

## Chapter V

Religion and Philosophy

As is well known, most of the Jaina literature is dominated by religious motif. As observed in the first chapter, even the so-called romances, so characteristic of the Jaina literary activity, lose no opportunity to sermonize. Therefore, Vasudevahimḍī ( i.e. Vh.), which is essentially a romance, is also permeated with a bias of religion and philosophy.

In dealing with the data under this section, however, it may be noted that there is not any divergence between the information as available in the earlier and later parts so far as the basic interpretation pertaining to ethics, philosophical tenets and some aspects of cosmology are concerned. But this is not the case pertaining to other items.

Time in Jaina Philosophy :

The older core of Vh (i.e. Vh(P)) details out some information pertaining to Jaina ideas about time and its cycle. The Jaina religion shares with the Hindu and the Buddhist religions the basic concept of the Universe passing through cycles of time, but differs ~~with~~ from

them as regards the details in the division of them<sup>1</sup>. According to the Jaina belief the time cycle has two major phases : one, the ascending one (Ussapini), and the other, descending (Osappini)<sup>2</sup>. The names of these periods are significant in the sense that in the ascending period, when the time wheel moves upwards, there is a gradual betterment in the circumstances and consequently in virtue. In the other period there is a gradual demoralization from virtue to sin.

Each of these two major phases is further sub-divided into six periods. The names of these periods are Susamasusamā, Susamā, Susamadūsamā, Dūsamāsūsamā, Dūsamā and Dūsamadūsamā<sup>3</sup>.

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1. The cycle of time, according to the Hindu religion, consists of four Yugas, viz. Kṛta, Tretā, Dvāpara and Kali, which in succeeding order are of shorter span of time. The cycle of time (Mahāyuga) is followed by a period of break after which a fresh cycle starts. According to the Jaina religion the Osappini is balanced by the Ussappini, and the universe very smoothly passes from one phase to another. Basham calls it 'an imperceptible process of systole and diastole'. de Barry (Ed) Sources of Indian Tradition, P. 51.

2. Vh(P), 5.

3. Vh(P), 157.

The six periods occur in the above order during the descending phase; while in the ascending one they appear in the reverse order<sup>1</sup>.

It may be noted that no reference to these occurs in the later part of Vh (i.e. Vh.M.), which is, as has been noted at several places, replete more with secular data than the religious. ~~one~~.

Life in the descending phase :

Some glimpses regarding the pattern of human life in the descending phase are available in the Vh(P)<sup>2</sup>. As in the case of the divisions of time Vh(M) is silent regarding the state of human life in the various phases of the time cycle, which is quite in keeping with the nature of the later parts.

As observed above, in the descending phase<sup>3</sup> the general tenor of human life underwent a gradual demoralization. Originally human wants were met with the help of ten types of desire-yielding trees (Kappapādas)

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1. de Barry, Op.cit., p.52.      2. Vh(P), pp 157-178, 183-184.

3. The deterioration started during the last one-third portion of the third period, i.e. Susamadūsamā, in the descending phase. Vh(P) 157.

The moral plane of humanity deteriorated from the ideal to the worldly: quarrels, hatred, jealousy, and other vices started creeping in. In addition to that the desire-yielding trees no longer catered to the desires of human beings. As such, there arose a necessity of possession which in course of time (kālānubhāva) took the turn of fierce selfishness. To meet these conditions, and to set right the pattern of human values, the kulakaras who virtually acted as saviours of human society evolved the three damdanītīs, to wit, hakkāra (admonition), makkāra (prohibition) and dhikkāra (condemnation). However, according to Vh(P) this triple restriction failed to check appreciably the deteriorating human morals.

The role of the Tīrthāṅkara :

The deteriorating times were ripe enough to evoke the birth of a Tīrthāṅkara<sup>1</sup>.

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1. The Titthayayas are born, according to Vh(P), 5, only in Videha, Bharaha and Eravaya, during the tenth portion of the descending and the ascending phases. The number of the Titthayayas born in Bharaha and Eravaya, is twentyfour, while that in Videha is four and thirtytwo.

Contd.

Vh(P) gives great details regarding the role played by Usabha, the first Tīrthāṅkara, in this state of affairs. In a society where basic wants of food, clothing and shelter were fulfilled by desire-yielding trees, where there was no need of any institution of marriage<sup>1</sup>, and where there was no necessity of possession, there arose two great problems : firstly, the desire-yielding trees no more catered to human wants; and, secondly, some cases of immature or infantile deaths, rendered one among the twins companionless.

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The conception of Titthayaya being born in the deteriorating phases is similar to the idea of avatāra in the Hindu religion as proclaimed in the Gītā. IV. 7-8.

1. The twins, consisting of a male and <sup>a</sup> female child, lived as husband and wife. This practice is referred to as mihunadhamma, Vh(P), 157. During the period of Nābhi, Usabha's father, a male child in the twins, died through accident. When Usabha attained youth, the king of gods himself descended to the earth and gave the female out of the twins to Usabha in marriage, Vh(P), P. 162.

The role of Usabha :

Usabha, very successfully, found solutions to these problems. To meet the basic needs of the people he discovered the use of fire for burning, cooking and lighting. He was also responsible for the introduction of the five primary crafts, viz., pottery {            }, weaving {            }, smithery {            }, construction of houses and shaving. Usabha was the first person to take steps towards the intellectual advancement of mankind, by spreading the knowledge of scripts, arithmetic, sculpture and painting<sup>1</sup>. With him the institution of marriage got stabilised in the society<sup>2</sup>. He also became, at the request of the subjects, the first anointed king. Later on as a Titthayara, he led the people, under his spiritual command, to the way of salvation. He, after preaching the new religion, formed the society into four sections, viz., the monks (risi), nuns (ajjā), and the lay followers (sāvaga and sāviga)<sup>3</sup>.

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1. Vh(P), 162-163.

2. Vh(P), 162.

3. Vh(P), 183-184.

The moral conditions of the time :

Inspite of moral degradation the moral conditions were not so bad during the time of Usabha. Vh(P) tells us that the initial passions of humanity had not degenerated to the level of the Kasāyas<sup>1</sup>. Therefore, the people could be reformed by Usabha.

The karma theory :

Associated with the details of the work done by Usabha in the moral reformation of the contemporary conditions, Vh(P) is replete with data on the philosophical tenets of Jainism. It may be noted that these are more or less common to both the parts of Vh. as, as noted earlier, the basic approach of Jaina literature is essentially sermonization. Here we shall first see the data pertaining to the philosophical tenets as found in the Vh(P).

Kasāyas :

We are informed that after Usabha the initial human passions degenerated into kasāyas<sup>1</sup>, four in number<sup>2</sup>.

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1. Vh(P), 202.

2. They are anger (kodha), pride (māna), deceit (māyā) and greed (lobha). Vh(P), 8.

These collectively are also referred to as mala<sup>1</sup> or rāgadosas<sup>2</sup>. A soul acting under the influence of these four, attracts the kamma matter, (kammapoggalas).

As a result of this the soul has to move in the cycle of births<sup>3</sup>. For example, deceit (māyā) by itself<sup>4</sup>, or in conjunction with greed (lobha) or falsehood (micchatta)<sup>5</sup> makes a soul liable for birth in the animal and plant kingdom (tiriya). Similar is the case with anger (koḍha) or its manifestation in the form of violence (himsā). A royal priest became a serpent in his next birth because of the poison of anger (rosavisa)<sup>6</sup>.

1. Vh(P), 274, 279.

2. Vh(P), 231.

3. Vh(P), 346. On p.8 of Vh(P) they are described as leading to birth in a bad category of existence (doggaī)

4. Vh(P), 323.

5. Vh(P), 256.

6. Vh(P), 253. Anger by itself in various degrees can be responsible for leading a person to births in the heaven, the hell and on the earth. Anger is conceived to be of four types according to its similarity with (i) the particles of stone (pavvayarātisarisa), (ii) of earth (puḍhvirātisarisa), (iii) of sand (vāluvarātisarisa) and (iv) of water (udayarātisarisa). The anger of these types correspondingly makes the soul take birth in corresponding categories. Vh(P), 262.



The four types of births :

By the contamination of passions the soul moves in the cycle of four types of births (caūvviha saṃsāra or caūgaīo)<sup>1</sup>. Among these that in the category of gods is the best<sup>2</sup>, birth among human beings is better than that in the third category of animals and plants<sup>3</sup>; while the birth in the hells is the worst<sup>4</sup>.

Ideas pertaining to hell and heaven :

In this connection it is worth while to dwell upon the data on the nature of life in the hell and in the heaven. Though otherwise completely diverging from one another, the life in the hell and that in the heaven share a common feature : the inmates of these two worlds live for a very long span of life, beyond the capability of numbers to express and imaginable only through conceptions such as palitopamā and sāgaropamā<sup>5</sup>.

There are a couple of descriptions of the life in hells, both given expression, quite naturally, on the occasion of a religious sermon<sup>6</sup>.

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1. Vh(P), 231; also see Vh(P), 15, 271.      2. Vh(P), 15.  
 3. Vh(P), 75, 114, 172.                      4. Vh(P), 271-72.  
 5. Vh(P), 76, 89, 277-78.                    6. Vh(P), 172, 270-71.

The hells, according to Jaina belief, are seven in number; and are referred to as nirayas or puḍhavis<sup>1</sup>. The different hells and some places therein have different nomenclatures. The first, second and the seventh hells bear respectively names as Rayanappabhā, Sakkarappabhā, and Tamatamā<sup>2</sup>. A place in seventh hell has been referred to as apatitthāna<sup>3</sup>.

Those who intentionally or otherwise practise violence towards any living being especially, the children, the old and those who have surrendered, and the adulterers are condemned to take birth in the hell<sup>4</sup>. Such beings have an unmanifested human form (aviyattamussadeha), which is diseased, deformed and extremely soiled with the dirt of sin (pāvovalevamāilā). The beings residing in the hell also have five pajjattis (power to intake karmic matter) suitable for such a life. They also wield superhuman powers like the knowledge of ohī with the help of which only they can see each other. In hell the beings constantly suffer from insomnia, heat and cold, and thirst and hunger.

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1. Vh(P), 277-78.

2. Ibid.

3. Vh(P), 113, 315. There is also a reference to Sappāvatta hell, Vh(P), 89. Its exact location is not known.

4. The information about the life in the hell is said to have been taken from the sacred texts (āgama) and appears on pp. 270-71 of the Vh(P).

The horrible conditions of hell add to the grief of the inmates. The hells are so dark that their residents become aware of others only by touch. So also it is full of thorny tracts, forests of blades (asipattavana) and infested with cruel birds. The only river to water the region is the river veyaraṇi, the water of which is salty.

The asuras by name Vālayā, Veyaraṇī, Asipattāsura, Sāma and Sabala inflict cruel punishments such as throwing in boiling metal fluids, cutting into pieces with knives, and making the beings embrace red hot images.

Corresponding to the grades of the hell, the heaven also has various stages, at the top of which is situated the Sarvaṭṭhasiddha<sup>1</sup>. The gods attain the luster of their respective bodies, the period of their office in

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1. Vh(P), 17, 340. In between the earth and Sarvaṭṭhasiddha are situated various heavens (kappas). These heavens Accuā [Vh(P),29], Laṃtaga [Vh(P),175], Bambha [Vh(P),20], Īsāna [Vh(P),329], Sohamma [Vh(P),130,286], have their respective heads who are titled as Imdas. In these heavens they reside with many gods in different ariel cars (vimāna) .

heaven and the authority among other gods according to their merit in previous births<sup>1</sup>. The gods have their wives with whom they enjoy the divine pleasures (divve kāmabhoge). They also wield superhuman powers like the ohi<sup>2</sup>. A god residing <sup>in an</sup> inferior type of heaven cannot go up without the help of a superior god<sup>3</sup>. While other gods indulge in various types of pleasures, those in the Sarvatṭhasiddha keep themselves busy in observing austerities and controls (parama-tava-niyamaniraya)<sup>4</sup>, <sup>At the end of their lives</sup> life as gods, the gods start losing their lustre and their life comes to an end by simply vanishing (addamsana)<sup>5</sup>.

Suffering and happiness in four types of births :

Not only in the hell, but even during the birth in the animal and plant categories <sup>6</sup> as also among human

1. Vh(P), 25.

2. Vh(P), 173.

3. Vh(P), 223.

4. Vh(P), 340. In this connection it <sup>is</sup> significant to note that except santi, the other Titthayaras referred to in the text viz. Kumṭhu, Ara and Usabha are all said to reside in Sarvatṭhasiddha even before their birth as a Titthayara; Vh(P), 159, 340, 344, 346.

5. Vh(P), 173, 223.

6. Vh(P), 114. The author of Vh(P) has taken special efforts to prove that plants are sentient; Vh(P), 267.

beings<sup>1</sup> and even among the gods<sup>2</sup> the soul undergoes constant suffering. Whatever happiness the soul gets in its birth as a human being or a god is not real; it just has its existence in imagination (kappaṇāmetta)<sup>3</sup>. That human happiness is just nothing as compared to the sufferings, has been very well illustrated by the allegory of the 'Man in the well'<sup>4</sup>. Birth of whatever good type it may be, implies the rotating of the Persian wheel of old age, and death followed by rebirth<sup>5</sup>.

Kamma and its effects :

~~Kamma~~  
The actions in the previous birth are said to be very powerful and none can escape the good and bad

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1. Vh(P), 15, 172.
2. Vh(P), 15, 20, 223.
3. Vh(P), 272.
4. Vh(P), 8. This is a very patent allegory in Jaina literature. It is also to be found in the Samarāicca-kahā (2.55-80) where a man fallen in a well and surrounded by all sorts of dangers feels happy when a few drops of honey fall incidentally in his mouth.
5. Vh(P), 231, 272.

bad effects of these (Subhāsubhaphala vivāgo) in the next birth<sup>1</sup>. Though the kamma by itself does not ripen to attribute good and bad effects in the next birth, it works through the agency of matter (darva), space (khetta), time (kāla) and <sup>mental</sup> ~~mineral~~ condition (bhāva)<sup>2</sup>.

Accordingly, if the conduct of a person is meritorious, his soul gets birth in the heaven<sup>3</sup>; if both

1. Vh(P), 10 ; Sayamkada kammaphalabhāgino jivā,  
Vh(P), 14; Purva kayāna/niyayāna/kammāna  
subhāsubhaphalavivāgo hoti, Vh(P), 31; Vh(P), 69.

2. Vh(P), 273.

3. This is beautifully explained by the allegory of a pumpkin with and without coatings of <sup>clay</sup> ~~clay~~ when it floats and sinks in water respectively, see Nāyādhammakahāō, VI. The Vh(P) cites the case of Pupphadamtā, a nun, who practising austerities according to the Jaina precepts, first of all ascended <sup>to</sup> heaven as a result of her meritorious deeds. Then her soul descended to the earth to be born as a human being. In her birth as a human being Pupphadamtā had to suffer for her faults committed in her previous birth as a nun.

Vh(P), 220.

good and bad, the soul goes to the human, animal or plant life; and if solely bad then the soul descends to the hell. So also acuteness of bad kamma results in ugliness or low birth, in <sup>the</sup> case of the human beings; in foul odour or unfavourable touch, in the case of plants; and in a longer duration of life in the case of those who are born in the hell<sup>1</sup>. But in no case can any one escape, as observed earlier, the fruits of one's actions. Even a monk, who has attained super<sup>(h)</sup>human powers, can only postpone them, but cannot avoid them<sup>2</sup>. Fruits of good and bad actions not only influence a person in the make up of even his small limbs<sup>3</sup>, but also ~~as regards~~ his behaviour, and attitude towards others<sup>4</sup>.

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1. Vh(P), 219.

2. Vh(P), 235. According to Vasudeva the probable reason of his suffering was bad deeds in his earlier birth. Vh(P), 249.

3. Vh(P), 234.

4. During their movement in the cycle of births all souls come in contact with the rest in every possible relationship; Vh(P) 85, 88, 255, 284, 315. Love or enmity acquired in the previous birth may continue in the next birth because of the proximity in time. Vh(P), 255.

Vh(P) refers to several types of kammas which influence and contaminate the soul and thus lead it to the cycle of birth and rebirth. Names of some of the karmans are carittamoha<sup>1</sup> (hindering right conduct), daṃsaṇa mohana<sup>2</sup> (hindering right faith), asāyaveyaṇīya<sup>3</sup> (resulting in experience of pain), āvaraniya<sup>4</sup> (obstructing knowledge), āhāva viggaha<sup>5</sup> (obstructing acquirement of food), ghati kamma<sup>6</sup> (malignant kamma obstructing right knowledge and faith), dūbhaga<sup>7</sup> (resulting <sup>in</sup> a person's being unfortunate) and rāyanāmagoya<sup>8</sup> (acquiring a birth in the family of kings). It will be seen, therefore, that the names are significant and self explanatory.

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1. Ibid, 345.
2. Ibid, 87, 113, 277.
3. Ibid, 169, 315, 329.
4. Ibid, 22.
5. Ibid, 278.
6. Ibid, 118.
7. Ibid, 232-33.
8. Ibid, 275.



The role of the Titthayaras :

Titthayaras after attaining ~~the~~ omniscience preached their religion to the people at large to show them the path of salvation. During their lectures they explained to the people the true nature<sup>1</sup> of the soul (jīva), matter (ajīva), the influx of karmic matter (āsava), karmic bond (bandha), stoppage of the influx of karmic matter (samvara), dissipation<sup>tu</sup> of it (nijjaya) and liberation from karmic contamination (mokkha)<sup>2</sup>.

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1. Such a knowledge helps the follower to observe non-violence in a perfect way; Vh(P), 266. Samti in his lecture divides the ajīvas into four types as
- i) dhammatthikāya, ii) adhammatthikāya, iii) agāsatthikāya, and iv) poggalatthikāya. The last one, he tells, is rūvī, while the others are not so (i.e. are arūvī, i.e. formless). He further explains that the first three are responsible for movement (gati), stationariness (thīti), and height of the body (ogāhanā) of the Jīvas and poggalas. The poggalas also help jīvas in forming the body, (jīvāṇa sarīrakaraṇajogānupānanivittī), Vh(P), 342.
2. Vh(P), 3. Mokkha has been described as a state in which old age, death, disease and remorse (soga) do not affect the soul; Vh(P), 3. Siddhālaya, however, has been described as immortal (apajjavasiya) and endowed with unobstructed bliss (avvābāhasuha). Vh(P), 347.

The jīvas<sup>1</sup>, further are said to be of two types : under bondage and liberated. Those who are not liberated and want to break the cycle of births are advised to observe the pañcajāma or the caūjjāma dhamma as preached by the Titthayavas<sup>2</sup>. In the canonical texts also there is a

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1. The jīva has been variously referred to as appā, pānī, bhūa, satta and sayambhū. Vh(P), 259. In another context the argument that the soul is an expression of the collective power of the five elements, has been refuted so also it is established that the soul and the body are separate entities but hold a relationship, like that between an agent (kattā) and an instrument (karana) Vh(P), 203, 357.
2. Generally the five vows (pañca mahāvaya) are referred to. Titthayava Nami, however, is said to have preached a tetrad of vows. They comprise i) nonviolence (ahimsā), ii) truthfulness (saccavayana), iii) abstinence from owning objects which are not given by others (adinnādānavirati), and iv) and abstinence from gifts of cattle, woman, gold, etc. Vh(P), 266. Thus the religion of Nami presupposes in the fourth vow the fifth vow preached by others. Elsewhere, the minister while preaching<sup>t</sup> prince Migaddhaya the tetrad of Jaina religion enumerates them as i) ahimsā ii) sacca iii) acorikka and bambhacaviya, Vh(P), 274.

reference to the existence of the above two types of religion preached by Titthaya<sup>y</sup>as and also about their basic unity. But the only difference is that the canons ascribe the authorship of the tetradal religion to the Pārśvanātha<sup>1</sup>; while the Vh(P) takes it still back to his predecessor, Nami.

The tradition represents the Titthaya<sup>y</sup>as being responsible for the four fold division of their followers<sup>2</sup>. Ava preached that the house-holders should practise anuvvayas and sikkhāvayas, while the monks should follow the elaborate plan of ten vows, (dasavihamagga)<sup>3</sup>, referred to <sup>elsewhere</sup> earlier<sup>4</sup>.

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1. Uttara. 23, 26-27.
  2. Samti had 36 ganadharas, 61,000 monks, 61,000 nuns, 240,000 sāvakas and 309,000 sāvikās, Vh(P), 343; kumthu, 60,000 monks, 60,800 nuns, 189,000 sāvakas and 381,000 sāvikās under his spiritual command Vh(P), 346; Ava had 60,000 monks, 60,000 nuns, 184,000 sāvakas and 384,000 sāvikās, Vh(P), ~~Vh(P)~~, 347.
  3. It consisted of khamti, maddava, ajjava, mutti, tavo, saṃjama, sacca, soya, ākimca<sup>n</sup>ṃaya, and bambhacera, Vh(P), 347.
  4. See P. 463-500.

Causes of renunciation :

A house-holder, through the practice of temporary asceticism in the form of Uvāsagapaḍimās tried to reach the disciplinary level of a monk<sup>1</sup>; and was expected, only after the satiation of worldly desires (kāmabhoge), to accept asceticism at a mature age<sup>2</sup>. But there are instances of princesses becoming nuns at a young age after being allowed to renounce the world by their parents as "all the maidens from the family of Ikkhāgas renounce the world"<sup>3</sup>. But this was not the case with every family<sup>4</sup>.

In several cases, agitation in the mind of a person as a result of listening to the preachings of Titthayayas or other religious leaders turned into a liking for religious life (samvega); and was responsible for renunciation of the worldly life<sup>5</sup>.

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1. Vh(P), 337.

2. Vh(P), 125, 273.

3. <sup>I</sup>Ikkhāgāṇam vaṃse savvakāṇā pavvayaṃti; Vh(P), 288.

