectively in education, literary activities, the establishment of places of worship, and the promotion of the teachings of Mahavira.

Immediately following the liberation (*moksa*) of Mahavira, Gautam became omniscient, but the Digambar and Svetambar traditions preserve different accounts of his life after achieving omniscience. Sudharma was Gautam's successor as leader of the *sangha* until, after 12 years, he became omniscient. He went on to achieve liberation at the age of 100. The other nine chief disciples obtained liberation in Mahavira's lifetime. Jambu succeeded Sudharma and headed the *sangha* for forty-four years, until he became omniscient. He achieved liberation at the age of eighty.

Then came, in succession, five 'scriptural omniscients', who possessed full and complete scriptural knowledge but could not attain the higher spiritual status of the omniscients. Their leadership of the *sangha* lasted 100 (or 116) years (Jain J. P.1964: p.102), but after the last, Bhadrabahu, the leadership succession diverged into two sects, the 'white-clad' (Svetambar) and the 'sky-clad' (Digambar).

The early Jain ascetics were very conservative in so far as the writing down of the scriptures was concerned, as they feared that the act of creating writing materials involved transgression of their vow of non-violence (*ahimsaa*). Their vow of avoiding possessions and the rigid rules of asceticism forbade them to reside in any one place for very long or to associate unduly with householders and urban life, and this made it almost impossible for them to pursue literary activities. Moreover, they considered the religious

order to be so well organised that it would vouchsafe the integrity of the original teaching of Mahavira, which continued to be preserved orally. Yet, soon after the time of Bhadrabahu, a gradual deterioration in the original canonical knowledge began which was made more pronounced by the break-up of the unified order and the emergence of schism, and the growth of minor differences of dogma, doctrine, traditions, practice and usage.

Attempts were made to rehabilitate the canon and a number of councils were called, including one at Pataliputra (modern Patna in Bihar), to attempt to organise the sacred teachings. This was necessary following famines in Bihar, which had led to the emigration to the south of *Acaarya* Bhadrabahu and his followers. About the middle of the second century BCE, a council was held at the Kumari Parvata (Udayagiri-Khandagiri hills) in Kalinga (Orissa) at the invitation of the Emperor Kharavela. It appears to have been attended largely by leaders from the south and from Mathura, and members of the council were given responsibility for the redaction of the surviving canon and the production of written literature. In the following two hundred years or so, the efforts begun at the councils led to the compilation of a large number of treatises based on the original teaching of Mahavira. These took on a quasi-canonical status, and pre-eminent among these early writers were Gunadhara, Dharasena-Pushpadanta, Kundakunda and Umasvati. Svetambaras resisted attempts at redaction for many centuries. However, they eventually bowed to the inevitable and about the beginning of the fourth century CE, Svetambar leaders convened two councils simultaneously, one at Mathura and the other at Valabhi (in Saurashtra). Yet it was only about the middle of the fifth century CE that they, under the leadership of Devarddhigani, in a council at Valabhi, finally redacted an acceptable canon. These pioneering activities, involving both Digambar and Svetambar scholars and stretching over many centuries, encouraged an exegetical literature and numerous independent works on diverse subjects, religious as well as secular, written in a number of languages, which has continued for the last two thousand years.

With the passage of time, both Digambar and Svetambar communities have continued to develop, almost independently of each other, into a number of sects, sub-sects, divisions and subdivisions, evolving their respective rituals and practices. Yet, there are no fundamental ideological differences between these two principal sects. Most of the places of pilgrimage, festivals and fairs, and several important religious texts, are still held in common, and until roughly the beginning of the medieval period of Indian history (about the 10th century CE) temples and images were almost similar. The ascetic orders have no doubt differed in some of their outward practices, but so far as the laity is concerned there has hardly been any noticeable distinctions.

Modern historians, who accept the historicity of Parsvanatha, also believe that Jainism may have existed before his time, although they usually date the beginning of Jain history to the time of Mahavira. Even if the missionary activities of Mahavira were limited to Bihar and the surrounding area, adherents of the religion following the earlier *tirthankaras* existed in other parts of India. When circumstances such as natural calamities or persecutions caused mass emigrations of Jain ascetics from Magadha or Ujjain to Gujarat, Kalinga, the Deccan, Karnataka and other parts of southern India, they found a welcome among their co-religionists. There is evidence indicating that as early as the beginning of the fourth century BCE, flourishing Jain communities existed in Sri

Lanka (Chatterjee 1978: p.118), but in time Jainism spread throughout India as the Jain philosophy and its ascetic discipline attracted many people. The strength of the fourfold order enabled Jainism to survive and keep its integrity to this day.

For some centuries after the liberation of Mahavira, the internal history of Jainism is characterised by schismatic tendencies, growing complexity in the *sangha* organisation, gradual decline in the effectiveness of the collective memory of the ascetics, and the development of religious dogmas. In those centuries, Jainism spread slowly from Magadha to the west and south. A number of Jain *Pattaavalis* (succession lists), canonical texts such as the *Kalpa Sutra Jambudvipa Prajnapti*, *Painnas* (miscellanea), *Dhavalaa*, *Jaydhavalaa* and their commentaries and early literary works such as the *Tiloyapannati*, *Puraanas*, *Kathaakosas* (story literature) and *Prabandhas* (biographical accounts) help us to reconstruct the early history of the Jain *Sangha*. The *saadhus* and *saadhvis* are not ‘monks’ and ‘nuns’ in true sense, as they, unlike the monks or nuns, wander from place to place and do not live in monasteries.

Male ascetics (*Saadhus*)

In early centuries, the leadership of the *sangha* was in the hands of a succession of ascetics who had ‘perfect knowledge’, described below. According to both older and current texts, the first eight omniscients and ‘scriptural omniscients’ after Mahavira are, other than Indrabhuti Gautam:

Sudharma (c.607 to 506 BCE): Sudharma entered the order of ascetics at the age of fifty, was the chief disciple of Mahavira for thirty years, and succeeded Mahavira, attaining omniscience at the age of 92 and liberation at the age of 100.

Jambu (c.543 to 449 BCE): Jambu was Sudharma’s successor and the last ascetic to achieve omniscience and liberation in this descending era.

Prabhava (c.443 to 338 BCE): Prabhava succeeded Jambu 64 years after Mahavira’s liberation; remarkably, he was a leading bandit before his conversion by Jambu. He had come to burgle Jambu’s palace on Jambu’s wedding night, but his experience of meeting Jambu changed his life.

Shayyambhava (c.377 to 315 BCE): Prior to becoming the head of the *sangha*, Shayyambhava was a respected Vedic scholar, but after initiation as a Jain ascetic, he mastered the fourteen pre-canonical texts (*purvas*) through Prabhava. He is remembered for composing the *Dasavaikalika Sutra* in 340 BCE.

Although Shayyambhava was married person and his wife was pregnant, he decided to renounce and became an ascetic. After he was initiated into the order, his wife gave birth to a son, who was named Manaka. When Manaka was eight years old, on learning that his father was Shayyambhava, he desired to be his father’s disciple. Shayyambhava initiated the boy, but by means of his prognostic knowledge Shayyambhava perceived that Manaka would die within six months. For the sake of his son, Shayyambhava condensed the essence of the sacred scriptures into ten lectures, which Manaka learned and then died as predicted.

Yasobhadra (c.351 to 235 BCE): After Shayyambhava’s death, Yasobhadra became his successor and the head of the *sangha*.

Sambhutavijaya (c.347 to 257 BCE) and *Bhadrabahu* (c.322 to 243 BCE): After a most exemplary life of an ascetic and as a teacher, Yashobhadra died leaving the management of the *sangha* to his two principal disciples Sambhutavijaya and

Bhadrabahu. This saw the beginning of the two lineages with two heads in the *sangha*. There seems to be some confusion about Bhadrabahu; Svetambar tradition maintains that he went to Nepal to observe the difficult *mahapraana* meditation, while Digambara believe because of the predicted twelve-year famine, Bhadrabahu migrated to the South with twelve thousand ascetics and the Mauryan King Candragupta. Scholars are doubtful about Candragupta becoming Jain ascetic, as according to some the dates of Candragupta Maurya do not coincide with the dates of Bhadrabahu (Sanghmitra 1979: p.74), while other scholar Smith in Oxford History of India, pp.75-76, writes 'I am disposed to believe that Candragupta really abdicated and became a Jain ascetic'.

It was a period when royal patronage became significant in the development of Jainism. Kunika became the King of Magadha in Mahavira's time. Because of the sad associations of his deceased father's capital at Rajagriha, Kunika moved the capital to Champa. When he died, out of a similar sadness, his son Udayin who was a devout Jain, established yet another new capital at Pataliputra. He built a fine Jain temple in the centre of this city. In c.467 BCE, the agent of a rival king murdered the childless Udayin. Following this incident, Udayin's ministers proclaimed Nanda as the King. Nanda's chief minister was Kalpaka, a devout Jain, who became famous for his practice of non-violence, and he is said to have sacrificed his life for peace. The Nanda dynasty and its successor Mauryan dynasty were very sympathetic to Jainism. After the Mauryas the Sungas came in power. They were said to be antagonistic to Jainism and Buddhism and are credited with the revival of Brahmanism.

After Bhadrabahu, the succession of the leadership of the *Sangha* diverged; the precursors of Svetambar and Digambar ran independent of each other. Because of royal antagonism, some migrated to Ujjayini in the West and Valabhi in Gujarat, while others went to the South and spread all over the Deccan, Karnataka, Andhra, Trikalanga, Tuluva and Tamil regions. Mathura, however, remained a sort of meeting place for divergent sects.

Sthulabhadra (c.297 to 198 BCE): Nanda's dynasty lasted another seven generations. Kalpaka's descendants were appointed successive chief ministers. Sakadala became the Chief Minister of the last Nanda. Sakadala had two sons: Sthulabhadra and Sriyaka. Sriyaka became the personal bodyguard of the king, whose confidence and love he had gained. Sthulabhadra fell in love with a royal dancer Rupkosa, and lived with her for twelve years. He was so much in love with her that he ignored the feelings of his family and requests to return home. His father, Sakadala, was a popular, well-respected and faithful chief minister. However, on one occasion, through the scheming of Varichi, a political opponent of Sakadala, the King believed that Sakadala was manufacturing weapons in order to take over the kingdom. In fact, the weapons were intended as a gift to the King on the joyous occasion of forthcoming royal wedding. To spare the whole family from the king's anger, Sakadala told his son, Sriyaka, to chop off his (Sakadala's) head, when he was bowing down before the King. Sriyaka reluctantly did as his father ordered. To save Sriyaka from the sin of killing his own father, Sakadala had already taken a poisonous pill, ensuring his death. The King was shocked when he eventually learned the truth about the weapons. He offered Sriyaka the seal of the Chief Minister, but he refused it in favour of his elder brother Sthulabhadra. So the same offer was made to Sthulabhadra, who said that he would consider the matter. The king pressed him to make up his mind without delay. Then Sthulabhadra's reflections took an unexpected

turn; he recognised the vanity of the world and resolved to give up its empty pleasures. He plucked out his hair and told the king of his resolution to become an ascetic, and became a disciple of Sambhutavijaya.

After twelve years of resolute ascetic life, Sthulabhadra mastered his passions and became detached from worldly surroundings. He considered encouraging Rupkosa to adopt the spiritual life and sought the permission of his guru to spend four months of the rainy season at Rupkosa's home. While he was there, Rupkosa used all her dancing skills and allurements to try to attract him back to his former life, but she could not break his determination. Seeing his resolve, she overcame her pride and took the vows of a laywoman from him. When Sthulabhadra returned to Sambhutavijaya, the guru applauded him by saying '*Duskar, Duskar*' (most difficult task done). It is said that the following year another ascetic, thinking that staying with a royal dancer was an easy undertaking, persuaded Sambhutavijaya to permit him to spend the rainy season at Rupkosa's home. But within a few days he could not control himself. It was Rupkosa who swiftly brought this ascetic to his senses.

Jain seers appreciate the remarkable control of Sthulabhadra over himself. Along with Mahavira and Gautam, (Svetambar) Jains venerate Sthulabhadra in their daily prayers. The Jain scriptures state that Sthulabhadra will be remembered for 84 half-cycles of time (*tirthankaras* like Risabhdeva and Mahavira will be forgotten in a few cycles).

At the insistence and order of the *sangha*, Bhadrabahu, who was in Nepal, became the teacher of Sthulabhadra. After mastering ten pre-canonical texts, Sthulabhadra tried to demonstrate his knowledge to his sisters (this is regarded as vain and misuse of knowledge). Following this incident, Bhadrabahu refused to teach him further. When Sthulabhadra prayed for forgiveness and, under pressure from the *sangha*, he consented to teach the last four pre-canonical texts to Sthulabhadra on condition that Sthulabhadra would not teach these to anyone else. On Bhadrabahu's death, Sthulabhadra became the head of the *sangha*. He was the last scriptural omniscient. His disciples Mahagiri and Suhasti succeeded Sthulabhadra; they have been described in the next chapter where the history of prominent *aacaaryas* continues. The account of the *aacaaryas* is based on the work of Sanghamitra (1986), Chatterjee (Vol.1 1978, vol.2 1984), Jain J (1964), Roy (1984) and the *Kalpa Sutra*.

Female Ascetics (*Saadhvis*)

In the fourfold order created by Mahavira, women make a significant contribution to the maintenance of Jain traditions, playing leading roles as ascetics and as lay followers. Female ascetics have always outnumbered males by at least two to one ever since the time of Mahavira. Among Indian religions, the institution of female ascetics is unique to Jainism, demonstrating the equal status of women. Women have realised all the positions that men can attain, for example, Candana was the leader of the female ascetics in Mahavira's time and an important figure in the *sangha*, and Svetambar texts note some female ascetics attaining omniscience.

We have little in the way of historical record about female ascetics. Among the Svetambars there were three types of female ascetics: group leader (*mahattaraa*), 'promoter' (*pravartani*), and ordinary female ascetic (*saadhvi*). Sthanakvasis, a non-image-worshipping sect, call their female ascetics 'great sacrificers' (*mahaasatis*), the word used for a female ascetic among the Terapanthis is *saadhvi*, while the principal

female ascetic is called the *saadhvi pramukha*. Digambars recognise two levels of female ascetic. The lower level, which is still generally a householder, though celibate, is known as *brahmacaarini*. The senior level female ascetic is a group leader called the *aryika ganini*. In the present day, there are more than six thousand Svetambar female ascetics, while Digambar *aryikas* probably number only a few hundred.

The reasons why female ascetics outnumber male ascetics are complex: it may be that the traditional female role in the household, with responsibility for care of the family, in some ways inclines women to be more 'religious'. Women have more daily contacts with the ascetics and they have also played a traditional role in promoting spiritual teachings among the family. Whatever the reasons behind the choice of the ascetic life by women in the past, in modern times female ascetics have widened their sphere of activity. Some of them are involved in modern education and contribute to Jainological research and literature. Many female ascetics have published books and have earned high academic qualifications. They play an important role in motivating laymen and laywomen to carry out temple rituals, to perform incantational recitations and to observe the minor vows. Their example and encouragement lead many to be initiated as ascetics.

In recent years some female ascetics are active in promotion of Jainism, for example, *Mahattaraa* Mrugavati in creating the Vallabh Smarak (a magnificent temple dedicated to her guru Vallabh), *Ganini* Jnana Matiji, the author of more than 150 books, in motivating the construction of the *Jambudvipa* model at Hastinapur, *Mahaasati* Shardabai as an outstanding orator and the reader of sermons. and *Saadhvi* Sanghmitra, the author of many books as a foremost Terapanthi group leader.

Yatis and Bhattarakas

There have been a number of periods in history in which the Jain community has been inordinately wealthy; sometimes wealth brings power and arrogance. One such period occurred in the twelfth and thirteenth centuries. At that time, unsurprisingly, a substantial part of the wealth of the community found its way into temples and associated institutions such as schools and libraries. Jain ascetics became increasingly involved in the administration of these resources and became, their critics argue, corrupted by the wealth with which they came into contact. As this scenario developed, the power of these self-appointed 'administrators' increased and they asserted control over temple rituals and, through this, over the lives and conduct of laypeople. Both the main Jain groups, the Svetambars and the Digambars, experienced this unwelcome development in the role of such semi-ascetics, Svetambars called them *yatis*, while the Digambars respected them as *bhattarakas*. The institution of *bhattarakas* survives today, but the modern *bhattarakas* are highly respected figures, celibate but not the ascetics in the strictest sense. The institution of *bhattarakas* was first established at Delhi in the middle ages, and later at other places such as Sravanbelgola and Mudabidre in Karnataka; Punugonda and Kanchi in south India; Nandani, Kolhapur, Nagpur, Karanja and Latur in Maharastra; Idar and Sojitra in Gujarat; and Gwalior, Jaipur and Dungarpur in Rajasthan.

The *yatis* and *bhattarakas* filled a role midway between ascetics and laypeople, a kind of semi-ascetic. Their social and religious roles made them respected, but also powerful in their locality. Today, *bhattarakas* administer a wide range of the needs of the community, temporal and spiritual, acting as spiritual guides and religious functionaries for rituals in temples and homes. They officiate at consecration ceremonies of temples

and images and deliver religious discourses. Among Svetambars, ascetics officiate in consecration ceremonies and deliver sermons in place of the *yatis*. The social and pastoral functions are discharged by laypeople.

The corruption of the ascetic order contributed to the weakening of the entire *sangha* and, eventually, Jainism suffered. Fortunately, over the course of several centuries, reformers succeeded in restoring the original ascetic ethos of the orders, which had always been one of the great moral strengths underpinning the *sangha*. The Jain laity play a not inconsiderable part in holding ascetics to their vows, for a backsliding male or female ascetic loses all respect in the community.

Chapter 2.5 PROMINENT AACAARYAS

The *aacaaryas* were, and still are, responsible for the management of the Jain *sangha* and the dissemination of Jain teachings and practices. *Aacaaryaship* is conferred by the *sangha* to suitable ascetics who are highly proficient in the scriptures, and who display qualities of leadership, skills in public speaking, maturity and wisdom. There are very few texts available in English, which give detailed accounts of their lives as recounted in the Jain tradition. While it is impossible to give details of all the great *aacaaryas* in this book, we will mention some those have played a major part in the spread of Jainism either through their literary work or by their leadership. Historically, they have played a major role in the success of Jainism and its diffusion throughout India.

The *pattaavali* (Sanghamitra 1979: pp.30-31) gives a Svetambar list of thirty-eight prominent successors of Mahavira up to the eleventh century CE. The *pattavali* of Nandi Sangha provides the Digambar list of prominent successors up to the second century CE (Jain J, 1964: pp 262-263).

The literary activity, which Jains call the Sarasvati movement, began sometime in the first half of century BCE and produced a large amount of literature. Jains revere Sarasvati as the presiding deity of learning and literature. Her statue holding in the left hand a book of loose leaves, the cover marked with a *gomutrika* design, and holding out her right hand probably in *varada* or *abhaya mudraa* (yogic display), and with an inscription in old Brahmi characters, dated in the year 54 (just before the CE) has been discovered at the Kankali Tilaa site (near Mathura), and has been preserved in the State Museum, Lucknow (Jain J. 1964: 100). This image symbolises the great Jain renaissance, which began to bear fruit by the beginning of the Christian era, when it seems that the Jain ascetics broke the tradition and began to put their scriptures in writing.

Both the Svetambar and Digambar traditions agree on the history of the succession until Bhadrabahu. After Bhadrabahu, the succession diverges. In the Svetambar tradition, Sthulabhadra assumed the leadership of the Magadhan *sangha*. His chronological successors up to the Valabhi conference in c. 460 CE, were Mahagiri, Suhasti, Gunasundara, Syama, Skandila, Revatimitra, Dharmasuri, Bhadruguptasuri, Guptasuri, Vajrasvami, Aryaraksit, Pusyamitra, Vajrasen, Nagahasti, Revatimitra, Sinhasuri, Nagarjun, Bhutadinna, Kalakasuri (fourth), Satyamitra, Harilla, and Devardhigani Ksamasramana (Sanghamitra 1979: pp. 30). According to the Digambar tradition, Bhadrabahu's successors up to the second century CE, were Visakha, Prosthilla, Ksatriya, Jaya, Naaga, Siddhartha, Dhrutisena, Vaijaya, Buddhila, Gangadeva, Sudharma, Naksatra, Jaypala, Paandu, Druvasena, Kansaarya, Subhadra, Yasobhadra, Bhadrabahu II, Lohaacaarya, Arhadbali, Maaghanandi, Dharasena, Puspadanta, and Bhutabali (Jain J, 1964:pp. 262-263)

We have given an account of the lives of early ascetics up to the time of Sthulabhadra in the fourth century BCE; the account now continues with the prominent ascetics; again, it must be remembered that traditional dates in the early years of Jain history are uncertain.

Mahagiri (c.268 to 168 BCE) and *Suhasti* (c.222 to 122 BCE): Mahagiri and Suhasti were disciples of Sthulabhadra, from whom they learned ten pre-canonical texts.

Eventually, Mahagiri handed over the charge of his own disciples to Suhasti and lived as an ascetic, modelling his conduct on the example of the *Jina*, Mahavira.

The Emperor Samprati, grandson of the famous Emperor Ashoka, had great faith in Suhasti and as a consequence of his influence the king became a devout Jain, and showed his zeal by commissioning Jain temples, which were built throughout India, some of whose images survive. The example of Samprati induced subordinate rulers to patronise the Jain faith, so that not only in his own domains but also in adjacent countries, Jain ascetics could practise their religion. He was instrumental in arranging for missionaries to be sent out to spread the message of Jainism. Suhasti was followed by an unbroken succession of *aacaaryas*.

Shyamaaacaarya (c.247 to 151 BCE): He is also known as Kalakacharya I and was the composer of the famous work the *Prajnaapana Sutra*, which is an encyclopaedia of Jain tenets. He is also acknowledged as the first person to expound the doctrine of the existence of a micro-organic world of 'one sense beings'.

Vajraswami (c.31 BCE to 47 CE): He was known for his leadership and capability as an organiser of the *sangha* as well as for his scholarship and personal austerity; and he is also remembered for his attainment of extraordinary powers (*labdhi*), which he used solely for the benefit of the *sangha*. The texts tell the story of his childhood: before his birth, his father had become a ascetic; as a baby, he was always crying; and his mother frequently ran out of patience and, out of desperation, when he was three years old, she handed him over to his ascetic father. Vajraswami was happy in the company of ascetics. When he was eight years old, his mother came with a request to have him back, but he refused to go with her. His mother went to the king demanding his intervention, but the king decided to allow Vajraswami to stay wherever he chose. His mother tried to lure him with toys and other desirable things, but he ignored her and stayed with his father. He was initiated as an ascetic at the age of eight, became proficient in scriptures, and taught other ascetics for a long period. He became an *aacaarya* at the age of 52 and led the *sangha* for another 36 years.

Kalakaacaarya II (c. first Century CE): Kalakaacaarya II came from the state of Ujjain. He was initiated at a young age, and his sister was initiated as a female ascetic soon afterwards. Kalakaacaarya became proficient in prognostics, astrology and other sciences. Because of his leadership qualities, he became an *aacaarya* at a very young age. A number of incidents from his life are recorded in the traditions: when King Gardabhilla of Ujjain kidnapped Kalakaacaarya's sister (who was a female ascetic), Kalakaacaarya was able to persuade a neighbouring ruler to attack Ujjain. When this happened Gardabhilla relented and released Kalakaacaarya's captive sister. This use of violence in the interest of justice and the *sangha* was regarded by many as pardonable.

The annual confession day (*samvatsari*) is the most important day of austerities in the Jain calendar, but the king requested that it be brought forward by one day and, as this was not inconsistent with the scriptures, Kalakaacaarya advised the *sangha* to give its approval; as a result the *sangha* received royal patronage.

Kalakaacaarya was also known as a strict disciplinarian, and when a number of ascetics were becoming lax in their daily life and duties, he persuaded them to return to their regime of Right Conduct. It is said that he was the first *aacaarya* to have travelled abroad in the promotion of Jainism, visiting Iran, Java, Borneo and other countries. For an ascetic to travel overseas was something of a minor revolution, but he was always

vigilant about his own conduct and would make the appropriate atonement for any transgression, and his example is commended as a model even today. Like his namesake Kalakaacaarya I, he too was an expert on the micro-organic world. He advised ascetics to adapt their conduct according to the prevailing conditions of time and place, and to use robes and bowls, and was the first *aacaarya* to sanction the writing of sacred literature by ascetics.

Arya Raksit (c.5 BCE to 70 CE): This *aacaarya* was a systemiser of both sacred and secular Jain literature. He divided the literature into four groups depending upon the predominant nature of each composition. His own works included the *Anuyogadvar Sutra*, a treatise containing a theory of knowledge and a wide range of teachings on religious topics. His work also drew upon non-Jain sacred literature, which showed his liberal attitude and respect for other faiths.

Kundakunda (c.first century CE): This is the first south Indian ascetic scholar to contribute towards the literary glory of Jainism. He was a native of Kundkund in present-day Andhra. He was a prolific writer, but only a few of his books are available today. His important works include: the ‘Essence of Doctrines’ (*Samaya Saara*), the ‘Essence of Ascetic Rules’ (*Niyama Saara*), the ‘Essence of Five Reals’ (*Pancastikaaya Saara*) and the ‘Essence of Sermons’ (*Pravacana Saara*). A book titled ‘Eight Chapters on the Path of Salvation’ (*Astapaahuda*) is also credited to him. He is famous for expounding the ‘absolute stand point’ (*niscaya naya*), and is regarded as having been a deeply spiritual teacher. In the Digambar Jain morning liturgy, he is also mentioned in the auspicious recitations along with Mahavira and Gautam.

Umaswati (c.late first or early second century CE): He is one of the scholarly *aacaaryas* revered by both Svetambars and Digambars for his masterly work, the ‘Manual for Understanding the Reals’ (*Tattvartha Sutra*). This is the first authentic Sanskrit text on Jain tenets giving a complete survey of Jain beliefs in terse and pithy aphorisms. This text is so popular that more than twenty-five commentaries and translations have appeared in different languages, including English and German, and a notable new English translation was published in 1993 (see Bibliography). Another great work credited to him is *Prasamarati*, a guide for the aspirant on the path of peace and liberation from karmic bondage.

Lohaacaarya (c. 14 BCE – 38 CE) is reputed to have disseminated Jainism in the Punjab. He was the last ascetic who had the knowledge of the ten pre-canonical texts (Jain, J. 1964: 106).

Dharasena (c. first century CE), *Puspadanta*, *Bhutabali*, and *Gunadhara* (1-2 century CE): Dharasena had partial knowledge of pre-canonical literature; he was the master of clairvoyant knowledge and he resided in the cave (Candraguphaa at Girinagara). Fearing the surviving traditional canon might be lost with him, he sent a message to the *aacaaryas* of the South who had assembled at Venaakatipura. The assembly thereupon sent *Puspadanta* and *Bhutabali*, who were tested by Dharasena for their appropriateness. After being satisfied with their ability, he imparted the knowledge to them and sanctioned it to be written down. The subject treated was *Mahaa-karma-prakruti-praabhurta*. Puspadanta composed 20 cardinal *Sutras*, incorporating a part of the canonical knowledge received from Dharasena and sent the manuscript to Bhutabali. Bhutabali completed the remaining work and organised it into six parts and hence this work is called the *Sata-khanda--agama-siddhanta*. The work was completed on the fifth

day of the bright half of Jyaistha, and since then this day is being celebrated by the Digambar tradition as the sacred day of *Sruta-Pancami* by the worship of the scriptures and the goddess Sarasvati.

At that period another saint, *Gunadhara*, also had partial knowledge of the original canon, with mastery of the *Kasaaya-Praabhruta*. Inspired by a similar motive, he committed to writing the 180 original *sutras* and added 53 supplementary *sutras*. Later, *Yativrusabha* wrote 6,000 *Curni-sutras* on them. Thus the two sets of the Digambar canon were finally redacted, and subsequently a number of commentaries were written on them. The last and most important commentaries are the *Dhavala* and the *Jayadhavala* written by *Virasena* in the eighth century CE.

Devardhigani Ksamasramana (c.400 CE to 480 CE): He hailed from Saurashtra (Gujarat) and was a *ksatriya* by birth, initiated as a Jain ascetic by *Aacaarya* *Dusyagani* and is known in Jain texts as one of the most respected *aacaaryas* under whose auspices the last council was held, where the oral canon was redacted, in 460 CE at *Valabhi* (Gujarat). Following the work of two earlier councils at *Pataliputra* and *Mathura*, the canon was organised and put into written form. Over 500 ascetics attended this council, which lasted nearly fifteen years. Each ascetic was given an opportunity to recite the oral canon and the final product is the possible correct scripture in the written form, and this was a great tribute to *Devardhigani*.

Samantabhadra (c.450 CE to 550 CE): This southern ascetic scholar lived during the Chola dynasty. He was a poet, logician, eulogist and accomplished linguist. His works include: the ‘Critique of the Enlightened’ (*Aptamimansa*), the ‘Discipline of Logic’ (*Yuktyaanusasana*), the ‘Eulogy of the Tirthankaras’ (*Svayambuhstotra*) and the ‘Jewels of Conduct for the Laity’ (*Ratnaakaranda Sraavakaacaara*). It is said that he also composed a commentary on *Umaswati*’s *Tattvartha Sutra*. He is credited with performing many superworldly feats for the promotion in Jainism. During his time Jainism became widespread in southern India.

Siddhasen Divakar (c.500 CE to 610 CE): *Aacaarya* *Vruddhavadi* initiated This Brahmin scholar as a Jain ascetic. He founded the Jain system of logic and was instrumental for the popularity of Jainism in more than eighteen kingdoms of central, southern and western India. His works cover a range of literature: eulogical, logical, and religious; his ‘Descent of Logic’ (*Nyaayavtaar*), the ‘Logic of Right Wisdom’ (*Sanmati Sutra*), the ‘Eulogy on Welfare’ (*Kalyaana Mandir Stotra*) and many hymns, each of 32 verses (*dvatrisikas*), played a crucial part in the development of the later literature. His brilliance and accomplishments brought to Jainism royal patronage from many rulers.

Puhyapada (c.510 CE to 600 CE) This Karnataka-born Brahmin scholar became a Jain ascetic out of conviction. He was a poet, philosopher, grammarian and expert on indigenous medicines. He has been credited with many accomplishments, which assisted in the promotion of Jainism in the south. He is also noted for his ‘Manual of all Reals’ (*Sarvartha Siddhi*), and a commentary on the *Tattvartha Sutra*, popular among Digambara. His other books include a work on grammar (*Jainendra Vyaakaran*), the ‘System of Meditation’ (*Samaadhi Tantra*), the ‘Eulogy on Accomplishments’ (*Siddhapriya Stotra*), the ‘Tenfold Devotions’ (*Dasa Bhakti*), and the ‘Sermons on Desirable Practices’ (*Istopadesa*).

Jinabhadra (c.500 CE to 593 CE): This *aacaarya* is noted for composing commentaries on at least fifteen sacred books including the Jain tenets (*Aavasyaka*

Sutra), ascetic conduct (*Jitakalpa*) and the ‘Commentary on Jain Essentials’ (*Vishesa Vashyak Bhasya*); and he was a major scholar, expositor and logician.

Mantunga (c. 600 CE to 660 CE): This revered *aacaarya* was born in Varanasi during the reign of King Harshadeva (7th century CE), who had a court of noted scholars, including a Jain minister. When challenged to produce a miracle to prove the worth of Jainism, the minister sought the help of the *aacaarya*, who reluctantly agreed to help for the sake of the faith. The king had the *aacaarya* placed in a room, sealed with 48 chains, each of which was individually locked. The *aacaarya* meditated on the *Tirthankara* Risabhdeva and composed devotional verses in praise of the attributes of Risabhdeva, and as each verse was completed, one of the locks opened until, eventually, all the 48 locks were unlocked. These verses have come down to us as the famous ‘Eulogy of the Immortalisation of the Devotee’ (*Bhaktamara Stotra*), and are recited by many Jains during their morning prayers.

Akalanka (c. 620 CE to 680 CE): This one of the most important Jain logicians and philosophers lived in Karnataka during the Rastrakuta dynasty. He studied Buddhism (clandestinely) and proved himself an able debater with Buddhist scholars. In addition to his reputation as a debater, he is credited with having significantly shaped Jain logic and among his original contributions to Jain literature are works on cognition, the theory of omniscience and the theory of ‘Relative Pluralism’ (*Anenkaantavaada*). He composed the outstanding ‘Royal Commentary’ (*Raju Vartik*) on the *Tattvartha Sutra* and the ‘Eight Thousand Verses on Logic’ (*Aptamimansa Astasahasri*).

Haribhadra (c.705 CE to 775 CE): He was a shining star among the Jain ascetic scholars of the eighth century. He was a Rajasthani Brahmin scholar of considerable repute and was proud of his scholarship. He had taken a personal vow to be the disciple of any person whose work proved beyond his understanding. One day while passing a Jain *upashraya*, he heard a verse recited by the Jain female ascetic, *Mahattaraa* Yakini, and could not understand its meaning, so he overcame his pride and went to the female ascetic to ask its meaning, but rather than explain it herself she directed him to her guru Jinabhadra.

As a result of his encounter with Jinabhadra, Haribhadra was initiated as a Jain ascetic. He mastered the Jain scriptures and was awarded the honorific title of *Suri*, which means something like ‘sun’. Such was his devotion to Jainism that he mastered Buddhist literature in order to debate with Buddhists and promote Jainism. Of his reputed output of 1,444 books, 88 are extant today. He wrote in Sanskrit and Prakrit on ethics, asceticism, yoga, logic and rituals. He also composed works on satire and astrology as well as novels and canonical commentaries. With his ‘Compendium of Six Philosophies’ (*Sad Darsana Sammucayas*), he created a novel style of logic in an era noted for the quality of its philosophical debates. ‘The Essence of Religion’ (*Dharmabindu*) is a major contribution to the religious life of the laity. Even at a time when Jains were numerically in decline, Haribhadra demonstrated the enduring strength of the faith.

Bappa-Bhatti (c.743 CE to 838 CE): He was a ‘great soul’, who became an *aacaarya* at the age of eleven. He established a reputation as one of the greatest ascetic scholars and debaters of his time. He was a teacher of his royal patron Prince Amaraj who became King of Kanoj (Uttar Pradesh). Amaraj tested the asceticism of the *aacaarya* by tempting him with royal dancers but Bappa-Bhatti remained unmoved. He was a great

orator and author, winning public esteem across India for composing eulogies on the goddess of learning and the twenty-four *tirthankaras*, which remain popular today.

Virasena (c. 9th Century C. E.) This ascetic scholar had many talents: proficient in astrology, grammar, logic, mathematics and prosody. He is noted for his commentary named the *Dhavala* on the Digambar canonical *Satkhandagama* (six chaptered canon). He also started the detailed commentary on *Satkhandagama* called the *Jayadhavala*, which was completed by his disciples. He was one of the outstanding minds in the kingdom of Amoghvarsa under the Rastrakuta dynasty, regarded as a golden age of Jain literature and culture.

The above account and the account that follows are also based on the work of Sanghamitra (1986), Chatterjee (Vol.1 1978, vol.2 1984), Jain J (1964), Roy (1984) and the Kalpa Sutra. We are now coming to the aacaaryas of the modern age, the time during which the 'devotional path' (bhakti marga) of Vaisnavism was prevasive, and the Jain aacaaryas had to adopt a more ritualistic worship in order to compete with the popularity of the new cult.

Somadeva (c. tenth century CE): He was a prolific writer of prose and poetry from northern India. Of his three major works, one is on political science, the first by any Jain author, written at the request of the King of Kanoj. The second is a prose entitled *Yashastilaka*, said to be stylistically comparable to the best Sanskrit poetry, remarkable for its deep knowledge of Sanskrit grammar, metre and idiom. It deals in part with the conduct expected of the laity, noting that the adoption of local cultures can maintain and preserve the faith. The third work deals with spiritual aspects of Jainism. When the religion faced decline due to the popularity of ritual movements of other faiths, he adapted rituals to serve the needs of the Jain community.

Abhayadeva (c.1057 CE to 1135 CE): Born in Ujjain, and initiated by Jineshvara Suri, he became a scholar of exceptional ability. It is said that a guardian deity would appear to him in dreams and inspire him to write commentaries on scriptures in Sanskrit. In spite of recurrent health problems he wrote many books, including commentaries on nine scriptural texts, said to total 57,769 verses, which proved so popular that large numbers of the laity volunteered to copy and distribute them throughout India. Tradition attributes that his blessings brought miraculous results, on one occasion when some merchant's ships were in danger of sinking, his blessings saved them.

Hemcandra (c.1089 CE to 1172 CE): *Aacaarya* Hemcandra is one of the most esteemed Jain scholars and *aacaaryas*. In his biography by Prabhachandra and Merutung, his key role in enhancing the standing of Jainism through his political, religious, social and academic activities is described in detail. He is considered to be the 'father of the Gujarati language' and, in 1989, the 900th anniversary of his birth was celebrated in many parts of the world.

Hemcandra was the son of a merchant in Dhandhuka (Gujarat); his father was a Vaisnava Hindu and his mother was a Jain, and he was originally called Changadeva. He was an exceptionally intelligent child. Once, when *Aacaarya* Devcandra was passing through his town, he saw the boy and was struck by his facial aura; he sought permission from his mother to initiate the boy as a Jain ascetic, to which she reluctantly agreed. The

aacaarya entrusted him into the custody of Governor Udayan of Cambay (Gujarat) for scriptural study. At the age of nine, he became proficient in all subjects and he was ordained as an *aacaarya* at the age of twenty-one and given the new name of Hemcandra.

At this time, Siddharaja Jaisinha was the King of Gujarat (1092-1141 CE). He was a sophisticated monarch who appointed the *aacaarya* as his court scholar and historian. Impressed by his scholarship, Siddharaja commissioned him to write a poetic history of his dynasty, the Calukyas, and a Sanskrit grammar. This he did. The king had no son, and his nephew Kumarpala was next in succession; but as he did not want his nephew to succeed him, he sent soldiers to kill him. Out of compassion, *Aacaarya* Hemcandra helped Kumarpala by hiding him from the soldiers under piles of his manuscripts. Eventually, Kumarpala succeeded to the throne of Gujarat.

Kumarpala was so impressed by the Jain teachings and by Hemcandra that he became active in promoting Jainism. At the instigation of Hemcandra, Kumarpala issued a proclamation prohibiting the killing of ‘mobile’ living beings (*amaari pravartan*) in his kingdom, which extended to modern Gujarat and became a vegetarian observing the vows of the Jain laity. Many temples were built during his reign and inscriptions from that period survive in large numbers.

Hemcandra is noted for his literary works, which embrace all the major branches of learning and, because of this great range of knowledge, he is known as the ‘omniscient of the contemporary age’ (*kali kaala sarvajna*). On the completion of his Sanskrit grammar, known as the *Siddha Hema Vyaakarana*, elaborate celebrations, commissioned by Siddharaja and attended by more than 300 scholars from all parts of India, were held. This classic work also included a Prakrit grammar. Hemcandra also composed the first Gujarati grammar. He produced a biography of the sixty-three ‘torch bearers’ of Jainism and a history of the Jain *sangha*. He also wrote lexicons, poetry and works on logic, the *Yoga Sastra* and prosody.

Jinadattasuri (c.1075 CE to 1154 CE): He is the most celebrated *aacaarya* of the Svetambar sub-sect known as the *Kharataragaccha*. He was initiated as an ascetic at the age of nine years and became an *aacaarya* at the age of thirty-seven. His social, religious and literary activities earned him the title of ‘*aacaarya* of the era’ (*yuga pradhaana*). He made tremendous efforts to expand the Jain community, both through preaching and through open, welcoming attitude, and reputedly more than 100,000 joined the Jain community through his influence. So great was his personal influence that the Muslims of Sindh gave land for the use of the Jain community. Like many prominent figures in Jain literature and history, Jinadatta Suri was regarded as possessing supernormal attributes and powers.

His main work was centred on Rajasthan, Gujarat, Maharastra and Sindh. He was a great scholar of Sanskrit, Prakrit and Apabhramsha, an ancient language used in Gujarat and Rajasthan. His services to the community earned him great reverence and when he passed away at Ajmer, the place of his death was named the ‘Garden of Dada’ (*Dadawadi*), *dada* means grandfather and is a term of endearment and respect. As a tribute to his work, his followers have established *dadawadis* or *dadabaris* throughout India, and leading ascetics of this sub-sect are known as *dada gurus*.

Hiravijaya (c.1526 CE to 1595 CE): This prominent *aacaarya* was born in Palanpur (Gujarat). He was initiated at the age of thirteen and he became *aacaarya* at the age of twenty-seven. He was highly studious and intelligent and his work earned him the

honorific titles of ‘the scholar’ (*pandit*), ‘teacher of scripture’ (*upadhyaya*) and ‘the orator’ (*vaacak*). According to the book *Ain-i-Akbari* by Abdulfazal, he was one of twenty-one most learned people in the Mogul Empire.

The great Mogul Emperor Akbar invited him to Delhi. He declined the offer of royal elephants for the journey and travelled on foot from Gujarat to Delhi to meet Akbar. He was given a magnificent reception. Akbar was highly impressed by his simplicity, austerity and the learning displayed in his sermons. The *aacarya*’s teachings on non-violence and reverence for life prompted the emperor to release many prisoners and caged animals; Akbar prohibited the killing of animals on Jain sacred days especially during the sacred period of *paryushana*. Akbar gave up hunting, fishing and even eating meat on many days. Hiravijaya’s influence with the great Emperor Akbar earned him the title of ‘World Teacher’ (*Jagat Guru*). He left Delhi, leaving his disciples Bhanu Chandra and Vijay Sen Suri as counsellors at the court of Akbar and travelled widely in India.

Yashovijay (c.1620 CE to 1686 CE): There are some ascetics who will not accept the responsibility of being an *aacarya* as they feel it would not allow them to pursue their literary and spiritual activities to the full. The contribution of such ascetics is unparalleled in Jain history. We have included *Upadhyaya* Yashovijay in this chapter, as his contribution in literary activity and scholarship is of great significance.

He was born in Kanoda, Gujarat, and showed intelligence as a child. Having listened to the sermons of Muni Nayvijayji, he expressed a wish to become an ascetic, to which his parents reluctantly agreed. In view of his excellent memory and powers of concentration it was thought appropriate to send him to Varanasi to study Indian philosophy, where he became proficient in the subject and defeated a well-known Hindu ascetic (*sanyaasi*) in public debate. This brought him great honour and he became known as an ‘expert in logic’ (*nyaaya visaarada*), the first Jain ascetic to be honoured in this way in the traditional seat of Hindu scholarship at Varanasi.

In his own religious life, the Jain mystic poet *Anandaghana* influenced Yashovijay, which resulted in his writings having a concern with inner spiritual values. His guru, *Aacarya* Vijaydev advised him to put his scholarship to better use in his writing. His prolific literary output includes more than 100 books in four languages, Sanskrit, Prakrit, Gujarati and Rajasthani, ranging from epics, stories and biographies, to ontology, logic, philosophy, yoga, spirituality, and ascetic and lay life. Among his works, his ‘Essence of Knowledge’ (*Jnaana Saara*) is widely read both by laypeople and by ascetics; also popular is his ‘Essentials of Spirituality’ (*Adhyaatma Saara*), and four books on yoga practices. The main thrust of his teaching was that liberation is an inner achievement, dependent upon detachment, not upon external material achievement; he also sought to reinforce ritual with deep spiritual significance.

Bhikshu or *Bhikhanji* (c.1726 CE to 1803 CE): He was the founder of the Terapanthi, an offshoot of the Sthanakvasi sect (non-image-worshippers) within the Svetambar tradition. He became an ascetic at the age of twenty-five, but disturbed by what he saw as the laxity in the conduct of Sthanakvasi ascetics and their erroneous teachings, he established a new threefold tradition for the efficient running of the order. This included having a single head of the order authorised to select his successor, uniform observance, and an ethos of uniformity. During his *aacaryaship* he initiated 104 persons as ascetics. He composed many books in the Rajasthani language. Bhikshu had a ‘holy death’ (*sallekhanaa*, the voluntary abandonment of all bodily needs), at the age of

seventy-seven.

Amulakh Rushi (1877 CE to 1936 CE): This Sthanakvasi saint translated the 32 main books of Jain sacred literature into Hindi. He also composed 70 books on many other subjects, which have been translated into Gujarati, Marathi, Kannada and Urdu. In view of his lifelong efforts to spread the holy teachings of Jainism through his translations and writings, his admirers called him the ‘destroyer of darkness and ignorance’. Born in Bhopal, initiated at the age of eleven, he became head of the *sangha* at the age of fifty-five. He travelled to many parts of India and had a ‘holy death’ in 1936.

Vallabh Vijay (1870 CE to 1954 CE): *Aacaarya* Vallabh Vijay Suri was an influential ascetic of the Svetambar tradition, very much a man of the people and he encouraged many to become active in the welfare both of the Jain and other communities. He promoted Jain unity and tried to enlist other *aacaaryas* to this end. He was an impressive speaker who emphasised self-sufficiency, strong organisation, education, accessible literature, a caring community, women’s welfare and patriotism. He was instrumental in the establishment of the famous Mahavira Jain Vidhyalaya and a chain of other institutions for modern education in the Punjab, Delhi, Uttar Pradesh and elsewhere. Following his guru *Aacaarya* Vijaynand Suri’s instructions, his main work remained in the Punjab. He promoted the path of Jain values to wider communities. As a result of his work in Punjab, Vallabh Vijaya became known to followers as the ‘Lion of the Punjab’ (*Panjab kesari*). For his general work in promoting Jain values and the welfare of the Jain community he was considered the ‘*aacaarya* of the era’ (*yuga pradhan*)

During the early period of the British Raj, the Svetambars held the office of an *aacaarya* in abeyance, and when conditions were favourable, Vallabh Vijay’s guru, Vijaynand Suri was conferred by the *sangha* as the first *aacaarya* after more than a century. Vijaynand Suri was invited to attend the World Parliament of Religions at Chicago in 1893; as Jain ascetics travel on foot, he could not participate, but he motivated a brilliant layman Virchand Raghavji Gandhi to attend. Along with his guru, Vallabh Vijay assisted the preparations of Virchand Gandhi in the task of promoting Jainism and Jain values in the Western World.

A number of miracles are associated with Vallabh Vijay. On one occasion he blessed an installation ceremony of a temple images in a Punjab village, at which more than 15,000 devotees were served full dinner, though the organisers had prepared food for only 5,000 devotees. What should have been insufficient amounts of prepared food became more than adequate in amount due to the blessings of Vallabh Vijay. He defied weather forecasts during religious ceremonies and it is said that rain stopped on many occasions, apparently through his blessings to the *sangha*. He supported the non-violent freedom struggle of India. His interventions saved the lives of many Jains during the violent time of the partition of India in 1947. All national leaders of India paid their respects to him for his patriotic and humanitarian sermons. He died in Bombay in 1954. More than 200,000 mourners attended his funeral procession.

Shantisagar (c.1872 CE to 1955 CE): *Aacaarya* Shantisagar became the first Digambar Jain ascetic after an interval of many centuries. During the Muslim period and most of the period of British Raj, Digambar ascetics were harassed. As a result people did not dare to be Digambar ascetics. In the Digambar tradition a layperson who has taken minor vows becomes a ‘celebrated laity’ (*brahmacaari*). Spiritual development then

leads to the stage of a 'two-garmented laity' (*ksullaka*), followed by a 'one-garmented laity' (*ailaka*). Lastly one becomes a 'sky-clad' ascetic.

Born in Karnataka into a family of farmers, he became detached from the affairs of the household and progressed along the spiritual path. He was initiated at the age of forty-eight and given the name 'ocean of peace' (*Shanti Sagar*). He travelled throughout India, and promoted Jain teachings both to Jains and non-Jains. He observed the 'Jina-modelled' austerities in his personal life, for which his followers honoured him with the epithet of 'king among ascetics' (*muniraj*) and 'ocean of observances' (*silasindhu*). During one of his times of meditation in a cave, a cobra was seen with its hood raised for many minutes, as if paying respect to this great saint. During the time of the British Raj, 'sky-clad' Digambar ascetics were prohibited from entering major cities. As this restriction, enforced in the name of so-called 'decency', struck at an important element of Digambar belief, Shantisagar undertook a fast at a square near the Red Fort, Delhi until permission was granted for all 'sky-clad' ascetics to roam freely. The British Raj lifted the restrictions and people began to appreciate the austerities of the Digambar ascetic. He had a 'holy death' at Komthali (Maharashtra).

Tulsi (1914CE-1997CE): *Aacaarya* Tulsi was the ninth in the line of Terapanthi *aacaaryas*. In 1995 he became the first person to be granted the title *ganaadhipati*, superior of all the ascetics. He is known as the '*aacaarya* of the era' (*yuga pradhaana*) and 'promoter of minor vows' (*anuvrata-anushasta*). Born in Ladnun (Rajasthan), initiated at the age of eleven, and ordained to *aacaaryaship* at the age of twenty-three, he was awarded the Indira Gandhi National Award in 1993, for promoting national well-being through the 'minor vows' (*anuvrata*) movement. He believed in strong personal discipline, a through scriptural education, and the global dissemination of Jain values, Jain communal unity and interfaith harmony.

He was the initiator of many activities of contemporary importance; his literary work includes the preparation and publication of critical editions of Jain scriptures in Hindi and English, canonical lexicons, Jain instructional literature, biographical literature and scientific interpretations of Jain tenets. He encouraged the establishment of educational centres for the newly initiated and the creation of intermediate cadres of 'semi-monk' (*Samna*) and 'semi-nun' (*Samna*), allowing them relaxation in the vow of non-violence so that they could travel and promote Jainism to wider area, especially outside India.

Vidyasagar (1946—): This Digambar Jain *aacaarya* from Karnataka was initiated at the age of twenty-two and became an *aacaarya* at the age of twenty-six. He is an original thinker and a fine orator, proficient in many languages and motivates his followers to pursue high standards of scholarship. He has written many books of poetry and prose exhibiting a concern with raising moral standards, has made poetic translations of Kundkunda's books and other literature. He wrote a religious novel in Hindi entitled 'Silent Soil' (*Mook-maati*) which is highly regarded for its style and its content and has been translated into many languages.

He heads a group of about 100 monks and nuns, most of them highly educated. He is a reformer and he has motivated activities, appropriate to modern times, including research institutes, educational centres for new initiates, administrative training centres, annual Jain seminars and discussion groups, and the renovation of many places of pilgrimage.

This section has covered only a selection of the prominent *aacaaryas* of the past and present. Today many *aacaaryas* are continuing to work to preserve and adapt the Jain heritage in the modern world: work is being undertaken to collect, preserve, catalogue and publish Jain literature, to build Jain temples and other centres and to serve the *sangha* worldwide.

Chapter 2.6
SPREAD OF JAINISM AND ROYAL PATRONAGE

As spiritual progress was the goal of life for the Jains, history did not seem to them to be of much importance. However, records of royal patronage, existing inscriptions, art and architecture, literary and legendary sources have helped scholars to construct the history of Jainism. As India is a sub-continent with a history of many kingdoms, royal support was very important for disseminating the religion. Though extremely variable, royal patronage aided the Jain cause, and the fortunes of Jainism in India fluctuated over time dependent on the rise or decline of royal patronage.

Parsvanatha, the twenty-third *tirthankara*, was successful in popularising Jainism (the *Nirgrantha* religion) in different parts of the northern India. Literary records suggest that he visited Kausambi, Saketa, Kampilyapura, Malakappa, Mathura and Rajagraha (Chatterjee 1978: p.35). After his liberation at Sammetisikhar, his disciples continued the task of disseminating his teachings of the fourfold restraints, and before the birth of Mahavira the *Nirgrantha* religion was well established in Uttar Pradesh and Bihar. The parents of Mahavira and most probably the parents of Buddha were adherents of this religion.

Mahavira travelled to Bihar, some parts of Uttar Pradesh, eastern India and Vitibhaya, the capital of Sindhu-Sauvira in western India (Bhagvati 1921: p.2234). Literary records suggest that King Udayana of Sindhu-Sauvira became a *Nirgrantha* monk and the religion reached the western coast of India during Mahavira's time, and that Bengal accepted Jainism before Buddhism. (Chatterjee 1978: pp.36-37). After Mahavira's liberation his successors spread the religion throughout India and obtained a considerable royal support.

It is not easy to trace the history of the spread of Jainism, but careful study of the *Kalpa Sutra Theravali* will give us some pointers towards the gradual spread of Jainism to different parts of India in the early period starting from the 4th century BCE. Among the four branches that originated with Godasa, a disciple of Bhadrabahu, and the three significant names: Tamraliptika, Kotvarsiya and Pundravardhamaniya were connected with the three well-known geographical units of Bengal (Chatterjee 1978: pp.37-38). Among the many branches that originated with Balisaha, a disciple of Mahagiri, Kausambika was prominent in the famous city of Kausambi, the capital of Udayana whose aunt Jayanti had become a Jain ascetic (Bhagavati 1921: p. 1987). Suhasti's disciple Rohana was responsible for the Udumbarika branch, whose members included the Audambara tribe of Punjab, suggesting that Jainism was firmly established in the Punjab in c. 250 BCE (Chatterjee 1978: p.38). The branches derived from the other disciples of Suhasti such as Bhadrityika (Bhadrika City), Kakandika (Kakandi Town), Sravastika (Sravasti City), Saurastrika (Saurashtra region) and Madyamika (middle region) suggest that Jainism was well established in northern India, Gujarat and Rajasthan from the very early period. It is difficult to say when the Jainism reached the southern peninsula. Anuradhapura, the capital of King Pandugahhaya in Sri Lanka, had a temple and a monastery built for *Nirgrantha* devotees in the fourth century BCE (Ayyangar 1922: p.33). This evidence and Bhadrabahu's travel to the south suggest that Jainism reached southern India in its early period.

Eastern India

The eastern part of India includes provinces such as Bengal, Orissa and Bihar. When it came to gaining royal support, Mahavira's birth into a ruling family gave him many important connections. It is, therefore, not surprising that Jainism won royal support in the eastern part of the sub-continent. Even before Mahavira, Parsvanatha had travelled widely in the east spreading Jain teachings and creating many followers. Jain ascetics established a solid rapport with local rulers and the community with the result that, according to the *Kalpa Sutra*, Mahavira had over half a million followers in his lifetime.

The monarchs in Bihar such as Srenika (or Bimbisara), Kunika (or Ajatsatru), Udayan, the rulers of the Nanda, the Mauryan, and the Maitra dynasties were patrons of Jainism before the Common Era. However, periodic persecution caused the Jains to move out of Bihar to the south and west in two directions; the first route was through Kalinga (Orissa) and the other via Ayodhya, Mathura, Ujjain and Gujarat. In all these locations, early communities of followers and sympathisers of Jainism were strengthened by the influx of new arrivals.

Candragupta conquered the throne of Nanda. His political mentor Canakya, who was famous for his intellect, shrewdness and political acumen, guided him to conquer the Nanda dynasty, 155 years after Mahavira's liberation. At Canakya's instance he chose Jain teachers as his spiritual guides. Canakya served Candragupta as his minister and organised the coronation of his son, Bindusara, following Candragupta's initiation as an ascetic by Bhadrabahu. Candragupta left his kingdom and went to the south with his new mentor and ended his life by holy death (*sallekhanaa*). Historians are not agreed about whether it was Chandragupta Maurya or Chandragupta, the king of Avanti in the time of Bhadrabahu II, that became an ascetic and moved to the South along with the large number of ascetics in the 1st century BCE. Bhadrabahu (I), who was scriptural omniscient, died about 40 years before the beginning of the Mauryan dynasty. The Svetambar tradition believes that he went to Nepal. Bhadrabahu II, who was a prognostician (*nimitta jnani*) predicted the famine would last for 12 years, however, went to the south (Sangamitra 1979: p.74).

Ashoka ascended the throne after Bindusara and though he was sympathetic to Jainism, he was a staunch Buddhist in the later part of his life. Ashoka sent his son Kunala to Ujjayini to study the political arts. When Kunala was eight years old, his stepmother forged a letter from his father, the blessing for studies (*adhiya*) to (*andhiya*) the order to become blind. The innocent Kunal, not knowing the wicked trick of his stepmother, obeyed this extreme order of the king and made himself blind with a hot iron bar. His grandson Samprati succeeded Ashoka. Samprati was a staunch Jain and a powerful monarch. Inscriptions dating from the reign of Ashoka indicate that Jainism spread as far as Kashmir. The records of Ashoka's grandson, Samprati, indicate that he sent Jain missionaries to the south of India and even to foreign lands. His support for the building of many temples and monasteries, and for the distribution of images of the *tirthankaras*, suggests that Samprati was a zealous Jain. Samprati was the follower of *Aacaarya* Suhasti and his promotion of Jainism is remembered by Jains even today. Many district names in Bihar, such as Sinhbhum, Veerbhum, and the Parsvanatha hills, have Jain connections and remind us of its former influence in Bihar. The patronage of the ruling class was sustained until the 5th century CE, after which it declined.

As an ascetic, Mahavira travelled to Bengal. The *Kalpa Sutra* notes that he visited Lada and Vajrabhumi. The fact that one district bears the name of Vardhamana demonstrates the influence of Jainism in that area. *Aacaarya* Bhadrabahu hailed from Bengal. Many early administrators of Bengal favoured Jainism, but it declined there under the Pala and Sen kingdoms. However, the records of the Chinese traveller Yuan Chwang Tste Sung suggest that there was a strong influence of Jainism in Bengal up to the seventh century CE (Chatterjee 1978: p.112, note 8). The Palas patronised Buddhism, leading to a gradual decline in the fortunes of Jainism, but it maintained its existence until the 10th century CE.

Kalinga (Orissa) was a stronghold of Jainism, even before the days of Parsvanatha. It is said that the eighteenth *tirthankara* Aranatha received his first alms in Rajapur, the capital of Kalinga. Kalinga's most famous king Kharvel of the Meghavahana dynasty and his queen commissioned Jain inscriptions for the Hathigumpha cave temple. The inscriptions make reference to a council of ascetics, the return of a Kalinga Jain image from Magadha and the construction of the monasteries. During the rule of the Meghavahana dynasty, Jainism was the principal religion of Orissa (Chatterjee 1978: p.88). Other kingdoms lent patronage to Jains in Kalinga, but this did not last, although we find that Udyot Kesari was a staunch supporter of Jainism in a later period. The present day *Saraaka* caste (estimated to be more than a million people) of Orissa and Bihar worship Parsvanatha and follow Jain practices. Many *Jina* images more than a 1,000 years old are found in Orissa. It is interesting to note that even the later Saiva kings patronised Jainism in Orissa. However, the spread of Vaisnavism and Jagannatha worship in Orissa forced Jainism into decline. It was in this period that Jainism became syncretistic and adopted many customs and practices of Hinduism, for example in iconography, to maintain its popular appeal. In later times, Orissa became a province ruled by the Rastrakuta dynasty and the influence of Jainism revived. The integration of numerous followers of the *ajivikaa* sects into Jainism helped to strengthen the position of Jainism in eastern India. (Ajivikaa sects first appeared around the sixth century BCE and survived until the fourteenth century CE). Historical records after this period are non-existent but gradually the majority of Jains merged with the local population. Of course, still small groups of Jains and many beautiful temples still exist in the Bengal, Bihar and Orissa.

Northern India

The northern areas of Uttar Pradesh, Delhi, Punjab, Haryana, Madhya Pradesh, Himachal Pradesh, Kashmir and Rajasthan have been associated with Jainism since the days of the first *tirthankara* Risabhdeva, who was born in Ayodhya. Many *tirthankaras* were born in northern India, the last being Parsvanatha, born in Varanasi.

Historically, the north has been divided into many kingdoms, large and small, ruled by various clans and dynasties, some of which patronised Jainism. It is difficult to give a full account of Jainism in different parts of Northern India after the Maureen period. Epigraphic evidences are very few and hence the history is dependent on literary sources, archaeological evidence and discovery of early Jain images. The Jain literary sources suggest the existence of Jain temples in almost all the principle cities of India, but practically none of them have survived. Archaeological and some epigraphic sources

denote the state of Jainism in Mathura, Kausambi, Sravasti, Rajgraha, Ahichhatra, Taksasila and Simhapura.

The earliest Jain inscription found in Mathura is from the period of 150 BCE. It developed as a centre of Jainism under the varied patronage of many rulers stretching over centuries. It receded after the Nanda dynasty, but later revived by Jain ascetics with the support mainly from common people, some Ksatriyas, a few women from the aristocratic families and the business community. Although Mathura was a stronghold of the Bhagvata cult, both Buddhism and Jainism flourished there. The evidence from epigraphic inscriptions and the literary sources suggest a strong Jain presence up to the 14th century CE (Chatterjee 1978: pp. 46-72).

Varanasi, the birth place of Parsvanatha, the twenty-third *tirthankara*, Kausambi, the birth-place of Padmaprabha, the sixth *tirthankara*, and Sravasti the birth-place of Sambhavanatha, the third *tirthankara*, were great Jain centres from earliest times and had royal patronage. Ahicchatra (Ramanagar UP), the ancient capital of Pancala had Jain temples dedicated to Parsvanatha and Neminatha. The inscriptions from Ahicchatra disclose the names of Jain lay devotees suggesting the popularity of Jainism in earlier times. A number of Jain inscriptions of the Kusana and Gupta period and several nude images of *Jinas* show the names of the *gana* (group), *kula* (lineage) and *sakha* (branch) mentioned in the Svetambar *Theravali*. Kampilya was another great centre of Jainism which is mentioned in the *Bhagavati* (1921: p. 2348) and the *Uttaraadhyayana Sutra* (Law 1940: 140) referring to King Sanjaya who was a Jain devotee. Sankasya, mentioned in the *Ramayana*, the capital of Kusadhavaja Janaka, where Sita's parental uncle had a *Sankasiya* branch of the Carana *gana* established in the third century BCE, shows its connection with Jainism (Chatterjee 1978: p.95).

Jainism penetrated into northwest India quite early. The ancient city of Kapisi, visited by Yuan Chwang in the seventh century CE and been identified as Opian in Afghanistan by Cunningham, had a sizeable Jain population (Chatterjee 1978: p.97). The Jain literary tradition associates Taksasila with Bahubali, a son of Risabha. Sir John Marshal has observed a large number of Jain edifices in Taksasila suggesting that it was a great Jain centre (Archaeological survey of India 1914-15: p.2). Sinhapura, identified by Stein (1890, vol. 4, p. 80) and Cunningham with the modern Ketas in the Salt Range (Punjab, Pakistan), was visited by Yuan Chwang, where he saw Svetambar Jains (Chwang's Diary.1, date n.a.:p.248).

Although the Digambars claim a great antiquity for their sect, it is a fact that no Digambar record before 300 CE has so far been discovered (Chatterjee 1978: p. 99). Parsvanatha allowed the monks a lower and upper garment, while Mahavira did not bother whether the monks wore the garments or discarded the clothes following his example. From the earliest times, Jain monks indulged in both kinds of practices, wearing clothes (*sthavira kalpa*) and going naked (*Jina kalpa*). It is interesting to note that Parsvanatha never went naked, while Mahavira went naked, but he practised this 13 months after he became an ascetic. Vimala's *Paumcariyam* written 530 years after Mahvira's liberation shows no acquaintance with the Digambars, suggesting that there was no separation of Jainism at that time. The epigraphic evidence and dates of the original Digambar canon suggest that the Jains separated as Svetambar and Digambar around 150 CE.

Unlike Rajasthan and Gujarat where Svetambars predominated, Digambers had their strongholds in Madhya Pradesh, Uttar Pradesh, Maharashtra and southern India. Madhya Pradesh had several influential Jain centres from earliest times. The ruling dynasties of this region favoured the brahmanical religion, however, Jainism was held in esteem by individual kings of different dynasties. Epigraphic evidence of the seventh century, discovered in the Sonagiri temples, proves their antiquity. Chandella kings patronised Jainism and the epigraphic inscriptions during the period of kings Dhanga, Kirtivarman and Madanavarman suggest that many temples including the famous Khajuraho and Deogarh temples were built during their reign. The literary sources provide extensive information regarding the state of Jainism in Madhya Pradesh, which include a temple dedicated to Parsvanatha at Dhara, which was later destroyed by the Muslims along with the Hindu temples. The Parmar kings Harsa Siyaka, Vakpati Munja, and Bhoja supported literary activities and were patrons of Jainism. Gwalior was connected with Jainism from earliest times and the fifteenth century was the golden age of Jainism, and it was largely due to the under the Tomara kings. (Chatterjee 1984: p.177)

Jainism was very popular in Rajasthan from the very early period: literary evidence from the *Kuvalayamala* shows that Bhinamala was a place of Jain pilgrimage in the 6th century CE. The Jain ascetics of Mathura, who used to visit Gujarat in the early centuries, had to pass through Rajasthan and they preached the *Nirgrantha* religion during their travels. The kings of the Capa dynasty were patrons of Jainism. That Jainism flourished in Rajasthan during the days of king Vatsaraja is further shown by an inscription (Bhandarkar, list no. 72) discovered from Osia and dated 956 CE. Several epigraphic inscriptions suggest that during the Rastrakuta dynasty and other kings Jainism was very popular in most centres of Rajasthan and had royal patronage (Chatterjee 1978: pp. 154-157). During the period of the various families of the Cauhan, Parmar and Gohil dynasties Jainism prospered and many temples were built between the 11th and 14th century CE (Chatterjee 1984: pp 39-54). From the 15th century onwards Rajasthan has remained one of the main centres of Jainism due to the patronage of the kings such as those of Jesalmir, Bikaner, Dungarpur and Mewar and the Marwari business community. It has famous centres of pilgrimage such as the Delwara temples at Mount Abu, Ranakpur and Jesalmir.

Thus all the available evidence indicate that Jainism was a pan-Indian religion, by the beginning of the 4th century CE. In northern India the Svetambars and in southern India Digambers were prominent. The Gupta dynasty, though inclined towards Brahmanism, patronised Jain scholars. Although Jainism never received the large-scale royal patronage of its early career, it appealed directly to the masses and gradually became popular throughout India. It has had a convoluted history, occasional persecution and severe competition from Brahmanism and Buddhism, but it never declined completely, as northern rulers were generally sympathetic to it. Even in the Muslim period, many rulers were influenced by Jain ascetics and were sympathetic to the cause of Jains.

Western India

Royal patronage of Jainism has a long history in Gujarat. By the third century BCE Jainism had become a popular religion, which once formed part of the fabric of the kingdom of Samprati. In the Gupta period Gujarat was the chief centre of Jainism in

India. This is indirectly shown by the fact that the Svetambar canon was finally redacted at Valabhi 980 (or 993) years after Mahavira's liberation. An earlier council of ascetics under Nagarjuna also met at Valabhi in the 4th century CE, which coincided with the Mathura council. Literary evidences also suggest that Valabhi was the main centre of Jainism in Gujarat until its destruction by the Muslims in 787 CE (Chatterjee 1978: pp.108-109).

It was a Jain ascetic, Silagunsuri, who was instrumental in the establishment of the Patan kingdom in the 9th century CE. Almost all subsequent kings patronised Jainism, regardless of their personal allegiance. The golden age of royal patronage in Gujarat was during the kingdom of Siddharaj and Kumarpal, when not only were temples and *upashrayas* were built, but Jainism permeated the whole culture of Gujarat, an influence that continues to the present day.

Gujarat has always been associated with the *Tirthankara* Neminatha and other leading figures of Jain history such as the Digambar ascetic scholar Dharasena, and the Svetambar ascetic scholar Hemcandra. The great places of pilgrimage, Satrunjay (Palitana) and Girnar and Valabhi, where two councils of ascetics were held, are in Gujarat. Even Muslim rulers and their representatives sought the co-operation and support of Jains. The long history of royal patronage owes much to the honesty and integrity of a large number of Jain officials, who occupied senior posts in the royal administrations. Many such officials, Jain merchants and bankers used their own resources to promote Jainism, and contributed generously to keep the heritage of Jain art and culture alive. This culture flourished under the British Raj because of religious freedom and generous help from Jain merchants and the wider *sangha*.

Although Maharastra has no history of royal patronage to compare to that of Gujarat, Jainism flourished there at an early date because of the missionaries sent by Samprati. The language of many Jain writings is today known as Jain Maharastri Prakrit. Maharastra was, for a time, under the domination of the Calukya and Rastrakuta dynasties and this allowed Jainism to flourish for a long period. Some places, such as Kolhapur, still have large Jain population. The early popularity of Jainism in Maharastra is shown by the fact that beautiful Jain caves at Ellora were excavated in 800 CE. The epigraphic evidence suggests that Jainism was very popular in the Kolhapur district and had royal patronage (Chatterjee 1984: p. 60-64).

Southern India

The Buddhist text *Mahavansa* (4th century CE) states that King Pandukabhaya constructed houses and temples for the *Nirgrantha* ascetics at Anuradhapura. Pandukabhaya lived in the fourth century BCE, and the evidence of this Pali text proves the presence of Jain ascetics in Sri Lanka in the 4th century BCE. Another Pali text *Dipavamsa*, which was composed a century earlier quotes the same *Nirgrantha* Giri. Thus the combined evidence of the above prove the presence of Jainism in Sri Lanka in pre-Mauryan times and it may have spread to the south in the time of Parsvanatha or the early period of the Mahaviran era. These Jains may have migrated from the Tamil-speaking areas of South India, and once we accept this, we have to believe that Jainism was firmly established in the southernmost corners of India by the 4th century BCE (Chatterjee 1978: p.118). The early Tamil literature (Sangam texts: *Tolkappivam*, *Kural* and *Silappadikaram*) indicates that Jainism was popular in quite early times in the

regions south of the Kaveri. The Jain ascetics of Bengal and Orissa were responsible for the early propagation of Jainism in Tamil Nadu, but not of Karnataka, as it is usually believed.

The *Silappadikaram* gives an account of Jainism in the three Dravidian states of Chola, Pandya and Chera and describes the Jain temples in the capitals of these three kingdoms, and that a Jain chariot-festival (ratha-yatra) was associated with the observance of the elaborate Astahnika festival thrice a year (Asadha, Kartika and Phalguna). It further describes how Jain ascetics, *Carnars*, used to visit the beautiful temple at Kaveripattam, the Chola capital and that it was constructed at a great expense by the lay disciples of *Nirgrantha*. It delineates the *Carnars* as monks who possessed the highest knowledge, who had put aside attachment and anger and were responsible for the popularity of Jain religion in the south because of their religious activities and saintly life. The *Silappadikaram* also describes Jain temples at Madurai and Vanji (near Cochin), suggesting the popularity of Jainism not only in the Chola and Pandya kingdoms but also in Kerala. It further throws welcome light on the Jain nuns of south India.

The present Madurai district was the stronghold of Jainism in Tamil Nadu and this can be shown by literary evidence from many Jain shrines in Madurai city, a large number of caves (particularly in the hills) where Jain monks lived, and epigraphic inscription of early Brahmi script of the 3rd century BCE. From practically all over Tamil Nadu, celebrated Jain sites suggest the popularity of Jainism in this region from earliest times.

A number of sites in Kerala connected with Jainism have also been discovered: a Jain monastery near the Chera capital Vanji; a famous Jain centre of pilgrimage in ancient times, now known as the shrine of Bhagwati in Tirucanttumalai (the icons prove that it was a Jain site); Jain sculptures and inscriptions in Nagarkoyji.

The Pallavas were brahmanical kings, but during their reign Jainism was one of the dominant religions and more than one royal member of the dynasty favoured Jain monks. Thus the Dravida *Sangha* was established by Vajranandin at Daksina-Mathura (Madurai) in 464 CE, and the Digambar Lokavibhaga was composed by Sarvanandin in 458 CE during the reign of Simhavarman, the king of Kanchi (Patalipura).

The western Gangas, the rulers of southern Karnataka from the 4th century CE, were great patrons of Jainism from the beginning of their history; *Aacaarya* Simhanandi had guided the first king Sivarama Konngunivarma, who came from the north, to establish the Ganga dynasty in southern Karnataka (Jindal 1988: p.1). Simhanandi gave spiritual guidance and the explanation of *ahimsaa* to the rulers, and this aided the establishment of the Ganga dynasty. The Ganga dynasty supported Jainism for some 500 years. Epigraphic evidence suggests that the Ganga King Marasimha had decisive victories over the Cheras, the Cholas, the Pandyas, and the Pallavas. Camundaraya, who was his and his successor's valiant minister, erected the world famous monolithic statue of Bahubali at Sravanbelgola in 978 CE. In almost every part of the kingdom there were Jain shrines (Chatterjee 1978: p.191), and this was also due to the fact that the Western Calukyas and the Kadamba dynasty who ruled parts of Karnataka were also patrons of Jainism. Hoysala rulers, encouraged by a Jain ascetic Sudatta, supported Jainism. The Pallava and the Rastrakuta dynasty also patronised Jainism. The Eastern Calukyas who ruled the eastern districts of Andhra Pradesh also supported Jainism. But political

conditions changed after the 10th century CE and Jainism went into decline due to the hostility of Saiva and Vaisnava fanatics.

Sixth century CE is characterised by the revival of Brahmanism, which shook the foundation of Jainism as well as Buddhism. Buddhism had already lost its hold in south India, but Jainism was at its zenith. The Jain teachings had become very rigorous and exacting in their application to daily life. The exclusiveness of the Jains and their lack of adaptability to circumstances soon rendered them objects of contempt and ridicule, and it was only the state patronage that rendered them influential. However, the hostile propaganda made Jainism unpopular and in time it ended in violence and religious persecution through force by the over-zealous state officials who were ready to execute the commands of the bigoted kings.

With the rise of Saivism, an abundance of religious literature on Shiva, his miracles and powers, was written, and was edited in the twelfth century by Sekkizhar as *Tirutondar Puranam* or *Periapuranam* (Ayyangar 1922: p. 61). Among the 63 Saiva Nayanars or saints whose accounts fill this text, Appar, Siruttondar and Sambandar furnish some information on the Jains. Of these three, Sambandar, who was a popular activist, shrewd orator and singer saint, rendered Jainism a mortal blow in the Pandya kingdom, from the effects of which it never recovered. Appar did the same for the Pallava kingdom, and his account states that the fiery preaching of Saint Samandar and the Vaisnava saints, Tirumazhisaipiran and Tirumangai Alvar, led to the decline of Jainism in Tamil Nadu in the eighth century CE. The Chola kings who followed Siva did not patronise Jainism during this period. From the *Periapuranam* it is evident that 8,000 Jain leaders were impaled at the suggestion of Samandar and that there was violent religious persecution in the Pallava and Pandya kingdoms. As a result, not only were many Jains driven out of these kingdoms, but also many were forced to embrace Saivism. The evolution of Hinduism owes a debt to the Saiva Nayanars, Vaisnava Alvars, and Sankaracharya (8th century CE) who turned his attention to the north after witnessing the ruin of Jainism in the south.

Jain saints, especially Ajjanandi, travelled through Andhra Pradesh, Tamil Nadu and Kerala to counteract the hostile propaganda of the Saivites and Vaisnavites, but it was a losing battle. The Jains due to their persecution, and the fear of persecution, migrated to Sravanbelgola in the Ganga Kingdom, a few remained in Tamil Nadu, but without any influence. Nevertheless they continued their literary activities and produced classic works such as *Kural Sillappadikaram*, *Chintamani*, *Nannul* and many books on grammar, lexicography and astronomy. The contribution of the Jain heritage to the Tamil culture is unique and considerable, and can be seen in the observance of *ahimsaa* in the Vedic rites and ceremonies, surviving temples and their institutions, and the literature. By the end of the thirteenth century CE, with the exception of Karnataka and few pockets in Tamil Nadu, where Jains had to face very stiff opposition, Jainism had practically disappeared from south India.

Thus for more than 1,500 years after the age of Mahavira, parts of southern India proved to be strongholds of Jainism, mainly in its Digambar variant. Jain literature claims that Neminatha was in the south when Krishna's city of Dwaraka was burnt. Legend says that a saintly ascetic, who had been repeatedly harassed by some drunken members of the royal household, had put a curse on the city and it may be that the drunken behaviour of those inhabitants of Dwaraka precipitated the fire.

Many south Indian dynasties such as Calukyas, Gangas, Rastrakutas, Kadambas, Pandyas, Cholas, Kalcuri, Amoghvarsha, Vijaynagar and other dynasties patronised Jainism. The Rastrakuta period is looked upon as a 'golden era' of Jain literary activity, technical and religious literature, and of Jain art and architecture in the south. By the 14th century CE, Jainism declined both numerically and culturally when royal patronage was withdrawn, due to new rulers who followed Saivism and Lingayatism. But despite these setbacks and persecution, some pockets of Jainism survived.

Under the Raj, British rule did not actively help to promote Jainism, though indirectly it did through an increasing liberal education and freedom of religion, but the struggle for independence from Britain, in which Mahatma Gandhi so publicly embraced non-violence (*ahimsaa*), led to a new dissemination of Jain values.

In independent secular India, Jainism has revived and Jain values have been given an important place in the life of the nation, and Jainism has been accepted as one of the major religions of India. Under the patronage of the Prime Minister, Indira Gandhi, India celebrated the 2,500th anniversary of Mahavira in 1975. People from all walks of life participated in the head-anointing ceremony of the colossal statue of Bahubali at Sravanabelgola, and many tourists visit Jain temples such as Delwara, Ranakpur and Satrunjay. Some places of pilgrimage have been restored to their former glory and many new temples are being built throughout India. Jain literature is being made accessible to all through translations into English and the Indian languages.

In November 1996, the Prime Minister of the United Kingdom, John Major, visited the Jain Centre in Leicester. These and establishment of Jain Centres in North America are leading to a greater awareness of Jainism outside India. Thus, Jainism is beginning to establish an international dimension, but without the active patronage of rulers in this modern and secular age.

Chapter 2.7 POPULAR SUPPORT

Earlier, we described the contribution of ascetics in the promotion of Jainism. Now we will examine the role played by laymen and laywomen, but there is little historical and biographical material on the lay orders. What follows has been compiled from material scattered throughout the Jain literature in the Gujarati language, but is neither definitive nor exhaustive, and in some instances, the status of individuals mentioned in this section, i.e. whether they were ascetics or laypeople, was not uniformly agreed by the *sangha*.

In the time of Mahavira, Sankha Sataka was head of the laymen's order and Sulasa and Revati heads of the laywomen. These and many other laypeople strictly adhered to the minor vows and because of their contribution to the promotion of Jainism, some, as below, are remembered daily by Jains in the recital of the morning liturgy:

Laymen: Karkandu, Sudarsan Sheth, Vankacul, Salibhadra, Dhanyakumar, Abhaykumar, Ilaciputra and Nandisena.

Laywomen: Sulasa, Revati Manorama, Damyanti, Sita, Nanda, Bhadra, Risidatta, Padmavati, Anjana, Sridevi, Jyestha, Prabhavati, Celana, Rukhmini, Kunti, Devaki, Dropadi, Dharani and Kalavati.

The laity have played an important role in building and maintaining temples, *upashrayas*, libraries, welfare institutions and other activities of the *sangha*. They attend to the needs of ascetics and their contribution has kept Jainism vigorous.

The earliest important layperson whom we know by name is *Javadshah*, who, according to the literary record, undertook the 13th renovation of the Satrunjay temples in 51 CE. The record is silent for many centuries until we encounter two brothers who were ministers of Gujarat, *Vastupal* and *Tejpal*. In the twelfth century they built the world famous temples of Delwara (Mount Abu), which extended the earlier temple built by *Vimalshah*. These brothers were said to be responsible for building 1,300 temples, 984 *upashrayas*, 700 schools, 3,000 Hindu temples, 700 Hindu monasteries, 64 mosques, 700 *dharmasalas* (boarding houses) for pilgrims and 700 other spiritual centres. They also renovated 2,000 existing temples and provided daily alms to more than 1,500 ascetics. *Vastupal*'s wife *Lalita* and *Tejpal*'s wife *Anupama* were instrumental in motivating the brothers to undertake these works, which demonstrated Jains' care for humanity by the provision of places of worship for all, irrespective of their faith. Their liberalism resulted in a deep friendship with the Muslim ruler of Delhi, *Lil-Tutamish*. *Vastupal* wrote many books and 24 honorific titles were bestowed on him. In 1230 CE the brothers undertook a pilgrimage to Satrunjay with 700 Svetambar *aacaaryas*, 100 Digambar *aacaaryas*, 2,100 ascetics and thousands of laypeople.

In the thirteenth century, under Muslim influence, iconoclastic movements spread through both Jain and Hindu communities. This disruption brought misery to many people, which was made worse by a great famine in Gujarat in the reign of king Visaldeva. *Jagdushah*, a wealthy Jain grains merchant, provided food for the entire population during the famine in Gujarat. His generosity also extended to the renovation of many Jain and Hindu temples and the building of a mosque.

Probable contemporaries of *Jagdushah*, a father and son, *Pethadshah* and *Zanzankumar*, were noted for their devotion to the community, building 84 temples and

74 *upashrayas*. Pethadshah revered the scripture known as the *Bhagavati Sutra* and had it copied and distributed to libraries throughout India. The *Bhagavati Sutra* is a record of thousands of questions put to Mahavira by his chief disciple, Gautam. When this scripture was read publicly Pethadshah gave a gold coin for each question to the *sangha*.

A thirteenth century minister of king Siladitya of Gujarat, named *Bahadshah*, undertook the fourteenth renovation of the Satrunjay temple with the approval of the king and, after he was wounded in battle, his son *Ambadshah* completed the work.

At this time, Kutubbudin Shah was the Muslim ruler of Delhi. His forces regularly attacked Gujarat, destroying non-Muslim places of worship and encouraging iconoclasm. *Samarsinh*, a Jain, minister in Gujarat successfully co-ordinated the defence of the territory, saving many temples from destruction.

In 1314 CE *Samarashah* carried out the fifteenth renovation of the Satrunjay temple, which had been destroyed by Allauddin Khilji. He undertook five vows, (celibacy, eating only once a day, sleeping without a mattress, giving up dairy products and sweet foods, and not shaving). He practised them faithfully until the renovation was completed.

Dharanashah, minister of Rana Kumbha, whose kingdom lay in modern Rajasthan, built the magnificent temple at Ranakpur in 1439 CE. Dharanashah was influenced by the *Acaaryas* Hiravijay and Somasundar. The temple at Ranakpur is one of the wonders of Jain architecture. It has 1,444 hand-carved sandstone pillars and is one of the best examples of a Jain temple building and a major centre of pilgrimage. Extensive renovation has been carried out in the second half of the twentieth century by the *Anandji Kalyanji Pedhi* (a trust established to care for the temples and to promote the Jain way of life), under the supervision of *Kasturbhai Lalbhai*, a leading Jain philanthropist and expert on the Jain heritage. Great care has been exercised to recreate the quality of the original construction.

In 1523 *Karmashah* undertook the sixteenth renovation of the Satrunjay temple, with the consent of the Muslim ruler Bahadurkhan of Delhi and with the help of his local ruler Rana Sangha, whom he served as a minister and who was a Jain sympathiser. Karmashah also obtained an exemption from the toll tax for the Satrunjay temple pilgrims. This temple and its main image (*murti*) of Risabhdeva are in use as a place of worship today. The Anandji Kalyanji Pedhi is currently carrying out restoration work on this edifice. *Shrenik Kasturbhai Lalbhai*, an acknowledged expert on the Jain heritage is involved in this work and has donated generously to the cost of this and many other projects.

Velaka was the finance minister for Rana Kumbha of Cittoda, Rajasthan. He constructed the famous temple of Cittodagadh in 1448 CE and secured exemption for the Mount Abu temples' pilgrims from the toll.

Khema Hadalia is remembered for his generosity in feeding the whole of Gujarat, from his own resources, during an acute famine in 1493 CE. This is in keeping with the Jain teaching that wealth should not be accumulated for reasons of personal aggrandisement, but to help all living beings. The Muslim ruler of Gujarat was surprised at the generosity of this Jain merchant. He honoured him by coining the phrase: 'Ek Bania Shah, Bijo Badshah', meaning 'Bania (merchant) first and the king second' by which he meant that the merchant's generosity had raised him to a status higher than that of the king.

Around the 1590 CE, *Bhamashah*, the Jain minister of Rana Pratap, donated all his wealth to support the struggle of Mewar (Udaipur), which was seeking to maintain its independence in the face of Akbar the Great's imperial expansion. This philanthropy allowed Rana Pratap to keep an army in the field for twelve years, during which time he was able to recover most of Mewar from the Muslim invaders.

In 1631 CE, *Dharmadas Shah* built a temple on the Satrunjay hills which houses a fourteen foot high marble image of Adabadiji (Risabhdeva). Many noted *aacaaryas*, *upaadhyaayas* and laypeople maintained Jainism's popular appeal through the composition of devotional literature, (*pujaa* hymns, rituals etc.) superficially modelled on Vaisnava lines. Among those who wrote devotional compositions are: *Anandghana*, *Vinaya Vijay*, *Yasho Vijay*, *Jnan Vimal Suri*, *Udayratna* and *Devcandra*; these works helped the Jain community to sustain a feeling of close-knit fellowship and to withstand pressures from the revivalist devotional (*bhakti*) Hindu cults.

In the nineteenth century, the British consolidated their rule in India. Bombay became the trading and commercial centre of the country. Many Jain merchants from Gujarat, among them *Amicand*, *Motishah*, *Narsi Natha* and *Keshavji Nayak* moved to Bombay. They used their new wealth to build temples, animal sanctuaries and other welfare institutions.

In Ahmedabad, the families and descendants of wealthy Jains such as *Shantidas Sheth*, *Hemabhai* and *Premabhai* used their resources to promote general education for everyone. Their philanthropic work earned a proud reputation for the Jain community. Jain merchants flourished as textile 'kings' and, in due course made Ahmedabad 'the Manchester of India', and it attracted many creative ascetics and laypeople, among whom are numbered prominent hymn writers. Many Jain laypeople became well known in the latter half of the nineteenth century, creating international interest in Jains and Jainism.

Rajendrasuri (1827 to 1906 CE): At the age of twenty, he was the first person in the nineteenth century to be initiated as a *yati*, and at the age of forty years he became *Shri Pujya Yati*. One of his outstanding achievements was to call together an assembly of the Jain community for a public reading of the forty-five-part canon for the first time in many centuries. Among his own literary works is an encyclopaedic seven-volume dictionary of Prakrit of 9,200 pages and defining 60,000 terms. He organised the mass recitation of the great Jain prayer, the *Namokara Mantra*, at which the *mantra* was chanted over twelve million times. In his lifetime he officiated at the consecration of 1,023 images of *tirthankaras*, established many social welfare institutions, including Jain libraries, and reformed the institution of the *yatis*.

Virchand Raghavji Gandhi (1864 to 1901 CE): Every Jain feels proud of Virchand Raghavji Gandhi. Gandhi is a common family name in Gujarat, but the various distinguished figures bearing that name are unrelated. Born in 1864 into a prestigious Gujarati family, he became a highly respected lawyer. He was active in the promotion of religious values and used his legal skills to gain exemption from tolls for pilgrims to the Satrunjay Hill temples, pursuing the case through the courts. He took on the Government in a case involving a proposal to build a factory near the pilgrimage site of Sammeta Sikhar in Bihar. This factory would have processed pig fat, contrary to Jain teachings not to commit acts of violence on living beings. As a result of his action, the factory project was shelved. He was politically active, participating in the National Freedom Movement

against the British Raj; he represented Bombay at the Indian National Congress in Poona, and also represented Asia at an international commerce convention.

At the insistence of *Aacaarya* Vijayanand Suri, he represented Jainism at the Parliament of World Religions in 1893, undertaking extensive scholarly preparation for this event. He made such an impression on the international gathering that he was asked to deliver further lectures, which resulted in his staying for two more years in America, and then a year in the United Kingdom. He travelled abroad to speak on Jainism on two other occasions; reputedly he gave some 535 foreign lectures on Jainism and Indian philosophy. He gave courses on Jainism and attracted many followers outside India; and as a result Jain societies to promote interest in Jainism and Jain culture were founded by non-Jains in the United Kingdom and United States. He was awarded silver and gold medals for his lectures, all of which have been published and which, even today, are recognised for their substance and quality. Mahatma Gandhi held Virchand Raghavji Gandhi in great regard and regularly corresponded with him. It was a cause of great sadness that such an illustrious man died at the young age of 37, and Jains will long remember him with affection and admiration. A century after he attended the first Parliament of World Religions, he was remembered at the second Parliament in Chicago in 1993 again with great respect and regard. He exemplified the best in the religious, national, political and literary life of India and Jains will always regard him with pride.

Srimad Rajchandra (1867 to 1901 CE): In a short life of a mere 34 years, Srimad Rajchandra achieved greatness and left behind him the memory of a very great soul and an example which many have been inspired to follow. Srimad Rajchandra was born in Vavania (Gujarat) in 1867 CE, educated in local schools and married at the age of 20 to Zabakbai, a jeweller's daughter. He was extraordinarily intelligent and early in life he had mastered at least 5 languages. As his father's family was devotees of the Vaisnava Hindu tradition, it was from his mother that he learned about Jainism. It was his mother's practice of traditional Jain rituals such as the twice-daily penitence (*pratikramana*) which attracted him to the Jain view of life and spirituality. He found Jain practice to be the best means of happiness; he became a Jain in thought and action, and he remained such to the end of his life. As a result of his obvious inner spiritual knowledge and his excellent oratorical skills, people flocked to him for guidance in their spiritual quest. Such was his spiritual strength that he could overcome normal human physical desires, such as hunger for many days at a time, and although his physical body became emaciated, people remarked that his spirituality shone in his face.

In addition to his skills as an orator, he was a poet, writer, translator, scriptural commentator and an impressive letter writer. Of the more than two dozen books that he wrote, *Atmasiddhi*, *Pravacanmala*, *Moksamala*, *Puspamala*, and *Bhavanabodh* have achieved considerable popularity. These books and about 800 of his letters have been published and some have been translated into foreign languages, including English.

He had immense powers of concentration and memory (*avadhaan*). People would gather to witness his skill. An example of this was his ability to accept a hundred unconnected, random questions and then to answer them correctly in any order, merely by being given the number of the question, which is why he was known as the person with the 'hundredfold memory' (*sataavadhaani*). His spiritual teachings won him a wide following, including many ascetics who call him the 'true teacher' (*krupaludeva* or

sadguru). They have since organised a chain of institutions called ‘temples of knowledge’ (*jnaan mandir*) throughout the world for the promotion of his Jain teachings.

He has become best known as the spiritual mentor of Mahatma Gandhi, whom he met in 1891 after Gandhi had been in England studying law. The timing of this encounter was significant, for Gandhi was facing a personal spiritual crisis, was uncertain of his faith, and considering conversion to Christianity. Srimad Rajchandra gave Gandhi an anchor in the values of Indian religious traditions, and it was Rajchandra’s example which led Gandhi to follow the way of ‘non-violence’ (*ahimsaa*), utilising it as the main weapon with which to win independence for India. Throughout his life, Rajchandra expressed the truths that arose from his spiritual life and those who were close to him knew that they were in the presence of a great soul. He died in 1901 at Rajkot (Gujarat).

Kanji Swami (1889 to 1980 CE): Born in Gujarat in 1889, Kanji Swami was initiated as a Sthanakvasi ascetic at the age of 24. His depth of knowledge and speaking skills were such that he was honoured with the title of the ‘mountain of light’ (*koh-i-noor*) of Kathiawar. During his scriptural studies he was highly impressed by the ‘Essence of Doctrines’ (*Samaya Saara*) of Kundakunda, which led him to study the books of Banarasidass, Todarmal and Rajchandra. He felt the ‘soul-oriented’ Digambar path was the true path and, in 1934, he proclaimed himself a Digambar layperson and began preaching Kundakunda’s teaching.

Gradually, the number of his followers, both Svetambars and Digambars, grew to many thousands. His sermons encouraged his followers to adopt a habit of regular personal study and the distribution of Jain literature, and they impressed upon his followers the view that rituals and attire have no meaning without a proper understanding and the right frame of mind.

Many remarkable incidents have been associated with him, which illustrate his charismatic personality. His followers have popularised the devotional doctrine of the ‘Living *Tirthankara* of Mahaavideha’ (Simandhar Swami). Jain geography describes *Mahaavideha* as a continent of the Jambudvipa region, where people live and where there is always at least one living *tirthankara*, and Simandhar Swami is one of the present living *tirthankaras* on this continent.

The main centres for the propagation of Kanji Swami’s teachings today are Songadh in Gujarat and Jaipur in Rajasthan, though there are outposts in Nairobi, London and the United States. Kanji Swami died in 1980, in Bombay.

Jains have remained a respected community in India and have been prominent in the economic life of India. They have contributed significantly to Indian culture and heritage, and are well known for their philanthropic and welfare activities, for animals as well as people. Jain values are highly regarded and attract support from Jains as well as from the wider community.

The above account of popular support is based on vernacular literature such as Atmanandji (1988), Devluck ed. (1985), Doshi (1979), Duggadh (1979), Khusalchandramuni (1990), Modi (1988), Shah R. (1992), Vaid (1980) and articles from the Jain (1982-1989).

Chapter 2.8 DECLINE AND REVIVAL

Jainism is one of the oldest religions in the world, but like other living faiths, it has undergone many phases of growth and decline during its long history. In this chapter we will briefly describe the pattern of growth and decline in India, and summarise the main factors influencing the changing fortunes of the Jain community.

Bihar was formerly the heartland of Jainism, but one does not find large numbers of indigenous Jains there today, although in recent times, some Jains have migrated to the area for commercial reasons. There is, however, in part of Bihar a sizeable number of *Saraaka* Jains, followers of Parsvanatha, who have remained outside the Jain mainstream, but who have recently experienced a revival. The lack of an indigenous Jain community in Bihar can be attributed to a combination of declining royal support, persecutions, and hardship caused by famines, which led to the migration of ascetics and laypeople to other parts of India. Once an area is without ascetics, it becomes very difficult to sustain a viable Jain community in the long term and, as expected, conversion to Hinduism became commonplace. Although, from time to time, the political situation improved, Bihar remained an area with a small Jain population, despite the presence of a number of significant holy places.

The Jains of neighbouring Bengal and Orissa faced a similar situation to that of their co-religionists in Bihar: political turmoil, resulting in a decline in the Jain population after the eighth century CE. South India also was a stronghold of Jainism until about the eighth century CE when political suppression was inflicted upon the Jain populations in Tamil Nadu, Andhra and Kerala. Karnataka remained an important Jain centre until the twelfth century CE; although here, Jain political influence went into decline. By contrast, although the situation was never entirely stable, areas of Gujarat and Rajasthan have maintained their position as considerable centres of Jainism.

It is worth reminding ourselves that despite the situation described above, the superb organisation of the Jain community into the fourfold order founded by Mahavira, has kept Jainism as a living religion in practically all parts of India. The orders of ascetics and laypeople established the Jains securely in Indian society and culture, unlike the Buddhists who failed to develop such a structure and eventually disappeared from their land of origin. With its fourfold order firmly anchored amongst the people, and with ascetics serving the spiritual needs of the lay orders, Jainism withstood the storm that drove Buddhism out of India.

Although the numbers of the Jain community have declined over later centuries, many non-Jains sympathise with Jain values and follow Jain practices. The teachings of Mahavira still have a relevance to the world today, indeed, some would even argue that they are more necessary today than in the past. The celebrations for the 2,500th anniversary of Mahavira's liberation benefited Jainism. Its values are more widely and better understood now, and there are signs that the decline in numbers of active Jains has ended. There is a growing participation in academia, publishing, the creation of new Jain institutions, developing inter-faith relations, and a growing sense of unity and purpose throughout the community.

It would be instructive to look at a schematic representation of Jain history, the factors that have affected the fortunes of the community, its strength, its decline, and its current revival

The Main Factors in the Growth of Jainism

- Ascetics were able to exert a significant influence on merchants, the key groups of Indian society and royal dynasties.
- There is a uniformity of practice for ascetics and laity, only differing by degree.
- Jainism is inherently tolerant, as it believes in 'relative pluralism'.
- Jainism teaches equality for all irrespective of caste, creed, colour or gender.
- Jainism has exhibited the capacity to adapt to different times and environments.
- Jainism has always had respect for other faiths.
- Jainism uses vernacular languages for scripture and sermons.
- Jainism applies 'non-violence' (*ahimsaa*) to all realms of personal and social life.
- Jains have earned a reputation for honesty, truthfulness, and loyalty; they have demonstrated their philanthropy by the provision of food, shelter, education and medical care to all in need.
- Jainism has benefited from effective and dedicated religious and secular leadership throughout its history.
- Jainism developed a coherent interdependent fourfold order (*sangha*). Jain ascetics retained a close contact with the laity during their wanderings, and encouraged them to lead a Jain way of life.

The Main Factors in the Decline of Jainism

- Persecution, and fear of persecution resulting from changes in political circumstances in the medieval period, including conversion to Hinduism among the ruling elites.
- Periodic dominance of other religions and their proselytising in India.
- Growth in the popularity of rituals at the expense of the practice of Jain values in daily life.
- Laxity in the practice of Right Conduct among ascetics and laity.
- Lack of worthy and inspiring scholars, ascetics and leaders in the medieval period.
- Lack of central infrastructure and central leadership.
- Fragmentation of Jainism into sects and sub-groups, leading to a lack of common purpose and understanding among different groups of Jains.
- Lack of infrastructure for training ascetics, scholars and community leaders to the needs of the *sangha* in modern times.
- Lack of academic education and use of the media and modern technology for the promotion of Jain values.
- Lack of opportunity for jobs or careers for the Jain scholars.

Chapter 2.9 THE SCHISMS

It is a commonplace that living religions only survive and progress by being adaptable and undergoing change. Among the changes which religions often experience are schisms, and the Jain *sangha* is no exception. Egoism is a characteristic of human society: it may be at the personal, family, social, regional, or religious strata, at the individual or the level of the community. The egoism of the community strata, if it is for a region or a country, we term as 'patriotism'; if it is for a religion, it is 'fundamentalism'. The egocentric propensity created at a community level is the begetter of schism. From what we know of the history of the Jain religion up to the time of Mahavira, it seems that no sects or sub-sects had emerged; yet later, they did emerge and, as a result, Jainism became irreconcilably divided into many sects. Why did this happen?

During the lifetime of Mahavira Jainism's compass was limited, and it seems to have been mainly confined to the kingdoms of Anga and Magadha, which comprise modern Bihar, Orissa and West Bengal. After the death of Mahavira, his successors and followers succeeded in extending Jain influence throughout the whole of India, among the ruling classes as well as the people. Once this occurred, Jainism encountered a wide range of customs, languages, manners and ways of life that prevailed in different parts of the sub-continent. Over time, these encounters gave rise to changes in religious practices and, more importantly, in beliefs. Ultimately, this resulted in variations in the form of Jainism which inevitably was to become a source of conflict and, with the successful spread of Jainism throughout India, religious leaders found it increasingly difficult to foster and organise their widely-dispersed community.

The situation in which variations of practice and belief were appearing was aggravated by the lack of agreed authoritative scriptures. As the doctrines, principles and tenets of Jainism were not committed to writing during the lifetime of Mahavira, his religious teachings were memorised by his immediate successors and handed down from one generation to next, and were not finally canonised until the council of Valabhi in 453 or 466 CE. Even then, the decisions of the Valabhi council were not acceptable to all, as the Digambaras maintained that the canon did not contain the actual teachings of Mahavira and designated them as the Svetambar canon. The Digambaras produced their own canon in the 6th century CE, although their earlier writers do not hesitate to quote from the Svetambar canon (Chatterjee 1978: p.395). Long before Valabhi, differences of opinion had arisen regarding the interpretation of many tenets, and these disagreements led to the establishment of separate schools of thought, which eventually crystallised into sects and sub-sects.

From Mahavira to Shakyambhava the *sangha* was led by only one *aacarya*, but Yasobhadra introduced the system of two *aacaryas* in 205 BCE. This separation of the leadership may have been felt necessary due to the geographical spread of Jainism; however, it would not be unreasonable to conclude that it exacerbated to the development of schismatic tendencies in the community.

Early Jain literature (*Avasyaka Nirukti*) notes seven minor schismatic 'schools', although these failed to generate substantive divisions, and no trace of them is found in the Jain community (Roy 1984: pp. 86-87), but it was the eighth schism which came to predominate in the first century CE and eventually led to an irreconcilable division of the

Jain community. The two groups, the result of this schism, are known as Svetambars and Digambars, a division well documented in the historical sources, but the schism, which originated during the fourth century BCE, was an accomplished fact by the first century of the Common Era.

According to the Digambar version (Harsena 931: *Brihatkathakosha*), in the fourth century BCE, *Aacaarya* Bhadrabahu realised that a long and severe famine was imminent in the kingdom of Magadha. In order to avoid its terrible effects, he and thousands of ascetics migrated from Pataliputra, the capital of Magadha, to Sravanbelgola in southern India. Candragupta Maurya abdicated his throne in favour of his son, joined Bhadrabahu's entourage as disciple, and resided with him at Sravanbelgola. Candragupta lived for twelve years after the death of his teacher, and died according to the strict Jain ritual of *sallekhanaa* on the hill at Sravanbelgola - a 'holy death'. This traditional account is not supported by earliest Digambar epigraph found in Sravanbelgola which says that Bhadrabahu had predicted the famine in Ujjayini, hence some believe this incident occurred later in the time of Bhadrabahu II and the king concerned was Candragupta, the emperor of Avanti and not Candragupta Maurya.

When some ascetics of the Bhadrabahu *sangha* eventually returned after a twelve-year absence, they found two significant changes that had taken place among the ascetics of Magadha under the leadership of *Aacaarya* Sthulabhadra. First, the rule requiring ascetics to wear no garments had been relaxed, instead, ascetics wore a simple piece of white cloth; second, a council had been convened at Pataliputra with the intention of editing the canon of the Jain literature. This council was the first of five councils, which were to undertake the work of editing the Jain canon over subsequent centuries, a process that was to be the focus of much disagreement.

The group of returned ascetics would neither accept the change concerning garments, nor were they agreed upon the proposals of the Pataliputra council regarding the canon, rather they proclaimed themselves as the 'true' followers of Mahavira. Eventually, the Jain *sangha* split into two distinct sects: the Digambar and the Svetambar.

According to other accounts of the first century CE, Sivabhuti founded the Bodiya sect, which argued nudity for the monks on the example of *Jinakalpi* ascetics; later, the Bodiyas were designated as Digambars. Svetambars believe the eighth schism occurred in 83 CE (Roy 1984: p.41). It is worth reminding readers that the monks who followed Parsvanatha wore garments while some ascetic followers of Mahavira kept total nudity. The modern German scholar Hermann Jacobi believes, the separation of the *sangha* took place gradually and, he maintains, there was and is little difference in their articles of faith. With the passage of time, the attitudes and approaches of the two sects began to harden and distinctive sectarian outlooks arose.

The iconographic evidence supports the theory that the two sects actually parted company shortly after the Valabhi council. By the Kusana period (3rd to 4th century CE), images found at Kankali-tila in Mathura depict the *tirthankaras* either in standing position and nude or in sitting position in such a way that neither genitals nor garments are visible, and were worshipped by both sects, and this can be proved by the epigraphic inscription of the donors who belonged to *sakhas* and *ganas* of the Svetambar sect. The earliest image of a tirthankara with lower garment is a standing Risabhdeva discovered at Akota in Gujarat from the later part of the 5th century CE of the period shortly after the Valabhi Council (Encyclopaedia Britannica, 15th edition, vol. 10: p.8).

The Digambar and Svetambar Sects

From the earliest times, the majority of Jains living in South India, Uttar Pradesh and surrounding areas were Digambers, while those living in Gujarat and Rajasthan were Svetambers. The geographical separation made both the sects to discord.

There are no fundamental doctrinal differences between these two main Jain sects and both accept as canonical the major sacred text of Umasvati known as the *Tattvartha Sutra*. The differences in certain beliefs, are of historical importance and are described thus:

The Digambers insist upon their ascetics going unclothed (sky-clad) as an absolute pre-requisite of the mendicant's path and the attainment of salvation, but the Svetambers assert that the practice of complete nudity is not essential to attain liberation. The dispute centres upon the question of whether the possession of an item of clothing signifies *attachment* to that garment. The Digambers assert that attachment is implied and therefore reject clothing, but the Svetambers refer to the example of Parsvanatha's disciples, who wore clothing, to defend their view.

Digambers believe that women lack both the physical and mental strength necessary to attain liberation; hence women must be reborn as men before such an attainment is possible, but the Svetambers hold the view that men and women are equally capable of attaining liberation; in the Svetambar tradition, the nineteenth *tirthankara*, Malli(natha), was a woman, and Marudevi, Risabhdeva's mother, was the first person to attain liberation in this aeon.

Digambers, believe once someone becomes omniscient, he (not she) has no need of food; Svetambers believe that, as even an omniscient still has a body, it is necessary to sustain it.

Svetambers believe that Mahavira was born of a *ksatriya* woman, Trisala, although conception took place in the womb of a Brahmin, Devananda. The 'migration' of the embryo from one woman's body to another is believed to have been effected on the order of the deity Indra, on the eighty-third day after conception, but Digambers, dismiss the whole episode as unreliable and absurd.

Svetambers believe that Mahavira married Princess Yasoda at a young age, and that they had a daughter named Priyadarsana, Digambers do not even accept that he was married.

The Svetambar tradition depicts images of *tirthankaras* wearing loincloths and jewels, the images have eyes inserted made of a variety of materials, Digambers represent images of *tirthankaras* as unclad, unadorned and with eyes downcast in contemplative mood.

Svetambers believe in the validity and sacredness of the collection of forty-five canonical texts, and they have been accepted over many centuries; Digambers dispute the validity of the Svetambar canon, holding that many original and genuine texts were lost over the centuries.

Svetambers regard the records of the great Jain personages of the past as 'biographies'; Digambers prefer the term 'legends' for these accounts.

Svetambers perform their daily meditation practices in the presence of a representation of Sudharma and venerate Sthulibhadra in the benedictory prayers, while in their prayers Digambers venerate Kundakunda, who is believed to be the disciple of

Bhadrabahu II and who has composed 84 Digambara sacred books including texts such as the *Samayasaara*, *Pravacanasara* and *Pancastikaayasaara*.

The Digambars made Bahubali one of their most important luminaries building colossal statues to him, while Svetambars revere the images of the *tirthankaras* and Bahubali is hardly worshipped at all in their temples.

Svetambar ascetics live on food given freely to them by householders in the community. As they go from house to house and collect their food, they use bowls and similar vessels to contain food and may eat more than one meal in a day; ascetics, as well as observant Jain laypeople, eat only in daylight hours. By contrast, Digambar ascetics eat a single dish from just one household each day, and receive food in their cupped, upturned hands.

In principle, ascetics renounce possessions. However, the practicalities of life and religious ritual do allow some concessions: the Svetambar ascetics are allowed up to fourteen possessions including articles such as a loincloth and shoulder-cloth; Digambar ascetics are allowed only two possessions: a whiskbroom made from peacock feathers and a wooden water-pot. Both sects allow ascetics to carry scriptures.

Differences between the sects over rituals, customs and manners are trivial and do not play a spiritually significant role. Until the middle of the fifteenth century CE all members of both sects were image worshippers, after which iconoclastic and other influences led to the emergence of offshoots which ceased to worship images. Most scholars agree that Digambars embrace a more severe ascetic life-style and are conservative with regard to doctrine. Svetambars are more 'liberal', pragmatic and concerned with maximising the influence of Jainism within society. It is this attitude which has led Svetambars to play an important role in shaping large areas of the culture, history, politics and economic development of India.

During the medieval period, subdivisions arose among both sects: differences in the interpretation of religious texts, the observance of rituals, and discontent over authoritarian trends in religious leadership, were among the contributory factors. While Jains were characterised by a strong spiritual discipline, political pressures and religious fervour led many towards forms of ritualism as a means of counteracting Hindu devotional (*bhakti*) movements.

In the course of time, some in the community became disillusioned with ritualism and turned away from the established temples and its rituals. They saw the conduct of the temple 'authorities' as without merit. Increasing Muslim influence brought with it iconoclastic trends and encouraged the growth of non-image worship in both Jain sects, leading to yet further internal subdivisions.

Digambar Sects

From earliest times the Digambars called their main body, the *Mula Sangha*, which was further, divided in the four major *sanghas* such as the Sinha, Nandi, Sena and Devas; none of these exist today. The main sub-sects that are found today are:

Bisapantha: The followers of Bisapantha (Twenty-fold Path) support the institutions of *bhattarakas*, worship the images of the *tirthankaras*, and celestials (*ksetrapala*, *Padmavati*) and other guardian deities. They worship these images with offerings such as saffron, flowers, fruit, sweets and incense sticks, and while performing these acts of ritual, the Bisapanthis sit on the ground. They offer the flame to the images

(*aarati*), and distribute to other worshippers the gifts offered to the luminaries (*prasaada*). The Bisapantha, according to some, is the original form of the Digambar sect and today practically all Digambar Jains from Maharashtra, Karnataka and South India, together with a large number of Digambar Jains from Rajasthan and Gujarat, are Bisapantha.

Terapantha: The Terapantha (Thirteen-fold or Your Path) movement arose in northern India in the year 1626 CE as a result of dissatisfaction with the domination and conduct of the *bhattarakas*, and are most numerous in Uttar Pradesh, Rajasthan and Madhya Pradesh (There is also an unrelated major Svetambar sect of the same name, discussed below). In their temples, the Terapanthas install only the images of *tirthankaras*, worship images with dried materials, for example: sacred white rice and rice coloured with sweet-smelling sandalwood paste, cloves, sandalwood, almonds, dry coconuts and dates. They avoid using flowers and fruits, which are regarded as living, whereas the dried products are not; and as a rule, they do not perform *aarati* nor distribute *prasaada* in their temples. The Terapanthas are reformers, opposed to some ritual practices, which they do not accept as authentic.

Taranapantha: The Taranapantha takes its name from its founder Tarana Svami or Tarana-tarana Svami (1448 to 1515 CE) and this sub-sect is also known as the Samaiya-Pantha as its followers worship sacred texts (*Samaya Saara*) and not images. Tarana Svami died at Malharagarh, Vidisha in Madhya Pradesh, which is the central place of pilgrimage for the Taranapanthis.

Taranapanthis have scripture-halls in which they keep their sacred texts for worship, but besides the scriptures common to all Digambara, they regard as sacred the fourteen books written by their founder Tarana Svami. They attach great importance to inward spiritual practices, such as meditation and the study of sacred literature, and as a result of this emphasis, they practise little outward religious ritual. Tarana Svami was religiously 'liberal', even by Jain standards, and welcomed all, including Muslims and low-castes into the sect. The Taranapanthis are few in numbers and they are mainly found in Madhya Pradesh and Maharashtra.

Gumanapantha: The Gumanapantha is a numerically small sub-sect about which very little is known, and it was founded by Pandit Gumani Rama or Gumani Rai, a son of the Jain scholar Pandit Todaramal. According to this pantha, the lighting of lamps in the Jain temples is a violation of *ahimsaa*, and hence they do not perform *aarati*. Gumanapanthas revere the images in their temples but do not make offerings to them.

Totapantha: The Totapantha came into existence as a result of differences between the Bisapantha and Terapantha sub-sects. Many sincere efforts were made to strike a compromise between the Bisa (i.e. twenty) pantha and the Tera (i.e. thirteen) pantha. The surprisingly (or not surprisingly) arithmetical outcome gave the Jain world the *sadhe solaha* (i.e. sixteen and a half) pantha or 'Totapantha', whose followers believe in some doctrines of the Bisapantha and some of the Terapantha. This sub-sect is small in numbers and is found only in Madhya Pradesh.

Kanjipantha: In recent years, a new Digambar sub-sect known as the Kanjipantha, followers of Kanji Svami, has been formed and is growing in popularity, especially among the educated. Kanji Svami, a Svetambar Sthanakvasi ascetic, left the Svetambara to become a Digambar layman. He succeeded in popularising the ancient sacred texts of *Aacaarya Kundakunda*, which stressed an idealistic position, rather than the practical

observances of daily religious life. The influence of the Kanjipantha is steadily increasing, and Sonagadh in Gujarat and Jaipur in Rajasthan have become the sub-sect's centres of religious activity; both Digambara and Svetambara have been attracted to the Kanjipantha. There are Kanjipantha temples in Nairobi and in London.

Svetambar Sects

From the tenth century, literary evidence suggests that Svetambara were divided into various groups, known as *gacchas* (a group of monks), formed by important ascetics, although there was no recognisable doctrinal difference between them. By the thirteenth century it is said that there were 84 such *gacchas* in existence. However, as time passed, most *gacchas* either did not survive or merged with one another. At the present time, the Svetambara sects are:

Murtipujaka: While it is not clear when the worship of images of the *tirthankaras* first began, it is the case that from earliest times all Svetambara were image-worshippers; the majority of Jains are Svetambar *Murtipujaka* (image worshippers). The followers of this tradition are also known by terms such as *Deraavaasi*, *Caityavaasi* (both mean 'temple residents'), *Mandirmargi* ('temple goers') or *Pujera* ('worshippers').

They make ritual offerings including flowers and saffron paste to their images and they adorn them with rich clothes and jewelled ornaments. Rice, fruit, incense and sweets are also offered during prayers. Both in India and outside, such edible items are not used by the Jains, but are given to the temple employees (*pujaaris*) or distributed to the needy. *Murtipujak* worshippers cover their mouths when washing, anointing or touching the images and perform *aarati*. Their ascetics also cover their mouths with a *muhupatti* (mouth kerchief) while speaking; this is otherwise kept in the hand. The purpose of this practice is to avoid harm to airborne microscopic life.

Svetambara reside in all parts of India, especially in large urban centres where they are engaged in modern businesses, although the largest populations are found in Gujarat, Maharashtra and Rajasthan. Many have migrated abroad and settled successfully in countries as diverse as the United Kingdom, Belgium, the United States, East Africa, the Far East, and even Israel.

Sthanakvasi: Although now generally counted among the Svetambara, the Sthanakvasis (hall dwellers) arose originally as reformers among the Lonka sect of Jainism. Lonkasaha, a well-read merchant of Ahmedabad, founded the Lonka sect in 1460 CE. The main reform instituted by this sect was a total rejection of image worship. Later, members of the Lonka sect, led by Lavaji Rishi, disapproving of the lax way of life of Lonka ascetics, insisted upon reform based more closely upon the teachings and example of Mahavira.

A Lonka layman, Viraji of Surat, received initiation as a *yati* and won great admiration for the assiduity of his asceticism, and many devotees of the Lonka sect followed Viraji's example. They took the name Sthanakvasis, meaning those, whose religious activities are not in temples but in places known as *sthanaks* or prayer halls. They are also known as 'searchers' (*dhundhiya*) and 'followers of ascetics' (*saadhumaargis*). Except on the crucial point of image worship, Sthanakvasis do not greatly differ from other Svetambar *Murtipujaka* Jains.

What differences occur between the Sthanakvasi and the *Murtipujaka* Svetambara in the observance of religious practices, are minor; for example, the ascetics of the

Sthanakvasi always keep their mouths covered with a *muhupatti*. The Sthanakvasi admit the authenticity of only thirty-two of the forty-five scriptures of the Svetambars; they reject the practice of pilgrimage, and do not participate in the religious rituals or festivals of *Murtipujaka* Svetambars. In practice, today, many Sthanakvasi do partake in these religious activities. The Sthanakvasis are found in the major business centres in India but most live in Gujarat, Punjab, Haryana, Rajasthan and Maharastra and some have settled outside India.

Terapanthi: This sub-sect arose among the Sthanakvasi. It was founded by *Muni Bhikhanji* (later on known as *Aacaarya Bhiksu*), formerly a Sthanakvasi holy man, who was initiated by his guru, *Aacaarya Raghunatha*. He had differences of opinion with his guru on several aspects of Sthanakvasi ascetic practices and when these differences took a serious turn, he founded the Terapantha in 1760 CE. As Bhikhanaji stressed thirteen religious principles: five major vows, five carefulness and three guards, his sub-sect was named as the Tera (thirteen) pantha.

The Terapanthis are non-image worshippers and are well organised under the direction of a single *aacaarya*. In its history of little more than 200 years, the sect has had only ten *aacaaryas*, from the first (founder) *Aacaarya Bhiksu* to *Aacaarya Mahaprajna*, who took office, in 1994. The ninth *Aacaarya Tulsi* was given the special title of ‘head of the group of ascetics’ (*ganaadhipati*), in appreciation of his services to the sub-sect.

This practice of having a single *aacaarya* is a characteristic feature of this sub-sect. Ascetics and female ascetics of the Terapantha follow the instructions of their *aacaarya* scrupulously. They observe a remarkable annual festival, the *Maryaadaa Mahotsava* (festival of restraint) where all ascetics and lay disciples, male and female, meet together in one place to discuss the events of the past year and plans for the future.

The Terapanthis are considered as reformists who believe in simplicity; for example, they do not construct monasteries for their ascetics, who inhabit part of the home of ordinary householders, instead their efforts are directed towards two activities: meditation and the literary work of translating and interpreting the scriptures. Like Sthanakvasi ascetics they also wear a *muhupatti*.

Aacaarya Tulsi promoted the *anuvrata* movement (‘minor vow’), that attempts to utilise the Jain spiritual teachings for the moral improvement of the whole population. Terapanthis have established a worldwide peace and ‘non-violent action’ organisation and a university, the Jain Vishva Bharati, which has achieved provisional recognition by the Indian government.

The Terapanthis are growing in number, and though they are present in many cities of India, they are mainly concentrated in Rajasthan. They are progressive in thought and action: recently they have developed a semi-ascetic group (*samana* and *samani*) among their followers, who are permitted to use modern transport, travel overseas, and cook in emergencies. The (male) *samanas* and (female) *samanis* visit the West regularly and undertake the propagation of Jainism and the message of their founder, *Aacaarya Tulsi*.

Minor Divisions of Murtipujakas

From about a century prior to Hemcandra, we find evidence for the Svetambar divisions: these groups, called *gacchas*, comprised the followers of the leading ascetics. The

gacchas evolved from the eleventh to the thirteenth century, and reputedly eighty-four *gacchas* were formed, however, most *gacchas* did not survive their founders and others would have amalgamated. Today, most Svetambars of Gujarat and Rajasthan belong to the following three *gacchas*: the *Kharataragaccha*, *Tapaagaccha* and *Ancalagaccha*. Each *gaccha* has its own temples, ascetics and *aacaaryas*.

Kharataragaccha: There is no reliable history of the formation of this group, though epigraphic evidence suggests that it was formed before 1090 CE, the evidence is taken from the special residences for ascetics, a feature of many towns in that period. One legend claims that *Aacaarya* Jinesvara Suri defeated the temple-dwelling ascetics (*caityavaasis*) in a religious debate at the court of King Durlabharaja of Anahilavada in 1022 CE, winning thereby the title of ‘person of bold character’ (*kharatara*). Another legend says that Jinadatta Suri in 1147 CE started this group. A third variant of the story holds that Jinavallabha Suri started it. This *gaccha* is very popular in Gujarat and Rajasthan. It is known for establishing socio-religious institutions, called *dadawadis* or *dadabaris* in the major cities of India.

Tapaagaccha: The legend about the origin of this group is that *aacaarya* Jagacchandra Suri, had earned the epithet ‘austere’ (*tapa*) in 1228 CE, from King Jaitrasinha of Mewar, for his severe austerities. Thereafter his disciples and followers have been called *Tapaagaccha*. The members of this, the largest *gaccha*, are found all over India but largely in Gujarat, Rajasthan, Maharashtra, Punjab and Haryana.

Ancalagaccha: The ascetics of this group use a small strip of cloth (*ancala*) in place of a full *muhupatti* to cover their mouth at the time of daily penitential ritual, thus they take the name *Ancalagaccha*. Also known as the ‘upholders of sacred rituals’ (*vidhipaksha*), it is said to have been formed in 1156 CE in Northern India. There are very few members of this group.

In addition to Digambers and Svetambars, there was, in the past, another sect of Jainism, which flourished in Karnataka at least from the 5th to the 14th century CE with some royal patronage. It was known as Yapaniya, which was begun by a Svetambara monk in the 2nd century CE (Roy 1984: p.128). Yapaniyas accepted practices of both Svetambars and Digambers, followed Svetambar sacred texts and tried to bring about reconciliation between Svetambars and Digambers. It is believed that Umasvami, the author of the *Tattvarthagima Sutra*, was a Yapaniya and Sakatayana, a Yapaniya monk, composed the *Sabdaanusasana* (a grammar), *Stri-mukti-prakaran* and the *Kevali-bhukti-prakaran*. At the end of the 14th century Yapaniyas are presumed to have merged with the Digambers, but there is no evidence for this amalgamation.

The above account is based on Roy (1984: pp.99-149), Sangave (1990: pp. 74-87) Jain J (1964: scattered references), Chatterjee (1978 and 1984 scattered references), and Modi (1977 scattered references).

In spite of these divisions, all Jains believe in the same basic principles and philosophy, and for many years they have sought to celebrate major functions together and to promote the teachings of Mahavira. Some differences, however, remain between Svetambar and Digambar Murtipujaka groups, largely concerned with the ownership of certain temples and places of pilgrimage.

Chapter 2.10
JAIN MIGRATION ABROAD

Indian sacred geography specifies two regions of the human world: the *aarya* and the *anaarya*. The *aarya* lands are the places where the higher spiritual way of life is practised, while in the *anaarya* regions, more materialistic forms of society prevail. These traditional texts regard a large part of India as *aarya* and the rest of the world as *anaarya*, but for the purpose of our discussion here, we call India as ‘home’ to the Jains and other countries as ‘abroad’.

Jain history records how, in the past, prominent personages travelled abroad, often as missionaries to disseminate Jain teachings: *Aacaaryas* Bhadrabahu and Sthulabhadra both travelled to Nepal; Kalyan Muni left India with Alexander the Great and journeyed throughout the Greek Empire; Kalakaacaarya II travelled to South East Asia, while Vajraswami visited other parts of Asia, and King Samprati sent missionaries to promote Jainism. For many centuries, Jain traders have ventured abroad and acted as ‘ambassadors’ for Jainism through their distinctive lifestyle. The trading communities were the first emigrants, but little is known about these settlers, although some remnants of Jain culture are found in Asian lands, and in Greece, Russia and elsewhere.

A later wave of Jain migration began in the second half of the nineteenth century. With economic opportunities becoming more available in British colonial territories, many Jain families moved abroad, mainly to East Africa, seeking to improve their standard of living. They settled in large numbers in Zanzibar, Tanganyika, Kenya, Uganda, South Africa and Fiji. Zanzibar saw the establishment of the earliest Jain community in Africa, and two beautiful temples were constructed, but fear of persecution forced many Jains to leave Zanzibar and migrate to other parts of East Africa. In time, they established substantial and characteristically elaborate temples in places such as Mombasa, Nairobi and Dar-es-Salaam, and created other institutions such as *upashrayas* (meeting halls for religious observance) and *paathasaalaas* (daily religious schools for children). The temples at Mombasa and Nairobi have become major places of pilgrimage as well as tourist attractions. The Jain community is widely regarded as enterprising and hard working, their ideals of a simple life and philanthropy have led them to contribute to the education and welfare services for Jains and non-Jains alike. They have become active in trade and in practically all the important professions in the countries where they have settled.

