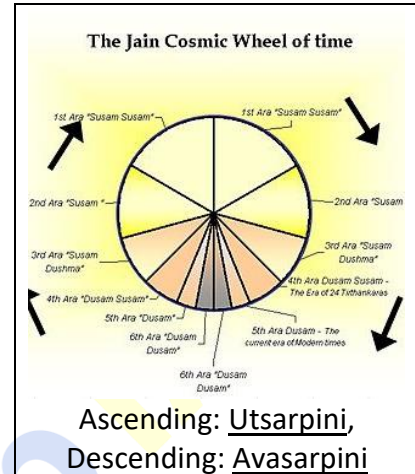


Prelims Master Program (2023-24) – Ancient, Medieval, Art and Culture Handout 7: Jainism

Jainism is essentially a religion of Tirthankaras. **There are 24 Tirthankaras in total**. But who are these **Tirthankaras**?

- Tirthankaras are not **God/Brahman**.
 - Jainism regards the **world as eternal**. So, there is no room for any supernatural creator, sustainer, destroyer. All the constituents and actions are governed by **universal natural laws**.
 - Not only Jainism has **no role** for God in its system, but it has also forwarded very **powerful arguments against** the existence of creator God.
 - God: Non-creator as well as not omnipotent: **Nastika darsana**.
- Tirthankaras are also not a **jiva (soul) /aatma**.
 - Unlike Vedanta, there are infinite number of jivas in Jainism.
- They are also **not messengers** of God like in Christianity or Islam.
- Tirthankaras are those who has not only conquered himself, but has taught people, the way out of this ocean of suffering. (spiritual teacher)
 - Those jivas who have become **jina (conqueror of passions)** and those who understand true nature of reality.
 - Historically Jain people are also known as **Nirgrantha** (bondless). So, it essentially means conquest of one's own self in bondage.
 - Also, Tirthankara literally means '**the one who had built a ford**'.
 - To take one from one side of the river/ocean (of bondage and suffering) to the other side
 - Thus, they guide us and take us **out of samsara of birth and death**.



Some foolish men declare that Creator made the world. The doctrine that the world was created is ill-advised, and should be rejected. If god created the world, where was he before creation? If you say he was transcendent then, and needed no support, where is he now?

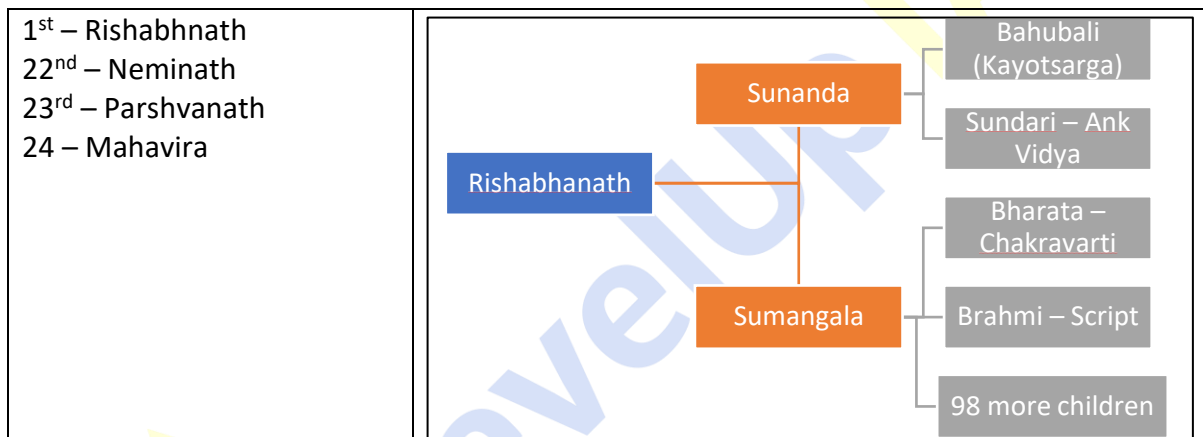
No single being had the skill to make the world - for how can an immaterial god create that which is material? How could god have made the world without any raw material? If you say he made this first, and then the world, you are faced with an endless regression. If you declare that the raw material arose naturally you fall into another fallacy, for the whole universe might thus have been its own creator, and have risen equally naturally. If god created the world by an act of will, without any raw material, then it is just his will and nothing else and who will believe this silly stuff?

If he is ever perfect, and complete, how could the will to create have arisen in him? If, on the other hand, he is not perfect, he could no more create the universe than a potter could. If he is formless, actionless, and all-embracing, how could he have created the world? Such a soul, devoid of all modality, would have no desire to create anything. If you say that he created to no purpose, because it was his nature to do so then god is pointless.

