



# Legacy of Acharya Poojyapaad Towards Jainism

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**ABSTRACT:** Acharya Shri Pujyapaad Swami was born in Village Kole, Karnataka. His name was Devnandi in Planetary state. Acharya Pujyapaad or Pūjyapāad (464–524 CE) was a renowned grammarian and acharya (philosopher monk) belonging to the Digambara tradition of Jains. Since it was believed that he was worshiped by demigods on account of his vast scholarship and deep piety, he was named Pujyapada. He was said to be the guru of King Durvinita of the Western Ganga dynasty.

**KEYWORDS:** Acharya, Poojyapaad, Jainism, Legacy, Grammarian, Ganga Dynasty, Durvinita, Demigods

## I. INTRODUCTION

Istopadesa by Acharya Pujyapada is a concise work of 51 didactic verses leading the reader from the empirical to the transcendental, from the mundane to the sublime, through an experiential process of self-realization, rather than through a metaphysical study of the soul-nature. Acharya Pujyapada was a great scholar Jain Philosophy<sup>1</sup>, Logic, Medicine and Literature. He has written not only on religion but also on secular subjects like ayurveda and Sanskrit grammar. Pujyapada was a great acharya of the Jains who lived in the 5th century AD. He was a very eminent scholar of Jain Philosophy, Logic, Medicine and Literature. Acharya Pujyapada was born in a Brahmin household in Karnataka.<sup>2</sup> His parents were Madhava Bhatta and Shridevi. He was known as Devanadi before he was initiated in the Jain tradition. He was called Pujyapada because the forest deities worshipped his feet for his profound knowledge and vast scholarship. He is also called Jinendra Buddhi on account of his great learning. Acharya Pujyapada belonged to the Digambara tradition of Jains.<sup>3</sup>

Acharya Pujyapada was highly influenced by the writings of scholars like Acharya Kundakunda and Acharya Samantabhadra. He is regarded as a great preceptor, reputed author and a master of Jain literature.<sup>4</sup> He wrote his works in Sanskrit language in both prose and also in verse form. He was pontiff of the Nandi sangha, which was a part of the lineage of Acharya Kundakunda. He was the tenth guru of the pontifical lineage of the Nandi Sangha. It is believed that Acharya Pujyapada is the first Jain saint who has written not only on religion but also on secular subjects like Ayurveda and Sanskrit grammar. Unlike other Jain scholars Acharya Pujyapada, was also a grammarian, master of Sanskrit poetics and of Ayurveda. Acharya Pujyapada was said to be the guru of Emperor Durvinita of the Ganga dynasty.<sup>5</sup>

Works of the notable Acharya Pujyapada have been listed below:

Jainendra Grammar or Vyakaranya- it deals with Sanskrit grammar and is considered as one of the finest early works on Sanskrit grammar.

Sarvarthasiddhi (Attainment of Higher Goals) - Sarvarthasiddhi is the earliest surviving work on the Tattvarthasutra. It serves as the definitive mula patha for all Digambara works on the Tattvarthasutra.<sup>6</sup>

Samadhitrantra (Method of Self-Contemplation) - the work deals with yoga and adhyatma. It shows the path to liberation through differentiating the soul from the body. It has 106 verses.

Istopadesa (Divine Sermons) - It is a brief work of 51 verses that deals with the real and ethical aspects of life. The work gives examples from day to day lives. Here Acharya Pujyapada mentions about the ways of making one's mundane lives sublime. He highlights the differences between the important and the unimportant, the essential and the non-essential. He



also mentions that without realising the essential difference between the soul and the body it is not possible to attain liberation.<sup>7</sup>

Dasabhaktyadisangraha (Collection of Ten Adorations) - This is a collection of 10 adorations of the Arihantas and the Siddhas. It also maintains the record traditions of life of Lord Mahavira.

Santystaka (Hymn in Praise of Santinatha) - It is a poem of 8 verses. This is written in reverence to Lord Shantinath, the 16th Tirthankara.<sup>8</sup>

Kalyanakaraka (Causer of Benefit) - it is a priceless work on Ayurveda.