The twentieth century has seen increasing migration of Jains to ‘the West’, including Jain preachers and teachers, but migration from India to Africa and Asia also continued. From about the turn of the century onward, important preachers who travelled to the West included persons such as Virchand Raghavji Gandhi, Campatray Jain and J.L. Jaini. As we have already noted, Virchand Gandhi established two Jain societies in the United States and a Jain literature society in the United Kingdom (which closed for lack of resources). Campatray Jain and J.L. Jaini contributed to this society in its early days, and also provided Jain literature for the public library at Bad Godesberg in Germany, support which still continues through the World Jain Mission in Aliganj, India.

There has been Jain migrants to the United Kingdom from India and East Africa, almost all in the second half of the century, and eventually, communities became organised in major urban centres, including London, Leicester, Manchester and

Birmingham. It is estimated that there are about 30,000 Jains in the United Kingdom, approximately 25,000 in London, 1,000 in Leicester and 500 in each of the cities of Manchester and Birmingham. By the mid 1990s, the community could muster 28 organisations, three of which are of particular importance: the Jain Samaj Europe, the Oshwal Association of the United Kingdom and the Navnat Vanik Association (UK). The Young Jains have also organised themselves and are working to promote Jain values, including vegetarianism.

Typical of Jain activity in the United Kingdom since the 1980s, is the establishment of places of worship and community activities. The Oshwal Association has established an Oshwal Centre comprising a temple and two modern purpose built halls with dining facilities, in an attractive setting at Potters Bar, Hertfordshire, just north of London. The Navnat Vanik Association has acquired a communal property in Harrow, close to areas where large numbers of Jains reside. The Jain Samaj Europe has established a Jain Centre in the city of Leicester. This centre is a major symbol of Jain unity, the first centre of its kind to embody co-operation among Jain groups by including in one building a Svetambar temple, a Digambar temple, a Guru Gautam *mandir*, a Sthanakvasi *upashraya* and a Shrimad Rajchandra *jnaan mandir* and an educational beautiful museum. Its fine Jain architecture, including elaborate interior and exterior carvings, has made it a major tourist attraction and place of pilgrimage for Jains. The Jain Samaj Europe has published books and a journal on Jainism. Jains are seeking to widen their activities through the creation of 'inter-faith' links such as the Jain-Christian Association, the Jain-Jewish Association and the Leicestershire Ahimsaa Society for the Care of Nature.

Jains are increasing their involvement with academic institutions through the Jain Academy, founded in 1991. The 1994 academic year saw the launch of the first undergraduate courses offered as part of an U.K. University degree programme. Based at the De Montfort University in Leicester, students are able to pursue studies in Jain history, literature, languages, society, philosophy and religion. The Jain Academy has also taken its first steps in forging international links and a 'Jain Academy Educational and Research Centre' has been established in the Department of Philosophy at Bombay University.

Plate 2.2 Jain Centre Leicester

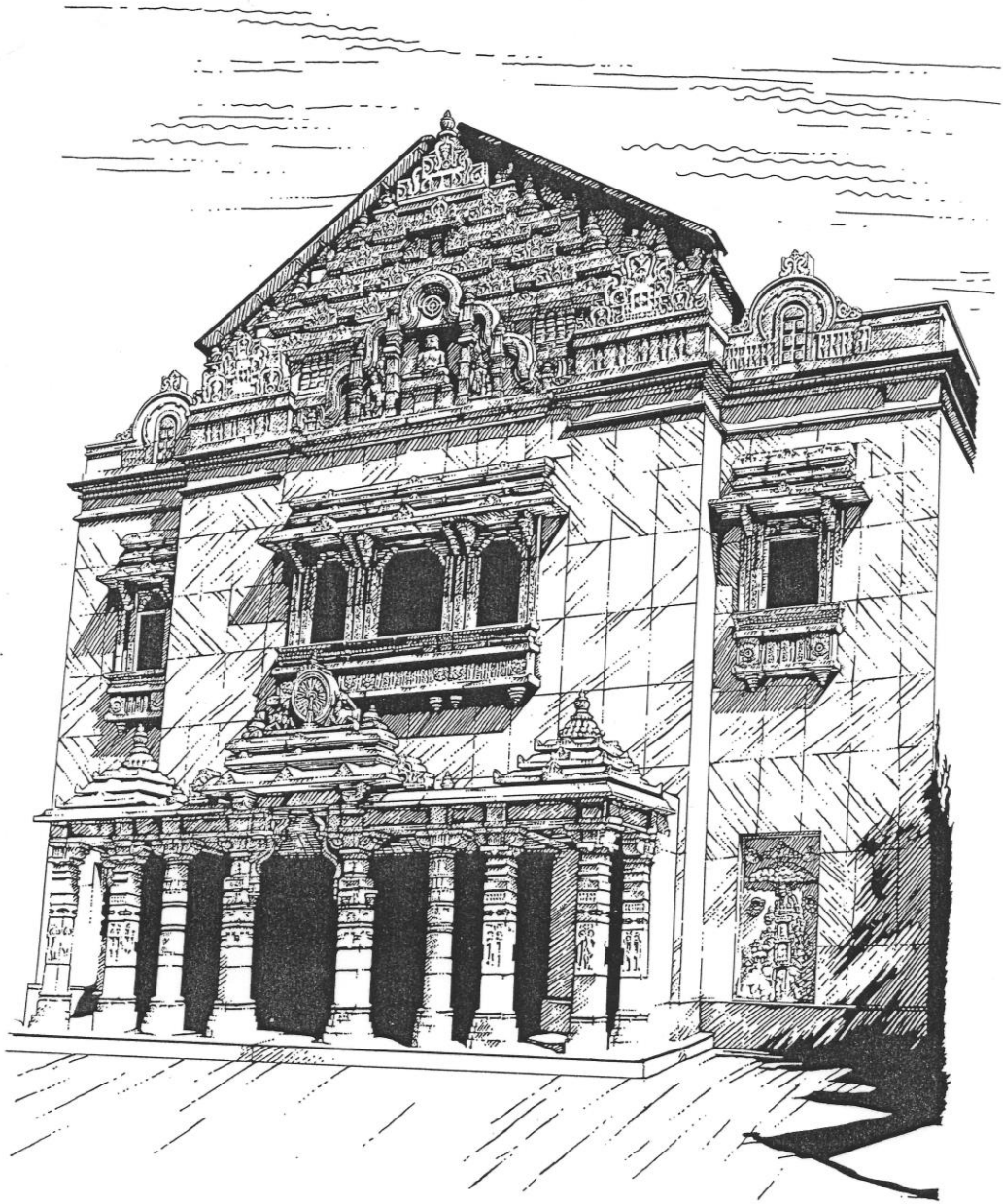


Plate 2.3 Pro Vice- Chancellor of De Montfort University receives Jain Texts for University library from the officials of Jain Academy.



Plate 2.4 Dr L.M. Singhvi, High Commissioner of India in the U.K., inaugurates the Jain Academy Education and Research Centre at Bombay University, in December 1995. With him are vice-chancellor of Bombay University and the Chairman of the Jain Academy.



Jains have been involved in the production and trade of gemstones and jewellery for centuries. It has led Jains taking an active role in the modern international gem and diamond trading community, with Jain diamond dealers in London, New York, Antwerp, Tel Aviv, South Africa and India. Jain diamond traders have won major export awards both in India and Israel. Jain scholars are made welcome in these places, and these unique 'niche' business communities are actively involved in philanthropic work.

Jain Associations exist in Germany, and many Jain scholars have visited and given lectures in its universities. A number of Germans have adopted the Jain way of life.

Jains have also migrated to Australia, and a Jain Society has been formed in Sidney. Japan has a Jain community in Kobe, with its own Jain organisation and a magnificent temple. There are Jains in Hongkong, Bangkok, Singapore, Nepal, Pakistan, Bangladesh and other places in Asia. Jains are found in the Middle East in countries such as Aden, Dubai, Egypt and Israel, but at the time of writing, restrictions in many Islamic countries prevent Jains, and members of other non-Muslim religions, openly practising their religion.

After the Second World War a large number of Jain professionals, academics, business people and students travelled to the United States of America and Canada, where many eventually settled. By the mid-1990s, it was estimated that there were more than 50,000 Jains in North America. Jains have established 55 Jain societies and Jain Centres, some include temples, for social, religious, youth and women's activities, involving worship, lectures and discussions, festivals and rituals, performing arts, such as dance and drama on religious themes. To co-ordinate the activities of the various Jain centres in North America, Jains established in 1981, the Federation of Jain Associations in North America, which had more than 6,000 participants in their ninth bi-annual convention in 1997. North America has also seen academic, literary, Internet and youth activities to promote Jain way of life.

The Jain migration abroad has brought Jainism to the attention of the world outside India; Jains have settled extremely well in many places, but are anxious to retain and promote their culture and way of life. There are, however, only two of the four orders of the *sangha* outside India: laymen and laywomen, because the vows of the ascetics would not permit them to use a vehicle to travel. A project a few years ago for a leading Jain ascetic to travel on foot overland to Europe had to be abandoned owing to unforeseen circumstances. Thus, the guiding force of the orders of ascetics is absent outside India and this has provided both a challenge and an opportunity for Jains to consider the implications for the modern Jain 'diaspora' and the future forms of the *sangha*.

Chapter 2.11
JAINS IN THE TWENTIETH CENTURY

The *Kalpa Sutra*, an important Jain scripture, composed several centuries before the common era, contains a prediction that Jainism would decline, only to undergo a revival 2,500 years after the time of Mahavira. Interestingly, we find that the twentieth century is proving to be a period of growth for Jainism around the world. This century has also seen considerable research and publication, by Indian and foreign scholars, on Jain history, religion, culture and philosophy as well as the translation of Jain scriptures into many languages. It was also in this century, that the 'father of the Indian nation', Mahatma Gandhi, brought to international attention the principle of 'non-violence' (*ahimsaa*) during the struggle for India's independence. It is well known that he learned this basic principle from Jains. The twentieth century has seen the translation of Jain scriptures into languages such as Hindi, Gujarati and English, enabling lay Jains to have direct access to the texts for the first time. The major Jain migration to the West is also a feature of the latter half of this century and this has been an important factor in spreading the Jain message throughout the world.

Both male ascetics and female ascetics have played an important role in encouraging laypeople to observe the Jain way of life, and to build temples, *upashrayas* and educational institutions. It is under their guidance that the practices of meditation and religious rituals, and individual austerities such as fasting and penance have become widespread. Jain leaders have done much to bring the issues of animal welfare and environmental protection into the arena of public debate. Some ascetics have preached the message of Mahavira among marginal communities, whose people are largely rural, poor and with little education, and the results of such encounters can be seen in the change of lifestyle in such communities. Some of them have adopted a non-violent way of life, including vegetarianism, avoiding alcohol, and other Jain dietary habits. The twentieth century has seen many prominent *aacaaryas*, such as Buddhisagar, Vijay Vallabh Suri, Dharma Suri, Prem Suri, Ramchandra Suri, Sagarand Suri and Anand Rushi. Their work included promotion of the Jain way of life, empirical education, health, community welfare, social reforms, renovation of temples, libraries and the establishment of other community welfare institutions such as cottage industries for women and the promotion of Jainism. These activities have benefited the *sangha*, as many recruits to asceticism are highly educated.

Panyaasa Chandrasekhar has a large following among young educated Jains, who attend his lectures in large numbers. He has also founded a residential school for pupils from five years of age upwards, where the teaching is conducted in a traditional Indian manner as practised in the *ashrams* of the past, teaching both traditional Jain studies and modern subjects. The establishment of spiritual centres such as the Srimad *Adhyatmic* Kendra at Koba, Ahmedabad, has provided aspirants training for spiritual practices.

Among the newly built twentieth century temples and *upashrayas*, some are the most exquisite and aesthetically gratifying buildings, and these have been built both in India and abroad. Some temples have become tourist attractions. Of the modern temples, those at Satrunjay, Vallabh-Smarak in Delhi, the Velgachia temple in Calcutta, the Valkeshwar and Sarvoday temples in Bombay, the Hathising and

Ajithnath temples in Ahmedabad, the Gomatagiri temple in Indore and the new temple at Pavapuri are highly regarded as masterpieces of the Indian architectural heritage. The temples built outside India include: Mombasa and Nairobi, the Shantinatha temple at the Jain Centre in Leicester, and in the United States, temples such as those at Chicago and Los Angeles.

Literary activity has burgeoned in the twentieth century: Many scholars, ascetics and laypeople have produced literature on a wide range of subjects. The scholarly work has helped dispel the misconceptions of Jain history among both Indian and foreign scholars. The Lalbhai Dalpatbhai Institute of Indology, Ahmedabad, and the Kailas Sagar *Jnaana* Mandir at Koba, are the main repositories of manuscripts and collections of artefacts, established in this century, where the indexing of thousands of Jain manuscripts is near completion.

A large number of institutions, including major universities throughout India, conduct teaching and research programmes on Jainism in Prakrit and other subjects of Jain interest. Although the facilities for learning are available, the number of students taking advantage of Jain studies and research are very low, because of the lack of job opportunities after such a training.

In modern India, Jains are not only prominent in businesses but also are found in the Civil Service, the military, judiciary, police and other executive services, and Jains have also achieved high positions in politics and public life. In the sciences, Jains have outshone, both in India as well as abroad, and contributed to many areas such as nuclear energy, chemistry and physics, engineering and medicine, and academic and research fields. Precise statistics about Jains' in various professions are difficult to ascertain. However, in 1992, the Jain Centre of Greater Boston published statistics for North American Jains:

Table 2.2 Statistics of North American Jains in various professions, 1992.

Medicine	14.4 %	Business	16.0 %
Engineering	32.1 %	Finance	7.5 %
Management	4.4 %	Computers	3.5 %
Education	17 %	Others	20.4 %

These findings suggest that migrant Jains have high levels of educational and professional qualifications, and employed in highly skilled jobs.

Some monks and nuns have broken their vows and have travelled to the West for the promotion of Jainism by using vehicular transport, and the major figures who have helped in disseminating Jain values are the Revered Chitrabhanu and the late *Aacaarya* Sushilkumarji. They and many other saints and scholars have been very useful to the Jains 'abroad' in preserving their culture and traditions. A monk who remained in India, but who also broke with traditional restrictions on travelling by vehicle was the late *Upaadhyaya* Amarmuni, who founded an institution in Bihar, the Veerayatan. This foundation provides facilities for the promotion of Jain values and medical and educational services to the community, and has also established a museum of Jain and other cultures, which has become a tourist attraction. He was rather revolutionary in his decision to initiate a woman as an

aacaaryaa. *Aacaaryaa* Chandana is a serious scholar and a dynamic personality, is an accomplished public speaker and has travelled abroad, and has given her support to the creation of a museum at the Leicester Jain Centre. Her disciple *Saadhvi* Shilapi, who is in London for her doctoral studies, has been very helpful to the children and young people undertaking a Jain education.

This century has seen advances in the status and education of Jain women in many fields. There are almost two and a half times as many Jain nuns as monks, many are excellent scholars, speakers and leaders. In temples and *upashrayas*, women's attendance outnumbers that of men. Women now receive a higher education and professional training, and are found practically in all the professions, and in spite of the complexities of modern life, they have retained traditional Jain values within the family and the community.

Despite the above encouraging trends, all is not as Jains would wish: Jain culture is hardly taught in Indian schools, children learn their faith through *paathasaalas* and in the family, and once they go to secondary school, they are lost to the wider culture and complexities of life. If Jains wish to preserve their culture through future generations, they will have to provide an infrastructure for modern standards of education and recreation for children and young people.

Jain institutions flourished in the past and rarely faced financial problems as, like many religions, they devised schemes to ensure financial support for key institutions by asking members to donate a proportion of their income. Jain scriptures require the laity to offer a certain percentage, between 6 and 33 percent, of their income for community welfare and other charitable purposes, and there are moves in some quarters to revive this tradition.

Of the two Jain sects the Svetambars are mainly found in Gujarat, Eastern Rajasthan, Punjab, Delhi and Bombay, and the Digambars are scattered across Western Rajasthan, Haryana, Delhi, Uttar Pradesh, Madhya Pradesh, Bihar and South India. The indigenous Jains of South India are farmers and artisans; their religious and social life is controlled by *bhattarakas* and they do not have any interaction with north Indian Digambars. The indigenous *Saraaka* Jains of Bihar and Orissa are poor; they follow Parsvanatha's teachings, and have no social relations with the affluent Svetambar or Digambar Jains.

Jains have an ill-founded fear of losing their identity in the vast ocean of the Hindu community. Their relations with Hindus are good; Mahatma Gandhi promoted *ahimsaa* and wove it into the fabric of the modern Indian society. They can promote their values in close co-operation with Hindus and other major faiths making use of modern technology.

Jains in the twentieth century will have to keep abreast of the changing situation of society. They are a wealthy community; they can provide necessary infrastructure and adapt to the modern methods for promotion of the Jain values to make their future rosy.

LITERATURE

Chapter 3.1 THE JAIN CANON

Jain scriptures contain the teachings of Mahavira and the other *tirthankaras*. Originally the scriptures were transmitted orally and were not written down until many centuries after their composition. In the early days the scriptures were not written because it was felt that writing them down would detract from their sanctity. Additionally, the script was still developing during Mahavira's time. Ascetics would not write, because writing, i.e. having writing materials would transgress their vow of non-possession. The earliest script found in India is that of Indus valley civilisation, which remains largely undeciphered.

There is always a danger of losing information committed to memory, such as orally transmitted scriptures. *Aacaarya* Arya Rakshit in the 1st century CE, composer of the *Anuyogdvaar Sutra*, permitted ascetics to write in order to preserve the scriptures. Even so, no scriptures were written between the 1st century and the 5th century CE, probably due to the reluctance of ascetics to break with tradition.

Jain Scriptures

Ascetics tried to preserve the scriptures by organising councils and collecting the memorised scriptures. There were five councils between the 4th century BCE and the 5th century CE; the final one, where more than 500 ascetics participated, took place in 460 CE at Valabhi in Gujarat under the leadership of Devardhigani Ksamaasramana. The scriptures, we have today, are those finally redacted at the Valabhi council (whom Digambars identify as the Svetambar canon) and the Digambar canon, which were finally compiled in the 6th century CE.

The language of Jain scriptures is a mixture of the languages of Magadha and Koshal, known as Ardha Magadhi or Prakrit. The redaction of the canon in the fifth century CE marked the end of the use of Ardha Magadhi as the sole language of literary composition. Jain writers thereafter also wrote in Sanskrit or in the vernacular languages of the time.

Jain scriptures are neither divine nor revealed: they are the teachings of human beings, who have attained omniscience. The scriptures contain the basic Jain tenets, commentaries, analysis of false view-points, codes of practice, and the narrative literature to inspire the laity.

The scriptures, called *aagamas* by Jains, are classified into three groups: the pre-canon (*purvas*), the primary canon (*angas*) and the secondary canon (*upaangas*). The fourteen texts of the pre-canon traditionally originated with the first *tirthankara*, Risabhdeva, though the basic tenets are said to be eternal. These texts have been lost. Their contents were said to be summarised in the twelfth text (*Drastivaad*) of the primary canon, which is extinct except for a few references here and there. Scholars have pointed out that during the redaction scriptures might have been corrupted due to human error, i.e. not accurately copied or transmitted, but it can confidently be said that the major portion of the Jain scriptures remain intact with respect to content and language.

The Pre-canon: The ‘old texts’ (*purvas*) seem to have included a description and explanation of subjects such as the cosmos, philosophy, bondage of the soul and matter, conduct to be followed, polemics against other philosophical systems, astrology, astronomy and methods of attaining yogic and occult powers.

The Primary Canon

The sacred texts of the primary canon are called ‘limbs’ (*angas*). The number of scriptural texts accepted by different Svetambar groups of Jains varies from 32 to 84. The Sthanakvasis accept 32 scriptures, which consist: 11 Primary Canon, 12 Secondary Canon, 4 texts of discipline, 4 texts of basic law and 1 appendice However, there is a wide consensus on the authenticity of 45 of the scriptural texts, classified into six categories:

Primary Canon	11 (+1 lost)
Secondary Canon	12
Texts of Discipline	6
Basic Law	4
Appendices	2
Miscellany	10
TOTAL	45

The eleven texts of the primary canon can be placed into five categories: rules for ascetics, doctrine, examination of false views, narratives and miscellaneous

The first canon, the ‘text of conduct’ (*Acaaranga*), is the oldest and most authoritative Jain canon. The language and the spirit of this sacred text prove that the major part of it was composed within 50 years of the liberation of Mahavira (Chatterjee 1978: p.228). Some sections such as those dealing with the birth of Mahavira were most probably added a couple of centuries later. This work, described as the *Srutaskandha*, is divided into two parts: The first part, which was composed long before the second, is the work of a scriptural omniscient (*srutakevali*), as is evidenced by its commentary (*niryukti*), as compared to the second part whose style is different, suggesting the work of later period, has nine chapters:

1. *Sastraparijna* (*sutras* 1 to 62), which describes the existence of living beings, the conduct for a seeker to liberation with a distinct emphasis on *ahimsaa* towards all the living beings. From *sutras* 52 to 62 it says: “Some kill living beings (animals) for the sake of sacrifice to gods; some kill for beautifying products; some kill for their skin, flesh, blood, heart, liver, bile, fat, wings, feathers, hair, horns, teeth, tusks, muscles, bones and joints; the violence could be for a purpose or without any purpose or may be as a revenge or may be as a prevention to stop violence to one’s family (Chatterjee 1978: p.229). Those who injure others do not comprehend the results of their violence (to others as well as to themselves); those who refrain from violence to others remain free from its results. Knowing these wise persons should not injure others, nor cause others to act on their behalf, nor motivate others for the violence. He who knows the purpose, the actions and the results of harm to others, can only be the renouncer of the violence and is a *muni* (monk) The knowledge of the results of violence, psychic or physical, comes from the scriptures, by contemplation and by treating others like

ourselves. It further says for the sake of spiritual progress, for the sake of peace, for the sake of compassion and for the sake of self-control, one should avoid harm to the living beings whether they are mobile or immobile such as earth-bodied, air-bodied, fire-bodied, water-bodied or vegetable-bodied (Madhukar Muni 1989: pp.36-37).”

2. *Lokavijay* (*sutras* 63-to 105) states that psychic attachment to sensual pleasures and displeasures, is the cause of the worldly cycle and describes the passions such as anger, deceit, infatuation and egoism, that lead to violence. It further discusses the method of controlling the passions.
3. *Sitosniya* (*sutras* 106 to 131) preaches the results of alertness and carelessness; defines the person who renounces the sensory pleasures, a spiritualist, a spiritual teacher, a scriptural scholar; the renunciation of sensory pleasures; and the essence of self-control, and the importance of the mastery over oneself to progress on the spiritual path.
4. *Samyaktva* (*sutras* 132 to 146) describes attainment of the true path for spiritual progress, which consists of Right Faith, Right Knowledge, Right Conduct and Right Austerity. It discusses them in detail, the views of other faiths, and the conduct, which attracts the inflow of new karma.
5. *Lokasaara* (*sutras* 147 to 176) describes the results of sensory pleasures, and the Right Conduct of a spiritualist.
6. *Dhuta* (*sutras* 177 to 198) means a pure soul without karmic attachment or a spiritualist who renounces worldly pleasures (*anagar*). This chapter discusses the renunciation of materialism as well as psychic substances.
7. *Mahaparijna* means special knowledge. This chapter is extinct at the moment, but the commentaries on some portions of it suggest that it contained afflictions due to substances of spiritual pleasures, and the tantric knowledge and mantras for self-control.
8. *Vimoksa* (*sutras* 199 to 253) means renunciation or detachment from the material possessions and the body. This chapter discusses various types and methods of detachment, and says that complete detachment leads to liberation.
9. *Upadhaana* (*sutras* 254 to 323) describes the spiritual life of Mahavira, his self-control, austerities and life of detachment in adverse as well as pleasing circumstances.

The second part of *Acaaranga* contains five sections. The fifth section, *Nisitha Sutra*, which deals with the penance for the infractions in conduct, has been separated as an independent canonical text. The second part contains *sutras* 324 to 804 and describes the protocol and the conduct of an ascetic for spiritual progress and emphasises the needs of the body and its maintenance by all-possible non-violent means. The first two sections deal with the conduct of an ascetic such as when obtaining food, clothing, lodging, remedies and other materials necessary for spiritual advancement. They further discuss the conduct while going to bed, moving, journey, speaking, use of sensory organs, and the observance of the physiological processes such as passing water and defecation, and emphasises the avoidance of psychic and physical violence to living beings and attachment to sensory acts. The last chapter in the second section places emphasis on being self-sufficient (help from others such as for spiritual progress and for study is allowed), discusses the results of accepting respect from others and accepting help from others for one's physical needs. These sections emphasise that ascetics should be vigilant over their actions; should avoid all-possible psychic and physical violence to all living

beings; and should lead a life of detachment and self-sufficiency. Observance of vigilance over psychic actions has been discussed in all the chapters proving the fact that the Jainism gives great importance to psychic actions. The third section is a biographical account of Mahavira and his sermon after attaining omniscience, where he preaches the five great vows of *ahimsaa*, truth, non-stealing, celibacy and non-attachment, and emphasises, both their psychic and physical, observance. The fourth section discusses the spiritual conduct necessary for liberation.

The second canon, the 'text concerning heretical views' (*Sutra Krutaanga*) is a very old Jain *aagam*ic text, believed to be compiled by Sudharma. It has two *Srutaskandhas*, the first has 16 chapters (*sutras* 1 to 637) and second has 7 chapters (*sutras* 638 to 873). In the first part, the first chapter examines the non-Jain philosophical systems prevalent and compares them with Jainism. It criticises one-sided views and materialism, and contains the core of the theory of 'polyviewism' or 'multifold aspects' (the realisation that things can be seen differently when looked at from multiple viewpoints). The second chapter discusses the teachings for ascetics; the third describes various types of afflictions; the fourth discusses the characteristics of women and preaches the monks to be vigilant to prevent being lured or trapped. The fifth chapter narrates the hells and their tortures; the sixth praises the character of Mahavira and his attainments; the seventh discusses the results of losing one's moral character and the eighth preaches the activities for the spiritualist desiring to attain liberation. The ninth and the tenth chapters preach various aspects of the religion for the ascetics; the eleventh discusses the protocols for the path of liberation, and the twelfth compares the Jain path with other non-Jain philosophies. The thirteenth discusses the fallabilities of the human mind; the fourteenth describes the path for attaining spiritual knowledge; the fifteenth discusses the essence of the teachings of Mahavira, and the sixteenth describes the characteristic of an ascetic.

In the second part, the first chapter motivates an ascetic on the path of liberation by telling a story of *paundarika* (a lotus of 1000 petals in the middle of a lake) and how different spiritualists tried to attain it, but failed, and how a *nirgrantha* ascetic, having the Right Conduct succeeds. The second chapter discusses the virtues of an ascetic and their application to all contexts, sinful actions and their results; the third mentions the eating habits of living beings, describes the germination and birth of a life, some aspects of botany and zoology, and discusses non-violently obtained food for an ascetic; and the fourth describes the prevention of the inflow of *karma* by renunciation of sinful activities and notes the practical aspects for an ascetic in avoiding sinful actions. The fifth chapter discusses wrong conduct and its results, and discusses the beliefs of various other philosophies; the sixth narrates the ascetic life of Ardraka Muni and his discussions with Goshalak, a Buddha monk, a Vedic scholar, a Sankhya and Hasti Tapasa; and the seventh describes the preaching of Indrabhuti Gautam at Nalanda, and the conversion of Udaka to Mahavira's religion of the five great vows (*mahaavratas*).

The *Sutrakrutaanga* contains a variety of thought-provoking and beautiful materials, which can be well compared with Buddhist texts. It is an important text as it compares various philosophies, and describes an ideal *Nirgrantha* way of life in detail.

The third canon, the *Sthaananga* is an encyclopaedic compilation of information on various doctrinal subjects, which can be grouped up to ten categories (for the ease of memorising), such as the soul, matter, history, arithmetic, biology, food science,

sociology, geography, astrology, mythology cosmology, faith, knowledge, conduct, philosophy, practices and psychology. It has ten chapters and 783 *sutras* and most of it is believed to have been compiled by Sudharma, though it contains some material of a later period. It provides information on Jain views on a variety of subjects such as in category of one - the soul; category of two - *saamayika* (equanimity): material and spiritual; category of three - bodies: *vaikriya* (transformable) or *audaarika* (gross body), *tejasa* (luminous) and karmic; category of four - harmful food: honey, meat, alcohol and butter, category of five - five minor vows, and so on up to category of ten types of sound. The Buddhist text *Anguttara Nikaaya* has a slight resemblance with the *Sthananga Sutra*, on which Abhayadevasuri has written a commentary. The fourth canon, *Samavaayanga*, is a compendium of the contents of all the primary texts. Its arrangement differs from the ten-part categories of the third canon, in that it does not limit the number of parts of each category. This compendium represents probably the earliest extant record of the twelve *angas*. It is therefore a key text in determining questions of authenticity of the Jain canon. This text can be compared with the Buddhist texts *Mahaavastu* or *Lalitavistara* and Abhayadevasuri has written a commentary on it

The fifth canon, the *Vyaakhyaaprajnaapti* or *Bhagavati Sutra* is the most voluminous. It gives a survey of the teaching of Mahavira's wide-range of subjects, largely in the form of answers given by Mahavira to 36,000 questions (approximately) put largely by his chief disciple, Indrabhuti Gautam (who must, of course, not be confused with the Buddha, whose name was also Gautam), and others such as Makandiputra, Roha, Agnibhuti, Vayubhuti, Skandha, Jayanti and some non-Jain scholars. The chapters of this text are in the form of a hundred *sutras* (*sataka*), and though there were 101 such *sataka* in the original text, only 41 are extant. The subjects are largely categorised into conduct (*aacaar*), the six reals (*sad dravya*), philosophy (*siddhaanta*), other world (*paraloka*), geography, astrology, mathematics, obstetrics (*garbha sastra*), character (*caritra*), and miscellaneous. There is a great deal of incidental information on society and the political history of the time. This canon further carries the principle of 'polyviewism', as can be seen in the technique of Mahavira's answers. Each question was given an answer 'subject to qualification' (*syaadvaada*). This forms the base for the further development of this principle. The canon contains many references to Mahavira's predictions for rebirths, even those of his staunchest opponents like Gosalaka, leader of the sect known as the *Ajivikas*, whose life is described. Mahavira predicted that Gosalaka would be reborn as a celestial being, as he would repent at the end of his life.

This voluminous work, on which many commentaries have been written, opens with an adoration of the Jina, gives reference to several groups of ascetics (including *taapasas*), the conversion of Parsvanatha's followers and Brahmin scholars, and shrines dedicated to the Jina (*Jinagraha*) confirming that temples existed in the 6th century BCE. Celestials such as the four *Lokapala*, Shulpani, Indra, etc., arts such as drama, musical instruments, spirits, stupas, brahmanical shrines (*devakulas*), political history, *aajivika* religion, various professions, and false weights and measures are also noted. There are references to Devananda, Candana, Jamali, festivals connected with Indra, Skanda, Mukunda, Naaga etc., *peecchaghara* (*preksaagraha*) and *rangasthaana* (auditorium), Udayan, Celana, Jayanti, Mahavira's travel from Campa to Sindu-Sauvihara, Gosala, the Brahmaputta shrine of Vaisali (also mentioned in the Buddhist text *Digha Nikaaya*), and

gold and silver coins. The above analysis makes *Bhagavati* an important source book of contemporary history, culture and the philosophy of India in the 6th Century BCE.

The sixth canon, 'stories of knowledge and righteousness' the *Jnaatadharmakathaa* (*Naayaadhammakahaao*), contains a series of stories and narratives which make it the most readable text, and they teach moral values. The work is divided into two *Srutaskandhas* of which the first is divided into nineteen chapters and second one into ten. The first contains 19 stories as examples; the second contains 206 moral stories. The story of Meghakumara is given in the first chapter, the story of Devadatta, the famous female courtesan of Campa in third chapter, the story of the nineteenth *tirthankara*, Mallinatha, a woman, in the eighth, and the story of Draupadi is given in the 16th chapter. The ascetics quote these stories in their sermons to make them more interesting to their audience.

The seventh canon, 'accounts of lay devotees', the *Upaasakadasaa*, relates the stories of the pious deeds of ten lay devotees and their courage in resisting attacks from evil forces. The ten chapters tell us the stories of Anand, Kamdeva, Chulanipita, Suradeva, Chullasataka, Kundakaulika, Sakadalaputra, Mahasataka, Nandinipita and Salihipita.

The eighth canon, 'stories of liberated ones', the *Antakritddasaa* (*Antagadadasao*), gives accounts of the lives of those who achieved *moksa*. It contains ten chapters comprising of stories from the time of Neminatha, the twenty-second *tirthankara*, and a number on his cousin, Krisna, and his exploits. The canon contains the accounts of Gajsukumar (younger brother of Krisna), Arjunmali, Atimukta, Kali, Sukali, Mahakali, Krusna, Sukrusna, Mahakrusna, Virkrusna, Ramkrusna, Pitrusenkrusna and Mahasenkrusna. The text also gives short biographical accounts of Indrabhuti Gautam, Krisna, Kunika, Celana, Jambu, Jamali, Jitsatru, Dharini, Mahabalakumar, Meghakumar, Skandaka, Sudharma and Srenika. It describes the geography of Kakandi, Gunasil, Campa, Jambudvipa, Dwarka, Dutipalas Caitya, Purnabhadra Caitya, Bhaddilpur, Bharat Ksetra and Rajgriha.

The ninth canon, the *Anuttaraupapaatikadasaa* (stories of those who rise to the uppermost heavens), contains the legends of those who were reborn in the uppermost heavens.

The tenth canon, 'questions and explanations', the *Prasnavyaakarana* has two *srutaskandhas*: *aasrava* and *samvara*, each has five chapters. The first describes the five great sins of violence, untruth, stealing, unchaste and hoarding, and their consequences by giving examples. The second *srutaskandha* deals with the five major vows and their results, and has stories with examples. The text contains information on the social life of crime and punishment of those times. It is a very useful text that motivates a person on the spiritual path.

The eleventh canon, the *Vipaakasutra* has two *srutaskandhas*: *Dukhavipaaka* and *Sukhavipaaka*, each has ten chapters. The text discusses *karma* and describes, in narrative form, the results of good and evil deeds. Each chapter contains one moral story.

The twelfth canon, *Drastivaada*, is lost.

The Secondary Canon

The twelve texts of the secondary canon, called *upaangas*, are the teachings of *tirthankaras* compiled by senior ascetics and their disciples from a later period. The

subject matter of this secondary, supplementary, canon contains similar topics to the primary canon: cosmology, astrology, geography, biology and history, plus seven important texts, which discuss postulates of Jainism.

The first secondary canon, the *Aupapaatika Sutra* (text of ‘those who arise spontaneously’) has a description of the celebrated Purnabhdra, a *yaksa* temple complex in the city of Campa, which Mahavira visited and gave a sermon, where Kunika Ajatasatru, the emperor of Anga-Magadha, attended. Both Buddhists and Jains claim that Ajatasatru followed their religion, but the Jain claim appears to be well-founded (Smith 1923: P.51 and Mukharjee in *Hindu Sabhyata*, date n.a: pp.190-191). The text has 189 *sutras* and describes the city of Campa, its people and different types of austerities (*tapa*) such as *ratnaavali*, *kanakaavali*, *ekaavali*, *laghusinha niskridit*, *mahasinha niskridit*, *bhadra pratima*, *mahabhadra pratima*, *sarvato bhadra pratima*, *laghusarvato bhadra pratima*, *mahasarvato bhadra pratima*, *vardhaman ayambil*, *biksu pratima*, *ahoraatri biksu pratima*, *ekaraatri biksu pratima*, *laghumoka pratima*, *yavamadhya candra pratima* and the internal austerities. Sutras 56 and 57 summarise Mahavira’s sermon to the audience (*samosaran*), which included the emperor. The text also refers to several types of Brahman and Ksatriya *Parivraajakas* (mendicants). The second part of the text once more employs the device of replies by Mahavira to questions put by his disciple Gautam, dealing with subjects such as rebirth in different destinies, spontaneous existence in heavens and hells, non-Jain mendicants, schisms, and the residence for liberated souls. Sutra 107 enumerates the 72 arts.

The second secondary canon, ‘questions of king Prasanjit’, the *Raajaprasniya*, consists largely of a dialogue between a monk, Kesi, a follower of the twenty-third *tirthankara* Parsvanatha, and a king, Paesi. The text, which has 283 *sutras*, is divided into two parts: the first contains descriptions of the arts such as of drama, music and architecture; the second part includes wide-ranging discussions between Kesi and King Paesi on the nature of the soul and the body. This text is of great historical importance as the story of the king refers to the time of Parsvanatha, and its language suggests it to be an ancient text. The most important aspect of this text lies in the scientific attitude shown by the king in asking questions about the soul on the basis of physical experiments and observations. The answers given by the monk, Kesi, suggests his powers of observation, and the dialogue between them convinces King Paesi of the existence of the soul in the body. This text also contains references to 72 distinct branches of learning, and festivals for popular gods.

The third secondary canon, the *Jivaabhogamasutra* contains 259 *sutras*. It comprehends animate and inanimate things, and is very important for an understanding of Jain descriptions of botany and zoology. It classifies worldly beings in various ways such as mobile and immobile; male, female and neuter; human, *tiryanka* (animals and plants), celestial and hellish; one sensed, two sensed; three sensed, four sensed and five sensed; earth bodied, water bodied, fire bodied, air bodied, vegetable bodied and mobile bodied. The six forms of bodies (*sadkaay*) have been discussed in detail. The vegetable bodied is further classified into individual bodied and common bodied and detailed list of such plants and vegetables is given. The mobile-bodied beings are described as those having between two to five senses. The text describes the places (in addition to the earth), where human beings are found, and the life of the hellish and celestial beings. The knowledge of

the living and non-living (*jiva* and *ajiva*) is very important in observing the vow of *ahimsaa*.

The fourth secondary canon, the *Prajnaapanaasutra*, is the largest *upaanga*, composed by Arya Shyama (Kalakacharya) in the 2nd century BCE, and contains 2176 *sutras* and thirty-six chapters in question and answer form. It can be well compared with the Digambar canon, *Satkhandaaagama* (1st century CE); it has kept *jiva* at its centre and described *karma* as it affects *jiva*, while in the *Satkhandaaagama* the description revolves around *karma*. The third and fourth secondary sacred texts are complimentary to one another, as both describe different aspects of *jiva* and *ajiva*. It describes Jain philosophy and some of the other subjects found in the *Bhagavati Sutra*, and by some commentators is described as the encyclopaedia of Jain philosophy.

The fifth and the seventh secondary canon, the *Suryaprajnapati* and the *Candrapraghnapti*, describe the thoughts of Jain thinkers on the ancient knowledge of astronomy, and solar and lunar motion. The sixth secondary canon, the *Jambudvipapraghnapti*, describes geography and astronomy, and contains a great deal of material on the Jain view of time cycles, and discusses the beginnings of civilisation in the days of Risabhdeva, the first *tirthankara*. Some work done in Patiala (Punjab) on astronomy suggests that the mathematical calculations given in these texts compare favourably with the modern science (Jain N.1996: pp.89-97).

The eighth to twelfth secondary canons are respectively: *Nirayaavalikaa*, *Kalpaavatamsikaa*, *Puspikaa*, *Puspaculikaa*, and *Vrisnidasaa*. They contain narratives of those engaged in good or bad actions and their consequences. Some stories are of historical importance and describe the social life prevalent in those times. In the last text, the term *vrisni* indicates that it contains legends of the *vrisni* clan, whose members included Neminatha, Krisna and Balarama.

Texts of Discipline (*chedasutra*)

Cheda is a Jain technical term used to refer to a reduction in the status of an ascetic, hence the *chedasutras* deal with the disciplinary concerns of ascetic life, including penalties and expiation for breaches of the ascetic code. This group of *sutras* originally had seven texts, but one, the sixth, has been lost.

The first of the extant texts is called *Dasaasrutaskandha* or *Acaaradasaa*, which contains ten chapters and 278 *sutras*. The first three chapters discuss in detail various forms of monastic transgressions by accident, by negligence and by will, and the penance according to the degree and quality of transgression. The fourth chapter notes the required qualities of a monastic leader, his duties and other matters concerning monastic life. The fifth chapter lists the ten occasions such as spiritual progress, *devadarsan* (viewing of the *tirthankara*), attainment of *avadhijnan* (clairvoyance), etc., when an ascetic acquires bliss and peace of mind. The sixth chapter describes the eleven ideal stages of spiritual progress for the layperson. The seventh chapter lists the qualifications and rules for an ascetic for solitary wandering (*ekalvihaari*). The eighth chapter (*Paryusana-kalpa* or *Saamaacaari*) deals with rules for monastic life during India's rainy season. This chapter has been 'hived off' as a separate text, the *Kalpa Sutra*, and is published as a book in its own right, laying down strictures for ascetics and containing appendices giving biographies of the *tirthankaras* (*Jinacarita*) and the line of succession (*sthaviraavali*) down from the chief disciples (*ganadharas*). The ninth chapter discusses

the thirty causes for the attachment of *mohaniya karma* considered to be a danger to spiritual progress. The tenth chapter describes self-control and its advantages in progressing towards the goal of liberation.

The second text is *Brihatkalpa*, which contains six chapters and 217 *sutras*, is another work detailing monastic rules for the temporary and the rainy season retreat, contacts with nuns, garments, transgression of the five great vows, and the rules for intake of food, defecation and urination. It also discusses the rare exceptions to the rules.

The third text *Vyavahara*, has ten chapters and 267 *sutras*, containing the practical aspects of monastic transgressions and their penances. The first chapter deals with the confession in the presence of an *aacaarya* or *upaadhyaya* and if neither available, in the presence of an ascetic with the relevant knowledge. The second chapter discusses the treatment of an ascetic undertaking the penance. The third chapter deals with the qualifications for the appointment of an *aacaarya*, *upaadhyaya*, *sthavira*, *gani* or any other responsible position, and the penance for transgression in the rules of conduct, including wandering without due permission. The fourth to the seventh chapters discuss the respect and care of the senior ascetics, nursing of an infirm ascetic, rules for the number of ascetics required for wandering, and the rules for visiting places. The eighth and ninth chapters deal with the rules regarding carrying the possessions while wandering and the acceptance of food, including the quantity to be accepted. The tenth chapter discusses the austerity of detachment from the body: taking food in reducing and increasing quantities similar to the waxing and waning of the moon, the conduct as per the scriptures and the instructions of seniors, the penances, service to the *sangha* to the best of one's ability, the rules for initiation, the four types of *aacaaryas*, disciples and the *sthaviras*, the rules for the study of the scriptures, and the rules of service to the seniors aged and infirm ascetics.

The fourth text, *Nisitha*, is the longest text of the *chedasutras* and was originally the fifth section of the second *srutaskandha* of the *Aacaaranga*. It contains twenty chapters and more than 1401 *sutras*. It was composed *ganadharas*, while the rest *chedasutras* were composed by Bhadrabahu. It deals with all aspects of transgressions to monastic conduct, their penances and the punishment for major misdeeds, including expulsion. It contains much incidental information on the social, religious and the cultural life of early India.

The fifth text, *Mahaanisitha*, contains some interesting narratives dealing with daily life of the Jain ascetics and the concerns raised in *Nisitha*, the narrative form making it more readable.

The sixth text, *Pancakalpa*, is lost, but its contents may be deduced from references in other works.

The seventh text, *JitaKalpa Sutra*, compiled by Jinabhadra, deals with ten kinds of punishments for transgressions by ascetics.

Texts on Basic Law (*mulasutras*)

Of the four *mulasutras*, *Uttaraadhyayana*, *Dasavaikaalika Sutra* and *Aavasyaka Sutra* survive today; *Pindaniryukti* is extinct. Some consider *Oghaniryukti*, which contains rules for ascetics, as a *mulasutra*. *Uttaraadhyayana* is believed to be the last sermon of Mahavira and on which Bhadrabahu wrote the first commentary,

Uttaraadyananiryukti. The work is divided into 36 chapters and can well be compared with the *Dhammapada* or *Gita*. The chapters contain topics of:

- religious stories: 7, 8, 9, 12, 13, 14, 18, 19, 20, 21, 22, 23, 25 and 27
- preaching: 1, 3, 4, 5, 6 and 10
- right conduct: 2, 11, 15, 16, 17, 24, 26, 32 and 35
- philosophy: 28, 29, 30, 31, 33, 34 and 36

The first twelve chapters are on discipline; on afflictions; on the preciousness of human birth; on the value of life; on involuntary death; on the temporary nature of sensory pleasures; on greed; on the spiritual life and initiation of the king Nami; on the momentary nature of the life; on veneration of the spiritual scholar; and on Harikesha muni who was born as an untouchable (for the point being made that Jainism is against the caste system). The next twelve chapters are on the story of Citra and Sambhuta, on Isukara (both chapters on the law of *karma*); on the true monk; on celibacy; on a sinful monk; the story of king Sanjaya; the son of king Mruga (both renunciate worldly pleasures); on the duties of a *Nirgrantha*; on the story of a merchant Samudrapala and his liberation; on the story of Rajul and Rathnemi; on the dialogue between Kesi (follower of Parsvanatha) and Gautam; and on the teachings of the scriptures (similar to a mother's guidance). The last twelve chapters are on the true sacrifice; on the Right Conduct, on undisciplined disciple, on the path of liberation, on Right Vision, on austerity; on the meaning of life; on spiritual negligence; on the nature of *karma*; on *lesyas* (auras); on ascetic *dharma*; and on *jiva* and *ajiva*. This sacred text throws light on social, cultural and political history of the earlier period, and condemns the caste system and the practices of brahmanical sacrifice, and teaches the true meaning of life.

The *Dasavaikaalika Sutra* contains 575 *sutras*, divided into ten lectures and two appendices (*culikaas*). *Aacaarya* Sayyambhava, who had become an ascetic after raising a family, compiled this work for his son, Manak (who himself became a monk) when the *aacaarya* discovered that Manak had only six months to live. It contains lectures that summarise the essence of the Jain canon.

The first chapter discusses the religion of *ahimsaa*, self-restraint and austerity. The second chapter deals with asceticism, which is the first step on the path to liberation. The third chapter discusses the ideal conduct of an ascetic. The fourth chapter deals with the philosophy, five great vows and avoidance of taking food at night. The fifth chapter discusses the selection of the right food, search, mode of acceptance, method of bringing it to the retreat and sharing with fellow monks. The sixth chapter is a brilliant exposition of the *Nirgrantha* dharma and discusses the practical aspects of the conduct of a monk. The seventh chapter is on 'Purifying Speech' and deals with the practical aspects of the subject. The eighth chapter on 'Code of Conduct' discusses further the restraints required by a monk. The ninth chapter deals with humility, which helps the monk to progress on the spiritual path and is very important in his conduct towards others. The tenth chapter discusses the goal of a monk and spiritual ecstasy: humility, the study of scriptures, austerities and Right Conduct. The two appendices discuss the sensory pleasures and the conduct of a worldly soul.

The *Aavasyaka Sutra* is another very important work composed for the six essential daily duties. It has a lengthy introduction, which appears to have been intended to introduce a larger work (of which the present text is an earlier part). The six essential duties described in the texts are equanimity, hymns in praise of the twenty-four

tirthankaras, veneration of ascetics or elders, penitential retreat, meditation with bodily detachment and renunciation of food, drink and comfort.

Appendices

There are two important appendices to the *Culikasutra*: the *Anuyogadwaar Sutra*, written by Araya Raxit in the 1st century CE and the *Nandi Sutra*, written by Dev Vaachak in the 5th century CE.

The *Anuyogadwaar Sutra* is a text of expository literature, which contains 295 *sutras*. The author has made a compilation of the postulates, which are scattered throughout the canon, and then classified them into four categories to simplify the study of differing subjects:

- Biographical and historical material (*prathamānuyoga*) containing texts such as *Adipuraana*, *Uttarapuraana* and *Trisastisalaakaa Purusa Caritra*.
- Scientific and cosmological material (*karānānuyoga*) containing texts such as *Trilokaprajñapti*, *Trilokasaara* and *Jambudvipaprajñapti*.
- Ethics, conduct and religious practices (*carānānuyoga*) including texts such as *Niyamasaara*, *Pravacanasaara*, *Sraavakaacaara*, *Dharmabindu* and *Yogasastra*.
- Metaphysics, ontology and philosophy (*dravyānuyoga*) including texts such as *Tattvarthasutra* and *Sarvarthasiddhi*.

The *Nandisutra* is a very important work describing the Jain theory of knowledge, contains 115 *sutras* and summarises the canonical writing regarding cognition, sources and organs of knowledge.

Miscellany (prakirnakas)

The name given to these ten short texts signifies ‘scattered pieces’ or ‘miscellany’. In addition to ritual hymns, much of this collection is devoted to the preparation for holy death, and to aspects of monastic life and discipline.

The *Catuhśarana* means ‘fourfold refuge’ and is concerned with the devotee’s surrender to the enlightened ones, the liberated souls, the ascetics, and the religious teachings of the omniscient.

The *Aaturapratyaakhyana* means ‘renunciation by the frail and sick and is concerned with renunciation in preparation for holy death.

The *Bhaktaparijñāa* means ‘food renunciation’ and is concerned with rituals relating to abstinence from food.

The *Samthāara* means ‘holy deathbed’ and is concerned with the rituals and preparation for holy death.

The *Tandulavaicaarika* literally means ‘contemplation on rice’. It is a collection of various materials in prose and verse. Much of it is what we would nowadays call human biology. It discusses the growth of the human foetus during pregnancy and the stages of life after birth, assuming (unrealistically, perhaps) a normal lifespan of 100 years divided into 10 equal stages, with physiological and anatomical discussions about each stage. A calculation of how many grains of rice a human can eat during a lifetime is included! Part of the text focuses particularly on the subject of women.

The *Candravedhyaka* means ‘hitting the mark’ and concerns monastic discipline and retaining consciousness until the last moment of life.

The *Devendrastava* means ‘hymns of the *Jinas*’ and concerns praise of the *Jinas* by the king of the celestial beings.

The *Ganitavidya* means ‘prognostics’ and deals with auspicious dates and omens in monastic life.

The *Mahaapratyaakhyana* means ‘great renunciation’ and deals with renunciation at the time of death.

The *Virastava* means ‘hymns to Mahavira’ and deals with the virtues of Mahavira, and praises him.

Many brief and extended commentaries on the canon are available; most of them were composed between the 6th and 13th centuries in both Sanskrit and Prakrit.

Digambar Scriptures

Digambara believe that the canon was largely lost through lapses of memory. However, after their separation from the original *sangha*, in the early part of the second century CE, Dharasena, who had some knowledge of the ancient texts, passed them onto Puspadanta and Bhutabali (Jain, H. 1939-58: vol.1 pp.67-72). Puspadanta composed the first 20 cardinal *sutras*, and Bhutabali completed the rest of the work running to 6000 *sutras* and organising it into six parts. This work is known as *Satkhandagama*, on which in the ninth century CE Virasena wrote a commentary known as *Dhavalaa*. *Aacaarya* Gunadhara, a contemporary of Bhutabali, wrote the second canonical text known as *Kasaaya-praabhura* (*paahuda*), on which Virasena began a detailed commentary named as *Jayadhavalaa*, which was completed by his disciple Jinasena. Digambara accept these two texts, *Satkhandagama* and *Kasaayapaahuda* as their canon, which were discovered in Mudabidre in early part of the twentieth century.

The *Satkhandagama* has six sections and its contents are based on what was remembered of the primary canon. It contains a theory of *karma* and the basic Jain principles; describes the fourteen forms of the spiritual path (*marganas*) and the fourteen spiritual stages; and contains several sections dealing with *karma* from the third book of *Drastivada*, called *Purvagata*.

The *Kasaayapaahuda* is a Prakrit text of 233 verses, discussing the nature, intensity and effects of passions, the root cause of worldly existence and karmic bondage.

Digambara consider *Satkhandagama* and its commentary, the *Dhavalaa* by Virasena in 16 volumes, and *Kasaayapaahuda* and its commentary, the *Jayadhavalaa* by Jinasena in 15 volumes, and a 7-volume commentary called *Mahaadhavalaa*, as their sacred texts.

Commentaries: The Jain scholar monks such as Bhadrabahu, Jinabhadra, Sanghadas, Haribhadra, Silanka, Santisuri, Abhayadeva and Malyagiri, have written extensive commentaries, in the forms of prose, poetry, descriptions and analysis, on most of their sacred texts. These commentaries, though many of them are in Prakrit or Sanskrit, guide the reader in understanding the Jain scriptures and give useful historical, social and cultural information on India from those times.

Both Svetambar and Digambar scriptures are preserved in manuscript libraries in India. The Svetambar literature is mainly found in libraries at Jesalmir (Rajasthan), Patan, Khambhat and Bharuch (all in Gujarat). Digambara scriptures are mainly found at Mudabidre and Sravanbelgola (both in Karnataka).

Chapter 3.2 ANCIENT NON-CANONICAL LITERATURE

The *Angavijja*, a text dealing with the science of prognostics is one of the remarkable Jain sacred texts. It contains sixty chapters and is considered the treasure house for cultural history of India of the early Christian era (Chatterjee 1978: p.256). It provides material on the cultural, social and political life of India, and contains lists of deities, professions, adornments, textiles, food-grains, food, coins, conveyances, boats, and many other important elements. It also provides interesting references to women belonging to the different regions of India, to architectural terms, to clans, to male and female deities (including Greek, Avestan, Persian, and Roman, and the moon-goddess) and sexual love.

Jains also have a vast amount of non-canonical literature stored in the *sastrabhandars* (libraries) at various locations in India. Some of the Svetambar literature is listed below:

Tarangavati written by Paadilptasuri in the c. first century BCE: a story of Udaya and his heroine Vaasavdatta.

Paumacariyan written in first century CE by Vimala: the Jain Ramayana.

Vasudevahindi written in the c. third century CE by Sanghadasa and Darmasena: contains the story of Vasudeva, Krishna's father, story of Krishna, materials from the *Vaisnava Purana*, direct reference to the *Bhagavat Gita*, and places of Western India. It has references to the well-known temple of Vasupujya at Campa and the Naga temple, passages from the *Arthashastra* of Kautilya, coins, and trade with China and Suvarnabhumi (Burma), the society and its festivals, the story of Rama, and the lives of the *tirthankaras* such as Kunthunatha, Aranatha and Risabhdeva.

Haribhadra's phenomenal work (believed to be a total of 1440 texts; a list of 88 texts is available at present) in the eighth century CE: such as the *Samaraiccakaha* (a religious story of Samaraditya discussing his nine re-births and lives); *Yogabindu* and *Yogadrastisammucchaya* (texts on Yoga); *Dharmabindu* (a manual on duties of both laypeople and ascetics); and *Saddarsanasammucchaya* (a summary of six philosophical systems). His other work includes *Lokatattvanirnaya* (edited in Bhavnagar in 1901 CE, and an Italian translation by Suali in 1905 CE); *Lalitavistara*; *Upadesapada*; *Pancaasaka*; *Dhurtakhyana* (stories from the Hindu epics and *Puranas*); texts on logic, and a commentary on Dinnaga's Buddhist text, *Nyaayapravesa*.

Kuvalayamaalaa by Udyotsuri in the eighth century CE: contains a description of everyday religious life, affluent and corrupt city life, romantic episodes, student life in various parts of India, and the characteristics of the people from the different regions of India.

Ajitasantistava by Nandisena in the eighth century CE is a popular prayer glorifying the *tirthankaras* Ajitanatha and Shantinatha.

Chaupan mahapurisacariyam by Silanka in the ninth century CE: contains lives of 54 great personages, references from the *aagamic* texts, and commentaries and Jain non-canonical texts such as *Paumacariyam*.

Dharmopadesamaalaa by Jayasimha in the tenth century CE: describes Jain philosophy, places and social conditions of historical importance.

Upamiti bhava prapancaakathaa by Siddharsi in the tenth century CE is the first extensive allegory in Indian literature to illustrate Jainism as a moral religion. It describes the mundane career of a worldly soul from the lowest stage to final liberation, its various re-births, the influence of the cardinal passions and the five senses. The narrative stories make it readable and give a clear moral message.

Tilakmanjari by Dhanapala in the tenth century CE gives valuable information on the early Parmar dynasty and the morality of the Jain way of life.

Kathaakosa by Jinesvara in the eleventh century CE contains several popular stories: such as of Salibhadra, Sinhakumar and Dhavala; some stories describing rivalries between Svetambars and Digambers, between Jains and Buddhists, and between Jains and orthodox Brahmins; and some stories aimed at the teaching of morality.

Jnaanapancamikathaa by Mahesvara in the early twelfth century CE describes the popular Jain festival for the veneration of knowledge on the fifth day of bright half of the Kartika month of the Indian calendar, and gives many references showing his knowledge of geography.

Surasundaricariya by Dhanesvara in the eleventh century CE is a love story, which gives references to the social conditions and overseas trade.

Samvegarangosala, *Parsvanathacarita*, *Mahaviracarita* and *Kathaaratnakosha* by Gunacandra in the eleventh century CE: the first is lost, the second and the third describe the biographies of Parsvanatha and Mahavira respectively. The fourth contains fifty stories throwing light on the contemporary conditions, with references to non-Jain literature, tantric rituals, and life-styles of female courtesans.

Aakhyaanamanikosa, *Ratnacundaraajcarita* and *Mahaviracarita* by Nemicandra in the twelfth century CE: the first is considered as the treasure house for its stories, and contains tales of historical persons such as of Candragupta, Bindusara, Asoka, Kunala, Samprati, geography including a description of Ujjayini, Indian and overseas ports, festivals, art, architecture, sculpture, painting, music and other related subjects. The second is a love story and the third describes Mahavira's life and his teachings.

Kalkaacaaryakathaa by Devacandrasuri in the twelfth century CE describes the story of Kalkaacaarya, who invited the *Sakas* to punish Gardabhila who had kidnapped a Jain nun, his sister.

Nammayaasundarikahaa by Mahendrasuri in the twelfth century CE describes the trials and tribulations of Narmadasundari, the wife of the Jain merchant Mahesvaradatta, who took her overseas on a business trip and who deserted her on suspicion of adultery.

Although she stayed with a prostitute, she kept herself chaste, and the story ends with a marital reunion and describes the economic and commercial life of India.

Trisasthi salakaa purusacarita, *Siddha-Hema vyaakarana*, *Yogasastra*, *Abhidhancintaamani*, *Lingaanusaasana*, *Chandonusaasana*, *Kavyanusaasana* and *Kumarpalacarita* were written by Hemcandrasuri, one of the greatest Indian saints and literary artists of the twelfth century, who was given the epithet of *kalikalarvagna* (omniscient of the *Kali* era) and who is known as the father of Gujarati language. The first is a voluminous work of 11 volumes, which contains the biographies of sixty-three important figures (vol. 7 includes the characters from the *Ramayana*, and vol. 8 includes those from the *Mahabharata*). The second is an exegesis on grammar, but also contains a history of Gujarat. The third is on the spiritual life and meditation. The fourth is of the greatest works in Sanskrit lexicography, and contains the botanical names of great

importance to students of botany and Ayurvedic Medicine. The fifth, sixth and seventh volumes are popular works of poetry and Prakrit and *apabhramsa* metres. The eighth is of great historical importance as it is the biography of Kumarpala.

Naatyadarpana, *Kumaara vihaara sataka* and *Dravyaalankara* were written by Hemcandra's disciple Ramacandra. The first contains dramatic poetry and plays, the second, a description of a temple built by Kumarpala at Patan, and the third, a text on philosophy.

Several plays, of two to five acts, were written in the twelfth century.

Kirtikaumadi by Somesvara, and many other works in praise of Vastupala and Tejapala, and Kumarpala were written by various authors.

Balabharata (summary of Mahabharata) and *Jinendracarita* (short verses on the twenty-four *tirthankaras*) were written by Amracandra

Prabhaavakacarita is the historical account of 22 great Jains from Vajrasvami to Hemcandra, written by Prabhacandra. It describes the destruction of Taksasila by the Muslims, and provides other history of the period.

Prabandhacintaamani by Merutunga is a history up to the fourteenth century.

Vividhatirthakalpa by Jinaprabha gives a systematic account of the Jain *tirthas* (places of pilgrimages).

Kharataragaccha brahadgurvavali by Jinapala gives an account of the activities of gurus of Khartara *gaccha*, the relationship between their well-known monks and contemporary rulers of North India and the *tirthas*

Vijnaptilekhasangraha is a collection of letters between Svetambar monks of differing locations, describes various *tirthas* and social and religious customs

Drvyapariksaa by Thakkura Pheru in the fourteenth century discusses contemporary coins of Ala-Ud-din and various other coins from India.

Hiravijay composed many useful works, and other monks also composed hundreds of works. From other texts, we find Svetambar monks wrote on every aspect of Indian life, and their literary activities are heritage for India.

The Digambara have produced a very important philosophical and technical literature, which is useful to students of metaphysics and philosophy.

The *Mulaacaaras* of Vattakera is the earliest Digambara non-canonical work. It describes various practices of the monks, has 1252 verses and is divided into 12 parts (*adhikaara*).

The language of this work assigns it to the fifth century CE.

The *Bhagavati Aaraadhanaa* was composed by Panitalabhoji Sivaarya (Sivakoti) in the fifth century CE. It contains 2100 verses, deals with the conduct of ascetics and has references to *Kalpa*, *Vyavahara*, *Aacaaranga* and *Jitakalpa Sutras*.

The *Tiloyapannati* by Yativrasabha is a famous work of the fifth century CE on Jain cosmography. It has 8000 verses and is divided into nine sections.

The *Svaamikaarttikeya anupreksa* is a popular work from the early centuries CE by Svaami Kumaara, which explains 12 *anupreksas* (reflections). *Gommatasaara* by Namicandra is an important work of the tenth century CE, consisting of *Jivakaanda* (733 verses) and *Karmakaanda* (972 verses). It describes Jain philosophy, and is considered the essence of the discourses of Mahavira (Jindal 1988: p.94). *Jivakaanda* describes the natural characteristics of *jiva* and the means and the stages of their development.

Karmakaanda discusses the obstacles producing karma, which must be shed to attain

liberation. Namicandra is also the author of *Dravya-sangraha*, *Labdhisaara*, *Ksapanasaara* and *Trilokasaara*.

Dravya-sangraha discusses six *dravyas* (substances), seven *tattvas* ('reals') and the path to attain liberation, including meditation. It has 54 verses.

Labdhisaara is a treatise on attainment (*labdhi*) of those things, which will lead to perfection.

Ksapanasaara deals with the control and destruction of the passions.

Trilokasaara describes the Jain cosmography and the universe.

Pancaadhyayi (Jainendra grammar) was written by Pujyapada in the fifth century; it is in five parts and it has some commentaries.

Padma Puraana by Ravisena (678 CE) is a popular Jain *Ramayana* among Digambara and a translation of Vimal's *Paumcariyain*.

Varaangacarita by Simhanandi (7th century), is a popular religious story, which runs to 31 chapters and contains references to history, geography and the temples with images of precious stones, royal gifts and walls decorated with the scenes from the *Puraanas*.

Raagahava-Paandaviya by Dhananjaya (8th century) contains 18 chapters and the story is based on the *Ramayana* and *Mahabharata*.

Dhananjaya's other important works are *Naamamaala*, *Visaapahaara-stotra* and *Anekaarthanaamaala*

Harivansapuraana by Jinasaen (783 CE) is a poem on moral themes, which contains the social, religious and cultural conditions of India.

Aadipuraana by Jinasaen (and his disciple Gunabhadra (8th century CE) is one of the finest poems that deals with the life of Risabhdeva (*Aadinaatha*). It has 47 chapters and contains material of sociological importance such as town planning, the duties of warriors and the art of government, the six Indian seasons, moonrise and sunrise, a description of female beauty and various popular hymns.

Gunabhadra later wrote *Uttarapuraana*, which contains the life of all the *tirthankaras* accept Risabh, important personages from Jain mythology and versions of *Ramayana* and *Mahabharata*. The two texts together are known as *Mahaapuraana*.

Paumacariyu by Svayambhu (9th century CE) is the story of Rama, which contains lists of commercial products, parts of the body and material of historical and sociological importance. With his son he composed *Rathanemicariyu* or *Harivansapuraana*.

Kalyanakaaraka by Ugraditya (9th century) is a medical treatise, which discusses differing aspects of medicine and non-violent remedies, and the value of a meatless diet.

Ganitasaara sangraha by Mahaviraacaarya (9th century) is a popular text on mathematics, which had a Telugu translation in the 11th century.

Prasnottara Ratnamaalaa by Amoghavarsa (9th century) on Jain philosophy also had a Tibetan translation (Chatterjee 1978: p.310).

Brahatkathaakosa by Harisena (10th century) contains stories from *Ramayana* and *Mahabharata*, earlier Digambar literature and informative material, such as that on the famous Sun-temple at Multan (destroyed by Muslims), Mathura, Ujjayini, stories for children and some material on religious conflicts of the period.

Trisasthi mahaapurusa gunacariyu, *Naagakumarcariyu* and *Yasodharacarita* by Puspadanta are important works of the tenth century CE. The first work, also known as *Mahaapuraana*, has 142 chapters and contains the life of 63 important personages; the

second work is of historical importance and the third one is on the popular Jain theme of *karma* and its consequences.

Nitivaakyamruta, *Yasastilakacampu*, and *Adyaatmatarangini* by Somadeva (10th century) are important works on business ethics, society and the spiritual life respectively.

Among other prominent works of the 10th century are; *Neminirvana mahaakaavya* (a poem on the life of Neminatha) by Vaagbhata; *Candraprabhacarita mahaakaavya* (on the life of Candraprabha) by Viranandi; *Vardhamancarita* (on Mahavira's life) by Asaga; *Subhaasita ratnasansodha* (benedictory hymns) by Amitgati; *Aadipuraana* (life of Risabha) by Pampa, *Santipuraana* (life of Shantinatha) and *Ajitapuraana* (life of Ajitanatha)

Between the twelfth and the sixteenth century a mass of literature mainly in Prakrit Sanskrit and some in local languages, such as in Tamil and Kannada was produced, but it was mainly for the consumption of the lay readers. Prominent among this literature is *Kathaakosa* by Prabhacandra in the 11th century, the *Vaddaaraadhane* (a collection of devotional stories), *Nyaayaviniscayavivarana* (encyclopaedia of Indian logic) by Vadiraja, *Sarasvati-mantra Kalpa* and *Mahaapuraana* by Mallisena, *Jnaanarva* (on Jain philosophy) by Subhacandra, *Dharmamruta* by Asadhara (on philosophy and conduct) and *Tattvarthadipikaa* (a commentary on *Tattvarthasutra*) by Srutasagara.

Chapter 3.3 MODERN AND TRANSLATED LITERATURE

The previous chapter described the Jain canonical and expository literature largely written in ancient times, but with some as late as the 17th century CE. This chapter describes the literature of the modern period.

In the early literature the range of topics covered was relatively small, and it was either in Prakrit or Sanskrit, reflecting the fact that it was mainly intended for ascetics, and was understood by few lay people. To make it more accessible, it had to be translated into other languages, regional and foreign. Thus there was a period of intense translation work, which still continues: Gujarati, Hindi, Southern Indian languages, particularly Tamil and Kannada, and English were the major languages for modern translations.

The need for translations from Prakrit and Sanskrit resulted in the creation of a secondary literature devoted to linguistics and grammar, and the production of dictionaries and other scholarly aids.

Jain ascetics took an active part in this modern literary enterprise, writing explanatory, historical and ethical literature, as well as compilations of hymns, to promote and popularise Jainism. Some of this has been translated into foreign languages, including English, though in the Indian version rather than the Western idiom.

Jain research in universities is a modern phenomenon, still developing. Many, probably hundreds, of doctorates have been awarded for research in Jain subjects, mainly in India, some also abroad. But because of the lack of employment opportunities, it has remained difficult to attract bright students for a scholarly career.

Non-Jain scholars, including Indologists in Germany, the United Kingdom, and the United States have produced much of the recent academic literature on Jainism. Their work has included translations of the canon and the biographical and philosophical literature, and scientific scrutinisation of Jain concepts. For many centuries the great Jain libraries were restricted to monks, but a more liberal attitude on the part of Jains has resulted in Jain literature being more widely known and informative articles on Jainism now feature in books on world religions and in encyclopaedias. The growing interest in Jainism has resulted in the participation of Jain scholars in national and international seminars and conferences.

Modern Biographical and Historical Literature

This literature is mainly translations of Prakrit, Sanskrit and Apabhramsa (a forerunner of Gujarati) epics and poetry. The *Kalpa Sutra*, mentioned earlier, is one such popular translation. A four-volume biography of Mahavira by Muni Ratnaprabha Vijay is one major example of a Jain publication.

Many institutions conduct research leading to publications in the field of Jain literary history. Among the most notable are:

Parsvanatha Vidyaashram and Varni Shodh Sanshthan, both in Varanasi;

Vidvat Parishad, Satna, in Madhya Pradesh;

Bhartiya Jnanpith, in Delhi;

Jain Visva Bharati Ladhun in Rajasthan;

Vishva Kalyan Prakashan Trust, Mehsana, and Satsrut Sadhana Kendra, Koba, and

Lalbbhai Dalpatbhai Institute of Indology, Ahmedabad, Gujarat.

Literature on Jain art and architecture through the ages has been published in many languages, including English and other non-Indian languages. The literature on Jain philosophy and history, and a number of biographical novels such as *Anuttaryogi Mahavira* (published in Hindi in four volumes between 1975 and 1980) and *Mook Mati* (Hindi in 1990), have been popular in India. The literature published is mainly in Gujarati and Hindi, and contains some children's literature based upon Jain myths, legends, biographies and values.

Ethics and Morality

The majority of the Jain canonical literature is ethical and spiritual in nature and during this century important scriptures have been translated and published in Hindi, Gujarati, and some in English and other Indian languages. The publications of the Jain Vishwa Bharati at Ladnun are scholarly and modern in approach, as are those of the Agam Prakashan Samiti, Biyavar, the Visva Kalyan Prakasan Trust, Mehsana, the Mahavir Jain Vidyalaya, Mumbai, and the Bharatiya Jnanapitha, Delhi.

Unsurprisingly, given the earlier Jain reluctance to translate their scriptures, it first fell to a foreigner to undertake the task. At the end of the nineteenth century, the German scholar Hermann Jacobi began publishing translations and studies in English. In the last quarter of this century, many English translations of the scriptures have been published such as those by Lalvani on the *Uttaraadhyayan Sutra*, *Kalpa Sutra*, *Dasaavaikaalika Sutra* and *Bhagvati Sutra*, by the Bharatiya Jnanapitha on the *Samyasaara* and *Pancaastikaayasaara* and by many others on *Tattvartha Sutra*.

Most books concerning the conduct of ascetics and lay people are now available in modern Indian languages and in some in English. An example of note is '*Jain Yoga*' by Williams on the conduct of the laity. The spiritual writings of the modern saint Shrimad Rajchandra (Raychandbhai Mehta, 1868-1901) have been published in most Indian languages and some in English. It is heartening to note that many publications on Jain themes are appearing every year for the last quarter of the century.

Devotional Literature

A large amount of devotional literature on hymns, on *pujaa* rituals and on consecration rituals has been produced over the last two centuries. Original and translated literature on penitential retreat (*pratikramana*), the popular ritual, has been published by many sources. Almost all the Sanskrit and Prakrit eulogies of the *Jinas* and others (*stotras* and similar) have been collected, translated and published; some newly composed hymns and eulogies on modern songs have also been published.

Many texts on the performing arts: music, dance and drama, based on religious themes, have also appeared. Jain migrants abroad, especially in the United Kingdom and United States, have produced dramatic scripts based on the lives of Mahavira and Neminatha, and have been performed on the stage, and these have been very popular in the Jain community.

Scientific, Technical and Mathematical Literature

The Jain scriptures contain a great deal of scientific material. Some scholars have researched Jain thinking and compared them with the modern sciences such as physics, chemistry, biology mathematics and astronomy. Mahaviracarya's book on Jain

mathematics, written in the 12th century CE, has been translated into Hindi and English. Chapter five of the *Tattvartha Sutra*, which was translated into English in 1942, has had a scientific evaluation by G. R. Jain. Some subjects from the sacred books of scientific interest have been explored by the contemporary scholars on wide range of subjects, such as on mathematics (L.C. Jain), on the scientific contents in the canon (N. L. Jain), on astronomy (Lisk), on botany (Lodha) and on biology (Sikdar). Muni Mahendra and J. Zaveri have written on physics, neuroscience and meditation; Kamalaprabha Jain and D.C. Jain have written on economics; Chaudhary and Sharma have written on political science; and Mardia has published a book 'the scientific foundation of Jainism'.

Nowadays, meditation and yoga, two important practices of spiritual development, have also become the subjects of scientific investigation. Many scholars and Jain saints have published books in Hindi, Gujarati and English, discussing the science of Jain meditation and related religious practices.

Philosophy and Existence

Jain literature contains much material of human interest on philosophy including epistemology, ontology, logic and perception. Many modern scholars have researched the sacred texts and published the literature in English. Some of the works are: on philosophy by Tatia, M. Mehta and Devendra Muni (separately); on omniscience by Ramjisingh; on *karma*, separately by Arun Vijay, Mahaprajna and Von Glasenapp; on the theory of knowledge by Shastri and Bothra (separately); on the philosophy and the theory of holy death by C. Caillat, and on logic by Mahaprajna.

Other Literature

Other modern literature includes bibliographies, catalogues, encyclopaedias, dictionaries and glossaries. The bibliographies of Jain literature from Vir Sevamandir, Delhi, are important tools for Jain scholars. Encyclopaedias such as the *Jainendra Siddhant Kosha* have proved to be very useful. Jains have started to use modern technology and computers for the systematic study of Jain literature and research material, and one can find a sizeable amount of material on the Internet. Panyaasa Punya Vijay and other scholars have done the work of cataloguing the Sanskrit and Prakrit manuscripts. The Sevamandir, Jodhpur has published the catalogues of manuscripts and other books stored in the Jesalmir manuscript library, established in the 14th century. Jain scholars have also published Prakrit dictionaries and the glossaries of Jain terminology, which have been useful to academics. Recent articles in Encyclopaedia Britannica (1974: 22.247-253), The World's Religions (Reader's Digest 1993: pp.144-147) and World Religions (Bowker 1997: pp.42-53) have been very useful.

General books introducing Jainism to a wide audience, such as Jaini's 'The Jaina Path of Purification', Sanghave's 'Aspects of Jain Religion', Paul Dundas's 'The Jains' and Paul Maret's 'Jainism Explained' have proved popular among lay readers. Some Jain publications address issues of widespread contemporary concern, which include non-violence and reverence for life, vegetarianism, animal welfare and environmental issues.

The modern period has seen the publication of *Festschrift* volumes in honour of ascetics, scholars and philanthropists. The author has been informed that more than 200 such volumes exist, varying in size from 200 pages to 3,600 pages. On major religious ceremonies, it is customary to publish souvenirs, which contain, material on the

institution, the ceremony and articles on Jainism of general interest. The Mahavira Jain Vidhyalaya golden jubilee volume, the Jain Centre, Leicester, temple consecration publication, and the Atma Vallabha Smaraka, Delhi, temple consecration souvenir are representative of such literature. A large amount of literature on Mahavira was published during the 2,500th anniversary celebrations in 1969, and a volume appeared to commemorate the ceremony of anointing the colossal statue of Bahubali at Sravanbelgola in the 1980s.

Research literature on Jainism is published in certain academic journals; ten such journals exist in India. Conference proceedings have been a useful source of literature, they include 'The Assembly of Listeners' (Cambridge), 'Karmavada' (Calgary, Canada) and the 'World Jain Congress' (Leicester).

THE RELIGION

Chapter 4.1

JAIN PHILOSOPHY

Jainism is a practical philosophy, embracing both the worldly and the spiritual. The first fundamental principle of Jainism is that the human personality is dual: both spiritual and material. Jain philosophy holds that every worldly being has a soul, the characteristics of which is clouded by the attachment of material bodies, such as the karmic and the physical body, which are external to the soul and are created as a consequence of actions performed by an individual. External environments such as relations, friends, wealth, poverty, hunger and psychic factors, which can cause pleasure or pain, affect these bodies.

The second principle is that human beings are imperfect. Imperfection is caused by karmic particles attached to the soul. The human soul can obtain perfection, and in that free and eternal state it is endowed with four characteristics: infinite faith, knowledge, spiritual energy and bliss.

The third principle is that human beings are capable of controlling their material nature through their own spiritual efforts. It is only after the complete shedding of karmic matter that the soul attains perfection, freedom and happiness.

The fourth fundamental principle is that human beings are solely responsible for their future; practically all can liberate their own souls from the karmic matter attached to them. Liberation cannot be effected by others or external agencies, but only through the efforts and actions of the individual. No one is absolved of responsibility for the consequences of their actions. This principle distinguishes Jainism from most other religions, including Christianity, Islam and Hinduism. Jainism believes that the universe exists and continues without any external agency having created or having any control over it; and that no god, no prophet or no other agent can influence the destiny of any being.

In view of this attitude towards gods, Jainism is seen as atheistic. This is an exaggeration. Jainism does not deny that the divine exists, it simply does not attribute the creation of the universe to any god or other agency. Jainism believes in the existence of many divine beings: *tirthankaras* and liberated souls (*siddhas*) are gods. Jainism cannot be considered as atheistic, even though its concept of the divine differs from that of other religions.

Jain philosophy claims to offer a clear and logical explanation of the nature of the universe, life's events and their significance, and a way to remove misery and achieve permanent happiness and bliss. As we said in chapter 1.1, the meaning of life is to 'conquer' oneself, purify the soul and experience its true characteristics of infinite faith, knowledge, energy and bliss. Jain philosophy offers solutions to all the major philosophical problems arising in the human mind, through its teachings on the 'nine real entities' (*nava tattva*) and the 'Three Jewels': Right Faith, Right Knowledge and Right Conduct. A study of these is indispensable to those who seek truth and salvation. Some Jain texts, such as the *Tattvartha Sutra*, combine certain of the nine entities and count them as seven in total, the majority however, recognise nine (Sinha 1990: p.49):

The soul or living entity (*jiva*)
Matter or non-living entity (*ajiva*)
Merit (*punya*)
Demerit or sin (*paapa*)
Influx of *karma* (*aasrava*)
Karmic bondage (*bandha*)
Prevention of karmic influx (*samvara*)
Shedding of *karma* (*nirjaraa*)
Liberation (*moksa*)

It is the soul that performs all the activities of worldly life and achieves liberation. It alone knows and comprehends all the real entities. It is the attachment of non-living material entities to the soul, which facilitates worldly existence and action. Non-living entities do not act without the soul. *Karma* causes the happiness or misery of the soul, and it alone causes merit and demerit. Attachment of the karmic body makes the soul form a physical body and these three together make a living being or *jiva*. *Jiva* is the first fundamental category, and liberation the last. This means that all the real entities between *jiva* and liberation exist in order that *jiva* may ultimately attain liberation.

Special Characteristics of the Nine Real Entities: Some entities are ‘knowable’ (*jneya*), some are ‘to be abandoned’ (*heya*) and some are ‘to be attained’ (*upadeya*). Jain philosophy says that both knowledge and action are necessary for liberation. This is characterised, and expressed in the first aphoristic rule of the *Tattvartha Sutra*: ‘Right Faith, Right Knowledge and Right Conduct together constitute the path to liberation.’ Soul and matter are ‘knowable’, and through which knowledge of the entire universe can be obtained. Demerit, influx and bondage are ‘to be abandoned’. These give one the knowledge of what not to do. Stoppage, shedding and liberation are ‘to be attained’, heralding a knowledge of one’s action. Merit resembles golden fetters, attaching good *karma* to the soul, and is ‘to be attained’ as it facilitates the tools for liberation.

The Six ‘Substances’: Jainism emphasises the knowledge of six substances (*sad dravyas*) or ‘real entities’ necessary for liberation. The soul and matter are the two principal ‘real entities’; matter is further subdivided into five ‘substances’ (which with the soul makes six). The subdivisions of matter are the medium of motion, the medium of rest, space, time and the material particles.

Substances change their forms (*pariyaayas*), states or modifications, but basically they are permanent and unchangeable. They can combine together without losing their separate identities or natures. Substances are endowed with ‘coming into existence’ (*utpaada*), when they change their form, decay or ‘cease to exist’ (*vyaya*), and permanence or ‘continuous existence’ (*dhrauvya*). They can exist together in the universe, just as the light of many lamps can remain together in one room. The characteristic nature or property of a substance is called its ‘attribute’ (*guna*), while changes in a particular substance are called ‘forms’ (*pariyaayas*). For example, knowledge and happiness are the qualities or attributes of a worldly being, while humanity and divinity are its forms.

Functions of the Substances: All six substances are continuously active. To be active, the substance has to undergo modifications at every moment. It has to have a new mode, simultaneous disappearance of the old mode and at the same time permanency. These phenomena happen at every moment by the inherent, momentary, imperceptible

and continuous wave motion found in the constituents of the substance itself, similar to the waves of the ocean. There are two forms of stationary wave motion: common stationary wave motion found in all the substances; and special stationary wave motion found only in the soul and in the matter.

Common attributes of substances

- Existing: the rising and decaying rhythmic wave crescents in the substance repeated moment by moment, produce the appearance of a new shape with the simultaneous disappearance of the old, but the substance persists, flowing through a continuous modal change, like ocean waves.
- Functions: substances have a stationary wave motion.
- Knowability: this is due to the stationary wave motion of substances. The stationary wave motion imparts information about the substance to the energy waves of other substances, when the energy waves pass through or come in contact with it. The soul that is attuned to such energy waves converts information into perception and knowledge about the respective substances.
- Individuality: this is due to unceasing wave activity.
- Spatiality: is the pervading capacity of a substance to occupy a space equal to the extension caused by this stationary wave motion and is backed by the perceptual energy of the substance.

Special attributes: The pure soul and pure matter have special attribute. Special attributes of the soul are infinite faith, knowledge, bliss and energy, perfect conduct, eternity, non-materiality and the equality to other souls. The special stationary wave motion of the soul provides it with consciousness, which is invisible. Special attributes of matter are touch, taste, colour and smell. The special stationary wave motion of matter provides it exclusively with a sensibility that makes it visible. Both these wave motions are special to the soul and matter. Other substances do not have such special stationary sensory waves of either consciousness or sensibility; hence they have no consciousness and are invisible. (Gajapathi 1977 in Upadhye and others Eds. 'How it works' pp.168 and Sinha 'Concept of substance in Jainism pp.244-245)

Stationary wave motion cycles occur in the substance countless times per moment; they establish vibrations in the parts (*pradesas* or *paramaanus*) of the substance (*dravya*), cause disturbance, and produce differing modes; the modes are termed *dravya vyanjana paryaaya*. The disturbance-carrying energy waves precipitate the attribute (*guna*) of the substance; the attributes are termed *guna vyanjana paryaaya*. For the sake of convenience, we will term *dravya vyanjana paryaaya* as 'special stationary wave motions' and *guna vyanjana paryaaya* as 'super energy wave motions' in further descriptions of these terms.

In all omniscient souls (embodied or disembodied) these two types of *dravya* and *guna vyanjana paryaaya* function normally, as such pure souls are free from obscuring *karma*. They function abnormally in all worldly souls because of karmic bondage. Likewise they function normally in elementary particles of matter and abnormally in all elementary particles within the molecules.

Bondage between the soul and matter, and bondage between elementary particles of matter, produce abnormal functioning of the special stationary wave motion and the super energy wave motion. Bondage does not transform the substance.

From the onset the relationship between the soul and matter is responsible for worldly existence. Apart from the gross organic body there is a subtle body which serves as a link between the soul and the material body, and which is only discarded at liberation. The disintegrating matter particles of this subtle body are replenished in a continuous succession, and thus the subtle body remains intact. It is the subtle body, which includes the karmic body that holds the soul in worldly cycles.

There are eight main types and 158 sub-types of *karma*. They are subtle matter particles of peculiar potency, more mysterious than molecular DNA. The main forms of *karma* are faith obscuring, knowledge obscuring, deluding, energy obstructive, feeling producing, lifespan determining, body producing and status determining. The first four are obscuring in nature and the last four are non-obscuring in nature. Shedding of the four obscuring *karma* endows the soul with infinite faith, infinite knowledge, infinite energy and perfect conduct as found in omniscience, and shedding of all eight types of *karma* makes the soul liberated. We will discuss further aspects of Jain philosophy: the path of purification, the substances, the cosmos as described in the Jain canon, *karma*, the teachings, Right Conduct and the stages of liberation, in the chapters that follow.

Chapter 4.2 THE PATH OF PURIFICATION

The teachings of Mahavira are characteristically simple, practical and ethical, but they have gradually developed into a detailed, intricate system, relating not only to the nature of the true and the ideal, but also to the practical path for their realisation. The ultimate object of the teaching of Mahavira is liberation or salvation, which can be attained through annihilating *karma* attached to the soul. It can be achieved by the practice of austerities and preventing the influx of additional *karma* through self-restraint of the body, speech and mind. Liberation of the soul is a state of perfection, of infinite bliss in an eternal abode, where there is no ageing, no disease, no cycle of birth and death and no suffering. Mahavira was very practical, possessing universal vision. His explanation of the six 'real entities' displays his deep insight into the nature of the universe. A number of his teachings, for example, argue that spoken words can be heard throughout the universe (modern radio broadcasts); that microscopic germs are engendered in excreta, sputum, and urine; and that plants have life, are now widely accepted by science.

His teaching of the five vows of 'non-violence', truthfulness, 'non-stealing', sexual restraint (and restraint of the activities of the sensory organs), non-attachment, and his theories of 'relative pluralism', guide ethical thinkers today. His descriptions of the range of mental states and 'psychic colours' are supported today by some psychic researchers and theosophists, and what we would today term science and psychology were as important to him as spiritual knowledge. Elements of his teachings are now seen to have been centuries ahead of their time, as having a recognisable 'scientific' basis, and are relevant even to present-day concerns. His teaching consists of the threefold path of Right Faith, Right Knowledge and Right Conduct, which together lead to liberation, the status he himself achieved.

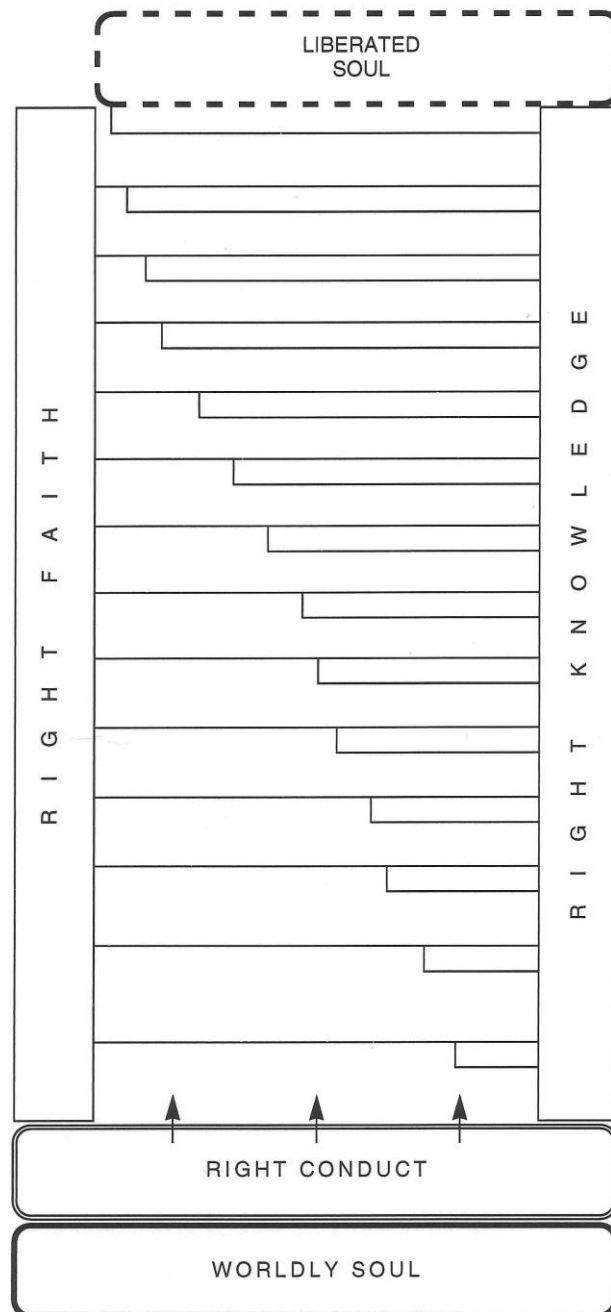
The Threefold Path

The ultimate object of human life is liberation or salvation, the purification of the soul (*moksa*). Jainism describes how the path of purification is to be achieved through one's own efforts. The *Tattvartha Sutra*, one of the most sacred texts of Jainism, emphatically states in its first aphorism that Right Faith (*samyag darsana*), Right Knowledge (*samyag jnaana*), and Right Conduct (*samyag caritra*) together constitute the path to the state of liberation. These are called the three jewels of Jainism. These three are not to be considered as separate but collectively forming a single path, which must be present together to constitute *the path*.

In the view of this firm conviction, the Jain seers over emphasise that these three must be pursued simultaneously. By way of illustration, one could use a medical analogy: In order to bring about the cure of a disease, three things are essential, faith in the efficacy of the medicine, knowledge of its use, and its ingestion by the patient. Likewise, to achieve liberation, faith in the efficacy of the path, knowledge of it and the practising of it - these three together are indispensable. Similarly, the path to liberation is compared in Jain works to a ladder: The two sides of the ladder represent right faith and right knowledge, and the rungs of the ladder represent the (fourteen) stages of right conduct. It is obvious that it is possible to ascend the ladder only when all the three elements, the two

sides and the rungs, are intact. As the absence of sides or rungs would make a ladder ineffective, so the absence of one element makes the spiritual ascent impossible.

Figure 4.1 'Ladder' of spiritual progress showing the fourteen steps.



Right Faith

The term Right Faith (or the right attitude, right vision or right belief), *samyag darsana*, has been defined in the *Tattvartha Sutra* as the true and firm conviction in the existence of the ‘real entities’ of the universe. Right Faith. The *Uttaraadhyayan* (28: 14,15) defines Right Faith as the belief in nine ‘real entities’ (*nava tattvas*). The *Niyamsaara* (1931: 5) explains the Right Faith as the belief in the liberated souls, Jain scriptures and the “real entities”. Samantabhadra defines *samyag darsana* as the belief in true deities, true scriptures and true teachers (*Ratnakaranda sraavakaacaara* 1955: 4) and mentions eight essential characteristics of Right Faith and the necessity of renunciation from eight types of pride.

The Jain scriptures emphasise that Right Faith should be characterised by eight essential requisites or components. These are:

- One should be free of doubt about the truth or validity of the Jain tenets.
- One should be detached from worldly, materialistic things.
- One should have an appropriate regard for the body, as the body is the means by which one achieves liberation, but one should feel no ‘attachment’ to it.
- One should take care not to follow a faith or path which will not lead to liberation; one should avoid harbouring credulous or superstitious beliefs.
- One should foster spiritual excellence, and protect the prestige of the faith from belittlement, by praising the pious and not deriding others.
- One should be steadfast in one’s convictions and help others towards the path of Right Faith and Right Conduct, whenever they falter.
- One should have affectionate regard and respect for the virtuous and one’s co-religionists, and show due reverence towards the pious.
- In one’s own conduct one should demonstrate Jain values and teachings: one should attempt to demonstrate the Jain concept of true religion both through religious observances and in the performance of charitable deeds, such as the provision of food, medicine, education and shelter to all those in need.

The first five are for the self and the last three are the duties of the community. A true aspirant should always be ready to help others.

Right Faith should be free from erroneous beliefs such as:

- Pseudo-holiness: Some people falsely believe that practices such as bathing in certain rivers or fire walking are a means of acquiring merit for themselves or for their family.
- Pseudo-gods: Some people have faith in gods and goddesses who are credited with divine and destructive powers, but praying to such deities in order to gain worldly favours is false faith, leading to karmic bondage.
- Pseudo-ascetics: Some self-styled ascetics consider their teaching to be the only truth, but such ascetics should be recognised for what they are and should not be sustained in the hope of gaining favours through their magical or mysterious powers.

Jainism teaches that the mind must be freed from eight forms of pride: learning; worship; family; status by birth (or contacts and family connections); power (including physical strength); wealth or achievements; penance or religious austerities; bodily beauty or personality.

Any form of pride disturbs the equilibrium of the mind, creating likes and dislikes, and in such case discretion, judgement and the 'vision' may be clouded and can lead to error.

The Jain texts describe at length the importance of Right Faith and they enumerate the benefits that can be accrued by a person possessing it, and note that asceticism without Right Faith is inferior to faith without asceticism; even a humble believer with Right Faith can attain spiritual progress.

The *Uttaraadhyayan* (28: 16-27) classifies aspirants of the Right Faith into ten categories according to the methods of attainment:

1. Intuition: those who have inborn inclination towards righteousness.
2. Tuition: those who learn by instructions from others.
3. Command: those who obey the command of the enlightened people.
4. *Sutra*: those who obtain righteousness by learning the *sutras*.
5. Seed: those who have an inner attitude that grows like a seed.
6. Study: those who study the sacred texts.
7. Comprehension: those who learn truth by logic and comparison.
8. Conduct: those who observe Right Conduct and the rituals as prescribed.
9. Exposition: some aspirants understand truth through a brief exposition.
- 10 *Dharma*: those who believe in the Jina and follow his teachings.

The *Acaaranga Sutra* (1.3: 2.1) argues, 'He who has Right Faith commits no sin'. The texts imply that a person with Right Faith should possess the moral qualities such as fearlessness, detachment, freedom from negativism or scepticism, alertness, selflessness, sincerity of purpose, single minded devotion, calmness, kindness and the desire for self-realisation. Such individuals should have friendship towards all, appreciation of the virtuous, compassion for the underprivileged, indifference to those, who do not listen to them or other enlightened individuals, and should be free from egoism or pride in any form.

Right Knowledge

Any knowledge which facilitates spiritual progress is by definition Right Knowledge. Right Faith and Right Knowledge are closely related as are cause and effect, an analogy of which might be similar to a lamp and light: One may have a lamp without light, but not light without a lamp, similarly, one may have Right Faith without knowledge, but not knowledge without Right Faith.

The scriptures describe Right Knowledge as 'that knowledge which reveals the nature of things neither insufficiently, nor with exaggeration, nor falsely, but exactly as it is and with certainty'. It has also been stated that Right Knowledge consists in having full comprehension of the real nature of living beings and non-living things, and that such knowledge should be beyond doubt, misunderstanding, vagueness or uncertainty (Sanghavi 1990: p.40).

Jain seers assert that knowledge is perfect when it does not suffer from the above three defects of insufficiency, exaggeration and falsehood, as these pervert both one's understanding and one's mental and behavioural attitudes. The Jains have developed a systemic theory of knowledge, which is discussed in chapter 4.5, and five forms of knowledge:

- Sensory knowledge (*mati jnaana*): is knowledge of the world acquired by means of any or all of the five senses and the mind.
- Scriptural knowledge (*sruta jnaana*): is derived from the reading or listening to the scriptures, and mastery of such knowledge may make one a 'scriptural omniscient'.
- Clairvoyant knowledge (*avadhi jnaana*): is a form of direct cognition of objects without the mediation of the sensory organs. This knowledge apprehends physical objects and events, which are beyond the normal grasp of the sensory organs, and is acquired in two ways: (1) Inherent in both celestial and infernals and acquired in the case of humans and animals. Celestial beings possess a higher quality of knowledge than their hellish counterparts. (2) One can acquire clairvoyant knowledge by progressing on the spiritual path, but its degree differs according to one's spiritual progress. The soul of the *tirthankara* is born with an extensive type of clairvoyant knowledge.
- 'Telepathic' knowledge (*manahparyaya jnaana*): is direct cognition of the mental activity of others, and can be acquired by those who are spiritually far advanced; some call it 'mind-reading' knowledge, although the terms 'telepathic' and 'mind-reading' are inadequate translations.
- Perfect knowledge or 'omniscience' (*kevala jnaana*): is full or complete knowledge of all material and non-material objects without limitations of time or space. It is the knowledge possessed by all souls in their pristine state and its acquisition is the goal for a human life.

Right Knowledge has eight requirements:

- The reading, writing and pronouncing of every letter and word of the religious texts should be undertaken correctly with care and faith.
- Reading should be directed towards understanding the meaning and full significance of the words and phrases of the texts. Mere mechanical study without understanding the meaning serves no purpose.
- For Right Knowledge, both reading and understanding the meaning are essential, as they together complete the process and the purpose of knowledge.
- Study should be undertaken in quiet places regularly and at times when one is free from worries and anxieties.
- Humility and respect towards the scriptures and the teachers should be cultivated.
- If one encounters difficult expressions and ideas while studying, one should not jump to hasty conclusions that may lead to an improper understanding.
- Enthusiasm for mastering of a subject is essential to sustain an interest so that one continues to study.
- One must keep an open mind and attitude so that prejudice will not hinder a proper understanding and the completeness of knowledge.

Thus, Right Knowledge is acquired by studying the scriptures through understanding their full meaning and significance at appropriate regular times, imbued with zeal, with a correct attitude and an open mind.

The *Uttaraadhyayan* (28: 30) states that without Right Faith there is no Right knowledge; without Right knowledge there is no Right Conduct and without Right Conduct there is no liberation. For liberation, perfection in Right Faith is the necessity, whereas it is unnecessary to know more than the bare fundamental truths of spirituality. All knowledge of a wrong believer is wrong knowledge. Jainism gives more importance

to conduct and faith than knowledge, and believes that knowledge is a power that can be utilised only by a person having the right attitude.

Right Conduct

After Right Faith and Right Knowledge, the third, but the most important path to the goal of liberation, is Right Conduct, and Jainism attaches utmost importance to it. Right Faith and Right Knowledge equip the individual with freedom from delusion and with the true knowledge of the 'real entities'. Right Knowledge leads to Right Conduct, which is why conduct that is inconsistent with Right Knowledge, is considered to be wrong conduct. The conduct is perfected only when it is harmonised with Right Faith and Right Knowledge.

Right Conduct presupposes the presence of Right Knowledge, which, in turn, presupposes the existence of Right Faith. The Jain seers have enjoined upon those who have secured Right Faith and Right Knowledge to observe the rules of Right Conduct.

Right Conduct includes rules of discipline which:

- restrain all unethical actions of mind, speech and body;
- weaken and destroy all passionate activity;
- lead to non-attachment and purity.

Right Conduct is of two types, which depends upon the degree of practice or the rules of behaviour:

- Complete or perfect or unqualified conduct.
- Partial or imperfect or qualified conduct.

Of these two forms of Right Conduct, the former involves the practice of all the rules with zeal and a high degree of spiritual sensitivity; the latter involves the practice of the same rules with as much diligence, severity and purity as possible. Unqualified and perfect conduct is aimed at, and is observed by ascetics who have renounced worldly ties. Qualified and partial conduct is aimed at, and observed by, the laity still engaged in the world. The various rules of conduct prescribed for both laymen and ascetics constitute the ethics of Jainism.

One of the most striking characteristics of Jainism is its concern with ethics, which has led some to describe Jainism as 'ethical realism', while others have called it a religion of Right Conduct. Jain ethics see no conflict between the individuals' duty to themselves and their duty to society. The aim of the Jain path is to facilitate the evolution of the soul to its 'highest capacity' and the means to achieve this is through ethical conduct towards others.

The ultimate ideal of the Jain way of life is perfection in this life and beyond, yet Jainism does not deny mundane values but asserts the superiority of spiritual values. Worldly values are a means to the realisation of spiritual values, and the activities of everyday life should be geared to the realisation of spiritual values (*dharma*), leading to liberation (*moksa*). Liberation is attainable through a gradual process of acquiring moral excellence, and Right Conduct is a very important element of the threefold path of purification. Ethics for the Jains is the weaving of righteousness into the very fabric of one's life.

One may achieve different levels of Right Conduct in one's life: complete and partial. The complete commitment to Right Conduct entails the vigorous practice of Mahavira's teachings through the renunciation of the world and adoption of the ascetic life. For the majority who has not renounced the world, it is still possible to seek the truth

and pursue the path of righteousness, although to a lesser degree. This is the path for laypeople, often referred to in Jain and other Indian texts as 'householders'. This path represents a more attainable form of social ethics. The two level commitments, of the ascetic and of the householder, are a characteristic feature of the Jain social structure. Laypeople have the (appropriate and moral) obligation to cherish their family and society; the ascetics sever all such ties.

The ethical code of the Jains is based on five main vows for both the ascetic and the householder. These vows are unconditional and absolute for ascetics and are called major vows (*mahaavratas*), but they have been modified as minor vows (*anuvratas*) in consideration of the social obligations of householders. The vows are 'non-violence' (*ahimsaa*), truthfulness (*satya*), non-stealing (*acaurya*), celibacy (*brahmacarya*) and non-attachment (*aparigraha*). Though these vows, taken at face value, appear to be merely abstentions from certain acts, their positive implications are extensive and they permeate the entire social life of the community.

Five Main Vows

'Non-violence' (*Ahimsaa*): *Ahimsaa* is the opposite of *himsaa*, which may be translated as 'injury' and defined as any acts, including thoughts and speech, which harm the 'vitalities' of living beings. The nature of these 'vitalities' is described later in this section. Harm, whether intended or not, is caused through a lack of proper care and the failure to act with due caution, but the meaning of *himsaa* is not exhausted by this definition and a more detailed examination of the concept is found in the next section.

Truthfulness (*Satya*): The opposite of truthfulness is falsehood (*asatya*). In simple terms, *asatya* is words that result in harm to any living being, even unintentionally. This is why Jainism teaches that the utmost care must be taken in speaking. The implication of this vow is extended to prohibit spreading rumours and false doctrines; betraying confidences; gossip and backbiting; falsifying documents; and breach of trust. Other examples of falsehood would be the denial of the existence of things, which do exist, and the assertion of the existence of non-existent things; or giving false information about the position, time and nature of things.

One's speech should be pleasant, beneficial, true and un hurtful to others. It should aim at moderation rather than exaggeration, esteem rather than denigration, at distinction rather than vulgarity of expression, and should be thoughtful and expressive of sacred truths. All untruths necessarily involve violence. One should protect the vow of truthfulness by avoiding thoughtless speech, anger, and greed, making others the butt of jokes or putting them in fear. Even if a person suffers through telling the truth, Jain teaching holds that truthfulness is ultimately always beneficial. Interestingly, the motto of the Republic of India: 'truth always wins' (*satyam ev jayate*), accords with Jain teaching.

Non-stealing (*acaurya*): Theft (*caurya*) is the taking anything which does not belong to oneself or which is not freely given. To encourage or to teach others to commit theft, to receive stolen property, to falsify weights and measures, to adulterate foods, medicine, fuels and so on, and to exploit others are all considered forms of theft. To evade the law, for example, by tax evasion or selling goods at inflated prices and to act against the public interest for personal benefit or greed are also theft, and one should guard oneself against it. The vow of non-stealing is comprehensive, covering the

avoidance of dishonesty in all areas of life. As material goods are external ‘vitalities’ for people, whoever harms them, e.g. by stealing, commits violence.

Celibacy (brahmacarya): The vow of celibacy (*brahmacarya*) literally means ‘treading into the soul’, but conventionally it is taken to mean abstinence from sexual activities. The vow prohibits sexual relations other than with one’s spouse and the consumption of anything likely to stimulate sexual desires. Ascetics, of course, abstain totally from sexual activity. Jain teachings also discourage excessive sensual pleasures.

Lack of chastity (*abrahma*) is considered to take several forms. The search for marriage partners should be limited to one’s immediate family. Matchmaking by those outside the family is contrary to Jain teaching. Unnatural sexual practices, using sexually explicit or coarse language, visiting married or unmarried adults of the opposite sex when they are alone, and relations with prostitutes (of both sexes) are all forms of lack of chastity. Misusing one’s senses, such as reading pornography or seeing explicit films, should be avoided.

Non-attachment (aparigraha): Attachment to worldly things or possession (*parigraha*) means desiring more than is needed. Even the accumulation of genuine necessities can be *parigraha*, if the amount exceeds one’s reasonable needs. Other examples of *parigraha* would be greediness or envy of another’s prosperity. In a similar way, if one were in a position of influence or power, such as in a voluntary or political organisation, but did not make way for another person when one should have done so, that would be a form of ‘possessional’ attachment.

The five vows described above, together with ‘relative pluralism’ and austerities form the basis of Right Conduct. Relative pluralism is the fundamental mental attitude, which sees or comprehends ‘reality’ from different viewpoints, each viewpoint being a partial expression of reality. Austerities, as discussed in the *Satkhandagama*, are the extirpation of desire in order to strengthen the three jewels of Right Faith, Right Knowledge and Right Conduct. The ethical code and austerities are discussed later in this section.

The soul, which is the central theme in Jain philosophy, has traversed an infinite number of cycles in the universe and occupied differing types of bodies. The knowledge of the ‘real entities’ of the universe (discussed in the next chapter) and their usefulness to the soul is necessary for its spiritual advancement. The soul guides itself and other souls towards spiritual progress. Matter serves the soul by providing the body, necessary for spiritual advancement, through which a soul expresses itself, provides nutrition, and objects of comfort and material pleasure.

Chapter 4.3 (a) (Jiva) NINE REAL ENTITIES

Jain philosophy conceives of nine ‘real entities’ (*nava tattvas*): living beings (*jiva*), non-living things (*ajiva*), merit (*punya*), demerit (*paapa*), influx of *karma* (*aasrava*), karmic bondage (*bandha*), prevention of karmic influx (*samvara*), shedding of *karma* (*nirjaraa*) and the liberation (*moksa*). The *Tattvartha Sutra* (1.4) considers merit and demerit as influx of karma and hence mentions seven ‘real entities’. These entities are substances and are located in the cosmic space (The *Tattvartha Sutra*: 5.3, 5.12).

JIVA

Jiva means soul or *aatmaa*. The term *jiva* is used to describe the embodied souls, which are eternal substances. Each soul is an aggregation innumerable soul units that occupy infinite space-points, has power to expand or contract to the size of the body as the soul units adjust themselves in space points, is eternal and its characteristic is consciousness. (Jain S. tr. Pujyapada’s *Sarvarthasiddhi* 1960: 5.8, 5.16). The embodied soul transmigrates in the worldly cycle because of its karmic bondage, forgets its own characteristics, and mostly identifies itself with its body, made of matter, which causes its difficulties and degradation.

Souls are of two kinds: liberated and worldly. Liberated souls are disembodied souls who have shed all karmic matter and have no more births or deaths. Worldly souls are embodied souls and are subject to the cycle of birth and death, and karmic bondage and its effects.

Liberated souls dwell in a state of bliss at the apex of the occupied universe (*siddha silaa*) and possess eight attributes: infinite faith (*ananta-darsana*), infinite knowledge (*ananta-jnaana*), perfect conduct (*ananta-caritra*), infinite energy (*ananta-virya*), infinite bliss (*ananta-sukha*), eternity (*aksaya*), non-materiality (*amurta*), and equality to other souls (*aguru-alaghu*).

Worldly souls are living beings, of any destiny, the classification of which is a subject not only of theoretical but also of great practical interest. As the primary duty of the souls is to live in harmony with each other and not to harm any living being, and their function is to help one another (*Parasparopagraho jivanam*), it becomes incumbent upon worldly souls such as humans to comprehend the various forms of worldly life (Jain S. 1990: p.147). Jain scriptures have described *jiva* in great detail, the classifications of which broadly accords with modern science, but the detail refers to earlier phases of natural science.

Worldly souls may have a mind or may not have a mind. The word ‘mind’ has specific and deep connotations in Jain scriptures, differing from its usual meaning (Jain S. 1990: 5.19); all souls have a psychic mind, the functioning of which depends upon the presence of specific knowledge-obscuring *karma*. Those with ‘mind’ have both physical and psychic mind and have the power of thought and intelligence (*Tattvartha Sutra*; 2.25); those with only psychic mind are considered to be without ‘mind’. Worldly souls are divided into two forms: immobile (*sthaavara*) and mobile (*trasa*); these characteristics depend upon the consequences of specific *karma*.

Immobile souls are of five types and are characterised as having only one physical sense and that is of touch. They are:

‘earth-bodied’ (*prithvi-kaaya*) such as gems, salt, soil, mercury;

‘water-bodied’ (*ap-kaaya*) such as snow, dew, water, fog, rain;

‘fire-bodied’ (*tejas-kaaya*) such as fire, light from a flame, lightning; (Some air-bodied and fire-bodied souls are mobile);

‘air-bodied’ (*vayu-kaaya*) such as wind;

‘vegetable-bodied’ (*vanaspati-kaaya*) which are of two kinds: ‘common-bodied’ (*saadhaarana*) and ‘individual-bodied’ (*pratyeka*). Examples of common-

bodied worldly souls are root vegetables, sprouting pulses and freshly sprouting leaves.

Individual-bodied worldly souls include fruit, grains, leaves and flowers. Common-

bodied souls are also known as *nigodas*.

Jains believe that each of earth, water, fire and air has four types, for example, earth: generalised earth, earth body, embodied earth and earth embodied in transit. When souls are born with bodies made of material clusters of earth (soil, salt, etc), they are called ‘earth-bodied’; similarly, ‘water-bodied’, ‘fire-bodied’ and so on.

Because of the Jain belief that nearly everything is possessed of a soul, Jainism has been characterised as animistic by some scholars, but a careful study of the Jain scriptures shows this to be an inadequate assessment. Jainism makes a clear distinction between soul and non-soul.

These five forms of immobile souls are further divided into ‘fine’ (*suksama*) and ‘gross’ (*sthula*); the vegetable-bodied souls are gross, the rest are fine. Fine *jivas* pervade the whole universe and are invisible. The gross *jivas* can be experienced by the sense organs and are present only in part of the universe. Jain scriptures have classified immobile souls further into twenty-two types.

Mobile Souls: Mobile beings are those who have more than one physical sense. Their senses vary between two and five and they are classified according to the number of senses they possess. Mobile living beings having up to four senses are known as ‘deficient-sensed’ (*vikalendriya*), while the others are known as ‘efficient-sensed’ (*sakalendriya*). The ‘deficient-sensed’ are of six types:

- souls with two senses of touch and taste; examples are worms and marine molluscs;
- souls with three senses of touch, taste and smell; examples are ants, lice and snails;
- souls with four senses of touch, taste, smell and sight; examples are bees, butterflies, spiders, scorpions and other insects.
- souls with five senses of touch, taste, smell, sight and hearing; examples are human beings, reptiles; birds, fish, amphibians and all mammals, infernals and celestials.

The five sensed living beings could further be classified into souls with mind and without mind. Those with mind may be humans, celestials, infernals, and some animals.

From the point of view of birth, both infernals and celestials are classified as ‘spontaneous’ (*upapaat*). Humans and animals are classified as ‘in utero’ (*garbhaja*). They are also classified into groups depending upon how they are incubated: ‘nourished and reared in eggs’ (*andaja*) e.g. birds and reptiles; ‘nourished and reared by placenta and the umbilical cord’ (*jaraayuja*) e.g. humans and most mammals; offspring born without an umbilical cord (*potaja*) e.g. elephants, spontaneous birth in spoiled products (*rasaja*) e.g. milk, curd, ghee; spontaneous birth due to perspiration (*sansvedaja*) or from the

secretions of animals and humans' (*sammurchim*), and from the earth (*udbhijja*) e.g. moth (*Dasaavaikalika Sutra*: 4.39).

A worldly soul, accompanied with its subtle karmic and luminous bodies, transmigrates to another existence in a fraction of a second. Its motion may be in straight lines to the place of rebirth or with maximum of three turns; the impetus of the motion in a straight line is provided by its previous body, while the karmic body provides the impetus of the turns. The karmic body determines the destination and physical form of the living being, while the luminous body provides the preliminary energy for formation of the vital organs. The liberated soul always moves in a straight line to its destination in *Siddhasilaa*, the apex of the occupied universe. (*Tattvartha Sutra*: 2.26-2.31).

The different species have varied places of conception (*yonis*), which may be a womb, other physical centres or nuclei, and can be hot or cold, covered or open, living or non-living. Jain scriptures refer to 8.4 million types of nuclei that can give birth to the soul (table 6.3), to whom Jains ask for forgiveness in their daily ritual of penitential retreat for the harm done, knowingly or unknowingly (Doshi 1979:120-121)

Table 4.2 Types of nuclei for birth of the soul.

<i>Senses</i>	<i>Types of living beings</i>	<i>Number</i>
One-sense	earth-bodied	700,000
	water-bodied	700,000
	fire-bodied	700,000
	air-bodied	700,000
	individual-bodied plant life	1,000,000
	common-bodied plant life	1,400,000
Two-senses	e.g. worms	200,000
Three-senses	e.g. ants	200,000
Four-senses	e.g. butterflies	200,000
Five-senses	birds, fish, animals	400,000
	infernals	400,000
	celestials	400,000
	human beings	1,400,000
TOTAL		8,400,000

Jiva possesses 'life forces' (*praanas*) essential for the soul to live, hence it is known as *praani*. The life forces are of two kinds: external or physical, and internal or psychic. Worldly souls possess both physical and psychic life forces, while liberated souls possess only psychic life forces. *Praanas* are essential to the *jiva* for its existence and for proper functioning of its sense organs. When a living being dies, the life forces cease to function.

Physical life forces are of ten types: the sense of touch, the sense of taste, the sense of smell, the sense of sight, the sense of hearing, mental energy, vocal energy, physical energy, respiration, and the span of life.

Psychic life forces are of four types: faith, knowledge, conduct, and spiritual energy,

Different living beings have a differing number of physical life forces, but all species have the above four psychic life forces; the degree depends upon karmic bondage. In addition to the life forces, living beings are also characterised by six ‘vital completions’ (*paryaaptis*). The vital completions represent the gradual development of all the essential functioning organs of worldly beings. These are completed within forty-eight minutes. *Jivas*, which died after the development of the appropriate vital completions, are called completioned (*paryaaptaa*) and those who died before are non-completioned (*aparyaaptaa*).

The scriptures define ‘vital completion’ (*paryaapti*) as the attainment of the vital organs, by the living being: the body, speech, mind, senses, food digestion and respiration. These vital organs create life forces (*praanas*). *Jiva Kanda* (chapters 3 and 4) describes *paryaapti* and *praana* in detail, noting that newly conceived souls have the capacity to develop food digestion, body, sensory organs, respiration, speech and mind, depending upon their destiny.

The capacity for completion of the vital organs (*paryaapti*) to evolve life forces is the living fabric of all plants, animals and humans; the result is a specific body with its components developing from ingestion. The initiation of the formation of body components is a function of body-producing *karma* (of body, major and minor limbs), but its completion requires the energy supplied by the life forces developed in metabolic reactions to ingestion. The concept of vital completion represents the organisation of material intake into a specific pattern of chyle, blood, tissue, fat, bone, marrow and semen, as nutritional molecules form the bodies of human, animals, plants and other lower beings. The solid portions of food develop into hardened substances, such as bones; the liquid into fluids such as blood; and food material is further assimilated to develop the sensory organs. The movement of the body develops respiration, and vital completion capacity develops speech and the mind. The vital completions are six in number:

Table 4.3 The number of vital completions and life forces in living beings.

<i>Type of Living Being</i>	<i>Vital Completions</i>	<i>Life Forces</i>
One-sense	4	4
Two-senses	5	6
Three-senses	5	7
Four-senses	5	8
Five-senses without mind	5	9
Five-senses with mind	6	10

1. Food-intake vital completion (*aahaara paryaapti*), by which beings ingest, digest, absorb and transform molecules of food particles into waste products (*khala*) and molecules of nutrients or energy (chyle).
2. Body vital completion (*sarira paryaapti*), by which molecules of nutrients are utilised for the release of energy, creating blood, tissue, fat, bone, marrow, semen etc.
3. Sense-organ vital completion (*indriya paryaapti*), by which full development of appropriate sensory organs occurs.

4. Respiratory vital completion (*svaccosvaasa paryaaпти*) is responsible for the development and functioning of respiration.
5. Speech vital completion (*bhaasaa paryaaпти*) is responsible for the development and functioning of the voice-organs.
6. Mind vital completion (*mana paryaaпти*) is responsible for the development and functioning of the mind (thoughts, mental processes).

Jain scriptures such as the *Tattvartha Sutra*, *Jivaajivaabhigam Sutra* and *Jivakand* contain details of worldly beings. They describe 303 forms of human beings. 15 are born in the ‘land of action’ (*karmabhumi*), 30 are born in the ‘land of pleasures’ (*bhogabhumi*) and 56 are born on ‘islands’ (*antardvipa*). Of these, 101 types they may be ‘completioned’, or ‘non-completioned’ *in utero*, thus making 202 types. They describe another 101 types, which are invisible to the human eye, ‘spontaneously generated from secretions’, similar to the creatures whose secretions produce them.

These texts describe 20 types of animals, which are divided into five groups: four-footed land animals; climbing land animals; slithering animals; aquatic creatures; flying creatures. Each group has four types.

They classify celestials into 198 types: 5 *anuttars*, 9 *greivayakas*, 12 *vaimaanikas*, 9 *lokaantikas*, 3 *kilbisikas*, 10 *gyotiskas* (including *caraacara*), 8 *vaana vyantar*as, 8 *vyantar*as, 10 *bhavanpatis*, 10 *tiryagjhrunbhakas*, and 15 *paramaadhaamis*. Each of these 99 types of heavenly being could be ‘completioned’ or ‘non-completioned’, making 198 types in all.

Infernals are of 14 types, 7 ‘completioned’ and 7 ‘non-completioned’. One of each type is spontaneously born in each of the seven hellish regions: *ratnaprabhaa*, *sarkaraaprabhaa*, *vaalukaaprabhaa*, *pankaprabhaa*, *dhumaprabhaa*, *tamahprabhaa* and *tamastamah prabhaa*.

There are 535 types of five-sensed worldly beings, 22 types of one-sensed beings and 6 types of two- to four-sensed beings. Thus, Jain scriptures describe, in total, 563 types of worldly living beings, and advocate Jains to acquire the knowledge of *jivas* for the observance of *ahimsaa* and the other teachings of Jainism.

Let us end this chapter by some thoughts of Kundakunda on the soul:

- ‘I am alone, pure, having the nature of perception and the knowledge, always formless, nothing whatsoever (living or non-living) related to me, even an atom is mine’ (Samayasaara: 1.38).
- ‘In the soul, there is no colour, no smell, no taste, no touch, no visible form, no body, no bodily shape and no skeleton’ (Samayasaara: 2.50).
- ‘The self, ignorant of its true nature, treads on the wrong path and attains karmic bondage; the self aware of its true nature, always treads on the right path and does not attract any *karma*’ (Samayasaara: 3.127).

Chapter 4.3 (b)
AJIVA

Ajiva is non-living substance. It neither experiences pleasure nor pain, nor has any conscious activity. It may or may not be perceptible to the senses. *Ajivas* are of two kinds: with form and without form. They are classified into five entities:

with form	matter (<i>pudgala</i>)
without form	medium of motion (<i>dharma</i>)
	medium of rest (<i>adharma</i>)
	space (<i>aakaasa</i>)
	time (<i>kaala</i>)

Matter

Matter particles are called *pudgala*, meaning “the entity that manifests itself in various forms by the process of combination and disintegration” (Sinha 1990: 52). The chief characteristic of matter is that it is subject to sense perception and that it has a form. Matter is divided into six sub-classes: solids, liquids, gases, energy, fine karmic matter and extra-fine matter (ultimate particles). Matter may be found as ‘aggregate’ (*skandha*), ‘aggregate occupying a space’ (*skandha desa*), ‘aggregate occupying a limited space’ (*skandha pradesa*), or ‘ultimate particles’ (*paramaanu*). Ultimate particles are in constant motion, but the medium of rest maintains their unity. Matter is an aggregation of infinite *pudgalas*, hence it is called *pudgalaastikaaya*.

Skandha: Two (or more) *pudgalas* of matter aggregate together to form a *skandha*. The concept is similar to the molecule of modern science. *Skandha desa* is the constituent part of an ‘aggregate’ or whole. If the part separated from the larger aggregate, is sizeable, it too becomes ‘aggregate’. A constituent of an aggregate that is incapable of being divided further is called *skandha pradesa*. *Skandha* formation depends upon the process of bonding, and separation depends upon the attribute of roughness.

Paramaanu: The smallest and indivisible unit of matter is called an ultimate particle or *paramaanu*. When combined with other ultimate particles, it becomes part of *pradesa*, but when separated and remains separate it becomes *paramaanu*. *Paramaanu* is indivisible, indestructible and ungraspable. It is eternal, has one form and occupies a point of space, but not a definite space, has one colour, one smell, one taste and one touch. It creates sound, but has no sound. ‘Words’ (*sabda*) are expressions of aggregates in the form of sound. Jain texts (such as *Dravyasangraha*, *Sarvarthasiddhi*, *Tattvartha Sutra* and *Pancaastikaayasaara*) have elaborate discussions about the nature of ultimate particles and ‘atomic theory’.

Characteristics of Matter: Matter has four primary characteristics: touch, taste, smell and colour. These characteristics express themselves in twenty qualities, which may be ‘measurable,’ or ‘immeasurable’. They are:

Touch: cold, hot, rough, smooth, light, heavy, soft and hard;

Taste: acid, sweet, sour, bitter and astringent;

Smell: fragrant, foul smelling;

Colour: black, blue, red, yellow and white.

Jain seers have described the modes or forms of ultimate particles as globular, circular, triangular, square and rectangular. They are so fine that they can only be

perceived through intuition or superior apprehension, and cannot be grasped by sensory organs or measuring instruments.

From the point of view of substance, *paramaanu* is indivisible, but modally, it is not so. Modally, the four characteristics of colour, taste, smell and touch have their infinite modifications. *Paramaanu* can have a single characteristic or can express itself in many modes, and it can transform itself from one characteristic to another such as colour to taste, taste to smell, smell to touch. Matter with one quality or transformed qualities can remain in that form from the smallest unit to innumerable units of time. Jains describe empirical entities or events in their relation to substance (*dravya*), area (*ksetra*), time (*kaala*), and attribute (*bhaava*), so that they can have a better understanding of an event or substance and its forms and characteristics.

