

PADMANABH S. JAINI

Collected
Papers on
Jaina
Studies



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With a Foreword by
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libraries, or hospitals) that have been inspired by the presence of the mendicants. The procession then returns to the temple, and the people go home in a festive mood.

Bāhubali-mastaka-abhiṣeka (Every Twelve Years, February)

Finally, we may mention a special ceremony, which, although not part of the annual cycle, is the most famous and by far the most spectacular of all Jaina festivals. This is called Mastaka-abhiṣeka (Head-anointing), and is held every twelfth year at Śravaṇabelgola, in Karnataka, in honour of the Jaina saint and hero, Bāhubali. The most recent performance of this very popular ceremony took place in February, 1981 CE, and was especially dramatic, since it fell on the thousandth anniversary of the consecration of Bāhubali's statue, which was installed by the Jaina general, Cāmuṇḍarāya. Hundreds of thousands of Jains from all over India came to the small town of Śravaṇabelgola, in order to anoint and to meditate before this monumental statue of Bāhubali, which stands fifty-seven feet tall and was carved out of granite on a hill-top just outside of the town. The statue depicts Bāhubali, the first man to attain to *nirvāṇa* in our present time cycle, as standing erect, completely naked, immersed in deep meditation. Bāhubali is believed to have held this posture, oblivious to the vines and snakes gathering around him, for twelve months, in a heroic effort to root out the last vestiges of impurity. In order to honour his achievement and to gain great merit for themselves, the faithful come to Śravaṇabelgola every twelve years, and erect a temporary scaffolding behind the statue, with a platform at the top. From this platform they anoint Bāhubali with pitcherfuls of various ointments consisting of yellow and red powder, sandalwood paste, milk, and clear water; the colours of these materials symbolically represent the stages of purification of Bāhubali's soul as it progresses towards enlightenment.

Table of Jaina Festivals

February	Bāhubali-mastaka-abhiṣeka (every twelve years)
April	Mahāvira-jayantī
April/May	Akṣaya-tṛtīyā
May/June	Śruta-pañcamī
August	Paryuṣaṇa-parva/Daśa-lakṣaṇa-parva
November	Vīra-nirvāṇa
December	Kārttika-pūrṇimā/Ratha-yātrā

CHAPTER 14

Indian Perspectives on the Spirituality of Animals*

Introduction

Casual visitors to Indian cities are often struck by the Indian habit of venerating such animals as the cow, as well as by the excessive preoccupation with vegetarian food and the apparently "misplaced" compassion toward pests like rodents or monkeys. Because of this obsessive concern with animal welfare and their relative indifference toward human suffering, Indians are often accused of lacking a sense of discrimination between the conflicting needs of higher and lower forms of life. To be sure there is an element of truth in this criticism: Indians do indeed consider animals to be akin to humans in a number of important ways. A widely known aphorism (*subhāṣita*) succinctly summarized the traditionally held belief in the close affinities between humans and animals:

Human beings are equal to animals
As far as food, sleep, fear, and sex are concerned;
They are distinguished only because of *dharma*.
[A person who] lacks *dharma* is the same as the animals.¹

Indeed, Indians believe that only the *dharma*—the moral conscience which allows the individual to distinguish the whole-

*This is a revised version of an article published originally in *Buddhist Philosophy and Culture: Essays in Honour of N. A. Jayawickrema*, eds. D. Kalupahana and W. G. Weeraratne (Colombo, 1987), pp. 169-178.

“Brāhmanism” is the ancient Indian tradition that emerged from the earlier Vedic period, emphasizing the status of the Brahman, or priestly, class, in society. Brāhmanism had a major influence on Hinduism.

some from the unwholesome—differentiates humanity from animals.

Animal Spirituality in Hindu Literature

The treatment of animals in Brāhmanical, Buddhist and Jaina fables, however, belies this distinction between men and animals purely on moral grounds. Indeed anyone familiar with Indian bestiaries like *Pañcatantra* or *Hitopadeśa* will be aware of the frequent references to the capacity of animals for moral and spiritual development. Virtually every Indian household, for example, knows the feats accomplished by the monkey-god Hanumān, the exemplary servant of Lord Rāma, in securing the release of Rāma’s wife, Sītā, from the clutches of the demon Rāvaṇa. Equally well-known in India is the story of the bird Jaṭāyū, the giant vulture who gave its life while attempting to prevent Rāvaṇa’s abduction of Sītā: in this epic tale, Lord Rāma himself lauds the bird’s devotion and performs a funeral service for him on a par even with that performed for one’s departed father.

