

Workshop on Jaina Dharma in Manipal University from 2–3 February 2015.

ABSTRACTS

Meera Baidur (Manipal University): “Geography and Place in Jaina Dharma: A Discussion on *Jambūdvīpasamgrahaṇī*”.

The JDSH of Haribadra Sūri describes the geographical extent of the middle world (*madhyaloka*) of the Jaina universe where the island of the “Rose Apple tree”, Jambūdvīpa, is to be found. Often read with the commentary of Prabhānanda Sūri, the text itself seems to have a proximate intention that may seem like an inane description of a writer obsessed with numerical calculations and geographical features of a religious world and their numerical descriptions. I posit that within the larger context of Jaina soteriological concerns, knowledge of geography maps directly on to an aspirant’s geographic position vis a vis her location in the spiritual path. The Jaina description of geographical features is intimately linked to the philosophical presupposition that beings are on a path to spiritual evolution. Though at any given time a soul may obtain any kind of body, the particular location of its birth within the cosmography determines its ease of spiritual development. The suggestion in the paper is that this text be read as a part of a larger corpus of literature available on Jaina cosmography to understand its significance. Other interesting remarks on the mathematical implications of the text will also form a part of the discussion.

Nalini Balbir (University of Sorbonne, Paris): “‘Jain Dharma’: What does it mean for story-tellers?”

Under this very general title I would deal with narrative strategies devised to impart dharma to the readers in some Jain stories, and on the attitudes of Jain story-tellers to what is outside strict dharma, that is towards non Jain narrative trends or towards some topics which are non strictly dharma and are turned into it.

Jagat Ram Bhattacharyya (Visva-Bharati University, Santiniketan): “Theory and Practice of *Aparigraha* in Jainism with special reference to the Jain Canons”.

*Aparigraha* or non-possession is an essential part of Jain ethics. Jainism advocates five great vows for the mendicants and twelve small vows for the householders. A strict follower of the five great vows, through shedding off of the karma particles, gradually progresses towards the path of emancipation. On the other hand, a follower of twelve small vows also through austerity and penance attains the path of spiritual upliftment. Along with the other great vows, such as, non-violence, truth, non-stealing and celibacy, non-possession is also an inevitable component of ethical doctrines prescribed for the spiritual development of both mendicants and householders. Jainism says that the concept of *aparigraha* was in vogue during the period of Lord Ṛṣabha, the first Tīrthaṅkara and Lord Mahāvīra, the last Tīrthaṅkara. In between the period of Lord Ṛṣabha and Lord Mahāvīra, that is, in the period of 22 Tīrthaṅkaras four great vows were in practice and not five. The fourth vow was named as *bahiddhādāna viramaṇa* that means celibacy. So non-celibacy and possession were counted in the same category. It means the idea developed broadly in those days that women were also considered to be a possession like other commodities. But at the time of Lord Mahāvīra and onwards, the concept of *parigraha* or possession played a vital role in the theory of spiritual progression. Jain ethical doctrine endorses the view that unlimited desire of a human being is the cause for materialistic accumulation, which totally

goes against the inner peace and bliss and ultimately cause suffering and sorrow. Mostly the Jain canons, especially those of the Śvetāmbaras are full of ethical doctrines prescribed for the mendicants and there are ample instances in the canons where the householders observe the principle as prescribed for the lay-people. This paper attempts to show how *aparigraha* in theory comes into practice in Jain life with its subtle and gross modes.

Tillo Detige (University of Ghent, Belgium): “Ritual, Devotion and Liberation: the Case of the Digambara *Bhaṭṭārakas*”.

Western conceptions of Jainism have often located its soteriological means exclusively in its ascetic practices, depicting devotion and ritual as later accretions under the influence of Hindu traditions. Recent scholarship, however, has established the antiquity of ritual and devotional practices in Jainism, spelled out the distinctively liberating benefits attributed to them in doctrinal treatises, and described the many ways in which Jaina asceticism and devotion are intertwined. Furthermore, the anti-ritualistic stance of Orientalist scholarship has been exposed as rooted in Christian theologies of false, ‘heathen’ religions and their idol worship. Conceptually, this has cleared the space for understanding devotion and ritual as occupying a central place in the Jaina episteme. However, a wider and more applied reappraisal and rethinking of the specific functions of ritual and devotion remains indispensable, embedding these within the complex of Jaina epistemology and soteriology.

The study of the Digambara *bhaṭṭārakas* offers one case for such reflections. The depiction of these clothed and sedentary ascetics in 19th century Western accounts as lax, ritualistic and ignorant ‘clerics-administrators’ lingers on in contemporary, scholarly descriptions. Historical research into the now all discontinued *bhaṭṭāraka* lineages of Western India, however, shows they were deeply venerated as ‘ideal’ ascetics. The same ritual, devotional, eulogistic, and commemorative practices of which the *bhaṭṭārakas* formerly were the object can be observed in relation to the contemporary Digambara *munis*. The *bhaṭṭārakas* of the still flourishing seats of South India, too, are the focus of similar devotional ritual.