4. No one had renounced from the family of Jambu for generations together, Vh(P), 4.

5. Vh(P), 5, 306, 343.

Sometimes sudden readi<sup>l</sup>zation of the ephemeral character of the worldly life was experienced through the disappearance and hence indicative of the temporary nature of a beautiful cloud<sup>1</sup>, or through the hair turning grey<sup>2</sup>.

Recollections of religious life led in previous birth made one renounce the world<sup>3</sup>. In the case of Vakkalaciri, it was the act of the use of the upper garment as a pāyakesariyā, which made him recollect his former birth as a Jaina monk. He afterwards renounced the world<sup>4</sup>.

In several cases complete disgust for, or disregard towards the nature of worldly existence (nivveya)<sup>5</sup> urged a person to wear the robes of a monk.

1. Vh(P), 23, 331.

2. Vh(P), 17.

3. Vh(P), 272, 286-288.

4. Vh(P), 19.

5. When asked what was the reason of his nivveya,

Vam̐tamaya answers that the queen ḍupphadam̐tā was responsible for his nivveya; Vh(P), 286. Jambusāmi states that the recollections of the grief of remaining in the womb (gabbhavāsadukkha) was enough to create nivveā in the mind of a person Vh(P), 9. It will be clear from this that nivveā is a state of mind which one forms voluntarily.

Frustration in love<sup>1</sup> or marital life<sup>2</sup>, and depression coming over after the death of <sup>the</sup> wife<sup>3</sup>, was also responsible for renunciation.

To escape from the clutches of law was also a motive<sup>4</sup>, in some cases, in joining the order of monks. A trader with a view to escape the consequences of a wager, became a monk<sup>5</sup>, while in the case of Prince Migaddhaya, who was ordered by the king himself to be beheaded, <sup>he</sup> was saved by a shrewd minister by initiating him as a monk<sup>6</sup>.

In a few cases, renunciation was done under pressure. A case is cited<sup>7</sup> where one of the brothers who becomes a Jaina monk, visits his house with the declared determination to bring his younger brother to the fold of monks. The younger brother, who at that time was being married, receives his elder brother against the desire of the members of his family. The elder keeps his younger

1. Vh(P), 306.

2. Vh(P), 49.

3. Vh(P), 22.

4. See Thāṇaṅga, 1646 : where a debtor is prohibited entry into the order; see also Mahāvagga, pp 108-09.

5. Vh(P), 117.

6. Vh(P), 272.

7. Vh(P), 87.

brother engaged in talk and takes him to the monastery. Here the former declares falsely that his brother has accompanied him with the intention of becoming a monk. The younger brother, though stunned, does not let him down. After the elder's death the reluctant monk returns to the house-holder's life<sup>1</sup>. In yet another instance a god in the form of a physician asks for the services of an ailing boy. He treats him, and as his fees makes him carry the surgical box. Tired sheerly by its weight, the boy is relieved only when he agrees to enter the monastic order<sup>2</sup>. Yet another example is more interesting as it throws light on the contemporary organization of the Jaina church. In this case, after the death of his wife a brahmin becomes a Jaina monk along with his very young son (ḍaharaga dāvaga)<sup>3</sup>. The child, as he grew in age, did not like the hard life of a Jaina monk which made him eat stale food and use hard bed. He discontinues his life as a monk and becomes a householder (agāravāsa)<sup>3</sup>.

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1. Vh(P), 20-22.

2. Ibid, 87. Enlightenment by gods (devasannatti) one of <sup>the</sup> causes of renunciation; Thāṇaṅga, p. 473<sup>b</sup>.  
to... the

3. Vh(P), 22. 'Nisīthacūrṇi gives per<sup>7</sup>mission six types of children which could be ordained.' Among which is included 'a child all the relatives except the father monk of whom were dead', Deo, S.B., Op.cit., P.367.

The later parts of the Vh more or less give the same causes of renunciation, viz., the realization of the ephemeral character of the world after listening to a religious discourse<sup>1</sup> and the frustration in worldly career<sup>2</sup>.

Pre-requisites for entry into the order :

No one was barred from entering the order on the grounds of caste, status or sex.<sup>3</sup> The only formality to be observed before joining the order was seeking permission of the relatives or the parents<sup>4</sup> and of the king<sup>5</sup>. Usabha says to Bharaha that in Bharaha(-varisa) Usabha initiated people with his consent only.

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1. Vh(M) 2, II, 119a.
  2. Ibid, II. 105b, 132b.
  3. After listening to the preachings of Samti, kings, princesses (rāyasuyā), rich merchants (ibbha), as also brahmins (māhanā), traders (vaṅṣṣā) and women joined the Jaina Order; Vh(P), 343. In the second part also there are references to women joining the order, Vh(M), II.18a.
  4. Vh(P), 3, 22, 288.
  5. Ibid, 183.



The purpose behind seeking the permission of the king may be two-fold. As in the case of Pabhara<sup>V</sup><sup>1</sup> who was a thief, the permission of the king was unavoidable. In the absence of such a permission the whole order of Jaina monks could have been in danger if it gave shelter to criminals. The second reason might be the co-operation of the king which helps a smooth running in the routine of the monks. That such a sympathetic attitude from the king was needed becomes very clear from the story of Vinhu-kumara<sup>2</sup>. So also in some cases the king undertook the economic liability of the dependants of the person when the latter renounced<sup>3</sup>.

Qualifications for entry into the order :

It is quite clear that the persons desirous of joining <sup>the</sup> order had to fulfil certain condition.

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1. Vh(P), 16. Actually a teṇa is not allowed to become a monk. See the list of persons who are not allowed to the order, as given in Sthānāṅga, Thāṇaṅga, p. 473b.

2. Vh(P), 128-131.

3. Deo, S.B., Op.cit. P.142

An example from Vh(P) is worthy of note in this connection. A setṭhi, by name Dhanamitta, renounces the world with his nine sons when his wife Vijayanamdā was pregnant. She also joins the order of ascetics only when her son, at the age of twelve, accepts the administration of setthiship<sup>1</sup>. The reason why Vijayanamdā did not renounce with her husband<sup>2</sup> or just immediately after the birth of her son, is that both a pregnant woman and a woman who has a very young baby (bālavacchā) were disallowed to the order of nuns<sup>3</sup>.

In the later part of the Vh. we are informed that only those persons who were not suffering from any deformity in the body or any deficiency of sense organs, could be allowed to join the order<sup>4</sup>. King Vāyuvadhā could not join the Jaina monastic order as one of his arms was cut in a battle<sup>5</sup>.

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1. Vh(P), 114.

2. Cases of wives following their husbands, or of mothers following their son to the order are several. The famous example is that of Jambu, when he renounced all his wives, <sup>and</sup> ~~so~~ also his mother followed him; Vh(P), 16.

3. The list of twenty persons who were disallowed to enter the order is given in Thāṇaṅga, P. 473b.

4. Avvaṅgāna ahiṇapaṃcandiyāna samanattanaṃ, Vh(M), II.132b  
See Thāṇaṅga, P. 473b.

5. Vh(M), II. 132b.

Initiation ceremony :

The details of the initiation ceremony can be gleaned from the description of the renunciation of Prince Migaddhaya<sup>1</sup> as given in the Vh(P). When the prince showed a firm determination of renouncing the world, the minister, who had given a religious discourse to the prince and was responsible for renunciation, asked his servants to bring the requisites of a monk from his house. When the prince removed his ornaments and hair, the minister gave him a broom (rayaharāna) and a bowl (patta) and told him that he had thenceforth become a disciple of the monk Simamdhara. After such a declaration he recited the vows (vaöccāraṇa) as well as the Sāmāiya<sup>2</sup> to him.

When Migaddhaya's father, the king, came to know about the renunciation of his son he first of all tried to persuade his son to return to the palace life. But the prince was firm on his resolution. Therefore, the king requested him to receive at his hands at least the honour bestowed on a person who renounces (nikkhaṇaṇa sakkāra)

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1. Vh(P), 272-73.

2. After the loya, Sāmāika Sūtra was recited at the

request of the person who wanted to renounce; Deo, S.B.,

The king orders the servants to keep ready a siyā, to be borne by <sup>a</sup> thousand persons (purisaśahassavāhīnī). The prince was bathed with water from one hundred and eight pitchers of gold, silver and earth. He was clad, decked with ornaments and then seated on a throne provided with parasol and fly whisks in a vimāṇa-like sibikā. His father, the king, followed on foot in the procession. On his way to the grove outside the city, he was showered with flowers and congratulations from the citizens. At the instance of the king ornaments and garments were distributed<sup>1</sup>. In the grove, at the sight of monk Simamdhara, the prince got down from the sibikā. After ~~pro~~ ambulating ~~thrice~~ around simamdhara, the king gave Migaddhaya as a disciple to him.

More or less similar accounts have been repeated in the case of Jambusāmi<sup>2</sup> and two princesses of Ikkhāga<sup>3</sup> family, all of whom had renounced the world.

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1. Behind the distribution of wealth the motive of doing away with one's worldly possessions was there. Jambu also distributed his wealth, <sup>Vh(P), 16.</sup> With the same motive, probably seṭṭhī Bhāṇu had freed his slaves, Vh(P), 144.
  2. Vh(P), 16.
  3. Ibid., 288; for similar description of Nikkhamaṇasakkāra ceremony in canonical literature, see also Nāyadhammakahāṇḍī, Chap.1, Pp. 30-33; Chap.5, Pp. 70-72.

Vh(M), however, does not give any such account.

The general terms for monks :

Jaina monks are variously referred to as risi, muni<sup>1</sup>, anagāra<sup>2</sup>, sāhu<sup>3</sup>, samaṇa<sup>4</sup> and possibly also niyaṃṭha<sup>5</sup>; while the nuns have been referred to as ajjās<sup>6</sup>. These terms are common both for Vh(P) and Vh(M).

The organization of the church :

The monks used to live in groups. The entire congregation of monks was called the 'saṃgha'<sup>7</sup>, whereas the gana<sup>8</sup> was a smaller group within the saṃgha. A person who under the authority a Titthayara was in charge of a

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1. Vh(P), 215.

2. Ibid., 219.

3. Ibid., 320.

4. Ibid., 76.

5. Ibid., 127.

6. Ibid., 288.

7. Ibid., 129.

8. Ibid., 3, 74. A gana has been explained variously as constituting Kulas (three kulas acc. to Bhagavati comm.) or several sambhogas (Brhatkalpa, IV, 18-20). A gana was under the leadership of an ācarya or a gaṇin who was to look after the spiritual and academic advancement of the members. See Deo, Jaina Monastic Jurisprudence, P.33-35.

gaṇa was called a gaṇahara. The chief disciple of a Titthayaṇa was called a gaṇadhayaṇa, but even an ācārya heading a gaṇa was also sometimes designated as gaṇin. The Vh(P) states that Samti had under his leadership thirty-six gaṇaharas<sup>1</sup>. Suhamma, the fifth gaṇahara is stated to have been on his preaching tour to Campa<sup>2</sup>. However, a leader of a gaṇa was not necessarily a gaṇahara. Monk Dhammaruī who was moving with his gaṇa<sup>3</sup> was probably a gaṇin<sup>4</sup>.

The offices of the Order :

The newly initiated monk, who was at the base of the church hierarchy, was called a Sīsa<sup>5</sup>. A Khudda who as explained by Vavahāra<sup>6</sup> was a monk undergoing studentship and thus was junior in status. Therefore, he referred to his seniors as jetṭhajaṇṇā<sup>7</sup> or Khamta<sup>8</sup>.

1. Vh(P), 343.

2. Ibid., 16.

3. Ibid., 74.

4. The comm. on Thāṇaṅga (P. 143b, 144a) explains the word as a monk who is in charge of a gaṇa. Gaṇin, who was the counterpart of Gaṇin in the case of nuns, has also been referred to on Pp. 90, 212 and 287 of the Vh(P).

5. Vh(P), 273.

6. Ibid., 10, 13.

7. Vh(P), 21.

8. Ibid., 22.

Next in seniority as referred to in Vh(P) are the samghatheras, who managed the affairs of the samgha<sup>1</sup>. A concise incident refers to their being very much worried when the king had ordered the Jaina monks to move out of the city of Hatthinaūra<sup>2</sup>. At the head of the hierarchy was the Āyariya. Ayariya Jugamdhara is described to be observing various vows and disciplines (viviha niyamadhara) learned in fourteen Puvvas and wielding the four types of knowledge (coddasapuvvicaūṇaṇino)<sup>3</sup>. This description of a mythical āyariya only gives an indication about the high expectations about the qualification of an ācārya<sup>4</sup>.

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1. Thāṇaṅga, P. 516a.      2. Vh(P), 129.

3. Ibid., 172.

4. Ācārya being the head of the order was expected to be an ideal both as regards his moral behaviour and his knowledge. Thāṇaṅga, P. 142b; Acārāṅga, II, 66, 33; 66, 7; Dasavaikālika, 8, 23; Bhagavati, 382a.

According to Vavahāra (3,7) a monk required the knowledge of Sthānāṅga and Samavāyaṅga, and an experience of the life of a monk for eight years. During the post ~~economical~~ <sup>Canonical</sup> period there was an addition to the required qualifications of an ācārya. An ācārya was expected also to have the knowledge of the customs of the region for which as a monk he was made to move out for twelve years; Brhatkalpasūtra Bhāṣya, Vol. II, Pp. 379-80.

As the āyariya was the head of the order of monks, everything was done only with his permission<sup>1</sup>. The senior monks also made the confession of sins incurred (āloëi) in front of the āyariya only<sup>2</sup>. Āyariya in the same connection has been referred to as khamāsaraṇa, because of his <sup>authority</sup> ~~jurisdiction~~ even to excuse a guilty monk<sup>3</sup>.

In this connection, it may be stated that Vh(M) virtually adds no information to that provided by the Vh(P).

The apparel and requisites :

The monk had to equip himself with the apparatus which was essential for his leading a religious life (dhammova karaṇa)<sup>4</sup>. Vh(P) mentions that Migaddhaya at the time of his initiation was given a broom (rayaharaṇa) a bowl (patta) and other accessories related to the

1. Vh(P), 20.

2. Ibid.,

3. Āyariya had an ample authority while <sup>deciding</sup> the punishment of a guilty monk; Deo, S.B., Jaina Monastic Jurisprudence Pp. 47-48.



begging bowl (pattaniyoga)<sup>1</sup>. A small piece of cloth (pāyakesariyā) used to cleanse utensils, has also been referred to<sup>2</sup>. A Jain monk wore a white garment (seyambara<sup>3</sup> or suddha civara) which covered the upper half of his body (suddhacivarocchannapuvvadehaddha)<sup>4</sup>. This apparently is the reference to the Śvetāmbara school.

During his tour the monk had to carry all the equipment on his person<sup>5</sup>. Vh(M) is silent as regards the material equipment of a Jain monk.

The mode of monastic life :

In this section, as in the previous one, the details are mainly provided by the Vh(P).

Monks as a rule never lead a settled life at one place, with a view not to develop any attachment towards

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1. Vh(P), 272. Rayaharāṇa or Pāyapumchāṇa was used to by the monk to cleanse a place before sitting on it.

Pattaniyoga is the same as pāyaniyojja referred to in Oghaniryukti. See Deo, S.B., History of Jain Monachism Pp. 273, 269.

2. Vh(P), 19.

3. Ibid., 150.

4. Ibid., 272-73.

5. Ibid., 76.

persons or places. Even senior monks like Suhamma<sup>1</sup>, Harivāhaṇa<sup>2</sup>, and Namlivaddhaṇa<sup>3</sup> moved from place to place. However, in their itinerary, they are seen to visit the same places frequently<sup>4</sup>, but they did not stay for long at these<sup>5</sup>. The only exception was that of rainy season when it was difficult for the monks to move because of an upsurge of animate objects like plants<sup>6</sup>.

Monastic Residence :

During the rainy season or otherwise the monks preferred to have their residence in the monastery (upassaya<sup>7</sup>, paḍisaya<sup>8</sup>) away from the human settlement

1. Vh(P), 3, 16.

2. Ibid., 287.

3. Ibid., 85.

4. Ibid., 89, 111.

5. There is, however, an exception to be noted. A queen who had turned into a nun, did remain in her home town continuously because of her affection towards the son. ibid., 214. This must have been either an exception or a concession. Sometimes persons from royal family were given concessions for some time after their entering the order; see Deo, op. cit. P. 402.

6. Pāṇabahuḷā meñi vāsākāle, na jujjai Jaijanassa samcariūm Vh(P), 129.

7. Ibid., 118.

8. Ibid., 332.

whether in a village or in a city<sup>1</sup>. The ideal places for residence were the quarters in the public or private gardens (ujjāṇagiha)<sup>2</sup> outside the village or town, where were installed the images of the local gods<sup>3</sup>. Sometimes gardens which were not used by people (jinṇujjāṇa) because of the crumbled structure (parisaḍiyabhagga-osariya-bhittipāsam) therein, were taken resort to by the Jaina monks because of the solitude<sup>4</sup>. Monks also stayed in caves as in the case of the city of Rāyagiha, where they stayed on the Vebhāyā hill. The main consideration of a Jaina monk in selecting the place of residence was that it should be pure and fit for a monk to live in (sāhujogge phāsūē desabhāge uggaham<sup>5</sup>, phāsukāyam vasahīyam<sup>6</sup>).

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1. Deo, Op. cit., P. 158. 2. Vh(P), 231.

3. Ibid., 85.

4. Ibid., 34.

5. Ibid., 74.

6. Ibid., 254.

Begging and Food :

Jaina Monks on a begging tour had to observe certain rules which were prescribed by the canon (sut<sup>t</sup>ovadiṭṭhena vihinā)<sup>1</sup>. Vh(P) gives a description of a pair of monks (samaṇasaṃghāḍaga)<sup>2</sup> on the begging tour at noon in Dasapura. They had as per precepts, taken up a path, where there was no danger of committing any himsā (tasapaṇabīyarahiṇa)<sup>3</sup> and were walking with their eyes set to a distance of four cubits (jugamtaradiṭṭhi)<sup>4</sup>. They stood on a place which was fit for them (sāhujoge ya paēsabhāge), i.e. devoid of living beings. Monks when

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1. Ibid., 47. In fact those who were not taught the rules pertaining to the proper way of begging food, e.g. as given in the chapter on Piṃdesaṇā of Dasaveyāliya were not allowed to go on a begging tour, Brhatkalpabhāṣya, Vol. I. 531; Vol. II. 1265. Āyāraṃga among the anḡas and Dasaveyāliya among the Mūlasutras give rules pertaining to begging of food.
  2. P. 47. On a begging tour monks moved in pairs, the rest were to look after the monastery; Deo. Op.cit. P. 307.
  3. The monk was to see that on his road there are no living beings, mud, etc. See Dasaveyāliya, 5, i, 3-7; Ācāraṃga II, 1, 5, 2-4.
  4. See Dasaveyāliya, 5, i, 2-3.

on begging tour did not make any discrimination between those who offered alms due to status<sup>1</sup>; they begged at mansions<sup>2</sup> so also at the huts of the low caste camḍālas (paṇṇa)<sup>3</sup>.

Normally a monk was not to conduct a second begging tour, but as Dhammilla imagines monks were sometimes compelled to visit the same house twice in case they got scanty food (mamdabhikkhā)<sup>4</sup>. So also in normal circumstances monks were not to accept invitations for meals but they were invited at their houses by householders to break the fast<sup>5</sup>.

In case a monk was to visit the house of his relatives he was accompanied by another learned (bahusuya) monk<sup>6</sup>.

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1. Precepts in the sūtras to this effect are to be noted, Ācāraṅga (II,1,2) and Dasaveyāliya (5,i,14) both tell that for a monk the only objective was of pure food, as such he should visit the places of people of both low and high status.

2. Vh(P), 47.

3. Ibid., 39.

4. Vh(P), 47. In cases like the above and in rainy season monks were allowed to have a second round for food; Deo, Op. cit., 306-07.

5. Vh(P), 368.

6. Ibid., 20-21. Vavahāra (6,1) corroborates this information and states in addition that the monk was to accept only that food at the house of relatives which was not cooked after his arrival.

Acceptable and Non-acceptable Food :

The Jaina monks accepted only pure food (phāsuya)<sup>1</sup>. There is a pretty long list of faults involved in the preparation and acceptance of food in the *canonical* literature of the Jainas<sup>2</sup>.

One of the basic concepts as regards the food proper for the monks was that it should not involve in any way killing of living beings. Vh(P) takes special efforts in telling why the plants and their products, ~~as~~ also meat should not be eaten by ascetics. In the case of plants, the author of Vh(P) tells us that they are living beings and, therefore, they should not be eaten<sup>3</sup>. In the case of meat even a monk who consents to or indirectly asks others to kill animals becomes responsible for himsā<sup>4</sup>.

1. Vh(P), 39.

2. Deo, Op. cit., Pp. 170-173;  
287-306.

3. Vh(P), 267. Dasaveyāliya states that food mixed with flowers and fresh seeds, comprising bulbs, roots, fruits, lotus stalks <sup>4</sup>sprouts of trees and other raw articles is unfit for a monk (5, i, 57-58; 70-75; 18-24).

4. Vh(P), 259.

Discussions in Vh(P) about the non-acceptance of the above type of food are very clearly directed to the tāpasas and the Buddhist<sup>1</sup> respectively.

Food given in the feast for the deads (piükicca)<sup>2</sup> and royal food (rāyapimda)<sup>3</sup> were not accepted by the monks. The food from the <sup>a</sup>place was not supposed to be conducive to the observance of vows<sup>4</sup> as it was spicy.

Though the nine types of vikṛtis such as milk, curds, butter, etc., were not supposed to be consumed in normal conditions, sometimes the monks are referred to have accepted ghee (ghiya) on the begging tour. This could have been for the ill.