If he created in some kind of sport, it was the sport of a foolish child, leading to trouble. If he created out of love for living things and need of them he made the world; why did he not make creation wholly blissful, free from misfortune? Thus, the doctrine that the world was created by god makes no sense at all.

- **Mahapurana of Acharya Jinasena** (in the court of Amoghavarsha 9th c)

Tirthankaras



Kalpasutra of Bhadrabahu (traditionally 4th c BCE) is the best-known **hagiography** of Tirthankaras. This book is important as theme for Jaina painting as well.

Jaina cosmology: Tresashta Shalaka Purusha Charita poem by **Acharya Hemchandra's** epic poem.

Recurring 63 Shalaka Purush	
24 Tirthankars	Successively appear to activate true religion and establish sangha
12 Chakravartis	Universal monarchs who rule over the continents.
9 Balabhadras	Lead an ideal Jain life e.g. Lord Rama
9 Narayanas	Eg Datta, Narayana, Krishna
9 Prati-Narayanas	Anti-heroes who are ultimately killed by the Narayana (eg Bali, Ravana, Jarasandh)

Biography of Vardhamana Mahavira

(599-527 BCE)

Extracting a historical biography of Mahavira out of the hagiographical material is as difficult as in the case of the Buddha. There are **two different hagiographies** of Vardhamana Mahavira—a **Digambara** and a **Shvetambara version**, which agree on some points, but disagree on others.

He is **not the founder**. But he **codified the teachings** historically as they are used today. So, he is **important**.

	Gautam Buddha	Mahavira
Birth		599 BCE
Place of Birth		Kundagrama (near Vaishali)
Name		Vardhamana
Clan		Jnatrika Clan (Kshatriya)
Mother		Trishala (sister of Chetaka, Lichhavi chief)
Father		Siddhartha
Wife		Yashoda (not married – Digambara)
Progeny		Priyadarshana (not daughter – Digambara)
Enlightenment		Jrimbhikagrama (banks of Rijupalika river, BH)
Death		527 BCE
Age		72
Place of Death		Pava/Pavapuri, near Patna

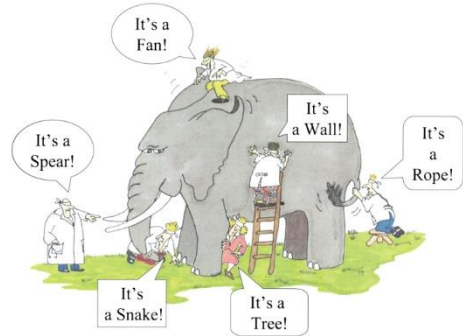
- Born in Lichchhavi Janapada at **Kundagrama**
 - **Stronger pro-Kshatriya bias:** Vardhamana was conceived by a Brahmana named Rishabhadatta in the womb of his wife Devananda, but Shakra (Indra) transferred the embryo to the womb of Trishala, a Kshatriya woman.
 - **Extraordinary concern for ahimsa**
 - **He lay absolutely still** in Trishala's womb so as not to cause her discomfort.
 - Having realized how easy it was to cause parents pain and anxiety, Vardhamana **vowed there and then not to renounce the world as long as his parents were alive.**
- **Departure and Renunciation**
 - Renounced the world at the age of **30 years**. (Shvetambara: after his parents' death; Digambara: parents were alive, after taking their permission)
 - His **departure**, unlike Buddha's furtive flight in the dead of night, was a **celebratory public event**.
 - Wandering about for about 12 years
 - Practising severe austerities, meditation and fasting.
 - For a year and a month, he wore simple clothes, but thereafter went about stark **naked**—probably under the influence of Gosala, who had joined him at this time—without any possessions whatever, not even a begging bowl, receiving alms in the hollow of his hand (Karapatri).

