

Discourse of Death in Jainism

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‘*Jātasya maraṇam dhyam*’ the man who is born has to die. That is the law of nature. In the spirit of the above dictum Jainism has contemplated very deeply in novel path on death and interpreted the same in a unique way. Every religion considered liberation from birth and death as the true liberation, Jainism focused on the end of life and how it leads to successive lives in future. At the same time it analysed death and evolved new concepts with regard to death. This article makes an endeavour to explicate the ideas of death in Jainism.

Texts like *Uttaradyana*, *Stanang*, *Samayanga*, *Ratnakarandaka* discussed the concept of death. *The person, who is dead, should not die again*. Hence, Jainism rejects such death. According to Jainism, the individual with *Samyak jñāna*, *samyak darśana*, *samyak cāritrya*. Through *Tapas’su* and *Cāritrya* will attain the status of the absence of rebirth. The *Thirthakaras* who attain such state are considered ideal persons by the Jaina society. In the liberated path followed by the Thirthankaras, the way of death and the choice of death play vital role as per the Jaina texts. In addition to this Jaina texts have been discussing the ideal path which leads to spiritual death. Hence, this article aims at analysing those ideal deaths and their form and nature.

The being that involves in *Tapas’su* through purification and attains self-realization and self-knowledge at the end of the life are futile.

*Antakriyādi karaṇam tapaṃ phalaṃ sakala darśanaḥ stuvatē
tasmādyāva dvibhavaṃ samādhi maraṇē prayatitavyam ||*

If the seeker practices *darśana*, *jñāna*, *cāritrya*, throughout his life and deserts at the final phase of his life he will remain as a *Sansāri*. Whatever may be the number of battles a king wages, when he fall down unconscious on the battle field everything becomes meaningless and useless. Likewise, when one reaches the ultimate state of spiritualism, if one deserts the practice everything is futile as it was put by Somadevasuri.

The trust according to the followers of Jainism, the ideals at the end of the life, which will form the shape during rebirth, progressive activities of a good soul will lead to a

remarkable position. The positive impact and thought about death will lead the people towards right path. So, the death should not be neglected and should be celebrated with pomp and joy.

This is the main idea embedded in Jaina verses. It is true that, “*Śarīraṃ khalu dharma sādhanam*”. But, one day or the other the main body will be decomposed. From time to time it has to be brought under control by meditation and *Tapas*’su. According to Jaina masters, when it is unavoidable death has to be welcomed artistically, passionately and emotionally. “*Kiḍuvoḍala balpanaḷisi kiḍisadē tapadinda tavisi saveyada sukhamam/ paḍevude kajjam*”¹ Death should be embraced through penance and meditation for unspoiled happiness. *Rathnakarandaka Sravakachara* text provides the answer for the question related to the context of welcoming death.

Upasarge durbhikṣē jarasi rujayām ca niḥ pratihārē

dharmāya tanu vimōcanam ahuḥ sallēkhana māryāḥ || (Śrāvākācāra-122)

This old sacred scripture says that during old age when one is prone to incurable disease, then he/she can take *Sallēkhana* according to religious rituals. Embracing the death according to these Religious rituals is called as *Sallēkhana*. The meaning of word *Sallēkhana* is deciphering the inner decoction. We can also interpret ‘Sat’ as ‘Good’ or ‘*Sameechina*’, ‘*Lekhana*’ as ‘*Attenuate*’. *Sallēkhana* also means that through penance we can do away with the internal–external miseries. *Sallēkhana* is classified into two types as *Bāhya* and *Abhyantara*. *Bāhya* means Exterior, *Abhyantara* means Interior. External *Sallēkhana* is the practice of cultivating the body with a rustic diet by renouncing all the food and drinks that are associated with external penance. This is just beginning of *Sallēkhana*. Weakening of inner decoction is internal *Sallēkhana*.

According to Jainastics, these forms of deaths, which formally gained social recognition, is known as death of the *Sallēkhana*, the death of the *Samadhi*, the death of the *Aradhana*², the death of *Sanyasana*, the death of the *Panditha Maraṇa*, the death of the *Panchapada*, the death of *Pāvuggamana* etc. It is also true that there is little difference in the forms of these deaths. Though it is difficult to know exact differences, scholars have identified dissimilarities in the literal meanings of deaths such as *Samadhi*, *Sanyasana*, *Aradhana*, *Sallēkhana*, *Panchapada*, etc. However, the differences are not recognized in

1. Dharmanātha purāṇa, 5-105

2. Samyak darśana, samyak jñāna, samyak cāritrya and samyatvada udyōtana, uddavana, nirvahaṇa, sādhanā and vistarāṇa is called as Aradhana. (Bhagavathi Aradhane, Verse – 2) (Samyak Darshan, Samyak Jnana, Samyak charitra and Enlightenment, Maintenance, Implement and Extension of Samyak is called as Aradhana.

practice³. All these deaths are variants of *Bhakta* (Bhukta) genre of '*Pandita Maraṇa*'. The variants of these deaths which are more admirable in Jainistics. These religious deaths are very much popular in Karanata. Hundreds of inscriptions are the testimony for this in Karnataka.