Types of Matter: The two categories of matter are the *paramaanu* and the *skandha*; they are classified by size:

very gross, containing gross objects such as earth, stones and wood;

gross, which takes forms such as milk, yoghurt, butter, water, oil and other fluid material;

gross-fine, which takes forms such as light and electricity;

fine-gross, which takes forms such as wind and vapour;

fine, the objects which belong to this category cannot be experienced by the senses, an example is the constituent of mind (*manovargana*); *fine-fine*, the ultimate particles of *karma*, sense imperceptible;

The scriptural classification of living (*jiva*) and non-living (*ajiva*) is based on the absence or presence of soul with the *pudgalas*. *Jiva* utilises necessary *pudgalas* for the formation of the body: sense organs, blood, muscles, etc. They are combined and discharged by the *jiva*: nail cuttings, hair and excretions. *Paramaanus* can amalgamate among themselves without the help of *jiva*, e.g. rainbows and clouds.

Origin, state and condition in matter can be both permanent and impermanent. Matter is permanent as substance, but when modified it seems to be impermanent. The objects that are formed through the combination or integration of *paramaanus* change their nature and structure. These objects could be gross or fine and may occupy one point of space to innumerable points of space. They may pervade the entire occupied universe, which, itself, is the aggregation of innumerable ultimate particles.

Motion of Paramaanu: The ultimate particle (*paramaanu*) is characterised by motion. Its motion is sometimes due to causation and sometimes without. The ultimate particle, as in a karmic body, can be immobile because of *jiva*, as it is neither transformed nor combined into molecules by *jiva*. In fact, an ultimate particle may not always be in motion. In the smallest unit of time, one *samaya*, it can travel from one point of space in the universe to the farthest point of space. The medium of motion aids the mobility of *paramaanu* and the medium of rest aids its immobility.

The motion of ultimate particles has certain limits. Natural motion is always in straight lines. If there are some crosscurrents of other ultimate and material particles, the motion is curved. *Jiva* is not directly responsible for the motion of an ultimate particle, but *jiva*'s own volitions can influence its motion. The motion of ultimate particles may be due to further inherent causes or due to some other external factors present in matter.

The special stationary wave motion is the norm in a free elementary particle of matter, and maintains the natural hexagonal shape of the free particle and its attributes, as

it does not encounter any obstacle. When the normal special stationary wave motion of matter meets with obstruction in a molecule due to adjoining particles, it becomes abnormal and is charged with different attributes (*gunas*), and creates variation in the shape of the particle and changes its attributes. For the sake of convenience, such transformed motion is termed as abnormal super energy wave motion. Ultimate particles are inobstructible because of its motion and can penetrate any object. When other matter hinders the movement, the ultimate particles will affect the other matter it contacts.

The Fine Nature of Ultimate Particles: The special characteristic of the ultimate particle is that it can occupy a point of space without any resistance. Similarly, the fine form of a molecule consisting of infinite ultimate particles can occupy the same point without any resistance (Jain S. 1960: 5.14), because they have no visible extension, they are fine in nature and they have powers of contraction and expansion. For instance, the lights of several lamps in a room intermingle.

Ultimate particles have eternally positive (*snigdha*) and negative charges (*ruksha*) which give them the natural binding force of stickiness. The binding force of a free particle is short-lived. When it comes into contact with other particle(s), the normal special stationary motion is obstructed with and becomes abnormal, which increases the stickiness of the particles so that they form aggregates.

Eight Types of Combinations of Ultimate Particles: Appropriate ultimate particles can combine to form five types of 'body' for living beings, as well as the breathing organs, the speech organs, and mind. These combinations occur on the basis of phenomena extension and are dependent upon attached karmic particles. They are called 'variforms' (*varganaas*) of ultimate particles, as they change their mode. They are:

- Gross (*audaarika*): This consists of the combination of ultimate particles to form gross bodies for humans, animals, vegetables, earth, water, fire and air.
- Transformational (*vaikriya*): This consists of aggregates of *pudgalas* which have the capacity to express qualities such as small and large, light and heavy, visible and invisible, for example to form the body of heavenly or infernal beings.
- Projectile (*aahaaraka*): This body can be made by yogis and is the aggregate of auspicious *pudgalas*.
- Luminous (*taijasa*): This body is the aggregate of *pudgalas* formed of the ultimate particles with luminous energy.
- Karmic: This subtle body is the aggregate of *pudgalas* formed of the fine particles of matter found in the universe.
- Respiratory (*svacchosvaasa*): This is the aggregate of *pudgalas*, which enables the function of breathing.
- Speech (*vacana*): This is the collection of *pudgalas* necessary for speech.
- Mind (*mana*): The collection of fine particles of *pudgalas* forms the mind.

Characteristics of Pudgalas: Jain philosophers have made a study of *pudgala* and its various characteristics, the like of which we do not find in other systems of philosophy. In modern science, we find recognition, to a large extent, of the Jain viewpoint.

According to Jainism, the *pudgala* has ten characteristics: sound (*sabda*), heat (*taapa*), light (*udyota*), combination (*bandha*), fineness (*suksama*), grossness (*sthula*), formation of body (*sansthaana*), distinctions (*bheda*), darkness (*tama*), and shade (*chaaya*). The eight forms of energy and the variations of heat, light and sound are the modes of matter. *Prajnaapanaa* mentions electrical light, which is a form of natural electricity produced

by positive and negative charges. Many texts also refer to iron bar magnets with the power of attraction, however, there is little description for it as is the case with other forms of energy

Sound is a specific mode of fine particles of speech variforms. It is material, produced by striking or a collision, such as the ringing of bells, or disjunction of material particles, such as tearing paper. Sound forms the fourth category of Kundakunda's classification of material energy, and it cannot travel in a vacuum or without a medium. The sound has two varieties: natural and produced. Natural sounds are generally non-verbal, such as thunder, rippling water, volcanic eruptions and so on. Produced sounds may be generated by living beings, non-living entities and by a combination of living and non-living. Sound has six distinct forms, which are classified according to the factors, which produce it:

manifest and latent speech produced by the voice;
beating of stretched membranes (e.g. *tabla* or drum);
playing stringed instruments (e.g. *sitaar* or violin);
playing reed instruments (e.g. clarinet, harmonium);
blowing wind instruments (e.g. pipes, conch-shell or trumpet);
striking of solid objects (e.g. ringing of bells).

Sound is of two types: artificial or natural. Artificial can be produced by our own efforts, which could result in either: the production and non-production of speech.

An individual recognises a sound and communicates it through language to other individuals. The sound so produced spreads through space in the form of sound waves. If the intensity of the sound produced is low, the sound waves travel like the waves of water over time for several *yojanas*, and then fade away. If the intensity is high, the sound waves travel farther distances to the end of the universe (Jain N. 1996: p.348).

The sound that we hear spoken by a particular person is not the original sound of the person speaking, but the sound waves that travel through space are decoded and heard by us in form of speech. The sound waves so produced are dispersed in all six directions, east, west, north, south, high and low. If the waves of the sound radiate in combination then we hear a mixed sound.

The *Jambudvipa Prajnapti* argues that the ringing of a bell in a particular region will be echoed in a sound of a bell in a distant place (Madhukar Muni ed. *Jambudvipa Prajnapti* 1994: p.289). This phenomenon may be similar to the radio waves. Sound pervades the entire world in what seems a fraction of a second, which was explained to his audience by Mahavira more than 2,500 years ago, when he said that whatever one says at any moment can be heard throughout the universe.

If the high-energy particles of sound are utilised in meditation or concentration, they are beneficial to the self as well as to others. The effectiveness of mental or vocal recitals of incantations such as the *Namokara Mantra* or other chants can be explained by the flow of its invisible energy towards the recipients, and the sound such as that of sermon or music improves the psychological states of the living beings.

Heat: Haribhadra states in *Sad-Darsana-Sammuccaya* (1976: p.243) that heat is a characteristic of life and that all entities which produce heat are alive. This has practical implications for the Jain ascetics, who do not use artificial heat, light or electricity because of their vow of *ahimsaa*, as they believe production of heat involves violence to

minute living creatures. Vapours arising from water, fermentation and similar processes involve heat production and therefore imply that there is violence in such processes.

All material energy has dual (hot and cold) thermal effects. Heat energy has three functions: baking; digesting food and providing energy for life; and facilitating physical and chemical changes. The measurement of heat has been shown to be relative to our body temperatures.

Electricity is material energy; it is produced by contact between opposite charges such as that of lightning or meteorite showers. Physicists claim that it is an electron-flow having chemical, thermal and magnetic effects.

Light produces vision in the eye and is material in nature consisting of streams of photon particles. There are three varieties of light mentioned in scriptures:

sunlight (35% light, 65% heat);
moonlight/lamp light (99% light, 1% heat);
gemological light (reflected light).

There are three effects of light mentioned in the Jain texts: colour, darkness and shadow. The shadow, darkness and lustre are variations of light. The sensation of colour is the first effect of light. G.R. Jain classifies colours into spectral, pigmentary and fundamental and suggesting that the Jain texts deal with only primary colours (Jain G.1975: p.128). There are five colours: black, blue, yellow, red and white, mentioned in earlier literature although later Jain seers have amended into seven colours. Of these, the first and the last are composite, indicating the absence or presence of all colours, the three other colours represent the spectrum range (blue to red) of an earlier period. All other colours of the spectrum are subsumed under these three primary colours with each possessing many varieties reflecting the different frequencies. The three primary colours described in Jain literature are identical to the basic colours of the quark, a recently discovered unit of fundamental particles.

Aura colours: The Jain texts mention that the omniscients and the spiritually advanced persons had a colourful shining aura around their head. Six types of auratic colorations (black, blue, grey, yellow, red and white) were recognised, representing degrees of purity. Kirlian photography has proved the existence of auras. It has been observed that the aura of an angry and a pious individual are different; the aura of a pious individual is pleasant, while that of an angry individual is repulsive. Meditation and other self-control practices improve the aura, suggesting the purity of thoughts.

Darkness is another effect of light, however, it is not directly the antithesis of light. Light has two ranges: light of the visible spectrum and light of the invisible spectrum; darkness forms the invisible range for human beings. There are, however, many animals, which see well in the dark.

Shadow is the third effect of light. It has two forms: the formation of dark shadows, and the formation of images, virtual or inverted. The dark shade or shadow is produced when an opaque obstacle in their path obstructs the fine particles of light.

By contrast with opaque bodies plain, concave or convex mirrors, and lenses and gemstones, there are many entities, which do allow the light to pass through them, but repulse it after the encounter, which is known as reflection. When light is reflected from plain mirrors (which were known in earliest times), we see our own image but virtual image laterally inverted (right becomes left and vice-versa). There is one further phenomenon of light, showing the natural process of refraction, the rainbow.

The Jain texts refer to the velocity of light, and G.R. Jain has calculated the velocity of light utilising Jain and Hindu data, giving it a value close to the scientific figure of 3×10^{10} cm/sec (Jain N. 1996: p.312).

Magnetism is referred to in the Jain texts in terms of iron bar magnets invisibly attracting other metals.

Functions of Pudgala (Matter) in Relation to Jiva: *Pudgalas* are necessary for the six functions of a living being: to take food, to produce body, to form sense organs, respiration, speech and mind from the respective variforms. The function of matter is also to contribute to pleasure, suffering, life and death of living beings (Jain S. 1960: 5.20). Of five types of bodies: gross, transformable, projectile, luminous and karmic, only the gross body can be experienced through the sense organs. Luminous and karmic bodies do not interact with other bodies; they can move in the occupied space towards the destination of the rebirth of a worldly soul. The *jiva* can have at the most four bodies at any one time, because the transformable and projectile bodies cannot co-exist. Usually a worldly being has three bodies: gross (or transformable), luminous and karmic. Only Yogis can produce a projectile body.

The mental functions are also material in nature. When we think, thoughts emanate from the mind through the molecules of mind variforms. Thought forms obtain their configuration from mind variforms and these flit across the mind leaving behind their traces in the form of thought processes. These thought processes have different durations. Some leave mnemonic traces on the cerebrum, through which they have a psychosomatic effect on the body.

The texts describe various types of unions as conjunctions or conjoining and as disjunction, division or separation. The conjoining may be natural or effected by the body, speech or the mind, or may be a physical or chemical union between two similar or dissimilar substances.

Certain conjugations are important to us for our worldly and superworldly life, and there are three varieties: between living (soul) and non-living *karma* (and quasi-*karma* and other various forms such as the ‘completions’ of the mind, speech and respiration); non-living entities; and conjugations across categories.

The conjugations between non-living entities may be defined in terms of physical or chemical bonds. They are of five varieties:

fastening (like a chain to a vehicle);
painting (like paint or colour to a canvas, walls or furniture);
joining (joining pieces of timber together with glue);
body-joint (bone or ligament joints);
embodied joining (this could be defined in terms of volitional bonds through attachment/psychological processes in living beings).

Jain texts describe two general types of bonding between the living and non-living. *Karma* is bound to the soul of worldly living beings as karmic particles are charged particles capable of bonding with worldly living beings, and are of varying intensities and qualities.

To break the karmic bond requires a highly charged internal energy that must be generated by living beings through austerities and meditation. The scriptures also describe how energy flows from the adept to others through the fingers via touch, through the eyes and through speech. This energy may have good or ill effects: for example, the

practice of healing by touch, and the influence on others of the eyes or the voice of the preceptor.

Every entity is associated with internal or external forces, which order stability. Besides the above two mediums or neutral forces, if the entity is sentient, it has some additional forces working in or upon it. They are mental, inner or spiritual, sonic, and physical, especially karmic forces. Sonic energy represents the motor force of sound, and its incantational power is well known. The karmic force is very important for action, volition and rebirth, but this force requires deeper scientific study.

In short, worldly beings are very closely associated with various forms of *pudgala*: gross bodies, fine bodies and their functioning and they experience various quasi-karmic forms of pleasure and pain through the senses. The processes of life and death are also said to be material, as they involve the gain or loss of material forces such as gross or fine bodies. In this sense, we can say that matter has a tremendous influence on the functions of the *jiva* and the formation of the universe.

Dharmaastikaaya

As we have seen earlier out of the six substances constituting the universe, *jiva* and *pudgala* have the capacity for movement. They are considered to have the capacity for both movement (*gatisila*) and rest (*sthitisila*), which is helped by the medium of motion (*dharmaastikaaya*) and the medium of rest (*adharmaastikaaya*). Jain texts use the suffix '*astikaaya*' (literally meaning having a body) after all the substances except time, to express that they have innumerable space-points, as an analogy similar to that of a body, which has innumerable *parmaanus*. The words *dharma* and *adharma* have also been used in the ethical sense of auspicious (*subha*) and inauspicious (*asubha*) by Jainism and other Indian religions, but *dharmaastikaaya* has a connotation of movement, while *adharmaastikaaya* has a connotation of rest. Jainism is the only philosophy, which possesses these principles.

Dharmaastikaaya pervades the entire universe, is eternal, formless, and has no colour, smell, touch nor taste. It is the medium of motion by which both the soul and matter move. All the activities and movements of *jiva*, in both the physiological and psychological senses, are due to the medium of motion. It has an infinite number of space points (*pradesas*). It, itself, does not move, it facilitates movement. It is indestructible. It is the medium by which movement is possible, although it does not contribute directly either in material substance or as the energy that makes objects move. *Dharmaastikaaya* is one and whole and does not appear as divisible.

Dharmastikaaya assists movement but does not initiate it. Just as the motion of a fish is possible in water although the water does not or may not make it move, similarly, *dharmastikaaya* is the medium in which movement is possible. Without this principle, motion is impossible, just as the fish cannot function out of water.

Motion and rest are the two states which are characteristic of *pudgala* and *jiva*. They do not have mere motion or mere rest, sometimes they move and sometimes they rest. The principles assisting their mobility are *dharmaastikaaya* and *adharmaastikaaya*.

The principles of motion and rest are illustrated in the following dialogue, from the *Bhagvati Sutra*, between Mahavira and his disciple Gautama

Gautama *Ganadhara* asked *Bhagavan* Mahavira 'What is the use of *Dharmastikaaya* for the *jivas*?'

Mahavira said: ‘O Gautama, if the principle of motion were not to operate, where would be the motion? Who would come and who would go? How could the waves of the sound travel? How could eyelids open? Who would talk and who could move about? The whole world would have remained stationary. *Dharmastikaaya* is the means to all the moving things.’

Gautama asked, ‘*Bhagavan!* What is the use of the *Adharmastikaaya* for the *Jivas?*’

Mahavira said, ‘O Gautama, if the *Adharmastikaaya* were not to operate as the principle of rest who would stand and who would sit? Who would sleep? Who could concentrate? Who could remain silent? Who can remain inactive? Who could keep their eyelids steady? The world would have constant movement without end. All that is steady and at rest is due to the principle of rest, *Adharma*’ (Devendra Muni 1983: pp. 129-30).

Adharmastikaaya

As *dharmastikaaya* is necessary for movement in the world, so *adharmastikaaya* is necessary for the static state of objects. It is the medium of rest. Like *dharma*, *adharma* also pervades the entire universe. It is whole and non-discrete, and has infinite number of space-points. It enables *jiva* and *pudgala* to experience a state of rest, steadiness and a static existence. It is formless, and co-exists with *dharmastikaaya* though the functions of both are contrary to each other.

Aakaastikaaya

The substance that accommodates living substance, matter, the media of motion and rest, and time, is called space (*aakaasa*). It is the location of all substances, which is illustrated, in the following dialogue, also from the *Bhagvati Sutra*, between Gautama and Mahavira:

Gautama asked Mahavira: ‘*Bhagavan!* What is the use of the substance of space for living and non-living things?’

Mahavira said: ‘O Gautama, if space were not there, where would living beings be? Where would the media of motion and rest pervade? Where would time extend? Where would the movement of matter be possible? The whole world would be without foundation’ (Devendra Muni 1983: p.132).’

It is empty space, which accommodates both in *jiva* and *ajiva*. It is all pervading, infinite, formless and inactive and has infinite space-points. It is divided into two parts: occupied space and unoccupied space. It is only an optical illusion, dust or water in the atmosphere, which allows us see the ostensible phenomena of coloured sky and the rainbow.

Occupied space has the media of motion and rest; these are absent in unoccupied space, hence no *jiva* or *ajiva* can move into unoccupied space. Space is singular and continuous substance without division.

The Jain scriptures have explained how heavy substances like the Earth exist in space: the Earth rests on solidified water which rests on heavy air; heavy air rests on thin air and that again rests in space. The medium of rest helps the macroscopic matter of the Earth to remain in place.

Kaala

Jain seers have described time (*kaala*) as an independent substance, unidimensional in nature, and as the mode of living and non-living substances, change, effect and their activity. Some Jain seers exclude time as a constituent substance of the universe as it is unidimensional, while the bulk of Jain literature includes it as a constituent of the six substances of the universe. *Uttaraadhyayana* and *Dharmasangrahani*, two classic texts, state that time has relevance for the world of humans, and also for astronomical and astrological calculations. The rotations and evolutions of planetary bodies are utilised to measure time.

Although time is a substance, which consists of infinite instants (Jain S. 1960: 5.39, 5.40), it is not like the other five substances having extendable dimensions, but, it is serial: always in a ‘forward’ direction and linear. Every point of time is discrete, and at a particular moment of time the present alone exists, the past is irrecoverable and the future has yet to come. Therefore, there is only one *samaya* (moment) at a time and no possibility of an aggregate of time, and as it is unidimensional it cannot reverse.

Forms of Time: The *Sthaanaanga* mentions four types of time: measurable time, the life span of a living being, the moment of death, and time relative to the movements of the sun and the moon. The conventional measurement of time is impossible; it is possible only through changes in objects. Life and death are two relative spans of time. The duration of life is considered as life span time, and the cessation of life as death.

Expressions like ‘ancient’ and ‘recent’, ‘late’ and ‘early’ are relative to time. If there is no time to intercede, no action can be performed, then no result can be obtained. Moving, eating and drinking, bathing, washing, and business activity can only be achieved through time. Similarly the growth of a tree from a seed, or that of a child through maturity to old age can only be measured through time.

The measurement of time based on the movement and revolutions of the sun and the moon is called the *aaddhaakaala*. It is the primary measurement of time, other measurements are modifications of it. It determines the span of time for the practical purposes of human activities. The conventional measurements of time for the purpose of human activities, from *samaya*, the smallest unit, to the largest unit of *anantakaalacakra*, are described in the Jain scriptures. Jains still use *ghadi* (or *ghati*) and *muhurta* in their daily rituals as measurements of time.

Table 4.4 Time measurement as described in Jain literature.

The indivisible unit of time	one <i>samaya</i>
Infinite number of <i>samayas</i>	one <i>avalika</i>
256 <i>avalikas</i> (shortest lifespan)	one <i>ksullaka bhava</i>
17 <i>ksullaka bhava</i>	one breath
2 breaths	1 <i>prana</i>
7 <i>pranas</i>	one <i>stoka</i>
7 <i>stokas</i>	one <i>lava</i>
38.5 <i>lavas</i>	one <i>ghadi</i> (24 minutes)
72 <i>lavas</i> — or 3773 breaths or 943 <i>pranas</i>	one <i>muhurta</i> (48 minutes)
30 <i>muhurtas</i>	one day and a night
15 days and nights	one <i>paksa</i>

2 <i>paksas</i>	one <i>masa</i> (month)
2 <i>masas</i>	one <i>rutu</i> (season)
3 <i>rutus</i>	one <i>ayana</i>
2 <i>ayanas</i>	one year
5 years	one <i>yuga</i>
20 <i>yugas</i>	one century
8.4 million years	one <i>purvanga</i>
8.4 million <i>purvanga</i>	one <i>purva</i> (c. 70,560 billion years)
1 <i>palyopama</i>	innumerable years
10 <i>crore crore palyopama</i>	one <i>saagaropama</i>
20 <i>crore crore sagara</i>	one <i>kaalacakra</i>
Innumerable <i>kaalacakra</i>	one <i>pudgala paraavartana</i>

The Jain Concept of Time Cycle

The time has been imagined as a wheel moving in a clockwise direction and divided into cycles each of two equal parts: the descending cycle (*avasarpini*) and the ascending (*utsarpini*). Each of these two half cycles is further divided into six epochs. During the descending cycle there is a gradual spiritual decline (leading ultimately to the deterioration of material things) in the world, and during the ascending cycle there is gradual spiritual progress. These cycles of time follow one after another in unbroken and unending succession and indefinitely (Jaysundarmuni, *Tattvajnaan Citravali-Prakash* date n.a.: pp.15-18). Each epoch of the cycle lasts for vast, though varying, lengths of time and its characteristics are expressed in terms of ‘misery’ (*dusamaa*) or ‘joy’ (*susamaa*):

Ascending half-cycle (*utsarpini*)

First epoch (*dusamaa—dusamaa*), an epoch of great misery

Second epoch (*dusamaa*), an epoch of misery

Third epoch (*dusamaa—susamaa*), an epoch largely of misery

Fourth epoch (*susamaa—dusamaa*), an epoch which is mostly joyful

Fifth epoch (*susamaa*), an epoch of joy

Sixth epoch (*susamaa—susamaa*), an epoch of extreme joy

Descending half-cycle (*avasarpini*)

First epoch (*susamaa—susamaa*), an epoch of extreme joy

Second epoch (*susamaa*), an epoch of joy

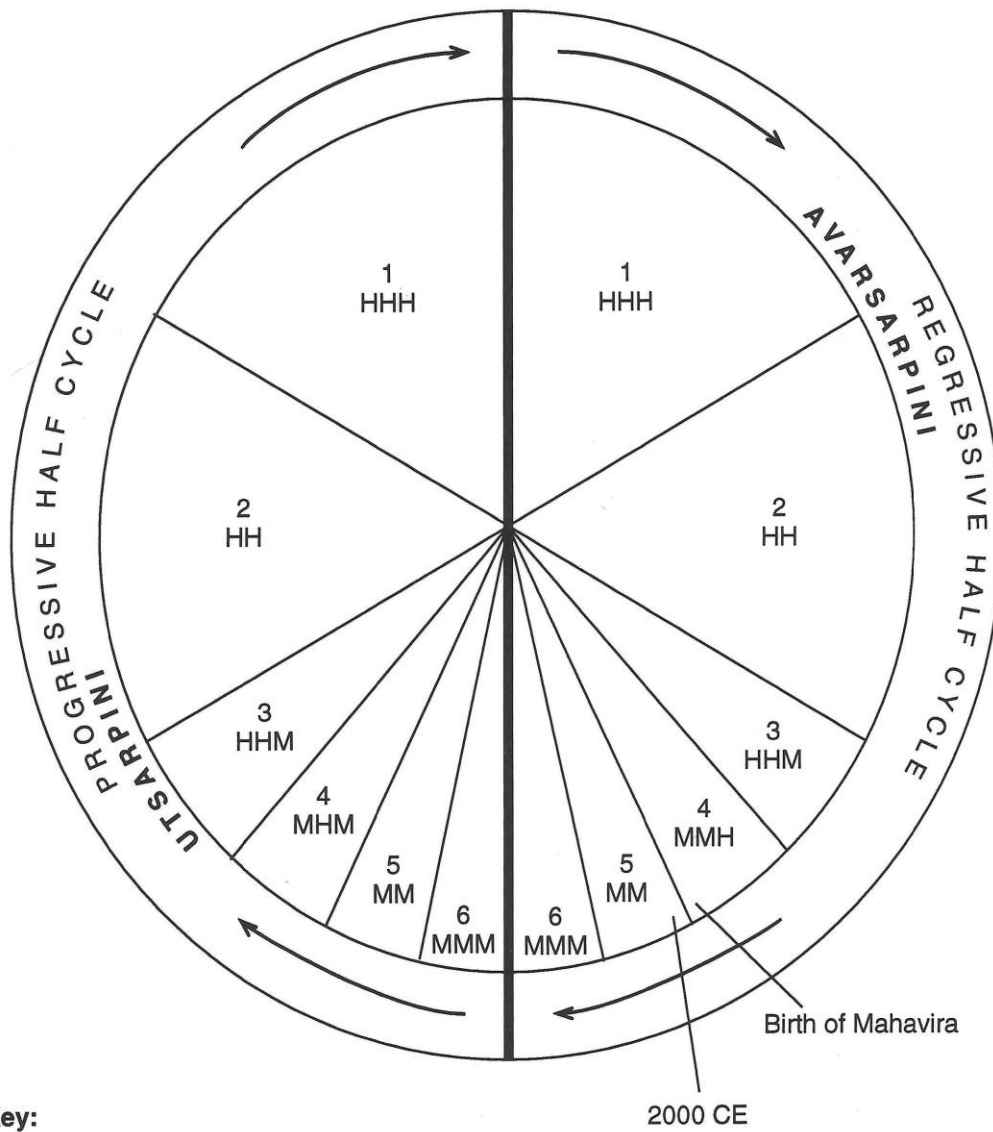
Third epoch (*susamaa—dusamaa*), an epoch which is largely joyful

Fourth epoch (*dusamaa—susamaa*), an epoch largely of misery

Fifth epoch (*dusamaa*), an epoch of misery

Sixth epoch (*dusamaa—dusamaa*), an epoch of extreme misery.

FIGURE 4.5 The Jain cosmic time cycle.



Key:

H = Happiness M = Misery

- | | | |
|----------------------------|-------|---------------------|
| 1. Extremely happy | - HHH | - very large period |
| 2. Happy | - HH | - very large period |
| 3. More happy than unhappy | - HHM | - large period |
| 4. More unhappt then happy | - MMH | - large period |
| 5. Unhappy | - MM | - 21,000 years |
| 6. Extremely unhappy | - MMM | - 21,000 years |

We are now living in the fifth epoch of a descending half-cycle. The conditions, which pertain to the first two epochs of the descending half-cycle, were generally very favourable. During the first epoch people are healthy, large in stature, live long lives, need to eat only every fourth day and have all their desires satisfied by the 'wish-fulfilling' trees (*kalpavruksha*). In the last six months of their lives, each couple gives birth to twins, a boy and a girl, and after forty-nine days of nurturing them, the parents quietly and contentedly die and are reborn as heavenly beings, because they had very few passions. The offspring grow up living together and continue the cycle.

During the second epoch conditions deteriorate slightly. People need to eat every third day, are smaller in stature than in the first epoch and live shorter lives. When a couple's offspring are born they are cared for sixty-four days before the parents die and achieve rebirth as heavenly beings.

In the third epoch, people eat every other day and decline yet further in stature and lifespan. Couples continue to give birth to a single pair of twins, whom they nurture for seventy-nine days before they die to be reborn as heavenly beings. The 'wish-fulfilling' trees have, by the end of the third epoch, lost much of their power. In the third epoch conditions in the world deteriorate and many problems appear which demand solutions. At this juncture, 'guides' or 'law givers' (*kulakaras*) emerge to teach the people the necessary skills, arts and professions to establish social order. The first *tirthankara*, Risabhdeva, lived at the end of this epoch in the current time cycle.

During the fourth epoch humans had to work in order to live. With the dawning of this epoch, social structures, states and the ruling classes were formed and people begin to perform religious rituals, and to marry. New methods of trade, industry, agriculture, architecture, and learning were devised. There was material progress, but spiritually humans deteriorated. It was during this epoch that the other twenty-three *tirthankaras* lived. Attainment of liberation is possible only for those born in the fourth epoch of any descending cycle. At the end of this epoch in the current half-cycle some great landmasses were submerged under water. This was the 'partial end of the world' (*khanda pralaya*).

The fifth epoch, in which we are now living, will last 21,000 years. About 2,500 years of the epoch have elapsed. In this epoch the stature, life span and the physical strength of humans are very much reduced. The maximum span of life is 120 years. Religious observances will decline, so that by the end of the epoch, few people will be religious at all. Passions (anger, pride, deceit and greed) will increase. People will be self-centred, violent, discourteous and unhelpful to others. There will be destructive weather patterns and worldwide climatic conditions will become unbearable. There will be famines, increases in diseases and reductions in the fertility of land. Many spurious schisms and harmful beliefs will prevail. Heavenly beings will not come to bless even their most ardent devotees. Education and learning will have no beneficial spiritual impact on people. Good people will suffer and the bad will prosper. Pseudo-cults and their leaders will be respected and religious and upright people will be few in numbers. In general, people will be increasingly unhappy and there will be deterioration in moral values.

During the sixth epoch of 21,000 years things worsen still further. There will be unbearable heat during the day and cold during the night. People will live in burrows along the banks of rivers. Jain scriptures forecast that there will be a total destruction of civilisation. During the last forty-nine days of this epoch there will be dust clouds for the first seven days, violent storms for the next seven days, heavy rains during the third week and rains of fire during the fourth week. During the final three weeks there will be hailstorms, sandstorms and trees uprooted. The result will be the almost complete destruction of all living beings. The Jain seers have called this period a *pralaya* (demanifestation). The few surviving beings will be removed to places of safety by divine forces, where they will multiply again after the storm has subsided. Thus the cycle of decline will end. After this, the cycle is repeated in the reverse order, going through six epochs of a half-cycle. Jains do not conceive of an end to the existence of the universe, which is eternal.

During the process of transmigration the souls might have had an infinite number of re-births in the universe and occupied different types of bodies. Hence the knowledge of the 'real entities' and their usefulness to the soul are necessary for its spiritual advancement.

The soul guides itself and other souls towards spiritual progress. Matter serves the soul by providing the body through which a soul expresses itself, provides nutrition, and objects of comfort and material pleasure. Space accommodates all substances. Time expresses modification and continuity of substances over time. The medium of motion facilitates the soul and matter in motion. The medium of rest facilitates the soul and matter in rest. The other 'real entities' suggest the mechanism of karmic bondage and the liberation of the soul to enjoy its inherent qualities of perfect knowledge and perception, total bliss and energy.

All moral systems teach ethics: ‘good’ or meritorious behaviour and the avoidance of ‘wrong’ actions, though judgement of what constitutes ‘good’ and ‘bad’ depend upon arbitrary rules. From the Jain spiritual point of view, these rules, found in scripture, define merit as *punya* and demerit as *paapa*.

Our own experience tells us that good activities create feelings of happiness, satisfaction and joy, and their opposite breed feelings of misery, dissatisfaction and sorrow. Good activities are meritorious and bad activities are not, and a worldly being experiences feelings of pleasure and pain, depending upon these activities. Let us make it clear at this point that merit and demerit are both independent categories, and their results are experienced separately. There can be no appropriation, no addition or subtraction between them. One cannot obliterate demerit (or ‘sin’) through meritorious behaviour. Whatever sins or demerit one incurs, one will have to experience its consequences, and the same with merit. Merit results in auspicious *karma*, and demerit results in inauspicious *karma*. Both forms of *karma* are fine particles of matter, according to Jain belief, and their operation is described below.

Nine causes of merit: Merit can be acquired by auspicious deeds: sympathy, kindness and service towards the poor and distressed, philanthropic deeds and appreciation of the nobility in individuals. Worldly beings can acquire merit by:

1. food: giving food to the hungry, to ascetics and the deserving;
2. water: giving drinking water to those who are thirsty;
3. shelter: giving shelter and dwelling to the homeless and needy;
4. bed: providing a bed or a place to sleep to those in need;
5. clothes: giving clothes to the needy;
6. thoughts: wishing for happiness for all and misery to no one;
7. speech: speaking the truth; saying kind words beneficial to others;
8. body: serving others with physical ailments;
9. respect: respectful for elders and the virtuous, the meritorious, teachers, ascetics, the saintly, preceptors and *tirthankaras*.

Religious observances and ethical and moral behaviour are meritorious, while indulgence in excessive sensual pleasure and unethical behaviour is demeritorious. Jain scriptures describe two kinds of merit:

- ‘Merit-causing merit’ (*punyaanubandhi*): this type of merit is virtuous in both realisation and result. It also paves the way to liberation.
- ‘Merit-causing demerit’ (*paapaanubandhi*): this type of merit gives physical happiness at the time, but leads to immorality and, as a consequence, demerit

For example, individuals may acquire worldly luxuries in this life through their previously acquired merit. Then, in addition, by acting virtuously in this life, performing philanthropic deeds, and by observing the spiritual path leading to liberation, they may acquire further merit, while enjoying the consequences of their previously acquired merit. This is ‘merit-causing merit’.

Conversely, individuals may acquire the utmost physical happiness in this world as a result of previously acquired merit, but if they then lead sinful lives and

earn demerit as the result of their bad activities, it is called ‘merit-causing demerit’. The consequences of this are transmigration and misery in future rebirths.

In Jain literature, ‘merit-causing merit’ is described as a guide, who leads the worldly being to its ultimate goal of liberation. ‘Merit-causing demerit’ is likened to that of a thief, who steals everything and turns the victims into beggars; robbing them of all previously earned merit and precipitating their downfall. Hence, ‘merit-causing merit’ is regarded as desirable and ‘merit-causing demerit’ as undesirable. Right Conduct, together with Right Faith and Right Knowledge, earns ‘merit-causing merit’ (*punyaanubandhi punya*), while austerities and moral conduct without Right Faith or Right Knowledge earn ‘merit-causing demerit’ (*paapaanubhandi punya*).

Demerit

Demeritorious activities are sins. Jain scriptures describe eighteen categories of sin: violence, physical, mental and spoken; speaking an untruth; theft; indulging in carnal and sensual pleasures; hoarding material possessions with attachment; anger; egoism and pride; deceit; greed; infatuation; jealousy; making disputes or quarrels; making false accusations and malicious gossiping; rejoicing in happy circumstances and being miserable in unhappy circumstances; back-biting and speaking ill of others; deceitful lies; delusion and the desire to follow erroneous gods, gurus and religions. Similar to merit, demerit is also of two types:

1. ‘Demerit-causing demerit’, this is demeritorious in both realisation and consequence. It allows individuals to indulge in sinful activities and earn demerit for the future.
2. ‘Demerit-causing merit’, this is demeritorious in realisation but is meritorious as a consequence. It allows individuals to suffer the consequences with equanimity and to perform meritorious activities acquiring merit for the future.

The first kind of demerit is problematic both for the present and the future. As a result of this type of demerit worldly beings experience miseries in this life and also undertake sinful activities, acquiring sinful *karma* for the future. Examples of this would be those engaged in sinful trades, such as butchers or fishermen.

From the spiritual point of view, merits and demerits are both forms of bondage. To achieve liberation, both must be abandoned. From a pragmatic point of view, however, Jainism considers merit as advance on sin as it leads to improving rebirths and better facilitates the path of purification.

Influx of Karma

The influx of karma is known as *aasrava*. Karmic matter permeates the soul and obscures its capacities for knowledge, intuition and activity. There are two forms of karmic influx: *psychic* influx affects the character of the soul and an individual’s mental states; and *physical* influx attracts the particles of karmic matter towards the soul through the activities of an individual.

There are five sources through which karmic matter infiltrates:

- Perversity of outlook, which may be inherent or acquired. Perversity of attitude is the root cause of all evil.

- Absence of self-control, lack of control over the senses, indulging in sensual pleasures, losing the path and goal of self-realisation, and performing unacceptable and demeritorious acts.
- Negligence or indifference, indulging in sensual pleasures leads to spiritual neglect, which in turn leads to the objects of sensual pleasures and worldly attachments.
- Passions such as anger, egoism, infatuation and greed, create mental states that lead individuals to perform sinful activities and attract a greater influx of *karma*.
- Yoga The word *yoga* has various meanings. In our present context it is the physical, mental and spoken activities of the individual. All activities cause the influx of *karma*, merit or demerit as appropriate.

Bondage of Karma

Bondage of the soul by *karma* is known as *bandha*. It keeps worldly beings embedded in the cycle of transmigration. Bondage may be considered as either: physical, due to the influx of karmic particles into the soul, and psychic, referring to the psychic states that enmesh one in the cycle of transmigration.

These two forms of karmic bondage are complementary and intimately connected to one another. Just as dust particles settle securely on a piece of cloth soaked in oil, karmic particles attach themselves to the soul as a result of passions and actions.

Jain scriptures describe the bondage of *karma* in terms of the quantity of particles, its intensity, its duration and its consequences. The technical terms are: *pradesa*, the extent of karmic particles attached to the soul; *prakriti*, the nature and intensity of karmic bondage; *sthiti*, the duration of karmic particles; and *anubhava*, the consequences of karmic particles associated with the soul.

The scriptures also describe further technical terms for karmic bondage such as: *sattva*, the dormant stage of karmic bondage; *udaya*, ('rise' resulting in realisation is called *phalodaya*, while the rise exhausted without expressing realisation is called *pradesodaya*); *upasama*, suppression of *karma*; *nidhatti*, neither the rise nor the transformation of *karma*; *nikaacita*, inescapable realisation of *karma*; and *abaaadha kaala*, a state in which karmic particles are dormant.

Stoppage of Karma

Samvara is the stoppage of the influx of *karma*. If one wishes to empty a water tank one first stops the inflow of water and then drains the tank. So with the soul, one first stops the influx of *karma* and then sheds the attached *karma*. For spiritual advancement, the stoppage of the influx of *karma* is the first step.

Stoppage is of two forms: *physical*, referring to the stoppage of the influx of particles of karmic matter; and *psychic*, referring to the attachment of karmic particles to the soul. The process of stoppage is possible in various ways, primarily consisting of ethical and moral discipline as described in chapter 4.10

Prevention of the influx of *karma* can be achieved in five ways: undertaking vows, diligence, right attitude of mind and right knowledge, avoiding the passions, and restraining activity.

Shedding of Karma

The shedding of *karma* is known as *nirjaraa*. It is the removal of *karma* attached to the soul. The process of shedding is a gradual purification of the soul. It is of two types: volitional shedding, referring to removal through the observance of austerities and penance; and natural shedding, referring to gradual removal due to realisation and exhaustion. As *karma* produces its effects or reaches its zenith, it is exhausted and shed from the soul. The shedding of *karma* leads to liberation. Both *samvara* and *nirjaraa* are attained by Right Conduct.

Liberation

When karmic particles are shed, the soul becomes free from karmic bondage and attains liberation (*moksa*). The pure soul has the perfect characteristics of infinite knowledge, faith, spiritual energy and bliss. As there is no 'gravitational force' on the karmic body to retain it within the worldly cycle, it moves upward to the apex of occupied space and remains in its pure form on the *siddha silaa*. It cannot progress further because there is no medium of motion in unoccupied space. The attainment of *moksa* is possible only for human beings in the 'land of action' (*karmabhumi*). Even celestials have to be reborn as human beings if they are to attain liberation. The Jain concept of *moksa* does not obliterate the individuality of the soul. It is neither merged nor is identical with anything higher than itself. There is a permanent personality of the soul even in the state of perfection.

Chapter 4.4

KARMA

Attempts have been made by different philosophies to find an explanation for apparent inequalities and injustices in this world. Indian philosophies, such as Hinduism, Jainism and Buddhism, have presented the theory of *karma* as a possible explanation. Of these the Jain theory of *karma* is the most systematic, rational, realistic and scientific.

The Jains have made a substantial contribution to the literature of *karma*. We find many specialised texts on *karma* theory, besides abundant material scattered through the canonical and non-canonical literature. Jain literature on *karma* is vast and thought provoking. It dates from more than two thousand years ago up to the present and is written in Prakrit, Sanskrit and regional Indian languages, such as Kannada, Tamil, Hindi, Gujarati, and a number in English and other foreign languages.

It is difficult to say when and where the concept of *karma* originated in India. It looks to be a pre-Aryan doctrine prevalent in the *sramana* culture and later assimilated and developed by other later schools of thought. It was perceived as a form of natural law. *Karma* has been accepted by practically all systems of Indian philosophy.

The Nature of Karma

The Jains consider *karma* as material in nature consisting of fine particles of subtle matter, which are found throughout the universe and which cannot be perceived by the senses or by measurement. Mardia, in his book *The Scientific Foundation of Jainism*, has interpreted this in terms of modern physics, suggesting that the particles are made of 'karmons', dynamic high energy particles which permeate the universe (Mardia 1990: p.10). Their most important property is their ability to permeate the soul. The karmic particles that affect the soul are known as 'karmic-variforms'. Jains perceive the worldly soul as always associated with and 'stained' with *karma*.

The *karma* is the consequence of the activities of body, speech and mind that may be benevolent or malevolent. Through the vibrations caused by the activity, the soul attracts the karmic particles, which modify as karmic 'variforms' at a certain stage of aggregation and permeate the soul. Karmic particles envelop the soul and its space-points but do not destroy the essential nature of the soul; they merely obscure it and affect its different modes. Influx of *karma* precipitates the bondage of the soul. The effect is both very subtle and powerful.

The soul is non-material and is characterised by consciousness while *karma* is material and is characterised by non-consciousness. As a rule, it is the material that binds the material, hence it is but natural to be inquisitive as to how a non-material soul can be bound with material *karma*. The worldly soul has always some attached karmic material and this material facilitates the binding of further 'karmic variforms' which are material in nature. Of course the soul provides space for this karmic influx.

Modes of Karma

Jain texts classify *karma* on the basis of its structure, existence and consequences.

Structural types are physical and psychic: Physical *karma* comprises material particles, which attach themselves to the soul and pollute it. The psychic *karma* consists

primarily of mental states (e.g. passions and perversions) arising from the activity of mind, body and speech. The psychic *karma* is in immediate proximity to the soul in comparison with the physical *karma*. The physical *karma* obscures the soul, while psychic *karma* causes imperfection. They mutually reinforce each other as cause and effect. They are psychologically distinguishable and mutually interactive with one another in a cyclical mode, like the tree and its seed. The physical *karma* generates psychic *karma* and vice-versa. Perfect souls such as the liberated are free from physical *karma*, and hence they have no psychic imperfection.

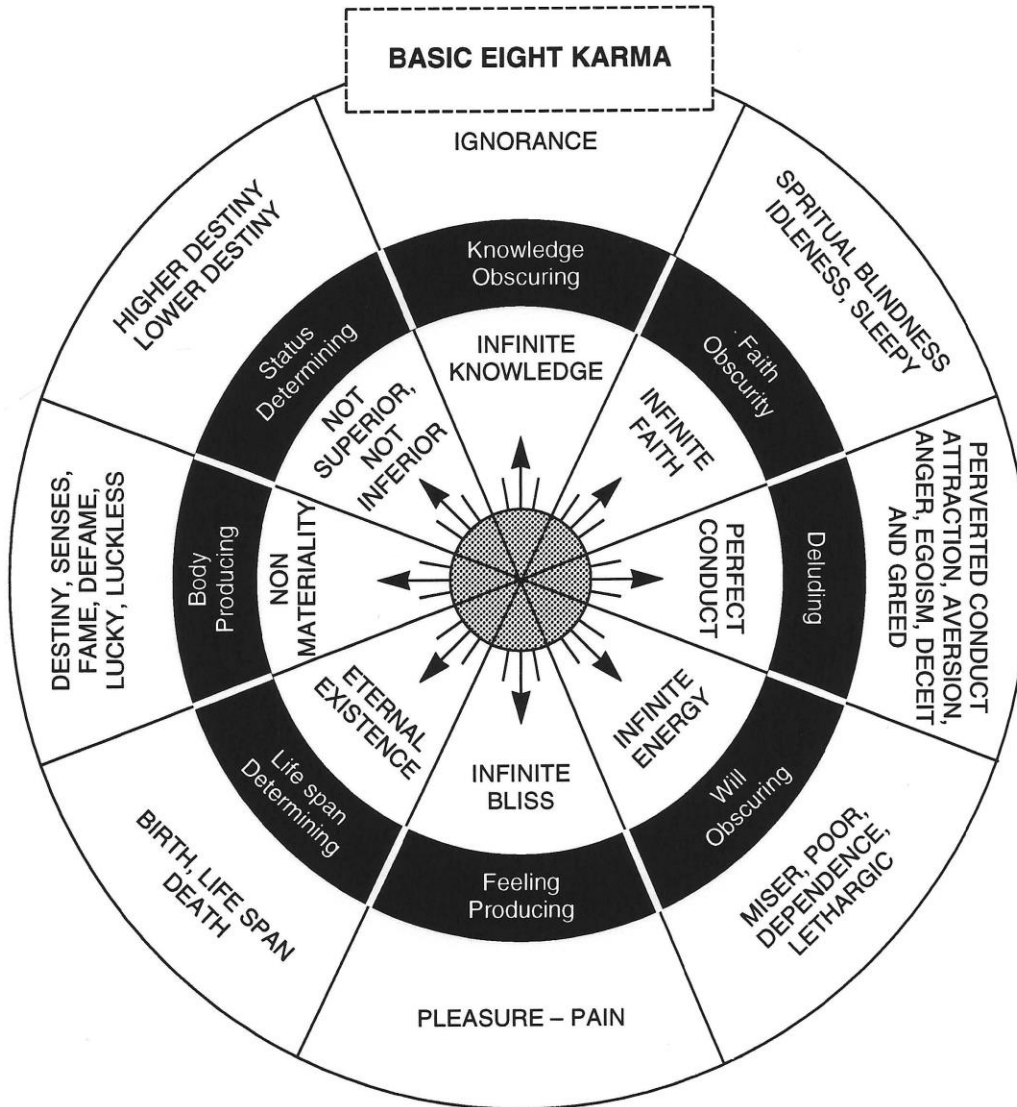
‘Existence’: *Karma* may be in existence with the worldly soul, having been earned in the past, even in previous lives, is called *karma-in-existence* (*sattaa*). Others are being earned in the present, and will be realised in future, are called *karma-in-bonding* (*bandha*). *Karma* which was earned earlier, and of which the duration bond has been loosened, has begun to give results, is called *karma-in-realisation* (*udaya*). Thus, in this classification, we have in existence, bonding and realisation *karma*.

The *consequential* classification of *karma* is the most important and best known. It is specific to the Jains. It is based upon the deep knowledge of the inner (knowledge, faith, emotions) and outer (lifespan, status, body) nature of the living represented by its physical and psychological character. Each of these characteristics is clouded by *karma*. There are eight basic types of *karma*. They are subdivided into 158 types affecting the quality of the living (Arunvijay 1991: p.300). Jain texts describe the probable duration of each *karma*: The shortest duration may be less than forty-eight minutes, and the maximum may be many years. The basic types of *karma* are:

1. Knowledge-obscuring *karma* (*jnaanaavaraniya*): 5 subdivisions
2. Faith-obscuring *karma* (*darsanaavaraniya*): 9 subdivisions
3. Deluding *karma* (*mohaniya*): 28 subdivisions
4. Will-obstructing *karma* (*antaraaya*): 5 subdivisions
5. Lifespan determining *karma* (*aayu*): 4 subdivisions
6. Body-producing *karma* (*naama*): 103 subdivisions
7. Status-determining *karma* (*gotra*): 2 subdivisions
8. Feeling-producing *karma* (*vedaniya*): 2 subdivisions

Of the above eight the first four are the destructive or harmful to the soul (*ghaati-karma*), as they obscure the soul’s characteristics of knowledge and faith, lead the self astray and obstruct its inherent energy. Some of them are totally obscuring and others are only partially obscuring. The other four are called non-destructive (*aghaati*) *karma*, as they do not obscure the essential nature of the self. Destructive *karma* can only be shed with great effort, whereas non-destructive *karma* can be easily shed. After the four destructive *karma* are completely shed, one attains omniscience. One cannot attain final liberation unless the other four non-destructive *karma* are shed. The self does not lose its essential characteristics of consciousness totally even if it is obscured by *karma*.

Figure 4.6 The eight types of *karma*.



There are infinite permutations for the attachment of *karma* to the soul. However, they are classified into 8 basic types, which are described below.

Knowledge-obscuring karma obscures Right Knowledge and has five sub-divisions: sensory knowledge-obscuring *karma*; vocal, verbal or scriptural knowledge-

obscuring *karma*; clairvoyant knowledge-obscuring *karma*; mind-reading knowledge-obscuring *karma*; and omniscience-obscuring *karma*.

Faith-obscuring karma obscures Right Faith and has nine sub-divisions: four types of obscurities such as perception through sight, through the other senses and mind, through clairvoyance and through omniscience; and five types of sleep.

Deluding karma is the major karma responsible for obscuring the inherent nature of the soul. It overpowers Right Faith and Right Conduct, obscures the power of discrimination, produces delusions and makes the soul to become confused and desirous. Once it is shed, it is easy to shed other forms of *karma*. It is of two types:

- Faith-deluding (*darsana mohaniya*) prevents a soul's insight into its own nature and engenders false views (*mithyaatva*). It makes one see things other than as they really are and makes a worldly being develop erroneous views such as extremism (*ekaanta*), contradictory to the thing's nature (*viparita*), doubt (*sansaya*), indiscriminate belief that other religious paths have the same goal (*vainayika*) and ignorance (*ajnaan*). *Darsana mohaniya* is of three types: false views regarding the teachings of the *Jinas*, ambivalent views of right belief and false belief, and right belief clouded with slight false belief.
- conduct-deluding (*caritra-mohaniya*) obstructs Right Conduct through the four passions of anger, pride, deceit and greed, and is of twenty-five types. The four main are:
 1. 'pursuers through endless time' (*anantaanubandhi*), which produce severe passions and last through a series of lives;
 2. 'obstructers of partial renunciation' (*apratyaakhyanaavarana*), which produce non-preventable emotions of any of the passions and which may last up to one month;
 3. 'obstructers of complete renunciation' (*pratyakhyanaavarana*), which produce preventable or controllable passions and may last up to four months;
 4. 'producers of apathy and attachment' (*sanjvalana*), which induce passionate emotions and may last up to fifteen days.

Other conduct deluding are subsidiary passions or sentiment-deluding *karma* including laughter, pleasure, displeasure, sorrow, fear, disgust, sexual craving for males, females and hermaphrodites. They lead to spurious faith and hinder spiritual development. Conduct-deluding *karma* is also of collective type and can produce results in various permutations and combinations.

Will-obstructing karma (*antaraaya*) restricts the individual's enjoyment of physical things and hinders spiritual advancement in five ways:
hinders giving donations (*daana-antaraaya*);
hinders obtaining gains (*laabha-antaray*);
hinders the enjoyment of wealth (*bhoga-antaraaya*);
hinders the enjoyment of consumables used only once such as food and drink, and used repeatedly such as furniture and clothing (*upbhoga-antaraaya*);
hinders utilising willpower and energy (*virya-antaraaya*).

Body-producing karma (*naama*) is responsible for the diversity of worldly beings for differing size, shape, status, etc. It determines the nature of the individual in a future rebirth. It has four varieties: celestial life-determining *karma*; human life-determining *karma*; animal and plant life-determining *karma*; and infernal life-determining *karma*. Body-producing *karma* has four main groups and ninety-three sub-groups

Table 4.7 The four main groups of body-producing *karma*

<i>Type</i>	<i>Number of sub-groups</i>
collective types	65
individual types	8
mobile types	10
immobile types	10

Collective forms have:

Four states of existence: heavenly, human, animal and plant, and hellish;

Five types of being: depending upon the number of physical senses;

Five types of body: gross, transformable, translocational, luminous, and karmic;

Five types of bindings (stickiness) according to the five kinds of bodies;

Five types of unification according to the five types of bodies;

Six types of configurations of bodies: symmetrical, upper parts symmetrical; lower parts symmetrical, totally asymmetrical, hunchback, and dwarf;

Six types of bone joints: very strong, like stones, unbreakable, semi-breakable, riveted, fragile (present humans have mostly fragile joints);

Five main colours (skin, plumage): black, green, yellow, red and white;

Two odours: pleasant, unpleasant;

Five tastes: pungent, bitter, salty, sour and sweet;

Eight characteristics: light, heavy, soft, hard, rough, smooth, cold and hot;

Three types of bodies with limbs: gross, transformable and translocational;

Four destinies of transmigration: heavenly, human, animal or plant, infernal;

Two types of mobility of living beings: elegant, and awkward/clumsy.

Individual types have bodies: neither heavy nor light, self-destructive; destructive towards others, heat emanating, illuminating, respiratory, fully formed and complete, and potential *tirthankaras*.

Mobile types have ten kinds of bodies: with more than one sense, ‘completioned’ body, individual body; beautiful body; firm body; fine voice; sweet and impressive speech; respectful body; lustrous body and a body which can evoke fame.

Immobile-types of bodies are: one-sensed; subtle body; undeveloped body; common body; flexible body; ugly body; illuminating body; ill-sounding voice; unimpressive speech; and evoking dislike.

Status-determining karma (gotra) bestows upon individuals a family lineage, an environment of high or low status, conducive or detrimental to leading a spiritual life.

Lifespan determining *karma (aayu)* determines the longevity or the precise duration of the coming existence. *Aayu karma* determines the framework of the next existence, whether human, celestial, animal (plants) or infernal or sets the limitations within which *naama*, *gotra* and *vedaniya* can operate. It is bound to the soul only once in a lifetime and that too usually on every third day only at any moment during the last third of the lifetime up to the moment of death, and the individual is unaware of its occurrence (*Jinendra Siddhanta Kosa*, vol. 1: pp.270-274). Nobody knows one’s lifespan, hence this belief has practical implications in the Jain community. Jains observe every third day Right Conduct, taking special care in their dietary needs and other consumption so as not

to harm any living being including plant life, and utilising their time in spiritual activities, in the belief that if *aayu karma* is bound during such observance, it would be of auspicious type.

Feeling-producing karma (vedaniya) affects the psychic condition and is of two types: pleasant feeling-producing (*saataa-vedaniya*), and pain or unpleasant feeling-producing (*asaataa-vedaniya*). The feeling of delight or anguish is due to the realisation of the above *karma*; an external object or event acts as a prop and creates the conditions to reinforce the feelings of 'happiness' or 'unhappiness' produced by the realisation of the specific *karma* at that moment. For example when one is in the process of realisation of *saataa-vedaniya karma*, there are favourable conditions for gaining objects such as wealth, friends, relations or the occurrence of events such as success or winning which reinforce the feelings. The reverse is the case when one realises the *asaataa-vedaniya karma*.

Causes of Karmic Bondage

Karmic bondage is due to activities of mind, speech and body; passions; spurious faith; indulgence; and negligence. The rise of deluding *karma* produces attachment and aversion, resulting in the influx of inauspicious *karma*. Activities that promote spiritual advancement lead to the influx of auspicious *karma*. Conscious and sub-conscious desires attract karmic particles and further karmic bondage. Fresh karmic bondage is not dependent on earlier *karma*, but is dependent on our own psychic and physical activities. Restraint prevents fresh influx and can transform the effects of previous *karma*.

Karmic bondage is characterised by four factors:

- the amount (*pradesa*) of karmic particles engulfing the soul, which depends upon the degree of will with which the activity is performed;
- the nature (*prakriti*) of the karmic particles which depends upon the type of activity;
- the duration (*sthiti*) of karmic attachment which depends upon the degree of passions attached to the activity;
- the result (*anubhava*) which depends upon the passion with which the activities are carried out.

Each passion - anger, pride, deceit and greed has four degrees: intense, great, moderate and mild. This makes sixteen types of passion. Some texts enunciate a further nine 'quasi-passions' which are: laughter, pleasure, pain, grief, fear, hatred, and three forms of sexual relations; thus making a total of twenty-five passions.

The root cause of passions is delusion, bringing attraction (*raaga*) and aversion (*dvesa*). The intensity of passions clouds discrimination and understanding, bringing perversity of outlook, lack of self-control, and the negligence.

Spurious faith (*mithyaatva*) means not believing in the true precepts and practices of the faith, and acting wrongly due to perversity of outlook or ignorance. It may be inherent or acquired. It has five varieties: absolutism, doubt, ignorance, indifferent belief and opposing belief, which are instrumental for karmic bondage. Restraint and the observance of Right Conduct reduce karmic bondage. Negligence and observance of the wrong conduct leads to sinful activities. Negligence (*pramaada*) has fifteen varieties resulting in increased karmic bondage: four types of idle talk relating to women (or men), food, politics and unnecessary activities; four passions; misuse of the five sensory organs; sleep; and attachment.

Limits of Karma

Karma is intimately associated with the body, the mind and the psyche of the individual, and operates within limits dependent upon the nature of the karmic particles.

Knowledge-obscuring, faith-obscuring, deluding and will-obstructing *karma* are considered as destructive, because they affect the essential characteristics of the soul: knowledge, contentment, bliss and spiritual energy. The feeling-producing, life span determining, body-producing and status-determining *karma* produce differing states of the body and they are called non-destructive or harmless *karma*.

Karma is the result of the individual's actions alone. One person's *karma* cannot be transferred to another, either by direct transmission or by any divine agency. The possession of wealth, possessions, family and such like, or the loss of these through crime, accident or natural calamities, are not, in the strictest sense, directly due to *karma*, but they are the circumstances of pleasure and pain created by both auspicious and inauspicious deluding and feeling-producing *karma*. External objects, such as wealth, human relations or animal contacts may precipitate experiences of pleasure and pain, but they are not the *karma*.

The realisation of *karma* engenders experiences for the soul. Attachment to 'externals' creates mental states, good or bad, leading to pleasure or pain. The activities of the body, mind and speech of an individual self-determine the operation of *karma*, the rise, subsiding and shedding of *karma*.

Realisation of Karma

Karmic particles bound to the soul 'mature' and express themselves. When this happens, it is referred to as the 'rise' (*udaya*) of *karma*. It is possible for *karma* to express itself before it matures. If an immature *karma* expresses itself it is called 'untimely', a mature expression is termed 'timely'. Premature death, through accident, suicide or the effect of a 'self-inflicted' action such as heavy smoking or drug abuse, are regarded as 'untimely' experiences of *karma*.

An individual may 'force the pace' of karmic maturity, for example through austerities. By practising austerities it is possible to transform the effects of past (bound) *karma* that is yet to mature, causing its 'untimely rise'.

Karma has what is termed its 'time span', *avasthaana kaala*. This period can be divided into two durations: the period during which *karma* is attached to the soul, but is 'dormant' or yet to mature, *abaadha kaala*, and the period during which it expresses itself in experience, called *anubhava kaala* or *niseka kaala*.

The realisation of *karma* may happen 'naturally' or it may be willed. For example, one may get angry without apparent reason. This is caused by the rise of the feeling-producing *karma*, and is regarded as 'natural' maturity. The anger itself then causes a further influx of *karma*. By contrast, a 'willed' maturity would be when one practises equanimity. By doing this and, for example, refusing to be provoked into anger by external event, the *karma* attached to the soul is transformed and shed.

Experiences of laughter, fear and other forms of emotional upset may give rise to an influx of karmic particles. Some karmic particles may develop in the soul without effort e.g. pain-producing *karma* and perversity of outlook in infernals, at the moment of intense realisation of deluding *karma*, and negligence in human beings and animals.

Premature karmic realisation may also be due to external causes (e.g. accident or injury, anger, heavy eating, intoxicating liquor etc.), causing pain or ill effect.

Additional processes of karmic attachment, depending upon the degree of passions, may effect the mechanism for the realisation of *karma*:

- ‘incapacitation’ (*nikaacita*), in which bondage is caused by the strongest passions, the maturation of the karmic process takes its pre-determined course. There is no alternative except to experience the realisation of *nikaacita karma*, but the soul possessed with the Right Faith, because of living in equanimity, can reduce the results of psychic suffering.
- ‘capacitated’ (*anikaacita*), in which maturation of the karmic process may be modified by individual efforts and may be realised in different ways. If the bondage (*sithila*) is due to mild passions, repentance can shed such *karma*. If it is due to strong passions (*gaadha*), confession and penance are required to shed such *karma*. If the karmic bondage is due to stronger passions, severe austerities are required.

How karma works

Karmic particles replenish and disintegrate, leading to the continuous existence of the subtle body from beginningless time. On maturity, karmic particles attached to the soul, in a way similar to the process of radioactivity, undergo disintegration of their own accord and discharge continuously until they exhaust themselves. But the worldly soul does not become free of bondage, as replenishments of *karma* are an ongoing process due to its activities. The process of karmic separation and replenishment carries on, the worldly soul remains enmeshed. Each type of karmic particles produces a specific abnormal special wave motion that lead to a disturbance in the soul’s special stationary wave motion, which affect the activities of the soul.

The rise in the activity of deluding *karma* makes the soul’s special stationary wave motion abnormal and thwarts the natural knowledge and perception (*upayoga*) of the soul. The activity of energy-obscuring *karma* impairs the soul’s infinite energy. As a result, the special stationary wave motion of the soul is unable to overcome the deluding *karma*. The rise of knowledge-obscuring *karma* and the perception-obscuring *karma* obstruct the information-bringing energy waves and hinder the soul’s tuning faculty. These disturbances make the soul seek the help of the sense organs and material energy waves. They may provide the worldly soul with limited knowledge and perception for a short period, but soon they lead to delusion and imperfect knowledge, and ignorance about the self and its true nature. The individual identifies itself with its organic body. Worldly souls, for the sake of comfort, safety and the survival of their organic bodies, hold onto their possessions through time, and desire to keep them. Because of greed and the fear of losing them, they desire to acquire more and more possessions.

Other worldly souls have a similar ambition to possess such artefacts, and hence they are envious and competitive. Whenever worldly beings fail to obtain a desired artefact, they become envious, which precipitates violence, either by thought, speech or physical gesture, towards the people who they feel opposed to.

Delusion, desire and aversion produce abnormal vibrations or quivering in worldly souls. Quivering does more harm to the stationary wave motion of the soul than that done by all the obscuring *karma* collectively. This engenders violence to one’s own self. The quivering creates an artificial binding force or stickiness in the soul, similar to

that of matter and enables the worldly soul to attract fresh karmic molecules. The natural adhesion of karmic matter and the acquired stickiness, due to delusion, desire, aversion and attraction promote bondage and this process carries on to form the karmic body.

With austerities and meditation, the passions subside and there is no acquired stickiness, and the influx of fresh *karma* is prevented. The worldly soul experiences unprecedented calmness and glimpses of the truth, but normally this experience does not last longer than forty-eight minutes. This fleeting experience makes the aspirant toil harder towards the spiritual path, and results in Right Faith or Right Belief leading to the path of liberation. The activities connected with *samvara* and *nirjaraa* eliminate delusion and desire and produce Right Conduct.

Steady posture, meditation on the soul's true attributes, and silence lead to stoppage and the gradual shedding of *karma*. These austerities release latent energy, which was obscured, and which was under the influence of passionate activity of the body, mind and speech. This released energy encourages the special stationary wave motion of the soul to obtain momentum and overcome the disturbance being created by the faith-deluding *karma*. The individual acquires equanimity and calm. The soul's quivering and artificial stickiness vanish, no new influx of *karma* occurs, and the shedding of *karma* accelerates. On the complete shedding of the fourfold obscuring *karma*, the worldly being becomes omniscient. After the expiry of the lifespan-determining *karma*, the omniscient synchronises the other three non-obscuring *karma*, sheds them and attains liberation.

Modification of karma

An individual's own efforts play an important part in the intensity and experience of karmic bondage, and can affect its outcome. If present efforts are less than the effects of past actions, then present exertions will have less impact on the experience of *karma*. If present efforts are greater than in the past, it may modify the intensity and experience of past karmic bondage. The modifications of karmic realisation and experiences are classified in Jain scriptures as:

- 'attenuation' (*apvartanaa*), the karmic intensity and duration may be decreased in experience;
- 'augmentation' (*udvartanaa*), the intensity and duration of the karmic experience may be increased;
- 'prematuration' (*udiranaa*), the karmic states which are to be realised later more intensely, may be realised and experienced prematurely and less intensely;
- 'transition' (*sankramana*), is the transformation of *karma* in its different intensities of experiences.

All these processes refer to the 'rise' and experience of *karma*. The karmic matter that is yet to be realised, can be positively transformed by austerities and penance. This prospect makes Jain *karma* theory dynamic and optimistic rather than fatalistic. The individual soul is responsible for creating its own future either by increasing its karmic bondage or by shedding its own *karma* through self-effort.

We know that auspicious *karma* brings auspicious results and inauspicious *karma* yields inauspicious results. The individual soul is free in the sense that it can act and bind *karma* according to its actions. However, individuals are not free in experiencing the realisation of bonded *karma* that has to be experienced, whether willed or not. They are

free to transform the intensity of the karmic effect by their own efforts (such as through self-control, austerities and penance).

Some common themes and *Karma* Theory

The influx of karma is due to the activities of the body, speech and mind. The virtuous activity creates merit and the sin demerit. The persons with passions extend the process of transmigration and those free from passions shorten or prevent it (Jain S. tr. Pujyapada's *Sarvarthasiddhi* 1960: 6.1-3). The living and the non-living are the substrata of *karma*. The substratum of the living is of 108 (3x3x3x4) kinds: planning for action (*samrambha*), preparation (*samaarambha*), and commencement (*aarambha*); by activities of body, speech and mind; actions, motivating others to act or approval of it; and by four passions of anger, pride, deceit and greed. The substratum of the non-living is production, placement, mixing and urging and their subdivisions (Jain S. tr. Pujyapada's *Sarvarthasiddhi* 1960: 6.8-9).

Spite against knowledge, concealment of knowledge, non-imparting the knowledge out of envy, creating impediments to the acquisition of knowledge, disregard of knowledge and its sources, and disparagement of Right Knowledge lead to the influx of *karma* which obscure knowledge and perception (Jain S. tr. Pujyapada's *Sarvarthasiddhi* 1960: 6.10).

Attributing faults to the omniscients, the scriptures, the congregation of ascetics, the true religion and the celestials, leads to the influx of faith- deluding *karma*. Intense feelings induced by the rise of the passions lead to the influx of the conduct-deluding *karma* (*Sarvarthasiddhi* 1960: 6.13-14).

Creating obstacles for good activities such as charity, spiritual activities and welfare of others cause the attraction of obstructive *karma*. (*Sarvarthasiddhi* 1960: 6.27).

Criminal and unethical activities, and the deception lead to the influx of inauspicious physique-making *karma*. Straightforwardness, honesty and frankness create an influx of auspicious physique-making *karma* (*Sarvarthasiddhi* 1960: 6.22-23).

Censuring others and praising oneself, concealing others' virtues and proclaiming absent virtues in oneself lead to influx of *karma* that creates low status. Appreciation of others, and observation of humility and modesty attract *karma* that determines high status (*Sarvarthasiddhi* 1960: 6.25-26).

Suffering, sorrow, agony, moaning, injury and lamentation, in oneself or others or in both, lead to the influx of *karma* that creates unpleasantness. Compassion towards all in general and the devout in particular, charity, self-restraint, austerities, devotional worship, contemplation, equanimity and control over the passions attract *karma* that leads to pleasantness. (*Sarvarthasiddhi* 1960: 6.11-12).

Observance of the Right Faith, reverence of the five vows including supplementary vows without transgression, the six essential duties, and love and friendship to co-religionists, promotion of the teachings of the *Jina*, pursuit for knowledge, desire for liberation from the worldly cycle, charity, austerities according to one's capacity, service to the ascetics and the meritorious and facilitating their spiritual activities, devotion to the *Jinas*, the spiritual leaders, preceptors and the scriptures are the determinates for the influx of the *tirthankara*-nama-*karma* (*Sarvarthasiddhi* 1960: 6.24).

Feeling or Experience: Feelings of pleasure and pain rise eventually out of the accrued karmic bondage. The karmic particles attracted to the soul do not produce immediate experiences or feelings.

Duration and Intensity of Karma: The duration of each type of *karma* differs according to its nature and gravity. The Jain texts distinguish three periods of duration: minimum, maximum and intermediate. The period after which the results of *karma* may be attained could be less than forty-eight minutes or could be thousands of years. The duration and intensity of *karma* are correlated, determined by the severity of the passions and feelings. The stronger passions and actions of demerit engender a greater intensity and the longer duration of bad *karma*; the weaker passions and actions of demerit mean less intensity and duration. The meritorious actions associated with strong internal feeling lead to a greater degree of intensity and duration of auspicious *karma*. Without internal feelings of virtue and compassion, obviously looking meritorious actions are not beneficial. The Quantity of Karmic Particles: The universe is filled with karmic particles. Through the vibrations caused by activities and passions, the soul attracts karmic matter pertinent to its behaviour. The quantity of karmic particles varies according to the passionate activity of the soul, and generates eight types of basic *karma*. If the vibrations are strong, more karmic matter will be attracted, and low vibrations will attract less. Different *karma* requires the attraction of differing quantities of karmic particles. Life span determining *karma* attracts the smallest quantity of karmic particles, while body-producing *karma* will attract more. Other forms of *karma* attract more karmic particles than either of these two. The deluding *karma* receives more particles than the above-mentioned *karma*. The largest numbers of particles are attracted to feeling-producing and status-determining *karma*.

The Fruits of Karma: Worldly beings experience the fruits of karma as auspicious and good, or inauspicious and evil. Karma conducive to spiritual realisation gives rise to auspicious results. Karma conducive to material realisation gives rise to inauspicious results. One has to experience the effects of both forms. The karmic bondage already acquired has to be experienced and exhausted in this life or future lives. There is no escape. One has the choice of acting or refraining from acting, but no choice on bearing the consequences. Even the Buddha and Mahavira had to bear the consequences of their previous karma: The Buddha once had his foot pricked by a thorn. He said to his disciples, 'I am suffering the fruits of karmic bondage created by me earlier in my past ninety-first life, when I injured a person with my sharp weapon' (Devendra Muni 1983: p.456). Mahavira had to suffer great physical and mental torture during his last life of perfect spiritual progress (*saadhanaa*), the effects of karma acquired in his previous lives.

God and Karma: The Jain theory of *karma* does not accept the possibility of the dispensation of *karma* by any divine agency such as Isvara (God), a personal god or Supreme Being. The individual soul is free. It is only by its own activity that it earns karmic bondage. This individual soul is the begetter of its own *karma* and the beneficiary of the fruits of *karma*. The realisation of *karma* is automatic and runs its own course. The effects of passions and inauspicious deeds such as violence, lies and theft may appear pleasant in the beginning, but on its maturity *karma* is always unpleasant. The reverse is true for auspicious behaviour. There is no Supreme Being dispensing justice in respect of our deeds. The outcome is due to natural karmic consequences.

Transmigration and Rebirth: The theory of *karma* is inseparably connected with that of transmigration, rebirth and liberation. Jains believe in rebirth until the soul is liberated. The soul in bondage is reborn and its course in the world is determined by the past karmic particles adhering to it.

The soul has been in the world from beginningless time. Each stage in the process of transmigration begins with death. The Jain view asserts that at death the soul leaves the physical body behind, takes luminous and karmic bodies with it and transmigrates to a new physical body. This usually takes a minimum of one moment (*samaya*) and a maximum of five moments, and according to its *karma*, the soul acquires a new embodiment in one of the four possible destinies: celestial (*deva*); human (*manusya*); animal or plant (*tiryanka*); infernal (*naraka*).

Jain scriptures state that celestials may be reborn into two destinies, as humans or as animals, plants etc. Humans may be reborn in any one of the four destinies or achieve liberation. Animals and plants are also reborn in any one of the four destinies. Infernals can be reborn in two destinies as animals, plants etc. or as human beings.

Rebirth as a heavenly being or a human being is known as *sadgati*, while rebirth as an animal or plant or hellish being is known as *durgati*. The soul may be born in *durgati* as a result of demerit, but if the sufferings are observed with equanimity, and when the realisation of bad *karma* is exhausted, the rebirth could be into a better destiny.

Rebirth as a heavenly being: Restraint with desires, restraint-cum-non-restraint, the involuntary dissociation of *karma* and the austerities accompanied by a perverted faith or 'childish austerities' (*baala tapa*), lead to the influx of *karma* that leads to a celestial life. Right Faith leads to rebirth in a higher celestial life (*Sarvathasiddhi* 1960: 6.20-21).

Rebirth as a human being: An individual with a humble character, compassionate, partially restrained, detached attitude towards possessions and relationship, honest, straightforward, free from evil activities, and sorrowful meditation, and natural mildness attracts *karma* that leads to human rebirth (*Sarvathasiddhi* 1960: 6.17-18).

Rebirth as animal, bird, fish, insect, plant, bacteria or virus: Unethical behaviour, sorrowful meditation on health, diseases, possessions and relationship, engrossment in sensory pleasures and activities are the causes of the influx of *karma* that leads to rebirth as an animal or plant (*tiryanka*). Individuals in this group have little restraint and are engrossed in behaviour concerned with attraction, aversion and infatuation. Deception, passions, falsehood, fraud and non-restraint lead to rebirth in this destiny. One is free to alter this destiny through personal effort for a better rebirth. Mahavira was a lion in an earlier birth, but by self-effort he became a *tirthankara*.

Rebirth as an infernal being: Behaviour and thoughts about sin, violence, falsehood, theft, preservation of artefacts of enjoyment and possessions at any cost, excessive infliction of pain and attachment cause the *karma* that leads to rebirth in the infernal regions.

Volitional states and *karma*: Jain texts describe five types of volitional states or the true nature of living beings, which affect the shedding of *karma*. They are dependent upon austerities and resultant *lesyaas* (aura). They are:

- 'suppressed' (*aupasamika*): the karmic matter is not extirpated but is still present. This is due to austerities undertaken without knowledge or understanding.

- ‘destructive’ (*ksayika*): the effects of *karma* are destroyed. This will involve the most auspicious volitions.
- ‘suppressed and destructive’ (*ksayopasamika*): in this state some *karma* is destroyed, some is neutralised and some is still retained. Most living beings, which live moral lives, fall into this category.
- ‘realisation’ (*audayijya*): in the usual course of events, karmic particles attached to the self produce their intrinsic effects, and resultant volitions gradually become more pure.
- ‘inherent’ (*paarinlaamika*) is the essential nature of the self representing consciousness, with the potential to be liberated or otherwise.

Karma is a positive theory, taught by omniscient and enlightened individuals, which promotes independence, righteousness, optimism, and a sense of dignity, equality, and the will to achieve the highest spiritual goal, and has helped Jains to develop the acts of compassion, philanthropy, friendship to all, universal forgiveness, austerity and penance. The enlightened ones and their teachings do not require logical or rational proof. Where some scientists offer explanations for human behaviour and worldly situations in terms of genetics, Jains explain the same phenomena in terms of *karma*.

The art of reasoning, commonly known as logic, may be defined as the methodology of intellectual (including empirical) examination of objective or intuitive reality. It is also the study of necessity, possibility and a method of deduction predicated upon syllogisms. Logic makes philosophy reasonable and rational. All physical and metaphysical objects and concepts such as the soul, the universe, *karma*, God, or Reality, whether objective or subjective, need to be comprehended by logic. There are branches, or sub-disciplines, of logic: epistemology (dealing with ‘organs’ of knowledge or *pramaanas*) and ontology (dealing with objective and subjective existence). As a result of its basis in logic, Jainism is regarded as highly scientific, subjecting all its concepts to critical evaluation. In the past, Jain teachers were required to be good logicians in order to win followers among a religious population of considerable sophistication.

Logic makes the complex phenomenon of human existence understandable through reason, evidence, and inference. Critical and unbiased examination of all viewpoints is the only objective assurance of truth. Jain logic is based on this consideration which justifies a wide scope of thinking, reflection, attitude and cognition. *Anekaantavaada* or ‘relative pluralism’, and *syaadavaada* or ‘relativism’ are the bases of Jain logic.

Jain logic has passed through various phases of development, of which the last three historical phases are:

- The period of ‘creative logic’ (fifth to eighth century CE)
- The period of ‘real logic’ (eighth to twelfth century CE)
- The period of ‘new logic’ (twelfth to eighteenth century CE)

Logic, or reason, began to be very important in Jain philosophy from the earliest period. Knowledge contained in the canon was always accepted as ‘true’. Reason (*hetu*) is mentioned in the Jain scriptures in the sense of reasoned scriptural knowledge. Logic and reason were present in other philosophical ‘schools’ in ancient India, and the Jain philosophers were compelled, in an age of sophisticated intellectual argument, to be masters of logic in order to win religious disputes.

In Jain canonical literature, faith dominates over reason: spiritual development over knowledge of the ‘real entities’. In the period of creative knowledge, both Samantabhadra and Siddhasen (independently) defined knowledge as a means to ascertain ‘real entities’ and a method for establishing their validity. The creative logicians depended solely on reason rather than scriptural authority. Although Siddhasen’s philosophical teachings indicate a few objects beyond logic, the starting point for his discourse was the theory of ‘relativism’ (*syaadavaada*) and ‘viewpointism’ (*nayavaada*), which was also developed by Samantabhadra.

During this period of ‘creative logic’, Akalanka (often called ‘the father of Jain logic’) in the seventh century, and Haribhadra in the eighth, wrote extensively on logic. They gave a sound logical footing to the theory of knowledge and its sources, ‘relative pluralism’, and ‘relativism’ and its ‘seven-fold predications’.

During the period of ‘real logic’, modifications to these concepts were made in the light of contemporary thinking. The understanding of ‘logical validity’ (*pramaana*)

was modified, and the concept of 'direct cognition' was divided into two categories: sensory and non-sensory cognition.

This period saw a flowering of Jain logicians, who produced not only important commentaries on earlier texts but also much original work. In this vein, we can mention Vidyananda, Prabhacandra and Hemcandra.

The seventeenth century ascetic scholar, Yashovijay, stands as the sole representative of the period of 'new logic', which expressed its concepts in the most terse language. However, no substantial contribution was made in the field of Jain logic after Hemcandra in the twelfth century (Jain B. 1992: p.22). Thus, Jain logic remains today largely as it was at the end of the medieval period.

Jain logicians have made a substantial contribution, not only to their own philosophy, but also to the wider development of Indian logic. The following points summarise the contribution of these logicians.

Jain logicians applied the concept of relativity to understanding the 'real entities'; in contrast to the 'absolutists' who did not take account of the partial nature of their own understanding. Jain logic understands (and describes) phenomenon from two points of view: the ideal viewpoint (*niscaya-naya*) and the practical (or real) viewpoint (*vyavahaara-naya*). Jain logicians encouraged the practice of putting *syat* (literally: 'in some way') before a statement to indicate that the truth perceived by us is not the whole picture, and that our language is often inadequate to express the 'real entities' fully. The concept of 'non-absolutism' proposed by Jain logicians removed any apparent discrepancies, contradictions and other discontinuities in thought and speech and fostered religious and social harmony.

Jain logicians divided the 'sources of knowledge' into two categories: 'direct' (*pratyaksa*) and 'indirect' (*paroksa*). Objects are known either directly or indirectly through other means.

Jain logicians proposed that anyone can attain liberation and become omniscient, the highest purified stage of the soul, in contrast to early Buddhist logicians who rejected the concept of omniscience. However, the concept of omniscience did gradually develop in Buddhism as a result of Jain influence.

Current Jain logic is mainly concerned with the theory and types of knowledge, and the sources of knowledge for acquiring genuine cognition. It is also used to explain and defend basic Jain concepts, such as omniscience and the concept of the soul.

Jain psychology

Jain scriptures describe a philosophy of mind and a science of nature that can well be compared to modern psychology. Epistemology was the basis of the psychological analysis of mental states and events. Knowledge of metaphysics was necessary for the understanding of Jain psychology. This psychology relied upon introspection and the insights of the seers and, to some extent, the behaviour of other ascetics and laypeople that helped them to develop the study of mental phenomena. Experimental investigation had little interest to them. It was the insight and vision of the sages that led to the development of Jain psychology. Jain teachers had only one goal: the liberation of the soul from karmic bondage.

The soul is a fundamental principle in Jain psychology. Its existence is a presupposition of Jain philosophy. It is described as both a noumenal and a phenomenal

entity. As a noumenal entity it is pure consciousness, as a phenomenal entity it is that which allows a worldly being to exist.

Upayoga, conscious activity, is a basic characteristic of the soul. It is found in all living beings, however underdeveloped they may be. It is a purposive force, which is the source of all experience: cognitive, connotative and affective. It expresses itself as *jnaana* (knowledge) and *darsana* (perception) in the light of *cetanaa* (consciousness). Knowledge-obscuring *karma* obscures *upayoga*, but however much of this karmic matter there may be, it cannot obliterate *upayoga* totally and render it inoperative. Consciousness is manifested in the empirical processes of life. Empirical experience arises out of the contact of the sense organs with objects. Empirical processes make a distinction in consciousness between knowing, feeling and experiencing the results of *karma*.

Jains have developed a systemic theory of mind. It is a quasi-sensory organ and it has two components: the material (*dravya mana*), and the psychic (*bhaava mana*). *Dravya mana* consists of infinite, fine, coherent particles of matter (*manovarganaas*), necessary for mental functioning. *Bhaava mana* is expressed in mental processes such as thought and recollection.

Jains are aware of the interaction between the mind and the body. The empirical approach shows that there is a mutual influence between mind and body. Jain seers recognised two types of experiences: sensory and extra-sensory. Sensory experience is indirect, it is conditioned by the sense organs and the mind, while extra-sensory experience is direct, apprehended by the self without the help of the sense organs or the mind. The sensory organs are the 'windows' through which the self apprehends the external world. The mind performs the function of organising impressions received through the sensory organs in order to arrive at coherent experience.

Jains describe five sensory organs (*indriyas*) with their physical structure (*dravyendriya*) and psychic function (*bhaavendriya*). The physical structure is the organ itself. *Bhaavendriya* is divided into two, *labdhi* (capacity or dormant consciousness) and *upayoga* (applied consciousness) (Jain S. 1960: 2.18). *Labdhi* is attainment, the manifestation of specific sense experience and *upayoga* is the psychic force of knowledge and perception, which determines the specific experience. The phenomena of the contact of the sensory organs with the external world and the analysis of sensory material arising from these organs are psychologically important.

The soul is the experiencing agent. It has two types of experience: the sensory experience and the extra-sensory experience. The sensory experience is empirical, delivered by the sensory organs and the mind. The extra-sensory experience is supernormal, gained directly without the mediation of the sensory organs or the mind.

The Jain analysis of sensory perception is significant and complex. The description of the stages of sensory perception of a particular object is an important contribution to the psychology of perception, although it gives a predominantly epistemological rationale. The sensory perception of a particular object involves psychic factors. The removal of psychic impediments through the subduing and shedding of knowledge-obscuring *karma* is necessary for the correct sense perception of an object.

In addition to the knowledge obtained by the sensory organs and the mind, the psychology of which is described in the next chapter, Jains have described supernormal experience coming from within the self. These supernormal perceptions are

‘clairvoyance’, ‘telepathy’ and omniscience. Clairvoyance may be paranormal but the others are supernormal. It is difficult to establish the possibility of omniscience on the basis of the empirical sciences, however, its logical possibility cannot be denied.

Jains believe that the soul has an inherent capacity for self-realisation. It has a tendency to liberate itself from the veil of *karma* and achieve the status of transcendental self. The attainment of the right attitude (*samyaktava*) is necessary for self-realisation. Control over mind and desires prevent the influx of *karma*. Problems presented by psychology are pertinent to understanding Jain philosophy, its synoptic view of nature and of the path of purification.

Jain teachers employed psychology in the development of the four-fold order, ethics, philosophy and daily practices. But their major concern has been more with the quest for values than with the quest for ‘facts’. They took cognisance of areas of human psychology in formulating their values. The principle of *anekaantavaada* (relative pluralism’) gave them a sound grounding for understanding psychology and the views of others. It allowed them to arrive at a synthetic view that was realistic and which embraced all branches of knowledge.

Theory of knowledge

The Jain theory of knowledge aims at the liberation of the soul from karmic bondage. Right Knowledge is one of the essential constituents of the path of liberation. It is postulated that the knowledge of a person with wrong faith is not useful for the spiritual path.

We do not find a precise definition of knowledge in the canon. This is neither an oversight nor a deliberate omission. The methodology of the period dealt directly with the phenomena and the systematic development of logic, and syllogisms in Indian philosophical systems led the Jains to elaborate their theory of knowledge. The scriptures describe three aspects of knowledge: metaphysical, ethical and epistemological.

- The first of these is concerned with the subjective area of knowledge, (i.e. knowledge about the self, the soul or the ‘Reality’).
- The ethical aspect concerns the question of values, valuation of knowledge, and deals with its objectivity.
- The epistemological aspect analyses the relation between subject and object and their relationship to the theories and organs of knowledge, and their utilisation in acquiring and ascertaining the validity of cognition.

The metaphysical aspect enumerates and describes the soul through its eight different states: substantive, conscious, knowing, cognition, conduct, energy, passion and activity. The first six represent the natural state while the last two represent the karmic or active states. Substantive knowledge of the soul describes its true nature. It is also concerned with the ‘real entities’ of the universe. The ethical aspect of knowledge is concerned with the application of acquired knowledge for spiritual progress. The epistemological aspect of knowledge is concerned with illuminating existent objects involving the self and the external world.

Definition of Knowledge: Every living being is characterised by consciousness. Consciousness is expressed in three forms: cognitive, connotative and volitional or psychic. Knowledge is the innate cognitive quality, an instrument to comprehend the

nature of the world. The attributes and the modes of Reality are cognised through it. Knowledge is a subjective phenomenon concerned with objective existence.

Knowledge illuminates the self as well as others. The Jains point out that it may be identical with the self as well as different from it: the self is said to serve as cogniser as well as being an instrument of cognition. The senses, sensory objects, contacts and the instruments of knowledge only help proper cognition, but do not cause it.

Objects and function of knowledge: The object of knowledge is to illuminate the self and the external world accurately. All entities in the world have an objective existence independent of the cogniser. Accurate knowledge of any entity consists in cognising its substantiality, along with its many qualities and modes, both natural and acquired.

It is obvious that the cogniser is confined to the body while knowledge can extend to the whole universe. The degree and quality of illumination depends on the extent of the shedding of knowledge-obscuring *karma*.

Quality of knowledge: It is a common experience that knowledge may be true (accurate) or false (spurious). False knowledge (*mithyaatva*) is that which represents the world in ways in which it does not exist. False knowledge may involve doubt and indecision. It may be the result of wrong instructions and past impressions. The knowledge of a worldly being, except that of an omniscient, is always tainted with passion and other karmic consequences that distort or colour the vision as if through tinted glass. Subsequent correspondences and contradictions ascertain the truth or falsehood of the context. The criterion of falsehood is not the primary subjective apprehension but its contradiction. If a judgement is contradicted by another judgement of unquestionable faith, the former is rejected as false. Subjective experience as illustrated by a dream is rejected as illusory and contradicted by waking experience. Falsehood is, thus, ultimately a question of experience. Similarly, truth is also a matter of experience and a prior logic is incompetent to manage it.

Puṣṭyapada indicates that sensory, scriptural and clairvoyant knowledge may be false or spurious, according to the attitude of the subject who is dependent on the distortions of *karma* (Jain S. 1960: 1.31). False knowledge is caused by deluding and knowledge-obscuring *karma* and past impressions resulting in non-appearance, indirect appearance, and imposition of foreign elements obstructing proper illumination of the self and other objects. The proper shedding of the corresponding *karma* may lead to Right Knowledge.

Right Knowledge allows one to distinguish between the beneficial and the harmful, the absolute and the relative, and between the rational and the irrational. It allows one to accept what is beneficial and discard what is harmful for spiritual advancement. The Jains do not draw any line between true and false cognition as far as their objectivity is concerned. It is relative. It is a question of degree rather than quality. True cognition provides accurate knowledge of an object, while false cognition allows knowledge to be distorted. The Jains insist on the test of validity before deciding on truth or falsity. The truth or falsity of knowledge also pertains to personal feelings and common sense objectives. The relativity of our objective knowledge is based upon differing viewpoints and personal attitudes.

Relationship of Knowledge to Self and Other Objects: It has already been pointed out that the cognisant self can have knowledge of the self and the external world. But

how are they related? From the practical point of view, the cognisant intellect and the self are distinguishable by the fact that the self has knowledge. However, from the noumenal point of view, there is no distinction between the two. They are so intimately connected that they seem to be identical, because knowledge is a quality without which no entity could be identified.

Classification of Varieties of Knowledge: Knowledge can be classified by two criteria: the nature of knowledge and its source. Knowledge has two varieties, intrinsically or formally: undifferentiated, indeterminate or elementary knowledge, and determinate or detailed knowledge.

The undifferentiated knowledge occurs, at the point of the first sensory contact with an object when there is only a general awareness of it. The determinate knowledge follows the first encounter giving detailed or perceptual deliberation of the object. Traditionally, the term knowledge refers to perceptual comprehension. Indeterminate knowledge goes through four stages before it becomes determinate knowledge. The four stages are sensory organ-object contact, perceptual intuition of the object, speculation (it may be this), and perceptual judgement (it is that). There are five types of determinate knowledge. In addition to the sensory organs and mental faculties, intuition is also a source of knowledge. On the basis of sources and objects of knowledge, Jains have classified knowledge into five types (table 4.7).

Table 4.8 The five types of knowledge

<i>Name</i>	<i>Source</i>	<i>Objects</i>
Sensory knowledge	Senses and mind	Material objects
Scriptural knowledge	Senses and mind	All objects at all times through authentic words or scriptures
Clairvoyant knowledge	Inner self with proper karmic shedding or suppression	Material objects in the universe
Telepathic knowledge	Inner self with higher karmic shedding or suppression	Finer mind reading and thought reading. Can be achieved only by humans.
Omniscience	Inner self with shedding of all four destructive <i>karma</i>	All objects at all times

Chapter 4.6
JAIN CONCEPT OF KNOWLEDGE

Sensory, scriptural, clairvoyance, telepathy and omniscience are the five forms of knowledge (Jain S. 1960: 1.9). The first two are indirect, dependent upon as the senses, mind or scriptures; the other three are direct perceived straight through the soul. The knowledge, which leads to liberation, is the Right Knowledge, but the knowledge that continues the process of transmigration on the worldly cycle is wrong or erroneous knowledge (*mithyaajnaana*) and the sensory, the scriptural and the clairvoyance may be erroneous (Jain S. 1960: 1.31).

Sensory knowledge (*mati jnaana*) is the knowledge derived from sensory experience and found in most worldly beings, and is arrived at through the sensory organs and the mind. It covers all types of empirical knowledge. It is the cognition of an object through the operation of the senses alone, the mind alone, or the senses and the mind combined. However, Jain scriptures state that without the aid of the mind, it may not be possible to have knowledge of the external world. Cognition is the innate property of the soul. There is no cognition without a cognisant self. Thus, we can say that sensory knowledge is a four-stage process:

Object—>Senses—>Mind—>Soul—>*Knowledge*

Sensory knowledge covers all stages of the acquisition (sensation, perception), conservation (memory, imagination) and the elaboration (judgement, reasoning) of knowledge. The sensory organs receive stimulation, which the mind organises as the physiological and psychic conditions of knowledge.

The Psychology of Sensory Knowledge

The soul is by nature conscious and can know everything without external assistance. But karmic matter may obscure its power. The only requirement for cognition is, therefore, the removal of this obscuring matter. The senses and the mind perform this function. The senses are instruments in a negative aspect only: they partially remove karmic matter just as windows in a room partially remove the obstruction of walls, allowing one to see outside. The mind then organises the information received through the senses, completing cognition. The information may be correct information or spurious information depending upon the status of the mind and the knowledge-obscuring *karma* attached to the soul.

The Senses: Nature and Function.

The senses are instruments of cognition. Living beings are classified into five groups on the basis of the number of senses they possess. The function of the senses is to establish contact between objects and the mind through their physical and psychic structures so that sensation and cognition may be produced. Senses apprehend objects and their qualities.

Worldly beings are classified as:

- ‘immobile’ (*sthaavara*) beings, which possess only the sense of touch, such as the beings of earth, water, fire, air and plant.
- ‘mobile’ (*trasa*) beings which possess between two and five senses.

Five-sensed organisms such as human beings and some animals have a mind and are called *samjñi jivas*; others do not have mind.

Every living being has at least one sense, the sense of touch, and has the potential to have five senses. The attainment of additional senses depends upon the merit of body-producing *karma*. The scriptures mention the size, shape and spatial functional capacity of the senses. Their functioning depends upon direct or indirect contact with external objects and their natural capacity is subject to body-producing *karma*.

Senses are of two types: physical and psychic. The physical senses have a material structure. The psychic senses represent the power or function of the self. Thus, the sensory organs (*indriya*) have two forms: a physical portion (*dravyendriya*), created by body-producing *karma*, and a psychic portion (*bhaavendriya*), created by the shedding of knowledge-obscuring *karma*. The physical part is further divided into the organ itself (*nirvrutti*) and its protective covering (*upkarana*), such as the eye-lid. The psychic part is also divided into two: *labdhi* and *upayoga*. *Labdhi* is the manifestation of the specific sensory experience obtained through the removal of knowledge-obscuring *karma* (psychic impediment). *Upayoga* is the psychic force determining the specific sensory experience arising from the contact of the particular sense organ with an object of stimulation. It also depends upon the degree of shedding of knowledge-obscuring *karma*.

The newly embodied transmigrated soul carries the karmic body, in the form of particles, from its previous existences. The karmic particles, which are collected and attached through the actions of previous existences, have an 'unconscious' presence in the newly formed body. They are dormant but have the potentiality to manifest themselves and can be realised under certain circumstances in the conscious mind, when they exhibit sinfulness or virtue. Jain texts term the possession of karmic particles from previous existences as *bhava mala* ('dirt of existences'), and the potentiality of the soul to act through the psychic mind as *labdhi*. It is the *bhava mala* that inhibits the individual from knowing one's true identity and characteristics as a soul, but enhances one's identity as a material body and the activities concerning it.

Jains divide the mind into the psychic and the physical: the psychic is the equivalent to software and physical equivalent to hardware; the psychic mind transfers the potentiality of the soul through the karmic body to the physical mind. The consequence of this transference may result in action taken by the physical mind, and Jain seers emphasise the paramount importance of restricting this transfer of karmic influence into the physical mind, thus, attenuating any potential action. Jain ethics and their essential duties are intended to reduce karmic influence. The practice of treating other souls as equal to our own, virtuous thinking and meditation, all help to nullify the potentiality of the karmic body in harming others as well as ourselves. By virtue of transmigration, and deep insight into its understanding and knowledge of the soul, Jain seers can perceive the status of the mind in all its ramifications. Thus, this 'long view' explains the psychology of unexpected behaviour, and Jain psychology allows us to understand, in a logical way, the pattern of life through karmic influences from the past.

T.G. Kalghatgi (*Some Problems in Jaina Psychology*) describes the Jain view of the structure of the differing sensory organs, noting that they are not uniform. The internal area of the ear is like the *kadamba* flower or like a ball of flesh. The internal eye is the size of a grain of corn. The sense organ of smell is like a flower. The organ of taste is like the edge of a knife. The sense of touch is more varied. The protective covers of

organs have also been described. For instance, the external part of the organ of taste consists of a collection of transparent particles of matter. The eye is the smallest sensory organ, the ear is slightly larger. The organ of smell is larger still, the organ of taste covers the greater area of the tongue, while the sensory organ of touch is the greatest, covering the whole body (Kalghatgi 1961:56).

The psychic senses are not material but represent the psychic power or function of the self. The application of psychic power to a particular object results in the cognition of that object. The psychic power is the capacity, which is attained at the very moment when the worldly soul enters into a new life.

Sensory knowledge is attained through the sensory organs. Each sensory organ has different functions. The organ of touch is capable of apprehending the eight qualities of touch, (hot, cold, soft, hard, smooth, rough, heavy and light). The gustatory sense reveals five types of taste, (astringent, bitter, pungent, sour and sweet). The olfactory sense apprehends two varieties of smells, (fragrant and foul). The sense organs of vision reveal five varieties of colours, (black, blue, red, yellow, white and also mixed). The sense of hearing apprehends three varieties of sounds (produced by living beings, material things and mixed).

The Mind

The mind (*mana*) is an internal or quasi-sensory organ, subtler than the senses and capable of apprehending the present, recollecting the past and imagining the future. The mind is not only an instrument of knowledge and thought, but also an instrument capable of many psychic activities, such as feeling and desires (which are not cognitive). It is an instrument of sensory cognition, and intelligence of doubt, judgement, reversal, etc., which are independent of the senses. It may or may not be dependent on other senses for apprehending objects, which may be purely sensory or purely psychic.

The mind has two forms: physical and psychic. The physical mind is material, constituted of mind-variforms (*manovarganas*) composed of fine subatomic particles. There is no unanimity as to its location. The psychic mind is the power or the activity of the self, resulting in the various functions and states of the physical mind.

The Functions of the Mind: The mind develops the instincts (*sanjnaas*). The word 'instinct' may be defined as the capacity to think of the desirable and avoid the undesirable. Instincts can be classified in many ways, but the most accepted classification consists of their three varieties: knowing, thinking, and feeling. Knowing and thinking are cognitive functions while feeling is a non-cognitive phenomenon.

Knowing relates to indirect and direct knowledge. Though it is known that the mind is not an essential condition for knowledge, it is said to function actively in sensory and mental cognition. Of course, sensory cognition is empirically direct cognition while mental cognition is indirect. In the case of extra-sensory or paranormal cognition 'clairvoyance' or 'telepathy', the function of the mind is limited only to the desire to know a particular object. In the case of omniscience, it is absolved even from this function.

The thinking functions of the mind are manifest in the following ways:

- Analysis of the meaning of speculations

- Determination or inferential judgement

- Arrangement, analysis, discrimination and classification of sense data

Distinctive search for data
Logical thinking about the 'how and why' of the data
Deeper analysis, appreciation and evaluation of results
Mental determination of the manifestations such as recollection recognition, validation, implication, inference, retention, mental recording, and scriptural learning
Cognition of subjective qualities such as doubt, dreams and connotative activities
These functions represent largely mental and subjective functions. Functioning of the mind begins with the second stage of speculation by acquiring sensory knowledge. Feeling and volition are generally taken as non-cognitive functions. They are instinctive. These include the major four below:

- Food instinct effected by feeling-producing *karma*
- Fear instinct effected by deluding *karma*
- Sex instinct effected by deluding *karma*
- Possessive instinct effected by deluding *karma*

Jain texts describe a further twelve instincts.

- Four passions due to deluding-*karma*
- Pleasure, pain, due to feeling-producing-*karma*
- Delusion, disgust and mourning due to deluding-*karma*
- Religiosity effected by different types of *karma*
- Habitual and tradition-based feelings effected by deluding-*karma*.

The above instincts are found in manifest or non-manifest forms in all mundane beings, including one-sensed beings and higher-sensed creatures such as animals. Jain texts describe humans and some five-sensed animals, which have a physical mind, as fully instinctive; all other animals are partially instinctive (*asanjni*).

This division is based on the criteria of the physical mind, which is not developed in the lower grade animals. Their activity is merely habitually instinctive and irrational, but, as far as psychic mind is concerned, it is not completely absent. Some, for e.g. plants, also possess the power of feeling and thinking to a certain degree as one-sensed creatures clearly exhibit feelings, reacting to adverse or favourable conditions. Jain scriptures claim that animals are also capable of receiving spiritual instruction.

Different Forms of Sensory Knowledge

Sensory knowledge is macrocosmic in nature and is dependent upon specific karmic removal. It incorporates:

- Knowledge that covers the present only
- Recollection that concerns memories of past impressions
- Recognition connects the past with contemporary knowledge
- Inductive reasoning that is a mental process of rational observation
- Deductive reasoning or inference that is a mental process of rational concomitance

The quality and the degree of sensory knowledge vary from person to person. For example, Srimad Rajchandra (Raychandbhai Mehta), the spiritual mentor of Mahatma Gandhi, had a 'supermind'. Such capacities reflect the infinite range of sensory knowledge. Of course, the development of these capacities is due to the shedding of

specific knowledge-obscuring *karma*, meditation, and the efficient functioning of the right part of the brain.

The memory of an individual's past lives is a form of sensory knowledge, a manifestation of exceptional mental capacity. It can be explained on the basis of the extraordinary shedding of sensory knowledge-obscuring *karma* at an early age and some discursive factors to catalyse the awakening of memory. This does not happen to everyone because everyone does not shed the specific sensory knowledge-obscuring *karma* (Arunvijay 1991: p.219). Hypnotism also involves past memories under special circumstances and is a form of sensory knowledge. The process in the acquisition of sensory knowledge has four stages:

Cognition ->Apprehension ->Speculation ->Inference ->Retention.

Apprehension (*avagraha*): This is the immediate sensory experience arising out of initial sense-object contact. It is the stage of 'something' as an object; it is indeterminate perception, mere awareness and mere cognition without any knowledge of the specific nature of the object. It may be indistinct or distinct: indistinct apprehension is a physiological stimulus of sensation that results in the second phase of distinct apprehension, an awareness of an experience.

Speculation (*ihaa*): This stage is the formation of perceptual knowledge and specific cognition and introduces an integrative process involving mental activity, which creates coherence and integration of the sense data. It occurs not only before the inferential stage but also subsequently, if the cogniser continues thinking and is desirous to explore the subject further. It is mental contemplation, analyses data supplied by the senses and it is not universal. Certain apprehensions disappear completely after the first sensation, without leaving any impression, while others impress upon the mind – either favourably or unfavourably for inference.

Inference (*avaya*): From the associative integration, we arrive at the stage of interpretation where the sensations are explained and meaning is assigned to them, the result is perception. It is a stage of determinate knowledge specifying the object in full details after due verification. Despite arriving at a decision, this stage is non-verbal.

Retention (*dharana*): This stage consists of the record of perceptual judgement already arrived at or acquired over a longer period. It makes a subconscious impression that can be recovered by the memory and may be: Non-deviation (*avicyavana*) is concentration on the same point over a long period of time without any diversion; Impression (*vaasanaa*) is the concentration on a subject over a long period, which becomes memorised, it is the psychic condition of post-retention; Recollection (*smriti*) is the mental recovery of past impressions and arises generally through sensation of the recurring object.

The cognitive process can be realised through all the senses, depending upon the nature of the object being perceived. In dreaming, where the external senses are inactive, the process is identical. The sensory knowledge of a person with spurious faith is distorted sensory experience and is known as false sensory knowledge. All living beings do not have identical quality of sensory knowledge, as it depends upon the way of experience and the shedding of sensory-knowledge-obscuring *karma*.

Classification of Sensory Knowledge: The five senses and the mind acquire sensory knowledge through apprehension, speculation, inference and retention. Each of the four types of sensory knowledge is obtained through the five senses and the mind

($4 \times 6 = 24$). The four sense organs other than the eye and the mind have also an indistinct awareness of touch, taste, smell and hearing (*vyanjanaavagraha*), making $24 + 4 = 28$ forms of cognitions. Each cognition may be single or multiple (2); may have one or more qualities (2); may be fast or slow (2); may be inferential or non-inferential (2); may be decisive or non-decisive (2) and may be certain or uncertain (2); thus a total of 12 further varieties. If the above twelve varieties are multiplied by the 28 earlier categories, the result is 336 possible cognition or varieties of sensory knowledge (Devendra Muni 1983: pp. 359-60).

SCRIPTURAL KNOWLEDGE

Every worldly being has a degree of sensory knowledge (*mati jnaana*) and scriptural knowledge (*sruta jnaana*). Scriptural knowledge is knowledge accompanied by expressions in words (through language), which have significant meaning. Sensory knowledge usually precedes scriptural knowledge, but may not accompany it. The scriptural knowledge could be due to two factors: external due to comprehension of sensory knowledge and internal due to the shedding of karmic particles obscuring *sruta jnaana*.

In early *aagamic* literature scriptural knowledge has been defined as the knowledge obtained through primary canon (*angapravista*). Later on it has been accepted as knowledge acquired through the words, oral or written, of the omniscients, preceptors, or scholars and experts in such knowledge (*angabaahya*). The technical term *sruta* used for this form of knowledge means etymologically an object of audibility (i.e. oral sound, words and sentences), however, mere physical sound cannot be taken as a source of knowledge; it must have meaning and be capable of expression through words. The presence of a psychic sense, representing the potentiality of the above functions, also qualifies as a source for scriptural knowledge even in the absence of any physical sensation. That is why the Jains postulate the existence of some scriptural knowledge even in sensory deficient and one-sensed beings (such as plants), as they do possess psychic senses which serve as instruments and media for acquiring knowledge. How, otherwise, could they possess the instincts of food, fear, sleep and other desires such as attachment and aversion. The noted botanists Haldane and Wilkins (The Times, 10 September 1994) have experimentally observed faster and better plant growth in the presence of melodious sounds. They also detected reactions to hostility in plants, for example when a person approached a plant with the intention of cutting it; the plant's trembling was detected by sensitive monitoring instruments.

It is a fundamental Jain belief that knowledge exists for the sake of liberation. Our empirical knowledge might be quantitatively large, but it cannot be true knowledge, as it does not lead to liberation. Scriptural knowledge is the only true knowledge. The Jains have preserved their scriptures, which are highly valued as sources of acquiring Right Knowledge. They believe that in the absence of the omniscients, the scriptures are the only sources of reliable knowledge.

A person having the total mastery over the scriptural knowledge can know all the objects of the world, past, present and future. An earlier definition of scriptural knowledge reflected only to spiritual or superworldly knowledge; however, later it incorporated worldly knowledge. People who have attained scriptural knowledge are known as enlightened, scriptural omniscient (*srutakevali*) or 'attained' (*aaptapurusa*).

Characteristics of Scriptural Knowledge

Scriptural knowledge is always expressible and communicable through words and symbols. Scriptural knowledge generally aims at expounding physical, psychic or metaphysical 'realities' such as the soul, transmigration, karmic bondage and its shedding. The knowledge can be divided into worldly and spiritual. Every worldly being has or acquires the necessary knowledge to manage worldly affairs and earn a livelihood. This knowledge has not been accorded the same status as scriptural knowledge and has been termed 'perverse', as it preserves the cycle of birth and death. Modern scholarship cannot be equated with scriptural knowledge, as it is worldlier. One may be a noted academician but will not be regarded as having Right Knowledge, as such learning does not lead to liberation.

Acquisition of Scriptural Knowledge

Scriptural knowledge is acquired through reading or listening to the teachings of the scriptures, texts and scholars. Sermons from spiritual individuals, and the ascetics are also a popular source of spiritual knowledge. Practical experience from the home and from society; and studying in schools, colleges or religious schools for children (*paathasaalaas*) are the sources of spiritual education. The modern media and the information technology can also be a means to acquiring scriptural knowledge. Jain seers emphasise the need for regular self-study as the important means for acquiring scriptural knowledge. However, all the above methods of acquiring scriptural knowledge are dependent on effective removal of specific knowledge-obscuring *karma*. The attained scriptural knowledge can have three consequences: motivation to acquire further spiritual knowledge, leading to omniscience; transmission of the knowledge in a future rebirth; or the loss of knowledge.

SUPERNORMAL FORMS OF KNOWLEDGE

Cognition which arises from the soul without any external help from the senses or the mind is direct and supernormal. It is of three types, 'clairvoyance' (*avadhi*), 'telepathy' (*manahparyaya*) and omniscience (*kevala*), classified on the basis of their gradation. Direct cognition is a natural quality of the soul, lying dormant due to karmic obscurity. It is manifested, partially or totally, according to the degree of shedding of *karma*.

The supernormal knowledge of an omniscient is eternal and constant, while that of 'clairvoyance' and 'telepathy' which are variable, may disappear or may progress to omniscience, are not constant and function only when attention is applied.

Clairvoyance

Clairvoyance (*avadhi jnaana*) is the direct supernormal knowledge of material objects beyond the reach of the sense organs and the mind. It is designated as 'limiting' (*avadhi*) as its sphere of apprehension covers only those objects that have form and shape. It cannot apprehend non-material objects or Realities such as the media of motion and rest, or space and time. It has been designated as deficient direct knowledge (*vikala pratyaksa*). It apprehends objects beyond the capacities of the senses with reference to substance, location, time and mode. The concept of aural-clairvoyance (hearing, rather than seeing) is one of its forms. This is not a constant knowledge and depends upon karmic removal or suppression.

Clairvoyance is of two types according its nature of origin: congenital and merit-acquired; the first one is birth based and second one depends upon shedding or subsidence of the specific *karma*.

Congenital (*bhava-pratyaya*): Clairvoyance based on birth is possessed by celestial and infernal beings (Jain S. 1960: 1.21), because of their existence. It is possessed by all in these existences, but the degree differs. It is presumed that in these beings destruction or subsidence of relevant *karma* might have taken place before their birth, otherwise possession of this extra-sensory knowledge is not possible (Devendra Muni 1983: p.367). The capacity for congenital clairvoyance is fixed according to the region of birth in celestial and infernal regions. Infernals, for example, cannot perceive beyond 6-13 kilometres. The potential for apprehension by celestials varies from a minimum of 332 kilometres to the whole of the universe. Scriptures differentiate the clairvoyance in case of the beings with Right Faith and wrong faith; in wrong believers it is erroneous, as it is vitiated with their mischief (Jain, S. 1960: p.32)

Merit-acquired clairvoyance (*guna-pratyaya*): This form of clairvoyance is due to the differing degrees of shedding cum subsidence of clairvoyance-obscuring *karma* and is attained by both human beings and animals. Such individuals have usually advanced to the fourth stage of spiritual development and aspire to reach the higher stages. The Jains postulate that the five sensed animals with mind have the potential to rise to the fifth spiritual stage and acquire clairvoyance. There is no other system that gives so much spiritual importance to animal life. Jain narrative literature has many legendary stories relating spirituality in animals, some of which involve the biographies of previous lives of the *tirthankaras*.

Clairvoyance varies according to the spiritual capacity of an aspirant. Jain texts describe six types of clairvoyance: Clairvoyance may accompany the living being wherever that individual goes (*anugaami*), or it may cease to function when the being travels to another place; that is, it functions only where the individual has acquired knowledge (*ananugaami*). In both these instances, the clairvoyance may be of a unidirectional or a multidirectional nature. The clairvoyance of heavenly and infernals, and of the *tirthankaras*, is multidirectional; it is unidirectional in the case of animals. In the case of human beings the directional limit of clairvoyance may vary and is dependent upon the degree of karmic removal. Clairvoyance may increase in intensity to cover a larger area of operation rather than the place of origin (*vardhamaana*) or its area of operation may decrease (*hiyamaana*), which is dependent upon decrease of Right Faith. The clairvoyance may last for the lifetime or until one attains omniscience (*apratipaati*) or alternatively, it may be transitory and short-lived (*pratipaati*). The clairvoyance of celestial and infernal beings lasts for lifetime, and that of the *tirthankaras* until the attainment of omniscience.

Spatial Extension of Clairvoyance: Jain texts have classified clairvoyance further into three based on its area of spatial extension: partial (*desaavadhi*), supreme (*paramavadhi*) and complete (*sarvavadhi*) clairvoyance. Partial clairvoyance may have differing degrees of spatial extension (minimum, maximum and intermediate) of clairvoyant knowledge, varying from the smallest part of a finger (*angula*) to the whole universe. It may last from a fraction of a second to countless years. It may apprehend the minimum psychic mode or an entire cluster of modes. Any living being in any of the four destines can possess partial clairvoyance. It may be congenital and merit-acquired.

Supreme clairvoyance may have three varieties similar to partial clairvoyance and may be an extension of it. Complete clairvoyance has no sub-classifications, and it covers the entire universe. Both supreme and complete clairvoyance are merit-acquired, possibly only by human beings.

Telepathic knowledge

Telepathic knowledge (*manahparyaya jnaana*) is the lucid and definite knowledge of the minds, and the mental states or thoughts of others spread over the past, present and future. It depends on the degree of specific karmic removal. It is a supernormal knowledge where interaction takes place with the fine particles of matter (*manovargana*) in the minds of others.

The subject matter of telepathic knowledge may be both the mental states and the objects conceived by the mind (Jain S: 1.23 and Dixit K. 1974: 1.24-25) though some believe that it apprehends only mental thoughts or states only. The objects of thought, being secondary and either have form or are formless, are cognisable made by inference (Jinabhadra, *Visesaavasyakabhaasya* date n.a.: p. 814) However, telepathic knowledge cognises the substantive, location, time and modal aspects of the mental states of others.

Telepathic knowledge is acquired only by human beings born in 'the land of action' (*karmabhumi*): usually ascetics at the higher stages of spiritual development. Such ascetics have Right Faith, Right Knowledge and Right Conduct. They practise deep meditation and are well advanced on their spiritual journey of purification of the soul. The quality of telepathic knowledge varies. It depends upon the spiritual capacity developed in the aspirants in their present life, and also on their merits from past lives.

Types of Telepathic Knowledge

There are two forms of telepathic knowledge: simple (*rujumatī*) and complex (*vipulmatī*). The difference between them is of degree and infallibility (Jain S. 1960: 1.24). Complex telepathic knowledge apprehends mental states and objects in greater detail than does its simpler counterpart. The complex is purer, superior and infallible (*apratipaata*), as its possessor belongs to the ascending stage of spirituality. The simple type may be imperfect, can disappear (*pratipaata*) and its possessor may descend the spiritual stage because of the rise of passions. The complex form is attained by an aspirant who progresses along the spiritual path by shedding *karma*; the simple form is attained by aspirants who may only have suppressed, or partially shed, *karma*.

Differences between Clairvoyance and Telepathy: Both clairvoyance and telepathic knowledge are supernormal, direct cognition; telepathy is purer and its range is subtle matter much finer than that of clairvoyance. They can be distinguished from each other in five ways: object, ownership, purity, location, and nature.

Clairvoyant knowledge cognises all material entities which have forms and their certain modes, while telepathic knowledge is cognition of the mind and its activities. Any living being, including celestials and infernal beings, regardless of their spiritual virtues, can possess clairvoyant knowledge. It is possible for human beings to attain clairvoyance when they have progressed between the fourth and seventh stages of their spiritual journey. Only human ascetics or saintly persons, who have attained spiritual perfection from the seventh to the twelfth stage, can attain telepathic knowledge; but it is impossible for other living beings. Telepathic knowledge perceives different modes of mind clearly,

deeply and precisely and is limited to the area of human habitation: the two and a half continents of Jain geography.

Whereas clairvoyance may be congenital or acquired, telepathy is always acquired through spiritual advance.

Omniscience

Omniscience (*kevala jnaana*) is perfect knowledge. It is attained when the fourfold destructive or obscuring (*ghaati*) *karma* is totally shed. The omniscient knows all entities in their entirety with all their qualities and modes: past, present and future. Omniscience is direct and completely supernormal cognition without the aid of the senses or the mind. It represents the fullest realisation of the capacity of the self.

Meaning of the term Omniscience: The concept of omniscience is the central feature of Jainism and its philosophy; and liberation cannot be attained without its acquisition. The ultimate goal of worldly life is to acquire omniscience. Jains designate an omniscient person *kevali* or *sarvajna* (*sarva* = all, *jna* = knowing). The following terms all denote forms of omniscient: *kevali* ('perfect adept'); *sruta kevali* ('scriptural adept'); *arhat* ('enlightened'); *siddha* ('liberated'). It is necessary to understand not only the true meaning of the concept of omniscience but also the logical underpinning given to it during the periods of 'creative logic' and 'real logic' (c.500-1200 CE.).

There are a number of meanings for the term omniscience: knowledge of self, knowledge of religion, knowledge of the path of liberation, total knowledge, knowledge about the Realities and religion, perfect knowledge of the Realities and religion in all times and places.

Different Indian scholars have described omniscience in a variety of ways, present day Jain seers take 'omniscience' to be true, valid, immediate and direct knowledge of Reality and religion in the universe holding good for all times and places.

Human omniscience is absent in Western thought, only God is Omniscient. However, from the very beginning Indian philosophies have associated omniscience with enlightened yogis and saints who have progressed along the spiritual path through the practices of deep meditation. Omniscience is a value-based concept, realizable only by those who have capacity to undertake it. It has been included in the sources or 'organs' of knowledge by the Jains.

Attainment of Omniscience: Omniscience is directly related to the Jain theory of *karma*. The relationship between omniscience and *karma* is inverse with respect to karmic density, and direct with respect to karmic shedding or dissolution. The lesser the karmic density or the greater the shedding of karmic particles, the greater the tendency for attaining the omniscience. The Jain scriptures indicate that omniscience appears with the total shedding of all fourfold obscuring *karma*: delusion-obscuring, knowledge-obscuring, faith-obscuring and will-obscuring, on the completion of the twelfth spiritual stage. Omniscience appears in the thirteenth spiritual stage, where the omniscients are embodied (*sayogi kevali*), as they have shed only *ghaati karma* but still possess *aghaati karma* which allows them to be embodied and active in the world. Some of these omniscients could be *tirthankaras* who establish the fourfold order and preach the message of happiness and bliss for all worldly beings. They become disembodied (*ayogi kevali*) at the fourteenth stage, and totally shed the remaining *aghaati karma*. Shortly

afterwards, these souls become ‘liberated ones’ (*siddhas*). Thus, omniscience is present in enlightened worldly souls who may be *sayogi* or *ayogi*, and liberated *siddhas*.

In omniscience the mind plays no part. The mind is an organ of discrimination and limitation. Limited knowledge requires the mind to focus on a particular point. In omniscience, focus on a particular point is unnecessary. The gaze of omniscience is so powerful that it receives the reflection of all objects simultaneously, just as the sun’s rays simultaneously illuminate all objects. It must be noted that in the case of omniscience, the operative instrument is the soul itself. It has unlimited capacity; consequently the entire cosmos is covered simultaneously. The physical and psychic minds are nothing but partial manifestations of the soul; they are fully manifested in the process of omniscience, hence they are absolved of their functions.

An omniscient that is active in preaching (dynamic) is designated or enlightened (*kevali*). Such a soul is worthy of veneration (*arhat*), and may be a *tirthankara*. The dynamic omniscient clarifies the doubts of sages or celestials of the highest region, preaches to worldly beings and answers their questions. The mind is not required for intuition or perfect knowledge, but the other functions of the omniscient are not free from mental operation.

Omniscients and feelings: Omniscients at the thirteenth spiritual stage possess fourfold *aghaati karma*; one of them being feeling-producing *karma*. Hence, they feel pleasure and pain as a result of physical or external factors, but the feelings are hardly noticeable, as they are not accompanied by delusion, and do not result in karmic bondage.

Omniscients and activity: Omniscients possess certain external and internal characteristics, one being complete and perfect knowledge. The Buddhists attribute omniscience only to Buddha or a Bodhisattva, due to his exceptional merit, while Jains claim it is possible for all those who are spiritually able.

Svetambars hold that the activities of an enlightened one (*arhat*) or *tirthankara*, such as eating, walking and speaking, resemble those of spiritually advanced human beings, as they are embodied. But Digambars believe that omniscient, whether embodied or disembodied does not require eating and functioning of other activities; they are realised through their supernatural powers. Omniscients possess infinite knowledge, infinite faith, perfect conduct and infinite energy. *Ayogi kevalis* have no activities; they progress further on the spiritual path to their ultimate destination of liberation.

The difference between the *ayogi kevali* and the liberated soul (*siddha*) is that the liberated one is without physical existence, while the omniscient even without activity (*ayogi kevali*) still has a physical existence. *Siddhas* possess eight qualities: infinite faith, infinite knowledge, perfect conduct, infinite energy, infinite bliss, eternal existence, non-materiality, and ‘not-weighty, not-light’.

The other four types of knowledge— sensory, scriptural, clairvoyance and telepathy— also co-exist with omniscience; but they are overpowered by perfect knowledge. The knowledge of human beings, who have not reached the stage of omniscience, is partial, mixed with some falsity, even in master scholars (*jnanis*).

The concept of omniscience is accepted by most Indian philosophies whether its form is divine, yogic or human. Devotees recite texts or prayers extolling the exceptional qualities of the deity such as omnipotence, omniscognisance and omniscience in physical imagery during worship.

From earliest times, omniscience has been a question of faith or dogma rather than reason. Since the development of logic or the intellectual method of analysis, many dogmas have been made credible. The Jains have examined their faith logically. Jain logicians have advocated that arguments be classified into four categories: arguments concerning the nature of omniscience; arguments concerning the teachings of the *tirthankaras*; arguments concerning the organs of knowledge; and others.

Omniscience is the highest perceptual potentiality of living beings. The concept of the inherent limitation of physical or mental perception is based on the imperfect understanding and observation of the Realities. This limitation is overridden, in many cases, through the triple path of Right Faith, Right Knowledge and Right Conduct.

Every soul possesses a natural state of pure knowledge or omniscience. It is not manifested in ordinary worldly beings, as it is obscured by knowledge-obscuring *karma*. The knowledge of individuals can increase from partial to the whole, depending upon their efforts to shed this *karma*.

Samantabhadra describes the qualities of the *tirthankaras* in terms of five attributes: they must be devoid of physical and psychic defects; they must be omniscient; they must be able to impart scriptural teachings; they must be supreme souls – supremely detached, pure and beneficent to all; and they must be able to guide living beings towards the threefold path of Right Faith, Right knowledge and Right Conduct.

The valid sources of knowledge such as inference, perception and clairvoyance do not give us knowledge of objects in all modes; omniscience does give. Omniscience can be validated through almost all the valid sources of knowledge.

Many facts that have been established by modern science are already written in Jain scriptures, which are believed to be the teachings of the omniscients. Examples include knowledge of the nature of atoms and their power, the presence of sound waves, life in plants and vegetables.

Mechanism of Omniscience: We have described earlier the function and attributes of substances such as existence, functionality, changeability, knowability, individuality, spatiality, and the common and their special stationary wave motions. Let us now discuss the mechanism of the omniscience.