- He was now free of all earthly attachments, free of all feelings, including shame.
- There is a close association between Jainism and Ajivikas.
- **Enlightenment, Kaivalya and Samavasarana**
 - In the 13th year of his asceticism (age 43), Vardhamana attained **enlightenment**, and took the **titles Mahavira** (Great Hero) and **Jina** (Victorious One).
 - Attained **kevalajnana** (omniscience) outside the town of **Jrimbhikagrama**, on the banks of the **Rijupalika** River, under **Sala tree**, in the field of a householder named **Samaga**.
 - Freed from hunger, thirst, sleep, fear, and disease; and sat fixed in padmasana in an assembly hall (**samavasarana**).
 - A divine sound (**divyadhvani**) emanated from his body, and gods, demi-gods, humans, and animals listened carefully to it.
- **Missionary work: Spread of Ideas + Foundation of Sangha**
 - Digambara tradition: **Ganadharas** disseminated his teachings.
 - First were **Indrabhuti Gautama** and **Sudharma-swami**, also first members of sangha.
 - The number of ganadharas soon expanded to 11, all of them **Brahmanas**.
 - Shvetambara tradition: Mahavira travelling widely and teaching the doctrine himself.
 - Missionary work
 - Not much known than this bare outline but Jainism certainly had become an important cult in Mahavira's own lifetime.
 - Curiously, **women far outnumbered men** among his followers.
- **Death – Pava** or Pavapuri near Patna, at the age of 72.
 - He became fully liberated (*a siddha*).
 - His death—final liberation—was for his followers a joyous event.
 - The chieftains of the region, who had assembled at Pava for his funeral, instituted an illumination to mark the day, saying, “The light of intellect is gone, let us then light the earthen lamps.” This, according to Jains, was the **origin of Diwali** celebrations.
 - The traditional date of his passing away is **527 BCE**, which marks the beginning of the **Viranirvana era**.



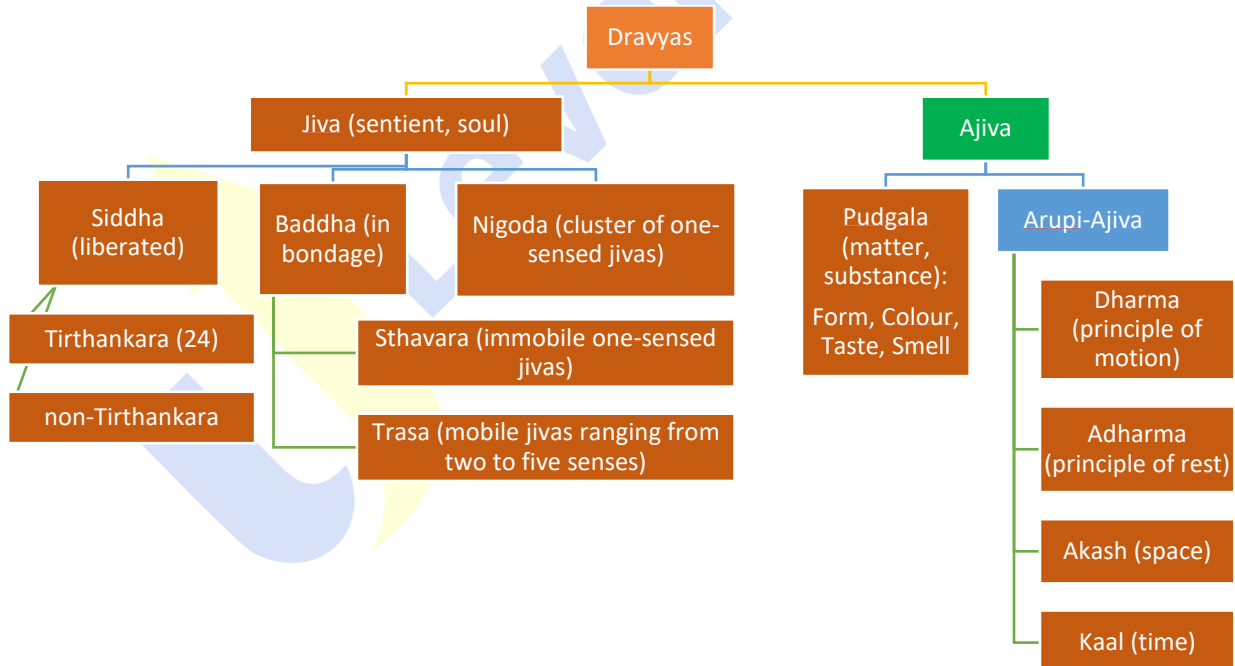
(A) Anekandavad

- Reality is vast, complex and nobody has complete knowledge. You relate as per your knowledge.
- It emphasizes the relativity of all knowledge.
 - Reality has multiple aspects (anekanta): Everything that exists (sat, being) has 3 aspects—substance (dravya), quality (guna), mode (paryaya).
 - Every judgement we make is relative/tentative with respect to a particular aspect of the object we are judging and the point of view from which we judge it.
 - Example: 5 blind men and elephant. All views appear different, but they are true at the same time, and yet no one is completely true alone.



(B) Jain reality

Jainism, in contrast to the Upanishads that sees everything in the world as Brahman, holds a **dualistic** view that divides the world **into two independent categories, Jiva** (life or soul), and **Ajiva** (non-life or non-soul).