In spite of not living up to the Digambara ascetic ideal of the naked, peripatetic *muni*, ascetic virtues are ascribed to the *bhaṭṭārakas* similarly as to fully-initiated ascetics. Rather than being regarded as ‘legal’ objects to be evaluated according to normative, monastic rules, or to be judged on the basis of actual behaviour, they stand as generic exemplars within prototypic Jaina devotional practices. The devotional focus on idealized yet *embodied* ascetics constructs practical knowledge about the Jaina path of liberation that is, arguably, not reducible to conceptual knowledge of ascetic ideals and soteriological goals, and, possibly, of a different nature than practices centred on non-embodied and distant objects like the Jinās and the Jina *mūrtis*. As such, attention to the rituals of devotion of *bhaṭṭārakas* helps us appreciate the inherent soteriological effect and irreducible epistemological function of Jaina ritual in general, and the devotion of ascetics more specifically.

Anupam Jain (Gyan Chhaya, Indore): “The Role of Mathematics in Jainism”.

बहुभिर्विप्रलापैः किं त्रैलोक्ये सचराचरे । यत्किञ्चिद्वस्तु तत्सर्वं गणितेन बिना नहि ॥ *Gaṇita-Sāra-Saṃgraha*, 1/16 ॥

“What is good of saying much in vain? Whatever there is in all the three worlds which are composed of moving and non-moving beings all that indeed cannot exist as apart from Mathematics”.

This statement was made by the renowned Indian Jaina mathematician Ācārya Mahāvīra (814-877 A.D.) who belongs to much later time but is able to say what is the role of mathematics in the field of knowledge. Through this statement in the GSS (*Gaṇita-Sāra-Saṃgraha*) Ācārya Mahāvīra indirectly

established unique and indispensable situation of mathematics in Jainism. The same view was expressed by Pt. Ṭoḍaramala (1720-1767 A.D.) in the introduction (*pūrva pīthikā*) of commentary of *Gommatasāra Sasmykñānacandrikā*: बहुरि जे जीव संस्कृतादि के ज्ञान सहित हैं परन्तु गणित आम्नायादिक के ज्ञान के अभाव ते मूल ग्रंथ या टीका विषै प्रवेश न पावे हैं ते इस भाषा टीका ते अर्थ को धारि मूल ग्रंथ या संस्कृत टीका विषै प्रवेश करहुँ । *For those who have the knowledge of Saṃskṛta, etc. but due to lack of knowledge of mathematics cannot understand the original texts or commentaries, can go through the original texts or commentaries through this language-commentary*". From this statement it is clear that the knowledge of mathematics is essential for understanding the original Jaina texts (canons). It indicates the utility of mathematics in understanding Jaina philosophy.

In connection to 72 arts available in the Āgāmas Hiralal Jain writes: *लेहाइयाओ गणिप्पहाणाओ* (Script etc. but full of mathematics). Not only it but when we look in to the subject wise classification of Entire Jaina literature we find the following four sections:

#### **Digambara Tradition**

1. *Prathmānuyoga*
2. *Karaṇānuyoga*
3. *Caraṇānuyoga*
4. *Drvyānuyoga*

#### **Śvetāmbara Tradition**

1. *Dharmakathānuyoga*
2. *Caraṇa-Karaṇānuyoga*
3. *Gaṇitānuyoga*
4. *Drvyānuyoga*

The works that come under the category of *Karaṇānuyoga*, *Drvyānuyoga* or *Gaṇitānuyoga* are connected with mathematics. In the descriptions related with cosmology, cosmography, astronomy and the karma theory we find material directly related with mathematics. In Jaina literature we find two types of mathematics: I *Laukika Gaṇita* (Worldly Mathematics) and II *Lokottara Gaṇita* (Para- Worldly Mathematics). *Laukika Gaṇita* found in cosmological texts of *Karaṇānuyoga* and independent texts written by Jāinācāryas like Śrīdhara, Mahāvīrācārya, Rājāditya, Siṃhatilaka Sūri, Thakkura Pherū and Mahimodaya etc. *Lokottara Gaṇita* is rather difficult and it is related with *rajjū*, simile and *palya* measures, uncountable numbers and infinity. It is found in the description of cosmos as well as in explanation of karma theory.