(*Rāmāyaṇa* 3.64.23-36)

Perhaps the most celebrated story concerning an animal, however, which involves neither service nor sacrifice but instead total devotion to the Lord, is a late story, *Gaja-mokṣa* (“Liberation of the Elephant”), appearing in the late tenth-century *Bhāgavatapurāṇa*. According to this tale, a certain elephant arrives at the bank of a lake to quench his thirst, only to be caught by a crocodile and dragged down into the mire. The elephant, realizing his hopeless position, happened to recall a hymn that he had learned in a previous life and uttered it with utmost surrender, begging Lord Viṣṇu to rescue him from his calamity.² The Lord appeared atop his mount, Garuḍa, killing the crocodile and saving the elephant. The narrator hastens to add that, at that very moment, the elephant lost his animal body and assumed the form of a four-armed Viṣṇu, suggesting thereby that he had attained a state of similarity (*sāmya*) with the Lord.³ Although such a story is narrated in order to show both the extraordinary power accruing from devotion and the unlimited grace of the Lord, it is also probably intended to demonstrate the capacity of animals to attain salvation. Given this capability, and distinction between the various animal species and humans is purely conventional in

nature and does not affect their innate spirits. One must, however, beware of taking this story too literally as implying that all animals are the equals of human beings. This is because the narrator, as if he were anticipating serious reservations about the ability of an animal to recollect a *stotra* learned lifetimes ago, adds that the elephant was the Pāṇḍya king Indradyumna in his previous life, who had improperly abandoned his royal duties and assumed the ascetic life without appropriate guidance. Because he thereby disregarded the duties to the sages incumbent on the householder, he was cursed by the sage Agastya and, as a result, was reborn as an elephant.⁴ This disclaimer reduces the relevancy of the tale as referring to animals and places the focus instead on a human being who was temporarily shackled by a lower destiny; this, in fact, is a common feature of animal stories in the *Mahābhārata* and *Rāmāyaṇa*. It does not, therefore, allow us to universalize its claim that animals are capable of progressing toward salvation.

The Bodhisattva as an Animal in the *Jātakas*

There may not be any direct influence on this *Bhāgavatapurāṇa* story from the much earlier Buddhist *Jātakas*, but there are numerous points of convergence in the perspectives toward animals found in Buddhist texts. The spiritual capacity of animals is indicated by the fact that in almost all fables where the Bodhisattva appears as an animal-manifestation, he not only leads an exemplary life in practicing the perfections of charity and moral discipline, but even preaches the Dharma to human beings. The story of the hare in the *Sasa-jātaka* (see *J*3.51-56) exemplifies the perfection of *dāna* (charity). In this tale, the Bodhisattva-hare not only keeps the *gihī-uposatha*—the twice monthly practice of taking the five precepts of a lay person⁵—but even offers his flesh to Śakra (the god Indra), who appears in the guise of a Brahmin, by jumping into a burning pyre. The *Hastī-jātaka* in the *Jātakamālā*⁶ goes even one step further, by presenting the “anonymous Charity” (*gupta-dāna*) of an animal. In this story, the Bodhisattva-elephant attempted to save a thousand travellers who were lost and starving in the forest by providing his own body for their sustenance. Fearful that they would be physically incapable of

Looking up the term “Bodhisattva” will help you understand this section. The *Jātakas* are a collection of tales of the many birth states of the Buddha when he appeared as Bodhisattvas.

attacking him, the Bodhisattva resorted to a subterfuge in order to rescue them. He told them that an animal has fallen to its death at a nearby cliff and that they should go there and consume its flesh; hurrying ahead, however, he beat them to the site and jumped, killing himself. Only later did they realize that the animal was the same one who had approached them before, and they praised the magnanimity of its deed. This leads the author of the *Jātakamālā* to remark: "Even though born as animals, there is seen the charitable activities of great beings, performed according to their capacities."⁷

