

ISSN 0021-4043

A QUARTERLY
ON
JAINOLOGY

VOL XXXVI

No. 2 OCTOBER

2001

Jain Journal



॥जैनभवन॥

JAIN BHAWAN PUBLICATION

Contents

THE CONCEPT OF PARYĀYA AND JAINA WAY OF LIFE DR. JAGDISH PRASAD JAIN "SADHAK"	57
JAINISM : RELIGIOUS PRACTICE AND FESTIVALS IN VIJAYANAGARA EMPIRE JAGADEESH G. KIVUDANAVAR	66
RENUNCIATION : THE KEYNOTE OF LORD MAHĀVĪRA'S LIFE AND TEACHINGS DR JYOTI PRASAD JAIN	71
NEMICANDRA'S RULE FOR FINDING THE VOLUME OF A RIGHT CIRCULAR CYLINDER DIPAK JADHAV	74
ABU BAKR AL-RAZI AND JAIN PHILOSOPHY GOPAL STAVIG, U.S.A.	79
JAIN ĀCĀRYA STHŪLABHADRA SWAMI BRAHMESHANANDA	82
BHAKTI IN JAINISM SWAMI BRAHMESHANANDA	89
AN OUTLINE OF TAMILWORKS ON BHAGAVĀN MAHĀVĪRA, THE 24TH TĪRTHANKARA PROF. S. THANYAKUMAR	96

JAIN JOURNAL

Vol. XXXVI

No. 2 October

2001

THE CONCEPT OF PARYĀYA AND JAINA WAY OF LIFE

DR. JAGDISH PRASAD JAIN "SADHAK"*

In order to understand the Jaina way of life, we have to understand the Jaina view of Reality in general and the concept of *Paryāya* in particular. "The object [of knowledge] indeed, consists of substance, the substances are said to have their essence in qualities. And through these are the modifications."¹ Substance is *Dravya*. The very term "dravya" signifies *dravyatva*, i.e. "that which by nature, flows towards its modes". The English word "substance" is suggestive of something unchanging behind the changes. The substance is constituted of both permanent and ever changing. The defining characteristic or *lakṣaṇa* of *dravya* is *sat* (existent) (*sat dravyalakṣaṇam*).² The existent or substance is said to posses or endowed with qualities or attributes (*guna*) and accompanied by modifications (*paryāya*) (*gunaparyāyavat dravyam*)³ and which is coupled with origination, destruction and permanence (*utpāda-vyaya-dhrauvya-yuktam sat*).⁴ The three are inextricably linked so much so that there can be no creation without destruction, no destruction without creation, no creation and destruction without persistence and no persistence without creation and destruction. The inseparability of these three terms is explicitly stated in these words : "There is without substance no quality whatever, no modification."⁵ Though inseparable, they are nonetheless distinct; this is clearly asserted in these words : "The substance is not the quality, and the quality is not the substance, indeed for this *a-tad-*

* (Paper presented at the seminar on "The Concept of *Paryāya*" organised by the Indian Council of Philosophical Research, New Delhi, in collaboration with Adhyātma Sādhanā Kendra, New Delhi, 18-20 March 2001)

1. Kundakunda, *The Essence of Scriptures : Pravacanasāra*, 93 (Book II. 1).
2. Umāsvāmī (Umāsvāti), *Tattvārtha-Sūtra*, 5.29.
3. *Tattvārtha Sūtra*, n. 2. 3.38.
4. *Ibid.*, 5.30.
5. *Pravacanasāra*, n. 1, 110 (Book II. 18).

bhava (notion-of-otherness) is not non-existence simply.⁶ Although *paryāya* is not mentioned here specifically, it may be assumed that it is also a distinct aspect. The distinctness of these terms does not imply that they are exclusive of each other.

Substance or reality is a multifaceted complexity. It is endowed with many qualities or attributes which in turn undergoes modifications, i.e. origination and destruction, with the sub-stratum remaining intact. Such a complex reality, viewed in itself and with reference to time and place, can be understood properly and thoroughly from different standpoints (*nayas*). That everying that exists is permanent is true from the standpoint of substance, that it is ever changing is true from the standpoint of modification. In fact, it is the *substance* which undergoes modifications. Here we have the genesis of the theory of manysideness or manifoldness of reality, i.e. *anekāntavāda*. According to this *anekānta* view, the same object can have plurality of attributes, viz. non-eternal and eternal, etc. i.e. apparently contradictory properties predicated of it, depending upon the perspective from which it is viewed. This is because reality is thought to be manifold, "and each entity has a manifold nature", consisting of "diverse forms and modes, of innumerable aspects."⁷

As B.K. Matilal remarks, there are two compatible notions of substance here : (1) substance as the core of change or flux, and (2) substance as the substratum of attributes.⁸ Ācārya Kundakunda combines these two notions in these words :

"That which whilst it does not forsake its innate nature, is connected with origination, annihilation, and stability and which possesses qualities and modifications they call a substance.....

Existence is the innate nature of a substance, (connected as this is) with qualities and various modifications of its own, with origination, annihilation and stability at all times.⁹

According to Jainism, the nature of reality is dynamic and therefore the substance must evolve into qualities (*guṇas*) and modifications (*paryāyas*) and must constantly undergo the triplicate stage of

6. *Ibid.*, 108 (Book II, 16).
7. B.K. Matilal, *The Central Philosophy of Jainism (Anekāntavāda)* (Ahmedabad, L.D. Series 79, 1981), p. 25.
8. *Ibid.*, p. 36.
9. *Pravacanasāra*, n. 1, 95-96 (Book II, 3-4).

origination, annihilation, and permanence or stability. And the entire dynamic process of development is due to the mutual action and reaction between the four active principles, viz. the soul, the non-soul, motion and rest which are all *parināmī* or evolutionary, having the characteristics of both *bhava parināma* and *parispanda* or *kriyā parināma*, i.e. evolutions into being and evolutions into action while the principles of Space and Time are endowed only with *bhava parināmas*.¹⁰ It follows then that full completeness of existence is not realized either in a substance or a quality or a modification taken singly or separately but only in these taken together. For such a separateness would suggest cleavage between the evolute and the evolving reality reducing each of them in their separation to non-existence. Jainism makes its position clear by the common illustration of gold. Just as gold realizes its own nature as an existence through its qualities like yellowness, malleability, etc. and through its modifications or changes of form like ear ring, bangle, etc. which all proceed from gold as a substance, even so any substance realizes its complete existence only in and through its qualities and modifications varying under variable circumstances. Existence is, thus, in the complete sense of the term, to be equated with a substance with all its qualities and changes of form which are themselves real. And this hold good of the conscious substance as well as of the unconscious.

With a view to obviate the difficulties inherent in *Nyāya Vaiśeṣika* doctrine of *ārambhavāda* or the theory of emergence (*āramabha*) or something new, so that the quality or modification which is *ārabhyate* or emerges must be something new and different from the consequent causes, Jainism postulates the principle of *Parināma* according to which the qualities and modifications are the self-evolutions of the substance having an identity of essence with it. But, on the other hand, Jainism points out, that in spite of this metaphysical or real identity between the *dravyas* and *gunas* and *paryāyas*, there is a logical and conceptual distinction between them. "The qualities and modification", Kalipada Mitra states, "are both *bhinnā* or distinct as well as *abhinna* or not distinct from the *dravya*. Metaphysically, they are non-distinct from or identical with the *dravya*, but logically they are distinct from it for without this logical distinction there is no other way of apprehending the *dravya* as *dravya*, *guna* as such and *paryāya* per se."¹¹

Jainism conceives of substance as not only existent but also as

10. *Ibid.*, 128-129 and 133-135 (Book II, 36-37 and 41-43).

11. Kalipada Mitra, "The Jaina Theory of Existence and Reality," *Indian Culture* (Calcutta), January 1939, pp. 322-323.

evolutionary. Its very existence consists in a dynamic process resulting in the evolution of qualities and modifications coupled with the three-fold stage of origination, annihilation and stability. The whole world with its principal contents of the soul and the non-soul has to obey this law of change, process and movement. The important point to note here, observes Kalipada Mitra, "is that the stages of origination and annihilation are like the thesis and anti-thesis of Hegel having a tendency towards stability which means nothing other than synthesis at a particular stage of the continuous developmental process ready to make room for a fresh origination or a new stage."¹² But this again has to pass over into the stage of annihilation which along with the previous stage jointly acquires a momentum urging the reality to attain to a fresh synthesis and so on. The qualities which originate at a certain stage, Mitra adds, "carry with them their death signal and the influx of fresh qualities ensures synthesis and stability" of the substance. This Jaina hypothesis of evolution, like other hypotheses, is an attempt to conceive of substance as it presents itself to common observation. It seems at once emergent and creative. "It is emergent", Kalipada Mitra explains, "in so far as it supplies us with the detailed links of connection between one stage and another which is the main character of the hypothesis of Emergence as pointed out by Lloyd Morgan. It is creative in so far as we do not miss in it the creation of a new feature as indicated by the new synthesis which is attained at every third stage."¹³

The soul as a conscious substance evolves itself into its qualities and modifications into its thinkings, feelings and conations and into the various forms of conscious beings and realizes its complete existence through them. This account of reality and existence, Kalipada Mitra points out, "at once mark the Jaina position out from that of the Buddhist who disintegrates reality into shreds of qualities and modifications and from that of the advaitist whose reality swallows up all qualities and modifications."¹⁴

The significance of Jaina view of reality will be quite obvious when we take the extreme views of Advaitins and the Buddhists. At the one extreme, there is the Vedanta school, especially the Advaitins, who as Matilal observes, hold that "if something exists, it should exist always. And since only Brahman is the existent, it is eternal, ever lasting and unchanging. Hence, change has to be ruled out as only appearance."¹⁵

12. *Ibid.*, p. 323.

13. *Ibid.*

14. *Ibid.*, pp. 321-322.

15. Matilal, n. 7, p. 28.

At the other extreme, are the Buddhists (especially perhaps the Sautrāntikas) who deny completely that there is a substantial (i.e. permanent) aspect of reality—existence is pure process or becoming. The Buddhists, Sri Aurobindo remarks, “refused reality to the Self....they cut not only God, but the eternal Self and impersonal Brahman out of the picture.”¹⁶

Describing the untenability of the extreme views of sticking either to the only reality of Being or that of becoming, Sri Aurobindo observes: “Being is the fundamental reality; the Becoming is an effectual reality;....the Being is not separate from the Becoming but present in it, constituted of it.....”¹⁷

The Jaina doctrine of *Anekānta* synthesies in its unique way the seeming differences between the standpoints of being (substantial) and becoming (modificational). According to the *dravyārthika* standpoint, the “substance exists” standpoint, (*naya*), the soul (*jīva*) is substantially, that is to say, in terms of being or continuity or permanence, eternal (unchanging). But according to the *paryāyārthika* *naya*, the “modification exists” standpoint, i.e. in terms of its modifications or modes, that is to say, in terms of becoming and change, it (*jīva*) is non-eternal (everchanging). “The permanence of the *jīva* makes liberation and omniscience possible, its mutability or capacity for modification accounts for the reality of Karmic bondage.”¹⁸

If as is claimed by the Vedantin, reality is an unchanging permanency there is no scope for life, no scope for *samsāra*, no necessity for *mokṣa*, or *mokṣa-mārga* either. The whole religious framework will thus appear to be superfluous and useless, as it is based upon unreality. Change must be accepted as real, if life is to be real and if *samsāra* is accepted to be as real. It is only then that we can appreciate the utility of piety or *dharma*, and religious doctrines contributing to the salvation of the soul.

Similarly, one-sided is the Buddhistic emphasis of change alone as real. The Buddhist doctrines of *Kṣanikavāda* (momentariness of reality, which denies the permanent underlying reality of self or non-self) and *Anātmavāda* (denial of the existence of a permanent self or

16. Sri Aurobindo, *The Life Divine* (Pondichery : Sri Aurobindo Ashram, 1996), p. 467.

17. *Ibid.* p. 659.

18. W.J. Johnson, “The Religious Function of Jaina Philosophy : Anekantavād Reconsidered,” *Religion* (London), vol. 25, no. 1, January 1995, p. 44.