According to Digambara Jain monks one needs to master three texts to have a proper ascetic career. The three texts are:<sup>9</sup>

Samadhitra to cleanse the soul  
Jainendra Vyakarana to cleanse one's language  
Kalyanakaraka to cleanse one's body and keep it free of disease.  
Sabdavataranyasa (Arrangement of Words and their Forms) - it a work on the Sanskrit grammar.  
Jainabhiseka (Jain Anointment) - it a work on the Jain rituals  
Chandasatra (Treatise on Prosody) - it a work on the Sanskrit prosody<sup>10</sup>

## DISCUSSION

According to him, also known as Jain Dharma, is an Indian religion. Jainism traces its spiritual ideas and history through the succession of twenty-four tirthankaras (supreme preachers of Dharma), with the first in the current time cycle being Rishabhadeva, whom the tradition holds to have lived millions of years ago, the twenty-third tirthankara Parshvanatha, whom historians date to the 9th century BCE, and the twenty-fourth tirthankara Mahavira, around 600 BCE. Jainism is considered to be an eternal dharma with the tirthankaras guiding every time cycle of the cosmology. The three main pillars of Jainism are ahimsā (non-violence), anekāntavāda (non-absolutism), and aparigraha (asceticism).<sup>11</sup>

Jain monks, after positioning themselves in the sublime state of soul consciousness, take five main vows: ahimsā (non-violence), satya (truth), asteya (not stealing), brahmacharya (chastity), and aparigraha (non-possessiveness). These principles have affected Jain culture in many ways, such as leading to a predominantly lacto-vegetarian lifestyle. Parasparopagraho jīvānām (the function of souls is to help one another) is the faith's motto, and the Ṇamōkāra mantra is its most common and basic prayer.<sup>12</sup>

Jainism is one of the oldest religions still practiced today. It has two major ancient sub-traditions, Digambaras and Śvētāmbaras, which hold different views on ascetic practices, gender, and the texts considered canonical. Both sub-traditions have mendicants supported by laypersons (śrāvakas and śrāvikas). The Śvētāmbara tradition in turn has three sub-traditions: Mandirvāsī, Deravasi, and Sthānakavasī.<sup>11</sup> The religion has between four and five million followers, known as Jains, who reside mostly in India, where they number around 4.5 million as per the 2011 census. Outside India, some of the largest Jain communities can be found in Canada, Europe, and the United States. Japan is also home to a fast-growing community of converts.<sup>12</sup> Major festivals include Paryushana and Das Lakshana, Ashtanika, Mahavir Janma Kalyanak, Akshaya Tritiya, and Dipawali.<sup>13</sup>

Jainism is transtheistic and forecasts that the universe evolves without violating the law of substance dualism,<sup>13</sup> and the actual realization of this principle plays out through the phenomena of both parallelism and interactionism.<sup>14</sup>

Dravya (Ontological facts)

Dravya means substances or entity in Sanskrit.<sup>15</sup> Jains believe the universe is made up of six eternal substances: sentient beings or souls (jīva), non-sentient substance or matter (pudgala), the principle of motion (dharma), the principle of rest (adharma), space (ākāśa), and time (kāla).<sup>15</sup><sup>16</sup> The last five are united as the ajiva (non-living).<sup>15</sup> Jains distinguish a substance from a complex body, or thing, by declaring the former a simple indestructible element, while the latter is a compound made of one or more substances that can be destroyed.<sup>17</sup>

Tattva (Soteriological facts)



Tattva connotes reality or truth in Jain philosophy and is the framework for salvation. According to Digambara Jains, there are seven tattvas: the sentient (jiva or living), the insentient (ajiva or non-living), the karmic influx to the soul (Āsrava, which is a mix of living and non-living), the bondage of karmic particles to the soul (Bandha),<sup>[8][9]</sup> the stoppage of karmic particles (Saṃvara), the wiping away of past karmic particles (Nirjarā), and the liberation (Moksha). Śvētāmbaras add two further tattvas, namely good karma (Punya) and bad karma (Paapa).<sup>[10][11][12]</sup> The true insight in Jain philosophy is considered as "faith in the tattvas".<sup>[11]</sup> The spiritual goal in Jainism is to reach moksha for ascetics, but for most Jain laypersons, it is to accumulate good karma that leads to better rebirth and a step closer to liberation.<sup>[13][14]</sup>

Pramana (Epistemological facts)

Jain philosophy accepts three reliable means of knowledge (pramana). It holds that correct knowledge is based on perception (pratyaksa), inference (anumana) and testimony (sabda or the word of scriptures).<sup>[15][16]</sup> These ideas are elaborated in Jain texts such as Tattvarthasūtra, Parvacanasara, Nandi and Anuyogadvarini.<sup>[17][16]</sup> Some Jain texts add analogy (upamana) as the fourth reliable means, in a manner similar to epistemological theories found in other Indian religions.<sup>[18]</sup>