Another relevant story is the *Nigrodhamiga-jātaka*, which relates the tale of a deer-king who offered magnanimously to exchange his own life for that of another deer. In brief, the tale relates that the king of Banaras was especially fond of venison and had built two corrals in a park outside of the city for two herds of five hundred deer. One herd was headed by the Bodhisattva-buck, Nigrodhamiga, the other by a buck named Sākha. In view of the great majesty of the leaders, the king had ordered the two of them protected, and the herds had worked out a deal whereby members of alternate groups would offer themselves for slaughter. One day, the turn of a pregnant doe in Sākha's herd arrived, and she begged her leader to postpone her death until after her fawn's birth. But Sākha contemptuously rejected her appeal, pontificating that never had there been anyone who wished to die a day early. Distraught, the doe approached the Bodhisattva, who consented to take her place and offered himself to the royal butchers. When the king learned of his self-sacrifice, he was deeply moved: "O Sir," he said, "even among men, I have never seen a person such as you who is so endowed with endurance, friendliness and kindness."⁸ He then offered to extend his protection to the doe also, but the Bodhisattva appealed to the king's compassion and obtained from him guarantees for the protection of all the deer in that park, and ultimately for all animals, birds, and fish in the realm. The narrator concludes the story by relating that the buck then preached the Dharma to the king and established him in the five precepts. His instruction resonates with the words of the Aśokan inscriptions: "O Great King! Live righteously according to the conduct appropriate toward your parents, and toward

Brahmins, householders, and town and city dwellers. Thus living justly, after your death you will attain rebirth in heaven."⁹ It is no wonder that the buck was immortalized by ancient Buddhist, who depicted the story of the noble deer in stone beside the *Dhammacakkappavattana* images at Sarnath.

Spiritual Capacity in Ordinary Animals

Magnificent as these stories are, they do not refer to the fate of ordinary animals, but only to the Bodhisattva in the guise of an animal, somewhat like the Brāhmaṇical story presented previously. There are, however, numerous other tales scattered throughout the Buddhist scriptures that relate how ordinary birds and beasts exhibit nobility and friendship comparable to that of human beings.

The first major type involves tales in which an animal personally serves the Buddha. These would be like the horse, Kaṇṭhaka, whom the Buddha rode at the time of his Great Renunciation: according to tradition the devoted horse died, heartbroken, after the historic ride and was immediately reborn in the Tāvatiṃsa heaven.¹⁰ A similar story is told concerning a monkey who offered a honeycomb to the Buddha and was so overcome by Gautama's acceptance of his gift that he fell from the tree and died; at the time of his death, however, he was so moved with joy that he too was reborn in the Tāvatiṃsa heaven.¹¹ Perhaps the most memorable of such stories is the tale of the elephant, Pārileyyaka, who once served as attendant to the Buddha. During the Lord's voluntary retirement to the Pārileyyaka forest as a result of a bitter sectarian squabble that racked the Kośāmbī Saṅgha, this elephant had taken it upon himself to wait on the Lord by fetching him water and fruit and by warding off all intruders. After the Rains Retreat, when the monks had finally made peace, the Buddha consented to their pleas to return to Sāvatti. The elephant wished to follow and continue in his role, but the Buddha bade him to remain in the forest with the words: "O elephant! There is no possibility of you, an animal, attaining the knowledge, insight, or the fruits of the supramundane path."¹² The elephant obeyed the Lord but died soon afterwards of a broken heart and was reborn in the Tāvatiṃsa heaven. In all these three stories, it is clear that animals are

as capable as human lay followers (*upāsaka*) of great service and devotion to the Buddha and that such devotion, when accompanied by appropriate action, would lead even animals to heaven.

The second major type of animal story provides us with better insight into the specific features of the "religious" behaviour that was considered well within the scope of animals. We may take up two contrasting stories to illustrate this variety. The first is the story of a cow named Bahalā, who was accosted in a forest by a tiger (*PJ* 2, pp. 384-390). Before the predator could attack her, however, the cow pleaded with him to let her first go to the village to feed her young calf, who happened to be the Bodhisattva; she promised to come back to the forest and offer herself to the tiger later that evening. When the tiger asked for some guarantee that she would return, the cow declared that her cultivation of truthfulness (*satya*) obliged her to keep her word; succumbing to her sincerity, the tiger allowed her to leave. When she told her calf of her fate, however, the Bodhisattva was also so moved that he followed his mother and offered himself to the tiger in exchange for her life. Finally, overcome by the mother's truthfulness and the calf's filial devotion, the tiger spared them both. These events were so extraordinary that they shook the seat of Indra, king of the gods, and he appeared on earth to witness the miracle personally. Later, he took them all to heaven for a few days as guests of the palace before returning them to earth. Eventually all three animals were reborn in heaven as a result of their exemplary behaviour. While neither the Buddhists nor the Jains regard any animals as sacred—not even a cow—still, by her truthfulness, the cow Bahalā may certainly be considered worthy of such an honour.