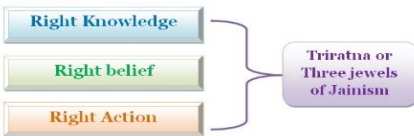


- **Jiva (soul)**
 - An **infinite** number of jivas, they don't have their own form.
 - Each one is **alone** and **independent** It exists forever.
 - **Mukta-jiva** or **Siddha-jiva**.

- For Jainism, each soul in its pristine nature is alone and solitary. Every Jiva is originally radiant and **blissful** in pure state, **without any pain and sorrow**. (That is the meaning of moksha in Jainism.)
- **Baddha Jivas** are in soul in bondage.
 - The pristine nature is **occluded due to karma** in samsara. It **suffers** and gets soiled when **karmas stick to the soul**.
 - Thus, Jainism accepts the **doctrine of karma and transmigration**.
- Each soul in bondage is **architect of its own soul**.
 - Jiva **doesn't need help** from other souls, **nor does it give help** to other souls. Either it can work out towards salvation or go toward more bondage.
 - Thus, there is **no worship** of God. There is **no intervention of God**. Guru and scriptures are **guide only**.
- **Siddhas**
 - Siddhas are those jivas who are liberated.
 - All jivas once freed have same status.

(C) Karmavaad

- Karma in Jainism is **not just a process**, as it is in the Upanishads, but is a **substance**, a subtle matter **pudgala**, floating **around in space**. This Karmic matter runs the entire world.
- Karma particles envelope jiva like a sheath (**ashrava** flow).
 - It hinders the perception of jiva, and gives it individuality, its distinctive character. So, it becomes **baddha**.
- There are variety of karmas.
 - **Ghatiya**
 - **Aghatiya**
 - Even a good karma (punya) is also a binding force.
- When Jiva sheds all karmic matter – it becomes **siddha** (no more baddha).
 - It returns to its original state of purity and bliss – which is a state of painless sorrowless perfection from where there is no rebirth.
- **Siddha state is difficult to achieve**. For that:
 - **Samvara** (stop new flow of karma particles)
 - **Nirjara** (expel accumulated karma particles, scrape them off)
- Thus, the goal of Jainism is to devise the **means for samvara and nirjara**, so that a baddha jiva can become a mukta jiva.
 - Its a psycho-physical discipline and special spiritual exercises like dhyanas, rigid discipline of mind, body and speech, moral austerities and tapas are to be adopted.
 - Journey → 14 steps of Guansthana towards nirvana.

<p style="text-align: center;">Ratna-traya</p> <div style="text-align: center;">  </div> <ul style="list-style-type: none"> • These three are essential for the soul to move up spiritually. • One of the three cannot exist exclusive of the others, and all are required for spiritual liberation. • <u>The Triratna is symbolized frequently in art as a trident.</u> 	<p>Mahavrata for monks</p> <ul style="list-style-type: none"> • 4 rules: No killing (ahimsa), No lies (satya), No stealing (asteya/a-chaurya), No collection/greedy (aparigraha). • 5th rule: celibacy (brahmacharya) added later. • Anuvrata for common people (<i>Shravakas</i>) – milder forms of the same principles. 	<p>Liberation can be achieved only by the few who take to asceticism.</p> <p>Ordinary people (shravakas) have to reconcile themselves to keep on transmigrating, living and suffering over and over again. They can hope to get opportunity of becoming monks in succeeding births. (unlike Buddhism)</p>
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(D) Ahimsa (Ahimsa Paramo Dharma)

- **Most distinctive moral view** of Jainism, its **central concern**, the **first vow**.
 - Even in Buddhism it is not as strictly carried out as in Jainism.
- **Element of intention:** Dravya Himsa and Bhav Himsa
 - Ahimsa does not merely indicate absence of physical violence, but also indicates absence of desire to indulge in any sort of violence.
 - Violence not performed physically but imagined in mind – even more harmful.
- Injuring living beings is seen as **detrimental from two points of view**—it causes the victim to suffer, and it harms the person who causes the injury.
 - All life is sacred, and every jiva has potential to achieve kaivalya.
 - Injuring others draws on negative emotions and passions, it is detrimental to achievement of one's own salvation. (acts of himsa results in himsa of self)
- **Universal Ahimsa:**
 - Jainism extended the concept of ahimsa not only to humans but to all animals, plants, micro-organisms and all beings having life (all particles of matter, as per Jainism are inhabited by jivas).
 - **Parasparopagraho Jivanam:** famous motto of Jainism. All life is bound together by mutual support and interdependence.
 - Acceptable/unacceptable distinction:
 - Greater and lesser himsa depends upon the kind of organism.