In Jainism, jñāna (knowledge) is said to be of five kinds – mati jñāna (sensory knowledge), śruta jñāna (scriptural knowledge), avadhi jñāna (clairvoyance), manah prayāya Jñāna (telepathy) and kevala jñāna (omniscience).<sup>[19]</sup> According to the Jain text Tattvartha sūtra, the first two are indirect knowledge and the remaining three are direct knowledge.<sup>[20]</sup>

Soul and karma

According to Jainism, the existence of "a bound and ever changing soul" is a self-evident truth, an axiom which does not need to be proven.<sup>[21]</sup> It maintains that there are numerous souls, but every one of them has three qualities (Guṇa): consciousness (chaitanya, the most important), bliss (sukha) and vibrational energy (virya).<sup>[22]</sup>

It further claims the vibration draws karmic particles to the soul and creates bondages, but is also what adds merit or demerit to the soul.<sup>[22]</sup> Jain texts state that souls exist as "clothed with material bodies", where it entirely fills up the body.<sup>[23]</sup> Karma, as in other Indian religions, connotes in Jainism the universal cause and effect law. However, it is envisioned as a material substance (subtle matter) that can bind to the soul, travel with the soul in bound form between rebirths, and affect the suffering and happiness experienced by the jiva in the lokas.<sup>[24]</sup> Karma is believed to obscure and obstruct the innate nature and striving of the soul, as well as its spiritual potential in the next rebirth.<sup>[25]</sup>

Samsāra

The conceptual framework of the Samsāra doctrine differs between Jainism and other Indian religions. Soul (jiva) is accepted as a truth, as in Hinduism but not Buddhism. The cycle of rebirths has a definite beginning and end in Jainism.<sup>[26]</sup> Jain theosophy asserts that each soul passes through 8,400,000 birth-situations as they circle through Samsāra,<sup>[27][28]</sup> going through five types of bodies: earth bodies, water bodies, fire bodies, air bodies and vegetable lives, constantly changing with all human and non-human activities from rainfall to breathing.<sup>[29]</sup>

Harming any life form is a sin in Jainism, with negative karmic effects.<sup>[30][31]</sup> Jainism states that souls begin in a primordial state, and either evolve to a higher state or regress if driven by their karma.<sup>[32]</sup> It further clarifies that abhavya (incapable) souls can never attain moksha (liberation).<sup>[26][33]</sup> It explains that the abhavya state is entered after an intentional and shockingly evil act.<sup>[34]</sup>

Souls can be good or evil in Jainism, unlike the nondualism of some forms of Hinduism and Buddhism.<sup>[33]</sup> According to Jainism, a Siddha (liberated soul) has gone beyond Samsāra, is at the apex, is omniscient, and remains there eternally.<sup>[35]</sup>

Cosmology

Jain texts propound that the universe consists of many eternal lokas (realms of existence). As in Buddhism and Hinduism, both time and the universe are eternal, but the universe is transient.<sup>[37][38]</sup> The universe, body, matter and time are considered separate from the soul (jiva). Their interaction explains life, living, death and rebirth in Jain philosophy.<sup>[38]</sup> The Jain cosmic universe has three parts, the upper, middle, and lower worlds (urdhva loka, madhya loka, and adho loka).<sup>[39]</sup> Jainism states that Kāla (time) is without beginning and eternal;<sup>[40]</sup> the cosmic wheel of time, kālachakra, rotates ceaselessly. In this part of the universe, it explains, there are six periods of time within two eons (ara), and in the first eon the universe generates, and in the next it degenerates.<sup>[41]</sup>



Thus, it divides the worldly cycle of time into two half-cycles, utsarpiṇī (ascending, progressive prosperity and happiness) and avasarpiṇī (descending, increasing sorrow and immortality).<sup>[40][42][43]</sup> It states that the world is currently in the fifth ara of avasarpiṇī, full of sorrow and religious decline, where the height of living beings shrinks. According to Jainism, after the sixth ara, the universe will be reawakened in a new cycle.