The Jaina Ācāryas used mathematics as a tool to explain:

- Cosmological details & description of the three-fold universe. It is used in giving the area, length and volume of the different sections of this three-fold universe and mainly of different mountains and rivers and parts of our earth (*Jambūdvīpa*).
- Different types and sub-types of karmas, their operations of uprising, binding and shedding of karmas and the net effect of their infinitude of combinations.
- To get auspicious place & time for the religious ceremonies like *dikṣā* (initiation) and *pratiṣṭhā* (consecration).
- To train the pupils (householders) in basic Mathematics (*Laukika Gaṇita*) required in daily life.
- Jaina logic system, which is used for establishment of logical facts and reconciliation of the others' views. Modern mathematical logic is available in the texts of Jaina *Nyāya* (Logic).

From this, it is clear that role of mathematics in Jainism is very high, as the presentation will show.

Nalini Joshi (Bhandarkar Oriental Research Institute, Pune): "Interpretation of the *Mudrarākṣasa* from the Jaina Perspective".

Rationale of the topic :

In the galaxy of Sanskrit dramas, the *Mudrarākṣasa* of Viśākhadatta, is the unique political play,

dedicated to the historical personalities, viz. Cāṇakya and Candragupta Maurya. The date of the *Mudrarākṣasa* is vastly discussed and debated by various sanskrit scholars as well as historians around the world. The approximate date of this play can be ascertained as the 7th–8th century CE. The cross-references found in the *Āvaśyaka-cūrṇi* and the *Nśītha-cūrṇi* are full of Cāṇakya-Candragupta-narratives and myths. This fact supports the above-mentioned inferred date of the *Mudrarākṣasa*, because important *cūrṇis* were written by Jinadāsagaṇi in the 7th century CE.

When we go through the editions of the *Mudrarākṣasa*, it is found that the esteemed scholars have mentioned the Buddhist and the Jaina sources about Cāṇakya and Candragupta in a very brief manner in their prefaces and forewords. The Buddhist sources are discussed in a little detailed manner but a total injustice is done to the Jaina sources though they are ample in number and cover the major life-accounts of Cāṇakya and Candragupta.

Therefore, at present, an attempt has been made to interpret the *Mudrarākṣasa* from the Jaina perspective with regard to: [1] The Jaina characters in the play: (a) Jīvasiddhi Kṣapaṇaka, (b) Candanadāsa, (c) Sarvārthasiddhi. and [2] Cāṇakya's character in the *Mudrarākṣasa*, [3] Brāhmaṇatva of Cāṇakya, [4] Cāṇakya's tuft of hair, [5] Strict laws of Cāṇakya, [6] Wisdom of Cāṇakya, [7] Cāṇakya's address to Candragupta, [8] Conflict between Cāṇakya and Candragupta, [9] Use of Prakrits in the *Mudrarākṣasa*, [10] Main theme of the *Mudrarākṣasa* and [11] Some minor similarities.

Concluding Remarks: We have to admit that the *Mudrarākṣasa*, observed from the Jaina viewpoint, reveals many new things which have not been studied before. It is noteworthy that with a single exception of the *Jugāi-jīṇḍa-cariya*, the *Mudrarākṣasa* had left no impact on the Jaina literature until the 15th–16th century. A thorough quest is done in this paper to bring out the Jaina connections of *Mudrarākṣasa*.

### Godavarisha Mishra (Madras University): “Reconciling the Differences: Kundakunda and Restructuring Jaina Dharma”.

Kundakunda (probably 127–170 CE) was a Jaina preceptor from the South who was known for his unique contribution to Jaina heritage. In the order of importance he would perhaps be third after Mahāvīra. The *nirgranth* tradition which Mahāvīra and the Tīrthaṅkaras before him enunciated orally was diversified into groups or *prasthānas* (schools), each entertaining views different from the other and thus came a need to formalize the thinking of the preceptors. This is what was undertaken by Kundakunda.

Hailing from the South Arcot district of Tamil Nadu, Kundakunda authored many seminal texts which are philosophically important and ethically gratifying. His magnum opus was the *Samayasāra*, which speaks of unity in thinking and this unity is pervaded in all modes of life in the world. In the understanding of the essence of the self lies liberation and possibility of doing away of the bondage. Such a state is possible when the person knows his relationship with the world of being and activities (*anekānta*) and acts for his goal which is absorption.

The paper will deal with traces of Jaina *siddhānta* as enunciated by Kundakunda in his writings, especially in his *Samayasāra*.

### Sundar Sarukkai (Manipal University): “Moral Implications of Jaina Logic”

The relation between ethics and rationality has been an essential feature of many modern theories of morality. The claim that logical structures enable moral judgements to become more universal and objective is a feature of ethical rationality. If we counterpose this view with the unique characteristics of Indian logic, then it should be reasonable to suppose that moral judgements, based on these logical structures, might be of a different character although it will still be logical and rational. In particular, if we consider the many valuedness of Jaina logic, it is possible to do two things: one, make explicit the

connection between Jaina ethics and its logic, and two, make available a different logical structure, in contrast to the standard two valued logic, for ethical judgements.