#### Monastic Discipline :

The members of the Jaina monastic community had to abide by a particular mode of conduct. The junior had

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1. Buddhist monks were allowed to accept meat in case it was specifically prepared for them and if it was not of useful animals like horses, elephants, etc. See Durga Bhagwat, Early Buddhist Jurisprudence, Pp.147-48.
  2. Vh(P), 14. Acāraṅga gives similar information. Deo, Op. cit., 172.
  3. Vh(P), 183. Dasaveyāliya (3, 3) corroborates this information.
  4. Vh(P), 183.                      5. Ibid., 21.

always to pay respect to the senior monk, whatever may be the difference of age. The Vh(P) states that this consideration led Bāhubalī not to visit the congregation of Usabha. He had a fear that he would have to salute his younger brothers who had joined the order earlier<sup>1</sup>. No monk had the freedom to move out anywhere without the specific permission of the elders (thera). Vh(P) refers to the case of <sup>the</sup> a monk who wanted to go to his brother with a view to make him also join the order<sup>2</sup>.

There appear to have been cases of those who could not check the impulse of rejoining the householder's life. Vh(P) states the case of monk Bhavadeva who returned to his wife, without asking the permission of the authorities. He ultimately, however, returned to the Order when he was rebuked by his wife<sup>3</sup>.

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1. Vh(P), 187.

2. ibid., 20. Why the Jaina monks were reluctant to send a person to convert others, especially the women, becomes clear from the story of Cittamadi who against the desire of elders went with a view to convert a princess and ultimately got enamoured of her; Vh(P), 259.

3. Vh(P), 23.



In case <sup>a</sup> of fault was committed, the defaulter as in the above cited case of Bhavadeva, practised āloyanā and paḍikkamaṇa, i.e. confession of fault <sup>and</sup> condemnation of the transgression<sup>1</sup>. In another case, a monk went to see his brother with a view to induce him to join the order, but failed to do so. He, therefore, after his return makes the confession (āloēi) to his elders<sup>2</sup>. In the case of mental discipline also a monk did the confession of transgression and its condemnations then and there after the occurrence of such a transgression. When he had evil <sup>h</sup> thoughts during the meditation, pasannacanda observes the above ritual<sup>3</sup>. In this ritual he did not even speak to Mahāvira who was present there. The importance of these two acts, which were a compulsory part of daily routine can be imagined very well when we are told that if a monk died without observing these he had to suffer in many ways in his next birth<sup>4</sup>.

Vh(M) does not give any information regarding the organization of Jaina church, its hierarchy, various duties and powers of the monks in that hierarchy, the requisites of a monk and the mode of life of a monk. It simply refers

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1. Ibid.,

2. Vh(P), 20.

3. Ibid., 17.

4. Ibid., 114, 326.

to the institution of Jaina monks as Jinapaniya linga<sup>1</sup> and mentions that the Jaina monks started their tour to sacred places (punnatittha) in the season of autumn<sup>2</sup>. This again indicates the different nature of the material from Vh(P) and Vh(M).

Study : Curriculum :

The Vh(P) states that after the initiation a novice had to equip himself with the knowledge of the sutta (ahigayasuttattho)<sup>3</sup>. The study comprised the kāliya-suya<sup>4</sup> ( texts meant to be read at a prescribed time) and

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1. Vh(M), II. 105. The term lingi connoting a mendicant has been referred to in yet another context. A courtesan is advised not to get involved in an affair with a mendicant (lingi). In this connection it has been further stated that every mendicant had his own preceptor (dhammovadesaga), sacred book (dhammasuttā) and saviour (titthiya), which shows that lingā meant any regular school of asceticism, Vh(M), 178a.

2. Ibid., I.11b.

3. Vh(P), 20.

4. Ibid., 254. According to Schübring 'the Kāliya list is an extension of what is prescribed to the monk in the Vavāhāra 10.20 ff. and elsewhere', Die Lehre der Jainas, p. 78.

the eleven Amgas, sāmaīya and others (sāmaīyamaīyāni ckkārasa amgāim)<sup>1</sup>.

The Purvas :

The study of the Purvas was undertaken at a very late stage by the monk. Monk Jugamdhara knew fourteen Purvas<sup>2</sup>. There are references to several monks who had the knowledge of Purvas, such as Sāgaradatta<sup>3</sup>, Namdiva-ddhana<sup>4</sup>, Jugamdhara<sup>5</sup>, Vairanobha<sup>6</sup>, who was destined to become a Titthayāya in his next birth, and Vajjāūha<sup>7</sup>. The historicity of all these, however, is not certain.

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1. Vh(P), 16, 76, 176, 258, 344. Usabha and other Tirthaṅkaras upto Vāsupujja are said to have preached twelve Amgas, Vh(P), 264.
  2. Vh(P), 172. Rassivega is said to have studied nine Purvas, Vh(P), 258. The Purvas were initially fourteen in number. The last person to know all the Purvas was Bhadrabāhu who taught them to Sthūlabhadrya with a condition that he will teach only ten Purvas to others. By the time of the Valabhi Council the twelfth Amga i.e. the Diṭṭhivāya incorporating the knowledge of the Purvas was found to have been lost, Deo, Op.cit., P.21.
  3. Vh(P), 23
  4. Ibid., 85.
  5. Ibid., 172.
  6. Ibid., 179.
  7. Ibid., 258.

The Anuyogas :

Along with the prescribed study of the kāliya suyā and the eleven aṅga texts the monk was expected to recite and learn by heart the āṇuōga<sup>1</sup>, or Paḍhamāṇuōga<sup>2</sup> and to pass it over to the next generation (āṇuōgadhara guruparamparāgaya)<sup>3</sup>.

This āṇuōga is said to have comprised the biographies of the eminent personalities such as the Titthayaras, Sovereigns (cakkavaṭṭi) and the heroes of the Dasāra family<sup>4</sup>. Vasudeva being one of the eminent Dasāras, his biography, the Vasudevacarīya or the present Vasudevahiṃḍi was also included in the āṇuōga. That around the nucleus of such biographies were knit other biographies of the ancient heroes also, becomes very clear from the example of the Vasudevahiṃḍi itself in which we find incorporated small cariyas like that of Bāhubali<sup>5</sup> and Migaddhaya<sup>6</sup>.

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1. Ibid., 1.

2. Ibid., 2.

3. Ibid.,

4. Vh(P), 2.

5. Bāhubalīsāmiṇo lkkhāgayasahassa aṇṇesim ca anagārāṇam cariyāṃ vaṇṇeī; Vh(P), 274.

6. Ibid., 268.

The importance that was given in later period to such biographies of the heroes, becomes very clear in the light of the remark of the author of Vh(M) that the Vasudevahiṃḍi is the essence of the Ditṭhivāya (Ditṭhivāyanisāṃdam) the lost twelfth āṅga of the canon<sup>1</sup>.

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1. Vh(M), I.1a. Such a claim on the part of Dharmasena-gaṇī, the author of Vh(M), does not seem to be justifiable, for much earlier than the period of the composition of Vh(M) it was found that the knowledge of the nature of the contents of the Ditṭhivāya, which comprised the contents of the fourteen ḍuvvas, was lost. Even the conjectures of modern scholars regarding the contents of the Ditṭhivāya are not unanimous. Jacobi (SBE Vol.XXII, P.XLV) suggests that the Ditṭhivāya contained philosophical discussions while Leumann holds that it was full of magical spells and ritual (cf. Shah, C. J., Jainism in North India, Pp. 230-31). Thus when no-body knew the nature of the contents of the Ditṭhivāya even at the time of the Valabhī Council the attempt of Dharmasenagaṇī, who is later in time, is sheerly to endow status to his work. It is significant to add that such a claim is nowhere to be found in Vh(P).

The tenfold religion :

For the complete destruction of the previous kamma and non-accumulation of fresh one in the future, the saviours prescribed various modes of behaviour to be practised by a monk along with the mahāvīyayas. The Vh(P) refers to the lecture of Ara in which he declared that by putting into practice the tenfold religion one can destroy karma. The tenfold religion consists of forbearance (khanti), modesty (maddava), straightforwardness (ajjava), non-attachment (mutti), penance (tava), selfcontrol (sam-jama), truthfulness (sacca), purity (soya), nonpossession (akimcanaya) and celibacy (bambhaceva)<sup>1</sup>. Nami in his preachings advised the monks to check the four kasāyas with three of the above dhammas, viz. forbearance, straightforwardness and modesty, added by contentfulness (samtosa)<sup>2</sup>

Self-control :

To control himself properly, the monk was further asked to practice the five samitis and the three guttis<sup>3</sup>.

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1. Vh(P), 347. The ten Dasāras have been compared with the ten dhammabhedas. Vh(P), 77.

2. Ibid., 266-67.

3. Vh(P), 117, 231.

The five samitis except a monk to be careful in (i) movement (iriyā), (ii) speech (bhāsā), (iii) begging (esana), (iv) receiving and keeping the things necessary for religious purposes (ādānanikkhevavihi) and in (v) <sup>depositing</sup> ~~desposing~~ the bodily excreta (ussagga)<sup>1</sup>.

According to the three guttis a monk had to keep control over his (i) mind (maṇa), (ii) speech (vāya), and (iii) body (Kāya)<sup>2</sup>.

#### Penance :

The Vh(P) compares austerities with water and states that they serve the purpose of purifying - rather washing the dirt of - the soul<sup>3</sup>. The austerities to be practised by a monk are twelve in number and are of two types : those pertaining to the body (bajjha), and those pertaining to the mind (abbhantara)<sup>4</sup>.

These twelve austerities are as follows :

- (i) Fasts (aṇasaṇa), (ii) eating less than the normal (omoyariyā), (iii) cutting down the amount of food (vittisaṃkheva), (iv) giving up dainty food (vasapariccaṃ)

1. ibid., 341.

2. Ibid.

3. tavasalilapakkhāliyakilesa saṃcayassa, Vh(P), 256.

4. Vh(P), 91, 266.

(v) mortifying the body (kāyakilesa), (vi) occupying less space while sitting etc. or self-control (samlinaya), (vii) expiation (pāyacchitta), (viii) modesty (vinaya) (ix) service to others (veyāvacca), (x) study (saijhāya) (xi) meditation (jhāna), and (xii) indifference towards the body (viūsagga). Of these the first six are external and the remaining are internal<sup>1</sup>.

These various types of austerities have been explained below with the help of the data from the Vh(P).

#### Fasts :

Migaddhaya, after becoming a monk, observed fast upto the sixth meal (chaṭṭam chaṭṭthena), took the sixth meal and again continued fasting<sup>2</sup>. In addition to this, he also followed the ujjhiyadhamma<sup>3</sup>, which means that Migaddhaya was offered food for the breaking of fast at the time of the sixth meal by other monks and he in turn went on a begging tour at the time of seventh meal (sattami pimdesaṇā) and accepted food of a very coarse type (ujjhiyadhammā·bhikkhā) which he gave back to the monks, who had

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1. Vh(P), 274. Similar other fasts like the fast upto the the fourth meal (caūttha) and that upto the eighth meal (aṭṭhama) have also been referred<sup>b</sup>. These were observed by the lay followers. Vh(P), 256, 326. These were also practised by the monks.

2. Vh(P), 274.

3 Ibid.



offered him food on the previous day<sup>1</sup>. Other fasts of a duration of a month<sup>2</sup> or even an year<sup>3</sup> have also been referred to.

Fasts observed over a very long span of time and planned in distinctive manners, and having technical names such as sīhanikkīliya<sup>4</sup>, caṃdāyaṇa<sup>5</sup> and rayaṇāvalī<sup>6</sup>, have also been referred to.

1. Vh(P), 274

2. Vh(P), 23, 284.

3. Ibid., 326.

4. Ibid., 339. In the sīhanikkīliya type as the name suggests the monk observed fasts in a mode similar to the way a lion walks. He repeated the previous fast observing the next fast like the lion, who, after walking some distance, looks back. So a monk while observing fasts of increasing duration, e.g. from the fast upto the second to that upto the 10th meal, proceeds as follows 2,3,2; 4,3,5 and so on. There are two types of sīhanikkīliya e.g. (i) where the fasts grow from one to seventeen, (ii) where the fasts grow from two to ten. The greater (i) variety of sīhanikkīliya lasts for six years two months and twelve days, Deo., Op. cit. P.197-98

5. Vh(P), 331. Caṃdāyaṇa is the same as caṃdapadīmā referred to in the canonical literature of the Jainas and is also famous in Hindu dharmasastra literature as cāndrāyaṇa. In caṃdapadīmā a monk decreased and increased the number of morsels according to the decrease of increase in the shape of the moon : in the bright fortnight the morsels increased while in the dark one they decreased. The canons further conceive the padīmā in two varieties viz. of the shape of barley (Javamajjhā) of the shape of thunderbolt (vaiṇvamajjhā)

Other forms of bodily mortification :

Some other austerities, such as standing on one leg facing the sun and raising the arms, are also referred to in Vh(P)<sup>1</sup>, along with the practice of forbearance of the parīśahas<sup>2</sup>, which are twenty-two in number<sup>3</sup>.

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Contd.

In the first variety of caṃḍapadimā a monk starts his padimā on the first day of the bright half of the month. On the full moon day he eats maximum number of morsels, which slowly decrease in number in the dark fortnight. The chart thus is similar to the shape of a barley grain. In the second variety the maximum number of morsels fall at the ends, i.e. the arrangement of morsels thus takes the shape ~~becomes~~ similar to that of a thunderbolt. See, Deo, op.cit., p.191.

6. Vh(P), 331. This lasts for five years, two months and twenty eight days, and the facts are so arranged that if put on a graph the arrangement looks like the shape of a diamond necklace. See, Deo, op.cit., p.197.

1. Vh(P), 16,150.

2. Monk Goyama is referred to have ~~forbear~~<sup>borne</sup> the trouble of alābha, i.e., not getting what is wanted. Vh(P), 113.

3. Uttarajihayana, Chap. I.1.

Veyāvacca :

Veyāvacca is a type of internal penance, which deserves a special reference because of its nature. A person who has accepted the vow of Veyāvacca had to serve the ailing monks. The story of monk Naṃdisena<sup>1</sup> is a good example of the missionary spirit underlying the vow. According to this story, two gods in the guise of monks - one of them acting as a patient of dysentery - ~~have~~ harass Gayama only to meet defeat at his hands, and they, therefore, return satisfied with his truthfulness to his vow.

The Padimās :

Padimās were another type of mortification where there was a combination of fast, meditation and bodily postures<sup>2</sup>, these were according to Vh(P), practiced in a place where there are no insects<sup>3</sup>, no disturbance from the people<sup>4</sup>, or in a place like the garden-temple of Sumaṇa jakkha<sup>5</sup>, or even near a cemetery<sup>6</sup>.

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1. Vh(P), 118.

2. Monk Kittihara is described as observing a fast for an year along with padimā, Vh(P), 326. Amiyateya, a Vidyādhara king observes a vow of a fast for a month accompanied by a Sattarāimdiyā padimā to attain the Mahājālavijjā, Vh(P), 318.

3. Ibid., 256.

4. Ibid., 261.

5. Ibid., 88.

6. Ibid., 295.

Cases of extreme practice of Padimā are cited in the Vh(P). For instance, a monk was so much unaware of the external world in the practice of padimā that he was treated for kuṣṭha by a physician's son, *without his coming to know of it.*

In practice of padimā one was to stand letting loose one's limb or with indifference to the body (vosatṭha-kāya<sup>2</sup>, vosatṭha cattadehā)<sup>3</sup> for a particular period. The various types of padimās which are referred to are sāgara<sup>4</sup> ahorāyā<sup>5</sup>, egarāyā<sup>6</sup>, sattarāraṁḍiyā<sup>7</sup> and samvacehāriya mahāpadimā<sup>8</sup>

1. Vh(P), 177.

2. Ibid., 88.

3. Ibid., 332-333.

4. Ibid., 256.

5. Vh(P), 261. Eleventh of the twelve bhikkhupadimās Lasting for a day and night, Deo, S.B., Op. cit., P. 194.

6. Vh(P), 319. The last of the twelve bhikkhupadimās. It lasted for a night. Deo, S.B., Op. cit. P. 194.

7. Vh(P), 318. Eighth of the twelve bhikkhupadimās. It lasted for one week. A monk, while observing this, took one datti of food & drinks & practised it outside the village in various postures like lying supine (uttānāsana) on one side (pārsvāsana) & sitting with closed legs (niṣadyāsana). See Deo, S.B., Op. cit., P. 194.

8. Vh(P), 326, 332-33.

of a quite ~~of a~~ different type was the egallavihāra-padimā<sup>1</sup>, which was to be practised in isolation from the rest of the members of the fraternity. A case when detachment from the samgha was done for the practice of padimā<sup>2</sup> is that of monk Samjayamta, who had accepted jinakappa<sup>3</sup>.

Supernatural powers (Laddhi) :

Because of the practice of meditation and observance of various types of austerities the Jaina monks are referred to have attained various supernatural and occult powers. While explaining to a king the magnitude of such powers wielded by monks, a god states that the monks have prowess enough to surpass even the gods<sup>4</sup>. A monk practising

1. Vh(P), 258.

2. Ibid., 252.

3. Ibid. Jinakappa, in contrast with the therakappa was a stricter mode of life in which the monk left the corporate life of the fraternity and lived alone (vivitta, Vh(P), 252) with less requisites. He possessed only a broom, not even clothes or begging bowl & ate his food in the palm of his hand. This mode of life, as the name suggests, was accepted in similarity to that of a saviour (jina). See Jacobi, H., SBE, Vol. XXII, P. 57, fn.2.

4. Vh(P), 124.

padimā in a cemetery is stated to have acquired power to cure a diseased person simply with his touch<sup>1</sup>. Jallosahi made a monk power<sup>-ful</sup> enough to cure an ailing person with his bodily dirt<sup>2</sup>.

The acquisition of some powers endowed a monk with intellectual superiority. Koṭṭhabuddhitta<sup>3</sup> made the scope of his intellect wide, while vādaladdhi<sup>4</sup> made him unconquerable in debates. With khirāsavatta<sup>5</sup> the monk acquired<sup>the</sup> sweetness of milk in his speech. Payānusāritta<sup>6</sup> made one capable of reciting the rest of the text after hearing only its first word.

Still other powers made a monk capable of flying in the air (gaganagāminī āgāsagamana satti<sup>7</sup>), of disappearing (amtaddhānī)<sup>8</sup> in the air, and of transforming his form (viüvvinadhi) to a very subtle or very big size (suhumābādaraviviharūvadhāriṇī)<sup>9</sup>. With the help of these powers

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1. Vh(P), 295. This power was called āmosa. See Deo, S.B., Op. cit., P. 316.
2. Vh(P), 286. See Deo, S.B., Op. cit., P. 316.
3. Vh(P), 113. 4. Ibid., 85.
5. Ibid., 113, 259. See also Deo, S.B., Op. cit.,<sup>P.</sup> 316.
6. Vh(P), 113. See Deo, Op. cit.,<sup>P.</sup> 316.
7. Vh(P), 8, 128, 129. 8. Vh(P), 128.
9. Ibid., Also referred to in the Niryaktis, Deo., S.B., Op. cit. P. 316.

Vinhukumāra could accomplish the feat of subduing king Namui<sup>1</sup>.

With the power of akkhīnamahānāsiyatta<sup>2</sup> a monk could feed hundreds of people, as the food created with the help of this power never got exhausted.

Knowledge :

A seeker of real knowledge, however, never hankered after the loves which brought reproach and led the person to vile birth (doggaigamaṇānāigāo)<sup>3</sup>. Through meditation and austerities the monk tried to purify his lessā<sup>2</sup>. The nature of the lessā a soul would get, chiefly

1. Vh(P), 129-132.

2. Ibid., 113. See also Deo, Op. cit., P. 316.

3. Vh(P), 7. That the laddhīs stand very low as compared to knowledge (ñāṇa) which helps emancipation, has been very well illustrated in an instance. Here it is stated that four monks after attaining an auspicious meditation get the fruit of their austerities. One who was on the preliminary stage of auspicious meditation (padhamagāna-vivajhānabhūmi) gets a laddhī while other gets various types of ñāṇas, Vh(P), 231.

2. Ibid., 111, 113. Inauspicious type of meditation (atṭa-jjhāna) led a person to low birth as in the case of a Brahmin boy who become a buffalo in his next birth, Vh(P)22.

depended upon the actions in the last birth by the person, e.g., Harimanīsu, because of hate, got a black lessā<sup>1</sup>; while Vijjumālī had a lustrous (tejo-) lessā<sup>2</sup>. The purification of lessā was indicative thus of one being on the way of purification of the soul, i.e., liberation. This has been very well illustrated in the case of Marudeyā, mother of Usabha. Her lessā was purified at the sight of the newly born Usabha and because of that she attained nivvāna<sup>3</sup>.

Types of knowledge :

The human being by virtue of his purifying the soul passes through the following stages : (i) sammadanīsaṇa, (ii) suya, (iii) Ohī, (iv) maṇapajjāva and (v) kevala<sup>4</sup>. The list of five types of knowledge generally given in the Jaina literature comprises, instead of sammadanīsaṇa, matīṇāṇa, which means the power of inference possessed by human beings, sammadanīsaṇa, which has been referred to above means the right faith in the Jaina religion<sup>5</sup> and is not a type of knowledge. The attainment of the various

1. Vh(P), 277.

2. Ibid., 20.

3. Ibid., 217.

4. Vh(P), 113. They signify (2) knowledge of scriptures  
(3) clairvoyance (4) Thought-reading and (5) Omniscience.

5. Acceptance of the five anuvvāyās is sammatta. Vh(P), 287.



types of knowledge, i.e., from suya to kevala, was the goal of a monk. The Vh(P) refers to Dammruī as caūṇāṇī<sup>1</sup> indicating that he had attained four types of knowledge. Titthayava Saṃti attained these four types of knowledge after his itinerary of sixteen months as a monk<sup>2</sup>.