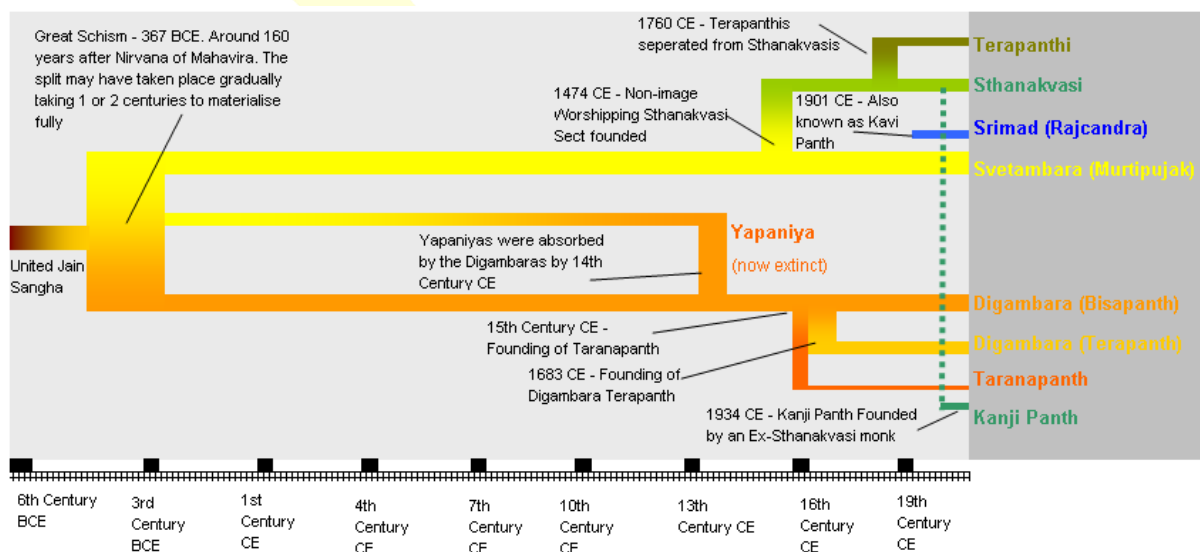
- A goat is five-sensed organism, but a plant is one-sensed organism. Hence, taking away a plant's life is a lesser crime than killing a goat.
- **Categorical Ahimsa:**
 - Veg food – Strict vegetarianism is the most important dietary rule for Jainas.
 - Occupation
 - Certain occupations are ruled out. E.g. governing and agriculture potentially involve injuring life and therefore tend to get ruled out.
 - Trade is likely to cause less injury and it remains a preferred occupation for Jainas even today.

More features

- **Sallekhana**
 - Highest form of death for a person, whether renunciant or layperson, both men and women, involves entering death by fasting and meditating.
 - Ultimate act of self-control, to let go of the body for the sake of the soul.
 - In the modern era, death through sallekhana has been a relatively uncommon event.
- **Festivals**
 - Principal Jain festivals are generally related to the **Pancha-kalyanakas**.
 - The most significant time of the Jain ritual year is **Chaturmas**. The festival is characterized by fasting, preaching, and scriptural recitation.
 - Chaturmas begins with **Paryushana Parva** (8-10 days) which concludes with **Kshamavani Diwas** (Michami Duhadam).

Sects in Jainism

Jainism eventually split into several sects.



Digambara and Shvetambara:

- Southward migration due to famine led by **Bhadrabahu**. The monks spent 12 years in the Karnataka region. Soon, Bhadrabahu died but others finally returned to Pataliputra. When they arrived there, they found that much had changed.
- The northern monks had changed a lot of rules to ensure their survival during the famine. They had started wearing clothes (**Shvetembaras**). Southerners thought unacceptable, as to them this represented retention of shame. (**Digambaras**)

Councils:

- The northern monks, led by **Sthulabhadra**, convened **Pataliputra Council** and codified the canon.
 - The earliest teachings of Mahavira are compiled in **Purvas** here, which are now lost.
- In the 5th century CE, the Shvetambaras convened a **Second Jain Council** at **Vallabhi** (Gujarat) under the leadership of Devarddhigani Kshamashramana.
 - Mahavira's teachings were compiled again. This compilation was called '**Angas**' with several '**Upangas**' (commentaries on Angas).
 - The Digambaras completely rejected this canon. According to them, the original teachings have been lost. Bhadrabahu was the last saint to correctly recall them.
 - They will create an authentic compilation at some stage in the future. However, it is yet to be created.