The second story is of quite a different bent. Here a wild buffalo was terrorizing the people of an outlying village, and the residents begged the Buddha to appease the beast. The Lord approached the animal and, touched by the Buddha's loving-kindness, the buffalo was subdued. Noticing the buffalo's seeds of previous learning, the Buddha then preached to him about impermanence, lack of substance, and the peace of Nirvāṇa.¹³ He also reminded him of his past births in which he had been a teacher of Dharma himself. Overcome with

remorse, the buffalo died and was reborn in Devaloka, the heaven of the gods. That even this subtle and profound dogma could be preached to an animal proves that Buddhists considered animals capable of insights that normally would be considered possible only for human beings.

A similar story is found in the tale of a cobra who had amassed substantial wealth as a greedy merchant in a previous life; now reborn as a snake, he was guarding the buried cache, frightening away anyone who might come near. The Buddha finally pacified him and had him recall his previous life, warning that if he persisted in his hostility, he would be reborn in hell.¹⁴ The cobra repented and grieved over his past, but the Buddha consoled him with the verse:

What shall I do now for you who has fallen into an animal birth?

Why do you cry, you who have come upon the "wrong" time (for salvation)?

It is good for you now to project your mind toward the Jina [the Buddha] with delight.

Thereby, you will overcome your animal rebirth and be reborn in heaven.¹⁵

Accordingly, the snake, like the buffalo in the previous story, died thinking of the Buddha and was reborn in the Trāyastriṃśa heaven.

Animals Meriting Rebirth in Hell

The Buddha's warning to the cobra that by persisting in his greed and hostility he would be destined to be reborn in hell directly implies that it was possible for an animal to be reborn into the hellish abodes directly from the animal realm. Of course, by setting the cobra on the right path, the Buddha saved him from such a fate. It might come as something of a surprise that, like human beings, an animal could in fact engage in such extremely defiled volitional actions that hell would be the result. However, if we bear in mind that examples abound of animals being reborn in heaven, which requires similarly extreme wholesome actions, then this eventuality does not seem so unusual. Thus, while animals may retain some mea-

sure of moral conscience, this seemingly coexists with a certain amount of instinctive violence.

This conclusion is clarified by an extraordinary Jaina story concerning a tiny fish, who was called Śālisikṭha (rice grain) after his small size (*BKK*, p. 341). The story relates that there was a giant whale inhabiting the outer ocean-ring encircling the world, who fed by keeping its jaws open for six straight months, devouring anything that entered. At the end of his feeding period, he would then close his jaws and hibernate for the remainder of the year. Śālisikṭha, who had taken up residence in the whale's ear, was prone to extreme gluttony and became tormented at the sight of the whale allowing large numbers of small fish to escape through the spaces between his teeth. "Alas!" he thought. "How foolish and stupid this whale is. How can he so ignore what is good for him that he allows these beings to escape? If my body or mouth were as large as his, not a single fish would be able to escape from my mouth." Soon afterwards, both of the animals died, and the whale wound up in the lowest of the seven hells for having killed so many beings during his lifetime. But the narrator tells us that this tiny fish also was reborn in the lowest hell for having committed such brutal killings in his mind (*pariṇāmadavadhena*).¹⁶ That seemingly innocuous thoughts were met with such severe punishment might appear inappropriate to most Buddhists and many Jains. Nevertheless, it confirms the Jaina belief that animals were on a par with human beings in being subject to the retribution accruing from evil actions.

We might note parenthetically that, according to Jaina doctrine, few beings indeed are capable of performing such heinous deeds as to merit rebirth in the seventh hell. The Jains believe, for example, that birds can be born no lower than the third hell, quadrupeds not below the fourth, and snakes not below the fifth; only fish (and human males) are able to be born in the seventh hell.¹⁷ While the texts do not tell us which animals other than fish can fall as far as the sixth hell, the Jaina tradition is unanimous in declaring that human females are unable to fall any lower than this penultimate destiny.¹⁸ How and why fish are the equal of human males in being able to fall to the lowest hell—an exclusively Jaina belief—remains a mystery. At any rate, by declaring that animals are capable

In the Jaina tradition, Mahāvīra is the most recent Jain liberated teacher (Jina) of the current epoch of time. He is recorded historically as an elder contemporary of the Buddha.

of such a fate, the Jains are proclaiming that animals do have the capacity for wilful volitional actions, of both wholesome and unwholesome quality. However, compared to the tales of animals being reborn in the heavens for their skilful deeds, the stories of animals going to hell are rare indeed. In fact, the story narrated above was probably intended as much to warn human beings about the serious consequences of one's thoughts as to detail the possible destinies of animals.