ātman), are also lacking in a complete comprehension of reality. Since there is no permanent self, there is no responsible person who can be taken to be author of his conduct. "Moral conduct and its evolution would become meaningless. The person who did the act passes away and a different person comes to enjoy the fruits thereof. There is no justification why a different personality should enjoy the fruits of the *karma* by another distinct personality. Ethical responsibility loses its meaning and value in this *Anātmavāda*."¹⁹

Thus, both the Vedantin and the Buddhist concepts of reality are incomplete and partial aspects of reality or "half-truths" as Sri Aurobindo calls them in his *magnum opus* entitled *The Life Divine*.²⁰ The Jaina philosophy combines in its system both aspects of permanence and change when it describes reality as ever changing while retaining its sub-stratum or permanence which forms the foundation, the basis or the core of change or flux. The Self, according to Jainism, is thus a reality which maintains its permanency through a continuous process of change.

The Jaina view of Reality is intimately connected to the Jaina way of life. A substance does develop any derivative characters (*vibhāvas*), but amidst derivative characters of a substance we do not miss its innate character of its existence, which is its *svabhāva* or *svarūpa*. *Tad-bhava-vyayam nityam*²¹, i.e., a *dravya* never leaves or gives up its *svabhāva* (nature) and get changed into something else, that intrinsic nature (*svabhāva* or *jāti*) is permanently fixed and is an inalienable part of *dravya*. That intrinsic nature of substance or *jīva* is its *dharma* (*dhammo vatthu sahāvo-svabhāva*). Any *vibhāva paryāya* is deviation, distortion or modification of its *svabhāva* and as such it is transitory or impermanent. Such deviation can be understood as *jīva* not being established in its nature and signifies distortion of its *guṇas* (qualities), viz. *darśana* (indeterminate intuition or *nirākāra upayoga*) and *jñāna* (determinate knowledge or *sākāra upayoga*). *Upayoga* may be said to be attentiveness, manifestation, function or operation of consciousness or consciousness in action.

The passions, attachment and aversion, etc. are modifications, distortions, or impurities of *svabhāva*. It means that the innate characteristics and qualities of the conscious self, or the spiritual

19. Jagdish Prasad Jain "Sadhak", "Jainism in the 21st Century", *Jain Mission News*, April-June 1999.

20. *The Life Divine*, n. 16, p. 659.

21. *Tattvārthasūtra*, n. 2, 5.31.

magnificence and glory of the essentially self-luminous reality, i.e. the soul, is not actualised or present in the person having impure dispositions. In other words, the self is not established in one's own self, i.e. *svabhāva*. A person who is ignorant of the true nature of self, i.e. *svabhāva*, because of his erroneous identification with the alien nature, develops impure dispositions. He is always prone to mental tensions, which are the result of his passions, desires, likes and dislikes, attachment and aversion. Such a person lacks discriminative insight or enlightened view (*samyag darśana*) and, as Ācārya Samantabhadra states, is never at peace and always miserable due to “*bhaya-kāma-vāsyo*”.²² In other words, he is enmeshed in two contradictory thought processes, fear and desire or lust—fear of death and desire of seeking his welfare by sense gratification. He is unnecessarily afraid of death, when there is no escaping from it, while he endlessly and mistakenly strives to seek his welfare in enslaving desires, sensual pleasures and passions, etc.²³ Awareness of the transitory character of the passions and attachments, etc. leads to non-clinging to the objects of transitory character and impels us to practice equanimity, self-control, etc., to realize the goal of peace, happiness, freedom and self-realization.

How the *paryāya* (change or modifications) in the material objects affects the *bhava* or the attitudes of persons because of their intense attachment to them is aptly described by Ācārya Samantabhadra in these words : “Persons desirous of a pot, a crown and gold become sad, happy and indifferent at the destruction (of the pot) origination (of the crown) and persistence (of gold) on account of their causes.”²⁴ The psychological states of sadness and happiness and indifference though generated in the self have their causes in the external world. These states are caused by the self-same process of origination, destruction and permanence.

Reflection on the concept of *paryāya* or the transitoriness of things is an important factor in the Jaina scheme of things. Accordingly, *anītya* (transitoriness) is considered to be the foremost of the twelve contemplations which are prescribed for Jains as a desirable religious practice. *Anītya* means transient, ever changing, transitory,

22. Samantabhadra, *The Path to Enlightenment : Svayambhu Stora*, tr. by D.K. Goyal (New Delhi : Radiant Publishers, 2000), verse 34.

23. Foreword by Jagdish Prasad Jain “Sadhak” in *ibid.*, p. xvi. The Foreword also contains detailed consideration of *Svayambhu*, Upanishadic *Brahman* and Jaina *Paramātman*.

24. Samantabhadra, *Āptamīmāṃsā*, verse 59.

impermanent. Change is one of the few constants in life, or rather the only constant is change. Everything is in the process of change and growing. To stop change is to cease living. Without change there is no growth. Change adds to newness and freshness in life, without change life will be dull, monotonous, boring. In fact, one does not know or realize the value of health unless one falls sick and one does not really experience happiness unless he has been through hardships and misery. Possessions and objects of pleasure (house, wealth, etc.), positions of power and physical strength or health are all temporary. Likewise, the coming together or association of parents, relatives, etc. is accidental and fleeting like a bubble of water. The plain truth about these facts of life was clearly brought home in the recent Gujarat earthquake of January 2001 when several millionaires became paupers (*karorpatito roadpati*) and in a few seconds or minutes a large number of people not only lost their hearth and homes, but also their kith and kin, near and dear ones. Even our own body which is closest to us, its youth or beauty does not remain with us for long. Separation of what is pleasing to us and association of what is not to our liking is an inevitable fact of life. The moral of this is that we should not feel dejected or disturbed in adverse circumstances which should be faced with courage and patience, and should try to maintain our cool, calm and balance in all situations.

Contemplation on the transitoriness (*anītya bhāvanā*), also signifies that we should not be too much attached to relations or even one's own body and possessions and about objects of pleasure, because as their separation is inevitable, attachment to wife, relations or possessions will only bring misery and dejection in its trail. Thus, reflection on this *bhāvanā* instils in us a sense of detachment, equanimity, self-reliance (*puruṣārtha*), self-restraint (*samyam*), and control of passions (*kaṣāya*) and emotions. The greatest delusion (*moha* or *mithyātvā*) and the cause of misery (*dukkha*) is that we are prone to believe and take for granted impermanent and temporary things (*anītya*), such as power, position and prosperity etc. as permanent and lasting (*nītya*). Contemplation on the impermanence of things makes us reflect on our inner self, to search for the changeless reality behind the ever-changing, the quest for seeing and experiencing the real "I", other than the "I" of body and senses, which has gone from the body. It thus leads to spiritual awakening and enlightened view (*Samyag darśana*).

In conclusion, it may be stated that the concept of *Paryāya* is quite significant from several points of view :

1. It is the foundation of the Jaina view of Reality and helps in understanding full completeness of existence.
2. It endows the Jaina system of philosophy with scientific character or basis in so far as it "purges off any theological dogma and does not bring in a *di exmachina* for the guidance of the developmental process," as Kalipada Mitra rightly remarks.²⁵
3. It forms the basis of the dynamic process of development and evolution.
4. *Paryāya* or change makes possible growth and adds newness and freshness in life.
5. It forms the genesis of the Jaina doctrine of *Anekānta* since permanence and change or impermanence, one and many, unity and diversity, etc. inhere in the same substance.
6. As according to the concept of *paryāya*, the conscious substance or *jīva* may and does develop *vibhava paryāyas* while retaining its innate character or intrinsic purity (the inherent properties of infinite vision, knowledge, bliss or vigour), it provides the basis for self-realization, i.e. re-gaining the *svabhāva* or the state of pure consciousness, the highest form of its purity, vigour and calmness or peace, the fullest development of personality and liberation from passions.
7. By emphasizing that the relationships, possessions and attachments in the world are transitory, it prescribes a way of life, a *sādhanā* (practice) of cultivating the attitude of non-clinging to those fleeting and passing relationships, etc. non-attachment, calmness and equanimity by overcoming one's passions (anger, pride, deceit and greed) and practicing self-control and limiting one's desires and acquisitions.

25. Mitra, n. 11. p. 323.

JAIN BHAWAN : ITS AIMS AND OBJECTS

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

1. To establish the greatness of Jainism in the world rationally and to spread its glory in the light of new knowledge.
2. To develop intellectual, moral and literary pursuits in the society.
3. To impart lessons on Jainism among the people of the country.
4. To encourage research on Jain Religion and Philosophy.

To achieve these goals, the Jain Bhawan runs the following programmes in various fields.

1. School :

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

2. Vocational and Physical Classes :

Accepting the demands of the modern times and the need to equip the students to face the world suitably it conducts vocational and physical activity classes. Classes on traditional crafts like tailoring, stitching and embroidery and other fine arts along with Judo, Karate and Yoga are run throughout the year, not just for its own students, but for outsiders as well. They are very popular amongst the ladies of Burra Bazar of Calcutta.

3. Library :

“Education and knowledge are at the core of all round development of an individual. Hence the pursuit of these should be the sole aim of life”. Keeping this philosophy in mind a library was established on the premises of the Bhawan. With more than 10,000 books on Jainism, its literature and philosophy and about 3,000 rare manuscripts, the library is truly a treasure trove. A list of such books and manuscripts can be obtained from the library.

4. Periodicals and Journals :

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

5. Journals :

Realising that there is a need for research on Jainism and that scholarly knowledge needs to be made public, the Bhawan in its role as a research institution brings out three periodicals : *Jain Journal* in English, *‘Titthayara’* in Hindi and *‘Sramana’* in Bengali. In 35 years of its publication, the Jain Journal has carved out a *niche* for itself in the field and has received universal acclaim. *Sramana*, the Bengali journal, which is celebrating its twentyseventh anniversary this year, has become a prominent channel for the spread of

Jain philosophy in Bengal. Both the Journals are edited by a renowned scholar Professor Dr Satya Ranjan Banerjee of Calcutta University. The Jain Journal and *Sramana* for over twentyseven years have proved that these journals are in great demand for its quality and contents. The Jain Journal is highly acclaimed by foreign scholars. The same can be said about the Hindi journal "Titthayara" which is edited by Mrs Lata Bothra. In April this year it entered its 25th year of publication. Needless to say that these journals have played a key-role in propagating Jain literature and philosophy. Progressive in nature, these have crossed many milestones and are poised to cross many more.

6. Seminars and Symposia :

The Bhawan organises seminars and symposia on Jain philosophy, literature and the Jain way of life, from time to time. Eminent scholars, laureates, professors etc. are invited to enlighten the audience with their discourse. Exchange of ideas, news and views are the integral parts of such programmes.

7. Scholarships to researchers :

The Bhawan also grants scholarships to the researchers of Jain philosophy apart from the above mentioned academic and scholastic activities.

8. Publications :

The Bhawan also publishes books and papers on Jainism and Jain philosophy. Some of its prestigious publications are :

The Bhagavati Sūtra [in English] Parts 1 to 4

Barsat ki Rat (A Rainy Night) [in Hindi], *Panchadarshi* [in Hindi]

Bangāl ka Ādi Dhārma (Pre-historic religion of Bengal)

Prasnottare Jaina-dharma (in Bengali) (Jain religion in questions and answers).

Weber's *Sacred Literature of the Jains*.

9. A Computer Centre :

To achieve a self reliance in the field of education, a Computer training centre was opened at the Jain Bhawan in February 1998. This important and welcome step will enable us to establish links with the best educational and cultural organisations of the world. With the help of E-mail, internet and website, we can help propagate Jainism throughout the world. Communications with other similar organisations will enrich our own knowledge. Besides the knowledge of programming and graphics, this computer training will equip our students to shape their tomorrows.

10. Research :

It is, in fact, a premiere institution for research in Prakrit and Jainism, and it satisfies the thirst of many researchers. To promote the study of Jainism in this country, the Jain Bhawan runs a research centre and encourages students to do research on any aspects of Jainism.