Pampa's *Bharatha*, while praying in presence of Vrishabhanatha he repudiate *Amarēndronnati*, *khacarēndra vibhavagaḷu* and wishes for glorious bodhilabha which can be obtained through *Dīkṣāvidhi*, *samādhi maraṇa*.⁴

The Jaina shastra identifies 17 kinds of deaths. They are, 1. *Avīci maraṇa*, 2. *Tadbhava maraṇa*, 3. *Avadhi maraṇa*, 4. *Ādi anta maraṇa*, 5. *Bāla bāla maraṇa*, 6. *Paṇḍita maraṇa*, 7. *Asanna maraṇa*, 8. *Bāla paṇḍita maraṇa*, 9. *Sasalla maraṇa*, 10. *Balāya maraṇa*, 11. *Vasaṭṭha maraṇa*, 12. *Vippāsaṇa maraṇa*, 13. *Gid'dha puṭṭha maraṇa*, 14. *Bhaktapratyākhyāna maraṇa*, 15. *Prāyōpa gamana maraṇa*, 16. *Inḡinī maraṇa*, 17. *Kēvali maraṇa*

Paṇḍida paṇḍida maraṇam paṇḍidayam bāla paṇḍitam cēva

Bāla maraṇa ca ut'tham paṇḍidayam bāla bālam ca || [mūlārādhana: Gāthe-26]

Among *Paṇḍita paṇḍita maraṇa*, *paṇḍita maraṇa*, *bāla paṇḍita maraṇa* and *bāla bāla maraṇa*, first three are the auspicious ones. In that, *Pandita Pandita maraṇa* would be attained by *Ksheena Kashayis* and *Ayooga Kevalis*. That is because it is not possible at the time of *dhushamas*. In Pandit death there are three types. 1. *Bhakta pratyākhyāna* 2. *Inḡinī maraṇa* 3. *Prāyōpagamana*. These are the ones observed by Jaina Acharyas & Shravakas.

The common texts like '*Stananga*' and '*Samavayanga*' condemned twelve kinds of deaths are improper and unfit for ideal monks. These forms are:

1. *Valāyamarāṇa* : death by falling a prey to the parisahas and thus going astray,
(*samyamannivartamananam parisahadibadhitatvat maranam*)
2. *Vasaṭṭamarāṇa*: Death by the under the influence of the sense-organs (*Indriyanam adhinatam... gatanam... maranam*)
3. *Niyāṇamarāṇa* : death with the desire of achieving same worldly aim in the next birth
(*rddhibhogadiprasthananidanam tatpurvam maranam*)

3. *Sanyasana* Death - through *Sanyasana Dheeksha*, *Sallēkhana* - through *Upavasa Vrata*, *Aradhana* Death – through *Aradhane*, *Panchapada* Death – through *Prayers*, *Pandita Maraṇa* – through the *ratnathrayas* like right faith, right knowledge and right conduct.

4. *Amarēndrōnnati khēcarēndra vibhavam bhōgēndra bhōgam mahēm
dramahaiśvayamivellamadhruvamivam bēlvantu beḷḷallenu
ttamadīkṣā vidhiyur samādhi maraṇam karmakṣayam bōdhi lā
bhamamōghum dore koḷvudakkemage mukti śrīmanōvallahā || [Ādipurāṇa, 10-61]*

4. *Tabhavamarana*: that death at the time of which the person does a karman due to which he gets the same rebirth.
5. *Giripadana*: fall from the mountain
6. *Tarupadana*: jumping from the tree
7. *Jalapadana* : drowning oneself;
8. *Jalanappavesa* : entering fire
9. *Visabhakkhana*; eating poison
10. *Satthovadane*; stabbing oneself to death
11. *Vehanasa*: death by hanging
12. Giddhapatthe; exposing oneself to the vultures etc.

The last two were permitted only on rare occasions under which one found it hard to maintain one's celibacy.⁵

Poetry and Myths of Kannada also have praised a lot about Pandita Marana's like Bhutktaprthyakhyana, Ingini Marana, Prayopagamana, Sallekhana.... These deaths are the deaths which had high publicity during 5th century to 14th century. At once, these deaths attracted the attention of both the prestigious and the common classes and had a tremendous impact on the mass. The modern scholar C.S.Meghakumar describes this *Sallēkhana* as "The noblest and the most dignified form of Ahimsa is the practice of *Sallēkhana*, *Sallēkhana* is the utter renunciation of a tapas" and continues saying "*Samadhi* is the culmination of process of self-realization. Those who realize the self fully are said to be in *samadhi*".⁶ The worshiper of *Sallēkhana* should be free from "the desire to live, desire to die, memories of friends and the desire of the future".⁷ The sage who wishes for a sick-less death of *samadhi* will lose his entire decoy. Also, he should set himself free from the desire to live and die. He shouldn't memorize the joys and sorrows from his past. Also, he shouldn't mind about the joys and sorrows that he was supposed to get in his future. The worshiper should physically and mentally prepare themselves to win over hunger and thirst. He should always be in *aradhana* (worship) of Rathanathrayas by devoting themselves in *Dharmadhyāna*, *śukladhyāna*. The sage, who enjoys *aradhana* as an art, deserves such deaths. The sage who accepts worship as an art with compassion is eligible for such deaths.