#### God

Jainism is a transtheistic religion,<sup>[47]</sup> holding that the universe was not created, and will exist forever.<sup>[37]</sup> It is independent, having no creator, governor, judge, or destroyer.<sup>[38][48]</sup> In this, it is unlike the Abrahamic religions and the theistic strands of Hinduism, but similar to Buddhism.<sup>[49]</sup> However, Jainism believes in the world of heavenly and hellish beings who are born, die and are reborn like earthly beings.<sup>[50][51]</sup> The souls who live happily in the body of a heavenly celestial do so because of their positive karma.<sup>[52]</sup> It is further stated that they possess a more transcendent knowledge about material things and can anticipate events in the human realms.<sup>[52]</sup> However, once their past karmic merit is exhausted, it is explained that their souls are reborn again as humans, animals or other beings.<sup>[52][53]</sup> The perfect enlightened souls with a body are called Arihants (victors) and perfect souls without a body are called Siddhas (liberated souls). Only a soul with human body can attain enlightenment and liberation. The liberated beings are the supreme beings and are worshipped by all heavenly, earthly and hellish beings who aspire to attain liberation themselves

#### Salvation, liberation

Purification of soul and liberation can be achieved through the path of three jewels:<sup>[20][55][56]</sup> Samyak Darśana (Correct View), meaning faith, acceptance of the truth of soul (jīva);<sup>[57]</sup> Samyak Gyana (Correct Knowledge), meaning undoubting knowledge of the tattvas;<sup>[58]</sup> and Samyak Charitra (Correct Conduct), meaning behavior consistent with the Five vows.<sup>[58]</sup> Jain texts often add samyak tap (Correct Asceticism) as a fourth jewel, emphasizing belief in ascetic practices as the means to liberation (moksha).<sup>[59]</sup> The four jewels are called Moksha Marg (the path of liberation).<sup>[55]</sup>

## RESULTS

The principle of ahimsa (non-violence or non-injury) is a fundamental tenet of Jainism.<sup>[60]</sup> It holds that one must abandon all violent activity and that without such a commitment to non-violence all religious behavior is worthless.<sup>[60]</sup> In Jain theology, it does not matter how correct or defensible the violence may be, one must not kill or harm any being, and non-violence is the highest religious duty.<sup>[60][61]</sup> Jain texts such as Acaranga Sūtra and Tattvarthasūtra state that one must renounce all killing of living beings, whether tiny or large, movable or immovable.<sup>[62][63]</sup> Its theology teaches that one must neither kill another living being, nor cause another to kill, nor consent to any killing directly or indirectly.<sup>[61][62]</sup>

Furthermore, Jainism emphasizes non-violence against all beings not only in action but also in speech and in thought.<sup>[62][63]</sup> It states that instead of hate or violence against anyone, "all living creatures must help each other".<sup>[63][a]</sup>

Jains believe that violence negatively affects and destroys one's soul, particularly when the violence is done with intent, hate or carelessness, or when one indirectly causes or consents to the killing of a human or non-human living being.<sup>[63]</sup>

The doctrine exists in Hinduism and Buddhism, but is most highly developed in Jainism.<sup>[60][65][66][67][68]</sup> The theological basis of non-violence as the highest religious duty has been interpreted by some Jain scholars not to "be driven by merit from giving or compassion to other creatures, nor a duty to rescue all creatures", but resulting from "continual self-discipline", a cleansing of the soul that leads to one's own spiritual development which ultimately affects one's salvation and release from rebirths.<sup>[69]</sup> Jains believe that causing injury to any being in any form creates bad karma which affects one's rebirth, future well-being and causes suffering.<sup>[70][71]</sup>

Late medieval Jain scholars re-examined the Ahimsā doctrine when faced with external threat or violence. For example, they justified violence by monks to protect nuns.<sup>[72][73]</sup> According to Dundas, the Jain scholar Jinadattasuri wrote during a time of destruction of temples and persecution that "anybody engaged in a religious activity who was forced to fight and kill somebody would not lose any spiritual merit but instead attain deliverance".<sup>[74]</sup>