In a society infested with contradictions and violence, the Jain Bhawan acts as a philosopher and guide and shows the right path.

Friends, you are now aware of the functions of this prestigious institution and its noble intentions. We, therefore request you to encourage us heartily in our creative and scholastic endeavours. We hope that you will continue to lend us your generous support as you have done in the past.

JAINISM : RELIGIOUS PRACTICE AND FESTIVALS IN VIJAYANAGARA EMPIRE

JAGADEESH G. KIVUDANAVAR*

The establishment of Vijayanagara Empire was opened a new chapter in the religious history of India and as well as in the south. The 14th and 15th centuries of Vijayanagara is called as the age of the 'the religious toleration'. The rulers were champions in the religious toleration and honoured non-Hindu religions like Jaina, Baudha, Islam and Christianity. So, people of all classes observed their festivals, ceremonies, worship and offerings in their traditional forms. The religious practices of Jaina community were continued as ever before.

The Vijayanagara rulers extended great patronage to Jainism, contributing to its rise and popularity. As a result of the patronage extended to Jainism, a number of *basadis* and *caityas* were built. The rulers found religious toleration as their political necessity, and not only offered protection but also gave unstinted patronage to Jainism and its institutions. The record dated A.D. 1368 shows how a dispute arose between the Jainas and Vaishnavas in regard to their rights and how the king, Bukka I, effected an amicable settlement and brought about reconciliation between them. It is stated that he summoned the leaders of the Jainas of all the *Nādus* including Ānegorṇdi, Hospet, Penugonḍa, and Kallēha, and the Śri Vaishnavas of the eighteen *Nādus* including the Ācāryas of Śrirangam, Tirupati, Kāñchi and Mēlukōṭe. He entrusted the Jainas to the care and protection of the Śrivaishnavas and declared that there was no difference between the Vaishnava *Dharma* and the Jaina *Dharma*. He also confirmed the rights of the Jainas to enjoy the *Pañcha Mahā Śabha* (the five great musical instruments) and the *Kalaśa* (holy water pot) on all ceremonial occasions. Tātayya of Tirumala, a Śrivaishnava leader, was empowered to collect one *haṇa* a year from every Jaina household throughout the kingdom for the maintenance of the body-guard to be appointed by the Vaishnavas at Śravaṇabelgola for the protection of the god and for whitewashing of the dilapidated Jaina temples.¹

* Research Scholar, Dept. of History & Archaeology, Karnatak University, Dharwad – 580003, Karnataka, India.

1. E.C. Vol. II, Sb. 344.

General Irugappa Dañḍanāyaka, the minister of Harihara II, in A.D. 1382, granted the village of Mahēñdra Mañgalam in the division of Māvandūr to the Trailōkyanātha temple at Tiruparattikuṇṭram for the merit of prince Bukkarāya, son of Harihara II.² He built the *Caityālaya* of Kuntha Jinālaya at Hampi in A.D. 1386.³ The record dated A.D. 1390 refers to Mañgarasa Vodeya, the governor of Mangalūru Rājya, as having made a gift of land to the Gurugañña *Basti* at Bidire.⁴

The record dated A.D. 1395 tells us an interesting matter. It records the construction of a *Caityālaya* at the city of Kandanavolu (Kurnool) and the consecration therein of the image of Kuntu Tīrthañkara by Immañi Bukka Mantriśvara, son of Baichēya Dañḍanātha.⁵ Dēvarāya II built a stone temple for Arhat Pārśvanātha in the Pānsupāri *bazār* in Hampi.⁶ Krishṇadēvarāya, the great ruler of Vijayanagara, and his successors also patronaged Jainism.⁷ In Vijayanagara there is one more Jinālaya opposite to Arhat Pārśvanātha Jinālaya. An inscription dated A.D. 1557 speaks about the grant of the income from a shop to Śāntinātha of Chikkadēvara *basti* by Mahāmañḍalēśvara Śriranga Rāja-Rāmarāja during the reign of Sadāśivarāya.

During this period the great Jaina teachers also got patronage from the rulers. They were Viśālakīrti and Vādi Vidyānanda.⁸

Religious Practice

Sallekhana was a very popular religious practice among the Jainas. The goal of this rite is to invite death by starvation. According to the *Dharmāmṛita* by Aśadhara, "Firm faith in Jainism, observance of the *Anuguna* and *Śikṣā-vratas*, and *Sallekhana* according to rules at the time of death, these complete the duties of a house holder.⁹ But it should be performed with the guru's permission and according to certain rules.¹⁰

According to an inscription dated A.D. 1395, Kāmi Gaṇḍi, the

2. MER 1890, No. 41.
3. S.I.I. Vol. I, No. 152.
4. MER 1901, No. 55.
5. Ibid., 1935-36, No. 336.
6. S.I.I. Vol. I, No. 82.
7. ARIE 1928-29, No. 528.
8. E.C. Vol. VIII, Nr. 46.
9. Ibid., Vol. II, Intro. pp. 69-70.
10. Ibid.

niece of Mahāprabhu Bēcha Gauda, went to *svarga* by *Sallēkhana*. She was a disciple of the Rājaguru Siddhānta-*yati*.¹¹ Chanda Gauṇḍi, wife of Mahāprabhu Chanda Gauṇḍa and a disciple of Vijayakīrti, renounced her life in the same manner.¹² Thus there are many references self-invited deaths by *Sallēkhana Vrata*.¹³

Worship and Festivals of the Jainas

The important Jaina rituals may briefly be mentioned. It was the Jaina practice to wash their images with water. They observed *Candana Pūjā* (worship with sandal paste) *Akṣata Pūjā* (offering of rice grains) and *Naiwēdya Pūjā* (worship with an offer of food). This was followed by *Ārati* or the lighting of the lamp in the evening. A record refers to *Kṣira pūjā* (anointing the god with *Pañcāmṛta*) and *Siddha Cakra Pūjā* (bathing the Siddhas with milk), *Kārtika Pūjā*, *Nandiśvarada aṣṭānīka Śiva-rātri*, *Śruta Pañcamī*, *Pañca kalyāṇa*.¹⁴ The daily worship in a Digambara Jaina temple consisted of *Jala Pūjā* or the bathing of the idol followed by *Candana Pūjā* or decorating the idol with three auspicious marks of yellow powder and the *Ārati Pūjā* instituted at evening time. The worship of the *Siddha Cakra* or saint wheel, which is preserved in every Jaina temple, was also prevalent. Another interesting aspect of Jaina worship was the bathing of *Gomatiśvara* at Śravaṇabelgoḷa, which occurs once in every twenty-five years. Such an event took place during the reign of Sāluva Immaḍi Dēvarāya of Gerasoppe in about A.D. 1560.¹⁵ *Gomatiābhiseṣka* was the most famous festival among the Jainas. This festival was celebrated at Śravaṇabelgoḷa and Kārkaḷa in Karnāṭaka. In an inscription, however, it is mentioned that this is celebrated at certain conjunctions of the heavenly bodies at intervals of several years.¹⁶

An important aspect of *Nandiśvara Aṣṭānīka Pūjā* was that it was performed in *Kārtika*, *Phālguṇa* and *Āśāḍha* months from *Aṣṭamī* to *Pūrṇimā*. This is observed for eight days. In the case of additional *tūhis*, the *vrata* was observed for one day more. The important part of this *Pūjā* was the anointing ceremony of Jina. The *guru* did the *Pūjā* *sankalpa* or the formal beginning. During the eight days of the *vrata*, *brahmacarya* or celibacy was observed. On *Aṣṭamī*, during day time,

11. E.C. Vol. VIII, Sb. 103.

12. Ibid., No. 105.

13. Ibid. 107; Ibid., T1. 121; Ibid., Sa. 60.

14. E.C. Vol. VIII, Sa. 163.

15. Ibid., No. 55.

16. E.C. Vol. II, Intro., p. 30.

the *Nandī-varadvīpa mandala* was made and worshipped with eight kinds of substances. Different mantras were chanted on different days. These mantras were addressed to *Nandīvara*, *Aṣṭamahāvibhūti*, *Trilōkasāgara*, *Caturmukha*, *Pañcamahālakṣaṇa*, *Svargasōpāna*, *Siddhacakra* and *Indradhwaja*. In *Udyāpana Pūjā* 13 *Caitrālayas* in the four directions were prepared. As in *Ratnatraya*, the *Udyāpana* had *Jalayātrā*, *Abhisēka* and *Sakalikāma*. The same mantras were read as in the *Ratnatraya* ceremony.

Śruta Pañcamī festival falls on *Jyeṣṭha Śukla Pañcamī*. On this very day the Jaina *Āgama Satkhaṇḍāgama* was completed and four orders of the Jaina *Saṅghas* (*Caturvidā Saṅgha*) all together worshipped the *Āgama* and celebrated *Śruta Pañcamī*. This was followed by *Srutabhakti*, *Siddhabhakti* and *Śāntibhakti* or the reading of the mantras.

With their religion, the Jainas also attached great importance to pilgrimages. They were specially undertaken on full-moon days in October-November (*Kārtika-Pūrṇimā*) or in April-May. In A.D. 1440, on the day of *Raudri* *Vaiśākha*, *Śuddha*, 10 *Śukravāra* (Friday) *Jinasēnabhaṭṭāraka* and the people of *Kollāpura* along with the *Saṅgha* visited *Śravanabelgola*.¹⁷ The great teacher of the Jainas, who was *Vādhvi Vidyānaṇda*, in order to gain religious merit, performed a *mahākāla* of cloth, ornaments, gold and silver to the Jaina *Saṅgha* at *Belgoḷa*. In *Koṇaṇa* and other *Tīrthas*, he conducted a great festival by the rite of *dehājñā*.¹⁸

The Jainas were also celebrating *Dīpāvalī* with great religious pomp. The Jaina *Diwāli* originated with the death of Lord *Mahāvīra* for which B.C. 528-527 is one of the traditional dates, we can definitely say that it is about 2400 years old.

In the *Encyclopaedia of Religion and Ethics* there is an article by Margaret Stevenson on Jaina festivals and fasts. She describes the *Diwāli* of the Jainas as follows :

"Next to *Pajjusāna* the greatest of all the Jaina sacred seasons is *Diwāli*. If the former owes its importance to the emphasis which the Jainas lay on the sin of killing, *Diwāli* derives its position from the importance of wealth to a mercantile community, the Jains. The Jains

17. E.C. Vol. II, Sb. 496.

18. E.C. Vol. VIII, Nr. 46.

assign a special religion for their participation in what is really a Hindu festival in honour of Lakshmi, the goddess of wealth. They say it originated when Mahāvīra passed to *mōksha*, and the eighteen confederate kings and others who were present at his passing instituted an illumination, saying : "Since the light of intelligence is gone, let us make an illumination of material matter."¹⁹ This Jaina *Divālt* (*Dipāvali*) was celebrated in Vijayanagara Empire also.

19. *Annals of Bhandarkar Oriental Research Institute*, Vol. XXVI, p. 224.

RENUNCIATION : THE KEYNOTE OF LORD MAHĀVĪRA'S LIFE AND TEACHINGS

DR JYOTI PRASAD JAIN

Human beings are instinctively actuated by an urge to acquire and possess external objects for the satisfaction of their physical appetites and the gratification of their sensual desires or their ego, very often at the expense of others. In this constant pursuit of worldly acquisitions, of power and pelf, one is apt to forget that his activities hurt others, contravene their lawful rights and endanger or even destroy their life and property, sometimes very callously and cruelly. This gives rise to various types of social inequalities, class wars, racial or communal conflicts and political conflagrations, at times involving the entire human race. Besides wholesale destruction of life and property, peace is disturbed, anarchic conditions prevail, and all kinds of suffering and misery are the order of the day. Human progress is retarded and the society as a whole degenerates. Man forgets himself.

Social scientists, economists and politicians try their best to find out means and methods to counteract these disturbing tendencies, but they have all so far failed to get at a permanent solution. Everybody fears and hates suffering and wishes to be happy. To a world-engrossed mind happiness consists in the satisfaction of desires. But desires have an uncanny tendency to grow and multiply, and it is absolutely impossible to satisfy fully all the desires that an individual may have entertained.