Stages of acquiring knowledge :

The suya knowledge was the knowledge of the sacred canon which a monk acquired by listening to it when read by the preceptor or when read by himself. Once he crosses the ocean of the knowledge of the canons (suyoyahi)<sup>3</sup> and when his mode of behaviour (cāritta) is purified, he attains clairvoyance (ohi)<sup>4</sup>. The power of ohi knowledge has very well been illustrated in the Vh(P) by the story of Sanamkumāra<sup>5</sup>. At the instance of the king of gods, two gods approach Sanamkumāra to have a look at the beauty of his body . With the help of ohi they could see the subtle difference which had taken place within a very short period - say an hour or so - in the body of Sanamkumāra. So also with ohi one was able to know - rather see - what was happening in a distant place<sup>6</sup>.

1. Ibid., 44.

2. Vh(P), 341.

3. Ibid., 23.

4. Ibid., 11. Information about the gods and hell-dwelling beings having this type of knowledge has already been referred to above, (P. 463 ).

5. Vh(P), 234.

6. Vh(P), 11.

Though the first stage of auspicious meditation (padhamasukkajjhāvi) is attained by a monk when he acquires ohi knowledge, he is still affected by thought accompanied by reason (savitakka vicāra)<sup>1</sup>. When he overcomes this stage he gets the knowledge of thought-reading (maṇapajjava).

After this stage, the lessā of the monk starts getting purified<sup>2</sup>. He transcends the first stage of meditation (egattama viyarijjhānāikkama)<sup>3</sup>, enters the second auspicious meditation (biyyasukkajjhāna)<sup>4</sup> and is inclined towards the third auspicious meditation (sukkatibhāya)<sup>5</sup>. Here he enters a new stage of evolution apuvvakaraṇa<sup>6</sup>. After the destruction of the malignant (ghāti-) kamma<sup>7</sup>, the karman obstructing proper knowledge (nānāvaraṇa) and faith (darisaṇāvaraṇa) and the infatuating karman (mohaṃtarāya)<sup>8</sup> the kevala knowledge dawns upon the monk. Then he no more suffers from rebirth as the kamma conditioning the rebirth, i.e. veyaniyāyānaṃagotta is already destroyed by him.<sup>9</sup>

1. Ibid., 231.

2. Ibid., 252.

3. Ibid., 341, 252.

4. Ibid., 19, 274.

5. Vh(P), 341.

6. Ibid., 217, 252, 274.

7. Ibid., 252.

8. Ibid., 287.

9. Ibid., 264.

The gods celebrate the happy incident of <sup>a</sup> monk attaining kevala by attending upon the new kevalin and by worshipping him. Such a celebration has been referred to in Vh(P) as ṇāṇuppattimahimā<sup>1</sup> or munivaramaha<sup>2</sup>.

The kevala is said to have been revealed to the titthayaras<sup>3</sup>, patteyabuddhas like Vakkalaçirī<sup>4</sup> and several other monks<sup>5</sup>. Usabha, the first saviour of the world, is said to have attained kevala when he was still a king (samaūḍakevala naṇi)<sup>6</sup> and the last in the galaxy was Jambu<sup>7</sup>.

Though the Vh(M) does not give details pertaining to the life of a monk, it does refer to the four types of knowledge (caūṇāṇa)<sup>8</sup> and ṇāṇas like udhi and atisaya. Udhi is said to enable the person to know his past births<sup>9</sup> while atisaya empowered him to see contemporary incidents happening beyond the reach of eye or imagination<sup>10</sup> or even to foresee future incidents<sup>11</sup>. Attainment of kevala only

1. Vh(P), 170, 331.

2. Ibid., 284.

3. Ibid., 341, 345, 347.

4. Ibid., 20.

5. Ibid., 301, 348.

6. Ibid., 301.

7. Ibid., 20.

8. Vh(M), I.47a.

9. Vh(M), II.66b.

10. Ibid., I.8b; II.200a.

11. Ibid., I.35a.

after the destruction of the malignant (ghāti-) kamma<sup>1</sup> through the auspicious meditation, has also been referred to<sup>2</sup>.

Death and Emancipation :

The Vh(P) makes a differentiation in the death of a wise man (paṇḍitamarāṇa) and that of an unwise person (bālarāṇa). Those who die in the former category attain good birth (soggati) while the other wander in cycles of births full of grief<sup>3</sup>.

The author of Vh(P) probably illustrates bālarāṇa, i.e., the improper ways of death as tried by Dhammilla, such as practising suicide with a weapon (sattha) fire (aggi), poison (visa) or by jumping from a tree (tarupadaṇa)<sup>4</sup>.

Bhadaya, a buffalo, meets<sup>d</sup> death in the wise category. He refuses to take food and remembers in his mind the five personalities<sup>5</sup> (pañcaparametṭhi).

1. Ibid., I.14a.

2. Ibid., II.49b-50a, 119a.

3. Vh(P), 272-73.

4. Vh(P), 34. These are referred to in the improper types of death in <sup>the</sup> Samavāyanga (Pp. 93b, 94ab).

5. The five personalities are avahanta, siddha, āyariya, uvajjhāya and sāhus, Vh(P), 273-74. See also Deo, S.B., Op. cit.,<sup>p.</sup> 321.

This type of fast unto death was termed as bhattaparinnā<sup>1</sup> or bhattapariccāga<sup>2</sup>. Usabha also is said to have died after a fast upto the fourteenth meal (coddasa bhatta)<sup>3</sup>. A monk awaiting such a death by lying on a mattress was called saṁthāraga samāna<sup>4</sup>.

Samlehaṇā was a similar but a more planned death by mortification ~~of~~ which covered a period of twelve years, one year or at least six months<sup>5</sup>. The Vh(P) refers to Dhammilla who practised a māsiyā samlehaṇā<sup>6</sup>.

The practice of pāvagamana also has been referred to as practised by monks<sup>7</sup>. The commentators explain this mode of death as 'standing motionless like a tree' (pādapopagamana) awaiting death<sup>8</sup>.

Nidāna :

Sometimes, however, Jaina as well as other monks showed a desire before death to get a particular birth or

1. Vh(P), 118.

2. Ibid., 21, 117.

3. Ibid., 185.

4. Ibid., 170. See Deo, S.B. Op.cit., P. 321.

5. See Deo, Op.cit., 201 for details.

6. Vh(P), 76.

7. Ibid., 261, 324, 333.

8. However Jacobi takes this explanation as wrong and compares it with Brahmanical prāyopagamana. See Deo, Op. cit. P. 201 and fn. 318.

the fulfilment of a particular worldly desire in the next birth. This way of dying was called nidāna (renumerative hankering) which was an indication of the last for worldly life or wants, and dissatisfaction for the present life. For instance, the monk Naṃdisena wanted to be born in the subsequent birth as a beautiful person liked by women, as he was rejected by three girls<sup>1</sup>.

The case of kevalin, however, is completely different. He is liberated (parinevvuya) as he is not under the spell of the kammas governing senses (veyaṇiya) or those which decide the span of life in next birth (āyūya) or the kamma called nāma or gotta<sup>2</sup>.

#### Order of Nuns :

There was no basic difference in the life of Jaina monks and nuns<sup>3</sup>. Still a few observations can be made here.

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1. Vh(P), 118.

2. Ibid., 264.

3. There are references to nuns studying the prescribed texts, i.e. kāliyasuya [Vh(P), 11], attaining the knowledge ohi [Vh(P), 11] and kevala [Vh(P), 254].

Causes of renunciation :

As already noted in the section on the causes of renunciation, some families had a tradition of allowing all the ladies in the family to renounce the world<sup>1</sup>. Women renounced the world also because their husband or other relations became monks<sup>2</sup>.

Dress :

They generally wore white garments<sup>3</sup> and were not expected even to keep an ornament like a ring (nāmauddā) with them<sup>4</sup>. So also they had the same rules of begging as those of the monks<sup>5</sup>.

Hierarchy :

In the hierarchy of nuns, there were offices like gaṇiṇī<sup>6</sup> and pavattinī<sup>7</sup> which were the counterparts of gaṇī and pavatti in the community of monks.

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1. Vh(P), 288.

2. Ibid., 7.

3. Ibid., 212.

4. Ibid., 11.

5. Ibid., 212.

6. Vh(P), 90, 212, 287.

7. Ibid., 11, 183.

There is a reference in the Vh(P) to a nun, by name Suvvayā, who wandered with a band of disciples (bahusissiniparivārā)<sup>1</sup>. She is said to have travelled from Kosambi to Ujjeni to pay obeisance to the image of Jivāntasāmī. On the basis of other instances<sup>2</sup> it can be said that the group of nuns wandered along with that of the monks.

Residence :

As noted earlier, strict rules pertaining to the selection of residence were in some cases relaxed ~~in the~~ <sup>for the</sup> ~~case of~~ nuns. Nun Vasumati was allowed to live in her home town<sup>3</sup>. There is a reference to nuns living in a granary (koṭṭhāra)<sup>4</sup>. In exceptional circumstances a nun was allowed to live even in the house of a courtesan<sup>5</sup>.

LAY FOLLOWERS

According to the Vh(P) Usabha was the first propounder of the Jaina religion; but Bharaha was the person who properly looked after the spiritual interests of the lay followers. He was responsible for codifying

1. Ibid., 61.

2. Ibid., 16, 187.

3. Vh(P), 212.

4. Ibid., 254.

5. Ibid., 11.



the teachings of the first sage in a book called sāvaya-  
panṇatti<sup>1</sup>. This text was originally of a hundred thousand  
 stanzas - of which only a fragment survived in later times  
 - and dealt with subjects such as <sup>the</sup> eleven paḍimās, rules  
 pertaining to sīlavvayas, the right type of death, good  
 birth, attainment of knowledge (bohilābha), and ultimately  
 the way of attaining liberation (nivvāṇagamanovāyadesanā-  
sāra)<sup>2</sup>. The Vh(P) also states that Bharaha was also  
 responsible for bestowing the appellation māhana<sup>3</sup> to the  
 lay followers as also their division into three groups  
 based on the practice of the vows on their part. These  
 divisions comprised (1) those who practised minor vows,  
 (anuvvayas) (2) those who practise minor vows and guṇavvayas,  
 and (3) those who practise minor vows, guṇavvayas and  
sikkhāvvas. They were all marked by Bharaha by his  
kāgiṇī jewel with one, two or three marks along the vega-  
cchiya to distinguish them from each other<sup>4</sup>

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1. Vh(P), 185.

2. Ibid., 184.

3. A popular etymology of the word has been put forward:

'Mā haṇaha', i.e. 'do not practice violence' said

Bharaha to the lay followers, and thereafter they were  
 called māhaṅgs. Vh(P), 184.

4. Vh(P), 184.

The Religion of the Upāsakas :

There was no basic difference in the religion of the Śāvayas and that of the Śāhus as both these were laid down by the Jinas only. Both of them observed the same five vows; the difference was not in the essence, but in the degree (mahavvaya and anuvvaya)<sup>1</sup>. The knowledge of Jīvas and ajīvas, which is the most basic principle of Jainism was common to both of them, so also the source of it, the sūyos and the āgamas<sup>2</sup>. Because of the difference between the degree of the practice of the vows the religion of the lay follower is called desavirati<sup>3</sup> i.e. partial abstinence and the lay followers are designated as desaviraiyā<sup>4</sup>. So also, because of this difference only, the monks get liberated earlier; while the lay followers, because of the lack of strictness in the

1. Ibid., In an allegory the mahavvayas are compared with five jewels while the anuvvayas with ornaments of gold. Vh(P), 4.

2. samaṇā puṇa mahavvayadharā anuvvaiṇo sāvagā  
Jīvajīvahīgamam bandhamokkhavihānam ca āgametti  
suē vi sāhavo/..... Tave duvālasavihe ke visesam  
ti , Vh(P), 24.

3. Ibid., 4.

4. Ibid., 342.



The minor vows have been very well explained with the help of stories<sup>1</sup> in the course of <sup>the</sup> narrative of the Vh(P). These show how those who practise the vows are benefited; while others who do not, have to suffer. These stories reveal that the writer of the Vh(P) wants to illustrate that not only in the religious<sup>y</sup> life a lay follower is benefited by the observance of <sup>the</sup> five vows but also in his secular behaviour.

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to Jaina religion a householder is expected to observe right conduct (samyakcāritra) supported by right faith (samyakdarśana) and right knowledge (samyakjñāna). See Cultural Heritage of India, Vol. I, p. 410.

1. The stories give one by one the bad effects of violence, speaking a lie, acceptance of things which are not given to one, desiring<sup>an</sup> other's wife or husband and acceptance of gifts in an improper way. Good effects of contrary behaviour are also given; Vh(P), 294-97.

I. Story of a trader who was beheaded as he killed the royal antelope, and of the māyanga who refused to kill the accused as he had accepted the vow of non-violence.

II. Story of two traders, Dhāraṇa and Revai, one of whom fulfilled the ordeal of balance (tulā) as he was truthful; while the other, a liar, was punished, as he failed in the ordeal.

III. Story of the village <sup>c</sup>chief Meru who was beheaded due to his committing a theft.

The story of Jinadāsa who was falsely accused of theft.

The three Guṇavvayas :

The three guṇavvayas which are referred <sup>to</sup> in connection with the division of māhaṇas are (i) digvrata, (ii) desavrata and <sup>(iii)</sup> anarthadandavrata, as can be known from other sources. These vows prescribe a self-imposed restriction pertaining to the field of movement (digvrata) of a person, a further restriction of time in such restricted movement (desavrata) and a limit on one's personal property<sup>1</sup>. By observance of these vows a lay follower goes a step ahead in his spiritual advancement.

The four Sikkhāvayas :

These are as follows: (i) sāmāyika  
(ii) poṣadhovavāsa, (iii) bhogopabhogaparimāna and

IV. Story of the royal priest Karālapinṅga who was made to embrace a red-hot statue of <sup>a</sup> woman because of his lust.

Story of a goldsmith who refused the advances of a queen.

V. Story of two cowherds, <sup>c</sup> ṣāruṇamdi and Phagguṇamdi, the latter of whom was dismissed from royal services because of his differentiation in marking royal cattle.

1. The Vh(P) simply refers to the guṇavvayas without giving details of these.

(iv) atithīsamvibhāga<sup>1</sup>. These could be accepted along with the minor vows by a householder when he is converted and thus admitted to the fold as sāvaya, as is clear from the case of Namdaṇa, a son of a minister<sup>2</sup>. Accepting the Śikṣāvratas, the lay follower, to some extent, lives the life of a monk. According to sāmāyika, a lay follower, at least for a specific period in a day, mentally renounced the world and practised meditation. With poṣadhōpavāsa and bhogopabhogaparimāṇa he spent on some occasions, some of his time in a posaha-sālā and restricted his worldly enjoyments. The fourth Śikṣāvratā expected a householder to share his food with pious uninvited guests (atithī), like the monks.

Posaha :

The Vh(P) gives two very good examples of lay followers who observed posaha. Sāmidatta, a trader who had been on a business tour to Caṇḍanapura, was brought to her house by courtesan Aṇaṅgasenā. He did not accept any sort of hospitality shown to him as he was observing the vow of posaha (posahiō)<sup>3</sup>. Another example is that of

1. Ibid.

2. Vh(P), 39.

3. Vh(P), 294.

king Meharaha<sup>1</sup>. He is referred to<sup>as</sup> have<sup>ing</sup> been seated on a seat fit for posaha in the posahasālā after removing the ornaments, and lecture to other kings on religion. He was tested, as regards his steadfastness in dhamma, by a jakkha with the help of a pigeon and a hawk<sup>2</sup>. He was similarly tested as regards his adherence to the silavvayas by two queens of Isāṇimda when he was practising paḍimā in the posahasālā with a fast upto the eighth meal and with an intense desire to forbear the troubles (parisaha). After the completion of the posaha vow he again started enjoying the normal wordly pleasures<sup>3</sup>.

Veyāvacca :

Sometimes, the sāvayas are referred<sup>to</sup> in the Vh(P) to have practised <sup>u</sup> asteristics like veyāvacca or the paḍimās. A son of a physician cures a monk of the disease of kuṭṭha. He is described as sāhuveyāvaccapara<sup>4</sup>. Daḍhadhamma practises veyāvacca by offering edibles to a monk<sup>5</sup>. We have already

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1. The story of Meharaha is similar to the story of Sibi, who is celebrated in the Hindu mythology as one of the righteous kings, and in the Buddhist mythology as one of the Bodhisattvas.

2. Vh(P), 337-38.

3. Ibid., 339.

4. Ibid., 177.

5. Ibid., 25.

referred to the instance of king Meharaha who practised padimāposaha<sup>1</sup>.

Fasting :

The lay followers were also allowed to practise fasts. Ninnāmiyā is referred to<sup>to</sup> have practised the caūttha, chaṭṭha and the aṭṭhama fasts<sup>2</sup>. On the advice of a monk, lay followers also observed fasts like Kammava-  
(ca?)ūttha<sup>3</sup> and battisakallāna<sup>4</sup> or dhammacakkavāla<sup>5</sup>. All these fasts were of the caūttha variety and consisted of sixty, thirtytwo and thirtyseven caūtthas respectively. Similarly a prince is said to have practised āyambila  
vaddhamāna fasts.<sup>6</sup>

The eleven padimās also formed a part of the religion of the lay followers<sup>7</sup>.

1. Vh(P), 339.

2. Ibid., 173.

3. Ibid., 321.

4. Ibid., 336.

5. Ibid., 326.

6. Ibid., 336. This penance lasts for fourteen years, three months and twenty days.

7. Vh(P), 184, 236. They are (1) darsana (2) vrata (3) sāmāyika (4) poṣadhovavāsa (5) sacittatyāga (6) rātri-  
bhojanatyāga (7) brahmacarya (8) ārambhatyāga (9) pari-  
gṛahatyāga (10) anumatityāga and (11) uddiṣṭatyāga.

See Jain, H., Op.cit., P.411.



Sometimes the fasts like caūttha, which formed the optional part of the routine of a householder, took the form of kāmya practices. In these, the fasts were observed with a desire to fulfil a particular wish. For example, Dhammilla practised āyambila fast for six months as a result of which he was married to thirty-two beautiful maidens<sup>1</sup>. Prince Bhāgīrahi observed atthamabhatta to please Jalaṅgappa, the serpent god<sup>2</sup>.

As compared to the Vh(P), we get very meagre information as regards the vows of the Jaina lay followers in the Vh(M). It is stated that while living with Uvvasī, Vasudeva accepts the vow of posaha as a part of which every-day he used to pay a visit<sup>to</sup> the place where son of Lord Ādikara, probably Bāhubalī, attained supreme knowledge<sup>3</sup>. The lay followers as a part of their duty venerated the monks<sup>4</sup>. As observed earlier, Jaina laymen were called samaṇovāsagas. Whenever they approached a Jain~~k~~ monk, they saluted him with veneration<sup>5</sup>, in the manner of a disciple. With modesty and reverence a Jaina layman went thrice around the monk keeping him to his right and observed the proper mode of walking (iriyāpaḍikkamto)<sup>6</sup>.

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1. Vh(P), 52.

2. Ibid., 304.

3. Vh(M), II.165b.

4. Ibid., II.80a.

5. Ibid., II.8a.

6. Ibid., II.6b. For a similar description see also Vh(P), 24.

The form of worship :

Apart from the above mode of conduct, which more or less was concerned with the spiritual advancement, the layman expressed his devotion towards the Jāinas by worshipping their idols, or symbols associated with them. The Vh(P) refers to Seṭṭhī Bhāṇu, who worshipped the Jinas in his posahasālā with burning of lamps, and recitation of praise and mangala<sup>1</sup>. Sometimes incense was also burnt<sup>2</sup>. The worship was performed in the house itself, as in the case of Bhāṇu, and in the temples also on auspicious occasions<sup>3</sup>.

In the later parts of Vasudevahimdi, however, we get more details about the mode of worshipping at a temple, in which several new elements seem to have come in, which reflect the contemporary popular mode of worship. This is described below.

One had to approach the deity with all humility. Even the members of the royal family left behind their insignia<sup>4</sup>, viz., the parasol and cāmaras and moved ahead with folded hands<sup>5</sup>.

1. Vh(P), 133.

2. Ibid., 161.

3. Ibid., 23, 112, 140.

4. Vh(M), II.121a.

5. Kubera approaches the Jinapadimās in this manner.

Ibid., II.55a.

While going for worship to a temple, a devotee carried with him a basket full of flowers; an incense burner (dhūvakaducchaga); another basket filled with fragrant pastes and incenses such as agallochum (aguru), camphor and musk, a box studded with jewels, and a pitcher of gold (kanagabhimgāra)<sup>1</sup>.

The normal procedure of worship can be very well surmised from the description of the worship of the door performed by Vasudeva. He first of all cleansed the object of worship with a broom of peacock feathers (pehunakalāva) and then over it poured water with a sprinkler (bhimgāra). Over the object of worship, he then applied fragrant pastes, and fastened garlands of flowers. The incense was burnt and in front of the image on the ground he made an offering (bali) which was sprinkled with water and strewn with

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1. Gaṃdhavvadattā carried all these while going for the worship of Vāsupujja in Campā. Ibid., I.5b. In the place of dhūvakaducchaga and a golden pitcher, dhūvaghadiyā and a silver pitcher also served the purpose. Ibid., II.120ab.

flowers<sup>1</sup>. At the end of worship was a prayer to the god, which was also accompanied by a condemnation of sins (paḍikkamaṇa)<sup>2</sup>. It is significant to note that such a condemnation of sins was a part of discipline observed by a novice monk or a lay follower while approaching his preceptor<sup>3</sup>.

There is also a reference to drums being beaten in the temples of the Jiṇas at the break of the day (jinabhavanappābhādugapaḍaha)<sup>4</sup>. These were probably to 'awaken' the god (as ~~even~~ is) the custom to day in many Hindu temples.

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1. After this ritual Vasudeva, holding the incense burner in folded hands, took an oath to open the door;  
Vh(M), II.120a.

The Vidyādharas while worshipping the great lake (mahāhavada) offer incense, flowers, garlands and bali to the gods; Vh(M), II.107b.

Pabhāvatī, in worship, offers gamdhapupphamallā'lamkāras ;  
Vh(M), I.45b.