In the Karnataka Acharyas used to devote themselves in holy places, basadis, caves and shrines for such deaths. Somadeva in *Yaśastilaka*, says "Day by day as the energy of the

5. History of Jaina Monachism, Page:202-203

6. Jaina Gazzate, 20-1, 27-2

7. *Jīṇīya maraṇṇāśaAse bhaya mitra smṛti nidāna nāmānaḥ
sallēkhanāti cārāḥ pañca jainēndrvaḥ samādiṣṭāḥ*||

[Samantabhadra viracita Ratnakaraṇḍaka Śrāvākācāra-129]

body deteriorates it will be difficult to take food and water. There is no way in which you can gain energy. Like ripened leaves falls themselves, or the lamp smothered on its own shivering takes place in body as though the life as come to an end.” By questioning the purpose of living he welcomes *dharmika* death and questions about the desire to live when the time has come to end.

The sage, who wishes to accept the death of *Sallēkhana* or *Samādhi* (Tomb) first seek the consent of his *Sangha* (Association) and the approval of the Acharya. i.e. the head of the *Sangha*. When Shrutha Muni receives *Sallekha*, he obtains the consent of the 'Gana' and of the Acharya. Mahisena Succeeds in getting the consent of Sangha's Chief for *Sallekha*. If I have behaved foolishly in the past, now I apologize by getting liberated all emotions, good or bad.

The monk who wishes to take *sallekhana* he apologises to the Sangha for his misbehaviour so far, saying "If I have ever misbehaved with you, because of carelessness, and now after getting out from Manners and Tantrums, I will apologise." “*Kṣamitarbhyamendu kṣameyācisuttā palyaṅkāsanadalli pañcaguru smaraṇeyannu māḍuttā svasamayigaḷu parasamayigaḷu mecce uttama samādhiyaṁ paḍedar*” he appoligieses the sanga as while praying to panchagurus by being in palyankasana he breathed his last as the people of all faiths appreciating him.⁸ His disciple Ramachandra Maladhari Devan followed a similar pattern.⁹ Ramachandra Maladhari Devan, disciple of Balachandra Panditha Deva, decided to get into Samadhi, and called upon Chaturvarna people, and said “*Nīmellaruṁ dhārmikarappudendu*(be holistic, be ritual. Be good human etc,) *niyāmisi kṣamitarbbyamendu san'yasanapūrvaka sakaḷa nivṛtiyannu māḍi*” and embraced the *Samadhi Maraṇa*.¹⁰ In the same way Shruthamuni also decided to accept *Sallēkhana Vrata* and gets the consent of the elder Pandithendra Yogi.¹¹

After apologizing Sangha the sage who has taken up the Vrata abstained himself from taking solid and other liquid food, hot water, and was on fasting, constricted on Panchaparamesti praying for moksha. He spent his time for praying for *Sadgati* before Abstaining the Physical body abandonment, i.e., Deha Parithyaga. At the time of the death of 'Sanyasana',

Guru mūlē yatinicitē caityē sid'dhānta vārdhisadghōṣē /
mama bhavatu janma jananī sann'yasana samanvitaṁ maraṇam ||

8. E.C.IX, Beluru 131, AD. 1275

9. *Ibid*, Basthi Halli 405, AD. 1280

10. E.C.IX., Basthi Halli 406, AD. 1300

11. E.C.II, Shravanabelagola 364(258), AD1. 432

It is said that, at the presence of Guru, presence of Image of Jina, in the name of doctrine the *sanyasana* death is to be done. In the Vaḍḍārādhane Script, Sages (Muni) agreed to Nandimithra's Sanyasana Death and then "At the corner of Basadi, have to lie down, without shaking, keeping hands and legs hang, till the death, and also should say namaskāram to Pañcaparamēṣṭi with in the mind, then Ārādhana has to be performed, and has to hear the definitions of Ārādhane," it indicates that the worship was taking place in the presence of a guru.¹² Also, in *Ādipurāṇa* of Pampa, Mahabala in the Samadhi Stage, in the *Ādipurāṇa* when Mahabala was deserting his body through *Prāyōpagamana* Swayambuddha appears as Nirypakacharya. Which was due to doing Upavasa (Prayopagamana), Buddha himself, become Nirypakacharya (one who teaches *Sallēkhana* Vrata) "Āgaḥ svayambud'dha niryāpakācāryanāgi pañcaguru samakṣamadoḥ bāhyābhyantara parigraha parityāga puras'saraṁ-vīra sanstarā rūḍhanam mahābaḷanam jātārūpadharanam māḍi cartuvidhāhāra śārīra pratyākhyānamam koṭṭu"¹³ and this have to be noted down. There are many examples in the inscriptions regarding of death of the Acharyas, who were emboldened by performing the rituals Athmoddhaara, Athmavalokana and Asanaas like, Kāyōtsarga, ēkapārśva niyama, kukkuṭāsana, palyānkāsana, padmāsana and other similar āsanas. If Āryadēva died by means of *Kayotsarga*,¹⁴ Megha Chandra *Thraividya's* death, sitting in *Palyankaasana*.¹⁵ *Abhayacandra sid'dhānta dēvaru samādhīyam toṛedu jagam pogale paryānkāsana prāptiyim sura mandirake* and walked, while Jagam Pogale (Praising by entire world), to Sura Mandira¹⁶ (House of Heaven) sitting in *paryaankaasana Sthithi*. Ramachandra Maladhaari Devan disciple of Baalachandra Panditha devan, performed *Sanyasa poorvaka sakala nivrththiyam maadi*, and through remembering Panchaguru Charanam, attained Diva (Devaloka), while in the posture of *palyankaasana*.¹⁷