	Shvetambara	Digambara
Clothing debate	Put on clothes and cover the mouth with white cloth. <ul style="list-style-type: none"> • Idols of Tirthankara are with loin-cloth (along with jewels and glass eyes of marbles). • No objection against women nuns. 	Live naked as Mahavira. Practice of nudity is essential to achieve release. Must renounce all possessions including clothes. <ul style="list-style-type: none"> • Idols of Tirthankara are depicted nude. • Do not admit women as nuns
Liberation of Woman	Maintain that women are capable, in the present lifetime, of the same spiritual accomplishments as men.	Believe that a woman lacks the adamant body and rigid will necessary to attain liberation: hence she must be reborn as a man before such an attainment is possible.
Scriptures	Accept the extant angas, upangas and other canonical works as genuine. In biographies, the term charitas is used.	Consider that the original works are lost forever. They refuse to accept the achievements of the First Council. For biographies, the term Purana is used.
Nature of Jina	More human approach to Jina – after attaining omniscience, these	After attaining omniscience, kevalin undergoes miraculous change, transforms into pure body. No more worldly affairs or

	beings, while sublime, pursue the normal human activities.	bodily functions – transcends sleep/eat/defecate/speak. Teaches through magical, divine sound.
About Mahavira	Mahavira's embryo was transferred by Indra from the womb of Devananda (brahmin) to Trishala (kshatriya). He married Princess Yashoda, had a daughter Anojja/Priyadarsana, led a householder's life till 30.	The Digambaras dismiss the whole episode as unreliable and absurd. Digambaras deny this assertion altogether.

Jain Scriptures

(Written in the **Ardhamagadhi** Prakrit dialect, though in later era, they used **Sanskrit** and **Maharashtri** Prakrit extensively.)

- Originally there were 14 Purvas and 11 Angas. Purvas were transmitted orally and in due course have been lost. Hence, 11 Angas form the main Jaina religious literature.
 - 11 Angas**
 - Acharanga Sutra** (1st Anga): Rules of Conduct for Monks
 - Sutrakritanga** (2nd Anga): Describes Jain rites, points out its distinctive features.
 - Bhagavati Sutra** (5th Anga): Largest text of the canon, said to contain 36,000 questions answered by Mahavira. The subject matter ranges from doctrine to rules of ascetic behaviour.
- Besides, there are 22 Upangas, 10 Pakinnakas, 6 Chedas, 4 Mula-sutras and 2 other sutras.
- Kalpa Sutra** of Bhadrabahu
 - Biographies of the Jain Tirthankaras
 - Oldest surviving copies on paper in western India in the 14th c.
 - Frequently illustrated with miniature painting in festival of Paryushan.
- Shravakachars**
 - Discuss the **conduct** of a shravak
 - Stories, instructions on importance of vows and expiation if broken.
 - Ratnakaranda Shrivakachara** (2nd c CE) is the earliest and one of the best-known.

Digambaras dispute the authenticity of the entire Svetambara canon. They believe that the original is lost but that the substance of Jaina doctrine has been preserved in a variety of religious and philosophic texts written by various leaders and scholars. **Shatkhandagama** is the first Agama, the oldest and most revered Digambara scripture

Jain Contribution to Art & Literature

- Several **rulers patronised** Jain art and literature, such as Chandragupta Maurya, Samprati and Kharvela of Kalinga. In the south, many dynasties like Early Pallavas, Western Gangas, Kadambas, Amoghavarsha, Western Chalukyas were patrons of Jainism,
- Jain art was also supported by the **prosperous Jain trading community** of Rajasthan, Gujarat, and Karnataka.

Important scholars and authors:

Bhutbali	<ul style="list-style-type: none"> • Led a group of Jain monks to the caves surrounding Madurai for spreading Jainism in 1st c CE
Jinesena Acharya (9 th c)	<ul style="list-style-type: none"> • Mahapurana's first part Adipurana
Adikavi Pampa	<ul style="list-style-type: none"> • Kannada Adipurana • (Also, Vikramarjuna Vijaya)
Sri Ponna	<ul style="list-style-type: none"> • Shantipurana
Mahaviracharya	<ul style="list-style-type: none"> • Ganitasarasangraha
Ugraditya	<ul style="list-style-type: none"> • Jain physician, author of Kalyanakaraka (on ayurveda), contemporary of Amoghvarsha.
Hemchandra (11 th c)	<ul style="list-style-type: none"> • In Gujarat Chalukya court) • 63 shalaka-purusha-charita • Parishisthaparvana (sequel to 63 shakala purusha charitra)
Jinaprabha Suri	<ul style="list-style-type: none"> • MBT honoured him. • Wrote Jain prayers in Persian. • Author of Vividha Tirtha Kalpa
Mahendra Suri	<ul style="list-style-type: none"> • Yantraraj
Banarasidas	<ul style="list-style-type: none"> • Ardhakathanaka
Hiravijaya Suri, Bhanuchandra, Vijayasena Suri	<ul style="list-style-type: none"> • Participated in the Ibadat Khana debate with Akbar
Ramachandra	<ul style="list-style-type: none"> • Famous Shvetambara dramatist
Acharya Hastimalla (12 th c)	<ul style="list-style-type: none"> • Famous Digambara dramatist (from south India) • Author of Vikranta Gaurava, Maithili-Kalyanam, Anjana Pavanjaya, Subhadra Natika etc.
Vimalasuri (2 nd or 5 th c CE)	<ul style="list-style-type: none"> • Paumachariya in Prakrit • Harivamshachariya
Ravisena (7 th c)	<ul style="list-style-type: none"> • Padmapurana in Sanskrit