It is imperative, therefore, that a person should earnestly try to curtail his or her wants and to set a limit to his or her acquisitions and possessions. Even a pioneer of modern socialism is found advocating that every person at a certain stage of his life should say it to himself, "Here I will stop; that which I have already earned is enough and I shall not try to get more." This is what more than 2500 years ago Lord Mahāvīra advocated though in a more scientific, plausible and practical way. He says that it is not enough that you curtail or limit your possessions, no doubt by using the surplus for the benefit of others, but you should never dream of depriving others of their legitimate possessions or acquiring anything by dishonest or unlawful means. But, this you can do provided you have annihilated the evil attachment to worldly things. There must first be the spirit of

renunciation or *tyāga*. In the absence of such a *tyāga-bhāvanā*, or genuine spirit of renunciation, the outward charity or parting with your possessions is no good. So long as the greed and desire to acquire and possess is not annihilated, so long as one's senses are not brought under control, so long as one does not bring about, by his own free will and choice without any outside compulsion or ulterior motive, a transformation in his values of life, his renunciation, if not actually a farce, is unable to give the desired results.

Vardhamāna Mahāvīra, the Nigantha-nāta-putta of the Buddhist Pali tradition, was the 24th Jain Tirthankara and was a senior contemporary of the Buddha. He was born to Trishala Priyakarini, the wife of the Lichchhavi prince Siddhārtha, in Kundagrāma, a suburb of Vaishali (capital of the great ancient republican confederation of the Vajjis), on the 13th day of the bright half of Caitra in 599 B.C. He belonged to a royal Kshatriya family and was well-connected with a number of the princely houses of India. He had an extremely intelligent mind, a superb physique, a very charming personality and all the worldly goods that one may desire, but these things had little meaning for him. From his very childhood he was of an extremely selfless, unaggressive and non-acquiring disposition. The only longing he had was when would he be able to shake off these shackles and be free to launch on the path of liberation, devoting himself, at the same time, wholeheartedly to the welfare of mankind. Lord Bacon once observed, "The nobler a soul is, the more objects of compassion it hath." Young Mahāvīra's compassion for all living beings really knew no bounds.

At last, at the age of only thirty he renounced the world and its pleasures. For full one year prior to that event, he had been giving away to the needy all his wealth. This is known as the Mahādāna (the Great Charity) of the Tirthankara. When he had distributed all he possessed, he retired to the forest giving away the very clothes and ornaments he had on his body. He now became a Nirgrantha (*nir-*without, *grantha*=bonds) ascetic who had no attachment to any person or thing and was absolutely possessionless. Even after that, he went for long periods without food, practising severe austerities and reducing the claims of the flesh to their minimum point. At the expiry of twelve years of such thorough self-discipline and spiritual meditation he became an Arhat. He had achieved the perfection of his soul and came to stay in the state of purest, perfectest and most blissful self-realisation. He had come to know all that was there to know. And, then he launched on his mission, roaming about the land on foot, preaching to all and sundry the path of liberation which he himself had attained what a human being can ever hope to attain, the full

divinity inherent in a soul. For full thirty years he devoted himself to the supreme good of all living beings in an absolutely selfless spirit, attaining Nirvāṇa in 527 B.C., in the early hours of the day, known all over India and beyond wherever Indian cultural influence reached as the Deepāvalī or Divāli, "The Festival of the Lamps."

Lord Mahāvīra was the embodiment of true Renunciation. His entire life and his teachings, often translated in the life of those who have sincerely followed them, are living examples of this great ideal of Renunciation which, even if partially but willingly and sincerely practised, will go a great way in bringing about peace and happiness to individuals and to the human society as a whole.

NEMICANDRA'S RULE FOR FINDING THE VOLUME OF A RIGHT CIRCULAR CYLINDER

DIPAK JADHAV

This paper deals with the rule (v. 17) from the *Trilokasāra*. B.B. Dutta inferred the general formula from the rule for finding the volume of a prism while it is given particularly for finding the volume of a right circular cylinder.

1. Introduction

As is well-known, Nemicandra (c. 981 A.D.) was an eminent scholar of Jaina scriptures. He composed a famous work on cosmography in Prakrit, called the *Trilokasāra*¹ which we shall abbreviate as TLS.

The importance of the TLS in the history of Indian Mathematics can never be overlooked. The work contains a description of significant subjects such as the various kinds of measurements, methods of reckoning, theory of numbers, laws of logarithms, various types of sequences, mensuration formulae and so forth.

In this paper we shall discuss a rule from the TLS, which prescribes the formula for finding the volume of a right circular cylinder.

2. Nemicandra's Rule

For finding out the capacity (volume) of a pit (*kunda*) which is a

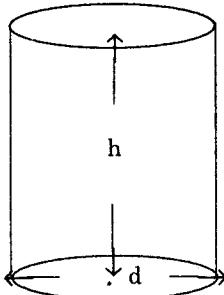


Figure 1 : A right circular cylinder with diameter 'd' and height 'h'

1. *Trilokasāra*, ed. with *Mādhavacandra Traividya*'s commentary and with *Āryikā Viśuddhamati*'s Hindi commentary by R.C. Jain Mukhtara and C.P. Patni, Sri Mahaviraji (Raj.). VNY 2501 (= 1975 A.D.).

right circular cylinder with diameter 'd' and height (or rather depth) 'h', Nemicandra gives the following rule in the first chapter 'Lokasāmānyādhikāra' of the TLS.

*vāso tigūṇo pariḥī vāsa-caütthāhadohu khetta-phalañ /
khetta-phalañ veḥagūṇam khādaphalañ hoi sāvaththa //*

(TLS v. 17 p. 18)

Translation : When the diameter (*vyāsa*) (of the base of a right circular cylinder) is multiplied by three, it gives the circumference (*paridhi*). When this (result) is multiplied by a quarter of the diameter, it gives the area (*kṣetraphala*) (of the base of the cylinder). The area multiplied by the height (*vedha*) (of the cylinder) becomes the volume (*khātaphala*) (of that cylinder) in all.

The first part of the above rule finds the circumference 'C' of the base of a right circular cylinder :

$$C = 3d \quad [1]$$

The second part finds the area 'A' of the base of a right circular cylinder :

$$A = C \cdot \frac{d}{4} \quad [2]$$

The third part gives the formula for finding the volume 'V' of a right circular cylinder :

$$V = A \cdot h \quad [3]$$

Substituting the value of 'A' from the formula [2] and then that of 'C' from the one [1] in the one [3] we have

$$V = \pi \left(\frac{d}{2} \right)^2 h \quad [4]$$

where π is equal to 3.

In this way, he knew the formula [4].

3. Discussion

For calculating the volume of a cylinder or prism, the general formula is :

$$\text{Volume} = (\text{Area of base}) \times (\text{Height}) \quad [5]$$

This formula [5], according to B.B. Datta², was known to the authors of the *Sulba-sutras*. This seems to be his perception only.

2. B.B. Datta, (1932), The Science of the *Sulba*, University of Calcutta, Kolkata, Reprinted in 1991, p. 101. Cf. also : B.B. Datta, and A.N. Singh (1980), Hindi Geometry, Revised by K.S. Shukla, Indian Journal of History of Science, 15, 121-188, Kolkata, p. 173.

In fact, the *Śulba-sūtrās* do not speak of the volume of a right circular cylinder directly. But their authors must have been familiar with the concept of a right circular cylinder, since they used to fix the height as well as the number of layers and total number of bricks in the fire altars of circular shape.

Till we reach the *Tiloyaparynattī*³ (abbreviated as TP) where *Yativṛṣabha* (sometime between 473 A.D. and 609 A.D.) uses the formula [4] with $\pi = \sqrt{10}$ for finding the capacity (*ghanakṣetraphala*) of the imaginary palya (circular pit of uniform depth), we do not come across any authentic mention of the volume of a cylinder in India. It may be, here, noted that the TP is a representative of a much more ancient tradition.

Without mentioning the name of the solid, the formula [5] for finding volume (*samakhātaphala*) occurs in the *Brāhma-sphuṭa-siddhānta*⁴ of *Brāhma-gupta* (c. 628 A.D.), *Trīśatikā*⁵ of *Śrīdhara* (c. 799 A.D.) and *Ganita-sāra-samgrah*⁶ of *Mahāvīra* (c. 850 A.D.).

Takao Hayashi⁷ has found that *Virasena* (c. 816 A.D.) employed the formula [3] in the *Dhavalā* commentary⁸ on the *Śatkhāndāgama* of *Puṣpadanta* and *Bhūtabalī* (1-2nd century A.D.).

3. *Tiloyaparynattī*, ed. with *Āryika Viśuddhamati*'s Hindi commentary by C.P. Patni, *Śri 1008 Candraprabha Digambara Jaina Atisayaksetra*, Dehra-Tijārā (Raj.), Part-1, Third Edition, 1997, p. 26. See also L.C. Jain, (1958), The Mathematics of the TP (in Hindi), published with the *Jambū-ddvīpa-parynattī-saṅgho, Jaina Saṃskṛti Saṃrakṣaka Saṅgha* (JSSS), 1-108, Sholapur, pp. 20-21 and *Sarsvathianma*, T.A. (1961-62), The Mathematics in the First Four *Mahādhikāras* of the *Triloka-prajñāpti*, Journal of Gangānāth Research Institute, 18, 27-51, p. 29.
4. *Brāhma-sphuṭa-siddhānta*, ed. with his own commentary by Sudhakara Dvivedin, Benaras, 1902, Originally published in the *Pāṇḍita*, 23-24, 1901-1902, v. 12.44, *kṣetra-phalaṁ vedhaguṇaṁ samakhāta-phalam*.
5. *Trīśatikā*, ed. by Sudhakara Dvivedin, Benaras, 1899, v. 53, p. 38. *sama-vistara-hata-dairdhye vedhena samāhate phalam bhavati*.
6. *Ganita-sāra-Saṅgraha*, ed. by and translated into Hindi by L.C. Jain, JSSS, Sholapur, 1963, v. 8.4, p. 252. *kṣetraphalaṁ vedhaguṇaṁ samakhāte*.
7. Hayashi, Takao (1996), Geometric Formulas in the *Dhavalā* of *Virasena* (780 C.E.), *Jina-marjari*, 14(2), 53-76, Ontario, pp. 57, 61 and 71.
8. *Dhavalā*, ed. with a Hindi Translation by H.L. Jain et.al. vol. 4, Book 4, Amaraoti, 1940-58, Reprinted, JSSS, Sholapur, 1984, v. 1. 3.2, p. 34.

As the TLS is based on the TP, Nemicandra might have got the idea of the formula [3] from the same source, although his another famous treatise named *Gommaṭasāra* is based on the *Dhavalā*. The essence of the following two rules⁹ of the TP is rather identical with the present rule (v. 17) of the TLS.

*sama-vatṭa-vāsa-vagge, dahagūṇide karaṇi-parihio hodi /
vitthāra-turiya-bhāge, parihi-hade tassa khetta-phalaṁ // 117//
uṇavīsa-joyaṇesum caūviṣehiṁ tāhāyaharidesum /
tiviha-viyappe palle, ghaṇa-khetta-phalaṁ hu patteyaṁ // 118//*

Translation : When the square of the diameter *vyāsa* of a uniform-circle (*sama-vatṭa*) (that is to say, a right circular cylinder) is multiplied by ten and the square root of the product is found, it becomes the circumference (*paridhi*). When a quarter of the diameter is multiplied by the circumference, it gives the area (*kṣetraphala*). When 19 *yojanas* is divided by 24, it gives the volume (*ghanakṣetraphala*) of each of the three *palyas* (pits).

B.B. Datta¹⁰ followed by H.L. Kapadia¹¹, M.B.L. Agrawal¹² and others inferred the formula [5] from the present rule (v. 17) of the TLS for a prism.

It is obvious that his inference is incorrect. After all, every cylinder is prism, but every prism is not cylinder. Nemicandra has set forth the rule (v. 17) only for finding the capacity (*khātaphala*) of a circular pit of uniform depth.