For welcoming such deaths the sages cite numerous reasons. Some knowing about end of their time, some knowing that they are going to die, some not wanted to continue on this Earth, some knowing the impermanence of the world, touching Snake due to Curse, some

12. Vaddaraadhane of Shivakotyaachaarya: Prose Translation: T. Keshava bhatta: Page: 146.

13. *Ādipurāṇa*, 2-51, Vachana: 53

14. The Mallishen Prashasti inscription of Sravanabelagola stands as a proof for the fact that, the great ones among sages exports in philosophical preposition and those sages of Aryadeva are respectable. To test there self control somebody kept gross in there ears. The Aryadeva who felt that it must be an insect removed it very carefully peacock feather (Pincha). This small incident is a great example for his philosophy of nonviolence. 67 (54), A.D. 1129)

15. E.C.II, Sravanabelagola, Meghachandra thraividya's Memorial Inscription 156 (127) A.D. 1115

16. E.C. IX, Basthihalli 406, A.D. 1300

17. *Ibid*, Basthihalli 406, A.D. 1300.

out of Jwarokarkasha, in this way they prepared to die for many reasons. Some of them are three days (E.C.-II, 59, 62), some are twenty days 36(E.C.-II,33), one month (E.C.-II, 25,143,165), three months (20) - Performing Penance, Worship, Achieving Yoga through Practice, and were waiting for receiving death, by making all arrangements. Shree Nandi, Bhaskara Nandi undertaken Sallēkhana Vrata and taken up Sanyasana in the last two days of his death. Acharyas after being in Sallekhana Vrata for a month in two days before there death they take up asceticism. *Malliṣēṇa* undertaken *Sallēkhana Vrata* and attained Mukti (Salvation). *Māṇikyāsēna* undertaken thirty-three days of Vrata and abandoned the body (*Deha Parityaaga*). Nemichandra completed Vrata within two and half months.

The Jaina society which as witness the other-worldly religious deaths of Jaina sages understood the worldly *dharma*s they embraced. It can be understood through the inscription. In some inscriptions the sages were described as *Poojyamanar*, some other inscriptions show that they didn't have any worldly definitions. The concepts that consider it has heavenly pleasure or bodily pleasure are nothing but distortions.

The Mundane or Loukika or worldly people, who imagined his Uncanny or supernatural or aloukika death and attainment of sadgathi that it could provide, were heavenly in their mundane terms, then they went out from this world, entered Heaven's Home, obtained Mukthi other terms *Svargāgramanēridār*, *muḍuppidar*, *svargalōkake sandar*, *muktakālamam paḍedu*, *mukti pathamam paḍedar*, *sid'dhastarādar*, *dēvagatarādar*. *Mōkṣa tilakamam paḍedar*, *indra samānamappa sukhavannu*, *svargavadhū manaḥpriya*, *vijēndralōka dēvalōkake sandaru*, *mōkṣakke bhājanarādaru endū śrīmāghanandi bhaṭṭārakarddevalōkake bijayageydar*, *sumuktiyim sādhisidar*, *Dēvalōkakkogedar*, *avarsvargāgramanēridār*, *svargalōka sukha cittamādigal ennuvudara jotege svargam śivanele paḍedānsādhugalpūjya mānān sēḍam śāsana śrīguṇabhadra dēva munipaḥ kaivalyavāsam*. Mukthi Pathamam, Siddhastha and finally become Godly persons. Attained Moksha Thilakam, obtained Pleasure equal to that of Indra.

These ritual deaths that got acceptance from Shastras, more importantly those that got social recognitions got popularity among people. The Jaina community has widely propagated such deaths as *Prasastha Marana* (optimal deaths) through the practice, through installing the inscriptions and worship of the dead. Also was said to be sacred. To the fact that a Muni who attained death through religious means will receive social recognition, for which there is an example of Nandi Mithras funeral possession in the story of Bhadrabāhu

bhaṭṭāraka in Vaḍḍārādhane.¹⁸ People from all society would gather at the place of funeral and would bow down to Acharya who died. Situations like this would create apopulous over crowded environment like a fair. Adventurous death comprised of Samadhi death of Ariṣṭanēmi was witnessed by the surrounding society. Peoples from all class and colour were present there. In the Presence of Diṇḍiga a ruler is recorded in the inscription 13(11) of Śravaṇabelgoḷa. In the inscription (67) of Śravaṇabelgoḷa it is written that when Malliṣēṇa Maladhāris soul left his body through the famous *Sallēkhana* rituals of Jaināgama he preached and recited Ashu Padya (Extempore poetry) for his sangha parivar and society with surprise.

Śrutamuni took his last breath in presence of all other munis and their family members. Entire mass gathered stood brokenhearted. In his memory a Niṣidhige was erected by Kantis, Muni Disciples and Shrivaka Disciples. Wishing for long time existence of this tomb, Mangarasa wrote these epigraphical texts.¹⁹ It is convinced that after watching all these, all class of the society was responding with devotion to these kinds of deaths. The stand and custom, tough achievements that the acharya's took to welcome these deaths were so tough and ferocious that it had a very deep influence on the society that they started to treat acharya's as athimanava's. Hence many legends and imaginary stories about them have become theams for Kannada literature.