The soul and matter have special stationary wave motions, which give consciousness and invisibility to the soul and sensuality and visibility to matter. These special stationary wave motions adapt to modifications such as expansion, contraction and variation in shape, in a similar way to those of light waves. The special stationary wave motion spreads out from a central point to all parts of the substance similar to expanding light waves.

The omniscient soul is free from the obscuring *karma* of faith, knowledge, conduct and delusion. Hence its special stationary wave motion spreads evenly throughout all its space points. As a result of freedom from obscuring *karma*, the soul's surface becomes a mirror-like medium perfect for the reflection of images. The normal special stationary wave motion has full support of the soul's infinite energy. Its functions are to maintain the soul's perfect reflecting medium, and to generate normal disturbance-free energy waves (super energy wave motion) to help and to energise the soul's conscious activity.

The omniscient soul's super energy wave motion, assisted by the medium of motion, spreads in all directions throughout the universe, then recoils and returns

instantaneously to its source. The powerful vibration of these waves emitted by the soul is reciprocated by the medium of motion. Being an indivisible, pervasive and homogeneous substance, the medium of motion responds to these super energy vibrations in all its space points throughout the worldly universe simultaneously, and allows the waves to pass through all substances and objects. In this to and fro journey, because of the functioning knowability of the substance, the normal super energy waves are imbued with all the information on substances and objects. These super energy waves impose an exact replica or image of all subjects and their state afresh every moment on the mirror-like surface of the omniscient soul. The soul simultaneously decodes all images and symbols into perception and knowledge concerning all the substances and objects throughout the universe.

The special stationary wave motion is supported by the infinite energy functions of the soul, which continuously generates rhythmic vibrations in its space points. Just as the rhythmic sound vibrations of the music produce pleasure, these continuous rhythmic vibrations of the soul result in infinite bliss.

In the worldly soul, the presence of obscuring *karma* obstructs the functioning of the special stationary wave motion of the soul. The special stationary wave motion ‘wobbles’ and becomes abnormal and arrhythmic. Obscuring *karma* render the soul unable to reflect the images, and to generate the super energy waves powerful enough to cross the karmic body. There is an almost absence of bliss, because the waves are arrhythmic. The sensory organs of the worldly soul to a very small extent, bring apparent happiness, and temporarily compensate for these shortcomings. The perception and knowledge are of a sensual type and are confined to gross material objects to the limits of sensory organs.

Abnormal stationary wave motions are occasionally disrupted by the amplified positive waves or pulsations generated by the sensory organs, making the vibrations that are established slightly rhythmic. This phenomenon allows the soul to experience pleasure, while some negative interference makes the vibrations that are established arrhythmic, producing displeasure or pain in the worldly soul.

Chapter 4.7 THE CONCEPT OF THE SOUL

The soul, self, spirit or life force forms a central core of a religion. It is an active, energetic and conscious entity. Two types of souls have been postulated by Jain philosophy: the ideal, pure, disembodied or liberated; and the real, impure, embodied and bonded by *karma*. There are other classifications based on gradations of spiritual progress. Jain scholars give the analogy of gold dust and say that just as gold is found in the mines, mixed with dust, similarly, the souls have always existed in a world permeated by *karma*, as worldly souls. They further refer to pure gold being obtained from the mixed dust by the purificatory processes; similarly, the worldly soul is purified into a pure soul by the spiritual practices, preventing the influx of new *karma* and the shedding of the attached *karma*. Jains believe that worldly souls have existed eternally due to karmic bondage and that there is no creator such as the Supreme Being for this world and its inhabitants. Hence the explanation as to how the pure (ideal) soul turned into a worldly (real) soul is irrelevant and not found in Jain scriptures. The goal of human life is to turn the real soul into an ideal or pure soul by shedding *karma*.

The nature of the soul

Many philosophies have discussed the nature of the soul as either material or ideal. The materialistic view identifies the soul either with the body or with the sensory organs. Some commentators have suggested that the mind is the soul; some have even suggested that the soul is identical with the psyche (*prajnaa*). The mind and sensory organs cannot function in the absence of the psyche. The psyche or the soul has been identified as the agent of cognition. Cognition by the mind or the senses is only possible if there is cognisance. Meditation on the soul leads to the concept that the soul is a non-material and spiritual substance. The soul cannot be grasped by the senses, but it is possible to know the soul, if we transcend sense-experience and progress to direct experience.

The Buddha described the self as an aggregate of physical and mental states. Physical and mental states are constituted through cognition, affective states and psychic energy. The momentary character of the world as seen by the Buddha denies the existence of an enduring soul. The Buddha did not, however, accept the materialistic conception of the soul, but recognised the soul itself as consciousness and gave it an important place in his teachings.

The *Upanishads* and the *Bhagavad Gita* indicate that the soul is to be differentiated from the body, the psyche or the mind. The soul pervades the entire universe, but it is indescribable.

The Hindu philosopher saint Sankaracharya believed *Brahma*, the creator and supreme god, and the soul to be identical. Another Hindu thinker, Madhavacharya believed *Brahma* and the soul to be not mere appearances, but both to be equally real. The Sankhya and Nyaya-Vaisesika schools also affirm the independent reality of the soul quite distinct from matter (Devendra Muni 1983: 98-102).

The Jain theory of the soul is rational, and is said to have been crystallised during the period of Parsvanatha (eighth century BCE), since then the theory has remained unchanged. The Jain tradition describes the nature of the soul in ideal and empirical terms. From the point of view of its essential substance it is eternal; from the point of

view of modification, the soul is contingent. The ideal soul is formless, indestructible, beyond measure and cannot be known by the senses. It is all-pervasive with respect to the fourfold infinities: faith, knowledge, bliss and energy. The soul can become independent of the body, although due to its characteristics of expansion and contraction the soul pervades the body that it occupies whether large or small. Its fundamental nature and its number of space-points are not affected by such bondage.

The formless soul acquires a body because of its karmic bondage and through this body it takes apparent form. Through its activity in the empirical world it accumulates further *karma*, unless it progresses on the spiritual path of liberation. When the soul relinquishes one body, it takes with it the subtle luminous and karmic body and forms another body in the next life.

Practically all worldly souls have the same capacity for spiritual development. Yet each one develops in different ways due to the attachment of differing types and quantities of karmic particles, but it has potential of being liberated by self-effort through the process of arresting further karmic attraction, and shedding attached *karma*.

The soul and modern science

Some scientists do not distinguish between mind and soul. They consider mind as an expression of the workings of the brain. Other scientists believe that everything can be explained, including mind and thought, through the operation of physical bodily processes. Jains believe that the mind is both material and non-material, the physiological basis is material and the psychic functions are non-material.

Mental states are not physical. The body influences mental states, but mental states are not physical states, and some scientists have emphasised this qualitative distinction between mental and bodily states. Modern scientists are not clear about the nature and relationship between mind and body; they have not been able to explain psychic states and their relationship to cerebral functioning.

The phenomenal progress of science in the modern age has only been possible because of the functioning of psyche (soul or spirit), which is distinct from the brain, the bodily organ, although the body is a necessary instrument. Science is not clear about how the body, i.e. the brain, generates past impressions or memories.

According to one scientific view, life cannot be produced from inert objects. The life force is real, independent and without a beginning. According to another view, life can be generated from inanimate objects. Marxist theory maintains that the psyche is the qualitative transformation of physical objects, as water is transformed into vapour or ice, so the psyche is produced from changes in physical objects. Marxists have not been able to answer the question: at what stage does consciousness arise and what is its original nature?

Concept of god among Jains

The Jain concept of the ideal soul is associated with goodhood, and Jainism believes in the potential of all to realise it. It does not support the monopoly of godhood by a single Supreme Being or god; hence some Western theologians regard the Jains wrongly as atheists.

Religions have developed concepts of monotheistic or pantheistic gods (with different names in different languages and religions) out of earlier notions of polytheism.

The majority of the world's population follows a number of monotheistic religions, because of their psychological acceptance. The early literature of most Indian philosophies indicates that their atheistic character was later modified into monotheism. Polytheistic Hinduism has gained worldwide importance through its monotheistic variant Vedanta. Some Western philosophies believe that the concept of a god as the creator, destroyer and maintainer of the world, and all-powerful judge associated with qualities such as omniscience, omnipotence and transcendence, does not stand logical scrutiny.

Jainism does not accept a god as creator or ruler, but it does accept that other qualities attributed to god are attainable by all human beings, through their own efforts through shedding *karma*. The liberated state of the soul is called the 'supreme soul' (*paramaatmaa*, *arhat* or *siddha*), having the highest qualities of the four-fold infinities. Jains accept that practically every human being can attain the attributes of a god, and they venerate *tirthankaras*, omniscients and liberated souls as supreme souls or gods. For the Jains, the godhood represents a qualitative character and they believe that all liberated or ideal souls are gods, in contrast to the belief in a single creator god. Jainism encourages all human beings to strive for godhood through following the path of Right Faith, Right Knowledge and Right Conduct. However the godhood is never attainable by divine grace, but only attained through an individual's own efforts.

Chapter 4.8 RELATIVISM

Jains have made ‘relative pluralism’ (*anekaantavaada*), supported by ‘viewpointism’ (*nayavaada*) and ‘statements in some respects’ (*syaadavaada*), the foundation of its philosophy. Relative pluralism promotes a many-sided approach to the problem of the knowledge of the ‘real entity’. It is anti-dogmatic and presents a comprehensive and synoptic picture of the ‘real entity’ from multiple points of view. It affirms that there are different facets of the ‘real entity’ and that they have to be understood from various points of view by the predications of affirmation, negation and indescribability. Thinkers having a singular view in mind can see only one facet of the ‘real entity’, and cannot realise ‘real entity’ in full. According to the German scholar Hermann Jacobi, relative pluralism opens the floodgates to the comprehension of ‘real entity’ not only *in toto* but also in its differing aspects.

Different systems of philosophy have offered a variety of interpretations of the ‘real entity’. There is ambiguity, and there are metaphysical contradictions and confusions. We are at a loss to know which theory of the ‘real entity’ should be accepted. This creates intellectual chaos. For instance, we see varying interpretations of the soul in different philosophies. Some argue it is all-pervasive like space, some maintain that it is atomic in nature, some say that it is the size of a thumb, and some say that it is the product of the elements. Some maintain that consciousness is not a characteristic of the soul but is produced by the metabolic changes of the body, others say that consciousness is inherent in the soul.

These differences arise from a basic outlook on the ‘real entity’. Some take the point of view of synthesis and present the picture of ‘real entity’ in a synthetic sense. They seek unity in diversity, and posit the ‘real entity’ to be One. Others view the ‘real entity’ from an empirical point of view and emphasise diversity in the universe. Some schools of thought consider the ‘real entity’ to be incomprehensible. Thus, there is intellectual incoherence in the study of metaphysical problems.

The Jain theory of relative pluralism seeks to find a solution to this intellectual incoherence. It seeks to find meaning in the diversity of opinions and tries to establish that these diverse views are neither completely false nor completely true. They present partial truths from differing points of view. Absolutism, dogmatism or a singular approach are not inherent in the ‘real entity’, but are due to the workings of the intellect. They are the products of intellectual discrimination. If the intellect is pure in essence then absolutism disappears. The great Jain thinkers Haribhadra’s (eighth century CE) and Yashovijay’s (seventeenth century CE) support to the relative pluralism has been quoted by Devendra Muni in his work ‘A Source Book on Jain Philosophy’. Haribhadra says that the one who develops a synoptic outlook based on the pluralistic attitude is always guided by objective and rational considerations in evaluating the theories of others. Yashovijay says that one who has developed the ‘pluralistic’ outlook does not dislike other viewpoints, but regards them with understanding and sympathy. One who believes in this outlook looks at the conflicting and diverse theories of ‘real entity’ with equal respect (Devendra Muni 1983: p.243).

Relative pluralism states that the nature of the ‘real entity’ should be studied purely from the rational point of view without prejudice or bias. The absolutist attitude is compelling, but it discourages us from accepting the point of view of others.

Truth can be understood in a true and comprehensive way through viewing the differing views of the ‘real entity’ in their proper perspective, and analysing the primary and the secondary points of view and giving them due consideration. The intellectual confusion created by absolutists is removed by relative pluralism. The current political practice of democracy is an application of relativism, for ideally it recognises the validity of different viewpoints. Due to intrinsic value the spirit of relative pluralism cannot be ignored by any school of thought.

The theory of relativism or relative pluralism was developed through a realistic approach to many fundamental philosophical problems. It has been successfully applied to such questions as the definition of ‘real entity’ in terms of permanence through change, and the relationship between the body and the soul. By adopting a pluralistic approach that substance is permanent but that its modes are changeable, the Jains have evolved realistic answers to the problems of permanence and change. Substance, *jiva* or soul is permanent, but its mode, the body of a living being, is changeable.

Aspects of Objects

Jain texts indicate that the infinite facets and nature of an object can be expressed under eight different predications, each of which forms a separate set of relativistic perspectives. These are: substance (*dravya*), location (*ksetra*), relation (*sambandha*), function (*upakara*), mode (*paryaaya*), time (*kaala*), association (*sansarga*), expression in words (*sabda*), meaning (*artha* and *bhaava*).

They should be considered with respect to the self and other entities. We may get a comprehensive picture of an object through a synoptic presentation of these aspects, through a relative perspective. Only when something is examined in all its aspects do we have what is termed a total and comprehensive presentation. Otherwise, the presentation will be partial and will be regarded as a particular viewpoint.

Relative pluralism is the fundamental attitude of mind that looks at the ‘real entity’ from multiple viewpoints. These points of view, called viewpoints (*nayas*), are its partial psychological expression. Relativism is the expression of relative pluralism through logic and predication.

Relativism is the theory of manifold predication encompassing all points of view, in different contexts and from differing viewpoints. It is the expression of the total ‘real entity’. The object of knowledge is of huge complexity. Every object has varying facets. They have to be studied facet by facet. Each aspect of the study forms a viewpoint; the summation of all aspects of study is relativism.

The aim of relativism is to co-ordinate, unify, harmonise and synthesise the viewpoints from all aspects into a serviceable whole, which has a bearing upon the psychological and the spiritual life.

According to this perspective, a judgement is only valid if it encompasses the ‘real entity’ or object as a whole. It is the Jain prescription for the view of an object as a whole. It is holistic in nature. Modern scholars have described it as a devastating weapon to counter absolutist philosophies in a rational and non-violent manner. It argues that judgements about an object must vary according to the observer’s perspective. It shows

the limitations of language and attempts to provide a rationale for describing the representation. It, therefore, develops the capacity for adjustment, accommodation and progress.

Nayavaada

An object has many facets. To have a thorough knowledge and to be able to describe it as a whole, relative pluralism is necessary. One cannot know the whole truth about an object without a relative perspective. But in practice, when we have to describe an object, we speak only about particular aspects of that object. This is not to deny the existence of the other attributes of the object. This particular viewpoint is *naya*. The truth of the ‘real entity’ or the total knowledge of an object may have multiple viewpoints; *naya* describes one of the several characteristics from a particular point of view. As an example, when we want identify a car, we say ‘white Rover’ or ‘blue BMW’ etc.; there is no mention of engine size, number of cylinders, speed or accessories, but our statement does not mean that the car is devoid of other attributes.

Jain seers have classified *nayavaada* from two viewpoints: substantive (*dravya*) and modal (*paryaaya*). The first refers to descriptions of an object with reference to its substantiality, the other with modes or verbal terms used for an object. It is just like gold as a substance and gold as an ornament. There are seven viewpoints. The first four of them belong normally to the first and the remainder to the second category.

Universal Viewpoint (*naigama naya*): refers to the intention or objective rather than actuality. For example, a woman lighting a stove may say ‘I am cooking food’, when asked what is she doing. While her expression refers to her intended objective, she may not actually be cooking food.

Synthetic Viewpoint (*sangraha naya*): This refers to the apprehension of either the generality or the particularity of an object. When importance is given to generality, particularity becomes secondary and vice versa. For example, words like ‘food’, ‘tree’, ‘‘real entity’’ refer to generalising categories involving all foods, trees or ‘real entities’. This generality will involve all substances and modes. The particularised viewpoint gives importance to the specific character of a classification or quality. In the above example, words like ‘protein’, ‘fruit tree’ and ‘living being’ refer to a particular category as they exclude other kinds of foods, trees and ‘real entities’. Thus, this viewpoint refers to the identity of or classification of an object. This viewpoint concentrates on the aspect of unity, and disregards diversity. Thus, this synthetic unity is not absolute. It represents only the relative or a particular aspect of the truth. It is agreed that there are similarities within a classification and among individuals, but their distinctiveness in many respects cannot be excluded.

Conventional Viewpoint (*vyavahaara naya*): This refers to the practical, empirical or particular point of view. It places emphasis on the systematic differentiation of the synthesised object. It takes conventional or popular characteristics of an object into consideration. It gives prominence to particularity over generality, without overlooking that their co-existence is concomitant. It classifies the ‘real entities’ in differing specific categories. It asks: how can there be transparent knowledge of anything without particularity? For example, if one asks someone to bring vegetables from the market, what shall he or she bring? However, if specific vegetables like tomatoes or cucumber are requested, he or she will bring only those items. Thus, particularity has a specific

importance in interpreting the world. Thus, this viewpoint is more specific than the synthetic.

'Pinpointed' Viewpoint (*rjusutra naya*): This refers only to the present state or mode of an object without concern to the past or the future. The present is the only aspect of an entity with which this viewpoint is concerned. For example, if someone has been a rich man in the past, but now is a beggar, the 'pinpointed' viewpoint will recognise him only as a beggar and not as a rich man. This viewpoint is purely particularistic in approach and refers to actual conditions at a particular moment in time.

Verbal Viewpoint (*sabda naya*): This verbal viewpoint refers to the synonymous nature of words, and propounds that these are different meanings of words in respect of their grammatical reference to sense, gender, number, person, case-endings and prefixes/suffixes. It is realised that synonyms have different etymological origins, but they may refer to the same object. There are specific meanings for synonymous words. For example, an earthenware pot or earthenware utensil (*kumbha* or *kalasa* in Sanskrit) refers to the same object. However, they may not be completely identical, and such an identity will be fallacious. Thus every word has an intimate correlation with its meaning, which has implications for that particular object. If words change with respect to gender, number, case etc., this may also involve changes in meaning. Many popular examples may be cited for each case. This viewpoint is more specific than that 'pinpointed' as the verbal designation of an object has definite connotations, despite the fact that the meaning may differ without changing the identity of the implied object. Different synonyms signify different attributes of the same entity.

Etymological Viewpoint (*samabhirudha naya*): This is also a form of the verbal viewpoint. It refers to differences even within the meanings of synonyms based on their etymological origin. There are many synonyms for the paramount god of the heavens (Indra), but they all have different connotations due to their differing etymological roots, even though they imply the same entity. This viewpoint further specifies the connotations of the words and indicates that there may be no correct synonym. Thus this is still more specific when compared with the verbalistic viewpoint.

'Such-likes' Viewpoint (*evambhuta naya*): This refers to the fact that an entity can be designated by a word only when the entity is exercising the activity connoted by the word. For example, the word 'enlightened' (*arhat*) is an appropriate designation for the *tirthankaras* when human and celestials are worshipping them as such. Similarly when using the term *jina* (victor over passions) for the *arhats*. This *naya* is the mode of actuality, it indicates that one cannot use any word for an entity until it qualifies for that activity. The earlier viewpoint does not take the active connotation into account when designating a word. Hence this is still more specific than the earlier viewpoint.

These seven *nayas* are distinguishable from one another by the specificity of their scope, and each succeeding one is dependent on the preceding category. From the view of infinite characteristics of the 'real entity', the viewpoints have numerous divisions. They are inter-dependent, and their harmonious combination paves the way to finding the truth of an object. Thus, *nayavaada* shows the way to reconciling differing viewpoints and their harmonisation. *Nayas* reveal only a part of the totality and *nayavada* is the analytical method that investigates a particular standpoint of the totality (Kalghatgi 1988: p.109). Synthesis of every viewpoint is a practical necessity. *Syaadavaada* makes this synthesis possible by retaining the relative importance of each viewpoint.

Syaadavaada

The term *syaadavaada* is derived from two roots: *syat*, meaning ‘in some respect’, and *vada*, meaning ‘statement’; thus, ‘statements in some respect’. It will be denoted by the term ‘relativism’. The Jain philosophers point out that the comprehension of the ‘real entity’ cannot be achieved by merely formulating certain simple, categorical propositions. The ‘real entity’ is complex; any one simple proposition cannot express the nature of the ‘real entity’ in its totality.

That is why the term *syat* (‘in some respect’) is appended by Jain philosophers to the seven propositions concerning the ‘real entity’, indicating that affirmation is only relative, from some point of view and with some reservations, and is not in any sense absolute. It is not enough that problems about the ‘real entity’ are merely understood from differing points of view, but such understanding must be expressed truly and correctly. This is met by the doctrine of relativism. Relativism comprehends the object of knowledge, despite its being complex embracing an infinity of modes; that the human mind is of limited understanding; that human speech has its imperfections when expressing the whole range of experience; and that all our statements are conditionally or relatively true. Hence, every statement must be qualified with the term *syat*, ‘in some respect’, to emphasise its conditional or relative character.

Seven Predications of *Syaadavaada*: Jainism states that an infinite faceted object can be described by seven possible statements or predications, seemingly contradictory but perfectly true. Because of its seven-foldness, the theory is known as the ‘theory of seven-fold predications (*sapta-bhangi*)’. The seven predications are formulated on the basis of three fundamental postulates: affirmation, negation, and indescribability, and their permutations and combinations. Jain philosophers believe that these seven modes of predication together give us an adequate description of the ‘real entity’. They are shown in the table 4.8 below.

Table 4.9 The seven-fold expressions for a description of an entity or an event.

(i) <i>syad-asti</i>	in some respects, it is	affirmation
(ii) <i>syad-nasti</i>	in some respects, it is not	negation
(iii) <i>syad-asti-nasti</i>	in some respects, it is and it is not	affirmation- cum-negation
(iv) <i>syad-avaktavya</i>	in some respects, it is indescribable	indescribable
(v) <i>syad-asti, avaktavya</i>	in some respects, it is describable and is not	combination of (i) & (iv)
(vi) <i>syad-nasti, avaktavya</i>	in some respects, it is not and is indescribable	combination of (ii) & (iv)
(vii) <i>syad-asti-nasti avaktavya</i>	in some respects, it is and is not and is indescribable	combination of (i), (ii), (iv)

Significance of Relativism: Relativism and ‘viewpointism’ are complementary. Whereas ‘viewpointism’ emphasises an analytical approach to the ‘real entity’, pointing out that different viewpoints are possible, relativism stresses the synthetic approach to the ‘real entity’, reiterating that the different viewpoints together help us in comprehending

the 'real entity'. The relativism guides us in matters of physical experience, where it is impossible to formulate the whole and complete truth and in matters of transcendental experience where language is inadequate in describing everything. It provides a comprehensiveness of approach to these problems, inculcating rational, tolerant and sympathetic considerations towards other viewpoints. The twenty-first century may be an age of pluralism of religious teachings, and for social living in the world, and it is possible that the practical applicability of Jain relativism and its scientific and philosophic wisdom may be of value to the wider communities throughout the world.

Chapter 4.9
SPIRITUAL DEVELOPMENT

Very few persons are on the path of spiritual progress. The general population lacks both Right Knowledge and Right Conduct and is busy satisfying temporary pleasures of the senses. Their life is governed by drives and passions such as anger, pride, deceit and greed. They have fears, such as the fear of losing possessions, status, family, society and health. This phenomenon is due to the karmic bondage of the soul, which obscures its true characteristics. Liberation from karmic bondage, to uncover the true nature of the self, is the goal of spiritual development. The journey from the embodied soul to the liberated soul is traversed through the medium of moral and intellectual preparation. Jain scriptures have described the graduated stages on this virtuous path.

Stages of spiritual development

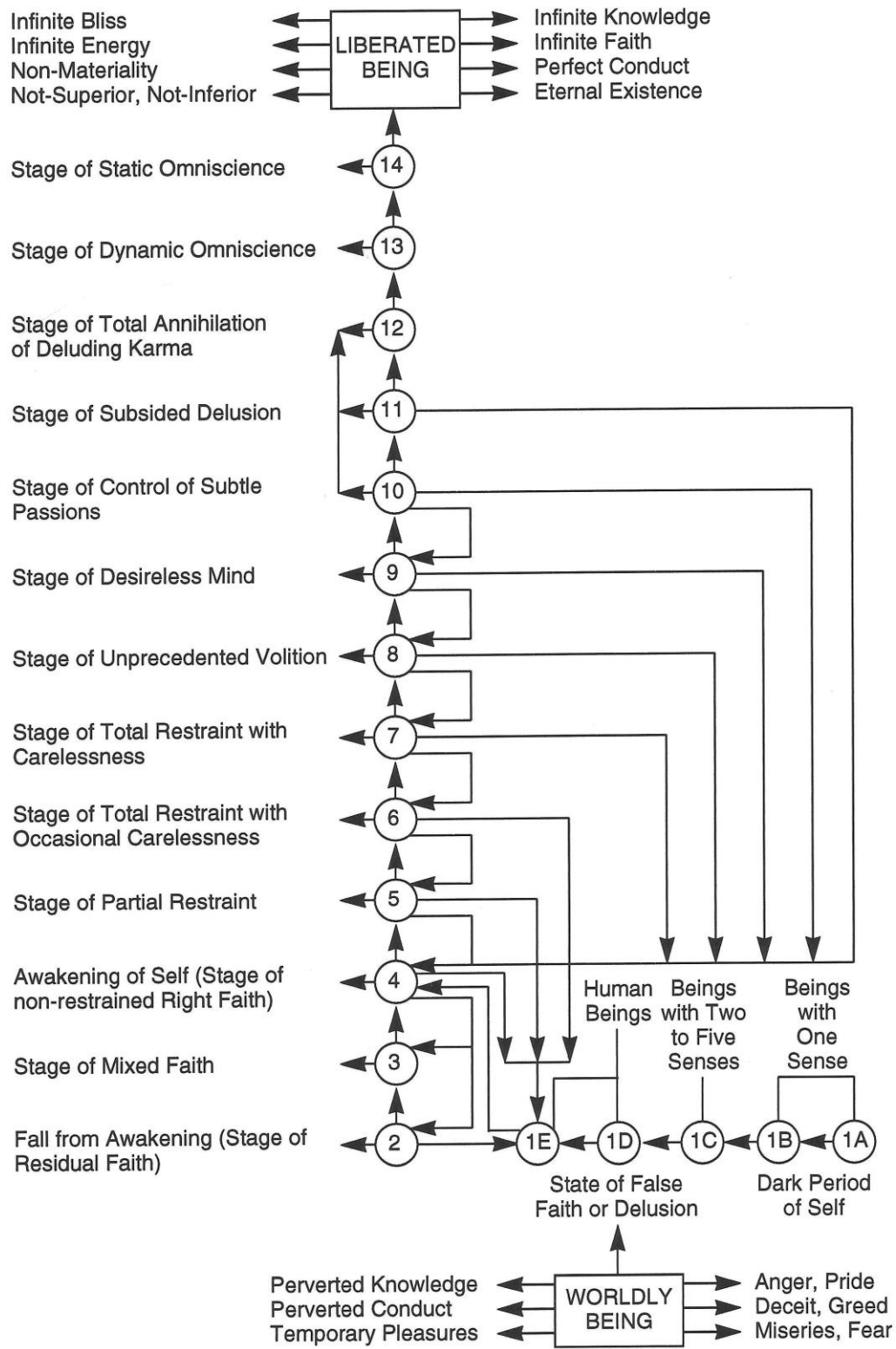
There are fourteen stages of spiritual development, known as *gunasthanas*.

1 The Dark Period of Self: The first is called the ‘stage of false faith or delusion’ (*mithyaatva*). At this stage the worldly soul remains in a perpetual state of spiritual ignorance due to deluding *karma*, which engenders a complex state of perverted beliefs and conduct. The dominance of a spurious faith precludes the self from any inclination towards the path of liberation.

Delusion vitiates Right Knowledge and Right Conduct. People may possess both extensive knowledge and moral conduct, but a spurious faith does not allow them to destroy the hostile elements of the soul and to proceed towards spiritual development. Thus the darkest period for the self is when it is overwhelmed by a spurious faith that obstructs all spiritual endeavour. It is a state of spiritual slumber, when one does not recognise one’s delusion. The soul tied to this stage identifies itself with bodily colour, physical frame, race, sex, caste, creed, family, friends and wealth. It is constantly obsessed with the fears of losing possessions, family, friends and health, and is tormented by the thought of death.

A bogus faith makes one accept a miss-construed religion as the right religion, a false path as the right path, the materialistic body as the soul, the non-saintly person as the saint, the unemancipated as the emancipated, and so on. Jain seers have described this deluded spiritual stage as the ‘state of external self’. In this stage there will be some souls who never triumph over this darkness, never achieve liberation, and are known as ‘ones who are incapable of liberation’ (*abhavya*). They have a bogus faith and misconstrue the nature of things (*Tattvartha Sutra* 1974: 2.7). Others who also occupy this stage have inclinations towards spiritual development, as they are learning towards the path of Right Faith and do not commit intentional sinful acts. They do not attach undue value to the worldly life and maintain vigilance over whatever they do. The spiritual darkness of those with an inclination towards spiritual development is not as intense as that of the welcomers of transmigratory existence. From the first stage, if individuals are successful in removing the effects of faith-deluding *karma* and develop Right Faith, they can rise to the fourth stage. They can fall from the fourth to the third, second or first stage if the effects of faith-deluding *karma* reappear, as is described below.

Figure 4.10 The fourteen stages of spiritual development.



2 (*sasvaadan samyagdristi*). If spiritual conversion is due to the total annihilation of faith-deluding *karma*, the self progresses to higher stages. But if spiritual conversion is consequent upon the subsidence of faith-deluding *karma*, within forty-eight minutes the self falls to the lower stages or remains at the same stage, emerging with certain defects ordinarily not recognisable.

In 'subsidential right faith', the four passions and faith-deluding *karma* (false faith, righteous, and righteous-cum-false-faith) subside. When the bogus faith re-emerges, the self again descends to the first spiritual stage and darkness overwhelms it.

3 The Stage of Mixed Faith: The third stage is called the 'stage of mixed faith' (*misra*). This is a mixed stage of awakening and residual faith. If the righteous-cum-spurious faith re-emerges, the self falls to the third spiritual stage wherein total scepticism as regards spirituality prevails, and there is a mixture of right and wrong attitudes without firm belief. If there is a rise of the passions, the soul sinks to the second stage. When awakening arises again, in either the second and third stages, the soul may advance to the fourth stage.

4 Awakening of the Self: The fourth stage is called 'stage of non-restrained Right Faith' (*avirata samyagdristi*). Spiritual awakening is consequent upon the teaching of those who have realised the Right Faith or are on the path of self-realisation. The aspirant acquires the right attitudes and attains firm conviction in the true self and 'real entity'. At an opportune time, delusion is destroyed and one feels spiritual joy and bliss. The spiritual conversion is to be distinguished from a moral and intellectual conversion. Even if individuals in the first spiritual stage are endowed with the capacity for intellectual and moral achievements, they cannot be said to have dispelled the spiritual darkness. Some of those incapable of liberation, which have attained substantial intellectual knowledge and moral uplift, exemplify this sort of life without spiritual conversion. Thus the flower of spiritual development does not blossom by mere morality and intellect, but requires spiritual sustenance as well. They practise universal compassion, do not hanker after worldly wealth and pleasures, show no feeling of disgust at bodily conditions caused by disease and are free from all fears. They have deep affection for spiritual matters, strengthen the conviction of those who are faltering, and disseminate spiritual teachings through the means best suited to the time and place.

5 Spiritual Cleaning: The fifth stage is called the 'stage of partial restraint' (*desavirati*). In this stage the aspirant takes the twelve vows of a householder. After dispelling the dense and intense darkness caused by faith-deluding *karma*, the awakened self purges the conduct-deluding *karma*. In the fifth spiritual stage, householder aspirants are unable to avoid hurting one-sensed beings.

They adopt the five minor vows along with the seven supplementary vows of ethical behaviour, in order to sustain the central virtue of *ahimsaa* as far as possible. This stage of the journey of the self has been called the spiritual stage of 'partial restraint' since here aspirants avoid intentional violence to two to five-sensed beings. They cannot avoid violence in their worldly duties and as part of the duty of self-defence, but this violence is unintentional and they feel sorry for it. Thus a householder's life is a mixture of virtue and vice. It does not have the same purificatory quality as pursued by ascetics.

6 Total Restraint with Occasional Carelessness: The sixth stage is called the 'stage of total restraint with occasional carelessness' (*pramatta samyati*). From the fifth stage, aspirants are motivated to gradually renounce the householders' life and to become

ascetics. They observe five major vows, five types of carefulness and the three guards. They practise internal and external austerities with special attention to self-study, devotion, and meditation; and avoid violence to all living beings, as far as is humanly possible.

As ascetics, they accept food by begging, eat only a little, require little sleep, endure hardship, practise universal friendship, adhere to spiritual progress, and avoid acquisitions, associations, and activities that may harm any living being. They observe the vows of total restraint (*sarvavirati*), but show occasional lapses in their restraint.

Illumination

7 Total Restraint with Carefulness: The seventh stage is called the ‘stage of total restraint with carefulness’ (*apramatta samyati*). Aspirants keep themselves away from obstacles in observing their vows.

8 Unprecedented Volition: The eighth stage is called the ‘stage of unprecedented volition’ (*apurva karana nivritti*). Aspirants prepare themselves for the destruction or subsidence of the remaining part of the deluding *karma*. They continue to be attentive and exercise total restraint on their spiritual journey.

9 Desireless Mind: The ninth stage is called ‘stage of desireless mind’ (*anivritti karana*). Aspirants destroy or subdue the *karma* resulting from six types of quasi-passions and passions such as laughter, attachment, hatred, fear, grief and aversion. They progress towards controlling the mind but still have subtle passions.

10 Control of Subtle Passions: The tenth stage is called ‘stage of control of subtle passions’ (*suksama samparay*). Aspirants at this stage are freed from the remaining passions by subduing or annihilating them.

11 Subsided Delusion: The eleventh stage is called the ‘stage of subsided delusion’ (*upasaant moha*). Owing to the subsided passions gaining strength, the illuminated consciousness of the dangerous eleventh stage falls to the lowest stage of bogus faith or to the fourth stage of non-restrained Right Faith. As a result, the ecstatic awareness of the transcendental self is negated and a sense of darkness envelops the aspirant. In this stage aspirants subdue delusion completely, but when dormant passions become operative, aspirants may regress. If they annihilate the dormant passions, they can rise to the twelfth stage.

12 Total Annihilation of Deluding Karma: The twelfth stage is called the ‘stage of total annihilation of deluding *karma*’ (*ksina moha*). In this stage, aspirants ascend higher and higher by destroying all delusion.

These spiritual stages from the seventh to the twelfth are stages of meditation or the stages of illumination. It is to be noted here that the self oscillates between the sixth and the seventh spiritual stage many thousands of times, and when it attains equanimity, it strenuously prepares itself for either subsiding or annihilating the conduct-deluding *karma*. This oscillation is the result of the struggle between carelessness and carefulness. By the time aspirants reach the stage of careful restraint, they have developed a power for spiritual progress and meditation on the soul. It is through the aid of deep meditation, where external environments cannot affect them that the soul sheds its *karma* speedily. The aspirants now pursue the higher path.

In consequence, they arrive at the eighth and the ninth stages where the state of profound purity exists. In the tenth stage only a subtle greed can disturb the soul. The

soul subdues even this subtle greed at the eleventh stage and thus absolves itself from the rise of all types of passions. If the self follows the process of annihilation instead of subsidence, it rises directly from the tenth to the twelfth stage. Here the conduct-deluding *karma* is destroyed instead of being merely subdued. It is said that meditation produces supreme ecstasy in a spiritual aspirant, who is firmly established in the self. Such an ecstatic consciousness is vigorous enough to nullify the residual *karma*, and the aspirant remains unaffected by the external environment.

Transcendental life

13 Dynamic Omniscience: The thirteenth stage is called the ‘stage of dynamic omniscience’ (*sayogi kevali*). This process consists of two stages: The first stage of ‘dynamic omniscience’ is where the obscuring *karma* is shed, but bodily activity continues. The ‘static omniscient’ stage is where all bodily activities cease. The worldly soul, after passing through the stages of spiritual conversion, now arrives at the sublime destination of liberation by ascending the rungs of the spiritual ladder. In the thirteenth stage the soul possesses dispassionate activity and omniscience. This is a supernormal state of existence and an example of exemplary life upon earth.

14 Static Omniscience: The fourteenth stage is called the ‘stage of static omniscience’ (*ayogi kevali*). In the fourteenth stage the soul annuls all activities, but preserves omniscience and other characteristics of the pure soul. The soul stays in this stage for a very short time, sheds the remaining non-obscuring *karma* and becomes liberated. After the fourteenth spiritual stage the soul leaves the body and shoots upwards like an arrow, reaching the apex of the universe (*siddha silaa*) in a fraction of a second, and resides there with the other liberated souls. It possesses infinite knowledge, faith, bliss, spiritual energy, and perfect conduct. It is free from its association with any form of matter; is neither heavy nor light, and is eternal.

The fourteen spiritual stages present a definitive road with well spaced marker, leading to the ultimate goal of spiritual perfection (Mardia 1990: pp. 54-64; Sogani 1977:pp.119-132).

Chapter 4.10 THE COSMOS

Thinkers throughout the ages have explored the nature of the universe, Jain thinkers no less than any others. Over the centuries a specifically Jain picture of the cosmos was developed and elaborated in great detail, and it figures extensively in traditional Jain art and forms a symbolic background to the Jain explanation of the meaning of life.

There are a large number of texts about the cosmological concepts of the Jains. The earliest canon contains cosmological references. There are specialised texts composed between the third and thirteenth centuries CE in which the Jain universe is described in detail. These include: the ‘Treatise on three worlds’ (*Triloka Prajnaapti*); the ‘Treatise on the Sun’ (*Surya Prajnaapti*); the ‘Treatise on the Moon’ (*Candra Pragnaapti*); the ‘Summary of three worlds’ (*Trilokya Saara*); the ‘Illumination of three worlds’ (*Trilokya Dipikaa*); the ‘Treatise on Jambudvipa’ (*Jambudvipa Pragnaapti*); the ‘Treatise on Realities’ (*Tattvartha Sutra*), the ‘Summary of Jain geography’ (*Ksetra Samasa*); and the ‘Treatise on Jain cosmology and geography’ (*Bruhat Sangrahani*).

The universe as conceived by the Jain tradition has two parts: one occupied by entities and the other unoccupied space, the whole being infinite in extension and time. The infinite unoccupied universe of empty space surrounds the occupied universe.

The occupied universe is imagined as being of human shape with three distinct parts: upper, middle and lower - each supporting specific worlds. (The traditional image of the occupied universe is shown in figure 4.10). There is an area, referred to as a ‘channel’ (*trasa nali*), which extends in a narrow band throughout the length of the occupied universe. It has the height of fourteen ‘ropes’ and a width of one ‘rope’ (*rajju*), a measurement of immense width.

This measurement is defined as the distance covered flying non-stop for six months at a speed of 2,057,152 *yojanas* per second. (A *yojana* is equal to about 6 miles). For astronomical calculations Jains use the unit of a *pramaana yojana* (1,000 *yojanas*). This is the *yojana* used throughout this chapter. Mobile beings live in the *trasa nali*, while immobile beings may live both inside and outside it. Three layers: dense water, dense air and thin air surround the whole-occupied universe respectively. Beyond these lie empty space. The *trasa nali* extends the entire length of the occupied space, fourteen *rajjus*. Occupied space is widest at its base, seven *rajjus*, and then tapers to a constricted centre with a width of one *rajju*. From the centre upwards it increases in width to a maximum of five *rajjus* and then tapers again to the apex which is one *rajju* wide.

The upper part of the occupied universe, the ‘upper world’, is occupied by celestial beings. Humans, animals and plants, astral bodies and lower kinds of celestials (*vyantars* and *bhavanvaasi*) occupy the ‘middle world’. The ‘infernals’ reside in the ‘lower world’.

Figure 4.11 The traditional Jain view of the occupied universe

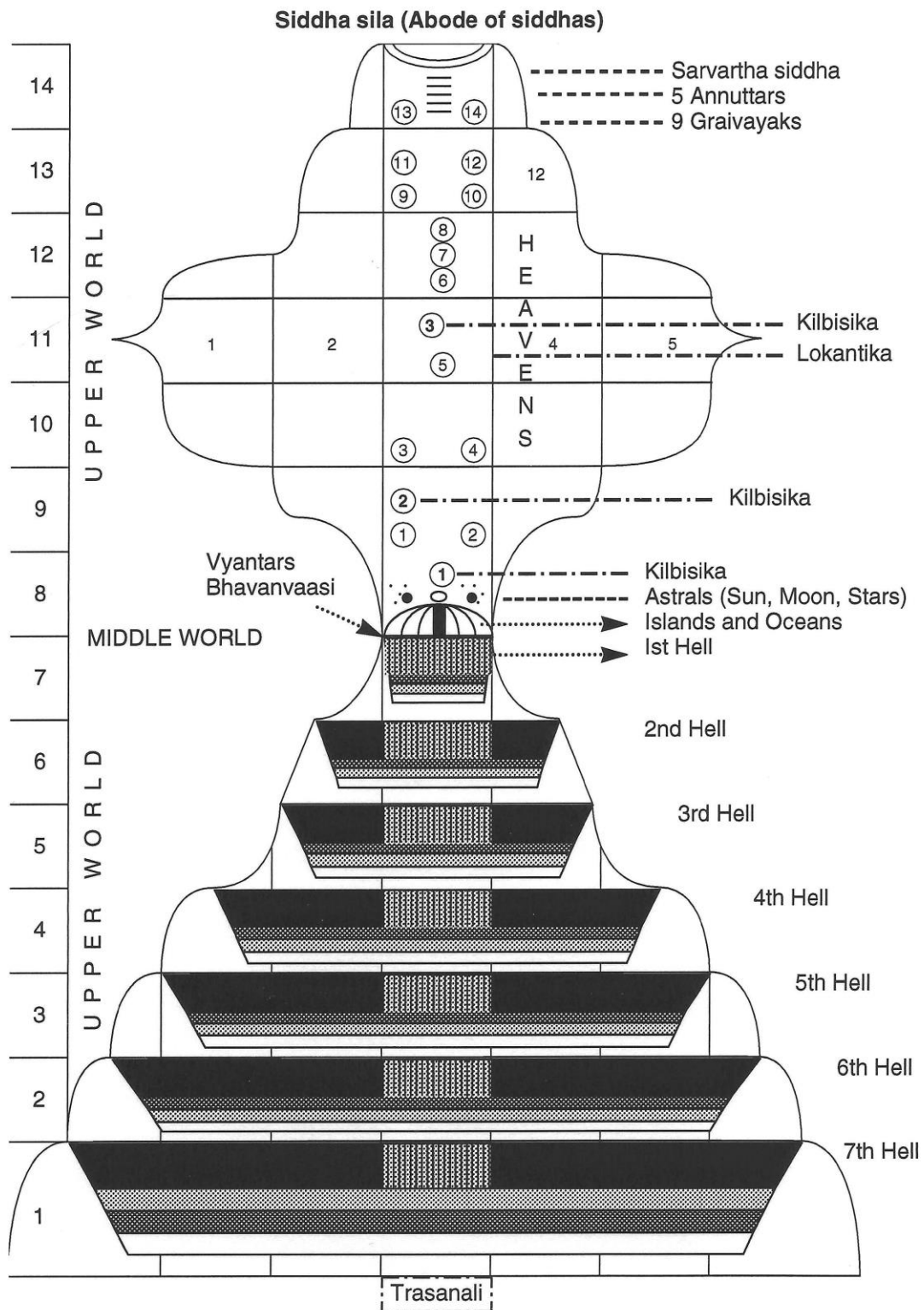


Figure 4.12 Sectional diagram of the traditional Middle World, showing the two-and-a-half continents inhabited by humans.

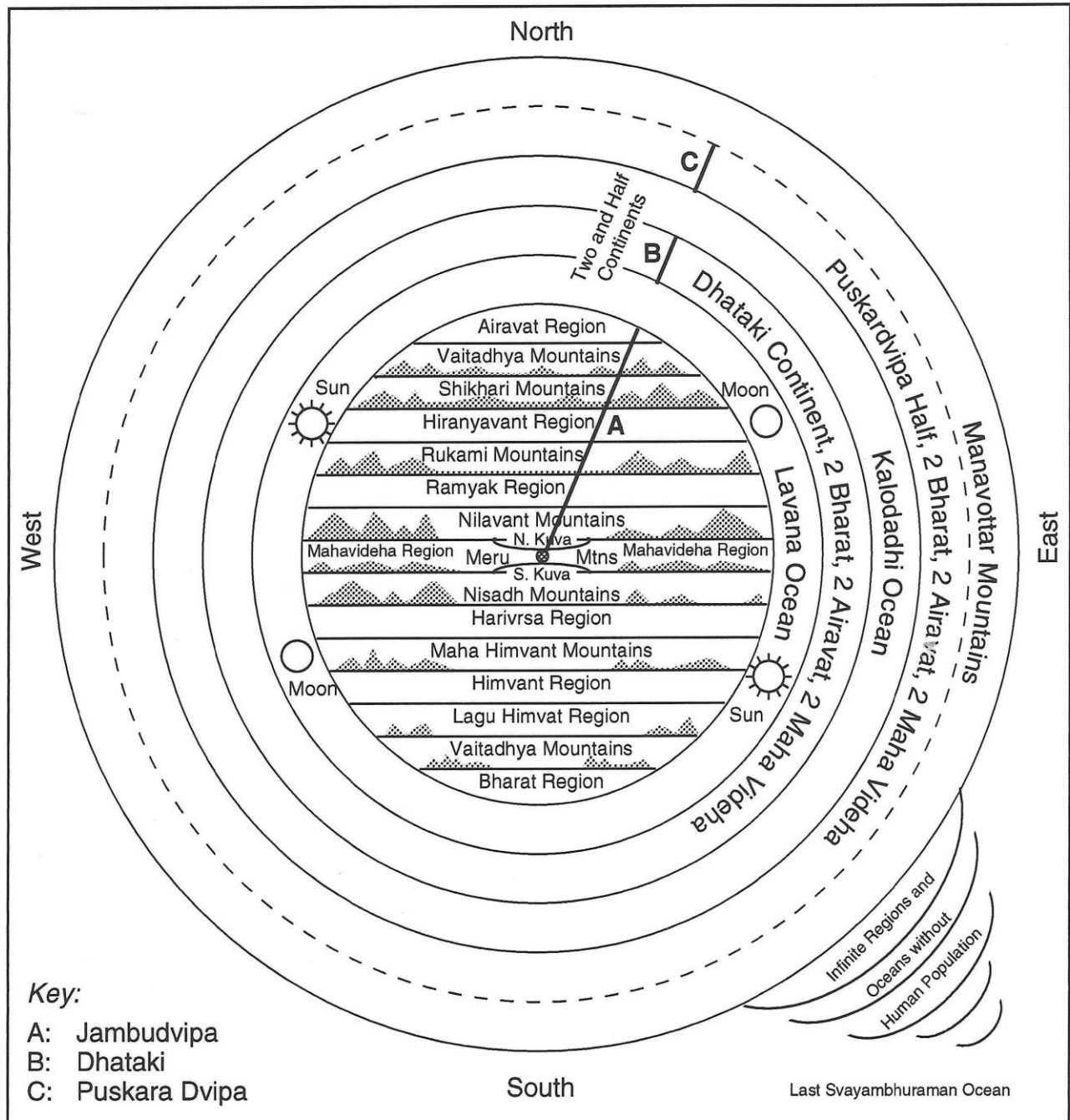
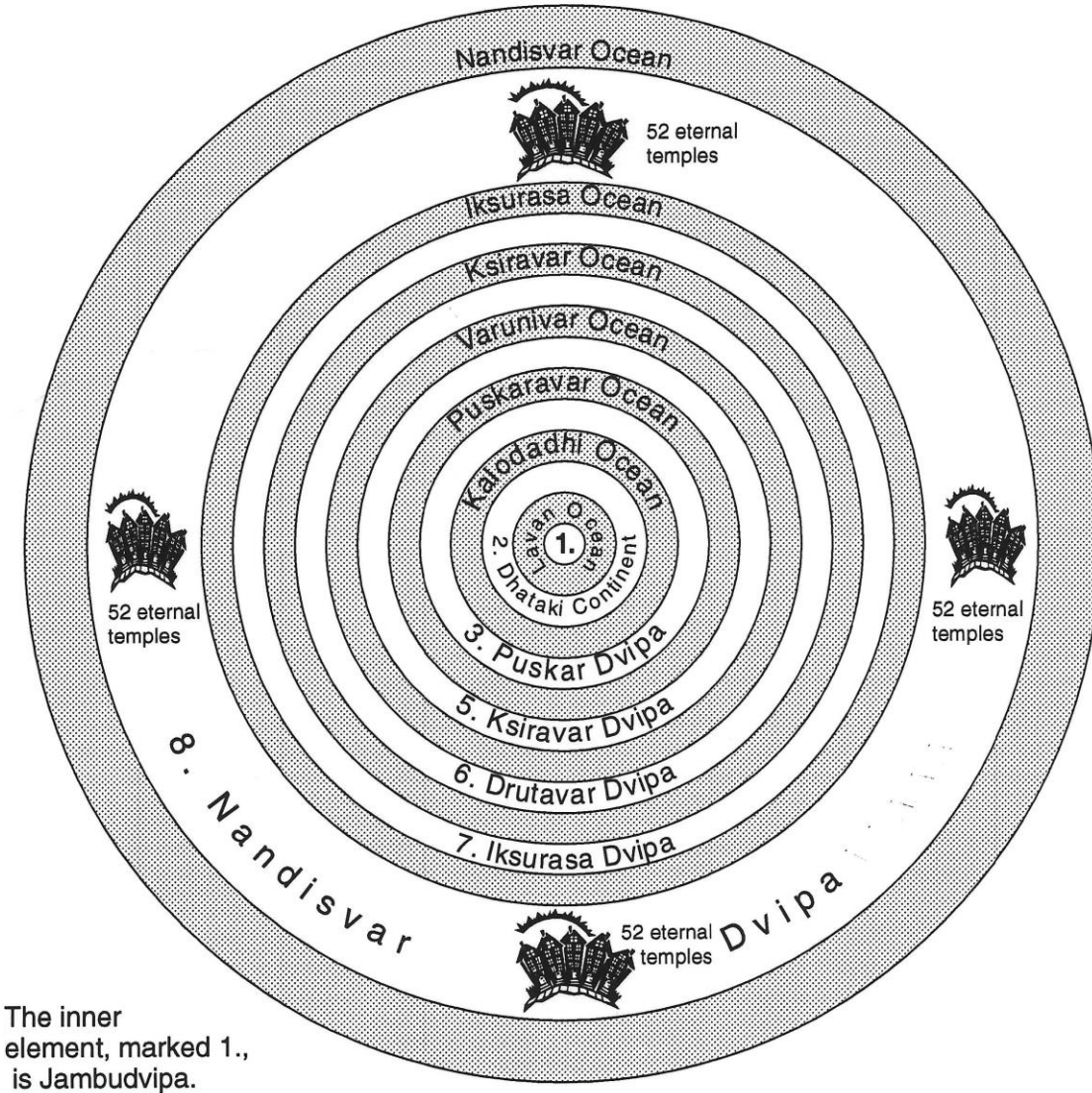


Figure 4.13 ‘Map’ showing the relative positions of Jambudvipa and Nandisvar Dvipa which has the four groups of fifty-two eternal Jain temples.



The Lower World and Infernal Beings

The largest area of the occupied universe is the lower world. Certain types of celestial beings, opposed to good, live here with infernal beings. The lower world is seven *rajju*s high (or long). It consists of a stack of seven infernal regions, one above the other, and each one smaller than the one below.

Each level of the lower world is one *rajju* high and is surrounded and supported by layers of dense water, dense air and thin air. The top and bottom of each of the seven hells, two zones, a few thousand miles high, are uninhabited. The scriptures give names to each of the hells. They are, from top to bottom:
 First hell: ‘illuminated like jewels’ (*ratnaprabhaa*)
 Second hell: ‘illuminated like gravel’ (*sarkaraaprabhaa*)
 Third hell: ‘illuminated like sand’ (*vaalukaaprabhaa*)
 Fourth hell: ‘illuminated like mud’ (*pankaprabhaa*)
 Fifth hell: ‘illuminated like smoke’ (*dhumaprabhaa*)
 Sixth hell: ‘illuminated like darkness’ (*tamahprabhaa*)
 Seventh hell: ‘illuminated like deepest darkness’ (*tamastamah prabhaa*).

The misery of the beings inhabiting the hells is the result of their *karma*. Only those creatures, human or animal, which have earned demerit because of evil actions, go to the lower world, from where they obtain rebirth as plants, animals or humans. After the realisation of their hellish-body producing *karma*, they are reborn in one of the above destinies, which depends upon the new body-producing *karma* acquired in the hellish life.

The seven regions of the lower world become gloomier and more unpleasant as one travels down. These regions are filled with pain and suffering - extremes of cold and heat, and interminable hunger and thirst. The lower world begins 900 *pramaana yojanas* below the base of Mount Meru (the central point of the continent on which humans live). Infernals are not born from the womb, but they come into being spontaneously in a narrow-necked vessel. They are removed from the birth vessel by evil celestial beings (*parama dhaamis*). Their bodies are broken when removed from the vessel, but they reconstitute themselves, just as drops of mercury flow back together. Their bodies are made of inauspicious particles of matter and are capable of adapting to any shape or size, and they possess a perverted form of clairvoyant knowledge. Most of them spend their time in conflict with one another. Infernals are not reborn as infernals, because of the realisation that their *karma* and resultant suffering burns away much of their bad *karma*. Some are reborn as lower forms of life such as plants, birds or animals, and others who suffer the results of their *karma* with equanimity are reborn as humans.

The Lower World and Celestial Beings

The uppermost hell of the lower world is the residence of the lowest category of celestials called the ‘residential’ (*bhavanvaasis*), brilliant, charming, gracious and playful, each with gems, weapons and distinctive insignia. There are ten classes of ‘residential’ celestials, each further divided into two groups, northern and southern, both ruled over by a celestial sovereign (*Indra*). The *asuras* belong to this category.

Celestial beings are not born from the womb but come into existence spontaneously on a bed of flowers. Their bodies are made from auspicious particles of matter, and they can change their size and shape of their bodies at will. Their ‘real’ form is that of young people, both male and female, and they retain this youthfulness. They have a long lifespan, but six months before the end

of their lives, the garland of flowers which they wear withers signifying the end of their celestial life. They feel miserable because of the thoughts of their future rebirth *in utero*, as an animal or human. They resemble the rich who enjoy wealth, but cannot control themselves. Those few who live an ethical life are born as human beings that can progress towards liberation. Celestial beings can be jealous of other celestial beings that are superior to them. Celestial beings have varied forms of clairvoyant knowledge and tremendous power over the material universe.

The Middle World and Celestial Beings

‘Peripatetics’ (*vyantaras* and *vaana vyantaras*), a second group of celestial beings, live in the middle world, 100 *yojanas* above the first hell and 100 *yojanas* below the earth. They lodge in hollows in rocks or in forests in the three worlds, and come of their own accord to help or bless humans. The peripatetics are divided into eight groups and each has sub-groups. They are recognisable by their different emblems, and two Indras, with their retinues of princes, ministers, courtesans, bodyguards, police, troops, citizens, servants and country people, command each group. The minimum lifespan of celestials is ten thousand years. Humans can control them through the meditative recital of certain *mantras* and, if controlled, they serve those people. The names of the different groups of the peripatetics described in the Jain scriptures are *pisach*, *bhuta*, *yaksa*, *raaksasa*, *kinnara*, *kimpurusa*, *mahoraga*, *gaandharva* and others.

Astral Celestials

Astrals are the third group of celestial beings found in the middle world, very high above the earth. These celestial beings: suns, moons, planets, constellations and stars, are known as ‘astrals’ (*jyotiskas*) as they shine brightly and light the world. It is said that these astral beings have celestial cars and chariots to transport them in and outside the palaces in which they live. We perceive these celestial vehicles and palaces by their luminescence and the radiation of heat.

These celestials reside in the area 790-900 *pramaana yojanas* above Mount Meru. Their movement causes days, nights, eclipses, solstices and other astronomical phenomena with which the human world is familiar. Their movement is said to affect the destiny of individuals in the human world. Jain geography describes a large ‘continent’ known as *Jambudvipa* or Jambu in the middle world. Our earth lies in the southern part of the Jambu continent. Jain texts claim that this continent has two suns and two moons. Many oceans and other continents, which are larger, surround the Jambu continent. These have an even greater number of suns and moons.

The Upper World and Celestial Beings

The fourth and highest groups of celestial beings inhabit the upper world, which is seven *rajjus* high. They live in the palaces of paradise. They are called the ‘celestial-charioteerones’ (*vaimaanikas*). They normally live in the heavens (*kalpas*) of the upper world. These celestial beings can be either ‘born in paradises’ (*kalpopapanna*) or ‘beyond the kalpas’ (*kalpaatita*). Jain texts describe fourteen heavens. *Kalpopapannas* live in the first twelve heavens, where they

have a social structure of princes, ministers, courtesans, bodyguards, police, troops, citizens, servants and country people. *Kalpaatitas* are themselves like 'heavenly kings' and do not have need of any social structure. Their needs are fulfilled simply by their wishes. The first twelve *kalpas* are symbolised by animals: deer, buffalo, boar, lion, goat, leopard, horse, elephant, cobra, rhinoceros, bull and antelope.

Occasionally, celestials pass from one part of the world to another. Sometimes they pay visits to those who were their friends in earlier existences, either to guide them or to help them in the consecration ceremony of a recently born humans designated to be *tirthankaras*. Sometimes they are pleased with the sincere devotion to them and may help their devotees with material wealth. They possess miraculous chariots in which they travel, hence their description in Jain texts is as 'celestial-charioteer'.

The serenity of the inhabitants of the paradises increases gradually as one goes upward through the levels of the upper world. Their lifespan, power, radiance, morality and the sphere of their sensory and supersensory knowledge, differentiate celestial beings from each other, which increase proportionally as one moves up the ladder of the heavens.

Female celestials are born only in the two lowest heavens. Their movements are restricted as far as the eighth paradise. The sexual enjoyment of the two lowest celestial beings is similar to that of humans. The higher the level of the celestial beings, the more subtle is their sexual life. It is sufficient for them to touch, or to see or simply to hear goddesses, to satisfy their sexual urge. The celestials of the tenth and eleventh paradises can satisfy their urges by imagining the object of their desires. Finally, beyond the twelfth paradise they are rid of their passions. They are pure, satisfied and serene.

The first four and the last four paradises are usually grouped in pairs. The celestial world also contains matter and darkness, since water and vegetable particles arising from one of the large seas of the middle world spread right up to the fifth heaven, *Brahmaloka*. In this level of the fifth heaven, eight dark masses (*krisnaraajis*), or conglomerations are found. In these masses are the lower forms of life, every living being is born several times on the cycle of transmigration. In it *asura* and *naaga* celestials produce rain or thunder. The nine 'gods of the limits of the world' (*lokaantikas*), the guardians of the four cardinal directions, and the four intermediate directions and the zenith. reside in the fifth heaven.

There are sixty-two layers of 'celestial chariots' in the heavens and beyond, arranged to prevent collisions. Jain texts describe thirteen layers in *Saudharma* and *Isaana*, twelve in *Sanatkumara* and *Mahendra*, six in *Brahmaloka*, five in *Lokaantika*, four in *Mahasukra*, four in *Sahasrara*, and then four in *Anata* and *Pranata*, and four more in the *Aarana* and *Acyuta* regions of the heaven. There are nine layers in *graiveyakas* and a single layer in *anuttara*.

The nine *graiveyakas* and the five 'unsurpassables' (*annuttaras*) reside in the thirteenth and fourteenth heavens. *Annuttaras* are very close to that final perfection which they will attain after two human births. Under the crescent of *siddha silaa*, the 'all-accomplished' celestials (*sarvarthasiddha*) reside and they

will be reborn just once as humans, since human existence is the only one through which one may attain liberation.

Jains believe that rebirth is dependent on the merit and demerit acquired in previous lives, and on the maturing of attached *karma* to the soul. Humans and five-sensed animals have the possibility of attaining heavenly life in the upper world. The celestials and the infernals are not reborn as celestials. Ascetics, whether Jains or not, who venerate spiritual teachers and their doctrine, wear the insignia of their religion, repeat and teach the scriptures to the laity, and who observe Right Conduct (but do not have Right Faith) can be reborn up to the ninth heaven.

The Middle World

The middle world is the region from where the soul can attain liberation. Jain cosmology pictures the middle world as a flat, elliptical disk, one *rajju* wide and 100,000 *yojanas* high. It is made up of concentric rings of ‘continents’ and ‘oceans’ as diagrammatically shown in figure 3.2. In the centre of the middle world is the Jambu continent with a diameter of a hundred thousand *yojanas*. A salty ocean (*lavana-samudra*) of twice the area of the Jambu continent surrounds it. *Lavana-samudra* contains four vast receptacles (*paataala*), at the four cardinal points, which function to produce tides along with *velamdhara* mountains (found in the salty ocean) to regulate the sea. *Paataalas* are the abode of the *kaala* and *mahaakaala* groups of divinities. This ocean is itself surrounded by the *dhaataki* continent, around which lies the ocean of *kaalodadhi samudra* and the *pushkarvar* continent. A range of mountains called *manusottar* divides this continent. Human beings and animals inhabit *jambudvipa*, *dhaataki* and half of the *pushkarvar* continent. These two and a half continents mentioned in Jain geography are 4.5 million *yojanas* in diameter. There are more continents and ocean surrounding one another, represented in Jain cosmology as concentric circles, the last one being an ocean of immense size called *svayambhuraman*.

The eighth concentric ring is the continent of *nandisvaradvipa*, where, fifty-two eternal *Jina* temples are situated as shown in figure 4.11, celestials go to worship the *jinās* at the time of the *kalyanakas* of the *jinās*, auspicious events in the lives of the *jinās*, and *atthai mahotsava*, an eight-day celebration of rituals and *pujaas*. The *nandhyavarta* diagram, an elaborate *swastika* design, formed from rice grains by most Jains during temple worship, reflects veneration of those holy places. Rare accomplished humans may travel as far as *nandisvaradvipa*. Occasionally, humans can be found beyond the two and a half continents if celestials take them there, but no human being can experience birth or death beyond these continents.

The Jambu continent is the region we inhabit. In its centre is Mount Meru, 100,000 *yojanas* high (1,000 *yojanas* below the earth and 99,000 *yojanas* above the earth). Its base-diameter is 100,000 *yojanas*, which reduces to 1,000 *yojanas* at its peak. The surface is divided into four terraces at different heights, each terrace having a lush and environmentally pleasing forest, parks full of flowers, trees, forests, palaces and temples and are named after the forest of ‘prosperous trees’ (*bhadrasal van*): ‘pleasing’ (*nandan van*), ‘flowery’ (*somanas*

van) and ‘pink-flowery’ (*padnuka van*). There is a pinnacle on the fourth terrace with *jina* temples at its four corners, and there are four crescent-shaped rocks on which newborn *tirthankaras* are bathed.

The Jambu continent has many rivers. It has six mountain ranges of different colours crossing the Jambu continent from east to west. They divide it into seven regions or countries. The seven regions are: *Bharat*, *Airavat*, *Hemvat*, *Hairanyavat*, *Hari*, *Pamyak* and (*Mahaa*)*videha*. Each region is presided over by a deity named after the region itself. *Bharat* is in the south and *Airavat* is in the north, both of similar size and constituents. The two and a half continents are called the ‘land of action’ (*karmabhumi*), where the law of retribution for actions operates. Only there human beings can attain liberation. Jain cosmology describes thirty-five *karmabhumis*, but from only fifteen can one attain liberation. These are: *Bharat*, *Airavat* and *Mahaavideha* on Jambudvipa; two *Bharats*, two *Airavats* and two *Mahaavidehas* on Dhataki continent; and two *Bharats*, two *Airavats* and two *Mahaavidehas* on the Puskara continent.

There are also ‘lands of pleasure’ (*bhogabhumi*) whose inhabitants are born as ‘couples’ and whose needs and desires are satisfied by ‘wish-fulfilling trees’ (*kalpavruksas*). They are fifty-six in number and are known as *antardvipas*. In addition to *karmabhumis*, *tirthankaras* may be born in these *antardvipas*.

In the ‘land of action’ people have to learn and earn a living through activities such as government, defence, agriculture, education, business, arts and handicrafts. Living beings in the ‘land of action’ are differentiated from those in the ‘lands of pleasure’ by the fact that they are capable of attaining liberation. Hence, birth in the land of action is considered superior. Jain scriptures mention that human beings living in (*Mahaa*)*videha* are simple and can easily attain liberation, as the environment of the (*Mahaa*)*videha* region is conducive to spiritual advancement. Twenty *tirthankaras* live and preach in (*Mahaa*)*videha* at any time. Some other continents also have *tirthankaras*. Jains venerate the *tirthankaras* of the (*Mahaa*)*videha* region. Many temples have images of Simandhara Svami, the senior *tirthankara* of (*Mahaa*) *videha*. During the morning penitential retreat, eulogies to venerate Simandhara Svami are recited.

The (*Mahaa*)*videha* region is sub-divided into thirty-two smaller regions or empires (*vijayas*) and consists of the same elements as our earth. Jain cosmological texts describe Jambudvipa in detail. The description given and the artistically presented diagrams are fascinating (Caillat and Ravi Kumar 1981: pp. 31, 119, 143; Jausundar Muni date n.a : 3, 8, 12 ;Doshi S. 1985: 67-86)

Jain texts abound in precise details on this cosmology and geography. Modern science is sceptical about it. Whether one accepts or does not accept the traditional cosmology has no bearing upon the contribution of Jainism to spiritual matters.

Chapter 4.11

JAIN ETHICS

Liberation from the karmic bondage is the ultimate goal of life in Jain teachings. It is attained only by self-effort through Right Faith, Right knowledge and Right Conduct together, which prevent the influx of new *karma* to the soul and shed the attached *karma* from it. Mahavira emphasised Right Conduct to his followers in two ways: for those who can follow his teachings rigorously, the ascetics, and for those who can follow the same teachings, but to a lesser degree in view of their social commitments, the laity. Jainism stresses great importance to asceticism and hence major portion of Jain Canon contains the rules for ascetic practice. Jain seers later on taught the code of ethics for the laity, which included rules for lawful devotees (*maargaanusaari*), twelve vows and eleven *pratimaas* for the spiritually advanced laity (*sraavakas*). We will discuss in this chapter the ethical codes for both the ascetics and the laity.

The Ethical Code for Ascetics

Ascetics devote themselves wholly to the spiritual life. Even though they are dependent on society for such bare necessities of life such as food, they have no social obligations. They seek liberation through strict observance of the five great vows and austerities, and avoid the slightest defect in their conduct, even though this may make their living unusual and inconvenient. They rigorously practise reverence towards all forms of life and teach the laypeople the practical aspects of the *Jina's* teachings.

The possessions of Jain ascetics: Ascetics are allowed very few possessions, necessary both for their daily rituals and for their spiritual practices. Svetambar monks are permitted fourteen articles: a rosary, a loin cloth, an upper cloth, a shoulder cloth, a woollen shawl, a woollen mat, a covering cloth (rather like a sheet), a 'mouth-kerchief' (*muhupatti*) to cover the mouth while speaking, a soft brush of woollen threads (*caravala* or *ogha*), a staff (wooden stick) for walking, a wooden platter, a wooden or clay pot (for water) and a string with which to tie the pots together, and, finally, scriptural texts. The nuns are permitted the same fourteen articles, with one difference. The items of clothing permitted to monks are each of a single piece of cloth, but the clothing of nuns may be stitched. The soft brush, more like a short-handled mop, is a characteristic distinguishing symbol of the Jain ascetic. Its function is to enable the ascetic very gently to move aside any tiny living creature before it gets trodden on.

As for Digambar monks, only three items are permitted: a wooden pot for water, a 'brush' made of peacock feathers and scriptural texts. Strictly speaking, there are no Digambar nuns.

The ascetic state signifies absolute renunciation of the world and the sole objective is to concentrate one's activities towards the attainment of liberation. Asceticism is a complete commitment to the spiritual path and it is in this state that significant efforts are made to stop the influx of *karma* and to shed previously accumulated *karma*. Only by the strict observance of ascetic precepts, austerities, bodily detachment, study and meditation, one can rid oneself of *karma* and prevent fresh *karma* becoming attached to the soul. Hence the ascetic life, with its detailed rules of conduct, is the most appropriate path to liberation.

Prevention of karmic influx (*samvara*) into the soul is effected by the observance of three kinds of ‘guards’ (*gupti*), five kinds of ‘carefulness’ (*samiti*), ten kinds of virtues (*dharma*), twelve kinds of ‘reflections’ (*anupreksaa*), twenty-two kinds of ‘affliction victories’ (*parisaha jaya*), and five kinds of conduct (*caritra*).

The ‘Guards’: The flow of *karma* into the soul is the result of the activities of the mind, of the body and of speech. Ascetics must keep these channels of influx of *karma* strictly controlled by three ‘guards’ (*Uttaraadhyayana Sutra* 1991: 24.20-25)

- The mind’s ‘guard’ regulates the mind so as to achieve pure thoughts, thus avoiding mental harm to one’s own soul and to other living beings.
- The body’s ‘guard’ regulates one’s bodily activities with the aim of achieving spiritual ends, for example by avoiding causing physical harm to living beings.
- The speech ‘guard’ controls speech by observing silences and limiting speaking to the absolute minimum necessary so as to avoid harm to other living beings.

‘Carefulness’: It is possible that an ascetic may transgress the vows inadvertently, hence as a precaution the five kinds of ‘carefulness’ are prescribed (*Uttaraadhyayana Sutra* 1991: 24.4-18). They are:

- ‘Carefulness-in-walking’ (*iryaa samiti*) regulates walking to avoid injury to living beings.
- ‘Carefulness-in-speech’ (*bhaasaa samiti*) regulates speech to avoid hurting the feelings of others.
- ‘Carefulness-in-eating’ (*esanaa samiti*) regulates eating (and drinking) to avoid the forty-two faults as described in the *Acaaranga* (see chapter 4).
- ‘Carefulness-in-picking-and-placing’ (*adaana niksepa samiti*): regulates the placing of one’s own possessions and other objects, for example, by picking up and setting down, to avoid harm to living beings.
- ‘Carefulness-in-natural calls’ (*utsarga samiti*): regulates behaviour connected with defecation and urination to prevent harm to living beings.

Although only ascetics strictly observe these five kinds of carefulness, their observance is desirable to some degree in the daily life of laypeople; for example, it is expected that a devoted layperson should avoid treading on growing plants or grass as this harms plant life. One should never leave uncovered any vessel filled with liquid in case an insect falls in and drowns. One should never use a naked flame, like a candle or oil lamp, in case insects are attracted to it and are incinerated.

The Ten Virtues (*dharma*): The soul assimilates *karma* due to the passions of anger, pride, deception and greed. Cultivating the ten cardinal virtues, essential for the spiritual progress, will control them. They are forgiveness, humility, naturalness, contentment, truthfulness, self-restraint, austerity, renunciation, chastity and non-possession (*Tattvartha Sutra* 1994: 9.6).

The ‘Reflections’ (*anupreksaas*): To cultivate the correct religious attitude, ascetics should reflect constantly on twelve spiritual themes known as ‘reflections’; ideally, these should be meditated upon repeatedly and regularly. The reflections are also termed ‘contemplation’ (*bhaavanaas*). They are:

- Transitoriness (*anitya*): Everything is subject to change or is transitory.
- Non-surrender (*asarana*): The soul has its own destiny determined by *karma*, and there is no external agency, human or divine, which can intervene to alter the effect of *karma*, and only by one’s own efforts one can change one’s destiny.

- The Cycle of Worldly Existence (*samsaara*): Souls move in a cycle of birth, death and rebirth, and cannot attain a pure state until all *karma* is shed.
- Solitariness (*ekatva*): All souls are alone, in the sense that each undertakes its own actions and each alone must accept the consequences, good or bad, of those actions.
- Separateness (*anyatva*): The external, physical world, other people, even one's own body, are not part of one's real 'self'.
- Impurity (*asuci*): The body is material, subject to change and is transitory. The bones, flesh and blood will all perish and the physical body is inferior to the true 'self'. We should not give unnecessary attention to the 'impure' body, beyond maintaining its health so that it can fulfil its proper role in facilitating spiritual progress.
- Influx (*aasrava*): The influx of *karma* is the cause of worldly existence and is a product of the passions.
- Stoppage (*samvara*): The influx of *karma* should be stopped by the cultivation of the ten virtues.
- Shedding (*nirjaraa*): Karmic matter should be shed or shaken off the soul by austerities and penance.
- The Universe (*loka*): The universe is vast and humanity is insignificant and as nothing in time and space.
- The Rarity of 'Spirituality' (*bodhi durlabha*): It is recognised that it is difficult to attain Right Faith, Right Knowledge and Right Conduct.
- Religion (*dharma*): One should reflect upon the true nature of religion, and especially on the three-fold path of liberation as preached by the *tirthankaras*.

Victory over Affliction (*Parisaha Jaya*): The path of liberation requires ascetics to bear cheerfully all the physical discomforts with detachment and forbearance that might distract them or cause pain (*Tattvartha Sutra* 1994: 9.19). These hardships through which the ascetics have to pass are called the 'afflictions'. There are twenty-two afflictions which ascetics are expected to bear unflinchingly (*Uttaraadhyayana Sutra* 1994: 2.1). They are: hunger, thirst, cold, heat, insect bites, nakedness (for Digambar ascetics), absence of pleasure, disagreeable surroundings, sexual urges or demands by others, tiredness caused by physical activity such as walking, discomfort from sitting in one posture for a long period, discomfort from sleeping or resting on hard ground, censure or insult, injury, seeking food, failure to obtain food, disease, cuts and scratches from blades of grass or thorns, dirt and impurities of the body, being shown disrespect, lack of appreciation of their learning, the persistence of their own ignorance, their own lack of faith or weak belief, for example if they fail to obtain 'supernatural powers' even after great piety and austerities. The ascetics who desire to conquer all causes of pain should endure these afflictions, without any feeling of vexation.

Conduct: Ascetics are expected to observe the ascetic code of conduct: they should practice austerities and equanimity (by which is meant evenness of mind or temper), strive for spiritual purity, control their passions and hold to the scriptural ideal of the *Jina*. If they lapse from this expected ideal, they should perform penance aimed at returning them to the proper path of ascetic conduct.

Shedding Karma (*Nirjaraa*): The main means of shedding *karma* is through the observance of austerities; they are of two kinds: external austerities, which relate to food and physical activities, and internal austerities, relating to spiritual discipline. Each of these is of six kinds, discussed in detail later in this chapter.

These external and internal austerities demonstrate how rigorous is the life of self-denial which ascetics lead. They must sustain the body with only the minimum requirements of food and yet expect great strength from it in pursuit of the goal of liberation.

The *Dasavaikalika Sutra* gives descriptions of the essential qualities required of an ascetic: self-control, freedom from passions and non-attachment. True ascetics should live as models of righteousness, without profession or occupation as homeless mendicants (Law 1949: pp.151-156).

The daily routine of an ascetic is regulated and regimented: solemnity and a strictly reserved and unobtrusive manner are the norm; singing, dancing, laughing or any form of merry-making are forbidden, and most waking time is devoted to meditation and study. The ascetic must observe the daily essential duties (*Uttaraadhyayana Sutra* 1991: 26.1-52) and the rules expected as a member of the *Sangha* in dealing with both the fellow ascetics and the laypeople (*Sthaanaanga Sutra* 1992: 5.1.399, 7.3.544 and 7.3.570).

The Ethical Code for Householders

Not everyone can renounce the world, and it is neither possible nor desirable that all should follow the path of renunciation. People have social responsibilities and it is impossible for most of them to practise the vows with the same rigour and discipline as an ascetic. In the Jain conception of moral life we find a harmonious blending of the secular and the spiritual. One cannot become a ‘saint’ overnight. One has to prepare oneself to be a good person first before entering into the life of an ascetic. The sole exceptions are the rare cases of exemplary souls, such as those of *tirthankaras* or great *aacaaryas*.

Lay Jains are expected to develop the right attitude and appropriate conduct (*maargaanusaari jivan*) in their daily life before they accept the twelve vows of a *sraavaka* or the eleven *pratimaas* of the laity.

General Principles of Appropriate Conduct for Householders

On the basis of the rules of Right Conduct laid down in the Jain scriptures, the prominent Jain seers have enunciated a number of general principles of appropriate conduct. The Svetambar text, the *Yoga Sastra*, composed by *Aacaarya* Hemcandra, presents a list of thirty-five general principles of conduct appropriate to the ideal householder.

Among Digambar texts, the work entitled the ‘Rules of Conduct for Householders’ (*Sraavakaacaara*) composed by *Aacaarya* Amitagati gives a list of the eleven attributes of the ideal householder. These rules guide householders in their responsibility both for leading a proper religious life and being useful members of society, thus the householder leads a life according to Jain ideals. This ideal can be identified from the lists of qualities found in the literature.

From the *Yoga Sastra*, we learn that one should:

1. Be honest in earning wealth.
2. Be appreciative of the conduct of the virtuous.
3. Be apprehensive of sin.
4. Fulfil the three-fold aim of life.
5. To make spiritual progress (*dharma*).

6. To achieve proper material ends (*artha*).
7. To enjoy life in a proper manner (*kaama*).
8. Follow the customs of the country in which one lives.
9. Not to denigrate other people, particularly governments.
10. Live in an appropriate place with good neighbours.
11. Aim for high moral standards.
12. Respect one's parents.
13. Marry a spouse of the same caste and traditions, avoiding excluded relationships.
14. Avoid places where disaster or troubles frequently occur.
15. Not to engage in a reprehensible occupation.
16. Live within one's means; treat wealth as a trust to be managed according to the Jain tenets.
17. Dress according to one's income.
18. Develop the eight kinds of 'intelligence.'
19. Listen daily to the sacred doctrines.
20. Not to eat on a full stomach; eat at the right time observing Jain dietary regulations.
21. Be diligent in supporting ascetics, the righteous and the needy.
22. Always strive to be free of evil motives and be favourably inclined to virtue.
23. Avoid actions, which are inappropriate to the time and place; be aware of one's own strengths and weaknesses.
24. Venerate persons of high morality and discernment.
25. Support one's dependants.
26. Be far-sighted, visionary, and aim to succeed in whatever one does.
27. Be discriminating in all matters.
28. Be grateful when gratitude is called for.
29. Try to be well liked.
30. Be motivated by a sense of shame.
31. Be compassionate.
32. Be gentle in disposition.
33. Be ready to render service to others.
34. Be intent on avoiding the six adversaries of the soul.
35. Be in control of the sensory organs.

From the *Sraavakaacaara* we learn that one should:

1. Be devoid of lust, envy, deception, anger, backbiting, meanness and pride.
2. Be steadfast.
3. Be contented.
4. Not speak harshly.
5. Be compassionate.
6. Aim to be competent in all one's undertakings.
7. Be skilled in discerning what is acceptable and what is to be avoided.
8. Be respectful to ascetics and be prepared to submit to their teachings.
9. Be penitent for one's faults by accepting the teachings of a *jina*.
10. Be apprehensive of those things that keep one attached to the world.
11. Seek to diminish one's lust for sensual things.

Twelve Vows of a Sraavaka

The *Upaasakadassanga* (1.11) and *Ratnakaranda Sraavakaacaara* lay down the twelve-fold ethical code for laypersons: five of the vows are common to the ascetic and the householder, but in the case of the householder, they are the minor vows (*anuvratas*), described earlier: ‘non-violence’; truthfulness; non-stealing; sexual restraint; and non-attachment.

In addition to the five minor vows practised by householders, there are three ‘multiplicative’ vows (*guna vratas*): ‘limitation of directional movements’ (*diga vrata*); ‘limitation of spatial movements’ (*desavakasika vrata*); and ‘avoidable activities’ (*anarthadanda vrata*). The householder also practises four educative vows (*siksaa vratas*): equanimity (*saamayika vrata*); specific fasting (*prosadhopavaasa vrata*); ‘limiting consumables and non-consumables’ (*bhogopa-bhogaparimaana vrata*) and ‘hospitality’, not eating before food has been offered to others (*atithi samvibhaaga vrata*).

Three *Gunavratas*:

- The ‘directional’ vow restricts unnecessary movement. The purpose is to reduce the possibility of committing violence, and this is achieved by circumscribing the area of potential injury to living beings. One may adopt the vow for a specified limited period or as a lifelong vow.
- The vow of ‘limitation of spatial movement’ is a modified version of the vow of ‘limitation of directional movement’. It restricts the movement of an individual to a house or a village or a part thereof for a period as short as forty-eight minutes or as long as several months. The rationale underlying the practice is that it creates the mental preparedness for adopting the life of an ascetic in the future.
- The vow of ‘avoidable activities’ prohibits an individual from certain professions and trades, which would lead to harmful activities or from activities, which serve no useful purpose. The five types of avoidable activities are certain mental states such as sorrowful or hateful thoughts (*apadhyaana*), negligent actions or addictions such as alcoholism and gambling. Avoidable activities also include watching dancing, sex displays and animal combat such as cock fighting, and others which incite the passions. Encouraging any activity leading to the destruction of life, or the giving of ‘sinful’ advice, such as instruction in an immoral trade is regarded as avoidable activity. Spending time and effort reading, listening to or watching pornographic material, tabloid journalism, gossip and other such trivia should be avoided.

Four *Siksaavratas*:

- The vow of equanimity (*saamayika*) is an important meditation practice for laypersons, as ascetics are lifelong practitioners of equanimity. Practical exercises aimed at achieving equanimity may be performed in one’s own home or in a temple, in the presence of an ascetic or in an *upashraya*. The procedure for practising equanimity is described in the next section. During the period of *saamayika*, the householders are considered as though they were ascetics.
- The vow of specific fasting (*prosadhopavaasa*) requires fasting and observing equanimity for twelve hours or more at regular intervals in a month; it is a temporary asceticism, and a preparation for entering an ascetic order. During this fasting one avoids any unnecessary ‘enhancements’ of the body, such as the use of perfumes, cosmetics and the like, and abstains from mundane duties.

- The vow of ‘limiting consumables and non-consumables’ (*bhogopa-bhogaparimaana*) forbids or limits one’s use of ‘consumable’ goods such as food and ‘non-consumable’ goods such as furniture.
- The vow of ‘hospitality’ (*atithi samvibhaaga*) means the giving of food and similar necessities to ascetics and the needy before taking care of one’s own requirements.

The Six Daily Duties

The six daily duties of householders are: equanimity (*saamayika*), recitation of the eulogy of the twenty-four *tirthankaras* (*caturvisanti stava*), reverence towards ascetics (*guru vandana*), penitential retreat (*pratikramana*), meditation in a relaxed posture (*kaayotsarga*), and the renunciation of food, drink and comfort (*pratyakhyana*). The study of the scriptures (*svaadhyaya*) and the giving of donations (*daana*) to the needy are also considered to be the duties of laypersons. The next section provides further information on these duties, except for charity (*daana*), which is described below.

Charity (*Daana*): The act of giving is an important element in the practice of Jainism, for without alms-giving and support by the laity, neither ascetics nor the order can survive. Of course, this situation applies only in India. For the rest of the world, a different situation may evolve. There are specific injunctions regarding giving alms, in which ascetics take precedence as recipients. In giving alms one should consider the following five factors:

- Recipients of alms should always be treated respectfully.
- Donors should give willingly and wholeheartedly, not grudgingly.
- The alms given should be appropriate to the recipients and to their circumstances.
- The manner of giving should avoid embarrassing recipients in any way, and should not make donors feel superior by their giving.
- Giving alms should not be done from the motive of personal gain for oneself or others.

There are different ways of ‘giving’ (*daana*) in the Jain tradition, and among these the main ways are:

- ‘Giving to deserving persons’ (*supaatra daana*). An example of this would be the giving of alms, books etc. to ascetics, who are regarded as morally and spiritually superior; this giving is done with humility and devotion.
- ‘Compassionate’ donations (*anukampaa*) are gifts of charity to people in need of shelter, food, medical care or education, including the welfare of animals (*jiva dayaa*), and care of the environment.
- ‘No-fear’ giving (*abhaya daana*). Jains regard one of the greatest forms of ‘giving’ to be the avoidance of causing anxiety or fear to any living beings, through thought, speech or action. Anybody can practise *abhaya daana* as the only ‘resources’ required are ‘inner’ strength. Those who aspire to *abhaya daana* are encouraged to practise the utmost vigilance over their conduct in order to achieve the desired situation in which all living beings feel safe and secure in their presence.
- Giving (spiritual) knowledge (*jnaana daana*). There are many ways in which one can impart knowledge to others, which will lead to their spiritual uplift and help them on the path of purification. Dissemination of Jain teachings, giving sermons, lectures, the writing of books and articles, financing publications of a spiritual nature, are all valid ways of achieving this goal.

Giving helps to nullify greed and acquisitiveness; acquisitiveness is a manifestation of violence. Paradoxically, laypersons have more restrictions placed upon them than ascetics, owing to the greater diversity of their personal circumstances and the complexity of life. Jain tradition puts a duty upon laypersons to set aside a part of their income for charitable use.

Holy Death (*Sallekhanā*)

Jains are expected not only to live a disciplined life but also to die a detached death, which is peaceful, holy and faced willingly. This voluntary death is to be distinguished from suicide, which is considered by Jainism a sin. Tradition says that when faced by calamity, such as famine, disease for which there is no remedy, or very old age, pious householders should peacefully relinquish their bodies, inspired by the highest religious ideal. Both laypersons and ascetics observe the ‘holy death’ ritual and all should face death and leave the worldly body with a quiet detachment in peaceful meditation on religious themes. *Sallekhanā* is described in the next section.

The Eleven Stages of Spiritual Progress (*pratimās*)

The word *pratimā* is used to designate the ideal stages of spiritual progress in a householder’s life. By treading the ethical path, a layperson acquires spiritual progress. The eleven stages form a series of duties and practices, the standard and duration of which increase, culminating in a state resembling asceticism, towards the final goal of initiation as a Digambar ascetic (*Ratnakaranda Sraavakacāra* 1925: pp.137-147). The eleven stages are as follows:

- Stage of Right Faith (*darsana pratimā*): The householder must develop a perfect, intelligent and well-reasoned faith in Jainism, that is, a sound knowledge of its doctrines and their application to life.
- Stage of Vows (*vrata pratimā*): The householder must observe the twelve vows, without transgressing them, and must observe the vow of ‘holy death’; such a householder is called ‘avowed’ (*vrati*).
- Stage of Equanimity (*saamayika pratimā*): The householder should practise equanimity, consisting of a three times daily, period of regular religious observance, each lasting forty-eight minutes. This observance takes the form of self-contemplation and the purification of one’s ideas and emotions, accompanied by the recital of the *sūtras*.
- Stage of Specific Fasting (*prosādhopavāsa pratimā*): This involves regular fasting, as a rule, twice a fortnight in each lunar month. The entire period of fasting has to be spent in prayer, the study of scriptures, meditation and listening to religious discourses at *upashraya* or at home.
- Stage of Renouncing Food Containing Life (*sacitta tyaaga pratimā*): The householder should abstain from eating those green vegetables and foodstuffs in which the Jain tradition considers there to be life, and should also refrain from serving such food to others. One should not trample upon grass or any growing plant, nor pluck fruit or flower from trees or bushes.
- Stage of Renunciation of Eating at Night (*raatri bhojana tyaaga pratimā*): In this stage the householder abstains from taking any kind of food or drink after sunset; the

Jain tradition encourages this practice to avoid harm to minute creatures which are nocturnal and cannot be seen with the naked eye.

- Stage of Celibacy (*brahmacarya pratimaa*): The householder in this stage observes complete celibacy, maintains sexual purity, and avoids the use of all personal decoration, which could arouse sexual desire.
- Stage of Occupational Renunciation (*aarambha-samaarambha tyaga pratimaa*): The householder must refrain from all occupational and celebratory activities to avoid injury to living beings. Householders divide their property among their children retaining a small part for their own maintenance and giving some to charity.
- Stage of Renunciation of Possessions (*parigraha tyaga pratimaa*): This stage sees the abandonment of all attachments. The householder gives up all kinds of worldly possessions such as: land, home, silver, gold, cattle, clothes, utensils, male and female servants, keeping just enough for the minimal requirements of food, shelter and clothing. This stage is one for the preparation of asceticism and training for its hardships.
- Stage of Withdrawal (*anumati tyaga pratimaa*): The householder makes increased efforts towards complete asceticism, a life of detachment: one becomes indifferent to personal matters such as food and drink, and to the social concerns of the family and the community.
- Stage of Renouncing Food Intended for the Householder (*uddista tyaga pratimaa*): In this eleventh stage, the householder renounces any food or lodging that has been prepared for him, leaves the family home, goes to a forest or remote place for shelter, and adopts the rules laid down for ascetics. This is the highest stage for householders, and has two parts: 'two-clothed' and 'loin-clothed'; the latter stage leads to initiation as a Digambar ascetic.

Thus the conduct of a householder is a stepping stone for becoming an ascetic. The Jain literature covers almost every aspect of worldly life, details of the ethical code, their transgression and penance. It should, however, be pointed out that the descriptions of the conduct for householders by the various *aacaaryas* differ, but the spirit and essence remain the same.

Chapter 4.12
AHIMSAA, APARIGRAHA, ANEKAANTAVAADA

The Jain way of life is based upon the five vows of *ahimsaa*, *satya*, *acaurya*, *brahmacarya* and *aparigraha*, together with *anekaantavaada* and austerities. We have discussed these vows in the chapter 4.1, but as *ahimsaa*, *aparigraha* and *anekaantavaada* are the distinctive principles of the Jains, they require further elaboration.

Ahimsaa (Non-Violence)

It is difficult to translate *ahimsaa* into English, the closest gloss would be ‘non-violence and reverence for life’ or avoidance of injury. Jain ethics have placed the greatest emphasis for *ahimsaa*, but ‘non-violence’ does not fully explain its meaning. It means kindness to living beings, and includes avoidance of mental, verbal and physical injury; it is reverence for life in totality. Though this principle has been recognised by practically all religions, Jainism alone has expounded its full significance and application, to the extent, that Jainism and non-violence have become virtually synonymous. Jains always maintain that this principle represents the highest religion (*ahimsaa paramo dharamah*), which is why among the five main vows, ‘non-violence’ is pre-eminent, and in the Jain scriptures it is regarded as the principal vow while the other four vows are considered as extensions of this fundamental principle.

Violence is defined in Jainism as any action, attitude, thought or word, which results in harm to the ‘vitalities’, that is, all those elements necessary to sustain life. The ten vitalities are the five senses, the three strengths of body, of speech and of mind, lifespan and respiration. Violence thus includes not only killing or physical injury but also curtailing the freedom of thought and speech of others. None should be forced to do anything against their wishes. As noted earlier, material possessions can be considered to be ‘external vitalities’ for a human being, hence theft is a form of violence.

We commit violence in thought before we commit it in action. Violence in thought or psychic violence (*bhaava himsaa*) is the true violence. The *Dasavaikalika Sutra* states that no sin accrues to one who walks, stands, sits, sleeps, eats and speaks with vigilance. It is said that a negligent ascetic is violent with regard to all living beings, but if the ascetic behaves vigilantly, and remains unattached, just as a lotus in water, then the ascetic is not considered to be violent, even though some violence may occur unwittingly (Bhargava 1968: p.107).

Other scriptures indicate that a negligent soul afflicts its own ‘self’ and this remains true whether others are harmed as a result of the negligence or not. Under the influence of the passions one’s judgement is impaired, one defiles the soul’s pure nature by likes and dislikes. This lack of detached indifference is the real sin. Violence in thought translates into violence in action (*dravya himsaa*), physical violence, which we see all around us.

Amitgati (11th century CE) has classified violence into 108 varieties. One can commit violence oneself (*kritaa*), or have others commit violence (*karitaa*) or approve of violence (*anumodanaa*). This threefold violence becomes nine-fold, as one or more of the three agencies of mind, speech and body can commit it. This ninefold violence becomes twenty-sevenfold, as it has three stages: thinking of violent action; preparing for violence

and committing violence. This twenty seven-fold violence becomes one hundred and eightfold, as one or more of the four passions (anger, pride, deceit and greed) can inspire it. These classifications show that the Jains take a comprehensive view of physical and psychic violence and can take two forms: unintentional and intentional.

Unintentional Violence is defined as violence committed accidentally or as part of an individual's social duty and is unavoidable. It has three forms: 'domestic', 'professional', and 'defensive'.

- **Domestic Violence:** Unintentional violence is involved in the daily domestic routine of householders, such as cooking, washing, bathing, travelling, worshipping, and in their social or religious obligations. This unavoidable violence is called 'domestic' violence.
- **Professional Violence:** Certain professions, such as doctors and farmers, have to commit violence in their daily duties (e.g. doctors giving antibiotics or operating on someone). However, they should minimise violence and remain vigilant against unnecessary harm to living beings, and should regret violence. Because of their obligations, they may commit some violence, but their motive in doing so is to help other living beings.
- **Defensive Violence:** Jainism abhors violence but recognises the concept of legitimate defence, of oneself, or one's family, village, country and the like. This is a part of the duty of householders. Like those whose professions involve unavoidable violence, householders should minimise and remain vigilant and regret violence. Ascetics, however, would never knowingly commit violence under any circumstances.

Intentional Violence: Violence committed of one's own free will is called intentional violence and is avoidable. Often such violence is accompanied by intense passion and it causes greater harm to the soul of the person committing violence than to the victim. Intentional violence can be committed in thought, speech or action. Some examples are:

- Animal sacrifice, which is still common in certain traditions such as the Muslim and some sects of the Hindu religions.
- Some people maintain, mistakenly, that the demands of health require the eating of animal flesh.
- In some countries, such as India, where a vegetarian diet is the norm, some people are persuaded to eat meat because it is seen as 'fashionable' or because hosts offer them meat.
- Sound mind and physical fitness are necessary for spiritual progress, but even for nourishment one has to be vigilant in causing minimal violence to other beings. The killing of two- to five-sense creatures for food is totally prohibited, and one should minimise the killing of one-sense creatures. Jains are forbidden to eat meat, eggs (fertilised or unfertilised), honey, alcohol, butter, root vegetables, and vegetables with multiple seeds. The production of honey and alcohol is believed to cause harm to minute creatures. Butter and root vegetables can contain myriads of tiny living beings. Multiple-seeded vegetables and fruit contain more living beings with one-sense life forms. Eggs are potential precursors of five-sense life. (In the West, Jains avoid meat, eggs and alcohol, but they are somewhat relaxed about others foodstuffs). Jains disapprove of the following violence:

- Many sports such as hunting, shooting and fishing, the so-called ‘blood sports’ involve a high level of violence.
- Some industries involve violence to animals, for example, cosmetics are often tested on animals and the silk, fur and leather industries kill living creatures.
- Violence in vivisection, medical research and scientific investigations is unnecessary and avoidable.
- Open violence and conflict arise in societies through religious fanaticism, ‘racial’ hatred, political rivalries, and greed for property or land or as a result of sexual passion.
- ‘Civil’ violence, crime such as robbery or burglary, and the methods used to maintain law and order can all generate violence which is avoidable.
- Exploitation, overwork or the overloading of workers and animals are forms of violence and should be avoided.

Life starts at conception and hence abortion is normally prohibited in Jainism. In a case in which a mother’s life is in danger, one should use one’s judgement to choose a course of action, which will minimise violence.

The use of contraception is not prohibited *per se*, but Jainism prescribes sexual restraint and that sexual activity should be reserved for procreation as over-indulgence is a form of attachment and passion, causing injury to the ‘self’, and hence a form of violence.

Regarding organ and tissue transplants, which are a common feature of modern medicine, Jainism permits a willing or voluntary donation to help others. The giving of one of two kidneys, for example, is permitted, if no harm results through the donation. The sale of blood or organs often involves compulsion or exploitation, for example of the poorest, and in such cases is forbidden to the donor or recipient.

Observant Jains are exhorted not to follow professions that involve violence. Among these are: the production of wood charcoal, forestry; transport by animals, transport of animals, mining, anything involving meat products or furs, skins and the like, non-food plant products such as paper, intoxicants, trading in persons and animals, weapons and poisons, milling, work involving fire, work involving water, and prostitution.

The vow of non-violence for ascetics is absolute. They avoid all violence to living beings; they do not travel by vehicles, cook, bathe, or use modern technology; nor do they defend themselves. They have renounced everything and therefore have no country to defend, to them there are no friends or enemies, all are equal. The vow of non-violence for the householder takes account of the need for earnings, family, social and national obligations, but householders should choose a profession which involves the least violence either to human beings or to the natural world.

Mahatma Gandhi utilised the principle of non-violence successfully to win freedom for India. He declared that non-violence is the policy of the strong. It requires self-control. Self-controlled people are free from fear; they fear only causing injury or injustice. *Ahimsaa* is not cowardice. It allows the right of legitimate self-defence in the case of householders. One who stands courageous and undisturbed in the face of violence is a true follower of non-violence, regarding the enemy as a friend.

Non-violence is not mere non-injury in the negative sense. It has also a positive aspect. It implies the presence of cultivated and noble sentiments such as kindness and

compassion for all living creatures, and it also implies self-sacrifice. The Buddha renounced the pleasures of the world out of compassion for all living creatures, and Jesus was filled with compassion when he said ‘whoever shall strike thee on the right cheek, turn to him the other also’, he demanded self-sacrifice.

Aacaarya Amitagati enumerates qualities that should be cultivated to realise the ideal of non-violence: a disposition not to cause any suffering to any living being in mind, body or speech; affection coupled with respect for those renowned for their virtues and religious austerities; the will to help the poor; and an equitable attitude (Bhargava 1968: p.109). *Ahimsaa* is thus a positive virtue and it resolves itself as *jiva-daya*, compassion for living creatures. Jains maintain animal and bird sanctuaries (*panjaraa polas*) throughout India. In India, where most water comes from wells and streams, Jains filter the water through a thick cloth and return the strained out small living creatures to the water’s source, so that they can live in their own environment and unnecessary violence is avoided.

Some wider issues of non-violence: Some hold that there is no violence involved in taking the flesh of those animals who have met a natural death, but Jains believe that this is not the case, because the flesh of a corpse harbours micro-organisms, which are generated constantly and killed when the flesh is touched. Honey, which drops naturally from the honeycomb also, contains micro-organisms and is prohibited to Jains.

The principle of non-violence requires that violent animals should not be killed, either to save the possible destruction of lives by them or to save them from committing the great sin of violence. ‘Mercy killing’, euthanasia is a form of violence and is prohibited. Under no pretext can violence be justified. The Jain belief in non-violence is against all cruelty towards animals and the natural world. It is against wars, however, it allows Jain laypersons the right of self-defence. It guarantees freedom of thought, speech and action to all and guides us to shun violence committed in the name of religion.

Forms of non-violence: Like violence, non-violence can also be expressed in different forms: psychic, verbal and physical, the last two deriving from the first. Non-attachment, truthfulness, honesty and chastity are the physically realisable forms of non-violence, and the world could be transformed if these forms of non-violence were to be widely observed.

***Aparigraha* (Non-attachment)**

Aparigraha is the mental attitude of non-attachment to possessions, objects and attitudes, as attachment is the cause of bondage and should be avoided. It involves both non-attachment and non-possession. For ascetics, the *aparigraha* is a vow of non-possession, for householders it is a vow of limited possession. Amitgati says that every violence is caused for possessions, therefore, a householder should be vigilant to limit possessions (Amitgati *Sraavakaacaara* 1912: 6.75). Both the Digambara and Svetambara agree on the definition, but the sects vary in the number of objects allowed to ascetics. Jain ethics for laypersons do not prohibit wealth and position, provided that these are realised honestly. Regarding the vow of *aparigraha*, a limit to possessions is advised, and wealth in excess of one’s vowed limit is given up and set aside for charitable purposes.

Attachment to and the desire to procure possessions is a form of illusion, the result of a specific type of *karma* (*mohaniya karma*) which is an obstacle to self-realisation.

The vow of *aparigraha* also means limiting the holding of positions of responsibility of any type whether voluntary, commercial, governmental or academic. Attachment is of two types: material and psychic.

Material possessions are of various kinds, including wealth, property, livestock, servants, gold and jewels, clothes, furniture and utensils. In the modern world we would perhaps add cars, videos, dishwashers, home computers and much more. Material possessions themselves create a craving for even more. The more we get of them, the more we want, as material desires are notoriously insatiable. Happiness is not achieved through the pursuit of possessions.

Psychic 'possessions' include likes and dislikes, hatred, anger, pride, deceit, greed, sexual infatuation, grief, fear and disgust. These are the affective states corrupting the development of the personality and should be sublimated.

Property earned by wrong and unrighteous means, even if it is within a self-imposed limit, is to be considered as sinful.

The vow of non-attachment helps to control the desires and makes an individual contented. It has great social significance to modern society: it is not uncommon for people to be blind to the values of life while pursuing social and political ends, as for many, power and self-interest are their ultimate ends. The vow of non-attachment can lead to greater economic justice in society and improved social welfare.

***Anekaantavaada* (Relative Pluralism)**

One of the important philosophical principles of Jainism is 'relative pluralism'. Literally, the term *aneantavaada* refers to the Jain view of the many-sided nature of reality. Jain seers taught that reality could only be fully understood in a state of omniscience, and worldly beings possess only limited or partial knowledge. This view is neatly expressed in the famous story of the seven blind persons who each sought to describe an elephant. Being blind, each had to rely on the sense of touch for knowledge of the elephant. One who touched the elephant's leg thought that it was like a log; another who touched its tail thought it was like a rope; and yet another, who had touched its trunk, thought it was like a snake. All arrived at different descriptions: wall (the body), fan (the ear) and so on, but could not describe the totality. To comprehend many different points of view, all must be taken into account in order to arrive at a complete picture.

Attempting to synthesise opposing viewpoints in philosophy frequently presents problems. Jain philosophers were well aware of such problems. In order to resolve them, they developed the idea of 'relative pluralism', synthesis of two doctrines: the doctrines of 'standpoints' (*nayavaada*) and 'relativity' (*syaadavaada*), which have been discussed in detail in chapter 4.7. Relative pluralism is the fundamental mental attitude which sees or comprehends 'reality' differently from different viewpoints, each viewpoint (or standpoint) being a partial expression of reality. If we remember the story told of Mahavira, when he was on the middle floor of his home he was 'downstairs' according to his father who was on a floor above, and 'upstairs' from the point of view of his mother on a lower floor, but both parents were right from their differing points of view. The relativity of viewpoints (*Syaadavaada*) brings together such differing viewpoints into a single logical expression.

According to Jain philosophy, 'reality', concrete and abstract, is complex: it is constituted of substances and their qualities which change constantly; it extends over

past, present and future; it extends over the entire universe; and it is generated simultaneously, is destroyed and yet is permanent.

It has been pointed out that an object or reality cannot be fully comprehended by worldly beings, as ordinary humans cannot rise above the limitations of their senses, their apprehension of reality is partial and is valid only from a particular point of view. That is why Jainism points to the fact that reality may be comprehended from different 'angles', and the standpoints are important for understanding the theory of relative pluralism, which brings out the relativity of descriptions or accounts of the world, both concrete and abstract. In fact there can be infinite number of standpoints.

The Significance of Relative Pluralism: The awareness of the existence of many standpoints makes relative pluralism necessary; the standpoints are partial expressions of truth, while relative pluralism aims at the complete truth. Relative pluralism aims to unify, co-ordinate, harmonise and synthesise individual, and even conflicting, viewpoints into a comprehensible whole. It is like music, which blends different notes to make perfect harmony.

Relative pluralism teaches tolerance, co-existence and respect for others, necessary in creating a harmonious society. Some philosophical, religious and political systems claim to interpret reality in its entirety, while containing only partial versions of the truth, but they cannot do full justice to the manifold nature of the world in which we live, as judgements about the world must necessarily vary according to the observer's perspective. Relative pluralism seeks to provide a solution to the intellectual chaos and confusion stemming from the ambiguous and metaphysical contradictions of differing philosophical systems.

The doctrine of relative pluralism frees one from spurious thinking such as the belief that any one faith is nearer to the truth than others. It is an understanding, which urges us to study different religions, opinions and schools of thought and is a basis for sound thinking. *Anekaantavaada* respects the thoughts of others and as a result one's own opinions will be accorded their worth.

Chapter 4.13 AUSTERITIES

A person who intends to follow the path of self-realisation, to achieve liberation from karmic bondage, practises Right Conduct. By leading a moral and ethical life one becomes disciplined and avoids the influx of *karma*. But a disciplined life alone is not sufficient to liberate the soul as previously accumulated *karma* must also be shed. Even the self-disciplined accumulate new *karma* as a result of the activities of mind, body, and speech, and the mild passions. To free the soul from karmic bondage one has to shed old *karma* at a faster rate than the new accumulates.

Those who aspire to liberation willingly challenge their natural instincts, controlling the demands of the senses and passions. To the casual observer, the austerities (*tapas*) appear to involve great hardship and pain, but to the spiritual aspirant the practice of these austerities is a source of great inspiration towards the goal of self-conquest.

It is through the practice of austerities that willpower is strengthened to resist the allure of worldly pleasures. Aspirants differentiate between the essentials for self-realisation and non-essentials, which keep the self in the worldly cycle; they make full use of the body as a means to progress on the path of purification. Umasvati taught that austerities are required both to stop the accumulation of new *karma* and the shedding of old *karma* (*Tattvartha Sutra* 1974: 9.3). The Jain path of purification encourages the aspirants to make themselves free from attachments and aversions, that is, from all the impure activities of thought, word and deed.

The Place of Austerities in Jainism

Jain scriptures define austerities as the control and extirpation of desires in order to strengthen the three jewels of Right Faith, Right Knowledge and Right Conduct (*Satkhandagama* 1939-59: 5.4.26).

The *Uttaradhyayana* praises austerities in these words: ‘In the same way that a large tank, when its supply of water has been stopped, dries up because its water is consumed or evaporates, so the *karma* of an ascetic, who has gone through countless births, is annihilated by austerities, if there is no influx of new *karma*’ It goes on to remark: ‘*Tapas* are my fire, *karma* is my fuel. It is *tapas*, which bring a person honour and respect’ (*Uttaradhyayana Sutra* 1991: 30.5-6).

The austerities should be devoid of worldly desires, of this world or another, and the practice of austerities devoid of spirituality is referred to as *baala tapa* (literally: child(ish)-austerities). The *Pravacansaara* says that those who are spiritually endowed shed their *karma* much sooner than those who are not, even though the latter may perform rigorous external austerities (*Pravacansaara* 1934: 3.38).

Jain texts describe a number of austerities, external and internal: An external austerity involves some physical act of renunciation; an internal austerity involves controlling and directing the mind towards spiritual pursuits. As external austerities are physical acts, such as fasting, they can be undertaken even by those who do not have a spiritual disposition, yet despite this, external austerities can lead one to develop the proper detached attitude and control over one’s desires.

External Austerities

There are six types of external austerities: fasting (*anasana*); eating less than one's need (*under*); choosing, for ascetics when begging, to limit which food(s) to take (*vruttisanksepa*); abstention from one or more of the six stimulating or delicious (*rasaparityaaga*): ghee (refined butter), milk, yoghurt (curds in India), sugar, salt and oil; avoidance of all that can lead to temptation (*samlinataa*); and mortification of the body (*kaayakalesa*) (*Uttaradhyayana Sutra* 1991: 30.7, *Tattvartha Sutra* 1974: 19.19).

- Fasting: food may be renounced for a limited period or until death. Emaciation of the body should be distinguished from fasting, which has a spiritual purpose; merely ceasing to eat *per se* is not considered an austerity, as to fast properly the correct spiritual attitude of detachment from food is essential.
- *Unodari*: The Jain scriptures prescribe a daily limit of food for an ascetic as thirty-two morsels for a monk and twenty-eight for a nun, any reduction in this quantity constitutes *unodari*. *Mulaacaara* claims that this austerity helps control the senses and sleep and aids one on the path of purification (*Mulaacaara* 1919: 5.153)
- Restriction of choice of food when begging: the ascetic decides, before setting out to beg, how many homes to visit, how to receive food, the type of food to be taken and from whom to receive food. If the ascetic finds that his conditions are fulfilled, then food is accepted; otherwise, the ascetic will go without. Sometimes the conditions are too onerous to be easily fulfilled and the ascetic has to go without food for a very long period. An illustrative example of this austerity comes from accounts of the life of Mahavira. He set a number of conditions that he would accept food only from someone, who was a princess; who was a slave; who was in chains; who had fasted for three days; who was standing astride a doorway, one leg on the inside, the other on the outside; and who had tears in her eyes. This remarkable list of restrictions meant that Mahavira had to wait five and a half months before being able to accept food from Princess Candanbala. The example of this well-known laywoman, and much-respected story, encourages many to overcome the desire for food and to emulate Candanbala (*Kalpa Sutra* 1971: pp.196-198).
- Abstention from taste-enhancing foods: One should eat to live and not live to eat, which means controlling one's tastes. Thus, one should therefore renounce one or more of the six foods, which enhance flavour or taste such as milk, yoghurt, gee, oil, sugar and salt. Additionally one should avoid one or more of the acrid, bitter, astringent, sour and sweet tastes. The purpose is to curb the sense of taste, subduing sleep, and the unobstructed pursuit of self-study.
- Avoidance of temptations through seclusion: The ascetic should choose a secluded place to reside, sit in solitude, and peacefully become immersed in meditation and recitation of the holy hymns, as this facilitates celibacy, self-study and meditation.
- Mortification of the body: This *tapa* involves inflicting pain on the body by adopting certain postures or by exposing the body to the weather, for example, by remaining in the sun during the summer. The purpose of this austerity is the endurance of physical hardship and to develop detachment from the body.

The *Mulaacaara* makes it clear that external austerities should not endanger one's mental attitude, nor counter the zeal for the performance of disciplinary practices of an ethical and spiritual nature, but should rather enhance spiritual conviction as means to internal austerities (*Mulaacaara* 1919: 5.161).

Internal Austerities

There is a sixfold classification of internal austerities: Penance (*praayascitta*); Reverence (*vinaya*); Service (*vaiyaavritya*), Self-study (*svaadhyaya*), Detachment (*vyutsarga*) and Meditation (*dhyana*) (*Tattvartha Sutra* 1974: 19.20).

- Penance. The *Praayascitta Samuccaya* states that without penance there cannot be any right conduct, without right conduct there can be no piety, without piety no detachment, and without detachment all vows are futile. It is said that individuals should not attempt to conceal their faults and deficiencies when seeking advice, help or justice from benevolent rulers, judges, doctors, teachers, or gurus. When advice or decisions are offered, any penance suggested should be accepted. While prescribing a spiritual penance, a guru takes into account the time, place, availability of food, and an individual's capacities. There are as many forms of penance as there are degrees of transgression and therefore no one can compile an exhaustive list of penances. When prescribing a penance, a guru should keep in mind whether the sinner has transgressed under duress or wilfully, once or repeatedly, has followed the truth or not, and whether the individual attempted to resist the temptation to sin or not. Penance includes: confession (*aalocanaa*), penitence (*pratikramana*), both confession and penitence (*tadubhaya*), conscientious discrimination (*viveka*), meditation with relaxed body (*kaayotsarga*), austerities (*tapas*), demotion in the ascetic order (*cheda*), expulsion (*parihara*), re-initiation into the ascetic order (*mula*), strengthening of the faith (*sraddhaa*);
- Reverence. *Vinaya* means humility towards those deserving reverence with the control over the passions and the senses. All knowledge is futile without reverence. Humbleness is shown to others for five reasons: to imitate them, because of their wealth, through sexual desire, out of fear or to achieve worldly freedom, and spiritual liberation. The first four are worldly activities, the last one is spiritual in nature with which an aspirant is concerned. There is a fivefold classification of reverence in order to realise spiritual liberation: faith, knowledge, conduct, austerity, and respect. Reverence as an austerity is dispelling darkness through devotion to penance and to those who are devoted to penance, while respecting those who possess knowledge, but are unable to undertake penance (e.g. cannot fast). Respectful reverence means paying proper respect in deeds, words and thoughts to those who merit respect.
- Service. *Vaiyaavritya* means rendering service to those to whom it is due. These could be elders, ascetics or holy persons, either in person or through the agency of another. Service can be rendered when others are ill or in some other form of need, even if brought about through their own negligence. Service to the weak and sick is highly regarded as it is said to be akin to rendering service to the *tirthankaras*.
- Self-study. *Svaadhyaya* is the study of scriptures to acquire knowledge, to learn good conduct and detachment, the practice of austerities, and penance for transgression. Self-study has five aspects: learning the scriptures and their meaning (*vaacanaa*), asking questions of others to remove doubt or to ascertain meaning (*pruchanaa*), deep contemplation of scriptures which have been studied (*manana*), repeated revision of scriptures learned (*punaraavartana*), and dissemination through sermons (*upadesa*).

- Detachment. *Vyutsarga* means renunciation of external and internal ‘possessions’: property, wealth and the like are external possessions, whereas pride, anger, deceit and greed are internal possessions.
- Meditation. *Dhyaana* aids in the realisation of the ‘self’ and purification of the soul. It is described in detail in next chapter.

The external and internal austerities help an individual to progress towards the chosen goal of controlling desires and freeing oneself from attraction and aversion. Laypersons are encouraged to observe them according to their ability.

Austerities in daily practice

We shall now describe Jain fasting practices in daily use and some important ones undertaken on occasions. Fasting helps self-control, to create positive health and sound mind, but it should be practised according to one’s ability. Fasting can make the body weak, infirm and withered, but it helps the mind to be spiritually active. During fasting one should practise meditation, and keep oneself engrossed in devotional activities, reading scriptures, holy recitations, and similar spiritually uplifting activities. In fasting, except the optional taking of boiled water during daylight hours, nothing is imbibed including brushing the teeth or gargling. Ascetics drink only boiled water throughout their lives and observe strict dietary rules.

While fasting, Jains drink only boiled water and, when permitted, take the appropriate Jain diet (see chapter 6.4). Water should be filtered, boiled and cooled. In addition for reasons of health, the water is boiled, to minimise violence to water-borne micro-organisms. In unboiled water, micro-organisms multiply in geometric progression. When the water is boiled, although some micro-organisms are killed, the water becomes sterile and the organisms cease to multiply. As a result, a lesser number of micro-organisms are harmed when boiled water is drunk as compared to unboiled water, and also less harm is inflicted on the organisms, which would have suffered due to the contact with enzymes and acid in one’s stomach.

Navakaarsi: The vow of ‘forty-eight minutes fast’ means that after one has fasted overnight, one waits for forty-eight minutes after sunrise before taking any food or water or brushing one’s teeth or rinsing the mouth. (Forty-eight minutes or one-thirtieth day is a traditional Indian unit of time). One recites the *Navakara mantra*, three times before breaking the fast. There are a number of similar fasts, which differ only in time. They are:

Porasi: The vow of the ‘three hour fast’.

Saadha porasi: The vow of the ‘four-and-half hours fast’.

Parimuddha: The vow of the ‘six hour fast’.

Avaddha: The vow of the ‘eight hour fast’.

Cauvihaar: This vow involves abstinence from any kind of food, drink or medicine between sunset and sunrise.

Tivihaar: This vow involves taking only water at night.

Duvihaar: This vow permits taking only liquids and medicines at night.

Biyaasan: This vow permits taking food twice a day.

Ekaasan: This vow permits taking food once a day.

Ayambil: This vow permits taking food once a day, but it requires food to be bland, boiled or cooked, and devoid of enhanced taste, milk, curds, ghee, oil, and green or

raw vegetables. Some aspirants undertake the *ayambil* fast by only eating one item of food.

Upavaas: This vow involves not taking any food for a period of twenty-four hours; there are two versions: if no water is drunk, it is *cauvihaar upavaas*, but if some boiled water is drunk only during daylight hours, it is *tivihaar upavaas*.

Chatha: It is vow of continuous two-day fast, similar to *upavaas*.

Attham: It is continuous three-day fast, similar to *upavaas*.

Atthai: This is a continuous eight-day fast, similar to *upavaas*.

Many aspirants undertake this austerity during the sacred days of *paryusana*, described in chapter 5.6.

Maasaksamana: It is a continuous thirty-day fast, similar to *upavaas*. It is a very rigorous austerity and is considered a sign of great piety.

In some cases, aspirants fast for differing periods, ranging from four days to as much as three months. In exceptional cases continuous fast have lasted longer. One such case was the fast by Sahaja Muni in Bombay in 1995, which lasted 201 days.

Vardhammana tapa: It is a vow of progressive fast, where an aspirant will observe one *ayambil* and one *upavaas*, followed by two *ayambils* and one *upavaas*, then three *ayambils* and one *upavaas*, building up to one hundred *ayambils* and one *upavaas*.

Navapada oli: It is the vow of nine continuous *ayambils*, observed twice yearly with a specific form of worship, holy recitation, meditation and other rituals in honour of the 'nine objects of veneration' (*navapad*). Some worshippers observe nine such *olis*, over a period of four and a half years, a total of eighty-one *ayambils*.

Varsitapa: This is a year-long austerity, observed from the eighth day of the dark half of the month of *Caitra* to the third day of the bright half of the month of *Vaisakh* (*aksaya tritiya*) of the following year. The aspirant undertakes *upavaas* one day and *biyaasan* the next day, again *upavaas* on the third day, and so on. Sometimes, during the period of this austerity, the aspirant undertakes continuously two-day *upavaas*, because of a Jain holy day coming on the following day of the *upavaas* and it is followed by one *biyaasan*. *Varsitapa* continues for more than a year, and is broken on the day called *akshay tritiya* by accepting sugar-cane juice, which commemorates Risabhdeva, the first *tirthankara*, who fasted completely for a similar period and broke his fast by accepting sugar-cane juice from his grandson, Shreyansakumar.

Upadhaan tapa: This is a special collective group austerity, under the guidance of a senior ascetic, which lasts twenty-eight, thirty-five or forty-seven days, whereby a celebration takes place on its conclusion. The participants observe alternate *upavaas* and *ayambil*, or a special *ekaasan*, known as *nivi*, and perform rituals unique to this occasion, together with scriptural study.

Visasthanaka tapa: It is the austerity of fasting and special worship of the twenty objects of veneration, where aspirants, observing continuous *upavaas*, worship each object for twenty days. The fifteenth object of veneration is worshipped for forty days, observing *upavaas*. Fasting may be complete or partial. The twenty objects of veneration are: the *tirthankara*, the *siddha*, the fourfold order, the *aacaarya*, senior ascetics, the preceptor, the sage, knowledge, faith, reverence, conduct, celibacy, rituals, austerity, Gautama (the chief disciple of Mahavira), service, restraint, empirical knowledge, scriptural knowledge, and the holy places. The scriptures affirm that all *tirthankaras*

performed this austerity in their earlier lives. Guidance from spiritual superiors is helpful in observing this austerity.

Siddhi tapa: This austerity lasts for forty-four days, beginning with *upavaas* for one day, followed by one *biyasan*; then two days' *upavaas*, followed by one *biyaasan*; culminating in eight days' *upavaas*, completed by the last *biyaasan* (Bhadrbahu Muni 1986: pp.52-64).

Apart from the fasting and austerities detailed above, Jain seers prescribe many other minor and major austerities. The austerities should be observed with the proper objective of purifying the soul by freeing oneself from attachment and aversion. External austerities are the means to aid internal ones, which explains their importance in Jainism.

Chapter 4.14
JAIN YOGA AND MEDITATION

Modern science and technology have brought high standards of material comfort and welfare to people, particularly in the ‘developed’ countries. However, these material gains have not brought satisfaction or contentment. On the contrary, they seem to have created more greed, conflict, insecurity, unhappiness, anxiety, stress and illness. In the face of the failure of wealth and material comforts to deliver contentment, many are turning to yoga and meditation, an age-old tradition, to regain their physical and mental health.

Yoga was a way of life in ancient India. The word *yoga* is from the ancient Sanskrit, from *yuj* meaning ‘join’. By extension, it carries the figurative sense of ‘concentration’, religious or abstract contemplation. Yoga is a spiritual activity of mind, body, or speech aimed at achieving liberation or self-realisation. In theistic philosophies, its aim is to merge with the Supreme Being. The concentration of the mind onto a particular object is generally termed ‘meditation’. Through the continual practice of yoga and meditation, the spiritual aspirant can achieve the goals of mental peace, inner happiness, and the annihilation of karmic bondage, leading to self-realisation and enlightenment.

Mahavira’s life is a superb example of the yogic path. The foundation of Mahavira’s spiritual practice was meditation combined with yogic postures, leading to bodily detachment. This combined activity is known as *kaayotsarga*. Austerities, such as fasting and yogic postures, inspired and complemented his spiritual practices, which were not a special ritual, but an essential part of his life. For example, he always observed silence and carefully followed his chosen path, living totally in the present. Whatever he did, he was totally engrossed in it without either any impression of the past or imagination of the future. He was so much absorbed in meditation (*kaayotsarga*), that he did not experience hunger, thirst, heat or cold. His mind, intellect, senses, all his concerns, moved in one direction: towards the ‘self’ and self-realisation, and emancipation.

The aim of all spiritual practices is to achieve control over one’s activities (*yogas*): mind, body and speech. All ethics and external austerities are means to achieve concentrated deep meditation. Meditation was very commonplace in both Jain ascetics and laypersons up to the first century BCE. The practice of meditation gradually became secondary, leaving few Jain exponents of the meditation techniques of Mahavira. Later, other ethical and ritual practices, and external austerities displaced it.

The Buddhist scripture *Tripitakas* asserts that the Buddha practised meditation through being initiated in *niggantha dhamma*, that is Jainism (Jain B 1975: p.163). The small image of Parsvanatha on the head of the great statue of Buddha in the Ajanta caves (seventh century CE) suggests that Buddha was meditating on a symbol of Parsvanatha, and the later Chinese and Japanese forms of Buddhist meditation such as Zen Buddhism may have their roots in the spirit of Jain meditation. In the *Dhammapada* the Buddha has stated that those in whom wisdom and meditation meet are close to salvation (Bhargava 1968: p.193). Patanjali (second century BCE) argues in the *Yoga Sutra*, that meditation is the vehicle that gradually liberates the soul and leads to salvation (Bhargava 1968:

p.193). The practice of meditation differs from one system to another, but all agree regarding the importance of meditation for spiritual progress.

Williams (1963) describes Jain Yoga as spiritual practices, such as vows, 'model stages', rituals and the worship of householders and ascetics.