9. TP, vv. 117-118, p. 26.

Here is the illustrative explanation for v. 118.

$$d = 1 \text{ yojana}, C = \sqrt{1.1.10} = \sqrt{10} = \frac{9}{6},$$

$$A = \frac{19}{6} \cdot \frac{1}{4} = \frac{19}{24} \text{ and therefore}$$

$$V = \frac{19}{24} \cdot 1 = \frac{19}{24} \text{ cubic yojanas.}$$

10. B.B. Datta, (1935), Mathematics of Nemicandra, The Jaina Antiquary, 1(2), 25-44, Arrah, p. 37.
11. H.R. Kapadia, (1937), Introduction to the *Ganita-tilaka*, Gaikwad Oriental Series No. 78, Baroda, p. 43.
12. M.B.L. Agrawal, (1972), Contributions of *Jainācāryās* in the Development of Mathematics and Astronomy, Doctoral Thesis in Hindi, Agra University, Agra, p. 92.

It may also be noted that in his treatise, *Sphere and Cylinder*, the famous Greek mathematician Archimedes¹³ (187-212 B.C.) states that the volume of a sphere is 2/3 of that of the cylinder circumscribed about the sphere.¹⁴ This proposition amounts to the formula [4] with π was known to him.¹⁵

4. Concluding Remarks

Our findings through this paper are, thus, as follows :

- Nemicandra (c. 981 A.D.) sets forth the rule (v. 17) of the TLS for finding the volume of a right circular cylinder.
- He might have possibly got its idea from the TP, or other mathematical text, not extant now.
- Datta's inference that the rule gives the formula for finding the volume of a prism is incorrect. The rule is given by Nemicandra particularly for a right circular cylinder.

Acknowledgements

The author expresses his sincere gratitude to Prof. L.C. Jain (Jabalpur) for going through the manuscript and for making valuable suggestions. He is also thankful to Dr. Anupam Jain (Indore) and is indebted to *Kundakunda Jñānapīṭha* for giving facilities in the preparation of this paper.

13. Florian Cajori, (1958), *A History of Mathematics*, The Macmillan Company, The second revised and enlarged edition, New York, p. 36.
14. Archimedes desired that the figure to this proposition be inscribed on his tomb. This was ordered done by Marcellus.
15. According to him, $\frac{22}{7} > \pi > \frac{223}{71}$.

ABU BAKR aL-RAZI AND JAIN PHILOSOPHY

GOPAL STAVIG, U.S.A.

Abu Bakr al-Razi (864-924, known to the West as Rhazes) is recognized as the most distinguished Islamic medical clinician of the middle ages. He authored an encyclopedia of medical information, which contains a number of selections from Indian and Greek sources and mentioned Indian physicians like Caraka and Sushruta. Al-Razi was also a writer of philosophy who was inspired to some extent by Plato.¹

There is a strong resemblance between Al-Razi's and the Jaina theory of the primary metaphysical categories. Al-Razi' taught that there are five eternal metaphysical principles which are : God the creator, soul, matter, space and time. In support of these categories al-Razi mentioned that perceptual sense experience presupposes a material substratum; groupings of perceived objects require space which is the locus that matter subsists in; perception of change implies time; existence of living beings indicates a soul; and living beings endowed with the faculty of reason necessitates the existence of an intelligent Creator. These concepts approximate the Jaina doctrine developed by Kundakunda (c. fl. 200) in the *Pañcāstikāyasāra*, that the six fundamental eternal categories are; soul, matter, space, time, motion and rest. In addition both al-Razi and the Jainas drew an important distinction between infinite absolute universal space and finite relative localized space and between absolute eternal universal time and relative measurable time. They both emphasized that absolute space and time exists independently of all empirical objects. Space is infinite providing a receptacle for matter to subsist in. Also, al-Razi and the Jainas prescribe an atomic theory of eternal matter composed of the four elements, earth, water, fire and air. Al-Razi distinguished between the living and acting principles (God and soul) from the non-living (matter, space and time). Similarly the Jainas differentiated the

1. George Sarton, *Introduction to the History of Science* (Baltimore : Williams & Wilkins Co., 1927), i, p. 609; R.A. Jairazbhoy, *Foreign Influence in Ancient India* (Bombay : Asia Publishing House, 1963), p. 174; Majid Fakhry, *A History of Islamic Philosophy* (New York : Columbia University, 1983), p. 33.

living and conscious soul from the unconscious non-soul which comprises the other five categories mentioned above.²

Like many Indian philosophers al-Razi rejected the notion of empty space by affirming a positive existence to the void, which is comparable to the Indian theory of an all pervading space (*ākāśa*); believed in eternal matter which is a passive receptacle of forms; and rejected *creatio ex nihilo* since something cannot arise from nothing, and because all things in the world are created by composition and not from nothing. Al-Razi also believed in the transmigration of the soul, resulting from the souls attraction to the sensual pleasures of the physical world. He maintained that God created reason, so that eventually a person would undertake a serious study of philosophy, and become awakened and attain to a higher existence. Eventually all souls will be liberated and matter will return to its original formless and primordial state.³

Khalid ibn-Barmak (c. 706-781/82) invited Indian pundits and physicians to Baghdad in Iraq. During the eighth, ninth and tenth centuries, numerous religious and philosophical discussions were held between Muslim scholars and Indian pundits. Debates took place at the courts of the ruling Abbasid Khalifahs in Baghdad, between theological representatives of the various schools of Islam, Hinduism, Buddhism and possibly Jainism. These events which provide a possible source of the transmission of Indian philosophical ideas to the Moslems, were discussed in the writings of al-Masudi (893-956), Kamil Ibn al-Athir (1160-1234) and Ahmad al-Murtada (d. 1437).⁴

2. M.M. Sharif, *A History of Muslim Mysticism* (2 vols.; Wiesbaden : Otto Harrassowitz, 1963), i, pp. 441-45; Shlomo Pines, *Studies in Islamic Atomism* (Jerusalem : Magnes, 1997), pp. 47-64, 73; Fakhry, pp. 102-04; M. Saeed Sheikh, *Studies in Muslim Philosophy* (Lohore: Muhammad Ashraf, Pakistan, 1974), pp. 74-78; Narendra Bhattacharyya, *Jain Philosophy Historical Outline* (Delhi : Munshiram Manoharlal Publishers, 1976), pp. 120-25; Sarvepalli Radhakrishnan, *Indian Philosophy* (2 vols.; Delhi : Oxford University Press, 1992), i, pp. 314-25; Kundakunda, *Pañcāstikāyasaṃ* (New Delhi : Bharatiya Jnanpith Publications, 1975).
3. Fakhry, pp. 33, 101-02; Sheikh, pp. 76-77; Pines, pp. 48-49, 78-80; Sharif, i, pp. 443-45; Gopal Stavig, "Congruencies Between Indian and Islamic Philosophy", *Annals of the Bhandarkar Oriental Research Institute* (India) 81 (2000), p. 224.
4. Bruce Lawrence, *Shahrastani on the Indian Religions* (Paris : Mouton & Co., 1976), p. 75; Bikrama Hasrat, *Dara Shikuh: Life and Works* (Delhi: Munshiram Manoharlal, 1982), pp. 176-77; Syed Nadvi, "The Origin of the Barmakids" *Islamic Culture* 6 (1932), p. 26.

According to Ishma'ili Nasir-i-Khusraw (1004-1061/88), al-Razi received some of his ideas on the infinity and eternality of matter, space and time, from a Persian friend named Abbas al-Iranshahri. Al-Biruni (973-1048) mentioned that al-Iranshahri authored an account of the religious beliefs of the Indians and the Buddhists.⁵ A later writer Fakhr al-Din al-Razi (1149-1209) attributed al-Razi's doctrine of five eternal principles to the Sabi'ans of Harran. The Harranians held a number of philosophical ideas that are similar to the Indian beliefs. A prominent Harranian Sabi'an physician, Abu Said Sinan (880-943) was a younger contemporary of al-Razi, who supervised the hospitals and medical administration in Baghdad where the latter lived as a doctor.⁶

5. Fakhry, p. 33; Pines, pp. 41-43, 65-69; Seyyed Haq, "The Indian and Persian Background", in *History of Islamic Philosophy* ed. Seyyed Nasr and Oliver Leaman (2 vols.; New York: Routledge, 1996), i, p. 58.
6. Pines, pp. 69-82; Lawrence, pp. 134-42; Gillispie, Charles, *Dictionary of Scientific Biography* (New York : Charles Scribner's Sons, 1975, xii, pp. 447-48; Stavig, p. 222.

JAIN ĀCĀRYA STHŪLABHADRA

SWAMI BRAHMESHANANDA*

Ācārya Sthūlabhadra shines as a bright star among the galaxy of Jain saints who has illumined Jainism by his matchless self-control, and unparalleled intellect. So highly is he honoured in the Śvetāmbara sect that he is remembered in the *maṅgala-mantra* (benedictory chant) along with the Tīrthaṅkara Mahāvīra, his first disciple Gautama, and the Jain faith.¹

He was born in Pataliputra, the then capital of Magadha in the year 351 BC during the reign of King Nanda the IXth. He was the eldest son of Shakadala, the legendary Prime Minister of the Magadha Empire. He had seven sisters who became Jain nuns, and a younger brother, Shreyaka, who too later became a Prime Minister.

When Sthūlabhadra was eighteen years old he was sent by his father to the renowned state-courtesan Kosha for training in the amorous arts (*kāmakalā*). For he was being trained by Shakadala to be the future Prime Minister and, was, therefore, expected to be a master of all the branches of the arts and the sciences. Kosha was not only a lady of exquisite beauty and grace, but she also held a distinguished position in the different fields of arts. So, one who had not undergone training under her was not considered learned. Hence Shakadala sent his promising son to her. But Kosha and Sthūlabhadra fell in love with each other at first sight, and the latter did not return from her house for the next twelve years!

Shakadala did not repeat the mistake of sending Shreyaka also to Kosha and, instead, appointed him the personal bodyguard of the

* The author, residing at the Ramakrishna Mission Home of Service, Varanasi, presents us with an inspiring biographical sketch of the famous Jaina monk.

1. मंगलं भगवान्वीरो मंगलं गीतमप्रभुः।

मंगलं स्थूलभद्राद्या: जैनधर्मोऽस्तु मंगलम्॥

Quoted by Sadhvi Sanghmitra in *Jain Dharma ke prabhāvaka ācārya*, (Jain Vishwa Bharati Prakashan, Ladanu, Rajashthan, 1979) p. 78.

king. We need not go into the details, however interesting, of the rivalry between Shakadala and one Vararuci and the course of events that followed leading to the premature and unnatural death of Shakadala. After his death, Shreyaka was offered the post of Prime Minister, but he politely declined, stating that his elder brother was the rightful heir and should be summoned.

Sthūlabhadra was completely oblivious of the world for all these twelve years. He was startled by the news of his father's death and by the summons of the king. Bidding goodbye to his sweetheart, and fearing further trouble, he hurried to the court. There he came to know in detail the circumstances that led to his father's death. He was asked to accept the Prime Minister's post, but he begged to be allowed to consider deeply the offer before accepting it. He retired into solitude.

The moment of his awakening and conversion had arrived, he discriminated thus :

A state official, however, high his post, is, after all, a servant of the king. How can there be happiness for one who is subordinate to another ? Even though one may be fully dedicated to the State, there is never any dearth of backbiters and fault-finders who are ever ready to create problems. My father died prematurely on account of his ministerial post. By accepting this office I will have to please the king as well as the public, which is very difficult. Besides, the burden of administrative work leaves no time for thinking about the Self.

This discrimination awakened the true spirit of renunciation in Sthūlabhadra. He forthwith renounced the world, received the monastic vows from Ācārya Sambhūta Vijaya and returned to the court in the garb of a monk. Everyone was amazed. He was persuaded by all, including the king and his brother, to reconsider his decision, but to no avail. The king, however, suspected that he was probably going to Kosha by thus deceiving all ! But when he saw Sthūlabhadra proceed in some other direction, he felt sorry for his suspicion.

Sthūlabhadra became a monk at the age of thirty and lived the rigorous monastic life for sixty nine long years. He was humble, intelligent, hardworking and austere. Diligently cultivating virtues such as patience, forbearance, equanimity and forgiveness, he soon became the most trusted lieutenant of his guru.