Priti Shubhachandra (Mysore University): “Anti Yajña Representations in Kannada Jaina Literature”.

The anti yajña attitude is directly related to the concept of violence and non-violence in Jaina philosophy. Based on this, Jaina literary works build up the discourse on yajña, the Vedic sacrificial rituals, in a unique way.

Kannada Jaina literature which aims to incorporate both *dharma* and *kāvya-dharma* deals with the theme of *ahiṃsā* (non-violence) in relation with dissidence, protest and re-construction of the Vedic yajña ritual. The origin of *hiṃsā-yajña* has been narrated traditionally by Guṇabhadra in the *Uttara Purāṇa* of the *Mahāpurāṇa*. To destroy the lineage of king Sāgara, his enemy Madhupiṅgala in his later birth by name Mahākāla, instigates Sāgara to conduct animal sacrifice in the Vedic way of yajña with the help of Parvataka and Vasu. This story has been elaborately narrated in *Cāmuṇḍarāya Purāṇa* by Cāmuṇḍarāya, a Kannada poet. In the *Pampa Rāmāyaṇa*, a Kannada epic poem by Nāgacandra, Rāvaṇa being a firm devotee of Jaina faith destroys the animal sacrificial yajña being conducted by Maruta.

The anti yajña representations in Kannada Jaina literature builds an interesting discourse of the dialectic relationship between *hiṃsā* and *ahiṃsā*, as will be shown in the presentation.

Shubhachandra (Emeritus, Mysore University): “The Jaina Concept of *Hiṃsā* and *Ahiṃsā*”.

For the clear understanding of *ahiṃsā*, one should have the very clear understanding of *hiṃsā*. Destroying the vitalities out of negligent acts is *hiṃsā*. *Hiṃsā* is mainly of two kinds (1) *Saṅkalpi-hiṃsā* and (2) *Ārambhi-hiṃsā*. *Hiṃsā* committed with the intention of doing so is the first type and the *hiṃsā* committed unintentionally by a householder is called *ārambhi-hiṃsā* and it is of three types: (1) *udyogi-hiṃsā*, (2) *grihārambhi-hiṃsā* and (3) *virodhi-hiṃsā*.

*Ahiṃsā* is the highest form of religion. Non-appearance of attachment and passions is *ahiṃsā*. *Anekānta-vāda* is the intellectual *ahiṃsā*. *Anekānta-vāda* is the theory of manifoldness of reality and knowledge. This theory makes us aware of the fact about intellectual dogmatism.

These and related points will be discussed in the presentation.

Jayendra Soni (University of Innsbruck, Austria): “Jaina Dharma of Beings and Things”.

Unlike the Buddhist view that the Buddha set in motion the law of beings and things with his first sermon in Banares as recorded in the famous *Dhamma-cakkappavattana-sutta*, the Jainas believe that the law of beings and things is eternal and has always been so. The dharma of beings and things in Jainism is in fact the Jaina dharma of *jīva* and *ajīva*, the sentient and insentient principles which make up Jaina ontology. Moreover, these two terms are closely knit with Jaina metaphysics in so far as they are principles mentioned with five others: *āsrava*, *bandha*, *samvara*, *nirjarā*, and *mokṣa*. These seven principles are therefore a summary of the Jaina dharma of beings and things.

The first work to present Jaina dharma in the form of *sūtras* in Sanskrit, as with the other classical schools of Indian philosophy, was done by Umāsvāti (also called Umāsvāmin), perhaps in the fourth-fifth century CE, in his pro-canonical work called *Tattvārtha-sūtra* (or *Tattvārthādhigama-sūtra*). The topic will be dealt in detail with particular reference to this work. An attempt will also be made to show

how the Jaina dharma of an extreme emphasis on non-violence (*ahimsā*) can also be derived from Jaina metaphysics. It will also be shown briefly how the Jaina theory of manifoldness (*anekānta-vāda*) comes within the gamut of Jaina dharma.

Luitgard Soni (Independent Scholar, Innsbruck, Austria): “Jaina Dharma of Dying and Death”.

The last phase of life provokes existential questions of meaning and stipulates soteriological directives and modes of conduct facing the collapse of the body. Different cultures and religious traditions offer various answers and ways of coping with this significant fact. This paper seeks to connect the Jaina view of the body, the soul, the load of karma, rebirth and liberation with the very consistent Jaina views of dying a ‘good’ death. The importance of faith and the great discipline required for the exemplary death by renouncing food and drink is at the core of a process of active and conscious dying. The topics of ‘voluntary death’, ‘assisted death’ and ‘self-killing’ should be clearly delineated and put into context.