It is to the credit of the Jain seers that they integrated yoga, meditation and other spiritual practices into the daily routine of both laity and ascetics. When the duties of equanimity (*saamayika*), penitence (*pratikramana*) and the regular veneration of images (*pujaa*, *caitya vandana*) are practised as part of daily life, attending special yoga and meditation classes, so popular in the modern age, becomes unnecessary.

In recent centuries, yoga and meditation have become widespread as part of the daily practices of both Jain ascetics and laypersons. This has happened through the efforts of great 'yogis' (*mahaayogi*) such as Anandaghana (seventeenth century), Buddhi Sagara and Srimad Rajchandra (late nineteenth and early twentieth centuries) Bhadrakarvijay, Sahajananda and Mahaprajna (twentieth century).

Yoga

The religious and spiritual path, which leads towards liberation, is known as yoga and all Jain ascetics and lay aspirants practise this noble path. The *Acaaranga*, *Tattvartha Sutra* and other scriptures have described this path both for ascetics and for laypersons, but it was Haribhadra (eighth century CE), Subhacandra (tenth century CE) and Hemcandra (eleventh century CE) who gave detailed expositions on yoga. In his book, *Yogavinshika*, Haribhadra describes five types of yoga:

The yoga of postures: such as *padmaasana*, *siddhaasana*, *veeraasana*, and *kaayotsarga*

The yoga of spoken words in the religious activities and rituals

The yoga of the meaning of these utterances

The yoga of meditation on objects such as images of *tirthankaras*, *siddhas*, ascetics

The yoga of deep meditation on the soul (Sukhlal 1991: p.65)

Of these five, the first two are physical activities (*karma yoga* or *kriyas*) and the last three are 'knowledge activity' (*jnaana yoga*). Postures such as the posture of 'five limb bowing' (*khamaasana*), the posture of 'two palms together touching the forehead' (*muktaa sukti mudraa*), the posture of the 'Jina-modelled sitting or standing' (*jina mudraa*), the posture of 'detached body' (*kaayotsarga mudraa*), and yogic postures such as *padmaasana* and *veeraasana* are important in Jain rituals. Jain rituals are required to be carried out with the correct postures and precise pronunciation of the utterances if one is to achieve maximum benefit.

Jnaana yoga requires that one understand the meaning of what one reads or says. To enable the mind to concentrate, Jain experience has found the aid of the images or their symbolic representation to be useful. Love, devotion, sentiments and the sounds which one utters, all play a role in yoga. Continuous practice is necessary for progress on the path of liberation, and all spiritual activities and rituals should be performed conscientiously.

Haribhadra wrote extensively on yoga in his *Dharmabindu* and *Yogabindu*. In another important work, *Dhyanasataka*, he describes meditation in considerable detail. Hemcandra's *Yoga Sastra* is the most significant work on religious practices based upon the principles of Right Faith, Right Knowledge and Right Conduct; it describes the corpus of rules, which regulate the daily life of laypersons and ascetic life. Similarly,

Somadeva's *Yashastilaka* describes the ritual activities marking the stages of progress in both lay and ascetic life. Many ascetics have written on yoga and meditation: important later works include *Jnaanarnava* by Subhacandra, *Dhyanaadipika* by Sakalacandra, and *Preksaa Dhyana* by Mahaprajna.

Jain meditation

The *Tattvartha Sutra* defines meditation (*dhyana*) as concentration on a particular object. Such intense concentration is sustainable only for a limited period, the *Tattvartha Sutra* (1974: 9.27) states that the limit is forty-eight minutes (*antar muhurta*). After this, perhaps after a momentary pause, one may resume meditation, focussing on the same or a different object, but to an outside observer, the meditation may appear to be unbroken.

Before we go on to discuss the types of meditation, their requirements and their role in spiritual development, it is essential to understand the Jain view of the structure of a living organism and the effect of yoga and meditation on its functioning.

A living organism is a unity comprising of two elements - a non-material conscious element, which we might term the 'psyche' or 'soul', and a material element, which we can call the body. The constituents of the living organism are the body; the sensory organs and the brain; a subtle luminous body; a more subtle karmic body; the sub-conscious mind (*citta*); the primal drive (*adhyavasaaya*); and finally, the psyche or the soul.

The soul itself, a conscious entity, forms the nucleus of the organism. A contaminating field producing malevolence (the passions), derived from the karmic body, envelops it; this field not only circumscribes but also governs psychic activity. Transcendentally, the soul is the supreme 'ruler' but, in actuality, the influence of the passions is so powerful that the ruler is unable to act independently. The soul radiates psychic energy, but the radiations have to pass through the domain of the passions. During their passage, they interact with the passions and form a new field; in Jain scriptures this is the 'domain of the primal drive' i.e. the primal psychic expression. Further, the radiation intermingles with the other subtle bodies, luminous and karmic, and the consequences are biochemical and bioelectrical. While the mental states due to cerebral activity are not found in all living organisms, but only in vertebrates, the primal drive is present in every living organism, including plants. These animate expressions of the subtle body are the progenitors of mental, vocal and physical activity, manifested in the physical body. Proceeding towards the physical body, these expressions pass through the domain of the psychic aura, intermingle with it, and are converted into urges and impulses. These are the forerunners of emotions, passions and feelings, manifested in the physical body. The aura is produced by the transcendental force of the effects of past actions, which are fully recorded in the karmic body. Empirically, the aura may be conceived of as a liaison between the past and the present careers of the soul as well as between the subtle and the physical or gross body.

The radiations of urges and impulses move between the subtle body and the gross body. These compelling drives, derived from the subtle body, activate the endocrine system when they reach the physical body, stimulating the latter to secrete and distribute chemical messengers (hormones) corresponding to the nature and intensity of the

impulse. Thus the hormones become the agents for executing the primal drives in the physical body.

Figure 4.14 The relationship between the subtle and the physical body

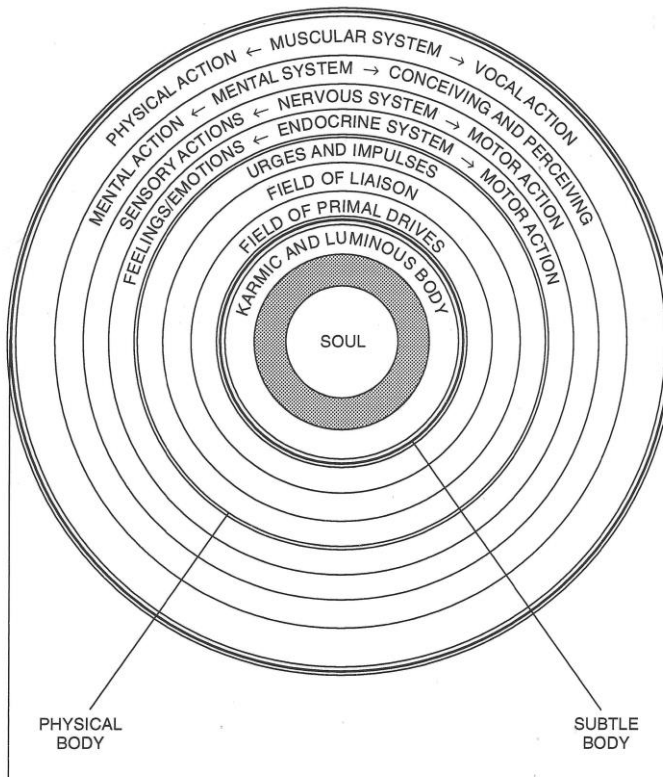
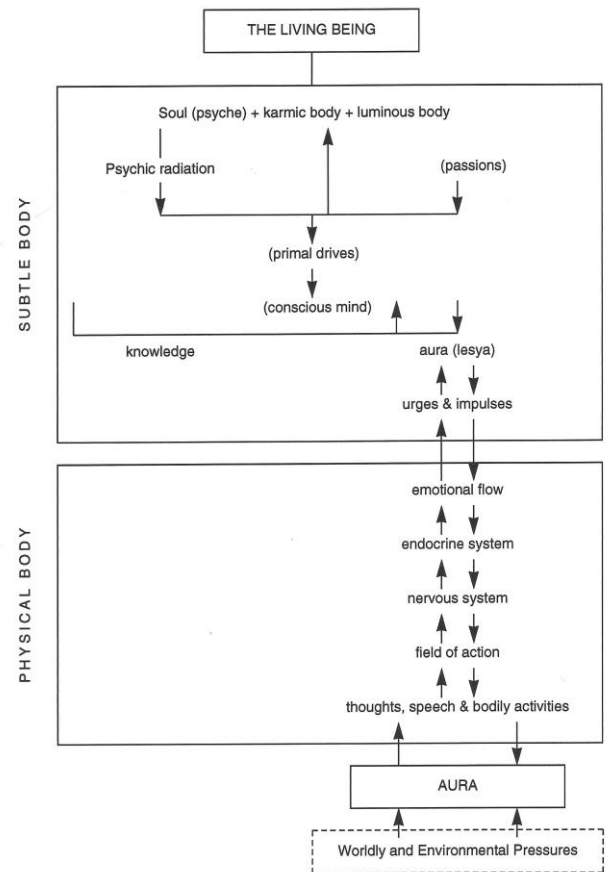


Figure 4.15 The Jain view of the relationship of the body to behaviour



The chemical messengers secreted by the endocrine glands are carried by the bloodstream and interact with the brain and the nervous system; together they constitute an integral co-ordinating system, which modern medicine calls the neuro-endocrine system. This system not only controls and regulates every bodily function but also profoundly influences mental states, emotions, thought, speech and behavioural patterns. Thus, the endocrine glands act as transformers between the most subtle spiritual ‘self’ and the gross body. They are gross when compared with the domain of the primal drive, but subtle when compared with the gross constituents: muscles, blood and other bodily organs. This, then, is the inter-communicating mechanism within the body, which

translates the intangible and imperceptible code of the primal drive into forms crude enough to function through flesh and bones.

The pure soul radiates its characteristic infinite bliss, knowledge, perception and energy. The impure soul's radiation becomes distorted, as it must pass through the cloud of karmic body and the malevolent field of passions, it produces primal drives.

The primal drives depend upon the karmic components and create the psychic mind (conscious mind) with a distorted knowledge and perception, and the psychic mind radiates distorted images across the field of liaison between the subtle and the gross bodies.

The physical mind acts as a vehicle for the flow of emotions, which stimulates the endocrine and nervous systems, creating thought, speech and bodily activities.

Aura and *lesyaas*

The aura of a living organism is an amalgam of two energies: the vital energy of consciousness and the electro-magnetic energy of the material body. Mental states constitute the compelling force produced by the radiation of vital energy. Jain scriptures describe how this vital energy is responsible in effecting the physical brain and releasing the electro-magnetic material particles to produce an aura of the person. If the mental state is pure, the aura is gratifying and if the mental state is impure and full of the passions, the aura is repulsive. The aura of the saints is gratifying and is often shown as a halo around their heads. Although mental states are conscious and aura is material, there is an intimate relationship between the two. Aura is the image of mental states of an individual.

Lesyaas: Jain scriptures have described *lesyaas*, which are inadequately translated as psychic 'colours', and their functions. They act as a liaison between the spiritual 'self' and the physical body of a living organism. They are the built-in mechanism within the organism through which the spiritual self can exercise its power, and control the functioning of the bodily organs. Psychic 'coloration' functions in both directions, centripetal, from periphery to the centre, and centrifugal, from centre to periphery. Karmic material is continually attracted from the external environment by the threefold activities of the physical body: thought, speech and action, and this material is transferred into the sphere of the passions in a subtle form. Similarly, whatever is radiated outwards from the subtle karmic body at the centre, is transferred to the gross body by the psychic colours.

'Colorations': The 'malevolent' (*asubha*) colorations are black, blue and grey and are the origin of evil. Cruelty, the desire to kill, the desire to lie, fraud, deceit, cheating, lust, dereliction of duties, laziness and other vices, are produced by these colorations. The endocrine glands, the adrenal gland and the gonads, work in close alliance with these colorations to produce impulses, which in turn, stimulate the body through endocrine action, expressing themselves in the form of emotion and passion.

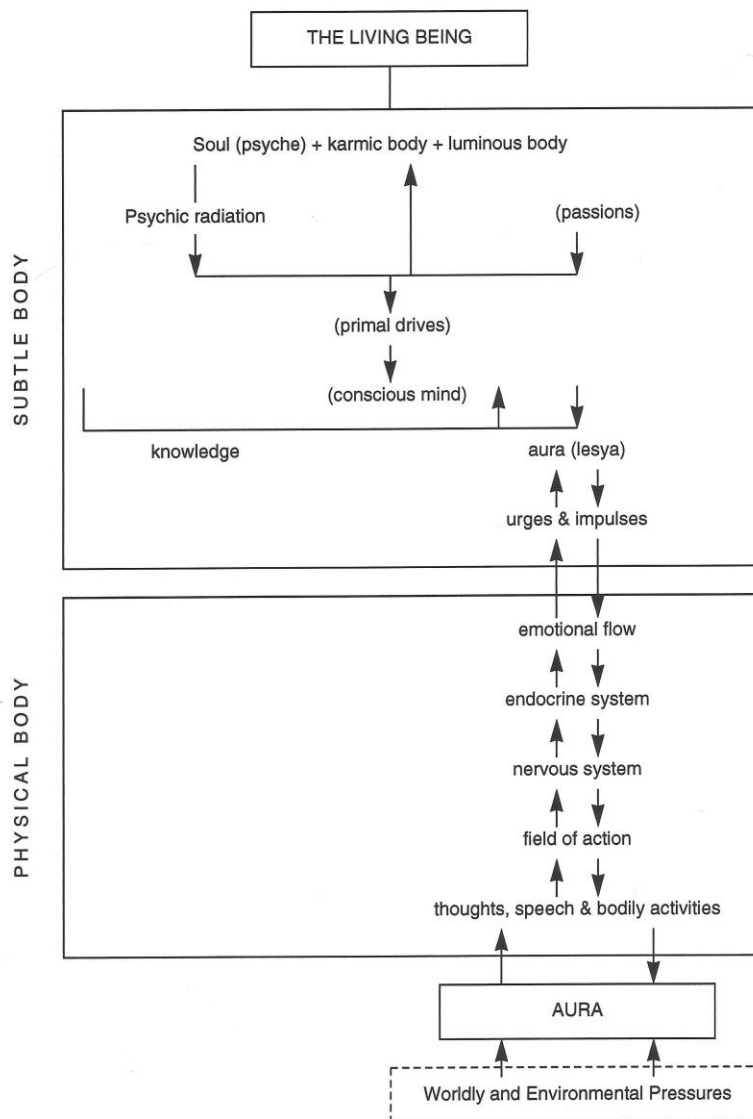
The 'benevolent' (*subha*) colorations are yellow, red and white and are the origin of good. Perception of these bright colours curbs evil drives and transmutes the emotional state of an individual. Evil thoughts are replaced by good; thus internal purification of the mental state radiates beneficial waves to influence the external environment.

How meditation works

Relaxation and bodily detachment are the prerequisites of meditation. Meditation is the process by which one searches for the cause of misery and suffering; the gross body is the medium for the perception of suffering and its manifestation, but it is not itself the root cause. The root cause is the subtle karmic body that deludes, so that the spiritual 'self' remains unaware of its own existence. The karmic body produces vibrations, shock waves in the form of primal drives, urges and impulses, and influences the activities of the gross body, mind and speech. When all bodily activities are halted through bodily detachment, mental equilibrium is arrived at through meditation, and the vibrations, primal drives, urges and impulses become ineffective, thus meditation calms the waves produced by primal drives.

The karmic body continues transmitting vibrations and sheds karmic particles, and the true characteristics of the soul, bliss, energy, faith and knowledge appear. Thus meditation aids the soul in shedding the karmic body and achieving self-conquest. This is shown in figure 4.16

Diagram 4.16...Meditation and its effects



Meditation is the acquisition of maximal mental steadiness. Unless the body is stable, the mind cannot be still. The muscular system is the basis of bodily activity; relaxation and bodily detachment help achieve this stillness of mind.

The first step in a meditation exercise is to adopt an appropriate posture, and then remain motionless for some time. Control of one's breathing, concentration on psychic and energy centres and the psychic colours, together with contemplation and autosuggestion aid meditation.

Types of Meditation

Jain scriptures describe four forms of meditation: 'sorrowful' (*aarta*) 'cruel' (*raudra*), 'virtuous' (*dharma*), and 'pure' (*sukla*); the first two are inauspicious and the last are auspicious.

Sorrowful meditation (*aarta dhyaana*): Sorrowful meditation has been further classified under four sub-types:

- (i) contact with undesirable and unpleasant things and people;
- (ii) separation from desired things and loved ones;
- (iii) anxiety about health and illness;
- (iv) hankering for sensual pleasures.

Sorrowful meditation, though agreeable in the beginning, yields unfortunate results in the end. From the point of view of colorations it is the result of the three inauspicious psychic colours. It requires no effort but proceeds spontaneously from the previous karmic impressions. Its signs are: doubt, sorrow, fear, negligence, argumentativeness, confusion, intoxication, eagerness for mundane pleasures, sleep, fatigue, hysterical behaviour, complaints, using gestures or words to attract sympathy, and fainting. Sorrowful meditation is due to attraction, aversion and infatuation and intensifies the transmigration of the soul. It is associated with 'malevolent' psychic colours. Usually people who engage in this form of meditation are reborn as animals, and it lasts up to the sixth spiritual stage.

Cruel Meditation (*raudra dhyaana*): This meditation is more detrimental than sorrowful meditation and is classified into four sub-types

- (i) harbouring thoughts of violence,
- (ii) falsehood,
- (iii) theft,
- (iv) 'psychopathic' guarding of material possessions and people.

The first sub-type called 'pleasurable violence' means taking delight in killing or destroying living beings oneself or through others. It includes taking pleasure in violent skills, encouraging sinful activities, and association with evil people. This cruel meditation includes the desire to kill; taking delight in hearing, seeing or recalling the miseries of sentient beings and being envious of other people's prosperity.

The second sub-type is 'pleasurable falsehood'. It means taking pleasure in using deception, deceiving the simple-minded through lies, spoken or written, and amassing wealth by deceit.

The third is 'pleasurable theft'. This form of meditation includes not only stealing but also encouraging others to steal.

The fourth is 'pleasurable guarding' of wealth and property. It includes the desire to take possession of all the benefits of the world and thoughts of violence in attaining the

objects of enjoyment. It also includes fear of losing and violent desires to protect possessions.

It is obvious that only someone who is fully disciplined can avoid cruel meditation. Pujyapada has pointed out that the cruel meditation of a righteous person is less intense and cannot lead to infernal existence (*Sarvarthasiddhi* 1960: 9.35). Cruel meditation lasts up to the fifth spiritual stage.

Sometimes this meditation occurs even to ascetics on account of the force of previously accumulated *karma*. It is characterised by cruelty, harshness, deceit, hard-heartedness and mercilessness. The external signs of this meditation are red eyes, curved eyebrows, fearful appearance, shivering of the body and sweating. Those involved in such a meditation are full of desires, hatred and infatuation, and are usually reborn as infernal beings. This meditation is associated with three intense 'malevolent' psychic colours.

Virtuous Meditation (*dharma dhyana*): Inauspicious meditation happens spontaneously, without effort. Auspicious meditation, virtuous and pure meditation, which leads to liberation, requires effort. Jain scriptures advise keeping the mind occupied with simple *mantras* such as *namo arham*, meaning honour to the worthy, so that one does not succumb to inauspicious meditation. Auspicious meditation helps to control desires, hatred and infatuation. The object of this meditation is to purify the soul.

Requirements for virtuous meditation: Whether accompanied or alone, anywhere to an appropriate place fit for meditation, if the mind is resolute. But surroundings influence the mind and places where disturbances occur should be avoided. Places that are sanctified by its association with great personages are peaceful, such as certain temples, the seashore, a forest, a mountain, or an island should be chosen. Preferably a place for meditation should be free from the disturbance due to noise or the weather. The householder can also choose a quiet corner of the home for regular meditation.

Any meditation posture is suitable for the detached, steadfast and pure person, yet postures are important. Subhacandra mentions seven postures: *padmaasana*, *ardhapadmaasana*, *vajraasana*, *viraasana*, *sukhaasana*, *kamalaasana*, and *kaayotsarga*. The first two, the lotus and half-lotus positions, and the last of these seven, standing or sitting meditation are particularly suitable for our times.

As Patanjala yoga, a famous Indian system, gives great importance to 'spiritual breathing' (*pranaayama*), Jainism also attaches importance to the control of breathing as an aid to control the mind. If performed correctly, it helps to develop certain energies and the practitioner may even develop supernatural powers, but *pranaayama* performed without the objective of controlling the mind may lead to sorrowful meditation.

Conscious control over the senses is essential in controlling the mind, as when the sensory organs become attenuated, they interact with the mind in a harmonious way. One can concentrate on such areas as the eyes, the ears, the tip of the nose, the mouth, the navel, the head, the heart and the point between the eyebrows.

The object of virtuous meditation: Amongst the objects upon which one can meditate are: the sentient and the insentient; their triple nature of existence, birth and destruction; a worthy personage (*arhat*) and the liberated one (*siddha*). One should learn to distinguish between the 'self' and the body. The self has neither friend nor foe; it is itself the object of worship and meditation and possesses infinite energy, knowledge, faith and bliss. The body, which may have physical beauty, strength, attractions,

aversions, material happiness, misery and longevity, is temporary in nature due to the effects of the karmic body.

Types of virtuous meditation: Jain scriptures describe four types of virtuous meditation: reflection on the teachings of the Jinas (*aaajnaa vicaya*); reflection on dissolution of the passions (*apaaya vicaya*); reflection on karmic consequences (*vipaaka vicaya*); and reflection on the universe (*sansthaana vicaya*) (*Tattvartha Sutra* 1974: 9.36)

- Reflection on teachings of the *jinas*: This meditation involves having complete faith in the nature of things as taught by the omniscients and recorded in the scriptures. When the mind is fully occupied in the study of the scriptures, it constitutes this meditation.
- Reflections on dissolution of the passions: This meditation involves deep thinking on the effects of the passions (anger, pride, deceit, greed) and attractions and aversions, and their adverse effects that harm the soul and counter the spiritual path. A thoroughgoing consideration of the means of overcoming wrong belief, wrong knowledge and wrong conduct constitutes this meditation.
- Reflection on karmic consequences means thinking of the effects of *karma* on living beings. All pleasure and pain is the consequence of one's own actions, which should be regulated and controlled. This meditation is aimed at understanding the causes and consequences of *karma*.
- 'Reflection on the universe' is meditating on the nature and form of the universe with a view to attaining detachment. It includes reflection on the shape of the universe: the lower region with its seven infernal regions and their miseries, the middle region which contains human beings, and from which one can achieve liberation, and the upper region of the heavens with their many pleasures but from which liberation is not possible, and at the very apex the abode of the liberated.

The meditation of 'reflection on the universe' is of four sub-types:

- Reflection on the Body (*pindastha*): This is meditation on the nature of the living organism and the destruction of the main eight types of *karma*, the purified self and the attributes of the liberated.
- Reflection on Words (*padastha*): This is meditation on the syllables of certain incantations such as the *Namokara* and other *mantras* made up of differing syllables, and their recitations; the repetition of these *mantras* may lead to the attainment of supernatural powers.
- Reflection on 'Forms' (*rupastha*): This meditation concentrates on the different 'forms' which worthy personages may take in their worldly life (e.g. such individuals may be rulers, ascetics, omniscients, preachers). It may also focus on any material object or on the image of a *tirthankara* and the spiritual qualities of the enlightened, and it leads to the realisation of the ideal on which one meditates.
- Reflection on the 'Formless' (*rupaatita*): Meditation on form implies reflection on embodied liberated souls, i.e. the enlightened ones, whereas meditation on the 'formless' implies reflection on disembodied liberated souls; ultimately this is a meditation upon one's own pure soul and it leads to self-realisation.

Supervision from a qualified teacher, constant practice and perseverance are needed to master virtuous meditation.

The benefits of virtuous meditation: The first signs that one is benefiting from this form of meditation are control over the senses, fine health, kindness, an auspicious aura,

bliss and clarity of voice. It leads directly to heavenly pleasures and indirectly to liberation through merit, stopping the influx of *karma* and the shedding of previously acquired *karma*. This meditation is associated with three auspicious psychic colours. Individuals engaging in this type of meditation are reborn either as heavenly or as human beings. This virtuous meditation lasts up to the thirteenth spiritual stage.

Pure meditation (*sukla dhyaana*): In virtuous meditation consciousness of the distinction between the subject and the object of knowledge persists; whereas in pure meditation all conceptual thinking gradually ceases, and pure meditation emerges when the passions have been destroyed.

Only someone with an ideal type of constitution and full knowledge of the scriptures can engage in pure meditation, but it is believed that in the modern age such people no longer exist on this earth. Hence the notion of pure meditation is only of academic interest. Pure meditation is the final stage before liberation and is associated with the auspicious white psychic colour.

As meditation is prominent in the teachings of eastern philosophies, we describe below the meditation in Hinduism and Buddhism.

Meditation in Hinduism and Buddhism

Yoga and meditation form an essential part of the spiritual life of Hindus. The *Bhagavad Gita* claims activity that frees the soul from attachment and aversion is yoga (*Bhagavad Gita* 1978: 6.4). Patanjali defines yoga as the path of self-realisation through control of one's desires and control of one's mind, by physical or psychic means. He emphasises the importance of the eightfold path in realising perfect meditation resulting in the soul's union with the supreme being; this includes mortification, the singing of certain hymns, and a devoted reliance on the 'Supreme Soul', God. The following eight paths are prescribed by Patanjali for a true yogi: self control (*yama*), observance (*niyama*), posture (*asana*), spiritual breathing (*pranayama*), withdrawal from sensory stimuli (*pratyahara*), meditation (*dhyaana*), contemplation (*dharana*), and profound meditation or trance (*samadhi*) (Dwivedi 1979: p.49).

The study of the eightfold path makes it clear that Patanjali's yoga is passive, and in this it is different from the *karma yoga* of the *Gita*. The passivity of Patanjali's method implies the suspension of all movement, physical as well as mental, on the part of the yogi in communion with the supreme, thus it is comparable to some aspects of the virtuous meditation of Jainism.

Buddhism also has meditation as a central practice of its spirituality. Buddhists meditate to comprehend the true nature of reality and to develop in harmony with it. Gautama, the Buddha, learned the art of meditation from Jain teachers before his enlightenment. The chanting of a *mantra* or sacred verses encourages mental calmness; the rhythmic ebb and flow of breath is used as a focal point to which the attention is brought back whenever it wanders; this type of meditation is called 'peaceful abiding' (*samataa*). Those engaged in meditation can progress to the technique called 'introspection' (*vipassanaa*), by which they hope to gain insight into reality. This is achieved by looking inward beneath the surface of consciousness. They are aware of deep underlying emotions and thoughts, but refrain from interacting with them to dampen their activity. Meditation means being totally aware of the present moment and once this is

well established, meditation can be practised when standing, sitting, walking or lying down. The Buddha is portrayed as being mindful in all these states. Zen Buddhism particularly emphasises that meditation can be performed while carrying out the most basic activities of life. In the Theravada tradition of South East Asia, meditation has traditionally been viewed as largely the work of ascetics, particularly those who choose to live isolated and solitary lives in the forest, but nowadays, laypersons meditate either with ascetics or in lay meditation centres. Buddhist meditation compares favourably with some aspects of Jain virtuous meditation.

Meditation practices and their beneficial effects have been well known in India for thousands of years, but Indian meditation practices have only recently become widely appreciated in the West. Meditation helps to promote both physical and spiritual health, and in India many institutions employ meditation practices to assist the cure of illnesses and to establish the scientific basis of meditation. Jain meditation has been interwoven into the daily activities of the Jain community. It is believed that this has contributed to the lessening of certain illnesses in the Jain population.

It is outside the scope of this work to describe fully the techniques of meditation. The reader is referred to the many works published on the subject.

Chapter 4.15
SCIENTIFICITY OF JAINISM

The universe of living beings has a twofold identity—physical and spiritual. Religion is normally concerned with the fundamentals of human existence: the meaning of life, mysteries of the universe, survival beyond death, ethical systems and relationships between the body and the soul and so on. Religion has never been solely a spiritual affair with abstract ideals; it also deals with the phenomena of the material world and the living beings in the universe. Jain scriptures detail many aspects concerning the physical world, including physics, chemistry, biology, mathematics and astronomy, architecture, geology, medical sciences, food science and the like, necessary for the welfare and comfort of human beings.

In the East, science became part of religion and the two became so intertwined that it was impossible to separate one from the other. But in the West, religion and science functioned in different ways, remained in hostile camps and polarised. Modern science in the West was born in the seventeenth century CE as part of the quest for ‘truth’ and the knowledge of nature, previously the domain of the church. The Copernican revolution was to overturn the most basic theological precepts of the day; it accelerated the quest for scientific knowledge based on experiment and observation and whereby scientists developed skilful techniques and apparatus in pursuit of their goal.

Compared with science, religion is concerned not only with physical phenomena but also with the supersensory world, and this suggests that religion is not only a science but also a super-science and has a wider scope than the scientific disciplines per se.

Scientists make observations, carry out experiments and formulate the concepts behind them after rigorous analysis, and produce theories; these, in turn, are continuously tested and corroborated and, if necessary, modified or even rejected. The search for new data and principles is known as ‘pure’ science. The application of scientific knowledge to the real world is known as ‘applied’ science. Pure science covers disciplines such as physics, chemistry, and biology; applied science covers areas of professional and technical expertise such as medicine and engineering.

Science can deal only with those phenomena, which are directly sense-perceptible or measurable by instruments. There are many aspects of existence, which do not come under the rubric of science, such as material *karma* or the non-material soul. The birth, death and behaviour of human beings still remain unexplained. Science has, however, given many comforts and amenities for the pleasure and happiness of humanity. These have created many problems, making life more complex and, as a result, we can see stress and diseases increasing and happiness becomes more problematic. Science, which was supposed to help humanity, seems to be doing the opposite.

Religion deals with both sensory and supersensory knowledge and contains a set of sacred laws for the ultimate happiness of living beings, both at the level of individuals and society. The sacred laws have a three-fold character of Right Faith, Right Knowledge and Right Conduct. One can have neither faith nor conduct without proper and rational knowledge; thus knowledge is the basis of religion.

In India, the sages of Jainism and other religions engaged themselves in the pursuit of knowing the mysteries of the universe, of human life and its goal, through their spiritual insights. Many facts recorded by them and found in the Jain scriptures are

similar to those later proved by science, though there was no scientific apparatus or modern methods of research in those days. Instead, severe austerities in meditation enabled the sages to acquire transcendental and extrasensory powers and observation. The practice of meditation was accorded the very highest priority in their daily routine and, as a result, deep concentration became an effortless and easily realisable state for them.

Meditation deactivates the thinking mind and shifts the awareness from the rational to the intuitive mode of consciousness, and develops supernormal knowledge. Concentrated perception on a single object silences the conceptual activity of the mind. The constant practice of deep meditation results in the ability to elicit direct answers to enquiries into the nature of the universe. Such experiences are also known to science: many new discoveries have their genesis in sudden non-verbal flashes of intuition, when a problem or its solution is experienced in a direct way without the hindrance of perceptual thought. In meditation, the distraction of awareness is eliminated; it surpasses the efficiency and complexity of the technical apparatus of scientists. Scientists have sensory knowledge, while spiritually advanced sages have sensory as well as supersensory knowledge.

Jain seers desired the happiness of all living beings, but we all know that we cannot be happy without caring for our environment and the community. As a result, Jain seers attached great importance to both human life as well as to the welfare of plant and animal life, and emphasised the sacred laws for the care of the natural world. By postulating the animated character of plants and animals, Jain teachings were both ahead of their times and the predecessors of today's environmental concern with ecological balance.

The Jain scriptures advise against the indiscriminate use of water, plants and trees, thus to maintain the purity of the environment. They argue for the presence of micro-organic entities throughout the occupied universe, and environmental pollution, resulting from industrial and other human activity, has been responsible for ozone layer depletion, harming micro-organisms and higher living beings. But such harm could be avoided by not engaging in businesses or activities proscribed by the Jain scriptures.

The Jain scriptures have also formulated an atomic theory regarding the basic constituents of the material universe, and scholars have indicated that this theory is exemplary not only in its historical perspective but also in a modern context. The Jains also have a credible theory of conjoining matter together, and matter to the soul. In addition, they have made great contributions in the field of the biological sciences by defining life in terms of consciousness along with its many physical properties, classifying living beings on the basis of the cognitive organs of the senses and their status. This classification is of more than forty-eight examples, technically known as 'disquisition access' (*anuyoga-dvara*) involving their physical, psychological and spiritual qualities.

Now let us examine the scientific content of some of the Jain scriptures. As Jain seers were mostly concerned with spirituality, they were limited in discussing the physical (scientific) constituents directly, however, as they knew that the knowledge of these constituents was important for the path of spirituality, they included sermons by giving illustrations from the life of a layperson. As a result, most of the scriptures have

about a quarter of their contents dealing with them either in separate chapters or in stray or the casual mention of them in different chapters (Jain, N. 1996: p.62).

N. Jain further adds that the *Dasavaikaalika Sutra* has more than a-third of its material on the physical elements: physics, chemistry and biology of six types of living beings (chapter 4); some scientific facts about food and its purity (chapter 5) and the science of speech (chapter 7). The Jain canonical texts such as the *Sutrakrutaanga*, *Rajaprasniya*, *Samvaayanga*, *Antakritddasaa*, *Aupapaatika Sutra*, *Annuttaropapaatikka Sutra*, *Jambudvipa Prajnaapti*, *Jnaatadharmakathaa* and *Kalpa Sutra* contain facts on many subjects of the art and science. The subjects include agriculture, archaeology, architecture, the arts, astrology, astronomy, physics, chemistry, biology, botany, zoology, medical sciences, veterinary science, mathematics, food science, palmistry, dreams, demonology (psychiatry), music, drama, pharmacology, town planning, military science, wrestling, textiles, water purification, ceramics/pottery and cosmetics.

The Jains have developed two forms of mathematics and mathematical symbols. Worldly mathematics consists of eight types of processes involving fractions, logarithms, algebra, geometry and numerical calculations; they also have detailed treatments for infinity, permutations and combinations, and have described normal and comparable length, distance and the time units of the canonical period (their geography is based on similar measurements). Superworldly mathematics deals with heights, distances, duration and other phenomena concerned with infernal and celestial bodies, and mythological areas such as mount Meru or the cosmic Jain temples.

Jain geography describes the universe in terms of a specific shape divided into three parts, including the abodes of the liberated souls, celestial beings, humans, plants and animals, and infernal beings.

The pre-canonical medical sciences had eight major divisions of medicine, surgery, gynaecology and midwifery, paediatrics, toxicology, demonology (psychiatry), gerontology, rejuvenation, and the ear, nose and throat. A medical unit contained at least four constituents: patient, doctor, trained nurse and well-prepared medicines, and there was also a community medical service. The number of diseases and their treatment methods were handled knowledgeably; Ugraditya, a ninth century scholar ascetic and author of the *Kalyaana Kaaraka*, laid great emphasis on medications prepared non-violently from vegetable or mineral sources only, thus promoting *ahimsaa* in the medical field.

The Jains have also shown proficiency in sculptural engineering and iconography. N. Jain (1996: pp.78-115) has discussed 72 arts for men and 64 for women, by analysing the contents of the *Sthanaanga Sutra* (9.27), *Sutrakrutaanga Sutra* (2.2.18), *Samavaaya Sutra* (29.13), and *Uttaradhyayana. Anuyogadvaara* and *Nandisutra*.

By describing the six 'real entities' that constitute the universe, the Jains analysed the functioning of the world in a logical way. The Jain theory of *karma* explains many worldly problems, which are beyond the logical explanation of science, such as the processes of death, rebirth, apparent injustices and inequalities, longevity, morbidity, behavioural problems, and the process of karmic bondage and its relation to the soul. The soul has infinite space points, can contract and expand, but it is imperceptible to the senses.

The *Tattvartha Sutra* (1974:5.25-38) describes atoms (*parmaanu*), molecules or aggregations (*skandha*) and their characteristics such as the fission, fusion, existence, and

the processes of fusion and fission. The atomic theory, theory of aggregations and the theory of bonding and disintegration described by Jain seers, show their power of observation and insight and these can be well compared with modern science (Jain, N. 1996: pp.224-241). The Jain texts describe matter (*pudgala*) as aggregates of atoms, its physical properties and functions, and classify it into six types (Jain, N. 1996: p.198): gross-gross (e.g. earth, mountains, houses), gross (Water, oil, milk), gross-fine (shadow, light), fine-gross (gases, taste, smell, sound), fine (karmic aggregates) and fine-fine (real atoms, *karmons*). The first three are perceptible to the eye, the fourth to the other senses and the last two are imperceptible to the senses.

The atoms aggregate with each other by the process of bonding (positive and negative), and are held together by the medium of rest. The atoms are continuously in motion, but they are held in check by the medium of rest. The atoms can further be split into ultimate atoms (*parvenus*), whose property of motion has been utilised by scientists for various nuclear uses. It is beyond the scope of this work to discuss the atomic theory, physics, including the energies of heat, light, sound and electricity, chemistry and the other biological subjects; the reader is advised to look into other comprehensive works some of which are mentioned in the bibliography.

The above brief survey of scientific concepts in the Jain scriptures indicates the keen observation of Jain sages and their analytical powers. The seers followed the four-step methodology of (1) observation, (2) classification and postulations, (3) inference and judgement, and (4) recording and theorisation. Jains believe that Mahavira and some of his disciples, who were omniscients, produced the canon, and the scholar ascetics with good memories edited the scriptures. They followed the scientific method of direct (experience or intuition) and indirect (sensory or supersensory) observations, and analytical methods for the acquisition of knowledge. Jainism has all the ingredients of rational and scientific knowledge. Hence many facts found in Jain scriptures are comparable to those proved by science. Its scientificity is evident from the following:

1. Not only are the theoretical concepts presented in the Jain scriptures historically important but also most of them are verifiable today.
2. Historically, the scriptural contents represented the age of observation and analysis of natural facts and phenomena, but these facts were representative of the canonical age.
3. There is sufficient addition to and modification of knowledge in the scriptures of differing periods to indicate the gradual growth of knowledge, as is presumed by scientists.
4. The Jains are noted for classification-based descriptions, which has led them to superior analytical inferences.
5. Jain seers seem to be very good scientists as they have encouraged a scientific attitude throughout the scriptures.

JAIN COMMUNITY AND RELIGIOUS PRACTICES

Chapter 5.1

THE JAIN COMMUNITY

The Jain community consists of the fourfold order established by Mahavira and is commonly known as the Jain *Sangha*. The term *Sangha* embraces the four orders of monks (*saadhus*), nuns (*saadhvis*), laymen (*sraavakas*) and laywomen (*sraavikaas*), in fact the whole Jain community. The Jain *Sangha* is involved in all major decisions affecting the community and has supreme authority over the individual orders. The ascetic order plays a very important part in Jainism; it observes the teachings of Mahavira rigorously. It is impossible for laymen and women to follow the teachings to the same extent, as they are involved in worldly activities and in earning their livelihood, however, they follow the teachings of Mahavira to the best of their ability.

Throughout the centuries monks have been the scholars and teachers of the Jain faith. Nuns have been much less involved in scholarship but have taken a prominent part in expounding the faith to the laity. The monks have not only produced work of a religious nature but have also created scholarship of importance in science, medicine, mathematics, logic, languages and other fields of study. This tradition continues today. Lay scholarship has also developed considerably in recent times. One has to admire the genius of Mahavira and his followers for the fact that after more than 2,500 years this fourfold organisation of Jains is still very much in evidence. Mahavira respected the *Sangha* as if it was a *Tirthankara* and the faithful do likewise. There is both respect and indirect control of one order over the other. The laity respect and learn Jain teachings from the ascetic order, and the monks and nuns respect and listen to the laymen and women.

The career of Jain monks and nuns begins with the ceremony of initiation into asceticism (*diksaa*) by acceptance of the obligations of the five great vows, and continues unbroken to the end of their lives. The ascetic state is a permanent commitment; the discipline is strict, yet, those who leave ascetic order are few. The monks and nuns inspire the laity to establish temples, *upashrayas*, libraries and other welfare institutions for the community.

Although the mendicant order is seen as unitary, it has for very many centuries been divided into many stems or groups (*gaccha*, *gana*). These groups may take their names from their place of origin, from association with a particular caste, from their founders or from particular points of doctrine or ritual. The *gaccha* may be subdivided, most commonly into groups studying under particular teachers. References to these divisions of the mendicant orders are found around the eighth and ninth centuries CE and some of these exist today: the *Tapaagaccha*, *Kharataragaccha* and some other *gacchas* can trace the line of succession of their leaders back through a long history. The practice of solitary religious retreat is known in Jainism, but usually the Jain monks and nuns are to be seen as a member of a group, attached to their spiritual leader or guru. Although study, scholarship and preaching are important activities of the mendicant order, the primary aim of the monk or nun is the purification of his or her own soul, and it is to this end that all the austerities and disciplines are directed. The rigours of the mendicant life mean that relatively few people enter it, which is particularly true of the Digambaras.

Figure 5.1 Svetambar ‘monk’

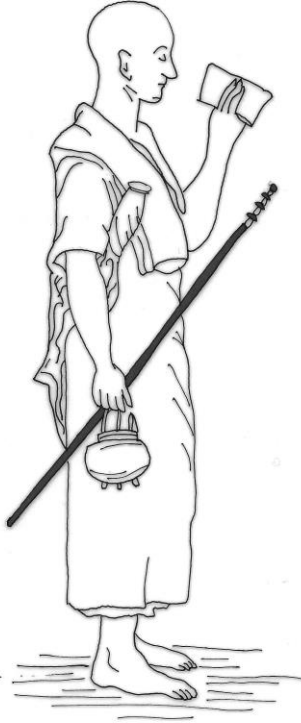


Figure 5.2 Svetambar ‘nun’



The total number of Digambar monks in the mid 1990s were 295 and *aaryikaas* (*saadhvis*) 250, while Svetambar monks and nuns were estimated to number over ten thousand (see table 5.3)

Table 5.3 Number of Jain *saadhus* and *saadhvis* resident for the four-months of the rainy season in 1995

<i>Sect</i>	<i>Aacaaryas</i>	<i>Saadhus</i>	<i>Saadhvis</i>	<i>Total</i>
<i>Svetambar</i> <i>Murtipujaka</i>	123	1,374	4,961	6,335
<i>Sthanakvasi</i>	8	512	2,492	3,004
<i>Terapanthi</i>	1	146	545	691
<i>Digambar</i>	33	295	250	545
Total	165	2,327	8,248	10,575

Among the Digambars, 'semi-ascetics' (*bhattarakas*) undertake some of the religious functions, which in the Svetambar sect are carried out by monks and nuns. In the past, Svetambars had the institution of 'semi-ascetics' (*yatis*), who performed socio-religious functions such as disseminating Jain teachings, the installation ceremony of the images in the temples, a community pastoral role, but today there are very few *yatis* and this institution has practically disappeared.

In the 1980s, *Aacaarya* Tulsi of the *Terapanthi* sect developed a community of *samanas* and *samanis*, who take partial vows, can use a vehicle for travel, cook and use modern toilets; otherwise their lifestyle is similar to monks and nuns. They have travelled to the West and play an important part in propagating Jain values.

The present Jain population in India is difficult to estimate, but is no more than one percent of the total population; it was much larger in the past. It has succeeded in maintaining its separate identity. Jains have a distinctive outlook on life embracing ethical rules of conduct based on non-violence and reverence for all forms of life. Jain ethics, places of worship, scriptures, holy days, rituals, ascetics, history, philosophy and culture are recognisably different from their Hindu counterparts, and these differences are seen, for example, in the observance of certain widespread customs and the underlying aims of those customs. For Hindus, marriage is a religious sacrament, while Jains consider it a civil contract. Hindu culture observes a number of days of mourning for the dead, Jain teachings run counter to this. Unlike Hindu practice, in the Jain tradition a widow inherits the property of her deceased husband. Hindus consider adoption a religious matter, Jains do not. However, one can often see the influence of Hindu customs on the social life of some in the Jain community. In the case of Jains who were formerly members of Hindu castes, the persistence of these non-Jain customs may be attributed in part to their previous social, cultural and religious lives. There is no doubt of the impact of certain cultural influences on Jains from the wider Hindu community.

The Jain community in India has been historically influential and has been able to play a significant role in the economic and national life of India. Even though numerically a minority, Jains has always had considerable prestige and produced a large number of eminent personalities. Their religious beliefs, particularly their commitment to 'non-violence' has circumscribed the types of profession or business in which they will engage. This has led to Jains having a disproportionate representation in banking and finance, accountancy and management, medicine and law, and some trading and commerce. The consequence of this economic specialisation has been that the Jain community has become very wealthy. This wealth has enabled Jains to undertake extensive philanthropic projects, both in India and beyond, and for the benefit of non-Jains as well as for Jains.

Despite the many successes of the Jain community, there remain problems: the common religious bond is not strong enough to prevent divisions, which have sometimes led to schisms; these divisions undermine the community. What is true of religious divisions, is equally true of social divisions: traditionally, Jain social organisation is viewed as having originated in the distinctions of work and function, but later, under Hindu influence, a large number of castes and sub-castes emerged among Jains.

Jain Social Structure

Since the time of Mahavira, people of different castes (*varnas*) and sub-castes (*jaatis*) from various areas have accepted the Jain religion, making the Jain society heterogeneous. Thus, the Jains are a community, or rather a grouping of communities, as well as followers of a religion, and as they originated from different backgrounds, they organised themselves into differing groups known as *jnati* or *naat* to facilitate the smooth functioning of society. In the West, where individual mobility between religions and social groups is commonplace, the nature of Indian society, with the individual bound by group ties to his or her own community and following the same customs and worshipping the same gods, is not always understood.

Jain society is organised into more than 200 *jnati* groups, more than 100 major groups among Svetambars and about 80 major groups among the Digambars. The names of different groups are based upon places of origin (sometimes of ancestors many centuries before), rivers, natural surroundings, and professions. Many social sub-groups were formed based on profession, such as *Shah* (moneylender), *Bhandari* (treasurer), *Mehta* (accountant), *Gandhi* (grocer), *Kapadia* (cloth merchant) and *Jhaveri* or *Zaveri* (diamond merchant). One also finds 'sub-names' like *Sanghavi* (pilgrimage organiser) based other than on professions. The second quarter of the twentieth century saw a move towards changing the family name to 'Jain', a surname for a distinct Jain identity in the official census data. This has not been universally adopted, but in some areas of northern India it is now an established practice. The most prominent of these groups are found among Hindus (H) as well as in both major sects of Jains Svetambars (S) and Digambars (D), as shown in the table below.

Table 5.4 The origin of Jain groups

Name	Origin	H/S/D	Sub-Groups
Shrimali	Srimala (Bhinmala,Rajasthan)	H/S/D	3
Agrawal	Agroha (Haryana)	H/S/D	18
Oswal	Ossiya (Rajasthan)	H/S/D	18
Porwad/Porwal	Eastern side of town	H/S/D	24
Khandelwal	Khandela (Rajasthan)	H/D	84
Parwara	Eastern side of town	H/D/S	144
Setvala	farmers, Ksetrapalas	H/D	44
Upadhye	Priest	H/D	

Among Srimalis one finds three sub-groups: *Dasa*, *Visa* and *Ladava*, while among Oswals one finds mainly *Dasa* and *Visa*. Another aspect of Jain social organisation is the *gotra*, whereby, membership of a particular *gotra* identifies one's blood relationship, the word originally meaning an enclosure for cows, but eventually it was extended to mean the family lineage. The *gotra* embodies the limit on endogamous relations, and no two people may marry if they belong to the same *gotra*.

The functions of the different social groups have always been fivefold:

- to make rules for the smooth organisation of the group;
- to (s)elect trustees known as *mahaajana*, for enforcement of the rules;
- to maintain religious and social liaison with the wider Jain community;

- to aid group cohesiveness, marital and social relations, amity and the prosperity of its members;
- to settle disputes between members, and to discipline any offenders who breach the rules of the group.

The groups provide facilities such as rest houses, boarding houses, educational institutions and other philanthropic services mainly for their members, although non-members are not excluded. In modern times, because of migration and social change in India, these groups are losing the importance and their function is diminishing.

Because of their background, Jains have different socio-religious customs; rules regarding marriage and rituals such as the sacred-thread, tonsuring and worship of family deities; hence outsiders often find little difference between Hindus and Jains. Moreover, many still follow the social customs modelled on Hindus, making the identity of Jains problematic.

Marriage

Marriage is perhaps the most important social custom in any society. Jain philosophy places more emphasis on renunciation and asceticism, but it would be a mistake to suppose Jainism is anti-marriage, on the contrary, marriage is considered as a social duty for a Jain layperson.

Jain marriage is usually within the community, among members with similar backgrounds, where the couple has a free choice to agree to the proposal. The community not only witnesses the union but also helps in overcoming future misunderstanding. In Jain society, the marriage is usually permanent, but it can be nullified by a *mahaajana*, if either of the couple finds a major defect in the partner within a prescribed time such as unchastity, impotence, or intolerable behaviour; if the spouse absconds or disappears; or becomes an ascetic, or dies. Though they are permitted, most women do not remarry, instead they involve themselves in the religious and spiritual life, but many men remarry.

Divorce in Jain society is very rare. Intercaste marriages within different Jain communities or with other religious communities are not penalised, sometimes they are accepted and blessed by the community leaders. Widow marriages are permitted in some caste groups (*setvalas*). Pre-marital relationships bring discredit to families and are discouraged.

Jains in the Contemporary World

The heterogeneous character of the Jain community has helped Jains adjust and accommodate to the other groups among whom they live, at home or abroad, without their losing their cultural and religious identity. In spite of their being a minor community, Jains have an influence out of all proportion to their numbers in the societies in which they reside. The migration and the complexities of life have added strains to the functioning of Jain society. In the West, it is a norm for both the parents to work and Jains are no exception to this; they spend less time with their children and, as a result, one finds a diminishing interest in the traditional culture among the young. Western educational institutions prepare a pupil to be independent; media and peer pressure the younger generation; Jains have failed to provide an infrastructure for traditional learning and leisure and, as a consequence Jain society is under severe strain. Jains find it difficult to locate acceptable schools, canteens, restaurants and other public places. Some, because

of non-availability or because of their companions, have begun to accept food contrary to their acceptable norms. This has become a worrying sign for the Jain community.

Very few people in the West know the word 'Jain' or have heard of Jainism. Jains are mistaken for Hindus, although Jains work hard to establish their own identity, but due to lack of infrastructure the results are not as encouraging as one would have wished, and Jains still face adjustment problems: socio-cultural, religious, educational and care of the elderly.

Socio-cultural: Economic gains have created strains to Indian family life: The greater economic freedom of women has raised their expectations of a better life, and many men are unable to adjust to this novel situation, which has brought tensions to families, and affects their children. Jains spend most of their spare moments in socialising, leaving hardly any time for the welfare of their community. This is a worrying phenomenon when attempting to maintain the values of a traditional Jain society.

The modern environment has created situations, which are not discussed in the scriptures, but these new inevitable problems can be resolved on the basis of the principles of non-violence, non-attachment and Jain ethics. Take family planning for example: scriptures advocate sexual restraint and celibacy, which aided family planning, but as it is difficult to observe in a modern complex environment, contraception may be necessary. If contraception has to be used, it should be accepted with regret as a lack of self-control.

Abortion is another problem with physical, psychic and demographic factors. Jainism believes life starts on the day of conception and does not sanction abortion, as it involves the murder of a human being. However, the texts describe the methods of abortion in rare physical or mental circumstances where mother's life is likely to be in danger (Jain N 1996: p.549).

Alcohol, tobacco, and drugs such as cannabis, heroin or cocaine affect one's health, wealth and society, and produces violence. The scriptures sanction only a vegetarian diet involving minimum harm even to plant life and practically all the members of the Jain community subscribe to it.

Religious problems: Coming to the West has deprived Jains of two orders of the *sangha*, i.e. monks and nuns, regular places of worship and religious activity. Many Jain centres have been established in the West, but they lack a cohesive infrastructure and the presence of spiritual leaders. Jains have now seriously begun to discuss this problem of providing an infrastructure and spiritual leadership seriously.

Educational problems: Most of the Jains coming to the West had their primary religious training in the local Jain schools in India, attached to temples or *upashrayas*. Children born in the West have no such opportunity, as there is lack of teachers, traditional schools and the literature. Jains need an appropriate literature especially written for the children in a Western language, style and content, and facilities to learn their 'mother tongues', especially Gujarati and Hindi, where most of the Jain literature is available, and the knowledge of what is needed for cultural contacts within families, the community, and their place of origin.

Problems of the elderly: In the West, people are generally independent, family values are under pressure, and the elderly are cared for far less by family members. This is contrary to Indian cultural values and as a consequence earlier migrants, now grown

older, have started to experience isolation. Despite the fact that their physical needs may be cared for by the state, which means the elderly people are not dependent on their family, they are suffering emotionally. Fortunately, this problem is not acute among Jains, as young Jains still respect their elderly, and the elderly have adjusted to the situation, but sooner or later they will require an infrastructure to aid pass their leisure time and provide for their socio-religious needs.

Chapter 5.2
THE DAILY DUTIES OF THE ASCETICS AND LAYPERSONS

Asceticism and, in particular, the radical renunciation practised in Jainism, symbolises the principles of spiritual striving and dependence upon the self alone to achieve the ultimate objective of liberation. Jain asceticism has a multi-dimensional character: it is personal, religious and social in nature. Despite the fact that it is primarily concerned with personal spiritual progress, one cannot deny its social role in religious teaching, sermons, motivating the laity, and protecting the integrity of the fourfold order.

Before discussing the orders of ascetics in Jainism, let us briefly consider comparable orders in other religions. Hindus, Buddhists and Christians have monks and nuns, either based in 'religious houses' or 'wandering', from early in their histories. But in general there have been two ways in which Jain ascetics differed from those of other religions. The first is in the degree of renunciation by Jain ascetics, which has always been radical. The second difference is that Jain ascetics do not separate themselves from the community as happens in some Christian 'closed orders', for example, the Carthusians. Some religions, for e.g. Islam, Judaism and Sikhism, do not possess monastic orders.

In Hinduism men (generally women would not do this) pass through the four stages of life: 'studentship' (*brahmacaaryaasram*), 'householdership' (*grahasthaasram*), 'forest-dwelling' (*vanaprasthaasram*) and 'renunciation' (*sanyaasaasram*). When family responsibilities are completed, usually about the age of fifty, one retires to the forest to lead a life of detachment in pursuit of spiritual progress, and when the aspiring ascetic is ready for renunciation, he becomes a *sanyaasi*. However, some aspirants become ascetics (*sanyaasis*) in adulthood without completing their 'household duties'. Hindu ascetics have many orders and hierarchies; they wear reddish-yellow or saffron robes and live in monasteries run by individuals or public institutions. In contrast to Jain ascetics, they may use transport; wandering and begging alms are not their norms and most of them will accept donations of money. Rough estimates put the figure of Hindu *sanyaasis* and related ritualists at several millions (5.2 millions according hearsay), but forest dwelling *sanyaasis* are a rarity today.

The Buddhists have about a million ascetics, called *bhiksus*. There are a number of Buddhist nuns, but their numbers and importance have always been marginal. Ascetics wear yellow robes and live for the most part in monasteries, although they may wander and may beg alms; usually they are vegetarian, but they may eat non-vegetarian food if it is not especially cooked for them but perchance given to them as a donation. After an initiation ceremony, they are trained to follow strict rules of conduct. One can be a Buddhist ascetic for a short period, in contrast to the Jain vow of renunciation, which is of a permanent nature. Though there are seniors and juniors among Buddhist ascetics, the authority is collective. A monk may leave the order, and expulsion is possible for transgressions of the rules of conduct, but the Buddhist monastic order is not as disciplined as the Jain ascetic order.

There are many orders of Christian monks and nuns, and the following is a general impression: Initiation involves undertaking the three vows of poverty, chastity and obedience, and by adopting the way of life of Christian orders, monks and nuns are supposedly imitating the life of Jesus Christ. Members of orders are celibate and may live

among the community or separated in monasteries and nunneries. The majority of Christian clergy, who today include women as well as men, are not monks and nuns. Many monks and nuns serve the community in charitable work, in caring for the sick and in teaching. The process of becoming a member of a religious order involves passing through stages, usually spending a period as a novice, before full acceptance. Monasteries and nunneries are organised under the authority of a monk or nun. While in the Middle Ages, in Europe, the religious orders wielded great influence as centres of literacy, culture, and economic and political power; the modern age has seen their influence decline sharply.

Jainism believes that over a time the physical and psychic strengths of human beings have been gradually decreasing and, as a result, one of two possible forms of asceticism, the ‘Jina-model’ (*jinakalpi*), is a rarity, and the other form, the ‘order-model’, is the norm today.

There is a hierarchy of Jain ascetics, regulated by the *sangha*, where the head of an order is an *aacaarya*. Where there are many *aacaaryas*, a supreme head (*gacchaadhipati* or *ganaadhipati*) may be chosen, but this is a modern development. Below the level of the *aacaarya* there are those who act as teachers to the other ascetics, the ‘preceptors’ (*gani*, *panyaasa*, or *upadhyaya*) and the lowest member in the hierarchy is the ordinary ascetic (*muni* or *saadhu*).

Aacaarya: The *aacaarya* is the spiritual leader of the *sangha*, who pursues the path of liberation as expounded by the *tirthankara*. He acquires this position through his spiritual and intellectual attainment and his potential to maintain and strengthen the order. Seniority alone has never been the sole criterion for becoming an *aacaarya*. The *aacaarya* observes five principles relating to knowledge (*jnaanaaacaar*), faith (*darsanaaacaar*), conduct (*caritraaacaar*), austerity (*tapaacaar*), and spiritual energy (*viryaacaar*). Ideally an *aacaarya* will fulfil thirty-six attributes:

five controls over the senses;

nine restraints for the observance of celibacy;

four restraints of the passions;

five great vows;

five observances (detailed above);

five carefulness in walking, speaking, eating, picking and placing, and ‘bodily functions’;

three guards of thought, speech and action (Doshi C. 1979: pp 8-11).

Upaadhyaya: The *upaadhyayas* are experts on the scriptures. They study and teach them to other ascetics. They are required to possess 25 attributes made up of proficiency in the 11 texts of the primary canon, 12 secondary and have Right faith and Right conduct.

Saadhus or *munis*: An ordinary ascetic strives to possess 27 (or 28) qualities, which are listed later in this chapter.

Qualifications and Restrictions for Asceticism: Jainism believes that spirituality is a fundamental human characteristic, thus there are virtually no restrictions on initiation to the asceticism; those restrictions which are applied relate to the candidate’s potential to fulfil the requirements of the vocation, for example, to travel, to learn, to teach. Many prominent *aacaaryas* came from non-Jain backgrounds. The only restrictions upon initiation are: candidates should not be below eight years of age; should not be infirm due to their age; should not be deaf, dumb, blind or crippled; should not be mentally disabled;

should not be of a current criminal disposition (reformed candidates are acceptable); and may be disqualified through certain statuses e.g. debtors, slaves, eunuchs, kidnapped, etc. Women candidates who are pregnant or nursing young children are not accepted.

Initiation as ascetics: When a candidate decides upon initiation, the spiritual head assesses their suitability and, if suitable, requires them to obtain permission from their parents or guardians. If permission is refused or cannot be obtained for practical reasons, the spiritual head re-examines the resolve of the candidates and if then satisfied, initiates them into the order.

The initiation ceremony (*diksaa*) takes place in the presence of the *sangha*, where the spiritual head administers the vow of equanimity (*saamayika*) throughout life, and the vow to discard all sinful activities. Before entering the order, candidates are given a new name to signal the break with the past worldly life. After initiation, the novice ascetic begins training by undertaking austerities in respect of the ethical code of ascetics, and the protection of living beings, including one sense beings, and is taught to study the scriptures. Novice ascetics are also encouraged by seniors to observe fasts and other austerities for increasing spiritual energy. After due initiation and training, the spiritual head confirms the novice ascetic into the order in the presence of the *sangha* by administering the threefold vow: 'I will not commit sins with body, mind or speech; I will not see them committed and I will not encourage or appreciate such sins'.

Ascetics occasionally breach the rules of conduct. Twenty-one such transgressions are mentioned in the scriptures, and the expiation or atonement texts (*Cheda Sutras*) prescribe minor and major penance for these transgressions. An ascetic must perform penance and in the event of severe breaches may lose a period of seniority, as he or she is regarded as having lapsed from membership of the order. In extreme cases they may be expelled and, if this happens, reinitiation is the only remedy.

Basic Virtues of an Ascetic: Jain texts describe 27 basic virtues or attributes for ascetics to achieve physical control and spiritual advancement, with minor differences between the Svetambar and Digambar traditions, and it is expected that every ascetic will observe and practise these virtues. The virtues are as follows (numbers indicate how the figure of 27 is arrived at):

Five: major vows of 'non-violence', truthfulness, 'non-stealing', celibacy, and 'non-attachment'.

Six: 'protections' of living beings: five categories of 'one-sense' beings, and the sixth of mobile beings; Jains believe that there are minute living beings of earth, water, air, fire, and vegetable life.

Five: controls over the five senses.

Three: disciplines of mind, speech and body.

One: forgiveness.

One: control over greed.

One: inner purity.

One: observances of five types of carefulness, three types of safeguards, sleep, renunciation of non-religious anecdotes and control over indiscretion.

One: prohibition of eating at night.

One: carefulness in cleaning belongings to avoid harm to living beings.

One: endurance of afflictions.

One: forbearance, even in mortal disasters (Vijaydevasura Sangh 1981: p.70)

Svetambar ascetics wear white unstitched cloth, but have no attachment to them. Digambar ascetics discard all clothes and are 'sky-clad'. Svetambar ascetics sleep on the ground or on a wooden board, resembling a low table. Digambar ascetics sleep on dried grass. There are differences between the traditions in the way ascetics accept food from devotees: Digambar ascetics eat at devotees' homes once a day in the standing posture, following the example of Mahavira. Svetambar ascetics accept appropriate simple food that is not prepared for them from more than one home of a devotee, and share it in the *upashraya* with fellow ascetics. The acceptance of food is termed as *gocari* ('grazing') for which strict rules are laid down (*aacaaranga*: 1990: 2.9. 390-405). They remind themselves that food is only to sustain the body. They do not eat at night and drink only boiled water.

Ascetics walk barefoot; do not use vehicles; do not accept, possess or hoard money; and stay in one place only for a short time, on average a maximum of five days, except during the four months of the monsoon, when they do not travel. They preach the teachings of Mahavira to the laity during their stay, do not remove their hair with razors or scissors, but pluck it with their fingers. The aim of all these practices is to strengthen observance of the ascetic virtues and detachment from the body.

The worldly conduct of ascetics: There are two types of conduct as described for ascetics (*Uttaraadhyayana Sutra*): worldly conduct and spiritual or vow-related conduct. The ten rules of conduct are prescribed for inculcating humility and respect for others, especially senior ascetics. They are:

1. Seeking approval of actions.
2. Asking other ascetics if they require food or other necessities.
3. Showing food collected as alms to the senior ascetic or guru.
4. Inviting other ascetics to share food.
5. Asking the pardon of the senior ascetic or guru, using the phrase 'may my faults be forgiven.
6. Asking permission from the senior ascetic or guru for work, or to leave the *upashraya* or residency.
7. Saying 'that is so' (*tahatti*) to the teacher's sermons and instructions.
8. Seeking permission before acquiring 'religious riches' i.e. studying scriptures, performing austerities and other spiritual practices.
9. Saying the words 'may I go out' (*avassahi*) while going out of temples or *upashrayas*.
10. Saying the words 'may I come in' (*nissahi*) while coming into temples or *upashrayas* (*Uttaraadhyayana Sutra* 1991: 1.1-44).

Ascetics share belongings: bedding, food, scriptures, pupils, and provide services to seniors and to infirm ascetics.

The spiritual ethics of the ascetics: The second type of conduct is represented by vow-related or ethical conduct. The whole life of an ascetic is directed towards conduct leading to the stoppage of karmic influx and the shedding of accumulated karma. This conduct is described in chapter 4.1. Ascetics scrupulously follow the rules relating to food. They will prefer to fast rather than take inappropriate food. These rules are meant to strengthen the morality of non-violence and detachment. When accepting food ascetics must be careful about a number of factors: (1) the type and preparation of food by the laity; (2) the attitude of the laity offering food; (3). the ascetics' own attitude towards the

food. The *Aacaaranga Sutra* (1990: vol.2 chapter 1) and *Dasavaikalika Sutra* (1993: chapter 5) describe twenty-six ‘defects’ in the first factor, sixteen ‘defects’ in the second and four ‘defects’ in the third.

The daily routine of ascetics: The *Uttaradhyayana Sutra* (1991: chapter 36) gives details of the daily routine of ascetics. The 24 hours are divided into eight segments, four each for day and night and for convenience, we describe the general daily routine observed by ascetics, which may vary according to circumstances.

04.00	rise in the holy morning (<i>brahma muhurta</i>);
04.00—05.30	silent recital of the <i>Namokar Mantra</i> , self-introspection and meditation;
05.30—06.00	service to the senior ascetics and <i>aacaaryas</i> ;
06.00—07.00	daily ‘natural duties;’
07.00—08.00	self-study and penitential retreat
08.00—09.00	careful cleaning of pots, begging for water, food and alms (Svetambar);
09.00—10.00	sermons and guidance;
10.00—12.00	a) visiting temples to pray; b) careful cleaning of alms, pots, and clothes; c) begging food and alms (Digambar); d) eating meals;
12.00—14.00	services to seniors, self-study, meditation and rest;
14.00—17.00	self-study, sermonizing, guidance, and receiving visitors;
17.00—18.00	careful cleaning of belongings;
18.00—20.00	evening penitential retreat, meditation and teaching the laity;
20.00—22.00	religious discourses, reflection, and recitation;
22.00—04.00	sleep

Svetambar ascetics carefully clean their clothes and their wooden platters twice a day (*pratilekhana* or *padilehan*), and ensure that no harm is done to small beings when they use these possessions.

For every breach of the observances they confess to their senior, and seek atonement. Twice a year the ascetics remove their hair by plucking. They avoid intimacy with others and do not discuss worldly matters, except in the narration of stories, while teaching. They maintain minimal external contacts and concentrate on internal contemplation.

Jain nuns

Nuns (*saadhvis*) are an important part of the fourfold order of the Jain *sangha*. Since earliest times, the ratio of female ascetics to male ascetics, i.e. of nuns to monks has been in the region of 3 to 1. This situation continues to the present day, though in absolute terms the number of ascetics, male and female, is smaller than in the past; data from Jain texts suggests that in Mahavira’s time approximately 10 percent of the Jain population were ascetics, of whom more than two-thirds were nuns.

Nuns observe the same rules as monks, including obedience to the senior nuns and gurus and to the (male) *aacaaryas*. Their daily routine virtually mirrors that of male

ascetics, except for those areas of life unique to women. During a nun's menstrual period, she will not attend the temple, nor engage in study or teaching, and restricts her contacts with others; rituals, which would normally be undertaken in the company of other nuns, such as penitential retreat, are conducted alone and in silence. Jains believe that during this period, a nun (or woman) will not be able to 'communicate spiritual energy' due to the physical processes she is experiencing. Thus the recitation of *mantras*, to take one example, will be adversely affected by the biological state of the individual. This distorted consequence affects others, which is why nuns (and laywomen) temporarily withdraw from most activities and contacts during this short period and, for the duration of their menstruation, they occupy themselves in the silent repetition of prayers, *mantras* and in meditation. Often female ascetics will use this time to repair clothing and to spin wool, and also embroider the eight auspicious signs on woollen cloth for *oghas*, the soft 'brushes', which are the symbol of Svetambar ascetics, and which are used to clear the ground of small living beings.

Plate 5.1-2 Svetambar 'nun' filtering drinking water and showing compassion to the living beings in the filtrate

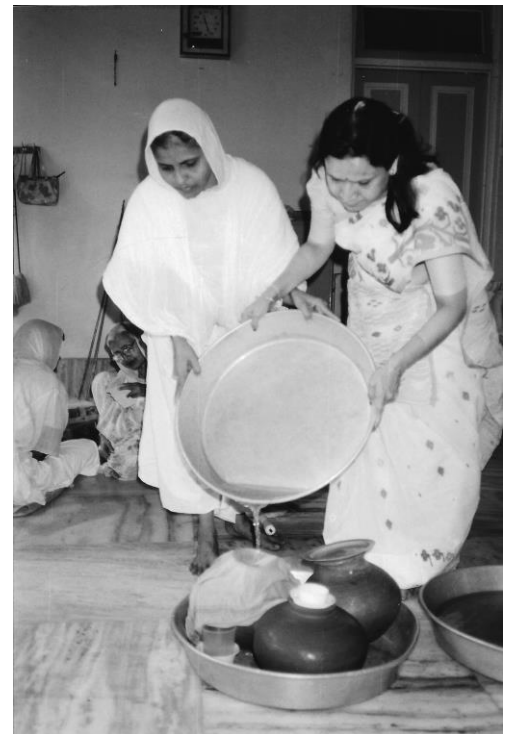


Plate 5.3-4 Svetambar ‘nun’ paying respects to the senior ‘nun’ and her self-study.



Some present day female ascetics have high academic qualifications and are proficient in scriptures, giving sermons and lectures, have an excellent rapport with laywomen and with children, and are especially noted for their renderings of popular devotional songs.

It must, however, be admitted that there is a disparity of status between monks and nuns among both Svetambars and Digambars. The Digambar nuns have a status equivalent to the eleventh stage of ethical progress (see chapter 4.10) and are, therefore, both technically and practically inferior to monks, but the Svetambars accord higher status to nuns and believe that women are capable of liberation. Candana, the head of the order of nuns in Mahavira’s time, and Rajul, who was betrothed to the *tirthankara* Neminath, are among sixteen women included in the recitation for the morning penitential retreat on account of their exemplary spiritual qualities. Svetambars believe that the nineteenth *tirthankara*, Mallinath, was a woman in her last life before achieving liberation. The laity accord a similar respect to all ascetics, regardless of gender. However, in the hierarchy of ascetics, monks are accorded a higher status.

The laity and their duties

The *Kalpa Sutra* notes that the fourfold Jain community of Mahavira’s time comprised of 14,000 monks, 36,000 nuns, 159,000 laymen and 318,000 laywomen. Monks and nuns rigorously followed Mahavira’s teachings, while the laity followed within the confines of their everyday duties. While those born in a Jain community clearly have a better chance of learning the Jain path to spiritual progress, anyone who follows the teachings of Mahavira, consciously or otherwise, can be regarded as following the Jain path.

Jainism believes that all souls, with the exception of a very few ‘undeserving’ souls, can achieve salvation provided they follow the path of the Three Jewels, i.e. Right Faith, Right Knowledge and Right Conduct.

The ascetics refer to the laity as *sraavaka* and *sraavikaa*, words which, in Indian scripts, consist of three syllables representing the entire Jain philosophy, and its goal of liberation through the Three Jewels:

<i>sra</i>	listening (hearing and accepting teachings, i.e. Right Faith)
<i>va</i>	knowledge (i.e. choosing Right Knowledge)
<i>ka</i>	action (i.e. performing Right Action)

An older designation for a layperson was *upaasaka*, which means ‘one who aspires to liberation’.

The Jain texts describe two types of layperson: the actual and the ideal. The actual followers of the faith (‘householders’) should endeavour to turn themselves into the ideal, by observing the vows prescribed for them. Householders who do not observe any vows, even if born into Jain families, are not designed as Jain laypersons. Thus, we could construct a sequence beginning with ‘ordinary people’ who do not follow the Jain path, then progressing to the actual lay followers (householders), and culminating with the ideal lay followers who observe their vows. Beyond this stage are the ascetics, the enlightened ones and, finally, the liberated ones.

The traditional Jain texts, being didactic in nature, normally describe only ideal laypersons, i.e. those who follow the appropriate vows. The only literary references to ‘ordinary’ people come from the narrative literature.

Jain scriptures also distinguish between the ‘*sraavaka* by name’ (*dravya sraavaka*) and the ‘*sraavaka* by heart’ (*bhaava sraavaka*). The former, although identified as Jain by birth, may not be living a Jain life. On the other hand, the latter has Right Faith and follows Mahavira’s teachings. Both the actual and the ideal laypersons are considered *bhaava sraavakas*.

In chapter 4.10, we described a set of thirty-five rules of conduct and twelve vows for the householder. If a householder belonging to another faith follows these rules of conduct, he or she may be considered a Jain.

One who observes the twelve vows is considered to have reached the utmost limit of the practice for a non-ascetic; this level of observance is termed as partially restrained religion (*desavirati dharma*). Some people progress to an ascetic life and observe the totally restrained religion (*sarvavirati dharma*). Digambar texts describe eleven ‘model stages’ leading to being an ‘ideal’ layperson, equivalent to *desavirati dharma*.

Daily duties of Jain Laypersons

Jain texts such as the *Dharma Sangraha*, *Sraddhaa Vidhi*, *Upadesa Prasaada*, *Sraavaka Prajnapti*, *Rantna Kaanda*, *Pujaa Pancaasaka*, and *Sraavakaacaara* describe the daily duties of the laity, and their duties for holy days, the rainy season, duties of the year and through life. They give guidance on choosing a residence, a profession, marriage and family issues.

The layperson is expected to carry out certain religious obligations in a uniform round of daily duties. The daily duties may be modified, depending upon time and place, and available means of worship. Svetambar laypersons follow a daily routine of morning recitations upon awakening. These are three, six, nine or twelve silent recitations of the

Namokara Mantra, holding both hands out together, palms upwards, forming thereby the shape of the abode of the liberated (*siddha silaa*).

Homage is paid to the liberated as examples of purification. Some may recall past pilgrimage to places such as Satrunjay, Sammeta Sikhara, Sankhesvara, Taranga, and Girnar as a form of meditation. At the same time laypersons decide upon any renunciations which might be undertaken that day. The householder, in India normally the women, sweep the floor to avoid harming any tiny creatures, filter the water and clean the utensils. Then after performing their daily ablutions, physical and psychical *pujaa* of the *Jina* image in the home shrine is undertaken, followed by the appropriate form of renunciation and atonement for the time of day. The householder, usually the woman of the house, also lights a lamp (of *ghee*) in front of the image.

The minimum renunciation undertaken by most laypersons is *navakaarsi*, the vow to avoid eating and drinking for forty-eight hours after sunrise. Some then go to the temple for worship and then seek their religious teachers, pay respects to them and listen to their sermons, perform various personal services for them, including the provision of medicines for the sick. Laypersons are expected to perform six essential duties (*aavasyakas*): ‘equanimity’ (*saamayika*); veneration of the twenty-four *tirthankaras* (*caturvisanti stava*); veneration of ascetics (*vandanaka*); penitential retreat (*pratikramana*); renunciation (*pratyakhyana*); meditation with bodily detachment (*kaayotsarga*). They would then normally proceed to their day’s work.

At noon another *pujaa* is performed, then after providing food and other necessities for ascetics, householders take their midday meal. A reaffirmation of renunciation and a short meditation on the meaning of the scriptures may follow. Work then resumes until the evening meal, after which the family undertakes the evening *pujaa*, normally in the temple, which includes the lamp-waving ritual and evening penitential retreat. Some self-study follows and any necessary services for ascetics are carried out. Then the layperson will normally retire to sleep meditating on the *Namokara Mantra*. Jains do not normally eat after sunset, are lacto-vegetarians and avoid root vegetables.

With regard to the professions of laypersons, these must avoid violence as far as possible and be done honestly. Bhuvanbhanusuri (*aacaarya* of the late twentieth century) indicates to the laity that earnings should be utilised as: family maintenance and welfare, 50 percent; savings (e.g. for retirement or contingency), 25 percent; and religious (or philanthropic) activities, 25 percent, but very few practise this today.

Jain laypersons have daily duties, some for ordinary days, additional ones for regular holy days and special days. There are also annual and ‘lifelong’ obligations; these are described in chapter 5.2. Digambars have similar daily duties, with only minor variations. Sthanakvasis perform the above daily duties but do not attend temples for worship. However, in Leicester, owing to moves to greater unity among Jains, all sections of the community follow the same ritual pattern, and this tendency is seen in some other Jain centres in the West.

Lay Women: Laywomen have always been the largest constituent of the fourfold order, but the patriarchal mentality has led to the expression of negative and degrading remarks about women in some of the later texts. However, most Jain seers have stated that women possess the highest spiritual capacity and pronounced them the equal of men.

As mentioned earlier, Svetambar women can be initiated as nuns, but Digambar women can take vows to a degree short of the complete ascetic life. When they take the vow of celibacy and they are called *brahmacaarini*, and they become *aaryikaa* at the final stage of their spiritual progress.

Laypersons today: The conduct of the laity described above is an ideal, but it is generally difficult to maintain ideals. Since medieval times, a large number of changes have taken place in India; life has become more and more complex; and many laypersons cannot observe the ideal conduct even if they wanted to. The problem is even more acute for those Jains who have settled outside India; in an increasingly materialistic world, busy life styles and the lack of support from the ascetic orders have created a serious disadvantage to following the Jain path. However, most have remained vegetarians, have some sort of place of worship in the home and perform individual rituals.

Animals as Laity

Jainism believes in the concept of spiritual advancement for animals (*Aupapaatika Sutra*: 1992: 118) and indicates that instinctive animals possessing five-sense such as elephants, frogs, snakes and lions can behave spiritually as lay Jains, as they have:

- the instinct for the desirable and avoidance of the undesirable
- a discriminating capacity for good and evil
- a capacity to remember their past lives
- the capacity to fast, perform penance and the will for self-control
- the capacity to hear religious sermons and receive instructions
- the capacity to acquire sensory, scriptural and clairvoyant knowledge.

It is claimed that the holy assembly of Mahavira consisted of living beings of all forms, and his sermons were in a language, which miraculously could be understood by all. Tamed animals follow instructions; police forces use dogs extensively for a wide range of tasks; and animals are often more reliable friends than human beings. Many birds and animals do not eat at night; many are vegetarians and do not harm others; and they do not compete for the food. They live in communities; their activities are limited to the natural instincts for obtaining food, sex for reproduction, sleep, and reactions to fear. If we think about their behaviour, they live a life similar to that of the laity.

Jain scriptures contain stories of the elephant Meghaprabha, the cobra Candakaushika, a frog who worshipped, and a lion listening to the sermons in an earlier birth of Mahavira. Jains believe that animals can behave like the human laity, progress spiritually and improve their future rebirth, and the Jain scriptures claim that there are more animals, following the life of the Jain laity in the universe, than humans. Hence Jainism stresses the importance of animal welfare and shows compassion towards them; and one finds a respect for animals among practically all members of the Jain community.

Chapter 5.3

POPULAR JAINISM AND RITUALS

This chapter on 'Popular Jainism' is dedicated to the daily and other regular practices and rituals, which are popular and are actually performed or typically followed by large numbers of the Jain laity. The regular practices are known as 'rituals' (*kriyaas* or *caryaas*) that are intended to lead the devotees on a journey from the 'outer' to the 'inner' world of the self.

Every religion has some rituals, but the purpose and meaning of ritual may be variously explained according to the religion in question. In Jainism, ritual is regarded as part of Right Conduct. Rituals should be performed with as much understanding of the meaning as possible, with the utmost devotion and in the prescribed order as laid down by the scriptures and enshrined in tradition. In this way, one may achieve the full benefits of these spiritual observances, but mere 'empty' performance of rituals, or performance out of habit or for the sake of appearances, is of little benefit to the devotee. However, it must be admitted that the majority of people who attend ritual performances do so more for community motives than from a full understanding of the spiritual meaning of the rituals. This is not, however, to imply that their attendance is without value for the community, but merely recognises the situation as it is. The performance of rituals as a group or community is regarded as of greater merit than their performance by the individual alone, a practice not unknown to other religions. The performance of rituals may be unnecessary for a spiritually advanced individual, but in the earlier stages of spiritual development they aid one in devotion and worship. Group rituals help to keep the community together and provide a sense of common identity, and such gatherings for communal ritual provide a medium for popularisation of the religion.

Over the centuries, Jains have developed a series of rituals of varying frequency, e.g. daily, fortnightly, four-monthly and annual. Some essential religious observances are performed once in a lifetime. As might be expected, there is no complete uniformity of ritual observances across all Jain sects, 'schools' and communities. The rituals among the image-worshiper (*Deraavaasi* or *Murtipujaka*) Jains are colourful and varied when compared with the devotions of non-image worshipping Jains (*Sthanakvasi* or *Terapanthi*). In addition to the sectarian differences between Svetambar and Digambar, the rituals may vary locally or a worshipper may introduce to their variations in private devotions. There are many rituals, which are observed by ascetics and laypeople alike, such as observance of the six essential duties, and some are performed either by ascetics or by laypeople.

Religious leadership among Jains

Jainism has no priesthood. The priests, rabbis, imams, and even the Brahmin caste of the Hindu religion, have no direct counterpart in Jainism. Although the ascetics have an important role as religious teachers for the laity, they form in no sense priesthood. They are respected and venerated in the rituals, and play an important part in guiding religious activities, however, they do not act as intercessors or mediators between the laity and any divinities; they have no part in the administration of temples, indeed their peripatetic life precludes this. With rare exceptions, their presence is not essential to the rituals of the laity; they perform their own daily and periodic rituals.

There are certain ritual functions, which are infrequently delegated to trained or qualified specialists (*vidhikaarak*). A temple which holds a consecrated image of the *Jina* will need to make provision for the essential daily ritual veneration of the image, and the laity perform this service in the course of their devotions, bathing and anointing the image, and making the ritual offerings before it. Often, however, the temple will employ a temple servant (*pujaari*) whose particular function will be to carry out these duties to the sacred image, performing the full daily rituals. *Pujaaris* should, preferably, be Jains, but often are not; they may well be *Brahmins* but may be of another caste. *Pujaaris* may lead the prayers and invocations on ritual occasions.

Despite the absence of a priesthood in general, it may be mentioned that there are many rituals, such as consecration ceremonies and purificatory rites, for which a supervisory category of advanced or scholarly laymen was developed during the middle ages, called *yatis* among Svetambars and *bhattarakas* among Digambars.

Jain rituals provide a framework for individual personal devotions. The daily rituals envisage the solitary worshipper performing devotions whether in the temple or before the image of the *tirthankara* in the home; rituals are also performed communally. Community worship takes the form of the singing of hymns, interspersed by the chanting of prayers. The celebration of festivals may involve the whole community and may open with the *Navakara Mantra*, continue with hymns, devotional singing and dancing, celebrating events in the life of a *tirthankara*, and end with the lamp-waving ritual of lights (*aarati*). A celebration of this nature will incorporate ritual elements but it is supplementary to the formal rituals, which constitute the recommended daily or periodic religious exercises of the pious Jain. Women, as well as men, perform the rituals in the home or in the temple.

The Jain rituals are meaningful and often very beautiful. They evoke devotional feelings in worshippers. The Prakrit (and occasionally Sanskrit) language adds melody and dignity to the ancient prayers and has the additional advantage of uniting all devotees, whatever their daily language. On the other hand, there is a danger of excessive 'ritualism', that is, of seeing the rituals as the religion, an end in themselves, without understanding the purpose behind them. Rituals, undertaken with proper understanding, help the faithful to develop the right attitude towards their spiritual progress. The Jain seers initiated certain *pujaas* and other rituals to enhance Jain worship as a counterbalance to the attractions of the colourful Hindu *bhakti* (devotional) worship, which became widespread in India from the seventh century CE. Rituals may take the form of austerities, visits to the temple, *pujaa*, *aarati*, and the six essential duties.

The Six Essential Duties

Jains should perform six daily essential duties, known as the *aavasyakas* (*Mulaacaara* 1919:7.15 and *Uttaraadyayan* 1991: 26.2-40). The Jain essential duties may seem to be complex and time consuming; as they take about three hours, mostly in the early morning and late evening. However, they are meant to enhance the quality of life, physically, mentally and spiritually, for the practitioner. Scholars point out that these practices date back around 2,500 years and their continuation attests to their value.

Equanimity; The detached attitude and practice of equanimity (*saamayika*) produce mental tranquillity. As a ritual it is often performed three times a day, sometimes more, in the home, in a temple, *upashraya*, forest, or in the presence of an ascetic, by

adopting specific yogic postures. The ritual consists of reciting a particular series of sacred *sutras* and taking a vow to sit in equanimity, self-study and meditation for forty-eight minutes. Forty-eight minutes, one-thirtieth of a day, is a traditional Indian division of time, but it is interesting to note that it is very close to the average attention span of the human mind according to modern psychologists. It ends with the recitation of a concluding series of *sutras*, an expression of desire to perform the ritual many more times, and a plea for forgiveness of any transgressions committed during the performance of *saamayika*. One may continue to perform this ritual a number of times by repeating the first series of *sutras* together with self-study and meditation, and it concludes with a single recitation of the concluding *sutras*.

Veneration of the Twenty-Four: The ‘veneration of the twenty-four’ is called the *caturvisanti-stava*, a recital in veneration of the twenty-four *tirthankaras* of each time cycle, with the intention of developing their faith and virtues in one’s own self. This recital may be performed in isolation or as part of more elaborate rituals (described later in this chapter) such as the *caitya vandana*, *deva puja*, *pratikramana* or other *pujas* or *pujans*.

Veneration of Ascetics: This ritual is called the *guru vandana*, by which respect for ascetics is expressed, egoism is reduced and humility cultivated. By the recitation of this ritual, ascetics are invited to accept offerings for their needs. This ritual is regarded as helpful in gaining Right Knowledge, through service to the guru and through hearing the guru’s teaching.

Penitential Retreat: This ritual is called the *pratikramana*. It is a ritual of confession, making atonement for transgressions committed during the past day or night. Atonement is made by meditation with bodily detachment, the recitation of hymns and *sutras* in praise of the *tirthankaras*, and asking for forgiveness for the transgressions accompanied by an expression of intention not to repeat them. Prayers for the welfare of all living beings are also offered in this ritual.

Renunciation: This ritual (described under austerities in chapter 4.13) is called the *pratyakhyana*. It involves taking a vow to abandon, that which is harmful to the soul and to accept that which is beneficial. The ritual of renunciation or austerity requires detachment from material things; especially those associated with sensual pleasures and helps to develop self-control and Right Conduct.

Meditation with Bodily Detachment: This ritual is called the *kaayotsarga* or ‘abandonment of the body’, as self-contemplation can only be achieved if one forgets the body and meditates on the true self. We spend too much time attending to the physical body, its needs and pleasures and forget our true self, the soul. The aim of the *kaayotsarga* is to channel concentration away from the corporeal and onto the non-corporeal self, the soul. It is performed by standing or sitting silently in a meditative posture for variable lengths of time (forty-eight minutes or more) initiated and terminated by recitation of the *Navakara Mantra*.

Yoga, meditation and austerities necessary for spiritual progress are part of the essential duties, and donations (*daana*) are regarded by many as part and parcel of these essential duties.

Digambaras believe the essential duties are for the ascetics, who perform them. Somadeva, the tenth century ascetic scholar, advised the laity to perform *deva puja*,

vandanaka, self-study, restraints, austerities and the fourfold donation of shelter, food, medicine and books.

Rituals on special days: Jains perform special rituals, penance and austerity on the 2nd, 5th, 8th, 11th and 14th or 15th day of each half of a lunar month, and on the five auspicious anniversaries of the *tirthankaras*. They perform elaborate penitential retreats on the 14th day (among Sthanakvasis, the 15th day) of each lunar month, and three times a year on the 14th day of the fourth month (*caumaasi caudasa*), and annually on *samvatsari*, the holiest day in the Jain calendar (late August or early September).

Every year *paryusana*, an eight-day sacred period of forgiveness and austerities, is observed. Digambara celebrate this festival as *dasa laxani parva*, for ten days, concentrating on the ten virtues of the soul.

Annual and Lifetime Obligations

The *Sraaddhavidhi* prescribes the laity to perform at least once a year the following eleven duties, and once in a lifetime some special duties (Vajrasen ed.1996: 317, 336). It advises if it is impossible to perform these duties individually, one should perform them collectively with others.

Service to the Order (sangha puja): One should venerate the fourfold order by respectfully providing for the needs of ascetics, e.g. clothing and books, and offering gifts to laypeople of the sangha.

Reverence to Co-religionists (saadharmika bhakti): One should show reverence to co-religionists by inviting them into one's home for meals, and help them by providing both material needs and spiritual guidance.

Triple Pilgrimage (yaatratnika): This ritual of triple pilgrimage consists of participation in *pujans* and festivals for the veneration of the *tirthankaras*; participation in the chariot processions and religious festivities of the temples; and participation in the Jain pilgrimage to important sites such as Satrunjay, Sammet Sikhara, Girnar and Pavapuri.

Veneration by Anointing an Image (snaatra puja): A Jain is expected to perform *snaatra puja* at least once a year. Jain tradition believes that this *puja* of veneration to the *Jina* is the re-enactment of the ritual performed by celestial beings at the birth of a *tirthankara*.

Fund raising for Temples (deva dravya): Laypeople are expected to contribute, or motivate others to contribute, funds for the maintenance, renovation and construction of temples

Elaborate Pujans (mahaapujaas): These elaborate *pujans* involve the decoration of images of the *tirthankaras*, the decoration of temples and their surroundings and the recitation of elaborate sacred *sutras*. The *pujans* are planned to encourage the devotees to participate in temple worship, although many visitors are attracted by the spectacle.

Devotion throughout the Night (raatri jaagaran): This devotion involves worshippers singing hymns and performing religious observances throughout the night on the designated holy day, and on the anniversary of the birth or death of prominent ascetics.

Veneration of Scriptures (sruta puja): This devotional ritual involves *puja* of the scriptures by making symbolic and monetary offerings to the goddess of the scriptures, and putting the scriptures on public display.

Concluding Ritual (udyapaan): The concluding ritual involves honouring the participants, and giving them a gift to mark the final day of an auspicious religious observance. The observance may be the worship of the nine auspicious ones (*navapad*), that is the five ‘supreme beings’ (*paramesthis*): *arihant*, *siddha*, *aacaarya*, *upaadhyaaya* and *saadhu*; the three jewels: Right knowledge, Right Faith, Right Conduct and the austerity (*tapa*) or the veneration of the ‘twenty auspicious ones’ (*visa-sthaanaka*): a four hundred day ritual venerating the attributes and pious activities of twenty auspicious ones; or the vow of forty-five days of alternate fasting and eating (*upadhaan*) with traditional daily religious activities.

Glorification of the Order (tirtha prabhaavana): This ritual promotes Jainism and the Jain way of life through celebrations of the occasions such as the arrival of ascetics at a particular place, holy days or holy occasions, and consecration ceremonies.

Atonement (suddhi): In this ritual, one confesses one’s faults in front of an ascetic, usually every fortnight, every four months, or once a year, and performs penance.

Lifetime Obligations: At least once in the lifetime, laypeople are expected to:

- Build a temple, or help to build one, which is considered a meritorious act that helps spiritual advancement. During the construction, one must take care in the choice of land, the use of materials and the utilisation of honestly acquired wealth. One should bear in mind the purity and purpose of a temple building and be honest in all dealings related to it, and encourage the artisans by being just to them.
- Donate a consecrated *jina* image to a temple.
- Participate in an image installation ceremony.
- Celebrate the renunciation of a son, daughter or another family member.
- Celebrate the birth, initiation or liberation of prominent ascetics.
- Commission the writing of religious works, and the publishing and the public reading of the scriptures.
- Build an *upashraya*, prayer hall or *bhojansaalaa* (dining hall).
- Take the vows or the *pratimaas* of a *sraavaka* (see chapter 4.10)

(Bhuvanbhanu 1978: pp.188-193).

Chapter 5.4 SVETAMBAR RITUALS

The majority of Jains are Svetambar *Murtipujakas*; among them the rituals vary due to historical and regional circumstances, but they follow a general pattern similar to that described in the last chapter. Some Svetambar rituals are very elaborate and colourful and it is believed that they were developed to counter the attraction of the rituals of the Hindu ‘devotional movement’ (*bhakti marga*). This chapter describes worship in the temples and other public arenas.

The daily life of a pious Svetambar is interwoven with the ritual acts of the six essential duties. Every Jain learns the *Navakara Mantra* from childhood. The *Navakara Mantra* is a formula of veneration, meditation on the virtues and surrender, not a petition, to the five ‘supreme beings’ (*panca parmesthis*). The rolling sounds of the ancient Prakrit language used in this *mantra* echo at every Jain religious gathering, chanted in unison by the congregation. The meditative, silent recitation of this *mantra* may be performed at any time, in any place and by anyone. The *mantra*, transliterated into English, is as follows:

<i>Namo arihantaanam</i>	I venerate the enlightened souls
<i>Namo siddhaanam</i>	I venerate the liberated souls
<i>Namo ayariyaanam</i>	I venerate the spiritual leaders
<i>Namo uvajjhayaanam</i>	I venerate the spiritual preceptors
<i>Namo loe savva sahanam</i>	I venerate all ascetics in the world
<i>Eso panca namokkaro</i>	These fivefold veneration
<i>Savva paavapanaasano</i>	Destroy all sins
<i>Mangalanam ca savvesim</i>	Of all auspicious things
<i>Padhamam havai mangalam</i>	It is the most auspicious.

Veneration of the Jina (*deva puja*)

Svetambar *murtipujakas* believe that image worship is necessary for spiritual progress, which is a gradual process. If one reckons one’s age from the time when one gains spiritual understanding, rather than from birth, then most of the laypeople are like children in spiritual terms. They have hardly begun their journey towards spiritual enlightenment. As pictures, figures and drawings are used to help children to acquire an understanding of concepts, in the same way, laypeople and ascetics alike require the help of images in the early stages of their spiritual ‘journey’. The consecrated images used are of *tirthankaras* and they serve as a focus for devotion, and the lives of the *tirthankaras* represented by the images are the example which the worshipper seeks, through prayer, meditation and conduct, to emulate. Jain seers teach that worship focused upon images is necessary for the first seven of the fourteen stages of spiritual development. From the eighth stage onwards one’s spirituality becomes sufficiently developed so that one can meditate on one’s soul without any external aid.

Deva puja involves worship of images by: the recitation of the names of *tirthankaras*; the singing of hymns; listening to the recitation and the hymns; respectfully

bowing to images; meditation; 'surrender', that is, adopting a spirit of detachment from worldly affairs; and making offerings to the images.

In preparation for *pujaa*, worshippers bathe themselves, put on clean clothes, 'purify' their minds by cultivating feelings of detachment, and select 'fitting' items for the worship of the images. If making monetary offerings or temple donations, they should take care that the money was honestly made. In the temple rituals, worshippers should observe the accepted customs, ceremonies or the rites for the worship, which are intended to create peace of mind, develop a sense of detachment, and aid in spiritual progress.

Devout Jains perform *deva pujaa* daily. If unable to perform all the rituals of the *pujaa* for any reason, they should at least try to go to the temple and pay reverence to the *jina* each day. The devout will refrain from eating anything before going to the temple in the morning, in fact, will not even brush their teeth. They will not eat lunch before noon worship, and will not retire to bed before making their evening visit to the temple. Svetambars perform rituals for devotion, for purification, as an austerity or as a ceremony.

Devotional Rituals

The devotional rituals at the temple may be the 'veneration of temples and *jinas*' (*caitya vandan*), the 'eightfold worship' (*asta-prakaari pujaa*), or the sacred lamp-waving ritual (*aarati*).

The full ritual of the *deva pujaa* is performed in three stages: worship by 'contact with an image' (*anga pujaa*); 'worship before an image' (*agra pujaa*); and the 'psychic' worship (*bhaava pujaa*). Bathing and the wearing of clean clothes are obligatory for worshippers before they perform *anga pujaa*. Male worshippers wear two unstitched garments, female worshippers wear three stitched garments. For the *agra* and *bhaava pujaa* bathing beforehand is not required. Normal clean clothing may be worn. If time is short, some worshippers perform only the 'worship before an image' and 'psychic' worship, or a shortened version of the prayers.

The following account explains the basic sequence of the ritual. Whilst it remains the same in general outline, there can be considerable variation in practice. As this is usually a personal ritual, worshippers may give it their own particular order and character. There is a fairly wide choice of prayers and invocations. The worshipper enters the temple pronouncing '*nissahi*', indicating that the worshipper has put aside all thought of outside activities on entering the temple. It is repeated when the worshipper leaves the main body of the temple to enter the inner shrine (*garbha griha*) where the principal images are situated, indicating that worshippers have ceased all thought of the mundane activities associated with the temple. It is said a third time at the conclusion of the *asta-prakaari pujaa*, when the worshipper performs the *bhaava pujaa* (*caitya vandana*).

On entering the temple, worshippers first stand before the main *tirthankara* image and with folded hands, recite the *Navakara Mantra* or say '*namo jinanam*', ('I venerate the *Jinas*'), or recite hymns and then walk three times around the shrine. The circumambulation is clockwise so that the image is kept on the worshipper's right-hand side. During this a suitable invocation is recited. The three circuits around the image relate to the three Jewels - Right Faith, Right Knowledge and Right Conduct. Once more facing the image, a short verse of prayer is uttered. Then worshippers mark their foreheads with a 'dot' (*tilak*) of sandalwood paste, which is kept outside the main temple. The *tilak* signifies obedience to the teachings of the *jina*.

Anga Puja: Worshippers then tie on a ‘mouth-kerchief’ (*mukhakosa*) or use the end of the cloth worn on the upper part of the body, to cover the mouth. This is to prevent harm to tiny living beings in the air. Then, pronouncing ‘*nissahi*’, the worshipper goes into the shrine and cleans away the previous day’s flowers and sandalwood paste from the image using a soft brush, usually made of peacock feathers, and a moistened cloth.

Then follows the ‘sacred water’ or ‘anointing’ worship. A mixture of the ‘five nectars’ (*pancaamrita*), consisting of water, milk, curds, *ghee* and sugar, is poured over the image from a spouted vessel. The image is then washed with clean water. This anointing recalls the bathing of the newborn *tirthankara* with milky water by the celestial king Indra, on Mount Meru, and a recitation relating to this is spoken. The image is then wiped dry with three cloths, to ensure that all moisture is removed. The symbolic washing of the image is believed to have a parallel effect upon the worshippers, dissolving karmic accretions attached to their souls. In most temples cleaning and washing of the images is carried out by *pujaaris*. After the washing, the water containing the five nectars is collected in a bowl; this bathing liquid (*nhaavana*) is considered sacred by the laity and it is customary for them to apply it to their foreheads and eyebrows, and sprinkle to various locations as purificatory liquid. It is believed by devotees that *nhaavana* helps to cure physical ailments. In one of his sermons in 1984 at Pali (Rajasthan) *Aacaarya* Padmasagar has given scientific reasons for the auspicious and curative properties of *nhaavana*, due to the fact that, it contains electronic waves of devotional thoughts of the worshippers who have bathed the images holding the jug of *pancamrat* with both hands, the electronic thoughts being passed via their finger tips.

The next stage of the ritual is worship with sandalwood paste (*candan puja*). This involves anointing the image with sandalwood paste on the big toes, knees, wrists, shoulders, crown of the head, forehead, neck, chest and the navel. Appropriate verses accompany each of these actions. Flowers are placed before the *jina* image, usually at the feet, although occasionally the image is garlanded.

In the rituals of the *candana puja*, each anointing of a different part of the image is a ‘physical’ prayer for a particular desired outcome.

The toes of the image are anointed out of respect for the *jina* and as a prayer in humility, for detachment and *jina*-like contentment. It also expresses the desire for the welfare of all beings.

Anointing the knees is for the strength to meditate, to achieve self-realisation.

Anointing the wrists is linked to the charitable giving of the physical possessions and the passing of spiritual knowledge to others.

Anointing the shoulder is to develop humility.

Anointing the crown of the head shows veneration for the liberated soul of the *jina*.

Anointing the forehead shows respect and submission to the teachings of *jina*.

Anointing the neck expresses the desire always to speak in such a way as to promote the spiritual welfare of oneself and others.

The chest is anointed from the desire to have the *jina*-like virtues of detachment, control over the passions, friendship, compassion and equanimity.

Anointing the navel expresses the desire to experience the attributes of purified souls.

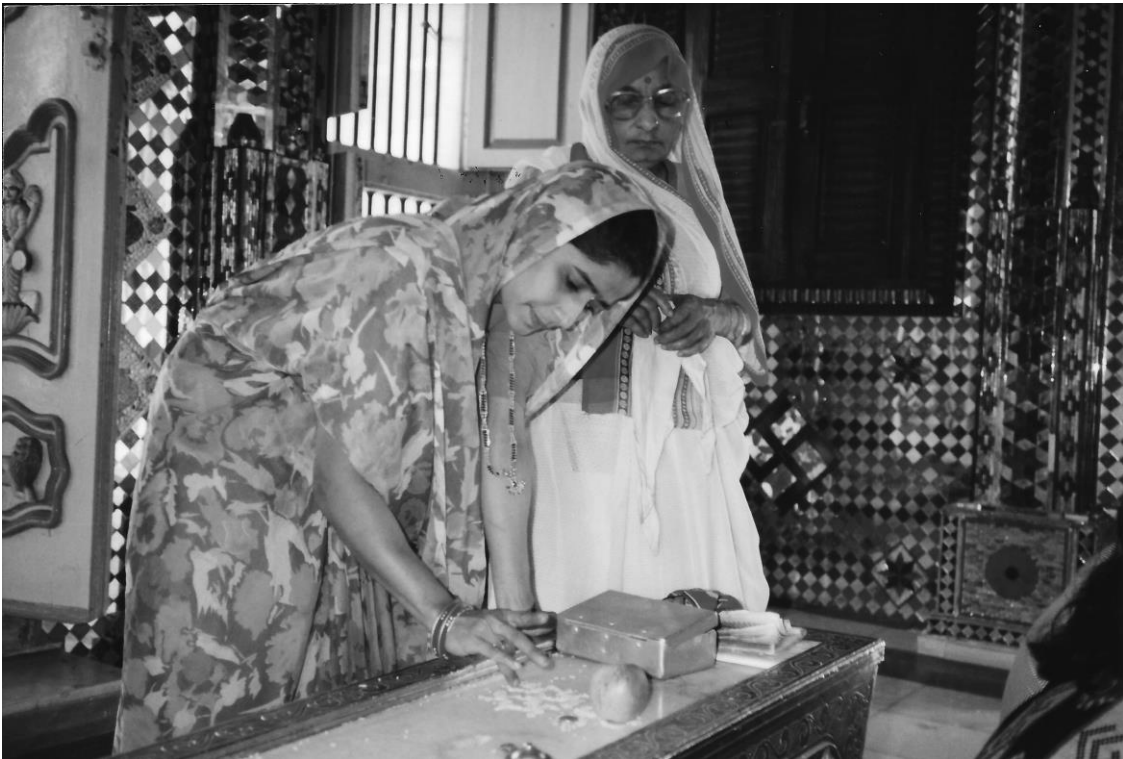
Using flowers in worship is symbolic of the fragrance created by virtuous nature and good deeds. (Hemratnavijay 1990: pp.109-116)

Agra Pujaa: This ritual is performed outside the inner shrine of the temple, where the worshipper offers waving burning incense, and then waves a *ghee* lamp before the image. Incense is used in worship, for a prayer for destroying *karma* and the passions, in a similar way to the smoke of burning incense. The ‘lamp-waving’ worship symbolises the removal of ignorance and the achievement of complete understanding.

Following the offering of incense and light, further offerings of rice, a sweet, and a fruit are performed. This completes the *asta-prakaari-pujaa*. To make these offerings, the worshipper sits at a low table and on it arranges grains of rice in the form of the traditional symbols of the Jain faith. First there is a *swastika*; the four arms symbolising the four states of embodiment (human, celestial, animal and plants, or infernal) in which a soul may be reborn. Above this, three dots are placed symbolising Right Faith, Right Knowledge and Right Conduct. At the top of this rice ‘diagram’, a crescent symbolises the abode of the liberated souls and a ‘dot’ above the crescent symbolises the liberated souls. The sweet is placed on the swastika and the fruit on the crescent. The rice grains symbolise freedom from rebirth; polished rice grains will not germinate. The sweet symbolises the wish to achieve a state in which one does not desire food. The fruit symbolises the desired outcome of the worship, liberation.

Jains are not permitted to make use of anything offered to an image. Fruits, sweets, nuts, rice or other ingredients offered by worshippers may be utilised by the temple staff, if they are non-Jains. During worship some devotees wave a ‘brush fan’ (*caamar*) signifying their devotion, and gaze at the image of the *tirthankara*, reflected in a mirror; the symbolism of the reflected image signifies the purity of the soul.

Plate 5.5 A devotee making swastika with rice grains in a temple at Boradi, Gujarat.



Bhaava Pujaa: ‘Psychic’ worship (*bhaava pujaa*) consists of a series of rituals, for temple veneration, which is called *caitya vandana*. In this worship hymns of praise, adoration and devotion are recited together with the performance of penance and meditation. *Caitya vandana* helps the devotee to develop spirituality and shed *karma* attached to the soul. Hence this worship should be undertaken with full concentration and understanding of the meaning of each ritual.

There are a number of prayers and rituals in the *caitya vandana*.

Veneration of the *jina*.

Asking for forgiveness for harming any living being, knowingly or unknowingly, while coming to or going from the temple.

Expression of a desire to shed *karma* acquired during those journeys. Performance of penance with bodily detachment and meditation in the form of a *sutra* on the adoration of and devotion to the twenty-four *jinas*, or the four silent recitations of the *navakara mantra*.

Prayer of adoration and devotion to the twenty-four *jinas* of this time-cycle, and of the past and future.

Prayer to Shantinatha, the sixteenth *tirthankara*, bestower of welfare to all, and a guide on the spiritual path towards salvation.

A *sutra* of veneration to all the *jina* images throughout the universe.

A *sutra* offering respect and veneration to all the *jina* temples throughout the universe.

A *sutra* of veneration to the five ‘supreme beings’ (*paramesthis*).

A *sutra* of veneration to all the saints throughout universe.

Recitation of hymns of praise, attributes and adoration of the *tirthankaras*.

A *sutra* containing prayers to the *jinas*, whose teachings are the most auspicious, for aid in shedding *karma* and worldly miseries;

A *sutra* of penance for allowing one’s mind to be distracted during the rituals;

The mental recitation of *navkar mantra* in a standing posture with bodily detachment.

The ritual concludes with a prayer and adoration of the *tirthankaras*.

After this worship, the devotee rings the bell that is hung just outside the shrine as a sign of rejoicing. On many occasions the *jina* images are decorated with silver or gold foil, or with other rich decorative materials, to recall the *tirthankaras*’ previous lives as monarchs.

Normally, upon first seeing the image of the *jina*, the worshipper will engage in a contemplation of the different stages through which the *jina* passed in life, such as birth, reign as a monarch, renunciation, omniscience and liberation.

Aarati: This popular waving lamp ritual involves the rotating of five gee lamps. It is performed in mid-morning and is the last ritual at night. The five lamps symbolise five forms of knowledge: sensory, scriptural, clairvoyant, ‘telepathic’ and omniscient. It is a mass ritual, accompanied by melodic singing and music. *Aarati* is performed as a symbol of veneration to the *jinas* and is believed to help to prevent malevolent thoughts.

Mangala Divo: This ritual of rotating a single lamp follows *aarati*. *Mangala divo* symbolises everlasting knowledge passed on by the *jina*. This mass ritual includes a prayer for the welfare of all living beings. It is believed that *Aacaarya* Hemcandra initiated this ritual in the days of King Kumarpala in the twelfth century CE, adopting the

Hindu tradition of sharing the lamp-waving ritual with others (Hemratnavijay 1990: pp.64-94).

Plate 5.6 Devotees performing the ritual of *caitya vandan* at Boradi, Gujarat, India.



Figure 5.5 Some of the postures adopted during the ritual of *caitya vandan*.



Nava smarana: Some staunch devotees recite daily the nine eulogies in veneration of the *tirthankaras*, *panca parmesthis*, the goddesses of learning and the guardian deities. They are the *Navakara Mantra*, *Uvasaggaharam Stotra*, *Santikarana Stotra*, *Tijyapahutta Stotra*, *Nami Una Stotra*, *Ajita Santi*, *Bhaktaamara Stotra*, *Kalyaana Mandir Stotra*, and *Bruhacchantih Stotra*. A further description of the *Uvasaggaharam*, *Santikarana*, *Ajita Santi* and *Bruhacchantih* is given later in this chapter. The *Tijya pahutta* is a prayer to the 170 *tirthankaras* of the universe and the 16 goddesses of learning for the destruction of the devotee's *karma*, and the avoidance of calamities that may be caused by the planets, by ghosts or evil celestial beings. The *Nami Una Stotra* is a eulogy in praise of Parsvanatha and it is believed that devotees who recite this *mantra* will avoid calamity and dispel fear. The *Bhaktaamara Stotra* is a forty-four-verse eulogy in praise of Risabhdeva, composed by Mantunga Suri. The background behind the composition of this eulogy is interesting (see chapter 2.4). The *Kalyaana Mandir Stotra* is a eulogy in praise of Parsvanatha composed by *Aacaarya Siddhasen Divakar Suri*.

Celebratory Rituals

Svetambars celebrate a number of Jain sacred days by performing the special *pujaas* such as the *snaatra pujaa*, *panca kalyanaka pujaa*, *santi snaatra pujaa*, *antaraaya karma pujaa*, *siddha cakra puja*, *arihanta mahapujan*, *atthai mahotsava*, *adhaara abhiseka* and *anjana salaakaa* are performed on celebratory occasions. They are very colourful and vibrant ceremonies, which clearly show the popularity of Jainism as a living tradition. Devotees often gather in the temple for *bhaavanaa*, to sing the hymns of praise to the *tirthankaras* prior to the nightly lamp waving ritual. *Snaatra Pujaa* (anointing worship); it is a daily ritual performed in most Jain temples, the re-enactment by laypeople of the birth celebration of a *tirthankara*, traditionally performed by celestial beings on Mount Meru. It is also performed on the pious days or for the celebration of family events.

Panca Kalyaanaka Pujaa: This ritual entails the worship of the five auspicious occasions in the life of a *jina*: conception, birth, renunciation, omniscience and liberation. The *Snaatra pujaa* precedes this ritual.

Shanti Snaatra Pujaa: This special *pujaa* for universal peace and the welfare of all living beings in the universe is regarded as the most auspicious and beneficial, and is performed on the last day of any major celebratory ceremony. In this *pujaa*, sacred offerings are made to the image of Shantinatha, either twenty-seven or one hundred and eight times, depending upon the time available, and to the nine planets, and to other guardian deities. The devotees chant the incantations and express the wish: 'May felicity, bliss, cheerfulness and holiness prevail everywhere'.

Antaraaya Karma Pujaa: This ritual is performed to remove obstacles, which may be impeding the rightful outcome of meritorious actions. It is also enacted for the avoidance of unexplained disasters.

Siddha Cakra Puja: During the worship of the *Siddha Cakra*, a colourful and artistic mystical diagram known as *siddhacakra yantra* is created, in an appropriate place. It is made with wheat, green dal, black gram, Bengal gram and white and coloured rice as symbolic representations of the five 'supreme beings', the three jewels, and austerities (*nave pad*). Holy recitations, meditation, worship and prayer are performed to the above and to the sixteen goddesses of learning and other guardian celestial beings. Prayers for

the welfare of all living beings and for universal peace are recited. Jains revere the *siddha cakra* as a *mantra* in their daily worship and meditation, as a representation of the essence of the scriptures: the five ‘supreme beings’ and four essentials of Right Faith, Right Knowledge, Right Conduct and Right Austerity.

Arihanta Mahaapujan: This elaborate ritual lasts three days. It invokes all the attributes of the *arihant* (*tirthankara*). During this ritual, the prayers to guardian celestial beings are recited along with the prayers for the welfare of all living beings in the universe.

Atthai Mahotsava: This is an eight-day religious celebration in which various *pujans* are performed daily. On this occasion, cleaning and decoration of the temples are undertaken. This celebration involves offering prayers to the *jina*, with music and dancing, the chanting of hymns of glorification, the recitation of devotional songs, decoration of the images (*aangi*), and the organisation of community gatherings and the community dinners.

Plate 5.7 Devotees bathe a Jina statue in the of *siddha cakra puja*n ritual at Leicester in 1985



Adhaara Abhiseka: This ceremony is undertaken for the purification of an image, whether old or new, or any picture or engraved marble slab. It is performed by offering eighteen oblations containing various kinds of pure water, herbs and rich substances. It is a very auspicious ceremony and it is performed periodically in temples for purification.

Anjana Salaakaa: This is the ceremony of consecration of an image to make it venerable for worship. It is performed at midnight by an *aacaarya* (or his deputy), who ceremoniously recites the *mantras* of conception, birth, renunciation, omniscience and salvation. He also applies to the eyes of the image a paste made of many rich substances, using a goldstick. It is customary for the *aacaarya* to fast for three days while performing this ceremony.

The Jain sacred literature, in languages such as Gujarati and Hindi, describe various *pujaas* composed by ascetic scholars, Virvijay, Sakalchandra, Padmavijay, Vimalsuri, Yashovijay, Buddhisagar and many others. The *Vividha Puja Sangraha* (a compendium of *pujaas*, 960 pages) and the *Pujan Sangraha* (296 pages), both in Gujarati, describe the *mantras*, *sutras*, methods and protocols of the *pujaas*; texts are also available in Hindi and some other Indian languages.

Purificatory rituals

Svetambars perform equanimity (*saamayika*), penitential retreat (*pratikramana*), sacred fasting, meditation and the temporary life like an ascetic (*pausadha*), and self-study (*svaadhyaya*) as purificatory rituals. The first and last of these have been described earlier. The penitential retreat will be discussed later in the next chapter and *pausadha* is described below.

Pausadha: This is an austerity observed by laypeople during which they model their behaviour on that of the ascetics. It is intended to enhance spiritual endeavour and to provide inner strength. The ritual may last from twelve to twenty-four hours, although sometimes devotees continue for longer. This austerity is undertaken on holy days, in the home or in *upashrayas*. For some, this ritual may form part of a devotee's preparation for an ascetic life.

Gurubhakti: After performing image worship, devotees visit the *upashraya* to pay their respects to the ascetics, enquire after their health and invite them home to provide them with food, water and other necessities. Devotees listen to the sermons of the ascetics and take from them the vows pertaining to their intended austerity. If there are no ascetics available, they perform this ceremony by reciting *sutras* and accept vows themselves.

Religious Funds

Svetambars are very particular about the management of religious funds and maintain separate funds for a range of purposes, which are raised by donations placed in clearly marked collection boxes and by 'bidding' (*boli* or *uchavani*) during rituals, in which devotees bid for the privilege of performing rituals. The funds are as follows:

Temple fund (*deva dravya*) is raised through devotional rituals and the temple collection box. It may only be used for the renovation of the temples.

Ascetics' fund (*saadhu/saadhvi fund*) is raised by veneration to the ascetics and donations to meet the needs of the ascetics.

Scriptural fund (*jnaana daana*) is raised by donations and is used for the publishing of scriptures and their dissemination.

Co-religionist fund (*saadharmika fund*) is raised by donations and is used to meet the needs of fellow members of the community.

Compassion fund (*jiva dayaa/anukampaa fund*) is raised by donations and is used for animal and human welfare.

General Fund (*saadharana fund*) is raised by donations and is used for the salaries of staff, maintenance of the buildings, administration and other expenses.

Food funds (*bhojansaala/ayambilsaala fund*): These two funds are raised by donations and used to provide meals for pilgrims, guests and community members. The *ayambil* fund can only be used for devotees who perform *ayambil* austerity.

Chapter 5.5 PENITENTIAL RETREAT

Penitential retreat (*pratikramana*) is the distinct feature of the Jain way of life, a most popular ritual, prescribed for both ascetics and the laity. It is performed in five forms: daily in the morning (*raai pratikramana*) and evening (*devasi pratikramana*) - each one just over 48 minutes; and the elaborate rituals (can last 2 hours or more) - twice each month (*pakkhi pratikramana*); four monthly (*caumaasi pratikramana*) and annual (*samvatsari pratikramana*).

Pratikramana means ‘(re)turning back’, meaning a return to one’s original state of purity. External environments and our daily activities, whether they are social, domestic, work related or recreational bring disturbance to the peaceful nature of the soul. As most of the worldly activities, whether performed knowingly or unknowingly, cause harm to other living beings and are sinful in nature; they harm us by the resulting karmic influx. They are usually associated with attraction and aversion, and the passions, which are against the nature of the peaceful soul. As people cannot avoid worldly activities, this daily ritual helps to shed the *karma* that is attracted due to the transgressions of Right Conduct, and return the soul to the state of purity before they began these activities (of mind, speech or the body). If *pratikramana* is not performed, the soul continues to be obscured by karmic particles and purification may become impossible. Jains believe that no other person or divinity can assist them, they have to help themselves, ask for forgiveness for their transgressions, perform penance, and see that such aberrations are not repeated.

The religions of the world have evolved ethical codes of conduct, but imperfect human beings violate this code repeatedly, knowingly or unknowingly, by mind, speech or physical action, by their own actions or by motivating others to act wrongly, or by applauding immoral acts. Jain seers taught that the violation of morality can be caused by any type of ill will (mental transgression); preparing for immorality (‘preparatory’ transgressions); breaking the moral code partially (partial violation); and acting completely immorally (total violation). If one confesses one’s transgressions, realises one’s wrongs, repents, performs penance and determines not to repeat such faults, one may return to one’s original self. This act of ‘turning back’ is penitential retreat.

As ‘to err is human’, transgressions of the Right Conduct do occur for a worldly being; these transgressions (*aticaara*) could be intentional or accidental, such as in playing sport, in occupations, in self-defence and other worldly activities. Jain seers have classified 124 forms of inadvertent transgressions (Vijaydevasura *sangha* 1981: p.162). A full account of these can be found in the *Aacaaranga Sutra* or in the *Panca Pratikramana Sutra*. (Hindi and Gujarati).

These transgressions apply equally to ascetics and the laity. They may be committed by physical, physiological, psychological or verbal means. Transgressions may be against Right Faith, such as: doubt or scepticism; worshipping in anticipation of gain; condemnation of the faith; belief in false deities, teachers or traditions; criticism of the *jina*’s faith; activities which undermine the faith; bringing the faith into disrepute; and false piety motivated by self-interest.

Transgressions may be against Right Knowledge such as: doubting the true knowledge of the omniscients, including seven ways of inappropriately reading the sacred texts. These are: reading at the wrong time (not at the best times, such as in the morning), reading without respect for the scriptures, reading without proper concentration, reading without proper pronunciation, reading without understanding the proper meaning, reading and reciting inaccurately, and reading without humility.

Transgressions may be against Right Conduct and those, which apply mainly to ascetics, are carelessness in walking, speech, accepting alms, picking up and setting down objects, and bodily functions. The further transgressions of unguarded mind, speech and physical action likewise apply mainly to ascetics.

Transgressions of Right Conduct against the twelvefold ethical code or vows, which apply to the laity, are:

Violence (physical, vocal or mental) towards living beings; falsehood; stealing; not observing proper sexual restraint (physically or mentally) and showing attachment to worldly possessions.

Transgressions against the three ‘multiplicative’ vows are breaking the ‘directional’ vow of limiting unnecessary movement, communication or activity.

Transgressions against the four ‘educative’ vows involve failure to rightly observe the vows of equanimity; the temporary adoption of an ascetic lifestyle; ‘limiting consumables and non-consumables’; these include transgressions as an element of certain occupations; and ‘hospitality’.

There are also transgressions against the six external and six internal austerities, and transgressions which obstruct the acquisition of spiritual energy. Lastly, there are transgressions against the vow of ‘holy death’.

The daily duty of *pratikramana* involves yoga, including *pranaayama* and physical postures, meditation, and the six essential duties, an all-encompassing spiritual path. This ritual also aims to promote the welfare of all living beings and world peace.

If this sacred ritual is properly performed, with an understanding of its meaning and full concentration, the devotee can advance spiritually, and acquire mental peace and happiness. Ideally, *pratikramana* should be performed in the presence of an ascetic, but in their absence, a sacred text placed before the devotee may function as a consecrated substitute. This is particularly the case when this ritual is performed in the devotee’s home.

Requirements for this ritual are minimal: clean clothes, a rectangular woollen cloth upon which to sit, a woollen brush (*caravala*), a ‘mouth-kerchief’ (*muhupatti*) and a text of the *Pratikramana Sstras* (for the devotees who do not know them by heart).

All the *sstras* recited in *pratikramana* have particular meanings and purposes, as do the various yogic postures used. During *pratikramana*, the repeated ritual of the *muhupatti* is performed, where a mental recitation is performed, expressing a desire to pronounce the *sstras* correctly and to understand their meaning; to abandon passions, attractions and aversions; to follow the right faith, knowledge and conduct; to have pure thoughts; and to protect immobile and mobile living beings. Both ascetics and laypeople recite the majority of these *sstras*; a few are recited only by ascetics, fewer still exclusively by men or by women. There are *sstras* in Prakrit and Sanskrit and in at least four modern Indian languages, Gujarati, Hindi, Tamil and Kannada.