Rainy season was drawing close. Now, according to the traditional

custom, Jain monks too live at certain specific places during the four rainy months to avoid walking outside and so hurting crawling creatures which multiply and abound then. They seek permission from their guru to retire to some secluded place for this period to practise various types of austerities. One among Sthūlabhadra and his brother disciples asked permission to remain in *kāyat-sarga-dhyāna* (meditation with perfect control of detachment from the body) near the den of a lion; another to live near the hole of a snake; and another to dwell on the central beam of a well! Sthūlabhadra, however, made a very peculiar request: He begged permission to pass the four monsoon months in the pleasure-chamber (*citra-sālā*) of the courtesan Kosha, where he had lived a different life for twelve years! All were granted permission.

Kosha, who was downcast ever since Sthūlabhadra had left, was delighted to see him back. At first she thought that he had returned, not being able to bear the rigours of monastic life. The sage, however, made his intentions plain: he was going to stick to his vows. Still hopeful, Kosha tried to win him with arguments in favour of a life of enjoyment, and tried all means she knew to tempt him, but failed. She accepted defeat in face of his absolute self-control, serene inner poise born of deep meditation on the Self, and renunciation. Being defeated, she then converted and became a lay Jain devotee. The conversation between Kosha and Sthūlabhadra is the ever-fresh subject matter of a number of poetic compositions both in Pali and Sanskrit by Jain scholar-monks, full of discrimination and renunciation; it is highly instructive and elevating.

It is said in praise of Sthūlabhadra:

The affectionate courtesan was obedient; the food consisted of six courses of tasty dishes; the dwelling place was beautiful, the body was handsome and young; the time was the rainy season. I pay homage to Sthūlabhadra Muni, expert in instructing young ladies, who, in spite of all these, conquered with ease Kama, the god of love.²

2. वेश्या रागवती सदा तदनुगा पतिभिरूसैर्भौजनं

शुभं धाम मनोहरवपुरहो नव्यो वयः संगमः।

कालोऽयं जलदाविलस्तदपि यः कामं जिगायादरात्

तं वन्दे युवतीप्रवोधकुशलं श्रीस्थूलभद्रं मुनिम् ॥

Quoted by Muni Ratnaprabha Vijaya, in *Sramana Bhagavan Mahavir* (Sri Siddhanta Society, Ahmedabad, 1948), vol. 5, part 1, p. 227.

There are thousands of self-controlled people living in high mountain caves and in the solitude of deep forests. But the son of Shakadala alone maintained perfect self-control while living in the vicinity of young maidens in exceedingly beautiful surroundings.³

At the end of four months the monks returned to the guru. He complimented the first three monks saying, 'Dukkhara', meaning that the vow they had fulfilled was indeed difficult. But when Sthulabhadra came, he went seven steps forward and greeted him saying, 'Atidukkhara', meaning 'most difficult'. Unfortunately, the three monks became jealous and decided to equalize with Sthūlabhadra by staying at Kosha's house during the next rainy season! So the remaining eight months flew by because of their eager expectation.

With the advent of the next rainy season, the monk who had lived near the den of a lion went straight to Kosha's house, against his guru's prohibition. Kosha immediately realized that the *muni* had come out of animosity towards Sthūlabhadra, and decided to teach him a lesson. She entertained him till he was excited with passion and then she proposed that he should bring a precious *ratna-kambala* (a costly shawl embroidered with jewels) from the king of Nepal and present it to her. Only then would she satisfy his carnal desire.

The infatuated monk, abandoning, all sense of shame, went to Nepal and brought the shawl with great difficulty. Kosha wiped her feet with the costly *ratna-kambala* and threw it into the drain. When the monk protested at her throwing away such a precious shawl, Kosha retorted, 'Why, after having obtained this rare human birth, are you not throwing away the priceless *carita-ratna* (the jewel of character) for my body which is nothing, but a bundle of filth, faeces, urine and other dirty substances?' The *muni* at once realized his fault, shook off his infatuation, thanked Kosha and returned to his guru. He confessed his guilt, undertook penance for the transgression and began to practise severe austerities.

Around that time a terrible famine lasting twelve years ravaged the whole of North India. It was a period of severe crisis for the whole

3. कवयोऽपि गिरो गुहायां विणने वनान्तरे
 वासंथयन्तो वशिनः सहस्रणः ।
 हर्म्येऽतिरगये युवतीजनान्तिके
 वशी सः एकः शकरालनन्दनः ॥

Ibid.

monastic order (Śrī Saṅgha) also. Besides the passing away of monks in large numbers for want of food, there was the additional danger of the extinction of the scriptural knowledge in the possession of individual monks, mainly in their memory and transmitted by verbal tradition. There were no written texts even till many centuries later. So a conference was held and all the scattered sacred lore was compiled. Thus eleven complete *āṅgas* could be collected, except the twelfth. Ācārya Bhadrabāhu was its only knower, but he was then in Nepal, practising a special yogic meditation called *Mahā-prāṇa-dhyāna*. Word was sent to him, but he refused to come.

At this the Śrī Saṅgha reminded him what the penalty was for disobeying the orders of the Śrī Saṅgha. Ācārya Bhadrabāhu accepted that any one, even an Ācārya, was liable to be excommunicated if he went against the commands of the Order, and he was no exception. He, therefore, agreed, as a compromise, to impart the knowledge of the twelfth *āṅga*, even while practising *Mahā-prāṇa-dhyāna*. Capable monks were sent to him, but because of his being preoccupied with his practices, the tuition proceeded so slowly that most of the monks left out of sheer desperation. Nevertheless, Sthūlabhadra alone persisted in that snail-paced learning.

During this period, Sthūlabhadra's seven sisters, who too had become nuns, came to meet their elder brother. Bhadrabāhu directed them to a nearby cave. Seeing them come, Sthūlabhadra, simply to show off his occult powers, assumed the form of a lion. The sisters, frightened out of their wits and thinking that their brother had been killed by the beast, hurried back. However, when they reported the whole matter to Bhadrabāhu, he, sensing the truth, sent them again to the cave. This time, of course, they saw their brother.

The practical joke might have amused and impressed the nuns, but it proved disastrous for Sthūlabhadra. Ācārya Bhadrabāhu refused to teach him any further since he had misused the powers acquired by the study. Sthūlabhadra immediately realized his mistake, repented and repeatedly begged to be pardoned, pledging never again to misuse the occult powers. But Bhadrabāhu was adamant. The Śrī Saṅgha intervened and requested him to teach the remaining portion. At this, he taught only the text, but not the meaning of the remaining four sections.

Justifying his stand Ācārya Bhadrabāhu said that he was unwilling to impart the precious knowledge not merely because Sthūlabhadra had misused it, but also for a deeper reason. There wasn't a more

competent student than Sthūlabhadra, a conqueror of lust and the desire for power and position; he was extremely intelligent, possessed of exceptionally sharp memory and infinite patience—he, indeed, was a veritable ocean of virtues. When such a high-born, steady, determined, dispassionate crestjewel of monasticism could be so careless and fall a prey to the pride of learning, what should one expect of less competent aspirants of the future? To impart knowledge to incompetent pupils is to insult knowledge itself. In any case, no purpose would be served even if the remaining knowledge was imparted. For, he foresaw that, with the passing away of Sthūlabhadra, the generation of competent aspirants as well as ācāryas would come to an end, and that the sacred knowledge also would be lost.

This interesting and instructive episode, among other things, highlights the relation between the Ācārya and the monastic Order. Initially the Order threatened to excommunicate the Head, the Ācārya himself, on his own verdict. He was thus forced to impart knowledge to Sthūlabhadra for the welfare of the Saṅgha. However, on the later occasion he did not yield to the Saṅgha. This shows that the Saṅgha appoints Ācārya for its own welfare, and in him the strength of the Saṅgha is centralized. Both the Saṅgha and Ācārya act in unison.

Sthūlabhadra was the head, the *Yuga Pradhāna* of the Jain community, for forty five years and died at the age of ninety nine years in the year 252 B.C. He was the last of the Śruta-kevalin, i.e. the knower of all the scriptures. It was during this period that Bhadrabāhu with his followers migrated to South India, to escape the perils of the devastating twelve year long famine. The Jain community thus got divided into two branches, the Digambara sect in the south, headed by Bhadrabāhu, and the Śvetāmbara sect in the north with Sthūlabhadra as the leader.

Conclusion

Every religious Order is invigorated and advanced by a succession of saints and sages. Jainism is no exception. However, the lives of its ancient saints are shrouded in mystery and very little factual details are available. Although a number of books have been written on Ācārya Sthūlabhadra, biographical material is scarce. Interestingly, the little information available, faithfully portrays the triumphs and failures of this extraordinary saint. Here was a young man, who had fallen into the abysmal depths of sensuality and infatuation, but who raised himself to the dizzy heights of absolute self-control and conquest of lust. And yet such a patient and valiant warrior against the inner foes

was vanquished by pride in an unguarded moment. Does this life not convey a profound message for all spiritual aspirants ?*

Bibliography

1. *Parīṣṭa Parva*, by Hemacandrācārya, published by Sri Jain Dharma Prasaraka Sabha, Bhavnagar, 1911.
2. *Upadeśanala, Doghatti Vritti*, by Ratnaprabha, published by Bhanjibhai Devchandra Jauhari, Bombay.

* This article is reprinted here by the courtesy of the Editor of the Prabuddha-Bhārata, 1995, p. 783ff. We are very thankful to the Editor for allowing us to reprint this valuable article in our Journal.

BHAKTI IN JAINISM

SWAMI BRAHMESHANANDA*

To most people Jainism is synonymous with extreme self-denial, asceticism, and ahimsā. But there is much more. The author provides an absorbing study of its deeper aspects, the manner in which its great Teachers have beautifully woven devotion, service and non-attachment, and some of its similarities with Hinduism.

What is the place of *bhakti* or devotion in Jainism, which is predominantly a path of knowledge? Can there be *bhakti* in an atheistic religion which denies the existence of God? And if there is something like *bhakti* in Jainism, how does it compare with *bhakti* in other religions? These are some pertinent questions for a *sādhaka*, a spiritual aspirant, and for a student of comparative religions. In this essay, we shall try to seek answers to these questions.

Faith and Devotion

There is no mention of *bhakti* in the earliest Jain scriptures. In the *Rśibhāṣita* and *Uttarādhyayana*, *śraddhā*, or faith, is mentioned, but there it refers to faith in the precepts rather than in a person.¹ One of the three pillars (*tri-ratna*) of Jainism is *samyak darśana*, or right faith. The word *darśana* connotes seeing or direct perception of truth, but since it is not possible to realize the truth directly in the beginning of one's religious life, faith in the teachings of those who have realized is advocated. This principle of faith later evolved into faith in the prophets, the preceptor and the precept (*deva, guru, dharma*).

Although *bhakti* and *śraddhā*, or devotion and faith, are often considered synonyms, there is a difference. There can be faith without devotion, but devotion cannot exist without faith. Faith is the basis of devotion, while devotion is the more dynamic development of faith. Faith is a passive mental attitude whereas devotion is its active external expression. The etymological meaning of the word *bhakti*, derived from

* The Swami is a monk of the Ramakrishna Order, living in the Ramakrishna Mission Home of Service, Benares.

1. Dr. Sagarmal Jain, 'Jain Dharma me Bhakti ki Avadharana (Hindi), in *Sraman*, April-June, 1993, p. 22.

the root *bhaj*, in the sense of *sevāyām*, to serve, also points to its dynamic aspect, and this meaning is accepted in Jainism.

Service and Devotion

According to *Nīśītha-cūrṇī*, to rise from one's seat in honour of the *ācārya*, to serve him by holding his staff, wiping his feet, offering him seat, etc., are all *bhakti*.² In Jainism service is called *vaiyāvṛtya*, and it is stressed that *bhakti* must be associated with, and find expression in, *vaiyāvṛtya*. According to *Sīvāryakotī*,³ *bhakti* towards the five adored ones of Jainism, viz., *arihanta*, *siddha*, *ācārya*, *upādhyāya* and *sādhu*, and in *dharma*, can be performed by service alone. He who serves the adherents of the *tri-ratna*, viz. the right faith, conduct and knowledge, performs *bhakti* towards the whole Jain religion. *Ācārya Kundakunda*⁴ also exhorts the monks to undertake the tenfold service with devotion.