Before starting austerities to acquire lores, Vasudeva worships the deities with a bali; Vh(M), II.19a.

2. Ibid., II, 148a.

3. Vh(P), 24.

4. Vh(M), II.174a.

Forms of death and rebirth of a lay follower :

The Sāvaga-hood was supposed to be the preliminary stage of the monkhood for the follower of Jaina religion. Still, if he did not rise up ~~to his ideal~~ ~~much~~, he was expected to end his life by fasting, a way similar to that of a monk.

Vh(P) gives an example of a person who merged deep into the sea of vices, becoming in his next birth the presiding deity of Jambuddiva. He was so reborn because at the end of his life he had fasted ~~up~~ <sup>to</sup> death<sup>1</sup> in a valiant manner, i.e. met the death of a wise man. Similar cases of death on the part of a monkey and a buffalo, resulting in their attaining higher types of births, have also been referred to<sup>2</sup>.

Other Schools and Cults :

Other systems of philosophy which have been referred to in the Vh(P) are Natthiyavāya, Samkha and Joga. Sometimes the two are referred to together.

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1. Vh(P), 26.

2. Ibid., 273, 286.

Natthiyavāya :

Vh(P) refers to two exponents of Natthiyavāya; they are Harimanisu, a minister, and a god by name Cittacūla.

Their Philosophy :

Harimanisu who was a minister to the king Dakkha of Paṭṭhāna was of the opinion that there is nothing beyond this world or beyond the life which we see. It is all sunṇa, i.e. empty<sup>1</sup>. This view is further explained more clearly elsewhere that a person who critically thinks<sup>k</sup> (paricchayamaya) can find that (i) there is no such entity as soul (jīva) which has an existence independent of the body (natthi dehavāritto jīvo), and which transcends to another world (paraloga). If it were to have an independent entity it could be ascertained, (uvalabhejja) as is the case in distinguishing a bird from the cage. Secondly, there is no merit or sin (na punṇapāvam) or its enjoyer (phalānubhāgi); and lastly, there are no such places as heaven and hell which a person attains as a fruit of merit or sin. If someone holds such an opinion it is just hearsay. He further explains

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1. Vh(P), 278.

that what ignorant people call 'soul' is just a product of the conjunction of five elements called the human being (paṃcaṇham mahābhūyaṇam saṃjogo manussasanniō uppajjati, jāttha jīvasannā logassa aviyaṇagassa). The rainbow comes to an existence just through an accident (jahicchā) and disappears similarly. Similar is the case with human life<sup>1</sup>. Another analogy to show that the so-called soul has no independent existence, is that of wine given by king Kurucāṇḍa who was also a nāhiyavādī. He holds that just as the ingredients of wine when put together, produce bubbles and foam, in a similar manner when the five elements come together, they create a being (purisa) which we call soul<sup>2</sup>.

The followers :

King Dakkha influenced by the principles of Harimaṇḍisu marries his own daughter<sup>3</sup>. King Kurucāṇḍa, because of belief in such a philosophy of life killed many animals and became completely a characterless (nissīla) and irreligious<sup>4</sup> person (nivvā)<sup>4</sup>.

1. Vh(P), 275.

2. Vh(P), 169.

3. Ibid., 276.

4. Ibid., 169.

The Natthiyavāda of Cittacūla, a god, must have been of course, of a different type from the Natthiyavāya of Harimanisu, which does not admit of the existence of any place such as heaven. There are no details in the text about the philosophical doctrines which Cittacūla held. He is simply said to have carried on a discussion with Khemaṅkara, who excelled him in arguments and made him accept the Jaina doctrine<sup>1</sup>. Probably the use of the word nāstika in this connection was meant to signify a non-believer in the Jaina doctrines<sup>2</sup>.

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1. Vh(P), 329.

2. The Sanskrit word nāstika has undergone a semantic change in the course of time. The word was previously applied to a system of philosophy or to a person not believing in the authority of the Vedas; and in this sense the Buddhist and Jaina systems of philosophy were called nāstika darśanas. Later on, however, it signified a person who does not believe in the other world (paraloka) and in this sense Ārīvākas are nāstikas. And in our context this probably is the difference between Cittacūla and Harimanisu.



Samkha and Joga :

Amjanasenā, a nun who was knowing both Samkha and Joga and systems (samkhe joge ya kayappavesā), explains her philosophy to a trader's wife in order to evoke her passion for an illicit sexual relationship with a trader<sup>1</sup>, for whom she works as a go-between.

She says firstly that gods reside in the human body and, therefore, it should be kept clean in any case; secondly the soul (purisa) is attached to the qualities (gunadhammā) and thus gets frequently involved (vilimpati) in worldly sport (pekkham nemittam)<sup>2</sup> (due to illusion); thirdly there<sup>is</sup> no such entity as ātman (appā natthi); fourthly, the body is meant for enjoyment; and lastly, no one should think about the past or worry about the future; but whatever enjoyments are available one should enjoy them<sup>3</sup>.

It may be noted that all the above views are not rational philosophical statements, as they not only contradict each other but have no consistency whatsoever.

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1. Vh(P), 232-33.

2. Sandesava, in his translation of the first part, explains gunadhammā puriso as, "the soul has no existence beyond the gunas", see Vasudevahimḍi (trans.), p.302.

3. Vh(P), 232-33.

These so-called doctrines of herx have only one consistent thread throughout, and that is to induce of the simple-minded house-wife to some evil act!

Samkha Philosophy :

During his itinerary Vasudeva, according to Vh(P), comes across a mendicant with whom he carries on some philosophical discussion<sup>1</sup>. The discussion fully reveals that the mendicant is a follower of Sāṅkhya darśana.

The dialogue opens with a question from Vasudeva inquiring as to what the mendicant was doing. He answers that he is brooding over Pagaī and Purisa, and explains that the soul (purisa) is sentient (ceyaṇa), eternal (ṇicca), inactive (akiriā) and the enjoyer (bhottā); while the pagai is non-sentient (aceyaṇā), active (sakiriya), and having guṇas (guṇavati). When the soul gets a body (sarīrapaccaṇa), it is caught in bonds, the only way to release from which is knowledge (ṇāṇa). Knowledge can be attained only through mind. As it is non-sentient, it cannot work by itself but only when ~~the~~ pagai and purisa come together.

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1. Vh(P), 360-61.

Vasudeva does not accept the above views on two grounds. Firstly, the conjunction of pagai and purisa, with their attributes as being non-sentient and inactive, <sup>respectively</sup> cannot be accomplished without a third agent besides them. Secondly, simple knowledge of the real nature of ~~the~~ pagai and purisa cannot lead to the release. For instance, in the case of a disease its correct diagnosis by itself never cures a patient; he has to be treated accordingly. Similarly, for the release of the soul from the worldly bonds, knowledge should be accompanied by austerities.

#### Yoga Philosophy :

The Vh(P) refers to a teacher of Yoga (joggācāriya) intervening in the lecture which was being delivered by Vasudeva on the antiquity of the art of archery. The discussion between the two at the end, came to an important point, i.e., the nature of the ātman. The teacher put forth his theory that (i) the five elements produce corresponding organs of sense, (ii) sentience is created by a conjunction of the five elements, (iii) at the destruction of the body, the senses of perception return to their respective elements, and as such (iv) there is no independent existence of the soul<sup>1</sup>.

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1. Vh(P), 202, 203.

Alike the Natthiya<sup>^</sup>vādi he also refers to the example of wine<sup>1</sup>.

Vasudeva refutes the above theory on two grounds : (i) one has to imagine the existence of a co-ordinator of the senses in the form of the soul, and (ii) the difference in the various sentient beings, all of which are born of the **same** five elements, cannot be explained without the law of Kamma<sup>2</sup>.

#### The Followers :

Those who professed the system of Samkha and Joga are referred to as parivvāyagas<sup>3</sup>, a term which signifies in Vh(P) a monk who moves from place to place. A parivvāyaga who was the tutor of Samuddadatta<sup>4</sup> and bhaddanta Sumitta<sup>5</sup>, seem, however, to be exceptions to the above rule.

During their tour, they visited various villages, cities, regions (gāmanagavajana<sup>v</sup>va<sup>v</sup>es<sup>v</sup>u viharanti<sup>6</sup>) and sacred places (titthajattā<sup>7</sup>). They observed four months' halt at

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1. Vh(P), 202-03.

2. Vh(P), 203.

3. Ibid., 43, 151, 232.

4. Ibid., 50.

5. Ibid., 360-61.

6. Vh(P), 232.

7. Ibid., 152.

one place during the rainy season (varisāratta)<sup>1</sup>, like the Jaina monks<sup>2</sup>. Monk Sumitta, referred to above, seems to be an exceptional case. He had his living quarters equipped even with the materials of painting. He allowed the courtezans to visit his house and also did not hesitate to visit theirs. Moreover he did not beg <sup>for</sup> food. The lay followers themselves volunteered to serve him food at his residence<sup>3</sup>.

Study :

The parivvāyagas were very well studied. Amjanasenā, a parivvāigā, was acquainted with the philosophies of Samkha and Joga, while Sulasā was proficient in the system of Sāṅkhyaś and in the science of grammar (vāgarāṇa-samkhasatthekusalā)<sup>4</sup>. Another

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1. Ibid., 43.
2. Generally the parivvāyagas wandered singly, Vh(P), 43. Sulasā, a parivvāigā, is referred to as moving with a band of disciples (bahusissinīparivārā); Vh(P), 151.
3. Ibid., 360-61; the residence of parivvāyagas (parivvāyagāvasaha) was one of the places suspected as a resort of thieves; Vh(P), 40.
4. Vh(P), 151.

parivvāyaga was a regular teacher of a trader's son and taught him, along with the basic arts, (kalāvihāna) the doctrines of Bhāvatism<sup>1</sup>.

The parivvāyagas also practised meditation as in the case of Sumitta, who was meditating on the ultimate truth of the world (paḡaīpurisa<sup>ca</sup>cimā) in a garden outside the city of Kaṃcaṇapura. He tried to concentrate his meditation by sitting in a particular posture (baddhāsaṇa), covering his face to some extent (īsim ca saṃvariyaṇa), keeping his body motionless (niccalasavvaṅgo) and fixing his gaze on the nose<sup>2</sup>.

The parivvāyagas were supposed to be friendly towards all (sumitto sarvassa), were expected to be of high character and were not to dabble in worldly affairs. As such, Sumitta felt very awkward when he proposed the name of Laliyasiri as a prospective bride for ~~him~~<sup>Vasudeva</sup>. Still there are other examples wherein they are referred to work

1. Ibid., 50.

2. Vh(P), 360.

3. Ibid., 361. When Sulasā was detected as having illicit relations with Jaṇṇavakka, her disciples leave her because of her bad character (asīlā); Vh(P), 151.

as go-betweens for illicit relations<sup>1</sup>, and having illicit relations between themselves as in the case of Jannavakka and Sulasā<sup>2</sup>, or with women outside<sup>3</sup>.

In this connection, it is interesting to note that there are references to thieves<sup>4</sup>, cheats<sup>5</sup>, and robbers<sup>6</sup> moving in the guise of the parivvāyagas. Especially the role of a tidamdi monk helped the thieves very much as they could hide their swords in the staff<sup>ves</sup><sup>7</sup>. The very fact, however, that a thief could pass off safely in the garb of an ascetic is indicative of the reverence paid to <sup>ascetics</sup> ~~them~~ by the mass of people in general.

1. Ibid., 232. —→ All the female ascetics can be so used says Vātsyāyana,  
 2. Vh(P), 151-52. ~~####~~ See Kāmasūtra I.4.34-35; V.4.43; V.4.63; V.5.24; VII.1.15.  
 3. Ibid., 50, 348. ~~####~~ Also Chakladar, Social Life in Ancient India, p.130.
4. Vh(P), 40.                      5. Ibid., 146.
6. The atthasattha in this connection states that the parivvāyagavasahī, i.e. the resting place of parivvāyagas should be inspected carefully as ~~they~~ one of the places where the thieves hid themselves; ibid., 43.
7. Ibid., 40.

The Requisites :

An idea of the requisites of a parivvāyaga or of a tidamdi<sup>1</sup>, and his appearance can be had from the description of a fake parivvāyaga. He wore two garments; the lower, a red one; and the upper, an eḡgasāḡiyā (i.e. of one piece). He put around his waist a girdle of shells (samkhakhamḡiya-baddhaparikaro), and arranged afresh his hair and beard (navarāiyakesamam-sukammo). While sitting, he supported his arm on the staff, and was engaged in moving the rosary according to the japa (i.e. muttering sacred syllables<sup>2</sup>).

The Vh(M) gives some more information about the parivvāyagas in the story of monk Kaḡagaradha, describing his previous life as a king. In this story it is illustrated how a jogaparivvāiyā misused her magical powers to win the favour a princess<sup>3</sup>.

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1. So-called probably because of the three headed staff used as a support for left hand while performing japa; Vh(P), 40. Jaḡḡavakka had a similar staff and also wore sandals (pāduyā); Vh(P), 151-52.
  2. Vh(P), 40.
  3. Sulasā, the parivvāiyā, with the help of her magical powers creates an impression that Isidattā, wife of Kaḡagaradha, and the rival of princess Rūviḡi, is a demoness (rakkhasī) in human form. As such, the king orders Isidattā to be beheaded. Kaḡagaradha afterwards marries Rūviḡi.



From the above story<sup>1</sup> some of the salient of characteristics of the parivvāyagas become clear:

- i) They moved from one place to another;
- ii) In their advise to the lay-followers they related legends (akkhaṅgā) and popular stories from dramas (nāḍiyā);
- iii) They took interest in the matters of matrimony;
- iv) They not only used deceitful but sometimes even cruel means to achieve their end; and
- v) They wielded magical powers with which they made a person sleep (sovanī) and to open doors locked from inside (tāluggḥāḍanī).

In the Vh(M), there is also a reference to those who are proficient in yogic practices (yogavisāradā). A courtesan is advised not to allow such a person to come near, as he was likely to have a complete control over her mind through his powers and thus was likely to exploit her<sup>2</sup>.

#### Tāpasas :

According to the Jaina tradition as given in the Vh(P), the antiquity of the Tāpasa school of

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1. Vh(M), II.7a-18a.

2. Vh(M), 178a.

asceticism goes to the times of Usaha. The tradition describes that Usaha was wandering as a monk for a very long time. At the time of breaking his fast (pāraṇakāle) many people brought various presents such as maidens, clothes and ornaments, horses and elephants, which were ignored by Usaha. Thus, hurt but still afraid of king Bharaha who was the son of Usaha, the donors took shelter in the forests as Tāpasas who wore barks (vakkalā) and ate roots and fruits (mūlaphalāhārā)<sup>1</sup>.

At the time of Mahāvīra, the Tāpasa school of asceticism had established itself in such a way that in some of the royal families acceptance of tāpasahood as one of the stages of life, had become a family tradition<sup>2</sup>.

As observed earlier, Tāpasas comprised people who wanted to lead a retired life in the old age, after an active life in the cities. These were accepted to the

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1. Vh(P), 163.

2. King Somacanda was very sorry that he could not follow the tradition of his family at a proper time (puvvaपुरिसānucinnena ya maggena na gaō'ham), i.e. could not become a Tāpasa even though he had become old; Vh(P), 17.

fold after performing the ceremonies of initiation (dikkhiä)<sup>1</sup>. The Tāpasas of above category were allowed to live with their wives, sometimes pregnant, and servants who were also initiated<sup>2</sup>.

Some of the Tāpasas are referred to as leading a regular married life as was the case with Goyama<sup>3</sup> or Kosiya<sup>4</sup>. A Tāpasa is referred to be willing to marry even a courtesan<sup>5</sup>. Such a life was not, naturally, a corporate monastic life as found in the Jaina and the Buddhist religion<sup>6</sup>.

The Tāpasas selected a site for their settlement called an āsamaṇapada, on the bank of a river, such as Godāvāri<sup>7</sup>, or in a forest near the boundary of some kingdom<sup>8</sup>. In an āsamaṇapada several small huts (udaya) were constructed<sup>9</sup> for the residence of the hermits. The āsamaṇapada was full of trees yielding fruits, flowers<sup>10</sup>,

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1. Vh(P), 17.

2. Ibid. ✓

3. Vh(P), 292.

4. Ibid., 216.

5. Ibid., 293-94.

6. See Law, B.C., India as Described in the Early Texts of Jainism and Buddhism, p. 219.

7. Vh(P), 352-53.

8. Vh(P), 292.

9. Ibid., 352.

10. Ibid., 298, 309, 352.

and animals like deers were tended therein<sup>1</sup>.

The administration of the hermitage was in the hands of a senior hermit who was styled as tāvasādhivai<sup>2</sup> or kulavati<sup>3</sup>.

The hermits believed in fire worship<sup>4</sup> (aggihutta) and mortified their bodies with austerities<sup>5</sup>. The practice of standing among four fires and facing the sun has also been referred<sup>to</sup><sup>6</sup>. They also performed long term sacrifices (janṇa) wherein protection from the king was sought<sup>7</sup>.

Disāpokkhiya<sup>8</sup>, one of the several schools among the hermits<sup>9</sup>, propitiated the lords of the main quarters,

1. Ibid., 352.

2. Ibid., 292.

3. Ibid., 298.

4. Ibid., 353. Jātakas inform us that they constantly tended fire in aggisālā; see Mehta, R.N., Pre-Buddhist India, p. 339.

5. Vh(P), 309.

6. This is called paṃcaggitāvanā; Vh(P), 235.

7. Ibid., 293-94

8. Vh(P), 17.

9. Jain, refers to a list of various classes given in the Ovāiṃya (Sūtra 38, p. 170); Life in Ancient India as Depicted in the Jain Canons, P. 203.

by sprinkling water. However, no details about these are given in the Vh(P) or Vh(M). Jain gives the details of the austerities of a hermit of the above type, as given in the Bhagavati<sup>1</sup>. A disāpokkhiya hermit observed a chain of fast upto the sixth meal (chaṭṭhama) at the end of each one of which he, turn by turn, propitiated the ~~four~~ guardians of the <sup>four</sup> main quarters. To break the fast, he collected fruits and roots, performed a sacrifice, distributed food to the guests and then ate the remaining food.

The hermits were against violence (ahimsā)<sup>2</sup> and remained satisfied with fruits, bulbous roots, wild rice (nivāra), moss (sevāla), sprouts (pavāla) and flowers<sup>3</sup>. As the hermits were under the protection of the king, some time they were supplied with food grains (sāli) from the royal granary<sup>4</sup>.

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1. Ibid., p. 204.

2. When Goyama, a hermit, tried to perform a cow sacrifice (gohoma), he was excommunicated by other hermits and was thrown in a dry well; Vh(P), 292. Vasudeva, while giving a sermon on religion, asks them, 'you destroy so many flowers (pupphavini ssiyāna), how do you then call yourself non-violent (ahimsā)?'; Vh(P), 267.

3. Ibid., 235, 352-53.

4. Ibid., 292.

Generally the hermits wore the barks of trees (vakkalacīra) as garments<sup>1</sup>. The householders amongst them are referred to as wearing garments of cloth. King Puṇḍa gave as a gift such garments of various colours (Vatthāni vivtharāgāni)<sup>2</sup> to hermits.

The apparatus of a hermit (tāvasabhaṇḍaga) has been referred to<sup>3</sup>; but, what actually it consisted of, is not stated except a kaḍhiṇa, referred to elsewhere<sup>4</sup>.

More or less the same details have been offered by the Vh(M) as regards the life of hermits (tāvasas) who have been referred to also as vaṇarisi or logarisi<sup>5</sup>, the hermitage, the kulavati<sup>6</sup>, their accompaniment by wives and children<sup>7</sup>, worship of fire and their food<sup>8</sup>.

Some details occurring in Vh(M) are noted below.

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1. Ibid., 17, 298.                      2. Ibid., 216.  
 3. Ibid., 18.  
 4. Tāpasī carried her child with a kaḍhiṇa; ibid., 216.  
 5. Vh(M), I. 19-20.  
 6. Ibid., II. 115a, 117a.  
 7. Ibid., I. 23b; II. 8b, 116b - 117a.  
 8. Ibid., I. 16b; II. 80 ab.

Through efficacious sacrifices a hermit was believed to attain stages of knowledge such as atisayanāna, which made him capable of seeing the future events<sup>1</sup>.

The requisites of a hermit are said to be consisting of a basket (kaḍhiṇa), a pot (kamaṇḍalu), a cane seat with three supports (tidamḍa mamdiyavettāsana) and a rosary (akkhasutta)<sup>2</sup>!

As regards the appearance of a hermit, he is described to have grown a beard and plaited hair. He wore on the upper part of his person the hide of antelope (kaṇhāyaṇa) and a white garment across his shoulders<sup>3</sup>.

Being a fire-worshipper, a hermit, who ended his life by self immolation, gave himself away to sacred flames<sup>4</sup>.

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1. Ibid., II. 89b.

2. Vh(M), I. 49b.

3. The details given by the Jātakas are as follows :  
a staff, shoes, umbrella, a hook and two dyed barks;  
Mehta, R.N., op. cit., p. 338.

4. Vh(M), II. 9 ab.

Others Sects :

In addition to the above schools of asceticism, the Vh(P) and Vh(M) also refer to other schools like the Rattambaras<sup>1</sup>, Bhagavadas, the Kāpālikas and the Pāṇḍaramgas.

The Bhagavadas :

A Bhagavada monk is described as one who smeared his body with the sacred ash (bhūti), who rode a bull (vasabhavāhaṇa) and was a devotee of Śiva (Īsānadevarāya)<sup>2</sup>.

A Bhagavada before his initiation in the order had to leave his family and other relations<sup>3</sup>.

The Vh(M) states that sometimes the spies moved in garb of a Bhagavada<sup>4</sup>.