However, examples in Jain texts that condone fighting and killing under certain circumstances are relatively rare. The second main principle of Jainism is anekāntavāda,<sup>[76][77]</sup> from anekānta ("many-sidedness") and vada ("doctrine").<sup>[76][77]</sup> The doctrine states that truth and reality are complex and always have multiple aspects. It further states that reality can be experienced, but cannot be fully expressed with language. It suggests that human attempts to communicate are Naya, "partial expression of the truth".<sup>[76]</sup> According to it, one can experience the taste of truth, but cannot fully express that taste through language. It holds that attempts to express experience are syāt, or valid "in some respect", but remain "perhaps, just



one perspective, incomplete".<sup>[78]</sup> It concludes that in the same way, spiritual truths can be experienced but not fully expressed.<sup>[76]</sup> It suggests that the great error is belief in ekānta (one-sidedness), where some relative truth is treated as absolute.<sup>[79]</sup> The doctrine is ancient, found in Buddhist texts such as the Samaññaphala Sutta. The Jain Agamas suggest that Mahāvīra's approach to answering all metaphysical philosophical questions was a "qualified yes" (syāt).<sup>[80][81]</sup> These texts identify anekāntavāda as a key difference from the Buddha's teachings. The Buddha taught the Middle Way, rejecting extremes of the answer "it is" or "it is not" to metaphysical questions. The Mahāvīra, in contrast, taught his followers to accept both "it is", and "it is not", qualified with "perhaps", to understand Absolute Reality.<sup>[82]</sup> The permanent being is conceptualized as jīva (soul) and ajīva (matter) within a dualistic anekāntavāda framework.<sup>[83]</sup>

According to Paul Dundas, in contemporary times the anekāntavāda doctrine has been interpreted by some Jains as intending to "promote a universal religious tolerance", and a teaching of "plurality" and "benign attitude to other [ethical, religious] positions". Dundas states this is a misreading of historical texts and Mahāvīra's teachings.<sup>[84]</sup> According to him, the "many pointedness, multiple perspective" teachings of the Mahāvīra is about the nature of absolute reality and human existence.<sup>[85]</sup> He claims that it is not about condoning activities such as killing animals for food, nor violence against disbelievers or any other living being as "perhaps right".<sup>[84]</sup> The five vows for Jain monks and nuns, for example, are strict requirements and there is no "perhaps" about them.<sup>[86]</sup> Similarly, since ancient times, Jainism co-existed with Buddhism and Hinduism according to Dundas, but Jainism disagreed, in specific areas, with the knowledge systems and beliefs of these traditions, and vice versa.<sup>[87]</sup>

The third main principle in Jainism is aparigraha which means non-attachment to worldly possessions.<sup>[88]</sup> For monks and nuns, Jainism requires a vow of complete non-possession of any property, relations and emotions.<sup>[89]</sup> The ascetic is a wandering mendicant in the Digambara tradition, or a resident mendicant in the Śvētāmbara tradition.<sup>[89]</sup> For Jain laypersons, it recommends limited possession of property that has been honestly earned, and giving excess property to charity.<sup>[88]</sup> According to Natubhai Shah, aparigraha applies to both the material and the psychic. Material possessions refer to various forms of property. Psychic possessions refer to emotions, likes and dislikes, and attachments of any form. Unchecked attachment to possessions is said to result in direct harm to one's personality.

Jainism teaches five ethical duties, which it calls five vows. These are called anuvratas (small vows) for Jain laypersons, and mahavratas (great vows) for Jain mendicants.<sup>[91]</sup> For both, its moral precepts preface that the Jain has access to a guru (teacher, counsellor), deva (Jina, god), doctrine, and that the individual is free from five offences: doubts about the faith, indecisiveness about the truths of Jainism, sincere desire for Jain teachings, recognition of fellow Jains, and admiration for their spiritual pursuits.<sup>[92]</sup> Such a person undertakes the following Five vows of Jainism:

1. Ahimsā, "intentional non-violence" or "noninjury".<sup>[92]</sup> The first major vow taken by Jains is to cause no harm to other human beings, as well as all living beings (particularly animals).<sup>[92]</sup> This is the highest ethical duty in Jainism, and it applies not only to one's actions, but demands that one be non-violent in one's speech and thoughts.<sup>[93][94]</sup>
2. Satya, "truth": This vow is to always speak the truth. Neither lie, nor speak what is not true, and do not encourage others or approve anyone who speaks an untruth.<sup>[91][93]</sup>
3. Asteya, "not stealing": A Jain layperson should not take anything that is not willingly given.<sup>[92][95]</sup> Additionally, a Jain mendicant should ask for permission to take it if something is being given.<sup>[96]</sup>
4. Brahmacharya, "celibacy": Abstinence from sex and sensual pleasures is prescribed for Jain monks and nuns. For laypersons, the vow means chastity, faithfulness to one's partner.<sup>[91][93]</sup>
5. Aparigraha, "non-possessiveness": This includes non-attachment to material and psychological possessions, avoiding craving and greed.<sup>[91]</sup> Jain monks and nuns completely renounce property and social relations, own nothing and are attached to no one.<sup>[88][97]</sup>