- The earliest surviving **manuscripts** in India are Jain texts of the 5th and 6th centuries CE, written in **Prakrit**, using the **Brahmi** script. They were written on palm leaves in the Pothi style and are thus called '**palm leaf pothi**'.
 - Development of Kannada and Marathi language
- **Painting**
 - As the Pothi style of manuscript developed, Jaina paintings began appearing within these works.
 - This marked the beginning of **Indian miniature art**.
 - The most famous is '**Caurapancasika**' written by Bilhana, a Kashmiri poet.

- **In the realms of arts**, all the 24 Tirthankars are important.
 - Iconography of Tirthankars: bull (Rishabh Nath), Conch/shanks (Neminath), Snake (Parshvanath), Lion (Mahavir).
 - Theme of Pancha Kalyanaka is very popular.
- **Murals in the Sitanavasal caves** – Pandya region, 9th century
- Jainism made huge contributions to **sculpture**:
 - Lohanipur nude torso (most probably of a Jina)
 - The **Mathura, Amravati and Gupta schools** of sculpture have Jain influences, with popular Jain themes.
 - Copper hoards: like Chausa (Bihar), Akota (Gujarat)
 - 70 feet tall **Gomateshvara Bahubali** at Shravanbelgola by Western Ganga kings
 - Bahubali in Kayotsarga pose who attained kevala jnana.
 - Mahamastakabhisheka every 12 years
- Jain Temple/Cave/Basadi/Derasar Architecture
 - Udayagiri-Khandagiri Caves (OR)
 - Parasnath Hill, Shikharji (JH)
 - Dilwara Temple, Mount Abu (RJ)
 - Osian (RJ)
 - Mount Abu (RJ)
 - Girnar Jain Temples (GJ)
 - Ranakpur Jain Temples
 - Palitana temples on Shatrunjay Hill (GJ)
 - Sonagiri (MP)
 - Bawangaja (MP)
 - Gopachal Parvat: Siddhachal Jain Idols (MP)
 - Ellora cave (MH)
 - Kumbhoj (MH)
 - Aihole Inscription – Meguti Jain Temple (KN)
 - Kulpakji (Telangana)
 - Penukonda (AP)
 - Tirumalai (TN)
 - Chitharal (TN)
 - Samanar Malai (Samanar Caves), near Madurai (TN)
 - Ponnur Hill (TN)



Practice Questions: Jainism

The concept of Anuvrata was advocated by: [1995]

- (a) Mahayana Buddhism
- (b) Hinayana Buddhism
- (c) Jainism
- (d) The Lokayata school

Which one of the following is not a part of early Jains literature? [1996]

- (a) Therigatha
- (b) Acarangasutra
- (c) Suttrakritanga
- (d) Brihatkalpasutra

Which of the following were common to both Buddhism and Jainism? [1996]

1. Avoidance of extremities of penance and enjoyment
2. Indifference to the authority of the Vedas
3. Denial of efficacy of rituals
4. Non-injury to animal life

Select the answer using the codes given below:

Codes:

- (a) 1,2,3 and 4
- (b) 2,3 and 4
- (c) 1,3, and 4
- (d) 1 and 2

Assertion (A): The emphasis of Jainism on non-violence (ahimsa) prevented agriculturalists from embracing Jainism.

Reason (R): Cultivation involved killing of insects and pests. [2000]

- (a) Both A and R are true but R is the correct explanation of A
- (b) Both A and R are true but R is not a correct explanation of A
- (c) A is true but R is false
- (d) A is false but R is true

Consider the following statements: [2003]

1. Vardhaman Mahavira's mother was the daughter of Lichchhavi chief Chetaka
2. Gautama Buddha's mother was a princess from the Koshalan dynasty
3. Parshvanatha, the twenty-third Tirthankara, belonged to Benaras

Which of these statements is/are correct?