Kāpālikas :

A vidyādhara, during the course of austerities

1. Reference has been made along with that of Parivvāyagas, to the residence (koṭṭhaya) of the head of Rattambaras (wearing red robes - Buddhists ?) as one of the places suspected as a resort of thieves; Vh(P), 40.
2. Vh(M), II. 227 b.
3. Ibid., II. 228.
4. Ibid.



to acquire Mahārohīnī love, wandered in the form of a Pāsupata or a Kāvālika.<sup>1</sup> A detailed description of such a Kāvāliya has been given in the Vh(M)<sup>2</sup>.

The young Kāvāliya whose description has been given below is said to be virtually lord Śiva (Pasuvaī) himself. He bore a mass of matted hair and a skull (kuvālakhaṇḍa). On his forehead he had a mark (tilaya) of yellow orpiment (haritāla, royaṇā), and in his elongated ears (palambasavaṇo) a piece of pure crystal (?) (vimalovalakkhaṇḍa). On his arms he wore armlets of brass (ritimayakaḍayathambhitabhuū), and also bracelets and a red amulet over his wrists (vara-ritimaya-pavitta-rattakamkaṇa-nibamḍhaniyahatthabhāē). He wore a dangling garland around his waist. All over his body he applied paste (aṃgarāga) and on his forehead pungent paste of agallochum (kūḍāgaruttimaṃgadeso). He wore a kūrpāsaka made of rags (viviha varavattha gaṃthitavijita kaṇḍakavṇa (?) kuppāsato) and held in his hand a staff (khattāṃga)<sup>3</sup>, at the end of which was attached a skull.

Paṃḍaramgas :

Paṃḍaramga ascetics, referred to in Vh(M), were also Śaiva ascetics as their name suggests. Susena, a

1. Vh(M), I. 12b.

2. Ibid., I. 11-12.

3. Vh(M), I. 11-12.

member of the royal family of Kākāṁḍī, lived in the city of Vacchagumma in the guise of a Pamḍaramga. He had come there to help Vasudeva, who had been kidnapped by the king of Vacchagumma from the territory of Kākāṁḍī. As a Pamḍaramga living outside the city, he professed foretelling (iṭṭhavāgarānacchāraggaṇavavadesa)<sup>1</sup>, because of which many people were attracted towards him.

Origin of Atharvaveda :

The Vh treats evidently all the above described cults as advocating a wrong philosophy. Similar is the case with the Atharvaveda.

In the Vh(P) there is an interesting narration which described incidents which were responsible for the compilation of the Ahāvaveda<sup>2</sup>.

According to this account, the person who compiled this literature was Pippalāda, who is associated with Atharvaveda as one of its redactors. He is said to be born of the union of the monk Jannavakka (Skt. Yāinavalkya) with Sulasā, a nun. After his birth, he was left by his parents and was nourished by one of the companions of his mother. He knew about his birth because of a very casual remark from his foster mother, which hurt his ego. As a result of

1. Vh(M), II. 214a.

2. Vh(P), 151-153.

this, further hatred was generated in his mind about his parents. Later, when united with them, he professed outward love towards them, but ultimately killed them under the pretext of sacrifices called Piūmeha (Pitrmedha) and māūmeha (Mātrmedha). The sacred book in which are compiled the above sacrifices and many others of similar type, and charms for malevolent purposes (abhicāruḡā mantā) is the Ahāvaveya.

The sacrifices :

The love for sacrifices involving violence, however, according to another account in the Vh(P)<sup>1</sup>, was previously introduced<sup>2</sup> by Saṃḍilla, a Brahmin, who in fact was a god named Mahākāla. Mahākāla, in his previous birth, was a king by name Tinapingu and was deceived by king Sagarā and his priest Vissabhūti at the sayamvara of Sulasā who was going to marry Tinapingu according to the customs of her family.

Mahākāla, knowing the trick being played upon, as he was a god, determined to avenge the wrong done to him. He appeared in the form of Saṃḍilla and acquired fame as a pacifier of pestilences like mārī, which were spread by himself. In this task he also took the help of Pavvaya, who was the royal priest of king Vasu and was in

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1. Ibid., 185-193.

2. Mahākālaḥ devo tena pasuvaho --- pagāsiō, so ya Pippalā-  
ēna paramparāesena gahiō, Vh(P), 151.

favour of immolating animals in sacrifices. Saṃdilla and Pavvaya pacified the epidemics raging in the kingdom of king Sagara, with animal sacrifices (pasūhim/samtī kayā)<sup>1</sup>, and with magic showed the people that the animals immolated ascended<sup>to</sup> heaven.

The Rājasūya Sacrifice :

Once convinced of the efficacy of animal sacrifices, king Sagara and his wife Sulasā were encouraged to undertake other sacrifices. One of them was the Rājasūya sacrifice. The reason forwarded by Saṃdilla was that while running the government, Sagara had acquired sin to destroy which the Rājasūya sacrifice had to be performed.

According to the account of the Vh(P) following rituals were performed<sup>1</sup>, in this sacrifice by Sagara.

The building of the citi was one of the important details of the sacrifice. The mud used for the manufacture of the bricks to be used in building the citi was of special type. First of all, many corpses were thrown in ditches full of mud. When the decomposed flesh became one with the <sup>mud</sup> ~~flesh~~, the bones were removed. From this clay, bricks were prepared. The bricks measured a finger

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1. Vh(P), 192-93. For the description of Brahmanical Rājasūya, see Śatapatha, V. 2.3.1-V. 5.3.7.

(aṅgulam) less than the size of an axle (akḥambamdhapamāna). Then Sagara was bathed (gāhāvīā) for the sacrifice. While being arranged for firing, the bricks were sprinkled with ghee, honey and fat. Then the citi was built of the height of a man standing on toes. In this sacrifice, which was performed on the confluence of Gaṅgā and Jaūnā, goats, horses and men were every day immolated for forty-nine days. Every day the number of victims grew by five.

The Āśvamedha (Āsameha) Sacrifice :

Some items from the ritual of the Āsameha have also been referred to in the Vh(P)<sup>1</sup>. In this sacrifice like the former one, many animals (satta) were killed at the hands of Vissabhūti the royal priest. After the immolation of the horse, Sulasā the chief queen of Sagara was told to touch 'with her privy parts' (the membrum virile of the dead horse) 'so that she might reach the heaven.'

Minor Sacrifices :

Sacrifices were performed in both the manners :

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1. For description of a Brahmanical Āśvamedha, see Śatapatha, XIII.1.1.1. - XIII.5.4.28.

by immolating victims and by offering food grains in the fire<sup>1</sup>. Sacrifices with the offerings of food grains and other objects not involving any kind of violence to living beings were quite common, especially in the marriage rites.

According to the account as given in the Vh(P) the origin of the worship of fire and the concept of giving offerings to the gods through the fire (aggimuhā devā)<sup>2</sup> has its origin in the death rites of Usabha. The idea of aggikumḍa ~~also~~ (vessel of fire)<sup>also</sup> sprung up at the cremation of Usabha. People, so also the māhanas took to their houses brands of sacred fire which consumed Usabha and kept them burning constantly with sandalwood<sup>3</sup>.

#### Ancestor Worship :

Ancestor worship<sup>4</sup> was reflected in the rites of the śrāddhas referred to in the Vh(P). By performing the rites of śrāddha, which sometimes consisted of the immolation

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1. In this connection it is interesting to note that the famous story of Vasu<sup>4</sup>, originally appearing in Mbh. (Śānti 324), is also related to in the Vh(P) (P.190-91).

2. Vh(P), 185.

3. Ibid.

4. A true follower of Jaina religion never believed in it.

Jambu illustrated, in the story of Mahesaradatta, how, through ignorance, people hurt and not satisfied ~~sometimes~~ their ancestors in another birth by the performance of such rites; Vh(P), 14.

of some animal, for instance, a buffalo - in honour of the ancestor and giving a feast to the people<sup>1</sup>, the performer was believed to get freed from the debt of his ancestors (nirīṇo)<sup>2</sup>.

People also believed in such rites as leaving food for the cows<sup>3</sup>; alms to the Brahmins, the poor and the monks at the annual festivities celebrated in honour of the local gods<sup>4</sup>; giving donations to the Brahmins at the time of the eclipse<sup>5</sup>, and inviting them at the performance of some sacred rites at feasting and giving them fees<sup>6</sup>.

Donations to Temples :

People expressed their devotion to gods by giving donations to sanctified temples to meet the expenses of worship. The Vh(P) refers to a devotee from Kosambi, who is said to have sent with a parivvāyaga twenty-five dīnāras to meet the cost of incense (dhūvamulla) used for the worship of a god at Ujjeni.

1. Ibid..

2. Ibid..

3. Vh(P), 33.

4. Ibid., 29.

5. Ibid., 30.

6. Ibid., 22.

Bhāgavatas :

Bhāgavatas, as also <sup>their</sup> ~~its~~ subsect by name Cokkhavāya have been referred to in the Vh(P). However, we do not get any details pertaining to the mode of conduct of a follower of the Cokkhavāya except a reference to a female lay follower (Cokkhavāiṇī) of this sect<sup>1</sup>.

The follower of the Bhāgavata sect had to undergo the right of initiation (Paramabhāgavaūdikkhā-sampatto)<sup>2</sup> at the time of his entry into the sect. The sacred book of this sect was the Bhagavayagiya (Skt. Bhagavadgītā)<sup>3</sup> and the follower was expected to know the meaning of the text. A regular recitation of it may also have been prescribed which effected in his knowing it by heart (suttaō atthaō ya viditaperamattho)<sup>4</sup>.

There is an indirect reference to some monks who were inclined towards this sect and gave regular lessons in secular and religious subjects to the young boys. The parents of Samuddadatta sent him to such a monk, as they

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1. Vh(P), 14.

2. Ibid., 49. It is significant to note that Gupta emperors styled themselves as Paramabhāgavats<sup>a</sup>; see Fleet, CFI, Vol. III, p. 28 and n. 5.

3. Vh(P), 50.

4. Ibid.



were in the fear of his being otherwise spoiled<sup>1</sup>.

Some information regarding the Brahmanical religion is also available in Vh(M).

The Brahmanical Sect :

The māhanas<sup>2</sup> and āyariyas<sup>3</sup> are referred to as performing the worship of the twilight (saṃjhāvāsana, Skt. Sandhyopāsana); while the sages recited prayers in praise of gods at the evening time<sup>4</sup>.

Sacrifices and Rituals :

The Brahmins<sup>5</sup> performed sacrifices wherein they offered bali, flowers, sacred fuel (samidhā) and parched

1. so ya tam samuddadattam dāragam gihe parivvāyagassa kalāgahanatthe thavei 'annasālāsu sikkhamto annapāsamdiya-ditthi havejja'; Vh(P), 50.

2. Vh(M) II.187b. In the same context there is a reference to the monks, also performing the same ritual. 'jādā ya saṃjhāvāsanaṭapparā samaṇamāhanagaṇā'.

3. Ibid., 188a.

4. Ibid.

5. Offering of bali is also common to other classes, e.g. Ayala, king of Vacchagumma, made offering as a daily routine. Offerings were made also at the time of initiation to a new art. Offerings were made to Gamdharvas of Rammadiya when Muttāvali, a princess, was given first lesson in music; Vh(M), II.203a, 209a.

grains (akkhayā)<sup>1</sup>. The public at large seemed to believe so much in the efficacies of sacrifices, that it was believed that the power of the sacred chant could force a person to appear at the place of sacrifice. A sacrifice was performed by two sages to bring Vasudeva, in a similar way to Bharukaccha from the land of the Vidyādhavas<sup>2</sup>.

For the performance of the sacrifice referred to above, an altar was built in a grove outside the city. A circular platform of five colours (pañcavanniya maṇḍala) was also constructed. Here the offerings were put as also the fire kindled with sticks of akka tree<sup>3</sup>. The chant accompanying to the sacrifice to force Vasudeva to appear at the place was addressed to Dharāṇa, king of the Nāgas<sup>4</sup>.

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1. Ibid., I.166.

2. Vh(M), II.89b.

3. Ibid., II.90a.

4. Ibid. The above sacrifice was performed by fake ascetics to deceive the queen and the princess of Bhārakaccha. Otherwise there was no reason for Dharāṇa being associated with a sacrifice. Dharāṇa is referred to only in the mythology of the Jaina religion.

The idea of forcing a person, even a god, to appear before sacrificial altar on the strength of the efficacy of chants is met with in the Mbh (Ādi.51.1-14). Indra with Takṣaka was asked to present himself in the sacrifice of

Temple Worship :

More details, than given by the Vh(P)<sup>1</sup>, about temple worship are to be met with in the Vh(M).

In the evening lamps were lighted and the incense burners emitted fragrant smoke which pervaded the sacred precincts of the temple<sup>2</sup>. During nights the atmosphere around the temples throbbed with music of songs sung by the devotees<sup>3</sup>.

There is a reference also to a very important aspect of temple worship in the discourse of Vasudeva to courtesans. In this discourse, he gives two lists naming the types of persons with whom a courtesan should and should not be in contact ~~with~~ (gamma and agamma). He states that a courtesan should avoid a person who is in love with the

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Janamejaya. Such a belief has its basis in the conception that gods, when invited, personally participate in partaking of the Soma juice.

1. See above the section, 'The Form of Worship'
2. Vh(M), II.187b.
3. Ibid., II.188b, 190a.

women who are given away to the service of a deity (devadāmukkapahānitthi-kāmuka)<sup>1</sup>. From the above piece of information it can be inferred that there was a custom of 'offering' women to the service of gods, who were similar to the modern day devadāsīs. Devadāsīs are associated with temples, and dance regularly in the temple to serve the god.

One can formulate a fairly clear idea about the attitude of Jaina religion towards other Schools of philosophical speculation, monastic organizations and lay followers.

Schools of Philosophy speculation :

Even the Buddha and the Mahāvīra had to encounter during their preaching tour, individual thinkers or leaders of monastic groups whom they converted to

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1. Vh(M), 178a. One of the earliest references to devadāsīs, who were also probably prostitutes is in the Pāñcarātra Paramasāhita (Chap. XXII, 19) wherein it injunctioned that at the time of procession of the god the devadāsīs also should be included. The editor on the basis of the palaeography of some of the letters described in the text, dates the treatise to the Gupta period.

their faith after defeating them with the help of logic<sup>1</sup>.

The spirit of finding out new points in the reputation of the doctrines of others can be very well seen in the discussion of Vasudeva and monk Sumitta of Sāṅkhya school as referred to in Vh(P).

One of the propounders of Natthiyavāya was Harimāṅsu. His opinions come very near to the ahetuvādīns (who holds that acts have a fortuitous origin) and ucchedavādīns (the effects of good and bad actions end with death or annihilation), because of his wrong opinions he <sup>is</sup> said to be wandering in the cycle of rebirths<sup>2</sup>. Sulasā a nun (parivvāigā), because of bad character, was born in her next birth as an ugly woman<sup>3</sup>. A hermit (tāpasa) was born as a god inferior in position as compared to the lay follower <sup>of</sup> Jainism who was reborn as a superior god<sup>4</sup>.

In Vh(M) Parivvāyagas and Bhagavadas are referred to as heretics (pāsamdī). In the case of an occurrence of ~~any~~ sabotage the pāsamdīs were taken to be responsible for

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1. Mehta, R.N.,

Pre-Buddhist India, p. 332 ff. ;

Jain, J.C., op.cit., p. 209.

2. Vh(P), 278.

3. Ibid., 232-33.

4. Ibid., 267.

such acts and were asked to leave the country<sup>1</sup>; Even in normal conditions they were not permitted to enter the palace of a king, who was a follower of Jainism<sup>2</sup>.

#### Ideas about the World :

The Jainas have a very elaborate conception about the world, based on the law of Karman. The ideas about seven hells (naraka) below the earth and several heavens above, appear to be similar to those in Hinduism. All these heavens and hells were conceived to accommodate the jīvas which were destined to face the consequences of the good and bad actions which they committed during their human and other lives. As explained earlier, the grade of good Karman decided their physical and other details in the heavens as, for instance, their hue, lustre, their period of office and authority in the godhood.

#### Types of Gods :

There are four types of gods referred to in Vh(P). They are : (i) those residing in an aerial car (vemāniya), (ii) astral spirits or gods presiding <sup>over</sup> the heavenly bodies

1. Vh(M), II.10.

2. Ibid., II.227b.

(joīsiya), (iii) gods inhabiting the bhavaṇas (bhavaṇavāsi) and (iv) the sylvan gods (vāṇamamtara or vāṇacara). All these gods assemble at the time of the samosaraṇa of every Tīrthāṅkara<sup>1</sup>.

Apart from the above classification and nomenclature of the gods, which is based on the place of their habitat, there is another criterion to name them : that is on the basis of the duty which they discharge in the proper running of the world. The names of gods such as Himavaṇṭakumāra, Veyaddhakumāra, Uyahikumāra, Aggikumāra, Vijjukumārī are self-explanatory: they are associated with the natural phenomena. For instance, the Aggikumāras procreated ~~the~~ fire at the time of the cremation of Usabha; while the Uyahikumāras extinguish<sup>2d</sup> the pyre<sup>2</sup> after the cremation.

1. Vh(P), 341.

2. Vh(P), 185. There is also a reference to the opinion of a teacher of the Vedas by name Khīrakayamba. According to him the Sylāvan gods, yakṣas, gujihagas (Skt. guhyaka) and the heavenly bodies observe the behaviour of beings living in this world; Vh(P), 190. Such an idea is very similar to the vedic concept of Varuṇa and his spies. Refer Rv. VII.43; VII.50.3. Similarly, while making an agreement of alliance, both Rāma and Suggīva take fire as their witness; Vh(P), 244.

Indra :

At the head of the gods, and demi-gods such as Kinnara, Kimpurisa, Bhūya, Jakkha, Rakkhasa and Mahoraga was the king of gods, Imda<sup>1</sup>, as he is so in the Hindu mythology. But, <sup>in</sup> the Jaina mythology, as has been revealed from the Vh(P), there are several Imdas, who preside over different Kappas like Lamtaga, Īsāna and have names Lamtagaimda, Īsānimda after their kappas. At the head of these Imdas was probably the Accuimda, lord of Accuā Kappa as he is referred to have the privilege to attend personally along with other gods and goddesses to the nativity of Titthakara Usabha<sup>2</sup>.

Appearance of Gods :

Some very popular notions about gods have also been incorporated in the Vh(P). These are that the gods move four angulas above the ground<sup>3</sup>, that they never wink<sup>4</sup>, and that they can make themselves visible only to certain persons<sup>5</sup>. The Rakkhasas are said to be of lofty stature

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1. Vh(P), 130.

2. Ibid., 160-61.

3. Damayanti could differentiate Nala from other gods who, <sup>unlike</sup> in difference with Nala, did not perspire or wink eyes, and stood without touching the earth; Mbh. (Āraṇya. 54) 22-23).

4. Vh(P), 226.

5. Ibid., 143.



(mahābomdī)<sup>1</sup>, and dreadful in their looks<sup>2</sup>. The Pisācas are also described as fierce in appearance<sup>3</sup> but afraid of frequenting watery tracts<sup>4</sup>. The Bhūyas are described comparatively in greater details. When king Mehavaha visited a garden, they danced before him. At that time they held in their hands various types of weapons such as sword (asi), spear (satti, komta), tomahawk (tomara), mallet (moggara) and axe (parasu); besmeared their bodies with ashes (bhūikayamgarāgā) and dressed themselves with animal hides (migacammeniyamsanā). They had dishevelled matted hair (phuṭṭa-kavilakesā) and had adorned themselves with ear-rings of mice, lizards and mungoose<sup>on</sup>. They had put on their shoulders serpents and pythons as vegacchiya. They had swelling thighs, and pot bellies and long faces (lambodaroruvayaṇā) and could manifest themselves in various forms<sup>5</sup>.

The above description of the Bhūyas is remarkably similar to that of the bhūtas who manifested when Pārvatī laughed in the battle with demons<sup>6</sup>.

The classification of gods into four types as Vaṃtara, Joṣiya, Bhavaṇapadi and Vemāṇiya has been also

1. Ibid., 135.

2. Ibid., 226.

3. Ibid.

4. Vh(P), 135.

5. Vh(P), 336.

6. Vāmana Purāna, 20.17-20.

referred to in the Vh(M). These gods, however, are said to be inferior to the Titthayaras, Cakkavattis and Rāmakasavas<sup>1</sup>. There is also a reference to Sakka who is assisted by lokapālas who have a status of the mahārāya<sup>2</sup>. The belief that gods move in the air (am̐tarikkha) is also to be found in the Vh(M)<sup>3</sup>. <sup>As in</sup> ~~Alike~~ the Hindu mythology, the Asuras and Devas are said to have fought many battles<sup>4</sup> between themselves.

#### Other Gods and Goddesses :

The other gods which are referred to in the Vh(P) are as follows :-

Among the gods, the ideal husband and wife are said to be Sahassanayana (i.e. Indra) and Saci<sup>5</sup>, Kubera and Lacchi<sup>6</sup>, and Kāma and Rai<sup>7</sup>. In this connection it is significant to note that unlike the Purānas where Lacchi or Lakṣmi is necessarily associated with Viṣṇu, the Vh(P) associates her, quite in conformity with the popular belief, with Kubera, who, elsewhere, is said to shower wealth<sup>8</sup>

1. Vh(M), 59ab.

2. Ibid.,

3. Ibid. I.7b.

4. Vh(M), II.132a.

5. Vh(P), 358.

6. Ibid., 132.

7. Ibid., 213. Kāma's another epithet Magarakeu has been alluded to in Vh(P), 46.

8. Vh(P), 16.

and is associated with treasures (nihis)<sup>1</sup>.

Sirī :

The goddesses Lacchī and Sarassati are often referred to. Lacchī or Sirī is alluded to <sup>as living</sup> live in a lotus<sup>2</sup> and is being bathed by the four ~~quarter~~ elephants<sup>3</sup>.

Sarassai :

Sarassati, the goddess of learning, was associated with the Vijiādevatās<sup>4</sup>, who in later literature are enumerated as sixteen in number.