The sutras recited during *pratikramana* have a special meaning and the purpose. It is impossible to mention all the *sutras* in detail in this work, however, their substance is as follows (Nirvana Sagara 1986: pp.1-155):

1. *Navakara (Maha)Mantra* (also known as the *Panca Parmesthi Sutra*): This incantation is the most sacred *sutra* and the most commonly recited. It is the veneration *mantra* of obeisance to the five ‘supreme beings’.
2. *Pancindiya Sutra*: This *sutra* describes the thirty-six virtues of ascetics. It is the consecration *sutra* of a sacred text, as a guru, prior to the performance of equanimity (*saamayika*).
3. *Khamaasana Sutra*: This *sutra* is recited during the performance of the ‘five limbs’ posture (obeisance with forehead, hands and knees on the ground) with which it shares its name; it offers veneration to the *panca parmesthis*.
4. *Ichhakaara Sutra*: This *sutra* respectfully enquires after the spiritual and physical welfare of the ascetics and invites them to accept food, water and other necessities.
5. *Iriyaavahiaa Sutra*: This *sutra* asks forgiveness for harm to any living being through our actions such as walking and otherwise moving.
6. *Tassauttari Sutra*: This *sutra* asks for penance to annihilate the karmic effects of sins that remain even after asking forgiveness through the *Iriyaavahiaa Sutra*.
7. *Annattha Sutra*: By this *sutra*, the vow of meditation with bodily detachment is taken, allowing for exceptions for the sixteen physiological events such as sneezing, passing wind or having an accident.
8. *Logassa Sutra*: In this *sutra*, the eulogies of the twenty-four *tirthankaras* of each of the past, present and future cycles are performed. A prayer is also made to seek their help through the Three Jewels.
9. *Karemi Bhante Sutra*: This is a *sutra* for taking a vow to practise equanimity (*saamayika*) or renunciation, and to resist harmful sins of mind, speech or body, by oneself or through motivating others to sin, and to condemn and censure sins until they cease.
10. *Saamaiya vaya jutto Sutra*: This *sutra* is recited on conclusion of *saamayika*. It considers the practitioner of equanimity to be equivalent to an ascetic and desires the performance of equanimity repeatedly. It seeks forgiveness for the thirty-two faults (ten of mind, ten of speech, and twelve of body) involved in practising *saamayika*.
11. *Jaga cintamani Sutra*: This *sutra* eulogises all the present, past and future *tirthankaras*, famous places of pilgrimage, temples and *jina* images, and offers veneration to ascetics and other omniscients.
12. *Jankinci Sutra*: This *sutra* venerates all the places of Jain pilgrimage and all the images existing in the Jain universe.
13. *Namutthunam Sutra* or *Sakrastava Sutra*: This *sutra* eulogises and offers veneration to all the present enlightened ones, and past and future liberated ones, and recites their attributes. The celestial King Sakrendra recites it whenever the soul of a *jina* is conceived in its final human life.
14. *Jaavanti ceiaim Sutra*: This *sutra* venerates all the *jina* temples existing in the Jain universe.
15. *Jaavant kevi sahu Sutra*: This *sutra* venerates all the ascetics present in the *Bharata*, *Airavata* and *Mahaavideha* regions of Jain geography.
16. *Namorhata sutra*: this *sutra* is a short form of the *navakara mantra*.

17. *Uvasagga haram Stotra*: This *sutra* is a eulogy composed by Bhadrabahu in praise of Parsvanatha, the remover of all calamities, and is a prayer to him asking for Right Faith.
18. *Jayviyaraya Sutra*: This *sutra* offers prayers before the *jinas* for the destruction of *karma* and worldly miseries, and reiterates that the teachings of the *jina* are the most auspicious among all faiths.
19. *Arihanta ceiyanam Sutra* or *Caitya stava Sutra*: This *sutra* offers prayers of adoration and devotion to *jina* images in temples. It is recited as a vow before meditation with bodily detachment for obtaining Right Faith and liberation.
20. *Kallaana kadam stuti Sutra*: This *sutra* is a eulogy in four parts offering veneration to the *tirthankaras* Risabhdeva, Santinatha, Neminatha, Parsvanatha and Mahavira in its first stanza; to all the *jinas* in its second, to scriptural knowledge in its third, and to the goddess of scriptures, Sarasvati, in its fourth stanza.
21. *Sansaara daavaanala Sutra*: This *sutra*, a eulogy to Mahavira, is a composition by Haribhadra. It offers veneration to Mahavira, all *jinas*, scriptures, and the goddesses of scripture.
22. *Pukkara varadivaddhe Sutra*: This *sutra* venerates the *tirthankaras* as the source of the scriptural knowledge of the Three Jewels and is a prayer to them seeking Right Conduct.
23. *Siddhaanam buddhaanam Sutra*: This *sutra* venerates the liberated ones and omniscients, and all the twenty-four *tirthankaras* are eulogised and prayers are offered to them.
24. *Veyavacca garaanam Sutra*: This *sutra* venerates the heavenly guardian deities who care for people with Right Faith, and the followers of the *jina*'s teaching.
25. *Bhagvaanaham aadi vandana Sutra*: This *sutra* venerates the *panca parmesthis*.
26. *Devasia padikamana thaum Sutra*: This *sutra* seeks steadfastness in penitential retreat.
27. *Ichhaami thaami Sutra*: This *sutra* is a vow of meditation with bodily detachment for transgressions of Right Conduct, including the twelve vows of laypeople.
28. *Naanam mi dansanam mi* or *Pancaacaara Sutra*: This *sutra* describes transgressions of the Three Jewels, austerities, and the utilisation of spiritual energy. This recital is undertaken in meditation with bodily detachment.
29. *Suguru vandana Sutra*: This *sutra* venerates ascetics and seeks forgiveness for disrespectful conduct towards them, knowingly or unknowingly.
30. *Devasiam aalou Sutra*: This *sutra* expresses self-censure for transgressions of Right Conduct, during the day.
31. *Saat laakh Sutra*: By this *sutra*, one asks forgiveness from all living beings in the universe for any harm inflicted by oneself, or by someone whom one has motivated to do harm, or where one has 'appreciated' violence done by others.
32. *Adhaara paapa sthaanaka Sutra*: By this *sutra* one seeks forgiveness for eighteen types of sins committed by oneself, or by someone whom one has motivated to commit sin, or where one has 'appreciated' sin committed by others. The sins reiterated are: taking life, untruth, stealing, improper sexual relations, hoarding and attachment to material things, anger, pride, deceit, greed, attraction, aversion, discord, accusation, slander, excessive feelings of pleasure and of pain, defamation, lying and deception, and misguided beliefs.

33. *Savvassavi Sutra*: This *sutra* briefly expresses censure and penitence for sins in general.
34. *Ichami padikkamiu Sutra*: This *sutra* expresses the desire for penitence and forgiveness for any transgressions.
35. *Vandittu Sutra* or *Sraaddha pratikramana Sutra*: This fifty-verse *sutra* is the essence of the penitential ritual. It expresses repentance for 124 forms of transgressions in observing the Three Jewels, the twelve vows, the three guards and the five carefulnesses during the day or night. The *sutra* eulogises the *panca parmesthis* and venerates the *jinas*, their temples and images, ascetics and scriptures. Finally, the devotee beseeches forgiveness from all and forgives all and expresses friendship to every living being and enmity to none.
36. *Abbhutthiomi Sutra*: This *sutra* asks forgiveness for any impoliteness shown, intentionally or otherwise, towards ascetics.
37. *Aayariya uvaajzaae Sutra*: This *sutra* asks forgiveness for offences committed against ascetics, religious leaders and teachers, the *sangha*, and all living beings. Devotees express their forgiveness to all.
38. *Sua devaya Sutra*: This eulogy is a meditational prayer with bodily detachment to the god(dess) of scripture for aid in shedding *karma*, which inhibit Right Knowledge, and is prescribed only for men.
39. *Kamala dala Sutra*: This prayer, recited by women, in meditation with bodily detachment, is a eulogy to the goddess of scripture, Sarasvati, who is depicted as seated upon a lotus.
40. *Jise khitte Sutra*: Men recite this eulogy, in meditation with bodily detachment, to the guardian deity of the region and pray for the removal of obstacles to spiritual observance.
41. *Yasyah ksetram Sutra*: Women recite this eulogy, in meditation with bodily detachment, to the guardian deity of the region, but men also recite it in elaborate fortnightly, four-monthly and yearly *pratikramanas*.
42. *Jnaanadi guna Sutra*: This eulogy to the guardian celestial beings of the world, is uttered in an elaborate penitential recitation with hymns asking for knowledge.
43. *Namostu varddhamanay Sutra*: This eulogy, recited by men in the evening *pratikramanas*, venerates Mahavira, all the *tirthankaras* and the scriptures for their right teachings.
44. *Visaala locana Stotra*: This eulogy, recited by men during the morning *pratikramanas*, venerates Mahavira, all the *tirthankaras* and Jain scriptures.
45. *Addhaijesu Sutra*: This *sutra* venerates all ascetics in the Jain universe.
46. *Vara kanaka Sutra*: By means of this eulogy, male devotees make obeisance to the one hundred and seventy *tirthankaras* of the Jain universe who are venerated with rich offerings from heavenly beings.
47. *Laghu santi Sutra*: This short recital venerates *tirthankara* Shantinatha and the goddess of peace, Vijaya, for bestowing peace on the entire world. The seventh century ascetic scholar *Aacaarya* Manadeva composed it and its recitation dispelled an epidemic, and it is believed that misery is dispelled and peace appears when this *sutra* is recited or read, or water consecrated by this hymn is sprinkled.
48. *Caukkasaaya Sutra*: This *sutra* is a prayer to Parsvanatha, conqueror of the four passions, to grant spiritual uplift.

49. *Mannah jinaanam Sajzhaaya*: This *sutra* consists of five verses reminding the laity of their daily duties.

50. *Bharaheasara Sajzaaya*: By these thirteen verses, devotees remind themselves each morning of the fifty-three men and forty-seven women, ascetics and laypeople, who were celibate and pious, and whose conduct is a model for the *sangha*. Both ascetics and laypeople perform this recitation.

51. *Sakala tirtha vandanaa Stotra*: This fifteen-verse hymn was composed in Gujarati by the seventeenth century *Aacaarya* Jiva Vijay, and venerates all *jina* images in the universe, places of pilgrimage, present *tirthankaras* in the universe, liberated souls and ascetics on the path to liberation.

52. *Sakalaarhata Stotra*: This *sutra*, composed by Hemcandra, is a thirty-three verse sanctuary veneration in the form of an eulogy to the twenty-four *tirthankaras*, is recited in the elaborate *pratikramanas*, and offers veneration to all *Jina* images in holy places.

53. *Snatasyaa Stuti*: This eulogy to Mahavira, composed by Muni Balacandra, a disciple of Hemcandra in the thirteenth century, is recited in elaborate *pratikramanas*.

54. *Paksika aticaara Sutra*: This detailed recital seeks forgiveness for all the 124 possible transgressions in observing fivefold conduct in every fortnightly, four-monthly and yearly *pratikramana*. It is an elaboration of the *Vandittu Sutra*, but ascetics recite the *Pakkhi Sutra*, a detailed version relating to transgressions of their vows.

55. *Ajita santi Stava*: This is a eulogy of Ajitanatha and Shantinatha (second and sixteenth *tirthankaras*) composed by *Aacaarya* Nandisena to dispel diseases and fears, and is recited during elaborate *pratikramanas*.

56. *Bruhacchanti Stotra*: This long recitation, composed by Shanti Suri in the eleventh century, is used on all auspicious occasions such as image consecrations, anointing worship and other *pujaas*, to pray for the peace, happiness and spiritual upliftment of all living beings. In this recitation prayers are offered to Parsvanatha, Shantinatha and the other *tirthankaras*, the sixteen goddesses of learning, the nine heavenly beings of the planets, the four heavenly beings of the regions. It prays for the peace and welfare of the *sangha*, all non-Jains, rulers, leaders, spiritual preachers, and for the welfare of all living beings. It reiterates that the teachings of *jina* are beneficial to all. Water consecrated by this recital is sprinkled on places to purify the surroundings and on devotees as a blessing.

57. *Santikarana Stotra*: This thirteen verse recitation, composed by Munisundar Suri, is a prayer to Shantinatha, to the sixteen goddesses of learning, and to the male and female guardian deities of each of the twenty-four *tirthankaras* (*saasan devas* and *devis*). It is believed that by reciting this *stotra* at least three times, with full concentration, worldly calamities and miseries can be averted. (Vijaydevasura sangha: 1981, Doshi C. 1979)

Jain seers have arranged the sequence of the sacred *sutras* of *pratikramana* in such a way that devotees obtain the full benefits of the performance of their daily essential duties, yoga and meditation.

Daily Pratikramana

In daily *pratikramana* (performed in the evening) devotees recite the *sutras* of equanimity: the *Navakara Mantra*, *Pancadiya*, *Khamaasana*, *Iriyaavahiaa*, *Tassauttari*, *Annatha*, *Logassa*, *Karemi bhante*, and *sutras* seeking permission from ascetics (or their substitutes) to be in a state of *saamayika*. Following this, devotees mentally recite the verses concerning the *muhupatti*, while checking it, then venerate ascetics and temples,

recite once more the *Karemi bhante*, the *sutra* of *saamayika*, the **first** essential duty. For the **second** duty, the *Logassa* and other *sutras* are recited in veneration of the twenty-four *tirthankaras*. For the **third** duty, devotees check the *muhupatti* and recite the *Suguru vandana Sutra*. For the **fourth** duty of *pratikramana*, devotees recite *sutras* such as the *Devasiam alou*, *Saat lakh*, *Adhaara papasthanaka*, *Vandittu*, and perform meditation with bodily detachment and the sequence of the *Suguru vandana*. For the **fifth** duty of *kaayotsarga*, devotees recite a series of *sutras*, interspersed with meditation, on the *Logassa* or *Navakara Mantra*, with bodily detachment.

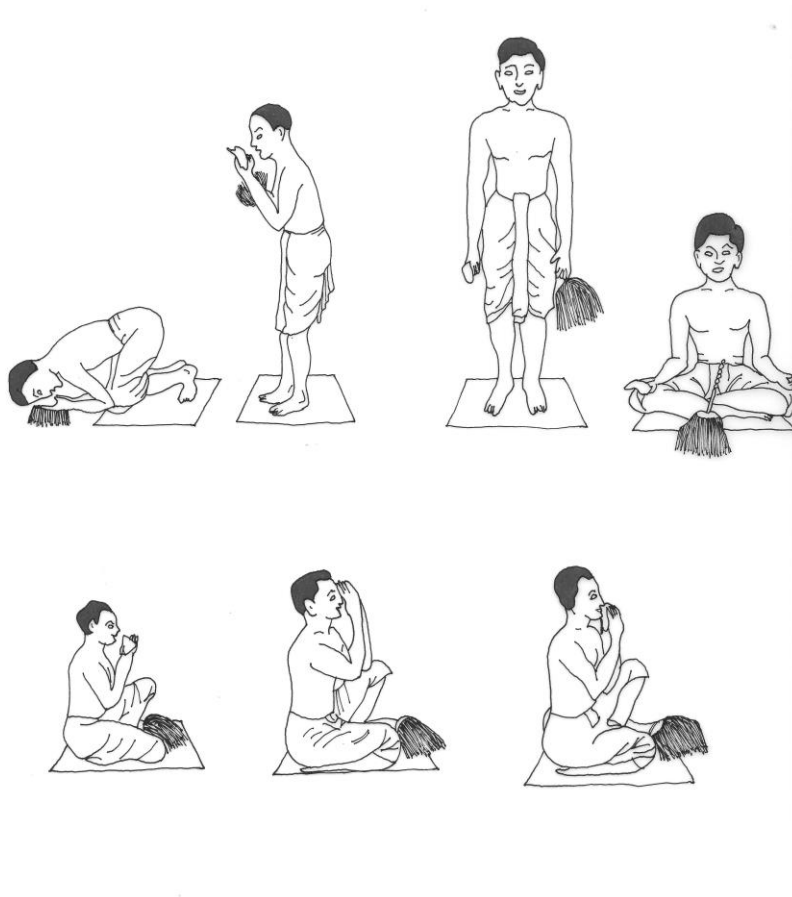
At this point, in celebration of purification, devotees recite eulogies to the liberated ones and to the guardian deities, such as the *Siddhanam buddhanam*, *Sua devaya*, *Kamala dala* and *Jise khitte*. Accepting the vows to renounce that which is harmful to the soul performs the **sixth** duty of *pratyakhyaan*.

After completing these essential duties, one recites the eulogy of Mahavira and Parsvanatha followed by the short recital to peace and other *sutras* in conclusion of *samaayika*.

The morning *pratikramana* comprises a similar recitation of *sutras*, with more emphasis on eulogies and hymns, but the fortnightly, four-monthly and yearly *pratikramanas* include more elaborate *sutras* concerning transgressions, elaborate *kaayotsarga* and eulogies followed by the long recital to peace.

Although, theoretically, *pratikramana* forms the fourth of the six essential duties, the Jain seers made it customary to include all the six duties in its performance, to ensure that devotees would observe them (Vijaydevasura sangha 1981: pp.20-21).

Figure 5.6 Some of the postures adopted during the ritual of *pratikramana*



Chapter 5.6
DIGAMBAR RITUALS AND RITUALS OTHER SECTS

This chapter describes the rituals of Digambar Jains, the rituals of the Sthanakvasis, Terapanthis, followers of Srimad Rajcandra, of Kanji Swami and of Dada Bhagwan, the rituals for the initiation ceremony of ascetics and the ‘holy death’ (*sallekhanaa* or *santhaaraa*).

The majority of the Digambar rituals are variations on the essential duties. They may be classified as devotional, purificatory, expiatory, oblationary and ceremonial. Perhaps the most significant difference between Svetambar and Digambar rituals is the absence of the daily performance of *pratikramana* among the Digambar laity.

Devotional rituals include worship, prayers, chanting, incantations and *pujaas*. The Digambars perform many forms of *pujaas*, but their sequence is similar in each case. The general sequence of *pujaa* is the first stage of physical cleanliness through bathing and putting on clean clothing. The second stage of mental purity consists in the recital of hymns and *mantras*; going to the temple and seeking the permission of the guardian deities to enter by uttering the word ‘*nissahi*’ three times; veneration of the images; and the three rounds of circuits around the shrine.

The third stage consists of making preparation for *pujaa* by wearing (i.e. changing into) clean ‘temple clothes’, followed by taking from the temple store-house the eight types of materials to be offered; cleaning the materials with water and arranging them on a *pujaa* tray, on which a ninth material is created by mixing together the original eight.

Each of the eight ingredients has its spiritual symbolism: *Pure water* symbolises liberation of the self and other beings from birth, old age and death. *Sandalwood paste* symbolises equanimity (sandalwood has a calming influence). *Rice grains* symbolise freedom from rebirth (polished rice grains will not germinate). *Yellow rice grains* (coloured with sandalwood paste) symbolise purity and control over the passions. *Coconut* symbolises freedom from the feeling of hunger. *Coloured coconut* (coloured with sandalwood paste) symbolises the destruction of the darkness of delusion. (this ingredient replaces a lighted lamp). *Incense* symbolises the destruction (burning away) of *karma* attached to the soul. (this is ‘purely’ symbolic, as the incense is not incinerated). *Almonds, betelnuts and cloves*, used in place of fruit, symbolise the fruit of liberation. *The mixture of the eight ingredients* symbolises the desire to achieve liberation. In order to avoid harm to one-sensed beings, Digambars do not use flowers or lighted lamps or fruits in their *pujaa*.

Digambar *pujaa* (Jain, H. 1988: pp.38-70) begins with the devotee’s placing a *pujaa* tray on a wooden stool, while an empty *pujaa* tray stands on a second stool. The empty tray is marked with a *swastika* using sandalwood paste. A small *jina* image from the shrine is carried, to the accompaniment of traditional recitations, and placed on the empty *pujaa* tray. Clean filtered water is sprinkled over the head of the image. This sacred water, called *gandhodhak*, is then taken and applied by devotees to their head and eyebrows.

This anointment of the image is called the ‘stream of peace’; although generally water is used for this purpose, other liquids such as *ghee*, milk, curd, sugar-cane juice and a liquid mixture of herbal extracts can also be employed. If liquids other than water are employed, the final anointment should be made with a jet of water, so that the image

remains clean. In elaborate *pujaas*, this anointing is performed with 108 pots, each pot representing an attribute of the *panca parmesthis*. After the anointing, veneration of the *jina* is performed, accompanied by the recitation of sacred verses. Then yellow rice grains are sprinkled in all directions to purify the surroundings.

Pujaas are performed for the veneration of the vows, places of pilgrimage, *jina* temples and *jina* images, the sixteen attributes of the *tirthankara* and the ten-fold religious observances. Of the many types of *pujaas* performed, each comprises the above sequence. At each stage, there are five invocations: the main deity (or deities) of *pujaa*, the scriptures and preceptors, the liberated ones, the twenty present *tirthankaras* of *Mahaavideha* region as described in the sacred geography, the *panca parmesthis*, and the individually-named *tirthankaras*.

Following the invocation of a deity, the devotee recites a sacred *mantra*, meditating on the deity invoked. The eightfold offering to the deities is made accompanied by the recitation of each offering in sequence.

The last stage of the *pujaa* is the recitation of the verses of veneration of the conception, birth, renunciation, omniscience and liberation of the *tirthankaras* (*panca kalyaanaka*). It is followed by the recitation of the 'victorious garland' (*jayamaala*), consisting of the attributes of the *jin*as, followed by the ninth offering of the mixed materials. After these offerings, devotees perform *aarati* and pray for the happiness and peace of the world by reciting the *shanti paatha*. Devotees conclude by praying to the deities invoked for the forgiveness of any faults or omissions made during this ritual.

The *pujaa* with material offerings is intended to lead to psychic (*bhaava*) *pujaa*. Incantations of *mantras*, such as the *Navakara Mantra*, and the recitation of hymns and eulogies, such as the *Bhaktamara Stotra*, *Kalyaana mandir Stotra*, and many others are psychic forms of *pujaas*. Incantations, eulogies and incantational repetitions lead one into the deeper stages of meditation and the observance of equanimity.

Purificatory Rituals consist of the practices of equanimity and penitential retreat; the recitation of hymns and eulogies in praise of the *tirthankaras* and torch bearers, incantational repetitions, and self-study.

Long purificatory rituals, lasting for three to ten days are known as *vidhaanas*. In recent decades they have increased in popularity. They are mass rituals and serve to increase the cohesion of the community and raise funds for temples. Nowadays, *vidhaanas* such as the '*pujaa* of the nine planets', the *pujaa* for peace, and the *pujaa* for *indra dhvaja* are observed by some to alleviate individual, family and social calamities, mimicking Hindu ritual practices.

Expiatory Rituals: These rituals, *aalocanaas*, consist of confession for the transgressions of Right Conduct before a preceptor or a consecrated substitute. Devotees seek penance as prescribed in the scriptures, and try not to repeat the transgressions.

Oblationary Ritual: Digambar oblationary rituals show Hindu influence. They are intended to provide both social and individual benefits and are sometimes included in *vidhaanas*.

Ceremonial Rituals: Ceremonial rituals consist of performances of one or more day's duration involving the celebration of mythological stories, image and shrine consecration ceremonies, head-anointing ceremonies and chariot processions. They are colourful and very popular mass rituals involving thousands of people.

At the conclusion of most religious festivals, to raise the temple fund in a traditional way, a ceremonial ritual, known as flower garlanding (*phula maala*) is observed, where the devotees bid for the privilege of wearing garlands named after deities or attributes of the *jinas*. The devotional atmosphere on such occasions is enhanced by religious music, dances and chanting, which stimulates higher bidding (Jain H 1988: pp.74-78)

Digambar non-image-worshippers generally follow the rituals of other Digambara, with the exception of rituals associated with temples and images, instead they worship the scriptures.

Rituals of Other Sects

Sthanakvasis and Terapanthis do not venerate images and have few rituals. Their daily life is otherwise similar to the Svetambar image worshippers. They perform *pratikramana* and *saamayika* and observe *paryusana*, *ayambils*, fasting and other austerities. They also observe *paakhi*, with an elaborate *pratikramana* and other religious observances, on the final day of each half of a month.

Terapanthis celebrate *paatotsava* on the installation anniversary of their *aacaarya*, and *maryaadaa mahotsava*, where ascetics and community leaders gather for a festival of restraint, penance and renewal of their vows. *Followers of Srimad Rajcandra*: The spiritual mentor of Mahatma Gandhi, Srimad Rajcandra, stressed the importance of ethics and self-realisation over rituals. His followers perform many of the usual Jain rituals such as *saamayika*, incantational repetitions, eulogies, recitations of confessional worship, and self-study, and they celebrate the same festivals as other Jains. They designate themselves 'liberation desiring' (*mumuksus*). Rajcandra's followers celebrate *guru purnima* on the anniversary of his birth, spending the day in equanimity practices and self-study. It is customary to conclude the celebration with a community dinner.

Followers of Kanji Swami have a philosophy that places emphasis on the attributes of the soul. They observe daily rituals similar to the majority of the Digambar laypeople, including the performance of *vidhaanas*, *pujaas* and self-study. They also call themselves *mumuksus*.

Followers of Dada Bhagwan: Followers of Shri Ambalal Patel (1908-1988 CE), known to his devotees as Dada Bhagwan, observe similar rituals to those of the Svetambar *murtipujaka*. They emphasise the ethical aspects of Jain values in their daily life and attempt to identify themselves with pure soul. They worship Simandhar Swami, an existent *tirthankara* in the Mahaavideha a region of the Jain geography. Their rituals are largely devotional and include hymns, equanimity practices and meditation on the attributes of the pure soul. Many of them also follow the philosophical teachings of Srimad Rajcandra (Dundas 1992: pp. 218-232, and 1997: information collected from the followers).

For last few decades some Jains, especially in Western countries, believe in promoting Jain values beyond the sectarian boundaries. Jains will attend and take part in the rituals of the other sects, if invited.

Initiation of monks and nuns

The process of becoming an ascetic, *saadhvi* or *saadhvi*, is termed 'initiation' (*dikhsaa*). The whole process of preparation, blessings, rituals and ceremony may take several

months. Aspiring ascetics are invited to different homes and there they are offered respect and good wishes in their pursuit of the path of the *jina*.

The ritual of initiation begins with the public interrogation of aspirants by the *aacaarya* on their motives for adopting the ascetic life. The community celebrates by taking the aspirants in grand procession around the locality, during which, aspirants cast handfuls of mixed sacred ingredients, including gold and silver coins, to the crowds, symbolising their renunciation of material possessions. Devotees often keep these coins as sacred souvenirs. The procession ends with the presentation of the candidates before the *aacaarya*, who directs his disciples to pluck hair from candidates' scalps, and presents them with the garments and the necessary equipment of an ascetic. Then the *aacaarya* administers the oath of 'all the vows' (*sarva virati*), by reciting the *Karemi bhante Sutra*. New ascetics are given new names with which to start a new life.

Some Svetambar aspirants are initiated temporarily, perhaps for one or two years, and only when the *aacaarya* is satisfied, the provisional ascetic is granted permanent ascetic status by means of a small ritual ceremony.

Among Digambars, laypeople are initiated in stages through the eleven *pratimaas* and at the seventh stage, aspirants accept the vow of complete celibacy and practically renounce household activities. At the eleventh stage, they are initiated into the position of a minor ascetic (*ksullaka*) with upper and lower garments ('two-clothed'), and when he (there are no Digambar female ascetics in the strictest sense) advances spiritually further, he is initiated as a major ascetic (*ailaka*), with one garment ('loin-clothed'). Both *ksullaka* and *ailaka* are wandering recluses. The *ailaka*'s is the last stage of laity and first stage of regular ascetic. Finally when he feels confident to be initiated as *muni*, he requests an *aacaarya* to initiate him, the *aacaarya* obliges him and, then, he gives away all his clothes and becomes a sky-clad ascetic, a *muni* (Jain J. 1983: pp.90-91)

Ritual of Holy Death

Birth and death are the initial and terminal miseries of the world. Jains believe in rebirth until liberation and celebrate both birth and death: with birth the human acquires a body which can be used to obtain liberation, and death is an opportunity to gain a new body.

Jainism teaches that one should not be afraid of death; the moment of death is very significant and one should leave the body peacefully in auspicious meditation, avoiding a new influx of the evil *karma* of attraction and aversion. Jains advocate a concluding ceremony for a life, as the whole of life is viewed as a preparation for a sacred death. This 'sacred death' ritual (*sallekhanaa*) is specific to Jainism. When one feels one has made full use of the body for spiritual advancement, and that one's body is of no further use, the vow of 'holy death' has been suggested in the Jain scriptures. It has been misunderstood by many in the West, as well as a few in the East, as being a form of suicide, but Jains do not regard this practice as suicide, rather it is a ritualised leaving of the body, as the purpose of holy death is spiritual advancement, it requires determination and spirituality. Suicide is regarded by Jains as a major sin, involving violence to human life.

Other than the completely voluntary act, there are five sets of circumstances in which the holy death ritual may be performed:

- conditions of extreme calamity (e.g. captivity and torture by an enemy);
- acute famine (where acceptable food is unobtainable);

- extreme old age (accompanied by physical and mental impairment; rendering religious observances impossible);
- terminal illness or fatal injury;
- when imminent natural death is predicted by astrological and other prognostications.

The first condition is that the ascetic or the surrogate supervising the ritual must be satisfied of the capacity of the aspirant to undertake the ritual. Secondly, the family must give their consent. The sacred-death ritual is generally, though not exclusively, undertaken by ascetics. The ritual must be observed without any of the transgressions mentioned in the scriptures.

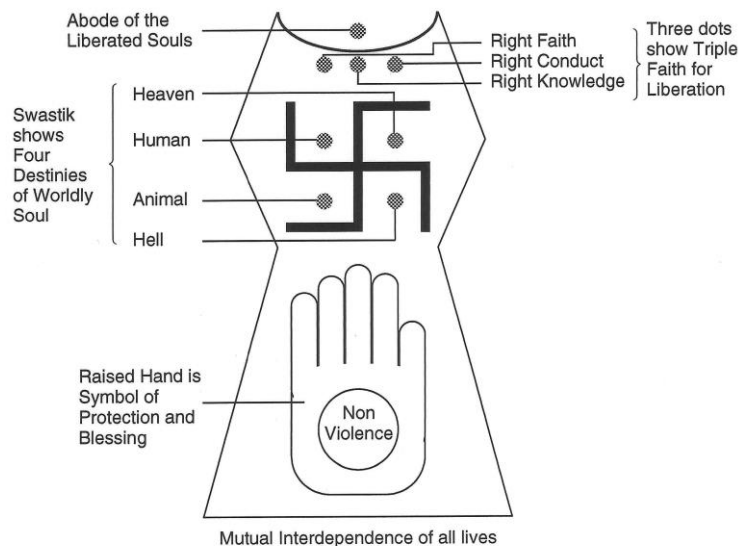
The story of the thirty days long holy death ritual of Ananda (a rich merchant in Mahavira's time) and of the *Aacaarya* Skandhaka, are well known in Jain literature. Two modern holy deaths are equally well known: the Digambar *Aacaarya* Shantisagara underwent a thirty-six-day ritual in 1955 and, a layman, Jethabhai Javeri underwent a forty-two-day ritual in 1993, are examples which indicate the unbroken continuity, popularity and strength of the ritual.

This ritual may be observed in the home, a forest, a holy place or an *upashraya*. The ritual consists of the stages as given below:

- The aspirant first seeks the required permissions and takes the vow.
- The aspirant gradually renounces food, first solids, then liquids and finally water.
- Time is spent in engaging in penitential retreat, recitations of confession, condemnation and atonements, asking for forgiveness from all and forgiving all, devotional and auspicious recitations, repetitions of the rosary, scriptural studies, meditation with bodily detachment and reflections on auspicious activities.
- Besides food, one renounces physical attachments, the passions and sinful activities.
- Some accept the major vows of ascetics before the expected death.
- Silent recitations or listening to the *Navakara Mantra* are undertaken to venerate and take refuge in *panca paramesthis* (Jain J.1983: pp.97-99).

Jain Symbol:

Figure 5.7 The Jain symbol was adopted in 1969 CE at the 2,500th anniversary of *moksa* of Mahavira. (It depicts the transmigratory cycle and the path to liberation)



Chapter 5.7

JAIN SACRED DAYS AND FESTIVALS

Jainism has developed a sacred calendar that relates to particular individuals or events from the religious past, and certain periods of the year designated for spiritual observance. Although Jainism does not deny physical pleasures, Jain sacred days and festivals are noteworthy for the muted and restrained demeanour of the participants, and there is little of the extreme exuberance, enjoyment and entertainment, which often characterise Hindu festivals. The Jain festivals or sacred days are ‘celebrated’ by renunciation, austerities, the study of the scriptures, the recitation of hymns, meditation and devotion to the *tirthankaras*. Even those who are busy with daily life, like to be free from worldly entanglements and spend time in worship and meditation during these sacred days. In addition to spiritual objectives, these sacred festivals serve to raise money for the temples and other Jain institutions, and for human, animal and environmental welfare.

The regular festivals of the Jain year follow the traditional Indian calendar. Each Indian month is divided into the bright half (when the moon is waxing) and the dark half (when the moon is waning). The year is often numbered according to the *Vikrama Samvat* era (abbreviated V.S.) which commenced in 57 BCE or, in Jain circles, according to the *Vira Samvat*, commencing with Mahavira’s *moksa* in 527 BCE.

The table 5.8 shows the most important dates in the Jain calendar, including the five auspicious occasions (*kalyanakas*) in the life of each *tirthankara* (conception, birth, renunciation, omniscience, and liberation), which are observed by fasting, semi-fasting or other religious activities. Although more than one commemoration may fall on the same day, they are too numerous for all to be included here. In addition, pious Jains fast partially or totally on the 2nd, 5th, 8th, 11th and 14th day of each half-month, or engage in other religious activities, as they believe that the span of the next life is decided every third day, so they show particular piety on those days. Most Jains observe fifth day of bright half and eighth and fourteenth day both bright and dark half as sacred days and would avoid harming even plant life on those days.

Jain festivals may be broadly divided into five classes: periodical, *kalyanakas*, historical, local and special. Periodic are the above sacred days, *ayambil olis*, the *paryusana* and three *astanhikas*; the *kalyanakas* are the auspicious occasions of the lives of *tirthankaras*; historic are the anniversaries and events of traditional significance; local are festivals of local in nature, such as the ceremonies of *dwajaarohan*, *mastakaabhiseka*, and *ratha yaatra*; and special are *pratisthaa* and *pujaas* such as the *panca kalyaanaka* and *siddhacakra puja*.

Many of these festivals are celebrated with festivities and zeal. Places of worship are cleaned, decorated and given a fresh look; processions take place; dancing, singing and music are organised, community dinner is arranged and rejoicing takes place to mark the occasion. But religious and pious aspects of the occasions are always kept in mind. The Jain festivals are usually of spiritual in nature. Observing fasts, worshipping Jina and other adorable ones, recitation of hymns and sacred texts, *pujaas*, religious discourses, alms giving, taking vows and other acts of piety form part of the celebration of Jain holy days.

Table 5.8 The Jain Calendar

Jain Festivals and Holy Days				
Indian Calendar	Gregorian Calendar	Bright/Dark Half	Day	Festival
Kaartika	Oct/Nov	Bright	1	New Year, Gautama's omniscience
		Bright	5	Jnan Pancami
		Bright	8 to 15	Kaartika Atthai
		Bright	14	Four-monthly caturdasi: elaborate pratikramana
		Bright	15	End of ascetics' monsoon retreat; pilgrimage to Satrunjaya
		Dark	10	Mahavira's renunciation
Maargasirsa	Nov/Dec	Bright	11	Maun Ekaadasi
Pausa	Dec/Jan	Dark	13	Risabha's moksa
Maagha	Jan/Feb	Both		Fifteen days devoted to celebration of 19 kalyaanakas relating to 14 tirthankaras
Phaalguna	Feb/Mar	Bright	8 to 15	Phaalguni Atthai
		Bright	14	Four-monthly caturdasi: elaborate pratikramana
Caitra	Mar/Apr	Bright	7 to 15	Ayaambil Oli
		Bright	13	Mahavira Jayanti
		Bright	15	Caitri purnima: pilgrimage to Satrunjaya
Vaisaakh	Apr/May	Bright	3	Aksaya Tiritiyaa
		Bright	10	Mahavira's omniscience
		Dark	13	Anniversary of Shantinath's birth and moksa
		Dark	14	Anniversary of Shantinath's renunciation
Jyaistha	May/June	Bright	5	Sruta Panchami
				During this month seven kalyaanakas relating to six tirthankaras are celebrated
Asaadha	Jun/Jul	Bright	6	Mahavira's conception
		Bright	8 to 15	Asaadhi Atthai
		Bright	14	Four-monthly caturdasi: elaborate pratikramana
Sraavana	Jul/Aug	Bright	15	Raksaa Bandhana
		Dark	1	Vir Sahan Jayanti
		Dark	12	Beginning of Svetambara Paryusana for eight days
Bhadrapada	Aug/Sep	Bright	4	Samvatsari
		Bright	5 to 14	Digambara Paryusana: Dasa Laxani Parva
Asvina	Sep/Oct	Bright	7 to 15	Ayaambil Oli
		Dark	15	Divali: Mahavira's moksa

Jain Festivals and Holy Days

Paryusana Parva, an eight-day festival that falls in the months of August or September, is the most important period in the Jain calendar. The word *paryusana* is derived from two words meaning 'a year' and 'a coming back': it is a period of atonement and repentance for the acts of the previous year, and of austerities to help shed accumulated *karma*. During this period, some people fast for the whole eight days, some for shorter periods, the scriptures prescribe a minimum of three days, but it is considered obligatory to fast on the last day of *paryusana*. Fasting usually involves complete abstinence from any sort of food or drink, but some people do take boiled water during the daytime.

There are regular ceremonies in the temple and meditation hall. Over the first three days, sermons are given concerning one's obligations during *paryusana*, and the yearly and lifelong duties. From the fourth day onwards, the *Kalpa Sutra*, which includes a detailed account of Mahavira's life, lives of other *tirthankaras* and of Mahavira's disciples, is read to the congregation. On that day, the *Kalpa Sutra* receives special reverence and may be carried in procession to the home of a member of the community, who has made a generous donation in recognition of that honour, where it is worshipped all night with religious songs. On the fifth day, at a special ceremony, the auspicious dreams of Mahavira's mother are enacted; the birth of Mahavira is read from the *Kalpa Sutra*; and on hearing of the birth the devotees rejoice by singing and dancing, break coconuts and distribute the pieces among the congregation. As a symbol of the baby Mahavira, a coconut shaped silver representation is put in a cradle; the donor rocks it and the community sings a traditional cradlesong for this joyous occasion. Then the cradle is taken in procession to the donor's house and the community members rejoice by singing devotional songs and hymns till late at night.

Listening to the *Kalpa Sutra*, taking positive steps to ensure that living beings are not killed (perhaps by paying money to butchers to cease slaughtering), showing amity to fellow Jains, forgiveness to all living beings, austerity, and visiting neighbouring temples, these are the important activities undertaken during this festival. In some areas the *Antakriddasaa Sutra* is also read to motivate the laity to perform meritorious deeds.

The final day of *paryusana*, known as *samvatsari*, is the holiest day of the Jain calendar. Jains seek forgiveness from all living creatures for any harm, which they have caused, knowingly or unknowingly, and forgive those who have harmed them saying *micchami dukkadam*. A yearly elaborate penitential retreat (*samvatsari pratikramana*) is performed on this day. It is regarded important for one's spiritual life, not to harbour any ill will beyond the space of one year. Shortly after *paryusana* it is the custom to organise a community dinner (*svami vaastalya*) at which all Jains are welcome and dine together, regardless of their social position.

Digambars commence their *paryusana*, known as the 'sacred days of the ten spiritual qualities' (*dasalaksana parva*), immediately after the completion of the Svetambar *paryusana*. It lasts for ten days and revolves around the exposition of the ten chapters of the *Tattvartha Sutra*. Each of the ten days is observed in contemplation on one spiritual quality of the soul, namely: forgiveness, gentleness, straightforwardness, contentment, truth, restraint, austerity, renunciation, non-attachment and chastity. The congregation listens to the discourses and performs religious observances.

The most auspicious day is *ananta caturdashi*, the last day, which is associated with the fourteenth *tirthankara* Anantanatha. On this day devotees fast and *pujaa* is performed

with fourteen flowers. On the final day people seek and grant forgiveness. The festival concludes with a dinner.

Divali is a most important Jain festival, common to most Indian (especially north Indian) communities that falls in October or November. It marks the anniversary of the liberation of Mahavira and the attainment of omniscience by his chief disciple, Gautama Indrabhuti. Jains celebrate the Divali as a festival for five days: *dhan teras*, *kaali chaudas*, Divali, New Year and *bhai beej*, both as holy days and as a community festival. Traditionally, the festival commences with the worship of the goddess Laxmi on *dhan teras*. The next day is *kaali chaudas* when the recitation of Mahavira's last sermon, the *Uttaraadhyayana Sutra*, takes place, for it was then that Mahavira commenced his last sermon which was to last until he attained liberation, late into the night of Divali. Some Jains meditate in secluded places on this day in order to acquire superhuman accomplishments. It is also popular to worship the wish-fulfilling deity Gantakarna Mahavira on this day. (He is not, of course, to be confused with *tirthankara* Mahavira).

Then comes the day of Divali, when Mahavira ended his worldly life and attained *moksa*. Lights are lit as a symbolic representation of knowledge to be retained. Some devout Jains fast on the day preceding Divali and on Divali itself, as did Mahavira. Some perform ritualistic *pujaas* and worship the goddess of learning, Sarasvati. The next day is the first day of the New Year, the day of the enlightenment of Gautama when people listen to nine holy *sutras* (*nava smaranas*), and the epic poem *Gautama Raasa*. The fifth day of the festival is *bhai beej*, when sisters invite brothers to their homes, commemorating the invitation by Sudarshana to her brother Nandivardhana to comfort him for the loss of their brother Mahavira.

Jains also celebrate Divali as a community festival, with the lighting of lights and festive meals. At this time, Jain businessmen close the old year's accounts and open new ones, with accompanying traditional rituals. They offer gifts to children, family members and employees. New Year cards are sent to friends and relatives.

Jnaana Pancami is a sacred day observed on the fifth day after Divali for the worship of scriptural knowledge. On this day fasting, veneration of the *tirthankaras* (*deva vandan*), holy recitations and auspicious meditation are performed, and the sacred texts preserved in religious libraries are cleaned and worshipped.

Kaartika Purnimaa: This day is observed on the fifteenth day after Divali. After this day, the Jain ascetics, who have retired for the monsoon retreat, begin their wanderings again. On *Kaartika purnimaa*, many Jains go on pilgrimage to Satrunjay. For the benefit of devotees who cannot make the journey, large paintings of Satrunjay are displayed for worship in local temples. This day is also celebrated as the birthday of *Aacaarya* Hemacandra, the great scholar ascetic of the twelfth century CE, and the birthday of Srimad Rajcandra, the nineteenth-century saint.

Maun Ekaadasi: This important day of one hundred and fifty auspicious events relating to the *tirthankaras* falls in December, and is observed by the devotees in total silence, fast, meditation and listening to sermons.

Mahavira Jayanti: The birthday of Mahavira is celebrated in April, with a grand chariot procession, public functions, and enactment of his life and message; it is a public holiday in India. A magnificent celebration takes place on this occasion at his birthplace at Ksatriya Kunda, Vaisali, in Bihar.

Ayambil Oli: The semi-fasting austerity of *ayambil oli* occurs twice a year, in April (*Caitra*) and October (*Aaso*), for nine days. Devotees listen to the epic story of Shripal and Mayanasundari, and worship the *nava pada*, i.e. the *pancha parmesthis*, the Three Jewels and the austerities.

Akshaya Tritiya: Following the example of Risabhdeva, some perform the austerity of *varsi tapa*, described in chapter 2.0, and break the fast on the auspicious day of *akshaya tritiya* (sometime in May), at Satrunjay or Hastinapur. Offering food and other necessities to the ascetics by the devotees on this special day is considered a pious act.

Saanta Pancami: This Digambar festival is celebrated in May/June to commemorate the day when the first Digambar canonical scripture was put into writing by *Aacaaryas* Puspasant and Bhutabali in 150 CE. It is observed as a day of veneration of the scriptures, emphasising the history and the importance of preserving Jain texts and scriptures.

Raksaa Bandhan: This festival is celebrated in July/August along with discourses on the legendary story of Vishnukumar Muni, reminding the people the duty of the strong to protect the weak.

Vir Sasan Jayanti: This sacred day commemorates the first sermon of Mahavira after attaining omniscience, and the establishment of the fourfold order (*sangha*).

Astaanhika Mahotsava is festival of eight days that occurs thrice a year in October/November, March/April and July/August. According to the traditional belief celestial beings celebrate this eternal festival at the *nandyavarta* temples, described in Jain geography. During these sacred eight days, fasting, narrative recitals concerning the Three Jewels and austerities take place, and ritualised worship is performed with mystical diagrams before the images.

Atthai Mahotsava: This eight day festival of ritualistic *pujaas*, recitations and community gatherings can take place on any auspicious occasion such as an installation ceremony.

Pratisthaa: This is the ceremony of installing images of the *tirthankaras* in a newly built or renovated temple. Among Svetambars, *anjana salaakaa* is performed as a consecration ritual before the installation of the image takes place, while Digambars perform the *panca kalyanaka* ritual for the consecration of an image. The installation ceremony lasts from three to sixteen days with elaborate rituals and *pujaas*, including re-enactments of the lives of the *tirthankaras*. The piety of these occasions attracts devotees from far and wide, including ascetics who may travel (on foot) for months to attend. Installation ceremonies attract many donations from devotees. On each day of the ceremony there is a communal dinner. Fifteen thousand people attended the installation ceremony at the Jain Centre Leicester in the United Kingdom in 1988,

Panca Kalyanaka Mahotsava: Digambar ritualists perform the consecration with the *panca kalyanaka* of the images by re-enacting the conception, birth, renunciation, omniscience and *moksa* of *tirthankaras*. The installation ceremony follows immediately.

Dwajaarohana: On the anniversary of an installation ceremony the old flag is taken down and a specially decorated and venerated new flag is hoisted on to the spire of the temple. A special ritual consisting of seventeen forms of *puja* is undertaken on this day. The whole community celebrates this occasion and takes part in the community dinner. This long pennant-shaped flag, often red and white, which is changed every year, is a distinguishing emblem flying over many Jain temples in India

Ratha yaatra: This ceremony involves taking the image of the *tirthankara* in a ‘chariot’, in procession along the main roads of the city or town, accompanied by musicians and by thousands of devotees, including ascetics.

Sangha Yaatra: This is a barefoot pilgrimage to the holy places by hundreds of devotees from the fourfold order. Along the way in towns and villages, fellow Jains welcome the pilgrims; ascetics who are among the pilgrims preach sermons; and the wealthy pilgrims donate to local temples. During this spiritual journey, six rules should be scrupulously observed: pilgrims should travel on foot and barefoot; they should desist from sensual and carnal pleasures; they must eat food only once a day; they should avoid consuming raw or green vegetables; they must sleep on a mat on the ground and should not sleep on a bed or a mattress; and pilgrims must observe a vow of righteousness.

A family normally sponsors the *Sangha yaatra*; the family members and relatives take care of each pilgrim personally. One, or more, member(s) of the family will fast in rotation on each day of the pilgrimage. *Pujaa*, sermons, recitations and rituals are the daily activities. At the end of the pilgrimage, the sponsor gives a gift to each pilgrim. It is the practice to award the title of Sanghavi to the pilgrimage sponsor, who is honoured by placing a garland around his neck (*maalaaropana*), and the honour of placing the garland goes to the highest bidder who offers a donation to the temple.

Mastakaabhiseka: Every twelfth year, in Sravanbelgola, Karnataka, the colossal image of Bahubali standing upright, unclothed and meditating, fifty-seven feet high (over seventeen metres) and carved from solid rock, has its head anointed. The veneration of this thousand-year-old image is of particular importance to Digambara who revere Bahubali as the first Jain to attain *moksa* in our age. Thousands of Jains of all sects come to take part in the ceremony, which lasts several weeks. For the ceremony, scaffolding is erected around the huge statue, to facilitate the devotees to anoint it by pouring sacred liquids over the image. The last head anointing ceremony took place in 1993.

Saadharmika Vaatsalya: At the conclusion of most sacred days and festivals in the Jain calendar and on many auspicious occasions, a community dinner (*saadharmika vaatsalya*) is organised. It is also called *Navakarasi* (‘dinner for those who recite the Navakara’) and is considered as a pious act for the family who sponsors it. (*Kalpa Sutra* 1972, Bhadrabahu Muni 1986: pp.89-101, Jain J. 1983: pp.119-124)

Chapter 5.8

SOCIAL RITUALS

Human beings live in societies which construct social customs, norms and rituals to bring people together and give groups a distinct outward identity and character. In this chapter we look at the social customs of the Jain communities, but in India there are regional variations in social rituals, many of which show the influence of the predominant Hindu community, and these variations in ritual have travelled with the Jains overseas.

Jain literature describes many rituals, which are essentially social in nature, the major ones are described below: these include the blessings for a viable foetus (*dhriti sanskaar* or *kholo bharavo*), the birth celebration, the naming ceremony, the ceremony of giving solid food to a child for the first time, the commencement of learning, the ‘sacred thread’ ceremony, and the ceremonies for marriage and death.

Jains also perform rituals on the commencement of building a house, entry into a new house or business venture, and initiating the New Year’s accounts, but there are other ceremonies, largely of a social nature: the ‘sacred thread’ ceremony (*yajnopavit*), ‘thread tying ceremony’ (*raksaa bandhan*), the lighting of lamps (*Divali*), worship of the goddess of learning (*Sarasvati*) and offerings to heavenly beings (*yaksis* and *yaksas*).

While some Jain social customs may show Hindu influence, there are distinctive Jain features to these rituals, such as the recital of the *Navakara Mantra*, worship using diagrams (*yantras*), *snaatra puja* and the recitation for peace.

The *ceremony of blessing for a viable foetus* is normally observed at the seventh month of conception; recitations are performed for the welfare of mother and baby; an auspicious red powder (*sindur*) is put on the scalp of the mother; and fruit, sweets and flowers are placed in her lap, as a mark of blessing and good fortune; and other gifts are also offered to the mother.

The *celebration of a birth* is performed with *puja*, offerings and sweets are distributed amongst the friends and relatives, and donations are made to institutions and individuals.

The *naming ceremony* normally takes place between the tenth and thirtieth day after the birth, when a paternal aunt or an appropriate woman relative names the child. Presents are exchanged and the occasion is celebrated with *puja* and a dinner.

The *ceremony of giving the first solid food to a child* involves the pronouncement of blessings, and is performed between the sixth and eighth month after birth.

The *ceremony of removal of hair from the scalp for the first time* (*baabari*) is performed in public as an offering to the ‘heavenly mother’ (*maataa*), accompanied by hymns, *puja* and dinner.

The *ceremony of the commencement of schooling* is performed when a child first goes to school; sweets are distributed, and books and pencils are given to other school children; prayers are offered to the goddess of learning and the child is given a pencil and paper accompanied by the recitation of blessings.

The *sacred thread ceremony* (*yajnopavit*) consists of giving to a child a three stranded cotton thread, representing the three Jewels of Right Faith, Right Knowledge and Right Conduct, and this sacred thread is worn over the shoulder like a sash for the

rest of their life as a constant reminder to follow the sacred path. Only a very few Jains observe this ceremony.

The *ceremony of making offerings to the 'heavenly mother' (maataa)* is performed to thank her for granting devotees' requests, such as the wish for a child or the resolution of a difficulty. Young virgin girls are invited to the ceremony, where their feet are washed and elaborate respect is paid to them, and they are treated as honoured guests because of the affection of *maataa* for young virgins. This custom is very much an influence from the wider Hindu culture.

The *ceremony to celebrate completion of studies* is performed with community *pujaa* and dinner, and often donations are made to institutions and charities.

The 'thread tying ceremony' (*raksaa bandhan*) is an expression of the wish for the welfare of a brother from a sister. Sisters tie a thread (*raakhadi or mauili*) around their brother's wrist; in return, brothers are responsible for the welfare of their sisters and present them with gifts. This ceremony is said to arise from a mythological story of Visnukumar muni, who protected the lives of Jain ascetics who were in danger from a jealous king and, in gratitude, the women of the region tied threads around his wrist and the wrists of other men who had helped the Jains.

The *social ceremonies of Diwali* are celebrated as a five-day festival with daily rituals. This festival and the worship of the goddess of learning, which takes place on the fifth day after *Diwali*, is described in the previous chapter.

Marriage

In Indian culture, marriage is a community event as not only two individuals, but two families are united. Until, and sometimes after, marriage, children generally live with their parents, and it is the parents' responsibility to introduce them (perhaps with the help of suitable intermediaries) to prospective marriage partners. It is quite misleading to refer to this as 'arranged marriage' — in practice, the couple has every opportunity over a long period to get to know each other, and the decision to marry belongs to them alone.

When it is agreed that a couple are suited, an *engagement ceremony* is held, to which prominent members of the community are invited, there is a ritual exchange of symbolic items and gifts and the engagement is recorded in an engagement document. This ceremony takes place in the home of the groom or in a community hall, and the date of the marriage is usually discussed at this stage.

The Jain marriage ceremony described below is based on the 'Text of Daily Duties' (*Acaara Dinkar Grantha*) compiled by Vardhamana Suri in 1411 CE, as the correct Jain rituals were lost for many centuries, and Jains appropriated a modified form of the Hindu marriage ceremony and still, in many cases, Jain weddings follow Hindu custom, but the principle of *ahimsaa* is not compromised by any aspect of the ceremony. As the prayers and *mantras* of a Jain ceremony are believed to guide the couple towards happiness, prosperity, longevity and spiritual advancement, there has been a revival of the Jain wedding ceremony. The marriage rituals are performed in Sanskrit and Ardha Magadhi and their translation is available in Gujarati.

When the date of the wedding is agreed, after astrological consultations regarding the auspicious day and time, invitations are sent out or made in person. The number of guests invited can be very large: many relatives and many members of the community have to be included. About seven to ten days before the wedding day, the bride's family

sends a delegation of close relatives to the home of the groom bearing a special invitation, written by a priest, requesting the groom's family to bring the wedding party to the marriage ceremony. The two families prepare dresses and jewellery for the bride, which she will take to her new home. The groom's family presents their gifts ritually a day or two before the ceremony, and the bride's family's gifts are presented on the wedding day. There is no dowry system in the Jain community, gifts from the bride's to the groom's family are also prescribed by the community, but in most cases the bride or the bridegroom accept gifts in cash or kind, and the parents accept theirs in cash (*canlo*) which traditionally was considered a help towards the wedding expenses.

The Jain Marriage Ceremony

The marriage ceremony is conducted by a Brahmin or by any well-respected Jain. There are sixteen stages in the marriage rituals. The first three of which take place before the wedding day.

Maatruka sthaapan, the auspicious ritual at the bride's home, is an invocation of the heavenly goddesses: Brahmani, Maheshvari, Kaumari, Vaisnavi, Varahi, Indrani, Chamunda and Tripura, to take up temporary abode in the bride's home to ensure the happiness and fertility of the couple, and takes place between two and seven days before the wedding day.

Kulakara sthaapan, the auspicious ritual at the groom's home, is an invocation of the heavenly gods: Vimalvahan, Chakhsusman, Yashasvan, Abhichandra, Prasanjit, Marudev and Nabhi, to take up temporary residence in the bridegroom's home to ensure the happiness, fertility and maintenance of the family tradition.

Following these ceremonies, the skin of both bride and groom will be regularly massaged with beautifying substances such as perfumed oil, and turmeric. *Pujaas* will be performed in the temple for their well being and the ritual placing of gold chains by each family around the neck of the son or the daughter (*maalaaropana*) takes place. This immediate pre-marriage period is one of rejoicing and celebration for the families.

After the day of the wedding, ideally seven days after it, but earlier if this is not possible, a further ceremony bids farewell to the deities who took up residence in the homes of the families.

Mandapa pratisthaa, the auspicious ritual at the home or wedding hall, invokes the gods of all locations to establish the sacred place (*mandapa*) within which the wedding will take place. This ceremony of the 'sacred point' (*maneka stambha*) takes place either on the day of the wedding or a few days before, at the bride's home; the *maneka stambha* is a simple wooden symbol, which evokes the blessings of the deities from all four points of the compass. Sometimes the ceremony does takes place at the bridegroom's home. The *maneka stambha* is placed in the *mandapa*, a sacred place within the *cori*, an area made by creating four corner pillars with arches of leaves (*toranas*). The marriage ceremony takes place inside the *cori*. A small low platform (*vedi*) in the centre bears the sacred flame.

Marriage procession. Bathed, dressed in his best clothes and jewellery, with a *tilak* on his forehead, the bridegroom worships the divinities and, with his relatives, begins the journey to the marriage venue. Traditionally, he would ride on a horse or elephant accompanied by musicians and singers, but nowadays, the ceremony is performed in a hall or hotel and the groom's party may travel by car. They walk

ceremonially the last 100 yards or so towards the door of the hall, where the priest, who is to perform the ceremony, recites a mantra, praising Lord Adinatha, the first *Tirthankara*, emphasising the glory of the Jain path of purification, and praying for peace, contentment, health, happiness, friendship and prosperity for the couple. The bride's sister or an unmarried female relative circles ritually three times around the groom in a clockwise direction; this ritual is believed to ward off evil. The groom arrives at the entrance of the hall where he stands on a small stool and the bride's mother, with other female relatives, welcome him with symbolic gestures or the waving of a lamp (*aarati*) and places a red cloth or garland around his shoulder, but it is a custom nowadays for the bride to welcome the groom first with a garland.

The groom enters the hall, stepping on — and breaking — two earthenware bowls placed in his path; this ritual guards the ceremony against any evil influence. He is then led into the *cori* and the groom sits on the left of the two seats. His bride, elaborately dressed and ornamented, is escorted by her maternal uncles and takes her seat facing the groom, sometimes screened from him by a small curtain.

Mangalaastaka, Auspicious prayers, are recited to Lord Mahavira and his parents, Gautama, Sthulbhadra, Lord Adinatha and his parents, and Pundarik, Bharata and other *cakravartis*, all the *Vasudevas* and *Prativasudevas*. Prayers are also recited to Brahmi and Candanbala, guardian deities Cakreshwari and Sidhayika, and Karpadi and Matanga for protection. After a series of prayers, the priest places a cloth garland around the couple's necks, and then the bride's parents symbolically wash the groom's feet.

Hasta melapa, The priest puts the palm of the bride's hand on the groom's palm symbolising the beginning of a lasting relationship of unity between the couple. As this ritual is the most important, it must take place at the precise time deemed most auspicious. The priest recites prayers hoping that the bride and groom may become partners with a similar spiritual aptitude, enjoy the same things and have a lasting union by way of the joining of hands.

Torana pratisthaa, *Vedi pratisthaa* and *Agni sthaapan* *Torana pratisthaa* is an invocation to the goddess Laxmi to bless the couple. *Vedi pratisthaa* an invocation to the gods of the earth to protect the couple, and the ritual of placing the sacred fire (*agni sthaapan*) in a small basin (*kunda*) is accompanied by an invocation to the fire gods to bless the couple. The priest recites a series of *mantras* and prayers for happiness, honour, children, welfare and prosperity, and he makes offerings to Laxmi and the gods of the earth and of fire.

Houm is a mantra accompanying a series of offerings of food and drink, sacrifice and material wealth, placed in the sacred fire, to the *protectors* of the eight directions: Yama, Nairuta, Varuna, Vayu, Kubera, Ishana, Naga, and Brahmaanan; the nine *planets*: the sun, moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu; all the '*sur*' gods (muses);

the *bhavanpati* gods, such as Asura, Naga, Supama, Vidyuta, Ocean, direction, wind, and Stanitkumars; to *vyantars* such as Pisaca, Bhuta, Yaksha, Raksasa, Kinnara, Kimpurusa, Mahoraga and Gaandharva; the *star* gods such as the moon, the sun, planets, constellations and all the stars; the *vaimanika* gods such as Saudharma, Isana, Sanatkumar, Mahendra, Brahma, Lanata, Shukra, Sahastrar, Anata, Pranata, Aruna, Achyut, Graiveyak and Anuttara; the *caturthikaaya-devas*, recognised by their consort or weapon or vehicle or their special strength, Indra, Samanika, Parsada, all the Lokpaalas,

Anika, Prakirna; *lokaantika* and the *abhiyogika* gods; all *angels* (*dik-kumaris*) on the island of Rucaka; and all seas, rivers, mountains, caves and forest-gods.

The priest puts an offering into the sacred fire after each *mantra* of *ghee*, betelnut, grains of *jav* (a cereal) and *tal* (an oil seed) – and each begins with the words *aum arham* and ends with *swaahaa*.

The priest performs the first *abhiseka* by anointing the couple's heads with holy water (*nhaavana*) brought from the temple, then *gotraacaar* by reciting *mantras* and the genealogies of both families, and then announces the declaration of the marriage. He then blesses the couple and presents them with rice, flowers, incense and sweets, which they offer in *pujaa* to the sacred fire.

In the key *caar pheraa* ceremony, the couple circles the sacred fire four times in a clockwise direction; the bride leading the first three rounds. The bride's brother presents rice grains to the bride and groom who, in turn, after each round, offer them to the priest, who makes offerings to the sacred fire, after reciting the *mantras* for each circuit.

In the *mantras*, various components of karmic matter attached to the soul, and their effects, are recited. The couple is reminded that physical relations are the result of deluding *karma*, which may be enjoyed, but that their goal should be liberation from this.

In the part of the ceremony known as *kanyaa daan*, the priest offers grains of *jav*, *tal*, a small blade of grass and a drop of water to the bride's father or guardian and recites a *mantra*, which the bride's father repeats, handing over his beloved daughter. The groom accepts the bride by reciting a *mantra*. At this point the priest recites the seven vows: to share their married life with dignity; to respect and love their families; to respect both family homes; to foster love, equality and trust; to behave so as to maintain the respect of their families; to follow the ethical path in work, pleasure and spiritual advancement; and to be mutually supportive and supportive of society and the world, and the couple agrees to each of the vows. At this point the couple are invited to make their fourth circuit of the sacred fire, and led by the groom they offer grains to the fire. This *seals* the marriage bond

The priest sprinkles a little holy powder on the heads of the bride and groom (*vaasksepa*). Then the bride's father offers water and *tal* to the groom, who passes them to the priest who, sprinkles them on the bride.

With the second *abhiseka*, the priest blesses the couple saying: 'You two have been married. Now you are equal in love, experience, happiness and good conduct. You are true friends in happiness and misery, in virtues and faults. May you become equal in mind, speech and action, and in all the good virtues.'

With the unclasping of hands (*kar-mocan*), the priest recites *mantras* and says: 'You have released your hands but your love is unbroken.' The bride's father gives a symbolic gift to the groom. The community then pronounces *blessings* of congratulation on the couple and the invoked or invited gods are reverently requested to return to their abodes.

After this, the couple is given a send-off by their relatives, and return to the bridegroom's home, visiting the temple on the way. It is the customary to hold a reception and dinner for the guests before the bride and groom depart, when individual congratulations are offered to the couple.

Plate 5.8 Jain wedding in a traditional mandap (Demontfort Hall, Leicester: 1989)



Rituals of Death and Bereavement

Birth and death are natural phenomena for human beings. The soul is the one unchanging element in the living being; until the soul is purified by shedding all the *karma* attached to it, the type of being into which it will be reborn depends upon its *karma*. The body is only a temporary abode for the soul and when someone is dying this belief offers some solace. When Jains visit someone who is dying, whether at home or in a hospital, they sing hymns and recite the *Navakara Mantra*. A dying person would like to receive, during this crucial period; forgiveness for any wrong committed to others during his or her lifetime, and to forgive all who have done wrong to him or her, and to have a peaceful death. If the dying person cannot chant, someone else will substitute so that the dying person is allowed some noble reflections, and the soul leaves this world in a peaceful state.

Indeed, these simple rituals are performed not only for Jains, or even for fellow human beings, but also for all living beings: if Jains know that an animal is dying, they will visit to it and quietly recite the *Navakara Mantra*. The most famous example of this is the story of Parsvanatha, the twenty-third *tirthankara*, when he found two snakes dying in a burning log; Parsvanatha recited the *Navakara mantra* to the snakes, which were then able to die in peace, and according to the Jain scriptures, they were reborn as Dharanendra and Padmavati, the heavenly attendants of Parsvanatha.

The first ritual after death is a recitation of the *Navakara Mantra*, hymns and incantation of the *jinās* and Shantinatha, until the body begins its journey towards the cremation ground, crematorium or undertaker's premises. In India, a dead body is normally cremated within a day of the death. The corpse is secured on a funeral bier and close relatives carry it to the crematorium in public procession. The body is placed on the funeral pyre of logs of wood or sandalwood and covered with more wood; it is then sprinkled with *ghee*, incense and flammable materials. A close relative makes three circuits of the pyre, chanting *mantras* before lighting it. It takes about two hours for a body to burn. After the body is consumed, the participants in the funeral ritual return home, bathe, and purify themselves by chanting *mantras*. It is customary that women do not take part in any of these rites. Jainism forbids the act of *sati*, when a widow will fling herself upon her husband's funeral pyre. Jains consider *sati* a sin, an act of violence.

For two days after the cremation the family members of the deceased are consoled by the community with repeated recitations of hymns and narrative stories, emphasising the Jain belief in the temporary nature of the body and the continued life of the soul. On the third day, the ashes are taken and thrown into a nearby sacred river, but if there is no river nearby, they are put into a pit, thus the physical body composed of the five material elements, returns to its origin. It is believed that the aura of mourning around the deceased's home remains for three days, but it is alleviated with the benefit of special prayers, hymns and recitations for peace, resulting in a gradual normalisation of the bereaved family's life. The third day ends with a visit to the temple where donations to worthy causes are made, but some observe the period of mourning for the deceased for up to thirteen days, when temple worship or *pujaa* is performed in the presence of community members and relatives.

In the albeit rare event of the death of an ascetic away from a populated area, for example in a forest, other ascetics or disciples take the body and expose it in a carefully selected spot, where there is a minimum of living beings. Animals or carrion birds may

devour the body. In populated areas, the community will take responsibility for cremating the body of an ascetic on a sandalwood pyre.

Recent emigration of the Jain community abroad has made it necessary for them to modify these rituals. After death, the body is cremated and the whole community congregates at the crematorium. For three to seven days before the cremation, community members visit the bereaved's home and offer the relatives all possible support, sing hymns explaining the temporary nature of the body, and pray for peace and the permanent bliss of the soul of the deceased. The community cares for the bereaved family for their daily needs, and if somebody requires help — financial or otherwise — the community attempts to provide for them. The undertaker brings the body to the home of the deceased about an hour before the cremation. The family members, relations and close friends offer their respects to the departed by chanting hymns, and the coffin is then taken to the crematorium and placed on a platform for the final rites amidst the intonations of '*Jai Jinendra*'. The final rites constitute of recitals of the meaning of *navakara* and the four refuges of the *arihant*, *siddha*, *saadhu* and the Jain faith, and the details concerning the achievements of the deceased are retold. This is followed by a silent meditation of two minutes for the peace of the soul, a sermon on the temporary nature of the worldly life and advising those present not to feel sorry for the departure of the soul, who is going to be reborn in a new body, then more hymns and the asking for forgiveness, before the body is consumed by the fire.

The funeral participants gather in another room or outside, and once again offer prayers, express sympathies and make donations to humanitarian or animal welfare causes. There are no restrictions on the participation of women in the funeral process and, in the home, rituals are identical to those practised in India.

Some people do not visit the temple after a death in their household. This is due to the influence of Hindu religious customs and Hindu views on religious purity. The Digambar Jain texts, *Mulaacaara* and *Trilokasaara*, sanction this practice if it is the custom of the locality. Svetambar texts, such as *Vyavahaara Bhaasya*, *Hira Prasna* and *Sen Prasna*, permit the performance of *pujaa* immediately following a death in the household, but only after bathing. The texts advise to use one's judgement as to whether one's state of mind is appropriate for *pujaa*.

THE CULTURE

Chapter 6.1

JAIN VALUES AND THE MODERN WORLD

Recent centuries have witnessed revolutionary changes in many areas of human life. Standards of living, life expectancies, communications, social, economic and political values, science and technology have all undergone rapid change. The only thing that can be said with any certainty today is that the pace of such change is likely to accelerate.

The value systems of the past, whether ideological or religious, have been unable to retain the force they once had. In Western countries, identification with historic religious institutions, churches and synagogues has declined radically in the twentieth century. However, there is no evidence that the need of humankind for some form of spiritual expression has declined, but it is less clear where they can turn to find it.

Since the eighteenth century, and the advent of what has been termed 'The Enlightenment', there have been those who saw in technical and scientific advances, and in more open political forms, an opportunity for humanity to enjoy greater happiness. In Western nations, this was interpreted in the nineteenth century as the fruits of 'progress', but one need only look to the history of Europe in the twentieth century to see how cruelly betrayed we have been by these ideas. The worst wars, the greatest suffering, famines, poverty, exploitation of people, animals and the environment have occurred in the lifetimes of people alive today – they still continue.

Neither the political or economic systems, such as communism, socialism or capitalism, nor technological changes have stopped this exploitation, or the feelings of alienation, unhappiness and anxiety that accompany them.

No one could argue that these human problems did not exist in the past, but the difference today is that we are now more aware that humanity is capable, should it fail to show restraint, of destroying the whole world. We possess the weapons, nuclear, chemical and biological, to wipe out all life on Earth, and the environmental damage we inflict is capable of disrupting the entire world biosphere, poisoning the air, water and food upon which we all depend. This danger is the price we seem to be paying for 'progress'.

One common feeling expressed by people today is that of helplessness. The expression 'a small cog in a big machine' is often used to sum up how we feel about ourselves. Low self-esteem and a sense of being undervalued create stress, depression and psychosomatic illnesses, which are on the increase in modern societies.

Whatever one feels, it remains true that all individuals have an effect, however slight, on others around them in the complex networks of modern society. If we act, we influence; if we do not act, we influence; if we speak, we influence; if we do not speak, we influence; if we interfere, we influence and if we ignore, show apathy or tolerance, we influence.

The challenge presented to us is to try to identify the ideas and values, which will show us a way to deal effectively with the problems thrown up by modern living. To begin with, let us dispose of the myth that people today are in a situation of moral decline. The majority of people does recognise moral values and want to live by them.

While some have thought that better education, a better standard of living and increasing democratisation would bring a more rational and moral society, the situation has turned out to be more complex than the naive view supposed.

One of the central issues addressed by the world's major religious traditions is the ethical question of how one should live. What is a 'proper' way to live; what is the purpose of our lives? Not all traditions have arrived at the same conclusions and, here, we will describe Jain values and relate them to modern life and attitudes. The message that we hope will emerge is that although Jainism is extremely ancient, its wisdom is not at all irrelevant to modern human life.

Despite the accumulation of a mass of evidence to the contrary, there are still many people who believe that they can achieve happiness through material and sensual means, and attach great importance to external things: money, property, cars, food, drink, status, and sensual and sexual gratification. They behave selfishly, concentrating their attention and care upon themselves and a circle of family and friends. One cannot achieve permanent happiness through material things. It often seems that the more we have, the more we want. Happiness dependent on external materials or agencies is transitory and does not generate that deep inner contentment which people seek, but fail to find. Greed is the cause of much misery; Mahatma Gandhi was right when he said that there are resources enough on this earth to provide for everyone's need, but not a single person's greed.

Human attitudes and behaviour in the modern world pose many challenges, and here we discuss some of the issues facing humanity, and how Jain values can contribute to understanding and resolving them.

If we were to interview a hundred people and ask them what they thought was the purpose or meaning of their lives, what would they answer? Probably in many cases, if not all, they would say something about happiness, as it is a goal, which most people seek in their lives. But where or how is happiness to be found? Jainism is clear on this, to answer this question; one must understand how Jainism understands people. All humans have a soul, which is the 'true' person, the 'self', and the soul is always seeking to return to its pure or pristine form, in which it will be in a state of bliss. The material world of actions and attachments precipitate the accretion of karmic particles to the soul, preventing it from enjoying its true characteristics and happiness. It is clear, therefore, that to seek happiness in attachment to material, worldly things, including human relationships, is to be deluded. Jainism does not deny enjoyment of the good things in life, but they should be enjoyed and used in a spirit of detachment according to our needs, not to our cravings and boundless desires.

While human beings are conscious of their individuality, they are also social beings, dependent upon others. Selfish activities, greed and lack of thought for others may give us pleasure, but ultimately they are the real causes of our miseries; they cause violence to others and in doing so, harm us. Only by loving and respecting others, and practising tolerance, kindness, compassion and generosity, self-restraint and non-violence can we be 'true' to ourselves. In the Jain view, we may be individual souls, but our actions, which determine our destiny, tie us so closely to others that we should behave with as much concern for the welfare of others as for ourselves.

Although most people now live in democratic, 'free' societies, at times they have to act against their will. They have to do many things, which they dislike. The decisions

of governments and authorities are imposed on them and often the people have no voice. This poses questions about the freedom. Faced with this dilemma, the Jain way is to judge how one should act in the light of the principle of *ahimsaa*; there are often ways to be found of complying with government decrees without compromising this principle.

Education is a moral act; knowledge and the ways in which it is classified and imparted are not morally neutral. Jains view education as a moral project to promote physical and mental well being and to help to bring about a good society based upon sound moral and spiritual values. Parents have an important role and responsibility in the education of their children; they cannot abdicate this responsibility to schools or teachers. Without their active support and co-operation, children cannot learn to the best of their ability. Parents have to educate by example, practising self-restraint and moral values. Jainism makes no apology for being conservative and seeing the family as the proper building block of society.

Human life depends upon other living beings: without plants and animals, humankind could not survive, and Jainism believes that all living beings have the capacity to feel and experience pain and pleasure in differing degrees. Science has confirmed the sensitive balances of the natural world, and practically all religions teach us to safeguard life on earth and to show compassion to living things, but clearly this is often lacking. Millions of animals, large and small, are killed daily for food, but this need not happen, as we can survive without such violence. Animals suffer and die in so-called sports and through hunting, for the satisfaction of human desires.

Besides animals, the plant kingdom is also suffering from the behaviour of humankind, resulting in desertification, deforestation and similar detrimental effects on large areas of the earth, which is intensifying the environmental imbalance still further. Violence in any form is the main cause of unhappiness in the world. As a result of human dietary habits the world is becoming more and more violent everyday. Although the killing of animals and destruction of the natural world happen everyday, it is not essential for human existence and its progress.

Jainism teaches that one should try to avoid harming nature in any way and live harmoniously with all life on this earth. More obvious forms of violence: crimes such as assaults, robbery, burglary, all types of dishonesty, and sexual offences are common in modern societies, causing fear and unhappiness. Jains believe that a society based upon their principles of 'non-violence and reverence for life', 'non-attachment' and 'relative pluralism' would lead to an improvement and fairness to all.

Modern societies are much more open about sexual matters than societies were in the past. The changed economic position of women has created a genuinely new situation. To Jains, the prevalence of family problems: single parenthood, illegitimate children, termination of pregnancies, and the many economic, health and social problems arising from sexual behaviour are avoidable. Jainism teaches sexual restraint, and there is little doubt that many of our current problems would not occur if more responsibility was exercised and attitudes were less 'liberal'. Jainism regards marriage, as an institution worthy of support and hence, divorce is very uncommon in Jain communities. As a result of Jain views on the nature of *karma*, it is also uncommon for widowed women to remarry. These women frequently devote their lives to spiritual pursuit, some even become ascetics.

Violence and abuse in families and apathy towards and neglect of elders are rare in Jain communities. The family problems common in much of society are minimised through devotion to Jain principles, supported by the belief in the operation of *karma*. Jains seek to be self-sufficient and take responsibility for their own lives, avoiding over-dependence on the state or other agencies, and remain committed to the fulfilment of the duty of care and concern towards one another within families and across generations.

Jainism offers guidance on almost all the major questions of life, even in modern societies. Jains assert the positive value of life on the basis of the universal principles of non-violence and relative pluralism. Jain traditions stress the importance of individuals and of inner energy. Individual progress and the progress of society go hand in hand. Jain teachings could be summed up in the phrase 'live and help to live', and this is indicative of the high value Jainism places on each living being in the world as reverence for life should be maintained at all costs.

Jain teachings are rooted in morality, ethics and spiritual progress; they encourage people to reinforce these teachings through the practices in daily life, motivating people to reduce desires and attachment to possessions. If Jain teachings were followed from ethical perspective, much of the discord in society would be reduced. It is this spirit which has developed, to take one example, into the practice of vegetarianism.

Jainism may be an ancient religion, but its message is very relevant to the needs of the modern world.

Chapter 6.2

ANIMAL WELFARE

Jains respect all life in the universe and believe that their souls are equal in their pristine form, and occupy the body of a human, animal, plant, celestial or infernal being depending upon their karmic bondage. In the world of transmigration, the soul creates its own body from the fine particles of matter, which might have been left when a living being dies or discards its body. The body whether cremated, buried or left alone, ultimately disintegrates into fine particles of matter such as earth, water, fire and air, and the space. Jainism believes that thus it is possible that individuals might have acquired the matter particles to build their bodies from one of the beings, human or animal, whom they know (Shah N. 1988: pp. 138-139). Conversely, other beings that they harm might have acquired particles from their previous bodies or the bodies of their relations or friends. Jains believe that there is hardly any particle of matter in this universe, which could not have utilised to form a body at some point in the cycle of transmigration, and Lord Krishna elaborates this fact in the *Gita*.

Jainism teaches that all living beings want to live and avoid suffering and death, and the more senses that a living being has, the more it is able to feel and experience suffering or pleasure. At the pinnacle of the hierarchy is the human being that is able to experience a spiritual life and is capable of verbal communication. Some living beings, such as humans or animals or trees harbour many parasitic beings. Harming or killing these beings not only leads to their suffering, but also harms the parasitic beings living on them, which, in turn causes a still greater influx of *karma* to the soul of the one doing harm. The human beings can speak for themselves, but animals cannot; they require compassion, hence Jainism has made animal welfare as one of the major principles of the Jain way of life.

Jains argue that it is important to realise that although humans are animals, they have a unique characteristic not found in other animals, that is *humanity*. Human beings have a unique nature, cultures and societies; they have free will and can exercise restraint from evil actions; and they can help other living beings to exist. Conversely, their inhuman actions can harm other beings, even kill them. According to the book of Genesis, humans are created in the image of God and given dominion over the natural world including the animals, and made them their stewards. This stewardship and the dominion mean taking care and ruling wisely with compassion, and not exploiting, misusing or destroying for personal benefit, therefore, harming animals is against the principle of stewardship advocated by the book of Genesis.

Jain ascetics take the major vow of non-violence (*ahimsaa*) at the time of initiation; they will not harm any living being, including one-sensed beings, as far as it is humanly possible. The laity observe the minor vow of non-violence and reverence towards mobile beings, those with two to five senses; it is impossible for them to avoid harm to one-sensed beings, because of worldly commitments, but they are vigilant to minimise this harm.

The daily duties of the ascetics include atonement and penance for transgression of the vow of *ahimsaa*. Ascetics will be vigilant even while walking or performing any movement in order to avoid harm to minute creatures, including life in the plant kingdom, thus they will not walk on grass. Laypeople are vigilant in avoiding violence, especially

harm to mobile beings, for e.g. animals, birds, fish and insects; they also try to minimise harm to one-sensed creatures and many will avoid certain activities, such as walking on grass, using flowers, cutting trees, where there is likelihood of injury to one sensed creatures.

For Jains the maltreatment of animals encourages the passions and cruelty; hence it is against all the norms of a civilised society. There are many motives for the maltreatment of animals: on the social level the reason is mainly economic such as factory farming, medical experiments and research; on the individual level, it is killing directly or indirectly for food, furs and cosmetics, and also the use of animals for riding, keeping them as pets, watching them perform tricks; and in sports, shooting or hunting, and putting them behind bars in zoos.

For Jains, most of these practices are without justification and unnecessary for our survival. The pain and harm done to animals, their sufferings and the increase in our passions are unimaginable. Some people will argue that it is necessary to use animals for reasons of health or for earning a livelihood. But health grounds, vanity, economic reasons, or pleasure do not justify the violence to animals. Animals possess consciousness and are aware of their surroundings, of pain and emotions, but cannot speak for themselves. They do not have the potential to become language users, but they have perception, memory, desire, belief, self-consciousness, intention, and a sense of future. They also possess emotions such as fear and hatred, and the capacity to experience pleasure and pain, including a sense of time. Animals become frustrated if they are not allowed to satisfy their instincts and desires. Mammals of one or two years of age possess all the above attributes.

Mammals have biological, social and psychological interests; they have family interests and, like humans, animals live well and get their satisfaction if they pursue and obtain what they prefer, or what is in their interests. Deprivation of biological, social or psychological interests (e.g. the desire for food) cause harm and suffering. Changes of environment are also harmful to their interests, whether these cause suffering or not. Death is the ultimate deprivation of life and is irreversible. It is an irretrievable loss, foreclosing every opportunity to find any satisfaction, and this is true whether the death is slow and agonising or quick and painless.

Although similar to young children, animals lack any conception of their long term welfare, any formulation of categorical desires, or sense of their own mortality, yet the untimely death is harmful. Death is harmful independently of the pain involved in dying, whether in slaughterhouses or scientific experiments.

Putting down animals, or euthanasia, in their own interest is also harmful, because it is as involuntary as it would be for humans. Most animals that suffer euthanasia are psychologically alive. Paternalistic acts bringing death to animals are not in their interest, whether they are painful or not. Hence, Jains allow only a natural death even for animals, and treat them as they would treat humankind.

Jainism believes that animals have the same right as humans to live peacefully in this world and, in a civilised society, the interests of all are counted equally, irrespective of race, gender or species. It is immoral to raise animals intensively for the utilisation of human beings and treat these species differently, and hence, speciesism is to be condemned as are racism or sexism.

Since earliest times, human beings have exploited animals for many different reasons. They may be for meat and other animal products, sport, and hunting or animal experiments. There have been many occasions when even domesticated animals and pets have been the victims of cruelty. As they cannot speak for themselves it is the duty of human beings to encourage animal welfare. Animals too have a right to live on our planet peacefully, without any fear of exploitation. It is impossible in this work to examine all the ways in which human acts and institutions affect animals, but we will mention some where harm can be avoided.

Food

Many people consume animal flesh on the grounds that it is tasty, nutritious, or part of one's habits and culture, and that abstaining from it would be to forgo certain pleasures of the palate, convenience, and ruin one's health. All these reasons are misguided, Jainism argues, as balanced vegetarian diet has been proved to be as tasty and nutritious, it also decreases morbidity and mortality and increases morality and spiritual health. Of course, it is slightly inconvenient to obtain only vegetarian food in the West at present, but if more people would consume it, consumers will force the food industry and restaurants to make it more widely available.

The Meat and Farm Animal Industry

Farmers, butchers, meat packers and wholesalers have strong economic interests in raising animals, and the quality of their lives depends upon the market in farm animals. The nation also has an economic interest in the maintenance and growth of the farm animal industry. Farm animals are considered the legal property of the farmers, and farmers have the right to treat their livestock as they wish, even if it means harming them. Farmers argue that they will be ruined economically if consumers do not patronise them and become vegetarians, and that this would adversely affect the health of the nation. For Jains, animal agriculture is wrong on all counts, as the animal's lives are routinely brought to an untimely end due to human avarice, and those who support it have a moral obligation to stop buying meat. The meat and animal farming industry are immoral trades, and those affected by the demise of these trades could find alternative employment.

There is nothing like 'humane' farming, when the goal of the food industry is to deprive these unfortunate creatures of their lives, and inflict pain and suffering in the name of profit. Animals, which are kept in barren cages and crates, are unable to continue their natural behaviour and suffer greatly from stress. Hens like to peck the earth for food, to perch, to lay eggs in their nests, live in flocks, take dust baths and preen themselves, but factory farming denies the behaviour patterns of hens, chickens and other birds, including naturally laying eggs. Due to profit-based production, the birds have to lay more eggs, but each time bird lays eggs it creates suffering and harm; hence the behaviour of the modern egg industry is unjustifiable.

Domestic Animals and Pets

Jains do not domesticate animals or keep them as pets as they believe such actions take away their liberty. However, Jains do encourage the belief that pets and domestic animals

should be treated with care and kindness, and unnecessary suffering or their untimely death should be avoided.

Hunting and Trapping Animals

Jains claim that hunting or trapping animals for sport or commercial reasons are to be condemned. It is immoral to take pleasure in pursuing someone else to the death, and the pleasures derived from a sport can be secured without killing animals. The commercial exploitation of wildlife assumes these animals are commodities to be utilised for human pleasure. It should be condemned, as the avoidable interests of human beings deprive these unfortunate creatures of their lives and, due to senseless acts some wildlife has become extinct or is near extinction. Sportsman and commercial hunters do not do wild animals any favours, and their argument that they are the friends of wild animals is untenable as they kill for pleasure, not for maximising the sustainable optimum of wildlife. Wildlife should be protected by the abolition of legalised hunting and trapping, and prohibiting the commerce in wild animals and their products. The fur trade, the ivory trade, commercial whaling, seal hunting, the skin and feather trade are some of the commercial reasons why humans destroy life for their own avoidable interests. One can live without any difficulty if one does not utilise animal products and one can use herbal cosmetics without being cruel to living creatures. Jains avoid buying such articles where there is a likelihood of depriving unfortunate animals of their lives. Some nations have banned hunting of the endangered species but place less importance on the value of abundant animals. All animals are equal, both the rare and the abundant and, like humans, they have a desire to live hence, Jains believe, the rights of these animals should be protected.

Animal Experiments

Animals are used in research contexts, in testing new drugs, and in toxicity testing; they are also used as teaching aids in schools and colleges, where they are dissected to understand their anatomy or physiology, but many have condemned these uses of animals as unnecessary. These practices can be avoided, and the relevant knowledge can be acquired or taught by other methods, such as with computer simulation. Jains believe that to cause the untimely death of any creature is immoral.

It is estimated that, in 1988, 3.5 million animals were killed in Britain in processes, such as, food testing, alcohol, cosmetics and other products. Some of these products being tested, especially cosmetics, are hardly necessary for human life and many of the tests are repetitions of earlier experiments. The tests cause suffering and death to species such as mice, rats, guinea-pigs, hamsters, gerbils, rabbits, cats, dogs, horses, pigs, goats, sheep, cattle, monkeys, birds, reptiles and fish used in laboratory trials. Jains believe these tests should be abandoned; recently more tests are being abandoned, as they cannot be justified on any rational grounds of need. Only in the case of certain types of medical research, e.g. to find a cure for cancer, there is public support for these practices. Even in genuine medical research, the results of animal experiments may not be applicable to humankind as animal experiments are unreliable as differing species react to drugs in different ways, hence animal tests cannot be applied to humans with any certainty. We have seen wonder drugs being withdrawn after successful testing on animals, as animal experiments not only fail to warn of the dangers of some drugs, but

can prevent the development of useful remedies when tests produce side effects which would not have occurred in humans. With a careful and cautious approach, drugs can be tested on human volunteers, and their effects simulated by computers.

Millions of animals have died in cancer research but very little progress has been made, and instead of harming animals, the scientists and governments should concentrate on reducing and eliminating the cause of cancer, which is mainly due to factors like smoking, some industrial chemicals and a harmful diet.

Jains are not against medical and other research, which can be carried out by other methods without the routine use of laboratory animals, and modern technology may perhaps offer better information for testing new drugs on humankind than the traditional use of animals.

Cruelty to animals and the deprivation of their life can be avoided if scientists abandon tests of unnecessary and doubtful value. The achievement of scientific research is laudable and has brought many benefits for both humans and animals, but it does not justify all the means to secure them, as animals have a value and their lives are of the same importance to them as ours are to us.

The Jain Way of Animal Welfare

Jains have compassion and care for all living creatures. Their concern can be seen in their daily practices, their eating habits and their compassionate and philanthropic activities. Ascetics do not take food, medication or any other product where violence is involved in obtaining and producing them. They will travel on foot, keeping their gaze to within a distance of four feet, to avoid harm to mobile beings, and if there is no alternative path, they will clear the path with their soft woollen brush and gently remove the tiny creatures to avoid harming them. They will methodically check their clothes and other possessions before use, to see that small creatures are not harmed inadvertently, and they will clear the ground with their soft brush before sitting or lying down. They will not walk or sit on a carpet, thus avoiding inadvertent harm to small living beings, instead they sit on a small woollen mat, and keep a piece of cloth in front of their mouths, so as to avoid harm to airborne creatures with their warm breath. They motivate laypeople to show compassion and be philanthropic, and help the cause of animal welfare.

Lay Jains also have a non-violent way of life: They are vegetarians, are taught to minimise violence even to the one-sensed plants by avoiding root vegetables (which contain multiple souls in one body) and green vegetables between five and ten days every month. They do not eat eggs, fish or chicken, and some lay Jains will avoid even medicines where violence may be involved. They prefer non-violent professions and businesses and avoid all intentional violence, such as in sport. If as part of their duty, they are involved in unintentional violence, such as doctors giving antibiotics, or soldiers fighting in legitimate self-defence, they will express regret for the violence and ask for forgiveness from the unfortunate victims. They also will be very careful and vigilant not to even harm insects in their daily activities, such as in bathing, walking or cleaning. Normally, they will not keep any pets, as they feel it is taking away the animals' liberty, and they will not exploit domesticated animals.

Philanthropic Activities for Animal Welfare

Every temple and practically all Jain institutions and organisations accept donations for animal welfare (*jiva dayaa*), and during each mass ritual, the devotees are reminded to donate to the animal welfare fund. These funds are maintained in separate accounts and are apportioned to deserving animal welfare institutions.

Most villages in India, inhabited by Jains, have an animal sanctuary (*panjaraa pola*) where old, infirm and disabled animals are cared for and given all the opportunities to live a complete natural life, and they are not killed, but are allowed to die a natural death. In cases of drought or famine, Jains raise funds to feed the animals: in the Gujarat drought of the early 1990s, Jains donated millions of rupees and personally organised drought relief work. As a result, millions of animals were saved. In such severe conditions, the Government and the public look to Jains for help in saving animals.

Jains are known to save animals by paying compensation to butchers and helping them to start alternative non-violent businesses. Jains have a tradition of feeding birds every morning and they donate generously to bird feeding sites (*parabadis*) and for animal drinking water facilities (*havaadaas*). Many veterinary hospitals and dispensaries have been established with Jain aid, and some Jains make arrangements to feed wild animals, insects or ants, which shows their compassion for all living creatures. Material filtered out of drinking water is returned to the well, river or waterway, to allow the minute creatures to continue living in their natural environment. Jains are very generous in helping animal welfare institutions through publications and training

Thus animal welfare is part and parcel of the daily life of Jains. They have been successful in maintaining high standards in life, good health and above average longevity, without indulging in animal products or harming animals.

Chapter 6.3 ENVIRONMENTAL CONCERNS

Jains start the day with the morning prayers of friendship to all and malice towards none. They also pray for the welfare of all living beings in the universe, which includes one-sense immobile living beings of the earth, air, fire, water and vegetation, and two- to five-sense mobile creatures. The Jain conviction of *parasparopagraho jivanam* teaches that all forms of life are bound together in mutuality and interdependence, but *ahimsaa* is the major theme of Jainism and is summarised in the scriptures thus:

‘All the venerable ones (*arhats*) of the past, present and future discourse, counsel, proclaim, propound and prescribe thus in unison: do not injure, abuse, oppress, enslave, insult, torment, torture or kill any creature or living being’ (quoted in Singhvi 1990: p.6).

Jainism teaches restraint in the consumption of material things, the regulation of desires, and simplification of lifestyle; indulgent and profligate use of natural resources is seen as nothing other than a form of theft and violence. In their use of the earth’s resources, Jains take their cue from the bee that sucks honey, in the blossoms of a tree without hurting the blossom, and strengthens itself (Singhvi 1990: p.13)

More than 2,500 years ago, Mahavira revived Jainism and declared that all beings of the natural world have equal potential for progress in the cycle of transmigration, and all are dependent upon one another for their mutual survival, but ruination ensues when this interdependence is disturbed. The air, fire, water, earth and plants have comparatively unmanifest feelings, however, plants feel pain when harm is done to them or pleasure when they are properly watered and this has now been scientifically verified (*Acaaranga*: 1991: 1.15).

Michael Tobias, author of ‘Life Force’, has praised Jain culture in many ways, coining some attractive, charming and realistic terms for it: he has declared the Jain ethics of non-violence and animism to be ‘spiritual ecology’ and ‘biological ethics’. In fact, these terms indicate that Jains have not only thought of human beings alone, but for all the species of the world. Thus, higher species like birds and animals, and lower species like plants and living creatures in the earth, all are postulated to have the potential equality for life. This is the result of the spiritualisation of the environment, which Jains call ‘ecology’. By formalising a system of non-violent ethics Jains have made all moral and ethical rules applicable to all life of the biological realm, which is why many species have been sanctified. The different types of lotuses have been taken as identifying emblems of the two *jinas*.

The importance and worship of trees may have been due to the fact that they served as purifiers, not only of the external surroundings but also facilitate inner purification. This fact can be confirmed from scientific data on the pipal tree: it absorbs in 2,252 kg of impure air (carbon dioxide), assimilates and purifies it to exhale 1,722 kg of pure air (oxygen mixed with nitrogen). Hence, it is presumed to be the seat of many deities, and those who meditate beneath it purify their inner self, as the atmosphere under the trees puts people in communion with nature. In the recitals for peace, during worship or daily penitential retreats, Jains pray for an amicable balance not only between nature and humanity but also for celestials, infernals, plants and animals, the seasonal rains,

purity of atmosphere and the absence of undesirable activity and diseases in society. The Jains believe in a pure ecology as a source of inner and outer vitality, and they provide radiant proof that a non-violent life and behaviour can be a viable alternative for physical and psychic progress.

The Jain Declaration on Nature presented to Prince Philip, the President of the WorldWide Fund for Nature in 1990 argues that the Jain tradition enthrones ecological harmony and non-violence. The welfare of the plant world, animal welfare and vegetarianism form a partial, or total, non-violent environmental system. Accordingly, it points out that every life should be viewed as a gift of togetherness, accommodation and mutual assistance. The Jain practice of compassion and reverence towards all living beings involves not only caring and protection for others but also sharing with and service to others, and it represents internal and external security, friendliness and forgiveness. There are many prescriptions from the Jain tradition with regard to caring for nature and the environment. The Jains have proclaimed that if one wishes to have pleasure and earn good *karma*, one must be compassionate and pacifist towards all living creatures. Jain seers have advocated that one should practise only those activities, which are purposeful for Right Conduct. They also stress the need to avoid those purposeless or negligent activities, which either serve no purpose or harm the surroundings or its environmental components. Jain ethics, both for laypeople and ascetics, suggest how meticulously careful were the Jain seers to maintain the benevolent and non-polluted character of the surroundings by advising people to refrain from all possible causes of pollution, external as well as internal.

Jains have stressed the importance of the internal environment, the purity of soul and self-control, in their daily lives by practising *ahimsaa* and *aparigraha*. By emphasising the livingness in all the beings including one-sense creatures such as plants, water, air, fire and the earth, Jains have extended the non-violent way of life in their thinking and behaviour. The pain and harm to others may be due to the passions, the attachment and hatred (*raaga* and *dvesa*) within us, and such action harms our own soul by attracting karmic particles. Our thoughts and actions are responsible for causing pain and pleasure to ourselves as well as to others and we cannot have peace and tranquillity if we harm others. This enormous responsibility has led Jains to care for all life including that of natural world. Rampuria has described *ahimsaa*: '*Ahimsaa* is freedom from all miseries. To those who aspire to happiness for the soul, *ahimsaa* to them is like the sky to the birds, water to the thirsty, bread to the hungry, a boat to the drowning, medicine to the sick, and a guide to the lost ones in the woods' (Jain Svetambar Terapanthi Mahasabha, Calcutta, 1947, p.17). *Ahimsaa* is the basis of all Jain ethics.

Jain ethics teach a 'give and take' balance for the benefit not only of humanity but also for all species. Nature does not have any concept of waste; most materials designated as waste, is infact, useful to nature. Scientists are gradually developing 'utilisation of waste' technology, but they have not yet proved to be as efficient as nature, and it is due to this inefficiency that nature is overburdened. Humanity should learn a lesson from nature in terms of its ability to recycle waste into useful products.

A pure environment produces a better mind, less intensity of the passions, greater happiness and an increase in compassionate spirituality. As is well known, Jains declare it a gross offence to harm in any way any animate beings, purposely or purposelessly, as

every living creature has the right to live and prosper. This concept of non-violence has positive aims and has great relevance to contemporary environmental concerns.

The spiritual ecology of the Jains indicates their penetrating insight into the nature and psychology of human beings: the religious sanctions inspire people not to indulge in sinful or disturbing acts that harm the natural world, and teach compassion and reverence for all. Jainism is, thus, not fatalist but dynamic and optimistic, which is why Jainism respects all components of nature whether plant or animal; its illustrative principle of aural coloration in meditation, and its beneficial human and educational psychology, are the end products of this love and respect.

Like Jainism, different religious systems have affirmed the duty of humanity to preserve the beauty of our surroundings by expressing nature as mother, water as father, and air as teacher. Men and nature hold a causal relationship of inter-dependence and inter-relatedness at the finest (micro-level) and grossest levels. Jews and Christians have been advised to be stewards of the earth; the Buddha encouraged improving the aesthetic beauty of the environment to earn merit; and Hindus have included service to nature as one of their five duties for the repayment of debts, which people receive directly or indirectly from birth. By contrast, the Jains not only declare the natural components as living but have made the care of them a part of their daily duties for spiritual progress and control over the mind. Their *karma* theory shows them that better action achieves better results, and it leads to the fact already stated, that a 'better environment brings better peace of mind'. The Jain system, therefore, not only lays theoretical emphasis on environmental protection, but it inevitably inculcates the habit of practising the implementation of this theory. All its concepts – non-violence, careful diet, limitation of possessions, refraining from purposeless activity and disrespectful behaviour – protect the environment and show care for the natural world.

The last two hundred years have seen the state of the environment taking a perilous turn. Industrial society, in its aim of conquering nature for its material benefit, has disturbed the environment, but the pre-modern society lived in harmony with nature. The Industrial Revolution has revolutionised the human mentality towards seeking more comfort, resulting in more and more competitiveness and aggressiveness towards nature; and religious and ethical concepts of benevolent equilibrium are becoming lost. At first, the consumerist culture did not discern the future catastrophe, but now, universally, people are realising the danger even to the survival of the human race. This trend has resulted in the uneven distribution of natural resources and inequality among human beings, which are against humanity itself and its moral teachings.

It seems probable that had industrialisation never materialised, nature might have maintained a balance. Population growth is another challenge facing the world over last two centuries. Rather than living in harmony with nature, commercial aspirations brought industrialisation to feed and clothe a growing population, and created an ecological imbalance. It is unfortunate that rather than blaming themselves as the root cause; people blame science and technology. For Jains, these problems could have been avoided if religious injunctions had been followed.

Analysts have pointed to eight factors contributing to the current acute environmental predicament: population, industrialisation, excessive extraction and overuse or misuse of natural resources, increase in destruction of plants and animals due

to industrialisation, dietary habits and modern living, soil erosion and desertification, and municipal waste disposal.

Jains, however, point out that it is not only the external environment that is the problem but also the internal environment of the human being, the mind and the passions. If the passionate mind were to be restrained through education or religion, one could realise a better society and environment; hence, education towards minimising desires and greed, and achieving equanimity of mind is of the utmost necessity.

Population Problems

There has been a large population increase over the last two hundred years, and an explosion of different types of industries producing a variety of consumer goods, war materials, transport vehicles, thermal power, nuclear power, and information systems. There is a direct, if not geometrical, relationship between population and industries. Both not only consume natural resources but also pollute them. They exhaust nature, but as nature has the capacity to balance itself, the consumption of natural resources might not have been a serious problem if the world had been careful not to supplement them with additional industrial products, such as artificial fertilisers and harmful by-products for commercial benefits. The depletion on one side and the over-production of industrial goods on the other is creating problems of environmental imbalance. The consequence is polluted air, water and surface areas. The West is currently suffering more from industrial pollution, while the East is suffering from pollution due to both population and industry. The disposal of human, domestic and industrial waste has compounded the problem, and it is affecting the health of both humanity and the natural world, and is destroying a host of plants and animal species everyday. The forests are being destroyed to accommodate the needs of new populations. Consumerism, modern living, industries, chemical fertilisers, insecticides and sprays are converting the living earth, air and water into an inert system, harmful to all. This pollution may be:

Air Pollution: Early human beings conceived of air as a deity, showing their respect for its life-giving property to all living creatures in the universe. Scientists, however, tell us it is a balanced mixture of some gases, mainly nitrogen, oxygen and some other gases such as carbon dioxide etc., without which we cannot live. The balanced composition of air is destroyed by:

- additional amounts of components such as carbon dioxide;
- its being mixed with foreign harmful components such as sulphur dioxide, carbon monoxide and hydrogen sulphate;
- reduction in the amount of natural components.

Life on Earth suffers through many forms of air pollution, caused by industrial gases, coal or liquid fuel, power station gases, gases formed from the burning of petrol or diesel in various forms, gases from the domestic burning of fossil or organic fuels, and gases from incineration of the municipal wastes (largely carbon dioxide, and sulphurous and nitrogenous gases). Secretory and excretory volatile ingredients from other sources also mix with air. Normally, there is a natural cycle to maintain the equilibrium of the composition of air, but as the rate of pollution is greater than the rate of equilibrium an imbalance occurs and the air is totally polluted. Air pollution creates the following effects:

- The ‘greenhouse effect’ and depletion of the ozone layer leads to the warming of the earth’s atmosphere.
- Deforestation due to acid rain and the felling of trees.
- Diseases in humans, such as respiratory illnesses, irritating coughs and skin cancers; in animals and in other life forms due to the inhalation of polluted air containing excess gases, such as carbon dioxide, sulphur dioxide, and fine solid particles such as asbestos.
- Destruction of plant life and the natural world due to acid rain caused by the mixing of acidic gases in the air, and then falling as rain.
- Toxic effects (e.g. the Union Carbide tragedy in Bhopal) due to mixing of fluoride gases, hydrocarbons and nitrogen oxides in the air.

Water Pollution: Like air, water was also seen as divine in earlier times due to its support of life on earth. However, modern scientists tell us, it is a compound, made by hydrogen and oxygen, which is responsible for maintaining temperature equilibrium and many other processes in our physical systems. It also maintains agriculture and forestry. It is estimated that about two thirds of the earth’s surface is covered by water.

One requires water for drinking, cooking, cleaning, industry and agriculture. The purity and quality of drinking water is the most important. All the sources of water are now becoming polluted through the disposal of different kinds of waste: industrial (including water, paper, fibres, metals etc.), washing water, toilet water, detergents, slurry liquids from livestock units, and soluble fertilisers and an overloaded sewage system. Water also becomes polluted from dam building, and from solid wastes, fertilisers, insecticides and other toxic substances. Polluted water affects living creatures in many ways, for example:

- Oxygen transmission capacity in blood decreases owing to increasing amounts of nitrates;
- Wildlife and natural beauty suffer because of toxic substances in water;
- Water-borne diseases due to bacteria, soluble salts etc.

Surface Pollution: The earth’s land surface has many properties for maintaining and preserving life. Generally, it consists of mixtures of salts and other compounds, but also it has some aqueous elements for assimilation, solution or purification. The land surface is becoming polluted from many sources such as:

- large scale excretions and secretions;
- large scale use of chemical fertilisers, pesticides, insecticides and sprays;
- large amounts of solid/semi-solid waste from municipal works;
- large amounts of solid/semi-solid waste from industrial works;
- large amounts of what is called ‘Junkosis’;
- the incineration of waste materials.

A large amount of the waste material on the surface is soluble. It permeates the soil, but had it been of an appropriate quality, it would serve to purify the land’s environment. However, because of its harmful nature and contents, it may be doing the reverse, adversely affecting the plant and animal life of the land, and it reduces the fertility of the earth. Plants grown on such polluted land contain many assimilated toxic ingredients, which humans and animals consume.

Pollutants —> Food Chain —> Body Chain —> Danger (?)

The various assimilated components are also toxic. They kill not only the plants but also the small creatures, which beneficially serve all life on the land. The waste or the polluting ingredients undergo many physical and chemical changes on and under the surface of the earth. They dissolve in water and pollute river waters. Their foul smell pollutes the air. Thus, surface pollution has the capacity to pollute all the environmental constituents.

Noise Pollution: Everybody is familiar with the noise of machines, vehicles, crowds, loud music, loudspeakers at public or individual religious rituals, social and other events. These noises have an effect on our sensitivity of hearing. The loudest noises not only disturb our sleep but cause dysfunction to blood circulation. High-pitched or high-decibel noises over a long period may cause our auditory organs to become desensitised, and one can become deaf or even mentally disturbed.

Nuclear Pollution: Pollution due to radioactive wastes is a recent phenomenon of the twentieth century. Disasters, nuclear explosions and tragedies in atomic institutions pollute the air and affect the health of living creatures.

Prevention of Environmental Pollution: The effects of environmental non-equilibrium have alarmed politicians, governments, voluntary organisations, religious leaders and even the public. Prevention has two aspects:

What should be the aims for improving the environment? Should it be only public/human welfare or the welfare of all? Many agencies aim at only human welfare, and this seems to be the western way of thinking. However, the welfare of all species is the Jain way of thinking, as it believes in 'live and help to live'. Caring people have been concerned with this problem over a long period, and have tried to awaken the public consciousness to the enormity of impending disaster and the threat to our survival. Central governments, local governments, voluntary organisations and the caring public have made certain rules and regulations to improve the environment and reduce pollution. Many national and international conferences have been and are being held (the last two: at Rio in 1992 and New York in 1997) to discern ways and means of safeguarding the future of the planet. Some concerned scientists have been instrumental in reducing the gravity of the situation:

- Scientists have tried, in many cases, to reduce the amount of waste material by developing recycling processes to regain useful materials, (paper, plastic, brick, metals etc.).
- Scientists have also tried to reduce the harmful effects of waste by pre-treating it in such ways that its capacity to pollute becomes negligible.
- Atmospheric gases are being filtered and pre-treated to remove solids and harmful contents by absorption, before being released, thus reducing the temperature and the pollution of air and water, so there is less harm to living creatures.
- Scientists are also trying to improve the quality of polluted air and water.

All the above are useful in preserving species, however, the decision makers will not entertain a reduction in industrial growth, although they desire population control and some measures to reduce pollution. It is impossible to put the clock back, but there is no alternative to minimising the use of natural resources and reducing wastage. Many conscientious organisations are propagating principles and practices in tune with the Jain way of life. They advise using minimum quantities of water and other natural resources, proportional to natural production rates, avoiding destruction or harm to land and forests,

and encourage waste recycling and the use of recycled products as far as possible. They also advise minimising the use of chemical fertilisers and insecticides for agriculture, and the application of organic manure on the soil. In other words, the five Jain principles of non-violence, limiting consumption, acceptable dietary habits, refraining from purposeless or harmful activities or professions, and carefulness in movement are all now being accepted.

Environmental concerns and Jain principles

Many scholars point out that the current problems of environmental pollution were non-existent during an earlier age of rural society. It appears very difficult to find solutions to modern problems in the teachings of the religions of the pre-industrial age. The ideal society is that which promotes the welfare of living creatures at all times. In contrast to many other ethical systems, Jainism has offered specific and detailed guidance.

Jains point out that environmental concerns require a specific non-violent lifestyle that has both an aesthetic dimension and a practical concept of spiritual concord. A new lifestyle of spiritual ecology and environmental concern will have to be formulated and inculcated. Changing our life-style is not very difficult if we bear the following in mind:

- cultivation of a beneficent attitude, detachment and universal friendship;
- cultivation of an attitude of restraint, and the minimal use of natural resources and consumables;
- cultivation of the habit of carefulness in diet, speaking, movement, picking up and setting down;
- daily penitential retreat and prayer for the welfare of all living beings, and for universal peace;
- cultivation of satisfaction and tolerance;
- cultivation of a non-violent life-style;
- cultivation of friendship towards all co-habitants on our planet.

Governments and educational institutions can offer guidance on minimising needs and the cultivation of respect towards the natural world. We should not harm our friends and co-habitants; and if people were constantly reminded of this, they might be more vigilant in not maltreating the natural world. Governments and international organisations, such as the United Nations, should give assistance to those religious and voluntary organisations that are actively concerned in environmental affairs, but which have few resources.

Jains all over the world have been involved in schemes to preserve and renew the local environment. It is worth quoting the ancient wisdom of the *Matsya Puraana*, which argues that ‘the merit of digging ten wells equals that of making one pond; the merit of making ten ponds equals that of forming one lake; the merit of forming ten lakes equals that of producing one virtuous son, who is useful to society; but the merit of planting one tree equals that of producing ten such sons’ (Bhanavat N. 1987: Bombay Paryusana lectures).

As well as tree-planting, Jains have engaged in other local initiatives such as the purchase and safeguarding of unexploited swamp-land and mountain habitats, the creation of green areas within urban environments, and measures to preserve energy, reduce pollution, and create good personal and social environments locally

Ecology is the inter-relationship between living organisms and their environments and any abuse or rupture of this relationship is bound to react against humanity. Within this ecological system shared by all living creatures, Jains recognise the existence of equilibrium as being of primary importance. Jain scriptures claim that there are a constant number of souls or living beings present in the cosmos, ranging from the smallest micro-organisms to complex life forms such as human beings or the higher animals, although the number may vary in different destinies and species. Given this closed ecological system, the necessity of maintaining and, where appropriate, restoring a proper balance between its component parts is obvious.

Human beings of course have a pivotal role to play in this task of stewardship, since they are endowed with highly developed moral, analytic and creative faculties. Jainism propounds a way of life that facilitates both external and internal environments, of non-violence, reverence for life, restraint and the co-operation of all to revive the balance of our ecological system. Any lasting and worthwhile contributions in restoring ecological wholeness can only be made by a partnership of interests representing all that share our common home. This was summarised beautifully in 1990 by Dr. L. M. Singhvi, a practising Jain, who became Indian High Commissioner in the United Kingdom: 'We are all here to offer to the world today a time-tested anchor of moral imperatives and a viable route plan for humanity's common pilgrimage for holistic environmental protection, peace and harmony in the universe' (Singhvi L. 1990: p.14).

Chapter 6.4 VEGETARIANISM

Every living being has a body which requires nourishment and energy. Jain seers considered that while it is impossible for a living being to exist without food, one should obtain it with minimal possible violence, even to one-sense beings of the plant world. The object of human life is happiness, bliss and liberation, and one cannot achieve this without a sound body and mind. One should nourish the body with food that produces minimum passions. Food from higher-sense beings produces the greater violence and passions. It has been observed that many organisms live in the bodies and secretions of animals, and hence when we use animal products, we do violence to both animals and their parasites. Jain seers have advised humans to survive on vegetarian food, with a minimum of violence to plants. The expression of non-violence in diet have made Jains the primary exponents of vegetarianism in India; they rejected the Buddhist notion that meat is acceptable if an animal has died of natural causes, contending that the dead flesh itself is a breeding ground for innumerable *nigodas* (micro-organisms) and hence is unacceptable (Jaini 1979: p.169).

History of vegetarianism

Since earliest times humans have existed on a meatless diet: Jains, many Hindus, most Buddhists and many other communities ate nuts, fruit, green vegetables and grains. Before the birth of modern organised vegetarian groups in the United Kingdom, some notable reformers including John Wesley, the co-founder of Methodism formed a group to promote vegetarianism. In 1809 a vegetarian coalition was established in Manchester. Many reformers promoted a meatless diet until vegetarianism became formally institutionalised. In 1847, the word ‘vegetarian’ was coined and a Vegetarian Society was established under the leadership of Joseph Brotherton. It flourished, and eminent among its many supporters were Dr. Anne Kingsford, a leading women’s rights activist in the late 19th century, Annie Besant, long-serving President of the Theosophical Society, and George Bernard Shaw. More recently the author and broadcaster Malcolm Muggeridge, the politician Sir Stafford Cripps, and the Speaker of the House of Commons, Bernard Weatherall, have supported the Vegetarian Society. In 1980, the Young Indian Vegetarian Society was formed to promote vegetarianism in the United Kingdom. Today vegetarian societies are functioning in practically all countries of the world.

Britain is one of the countries whose population is most active in promoting animal rights, vegetarianism, veganism, anti-vivisectionism, ‘beauty without cruelty’ and reform of factory farming methods. Since the immigration of Indian communities from India and East Africa over recent decades, vegetarian food has become yet more widely available throughout Britain. The British Medical Association, in 1995, published the results of fourteen years of research by two doctors on the effects of a vegetarian diet, and the findings, suggesting that vegetarianism increases longevity and decreases morbidity, have given a boost to the vegetarian movement. There have also been many notable promoters of vegetarianism, prominent among them were Richard Wagner, Albert Schweitzer, Leo Tolstoy, William Alcott, inventor of the ‘corn flake’ Dr. John Kellogg, novelist Up ton Sinclair and Greek philosophers such as Plato, Socrates and Pythagoras supported a meatless diet.

The Natural Diet of Humans

Animals can be divided into three categories according to their natural diet and corresponding anatomical and physiological systems:

- Carnivores live largely on meat, their intestines are three times longer than their bodies, have a high concentration of hydrochloric acid in their gastric juice and small salivary glands: examples are felines and canines.
- Herbivores live on grass, leaves and plant food: examples are cows and elephants.
- Frugivores live on fruit, nuts and grain: examples include monkeys and the great apes.

Omnivores live on a mixture of animal and plant food and are not considered as a separate category.

Human beings, herbivores and frugivores have intestinal tracts about 8-12 times longer than the body, with much diluted hydrochloric acid in their gastric juices and large salivary glands. Their teeth are small and dull, with flat molars, whereas meat-eating animals have large front teeth (for tearing meat) and no flat molars. The anatomy and physiology of humans facilitate the digestion of plant products. Their salivary glands assist pre-digestion, dilute hydrochloric acid aids digestion, and the large intestinal tracts churn and absorb. It was only through necessity that humans began eating meat, which later became habitual, but humans cannot eat raw meat, as do carnivores, as their digestive system is ideally suited to vegetarian food.

Types of Vegetarians

The word 'vegetarian' is derived from the Latin word '*vegetare*', which means 'to enliven'. Vegetarians in general do not eat meat, fish, poultry or eggs.

- Partial vegetarians may eat fish and chicken, but do not eat red meat such as beef, pork and lamb.
- Lacto-ovo-vegetarians eat dairy products and eggs in addition to a vegetarian diet.
- Lacto-vegetarians take milk and milk products, but not eggs. Most Indian vegetarians belong to this group. Jains are lacto-vegetarians, but many devout Jains do not eat root vegetables.
- Vegans and Frutarians live on fruit, grains, vegetables, but no milk or other dairy products.

Vegetarian Diet and Health

Plants have the ability to use the energy from sunlight, carbon dioxide from the atmosphere, water and minerals from the soil to make complex compounds such as carbohydrates, proteins and fat. When a human or an animal dies, its body, whether buried or cremated, disintegrates into the earth. Plants use the disintegrated material to make the complex food compounds, which are, in turn, consumed by animals or humans, and are thus recycled. The dead plants also have similar cycle. Humans and animals derive their nourishment by consuming plants or other animals, but ultimately it is the plants that supply their nourishment.

A balanced diet is required for both physical and mental health. It should contain sufficient ingredients, which produce energy for the necessary functions of the body, to maintain the body tissues and to cater for the demands of growth, and repair of tissues after an accident, illness or reproduction. Diet plays an important role in maintaining the

mind in a sound condition, and in restraining the passions. Western medical scientists and nutritionists, when discussing diet, show concern mainly for physical health. They have hardly researched the effect of diet on mental health, which is necessary to achieve the objectives of human life.

A diet containing meat, fish, chicken, eggs and alcohol, if chosen carefully, provides fine physical health, but it produces passions, which are damaging to mental health and hinder spiritual progress. Many studies have revealed that due to the myth that a large amount of proteins are required for energy and strength, the western diet contains excessive amounts of meat and eggs. The body cannot utilise these extra proteins and the excess is converted into nitrogen waste that burdens the kidneys. Meat has a high concentration of saturated fat. Eggs are rich in cholesterol. High levels of saturated fat and cholesterol are considered as major risk factors in heart disease and strokes. A meat diet may be low in dietary fibres, lack of which causes diseases to the gastro-intestinal tract. A large number of potentially harmful chemicals are found in meat. Factory-farmed animals are fed hormones, tranquillisers, antibiotics and many of the 2,700 drugs used in agriculture, some of which remain in the meat. Certain meat products may also contain harmful bacteria and poisons as in BSE, and may be diseased. Certain preservatives are also potentially harmful. Non-vegetarian food requires greater care in production and preservation compared to vegetarian food, but in spite of all possible precautions being taken, certain problems, such as the slaughtering and sale of diseased animals, are difficult to avoid.

Chemical research has shown that animal uric and uraemic toxins have effects similar to caffeine and nicotine, and stimulate the passions and create a craving for alcohol, tobacco and other stronger stimulants.

The emotions produced by stress, fear and anger in animals poison their blood and tissues with toxins. Animals experience anger and fear of impending danger and death during their transport to slaughterhouses and in the slaughtering process. This fear poisons their flesh and ultimately affects the meat-eater.

Nagarkatti, a surgeon at the Bombay Hospital notes research in Japan and other countries, into breast cancers, large intestine cancer, stomach cancer, prostatic cancer and cancers of other organs; he has shown a relationship with dietary factors which points mainly to animal components of the diet acting as cancer-producing agents (Nagarkatti 1992: pp.3.31-34).

There is much misinformation on vegetarianism, for example, vegetarians lack physical strength and their diet lacks nutrients required for good health. The vegetarians argue that a vegetarian diet is based upon scientific principles: the balanced vegetarian diet provides sufficient nutrition; it is free from the poisons and bacteria and it is ideal for physical, mental and spiritual health of human beings, enhancing longevity and decreasing morbidity (Jussawalla 1992: p.3.41).

Economics of Vegetarianism

In spite of the efforts to control, the human population is growing at an exceptional rate; hence it has become imperative to produce more food to feed the growing population as efficiently as possible on the land available.

About four-fifths of the world's agricultural land is used for feeding animals and only one-fifth for directly feeding humans. Most of the fertile land devoted to cattle,

which eat cereals, root and green crops, and various grains; if substituted with crops suitable for humans would yield far better economic results. Statistics from the Ministry of Food, Government of India in *Indian Agriculture in brief* (1966) showed that plant food, excluding vegetables, fruits and sugar, provides on average 15.8 times more calories and 11.5 times more proteins when compared with animal foods, per acre of land (Wynne-Tyson 1979: pp.18-20). About sixteen pounds of grains and soya beans, required to produce one pound of meat contains 21 times more calories, eight times more proteins and three times more fat than one pound of meat. Statistics from the US Department of Agriculture show that 80-90% of all grain produced in the United States goes for feeding animals, and millions of acres of land are used for raising livestock. If the same amount of land was used for cereals, it would produce five times more protein per acre, 10 times more legumes, such as lentils, peas and beans, and 15 times more protein if leafy vegetables were grown (Jain P. 1992: p.3.29). There may be variations in the statistics in view of the fact that insufficient funds by various governments are allocated for this important research, but it is true to say that land provides more food if crops for people are grown rather than those for animal feed. A vegetarian diet is less expensive than a non-vegetarian one is, as plant food is easier and cheaper to grow and produce. Vegetarianism may even help to create employment through a switch to less intensive forms of agriculture, including organic farming.

Nutritional values of a vegetarian diet

A vegetarian diet is very healthy and has high nutritional value, provided it is balanced. Vegetarians in India (and now in the West) cook a variety of attractive, tasty dishes. A vegetarian diet is inadequate only if it is low in energy or contains too high a proportion of cereals and starchy foods. Vegans may require a weekly supplement of 0.5 mg vitamin B12.

Calorie requirements depend upon factors such as weight, age, sex, and activity. The World Health Organisation recommends 2,800 calories for men and 2,400 calories for women per day for moderately active persons, although these figures may vary during pregnancy, lactation and child growth periods, when additional calories are required. Cereals, starches, sugars, fats and oils are major sources of energy. Fruit and vegetables also provide some energy.

Proteins are supplied by cereals such as wheat, barley, maize, rice, rye, millet, fruit and leafy green vegetables, and also dairy products. The World Health Organisation recommends the protein requirement for an average male adult of 70 kg body weight to be 40g of good quality protein per day, although many people still believe the higher figure of 100g, set in the 19th century guidelines, is valid.

The eight essential amino acids (tryptophane, methionine, theonine, leucine, lycine, phenylamine, voline and isoleucine) can be obtained from proteins in a balanced vegetarian diet. Two more, histidine and anginine, are important in childhood and are also available from a vegetarian diet.

Years ago proteins were divided into 'first class' (animal proteins) and 'second class' (plant proteins), but this arbitrary classification has been discarded by modern nutritionists, as it is generally accepted that no one protein source is superior to a combination of protein sources. One-gram of protein provides four calories of energy

(Barkas J. 1975: p.168-170). Table 6.1 gives the calorific and protein content of the usual foodstuffs.

Table 6.1 Calories and proteins from different foodstuffs.

Foodstuff	(Approx.) Grams for 100 calories	Grams required for 10g proteins
Cereals	30	100
Pulses	30	40
Oilseeds	20	40
Milk	125	300
Leafy vegetables	200	250
Starchy root vegetables	100	500
Other vegetables	250	500
Fruit	100-200	1200
Animal foods	70	40
Eggs	60	75

(Appendix 2 details the nutritional values of the major vegetarian foods, both western and Indian, and Appendix 3 shows the caloric values of most Indian vegetarian foods.)

Carbohydrates are the main source of energy. One gram provides four calories of energy. The main sources are the wholegrain cereals, breads, cornmeal, root and leafy vegetables, beans, nuts, barley and rice. Excessive energy provided by carbohydrates is converted into fats.

Fats produce heat and energy and the surplus is stored in the body. Vegetable fats consist mainly of polyunsaturated fats and contain no cholesterol. They are easily digestible. One gram of fat provides nine calories of energy.

Minerals and *vitamins* are found in vegetables, fruit, milk products, some cereals and nuts. Minerals are necessary for the regulation of certain body processes and growth. Vitamins are necessary to maintain health and protection against specific disorders. The main sources of both are green vegetables such as cabbage, sprouts, green peas and watercress, carrots, cauliflowers, cheese, butter, margarine, oatmeal, yeast, lemons, oranges, blackcurrants and other fruit.

Vegetarian diet plans for reducing weight, lowering cholesterol and other diseases are helpful. They are very useful, but if one eats a well-balanced vegetarian diet and takes regular and moderate exercise, it is generally believed that one will keep in excellent health.

Jains argue that meat eating should be avoided for spiritual reasons as the eastern faiths believe that demerit will be accumulated equally on whoever kills, prepares, sells and eats meat, and that there is no escape for anyone who aids and abets the animal slaughter industry. Jainism seems to be more or less a campaign for vegetarianism to many people in India. During their wanderings when Jain ascetics find influence on the people, first thing they seek to effect is vegetarianism. Jain organisations set up travelling exhibitions to persuade people to accept vegetarianism by displaying the nutritional benefits of the vegetarian diet and the karmic consequences of eating meat (Laidlaw, J. 1995: p.99).

The *Manusmruti* states ‘All supporters of meat eating are sinners’; and from the Bible, Genesis (1: 29) ‘Behold, I have given you every herb-bearing seed - and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat’; Guru Nanak, the founder of Sikhism, claims ‘my disciples do not take meat and wine’. Buddha says, ‘meat is food for sub-human beings’. Mahatma Gandhi has said, ‘spiritual progress demands: we should cease to kill our fellow creatures for the satisfaction of our bodily wants’ (Mehta N. 1992: p.3.24).

Thus Jains advocate vegetarian food for spiritual, health, economic, animal welfare and environmental reasons. Jains are lacto-vegetarians; they have special food habits and their health compares well with that of members of other communities. We will discuss the Jain diet in the next chapter.