The Munis's who can called as '*Dhayaveeraru*' and '*Dharmaveeraru*' of there deaths are very complex. They are reflected by being exaggerated in inscriptions and literature. This was done with an intention to make their deaths remembered forever like *Achandrarkatharambaram...* so as to popularize the greatness of the Dharma. The Jaina society recorded them in the inscriptions irrespective of class, caste and gender. Nishidhi inscriptions are nothing but the stones erected for these sages who embraced religious deaths.

Niṣidhi:

Those who invited death without violating the code of conduct and without ever thinking of giving up the valiant fight in the middle became models for the sangha as well as

18. When nandi mitra died through sanyanasa rituals, at the same time hearing the death of Swamiji from vaidisha city the king, the queen, the minister of court, the hegde and peoples from the city bought the pooja items. The king himself took in charge of making & decorating the kiosk that carries the body of Swamiji. The kiosk was also decorated with flags made up of silk cloths. *Brahmins, Kshatriyas, Vaishyas, Shudras accompanied Jaina sanyasis. The possession was filled with ragas from Tamaṭe, taṇuva, bhambhā(bhēri), maddaḷe, jhallari, mukunda, tāḷa, kāhaḷa, śaṅkha, koḷalu, vīṇe*-etc. Coins, Jewells were spilled in front of that kiosk. (Vaddaradane: Gadhyanuvaada: T Keshava Bhatta, Page: 147 – 148). When we witness the funeral possession of Nandi Mitra we would come to know that at olden times the funeral possession of acharya's who had Sallēkhana, samadhi death would be as glorious as this.

19. E.C. II, Shravanabelagola, 363 (258), A.D. 1432.

the society. Their memories were preserved by erecting commemorative monuments.²⁰ These Jaina monuments are called *Nishidhis*. These nishidhi inscriptions are also referred to as *Nisidhige*, *niśīdhikā*, *niśidhige*, *niśidyālaya*, *niśīdhige*, *niśidhi*, *niśidi*. These are differed forms derived from *Niśīdhikā*, *niśadya* of Sanskrit. In Prakrit it is called ‘*Nesheeheya*’. A. N. Upaadhye says that Niśidi means, “It may either stand for the place or for the posture of modification chosen by aspirant for ritual death”²¹ niśidhis are generally found in the form of epigraphs in front of basadis, on the pillars of basadis, in the form of erected stones, kiosk, on pillars in the field outside the village. These stone erections which are flat in form but erected in straight line. Such inscriptions are available in plenty.

There are few *Niśīdhis* which were found on kiosk, Basadis platforms or stages etc. In *Śravaṇabelgoḷa* we can find kiosk which has tombs of *Dēvakīrti paṇḍita* and *śubhacandra paṇḍita* also of Malliṣēṇa paṇḍit.²² Kallagudi which is half mile away from Swaadi also has beautiful kiosk having Akalanka, Battakalanka munis nishidis.

Niśīdi inscription at certain places has only pictures, at some other places are only of writings and also of both pictures and writings. The usual pictures that we can find are Guru who is teaching, Disciple who is listening and a vyasa peeta which holds book. the another Nishidhi stone form is ‘*Pādukā*’. Though Nishidi inscriptions as a sculpture don’t have varieties in it but it is interesting from the writing point of view. According to M. M. Kalaburgi, “Inscriptions are the remaining’s of early stages of Kannada literature. Those these started way back in A.D. 5th century, in Niśīdi inscription is the one in which we can find a rich amount of literature. This is the reason why Niśīdi inscription is considered as first literary texts in the land of Karnataka. The inscriptions from *Śravaṇabelgoḷa* are examples of this.”²³ Written in the memories of the ones who left us, these inscriptions they are some kind of shokageethas (Eliji). And hence are the first Elegies in the Kannada literature.²⁴ And also in the entire world literature.

There are seven verses reserved in *Mūlārādhana* to talk about how the nishidikes should be for the one who attained death through religious means. It says, “Nishidikes should be at place where nobody else can see. It shouldn’t be too far or too near to village or towns.

20. Inviting death, S.Setter, Forward; P: XXVI

21. In Achaaraanga sutra, the word Nishidi indicates “The holy place chosen for studying”. In Uttaraadyana and Bhagavatee Aradhana, ‘Nishidi’ is given a place of ‘crematory’.

22. Samadhi – Balidana–VeeraMarāṇa Smarakagalu, M. M. Kalaburgi, Page:13

23. Samadhi – Balidana–VeeraMarāṇa Smarakagalu, M. M. Kalaburgi, Page: 15

24. Mallishena’s Marāṇa Shasana (A.D. 1129) written by disciple of Mallishena, Shruthamunigala’s Marāṇa Shasana(A.D.1432) written by Mangarasa are in Sanskrit and are like small poetry. Many inscriptions from Shravanabelagola is not only been in records but also contains topics for poetry.

It should be spread across large area and should be strong.”²⁵ Also while talking about the advantages of placing nishidis in different directions, it says if it is placed in southwest direction then it would benefit the entire sangha, if it place in south, west directions, it would benefit the food and shelter of sangha.