Sakka :

The Vh(M) refers to Sakka, king of gods, along with his wife Sai<sup>5</sup> and the elephant Erāvaṇa<sup>6</sup>. He<sup>7</sup> along with Kubera<sup>8</sup> and Nalakūbara<sup>9</sup>, who is the son of Kubera is

1. Ibid., 35I. King Gaṃdhāra with his ministers, priest and foreteller, is compared to Kubera with his nihis (treasures). The treasures seem to have been personified, as the reference to nine nidhis (treasures)<sup>†</sup> Bharata shows; Vh(P), 186.

2. Ibid., 65.

3. Ibid., 158.

4. Ibid., 102.

5. Vh(M), II.216a; Indra with many śacīs (saijana) Vh(M) II.111a.

6. Ibid., II.35b, 55a.

7. Ibid., I.42a.

8. Ibid.,

9. Vh(M), I.8a, 38a.

associated with the nymphs<sup>1</sup> of the heaven.

The Vh(M) also refers as ideal the happy pair of the Moon god and his spouse the (constellation) Rohiṇī<sup>2</sup>, and Sīri and Mādhava<sup>3</sup>.

Disākumārīs : दिशाकुमारी's

Special note may be taken of the goddesses of the quarters. For the celebrations of the nativity of Titthayara Usabha, eight Disākumārīs from the nether world (ahelogavatthavvāö), eight from the upper quarter (uddhalogavatthavvāö), eight each again from the **four** quarters of mt. Ruyaga, four old vijjukumārīs from the sub-quarters of mt. Ruyaga, four Disākumārīs from the middle of it, thus in all fifty-six goddesses arrived at the place of Usabha's birth<sup>4</sup>.

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1. Pabhāvati, one of the several wives of Vasudeva, is described to be as beautiful as the heavenly nymphs Mīṇamkā (Skt. Menakā), Rambhā, Uvyasī, Cittalaha (Skt. Citrālekḥā); Vh(M), I.17b. In another context Rambhā and Telottamā are also referred to, Vh(M), II.58a.

2. Ibid., II.131b.

3. Ibid., I.4b.

4. Vh(P), 160.

Vh(M), however, refers to only four Disākumārīs<sup>1</sup>. These again seem to be from the eight Disādevīs, residences of whom are referred to as situated in the Namdaṇa forest on the mount ~~in~~ Meru<sup>2</sup>.

The Jakkhas :

In the Vh(P) there are references to Jakkha worship as of evil spirits (Jakkhaitthida)<sup>3</sup>. In the story of monk Sacca, a Jakkha by name Sumaṇa, is said to have protected him, when he was deep in his meditation, from being murdered at the hands of two Brahmins<sup>4</sup>. The Jakkhas are said to be capable of assuming various forms, e.g., that of a horse<sup>5</sup>. Their female counterparts, the Jakkhīs were also believed to indulge in love affairs with beautiful human beings<sup>6</sup>.

In the Vh(M) we get more information, besides some given above<sup>7</sup>, about the Jakkhas. Jakkha Maṇibhadda

1. Vh(M), II.137b.

2. Ibid., I.41a.

3. Vh(P), 167. The evil spirits could also be directed against one's enemies. Kamsa directed a kasina Jakkha against Vasudeva to kill him, Vh(P), 370.

4. Vh(P), 85.

5. Ibid., 85-88. 6. Ibid., 182.

7. E.g. Jakkhīnīs in love of beautiful persons, Vh(M), II.178. In fact the Jakkhīnīs were proverbially famous for their loose character. Mahāsīhara calls his sister, who elopes with Vasudeva, 'a Jakkhīnī libertine', Vh(M), II.105a.

who is the king of Jakkhas is described to be a devotee of the Jinas. Accimālini, a Jakkhī, acquired his disfavour by not attending the festival worship of the Jinas. She was cursed by the king to remain in exile in the form of a demoness until she was rescued from that state by Vasudeva<sup>1</sup>.

Harinegamesi :

Among the **gods** reference must be made to Harinegamesi as occurring in the Vh(P). Kaṇha Vāsudeva is referred to have worshipped Harinegamesi with a fast upto the eighth meal (atṭhamabhatta)<sup>2</sup>. Being pleased, the god blessed him, as wished by Kaṇha, with a son equal in valour to Pajjunna. Along with the blessings, he gave him a garland which was to be presented to the queen <sup>on</sup> ~~by~~ whom he wanted to procreate the desired son. Sāmba was born to Jambavati with the favour of Harinegamesi<sup>3</sup>.

1. ibid., II.75a.

2. Vh(P), 97.

3. He is also associated with the legend of Mahāvira's birth. Mahāvira was conceived in the womb of a Brahmin woman. Harinegamesi was responsible for his transference to the womb of Tisala to be born as a Khattiya; see Jain, op.cit., p. 216n.

T.C. figurines of this fertility god with the month of a goat are found at Mathura and in Ahichchattrā excavations, "Terracotta Figurines of Ahichchattrā, District Bareilly, U.P.", Ancient India, No.4. p.135.

The Lower Gods :

In the Vh(P) the Asuras are represented as executive authorities in the Naraka. Asipatta, Sapala, Sāma and others inflict various punishments on the beings residing in Naraka<sup>1</sup>.

It is not made clear whether the Asuras referred to in the Vh(M) in connection with the Devāsura-Saṅgama are of the same type referred to above. Probably they are the same as the enemies of gods, <sup>who</sup> ~~which~~ are referred to in the Hindu mythology.

Other gods of the nether world referred to in the Vh(M) are the employees of Yama (Jamapurisā), goddess Maratti and god Kayanta, another name of Yama who together are responsible for the destruction of the world at the end of a time-cycle or epoch # (jugantakāla)<sup>2</sup>.

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1. Vh(P), 270-71.

2. Vh(M), I.6b.

Rakkhasas :

The Rakkhasas are described in the Vh(M) to have many hands. They wore garlands of human skulls, ear ornaments of lizards (saradakaṇṇapūrā); held in their hands fierce animals like cats and vultures, and weapons like thunderbolt and mallet (moggara)<sup>1</sup>. The paraphernalia of the Rakkhasas sometimes also included the Bhūtas.

Goddess kālakāṇṇī was probably a demoness whose abode was as fierce as the heap of bones seen by Vasudeva<sup>3</sup>, as the story in Vh(M) states.

The Mahāpurisas :

Over and above all these gods, the Jaina mythology describes the lives of human heroes who wielded temporal power or were religious leaders. Their number and life sketch is predestined. They are saviours of humanity; but are not manifestations of one and the same soul, i.e., are not avatāras of some god, say Vīṣṇu, as is the case in Hinduism. These saviours are Tīrthakaras, Ākṛavartins and Baladeva-Vāsudevas.

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1. Vh(M), II.5b-6a.

2. Ibid., II.74b.

3. Ibid., II.39b.



Tirthakaras :

The details of the lives of four Tirthakaras, viz., Usabha, Saṃti, Kum̃thu and Ara, are given in the Vh(P). The important events in the lives of all the Tirthakaras given here, so also elsewhere in the Jaina literature, are more or less the same. A Tirthakara is born in the family of the Kṣṭriyas, many times in the same family as that of Usabha<sup>1</sup>. He leads a princely life. When reminded of his duty of showing the path of liberation by the Logaṃtiya gods, he wanders as a monk in search of the supreme knowledge, which he attains under a sacred tree ( this tree differs from Tirthakara to Tirthakara ) and then preaches the tenets of the Jaina religion, and organises the four sections of the followers of Jainism.

Some of the details in the life of Usabha, the first Tirthakara are more than the general sketch given above, as in addition to his role as a Tirthakara, he was to be the founder of civilization also, as his work is outlined in Vh(P).

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1. Vh(P), 188.

Felicitation at the time of birth :

One of the important events in the life of a Tīrthkara was the celebration by gods at the time of his birth. When born, a Tīrthakara is taken to mt.Meru by Indra, and is anointed there on the aipamdukambalāsīlā.

The felicitation has been described in the Vh(P), in details in the case of Usabha<sup>1</sup> and in summary in the case of <sup>the</sup> remaining three Tīrthakaras<sup>2</sup>.

Usabha, when born, was first greeted by the fiftysix Disākumārīs referred to above. They performed the jātakamma sacrament, bathed him, kindled fire and sang auspicious songs. Then came Sakka, the sahassanayana, and took him away to mt.Meru. Before removing Usaha from his mother's bed, Sakka deposited a replica of Usabha by her side. On the sacred aipamdukambala slab/Usabha is anointed and worshipped by Accuimda as also by other gods. After this ceremony, he is taken back to his mother by Sakka.

Such a description of the nativity of Usabha or any other Tīrthakara is not be found in the canons.

1. Vh(P), 159-61.

2. Ibid., 340-44.

Samosaraṇa :

Another very important event in the life of a saviour, as described in the Vh(P) is the Samosaraṇa. After the attainment of kevala knowledge, a Tīrthakara delivers his first sermon to all the beings of this world with a view to lead them to the path of liberation. The gods rejoicing at this auspicious moment, create with their supernatural powers a huge auditorium which can accommodate all types of beings in this world. A detailed description of such a Samosaraṇa has been given in the life sketch of Saṃti, as it appears in the Vh(P)<sup>1</sup>.

The gods first sprinkle fragrant water and shower flowers. The tract of land a yojana around the Tīrthakara, looks as though it is heaven. The three types of gods construct three ramparts (pākāra) of jewels, gold and silver, on the four sides of which have entrances (gopura) which are as majestic as the mount Rayaya. In the centre of the site is the sacred tree under which the saviour of the world sits, facing east, on a crystal lion throne provided with a foot-stool. Over him are the parasols one above the other (chattāichatta). On all the

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1. Vh(P), 341.

sides are the banners (jhaya) depicting lion and discs (sihacakkajjhaë)<sup>1</sup>. In front of him is a dhammacakka resplendent like the Sun, supported by a golden lotus of thousand petals. Facing him are the Jakkhas fanning with cāmaras. The gods, monks, nuns and lay followers sit in this sacred city of three prākāras in their assigned places. The Arahā then preaches his religion in a speech which can be understood by all.

The idea of a Samavasarana is similar to the Buddhist dhammacakkapavattana - setting in motion the wheel of dhamma - at the time of the first sermon of the Buddha, As noted above, the dhammacakka<sup>2</sup> placed in front of the Arahā is also present in the Samavasarana. The difference in the two (Buddhist and Jaina idea of the first sermon) is that of the sacred city with three ramparts.

#### The First Alms :

Another event of <sup>a</sup>signal importance in the life of a Titthayara is his seeking the first alms. Usaha got

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1. Vh(P), 5.

2. The wheel in lotus has been depicted in the Buddhist sculptures of ~~and~~ Bharhut; Bharhut, pl.VI and VII.

his first alms from prince Sājamsa, his own grandson. The five miracles were performed by the gods. They are (i) the exclamations of approbation like 'Oh! what a great gift' (aho dānam), (ii) beating of drums in the sky, (iii) showering of wealth, (iv) showering of five coloured flowers, and (v) tossing up the upper garments (celukkheva)<sup>1</sup>.

The Vh(M) provides some information about Titthayaras. Of the twentyfour formakers of this Osappinī, Usabha, Ajiya, <sup>Damāmditi</sup>~~Damāmditi~~, Anāmtai were born as also died in the city of Sāketa<sup>2</sup>. Pupphadanta, Saṃbhava, Sīla or Sītala and Supāsa were born respectively at Kākamdi<sup>3</sup>, Sāvatti<sup>4</sup>, Bhaddilapura<sup>5</sup> and Vārānasi<sup>6</sup>. The other two

1. Vh(P), 165. In the case of even ordinary monks wealth was showered by gods in the house of the donor; Vh(P), 23.
2. Vh(M), II.158b. Usabhasāmi-ajiyā-damāmditi-anāmtainam caūṇham pi titthagārāna jammanikkhamanattānam /  
~~Damāmditi~~ is probably a corrupt form of Abhinamdana who was the fourth Tīrthakara.
3. Ibid., II.202a.                      4. Ibid., I.9a.
5. Ibid., I.8b; II.7a.                      6. Ibid., II.200a.

Titthayaras referred to are Nami<sup>1</sup> and Aritṭhanemi; the latter was a nephew of Vasudeva<sup>2</sup>, hero of the Vh.

Cakkavattis :

While the Titthayaras were religious leaders, there were others who wielded temporal power. They were the sovereigns or the cakkavattis<sup>3</sup>. Bharaha, the son of Usabha, was the first sovereign. He became so with the help fourteen jewels, one of which, a disc (cakkarayana), rolled all over the Bharahavijaya. Bharata followed the discus and conquered the whole of vijaya, which was afterwards named after him. Bharata, in his campaign, moved along the banks of the river Gaṅgā to the east where he was honoured by god Magadhatitthakumāra. Then he turned to the south and the west where the presiding gods of Varadāma and Pabhāsa worshipped him. Then he marched to Uttaradḍhabharaha where he conquered Mehamuha gods and was worshipped by Himavaṃtakumāra. Then he recrossed Veyadḍha along the Gaṅgā and returned to the city of Viṇīyā<sup>4</sup>.

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1. Ibid., II.17b.

2. Ibid., II.230a.

3. Some of the Titthayaras like Saṃti, Kumthu and Ara were also sovereigns in their earlier life, Vh(P), 340-44.

4. Vh(P), 186.

The account of cakkavattī Subhoma is important as it is associated with that of Parāsurāma. The latter, according to this legend, was killed by Subhoma<sup>1</sup>.

Sovereign Sagara, who is mentioned also in the Purānas<sup>2</sup> is with his sons and grandsons associated with the legend of the descent of the Gaṅgā<sup>3</sup>.

The story of Saṅamkumāra, one of the sovereigns of this avasappiṇi, is quite interesting. Two gods in the form of Brahmins (māhaṇā) appeared in the court of Saṅamkumāra after hearing the praise of the sovereign's beauty from Sakka. They are given an audience by the king at his gymnasium. The gods get very much pleased and praised his beauty. The king in return asks them to wait and see the exuberance of his beauty after he was fully dressed. When the king thus appears before them after some time the gods are shocked to see the internal decay in his beauty within a very short time and start lamenting over the ephemeral character of this world. The king perplexed, at their reaction, asks the reason of their sorrow. After knowing the facts from them he renounces the world.

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1. Ibid., 238-40.

2. Vāyu Purāna, 48.143ff.

3. Vh(P), 300-05.

During his career as a monk many diseases attack him because of the evil effects of the karman. Sanamkumāra, though he had acquired super-human powers to cure diseases, does not cure his body, but forbears them patiently in the true spirit of a Jaina monk. This time Indra approaches him in order to test him. Sanamkumāra, after showing Indra his superiority in curing diseases, tells him why he was forbearing the diseases<sup>1</sup>.

Vh(M) while giving the hierarchy of the great personalities, states that next to the Titthayaṇas stand the sovereigns and the Rāma<sup>k</sup>kesavas, inferior to whom are all the gods<sup>2</sup>. On the authority of the Ādipurāha (Ādi-purāna ?) Vh(M) states that Bharata, the sovereign, had to encounter the 'cloud-faced' (Mehamuṇḍā) gods during his campaign<sup>3</sup>. A sovereign is also described to have sixty-four thousand wives<sup>4</sup>.

Baladeva-Vāsudevas :

Baladeva-Vāsudevas, both step-brothers, enjoy together a kingdom half as that of a sovereign (viṣayadḍha)<sup>5</sup>. In the Vh(P) eight Vāsudevas, six Baladevas and four

1. Vh(P), 233-35.

2. Vh(M), II.59ab.

3. Ibid., II.143b.

4. Ibid., I.15b.

5. Vh(P), 326.



Prativāsudevas have been referred to, but full accounts of only three Vāsudeva-Baladevas have been given.

It is a bit strange that a full account of the exploits of the sons of Vāsudeva, who were destined to be the Baladeva-Vāsudevas is not given in the Vh(P) though some glimpses of it have been related at the end of the Vh(P).

Aparājiā and Aṇaṃtavīriya<sup>1</sup>, Ayala and Tivitthu<sup>2</sup>, and Rāma and Lakkhaṇa<sup>3</sup> are the three pairs of Baladeva-Vāsudevas of whom the exploits are described in detail in the Vh(P), and have more or less a similar story.

Aparājiā and Aṇaṃtavīriya, both ruling together, had in their court two dancers (nāḍaiyāō), Babbarī and Cilāigā. Nārada, being displeased with the dancers who do not show him proper respect, induces king Damiyārī to bring them forcibly to his court. The two brothers when ordered by king Damiyārī to send the dancers acquire loves and present themselves in the court of Damiyārī as Babbarī and Cilāigā. When acquainted with the princess Kaṇagasirī, daughter of Damiyārī, both of them allure her. King Damiyārī follows the two when they kidnap the princess, but is killed at the hands of Vāsudeva.

1. Vh(P), 324-327.

2. Ibid., 311-19; 270-75.

3. Ibid., 240-45.

In the story of Ayala and Tivitthu, who were born after the fourth sovereign and the tenth Titthayava, their adventure of killing Āsaggīva, a Vijjādhara king, has been described.

When Sayampabhā, daughter of king Jalaṇajāḍi, grows to a marriagable age the king consults the ministers and his foreteller. The latter advises him to give in marriage his daughter to Tiviṭṭhu, who was prince of Poyaṇapura and son of king Payāvai. Āsaggīva meanwhile communicates to Jalaṇajāḍi his desire of marrying Sayampabhā. Jalaṇajāḍi, on the other hand, fully believing in the forecast of Saṃbhīnnasoya, his astrologer, very hurriedly marries his daughter to Tiviṭṭhū. Āsaggīva enraged at the insult, attacks Tiviṭṭhu, who with his discus kills Āsaggīva, and becomes the first Vasudeva of this Osappini.

The story of Rāma and Lakkhaṇa, i.e. the Rāmāyaṇa need not be repeated here; instead, some observations can be made about the story as it appears in the Vh(P). As is known, this story is the eldest version of the Rāmāyaṇa appearing in the Jaina literature<sup>1</sup>, and is more faithful than the other versions of Rāmāyaṇa story referred to elsewhere in Jaina literature. Two very significant changes made in the story are that Sītā who was the wife of Rāma and whom Rāmaṇa

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 1. Kulkarni, " The Origin & Development of Rāma story in Jain Literature ", JOI, vol. IX, pp. 189-204, 284-304.

wanted to abduct, has been represented as a forsaken daughter of Rāmaṇa himself<sup>1</sup>. Rāmaṇa is killed in war not by Rāma, as we know it from the Rāmāyaṇa, but by Lakkhaṇa, who is the Vāsudeva, with his divine (devayā-hiṭṭhiya) discus<sup>2</sup>.

The Vh(P) does not give any new information regarding the Rāma-Kesavas except that Vasudeva was destined to be their father<sup>3</sup> and that they are inferior to a sovereign as pointed<sup>out</sup> above<sup>4</sup>.

Stories similar to Brahmanical Legends :

Not speaking about the Vh itself or the stories connected with Kṛṣṇa, we can say that the stories of Rāma, Parasurāma, Sagara are, with some changes here and there, ~~are~~ the same as their legends as found in the epics and the Purāṇas. The stories of Vakkalacīrī, Mehavāhaṇa and Viṇhukumāra bear very close resemblance to the story of R̥ṣyaśṛṅga and the legend of Trivikrama or Vāmana avatāra of Viṣṇu respectively. Summaries of these may be noted as follows.

King Śomacaṇḍa retires to the forest as a Tāpasa along with his pregnant wife Dhārīnī, after appointing his

1. Vh(P), 241.

2. Ibid., 245.

3. Vh(M), 266, 230b.

4. Ibid., 59ab.

son Pasannacaṃḍa as the king. After giving birth to a son, named Vakkalacīrī, the queen died in delivery. The nurse also died after some days, making Vakkalacīrī virtually an orphan. King Pasannacaṃḍa, worried about his younger brother, allures him through courtesans dispatched to the hermitage to bring him to the city of Poyaṇapura. After being separated from the courtesans, Vakkalacīrī reached the city with a traveller, and was united with his brother. They both rule together. Lamenting over the departure of Vakkalacīrī his father became blind. Vakkalacīrī was once reminded of his father and visited the hermitage. Here, reminded of his previous births, he became a Jaina monk.

Viṇhukumāra, a prince turned into a Jaina monk, came to know that in the city of Hatthiṇāūra, where his brother was ruling, Jaina monks were harassed by the royal priest Namuci. At that time, Viṇhukumāra was practising penance on the mt. Maṇḍara. He reached Hatthiṇāūra within no time as he had acquired supernatural powers enabling him to fly in the air and to change his form. He, after his arrival, requested the priest, who was nominated by his brother as a temporary ruler, to allow the monks to stay in the garden-houses of Hatthiṇāūra, as it was the rainy season. Namuci, in full knowledge of the fact that the monk would prefer death to the violation of the vow of not wandering

out in the rainy season, persisted on the execution of his order asking the monks to vacate their residence and leave the city. Vinhukumāra became successful in having his request granted by Namuci to allow the monks to die in a piece of land measuring three strides of Vinhū. Vinhū, ready to measure the land, enlarged his form to such an extent that it pierced through the mid-region. Frightened to see this, Namuci surrendered to Vinhū, who excused him at the request of the monks. Vinhu, instead of his brother, who was, according to him the basic cause of the ~~trouble~~ <sup>trouble</sup>, by remaining negligent, installed his brother's son on the throne.

The Vh(P) refers indirectly to or reveals a knowledge of the famous episode in the Epics and the Purānas<sup>1</sup>. The stories of legendary heroes like Nahusa, Nala, Dhudumāra (Dhumdumāra ?), Nihasa (Nisaha, skt. Niṣadha ?),

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1. Saty<sup>a</sup>vān and Sāvitrī; Vh(M), I.19b; Gajendramokṣa, Vh(M), II.74a; Kāma referred to as 'the lord of three cities (tipurāhivai)' probably because he happened to be one of the enemies of Śiva, Vh(M), II. 81a. Kaḍapūtaṇā, who devours people, Vh(M), II.13b and Gaṇḍīva bow, Vh(M), 221a.