Chapter 6.5 JAIN DIET

Every living being requires air, water and food for its existence. Clean air and water are more important than food, and they are still available without much effort on the individual's part and are provided by nature. Food, on the other hand, has to be gathered, prepared and consumed for sustenance. Animals eat to live and generally accept what is available, but humans, although they require food for their physical and mental well being, consume socially acceptable food, many a times to satisfy their palates. Jainism believes the necessity of sound physical and mental health for spiritual progress and that the food influences the body, mind and all that is associated with our lives.

Jain seers taught of the importance of food and wrote a vast amount of literature on the subject: its definition, procurement, preparation and purity, non-violent dietary habits and the effects of food on health. Most of this work concerns the dietary regulations of ascetics, but later such details as acceptable food, methods of preservation, and time limits after which food becomes unacceptable were made available to the laity.

Generally, the word 'food' connotes the idea of morsels of food. Jains call it *aahaara*, a combination of two words (*aa*, meaning 'from all corners', and *haara*, meaning 'receiving' or 'taking in'), indicating substances ingested by any method for the building the body, its vital functions and vitality, and *anaahaara* to the abstaining from food. *Bhagvati Sutra* and *Prajnaapana Sutra* use the following terms to describe the methods of food intake

aahaara: Intake of appropriate food substances.

oja aahaara: Intake of food by the karmic and luminous body of the soul, in the process of transmigration, before a new body is formed.

roma aahaara: Intake of food by the skin.

kaval aahaara: Intake of food by mouth (Jain, N. 1996: p.505).

Table 6.2 Classification of types, sources and methods of food intake

<i>Types</i>	<i>Source</i>	<i>Methods of Intake</i>
Morsel food	Foods, drinks	Mouth
Diffusable food	Oil, cream, etc.	Skin (by massage)
Absorbable food	Air, sunlight	Breathing, skin
Mental or volitional	Mental activities	Passions like anger and greed
Karmic food	Karmic particles	Activities of body, speech, mind
Quasi-karmic food	Karmic particles	Quasi-passions: laughter, disgust

(*Dhavalaa's* classification by Virasena quoted in Jain N. 1996: p.506).

Thus, according to Jains food includes commonplace food and drinks, oily substances diffused through skin, air, sunlight, and the karmic particles.

Jainism and other Indian religions have laid great emphasis on the purity of food and classified it in three types:

- *Taamasika* food (emotional) induces vice and the spiritual decline of an individual, includes meat, alcohol, honey, and root vegetables.

- *Rajasika* food (enjoyable food) includes tasty dishes, prepared for sensual pleasure, for e.g. sweets, savoury and fried food.
- *Saatvika* food (pure, nutritious food) is obtained without any overt violence, for e.g. grains, milk products, fruit, vegetables etc.

Saatvika food is advocated for sound physical and mental health. Jain scriptures describe four types of morsel food useful for taking vows of austerities such as fasting and *cauvihaara* (renunciation of all four types of morsel food):

- *Asan*: solid, soft or liquid food by which one can satisfy hunger (grains, pulses, dairy products, vegetables, fruit, sweets, etc.)
- *Paan*: liquids (drinks, water, etc.)
- *Khaadim*: dry foods by which one can partially satisfy hunger (popcorn, papodam, nuts, etc.);
- *Svaadim*: foods that can enhance the taste (chutneys, pickles, and spices such as cloves, black pepper, ginger, etc.) (Jain N.1996: p.509).

Jain diet

Jains are strict vegetarians; their religious life prohibits them harming any form of life, which has more than one-sense. Even while procuring plant food, they are very careful in the selection, preservation and cooking, so as to minimise violence to plants and other one-sense life. They intend not to harm any form of life, but regret having to harm some one-sense forms as they have no alternative for their sustenance. Their diet is based on the principle of *ahimsaa* and their carefulness and concern for living beings can be seen in their daily rituals, when they ask for forgiveness for hurting any form of life intentionally or unintentionally. Moreover, there is no single set of rules for their diet, but it is moulded according to various religious considerations, customs and traditions. Some Jains will set a numerical limit to the types of food they will eat, some will renounce certain types of food temporarily or permanently, some will fast periodically, but almost all will avoid prohibited food stuffs.

Foods which are procured by violent means and/or which harm the physical or mental health are prohibited. Cooked food kept overnight, even though it may be pure, nutritious and acceptable, is not Jain food, as it can harm one's health and can be a reproductive medium for micro-organisms.

Jains are lacto-vegetarians, they take milk and milk products. In India, it is customary to take milk from a buffalo or cow. The first entitlement to this milk is that of the infant buffalo or calf. In rural India, Jains are very careful in taking milk from these animals, making sure that their offsprings are not deprived. Urbanisation has forced them to accept milk from modern dairies, and due to the violence involved to the cows in such dairies, some Jains have become vegans.

The Jain diet is pure, nutritious and obtained without any overt violence and it sustains their physical and mental health: consisting of grains, pulses, milk, yoghurt (curd), *ghee* (clarified butter), buttermilk, vegetables and fruit. The Jain seers have advised excluding the items listed in table 6.3 from one's diet, as they are produced by overt violence, and are not conducive to physical and mental health.

Table 6.3 Prohibited food items for Jains.

Prohibited Items	Reasons for Prohibition
<i>Foods produced by gross violence</i>	
Meat	Violence to animals and birds, such as eggs, fish, poultry and other animal products that are considered meat. Many one- or more sense creatures multiply on the flesh of a dead animal. Meat harms one's physical and mental health
Alcohol	Violence to countless one-sense creatures and harm to one's physical and mental health
Honey	Violence to mobile creatures such as flies and bees.
Butter and cheese	Violence to countless one-sense creatures, as butter is made from groups of one-sense creatures. In the preparation of cheese, animal products are used.
<i>Other harmful foods</i>	
Ice crystals (ice cream)	Ice is made from groups of one-sense creatures.
Poisons, hard drugs, tobacco	To prevent harm to the self, one should avoid any kind of poison and refrain from smoking and taking unwarranted drugs.
Raw pickles (<i>sandhaana bolaa</i>)	Raw pickles, preserved in brine, are a medium for the growth of countless mobile creatures. Jains advise drying pickles in sunlight for three days and then preserving them in oil.
Pulses and raw dairy products	Mixtures of raw milk or milk products with pulses (<i>dwidal</i>) become a media for the growth of innumerable mobile creatures, hence milk or its products should be heated before mixing with pulses.
Deteriorating foods and juices	Innumerable mobile and immobile creatures grow in deteriorating foods and in cooked food kept overnight. Time-expired foods, which change their taste, smell, shape or feel, harm one's physical and mental health.
Multi-seed fruit & vegetables	Eating fruit and vegetables in which the seeds nearly touch each other, such as figs, does violence to a greater number of one-sensed creatures.
Brinjal	Contain many seeds and mobile creatures in their pods. They are also harmful to one's physical and mental health.
Pulpless fruit	Indian fruit such as <i>jaambu</i> , <i>canibora</i> , <i>sitaafala</i> contain less pulp than seeds. Eating causes violence to their seeds, which are one-sense creatures, and one derives hardly any nutrition from them.
Unknown fruit	Can be poisonous and may harm one's health.

<i>Udumbar</i> fruit	Fruit such as <i>umbaro</i> , black <i>umbaro</i> , banyan, peepal and <i>plaksha</i> contain innumerable small seeds and mobile creatures. They are also harmful to one's health.
Root vegetables (<i>anantakaayas</i>)	Eating causes violence to innumerable one sense living creatures, as many souls live in the body of one root vegetable. Vegetables grown above ground have one creature in each seed, fruit or flower. Jain seers have identified thirty-two types of such root vegetables, such as potatoes, onions, garlic, carrots. Mushrooms and sprouting pulses are also prohibited as they have many souls in a single body.
<i>Other Prohibitions</i>	Scriptures include hailstones, clay, lime etc.
Eating at night	After sunset, many invisible beings that grow at night are attracted to food. Moreover, eating at night affects one's physical and mental health.

The Jains distinguish different foods according to the violence involved in consuming them:

- maximum violence involving harm to mobile creatures: meat, alcohol, honey and butter;
- extensive violence to one-sense and to some mobile creatures: the root vegetables and five *udumbar* fruit;
- major violence to one-sense beings and innumerable mobile creatures: beans or pulses with raw milk or milk products and raw pickles
- lesser violence to one-sense creatures: grains, pulses, vegetables and fruit.

It is impossible to get perfect non-violent food. Fasting is the only way to avoid violence completely, but this is impossible to sustain indefinitely. Vigilance in selecting the food inculcates Jains to accept foods that cause the least possible violence.

Characteristics of the Jain Diet

The characteristic of the Jain diet is to have simple, nutritious, freshly cooked vegetarian food that maintains one's good health and motivates the aspirer towards the spiritual path. Jain seers have observed duration and deterioration of various fresh foods, and suggested not eating it after its 'expiry' date.

Food contains immobile and mobile bacteria (and viruses), some of which are beneficial and some harmful. Bacteria in curd and *panir* are beneficial; hence curd and *panir* are acceptable as long as they have a minimal bacterial growth. Bacteria in alcohol are harmful and have maximal growth; hence alcohol is prohibited. Unless the food is chilled or cooked, bacteria begin multiplying after about forty-five minutes, and they grow in geometric progression, reaching their peak in five to six hours; then their growth stops. The same is true in, or on, our bodies.

Bacteria live for up to two days, and they can multiply again whenever sources of food are available. Some bacteria are eradicated by gentle to moderate heat, while others thrive in extreme heat. Surprisingly, the Jain seers took this into account and advised

which foods to warm by slow heating or boiling, and then cooling immediately after heating.

Bacteria require air, water, food and the right temperature for growth. Cooked foods containing water and vegetables are a good media for the growth of bacteria, but waterless foods like sugar, salt, oil, and *ghee* are poor. Hence, Jains do not keep watered, cooked food overnight. They evaporate the water by heating and drying the food, which is why raw pickles are dried in the sun for three days and then mixed with oil. Chapatis can be kept overnight or longer, if they are dried by heating. All food should be kept covered and long-lasting foods such as pickles are kept in airtight jars.

Food deteriorates over time, and Jain literature prescribes time limits for different foods, taking account of the climate, but the duration may be altered to take account of modern equipment. Deteriorated food is prohibited. Vegetables such as mustard, cress, and watercress are prohibited during the monsoon season, and certain fruit such as mangoes are not eaten after mid-June (*aadra* constellation), due to the growth of mobile beings in them. Table 6.4 lists a few examples of the duration for foods commonly used during the Indian winter, in summer it could be less.

Table 6.4 Time limits for food items in the Indian winter.

Watered cooked food	6 to 12 hours
Fried food	24 hours
Curd	2 days
Sweets	1 month
Flour	1 month
Sugar	1 month
Dried chapatis	1 month
Boiled water	4 to 7 hours

When the taste, smell, shape and appearance of the stored food changes, it is rendered unacceptable. Occasionally the food becomes tastier, if kept overnight, due to bacterial growth, but it is unacceptable, as there is more violence in eating such food.

Contamination of food

Food can be contaminated by the atmosphere, storage, utensils, clothes and handling, hence, food should be kept covered; storage places, utensils, clothes and hands should be kept clean while cooking and handling food.

When accepting food, ascetics ensure that the person who offers the food observes: *purity of mind*: giving food without any ill will towards the recipient; *purity of speech*: maintaining pleasant and honest speech; *purity of body*: having a clean body and clothes; and *purity of food*: food is fresh, serving utensils are clean, and the kitchen and serving are orderly.

Jain seers advise on the methods for keeping food like grains, milk, curd, refined butter, oil, sugar, spices and vegetables pure, and suggest a protocol for handling food, cleanliness for the kitchens, utensils and the individual concerned.

Eating habits

Jains avoid root and other prohibited vegetables, but there is some controversy among vegetarians about whether milk is an animal product. Jains believe that the bacteria in milk are similar to those found in vegetables and, if milk is obtained by non-violent means and is surplus to the needs of the calf, they see no harm in drinking it. They will not accept eggs (fertilised or unfertilised), as their bacteria are similar to those in meat. Jains eat two to three times a day, and their typical daily menu would be as follows:

- *Breakfast*: Milk, tea, one or two items from *khakhara* (dried chapatis), *puri* (fried small chapatis) or other savouries.
- *Lunch* (main meal): Chapati or *puri*, vegetables, pulses, rice, *daal*, popodam, pickles, fruit, curds or buttermilk, but there may be additional savouries, sweets and regional dishes.
- *Dinner* (light meal): *Bhaakhari* or *dhebaraa* (chapatis), vegetables or pulses, or *khichadi* (mixture of rice and daal), or *kadhi* (buttermilk sauce).

Many types of dishes are served at parties, feasts or when entertaining guests. Jains prefer to eat home cooked meals, as they guarantee purity.

Svetambar ascetics eat twice a day; they accept a small quantity of food from several homes, so that donor is not inconvenienced. They will not accept any food, which has been cooked especially for them, as they eat to live and not to satisfy their palate, and the food from different homes is mixed together in their bowls. They take the offered food to the *upashraya* and after showing it to their preceptor, share it with other ascetics.

Digambar ascetics take meals only once a day, and accept the food in a standing posture, from a variety of donors congregated at one home and reverently offered to them. They accept the food with the palms of their upturned hands acting as a bowl.

In order to minimise violence, most Jains do not eat green vegetables every third day, which the Jain calendar considers as auspicious. Some fast on average twice a month, and also take vows not to eat certain acceptable foods for a certain period, which aids their self-control.

Jain food is very tasty, nutritious and has a very varied repertoire of dishes. The dietary habits of Jains - eating regularly and slightly less than the capacity of one's stomach, avoiding eating at night, taking only acceptable foods and periodic fasting - keeps morbidity to a minimum.

Jains do eat manufactured or processed foods but take care that they do not contain animal products. The pressures of modern life and business activities have made many Jain laypersons somewhat relaxed about eating root vegetables and eating at night, though they see the value of not eating at night and avoiding prohibited foods.

Chapter 6.6

JAIN ART AND ARCHITECTURE

Jainism has been a living faith in India for thousands of years, and it has contributed a long and significant heritage to Indian art and culture. Jains love both literature and art, and they believe them to be of a great aid in promoting the values of their faith. As a result of royal patronage and the patronage of wealthy Jains, in practically all parts of India, there are stone inscriptions; the remnants of *stupas* (sacred mounds), cave temples, freestanding temples and images. Jain *sastra bhandaras* (libraries) and temples have preserved the rich treasures of their art and culture. Some of these artefacts are very ancient: including, manuscripts on palm leaves and paper, covering a variety of subjects both unadorned and highly decorated with paintings; painted and embroidered wall hangings (*patas*) on cloth or paper, both for daily and *tantric* (using mystical formulas) worship. The artwork also includes diagrams and illustrations from Jain cosmology; scrolls with illustrations of artefacts, *vyotisa* (astrology, dreams and omens) and *vijnapti patras* (letters of invitation to ascetics) on painted or embroidered scrolls. Jains have also preserved fine pieces of artwork such as painted wooden boxes and book covers for manuscripts; the artwork of shrines; statues in stone, metal and semi-precious and precious stones; and sculptures and woodcarvings.

Jain art has been essentially religious and, it would appear, the Jains carried their spirit of acute enquiry and even asceticism into the sphere of art and architecture, so much so that in conventional Jain art, ethical subjects seem to predominate. There are minute details in texts, such as the *Maanasaara* (circa sixth-century CE), showing a conventional system of sculpture and architecture to which artisans were expected to conform without deviation (Ghosh A. 1974:1.37)

It should be noted that when we speak of 'Jain art' (or architecture) we mean art produced for Jains. Invariably, the artists themselves would not be Jains but specialists in the fields of painting, sculpture and so on, who could produce work conforming to the iconographic and other conventions demanded by the Jains commissioning their work.

The most distinctive contribution of Jainism to art is in the realm of iconography, as Jain teachings oblige the laity to contribute towards temples and icons, according to their means, at least once during a lifetime, as the merit earned by this helps the devotee to cross 'the ocean of worldly life'.

Jain images are serene and happy in expression and may be seated or standing in meditation. Some have their retinue (*parikar*) around them. Their gaze is focused on the tip of the nose and they wear a benign expression. The contribution of northern India to the development of Jain iconography is very significant. According to the Jain tradition, all twenty-four *tirthankaras* of the present era were born in this region, and it was in this region that most of the Jain deities first gained sculptural representation.

Iconography

The Jain 'virtuous meditation' (*dharma dhyaana*) describes the meditator, the objects of meditation, the technique of meditation and the result of meditation (liberation). Of these, the objects of meditation are of particular importance to Jain iconography. These are:

meditation on the nature of the living body (*pindastha*);
material representation of the *jina* (*rupastha*);
meditation on sacred *mantras* (*padastha*);
formless meditation on the soul or *aatma* (*rupaatita*).

The second form of meditation requires an image of the *jina* as its focus. Since the *jina* is attended by various classes of deities, Jain iconography has developed images of these celestial beings. The third type of meditation led to the development of sacred diagrams (*yantras*) and the printing of sacred formulas (*mantras*) (Jaini P. 1979: pp.254-256).

The Indus Valley civilisation (c.4,500-1,500 BCE) is the earliest civilisation of India. The figures on some of the seals from Mohenjodaro and a male torso from Harappa resemble *Jina* images on account of their nudity and posture. The earliest known *jina* image, preserved in the Patna Museum, comes from Lohanipur (Patna, Bihar) and is dated to about the third century BCE. It is thought that the main image of the Svetambar temple near Nalanda may also date from the third century BCE, and similar claims are made for the image in the temple at Valabhi (Gujarat) (personal communication 1992). Another *jina* image from Lohanipur is dated to the Sunga period (second century CE) or slightly later. Two bronze images of Parsvanatha, dating from the second to first century BCE, are in the Prince of Wales Museum, Bombay, and in the Patna Museum. One figure has a five-hooded snake canopy, the other a seven-hooded snake canopy; both are naked ('sky-clad'). They are in the standing meditation pose (*kaayotsarga-mudraa*). The cave inscriptions of Hathigumpha (Orissa), which are dated to c.125 BCE, make a specific reference to the 'Kalinga *Jina*' image, the removal of which by Nanda Raja almost led to war, and its restoration to its rightful place by Kharavela (Ghosh A. 1974: 1.74)

Mathura, in Northern India, was a stronghold of Jainism from c.100 BCE to 1177 CE. Early Jain sculptures from Mathura are of special iconographic significance, because they exhibit certain formative stages in the development of Jain iconography. The rendering of *jinas* in the seated cross-legged pose (*dhyaana-mudraa*), and the placing of a diamond-shaped emblem (*srivatsa*) in the centre of each *jina*'s chest, appear for the first time in the Sunga – Kusana (second to fourth century CE) sculptures of Mathura. The Gupta period (fourth to seventh century CE) saw significant developments in Jain iconography; some distinct iconographic features were introduced such as the distinguishing symbols (*lanchana*) which are engraved on the front of the base of *jina* images, as was the veneration of images of 'guardian deities' (*yaksas* and *yaksis*) (Tiwari M. 1983: p.3).

From the 9th century CE onwards, sculptural architecture made rapid strides under the Candella dynasty of Budelkhand, the Solankis in Gujarat, and the Pandyas, Gangas and Hosyalas in Karnataka. The finest examples of fine Candella art are still to be seen in three large and half a dozen smaller old temples at Khajuraho, which were built in the tenth to eleventh centuries CE. Of the three large temples, known as the Parsvanatha, the Ghantai and the Adinatha, the Parsvanatha is the best-preserved finest temple at Khajuraho built in tenth and eleventh century CE (Deva K 1975: p.257).

The Jain literature and art thrived between the tenth and fifteenth centuries CE, which also saw the building of Jain temples with exquisite sculptural carvings. Gujarat and Rajasthan became the strongholds of the Svetambar sect, while in other regions the Digambar and the Yapaniya sects flourished.

The tradition of carving twenty-four ‘guardian attendants’ (*devakulikas*) with the figures of the twenty-four *jinas* became popular at Svetambar sites. Digambar *jina* images of this period show, in the retinue of the *jinas*, the figure of Neminath, accompanied by a pair of guardian deities; the figures of goddesses, such as Laksmi and Sarasvati; Bahubali, Balarama and Krishna; and representations of the nine planets (*nava grahas*). At Svetambar sites, the inscription of the names of the *jinas* on their pedestals was preferred to the use of distinguishing symbols, but later practice reverted to the use of symbols. From the eleventh century onwards, Svetambar temples in western India accorded the sixteen goddesses of learning (*vidyadevis*) a position second only to the *jinas*; an early example can be seen in the ceiling carvings of the temple at Kumbharia (Gujarat).

The number of figures of male deities in non-*jina* sculptures is small when compared with representations of female deities, probably owing to the influence of Hindu worship of Sakti. The facade of the Parsvanatha Jain temple at Khajuraho (950-70 CE) shows divine figures embracing Sakti; these include the Hindu divinities Siva, Visnu, Brahma, Rama, Balarama, Agni and Kubera. It includes secular sculptures on domestic scenes, teacher and disciples, dancers and musicians, and erotic couples or groups. Such erotic figures are antithetical to the accepted norms of Jain tradition and show the influence of the brahminical temples nearby (Deva K. 1975: pp.266-267).

Jain Divinities: The Jain pantheon had evolved by the end of the fifth century CE, largely consisting of the twenty-four *jinas*, and the figures referred to above. The lives of the sixty-three ‘torch bearers’ (*salaakaa purusas*) became favourite themes in Jain biographical literature. These included 24 *jinas*; 12 ‘universal emperors’ (*cakravartis*), such as Bharata and Sagara; nine *baladevas*, such as Rama and Balarama; nine *vasudevas*, such as Laksmana and Krishna; and nine *prati-vasudevas*, such as Bali, Ravana and Jarasanga. Detailed iconographic features of these deities developed between the eighth and thirteenth centuries CE (Tiwari M. 1989: p.6).

Jinas: The *jinas* occupy the most exalted position in Jain worship. As a consequence, the *jina* images outnumber the images of all the Jain deities. The *jina* images denote psychic worship and not physical or image worship. It is regarded as worship, not of a deity, but of a human being who has attained perfection and freedom from bondage, as exemplary. The detached *jinas* neither favour nor disfavour anyone. Because of this, *jinas* were always represented only in the seated or standing attitude of meditation, while the Buddha, in the course of time, came to be represented in a range of different poses, such as offering his blessings. Unlike the Buddha, none of the *jinas* was ever credited with the performance of miracles.

Lists of the twenty-four *jinas* were in existence some time before the beginning of the Christian era. The earliest list occurs in the *Samavaayanga Sutra*, *Bhagavati Sutra*, and *Kalpa Sutra* (third century BCE), and we know that concrete representations of the *jinas* began to appear in about the 4th and 3rd centuries BCE. The *Kalpa Sutra* describes at length the lives of *jinas* Risabhdeva, Shantinatha, Neminatha, Parsvanatha and Mahavira. Of the other *jinas*, Ajitanatha, Sambhavanatha, Suparsvanatha, Candraprabha, and Munisuvrataswami were the most favoured. Figures of these remaining *jinas* are few in numbers.

Of the *jinas*, the iconographic features of Parsvanatha were the earliest to be finalised. The seven-hooded cobra canopy was associated with him found about the first

century BCE. Around two centuries later, Risabhdeva was represented with long flowing hair, as is evident from sculptures at Mathura and Chausa

Balarama and Krishna became members of Neminatha's retinue, as can be seen in sculptures from Kankali Tila, Mathura. During the Kusana period (1st century CE) images of Sambhavanatha, Munisuvrata, Neminatha and Mahavira were carved; identification rested solely on the basis of pedestal inscriptions of names, no other iconographic devices were employed. By the end of the Kusana period, the following seven of the eight 'divine distinctions' (*pratihaaryas*) were found at Mathura:

the <i>chaitya</i> tree	the shower of flowers
attendants with sacred fans	the divine throne
the divine parasol	the halo
divine sound (represented by drums and singers).	

The rendering of the distinguishing emblems of the pairs of guardian deities and all the eight divine distinctions of the *jinas* which marks a significant development in *jina* iconography, started as early as the Gupta period. The Neminatha image from the Vaibhara hills (Rajgir, Bihar) and the Mahavira image from Varanasi (now in the Bharat Kala Bhavan, Varanasi) are the earliest instances of images showing the eight divine distinctions. The Risabhdeva images from Akota, and the Mahavira images from Jain caves at Badami and Aihole (Bijapur, Karnataka) are the earliest *jina* images with figures of guardian deities in the retinue. The representation of tiny *jina* figures carved on images of divine thrones and in *jina* retinues is first appeared in the Gupta period.

The list of the distinguishing emblems of the twenty-four *jinas* was finalised around the 8th or 9th centuries CE. The earliest literary references to them are found in the *Tiloyapannatti*, the *Kahaavali* and the *Pravacanasaaroddhara*. The fully developed *jina* images invariably contain distinguishing emblems, pairs of guardian deities, eight divine distinctions, the wheel of law with worshippers, diminutive *jina* figures and, at times, nine planets, the goddesses of learning and elephants washing the *jinas*. The carvings of narrative scenes from the lives of the *jinas* occur mainly at Jain sites in western India. Examples from the 11th to 13th centuries deal chiefly with the five 'auspicious events' (*panca-kalyanakas*), conception, birth, renunciation, omniscience and liberation of the *jina*. But they also deal with other important events in the lives of Risabhdeva, Shantinatha, Munisuvrata, Neminatha, Parsvanatha and Mahavira. Of these, the representation of the fight between Bharat and Bahubali; the story of the previous life of Shantinatha, in which he generously offered the flesh of his entire body to save the life of a pigeon; the trial of strength between Krishna and Neminatha; the marriage procession of Neminatha and his consequent renunciation; the story of Asvabodha and Sakunika-vihaara in the life of Munisuvrata; and the previous births of Parsvanatha and Mahavira along with their austerities and meditations, are of particular iconography interest. (Tiwari M. 1983: pp.5-7).

Objects of worship

Images: The material form of *jina* images is one of the most important objects of meditation and worship. Scriptures and texts relating to consecration contain numerous formulae regarding *jina* images—postures (seated or standing); measurements of the relative proportions of the limbs, head and fingers; the 'auspicious marks', e.g. the lotus

shaped chest mark (*srivatsa*), the head protuberance (*urnisa*), the guardian deities and divine musicians.

Jina images have varied forms: the single image, the double, triple, quadruple or quintuple images, and in some instances images of all twenty-four *jinas* on a single slab or within one frame. The quadruple image may be of the same *jina* or of different *jinas* on each of the four sides. The double, triple or quintuple are conventionally of different *jinas*. Iconography developed independently in three geographical areas: Gandhara in the northwest (now Pakistan), Mathura in northern India and Amaravati in southern India.

The statue of Gommateswara Bahubali at Sravanbelgola (981 CE) is nineteen metres high and sculpted from a single rock and is the largest freestanding monolithic image in the world. It symbolises complete detachment from the world, an aspiration for all Jains (Doshi 1981: p.10) Among Jain sculptures, the *jina* images provide the artist with little scope for the display of individual talent, due to the prescribed conventions. But, in the representation of guardian deities, Sarasvati, the goddess of learning, the nine planets, the spatial deities (*ksetrapalas*), the worshippers, and in decorative motifs, the artist was not constrained by prescribed formulae and exercised greater freedom. Artistic genius produced art and sculpture of immense aesthetic beauty. Jain art has produced intricately decorated scriptures, votive tablets, stone balustrades, pillars, architraves, walls, balconies, ceilings and domes seen in the earlier cave temples, such as Ellora, through to the medieval temples, such as those at Khajuraho, Delwara and Ranakapura, and to the recently consecrated temple at Leicester in England.

Yantras: The *siddhacakra*, the wheel of salvation, is one of the most popular mystical diagrams (*yantras*) of the Jains. Digambara often personify it as the 'nine adorable ones'. It depicts an enlightened one, a liberated one, an *aacaarya*, an *upaadhyaya*, an ascetic, Right Faith, Right Knowledge, Right Conduct and austerity. Some devotees use it for daily worship, while others use it for the elaborate ceremony of *siddhacakra mahaapujana*. In this elaborate ceremony, the *siddhacakra* is made from coloured rice grains and includes in its representations the sixteen goddesses of learning, guardian deities, the nine planets, Brahma, Indra, the Moon, and the four spatial deities.

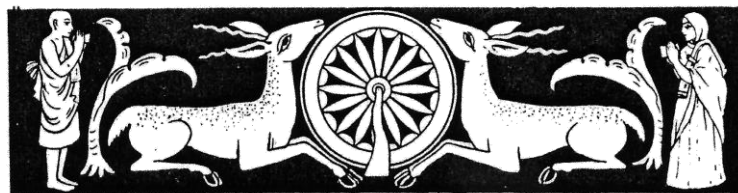
Plate 6.1 Brass *Jina* Statues with the *Siddhachakra* Yantra at Jain Centre, Leicester

Other yantras: Stotras are prayers describing and praising, in an ornate and metaphorical manner, the qualities of the *jina*. In the course of time, mystical diagrams of these stanzas or the sounds *om* and *om arham* or *om hrim*, representing the five supreme beings, became the key syllables for the preparation of mystical formulae and *yantras*. Jain literature lists numerous *mantras*, their meditation and their spiritual benefits. Some *yantras* have been developed on specific *mantras*.

Most *yantras* are either circular or square with mystical formulae often inscribed in concentric circles. Sometimes, in the middle of the circle there is a lotus or a square made up of several segments in which the syllables are written. Some *yantras* are in the form of a *swastika* (a symbol of the four destinies) or of a crescent moon, a tree, a boat, a lotus or an open palm. These *yantras* are painted on paper, cloth, a wooden 'table', or are embossed on metal plaques. Jain *yatis* and *bhattarakas* have developed *yantras* for specific devotional purposes, for example, the *shantikarana yantra* has been created as an object for meditation for those devotees who are seeking peace. These *yantras* are worshipped at home through prescribed repetitive incantations, and are believed to be of benefit for both physical and psychic well being and prosperity.

The *dharmacakra* (wheel of holy law) was once an important object of worship, but today there is no ritual connected with it. It appears in the form of a bronze or carved object at the top of a pillar, on a stand, or on a lintel and is held in position by two creatures such as deer. The wheel itself, in a decorative frame has sixteen spokes. On the pedestals of some early Jain images, a sixteen-spoked wheel is pictured surrounded by devotees. Later, the *dharmacakra* is depicted in profile, flanked by lions or deer. Emerging from the wheel is the noble representation of a human figure, a personification of the *dharmacakra*. Nowadays, the frieze also represents the fourfold order of the *sangha*, in the form of two groups of four standing male and female figures. It signifies peace, harmony, forgiveness, the interdependence of living beings and reverence for life.

Figure 6.5 The *dharmacakra*, 'wheel of religion'



The caitya and kalpa trees: The environmental concerns of Jains can be seen in the special importance given to trees as sacred objects of worship. Tree worship has been an important element in popular beliefs and practices since earliest times. Numerous stone images of the *Jinas* show them seated beneath trees; there are bronze images of *Jinas* in a meditating posture beneath trees, and there are images of the renunciation of Mahavira beneath an *asoka* tree and his enlightenment beneath a *sala* tree, and branches of an *asoka* tree are used in the *pratistha*, the consecration or installation ceremony (Ghosh A. 1975: 3.486-487).

The mound (stupa) and the votive column: Jain literature refers to the building and worship of mounds. Such mounds and commemorative columns were mainly funerary monuments. The later traditions of installing ‘vanity-subduing pillars’ (*maana stambha*) or ‘pillars of glory’ (*kirti stambha*) may have developed from the commemorative column. No intact structure of any ancient Jain mound has survived, although the remnants of the mound built at the site of liberation of Mahavira still exist (at Pavapuri). Its circumference proves that it must once have been an immense structure (1992; personal observation).

Plate 6.2 *Kirti Stambha*, Ahmedabad.; erected for the 2,500th nirvana anniversary of Mahavira. (Photo courtesy of Dr W. Johnson)



Remains at Kanakali-tila in Mathura region show a ground plan in the shape of an eight-spoked wheel over which a structure was built of brick. Somadeva (tenth century CE) refers to a 'mound created by heavenly beings' which existed in his day in Mathura (Ghosh A. 1975: p.53). In the *Jambucarita*, Rajanabha refers to more than 500 mounds in Mathura, during the time of Akbar. According to Jain mythology, mounds with *jina* images over them were constructed around the *jina* shrine. We find at many (Digambar) sites free standing pillars in front of Jain temples in southern India (where the temple complex is called a *basadi*), and some in northern India. The Mathura Jain pillar (c. 116 CE), the Kahau(m/n) Jain pillar with the images of five *jinas* carved on it (160 CE), the Deogarh pillar (862 CE), and the pillar of glory at Chittor (*circa*. thirteenth to fourteenth century CE), are the most important north Indian examples from ancient and medieval times. During the past century numerous such pillars have been constructed in different parts of India. The Jains generally refer to these pillars as 'vanity-subduing pillars', the prototypes of which they believe, in Mahavira's time, stood just within the main entrance to the holy assembly hall (*samavasarana*) of the *jina*, the temple itself representing the holy assembly. They are tall elegant structures, well proportioned and decorated with a small pavillion on the capitol, surmounted by a pinnacled dome (*sikhara*), and images (usually four) of the *jina* installed in the pavilion. They are quite different from the 'lamp pillars' (*dipa stambhas*) of Hindu temples, or the 'pillars of glory' (*kirti stambhas*) of the conquerors.

The Aayaagapata: Jain literature refers to stone slabs (*silapata*), slabs of earth and stone (*prithvi silapata*) and votive slabs, i.e. slabs for offerings (*balipata*). These slabs themselves have come to be regarded as sacred objects and are usually square or oblong, about 60 to 90cm in length, show symbols of the *Jina* or the human form of *Jina*, and sometimes inscriptions naming a donor. Votive slabs are found only in the Mathura region. The practice of installing and worshipping votive slabs seems to have been discontinued since the end of the Kushana period (Ghosh A. 1975: 64).

In many modern temples slabs for offerings, carved on the upper surface with eight auspicious symbols, are placed so that worshippers can make replicas of auspicious symbols with rice-grains. However, in every temple a simple offering table is placed in front of a shrine. On this, devotees arrange:

1. rice grains in the shape of the *swastika* to symbolise the cycle of transmigration through four destinies, and *nandhyavarta* (a complex and elaborate swastika, an auspicious symbol of ninefold prosperity)
2. a piece of sweet material to symbolise the attainment of a state in which food is not needed
3. a piece of fruit symbolising the attainment of *siddha*-hood.

The *sthaapanaa*, also known as the *thavani* or *sthaapanaacaarya*, is a crossed book rest or stand made of two flat pieces of wood or four ornate small sticks of wood tied together with thread in the middle and splayed out above and below so as to look like an hour glass, on which any object of worship (usually a scripture) is placed by an ascetic. While preaching a sermon the ascetic keeps the *sthaapanaa* in front of him or her. In daily rituals such as penitential retreat, the ritual of equanimity or a sermon, laypersons also keep the *sthaapanaacaarya* in front of them. It is seen as a representation of the guru.

The astamangala: Svetambara believe in eight auspicious symbols:

- the auspicious symbol of the four destinies (*swastika*);
- the lotus shaped mark on the chest of the *Jina* image (*srivatsa*);
- the elaborate symbol of nine fold prosperity (*nandhyavarta*);
- the ‘prosperity pot’ (*vardhamanaka*);
- the throne (*bhadraasana*);
- the holy jug (*kalasa*);
- the pair of fish (*minayugala*);
- the mirror (*darpana*).

The *Acaara-Dinkara Grantha* (1411: pp.197-198) explains the conception behind each of these symbols: *swastika* for the peace, *srivatsa* for highest knowledge from the heart of *Jina*, *nandhyavarta* for nine forms of treasures, *vardhamanaka* for the increase in fame, prosperity and merit, *bhadrasana* as an auspicious seat sanctified by the feet of *Jina*, *kalasa* is symbolic representation of *Jina*’s attributes to be distributed in the family, *minayugala* as the symbol of Cupid’s banner suggesting that the devotee has conquered the deity of love, and *darpana* for seeing one’s true self.

The Digambara recognise eight auspicious symbols: a type of vessel (*bhringaara*), the holy jug (*kalasa*), the mirror (*darpana*), the flywhisk (*caamara*), the flag (*dhvaja*), the fan (*vyajana*) the parasol (*chatra*) and the auspicious seats (*supratistha*) (Ghosh A.1975: P.3.489, 492)

From canonical texts onwards there are innumerable references to these eight auspicious items, which are held in great reverence by the Jains. Often, in modern temples, generous patrons donate images or plaques of places of pilgrimage or incidents in the life of a *Jina*, in stone, metal, mirror and painted cloth.

These auspicious things, along with the fourteen auspicious dreams appear on the door lintel or window frame of domestic shrines or temples; especially those made of wood. The metal plaques depicting these auspicious symbols are found in front of the main image in many temples. These symbols are found on book covers, in miniature paintings, on invitation scrolls to ascetics, invitations for consecration or installation ceremonies, special rituals and other similar religious events. Svetambara ascetics wrap the handle of their soft woollen brush (*caravala*) in three different cloths; one of these wrappers is of wool, on which the eight auspicious symbols are embroidered.

Guardian deities: The demi-gods and celestial beings of the Jains are known as the guardian deities of the *sangha* (*saasanadevas*), although they are secondary deities, they are accorded the second most venerated position after the *Jinas*. The Jain scriptures describe them as capable of pacifying the malevolent powers of the planets and peripatetic celestials such as ghosts, fiends and demons. According to Jain belief, the celestial King Indra, appoints demi-gods, usually in couples, to serve as attendants upon every *Jina*. In Jain representations they possess divine attributes and symbolic meanings. Over time, devotees elevated their position until some of them became worshipped as independent deities. The Jain texts from the sixth to ninth century CE note a few of the iconographic features of the demi-gods Sarvanubhuti and Dharanendra, and the demi-goddesses Cakresvari, Ambika and Padmavati. The literary as well as archaeological evidence suggest that from between the tenth and thirteenth centuries CE the demi-god Sarvanubhuti, and demi-goddesses Cakresvari, Ambika, Padmavati and Jvalamalini, attained such a position that independent cults developed around them. The demi-gods

have both benign and malign aspects: as benign celestials they bestow happiness upon devotees and fulfil their wishes, as malign they can create disaster. Currently, the popular demi-gods and goddesses are Manibhadra, Gantakarna Mahavira, Nakoda Parsvanatha, Padmavati, Cakresvari, Ambika and Bhomiyaji, but this varies from temple to temple.

The list of the twenty-four pairs of guardian deities, attendant on each *jina*, was finalised in about the eighth or ninth centuries CE. By contrast, their independent iconographic forms were standardised only in the eleventh or twelfth centuries.

Vidyadevis: After the *jinas* and their guardian deities, goddesses of learning (*vidyadevis*) enjoy the highest veneration among both major sects. These goddesses form a group of *tantric* deities. *Mantras* and exercising their power have been assimilated into Jainism for securing peace and tranquillity of body, mind and soul. The Jains apparently became conscious of the goddesses of learning from at least the fifth century CE, although there are some stray references to them even in earlier canonical works.

The Jain tradition speaks of as many as 48,000 goddesses of learning, of which only sixteen are considered to be supreme; their earliest lists date from the ninth or tenth centuries CE. They are enumerated in various Jain texts such as the *Stuti-Caturvinsatika* and are: Rohini, Prajnaapti, Vajrasrunkhala, Vajrankusa, Apraticakra or Cakresvari (Svetambar), Jambunada (Digambar), Naradatta or Purusadatta, Kaali or Kaalika, Mahaakaali, Gauri, Gaandhaari, Sarvastra-mahaajvala (Svetambar), Jvalamaalini (Digambar), Manavi, Vairotya (Svetambar), Vairoti (Digambar), Acchupta (Svetambar), Acyuta (Digambar), Maanasi and Mahaamaanasi. Sculptures of these goddesses, crowned by tiny *jina* figures and having between four and eight arms, in a seated posture or standing, bear various attributes with their respective vehicles. Jains worship Sarasvati as 'goddess of scriptures' (*srutadevi*), her image being found in many temples (Tiwari M 1989: pp.11-14).

Cave temples

Caves are conducive to meditation. Hence, from early times, Jains built temples either in natural caves or by digging into rock and decorating it with pillars, doors and carvings, or decorating the inside of the cave walls. The most famous of them are in the hills of Girnar, Nagarjuna, Jogimira, Khandagiri, Tankagiri, the Sona cave near Vibharagiri, Badami, Madurai and, at Ellora, the smaller Kailasa, Indra Sabha and Jagannath Sabha. Jain cave temples continued to be built until the tenth century CE

Jain cave temples progressed from a simple plan within a small space, with a rectangular pillared verandah and a square pillared hall, to the magnificent temple at Ellora. At Ellora, a two-storied monolithic temple is cut out of a mountain slope, with a large pinnacle, a courtyard flanked by a two-pillared pavilion or porch, and an upper story with a central pinnacle connected to two smaller shrines. Some temples contain highly sophisticated carvings, paintings, mirror work and other works of art depicting the five auspicious events in the life of the *Jina*, or other religious themes.

Usually, Jains showed great taste in selecting the best sites for their temples and caves. At Ellora, they arrived when the Buddhists and the Saivas had already appropriated the best sites, but elsewhere, as Longhurst notes, 'unlike the Hindus, the Jains almost invariably selected picturesque sites for temples, valuing rightly the effect of the environment on architecture' (quoted in Ghosh 1974: p.39). Good examples are at Sravanbelgola, Mudabidre, Sammeta Sikhara, Rajgir, Pavapuri, Mandargiri, Khandagiri,

Udayagiri, Sonagiri, Deogarh, Abu, Girnar and Satrunjaya. The Jains also published works such as a 'Treatise on civil engineering' (*Vastusastra*), a 'Text on the construction of buildings' (*Prasada-mandana*) and a 'Handbook of houses, temples and iconographic architecture' (*Vatthu-saara-payarana*) by Thakkar Pheru, a fourteenth century Jain engineer from Delhi. This work enumerates twenty-five different kinds of temple buildings, and served as a practical handbook for architects of Jain temples throughout the medieval period. Recently, much temple building work has been done by the Sompuras, the architects (*silpis*), who have published two books on the subject.

Paintings

Jains have a long tradition of carved or painted temple walls, ceilings, pillars, doors and the interiors of shrines, but nothing has survived to illustrate the earliest periods. The Pallava King, Mahendravarman I, is believed to have been responsible for the murals at Sittannavasal, near Tiruchchirapalli in Southern India in the seventh century, and the Pandya kings are believed to have continued the tradition of Jain paintings (Ghosh A. 1975: 2.381). Surviving early mural paintings depict the auspicious events of a *jina*'s life, guardian deities, ascetics, royal couples, temple dancers or natural landscapes. In the Indra-Sabha cave temple at Ellora, the entire surface of the ceiling and walls is covered with a wealth of detail.

Ninth century Jain manuscripts are illustrated with topographical scenes and patterns of floral, animal and bird designs. The story of Bahubali, the spatial celestials, flying demi-gods (*vidyaadharas*), celestial musicians, episodes from the life of Risabhdeva, Neminatha and the story of Krishna, were popular themes of paintings. Painted scenes also became fashionable in Jain manuscripts, and fortunately some of them are preserved in the ancient library at Mudabidre, in southern India (Ghosh A. 1975: 2.386). The paintings, usually on large palm-leaves, are important both for the beauty of the script composing the text and the illustrations that accompany it. Inspired by Jain ascetics in northern India, wealthy Jains commissioned paintings, which are referred to in the *Kuvalayamaala-Kaha*, a Prakrit work composed by the Jain ascetic scholar Udyotana Suri (eighth century CE) at Jalor in Rajasthan. It notes a *samsaara-cakrapata*, evidently a painting on prepared cloth depicting the futilities and miseries of human life, as opposed to the joys of heaven. In the *Aadipurana*, Jinasena I (c.830 CE) mentions a 'school of painting' (*patta-sala*) in a Jain shrine. In the *Vaaraanga-carita*, Jataasimhanandi (c. 7th century) refers to a Jain temple and its 'small paintings' (*pattakas*), depicting the lives of the *Jinas*, famous Jain ascetics and the 'universal emperors' (*cakravartis*) (Ghosh A. 1975: 3.394-395).

Pattakas are early precursors of the numerous Jain cloth *patas*, paintings on cloth, metal, mirror, marble or stone which are found in most temples and are still produced to day. They depict the five auspicious events in the life of a *jina*; incidents from their lives and the lives of famous ascetics, laity and kings, places of pilgrimage; and Jain *mantras*, *stotras* and teachings. The most popular *pata* in the Svetambar tradition is that of the temples on the Satrunjay hills, which is placed on display twice a year for devotees who cannot undertake the pilgrimage at the traditionally expected time. In 1985, the Jain Centre in Leicester had commissioned a large painting on cloth, measuring 7 X 3 metres, depicting Satrunjay. The Leicester Jain Centre also has series of ten stained glass windows (probably a unique artefact in the Jain world), depicting the main events of

Mahavira's life, and mirrored ceilings and walls, the colours, design and pattern of, which are considered a fine work of art. Such mosaic mirror work is found in some temples in India, the most famous of them being the temples at Calcutta, Indore and Kanpur.

Ascetics encourage devoted Jains to make an embroidered velvet cloth (*choda*) at the conclusion of the ritual of fasting, meditation and devotion (*upadhaan*). These are often fine works of art in themselves and are hung behind the preaching ascetic or the image of the *jina* in small temples.

Wooden carvings

Some of the most intricate and marvellous woodcarvings, which have survived the ravages of time, are found in Gujarat and Rajasthan, and most belong to a period ranging from the seventeenth to nineteenth centuries. The best examples of these are found in Jain homes, domestic shrines (*ghara derasars*) and wooden temples, and they contain superb artwork with figures, lattices and perforations.

Domestic Carvings: A Jain house usually has either a *jina* image or auspicious symbols (for e.g. the fourteen dreams) carved on its door lintel or window frame as an auspicious feature. Other decorations on frames include the depiction of the eight auspicious symbols, vina and floral patterns, and 'door keepers' (*dvara paalas*). One also finds features of the home, pillars, window and doorframes, door lintels, brackets, arches, ceilings, wall panels, and screens (*jaalis*) on the windows and balconies (*jharokhaas*) which are beautifully carved.

Pieces of furniture such as wooden seats (*paats*, *bajoths*), beds (*divans*), and cradles (*jhulaas*), are tastefully decorated. Other wooden articles such as the three or nine-cornered built-in cupboards, and the platform for standing water jars, and chests (*pataaraas*) are exquisitely carved.

Temple Carvings: Jain temples can be either domestic shrines or stone (or wooden) public temples. The former is a special feature of the Gujarati Jains and almost every (*haveli*) house of any means has its own shrine. One of the earliest dated home shrines is of Shantinatha, in the street known as 'Haja Patel's *pola*', in Ahmedabad (1390 CE), commissioned by Sheth Somji. It is a wooden miniature replica of a temple, with a pavilion 3.35 metres square, which has 17 concentric layers of carvings, made up of 250 individual pieces. It contains pillars, brackets and architraves, which are richly carved with animals, chariots, deities, celestial musicians and dancers in classical poses. Many other such domestic shrines are found in Gujarat. The National Museum, New Delhi, has an intricately carved pavilion of a domestic shrine, which was made, in the Baroda region. The Metropolitan Museum, New York, acquired one of the most exquisite examples of a Jain wooden temple, the Wadi Parsvanatha temple, built in 1594 in Patan. It has a dome, which is more than three metres wide, carved with concentric circles of figures of deities with ornamental borders. From the highest point hangs a pendant in the form of a lotus. Equally spaced around the interior are eight more figures, which represent female musicians and dancers, and between each pair sit three others, one male figure and two who appear to be attendants. The dome is supported on pillars and arches and there are intricately carved balconies and windows. Beneath the canopy of the dome there are figures of eight deities. Beneath this intricate upper part of the temple, one finds a dado running round the entire length of the walls. It has niches in which there are, *inter*

alia, carvings of musicians, dancers and rows of geese. Beneath the windowsills are carved rosettes that produce a pleasing aesthetic effect. Such small wooden carved temples and similar pieces of intricate figure carving are still made by skilled artisans in Gujarat and other parts of India.

Sculptures

Jains believe that a sandalwood sculpture, *Jivantsvami* image, of Vardhamana Mahavira was carved in his lifetime while he was meditating about a year prior to his renunciation in the 6th century BCE (Tiwari M. 1983: p.2). Later, the tradition of woodcarving in the round depicting *jinas* was abandoned, because of difficulty in the daily worship of such images, and was replaced by marble, stone or bronze images. However, subsidiary and allied carvings have continued, and some of these can be seen in museums. Such sculptures include musicians, dancers, heavenly deities and animals.

All these carvings, though small in size, reflect the tastes of Jains, their support for art works and the skilful artisans. Though mostly religious, these carvings provide us with a glimpse of the interesting social history of the period. In woodcarvings Jains preceded their Hindu or Buddhist counterparts (Ghosh A. 1975: 3.436-38).

Manuscripts

(*Svetambar*) *Palm-leaf period*: The earliest illustrated Jain manuscript is on palm-leaf and contains two texts, the *Ogha-niryukti* and *Dasavaikalika-tika*, dated to 1060 CE (Shah U. 1978: p.7) The superior quality of the drawing in these manuscripts need not surprise us once we appreciate the fact that painting on cloth by skilful artists was practised long before the eleventh century. Illustrations on palm-leaf manuscripts became more commonplace over the centuries and it seems that their production was extensive in the thirteenth and fourteenth centuries.

Wooden manuscript covers: In the manuscript libraries (*sastra bhandaras*) at Jesalmir are several painted wooden manuscript covers portraying beautiful paintings of Jain deities; others are also found in the *sastra bhandara* at Patan and in the L.D. Institute of Indology Museum, Ahmedabad. These painted covers of books on religious topics were commissioned in commemoration of an ascetic, for the presentation of a manuscript, to mark the occasion, such as the completion of the writing of the manuscript, or a consecration ceremony.

Paper Period: Though the use of paper for Jain manuscripts in Gujarat is attested to as early as the twelfth century, its use for illustrated manuscripts, on the available evidence, does not pre-date the fourteenth century (Ghosh A. 1975: 3.405). The production of manuscripts on palm-leaves continued up to the mid-fourteenth century. The Calukya rulers of Gujarat, Siddharaja Jayasimha (1094-1142CE), and Kumarapala (1142-1172CE), the famous banker-ministers Vastupala and Tejapala of the Vaghela kings, and Pethad Shah, minister of Mandal, were responsible for a number of manuscripts. U.P. Shah maintains that the earliest illustrated Jain manuscripts on paper are the *Kalpa Sutra* and the *Kaalakaacarya-kathaa* (1346 CE). The format is narrow, only 28 X 8.5cm, and the text only six lines of text on each leaf (Ghosh A. 1975: 3.406). The narrow oblong shape of paper manuscripts continues, of course, the form of older manuscripts written on palm-leaves.

Among other old illustrated manuscripts are the *Kaalakaacarya-kathaa* (1366 CE) in the Prince of Wales Museum, Bombay, the *Santinatha-carita* (1396 CE) in L.D.Institute of Indology Museum at Ahmedabad. The National Museum, Delhi has a *Kalpa Sutra* dated 1417 CE. The India Office Library, London has a *Kalpa Sutra* dated 1427 CE, which is elaborately decorated with the text in silver and gold ink. Over the centuries, as the availability of good quality paper and coloured ink improved, many beautifully decorated texts in gold, silver, red and other colours were hand written or printed. Recently *Aacaarya* Yashovijayji in Palitana has produced some of the most beautiful illustrated works, on the life of Mahavira, the daily life of ascetics and on some *yaksis*.

Plate 6.3 A wooden book cover and two pages of Jain scriptures. (Photo courtesy of L.D. Institute of Indology, Ahmedabad)

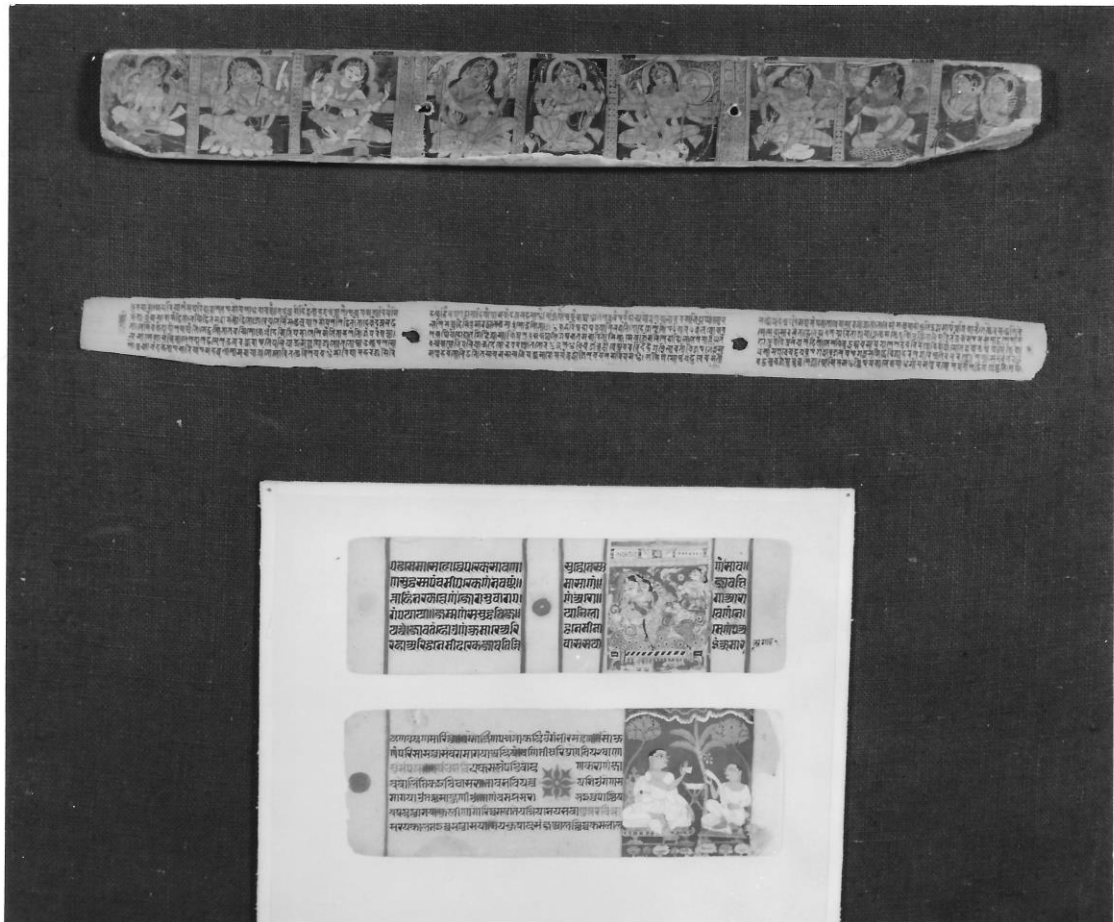
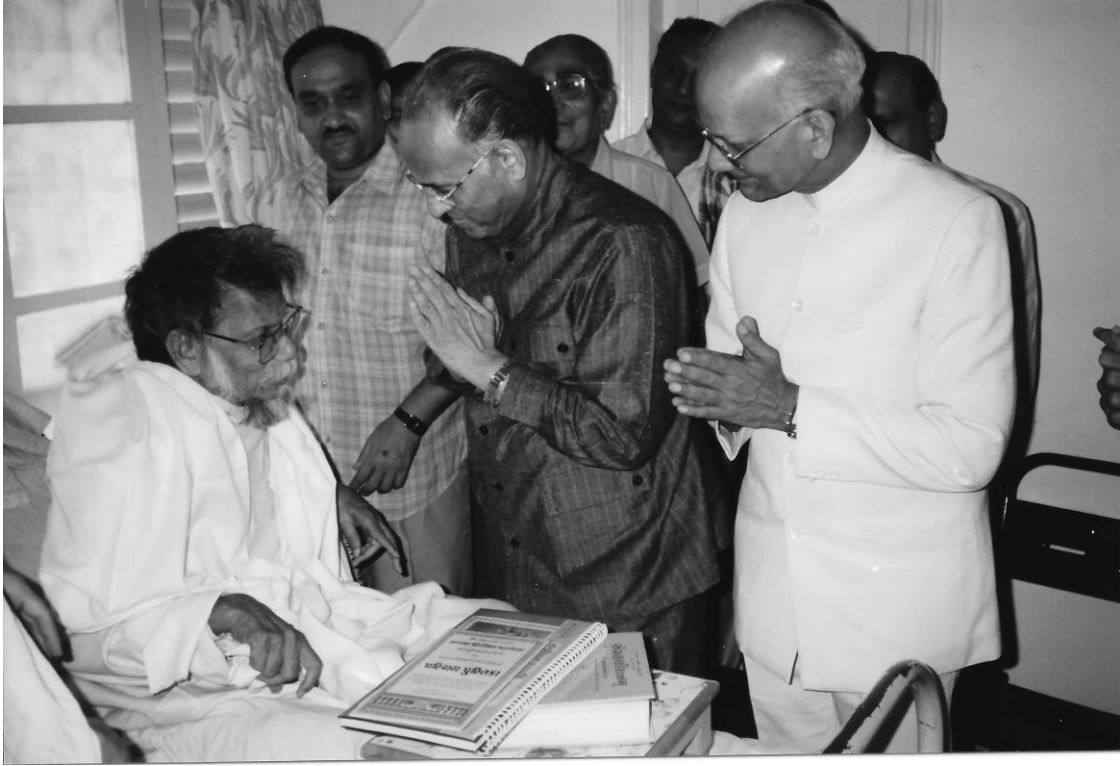


Plate 6 4 Dr L.M. Singhvi, High Commissioner of India in the U.K and the author, pay their respects to *Aacaarya* Yashovijay at Bombay, December 1995.



(*Digambar*) *Manuscripts*: Three palm-leaf manuscripts, the *Satkhandaaagama*, the *Mahaa-bandha* and the *Kasaayapahuda*, all dating from about 1112-1120 CE, in the collection at Mudabidre, appear to be the oldest illustrated texts of the Digambara (Ghosh A. 1974: 3.411). The paintings consist of decorative medallions with a geometrical or floral pattern and portraits of divinities, ascetics, donors and devotees. The colours used are white, yellow, blue, red and black. The Khajuraho Jain manuscript library contains two manuscripts of 1107 CE.

Of the paper manuscripts in western India, no manuscripts prior to 1450 CE seem to have survived. The *Tattvartha Sutra*, the *Yasodhara-carita*, the *Jasahara-carita* and other texts have been made by Bhattarakas from the 15th century onwards (Ghosh A. 1975: 3.412-13).

In northern India, the oldest illustrated manuscripts found, are the *Aadipurana* in Yoginipura (1404 CE), the *Maha-purana* in the Naya Mandir, Delhi (c.1420 CE) the *Jasahara-carita* (c.1434 CE) the *Sangrahani Sutra* (1583 CE), and the *Yasodhara-carita* (1589 CE). Illustrated Digambar manuscripts are few in number compared to Svetambar manuscripts. Both sects used the styles of manuscript illustration that existed in the region and executed many manuscripts during Moghul period. Jain manuscripts provide valuable clues to understanding life in the pre-Moghul period and also help to project the developments and ramification thereafter, thus contributing significantly to the history of Indian painting (Ghosh A. 1975: 3.426-27).

A serious and systematic assessment of evidence furnished by Jain temple, *upashrayas* and household libraries show that the objectives that guided Jain painting did not stem from aesthetic considerations, but from a desire to illustrate a religious theme. Miniature paintings are still included in modern publications on religious themes. Many libraries and museums contain Jain miniature paintings illustrating the Jain contribution to the heritage of India.

Calligraphy and Inscriptions

The art of the calligraphy and the decorating of palm-leaf, paper manuscripts and their covers were highly developed in medieval times. So was the art of inscribing on rock and on copper plates. The art of inscription has continued to the present day. Recent major works of inscription can be seen at Aagam Mandir, Palitana and also at Surat, where all the forty-five *aagamas* are inscribed on the inside temple walls in the most beautiful way. The royal banners of Jain kings contained emblems and symbols of Jainism.

The earliest epigraphic record in the history of Jainism in eastern India is from the cave at Hathi-Gumpha in the Udaygiri hills near Bhuvaneshvara, Orissa, dated first century BCE (Ghosh A. 1975: 1.74). Inscription records found in cave temples, temples, pillars, and on other architectural monuments, in practically all the languages of India, provide us with evidence on social conditions prevailing at the times they were made. This tradition of inscriptions has continued until modern times in most of the temples, *upashrayas*, educational and welfare institutions, which record the names of donors and philanthropists.

Other Works of Art

Jain Coins: Evidence of Jain influence on south Indian coins comes from a coinage attributed to the early Pandya dynasty between third and fourth centuries CE. Jain influence can be traced on some rectangular copper coins, which depict on their obverse certain symbols, usually, seven or eight in number, including an elephant. The ‘golden age’ of Jainism in Karnataka was under the Gangas, who made Jainism their state religion (6th to 11th centuries CE). The famous Bahubali colossus at Sravanbelgola was created by Camundaraya, the famous Ganga General of the Hoysalas, whose kingdom was staunchly Jain. Hoysala kings also issued coins of gold and other metals inscribed with Jain symbols, and which are now considered works of art (Ghosh A. 1975: 3.456-62).

Gold, Silver and Metal Work: On special occasions which attract many devotees, Jains, especially Svetambaras, adorn images of a *jina* with a gold or silver crown, and body decoration (*aangi*) of intricate beauty, depicting the *jina* as an emperor or prince, as he was before renunciation.

In most temples one finds three vertically stacked wooden tables, and on the topmost is a throne for the image of a *jina* (*tigadu*). These tables with their fine artwork are made of wood, clad with silver or ‘german silver’ (a silver-like alloy) and are used as a replica of Mount Meru for ritual worship and *pujaas*.

Art objects in museums

In addition to the temples, *upashrayas* and *sastra bhandaras*, Jain artwork is found in museums in India as well as abroad.

Museums in India: The National Museum, New Delhi, has a rich collection of Jain sculptures and art from almost all regions of India. Sculptures and *jina* images, retinues, bronzes, paintings and other artwork is on display. Other museums where Jain art is exhibited include the Prince of Wales Museum, Bombay, the museums at Bikaner, Udaipur, Jodhpur, Bharatpur, Ajmer and Jaipur, the Durgapur Art Gallery, the Jain Trust at Sirohi and many more in Rajasthan; museums in Hyderabad, Golconda and elsewhere in Andhra Pradesh; museums in Dhubela, Gwalior, Shirpuri, Raipur, Ujjain, Ratanpur, Deogarh, Lukknow, Khajuraho in Madhya Pradesh and Uttar Pradesh, Patna and Rajgir (Veerayatan) in Bihar; museums in Tamilnadu such as the Madras Government Museum and Pudukkottai museum; museums in Calcutta; and museums in Gujarat, such as the L.D. Institute of Indology, the Koba Aradhana dham and the Baroda museum.

Museums Abroad: The Jain Centre, Leicester, has a purpose-built museum that depicts the history, philosophy, way of life and the contribution of Jainism to various fields.

The British Museum, London has early Jain sculptures belonging to the Gupta period (*circa* fifth century CE). The museum has exhibited sculptures of Risabhdeva, Mahavira, Parsvanatha and the guardian deities Sarasvati, Padmavati and Ambika.

The Victoria and Albert Museum, London, has a beautiful bronze statue of Shantinatha, and stone and marble sculptures of Parsvanatha, Risabhdeva, Neminatha, Ambika and other art works.

The Musée Guimet, Paris, has exhibited the head of a Jain image carved on the white-mottled red stone of the Mathura region, an eleventh century image of Risabhdeva, images of Parsvanatha, Mahavira, Bahubali, guardian deities of Mahavira, the wheel of the law and other Jain artefacts.

Museum Für Indische Kunst, Berlin-Dahlem, contains a red sandstone head of a *jina*, stone sculptures of Mahavira and Rishabhdeva in meditation, and a bronze sculpture of a standing *jina*, surrounded by sitting *jinas*.

The Los Angeles County Museum of Art has exhibited a bronze image of a *tirthankara*, a bronze image of three *jinas*, images of five *jinas* with Vimalanatha at its centre, and a bronze Shantinatha image with twenty-four *jinas*.

The Nelson Gallery in Kansas City, the Seattle art museum and New York museum also contain sculptures and some examples of Jain artwork.

A great exhibition of Jain art from India, presented at the Victoria and Albert Museum in London in 1995-96 CE, brought the treasures of many museums and private collections to the attention of many thousands who visited it, or learned of it through the media.

Other fine arts, like dancing and music, vocal and instrumental, are still promoted by Jains, so far as these form part of religious devotion, worship and ritual. Jain literature, paintings and sculptures have numerous representations of, and references to, these arts. Several works on the art and science of music have been composed by Jains. Thus, the art of Jainism, has been developed over many centuries, even millennia, and is thriving in India and abroad. It is a true heritage of Jain thought and integral to the wider Indian heritage.

Chapter 6.6 TEMPLES AND PLACES OF PILGRIMAGE

Although Indian civilisation is very ancient, its early history is still obscure, but we know that at least for four thousand years ago an advanced civilisation was present in the northern valley of the Indus. Excavations of two cities, Mohenjodaro and Harappa, have revealed to us some details, tantalisingly incomplete, of the material remains of the Indus Valley civilisation, including large public buildings, probably intended for religious purposes; however, this culture came to an abrupt end around 1,500 BCE. It was to be many centuries later, around 250 BCE, that the Emperor Asoka made Buddhism the state religion for most of the Indian sub-continent, and the next significant construction of religious buildings was undertaken. Asoka caused to be erected in many places tall stone pillars, some as high as fifty feet, crowned by a Buddhist symbol: the triple lions and the wheel of the law. These symbols from the pillar at Sarnath have been taken as the state emblems of modern India.

The earliest Indian temples that survive today are built no earlier than 400 CE, although some images of the *jinās* are claimed to date from the third century BCE (1992: personal communication at Valabhi and Nalanda). Temples are usually classified, on the basis of their architectural style, into two main groups. In the south the so-called 'Dravidian' style developed on different lines from the 'nagara' or 'Indo-Aryan' tradition of the north. A third style is also identified, described as the 'intermediate' style, or the 'Calukya' style, from the ruling dynasty, which flourished in the south from the eleventh century CE.

On broader architectural features, there is no major difference between the temples of the main branches of Hinduism, or between those of the Hindus and the Jains. In fact, the evolution of Indian culture, art and architecture is the mingling of many streams of culture living on the sub-continent. The distinctions become apparent only on examination of the images and other sculpture.

In its fully developed form, the temple is entered through a porch that leads into the main hall, the pavilion, and a more or less spacious pillared area where the faithful can assemble for worship. Sometimes there may be side wings giving a cruciform pattern. A vestibule (*antaraala*) will connect the hall with the sanctuary (*vimaana*) within which is the shrine containing the holy image (*garbha griha*). The sanctuary area is usually of considerable height with a pyramid or tall spire-shaped pinnacle (*sikhara*), which is the dominant feature externally. Often a perambulatory passageway allows the worshipper to walk around the *garbha griha* and the image within. The Indian temple is essentially the house of God: the image in the *garbha griha* (which is frequently a small dark cell) is the focal point, the *raison d'être* of the temple, its location clearly marked externally by the tall *sikhara*.

Whilst the architecture of the temple evolved over the centuries, it developed within the broad framework of the rules of architecture laid down in the ancient traditional *Vastusastra*, which formed the basic textbook for the architect and builder. The techniques of the Indian temple were uncomplicated: arches and domes were constructed from horizontal overlapping slabs of stone kept in place by the weight of those above, as distinct from the true arch with a keystone as found in European architecture.

Thus the Indian temple is weighty, solid and the grounded, not fashioned and soaring like the later Gothic cathedral in the West with precisely calculated stresses on its keystone arches and minimal columns and buttresses. The solidity of the Indian temple is concealed by its decoration, with its walls and columns, internal and external, often richly carved with breathtaking splendour.

The most noticeable difference between the northern and southern styles of temple architecture lies in the treatment of the *sikhara*. The north Indian tower commonly has the 'sugar-loaf' shaped, tapering with gentle convex upward curves to a rounded finial or capstone at its apex. Basically square in plan, such a tower can have smaller versions of the same shape surrounding it, giving a star-shaped plan and, where there are several levels of these smaller elements, producing an elegant curved cone with a vertical emphasis which leads the eye upwards. It has been suggested that the shape of this tower developed from an early canopy for an image, the framework of which was made by setting four bamboo rods vertically in the ground and then bending and tying them together at their apex. This derivation sounds fanciful but certainly the resultant form is very pleasing to the eye.

Over the main hall, the pavilion of the northern temple, the roof may be flattened or a pyramid, or may perhaps have a low dome. In some examples, two or three pyramid-shaped roofs rise from the porch to the main hall and may lead the eye up to the towering pinnacle.

For the Dravidian style, the tower rests on a square base and is a pyramid in form, commonly with two sides steeper than the others so that the summit of the pyramid is a curved capstone, rather than an apex. Marked horizontal emphasis is given by lines of ornament and figures repeated around the sides of the tower so that it seems to rise in a series of hierarchical horizontal bands. But the straight lines, although broken by ornament, of these towers are not as pleasing to the eye as the magnificently proportioned convex-sided towers of the northern style. It is probably safe to say that the finest gems of Indian temple architecture, whether Hindu or Jain, are in the northern style.

Another characteristic of the southern temples is the development after around 1000 CE of magnificent gate towers to the temple enclosure, sometimes exceeding in size the central tower itself.

Temple building continues in India today. Families of hereditary temple architects still design temples along traditional lines. Indeed, construction and the endowment of temples has always been seen as a pious religious work; many of the finest examples, both Hindu and Jain, were built in relatively recent times. The Indian temple may be a small structure or a vast edifice of cathedral-like proportions. It is highly stylised, traditional and conventional, but nonetheless usually beautiful, however, what does seem to be lacking is any really innovative modern style comparable to that of some of the more successful modern churches in the West. One thing we must not forget is that the temple is not constructed as a museum piece, or as a work of art per se, it is the house of the supreme beings whose image is found within the inner shrine. It is a religious building and its artistic qualities are there at the service of, and subsidiary to, its spiritual function.

Jain Temples

In the middle world of Jain cosmography is the continent of *Nandisvaradvipa*, the island of the heavenly beings. Here according to Jain tradition, are situated the fifty-two eternal temples, which figure frequently in Jain art as stylised buildings on a plaque or are conventionally represented by fifty-two *jina* images around a stone or metal pyramid. The temple is central to Jainism, and these representations indicate its importance as the building that houses the image of the *Jina*. Meditation on the *jina* and reverence for the *jina* image is fundamental to the religious life of the Jain: this may take place before a small domestic shrine, or it may be in a temple. The building of temples is a highly meritorious act, and past rulers, and more recently wealthy merchants and businessmen have sponsored the building of Jain temples, which are an important feature of Indian religious architecture. In this they follow the example of Bharat, son of the first *tirthankara*, Risabhdeva, who is traditionally said to have erected the first temple, dedicated to his father (Vaid P. 1980: p.2.428). Not only individuals but also whole communities may take the initiative in the construction of a temple, which becomes a socio-religious focal point, a necessity for Jains. The finest temples are found in those areas where the *nagara* or northern style of temple architecture was dominant.

The Jain temples in the Dravidian style of the south are generally simpler in concept than the most magnificent examples of the north. The focus of the temple is the shrine or *garbha griha* in which the *jina* image is placed. There will normally be a passageway around the *garbha griha*, where the devotees walk three times in circuit around the image as veneration of Right Faith, Right Knowledge and Right Conduct. Above this a dome or spire (*sikhara*) will rise. Before the shrine, there may be a vestibule and then the main hall. The exact plan may vary but basically the temple needs a hall where the worshippers may assemble before the shrine. One variant found in some Jain temples is the *caumukha* or *caturmukha* layout: an especially splendid example is the temple at Ranakpur dating from the fifteenth century CE, where the shrine holds a grouping of four images (of Risabhdeva, the first *tirthankara*) facing in four directions. In the *caumukha* temple, the group of images will be centrally situated facing towards the four entrances to the temple and, as at Ranakpur, the images may be of the same *tirthankara*, or of four different ones, as at newly built temple at Vallabh Smarak, Delhi.

Figure 6.6 Side elevation of a typical Jain temple.

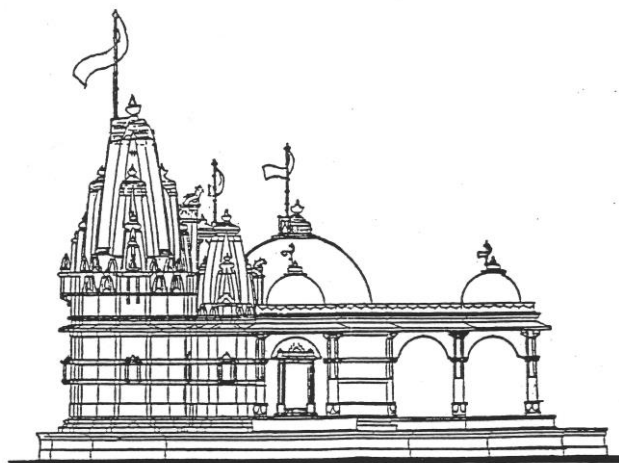
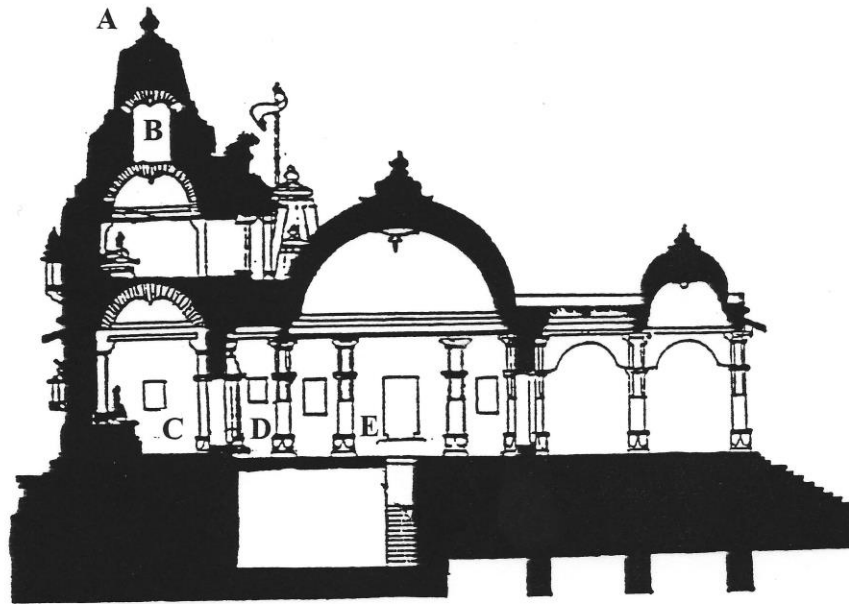


Figure 6.7 Sectional drawing of atypical Jain temple.

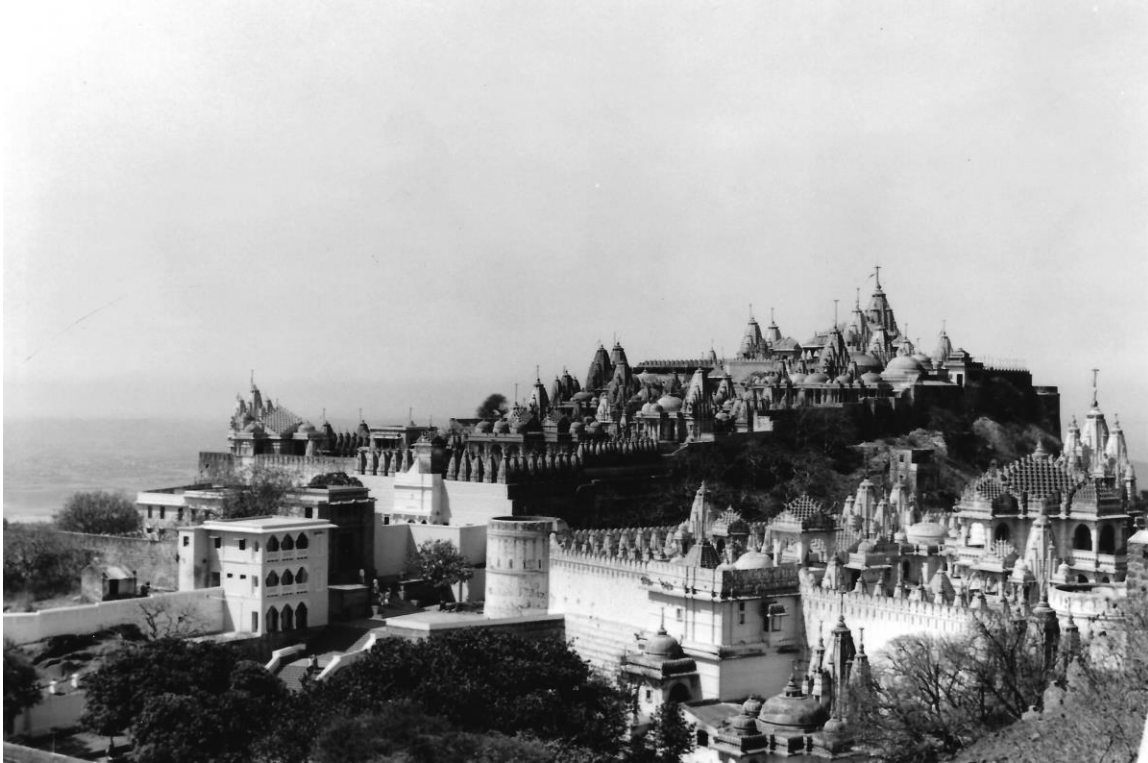


Key: A shikhara; B mandovara; C garbhagraha (sanctum); D pabaasana
E antaraala (vestibule), F ranga mandapa; G open mandapa; H enclosed mandapa

Whilst Jain temples are often situated in towns and villages, where they serve as places of worship for the local community, many others are located at places associated with events in the lives of the twenty-four *jinas* or having other sacred associations. Often the sacred location, or *tirtha*, is at mountain or hilltop, frequently located in an area of wild and secluded natural beauty. From the medieval period at least, pilgrimage to these places has been an important feature of Jain piety. On some of these holy hills veritable temple cities have been erected containing hundreds of temples and smaller shrines, not built to any master plan but constructed wherever a level or potentially level space presented itself. With few exceptions, the temples as they stand today date from the fifteenth century CE or later and most of the earlier ones have been reconstructed. Strong walls surround these aggregate of temples, and the inner *tuk* or courts, within which groups of shrines stand, are a precaution against vandalism and destruction, perhaps, in earlier troubled times.

One of the most famous temple cities is Satrunjay, south of Palitana in Gujarat, the place where the first *jina* achieved liberation. The ridges of the two hills, two thousand feet above sea level, have more than 3,300 temples and shrines of varying design and size. Sri Adinatha temple, a particularly ornate building dating from 1530 CE, but situated on the site of a very much earlier temple, occupies the holiest part of the site (Vaid P.1980: p.2.428).

Plate 6.5 Aerial view of temple complex at Satrunjay, Gujarat



There is a fine *caumukha* temple dedicated to Risabhdeva, built in 1618 CE also on the site of an earlier structure. The eastern entrance to the (*vimana*) sanctuary, leads off the main hall, whilst the other three open through elegant two-storied porches, into the courtyard.

About a hundred miles away to the west, near the town of Junagadh, stands the notable collection of temples at Girnar. They are not so numerous as those at Satrunjay but at least one, dedicated to Neminatha, the twenty-second *tirthankara*, dates back to before the thirteenth century CE (Vaid 1980: p.2.400).

Very interesting and unusual is the Vastupala temple. An inscription claims that the wealthy ministers Vastupala and his brother Tejapala had numerous temples erected. The Vastupala temple is unusual in having a central shrine leading from the east side of the main hall, dedicated to Mallinatha, whilst two further shrines on the north and the south sides of the hall contain a massive representation of the sacred mountains Sumeru and Sammeta Sikhara.

Although the temples of Girnar, Satrunjay and Mount Abu follow the style of the northern or 'nagara' temples of the Hindus, they are built of marble, which the wealthy Jain merchants, who funded many of them, were able to afford (Vaid 1980: 400, 428-32, 324-26). Moreover, it was usual to establish a board of trustees to maintain the temples to ensure that they are kept in particularly good repair.

Mount Abu, just on the Rajasthan side of the boundary with Gujarat, about eighty miles west of Udaipur, is noted for the famous Delwara temples. The brothers Vastupala and Tejapala mentioned above founded one of the largest temples there. The temple has a large outer hall (*rangamandapa*). To keep a wide space clear of pillars the low dome has

pushed the technique for constructing such a structure to extremes, with overlapping stone slabs and means of support which has allowed the structure to stand for many centuries, and which is something of a puzzle to modern architects. Mount Abu was already the site of a temple erected two hundred years earlier by Vimala Shah, a minister of the king of Gujarat. It is said that he built it as a penance for the bloodshed when he was sent as a military commander to quell a rebellion (Vaid 1980: p.326). The outstanding feature of the Mount Abu temples is the extraordinary intricacy of the almost transparent marble carving. Practically every surface and every structural detail is covered with figures and delicate tracery. The architecture and decoration of this temple is so outstanding that some consider it to be the eighth wonder of the world.

Plate 6 6 Interior of the Delwara temple, Rajasthan



The installation ceremony for the Jain Centre at Leicester, in the United Kingdom, took place in 1988. It is a unique institution, a symbol of Jain unity, and provides a place of worship and study for all sects of Jainism. It has forty-four hand-carved pillars, a dome and ceilings, mirrored walls, stained glass windows, intricately designed mosaics made with numerous coloured pieces of glass for the smaller shrines, and for the first floor foyer, a marble frontage, a spacious hall, an auditorium, a library, a beautiful Jain educational museum and other facilities. It is an example of a unifying process, and has become a major tourist attraction in Leicester and a place of pilgrimage for Jains, perhaps due to some of its features being reminiscent of the intricate carvings of temples at Delwara and Ranakpur.

Plate 6.7 Jain Centre, Leicester, first place of worship for all major sects of Jainism showing the View of Svetambar and Digambar Temples Sthanakvasi Paat, Guru Gautam and Srimad Rajcandra mandeer.



Jainism has made a considerable contribution to the architectural heritage of India, not only to the splendour of its great temple cities but also to countless other structures, great and small, throughout the length and breadth of the sub-continent. New temples, some of them very splendid, keeping to traditional forms, are still being erected, but unhappily there are old temples in areas where once Jains resided, which have fallen into decay. In a way, this demonstrates that the Jain temple is a vital living institution and not simply an artistic museum piece.

The temples of the great pilgrimage centres attract throngs of devotees. But the smaller less well-known temples are also centres for active religious life. It is right to beautify the edifice which houses the *jina* image, as a sign of pious devotion and because a beautiful environment can instil an aura of religious worship. Some, it is true, prefer to worship in austere surroundings: they are, or should be, respected by those who prefer more elaborate outward forms. The object of Jain worship is not only confined within walls, but the temple, hallowed by the presence of the *jina* image and by the prayers of devotees, is the most important institution of the living faith of the Jains.

As a largely mercantile community the Jain laity sees nothing improper in wealth if properly applied and honestly acquired, indeed, Jain temples and charitable foundations demonstrate the legitimate utilisation of wealth.

Often depicted in Jain art and sculpture is the liberated soul, with form but no material substance and depicted as a simple outline or an empty mold, an absent cut-out figure from a metal sheet. The images of a Jain temple are rich, varied and beautiful. However, the simple figure of the *jina* is the prime focus of Jain worship. In spite of the austere simplicity of basic Jainism the worshipper's respect can nevertheless wander freely across the regions of the gods. But central to the worshipper's faith is belief in the *jina*, as an example to be followed, not as a donor of gifts or a judge of merit and demerit, still less as the awesome bearer of divine retribution. In the final analysis, the individual has no external gods to grant him or her liberation but the devotee must strive onward by individual effort and self-cultivation.

Jains do not worship a creator God, but meditate on the nature of the *jina* who has attained the ideals of enlightenment and final liberation. They meditate on this ideal as an example, do not ask any favours, and pay homage or worship with devotional gratefulness for the path shown to enlightenment. Jain worship is, not a worship of God or a deity, but of a human being who has reached perfection by liberating the soul from all bondage. It is the worship of the godhood, the attributes of the perfect human being or liberated soul that is remembered, adored and meditated as an ideal, not hero-worship. The idol or the image, therefore, serves more as a symbol or the attributes than as the portrait of a *jina*. In worshipping the image, the devotee remembers the qualities or virtues of the *jina* and tries to imbibe them into his or her own life. Strictly speaking, image worship is not absolutely necessary for the attainment of emancipation; it is the psychic worship, not physical or ritualistic worship that really matters. But it is obvious that worship of an image has been found to be much needed in the initial stages, until one develops the spiritually advanced mental attitude. Hence, purposeful temple rituals for worship have been developed and have been described in the Jain scriptures and literature (see chapters 5.2, 5.3, 5.4). Worship, physical and psychic, has been integral to the daily routine of a Jain, so that the worshipper can keep the ideal of liberation as the goal of life.

The rituals, the ceremonies, the formal prayers and hymns lead the faithful onwards to spiritual development, but these are not the final stages of a spiritual training. Beyond a certain stage, the Jain will find that he or she has less and less need of external aids to devotion and worship, and will reach that higher level where the *jina* is present as an abstraction, not in a physical image. This stage is not, yet, for everyone and the temple and its worship are there to help the aspirant on the path to liberation.

Places of pilgrimage

Jain places of pilgrimage are found in almost all parts of India and the sites of the 'sacred geography' are referred to by Svetambars as *yatra-dhaamas* (place of pilgrimage) and by Digambars as *tirtha-ksetras* (region of pilgrimage). Jain places of pilgrimage are associated with the auspicious events (*kalyaanakas*) in the lives of *tirthankaras* and their liberation, or other saints (*siddhaksetras*), miracles, myths (*atisayksetras*), and monuments, temples and images (*kalaaksetras*); and, often, all of the above characteristics may be present at one site.

Table 6.7 lists important places of pilgrimage, but there are of course many more places throughout India. Pilgrims travel to these sites either by vehicles or on foot, but, over the past decade, the old tradition of *sangha-yatra*, walking to a pilgrimage

destination, has been revived and proved very popular, as it trains pilgrims for the spiritual life and is beneficial to the community.

Table 6.7 Important places of pilgrimage and their significance.

Place	Associations or significance
Ayodhya (UP)	Birthplace of 1st, 2nd, 4th, 5th and 14th <i>jinas</i>
Sravasti (UP)	Birthplace of 3rd <i>jina</i>
Kausambi (UP)	Birthplace of 6th <i>jina</i>
Varanasi (UP)	Birthplace of 7th and 23rd <i>jinas</i> ; nearby are birthplaces of 8th and 11th <i>jinas</i> (Candrapuri and Simhapuri)
Kampilya (UP)	Birthplace of 13th <i>jina</i>
Kakandi (Bihar)	Birthplace of 9th <i>jina</i>
Ratnapuri (UP)	Birthplace of 15th <i>jina</i>
Hastinapur (UP)	Birthplace of 16th <i>jina</i>
Sauripur (UP)	Birthplace of 22nd <i>jina</i>
Mathura (UP)	Place of liberation of last <i>kevali</i> , Jambuswami
Bhadilapur (Orissa)	Birthplace of 10th <i>jina</i> ; nearby Udaygiri cave temples
Sonagiri (MP)	Site of eighty Jain temples; associated with many who became liberated there
Campapur (Bihar)	Birthplace of 12th <i>jina</i>
Kundalpur (Bihar)	Birthplace of Mahavira, 24th <i>jina</i>
Sammeta Sikhara (Bihar)	Place of liberation of 20 <i>jinas</i> , including Parsvanatha
Pavapuri (Bihar)	Place of liberation of Mahavira
Gunava (Bihar)	Place of liberation of Gautam
Rajagraha (Bihar)	Birthplace of 20th <i>jina</i> ; place of first sermon of Mahavira; cave temples over 2,000 years old
Kandagiri-Udayagiri (Orissa)	Cave temples; place of liberation of many saints
Satrunjay (Gujarat)	Temple city of over 3,000 shrines; place of liberation of 1st <i>jina</i> and many saints
Girnar (Gujarat)	Place of liberation of 22nd <i>jina</i> and many saints
Taranga (Gujarat)	Beautiful temple built by King Kumarpala
Sankhesvara (Gujarat)	Large complex of Jain temples
Ranakpur (Rajasthan)	Beautiful temple of over 40,000 square feet
Delvara (Rajasthan)	Most beautiful carved white marble temple of all
Jesalmir (Rajasthan)	Complex of carved temples in yellow sandstone
Sravanbelgola (Karnataka)	Monolithic statue of Bahubali, 19 metres high
Mudabidre (Karnataka)	Beautiful complex of carved temples

Chapter 6.8

JAIN INSTITUTIONS

The basic institution of the Jain community is the four orders of the *sangha*, which historical evidence suggests has been in existence since the time of Parsvanatha, about 2,800 years ago (Kalpasutra 1984: 155-56). Each order is interdependent upon the other three, ascetics providing for the spiritual needs of the laity; the laity providing for the material needs of ascetics. Jainism is primarily an ascetic religion. The goal of householders, when they are ready, should be the initiation into the ascetic order, therefore, the laities occupy a secondary place in the *sangha*.

The ascetics have a community of their own. It is possible for a monk of high spirituality to remain aloof to progress further on the spiritual path, but such *Jinakalpi* (jina like conduct) monks are rare and nowadays, we find *jitakalpi* (conduct towards the self-conquest) monks and nuns, who are members of a *gachha* (group) in the *sangha*. A group of ascetics is headed by an *aacaarya*, who is appointed by senior ascetics in consultation with the elder laities. He is responsible for the administration and motivation to the spiritual progress of ascetics in his group. He also acts as guide for the laity for all religious matters including temple consecration, rituals, festivals and interpretation of scriptures. A senior nun heads a group of female ascetics for administration and spiritual motivation of the members of her group under the guidance of the *aacaarya* of her *gachha*. She also guides the laypersons for the rituals and motivates them on spiritual path.

Jain institutions are broadly divided into four categories: religious, charitable, educational and socio-religious.

Religious institutions

After the liberation of the last *tirthankara* Mahavira, worship became focused upon the images of *tirthankaras*, and eventually it was crystallised into the formal arrangements of the temples and organisations were set up for their administration. All the Jain groups in India maintain both national and local institutions for the care and maintenance of temples; these take a variety of forms, for example, the Jain *sangha* or temple trust, but local institutions are not necessarily formally linked to national bodies. They manage the *ayambil saalaa*, a dining hall providing prescribed meals for *ayambil* and the *bhojan saalaa*, providing meals for pilgrims.

Svetambar national bodies, which are responsible for temple maintenance, are the 'temple funds/trusts' (*pedhi*) and donations raised in temples and through rituals are forwarded to these bodies for distribution where necessary. Digambaras have similar bodies, 'committees for the preservation of temples' (*tirtha raksa samiti*). The Sthanakvasis call their institutions, the *Sthanakvasi Sangha*; which of course, aim is to maintain their 'halls' (*upashrayas*), not temples. Lastly, the Terapanthis manage bodies called 'great meetings' (*mahaa sabhaa*).

Both Svetambar and Digambar national institutions are involved in the management of places of pilgrimage and the major temples, and assist the trusts of smaller local temples when a new temple building or the renovation of older temple buildings is required.

Bhattarakas and Yatis: The Svetambar institution of *yatis*, which was very pervasive in the middle ages, has practically disappeared as the twentieth century has progressed, but the Digambar *bhattarakas* still function. Both *yatis* and *bhattarakas* act as preceptors and help communities by performing rituals, disseminating Jain values and by taking a priestly role in socio-religious affairs.

Samanas and Samanis: In the late twentieth century, *Aacaarya* Tulsi of the Terapanthis established the institution of *samanas* and *samanis* to propagate Jain teachings. They take minor vows, are allowed to travel by transport, to use modern toilet facilities and to cook for themselves if necessary. In other respects, they observe a way of life similar to 'initiated' ascetics.

Charitable institutions

Their charitable work has earned the Jains goodwill among all communities for many centuries; their work extends into many fields: the provision of food, medicine, shelter, education, meeting social and religious needs of the community and providing welfare for animals. Jains are motivated by their obligatory duty of compassion to all living beings, regardless of caste, creed, colour, species or other distinctions. The institutions maintain separate funds for each activity. The dedication of Jain volunteers in offering aid is greatly appreciated by their local communities.

Rest houses: Jains maintain a large number of rest houses (*dharmasaalaas*) in all large towns and all places of pilgrimage, which usually provide free board and lodging for pilgrims and visiting Jains. Most provide beds and utensils at a nominal charge, others provide only rooms, maintained by donations from pilgrims and philanthropists, but certain places of pilgrimage, such as Satrunjay, have accommodation for thousands. A survey of Gujarat in 1980 listed 266 rest houses in the state, but more have been constructed in recent years, with modern facilities (Sanghave 1980:p.266).

Animal sanctuaries: The unique Jain institution of the *paanjaraa polas* serves the needs of animals, birds and insects, where people can bring old, injured or sick creatures, confident that they will be cared for. Occasionally, animals are bought by Jains to save them from slaughter for their meat and skins and are housed in these sanctuaries. Medicines and veterinary care are available free to needy animals in *paanjaraa polas*, and also, for a nominal charge, at Jain-run independent veterinary hospitals and dispensaries. Some sanctuaries maintain insect houses where sick insects are collected and cared for. In Gujarat, it was estimated that in 1995 there were eighty such animal sanctuaries (1995: personal communication).

Vegetarian societies and Jiva Daya: Jains associate themselves with all kinds of animal welfare (*jiva dayaa*), taking an active part in vegetarian societies and donating generously to such causes. During natural calamities, such as famines, Indian State governments and the victims look to Jains for help and the management of animal welfare, for example in 1987-89 CE, a famine struck Gujarat and Jains were involved in saving more than one million cattle from starvation. (1995: personal communication)

Hospitals and Dispensaries: Jains have donated to and run many hospitals and dispensaries throughout India, and where Jains are unable to establish their own hospitals, they help other bodies to create the needed institutions, but some clinics and dispensaries are managed by the Jain community itself.

Other Humanitarian Work: Jains sympathise and help with practically all humanitarian causes, care for the old, the poor, orphans, prisoners' families and disaster relief, such as famines, the aftermath of riots, accidents and epidemics. Jains are usually in the forefront of helping the distressed and needy and in rendering practical assistance to the victims. A central organisation to co-ordinate activities, the Bhagvan Mahavir Kalyan Kendra, was established in 1968 in Bombay, operating in Maharashtra, Gujarat, Rajasthan, Bihar, Karnataka and other parts of India.

Educational Institutions

Jain Educational Institutions may be placed in one of the four categories: libraries, educational institutions, including schools; research and teaching institutions; and Jain universities, courses in Jain studies and academic posts in other universities.

Libraries: Jains have established libraries (*sastra bhandaras*) to preserve Jain scriptures and other important manuscripts, managed by temple trusts or trustees appointed for this task. Vast numbers of books and texts have been preserved over many centuries, providing an important resource for scholars. Major *sastra bhandaras* are found in Jesalmir, Patan, Mudabidre and Karanja. Over the past decades, organisations such as the L.D. Institute of Indology in Ahmedabad, the Kailas Sagar Suri Jnan Mandir in Koba and the B.L. Institute, Delhi, have bought tens of thousands of important Jain texts from various sites, some very ancient, in order to guarantee their preservation. Catalogues of these collections are continually being published, updated or are in preparation; however, little is available to the international community in English or other Western languages, an issue which needs to be addressed.

Jain Publishing Houses: Until the early years of the twentieth century, Jains were not in favour of producing printed copies of their scriptures, but gradually attitudes changed and institutions were established to disseminate Jain literature. Examples of publishing houses are: the Central Jain Publishing House in Bihar, the M.D. Jain Granthamala in Bombay, the Jain Atmanand Sabha and the Jain Dharma Prasarak Sabha in Bhavanagar, the Agamodaya Samiti in Surat, the Jain Siddhanta Prakasini Sanstha in Calcutta, and the Visva Kalyan Prakasana Trust in Mehsana.

Educational and Academic Institutions: Jains are keen to promote Jain education in all sections of Jain society. They operate *pathasaalas* for the education of young children, residential schools (*gurukulas*), ancient educational institutions for older children. These institutions still exist, but are in need of modernisation to meet present day requirements.

With the increased complexity of life and employment, the scope of education has widened and different forms of educational institutions now operate. Jains have established schools offering both religious and secular curricula, such as Tapovan in Navsari and Ahmedabad. There are many Jain educational institutions throughout India and some have recently been established abroad, and student residential institutions have been set up to offer support to Jain students including accommodation, board, fees and grants. One such example is the Mahavir Jain Vidhyalaya in Bombay, which has eight branches and supports thousands of Jain students, and another is the Parsvanath Vidhyashram in Varanasi, which provides facilities for education and research on scriptures.

Jain University: The Jain Vishwa Bharati, Ladnun is a major Jain institution that provides Jainological studies and research in India and has been granted the status of a university by the Government of India.

Jain Academy: This Academy has initiated a modular undergraduate course on Jain Studies at the De Montfort University, Leicester. It is the first undergraduate course to be started outside India. A formal link has been established with Bombay University with the opening of the Jain Academy Educational and Research Centre in 1996. The Jain Academy Educational and Research Centres have also been established in Rajkot, Baroda and Surat Universities in 1996-97, by the Jain Academy Bombay Trust. Jain Academy Foundation of North America is conducting various research and publication programmes.

Jain Teaching and Professorial Chairs: Many Universities in different parts of India have initiated Prakrit and Jainology departments, where facilities for postgraduate study and research are available. Presently there are about 24 such departments, some with chairs in Jainology in India, including Madras, Mysore, the Sanskrit University at Varanasi, Gujarat Vidhyapith and Gujarat University, Ahmedabad, but because of inadequate employment opportunities after completion of their studies or research projects, recruitment of students has been difficult.

Socio-Religious Organisations

These organisations are aimed at promoting the overall interests and growth of Jain society, and act as advisors on the social and cultural concerns of the community. Some co-ordinate with other faiths and organisations, and represent the interests of the Jain community to political and statutory bodies; others are more social institutions, which bring together members of different sects, and are also concerned with the social and family problems of an individual member.

The Mahaajana and Jaina Local Board Institutions: India has more than 500,000 villages and even today about 76% of its population resides in rural areas, thus, the social structure of the country remains largely village based. From the earliest times there have been village-level Jain institutions in all parts of the country functioning under various names. Their function was to manage the religious, social, cultural and educational activities of the community, to represent the community at varying levels, and to arbitrate in the socio-religious disputes of the community. In Western India, these institutions are known as the *mahaajana* (reputable people), elsewhere as the *Jain pancayata* (local board), managing temples and animal welfare institutions, meeting the needs of ascetics, and providing hospitality for guests of the community. In addition, they serve their locality through philanthropic, environmental and mercantile activities, and also act as advisors, bankers, preceptors and leaders of the village. They carefully regulate the Jain community so that their decisions are respected by all.

The Jain Social Groups Federation: This is a rapidly expanding movement aimed at creating friendship among its members through mainly social activities, but it also organises religious discourses and fund-raising for national calamities. It has its own co-ordinating central organisation and, at the time of writing, the Jain Social Groups Federation had 160 branches, including 14 overseas.

The Jain Journalists Association: More than 100 Jain periodicals, including one daily newspaper are published in India with publications ranging from weeklies to quarterlies, serving the community with news of the Jain world.

Jain Organisations Abroad: About 100,000 Jains live outside India; the majority in the United Kingdom, the United States and East Africa. According to a report published there were 131 Jain organisations outside India: 74 in America, 31 in Europe, 10 in Africa, 5 in Asia and 1 in Australia. (1988: Jain Digest of North America).

Women's organisations: Mahavira instituted the orders for laywomen and for female ascetics (*saadhvis*), as part of the fourfold *sangha*. Women play an active role in preserving Jain traditions and Jain values, and the majority of Jain organisations have women's 'sections', which engage in a wide range of religious, cultural and social activities.

Youth organisations: The Jain community has motivated youth organisations at the local, regional and national levels for wide range of activities, including religious, cultural and social: An example of their organisation was the Young Jains International Convention, held in London in July 1994, and attended by over 300 delegates.

Community Welfare Organisations: These help economically disadvantaged Jains by providing work at home, free medical and educational facilities, subsidised accommodation in some cities, and help on important social occasions such as weddings. In India, Jains have established co-operative movements, including a co-operative bank in Bombay.

Inter-faith organisations: Jains are active in interfaith work in accordance with their principle of relative pluralism (*anekaantavaada*), they seek to understand the teachings of other faiths and live peacefully with other communities. In addition to general interfaith co-operation, Jains have established a Jain-Christian Association and a Jain-Jewish association in the United Kingdom.

Plate 6.8 Archbishop of York Dr Habgood, High Commissioner of India Dr L. M. Singhvi, the Bishop of Leicester and the author at the seminar organised by Jain- Christian Association at Jain Centre, Leicester in 1992.

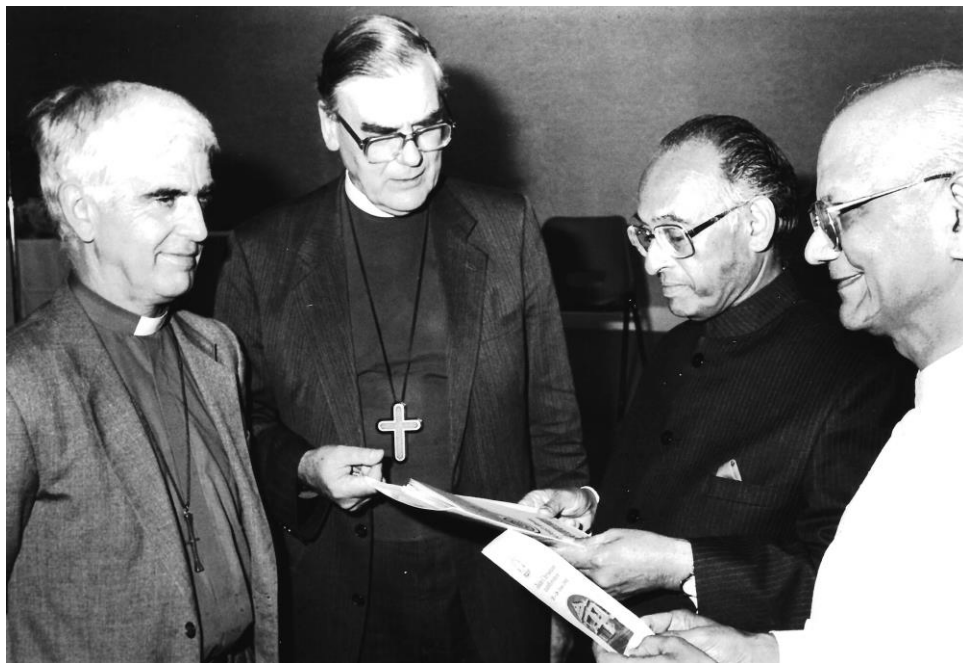


Plate 6.9 Jain Jewish dignitaries at the launch of Jain-Jewish Association at the Stenberg Centre for Judaism, London in 1995



The *maryaada mahotsava* is an ‘annual general meeting’ of ascetics and lay disciples of the Terapanthis, which discusses and resolves problems of the sect; it takes place during the bright half of the Indian month of *Magha*. In this meeting ascetics undertake penance, activities of the sect are audited, and future strategies are planned. Such meetings are of great importance to the community and are worthy of emulation by other Jain groups.

Jains have established many useful and admirable organisations, most of which are run on a voluntary basis. In the complex world of today, it is very difficult to manage an organisation without any infrastructure, thus, to succeed in modern age as a community, Jains will have to draw upon all their resources and professionalism and establish a central organisation with proper infrastructure which can serve as a co-ordinating institution for the needs of the modern age.

Chapter 6.9
THE WORLD'S SPIRITUAL QUEST

In human history, there have always been those who regard the spiritual quest as the true goal of life. In a diverse world, thinkers and philosophers have attempted to resolve the many profound questions posed by human existence. In spite of markedly different backgrounds, they have shown a remarkable consistency of experience and expression. From the dawn of civilisation, spirituality and religion have played a role in both the private lives and the affairs of society, and worship, study, sermons, rituals, renunciation, meditation and prayer have been performed from the distant past up to today.

During the nineteenth century, the progress of science and the rise of industrial societies in the West led many thinkers to believe that spirituality and religion had little or no place in modern society. Modern secular states and systems of government became dissociated from religion, treating it as a private, not a public matter. Towards the end of the twentieth century, however, it could be said that, in many parts of the world, religion and spirituality are alive and well. In addition to the traditional religions of the East and West, many new cults and spiritual movements have established themselves this century; a concern for ecology and personal growth draw on spiritual practices and traditions from a variety of sources. Most people belong to one or the other religious tradition, but there are many, who uphold strong ethical and moral values, and do not believe in the established religions, and this includes the humanists.

Modern western consumer society attaches great importance to material possessions and shows little interest in spirituality, a view that is circulating around the world by means of a term used by sociologists, the process of 'globalisation'. It is the circulation of this singular form of economy, culture and society that questions the future of traditional religion in a transformed world.

Modern communications and migrations have brought peoples of different faiths into contact with one another for the first time, and over the last few decades many have striven for interfaith and intercommunal understanding. Thus, it is also essential for the people to understand the basic beliefs of the major faiths and, against the backdrop of this exposition of Jainism, it will be worthwhile to examine salient features of the other prominent faiths and compare them with Jainism. Over the centuries, the development of the neighbouring faiths have influenced each other, hence for the sake of convenience, we have considered the faiths, which originated in the Indian sub-continent and the traditional faiths of China and Japan as 'Eastern faiths', and the faiths that originated in Middle East as 'Western faiths'.

Eastern Faiths

From earliest times, spiritual values were given great importance in India and other countries of the East, and religions have played an indispensable role both in the spiritual life of the people and the social realm. Ascetics and scholars were respected and supported by a society which fulfilled their material needs, and discussions on philosophy and spiritual values were the norm, supported by the rulers and the elites of society. As a result, in the sixth century BCE, when Mahavira and Buddha emerged, hundred of schools of thought were extant, of which the most prominent were the Vedic and the

Sramanic. Hinduism developed from Vedism, and Jainism and Buddhism from the Sramanic tradition. We will discuss the main Indian religious traditions, which have affected one another in their development, and note the major traditions of China and Japan and the affect of Buddhism on them.

Hinduism

Hinduism is the name given in the nineteenth century to the coalition of religions that existed (originated) in India (Bowker 1997: p.18). Muslim invaders named the people of the Indus Valley 'Hindus'; the name derived from the Persian word Hindu, and the Sanskrit Sindhu, which means 'river': But Hinduism's origins lie in the Vedic religion. The beliefs and practices of Hinduism can be traced, in part, to its vast sacred literature: the *Vedas*, the *Upanishads*, the *Puraanas*, the *Dharma Sutras*, the *Dharma Sastras*, the *Ramayana* and the *Mahabharata*, which includes the *Bhagvad Gita*.

Hinduism is a complex religion with a great variety of beliefs and practices, a social system and way of life. It is a polytheistic religion, though such is its tolerance, that it encompasses beliefs, which are monotheistic and atheistic, although it believes in the supreme authority of a creator God and the supremacy of the spiritual realm over worldly affairs. Hindus believe in the immortality of souls, their transmigration through many lives, driven by *karma* and the possibility of liberation (*moksa*); it is actions performed with a sense of attachment that generate *karma* and the resultant cycle of death and rebirth.

Karma has to be annihilated to achieve *moksa*, the goal of human life, where the soul becomes free from worldly sufferings, is purified, and achieves a state of bliss and oneness with God. It can be achieved by one of three paths: the path of knowledge (*jnaan maarga*), the path of detachment from actions (*karma maarga*) and the path of devotion to God (*bhakti maarga*).

Hindus worship a host of gods and goddesses, such as Vishnu (and his incarnations such as Rama and Krishna) and his consort Laxmi, Siva and his cosorts Parvati, Durga and Kali, and his sons Ganesha and Kartikeya (*Agni's* son also), *Agni* (fire god), *Surya* (sky god), *Vaayu* (wind god) and his son Hanuman, and Sarasvati (goddess of learning), which derive from Vedic polytheism, while the *Upanishads* advocate monism.

God possesses three aspects: creator, preserver and destroyer, the creator is Brahma, the preserver is Vishnu and the destroyer is Siva (Mahesh); these three constitute the trinity of Hinduism, which are encompassed in one supreme Lord Vishnu who is loving, compassionate, benevolent and virtuous. It is believed (mainly by *Vaisnavites*) that whenever unrighteousness reigns in the world, Vishnu incarnates himself in human form to banish the evil; to date he has been incarnated in nine forms: a fish, a tortoise, a bear, a man-lion (*nrisinha*), a dwarf (*vaamana*) and four times in human form as Parasurama, Rama, Krishna and the Buddha. A tenth incarnation Kalki is expected in the near future (Bowker 1997: p.26). Siva is believed to be everything (especially by *Saivites*), a creator, destroyer and is preserver and is venerated as great yogi and diligent householder; or Bhairava the destroyer and the giver of rest; and serene and peaceful, reconciling them. Siva is often worshipped through his symbol the *linga*, male energy surrounded by the *yoni*, the female source of life. Saivism has three principles: *pati*, or God; *pasu* or individual soul and *pasa*, or bondage for earthly

existence. The aim of Saivism is to rid the soul of bondage and achieve *sivatva*, 'the nature of Siva' through ascetic practices and penances, and through yoga and renunciation.

Hinduism has many theories about the creation of the world, but generally it is believed that God either created the world from external elements or of material from his own being. An important belief is that the world exists only as a 'play' (*lila*) as directed by God, who created the world in accordance only with the requirements of the law of *karma* (Tiwari K. 1983; p.20).

The human being has been given the highest status in Hinduism, but due to ignorance (*avidya* or *ajnaana*), the human soul cannot liberate itself, however, by acquiring knowledge it can dispel ignorance and liberate itself. It is bound by its own *karma* and can achieve *moksa* only by its own efforts, one makes one's own destiny, happiness or sufferings— as one sows, so one reaps. The soul enjoys or suffers the fruits of the attached *karma* in this or subsequent lives; rebirth is, therefore, a result of one's own actions in previous lives. The three paths to *moksa* are interdependent: the path of knowledge is the path of inner realisation; the path of action is the path of selfless, detached actions (*niskaama karma*) and the path of devotion is the life of sincere worship and prayers to God. For inner realisation, Hinduism prescribes the various disciplines of *yoga*, austerities (*saadhanaa*) and meditation, thus many Hindu yogis or *saadhus* renounce the world to reside in the forests and mountains, and practise the path of meditation for inner purity. But Hindus also give great importance to external purity, bathing at home and in sacred rivers, to the purity of their food and the environment, and some consider this external purity an important aspect of their religion.

The *Bhagvad Gita* advocates the moral path of selfless detached action, setting out the duties of the various castes. The *Rigveda* and *Upanishads* contain the core of Hindu morality, the *Dharma Sastras* describe the ethical virtues and the duties of each caste and each stage of life:

The general duties prescribed for all Hindus are the practices of *ahimsaa*, *satya*, *asteya*, *brahmacharya* and *aparigraha*, identical, to a degree to Jain *panca mahaavratas*.

The path of devotion to God includes prayers, worship and complete surrender, in daily practice, a Hindu combines all the three paths, performing prayers and worship and practising the virtues of charity, liberality, kindness, honesty and truth, and this may include yoga and meditation. *Pujaa* is performed in the home, in temples or at places of pilgrimage, where certain celestial beings, the Sun, Indra, Varuna, may also be worshipped. Offerings of sacred substances and food are given during *pujaa* and afterwards, the food is distributed among the family members. Most temples have a *brahmin* priest, who makes offerings on behalf of devotees and performs the rituals. Some rituals can be extremely elaborate such as the *yagnas*, in which sacred offerings, such as sandalwood, to the sacred fire are made to purify the self and the family members. In order that Hindus might gain the grace of the gods or goddesses, animals were slaughtered before the deity and their flesh was distributed as *prasaada* among the worshippers or the priests. These practices were very prevalent in the times of Mahavira and Buddha, but they are rarity today. Hindus have a number of sacred duties and social rituals such as those for marriage and death, and for some castes, wearing the sacred thread (*janoi*). Generally, Hindu society is patriarchal, however women are respected and their views are noted, particularly from older women. And since the beginning of this

century, women have been given a greater role in the management of the households, businesses, society and the state.

Hinduism has two major sects, Saivism and Vaishnavism, and a third strand, Saktism, recognised as an offshoot of Saivism. However, over the centuries, a large number of additional sects have emerged such as Brahmo Samaj, Arya Samaj, Rama Krishna Mission, Swaminarayan, Brahma Kumaris, Harekrishna (Iskcon), Sathya Sai Baba and Jalaram Bapa movement. Most of the Hindus are normally very tolerant to other faiths.

The worship, both viewing the image (*darsan*) and *pujaa*, is of paramount importance in the home as well as in the temple. The temple has a *brahmin* priest, who acts as an intermediary between the devotee and the god and makes offerings on behalf of the devotee. Pilgrimages to various sacred places are also an important part of Hindu life. Most of the Hindu places of pilgrimage are near rivers when compared to Jain pilgrimage sites, most of which are on hills. Hindus have many festivals; most common among them are: *Lohri*, celebrated in Punjab at the end of January to mark the end of winter; *Pongal-Sankati*, celebrated in south India as feast for the rice harvest in February; *Holi* and *Sivaratri*, both celebrated as national festivals in March; *Sri Vaisnavas* celebrated in Madras in April to honour Visnu and his consort Sri, when the Temple images of Visnu are carried to the sea shore; *Rathayatra* celebrated in May to mark the birthday of the Lord Jagannath, with a large chariot procession in Puri; *Janmastami*, a national celebration in August, as the birthday of Krishna; *Ganesh Caturthi*, as the birthday celebration for Ganesha and *Dassera* to celebrate the triumph over evil in September; and *Divali*, a national celebration in honour of Rama and his consort in October.

Jainism and Hinduism

The sacred books of the Hindus are the *Vedas*, the *Upanishads*, the *Smritis* and the *Puraanas*. Both believe in *karma* theory: Jainism describes *karma* as fine particles of matter, Hinduism as the mere impressions of actions, but the aim of both traditions is *moksa*, Hinduism has varying paths for liberation, while Jainism has a singular path of Right Faith, Right Knowledge and Right Conduct. Jainism has influenced Hinduism in observing the doctrine of *ahimsaa*, and the influence of Hinduism can be seen in some Jain rituals.

Jainism believes the individual soul keeps its shape and, as it has no form, it seems to be merged with other liberated souls; Hinduism believes that the soul merges with God when one attains *moksa*. Jainism believes the universe to have always existed and that no God created it; Hinduism believes the world has been created by the Supreme God from his own body and external material.

Jainism does not have the *varna* (caste) system of the Hindus. It believes in the equality of souls and that every person, irrespective of caste, creed or colour, can obtain liberation, provided s/he follows the path of self-conquest. Hinduism considers *Brahmins* to have an innate superior; the *Brahmin* priest acts as intermediary in Hindu worship in the temples between god and the devotee; Jainism believes in equality, the worship is individual and there is no intermediary in temple worship. There is more emphasis on external cleanliness in Hinduism, while Jainism places more emphasis on internal purity.

Jainism has a well-organised fourfold order of male and female ascetics, laymen and laywomen, and there are substantial spiritual contacts between laity and the ascetics, but Hinduism lacks such an order.

Social rituals are sacred to Hinduism, while Jains do not attach great importance to such rituals, but both religions have influenced one another in devotional practices and in moral values.

Worship also differs, Jains worship the *jinas* as exemplary and do not ask them for any favours, whereas Hindus pray for the realisation of the objects of desire; Hindu offerings in temple rituals are distributed as *prasaada*, while Jains disdain such offerings. Objects of worship differ, and festivals have dissimilar objectives and Jains do not believe in Hindu rituals such as sun worship, bathing during eclipses, or ceremonial bathing in rivers. Jain rituals follow the example and teachings of the *jinas*.

Buddhism

Buddhism means ‘path of the Enlightened One’, was founded by Gautam Buddha (566 to 486 BCE), born as a prince to the parents, who were believed to have followed the Sramana tradition of Parsvanath (1997: personal communication with Dr L. M. Singhvi). At the age of 29, in order to find a path to alleviate of human suffering, Gautam left his wife Yashodhara, his son Rahul, his family and his possessions, cut off his hair, and renounced the worldly life. He went to live in the forest, learned meditation from two sages, but could not progress far enough spiritually; He went to another sage and fasted so severely that he could feel his backbone through his stomach, but this did not bring enlightenment. As neither the meditation, nor the austerities produced the enlightenment, he concluded that the ideal was a middle way between the extremes of self-denial and self-indulgence. Six years after renunciation he went to Bodha Gaya and resolved to meditate until he reached his goal. Right thinking and meditation gave him a new vision: he attained enlightenment and, thus, became the Buddha. He then travelled to Sarnath, near Varanasi, and gave his first sermon on the four noble truths and eightfold path to seekers of the truth, and gained his first five disciples. Gautam Buddha taught until the age of 80, and when he died, he achieved final *Nirvana* at Kushinagara.

The four noble truths and the eightfold path are the basis of Buddhist teachings, which are inscribed in their canon, the *Tripitikas*. The four noble truths are:

1. Ignorance is the root cause of suffering, which is in fact self-created.
2. Ignorance generates evil: desires, greed and hatred.
3. There can be a cessation or end to suffering.
4. There is an eightfold path to remove suffering and obtain happiness.

The eightfold path is ethical conduct: Right Views (or Knowledge), Right Thoughts, Right Speech, Right Conduct, Right Means of livelihood, Right Effort, Right Mental Control and Right meditation. Meditation plays a central role in Buddhism; it has two forms: *samatha* (tranquillity) and *vipasyana* (insight). Other Buddhist practices include *mantras* and the *mandalas* (sacred diagrams) and veneration for the Buddha and the *Bodhisatvas*, the enlightened persons who are active in helping unenlightened and suffering individuals for enlightenment.

Buddhism believes that nothing is permanent, everything is transitory; the world is a chain of interdependent momentary events; everything derives from an antecedent condition that ceases after producing its consequence. The soul is impermanent, it is a

stream of consciousness, and attachment to the world produces suffering. Buddhism believes in *karma*, and that everyone has to suffer or enjoy the consequences of their actions, except detached ones, either in this life or in lives hereafter. Exhaustion of the fruits of *karma* is essential for *nirvana*, a state of perfection and bliss, and it can be achieved even in this life by the observance of the eightfold path.

Buddhism follows the middle way: in ethics, in metaphysics, in daily life and in every action, and avoids the extreme path of austerities. Buddhism teaches that it is just not sufficient to attain one's own enlightenment, *nirvana*, but after achieving one's own *nirvana*, one must work for the salvation of others. The three jewels of Buddhism are the Buddha, the *Dharma* and the *Sangha*. Buddhism does not believe in God, the Supreme Being, but believes in a state of godliness, *nirvana*, which anyone can achieve; however, later Buddhists seem to interpret Buddha himself as God.

Buddhism argues that human beings are an aggregate of matter, feelings, perception, disposition and consciousness. What others call the soul, is nothing but a series of continuous unbroken conscious instants. All tendencies and dispositions of antecedent instants being transferred to succeeding ones, the final conscious instant of the human life transmigrates with all its tendencies and dispositions to its next incarnation and forms its first instant consciousness. The cessation of thought-instants or dispositions is *nirvana*, which is an eternal transcendental, spiritual state of perfect peace, equanimity and bliss and it can only be attained by the personal efforts to remove ignorance. Attachment to the world induces humans to perform actions for selfish ends, producing dispositions (*samskaras*) and binding them to suffering and rebirth.

The Buddhist *sangha* includes monks and nuns, who undergo an elaborate ceremony to enter the monastic order, involving acceptance of the three jewels and the ten precepts of commitment to the *sangha*. They are to refrain from: harming any living being; stealing; evil behaviour; wrong speech; intoxication, drugs or drink; eating after the mid-day meal; dancing, music, singing and indulging in unseemly shows; garlands, perfumes and personal adornments; using a broad and luxurious bed; and accepting gold and silver.

Buddhism has two main traditions – the *Hinayana* (*Theravada*) and the *Mahayana*. *Theravada* has remained loyal to the original teachings of the Buddha, while *Mahayana* has been modified to a very great extent to accommodate many elements that could appeal to and attract followers. The *Theravadis* are smaller in number, are sometimes called southern Buddhists because they have survived in the countries like Sri Lanka, Burma and Southeast Asia. *Mahayana* Buddhists are called northern Buddhists because they have spread to northern countries like Tibet, China, Japan, Vietnam and Korea, and have developed separate schools of thought such as the *Tendai*, *Pure land*, *Shingon*, *Nichiren* and *Zen* Buddhism.

Tibet has its own distinctive form of Buddhism, combining the pre-Buddhist Bon religion and *Vajrayana* (vehicle of the thunderbolt or diamond) form of *Mahayana*, based on mystic teachings. It believes in a Tibetan *guru*, the *lama*, as the fourth 'jewel' of Buddhism after the Buddha, the *dharma* and the *sangha*.

Some Japanese Buddhist groups such as Soka Gokkai have a lay orientation and others such as Rissho Kosei-Kai promotes interfaith dialogues; and some such as the Nipponzan Myohoji Order is well known for its pacifism and it has built the Peace Pagoda in Milton Keynes (1980) and Battersea in London (1985). Buddhists following

these three groups and the Western Buddhist Order, started by the Venerable Sangharaksita, a monk for 18 years in India, have a following in the United Kingdom.

Although Buddhism emphasises the avoidance of intentional killing, Buddhists are not necessarily vegetarians. Some such as the Chinese Zen Buddhists are strict vegetarians and do not take onions and garlic, while others such as Tibetan monks do eat meat and in *Theravada* Buddhism monks and nuns are allowed to eat meat, provided animals are not killed especially for them.

Buddhists worship in domestic shrine as well in temples, which includes *pujaa* and meditation. Buddhists celebrate a variety of festivals, the major being *Vaisakha* or Buddha day (May), the *dharmacakra*, the anniversary of Buddha's first sermon (July/August), the *sangha* (November), and enlightenment (December). The southern monks observe the Rains Retreat (June/July – September/October) and on *Kathina* day, the final day or a day within one month of the end of the retreat, the laity present monks and nuns with cloth for their robes.