Jaina Tales of Moral and Spiritual Capacity in Animals

The Jaina narrative literature, however, is replete with stories that discuss the wholesome aspirations of animals and their subsequent rebirth as human, or snakes and mongooses attending together a sermon of the Jina in perfect harmony. One such story concerns a frog who, while on his way to participate in Mahāvīra's holy assembly, was trampled by a royal elephant. The frog was immediately reborn in heaven because he had died with intense devotion in his heart for the Jina (*JhKN* I.13). In this way, the frog story balances the fish story by demonstrating that animals, like humans, were also capable of wholesome rebirths.

The story of a pair of cobras named Dharaṇendra and Padmāvati (*TPC*, vol. 5, p. 393) also indicates this same capacity. The story takes place in Varanasi during the time of Pārśvanātha, the immediate predecessor of Mahāvīra. There, Pārśva, the would-be Jina, is said to have saved from death a pair of cobras who were hiding within firewood being kindled by non-Jaina ascetics for their ritual practices. Pārśva put out the fire and had the firewood split open to free the two snakes, but it was too late to save them. While they died, Pārśva recited to them the holy Jina litany, the *Pañcanamaskāra-mantra*.¹⁹ As a consequence of hearing this *mantra*, they were reborn in the abode of the *yakṣas* (demigods) and since then have been worshiped by the Jaina community as the guardian deities of their religion.

Another impressive Jaina story, however, concerns an elephant who, in his very next rebirth, was born as Prince Megha and became an eminent Jaina monk under Mahāvīra. The story of this elephant compares favourably with earlier stories we have noted above from Vaiṣṇava and Buddhist texts.

It relates that this elephant was the leader of a large herd caught in a huge forest fire. All the animals of the forest ran from their haunts and gathered around a lake, so that the entire area was jammed with beings large and small. After standing thus for quite some time, the elephant lifted his leg to scratch himself, and immediately a small hare ran to occupy the spot vacated by his raised foot. Rather than trampling the helpless animal, however, the elephant's mind was filled with great compassion for the plight of his fellow creature; indeed, his concern for the hare's welfare was so great that he is said thereby to have cut off forever his associations with future animal destinies.²⁰ The elephant stood with one leg raised for more than three days, until the fire abated and the hare was able to leave. By then, however, the elephant's whole leg had gone numb and, unable to set down his foot, he toppled over. While maintaining his purity of mind, he finally died and was reborn as Prince Megha, son of King Śreṇika, the ruler of Magadha. This story is a perfect example of the choice that an animal may make in undertaking a good or evil act. The elephant had the option of simply trampling the hare, but refused to do so, acting as a morally inclined human would. Thus he deserved not only to be reborn in his next life as a human, but also to proceed along the path to salvation by becoming a monk.

But the most remarkable Jaina tale must be that of Mahāvīra's own life as a lion and his awakening to enlightenment. We saw earlier in the Buddhist stories that hares could keep the *uposatha* and offer charity. But the story of Mahāvīra as a lion goes one step further. According to this story, once when Mahāvīra's soul was reborn as a lion, two Jain *munis* (monks) happened to see him. They realized immediately via super-knowledge that this was a soul who could benefit from religious discourse. They approached him and instructed him in the value of kindness and admonished him to refrain from killing. According to the story, the lion was deeply moved by their discourse and, receiving their words with great devotion, was immediately awakened to the true nature of his own self. He resolved then and there to take the minor vows (*aṇuvrata*) and desist from all injury to other beings. Thus refraining from all food, he died and, as a consequence of the virtue

accruing from his fast, was reborn in heaven. This story is of great importance because, not only is the animal said to have been capable of understanding a discourse on the nature of the soul, but he was also able to exercise his will to assume religious vows.²¹ This story suggests a belief that animals are on a par with Jaina laity, who advance on a spiritual course leading to mendicancy by adhering to such vows as nonviolence and nonpossession. Of course, animals would not be able to assume the precepts in the same way that humans do when they repeat verbally the vows of renunciation. It is, however, a commonly observed phenomenon that animals often refrain from food for some time before their deaths; this might have given support to the belief that such a fast was deliberate and motivated by spiritual impulses.