Jainism prescribes seven supplementary vows, including three guṇa vratas (merit vows) and four śikṣā vratas.<sup>[98][99]</sup> The Sallekhana (or Santhara) vow is a "religious death" ritual observed at the end of life, historically by Jain monks and nuns, but rare in the modern age.<sup>[100]</sup> In this vow, there is voluntary and gradual reduction of food and liquid intake to end one's life by choice and with dispassion,<sup>[101][102]</sup> This is believed to reduce negative karma that affects a soul's future rebirths

Of the major Indian religions, Jainism has had the strongest ascetic tradition.<sup>[104][105][106]</sup> Ascetic life may include nakedness, symbolizing non-possession even of clothes, fasting, body mortification, and penance, to burn away past karma and stop



producing new karma, both of which are believed essential for reaching siddha and moksha ("liberation from rebirths" and "salvation").<sup>[104][107][108]</sup>

Jain texts like Tattvartha Sūtra and Uttaradhyayana Sūtra discuss austerities in detail. Six outer and six inner practices are oft-repeated in later Jain texts.<sup>[109]</sup> Outer austerities include complete fasting, eating limited amounts, eating restricted items, abstaining from tasty foods, mortifying the flesh, and guarding the flesh (avoiding anything that is a source of temptation).<sup>[110]</sup> Inner austerities include expiation, confession, respecting and assisting mendicants, studying, meditation, and ignoring bodily wants in order to abandon the body.<sup>[110]</sup> Lists of internal and external austerities vary with the text and tradition.<sup>[111][112]</sup> Asceticism is viewed as a means to control desires, and to purify the jiva (soul).<sup>[106]</sup> The tirthankaras such as the Mahāvīra (Vardhamana) set an example by performing severe austerities for twelve years.<sup>[113][114][115]</sup>

Monastic organization, sangh, has a four-fold order consisting of sadhu (male ascetics, muni), sadhvi (female ascetics, aryika), śrāvaka (laymen), and śrāvīkā (laywomen). The latter two support the ascetics and their monastic organizations called gacch or samuday, in autonomous regional Jain congregations.<sup>[116][117][118]</sup> Jain monastic rules have encouraged the use of mouth cover, as well as the Dandasana – a long stick with woolen threads – to gently remove ants and insects that may come in their path.<sup>[119][120][121]</sup>

The practice of non-violence towards all living beings has led to Jain culture being vegetarian. Devout Jains practice lacto-vegetarianism, meaning that they eat no eggs, but accept dairy products if there is no violence against animals during their production. Veganism is encouraged if there are concerns about animal welfare.<sup>[122]</sup> Jain monks, nuns and some followers avoid root vegetables such as potatoes, onions, and garlic because tiny organisms are injured when the plant is pulled up, and because a bulb or tuber's ability to sprout is seen as characteristic of a higher living being.<sup>[123][c]</sup> Jain monks and advanced laypeople avoid eating after sunset, observing a vow of ratri-bhojana-tyaga-vrata.<sup>[124]</sup> Monks observe a stricter vow by eating only once a day.<sup>[124]</sup>

Jains fast particularly during festivals.<sup>[125]</sup> This practice is called upavasa, tapasya or vrata,<sup>[126]</sup> and may be practiced according to one's ability.<sup>[127]</sup> Digambaras fast for Dasa-laksana-parvan, eating only one or two meals per day, drinking only boiled water for ten days, or fasting completely on the first and last days of the festival,<sup>[128]</sup> mimicking the practices of a Jain mendicant for the period.<sup>[128]</sup> Śvētāmbara Jains do similarly in the eight day paryusana with samvatsari-pratikramana.<sup>[129]</sup> The practice is believed to remove karma from one's soul and provides merit (punya).<sup>[125]</sup> A "one day" fast lasts about 36 hours, starting at sunset before the day of the fast and ending 48 minutes after sunrise the day after.<sup>[125]</sup> Among laypeople, fasting is more commonly observed by women, as it shows her piety and religious purity, gains merit earning and helps ensure future well-being for her family. Some religious fasts are observed in a social and supportive female group.<sup>[130]</sup> Long fasts are celebrated by friends and families with special ceremonies.<sup>[130]</sup>