The places of Nishidi which talks about the religious death of acharyas have become holy places in Karnataka. Bowing to Nishidi has become the part of religious culture. Chandragupta Muni used to pray for Nishidi of Bhadrabahu, Vishakhacharya who hailed from Dravidian region also worshiped Bhadrabahu Nishidi. The fact that the Chankya Rishis nishidige is been worshipped till now as mentioned in Vaddaraadhane indicates that these nishideges were admired by all. It looks like people used to get consoled more in nishidaalayas than the basadis. This may be the reason why, Sharavanabelagola, Koppala, Bhandanike, Bankaapura²⁶ etc have become holy places as well as a sanctum.

There are hundreds of *Niṣīdi* inscriptions available in Karnataka which is related to acharyas who attained such religious deaths. The disciples, shravakas, kantis have placed nishidigallu as a gratitude to such acharyas. After their death, in their memories they also have built basadis. They have made donations through these basadis. And also have established Jinabimba's and Maanastambha's.

In Karnataka, the heritage of *Niṣīdis* started with the history of Jainism. Also, the history of Shravanabelagola begins with Niṣīdi. The inscription written on the rock on right side of Parshwanatha basadis on the peak of Chandragiri was written in A.D. 600. This inscription tells that, in A.D. 300, with the history of Bhadrabahu and Chandragupta who came to Karnataka chose this peak for their religious death. The religious deaths, which began this way got popularity by 8th century. In 7th century there were about only 5 religious deaths which in 8th century rose to 54. Among these, 43 death inscriptions were related acharya's whereas others were about Kanthis. This religious death culture continued in 10–12th century however by 14 – 15th century this practice might have completely stopped.²⁷

25. *Ēgantā sālōgā ṇādi vikiṭṭhāṇa cāvi āsaṇṇā / vit'thiṇṇā vid'dhattā niṣīhiyā dūramāgādhā* || (Mūlarādhana, gāhe:1962)

26. Marasimha, who was known as “*Mandalika Thrinetra*”, like Shiva ruled as a competent ruler during his tenure as a saint, religious man, built many basadis, and stopped the monasteries. One day he came to Ajitasenacharya in Bankapur seeking the burial of Nalamba Kulantaka Marasimha. “*Baḷiyamondunarṣa rājyavaṃ pattuviṭṭu baṅkāpuradoḷajitasēna bhaṭṭārakara śrīpāda sannidhiyoḷārādhana vidhiyīm mūḷu divasa nōntu samādhyaṃ sādhisidar*” There are two reasons why Marasimha left his capital Talakadu, and to reached the big city Bankapura. One, the desire to die by being with Ajithaseanacharya, and the second one is to die in sacred city of Bankapura. This unique death inscription recorded the death of Marasimha rests on the pillar of Lord Brahmadeva.

27. In these modern days, here and there many people in their old age are taking Sallēkhana vratha.

Many inscriptions in Karnataka introduce the varieties of this religious death which was once practised among Jain acharya's Aryike, Sravaka, Sravaki in Jain society. At the same time these inscriptions talk about the munis Dhavala Charithrya, choice of death, reasons for choosing the deaths and its prospecting etc., the study of these aspects as far reaching consequences on the studies related to culture in Karnataka. There are two reasons for *Narasimha* for leaving Thalakadu the capital and reaching the big city Bankapura. One, the desire to die by being with *Ajjithasenacharya* and the second is to die in sacred city Bankapur.

When we think of this Samadhi death out of spiritual context and look at it in reality it looks like the acharya's who are at the verge of their death they would think about the emptiness of their life and console themselves, they would justify such an end as a *kriya* and would pretend to the mass that their will power is not affected. It is interesting to know that all these are like a hypnotization. The penance, *dehadandane*, *parishaha*, *upasarga* are all comes under the study of human psychology. As this process got popular among the people more and more *Munis* started to follow it. It feels like, Munis felt that when death is nearby instead of having natural death if we attain religious death, it brings them permanent glory. Though this is really harsh but may be true at least in few cases.

Likewise, in Karnataka, hundreds of death inscriptions of Jainacharyas have been found which provides an insight into the many forms of their death. The nature of a prominent few like *Samādhi*, *sallēkhana*, *ārādhana*, *pañcapada*, *san'yasana* have been studied in the background of nishidhi engravings. In addition to these, three inscriptions have been found which relate to *Ingita maraṇa* (ingini maraṇa, death by will) and *Pāvuggamana maraṇa*. In this, one was related to *ingini maraṇa* and the other two were related to *Pāvuggamana maraṇa*.

Apart from these, no other literary evidence, inscriptions, historical records are available for these pandits' deaths. *Ingini maraṇa* and *Pāvugamana maraṇas* are the types of pandita maraṇ.²⁸ In the Bhagwati Aradhana, 33 verses are dedicated to *Ingini maraṇa*. *Ingini maraṇa* indicates the soul's wish (*Ingitaṁ ātmāno*). *Ingini maraṇa* refers to the death by wish. According to a devotional epithet, the first step towards this is foregoing food. Then, an ascetic who has taken the vow refuses even pure water, and engages himself in penance. All the rules related to Bhaktapratyākhyāna are applicable to ingini penance. There will only be a

28. *Pāyōpagamaṇa maraṇaṁ bhattapa'innā ya ingini cēva /
levihaṁ paṇḍita maraṇaṁ sāhus'sa jahutta cāris'sa* || [mūlārādhana-28]

There are three types of Pandit deaths. They are, Paadopagamana, Bhaktaparakhyana and Ingini Maraṇa. This will be attained by that Muni who follows all the rituals properly.

difference if help is sought from others. The ascetic in the *Bhaktapratyākhyāna* state can serve himself or seek the service of others. However, in *Īṅgiṇī maraṇa*, the ascetic must take care of his physical form till death, and cannot enlist help from others in the same. But, in the more tough *Pāvugamana* state, the ascetic can neither take care of his physical form till death, nor enlist help from others in the same.