Concluding Reflections

Even discounting tales in which animals were the theriomorphoses of *bodhisattvas* or advanced sages, the above stories still include several illustrations of capacity of animals to lead a spiritual life. In such Buddhist tales as that of the wild buffalo, for instance, an animal displayed an almost human faculty for understanding such profound expressions of Dharma as *anitya* (impermanence), *anātman* (no-self), and *śānta* (tranquility). In the Jaina stories the sacred litany was imparted to a pair of serpents, thereby enabling them to achieve a superior rebirth. While in these stories the intervention of a great human being was necessary to catalyze understanding, this was not the case for all. The elephant, Pārileyyaka, for example, served the Buddha out of his own love and devotion, and the elephant in the Jaina story of Prince Megha refused to trample the hare because of his own inherent kindness.

The element innate in animals that allows such spiritual aspirations to develop is the subtle seed of liberation, termed variously *sūkṣma-kuśala-dharma-bīja* by the Buddhists or *nītyodghāṭita-jñāna* by the Jains (see Jaini 1959, 236-249; 1979, 135 ff.). This catalyst is clearly at work in such cases as the cow Bahalā's truthfulness or the elephant Megha's compassion. This belief in an innate capacity for salvation accords well with Jaina belief that humans share close affinities with animals. Animals and humans share the same cosmological region, the

Madhyaloka or "Middle Realm," and a being can move into the inferior hells or the superior heavens only from that realm. No movement between the different hells and heavens or directly from heaven to hell (or vice versa) is permitted. While the gods, the denizens of hell, and humans are each only a single species, animals number some 840,000 individual species.²² They would thus be expected to continue passing interminably between different animal destinies before achieving rebirth elsewhere. Despite the overwhelming variety of animals, what most clearly distinguishes them from the denizens of hell and the gods is the fact that, like humans, they are able to assume the religious vows, as is exemplified in the Jaina story of the lion-Mahāvīra. This similarity with humans may partly explain the penchant of Indians—and particularly Jains—to consider all life as inviolable. While this is not the same as exalting animal as holy beings, as some Hindus have done, it has prompted many Indians to renounce all violence toward lesser beings and recognize the sacredness of all forms of life.

NOTES

1. āhāra-nidrā-bhaya-maithunaṃ ca sāmānyam etat paṣubhir nārāṇaṃ/
dharma hi teṣāṃ adhiko viśeṣo dharmeṇa hīnaḥ paṣubhiḥ samānaḥ//
[*Hitopadeśa*, vs. 25]
2. evaṃ vyavasthito buddhyā samādhāya mano hṛdi/
jajāpa paramaṃ jāpyam prāgjanmany anuśikṣitam// [BHP 7.3.1]
3. gajendro bhagavatsparśād vimukto jñānabandhanāt/
prāpto bhagavato rūpaṃ pītavāsā caturbhujah// [BHP 8.4.6]
4. sa vai pūrvam abhūd rājā pāṇḍyo draviḍasattamaḥ/ indradymna iti
khyāto viṣṇuvrataparāyaṇaḥ// ...āpannaḥ kuñjarīm yonim ātmasmṛtvināśnīm/
haryarcānubhāvena yad gatatve 'py anusmṛtiḥ// [BHP 7.4.7-12]
5. A ceremony that includes offering *dāna* or meals to monks and spending the day on the monastic grounds in the company of monks.
6. See *Jātakamālā* 30, translated by J. S. Speyer, *Sacred Books of the Buddhists* (London: Oxford University Press, 1895), I:37-46.
7. ūryagatānām api satāṃ mahātmanāṃ śaktyanurūpā dānapravṛtīr drṣṭā.
[*JmĀ*, p. 19]
8. rājā āha: sāmi suvaṇṇavaṇṇamigarāja, mayā tādiso khanti-
mettānuddayasampanno manussesu pi na diṭṭhapubbo, tena te
pasanno 'smi. [J.1.151]
9. evaṃ mahāsatto rājānaṃ sabbasattānaṃ abhyaṃ yācitvā utthayā rājānaṃ
pañcasu silesu patitthāpetvā "dhammaṃ cara mahārāja, mātāpītusu