Jainism considers meditation (dhyana) a necessary practice, but its goals are very different from those in Buddhism and Hinduism.<sup>[131]</sup> In Jainism, meditation is concerned more with stopping karmic attachments and activity, not as a means to transformational insights or self-realization in other Indian religions.<sup>[131]</sup> According to Padmanabh Jaini, Sāmāyika is a practice of "brief periods in meditation" in Jainism that is a part of siksavrata (ritual restraint).<sup>[132]</sup> The goal of Sāmāyika is to achieve equanimity, and it is the second siksavrata.<sup>[d]</sup> The samayika ritual is practiced at least three times a day by mendicants, while a layperson includes it with other ritual practices such as Puja in a Jain temple and doing charity work.<sup>[133][134][135]</sup> According to Johnson, as well as Jaini, samayika connotes more than meditation, and for a Jain householder is the voluntary ritual practice of "assuming temporary ascetic status. There are many rituals in Jainism's various sects. According to Dundas, the ritualistic lay path among Śvētāmbara Jains is "heavily imbued with ascetic values", where the rituals either revere or celebrate the ascetic life of tirthankaras, or progressively approach the psychological and physical life of an ascetic.<sup>[138][139]</sup> The ultimate ritual is sallekhana, a religious death through ascetic abandonment of food and drinks.<sup>[138]</sup> The Digambara Jains follow the same theme, but the life cycle and religious rituals are closer to a Hindu liturgy.<sup>[138]</sup> The overlap is mainly in the life cycle (rites-of-passage) rituals, and likely developed because Jain and Hindu societies overlapped, and rituals were viewed as necessary and secular.<sup>[140][141]</sup>

Jains ritually worship numerous deities,<sup>[139]</sup> especially the Jinas. In Jainism a Jina as deva is not an avatar (incarnation), but the highest state of omniscience that an ascetic tirthankara achieved.<sup>[142]</sup> Out of the 24 tirthankaras, Jains predominantly worship four: Mahāvīra, Parshvanatha, Neminatha and Rishabhnanatha.<sup>[143]</sup> Among the non-tirthankara saints, devotional worship is common for Bahubali among the Digambaras.<sup>[144]</sup> The Panch Kalyanaka rituals remember the five life events of the tirthankaras, including the Panch Kalyanaka Pratishtha Mahotsava, Panch Kalyanaka Puja and Snatrapuja.<sup>[145][146]</sup>

#### IV. CONCLUSIONS



The basic ritual is darsana (seeing) of deva, which includes Jina,<sup>[148]</sup> or other yakshas, gods and goddesses such as Brahmadeva, 52 Viras, Padmavati, Ambika and 16 Vidyadevis (including Sarasvati and Lakshmi).<sup>[149][150][151]</sup> Terapanthi Digambaras limit their ritual worship to tirthankaras.<sup>[152]</sup> The worship ritual is called devapuja, and is found in all Jain sub-traditions.<sup>[153]</sup> Typically, the Jain layperson enters the Derasar (Jain temple) inner sanctum in simple clothing and bare feet with a plate filled with offerings, bows down, says the namaskar, completes his or her litany and prayers, sometimes is assisted by the temple priest, leaves the offerings and then departs.<sup>[153]</sup>

Jain practices include performing abhisheka (ceremonial bath) of the images.<sup>[154]</sup> Some Jain sects employ a pujari (also called upadhye), who may be a Hindu, to perform priestly duties at the temple.<sup>[155][156]</sup> More elaborate worship includes offerings such as rice, fresh and dry fruits, flowers, coconut, sweets, and money. Some may light up a lamp with camphor and make auspicious marks with sandalwood paste. Devotees also recite Jain texts, particularly the life stories of the tirthankaras.<sup>[157][147]</sup>

Traditional Jains, like Buddhists and Hindus, believe in the efficacy of mantras and that certain sounds and words are inherently auspicious, powerful and spiritual.<sup>[158][159]</sup> The most famous of the mantras, broadly accepted in various sects of Jainism, is the "five homage" (panca namaskara) mantra which is believed to be eternal and existent since the first tirthankara's time.<sup>[158][160]</sup> Medieval worship practices included making tantric diagrams of the Rishi-mandala including the tirthankaras.<sup>[161]</sup> The Jain tantric traditions use mantra and rituals that are believed to accrue merit for rebirth realms.<sup>[162]</sup>

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