Purūrava, Maṃdhāta (skt. Māndhātṛ), Rāmaṇa (skt. Rāvaṇa), Jānameyaga (skt. Janamejaya), Rāma and the Koravas, which are styled as Kāmakāhās, i.e., erotic stories, had become very popular in the times contemporary to Vh(M)<sup>1</sup>.

References have also been made in the Vh(M) to mythological stories in the Puranic literature. 'Three-eyed' Śiva<sup>2</sup> (tinayanatumda), also referred to as Saṃbhu, has been alluded to as a person of unknown birth to whom Parvāī (skt. Pārvatī) was given in marriage<sup>3</sup>. The episodes of Rāma and Sītā going in exile<sup>4</sup>, Indra kidnapping Polomikannā<sup>5</sup>, Garuda stealing away the jar of nectar<sup>6</sup>, and Indra hurling his thunderbolt at the peak of Hemapavvata<sup>7</sup>, have also found place in the Vh(M).

#### Image Worship :

We have already pointed out that image worship had formed a part of the routine ~~of behaviour~~ of a lay follower of Jaina religion.

1. Ibid., I.1ab.

2. Ibid., II.58a.

3. Ibid., II.37a.

4. Vh(M), I.8b, 19b.

5. Ibid., I.19b; Ahalyā (Polomikannā) has also been referred to as Asuriṃdakannā; Vh(M), I.21a.

6. Ibid., I.37a.

7. Ibid., I.30b; II.20b.



bhavaṇas<sup>1</sup>, were worshipped the icons of Jiṇas (Paḍimā<sup>2</sup>, bim̐bāim<sup>3</sup>, ceiyāim<sup>4</sup>).

Along with the worship of the idols of the saviours, some symbols were also worshipped.

Thūbhas :

To commemorate the cremation of the dead bodies of Usabha and others, Bharata constructed several thūbhas on that ground<sup>5</sup>, according to the Vh(P). These were naturally intended for the worship of the people.

The Vh(M) does not refer to worship or construction of a thūbha.

Platforms :

In Vh(P) there is a reference to the origin of the bambhatthalas. The lay followers constructed small platforms at places where Usabha had begged <sup>for</sup> food, and these

1. Ibid., 174a.

2. Ibid., II.148a.

3. Ibid., I.5b.

4. Ibid., II.120b.

5. Vh(P), 185.



were worshipped. These are the bambhatthalas<sup>1</sup>.

In Vh(M) there<sup>is</sup>/<sub>no</sub> reference to bambhatthala.

Foot-prints :

In the temple of Vāsupujja, near the city of Cāmpā, devotees worshipped the foot-prints of the saviour (payakiti). On the platform (pāyapīṭha) on which the foot-prints were consecrated there was inscribed the name (nāmaṅkiyam) of Vāsupujja<sup>2</sup>.

While referring to the same temple in the Vh(M) Dharmasenagaṇī informs us that Gaṃdhavvadatta worshipped the image in kāyotsarga posture<sup>3</sup>.

Nisīhita :

The lay followers commemorated the association of a Siddha or a Titthayara by erecting a <sup>structure</sup> ~~construction~~ which was worshipped by them.

1. Vh(P), 165. It is significant to note that the area at the centre of a Brahmanical temple was also designated as bambhattla<sup>k</sup>. The middle portion of a mamdapa in the Siddhāyatana of Sāvattī is referred to as bambhāsana; Vh(P), 268.

2. Vh(P), 126.

3. Vh(M), I.6a.

In the Vh(P), Mt. Sammeta has been described as a nisihiyā of twenty saviours. Many devotees of Jainā religion, frequented this place to pay their salutations<sup>1</sup>.

In this connection, it should also be noted that the place on Mt. Sammeta where many monks attained liberation is also called Koḍisilā and was <sup>a</sup>the sacred place for the Jainas<sup>2</sup>.

In the Vh(M), the temple <sup>of</sup> Vāsujja near the city of Gaṃpā was also called the nisihitāyatana<sup>3</sup>. It was probably because of his association with the place<sup>4</sup>. Such a worship of the nisihitās was done also in the case of Siddhas like Hari<sup>5</sup>.

According to Vh(M), sometimes when it was impossible to have ~~an~~ access to an image, the gods could be represented by an image of flowers. Vasudeva, when kidnapped to a forest, worshipped such an image of the saviour<sup>6</sup>.

1. Vh(P), 214.

2. Ibid., 340-46.

3. Vh(M), 6a. Nisihitā was a place of scriptural study of a monk. After his attaining liberation - the devotees erected temples at the places because of his association.

4. Ibid.

5. Ibid., II.119a.

6. Ibid., II.44a.

Popular Gods and Rituals :

The Vh(P) refers to the fact that the followers of the Jaina religion also practised some rites and rituals which do not find place in <sup>the</sup> Jaina religion proper. This we may call the popular religion which probably emerged from local practices as well as rites observed by the masses.

Bali :

One of them was the offerings (bali) to the gods. After taking bath, it was a practice on the part of the householder, or even the bachelor, to offer a bali<sup>1</sup>, near the entrance of the house<sup>2</sup> as <sup>a</sup> daily rite. Sometimes it was offered to make an auspicious beginning for some venture, such as ~~taming~~<sup>m</sup> a horse as referred to in the case of Vasudeva<sup>3</sup>.

Nāgas, Jakkhas, Bhūtas :

The popular religion also constituted the worship of gods like Nāgas, Jakkhas and Bhūtas. It is difficult to say how far the details of the rituals in their worship were followed by Jainas. However, a survey of it would be quite informative.

1. Vh(P), 145.

2. Ibid., 102.

3. Ibid., 200.

Nāgas :

We have already referred to the offerings of bali as a part of the daily routine by the house-holder. Balis were offered to the Nāgas also. The Vh(P) traces the origin of nāgabali to Prince Bhāgīrahī who was responsible for the descent of the river Gaṅgā to the plains of North India from the Aṭṭhāvaya mountain. He propitiated Jalānappa<sup>a</sup>, the king of the Nāgas and the Nāgas residing on the way from the Aṭṭhāvaya to the sea, by offering them a bali. It appears to have been a regular rite to be performed by a house-holder<sup>1</sup> at least necessarily during a particular period of the year<sup>2</sup>.

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1. Vh(P), 304.

2. Similar practice of giving bali to the Nāgas is also referred to in the Grhyasūtras. The practice goes under the name śravanā karma or sarpabali which was observed in the month of Śrāvana. Āsva. G. S., II. 1.1-15. Since the Grhyasūtras are earlier in <sup>time</sup> period, it is logical to hold that similar popular practices ~~that~~ were current in earlier and contemporary society. It is but natural that some of these practices were retained and followed by the Jaina laymen.

The Vh(P) also refers to the temples of the Nāgas (nāgaghara) which are described to be situated on the main road (rāyamogga) of a city<sup>1</sup> in a royal garden<sup>2</sup> and on the bank of a river<sup>3</sup>.

Before entering a nāga temple the devotee washed his hands and feet with water, and then worshipped with fragrant paste, incense and flowers the nāga deity to which he also prayed for the fulfilment of his own desire<sup>4</sup>.

After worshipping a Nāga deity Nāgadattā, a trader's daughter, got a beautiful husband, and king Eniyaputta a daughter<sup>5</sup>.

Ruppiṇī, before her marriage to Sisupāla, was taken to <sup>a</sup> nāgaghara to worship Nāgas, where she eloped with Kṛṣṇa<sup>6</sup>.

More details about the worship of Nāgas as revealed in the Vh(M) are given under the section on 'festivals'.

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1. Vh(P), 79-80.

2. Ibid., 305.

3. Ibid., 80.

4. Ibid., 65-305.

5. Ibid.,

6. Vh(P), 80.

Jakkhas :

According to the Vh(P) the Jakkhas were worshipped in temples (jakkhāyatana) which were constructed both in the residential areas<sup>1</sup> and in gardens outside the villages<sup>2</sup>. In the temple of Sumaṇa Jakkha a slab of stone, by name Sumaṇā-silā, was consecrated under an Āsoka tree and was worshipped by the people<sup>3</sup>.

There is no specific reference to the worship of Yakṣas in temples, in the Vh(M).

Bhūtas :

The Bhūtas were worshipped generally for †kāmya† purposes. Dhammilla, the hero of Dhammillahiṃdi, which forms a part of the Vh(P), performed the penance of āyambila in a bhūta temple and the presiding deity, after being satisfied with it, declared that Dhammilla's desire of getting worldly enjoyments would be fulfilled<sup>4</sup>. Another example makes it quite clear how these bhūtas were invoked to remove difficulties in the day to day life. A māhani, through the fear of a Rakkhasa who was to eat her child, prayed to the Bhūtas to save her child<sup>5</sup>.

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1. Vh(P), 120.

2. ibid., 85-88.

3. ibid.,

4. Vh(P), 52.

5. ibid., 316.

The Vh(M) does not refer to any such worship.

Rakkhasas :

In the Vh(M) there is a reference to the worship of the Rakkhasas with kaṇavira flowers, in a place marked with a circle<sup>1</sup>. The object of such a worship, however, has not been made clear. It may, however, be not wrong to assume that they were worshipped for kāmya purposes, like the bhūtas.

Miscellaneous Gods :

The Vh(P) refers to tutelary gods which were installed and were honoured once in the year with a grand feast. A brahmin had installed such a god on an altar (vitaddiya) under a tree and, in honour of him, used to immolate a goat once in a year, after which he offered alms to beggars and priests<sup>2</sup>. After the death of the brahmin, his sons continued the tradition in his sacred memory. They worshipped the god with fragrant paste, flowers and garlands, and were prepared to sacrifice a goat<sup>3</sup>.

Vasamtasena, a courtesan, celebrated a day in her house in honour of the deity of her native village (kabbada-devaya). The worship consisted of applying fragrant paste, burning incense, and offering flowers and food (bhatta). All the inmates of the house participated in the feast and

1. Vh(M), II.39b.

2. Vh(P), 29.

3. ibid.,

indulged in drinking<sup>1</sup>.

The cow had already become an object of reverence by the time of Vh(P). The genesis of the worship of the track trodden upon by cows (gomagga) is traced by the Vh(P) to a similar act on the part of Devakī, who performed it to find a pretext to visit the residence of **Kṛṣṇa**<sup>2</sup>.

Another evidence for the currency of this custom can be had in the belief that the five products of a cow bestow purity. These were called the pañcagavva<sup>3</sup>, which was a mixture of cowdung, cow urine, milk, curds and butter.

#### Iconography :

The Vh(P) refers to images of siddhas and gods. The important reference being that to the image of Jīvaṃta-sāmi at Ujjain<sup>4</sup>. Full descriptions of images helping the

1. Vh(P), 33.

2. Vh(P), 369.

3. ibid., 107.

4. Vh(P), 61. According to Hamsaraja Shastri, literary tradition about Jīvaṃtasvāmī image at least goes to the third century prior to Vikrama's Saṃvat. See his article, "Jinapratimā aur Jainācārya" (Hindi), in AVUSG.



knowledge of contemporary iconography, however, are not met with, except some allusions in similes, as to Sirī living on a lotus<sup>1</sup> or Vasumatī surrounded by disādevatās<sup>2</sup> and bodily descriptions of Usabha<sup>3</sup> and Bāhubali<sup>4</sup>.

Some of the descriptions of gods in the Vh(M) furnish us with some details regarding their iconography.

The Titthayavas :

Titthayara Aritṭhanemi, like other Titthayaras, has been described as bearing on his chest the sirivaccha mark<sup>5</sup>. The images of the saviours had pleasing god-like appearance (madhuradevacchamdagayā) were seated on the lion-throne, of the height of a couch (pariyamkasamussehā) and had all the necessary marks (puvvaṭṭakkhanayattā)<sup>6</sup>. The saviours, as in the case of the Sambhavasami's image in the temple of Sāvattī<sup>7</sup>, were depicted in the kāyotsarga posture<sup>8</sup>.

1. Vh(P), 27.

2. Ibid., 180.

3. Ibid., 162.

4. Ibid., 187-88.

5. Vh(M), II.230a.

6. Ibid., II.87a.

7. Vh(M), I.11a.

8. The image in the Amgamaṇadirujjāna of Campā dedicated to Vāsupujja has been referred to as kāyākāūsagga, Vh(M) I.6a.

Baladeva-Vāsudeva :

There is no reference to the images of these two; but their description as those wielding plough, conch, mace and discus<sup>1</sup> corresponds with the iconographic details of Saṅkarṣaṇa and Kṛṣṇa of the Hindu mythology<sup>2</sup>.

Dharaṇa : King of Serpents :

Dharaṇa, the king of the Nāgas in the Jaina mythology, was shown of fair complexion, with nine (aṭṭhāhiya) hoods, and with a tongue split like that of a serpent<sup>3</sup>.

Another Nāga god, who was the presiding deity of a pool (harada) is described<sup>4</sup> as wearing shining earrings (kumḍala) of gold, a crown and eight hoods (addh<sup>a</sup>(ṭṭha)phada<sup>a</sup>vikahasamkaddukkada<sup>a</sup>maūdo) and holding the illustrious shield and the sword (khaggakhedayarayanakattho<sup>5</sup>). He was

1. Ibid., II.230a.

2. Of the attributes given above, the plough is associated with Balarama, while the rest with Viṣṇu of whom Kṛṣṇa is an incarnation. See Banerjee, The Development of Hindu Iconography, pp. 401, 423.

3. Vh(M), I.30b.

4. Ibid., I08ab.

5. The association of the shield and the sword with Nāgas is also to be noted in the Hindu Mythology. According to Śilparatnam (Adhyāya 5) Nāgas are to be depicted as having a hood or hoods of odd number upto nine. They are also to be depicted as having a sword (khadga) and a shield (carma) in their hands.

flanked on both the sides by Nāga goddesses who held a parasol, pitchers (bhīṅgāraḥkakkarakalasaḥatthā) and musical instruments which were played to the tunes of the praise sung to him.

Sirī :

Goddess Sirī was associated with the lotus<sup>1</sup>.

Rati and Kāma :

Goddess Rati was depicted in a temple dedicated to Kāma in a painting<sup>2</sup>.

Jakkhas :

King Ayala has been compared in the Vh(M) as wearing an earring in his left ear like a Jakkha<sup>3</sup>.

The Sun :

Vasudeva flanked on both sides by his wives has been compared to the Sun god flanked by two lotuses (nalini)<sup>4</sup>

1. Vh(M), I.2lab. See also Banerjea, Op.cit., P. 374.

2. Ibid., II.31b.

3. Ibid., II.228b.

4. Vh(M), I.3b. Images depicting the Sun god with two lotus<sup>-es</sup> in his two hands are to be noticed from Gupta period onwards; Banerjea, Op.cit., P. 435.

Madhumathana form of Viṣṇu :

Eight maidens have been described as eight arms of Madhumathana<sup>1</sup>

The Goddess of Pulim̄das : Durgā :

Accimālinī, a Jakkhinī, appeared before the Pulim̄das in the form of their goddess to rescue Vasudeva from them. The goddess had eight arms in which sword (asi), axe (parasu), trident (sūla), savvala (?), mace (gadā), a crooked club (bhim̄dimāla) and a golden pitcher<sup>2</sup>. The goddess as the description reveals, was probably Durgā.

Ghosts :

A belief in ghosts (Vedāla) and black magic is also revealed in the story of Vāyuvega, a Vijjādhara in the Vh(M).

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1. The Ms. reads mahuramahana; Vh(M), I.52a. Madhusūdana is one of the 39 incarnatory forms of Viṣṇu given in the Sātvata Saṁhitā. Banerjea, Op.cit., P.391.
  2. Vh(M), II.24a. Durgā was worshipped by Pulindas. Depiction of Durgā Mahiṣāsūramardini with eight arms is to be noticed in the sculptures of Aihole (6th-7th Cent.A.D.) and Haripur. See Banerjea, Op.cit., P.492, 499.

His foe, on the strength of his magical powers, directed a ghost to act as an assassin<sup>s</sup>. Vasudeva protected him with the help of a divine herb which dispelled the ghost. The ghost is described as traversing in the air with a tremendous speed towards his target, brandishing a sword<sup>1</sup>.

### Religious Festivals :

Vh(P) refers to festivals which were of religious nature. Some of these were essentially connected with Jaina religion while some were common to all the sects.

The festivals associated with the saviours were called Jinamahimā<sup>2</sup>, ceiyamahimā and Aṭṭhāhiyamahimā.

Cārusāmi celebrated the ceiyamahimā at the Aṅgamandīrujjāna near Campā. He worshipped the images with flowers and recited praises<sup>3</sup>.

Such celebrations in honour of the Jinas were performed on auspicious occasions like marriage or the fulfilment of some desire.

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1. Vh(M), II.118a.

2. Jinamahimā was celebrated regularly even by the gods in Nandīsara dīva; Vh(P), 171.

3. Vh(P), 134.

After the marriage of Amsumamta, Atthahiya mahima which is also referred to as dham<sup>m</sup>pajagariya (religious vigil) was performed<sup>1</sup>. In such celebrations all artistes and clubs were invited to participate in singing songs and playing upon instruments during the night in honour of the gods<sup>2</sup>.

Kamapaqaga, a saviya, held celebrations in honour of the Jinas as a gesture of gratitude after she was out of a dangerous situation<sup>3</sup>.

Another important festival referred to in the Vh(P) is the Imdamaha. Its origin has been traced to the first sovereign Bharata. The story goes that once Bharata asked Indra to show his form which, according to Indra, being very lustrous was very difficult to look at. As such he showed one of his fingers to Bharata. With the worship of that finger started the Imdamaha<sup>4</sup>.

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1. Ibid., 212-13.

2. Vh(P), 212-13.

3. Ibid., 294.

4. Ibid., 184. See Jain, J.C. Mehta. It was one of the important festivals of the olden times and was celebrated on the full moon day of Asadhā month. Nisitha curni (19, P.1174) quoted by Jain, Op.cit. P. 216. For a detailed description of the worship of the banner of Indra as given in the Uttarādhyana Tikā (8, P.136), See, Jaina, Op.cit., P. 216.

In the description of the celebrations of Iṃdamaha<sup>1</sup> held at Bhaddilapura the Vh(P) states that many people had gathered near the place where Iṃda was worshipped by young ladies. While leaving the place in vehicles, every one drove his vehicle keeping the revered place to his right<sup>2</sup>.

There is also a reference to the red banner of Iṃda<sup>3</sup> which was probably connected with the rituals of Iṃdamaha.

Another festival of local importance referred to in the Vh(P) is the saramaha, i.e festival in honour of the lake near the city of Campā. Even Vidyādharas attended this festival and presented dance recitals in honour of the lake<sup>4</sup>.

In the Vh(M) also there is a reference to the Atṭhāhiyamahimā which was held by the Vidyādharas on mt. Sīmanaga in commemoration of the investiture of the lores by Dharna<sup>a</sup>, the king of Nāgas<sup>5</sup>. The description of these is similar to the komudi celebrations held in Savatthi.

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1. For a similar description of Iṃdatṭhāna, see Brhatkalpa-Bhāṣya, 4.5153.

2. Vh(M), 220-21.

4. Ibid., 155-56.

3. Palāsapattaparīhō viva sakkajihō; Vh(P) 187.

5. Vh(M), II.26a. Another Atṭhāhiyā in honour of monk Saṃjayaṃta held regularly by the Vidyādharas is also referred to; Vh(M), II.167a.

There are also references to the fairs of the Vidyādharas which were held at Harikūḍa and also those celebrated in honour of a royal monk Hari and the cupid-like Jina (Jiṇamaḍaṇajattā)<sup>1</sup>. Here in the Vidyādharas worshipped a dharmacakka placed outside the shrine, as the shrine was closed and the door could be opened only by an illustrious person (uttamapurisa). Vasudeva, when he attended the fair, opened this door with the power of his virtues and made an access to the shrine wherein were installed the images of the Jinas<sup>2</sup>.

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1. Bāhubalī has been referred to as Kāmadeva in the Ādi Purāna (8.52-53). According to M. Govinda Pai the word Gommaṭa, which is associated with the colōṣi of Bāhubalī is related linguistically with <sup>the</sup> Sanskrit word Manmatha, meaning Cupid. On the basis of this he concludes that Gommaṭa was an epithet of Bāhubalī himself. See his article "Why Are the Bāhubalī Colōṣi Called Gommaṭa," IHQ, Vol. IV, pp. 270-286. Dr. A. N. Upadhye, however, on the basis of the information of Gommaṭasāra, a treatise written by Nemicandra, says that Gommaṭa was an epithet of king Cāmuḍarāya. As the colloṣus of Bāhubalī at Shravaṇa Belgōla was erected by the king, the image was called Gommaṭeśvara. "The Materials for the Interpretation of the Term Gommaṭa," IHQ, Vol. XVI, pp. 819-26.

2. Vh(M), II.119b-120a.



Nāgas were feared and worshipped as the presiding deities of waters<sup>1</sup> and hidden treasures<sup>2</sup>. For the Vidyādharas the king of Nāgas had a distinguished reverence<sup>3</sup> as he was responsible for the reinvestiture of lores in them.

The Vidyādharas held a nāgamahimā at nāgabīlaya harada where a nāga was in charge of the divine shield and sword. Here, all the Vidyādharas gathered forgetting their personal rivalries and enmities and worshipped the pool (harada), on the fifth day in the bright fortnight of the month of Māgha<sup>4</sup>.

There is also a reference to the celebration of nāgamahimā by a princess of Vārāṇasī in a sacred grove near the city<sup>5</sup>.

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1. ibid., II.3a.

2. ibid., II.106b-107a.

3. Pabhāvatī after regaining her lores through penance, worships the Vidyādevatās, Risabha and Nāgarāya, Vh(M), I.45b.

4. Vh(M), 106b-107a.

5. ibid., II.185a.