The ascetic that wishes for *Īṅgiṇī maraṇa* must give his place to someone else in the sect, and take their permission for his penance. If he has wronged anyone, he must confess, ask for forgiveness and repent. After leaving the sect, he must select a place among caves and forests, on level ground, elevated and hard, and use an earth bed, rock bed or grass bed. Sitting or standing *kukkuṭāsana*, *paryāṅkāsana*, *padmāsana*, *kāyōtsarga* or lying on one side, *Ēkapārśvaniyama*, the sage can perform *Dharmadhyana* in any type of *Asana*. Religious meditation also can be done. The ascetic should use his hands and legs in such a manner that does not disturb the *samiti* or *gupti*. He must clean himself. To an extent, he is allowed to move in a specific area from the sun into the shade, and vice versa. In the worship, the taker of the *Īṅgiṇī* vow if he wish he can sleep after meditating day and night or eight jawa's (one Jawa equal to three hours) if it is unavoidable. Even the cemetery also prohibited. The Muni who wished to alienate the parishaha, upasarga also doesn't wish to take the gratification of joy that would come along with penance.

But according to rituals of some acharyas, we get to know that “The acharya who involved in *Īṅgiṇī maraṇa* would do homily only on request by Gods, Humans and *Kshapakas*. But they won't do it to its full extent”²⁹

These *Prayaopagamana Maraṇa* is not as tuff or vigorous than *Bhukthapratyakhyanam*. It also doesn't need longer time. This death not only takes one away from the worldly attachment and from *Bhavachakra* of life. This is a strong belief in Jainism.³⁰

“Through the *Īṅgiṇī* vow does not permit the aspirant to seek any help from others during the period of mortification. It does not prohibit commemoration of such deaths. The members of the order seem to have not only performed the funeral, but proudly honoured the

29. Moolaradhana verse – 2054

30. The illusion of death of ingini also comes in the story of rishi chanakyaradhane. Knowing that the Chanakya Rishi has come to pataliputra and is on the bank of river shone and when they came to the penance, subhandhu offered them from his old enmity offering to bow to the chanakyas. It is the time of magi, the saints are struggling from cold violence, gather manure and fire it as he goes, he said before leaving. Then fire of BeraNi (Dried Cow Dung) engulfed the flames and set themselves on Fire. Then all the Sages or Rishis, including Chanakya Sege, thinks of forgiveness, and Leave body, which is developed due to four types of Food, seek out the RathnaTraya in the Good Fortune iMgiNee Death, and after, Chankya Rishis was born in a Seven Storied building called Sarvaartha in the Paradise or Svarga of Aaraasi Sanathkumaara.

dead by erecting a memorial on the spot which had been hallowed by ascetic Simhanandi.”³¹ Because of which not only that in their memory a *Niṣidi* Stone was erected and also Jinendra Chaityalaya was built.

Third one among the different variety of *pandita maraṇa* is *payoopagamana*. This is toughest and brutal when compared to other deaths. *Paaovagamana*, *Paavuggamana* are the different names of *paadopagamana*. In Sanskrit it is also called by *Prāyōpagamana*, *prāyōpavēśana*, *prāyōpyagamana*, *prāṇōtkramaṇa*. These indicate the process of departure of Muni from sangha.

The muni who permanently left the sangha will try to find his place in *Pāyōpagamana*. All rules of *Ingiṇī maraṇa* also applies to *Pāyōpagamana*. But there is no scope for *Thruna Samstara* here. Muni won't take care of his body himself or does he allows others to take care of it. He is left out only with bones and skins. “If someone by chance put them in water, land they will simply be laying there until there last breath.”³² With that it doesn't mean that if someone does abhisheka to them they won't reject it nor they react to it. In this, there is no freedom for movement of body parts and no freedom to do asana as it is there in ingini death.³³ They will be left as it is. Sometimes at places where there is no life they would stand like a tree. As Chavundaraya said, “*Prāyōpagamana vidhiyim pratimāyōgadoḷ*” meaning that it is used during Kaayotsarga or Prathimayoogaasana.