According to another definition, service is equated with humility, or *vinaya*, (*sevāyām bhaktir vinayah sevā*).⁵ To honour the monks, to stand from one's seat on seeing them, to salute them with folded hands, to follow them, to offer them seat, to massage their feet, etc. – all come under both *vinaya* and *vaiyāvṛtya*.

Devotion and Love

These are, however, external expressions of *bhakti*. Essentially *bhakti* is love: love for the ideal and towards him who practises it. According to *Ācārya Pūjyapāda*,⁶ pure love towards the *arihanta* (prophet), the *ācārya* (preceptor), the tenets and the scriptures is *bhakti*. An eminent Jain poet-saint sang :

2. Jinadasgani, *Nishitha-Churni*, edited by Vijay Prem Surishwara, quoted by Dr. Premsagar Jain in *Jain Bhakti Kavya ki Pristhabhūmi*, Kashi, Bharatiya Jnana Pitha, 1963, p. 2.
3. Sri Sivaryakoti, *Bhagavati Aradhana*, Muni Shri Anantakirti Digambara Jain Granthamala, 8, Hirabag, Bombay, Vikram Samvat 1989, p. 152, quoted by Premsagar Jain, (*ibid.*) p. 4.
4. Quoted by Premsagar Jain, (*ibid.*) p. 3.
5. *Abhidhāna-rājendra-kosha*, Part V, p. 1365.
6. अहंदाचार्येषु वहुश्रेतेषु प्रवचने च भावशुद्धियुक्तोऽनुरागो भक्तिः।
Acharya Pujyapada, *Sarvārtha Siddhi*, edited by Pt. Fulchand, Bharatiya Jnana Pitha, Kashi, Vikrama Samvat 2012, p. 339.

As cows roam about in the forest to graze,
 but their minds remain
 attached to their calves;
 So may my mind ever remain
 attached to the
 feet of the Jina (perfected teacher)⁷
 even while I am engaged in worldly duties.
 As desire always occupies
 the mind of the lustful,
 may my mind too remain occupied
 with the Lord's name.⁸

All attachment and love, be it for an ordinary imperfect mortal or for a liberated perfected Jina, is, according to Jainism, a potential cause of bondage. How then can there be love for the Jina? This question has been answered by Jain ācāryas variously. Ācārya Samantabhadra⁹ is of the opinion that just as a tiny drop of poison cannot poison the vast expanse of water in an ocean, similarly the great benefits derived from loving the Jina cannot be tarnished by a tiny speck of sin incurred due to love. A more plausible explanation is that the Jina, being established in his eternally pure and free nature, is identical with the Supreme Self (*param-ātman*). Hence to love him is to love our own natural free state. It is implied here that the Jina must not be considered a personality. To love him as a person is definitely a cause of bondage. He must be seen as the Ideal embodied.

According to Lord Mahāvīra himself, love is a hindrance in the path of liberation. An emotional person may take recourse to love towards a Jina to overcome his passionate human love, but ultimately he will have to get over even this purer, sublime love. The story of Gautama illustrates this fact beautifully. In spite of being the foremost disciple of Lord Mahāvīra, Gautama did not get the highest knowledge and *mokṣa*, or liberation, owing to his intense personal attachment to the Teacher, whereas other disciples, much junior to him, got liberated by listening to the teachings of Mahāvīra. To destroy this attachment, Lord Mahāvīra sent Gautama away from him just before his passing away. Not being able to remain at the side of the Lord at the time of death gave a rude shock to Gautama and broke his attachment. He was forthwith liberated.

7. Perfected teacher, *Tīrthākara; jina*, lit., 'the conqueror'.
8. Ānandaghana, Ānandaghanapada-samgraha, Adhyatma Jnana Prasarka Mandala, Bombay. Quoted by Premsagar Jain, p. 9.
9. Quoted by Premsagar Jain, p. 10.

Knowledge and Devotion

According to Jainism, devotion and knowledge are not contradictory, but go together. Without knowledge *bhakti* is blind. Contrarily, right faith (*samyag-darśana*) is the foundation of the whole spiritual path which culminates in the awakening of right knowledge (*samyag-jñāna*). According to Ācārya Kunḍakunda¹⁰, knowledge is already present in the Ātman, but he who is devoted to the *guru* alone gets it. In short, knowledge which bestows liberation is obtained by devotion towards those who possess that knowledge, and that devotion too must be with knowledge.

To summarize, *bhakti* in Jainism is based on faith, is closely related to knowledge, manifests in service and is an important means of liberation.

Devotional Practices in Jainism

These include worship (*pūjā*), recitation of hymns and prayers (*stotra, stava, mangala*), salutations and practice of humility (*vandana* and *vinaya*), and celebrations and festivals.

Ācārya Somadeva¹¹ says : 'May I, O Lord, worship thy lotus feet in the morning, serve the saints and monks at noon, and chant thy glories in the evening.' Thus he summarizes the chief devotional attitude of a Jain devotee.

The practice of image worship had been prevalent in Jainism from the very ancient times. Historical evidence shows that images of the Tirthankaras, originally twenty-four Teachers, were made as early as the third century B.C, while worships with flowers was definitely in vogue by the first century A.D. Devotional practices in Jainism were distinctly influenced by those practices in Hinduism, and by the changes taking place in this sister religion. This was allowed by the ācāryas, because it was realized that, for ordinary householders, it was not possible to concentrate their mind on abstract ideas, and that they needed methods like *pūjā*, hymns, etc. Thus at present we find a

10. Quoted by Premsagar Jain, p. 17.

11. प्रातर्विधस्तव पदाम्बुपूजनेन

मध्याह्नसन्निधिर्यं मुनिमाननेन।

सायंतनोऽपि समयो मम देव

यावन्नित्यं त्वदाचरणकीर्तनकामितेन॥

Quoted by Premsagar Jain, p. 28.

number of similarities between the devotional practices of the two religions. At least six of the nine forms of the devotions described in the *Śrīmad-Bhāgavatam*¹² are found in Jainism, viz., listening to and singing the glories of the Lord, meditation on Him, caressing the feet, worship, and bowing down. *Dāsyā*, *sakhyā* and *ātmanivedanām*, or servitude, friendship and self-surrender are not found in Jainism, because they do not fit in with the philosophical concept of the adored Jina or Tīrthaṅkaras in Jainism.

Jain lay devotees perform worship of the image or the footprints of the Tīrthaṅkaras, the procedure for which is elaborately described in Jain texts. The image is first brushed clean with a special brush made of *kusa* straw. It is then bathed with scented water and dried with a clean fine cloth. Next sandal paste is applied and it is decorated with flowers, garlands and ornaments. Rice grains and fruits, fresh or dried, are then offered on an offering-table placed in front of the image. The rice grains are generally arranged in special designs that have specific symbolic meanings. Finally incense and lighted lamp are waved in front of the image with accompanying hymns, and the worship ends by salutations. Like the worship in Hinduism with five, ten, or sixteen items (*pañca*, *daśa* or *sodaśopacāra pūjā*), in Jainism too there is the eightfold or seventeenfold worship (*astaprakārī*, *saptadasaprakārī*). It is quite evident that this type of worship has entered into Jainism due to Hindu influence.

Singing of hymns is enjoined as one of the six essential duties of a Jain lay or monastic devotee. The Jain hymnal literature is voluminous. It is both in *Sanskrit* and *Prākṛta*, and in recent times hymns and songs in the vernaculars also have been added. Some of these have become more popular and are sung by millions of Jains every day.

The Tīrthaṅkara, the object of worship of a Jain votary—unlike the Hindu God, who is the all-powerful bestower of grace, fulfiller of desires, and destroyer of evil—is an illumined liberated soul, who is beyond praise and blame, who neither curses nor blesses, and who neither showers grace nor rewards or punishes his supplicants. What then is the idea behind singing hymns and glories of such an impartial witness? It is to purify oneself by remembrance of the virtues and glories of the Lord that such hymns are sung. He represents the Ideal, the Goal, which the hymns flash afresh in the mind of the devotee. It

12. श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनं।

अर्चनं वन्दनं दात्यं सर्वमात्मनिवेदनम् ॥

— the *Śrīmad-Bhāgavatam*, 7.5.23.

intensifies his faith, purifies his heart and infuses strength to struggle for the goal. These hymns are in a sense praises of the pure, eternal, free nature of one's own Ātman. Their singing is like self-instruction.

It is evident from the philosophy behind the worship of the Tirthāṅkara that, in Jainism there is no scope for selfish devotion or love prompted by desire. However, in the course of centuries, hymns prompted by desires and with promises of material gains and protection from dangers (*phalaśruti*s) have crept in. And strangely enough, such desires of the singer are often fulfilled !

Akin to Vedic invocatory or peace chants, there are a number of formulas and verses, called *mangalas*, in Jainism too, which are chanted before the commencement of any work, specially literary works and studies.

Vandana, or the practice of humility by making salutation, by bowing down or by uttering suitable salutation is one of the important devotional exercises of a Jain. In the famous *Navakāra-mantra*, salutation is offered to the five adored ones, viz. the *arihanta* (prophet), the *siddha* (liberated one), the *ācārya* (teacher), the *upādhyāya* (expounder of the scriptures), and the *sādhu* (monk). The characteristics of each one of these are elaborately described in Jain scriptures. Thus the purpose of the salutations is to remind the devotee of the virtues represented by them. Salutation to one's superior in virtue or senior in station attenuates egotism and cultivates humility, which is the foundation of all other virtues. However, to discourage impostors—and hypocrites the Jains are very circumspect about offering their homage. Merely donning the robe or ascending to an office does not make one worthy of honour, if one is without the desired virtues. Hence the question of who should be honoured is discussed in details in Jainism. There are also detailed instructions as to how to salute and what constitutes a faulty salutation.

The birthdays of the Tirthāṅkaras are celebrated with all pomp and gaiety by the Jains. Apart from special worships, dramas, dances, musical performances, 'car' festivals, etc. are held on such occasions to commemorate the mythological—'Indra's worship' at a celestial holy place called *Nandīśvara*, an eight-day long festival is held every year and is called *Nandīśvara* Festival.

Divisions of Bhakti

Jain ācāryas have divided *bhakti* into twelve types, depending upon

the objects of *bhakti*. These include such beings as the *siddhas*, the Tirthāṅkaras, the ācāryas and the five adored ones. *Bhakti*, to them, consists in faith, service, worship and chanting of hymns, wherever applicable. The objects are the scriptures, temples, shrines, sacred trees, Nandiśvara, and so on. Finally, states like death in a state of *saṃādhi yoga*, character, peace and *nirvāṇa* are also the objects of *bhakti*. To aspire for, pray for, and attempt to attain these states constitutes these types of *bhakti*.

Devotional Attitude

As already mentioned, there is very little scope for the loving worshipper-worshipped relationship, because here the object of devotion is a being free from all feelings of love and attachment. And yet, Jain devotees have been found to adopt the attitude of a servant or even that of a wife towards the *arihanta* for the sake of the practice of devotion. Hymns and poems of a few Jain *sādhakas* testify to this fact. The worship of the infant Jina (*snatra-pūjā*) is also done by devotees. The ultimate aim, however, is the absolute union with the Supreme Self—in other words, the realization of the eternally free and pure nature of one's own Ātman.

Conclusion

A critical survey of Jainism reveals that, although there are a large number of devotional practices prevalent among the Jain devotees, *bhakti* has never been so developed as in the devotional schools of Hinduism by which it has been heavily influenced. *Prema*, or *parā-bhakti*, ecstatic love, is virtually absent in Jainism, which has as its ultimate aim the rising above all bonds of love to realize the pure nature of the soul.*

* This article is reprinted here by the courtesy of the Editor Prabuddha-Bhārata, 1999, p. 469ff. We are very grateful to the Editor for allowing us to reprint this valuable article in the Journal.