- putadhītūsu brāhmaṇagahapatikesu negamajānapadesu dhammaṃ caranto
samaṃ caranto kāyassa bhedā sugatīṃ saggaṃ lokaṃ gamissasī ti" rañño
Buddhalihāya dhammaṃ desetvā... araṇṇaṃ pāvīsi. [J 1.152]
10. kaṇṭhako pana...bodhisattassa vacanaṃ suṇanto thatvā "n' atth' idāni
mayhaṃ puna sāmino dassanan" ti... sokam adhivāsetum asakkonto
hadayena phalītena kālaṃ katvā tāvatīṃsabhavane kaṇṭhako nāma devaputto
hutvā nibbatti. [J 1.65]
 11. ath'eko makkāto, madhupaṭalaṃ satthusantakam āharitvā... adāsi. satthā
gaṇhi. so tuṭṭhamānaso taṃ taṃ sākhaṃ gahetvā naccanto aṭṭhāsi. ath'ssa
gahitasākhā pi akkantasākhā pi bhijjimsu. so tasmim khāṇe khāṇumattake
pativā ... satthari pasannen'eva cittaṇa kālaṃ katvā tāvatīṃsabhavane...
nibbatti. [DhpA 1.60]
 12. pāreleyyaka idaṃ pana mama anibbattagamaṇaṃ. tava iminā atabhāvena
jhānaṃ vā vipassanaṃ maggaphalaṃ vā n'atthi, tuṭṭha tvaṇ ti āha. so
rodamaṇo thatvā satthari cakkhupathaṃ vijahante hadayena phalītena
kālaṃ katvā satthari pasādena tāvatīṃsabhavane... nibbatti. [DhpA 1.63]
See E. V. Burlingame, *Buddhist Legends* (Cambridge, Mass.: Harvard
University Press, 1921), I:179-183.
 13. bhagavatā tanmayā gatyā tanmayā yonyās tribhiḥ pādair dharmo deśitaḥ:
iti hi bhadrāmukha, sarvasaṃskārā anityāḥ, sarvadharmā anātmānaḥ,
śāntaṃ nirvāṇaṃ iti. [AŚ, p. 148]
 14. bhadrāmukha, tvayaivaitad dravyam upārjitaṃ, yena tvam aśiṣagatīṃ
upapāditaḥ. sādhu mamāntike cittaṃ prasādaya, asmāc ca nidhānāc
cittaṃ virāgaya. mā haiva itaḥ kālaṃ kṛtvā narakeṣūpapatsyasa iti.
[AŚ, p. 129]
 15. idāniṃ kiṃ kariṣyāmi tiryagyonigatasya te / akṣaṇapratīpannasya
kiṃ rodiṣi nirarthakam // sādhu prasādyatāṃ cittaṃ mahākāruṇike
jine / tiryagyonim virāgyeḥa tataḥ svargaṃ gamiṣyasi // [AŚ, p. 129]
 16. śarīraṃ me mukhaṃ vāpi yadi tuṅgaṃ bhaved idaṃ / tato naiko 'pi
niryāti man mukhād dhi jhaṣādikaḥ // evaṃ cintayatas tasya
śālisikthavisāriṇaḥ / mahato 'pi ca mīnasya yāti kālo śanaiḥ śanaiḥ //
nānājīvavadhaṃ kṛtvā brhanmīno mṛtiṃ gataḥ/ trayastriṃśat samudrāyuh
saptame narake 'bhavat//śālisiktho 'pi matsyo 'yaṃ mṛtiṃ kṛtvā sa
duṣṭadhīḥ/ pariṇāmadhadhenāpi saptamaṃ narakaṃ yayau// [BKK, p. 341]
 17. prathamāyām asamjñina utpadyante, prathamadvitīyāyāḥ sarisṛpāḥ, tisṛṣu
pakṣiṇaḥ, catasṛūrāgāḥ, pañcasu siṃhāḥ, ṣaṭsu striyaḥ, saptasu
matsyamanuṣyāḥ.
Tattvārthasūtra-Rājavārīttikaṭikā, p. 118, quoted in *Nyāya-Kumudacandra*,
edited by Mahendrakumar Jain [Bombay: Mānikacandra Digambara
Jain Granthamālā, 1941], p. 867, n. 2.
 18. "asannirvāṇāstriyaḥ āsaptamaṃprthivigamanatvā...ya evaṃvidhā na te nirvānti,
yathā sammūrchimādayaḥ, tathāvidhāśca striyaḥ." iti (*Strīnirvāṇa-
Kevalibhuktiprakaraṇe* [Bhavanagar: Jain Ātmānand Sabhā, 1974], p. 15).
See Jaini 1991.
 19. On this Jaina litany see Jaini 1979, 162.
 20. tae ṇaṃ tumāṃ mehā! gāyaṃ kaṇḍuitā puṇaravi pāyaṃ paḍinikkhamissāmi
ti kaṭṭu taṃ sasayaṃ aṇupaviṭṭhaṃ pāsasi pāsittā pāṇānukampayā...
se pāe aṃtārā ceva saṃdhārie no ceva ṇaṃ nikkhitte. tae ṇaṃ tumāṃ