Jainism and Buddhism

Buddhism has some superficial resemblance to Jainism such as non-belief in the creator God, non-belief in the authority of the *Vedas* or in animal sacrifices; and belief in some aspects of *karma* theory, the potentiality of a soul to obtain godliness; and the five *vratas* of *ahimsaa*, truthfulness, non-stealing, celibacy and non-attachment. Both stress amity, compassion, equanimity and non-attachment to the material world. Jainism believes in the equality of all souls and reverence for life in its totality, and accords significance to the minutest living organisms. Animal welfare, vegetarianism and care of the environment are much at the heart of Jain beliefs. Relative pluralism has made Jains tolerant towards other faiths and has kept Jainism as an 'open' religion. Whereas Buddhism has missionaries and seeks converts, Jainism has not followed the path of active conversion. Both belong to the *sramana* tradition, Buddha founded Buddhism in the sixth century BCE, while Jainism has existed in India far much longer.

Buddhism believes in the impermanence of the world and that everything is transitory, which is totally counter to Jain beliefs, which states that the universe and everything in it are real and permanent; the modes of the Reality change, but the Reality or the substance are permanent. Buddhism believes the soul as a series of continuous unbroken instants of consciousness: it is an illusion. Jainism believes the soul as an eternal Reality, which has consciousness as one of its attributes; the soul keeps its individuality even after liberation. *Karma* is very fine particles of matter according to Jains, while it is merely a force according to Buddhism.

Jainism prescribes a programme of spiritual training far more rigorous than the middle path of Buddhism and the fourfold order of Jainism does not exist in Buddhism.

The Jain daily practices of ascetics, the temples, rituals and the duties of the laity differ from those of Buddhism. The life of Jain ascetics is much more austere than that of Buddhist monks. Jains have remained strict vegetarians, Buddhists are also vegetarians, but in some Buddhist traditions meat-eating has become permissible, though Buddhists would not undertake the slaughter of animals themselves, nor accept meat from an animal slaughtered especially for them. Both religions have given importance to asceticism, but Buddhism accepts temporary asceticism, whereas in Jainism it is permanent.

Sikhism

Sikhism was founded by Guru Nanak (1469-1539 CE) in the Punjab, as an attempt to reconcile Hinduism and Islam, and was promoted by a succession of nine gurus, the last of whom was Guru Gobind Singh (1666-1708 CE). Sikhism is a monotheistic religion believing in the oneness of God and of humanity and that divinity lies within oneself; its teachings as revealed to the Gurus are found in the holy Sikh scripture the 'Guru Granth Sahib' (*Adi Grandh*), a copy of which is kept in every Gurudwara (Sikh temple).

God is regarded as eternal, omnipotent, creator, sustainer and destroyer of the world. Sikhism believes in *karma* and transmigration, but salvation is possible through God's grace and with the aid of the Guru, hence, loyalty to the Guru is of overriding importance. Sikhism believes in humanity and its true nature, whereby human beings possess divine elements in the form of mind or soul (*mana* or *atman*), but the involvement of humans in evil passions and egoism, does not allow the divine element to reveal itself; thus, Sikhism emphasises a self-purification as means of purging evil passions and egoism. Bad actions bring misery and rebirth, while good leads to happiness and salvation. Sikhism firmly believes in *karma* professing 'As one sows, so one reaps'.

Sikhism believes in the performance of righteous actions, repeating God's name (*naama smaran*), and hymns and praises to God (*bhajan* and *kirtan*) as the means to liberation, emphasising inner purity of mind and heart. It is opposed to pilgrimage, idolatry and other extraneous practices, and emphasises that practices are only religious if they are performed with a pure heart, as the mere mechanical repeating of God's name and praises to him are of no benefit if they do not come from one's own heart. There is a particular importance given to self-conquest claiming that 'A person, who conquers the mind, has conquered all'.

Sikhism practises religious discipline in the form of repetition of God's name, devotional songs, a dedicated virtuous life, selfless service to the people, and the company of Guru *Mukha*, for the path of final release. It emphasises cultivation of the virtues of humility, love, contentment, truth, righteousness, mercy, compassion and purity, and preaches love to all without any distinction of caste or creed.

Though Sikhism in its essence is opposed to extrinsicality and rituals, over time rituals have been accepted, such as baptism, pilgrimage to Guru Gobind Singh's birthplace, and daily rituals. Guru Gobind Singh has laid down daily rituals such as: rising early, bathing in cold water, morning and evening prayers and meditation on God's name.

The Sikh place of worship is the Gurudwara meaning 'the doorway of the Guru', a centre for worship, religious education, social activities and welfare services. Readings from the 'Granth Sahib', hymns and praises to God, meditation on God's name and reverence of the 'Granth Sahib' and Guru are the specific features of Sikh worship. Some Sikhs may have a special room at home where the 'Granth Sahib' is displayed. It is customary to have a communal meal (*langar*) at the Gurudwara where no meat dishes, alcohol or smoking are permitted.

Sikhism has no priests or monks and any adult can perform religious ceremonies. On special occasions, continuous liturgical readings of the complete 'Granth Sahib' (*akhand paath*), a reading for a whole week (*saptah paath*), and the reading of extracts (*sahaj paath*) are relayed to the congregation. Sikh worship ends with the distribution of an edible gift (*karah prasaada*) and a communal meal (*langar*).

All Sikh men take the religious name Singh (lion) and all Sikh women Kaur (princess), in order to promote equality and nullify caste. Sikhism, however, does have a number of sects such as Namadhari, Akalis, Nirankaris, Nanak-panthis and Khalsa. Many Sikhs expect to be initiated at some stage in their life, and the Sikhs belonging to Khalsa observe 'the five Ks' *kesh* (uncut hair), *kangha* (to keep hair clean), *kara* (symbol of spiritual allegiance) and *kirpan* (ceremonial sword for self-defence and to protect the weak and oppressed).

Sikhs celebrate many festivals, the major among them are Vaisakhi (April), Diwali (Oct/Nov), Guru Nanak's birthday (November) the Martyrdom of Guru Tegh Bahadur (Nov/Dec), and Guru Gobind's birthday (Dec/Jan).

Jainism and Sikhism

The spiritual core of Sikhism, that rebirth and sufferings can be ended by conquering the mind or soul and controlling the five evils of lust, anger, covetousness, attachment and pride, are similar to Jain teachings of self-conquest and control over the passions, but that salvation is attained through God's grace is contrary to Jain belief.

Like Jainism, Sikhism believes in the equality of souls, reverence for Gurus, the scripture and its ethical teachings. However, unlike Sikhism, Jainism believes in the teachings of the omniscient *tirthankaras*, the organised ascetic orders, renunciation, austerities, a logically argued *karma* theory, a theory of knowledge, stages of spiritual progress leading to the attainment of godhood, and love and friendship to all living beings.

Sikhism believes in God as the creator of the Universe and that the individual merges with God after salvation. Jainism professes that the Universe is eternal, is not created by any supreme being, and that the soul retains its own identity even after salvation, and the teachings and wisdom of the omniscients are found in the vast literature preserved by the Jains.

Other religions of the East

China has three major spiritual traditions: Confucianism, Taoism and Buddhism. Confucius emphasised the traditional values of civilised behaviour, modesty, restraint and respect for ancestors and rituals. Taoism stresses the importance of being 'natural' and spontaneous, living at one with the Tao, the underlying principle of reality, and focussing on rituals, elixirs and gods. In addition to Buddhism, Christianity and Islam are also practised in China.

Japan's indigenous religion is Shinto, the 'way of the gods', with its deities, rites, shrines and priests and no concept of a human or divine creator, rather its central concern is with this world, and its visible form of expression is in the ritual visiting of shrines. It is largely concerned with the community. In addition to Shinto, many Japanese are also practising Buddhists.

Western Faiths

The major Western faiths originated in the Middle East. The ancient faith of the Zoroastrians, which was influential in the development of religions in the Middle East, developed in Iran. The religions of the Jews, the Christians and the Muslims are closely interrelated. Jesus of Nazareth was a Jew, and the sacred scriptures of the Jews were

adopted by the Christians to form the first part of their Bible. Six hundred years after Jesus, the Prophet Mohammed preached the Muslim religion in Arabia, but he was familiar with both the Jewish and Christian religions, and is regarded by Muslims as the final successor in a line of Prophets, which included Abraham and Jesus. These religions developed over the centuries in close contact with one another, even though they were often mutually intolerant of each other, frequently to the point of bloodshed or war. Contacts with the religions of India were rare until relatively recently, although there were followers of Zoroastrianism, Judaism, Christianity and Islam in India from earliest times.

Western religions differ from Jainism in their development, their concern being with humanity and, above all, in the fact that they believe in a single God who created the world and who takes an interest in it. They are apprehensive about the *karma* theory, but they do believe in a final judgement and the settlement of accounts for good or bad behaviour in the earthly life.

Zoroastrianism

Zoroastrianism is a religion founded in Iran by Zarathustra, a priest of the old religion of Persia, estimated to have lived sometime between 1,700 BCE and 600 BCE. He denounced the belief in polytheism (multiple gods or demonic spirits) and its many associated practices, and proclaimed the worship of Ahura Mazda (The Wise Lord) as the source of truth, righteousness, order and justice (*asha*), and good mind (*vohu manah*). He called the people to follow the threefold ethic of good thoughts (*humata*) and good words (*hukhta*) and good deeds (*hvarstha*). He influenced the Iranian King Vishtapa of the Kaynian dynasty with his teachings, although traditional supporters of polytheistic beliefs opposed him. For over a thousand years Zoroastrianism flourished in Iran.

The Parsis: In the tenth century CE, some Zoroastrians from Khorasan, a north eastern province of Iran, migrated out of fear of persecution following the Arab conquest, and became established at Sanjan in Gujarat, where they became known as the Parsis. Over the next thousand years, many more Zoroastrians migrated to India due to continual religious persecution. The Zoroastrians consider India as their adopted homeland, where the majority of Parsis live.

Zoroastrianism is an ethical, monotheistic religion believing in Ahura Mazda as the one supreme God, which persuaded its followers to cultivate a life of righteousness and goodness whereby they could strengthen the power of God's goodness to destroy the forces of evil. Zoroastrianism's three most important commandments are good thoughts, good words and good deeds. It believes in a life after death strictly in accordance with the law of retribution—heaven for people of righteous deeds and hell for those of evil deeds. However, damnation to hell is not eternal as Zoroastrianism promises an ultimate happy and good life to all. Its religious life consists of the cultivation of moral virtues. Zoroastrians regard fire as a symbol of divine purity.

Zoroastrian worship mainly consists of offering prayers to Ahura Mazda requesting him to guide the life of righteousness. The traditional Zoroastrian places of worship are fire temples in which the sacred flame burns eternally in a consecrated chamber. It is a symbol of divine purity, where sandalwood is offered to create the good attributes in life (fragrance of sandalwood symbolises good attributes). Priests tend these

fires. The people visit these temples with sandalwood as offerings to the sacred flames, and receive cold ashes to apply to their foreheads as sign of humility.

Fire is used in many Zoroastrian ceremonies and most Parsis keep an oil lamp burning in their homes. Fire is seen as the creation of Asha and considered a sacred force, a source of light, warmth and energy for life and symbol of truth and righteousness. It is believed that by utilising fire in worship, Zoroastrians develop the five senses to feel the presence of Ahura Mazda. They worship Ahura Mazda and venerate the guardian angels (*Amesha Spentas*) and the adorable beings worthy of worship (*Yazatas*), and not the fire. A high priest (*Dastur*) or an authorised priest (*Mobed*) officiates at Zoroastrian ceremonies. The priests wear masks over their faces so that their breath may not contaminate the sacred fire.

The only surviving major group following the Zoroastrian faith is the Indian Parsis. Except for two historical sects, the Shahanshahis, named after the last Shahanshahian King of Persia (Yazedegard), and the Kadmis, no other notable sects exist. Zoroastrians are urged to live an active, industrious, honest and charitable life and enjoy the good creation. They have an initiation ceremony for a newly born child (*navjote*) and wearing a sacred white shirt (*sudreh*) as symbol of purity, good thoughts, good words and good deeds; and sacred cord (*kushti*) woven from 72 threads as symbol of 72 chapters of *Yasna* (Act of worship). In India, the Parsis dispose of their dead bodies in the *Towers of Silence*, where vultures are allowed to consume the bodies; this special practice is to avoid polluting the earth and water, according to Zoroastrian belief. Zoroastrians have a variety of festivals, among them are No-Ruz (New Year's Day) observed as the Day of Yazedegard on 20th/21st March; *Khordad Sal* (6th day after No-Ruz); six seasonal festivals (*Gahanbars*) devoted to the *Amesha Spentas* and the creation of sky, water, earth, plants, animals and the people, and festivals in devotion to specific *Yazatas*.

Similarities between Jains and Parsis can be seen in their ethics of Right Thoughts, Right Words and Right Action; avoidance of animal sacrifices; and the use of sandalwood and its ash symbolically on the forehead (Jains use sandalwood paste). To avoid the pollution of fire, Parsis wear a mouthpiece in the fire temple; Jains use 'mouthkerchief' to avoid harm to micro-organisms in the air. Divine judgement of good or bad deeds after death indirectly supports the theory of *karma*, but there are also many differences.

Judaism

Judaism is the religion of the Jewish people, who are the descendants of the ancient Hebrews, revealed by God to his 'chosen people', through the prophet Moses on Mount Sinai, around 1300 BCE, but its origin can be traced back to Abraham and a chain of prophets following Moses to reform the faith over time. The sacred text of Judaism is the *Torah*.

Judaism is a monotheistic religion that believes in one and only one God. He requires Jews to serve and observe the *Torah* ('teaching') and commandments given to them. In their existence on the earth, Jews have an opportunity to lead a life of righteousness and serve God's purpose. Judaism believes in the immortality of the soul, and life after death in heaven or hell, in accordance with earthly deeds.

The Jewish scriptures are known as the *Tanakh*, which has three constituents: the teaching (*Torah*), the prophet (*Nevi'im*) and the writings (*Ketuvim*). The *Torah* consists of the five (*Humash*) books of Moses (*Genesis, Exodus, Leviticus, Numbers and Deuteronomy*) which contains God's revelation to Moses and includes commandments on ethics, spirituality, dietary regulations, the community and social life. The *Nevi'im* consists of the books of the prophets such as Isaiah, Jeremiah, and the related historical book of Joshua, Judges and Kings. The *Ketuvim* are the remaining Biblical books, which contain works such as the *Psalms*, the *Song of Songs*, and the books of *Ruth and Esther*.

The *Tanakh* is complemented by the *Talmud*, which contains the *Mishnah*, the summary of religious and civil law, and the *Gemara*, the commentary and discourses on the *Mishnah*. Other important scriptures are the *Midrash*, the rabbinic interpretation of the texts, and includes moral teachings, legends and parables from a variety of great rabbis; and the *Halacha* (Jewish law), the life of the Jewish community, the interpretation of Jewish law and its practice.

Judaism believes that God is personal and speaks to Jews and responds to their prayers, emphasising that God is spiritual and abounding in moral qualities, and his aim is to inspire Jews to the highest path of morality and goodness, as God loves his people and forgives their sins. Judaism teaches its followers to live an active social life of righteousness, love and kindness for the welfare of society and God's creations. Judaism does not prescribe asceticism. The basic ethical virtues consist of justice, mercy, righteousness, humility, and holiness. Judaism believes that only God is eternal, while the world is mortal.

Some traditional Jews believe that one day a Messiah will appear on earth to redeem the Jews, to make the world full of righteousness and goodness, and release Israel from all its sufferings.

The Shabbat (or Sabbath) is central to the rhythm of Jewish individual, family and communal life, observed as a day of worship, rest and peace, on Saturday, the seventh day, as this is believed to be the day on which God rested after creating the earth in six days. It begins half an hour before sunset on Friday evening and ends at nightfall on Saturday. During the Shabbat it is forbidden for Jews to engage in any activities which are considered as work. The Shabbat concludes with *Havdalah*, a ceremony, separating it from the working week.

Some of the Jewish festivals are: the *Purim* (thanksgiving) in February/March; the *Pesach* or *Passover* (the celebration of freedom, i.e. the exodus of the Israelites from Egypt) during the spring; the *Shavuot* (commemoration of the Ten Commandments from God) in May/June; *Rosh Hashanah* (the Jewish new year) in September/October; and *Yom Kippur* (the day of atonement) during the autumn.

Judaism has a series of dietary regulations: food is either permitted (*kosher*), forbidden (*treif*) or neutral (*parve*), but these restrictions apply to animal products only, and Jewish law prohibits the mixing of milk products with meat; for meat to be *kosher* the animal must have been humanely slaughtered in accordance with a particular ritual; fruit and vegetables are, by definition, *kosher*.

The principal place of communal Jewish worship is the synagogue, and in orthodox synagogues men and women are separated. Inside synagogues one will see symbols such as the seven-branched candlestick (*Menorah*); on a doorpost of a synagogue or a Jewish home, a small box containing a parchment scroll with passages

from the scriptures written on it (*Mezuzah*); a perpetually burning light (*Ner Tamid*), and an 'ark' (*Aron*), a cupboard containing hand-written scrolls of the Torah. Jews cover their heads during prayers and wear a prayer garment (*tallit*) for some prayers.

Jewish communities employ rabbis to teach and to preach, to take on pastoral duties and advise the community on Jewish law. Orthodox communities have only male rabbis, whereas progressive communities employ both men and women rabbis. Rabbis are well educated, require ordination and are paid a salary by the congregation. To administer Jewish law, a judge (*Dayan*) is appointed.

Judaism has four main divisions: orthodox, conservative, reform and liberal. The reform movement began in the early nineteenth century as an attempt to accommodate Judaism to the modern world. The orthodox constitutes only a small minority of the world's Jewish population today.

Jainism and Judaism: It is difficult to establish a basis for comparing these two faiths, which have very different understandings of the universe and very different histories. Both traditions teach reverence for life, though there is no concept in Judaism quite as all embracing as *ahimsaa* is in Jainism. In the modern world, the Jain and Jewish communities have similar social and economic profiles. Both exert economic influence out of all proportion to their numbers and both groups are significantly represented in the modern 'professions' such as medicine, law, accountancy, finance and business, for example in the international diamond trade.

Christianity

Christianity originated as a sect from within Judaism nearly 2,000 years ago, following interpretations from the teachings of Jesus of Nazareth. It is believed by some that Jesus was born in Bethlehem of a virgin mother, Mary, generated by the Holy Spirit, as the promised Messiah of Jewish tradition. Jesus was condemned to death by the Roman authorities, by crucifixion, a commonplace capital punishment for a criminal in those days, but the blasphemous claim was vindicated by his resurrection from the dead three days after his execution.

The boyhood life and early history of Jesus remains a mystery. The Gospel of St Mark describes his baptism in the River Jordan, his journey to Jerusalem accompanied by twelve disciples, his entry into the holy city and his cleansing of the Temple, his arrest, appearance before the High Priest, trial before Pilate, crucifixion, death, burial and resurrection. It also catalogues instances of Jesus's healing miracles. The belief in a Messiah dying and rising again was central to early Christian preaching.

St Paul, a Jew from Tarsus in Cilicia and one time persecutor of Christians, became the most prominent apostle of Christ, and made an outstanding contribution to the growth of Christianity. He preached that redemption was open to any person who subscribed to Christ by faith and baptism, whether Jew or Gentile. Salvation could be attained through Christ alone, not by any moral or legal precepts.

Christians at first suffered harassment at the hands of fellow Jews. St. Stephen was the first martyr, and the Roman Emperor Nero from 64CE persecuted the Christians. Sporadic persecution continued until the fourth century when the last and most systematic took place under Diocletian, who abdicated in 395 CE. A policy of toleration was adopted by Constantine the Great (274 or 288-337CE), who became a convert, and

during the reign of Emperor Theodosius I, Christianity was established as the imperial religion. Since then Christianity has attracted adherents in ever growing numbers.

Christianity is a monotheistic religion, believing in one and only one God who is the creator and sustainer of the world. It believes that God has created the world from nothing and may destroy it at any time, according to his will. He has many metaphysical and ethical attributes but essentially his nature is that of a loving father. God has created human beings in his own image, has given them free will. The first man, Adam, misused this freedom, committing sin (disobedience to God), and that is the cause of man's suffering. Nevertheless, God who is kind and loving wished for humanity's redemption. Hence he sent his son Jesus to earth to demonstrate people the right path. Christianity teaches that redemption or liberation can be obtained only by the grace of God. It believes in immortality of the soul, life everlasting, and heaven and hell. It also believes in heavenly angels both good and evil. Satan is a fallen angel, the devil, who disseminates evil by instigating people to sin. However, he is not beyond God's control.

The Bible is the Christian scripture, which consists of 'Old' and 'New' Testaments. The Old Testament is similar to the Jewish *Tanakh*, though differing in its internal order after the first five books. The New Testament is a collection of texts dating from the first and second centuries of the Common Era (CE) which describe the impact of Jesus upon the Jewish community, beliefs about him, as well as the formation of the early Christian community outside Palestine, and the ethical implications of Christian belief.

The four Gospels, named of four disciples of Jesus: Matthew, Mark, Luke and John, recount the religious biography and describe the significance of Jesus. The Book of Acts describes the spread of early Christianity. The Epistles describe the problems and issues of the early Christian church. The Book of Revelations of St. John the Divine records a series of revelations, including the prediction of the end of the world and the Second Coming.

The body of those who subscribe to the ideological beliefs of Jesus is known as the Church, and the summary of statements of orthodox beliefs is known as the Creed.

Genesis describes how God created man in his own image. Man is the final fruit of creation and God's special preference giving humans insight, intelligence, sensitivity, and all the admirable and virtuous qualities, and chose them for a special relationship with him, to be a partner in fulfilling his ultimate grand design: the kingdom of heaven on earth.

Human beings have perishable bodies, and an immortal soul, thus death of the body is not the death of the soul. Humans are finite and unable to attain divine immortality. By following the teachings of Jesus, Christians can end their suffering. One should love God with both heart and mind and love one's fellow beings. Love is the essence of Christian teachings, and it is by love and love alone that one can attain redemption.

As the soul is immortal, death is not the total and final end. There is an afterlife corresponding to one's good or bad deeds on earth. On the day of the final judgement, there will be a resurrection and all the souls will be reunited with their respective bodies. Those whose deeds were in accordance with the teachings of Jesus will ascend to heaven and those who were unrighteous and sinful will descend to hell. Hell is a place or state of eternal punishment, damnation and separation from God, while heaven is the 'Kingdom

of God', a realm above and beyond this world, a state of eternal happiness. The ultimate destiny of a human being is salvation and life eternal in communion with God in heaven.

It is a point of debate whether God's love extends to all his creatures or just to humanity. If the principle of love and 'Thou shall not kill' applies to all his worldly creation, and as God granted humans stewardship of the earth, is it right to harm, exploit or kill animals and other beings of the natural world for human consumption?

The aim of Christian ethics is redemption from a life of suffering and cultivation of the virtues of Jesus, an exemplary life of love, humility and suffering. It is believed that Christ suffered for human sinners, hence love, humility and suffering of the self and others are basic Christian virtues. The suffering of Christ on the cross is the symbol of physical suffering and purgation of the spirit.

Christianity teaches love and humility. The two teachings of 'love thy neighbour as thyself' and 'Turn to him your right cheek who strikes your left one', are the prime examples of these; even hatred is to be met not with hatred but with love and forgiveness.

Those who wish to share a more complete devotion to Jesus and follow the pattern of his life and work, take lifetime vows of poverty, chastity and obedience by joining an order of monks or nuns and undertaking 'solemn vows', unlike members of a congregation who take 'simple vows'. Religious brothers are those who have chosen not to be ordained as priests, while yet making vows to live in a religious community.

Monks, nuns and the religious initiates can be found in the contemporary Roman Catholic, Orthodox and Anglican churches. The religious way of life of such churches varies according to the interpretation and teachings of their founders: some are more concerned with prayer, meditation and retreat, while others are concerned with service and 'good works'. Some monks and nuns live in monasteries with minimum contact with the outside world, others are very active in the world.

Religious buildings are called cathedrals, churches, chapels (churches of certain denomination, or those found in hospitals, prisons, etc., and large private houses). Christians use images extensively in worship, but they are careful to avoid 'idolatry', the mistake of confusing the image with God, who is pure spirit.

Christians observe rituals for discipline, spiritual training and bringing the community together to reaffirm its identity.

Baptism marks initiation into the Christian life and consists of ceremonial bathing or the sprinkling of clean water on the forehead or immersion of the whole body. It signifies purification from sin; it also represents death: the newly baptised emerges from the water as if rising to a new life in a second birth.

Most churches have Sunday worship, and may be entitled the Eucharist, Communion or Mass; there may be a reading from the Bible, a sermon, prayers and the singing of hymns, varying in style in differing Christian groups (described later in this section). Prayers may be individual or communal: Congregational prayers are usually observed at the Sunday service may be a petition, adoration, meditation, for acts of contrition and of surrender. Roman Catholics hold Holy Communion patterned on the 'Last Supper' eaten by Jesus with his disciples on the night before his death. It is celebrated in different ways, in some churches with music, opulent vestments, incense, and elaborate ceremonies, in other churches, in others in an informal atmosphere. Protestant services are generally more austere, while the Catholic and Orthodox Mass can be very elaborate. For example, the Roman Catholic priest or the representative of Christ

breaks bread and distributes bread and wine to the congregation to eat and drink. The bread represents Jesus's body and the wine his blood. Christians believe that Jesus himself is present in the meal, as the spirit made flesh.

Other rites mark the important stages of life: birth, marriage, death, or events in the life of the Christian community, the ordination of priests or deacons, the enthronement of bishops, the blessing of a church or pilgrimage to a holy site.

Christians observe many festivals; important amongst them are Good Friday (day of crucifixion of Jesus); Easter (day of resurrection) and Christmas (Jesus's birthday). They observe Sunday: 'the Lord's Day', a special day for prayers, fellowship and rest. Lent is a period of abstinence for 40 days before Easter.

Christians are divided into three main groups: Roman Catholics, Orthodox and Protestants.

The Roman Catholics, who are generally the most conservative and traditional, believe the Church is the representative of Christ and that he reveals himself through it; the sacraments exist for the redemption of humans, and the Pope (or his representative clergy) possesses divine infallible authority. Roman Catholics have created well-known orders such as the Jesuits, the Benedictines, the Dominicans and the Carmelites (nuns).

The Orthodox Church flourishes in eastern Europe and the Middle East, was historically based in Constantinople (Istanbul) and separated from the Catholic Church in the eleventh century CE. It has highly decorated churches filled with pictorial icons, representations of Christ, the apostles and the saints; and its worship is intricate and ornate. It does not accept the authority of the Pope and, instead, has its own patriarchs in Istanbul, Moscow, etc.

Protestant Churches do not accept the centralised organisation and authority of the Pope and the Catholic Church; rather they believe that individuals can establish a direct relationship with God. A person is directly responsible to God and the mediation of the Church is unnecessary as they accept the authority of the Bible, which they believe is the only true source of Christian doctrine. They may be organised into provinces, dioceses, parishes (the neighbourhood area) and deaneries (large groupings of parishes). *Lutherans, Calvinists, Pentecostals, Presbyterians, the Salvation Army, Quakers, Unitarians and Black-Majority Churches* are all representatives of Protestantism, as are the *United Reformed Church* (formerly Congregationalists and English Presbyterians), *Methodism, Baptists*, and the *Anglican Church* (the Church of England).

Some churches are known as 'Non-Trinitarian' and fall outside the mainstream tradition of Christianity: indeed, some dispute whether they are Christians at all. Among these are *Jehovah's Witnesses, Christian Scientists*, and *Mormons* or the Church of Jesus Christ and the Latter Day Saints.

Many other community groups exist within and with the blessing of the Churches. They have developed as responses to particular needs or to strengthen or renew the Christian life, including some ecumenical communities such as those at Iona in Scotland and Lee Abbey in Devon, England. There may be thousands of Protestant sects and subjects, largely founded by charismatic evangelists, and many are based in the United States.

Christianity has strong organisation and infrastructure. Unordained members of the Church are generally known as the laity, who can conduct the ceremonies, rights and functions of the Church. The ordained leadership, the clergy usually carries out these

functions and pastoral care. Christians have also developed regional, national and international leadership.

Jainism and Christianity: Jainism and Christianity have many teachings in common. Love in Christianity is similar to the friendship to all living beings in Jainism, and both traditions believe in forgiveness. Christians believe in a heaven where souls live close with God, but are always inferior to him; Jains believe that liberated souls live in *Siddha silaa*, at the apex of the universe, and all are equal. Both believe in non-violence and reverence for life, but Christianity largely limits its concern to human life, in contrast to Jain reverence for all non-human life.

Both traditions have ascetics, but the life of Jain ascetics is more austere than that of Christian monks and nuns. They both follow the teachings of their respective faiths zealously in comparison with the laity. Jains believe that Right Faith, Right Knowledge and Right Conduct are necessary for spiritual progress.

Mahavira and the other *tirthankaras*, whom Jains revere as exemplars, do not bestow any favours, but their teachings that ‘self-effort alone leads to liberation’ are central to Jain belief. Christians believe that God’s grace is necessary for human redemption.

When Christians speak of God as the father, they imply that they are his children along with the rest of his creation. God’s ‘selfless’ love extends not only to humanity but also to the whole of his creation. Jains believe in the fundamental unity of all life, and that all life is bound together by mutual support and interdependence. When Christians speak of ‘God the Son’ they believe that God revealed himself in Jesus his son, so, if we want to see the life of God lived in the world, we can look to Jesus of Nazareth and his life of ‘selfless love’. The Jain principle of ‘non-violence’ (*ahimsaa*) tells the same story of ‘selfless love’ for all living beings. The understanding of God as pure spirit is difficult to grasp for non-Christians, even for many Christians. God as the Holy spirit cannot be seen, heard, touched or otherwise apprehended by the senses, yet it is believed that he dwells within the heart of the faithful, forgiving their sins, directing and guiding their actions and thoughts, allowing them freedom and wisdom. The spirit can be compared to the pristine soul, which has infinite perception, infinite knowledge, infinite bliss, and infinite energy. The freedom from the bondage of sin facilitated by the Holy Spirit may remind us of the liberation of the soul to attain *moksa*. Jesus’s claim that ‘the spirit will lead you into all truth’, can be compared to the Right Faith of Jainism; but in reaching this freedom and knowledge the soul has to overcome attachment to material things; and shed its karmic bondage by its own efforts. Both traditions extol a total asceticism and have fasting, prayers and daily practices for spiritual progress. On personal autonomy, there is a clear parallel between Christianity and Jainism in that the soul is transcendent and it carries immense responsibilities in attaining its full potential. Both traditions believe that the true self is only to be found through selfless behaviour and love of all.

However there are some major differences: Jains believe the world is eternal; the Christians believe God is eternal and he created the world of his free will. Jains believe in love and friendship to all living beings and would not harm any living creature whether human or not. Christians offer love to all of God’s worldly creations, but they are not clear about harm to animals and plants. In dietary habits Jains are strictly vegetarians, as they would not wish to harm other life forms for their own consumption. Christians in many countries have a tradition of charity towards animals but this is not seen as a

religious duty. Christianity does not advocate vegetarianism, though abstention from meat (and sometimes fish) is practised as a penance. Of course, some Christians are vegetarians by choice.

Islam

Islam means 'submission to God' and the followers of Islam are known as Muslims. Muslims believe its founder, Mohammed (571-632 CE) was the last prophet of the succession of Jewish and Christian prophets and, as such, not really the architect of a new faith; rather, he is the 'seal of the prophets'; he renews and completes the teachings of Abraham, Moses and Jesus.

Mohammed was born in the Arabian City of Mecca. Over a period of twenty-three years, from the age of forty, through the Angel Gabriel, he received God's revelation, known as the Qur'an (Koran). Soon after he began receiving revelations he attracted followers, but because of resistance to his message in Mecca, he migrated to Medina. This migration is known as the Hijra, the date from which the Muslim calendar begins.

From Arabia, Islam spread rapidly throughout the Middle East, into Persia and eastwards to the Indian sub-continent and beyond, and later into Africa and Europe. With the establishment of the Mogul Empire (1550-1707 CE) Islam thrived in India through active proselytising. During Muslim rule in India, hundreds of Hindu and Jain temples and their images were destroyed. From India it spread to Malaysia, Indonesia and the Philippines. During the twentieth century it has spread in North America and other parts of the world.

Islam has a great deal in common with the Jewish religion: it is strictly monotheistic, God (Arabic: Allah), is believed to be the creator and sustainer of the universe, and merciful, powerful, omniscient and omnipresent, and he has prescribed Islam as the only path. To become a Muslim, a convert makes a declaration (*Sahada*) that 'there is no god but God and that Mohammed is his prophet' and that 'Qur'an was revealed through the Prophet Mohammed', and that 'human accountability occurs on the Day of Judgement'. Absolute submission to God is regarded as the pious duty of all Muslims. Muslim life is regulated by the Qur'an, which teaches ethics and service to humanity; opposes polytheism, ritualism, image worship, and priesthood. It believes in benevolent angels and in one fallen angel, Iblis (ruler of hell), and good and bad *jinn*s (demonical spirits). Islam believes in life after death, resurrection of the dead on the day of judgement, and reward or punishment by God.

Islam is emphatic about its monotheistic character. Each chapter (*surah*) of Qur'an reminds us that there is no God but Allah. Every Muslim prayer is preceded by the words that 'There is no God but Allah, and Mohammed is his Prophet (*La ilaha ila' ilahu, Mohammad rasulu' llah*)'.

Because the Qur'an is viewed as the actual words of God (in Arabic), the learning and recitation of the Qur'an is the duty of all Muslims. The framework within which Muslim life has evolved is the *Shari'ah* (law).

Muslims believe that humans are created by God and absolutely dependent upon him, and they should serve God in humble submission. Islamic prayers are reverential and not petitionary. Islam believes the human being has a soul and it will be united with

the body on the Day of Judgement by the grace of God. Righteous individuals will ascend to heaven, while the wicked will descend to hell.

Islam can be regarded as a religion of legalistic ethics and inner spiritual piousness, as it teaches its followers religious and ethical disciplines simultaneously. The five essential duties of a Muslim are known as 'Five Pillars' of Islam:

1. *Sahadah*: repetition of faith in the absolute oneness of 'Allah' and Mohammed as his messenger
2. *Salat*: observance of five daily prayers
3. *Zakat*: giving alms to the poor, as a religious tax, usually two and half percent of annual income
4. *Ramadan*: a month of fasting and spiritual discipline in the ninth month of the lunar calendar
5. *Hajj*: pilgrimage to Mecca and the Ka'bah (the house of God) at least once in a lifetime

Sometimes a 'Holy War' (*jihad*) against unbelievers is described as the sixth pillar, and immediate entry to paradise is promised to those who die in a holy war; modern Islam interprets *jihad* as a war against sins and sinners in the cause of religion. Sincere observance of the above duties and leading a life in accordance with the Qur'an seems to be sufficient guarantee of heaven.

Muslim ethics are mainly social: such as hospitality; obedience to one's parents; avoidance of adultery, cheating and lying; and refraining from stealing, killing and murder. Islam forbids violence except in the name of religion, or self-defence. It teaches individual virtues such as refraining from intoxicating drinks and from the use of perfumed oils; and cultivates renunciation and non-attachment towards worldly possessions. It also regulates marriage, divorce, dowry, inheritance, funeral ceremonies, and practically every sphere of life including economics, family life and the behaviour of rulers.

Dietary rules are also an important aspect of Muslim values and ethics. The Qur'an prohibits the consumption of meat or the by-products of pigs and carnivorous animals, finned or scaly marine animals, meat of unlawfully (*haram*) slaughtered animals, and alcohol. Meat obtained from the animals slaughtered, according to the teachings of Qur'an is deemed lawful (*halal*) meat, but when *halal* meat is unavailable, *kosher* meat is acceptable to some Muslims. All Muslims accept vegetarian food. Food, which contains by-products of non-halal meat, such as cheese containing animal rennet, is prohibited.

During the month of Ramadan, Muslims do not consume food or drink between dawn and sunset, although exceptions are made for children, the sick, pregnant women, the elderly and travellers.

Islam confers equal dignity, the same religious duties and legal rights on both men and women. It views marriage and procreation positively and celibacy is discouraged, but Islamic law allows a man to have up to four wives, but because of strict regulations and financial constraints this is practically impossible in modern times. Social contact with persons of the opposite sex, other than in one's own family, is restricted.

Obligatory prayers (*namaz*) for a Muslim take place five times a day at dawn, mid-day, late afternoon, after sunset and late evening, from puberty onwards, except for menstruating and post-natal women. Friday is the day for congregational prayers, and

most male Muslims attend the mosque for this *Salat al-Jum'ah*, although it is optional for women who may pray at home.

Muslim religious prayer halls are known as mosques. They provide a number of services such as the channelling of alms (*zakat*) to the poor; providing *Imams* to visit Muslims who are sick in hospital or inmates in prison, instruction in Arabic, the solemnisation of marriage and burial rites. Women do not attend the mosque regularly, and when they attend they sit separately.

Muslims have many festivals, principal among them are *Eid al-Fitr* (end of Ramadan), *Eid al-Adha* (end of hajj), fast of *Muharam* (Islamic New Year) and fasting during Ramadan.

Muslims are divided into many sects, for political rather than doctrinal reasons. Important among them are Sunni, Shi'as, Ismaili, Khojas, Zaidi: Wahhabi, Ahmadiyya and Sufi.

Islam and Jains: Islam flourished for many centuries as the religion of the rulers of India and, as a result, Islam and Jainism have influenced one another, not in principles or lifestyle, but in art and architecture. One can also find influence of Mogul painting on Jain miniature painting. However, there is evidence that the Mogul Emperor Akbar was influenced by the Jain *Acaarya* Hiravijaya and he issued a decree prohibiting slaughter of animals during the Jain holy days of Paryusana. Jehangir and Shah Jahan had respect for Jain *Tapaagacchi* ascetics. Jehangir had issued a decree for the protection of Satrunjay and even Aurangzeb issued a decree for the proprietary rights of Jains over mount Satrunjay (Encyclopaedia Britannica 1974: 22.253). But earlier Muslim rulers were not sympathetic to Jainism and as it was not difficult for Muslims to convert Jain temples into mosques, many such examples are found in Rajasthan and Gujarat. It may well be the case that it was the influence of Muslim iconoclasm, which shaped the attitude of Jain thinkers such as Lonkasaha who established the Svetambara non-image-worshipping sect of the Sthanakvasi, and Tarana Svami, who founded the Digambara sect of Taranapantha.

Bahai

The Bahai faith began in Iran in the mid-nineteenth century, developing from Shi'a Islam to become a new religious system. It was founded by Bab (the Gate or Door), believed to be a descendent of the Prophet Mohammed, who in 1844 proclaimed himself the Messenger of God and foretold the coming of one greater than himself, who would bring a new age of peace and civilisation. He was followed by Baha'u'llah, who claimed to have received the divine revelation to fulfil the promises made by previous prophets of other religions, followed by his son Abdul'l-Baha, and succeeded by his grandson, Sughii Effend. Bahais believe that the scriptures written by the three central figures Bab, Baha'u'llah and Abdu'l-Baha, are the revealed message of God.

The Bahai religion is based on the belief that all religions are related to a single truth, and that they arise from time to time to meet the needs of evolution, and that divine revelation never ends and will ultimately lead to world unification. There has only ever been one God, whom people have addressed by different names. Bahais believe that each human being has a separate soul, which is related to, but distinct from the human body. Life in the world is seen as analogous to existence in the womb, and the process of death is likened to the process of birth; the world is a place for the development of the soul,

which survives death. Heaven is a state of nearness to God and hell remoteness from God; each state follows the consequences of effort or the lack of them to develop spiritually.

Bahais are forbidden to proselytise, but they are always eager to share their vision and belief with enquirers, as teaching is done through knowledge and ‘pioneering’ (spreading the faith), and is carried by travelling to where there are no Bahais. They actively participate in inter-faith activities and invite interested outsiders to their celebratory functions. Men and women have equal status in Bahaism. Bahais give great importance to education, knowledge and to understanding the place of human beings in the world. In education they give priority to women, as they are the first educators of the next generation.

There are no specific dietary laws, although vegetarianism is encouraged, alcohol and habit-forming drugs are prohibited. Smoking is discouraged. The Bahai community is tightly structured and organised, and it forbids other Bahais to have social relations with those who have attempted to establish alternative authorities and groups.

Every Bahai over the age of fifteen recites one of three obligatory prayers and reads extracts from the scriptures, morning and evening. The Bahai faith has no set services or ordained priesthood. Their devotional practices consist of prayers, meditation and reading from scriptures in Houses of Worship or local Bahai centres and music is encouraged during devotional programmes. Most Bahai gatherings take place in people’s homes. These meetings, known as ‘Firesides’, which begin and end with prayers and include information and discussion. Houses of Worship are attractive buildings, each is nine-sided and surmounted by a dome, standing in extensive gardens with fountains, trees and flowers, and have additional buildings for educational, charitable and social purposes, for example, old people’s homes and orphanages.

Bahais have their own festivals, principal among them are: the feast *Ridvan* (21st April to 2nd May) and a period of fasting (2nd to 21st March), when Bahais abstain from food and drink from sunrise to sunset, a time for reflection on spiritual progress and detachment from material desires.

The administration of the Bahais at local and national level is by Spiritual Assemblies, and at the international level by the Universal House of Justice, which is based in Haifa, Israel.

Jains and Bahais: Bahais believe in the existence of a soul in each human being, separate from the body. The world is a place to develop the soul, which survives death and attains nearness to or remoteness from God, depending upon one’s own efforts towards spiritual development. Jainism emphasises that every living being has a soul, which attains liberation by the shedding of *karma* through its own efforts.

The account of different faiths offers the choices that have evolved in attempting to understand the meaning of life, the truth, and to live an ethical life in this world. The teachings are conveyed in the indigenous language of the people concerned, but the message is clear: it is to have a moral and purposeful life.

APPENDIX 1

MAJOR EVENTS IN THE CHRONOLOGICAL HISTORY OF THE JAINS

The history of the first twenty-two *tirthankaras* is very ancient and is provided by the Jain texts, but it is impossible to substantiate it with our present knowledge. The later history of Jainism can conveniently be divided into four broad periods: pre-historic, ancient, medieval, and modern.

- The pre-historic period, from 15th century BCE to the 8th century BCE.
- The ancient period, between the 8th century BCE and the 5th century CE.
- The medieval period, from 5th century CE and the 14th century CE.
- The modern period, from the 14th century CE to the present day.

Owing to a lack of authentic historical literature, many of the dates are approximate. Other than giving biographical information on the *tirthankaras*, Jain texts say little about history; however, in the table below, known major Jain historical events are compared with dates and events in Indian and world history. Most Indian dynasties were sympathetic to Jainism, certain of them observed Jainism as their religion or actively supported it, but persecution of the Jains was undertaken by other dynasties.

The dynasties in Avanti (North India) for 605 years after Mahavira were: Paalaka (60 years), The Nandas (155 years), The Mauryas (108 years), Pusyamitra (30 years), Balmitra and Bhaanumitra (60 years), Nahavarana (40 years), Gaddabhilla (13 years), The Sakas (4) years, and Vikrama (135 years). The Saka King followed them (Jain J. 1964: p.259, as *Tapaagaccha pattavali* list). Records of South Indian dynasties are not available in Jain texts. For the sake of convenience, historical events are grouped together in most cases in periods of 200 years.

Date	Events in Jain History	Prominent Persons/ Places	Events/Prominent Persons in Indian History	Events/Prominent Persons in World History
4500-1500 BCE	Oral Jain texts. (Ancient written texts: events pre-4500 BCE).	Twenty-two <i>tirthankaras</i> .	Rigveda mentions <i>sramana</i> tradition, Rishabhdeva and Neminatha.	Aryans destroy Indus valley civilisation and settle in India.
1500-800 BCE			Indus Valley Civilisation at Mohenjodaro artefacts of nude figures, perhaps of Jain yogis in standing postures.	Beginning of Jewish religion (worship of Yahweh) c.1200 BCE.

800-600 BCE	<i>Sramana</i> tradition, establishment of four-vows	23rd <i>tirthankara</i> , Parsvanatha (877-777 BCE).	Composition of Upanishads (800-400 BCE), Taxila university founded in NW India, attracting students from all regions.	753 BCE: traditional date of foundation of Rome. 776 BCE: First Olympic games held in Greece.
600-400 BCE	Revival of Jain tradition, establishment of five-vows and the four-fold order.	Mahavira (599-527BCE), Gautam, Sudharma and Jambu (last omniscient).	Caste system established in India with Brahmin superiority. Buddha founds Buddhism (563-483 BCE).	(1,700 or 558 BCE:) Zoroaster begins prophetic work in Persia. 510 BCE: Roman Republic founded.
400-200 BCE	Migration of Bhadrabahu to South India. Composition of <i>Kalpa Sutra</i> .	Bhadrabahu, Sthulibhadra.	12 Years of severe famine. Nandas defeated 322 BCE: Candragupta founds Mauryan empire.	Invasion of India by Alexander the Great (305 BCE).
200-0 BCE	Kalakacharya punishes Gardabhilla for kidnapping a nun. Migration of Jain ascetics to Mathura, west and south India.	Kharvela, king of Kalinga (Orissa) adopts Jainism as state religion (150 BCE).	Vikrama defeats Saka. Vikrama era (57 BCE). Tamil kings in Ceylon.	Roman conquest of central Italy, Spain and Greece (290-46 BCE). Chin Shi Huang-Ti unites China (c. 221 BCE).
1 CE-200 CE	Svetambara-Digambara split in 79 CE.	Kundakunda	Sakas establish Saka era (78 CE)	Jesus crucified in Jerusalem (c. 30 CE) Julius Caesar conquers Rome (c. 45-47 CE).
200-400 CE	Simhanandi monk helps to establish Ganga Kingdom in 188 CE.	Umasvati (c. 240-340 CE) composes <i>Tattvartha-sutra</i> .	Consolidation of Kusan power. Commencement of Gupta (or Valabhi) era (c. 319-320 CE).	313 CE: Christianity becomes official religion of Roman empire.

400-600 CE	Valabhi council (453-473 CE) redacts scriptures (Svetambara).	Devardhigani, Samantabhadra and Siddhasen.	Gupta period consolidation. Pallava, Calukya and Kadamba dynasties commence in south India.	Great literary era in India. Aryabhata, Varamihara invent decimal system.
600-800 CE	Persecution of Jains by Pandyas. Construction of Elora cave temples.	Mantunga composer of Bhaktamar. Aklanka, Haribhadra.	Calukyas send ambassador to China. Harsa organises religious conference (643 CE).	Muslim era (622 CE). Hiuen-Tse-sang visits India (629 CE.) Bede writes his famous history of Christianity in Britain.
800-1000 CE	Royal patronage: declines in north, continues in south and west India.	Bappa-Bhatti secures Kanoj patronage. Silagunasuri helps Vanaraja Chavada to Gujarat throne.	Rastrakuta empire consolidated in south and parts of central and western India.	800 CE Beginning of Holy Roman Empire 853 CE First printed book in China. 935 CE text of Koran finalised.
1000-1200 CE	Construction of Delwara temples Golden period in Gujarat. Persecution in south by Cholas.	Vastupal-Tejpal, Hemcandra Kumarpala.	Rise of small Rajput kingdoms. Mahmud of Ghazni sacks and breaks power of Hindu States (1018 CE). In 1175 CE Muzzuddin Ghazni founds Muslim rule in India.	1154 CE: Gothic architecture spreads throughout Europe. 1150 CE: Hindu temple of Angkor (Cambodia) built.
1200-1600 CE	Lack of Royal patronage. Jains confined to banking and trading. Iconoclastic zeal of some Muslim rulers. Jain influence declines in	Hiravijaya secured decrees from Muslim rulers to build temples, celebrate festivals and allow	c.1215 CE: Islamic architecture spreads in India. 1398 CE: Timur invades India and sacks Delhi. 1526 CE: Babar conquers Delhi and founds Mogul Empire. 1565 CE Akbar extends	1234 CE: Moguls destroy Chin Empire. 1275 CE: Marco Polo arrives in China. 1498 CE: Vasco da Gama: first European sea voyage to India. 1509 watch invented

	<p>south India. Sthanakvasi sect established (1460 CE).</p>	<p>pilgrimages. Arts developed. Manuscripts preserved and new ones prepared. Jain images distributed throughout India.</p>	<p>empire in Deccan. 1539 CE: Death of Nanak founder of Sikhism.</p>	<p>by Peter Henly (Nuremberg) 1538 CE: Henry VIII of England breaks with Church of Rome.</p>
1600-1800 CE	<p>Dark period for Jains. Confusion and political situation in India adversely affected Jains. Terapanthi sect established (1760 CE).</p>	<p>Jain literary activities flourished. Yashovijay, Anandghana Bhiksu.</p>	<p>1653 CE: Taj Mahal completed in India. 1674 CE: Sivaji creates Hindu Maratha kingdom. 1690 CE: Foundation of Calcutta by English 1707 CE: Death of Aurangzeb. Decline of Moghul empire.</p>	<p>c. 1610 Scientific revolution in Europe begins. 1616 CE: Foundation of Harvard College in North America. 1796 CE: British conquer Ceylon.</p>
1800-1950 CE	<p>Interest of foreign scholars in Jainism. Translation of scriptures begins.</p>	<p>Vallabh Vijay Rajcandra Jain migration to East Africa.</p>	<p>British rule grants religious freedom. Mahatma Gandhi promotes <i>ahimsa</i>. India wins freedom (1947).</p>	<p>1818 CE: British defeat Maratha and become effective Rulers of India. 1864 CE: Foundation of Red Cross.</p>
1950-1996 CE	<p>Jain migration to the West. Translation of scriptures and other literary activities. Jain temples established in UK and North America. Jain studies and courses in universities.</p>	<p>Arrival of ascetics in West: Chitrabhanu, Sushilkumar and others. Celebration of 2500th <i>nirvan</i> Anniversary of Mahavira.</p>	<p>1952 CE India becomes Republic 1962 CE: Sino-Indian war 1971 CE: Indo-Pakistan war, leading to breakaway of Bangladesh 1989 Indira Gandhi assassinated. Tolerance of religions in India by the state.</p>	<p>Communist victory in China. 1961 CE: First man in space - Gagarin (USSR). 1969 CE: First man lands on moon. 1980 CE: Computer revolution spreads in offices and homes. 1988-1996 Concern of global ecology.</p>

Appendix 2

Jain Canonical Literature

The Jain canonical literature is believed by Jains to have originated in the time of the first *tirthankara*, Risabhdeva. Originally there were two kinds of texts:

- 14 *purvaas*, a synopsis of which is reckoned to make up a 12th *anga*. The 14 *purvas* were extant until the time of Sthulabhadra (c.412-312 BCE).
- 12 *angas*, the work of Gautama and Sudharma, the chief disciples of Mahavira, from the discourses delivered by Mahavira.

All the 14 *purvaas* and the 12th *anga* are lost. The extant literature is from the period after the redaction of the sacred texts at the Valabhi Council (460 CE) in the case of the Svetambars, and the extant Digambara literature dates from the composition of the sacred texts by Gunabhadra (c.1st century CE). The *purvaas* are listed in other Jain texts. The *Angas* are known as the primary canon and the *upaangas*, *chedasutras*, *mulasutras*, *prakirnakas* and *culikaasutras* are known as the secondary canon. We list below both the Svetambara and Digambara sacred literature:

Svetambara Literature

Primary Canon (angas):

1. Aacaarnga sutra (Ayaarannga sutta)
2. Sutrakritaanga sutra (Suyagadanga)
3. Sthaananga (Thaananga)
4. Samvaayaanga sutra (Samyaanga)
5. Bhagavati Vyaakhyaaprajnaapti sutra (Bhagavai Viyaahapannatti)
6. Jnaatadharmakathaa (Naayaadhammakahao)
7. Upaasakadasaa (Uvaasagadasao)
8. Antakriddasaa (Antagadadasao)
9. Annutaraupapaatikadasaa (Annutarovavaatyadasao)
10. Prasnavyaakarana (Panhaavaagaranaim)
11. Vipaaka sutra (Vivaagasuyam)
12. Drastivaada (Ditthivaaya)

A Secondary Canon (upaangas):

1. Aupapaatika sutra (Uvavaiya)
2. Raajaprasniya (Raayapasenaijja)
3. Jivaajivaabhogama (Jivaajivaabhogama)
4. Prajnaapanaa (Pannavannaa)
5. Suryaprajnaapti (Suriyapannati)
6. Jambudvipaprajnaapti (Jambudvipapannati)
7. Candraprajnaapti (Candapannati)
8. Niryaavali (Niryaavali)
9. Kalpaavatamsikaa (Kappavadamsiao)

10. Puspikaa (Pupphiao)
11. Puspaculikaa (Pupphaculiao)
12. Vrisnidasaa (Vanhidaso)

B. *Chedasutras*

1. Acaaradasaa (Ayaaradasao)
2. Brritakalpa (Bihakappa)
3. Vyavahaara (Vanhidasao)
4. Nisitha (Nisiha)
5. Mahaanisitha (Mahaanisitha)
6. Jitakalpa (Jiyakappa)

C. *Mulasutras*

1. Dasavaikaalika (Dasaveyaaliya)
2. Uttaraadhyayana (Uttarajjhayana)
3. Aavasyaka (Aavassaya)
4. Pindaniryukti (Pindanijjutti)

D. *Prakirnasutras*

1. Catuhsarana (Causrana)
2. Aaturapratyaakhyaana (Aturapaccakkhaana)
3. Bhaktaprijana (Bhattaparinnaa)
4. Samstaaraka (Santhaaraa)
5. Tandulavaicaarika (Tandulaveyaaliya)
6. Candravedhyaka (Candaavijjhaya)
7. Devendrastava (Devindatthaya)
8. Ganividhyaa (Ganivijja)
9. Mahaapratyaakhyaana (Mahaapaccakkhaana)
10. Virastava (Viratthaya)

E. *Culikaasutras*

1. Nandi sutra (Nandisutta)
2. Anuyogadvaara sutra

Digambara Sacred Texts

A. *karmaprabhrita*

Satkhandagama

B. *kasayaprabhrita*

Kasaayapaahuda

Commentaries on these two texts are: the *Dhavalā*, *Jayadhavalā* and *Mahaadhavalā*.

Appendix 3

Translations of Texts in Western Languages

Some Jain Sacred Texts and chapters have been translated into English, German, French and Italian. We have listed some of them below.

<i>Year</i>	<i>Name of text</i>	<i>Translator/Author/Publisher</i>	<i>English</i>	<i>Other language</i>
1884	<i>Aacaaranga sutra</i>	Trans. Jacobi, H in Jain Sutras 1: 1-213 Oxford: Clarendon Press, Repr.1968: Delhi and New York	English	
1981	<i>Aacaaranga sutra</i>	Ed. Mahaprajna, Ladnun: Jain Visva Bharati	English	
1907	<i>Antakriddasaa</i>	Trans. Barnett, L. London	English	
1970	<i>Anuyogadvaara sutra</i>	Trans. Hanaki, T. Vaishali: Prakrit Jain Institute	English	
1960	<i>Anyayoga. with syadvadmanjari</i>	Trans. Thomas, F. Berlin: Akademie-Verlag		German
1973-1985	<i>Bhagvati sutra</i>	Trans. Lalvani, G. 4 Vols. Calcutta: Jain Bhavan.	English	
1905	<i>Brahatkalpa sutra</i>	Trans. Schubring, W. Leipzig: G. Kreysing.		German
1910	<i>Brahatkalpa sutra</i>	Trans. of German by Burgess, M. in Indian Antiquary	English	
1932	<i>Dasavaikalika sutra</i>	Trans. Schubring, W. Ahmedabad: Anandji Kalyanji		German
1973	<i>Dasavaikalika sutra</i>	Trans. Lalwani, K. Delhi: Motilal Banarsidass	English	
1968	<i>Dharmabindu</i>	Trans. Dixit, K. Ahmedabad: L. D. Institute	English	
1974	<i>Gommatasaara</i>	Trans. Prasada, S. & Prasada, A. 3 Vols. Lucknow: Central Publishing House	English	

1968	<i>Kalpa sutra</i>	Trans. Jacobi, H. in Jain Sutras 1: 217-311 Oxford:Clarendon Press	English	
1972	<i>Kalpa sutra</i>	Trans. Stevenson, J. in the Kalpa Sutra and Nava Tatva, London	English	
1979	<i>Kalpa sutra</i>	Trans. Lalwani, K. Delhi: Motilal Banarsidass	English	
1963	<i>Mahaanisitha sutra</i>	Trans. Deleu, J. chs. 1-3 Schubring W. Hamburg	English	German
1975	<i>Pancaastikaaya saara</i>	Trans. Chakravarti A and Upadhye A. Delhi: Bharatiya Jnanpith	English	
1935	<i>Pravacana-Sara and Tattva Dipika,</i>	Thomas, F. <i>Introduction to Barend Faddegon (tr.)</i> , Cambridge:Cambridge University Press	English	
1971	<i>Ratnakaranda sraavakacaara</i>	Trans. Jain, C. Bijnor: The Jaina Publishing House	English	
1971	<i>Samayasara</i>	Trans. Chakravarti A. Delhi: Bharatiya Jnanpith	English	
1980	<i>Sarvathasiddhi</i>	Trans. Jain, S. as <i>Reality</i> Calcutta: Vira Sasana Sangha	English	
1895	<i>Sutrakritanga sutra</i>	Trans. Jacobi, H. in Jain Sutras 2: 235-435. Oxford: Clarendon Press Reprint.1968 Delhi	English	
1906	<i>Tattvartha sutra</i>	Trans. Jacobi, H. Leipzig:		German
1974	<i>Tattvartha sutra</i>	Trans. Jaini, J. Arah: Central Publishing House	English	
1974	<i>Tattvartha sutra</i>	Trans. & Comm. Dixit, K. Ahmedabad: L.D. Institute	English	
1982	<i>Tattvartha sutra</i>	Trans. & Comm. Ohira, S. Ahmedabad: L. D. Institute	English	

1985	<i>Tattvartha sutra</i>	Trans.& Comm. Mukherjee, K. Ladnun: Jain Visva Bharati	English	
1994	<i>Tattvartha sutra</i>	Trans. Tatia, N. London: Sacred Literature Trust	English	
1931- 1962	<i>Trisasthisalaaka</i> <i>Purusa caritra</i>	Trans. Johnson, H. Baroda: The Oriental Institute	English	
1885- 1890	<i>Upaasaka dasa</i>	Trans. Hoernle, A. 2 vols. Calcutta: Asiatic Society	English	
1895	<i>Uttaraadhyayana</i> <i>Sutra</i>	Trans. Jacobi, H. in Jain Sutras 2: 1-232 Oxford: Clarendon Press	English	
1974	<i>Uttaradhyanana</i> <i>Sutra</i>	Trans. Lalvani, G. Calcutta: Jain Bhavan	English	
1966	<i>Vyaavahaara</i> <i>sutra</i>	Trans. Caillat in W. Schubring (ed.) Hamburg: Cram, de Gryter and Co.		French and German
1989	<i>Yogasastra</i>	Trans. Gopani, A. Jaipur: Prakrit Bharati Academy	English	

Appendix 4

Modern Texts in Western Languages

We list below some texts written in English, German, French or Italian.

<i>Date</i>	<i>Author</i>	<i>Texts/Publishers</i>	<i>English</i>	<i>Other Languages</i>
1965	Alsdorf, L.	<i>Les etudes jaina</i> , Paris: Colledge de France		French
1902	Barth, A.	<i>Bulletins des religions de l'inde.</i> , IV: Jainisme in <i>Revue de l'histoire</i> 45: 171-85		French
1970	Barua, B	<i>A history of pre-Buddhist philosophy</i> , Calcutta: Univesity of Calcutta	English	
1963	Basham A.	<i>The wonder that was India</i> , New York: Grove Press	English	
1968	Bhargava D.	<i>Jaina ethics</i> , Delhi: Motilal Banarassidas	English	
1974	Bhattacharya B.	<i>Jain iconography</i> , Delhi: Motilal banarsidass	English	
1977-88	Bollee W.	<i>Studien zum suyagada</i> 2 vols. Wiesbaden: Universität Heidelberg		German
1941	Brown, W.	<i>Manuscript illustrations of the uttradhyayana sutra</i> , New Haven: American Oriental Society	English	
1878 - 96	Buhler, G.	<i>The Digambara Jains, on the authencity of the Jain tradition, publications on Mathura inscriptions and sculptures</i> and many other articles	English	
1884	Burgess, J.	<i>Temples of Satrunjay, Gacchaas, Yatis, Nuns, and other publications</i> Reprint 1971 ,Calcutta:Jain Bhavan	English	

1991	Carrithers and Humphrey	<i>The Assembly of Listeners</i> , Cambridge: Cambridge University Press.	English	
1989	Carrthers, M	<i>Naked ascetics in southern Digambar Jainism</i> , in Man (n.s.) 24: 219-35	English	
1978-84	Chatterjee, A	<i>A compressive History of Jainism</i> 2 vols. Calcutta: firma klm (private) limited	English	
1988-91	Cort, J.	<i>Liberation and Well being, the Svetamber Murtipujak Jain Mendicant, models of and for the study of the Jains, and pilgrimage to Sankheshvar Parsvanath</i> (Unpublished Ph.D. thesis, Harvard University).	English	
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1956	Deo, S.	<i>History of Jain Monachism</i> , Poona: Deccan College	English	
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1971	Dixit, K.	<i>Jaina Ontology</i> , Ahmedabad: L.D. Institute	English	
1981	Doshi, S.	<i>Masterpieces of Jain Paintings</i> , Bombay: Marg Publications	English	
1992	Dundas, P.	<i>The Jains</i> , London: Routledge	English	
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1975	Folkert, K.	<i>Jaina Approches to Non-Jains: Patterns and implications</i> , Cambridge, Mass.: Harvard University Press	English	
1974-75	Ghosh, A.	<i>Jaina Art and Architecture</i> , Delhi: Bharatiya Jnanpith 3 vols.	English	

1925	Glasenapp, H	<i>Der jainismus: eine indische erlösungs-religion</i> , Berlin:Alf Hager (Reprint Haldesheim)		German
1915	Glasenapp, H.	<i>Die Lehre vom Karman in der philosophie der jainas</i> , (Trans. In English in 1942 in Bombay), Leipzig: G. Kreysing	English	German
1906	Guerinot, A.	<i>Essai de bibliographic Jaina</i> , Paris: Annales du Musée Guimet		French
1879-1906	Jacobi, H.	<i>Kalpa Sutra, on Mahavira and his predecessors, Jaina Sutras introduction in Jaina Sutras, Aacaaranga sutra, Sutrakritanga sutra, Tattvartha Sutra</i> and other publications. Oxford: Clarendon Press	English	
1964	Jain, J.	<i>The Jaina sources for the history of ancient India, religion and culture of the Jains</i> . Delhi: Munshiram Manoharlal Publishers.	English	
1992	Jain, L.	<i>The Tao of Jainism</i> , Delhi: Arihant Prakashan	English	
1960	Jain, U.	<i>Jaina sects and schools</i> , Delhi: Concept. Publication	English	
1915	Jaini, J.	<i>Outlines of Jainism</i> , Ed. Thomas, F. London: Jain Literature Society. (Reprinted 1979)	English	
1979 1991	Jaini, P.	<i>The Jaina Path of Purification</i> , Berkeley: University of California; Delhi :Motilal Banarsidass; <i>Gender and salvation</i> , Berkley	English	
1988	Jindal, K.	<i>An Epitome of Jainism</i> , Delhi: Munshiram Manoharlal Publishers	English	
1995	Johnson, W.	<i>Harmless souls</i> , Delhi: Motilal Banarsidass	English	

1988	Kalghagti, T	<i>Study of Jainism</i> , Jaipur: Prakrit Bharati Academy	English	
1941	Kapadia, H.	<i>A history of the canonical literature of the Jainas</i> , Surat	English	
1973-85	Lalvani, G.	<i>Bhagvati sutra</i> 4 vols. <i>Uttaradhyanan sutra</i> , Calcutta: Jain Bhavan	English	
1979	Lalvani, K.	<i>Kalpasutra</i> , Delhi: Motilal Banarsidass	English	
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1882-1905	Leumann, E.	<i>Die alten berichte von dem schismen der jaina</i> , in <i>Indische Studien</i> , <i>Aupapaatika sutra</i> (Prakrit)	German	
1987	Lishk, S.	<i>Jaina astronomy</i> , Delhi: Vidyasagar Publication	English	
1966	Malvaniya D.	<i>Jaina agamas</i> , in <i>nandisuttam and anuogaddaraim</i> , Jt. Ed. Bombay: Shree Mahavir Jain Vidhyalaya	English	
1990	Mardia, K.	<i>The Scientific Foundation of Jainism</i> , Delhi: Motilal Banarsidass	English	
1985	Marett, P.	<i>Jainism Explained</i> , Leicester: Jain Samaj Europe	English	
1971	Mehta, M.	<i>Jaina philosophy</i> , Varanasi: P. V. Research Institute;	English	
1975		<i>Jaina monastic discipline</i> , Patiala: Punjab University		
1944	Mookerjee S.	<i>The Jaina Philosophy of Non-absolutism</i> , Calcutta. Repr. Delhi: Motilal Banarsidass	English	
1873-89	Muller, F.	<i>Introduction to the Science of Religion</i> , <i>Preface to the Sacred Books of East</i> (28 pages), <i>Natural Religion</i> Oxford: Clarendon Press	English	

1917	Nahar P.	<i>An epitome of Jainism</i> , Calcutta: H. Duby	English	
1982	Ohira, S.	<i>A Study of Tattvartha Sutra</i> , Ahmedabad: L.D. Institute	English	
1963	Padmarajiah, Y.	<i>A Comparative Study of Jain Theories of Reality and Knowledge</i> , Bombay: Jain Vikas Mandal	English	
1980	Sangave, V.	<i>Jaina community</i> , Bombay: Popular Prakashan	English	
1902	Schrader, F.	<i>Über den stand der Indischen Philosophie zur Zeit Mahavira and Buddhas</i> , Leipzig	German	
1918-66	Schubring, W.	<i>Das Mahanisiha-Sutta, die Lehre der Jainas, Kundakunda echt und Unecht, Jainismus, The Doctrine of Jainas, Acaradasah</i> (French Trans. By Caillat, C). And other publications. Berlin.	German French	
1931	Sen, A.	<i>Schools and Sects in Jaina Literature</i> , Calcutta: Visva Bharati Bookshop	English	
1932	Shah, C.	<i>Jainism in North India: 800 B.C.-A.D.526</i> . London: Longmans, Green.	English	
1990	Shastri, I.	<i>Jaina Epistemology</i> , Varanasi: P.V. Research Institute	English	
1975	Singh, R.	<i>Jainism in early medieval karnataka</i> , Delhi: Motilal Banarsidass	English	
1901	Smith, V.	<i>The Jaina Stupa and other antiquities of Mathura</i> , Allahabad: Archaeological Survey of India.	English	
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1951	Tatia, N.	<i>Studies in Jaina Philosophy</i> , Banaras: P.V. Research Institute	English	

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Appendix 5

Nutritional Values of Vegetarian Foods

	No	Food 100g	Water %	Energy Kcal	Protein g	Fat g	Carbohydrate as monosaccharide g
Milk	1	Cow's milk, whole fluid	87	65	3.3	3.8	4.8
	2	Cream, single	80	189	2.8	18.0	4.2
	3	Yoghurt, natural	88	57	3.6	2.6	5.2
Cheese	4	Cheese, cheddar	37	412	25.4	34.5	0
	5	Cheese, cottage	79	115	15.2	4.0	4.5
Fats	6	Butter	16	745	0.5	82.5	0
	7	Lard, dripping	0	894	0	99.3	0
	8	Margarine	16	769	0.2	85.3	0
	9	Oils vegetable), salad & cooking	0	899	0	99.9	0
Vegetables	10	Beans, canned in tomato sauce	71	92	6.0	0.4	17.3
	11	Beans, broad	90	69	7.2	0.5	9.5
	12	Beetroot, boiled	91	44	1.8	0	9.9
	13	Brussels sprouts, boiled	88	16	2.4	0	1.7
	14	Cabbage, raw	92	28	1.5	0	5.8
	15	Cabbage, boiled	94	8	0.8	0	1.3
	16	Carrots, raw or cooked	91	23	0.7	0	5.4
	17	Cauliflower	93	24	3.4	0	2.8
	18	Parsnips	82	49	1.7	0	11.3
	19	Peas, fresh or frozen, boiled	82	49	5.0	0	7.7
	20	Potatoes, boiled	80	79	1.4	0	19.7
	21	Spinach	92	21	2.7	0	2.8
	22	Sweet corn, canned	81	95	2.6	0.8	20.5
Fruit	23	Apples	85	46	0.3	0	12.0
	24	Apricots, dried	25	182	4.8	0	43.4
	25	Bananas	76	76	1.1	0	19.2
	26	Dates	22	248	2.0	0	63.9
	27	Figs, dried	23	213	3.6	0	52.9
	28	Grapefruit	89	22	0.6	0	5.3
	29	Oranges	86	35	0.8	0	8.5
	30	Pears	83	41	0.3	0	10.6

Nuts	31	Sultanas	18	249	1.7	0	64.7
	32	Almonds	5	580	20.5	53.5	4.3
	33	Coconut, desiccated	51 (c)	608	6.6	62.0	6.4
	34	Peanuts, roasted	2	586	28.1	49.0	8.6
	35	Barley, pearl, dry	11	360	7.7	1.7	83.6
	36	Bread, white, enriched	36	253	8.3	1.7	54.6
Cereals	37	Bread, wholemeal	36	241	9.6	3.1	46.7
	38	Oatmeal	3	400	12.1	8.7	72.8
	39	Spaghetti	68	364	9.9	1.0	84.0
Preserves	40	Honey	17	288	0.4	0	76.4
	41	Sugar, white	trace	394	0	0	105.5
Common Indian Foods							
Milk products	42	Panir		348	24.1	25.1	6.3
	43	Buffalo milk		117	4.3	8.8	5.1
	44	Buttermilk		51	0.8	1.1	0.5
Cereals	45	Milk pulp (mava)		421	14.6	31.2	21.5
	46	Bajra		360	11.6	5.0	67.1
	47	Barley		355	10.4	1.9	74.0
	48	Rice		350	6.6	1.2	78.2
	49	Wheat		349	11.8	0.9	74.1
	50	Gram		361	17.1	5.3	61.2
	51	Dal (average of different types)		350	24.0	1.3	57.0
Vegetables	52	Mustard		541	22.0	39.7	23.8
	53	Cress		67	4.9	0.9	9.8
	54	Tomatoes		21	1.0	0.1	3.9
	55	Gram		146	8.2	0.5	27.2
Biscuits	57	Average		177	6.8	10.1	58.1
Sweets	58	Gulab jambu		186	6.8	24.2	37.8
	59	Jalebi		494	4.4	34.3	42.0
	60	Khbir		141	4.1	4.5	21.1
Savouries	61	Sweet rice		267	2.5	8.8	44.6
	62	Puran-poli		463	8.1	26.2	48.8
	63	Chevada		420	4.2	27.0	40.2
	64	Khichadi		168	4.7	7.3	21.0
	65	Upama		233	4.9	10.2	31.0
	66	Dosa		409	5.4	23.4	43.6
	67	Samosa/kachori		256	3.8	12.8	21.2
	68	Pauva		118	2.9	2.2	21.2

Appendix 6

Quick Calorie Reckoner for Common Indian Vegetarian Food

Calories relate to 100 grams unless otherwise specified.

Cereals and cereal food

Bajra	361
Barley	336
Wheat	346
Millet	334
Maize flour	355
Maize tender	125
Weetabix, Shredded Wheat	125
Corn Flakes, Rice Crispies — 1 oz	104
Popcorn	340
Ragi	328
Rice, raw milled	345
Rice, puffed	325
Rice, cooked, 3 tablespoons	70
Rice—Khichri 1 Vati (210 g)	250
Sago	351
Suji	348
Wheat flour	341
Biscuits 1 small, 16 grams	129
Chapati, thin, 16 grams	40
Chapati, small, 24 grams	80
Chapati, medium, 35 grams	119
Bread, white, 1 slice	60
Bread, white	245
Bread, brown	244
Bun	280
Oatmeal, 27 grams	110
Dosa-plain 1 med. (9 in. diameter)	130
Dosa-Masala	210
Idli-medium (3.5 in. diameter)	100
Macaroni 30 grams	115
Puri 1 (16 grams)	70
Paratha 1 (70 grams)	250
Chakali (wheat flour)	550
Chat	474
Chevra (fried)	420
Dal Vada 1	200

Dhokla	122
Gharvada	364
Pakora	200
Samosa	256
Potato Kachori	166
Potato Chips 20 grams	110
Upama	230
Pulses	
Bengal-Gram (roasted, dehusked)	369
Bengal-Gram, Chana Dal	372
Black-Gram, Urad Dal	347
Green-Gram, whole (mug)	334
Red-Gram, Tuver	335
Lentil (Masur)	343
Soya Bean	432
Dal (cooked, thick consistency, 113 g)	145
Dal, cooked, medium consistency 92g	92
Rasam 1 cup	12
Sambar 0.5 cup	105
Vegetables, Leafy Vegetables	
Bengal Gram, green (Channa)	66
Brussels Sprouts	15
Cabbage	45
Colocasia leaves (Arbi-ka-Patta)	56
Fenugreek leaves (Maithi)	49
Mustard leaves (Sarson)	34
Radish leaves (Moli-ka-Patta)	28
Sarli Sag	86
Spinach-Palak	26
Root vegetables	
Carrot-Gajar	48
Colocasia-Arvi	97
Lotus Root-Kamal-ki-jahr	53
Onion	50
Potato	97
Sweet potato (Shakarkand)	120
Tapioca-Mara Valli Cassava	157
Turnip-Shalgam	29
Yam-Kand	79
Other Vegetables	
Ash Gourd-Dudhi	10
Bitter Gourd-Karela	25
Bottle Gourd-Toriya	12

Brinjal-Baingan	24
Broad Beans-Phansi	48
Cauliflower	30
Cardamom	229
Chillies - Green	29
Chillies - Dry	246
Cloves - Dry	285
Corriander	288
French Beans - Phali	26
Garlic - Dry	145
Ginger - Fresh	67
Ladies Fingers - Bhindi	65
Mushrooms	42
Mogra	25
Papaya - Green	27
Parval	18
Peas - Matar	93
Pepper - Dry	304
Pepper - Green	98
Plantain - Green - Kela	64
Pumpkin - Kaddu	25
Tindora	21
Turmeric	349
Vegetable Marrow - Ghei	25
Water Chestnut, Fresh Singhada	115
Choli	26
Guvar	16
Green Mangoes	93
Papdi	44
Cucumber	13
Tomatoes	23
Kothmir	44
Sweets and Sugars	
Badam Halva	570
Balushahi	469
Burfi 1 piece, 25 grams	100
Fruit Jelly	75
Gulab Jambu	186
Jalebi	494
Mysore Pak	357
Nankhatai	584
Penda 1 piece, 50 grams	83
Ras Gulla, 30 grams	100

Shakarpara	570
Sohan Halva	400
Suji Halva	136
Gur (Jaggery), 15 grams	57
Honey 1 teaspoon	30
Jam 1 teaspoon, 5 grams	20
Sugar 1 teaspoon, 5 grams	20
Sugar 1 cube	12
Biscuits and Cakes	
Biscuits, salted 1, 3 grams	15
Biscuits, sweet 1, 4 grams	24
Cheese, tit bits 10, 3.5 grams	20
Coconut Macaroon 1, 13 grams	80
Cake, chocolate 1 slice, 45 grams	165
Cake, fruit, 1 slice, 30 grams	117
Milk and Milk Products	
Milk, 1 cup	100
Milk, skimmed, 1 cup	45
Milk, condensed, 1 cup (sweetened)	320
Milk powder	496
Butter Milk, skimmed, 1 glass	25
Cheese	348
Curds (yoghurt) low fat	60
Ice Cream	205
Kheer	178
Milk cake	331
Ghee	900
Oil	900
Cream 1 tablespoon 15 g	50
Butter	755
Margarine	755
Nuts	
Almond (10-12) 10 g	65
Cashew Nuts (8-10) 10 g	66
Coconut (dry)	662
Coconut (tender)	41
Chestnuts, fresh	150
Ground nuts	560
Walnuts (8-10 halves) 15 g	102
Pista	626
Jardalu	53
Berries (Bor) dry	64
Peanut Butter	620

Cake, plain, 1 slice, 40 grams	146
Fruits	
Apples	46
Apricot	53
Banana	76
Cape-Gooseberry (Raspberry)	53
Cherries	70
Dates (fresh)	283
Dates (dried)	317
Figs (tender - fresh)	75
Figs (dried)	320
Guavas (Peru - Jamfal)	51
Grapes	45
Grapes (dried = sultanas)	290
Jackfruits (ripe)	88
Jambu	47
Lychees	61
Lime	59
Loquat	43
Malta	36
Mandarin	44
Mangoes (green)	39
Mangoes (ripe)	50 to 80
Melon (white)	21
Melon (water melon)	16
Mulberry	53
Orange	53
Papaya	32
Peaches	50
Pineapple	46
Plums	56
Prune	75
Pommegranate (red)	77
Sapota (Cheeku)	94
Strawberry	44
Sitafal	104
Tomatoes (ripe)	112
Soups and Beverages	
Clear Vegetable Soup 150 ml	12
Tomato Cream Soup 150 ml	65
Vegetable Soup 150 ml	65
Tea, lemon no sugar 1 cup	1
Tea, milk no sugar 1 cup	20

Tea, milk and sugar 1 cup	75
Cocoa, 50% milk with sugar 1 cup	145
Coffee, with milk 1 cup	25
Coffee, black 1 cup	5
Coffee, milk and sugar 1 cup	75
Cola drinks 8 fl. oz	104
Fruit Juice (unsweetened) 3.5 fl. oz	75
Orange Juice 3.5 fl. oz	110
Lemon, Grapefruit squashes 3.5 fl. oz	110
Chocolate Drinks with milk 5 oz	115
Horlicks Powder 15 g	56
Lucozade 6 oz	115
Ovaltine Powder 0.5 oz	54

Appendix 7

Examples of pronunciation of names and well-known words

Words/Names	Pronunciation
Ahmedabad	Ahmedaabaad
<i>arya</i>	<i>aarya</i>
Bharat	Bhaarat
<i>bhattaraka</i>	<i>bhattaaraka</i>
<i>brahmin</i>	<i>braahmin</i>
Calcutta	Calcuttaa
<i>caste</i>	<i>caaste</i>
Delvara	Delvaaraa
<i>diwali</i>	<i>diwaali</i>
Elora	Eloraa
Girnar	Girnaar
Gujarat	Gujaraat
<i>kalyan</i>	<i>kalyaan</i>
Kanjisvami	Kaanjisvaami
Karnatak	Karnaatak
Mahatma Gandhi	Mahaatmaa Gaandhi
Mahavira	Mahaavira
Mathura	Mathuraa
Neminatha	Neminaatha
<i>nirvan</i>	<i>nirvaan</i>
Parsvanatha	Paarsvanaatha
Patana	Patanaa
Pavapuri	Paavaapuri
<i>prakrit</i>	<i>praakrit</i>
Rajasthan	Raajasthaan
Rajchandra	Raajchandra
Rama	Raama
Ranakpur	Raanakpur
Sraavanbelgola	Sraavanbelgolaa
<i>sthanakvasi</i>	<i>sthaanakvaasi</i>
<i>svetambara</i>	<i>svetaambara</i>
Taranga	Taarangaa
<i>Tattvartha Sutra</i>	<i>Tattvaartha Sutra</i>
<i>terapantha</i>	<i>teraapantha</i>
Umasvami	Umaasvaami
<i>upashraya</i>	<i>upaashraya</i>
Varanasi	Vaaraanasi
Vardhaman	Vardhaaman

GLOSSARY

<i>Aacaara</i>	Conduct
<i>Aacaara dinkar grantha</i>	Text of daily duties
<i>Aacaaranga sutra</i>	Primary canon dealing with conduct
<i>Aacaarya</i>	Ascetic leader; spiritual leader
<i>Aadipurana</i>	Ancient Jain text
<i>Aadraa</i>	Constellation in mid-June
<i>Aagamas</i>	Ancient scriptures
<i>Aahaara</i>	Food intake
<i>Aahaaraka sarira</i>	Projectile body
<i>Aajnaa vicaya</i>	Reflection on teachings of <i>Jina</i>
<i>Aakaasa</i>	Space
<i>Aalocanaa</i>	Critical self-examination
<i>Aangi</i>	The decoration of a <i>Jina</i> image by devotees
<i>Aapta</i>	Person who has attained knowledge
<i>Aarambha</i>	Commencement of occupation or activity; daily work
<i>Aarambha-himsa</i>	Violence arising in the work, occupation
<i>Aarati</i>	Waving lamps ritual
<i>Aarta dhyaana</i>	Inauspicious 'sorrowful' meditation
<i>Aaryikaa</i>	Digambar female ascetic
<i>Aasaatana</i>	Disrespect
<i>Aasana</i>	Seat; yogic posture
<i>Aaso</i>	Twelfth month of Indian VS. or Jain calendar
<i>Aasrava</i>	Influx of <i>karma</i>
<i>Aatmaa</i>	Soul or the self
<i>Aatma-siddhi</i>	Text dealing with self-realisation
<i>Aavasyakas</i>	Essential duties
<i>Aayaagapata</i>	Votive slab or tablet
<i>Aayu(sya)</i>	Life span
<i>Abaadha kaala</i>	Dormant period of <i>karma</i>
<i>Abhavya</i>	A soul which can never be liberated
<i>Abhaya daana</i>	Actions that ensure the safety of the other lives
<i>Abhigraha</i>	Resolution
<i>Abhiseka</i>	Anointing ritual
<i>Acaurya vrata</i>	Vow of not taking, keeping or accepting what is not given; non-stealing
<i>Adharma</i>	False belief, wrong faith, wrong conduct
<i>Adharma(astikaaya)</i>	The medium of rest
<i>Adhyaatma saara</i>	Text concerning the practice of spirituality
<i>Adhyavasaaya</i>	Primal drive
<i>Aghaati karma</i>	Non-destructive or non-obscuring <i>karma</i>
<i>Agni sthaapan</i>	Ritual of placing sacred fire
<i>Agra pujaa</i>	Worship in front of an image
<i>Ahimsaa</i>	Non-violence and reverence for life through thoughts, words and deeds

<i>Ailaka</i>	Digambar 'one-clothed' 'major or senior' monk
<i>Ajiva</i>	Non-living
<i>Ajivikaa</i>	An ancient Indian philosophy
<i>Ajnaanavaadi</i>	An ancient Indian philosophy
<i>Akriyaavaadi</i>	An ancient Indian philosophy
<i>Aksaya tritiya</i>	'Immortal third', day in the Vaisak month
<i>Amaari pravartan</i>	Decree of 'non-killing' issued by rulers
<i>Anaahaara</i>	Vow of not accepting food
<i>Ananta</i>	Infinite
<i>Anantaanubandhi</i>	Bondage for endless time (<i>karma</i>)
<i>Anantakaaya</i>	Body having innumerable souls, e.g. root vegetables
<i>Ananugaami</i>	Not accompanied
<i>Anarthadanda vrata</i>	Vow not to perform avoidable activities
<i>Anasana</i>	Fasting
<i>Andaja</i>	Nourished and reared in eggs
<i>Anekaantavaada</i>	'Relative pluralism', multiplicity of views
<i>Anga puja</i>	Worship 'on the body' of an image
<i>Angas</i>	Primary canon; limbs
<i>Anitya</i>	Impermanent
<i>Anivritti karana</i>	Spiritual stage of desireless mind
<i>Anjana salaakaa</i>	Consecration ceremony of an image
<i>Annupaatika sutra</i>	Secondary canon concerning 'those who arise spontaneously', (celestials, infernals)
<i>Annuttara</i>	Primary canon dealing with souls reborn in uppermost heavens
<i>upapaatikadasaa</i>	
<i>Antakriddasaa</i>	Primary canon dealing with stories of liberated souls
<i>Antar muhurta</i>	A period of up to forty-eight minutes
<i>Antaraala</i>	Vestibule of a Jain temple
<i>Antaraaya karma</i>	<i>Karma</i> which restricts the energy or quality of the soul
<i>Anu</i>	Atom
<i>Anubhava</i>	Results of <i>karma</i> , intensity of <i>karma</i> , experience
<i>Anugaami</i>	Accompanied
<i>Anukampaa</i>	Compassion
<i>Anupreksaa</i>	Reflection; has twelve kinds
<i>Anuvrata</i>	Minor vows of laypeople
<i>Anuyogadvar sutra</i>	A group of post-canonical texts, an exposition of scriptures
<i>Anyatva</i>	Philosophy of others in relation to the self
<i>Apaaya vicaya</i>	Reflection on dissolution of passions
<i>Apabhramsa</i>	An Indian language, a forerunner of Gujarati
<i>Apa-dhyaana</i>	Inauspicious meditation; hateful or sorrowful thoughts
<i>Aparigraha</i>	'Non-possession' or 'non-attachment' to worldly things
<i>Aparinami</i>	Unchanging
<i>Aparyaaptaa</i>	Beings with vital organs not completed
<i>Ap-kaaya</i>	Beings with 'water bodies'
<i>Apramatta-samyati</i>	Spiritual stage of total restraint and carefulness
<i>Apratipaati</i>	Not permanent or not continuous

<i>Apratyakhyana varana</i>	Obstructor of partial renunciation
<i>Apurva karana</i>	Spiritual stage of unprecedented volition
<i>Apvartanaa</i>	Reduction in the intensity and duration of karmic fruition
<i>Arati</i>	Not taking pleasure in sensual activities
<i>Ardha magadhi</i>	The Prakrit language of Jain scriptures
<i>Ardha padmaasana</i>	A posture for meditation
<i>Arhant</i>	Self-conqueror
<i>Arhat</i>	An enlightened person or person worthy of veneration
<i>Arihant</i>	Conqueror of inner enemies, e.g. Passions
<i>Arihanta mahaapujan</i>	Ritualised worship of the attributes of <i>tirthankaras</i>
<i>Artha</i>	Meaning; material resources
<i>Asadha</i>	Ninth month of Indian V.S. calendar, used by Jains
<i>Asanjnaa</i>	Partial instinct
<i>Asarana</i>	Non-surrender
<i>Asarira</i>	Free from embodiment; liberated
<i>Asatya</i>	Not speaking the truth
<i>Asi</i>	Sword or rule of law
<i>Astapaahuda</i>	A Digambar sacred text, divided into eight sections
<i>Asta-prakaari puja</i>	Eight-fold worship
<i>Asteya</i>	Vow of not taking, keeping or accepting what is not given, 'non-stealing'
<i>Asti</i>	'It is'
<i>Astikaaya</i>	Having <i>pradesas</i> or body or extension in space
<i>Asubha</i>	Malevolent; inauspicious
<i>Asuci</i>	Impure
<i>Asura</i>	Celestials of the lower world
<i>Asvin</i>	Twelfth month of Indian V.S. calendar, used by Jains
<i>Aticaara</i>	Infraction of rules
<i>Atisay ksetra</i>	Area of miracles and myths
<i>Atithi samvibhaaga</i>	A vow of 'hospitality', taking food only after serving guests
<i>Atthai</i>	Continuous fasting for eight days
<i>Atthai mahotsava</i>	Continuous celebration with <i>pujans</i> for eight days
<i>Attham</i>	Continuous fasting for three days
<i>Audaarika sarira</i>	Gross body
<i>Audayijya</i>	Realisational effects (of <i>karma</i>)
<i>Aupaatika</i>	Born spontaneously
<i>Aupasamika</i>	Subdued
<i>Avadhaan</i>	Memory
<i>Avadhi jnaana</i>	'Clairvoyance', knowledge limited to material objects
<i>Avaktavya</i>	Not able to be described or put into words; inexpressible
<i>Avasarpini</i>	Descending time cycle
<i>Avassahi</i>	'May I go out?'
<i>Avasthaana kaala</i>	Time span
<i>Avataara</i>	Incarnation
<i>Avidya</i>	Ignorance
<i>Avirata samyagdristi</i>	Non-restrained (complete) right faith

<i>Avirati</i>	Non-restraint
<i>Aviveka</i>	Lack of discrimination
<i>Ayambil</i>	An austerity, eating only once a day, taking bland food
<i>Ayambil saalaa</i>	A place providing bland meals for <i>ayambil</i> austerity
<i>Ayariya</i>	Prakrit word for <i>acaarya</i>
<i>Ayogi kevali</i>	Static omniscience
<i>Ayonija</i>	Asexual or 'indirect' sexual (birth)
<i>Baabari</i>	Removal of hair from the scalp of a child for the first time
<i>Baalā tapa</i>	Austerity without understanding
<i>Balipata</i>	Slab for offerings
<i>Bandha</i>	Attachment of <i>karma</i> to the soul
<i>Bhaasaa</i>	Speech
<i>Bhaasaa samiti</i>	'Carefulness in speaking'
<i>Bhaava</i>	Psychic feelings, mental attitude
<i>Bhaava puja</i>	Psychic worship
<i>Bhaava sraavaka</i>	A person having the appropriate Jain attitude
<i>Bhaavanaa</i>	Devotional ritual in temples, usually at night
<i>Bhaavendriya</i>	Psychic senses
<i>Bhagavati sutra</i>	Primary canon describing questions from Gautama and answers from Mahavira
<i>Bhaktamara stotra</i>	Eulogy for immortalisation of the devotees
<i>Bhakti</i>	Devotion
<i>Bhakti marga</i>	Devotional path
<i>Bhattaraka</i>	Semi-ascetic head of a Digambar temple
<i>Bhavanvaasi</i>	Palace dweller; celestials in the lower world
<i>Bhavya</i>	One who is capable of liberation
<i>Bheda</i>	Distinction
<i>Bhiksu</i>	Ascetic
<i>Bhogabhumi</i>	'Land of pleasures'
<i>Bhogopa-bhogaparimaana</i>	Vow of limitation of consumables and non-consumables
<i>Bhojan</i>	Food
<i>Bhojan saalaa</i>	Place providing meals for pilgrims
<i>Biyaasan</i>	Semi-fasting, having two meals a day
<i>Bodhi durlabha</i>	Difficult-to-attain enlightenment
<i>Brahmacaari</i>	Male celibate
<i>Brahmacaarini</i>	Female celibate
<i>Brahmacaaryaasram</i>	The period of life before becoming a householder
<i>Brahmacarya</i>	Celibacy; chastity; control over the senses
<i>Brahmaloka</i>	The fifth heaven
<i>Brahmin or brahman</i>	A member of the priestly class, a Hindu caste
<i>Caamar</i>	Brush fan
<i>Caar pheraa</i>	Four circuits at the wedding ceremony
<i>Caitra</i>	Sixth month of Indian V.S. calendar, used by Jains
<i>Caitya</i>	Temple
<i>Caitya vandana</i>	Ritual of temple prayers
<i>Cakra</i>	Wheel

<i>Cakravarti</i>	Universal emperor
<i>Candana puja</i>	Worship with sandalwood paste
<i>Candra</i>	Moon
<i>Candra prajnaapti</i>	Secondary canon dealing with lunar movements
<i>Caranaanuyoga</i>	Sacred text on ethics, conduct and religious practices
<i>Caravala</i>	Woollen thread brush kept by ascetics
<i>Caritra</i>	Conduct
<i>Caritra- mohaniya karma</i>	Conduct-deluding <i>karma</i>
<i>Caritraacaara</i>	Right conduct
<i>Caturvidha sangha</i>	Four-fold order
<i>Caturvisanti stava</i>	Hymns in praise of the twenty-four <i>tirthankaras</i>
<i>Caumukha</i>	Image(s) facing four entrances
<i>Cauvihaara</i>	Renunciation of all four kinds of food
<i>Cetanaa</i>	Consciousness
<i>Chaayaa</i>	Shadow
<i>Chatha</i>	Continuous fasting for two days
<i>Cheda</i>	Demotion
<i>Cheda sutra</i>	Text dealing with monastic discipline
<i>Choda</i>	Embroidered cloth with auspicious symbols
<i>Chyle</i>	Lymphatic fluid
<i>Cikistaalaya</i>	Hospital
<i>Citta</i>	Sub-conscious mind
<i>Cori</i>	A four-cornered pavillion for the marriage ceremony
<i>Cyavan</i>	Path of rebirth from heavenly being to human being
<i>Daana</i>	Donations; acts of giving
<i>Darsana</i>	Perception; devotional viewing (e.g. of images)
<i>Darsanaacaar</i>	Right perception
<i>Darsana-mohaniya karma</i>	Faith-deluding <i>karma</i>
<i>Dasavaikalika sutra</i>	Sacred text in the form of ten lessons
<i>Deraavaasi</i>	Believers in temple worship
<i>Desaavadhi</i>	Partial 'clairvoyance'
<i>Desavikasika</i>	Limitation of spatial movement
<i>Desavirati</i>	Partial vows
<i>Deva</i>	<i>Tirthankara</i> ; celestial being
<i>Deva dravya</i>	Temple fund
<i>Deva puja</i>	Veneration of <i>jina</i> or <i>tirthankara</i>
<i>Deva vandan</i>	Veneration of <i>tirthankaras</i>
<i>Dhaatu</i>	Body primal
<i>Dharana</i>	Contemplation
<i>Dharma</i>	Religion, duty, medium of motion
<i>Dharma(astikaaya)</i>	Medium of motion
<i>Dharma dhyaana</i>	Auspicious 'virtuous' meditation
<i>Dharmabindu</i>	Sacred text composed by Haribhadra, dealing with the spiritual path of lay people
<i>Dhavalaa</i>	A sacred text of the Digambara
<i>Dhrauavya</i>	Continuation or permanence

<i>Dhriti sanskaar</i>	Blessings for a viable foetus
<i>Dhvajaarohan</i>	Hoisting of a flag
<i>Dhyaana</i>	Meditation; concentration
<i>Dhyaana-mudraa</i>	The posture for meditation
<i>Digambar</i>	‘Sky-clad’; a major sect of Jainism
<i>Digambar saadhu</i>	‘Sky-clad’ monk
<i>Digavrata</i>	Vow not to travel in certain directions
<i>Dik-kumari</i>	Angel of directions
<i>Diksaa</i>	Initiation into asceticism
<i>Dipavali or divali</i>	Festival of lights; anniversary of Mahavira’s death
<i>Drastivaada sutra</i>	Twelfth primary canon, no longer extant
<i>Dravya</i>	Substance; material things; wealth
<i>Dravya sraavaka</i>	A Jain who exhibits the outward signs of piety
<i>Dravyaanuyoga</i>	Sacred text on metaphysics, ontology and philosophy
<i>Dravyendriya</i>	Physical sense organs
<i>Dukha</i>	Misery, unpleasant feeling
<i>Durgati</i>	Inferior destiny (<i>tiryanca</i> and infernal)
<i>Dusamaa</i>	Miserable period
<i>Dvaarapaala</i>	Doorkeeper
<i>Ekaasan</i>	Semi-fasting: one meal during the day
<i>Ekatva</i>	Philosophy of self; singleness
<i>Esanaa samiti</i>	‘Carefulness-in-eating’
<i>Evambhuta naya</i>	‘Such-likes’ standpoint
<i>Gaccha</i>	Group of fourfold order
<i>Gana</i>	Group of ascetics
<i>Ganaadhipati</i>	Chief of ascetic group
<i>Ganadhara</i>	Chief disciples of <i>tirthankara</i> ; head of ascetic lineage
<i>Ganini</i>	Leader of group of female ascetics
<i>Garbha griha</i>	Inner shrine
<i>Garbhaja</i>	<i>In utero</i>
<i>Gatisila</i>	Capable of movement
<i>Ghee</i>	Refined butter
<i>Gotra</i>	Family name; surname
<i>Graha</i>	Planet
<i>Guna</i>	Attributes
<i>Guna sthaanas</i>	Stages of spiritual development
<i>Gupti</i>	Restraint
<i>Guru purnimaa</i>	Anniversary on full moon day for the veneration of a guru
<i>Guru vandana</i>	Veneration of ascetics
<i>Haatha</i>	Hand
<i>Hasta melapa</i>	Joining hands in the marriage ceremony
<i>Havaadaa</i>	A place for animals to drink water
<i>Heya</i>	To be abandoned
<i>Houm</i>	A sacred <i>mantra</i> ; short version for five supreme beings
<i>Indriya</i>	Sense organ
<i>Iryaa samiti</i>	‘carefulness-in-movements’

<i>Istopadesa</i>	Beneficial preaching
<i>Jaati, Jaati</i>	Sub-caste
<i>Jai jinendra</i>	Honour to those who have conquered themselves
<i>Jainendra siddhant kosha</i>	Encyclopedia of Jain philosophy
<i>Jambudvipa</i>	Continent in the middle world which includes our earth
<i>Jambudvipa prajnaapti</i>	Secondary canon dealing with astronomy and cosmology
<i>Jarayuja</i>	Nourished and reared by placenta and umbilical cord
<i>Jayadhavala</i>	Digambar text commenting on scriptures
<i>Jina</i>	Victor of the self
<i>Jina mudra</i>	<i>Jina</i> -modelled sitting or standing posture
<i>Jinakalpi</i>	<i>Jina</i> -modelled ascetic
<i>Jitakalpi</i>	Ascetic having conduct for the self-conquest
<i>Jiva</i>	Soul; living being
<i>Jiva dayaa</i>	Compassion to living beings
<i>Jiva kanda</i>	Sacred text on biology
<i>Jivaabhigama sutra</i>	Secondary canon concerning the animate and inanimate
<i>Jnaacaar</i>	Principles relating to knowledge
<i>Jnaana</i>	Knowledge
<i>Jnaana yoga</i>	Spiritual knowledge
<i>Jnaana daana</i>	Donation for spiritual education
<i>Jnaana pancami</i>	Sacred day for veneration of scriptural knowledge
<i>Jnaana saara</i>	Yashovijay's text on the essence of knowledge
<i>Jnaatadharma kathaa</i>	Primary canon dealing with stories of knowledge and righteousness
<i>Jnaati</i>	Sub-caste
<i>Jneya</i>	Knowable
<i>Jyotiska</i>	Astral celestials
<i>Kaala</i>	Time
<i>Kaama</i>	Sensual pleasures
<i>Kaaya kalesa</i>	Mortification of the body
<i>Kaaya-cikitsaa</i>	Treatment of the body
<i>Kaayotsarga</i>	Meditation with detached body
<i>Kalpa</i>	Heaven or paradise
<i>Kalpa sutra</i>	Svetambar sacred text describing the life of Mahavira, other <i>tirthankaras</i> , disciples of Mahavira and ascetic conduct
<i>Kalpaatita</i>	Beyond paradise
<i>Kalpaavatamsikaa</i>	Text describing results of actions
<i>Kalpavruksha</i>	'Wish-fulfilling tree'
<i>Kalpopapanna</i>	Born in paradise
<i>Karan</i>	Half day time
<i>Karanaanuyoga</i>	Sacred text containing scientific and technical material
<i>Karma</i>	Subtle matter attached to the soul, resultant of one's deeds
<i>Karma yoga</i>	Spiritual activities
<i>Karma: anubhava</i>	Result of <i>karma</i>
<i>Karma: niddhatti</i>	Reduction in fruition and intensity of <i>karma</i>
<i>Karma: niseka kaala</i>	Period of results of <i>karma</i>

<i>Karma: pradesa</i>	Amount of karmic particles engulfing the soul
<i>Karma: sattaa</i>	Influence of <i>karma</i>
<i>Karma: sthiti</i>	Duration of karmic attachment
<i>Karma: upasama</i>	Suppression of <i>karma</i>
<i>Karma: abaadha kaala</i>	Dormant period of <i>karma</i>
<i>Karma: caritra-mohaniya</i>	Conduct-deluding <i>karma</i>
<i>Karma: darsana-mohaniya</i>	Faith-deluding <i>karma</i>
<i>Karma: mohaniya</i>	Deluding <i>karma</i>
<i>Karma: nikaacita</i>	Unchangeable <i>karma</i>
<i>Karma: phalodaya</i>	Fruition of <i>karma</i>
<i>Karma: prakriti</i>	Nature of karmic particles engulfing the soul
<i>Karmabhumi</i>	‘Land of action’
<i>Kar-mocan</i>	Releasing hands in wedding ceremony
<i>Kasaaya</i>	Passion
<i>Kasaayapahuda</i>	Digambar text dealing with theory of the passions
<i>Kevala jnaana</i>	Omniscience
<i>Kevali</i>	Omniscient
<i>Khala</i>	Waste products
<i>Khamaasana</i>	‘Five limbs bowing’ to venerate supreme beings
<i>Kharatara gaccha</i>	A Svetambar sub-sect
<i>Krisnaraajis</i>	Dark masses
<i>Kriyaavaadi</i>	An ancient indian philosophy that believed in the rituals and right conduct
<i>Krupaludeva</i>	Merciful guide; a title for Srimad Rajcandra
<i>Ksatriya</i>	A person of the warrior class, a Hindu caste
<i>Ksayika</i>	Destruction of <i>karma</i>
<i>Ksayopasamika</i>	Suppressed and destroyed <i>karma</i>
<i>Ksetra</i>	Area or location
<i>Ksina moha</i>	Total annihilation of delusion
<i>Ksullaka</i>	Digambar ‘two-clothed’ minor or ‘junior’ monk
<i>Kula</i>	Lineage
<i>Kulakara</i>	Guide or law giver; patriarch
<i>Kulakara sthaapan</i>	Invocation of heavenly guides
<i>Kunda</i>	A basin
<i>Laabha</i>	Gain
<i>Labdhi</i>	Manifestation of special sense experience; accomplishment
<i>Lesyaa</i>	Psychic colour; ‘karmic stain’
<i>Lobha</i>	Greed
<i>Loka</i>	People; universe where living beings exist
<i>Loka-akasa</i>	The inhabited universe
<i>Maagha</i>	Fourth month of Indian V. S. Calendar, used by Jains
<i>Maalaaropana</i>	Auspicious garlanding
<i>Maana</i>	Egoism
<i>Maasaksamana</i>	Fasting for one continuous month
<i>Maataa</i>	Heavenly mother
<i>Maatruka sthaapan</i>	Invocation of heavenly goddesses

<i>Madhya loka</i>	Middle world
<i>Mahaadhavala</i>	Sacred text commenting on Digambar scriptures
<i>Mahaajana</i>	Reputed persons
<i>Mahaasati</i>	Sthanakvasi nun
<i>Mahaavideha</i>	Vast region of <i>Jambudvipa</i>
<i>Mahavira jayanti</i>	Birth anniversary of Mahavira
<i>Mahotsava</i>	Elaborate celebration
<i>Mana</i>	Mind
<i>Manahpariyaaya jnaana</i>	Telepathic knowledge; knowledge of mind and its modes
<i>Manana</i>	Reflection
<i>Mandapa</i>	Sacred place within which an auspicious event takes place
<i>Maneka stambha</i>	Sacred wooden symbolic object used in marriage ceremony
<i>Mangala divo</i>	Ritual of waving an auspicious lamp
<i>Mangalaastaka</i>	Auspicious prayers
<i>Manovarganaa</i>	Particles constituting mind
<i>Manusya</i>	Human
<i>Marga</i>	Path
<i>Maryaadaa mahotsava</i>	Annual gathering of Terapanthi <i>sangha</i>
<i>Mati jnaana</i>	Sensory knowledge
<i>Micchami dukkadam</i>	Asking for forgiveness and granting forgiveness
<i>Misra</i>	Mixed
<i>Mithyaatva</i>	Wrong faith
<i>Mithyadrsti</i>	Incorrect view of reality
<i>Moksa</i>	Liberation
<i>Muhupatti</i>	‘Mouth-kerchief’, a cloth kept in front of the mouth to avoid harm to tiny living beings of air
<i>Muhurta</i>	Period of forty-eight minutes
<i>Mukhakosa</i>	Large ‘mouth-kerchief’ resembling a scarf
<i>Mula sutra</i>	Sacred text of basic teachings
<i>Mumuksu</i>	Desirous of <i>moksa</i>
<i>Muni</i>	Male ascetic
<i>Murti</i>	Image; idol
<i>Murtipujaka</i>	Image worshipper
<i>Naat</i>	Sub-caste
<i>Naigama naya</i>	Universal standpoint
<i>Naksatra</i>	Constellation
<i>Namo arham</i>	Veneration to the worthy being
<i>Namo jinanam</i>	Veneration to the <i>jinas</i>
<i>Nandhyavarta</i>	Place with 52 <i>jina</i> temples where celestials worship and celebrate sacred festivals
<i>Nandi sutra</i>	Sacred text dealing with knowledge,
<i>Naraka</i>	Infernal being
<i>Nasti</i>	It is not
<i>Nava smarana</i>	Nine eulogies
<i>Navakaara (namokara) mantra</i>	A sacred <i>mantra</i> of surrender, obeisance and veneration to the five supreme beings

<i>Navakaarasi</i>	A vow of fasting for forty-eight minutes after sun rise, a Jain community dinner
<i>Navapada oli</i>	Semi-fasting with veneration of the nine auspicious things
<i>Nayavaada</i>	Standpointism
<i>Nhaavana</i>	Sacred liquid obtained from the ritual bathing the <i>jina</i> image
<i>Nigoda</i>	Simplest micro-organism
<i>Nirayaavalikaa</i>	A text describing results actions
<i>Nirgrantha</i>	Detached person; <i>Jain</i> ascetic
<i>Nirjaraa</i>	Shedding of <i>karma</i>
<i>Nirvrutti</i>	Physical part of sensory organ
<i>Niscaya-naya</i>	Non-conventional view
<i>Nissahi</i>	‘May I come in?’
<i>Niyama</i>	Observance
<i>Niyama saara</i>	Sacred text dealing with rules of <i>Jain</i> conduct
<i>No-kasaaya</i>	Subsidiary passions
<i>Nyaayavtaar (visaarada)</i>	A scholar of logic
<i>Oja-aahaara</i>	First intake of food by the newly conceived soul
<i>Paakhi</i>	A holy day for spiritual observances
<i>Paapa</i>	Demerit
<i>Paapaanubandhi</i>	Demerit-causing
<i>Paataala</i>	Vast receptacles in <i>lavana-samudra</i>
<i>Paathasaalaa</i>	Religious school for children
<i>Padaatha</i>	Reflection on words
<i>Padilehan</i>	A ritual of carefully cleaning clothes or wooden platters
<i>Panca kalyanaka pujaa</i>	Ritual worship of five auspicious events in the life of <i>jina</i>
<i>Pancaamrita</i>	‘Five nectars’
<i>Pancanga</i>	Indian calendar
<i>Pancastikaaya</i>	Kundakunda’s sacred text on metaphysics and ethics
<i>Pandit</i>	Scholar
<i>Panjaraa pola</i>	Animal sanctuary
<i>Panyaasa</i>	A male ascetic who is expert in scriptures
<i>Parabadi</i>	Feeding place for birds
<i>Paramaanu</i>	Ultimate particle, indivisible unit of matter;
<i>Paramaatmaa</i>	Supreme being; liberated soul
<i>Paramadhaami</i>	Evil celestials
<i>Paranaamika</i>	Changing
<i>Parasparopagraho jivanam</i>	Living beings are mutually interdependent for the welfare of each other
<i>Parihara</i>	Expulsion
<i>Parinaama</i>	Result; change of mode
<i>Parisaha</i>	Physical affliction
<i>Parisaha jaya</i>	Victory over physical affliction
<i>Parmesthi</i>	Supreme beings
<i>Paroksa</i>	Indirect
<i>Parva</i>	Holy day, sacred day

<i>Paryaaaptaa</i>	Beings with completed vital organs
<i>Paryaaapti</i>	Capacity for completion of vital organs
<i>Paryaaya</i>	Modes
<i>Paryusana</i>	Eight-sacred days of spiritual activities and austerities
<i>Phalguna</i>	Fifth month of Indian V. S. Calendar, used by <i>Jains</i>
<i>Phula maala</i>	Garland of flowers
<i>Pindastha</i>	Reflection on body
<i>Potaja</i>	Birth without umbilical cord
<i>Praana</i>	Life force
<i>Praayascitta</i>	Penance
<i>Pradesa</i>	Space-points
<i>Prajnaa</i>	Wisdom
<i>Prajnaapanaa sutra</i>	Secondary canon enunciating <i>Bhagavati Sutra</i>
<i>Prakirnaka</i>	Miscellany texts
<i>Pralaya</i>	Destruction or deluge of the world
<i>Pramaada</i>	Negligence
<i>Pramaana</i>	Logical validity
<i>Pramatta samyati</i>	Stage of total restraint with occasional carelessness
<i>Pranaayama</i>	Spiritual breathing
<i>Prasaada</i>	Gift from deity
<i>Prasamarati</i>	Umasvati's text on <i>Jain</i> philosophy and right conduct
<i>Prasna vyaakarana</i>	Primary canon on philosophy, conduct and society
<i>Prathamaaanuyoga</i>	Sacred text containing biographical and historical material
<i>Pratikramana</i>	Penitential retreat
<i>Pratilekhana</i>	A ritual of carefully cleaning clothes or wooden platters
<i>Pratimaa</i>	Image
<i>Pratyaaahara</i>	Withdrawal from the senses
<i>Pratyaaakhyaana</i>	Partial renunciation
<i>Pratyaaakhyaana varana</i>	'Obstructers of partial renunciation'
<i>Pratyaksa</i>	Direct
<i>Pratyeka</i>	Individual
<i>Preksa dhyaana</i>	Type of <i>Jain</i> meditation
<i>Prithvi-kaaya</i>	Living being with body made of earth
<i>Prosadhopavaasa</i>	Periodic specific fasting and temporary life like an ascetic
<i>Pruchanaa</i>	Asking questions
<i>Pudgala</i>	Smallest particle of matter
<i>Pujaa</i>	Ritual of worship
<i>Pujaari</i>	Temple servant who performs temple rites
<i>Pujan</i>	Elaborate <i>pujaa</i>
<i>Punaravartana</i>	Revision
<i>Punya</i>	Merit
<i>Punyaanubandhi</i>	Merit-causing
<i>Purvas</i>	Pre-canonical texts
<i>Puspaculikaa</i>	A text dealing with the results of actions
<i>Puspikaa</i>	A text on the results of actions
<i>Raajaprasniya</i>	Secondary canon on arts and science, soul and body

<i>Raajasika bhojan</i>	Tasty food
<i>Raatri bhojana</i>	Eating at night
<i>Raatri jaagrana</i>	Awakening at night for devotional ritual
<i>Rajju</i>	A vast measurement of length; geometry
<i>Raksaa bandhan</i>	Ceremony of tying sacred thread
<i>Rasa</i>	Sap; juice; tasty food
<i>Rasaparityaaga</i>	Renunciation of tasty foods
<i>Ratha yaatra</i>	Chariot procession
<i>Ratti</i>	Smallest unit of weight
<i>Raudra dhyaana</i>	Inauspicious ‘cruel meditation’
<i>Ravi</i>	Sun
<i>Rujusutra naya</i>	Pinpointed standpoint
<i>Ruksa</i>	Coarse; negative
<i>Rupaatita</i>	Reflection on the ‘formless’
<i>Rupastha</i>	Reflection on the ‘form’
<i>Saadhaarana</i>	General; common
<i>Saadhanaa</i>	Spiritual activity
<i>Saadharmika bhakti</i>	Service to co-religionist
<i>Saadhu</i>	Male ascetic
<i>Saadhvi</i>	Female ascetic
<i>Saagara</i>	A very large unit of time
<i>Saamayika</i>	Equanimity; a forty eight minutes ritual of equanimity
<i>Saatvika bhojan</i>	Nutritious food
<i>Sabda</i>	Sound; word
<i>Sabda naya</i>	Verbal standpoint
<i>Sacitta</i>	Material with living being existence
<i>Sad darsana sammucaya</i>	Sacred text dealing with six philosophies
<i>Sadgati</i>	Superior destiny
<i>Sakalendriya</i>	Beings with all the sense organs
<i>Salaakaaa purusa</i>	Torch bearers
<i>Sallekhanana</i>	Holy death
<i>Samaadhi</i>	Profound deep meditation; trance
<i>Samaarambha</i>	Preparation for activity or work
<i>Samabhirudha naya</i>	Etymological standpoint
<i>Samana</i>	Male semi-ascetic
<i>Samani</i>	Female semi-ascetic
<i>Samataa</i>	Equanimity
<i>Samavaayanga</i>	Primary canon, a compendium of summaries of other texts
<i>Samaya</i>	Unit of time
<i>Samaya saara</i>	Kundakunda’s text dealing with Jain philosophy
<i>Sambandha</i>	Relation
<i>Samlinataa</i>	Avoidance of all that can lead to temptation
<i>Sammurchim</i>	Asexual or ‘indirect’ sexual birth
<i>Samrambha</i>	Planning for activity or work
<i>Samsaara</i>	Empirical world
<i>Samsaari</i>	Worldly soul

<i>Samsaya</i>	Doubt
<i>Samudrik sastra</i>	Texts on palmistry and omens
<i>Samvara</i>	Prevention of influx of <i>karma</i>
<i>Samvatsari</i>	Holiest day in <i>Jain</i> calendar; annual day for forgiveness
<i>Samyag caritra</i>	Right conduct
<i>Samyag darsana</i>	Right faith
<i>Samyag jnaana</i>	Right knowledge
<i>Samyaktava</i>	Right faith; right perception
<i>Sangha</i>	Fourfold community of Jains
<i>Sangha pujaa</i>	Veneration of the fourfold order
<i>Sangraha naya</i>	Synthetic standpoint
<i>Sanjnaa</i>	Instinct
<i>Sanjvalana</i>	‘Producers of apathy and attachment’
<i>Sankraamana</i>	Transition
<i>Sansarga</i>	Association
<i>Sansthana vicaya</i>	Reflection on the universe
<i>Sarasvati</i>	Goddess of learning
<i>Sarira</i>	Body
<i>Sarvajna</i>	Omniscient
<i>Sasvaadan samyagdristi</i>	Stages of residual faith
<i>Sataavadhaani</i>	Person with hundred-fold memory
<i>Satkandadaagama</i>	Digambar sacred text dealing with <i>karma</i> and the fourteen stages of spiritual development
<i>Satya</i>	Truth
<i>Savavirati</i>	Total restraint
<i>Sayogi kevali</i>	Dynamic omniscient; embodied omniscient
<i>Shul</i>	Acute pain
<i>Siddha</i>	Liberated soul
<i>Siddha silaa</i>	Location where liberated souls live
<i>Siddhi</i>	Accomplishment
<i>Siddhi tapa</i>	Austerity for attaining accomplishments
<i>Siksaavrata</i>	Educative vows
<i>Sila</i>	Character
<i>Sindur</i>	Red powder worn by a married woman
<i>Skandha</i>	Aggregate of matter particles
<i>Skandha desa</i>	Aggregate occupying space
<i>Skandha pradesa</i>	Aggregate occupying limited space
<i>Snaatra pujaa</i>	A ritual enacting the birth celebration of the <i>jina</i>
<i>Snigdha</i>	Sticky; positive
<i>Sraavaka</i>	Jain layman
<i>Sraavaka prajnaapti</i>	Text dealing with duties of laypeople
<i>Sraavakaacaara</i>	Text dealing with conduct of laypeople
<i>Sraavikaa</i>	Jain laywoman
<i>Sraddhaa</i>	Faith
<i>Sramana</i>	Non-vedic culture such as Jain or Buddhist
<i>Srivatsa</i>	A diamond-shaped emblem on the chest of a <i>jina</i> image

<i>Sruta jnaana</i>	Scriptural knowledge
<i>Sthaanaka</i>	Hall for spiritual activities; <i>upashraya</i>
<i>Sthaananga</i>	Primary canon, an encyclopaedic compilation on a wide range of subjects
<i>Sthaavara</i>	Immobile
<i>Sthanakvasi</i>	Hall dweller; a sect of Jainism, non-image-worshipper
<i>Sthavira</i>	Resident senior (elderly) ascetic
<i>Sthula</i>	Gross
<i>Stotra</i>	Eulogy
<i>Subha</i>	Benevolent; auspicious
<i>Suddhi</i>	Purification
<i>Sudra</i>	A manual worker or member of lower class, a Hindu caste
<i>Sukha</i>	Bliss, pleasant feeling
<i>Sukla dhyaana</i>	Auspicious 'pure' meditation
<i>Suksama</i>	Fine
<i>Suksama samparay</i>	Spiritual stage of the control of subtle passions
<i>Supaatra daana</i>	Giving to a worthy person or cause
<i>Surya</i>	Sun
<i>Surya prajnaapti</i>	Secondary canon concerning time cycles
<i>Susamaa</i>	Joyous; blissful
<i>Sutra krutaanga</i>	Primary canon concerning heretical views
<i>Svaadhyaaya</i>	Self-study
<i>Svacchosvaasa</i>	Respiration
<i>Svamivaastalya</i>	Welfare of co-religionist; community dinner
<i>Svetambar</i>	'White-clothed'; a major sect of Jainism
<i>Syaadavaada</i>	Statement or standpoint in some respects
<i>Taamasika bhojan</i>	Passionate food
<i>Taapa</i>	Heat
<i>Taapasa</i>	Performer of austerities
<i>Tablaa</i>	An Indian musical instrument (drum)
<i>Tadubhaya</i>	Both confession and penitence
<i>Tahatti</i>	'That is so'
<i>Taijasa sarira</i>	Luminous body
<i>Tama</i>	Darkness
<i>Tapa</i>	Austerity
<i>Tapaa gaccha</i>	A sub-sect of <i>Svetambar</i>
<i>Tapaacaara</i>	Principles relating to austerities
<i>Tattvartha sutra</i>	Sacred text, a treatise on reality
<i>Tejas-kaaya</i>	Fire-bodied
<i>Terapanthi</i>	A sect of Jainism, non-image-worshippers
<i>Tilak</i>	A sacred mark on forehead, usually of sandalwood paste
<i>Tirtha prabhaavana</i>	Glorification of the four-fold order
<i>Tirthankara</i>	<i>Jina</i> ; founder of fourfold order (<i>tirtha</i>)
<i>Tiryanca</i>	Animals, birds, fish, bacteria, viruses and plants
<i>Tithi</i>	Date
<i>Torana</i>	An arch of leaves or embroidered cloth

<i>Trasa</i>	Mobile
<i>Trasa nali</i>	‘Channel’ in the occupied universe for mobile beings
<i>Triloka prajnaapti</i>	Secondary canon dealing with cosmology
<i>Tyaaga</i>	Renunciation
<i>Uchavani</i>	Bidding
<i>Udiranaa</i>	Prematuration
<i>Udvartanaa</i>	Augmentation
<i>Udyapaan</i>	Concluding ritual
<i>Udyota</i>	Light
<i>Unodari</i>	Eating less than one’s fill
<i>Upaadeya</i>	Worth attaining
<i>Upaadhyaya</i>	Ascetic teacher; scriptural teacher
<i>Upaanga</i>	Secondary canon
<i>Upaasaka</i>	Devotee
<i>Upaasakadasaa</i>	Primary canon dealing with accounts of lay devotees
<i>Upadesa</i>	Teaching others through sermons
<i>Upadhaan</i>	Austerity of fasting, meditation and devotional rituals
<i>Upadhaan</i>	A communal austerity of fasting, meditation and devotion
<i>Upapaat</i>	Spontaneous
<i>Upashraya</i>	Monastery; a place for performing spiritual activities
<i>Upavaas</i>	Fasting
<i>Upayoga</i>	Conscious spiritual activity; carefulness in activities
<i>Upkarana</i>	Protective physical cover of an organ
<i>Upsant moha</i>	Suppressed delusion
<i>Utpaada</i>	Origination
<i>Utsarga samiti</i>	‘carefulness in natural calls’
<i>Utsarpini</i>	Ascending time-cycle
<i>Uttaraadhyayana sutra</i>	Sacred text dealing with the last sermon of Mahavira
<i>Vaacanaa</i>	Learning scriptures and their meaning
<i>Vaaha</i>	Largest unit of weight
<i>Vaasksepa</i>	Sacred powder
<i>Vaayu-kaaya</i>	Air-bodied
<i>Vacana</i>	Speech
<i>Vaikriya sarira</i>	Transformational body
<i>Vaimaanikas</i>	Heavenly beings with celestial chariots
<i>Vaisak</i>	Seventh month of Indian V. S. Calendar used by Jains
<i>Vaisnava</i>	A Hindu sect
<i>Vaisya</i>	A member of the business community, a Hindu caste
<i>Vaiyaavritya</i>	Respectful physical service for an ascetic
<i>Vaktavya</i>	Describable
<i>Vanaspati-kaaya</i>	Vegetable-bodied
<i>Vandanaka</i>	Veneration
<i>Vardhamaana tapa</i>	Ritual of progressive fasting
<i>Varna</i>	Caste; class
<i>Varsi tapa</i>	Year long austerity, following the example of Risabhdeva
<i>Vedi</i>	A low platform with sacred fire used in marriage ceremony

<i>Vidhikaarak</i>	A ritual specialist
<i>Vikala</i>	Deficient
<i>Vikalendriya</i>	Being with deficient sense organs
<i>Vinaya</i>	Reverence
<i>Vipaaka sutra</i>	Primary canon, stories illustrating the law of <i>karma</i>
<i>Vipaaka vicaya</i>	Reflection on the end results of <i>karma</i>
<i>Viryaaacaar</i>	Principles relating to spiritual energy
<i>Visa-ssthaanaka tapa</i>	Austerity for veneration of the twenty auspicious things
<i>Viveka</i>	Conscious discrimination
<i>Vrisnidasa</i>	Secondary canon on Neminatha, Krishna and Balarama
<i>Vyaakhyaa prajnaapti</i>	Also called <i>Bhagavati sutra</i> ; primary canon containing questions put by Gautam to Mahavira and their replies
<i>Vyaghat</i>	Obstacle
<i>Vyantara</i>	Peripatetic type of celestial
<i>Vyavahaara naya</i>	Practical standpoint
<i>Vyaya</i>	Disappearance
<i>Vyutsarga</i>	Renunciation of egoism
<i>Yaatratnika</i>	A ritual of <i>pujans</i> , veneration of the <i>jinas</i> and pilgrimage
<i>Yajnopavit</i>	Sacred thread ceremony
<i>Yaksas and yaksis</i>	Male and female celestial attendants of the <i>jina</i>
<i>Yama</i>	Self-control
<i>Yati</i>	Svetambar semi-ascetic
<i>Yoga</i>	Spiritual activities; conjunction of planets
<i>Yoga sastra</i>	Sacred text dealing with spiritual activities
<i>Yogi</i>	A person involved in spiritual activities
<i>Yojana</i>	A unit of measurement of length
<i>Yoni</i>	A place for conception, uterus
<i>Yonija</i>	Uterine birth
<i>Yuga</i>	Era; five years
<i>Yuga pradhaana</i>	A person who influences the era

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