AN OUTLINE OF TAMILWORKS ON BHAGAVĀN MAHĀVĪRA, THE 24TH TĪRTHĀNKARA

PROF. S. THANYAKUMAR

The antiquity of Jainism in Tamil Country is known and supported by the literary and inscriptional evidences. Though the historians assign 3rd century B.C. as the earliest period, the Jains believe that their cult of Ahimsa is much older than the available evidences show.

Jaina contribution to the Tamil literature is inestimable. They have enriched the Tamil with their various works on grammar, ethics, Kāvyas, lexicons, arts and architecture.

In most of the Jaina Tamil works one can observe the obeisance offered to Tīrthaṅkaras by name or by their qualities (Gūṇa Stuti) Jaina literature has a unique feature. It is universal and uniform in different languages and dialects. In Tamil works the Tīrthaṅkaras are hailed and prayed with distinct names.

There are a number of works where the references to Lord Vardhamāna Mahāvīra are found. An attempt is made here to present a selected list of works that speak about teachings of Lord Mahāvīra and sing the glory of the Bhagavān.

‘Śripurāṇam’ is the main source on the Life history of Bhagavān Mahāvīra in Tamil. It is a prose work in *manipravāla* style (Tamil and Sanskrit in Grantha script). This work is considered as the Tamil adaptation of Mahāpurāṇa or Ādipurāṇa.

There are a number of Tamil Kāvyas and other minor works wherein the teachings of Lord Mahāvīra are elaborately dealt with. They explain the teachings in a narrative form through the characters in the Kāvyas. There are separate secular works on Jinas’ teachings without any direct or indirect reference to the Tīrthaṅkaras and are the common Tamil works on ethics.

In many of the Jaina Tamil works the Samavasarana of Bhagavān Mahāvīra, the celestial audience hall is referred to and given an

elaborate description. While reading these stanzas one can easily visualize the samavasarana.

A selected list of Tamil works that speak about Lord Mahāvīra and sing his glory is presented.

Jivaka Cintāmaṇi

Ācārya Tiruthakka Devar, who was the pioneer in the field of Kāvya composition in Tamil has taken a theme of one prince Jivangan and explains in detail the philosophy and religion as preached by Lord Mahāvīra. It is considered a masterpiece and given an exalted place among the Pañcakāvyas of Tamil.

Tiruthakka Devar in a lucid style and with appropriate examples explains the important philosophical and religious teachings of Lord Mahāvīra. Jivangan after fulfilling his household duties visits the Samavasarana of Bhagavān Mahāvīra and seeks his advice for the further course of action. It is explained in detail that Bhagavān indicated that Jivangan may “renounce”. Thereafter Jivangan took to ascetic life.

Jivaka Cintāmaṇi is one of the foremost Jaina Tamil works that has direct reference to Bhagavān Mahāvīra.

1. Tirunāthar Kundra Pathigam

Tirunāthar Kundru is a holy place near Gingee in South Arcot district. There is a big boulder on a hillock. In the eastern face of the boulder the images of the 24 Tirthankaras are carved in two rows. It is a place where one Aramba Nandi had observed Sallekhana for 47 days. The Tamil word Nāthan refer to a religious leader—and here it refer to the Tirthankaras—with the prefix TIRU. It means a hillock devoted to 24 Tirthankaras. This work with 30 *pathigams*, the name of the author not known, is familiar with Tamil śrāvakas. The 24th *pathigam* is devoted to Bhagavān Mahāvīra which speaks about the parents of Lord Mahāvīra and his teachings and *Nayavāda*.

2. Perunthogai

It is an anthology of ancient Tamil poems, some of the works from which the poems were collected have been lost. Many of these poems speak about the Tirthankaras in general. One of the poems in this collection (132) speaks about Tirthankara's preaching in the Māgadhi language for both ascetics and householders.

3. Caturvimsati-tirthāṅkar andhathee

It is an *andathee* work which gives the biographical details of the 24 Tirthāṅkaras. The 25th stanza contains the details of parents, date of birth, height and age of Bhagavān Vardhamāna Mahāvīra. It speaks about the Nāthavamsa.

4. Tiru Pāmalai

This work is supposed to be the adaptation 'Daśa Bhākti' work in Tamil. There are references to the Parinirvāṇa days of all the 24 Tirthāṅkaras in Tiru Pāmalai. In the chapter entitled 'Pañca Kalyāṇa Ahaval', it is said that Vardhamāna, the Jinavara attained Parinirvāṇa in the Kārtika, Caturdaśi, Svāti Nakṣatra.

5. Jinendra Gñāna Tirupugazh

This musical work speaks about the various Jain centres (57 in no.) in 100 songs and Tirthāṅkaras worshipped in them. In one of the stanzas the author Muni Devarāja sings the glory of Mahāvīra of Arni, a small town in North Arcot District.

6. Jiva-saṃbodhanai

The author of this work Muni Devendra speaks about twelve *Anuprekṣās*. He narrates the work with king Śrenika who pays obeisance to Lord Mahāvīra, at his Samavasaraṇa on the top of Vipulācala. In this work five stanzas (27-31) sing the glory of Mahāvīra. In each stanza, the last line ends "Śriwardhamānan enum Thirthan Neyae" Thou the Tirthāṅkar Śri Vardhamānan.

7. Nāgakumāra Kāvyam

It is also known by the names *Nāga Pañcamikathā*, and *Pañcamī Kathā*. The Kāvya starts with king Śrenika visiting Vipulācala hill where the Samavasaraṇa of Lord Mahāvīra has camped. He pays obeisance to Lord Mahāvīra which is described in five stanzas (16-20). As in the previous work here also each of the five stanzas end in addressing "Śri Vardhamānan enum Thirthan Neyae".

8. Cūlamani

It is one of the masterpieces of Jain Tamil Kāvyas. This Kāvya includes *Tribristan Thevittan*—as one of the heroes. Thevittan is the one of the ten previous births of Lord Mahāvīra. So this Kāvya is the

one of the works that speaks about Lord Mahāvīra in Tamil. The stanzas (*Thuravu Carukhan* No. 66) that sing the glory of Arhat are mellifluous.

9. Thiruvempavai

Pavai literary composition is a popular one in Tamil. There are different *pavai* works hailed by Śaivaites, Vaiṣṇavites and Jains.

Jaina Thiruvempavai sings the glory of Tīrthaṅkars. There is a direct reference to Lord Pārśva (9) and Lord Mahāvīra (317) Avirodhināṭhar is the author of this work.

In other Tamil works, there are general reference to Arhats, the Tīrthaṅkaras, not mentioning their names. In *Merumendra Purāṇam* the Tīrthaṅkara Vimalanātha is mentioned in invocative stanza. *Thirunoortru Anthadhi*, another Tamil work, glorifies the Mylai Neminātha, the 22nd Tīrthaṅkara.

Since most of the Tamil works that refer to Arhats and Siddhas in general were written during the Tīrtha Santhana era of Bhagavān Mahāvīra, it can be surmised that these works indirectly speak of Bhagavān Mahāvīra and his principles of Ahimsā.

Some Latest Publications of Some Jaina Works

S.C. Rampuria (Ed)—*Lord Mahāvīra*, Vols. 1-3, Jain Vishva Bharati Institute, Ladnun, Rajasthan, 2001. Prices Rs. 1000.00 (a set).

[It is a collection of articles written by different scholars in various Journals. They all concern about the life and teachings of Lord Mahāvīra. It is a good collection of good articles]

S.C. Rampuria (Ed)—*Sramana Bhagavan Mahavira Life and Doctrine*, Jain Vishva Bharati Institute, Ladnun, Rajasthan, 2001, Price Rs. 300.00.

[It has five parts. It contains the life and teachings of Lord Mahāvīra and his philosophy and Religion. The book was originally written by Professor K.C. Lalwani, and is now edited by S.C. Rampuria]

S.C. Rampuria and Shankarlal Pareek (Ed)—*Psalm of Life* by Sunandranath Jain, Jain Vishva Bharati Institute, Ladnun, Rajasthan, 2001. Price Rs. 24.00

[It contains English and Hindi translation]

S.C. Rampuria (Ed)—*The Heritage of Jainism*, Jain Vishva Bharati Institute, Ladnun, Rajasthan, 2001, Price Rs. 50.00.

[It is a collection of twenty articles which reflects different aspects of Jainism]

Manak Chand Jaini—*Life of Mahāvīra*, 1st published from Allahabad in 1908. Reprinted by the Academic Press, Gurgaon 122 001, Haryana in 1985.

Sanmati Tarka of Siddhasena Divākara—ed by Pandit Sukhlāl Saṅghavī and Pandit Becharādās Doshi with a critical Introduction and original commentary translated into English by A.S. Gopani, L.D. Institute of Indology, Ahmedabad 380 009, 1st edn. 1939), revised reprint in 200 A.D. Price Rs. 225.00.

Kāvyañuśāsana of Ācārya Hemacandra—ed by T.S. Nandi with a critical introduction and Gujarati translation, L.D. Institute of Indology, Ahmedabad-380 009, 2000 A.D. Price Rs. 480.00.

Suri-Candappaha-sāmi-cariyam of Jasadevasūri (1122 A.D.)—ed by Pt. Rupendra Kumar Pagaria, only the text in Māhārāṣṭrī Prakrit interspersed with occasional Sanskrit and Apabhraṃṣa verses, L.D. Institute of Indology, Ahmedabad-380 009, price Rs. 250.00 only.

Alamkāradappanāṇī—ed by H.C. Bhayani, text in Roman and Nagari scripts with English translation, L.D. Institute of Indology, Ahmedabad-380 009, price Rs. 50.00.

[This is the only one Alamkāra text in Prakrit edited from a single available manuscript]

Dhūrtākhyana of Haribhadrasūri—translated into Hindi by Dr Śrirañjan Sūrideva from the original in Prakrit, Sāhitya Vithi Prakāśana, Gajiyabad (1st edn. 1995), 2000 A.D. Rs. 60.00.

**28 water supply schemes
315,000 metres of pipelines
110,000 kilowatts of pumping stations
180,000 million litres of treated water
13,000 kilowatts of hydel power plants**

(And in places where Columbus would have feared to tread)



Head Office : 113 Park street, 3rd floor, South Block, Calcutta 700016 Ph : (033) 226 8031, Fax (033) 245 7562,
Registered Office : Subhas House, F-27/2 Okla Industrial area, Phase II New Delhi 110 020 Ph : (011) 692 7091-94,
Fax : (011) 684 6003. Regional Office : 8/2 Ulsoor Road, Bangalore 560 042, Ph : (080) 559 5508-15, Fax : (080) 559 5580.

Laying pipelines across one of the nation's driest regions, braving temperature of 50°C.

Executing the entire water intake and water carrier system including treatment and allied civil works for the mammoth Bakreshwar Thermal Power Project.

Building the water supply, fire fighting and effluent disposal system with deep pump houses in the waterlogged seashore of Paradip.

Creating the highest head-water supply scheme in a single pumping station in the world at Lunglei in Mizoram - at 880metres, no less.

Building a floating pumping station on the fierce Brahmaputra.

Ascending 11,000 feet in snow laden Arunachal Pradesh to create an all powerful hydro-electric plant.

Delivering the impossible, on time and perfectly is the hallmark of Subhas Projects and Marketing Limited. Add to

that our credo of when you dare, then alone you do. Resulting in a string of achievements. Under the most arduous of conditions. Fulfilling the most unlikely of dreams.

Using the most advanced technology and equipment, we are known for our innovative solutions. Coupled with the financial strength to back our guarantees.

Be it engineering design. Construction work or construction management. Be it environmental, infrastructural, civil and power projects. The truth is we design, build, operate and maintain with equal skill. Moreover, we follow the foolproof Engineering, Procurement and Construction System. Simply put, we are a single point responsibility. A one stop shop.

So, next time, somebody suggests that deserts by definition connote dryness, you recommend he visit us for a lesson in reality.

By the courtesy - ANTARCTICA LIMITED

1A, Vidyasagar Street, Calcutta - 700 009.

Phone: 350-2173/351-0564