- (a) Only 1
- (b) Only 2
- (c) 2 and 3
- (d) 1,2 and 3

With reference to ancient Jainism, which one of the following statements is correct? [2004]

- (a) Jainism was spread in South India under the leadership of Sthalabahu.

- (b) The Jainas who remained under the leadership of Bhadrabahu were called Shvetambaras after the council held at Pataliputra.
- (c) Jainism enjoyed the patronage of the Kalinga king Kharavela in the first century BC.
- (d) In the initial stage of Jainism, the Jainas worshipped images unlike the Buddhist.

Anekantavada is a core theory and philosophy of which one of the following? [2009]

- (a) Buddhism
- (b) Jainism
- (c) Sikhism
- (d) Vaishnavism

The Jain philosophy holds that the world is created and maintained by [2011]

- (a) Universal Law
- (b) Universal Truth
- (c) Universal Faith
- (d) Universal Soul

With reference to the history of ancient India, which of the following was/were common to both Buddhism and Jainism? [2012]

1. Avoidance of extremities of penance and enjoyment
2. Indifference to the authority of the Vedas
3. Denial of efficacy of rituals.

Select the correct answer using the codes given below:

- (a) 1 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

Which of the following statements is/are applicable to Jain doctrine? [2013]

1. The surest way of annihilating Karma is to practice penance.
2. Every object, even the smallest particle has a soul.
3. Karma is the bane of the soul and must be ended.

Select the correct answer using the codes given below.

- (a) 1 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

With reference to the religious practices in India, the "Sthanakvasi" sect belongs to [2018]

- (a) Buddhism
- (b) Jainism
- (c) Vaishnavism
- (d) Shaivism

With reference to Indian history, consider the following texts: [2022]

- | | |
|-------------------|----------------------------------|
| 1. Nettipakarana | 2. Parishishtaparvan |
| 3. Avadanashataka | 4. Trishashtilakshana Mahapurana |

Which of the above are Jaina texts?

- (a) 1, 2 and 3 (b) 2 and 4 only
(c) 1, 3 and 4 (d) 2, 3 and 4

"Souls are not only the property of animal and plant life, but also of rocks, running water and many other natural objects not looked on as living by other religious sects."

The Above statement reflects one of the core beliefs of which one of the following religious sects of ancient India? [2023]

- (a) Buddhism
(b) Jainism
(c) Shaivism
(d) Vaishnavism

1. Which of the following are related to Jainism?

1. Anekantavada
2. Shunyavada
3. Syatavada
4. Sarvastivada

Select the correct answer from the code given below.

- (a) 1 and 2
(b) 1 and 3
(c) 2 and 3
(d) 3 and 4

2. Who among the following is the author of Paumachariyam, the Jain version of Ramayana?

- (a) Bhanuchandra Upadhyaya
(b) Hemchandra
(c) Harivijaya Suri
(d) Vimala Suri

3. At which of the following places in the 5th century CE Jaina literature was compiled?

- (a) Vallabhi
(b) Vaishali
(c) Rajagriha
(d) Pataliputra

4. Which of the following books is known for biographical accounts of Tirthankaras?

- (a) Bhagavati Sutra
(b) Adipurana
(c) Kalpa Sutra
(d) Uvasagadasao

5. Among the great rulers in ancient India mentioned below, who were known as patrons of Jainism?

1. Bimbisara
2. Chandragupta Maurya
3. Kharvela

Select the correct answer from the code given below.

- (a) 1, 2 and 3
- (b) 1 and 2
- (c) 2 and 3
- (d) 1 and 3

6. Consider the following statements relating to Jain Literature (NDA 2012, I)

1. The sacred books of the Jainas are known as Siddhanta or Agama
2. The language of the earliest Jain texts is eastern dialect of Pali known as Ardha Magadhi

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

7. Consider the following religious concepts:

1. Aparigraha
2. Triratna
3. Syadavada
4. Kaivalya

Which of these are associated with Jainism?

- (a) 1 and 2 only
- (b) 3 only
- (c) 1, 3 and 4 only
- (d) 1, 2, 3 and 4

8. Match List I with List II and choose the correct answer from the code given below:

List I (Tirthankara)	List II (Their cognition)
A. Parshvanath	i. Bull
B. Adinath	ii. Lion
C. Mahaveer	iii. Snake
D. Shantinath	iv. Deer

Code:

	A	B	C	D
(a)	(ii)	(iii)	(iv)	(i)
(b)	(iv)	(iii)	(ii)	(i)
(c)	(i)	(ii)	(iii)	(iv)
(d)	(iii)	(i)	(ii)	(iv)