mehā! tae pāṇānukampayāe...saṃsāre parittūkae, mānussāue nibaddhe.

[*JhKN* 1.1.33]

21. vidhāya hr̥di yogindrayugmaṃ bhaktūbharāhitah/ muhuḥ pradakṣiṇīkr̥tya prapraṇāmya mṛgādhipah// tattvaśraddhānam āsādyā sadyah kālādilabdhitaḥ/ praṇidhāya manah śrāvakaṃratāni samādadhe// *Uttarapurāna* 86.207-208, edited by Pannalal Jain [Varanasi: Bhāratiya Jñānapīṭha, 1954].
22. On the significance of this number see Jaini 1980, 228.

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CHAPTER 15

Is There a Popular Jainism?*

In asking the question, 'Is there a popular Jainism?', we are looking for practices within Jaina society that can be considered inconsistent with the main teachings of the religion, but so thoroughly assimilated with them now that they are no longer perceived as alien. In sociology, this study has taken the form of an examination of the 'great' and 'little' traditions within a culture, and we are familiar with the notable research done in this field by such pioneers as M. Srinivasan and Louis Dumont, which has dealt with various creeds within Hinduism. Considerable advance has been made in applying this method to the study of the Theravada Buddhists of Sri Lanka, and to a lesser extent of Burma, by such scholars as H. Bechert, G. Obeyesekere, M. E. Spiro, and R. F. Gombrich. In the latter's *Precept and Practice*,¹ a study of traditional Buddhism in the rural highlands of Sri Lanka, published nearly two decades ago, Gombrich has ably dealt with the kind of questions which we are asking here, with reference to Jainism. There is certainly a great deal of similarity between the Theravadins and Jainas, both due to the large number of mendicants within their respective communities as well as to the many practices engaged in by lay people that can be traced to Brāhmanical elements introduced in ancient times. A critical study of Jaina society following the leads of Gombrich's study of the Theravadins would yield very similar results, but the gap between Jaina

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Foreword

P. S. Jaini's career represents a fascinating scholarly journey. In introducing his *Collected Papers on Jaina Studies* to the interested academic and lay world, some words about his intellectual background might be felt to be of some value.*

Padmanabh Shrivarma Jaini was born into a devout Digambara Jain family residing in Nellikar, a small town near the famous Jain centre at Moodbidre in Tulunadu, that magical and culturally distinctive area in the southwest of the state of Karnataka. In similar manner to many Jains at the beginning of this century who were influenced by calls within the community to change their names in order to foster a greater sense of identity, Padmanabh's father had abandoned his caste name of Shetty and taken the surname of Jaini, in this case in imitation of J. L. Jaini, a noted translator of the *Tattvārthasūtra*. Although the local languages of Nellikar were Tulu and Kannada, Jaini's highly literate parents also encouraged the study of Hindi, and the household contained a large number of regularly consulted books from North India on Jain and other subjects.

When he was ten and had completed his elementary education, Padmanabh Jaini's parents sent him far from home to the north to board at a Digambara Jain *gurukula* at Karanja in Vidarbha (Maharashtra) in order to continue his schooling at secondary level. This establishment, Mahāvīra Brahmacharyāśrama Jaina Gurukula, had been founded by Brahmachari Devchand, who was later to become the celebrated monk Ācārya Samantabhadra. While the curriculum contained "modern" subjects such as English and the Sciences, the school was run firmly on traditional Jain principles

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