The Explanation given for *Prāyōpagamana* by D.L. Narasimhachar is that, "When the Jain Yathi or Muni is Sick, they start Dhyana or Meditating, and avoid medical Treatment or even attending to Him, there by them self-abandon the body, in the state of stagnation. Such a Vratsa is named as "*Prāyōpagamana*".³⁴ A good example of this is the

31. Pursuing Death:S.Setter, p:85

32. Moolaradhana, verse – 2060

33. When asked about the death of praayopagamana by the disciple of lalithaghate vardhamana, bhataaraa answered like this:

*Sthitasya vā niṣaṇṇasya yāvat suptasya vā punaḥ
Sarvābhīṣṭa parityāgaḥ prayōpagamanam smṛtam||*

(When one can leave all desire whether while standing or sitting or sleeping, that is called as prayopagamana.) *Intuṭā prāyōpagamanada lakṣaṇamendu bhaṭārara vakbāṇisi pēḷe kēḷdaridu lalitaghaṭeyanibaru bhaṭārara pakkade caturvidhamappāhāramum śarīramumam yāvajjivam toridu bhaṭāraram bandhisi pōge viśāḷeyemba toṛeya taḍiyolaṇibarumēkapārśvadolpaṭṭirdu kaiyum kālumanāḍisadondū keladindondū kelakke maguḷade kuḷḷirade nindirade nuḍiyade kelaṅgaḷam nōḍadintu Prāyōgamanaṅgeydu padinaydu divasaṁ meyyaṁ toredirdorannegaṁ mēge pīridondū maḷe koṇḍu pūraṁ bandavaraneḷidukonḍu pōgi pīridondū maḍuvinoḷikkidoḍe nīroḷagīrdū mōhisada bud'dhiyanoḍeyarā dēvaraṁ jānisuttaṁ pañcanamaskāramaṁ manadoḷuccarisuttaṁ śubhadhyānamoḷ pariṇatarāgi darśana jñānacāritraṅgaḷa nārādhiṣi muḍipi'āynūvarum vaijayantamemba pañcānuttareyoḷutkṛṣṭamappa mūvattumūrusāgarōpa māyūṣyamanoḍeyorēkahasta pramāṇa śvētavarnadolāhamindra dēvarāgi puṭṭidar. [vaddaradhane: D L Narasimhachar, Page:145] In this story of lalitaghate all rules of prayopagamana is listed.*

34. Ref: Vaddaradhane Kathavallari, Page: 232

case of Sanatkumāra bhaṭāraka, in 'Vaḍḍārādhane'. In this *Prāyōpagamana* there are two variants, one is *Nihāra prāyōpagamana*, and another is *anihāra prāyōpagamana*.³⁵ The short lived People retain 'Prathimaayoga' and perform *Prāyōpagamana*. It has been said in the *Mūlārādhane* that people with longevity give willingness to IngiNee Death (abstain four types of food Rice, Drinks, Khadya, and lehya for Deha Parithyaaga).³⁶

Very rare historical documents are available for such Grim or Rigorous Praayopagamana Deaths. Of the hundreds of Death Inscriptions in Karnataka, only in two inscriptions we find this kind of Deaths. Out of these two, one is in Shravanabelagola and another one is in Muda Bhatkala of Karwar.³⁷

The inscription related to the Prayopagamana of Acharyas is available at Chandragiri hill in Sravanabelagola. This inscription made in 12th century is available at the east in front of this *Kalthale Basadi* or *Katthale Basadi*. Another inscription of 8th century documents the Baladēvēcāryara's pā'uggamaṇa.

Baladēvēcāryara's pā'uggamaṇa these two words only are inscribed in the Inscription. It is astonishing that such a difficult and rare Religious Death was written in just one short line. There are many legends in Mythology, and we also find Documents in Verses or in Kaavyas, that Munis who receive Death, despise social services and services of treating and the whole Society participates in this these Death as Special occasion.

Granthas or Texts such as *Mūlārāadhanā*, *Ācārāṅgasūtra* have discussed the Deaths of IngiNee and Pādōpagamana. But, in *Anagārā dharmāmṛta*, there is no specific description of these two Deaths, and this may be due to that, those who choose such Deaths are very few. Such Deaths process, which require greater Mental Strength and Physical Strength, have gradually lost its meaning and faded from History.

About the religious death followed amongst Jains many scholars especially philanthropists like Radhakrishnan said it as "Sallēkhana is a kind of suicide". But the motive, situation, effect, mental status of the one who does suicide is not present here. Not only that, acharya's used to call deaths of this kind which is brutal that suicide as 'BalaMarāṇa'. Also said that this is not right for any time. This also brings the feeling that when suicide itself is brutal then these deaths are much more than that. There is a large gap

35. In the state of upasarga, the change of Muni from one state to another and then if he dies in that state only then he is called as Nihara. If suppose he does in the earlier state itself then he is called as Anihara. [Bhagavati Aradhana, verse – 2064]

36. Moolaraadhana, verse – 2065

37. This inscription belongs to A. D. 15th Century. It belongs to Mahamandaleshwara Cinna the younger brother of Haivaraja Shraavaka. Chinnaraja when got to know about his last days he took prayopagamana. There are about 40 lines on Dheeksha and other matter.

between the sadness present in the instability of suicidal case and the joy present in the certainty of Sallēkhana.

As told by justice Tukool, “There is difference between suicide and Sallēkhana as regards intention. Situation means adopted and the consequences of death. Jaina thinkers have addressed themselves to this question and have given cogent reasons for saying that Sallēkhana is not suicide”³⁸. As a judge, these words are more suitable for the situation.

The concept of death of Jaina acharya’s is different from the concept of deaths in other religion. According to Jaina acharya’s the death of *bhava* decides the existence of next *bhava* is meaningful in terms of religion and is a result of achievement. The Shashtra’s which was written based on this belief was firmly believed by Jain society and they responded to it positively. The Shashtra’s that which exaggerated such deaths and Jaina acharya’s who encouraged such deaths through the customs and Shashtra’s tried to gain the attention of society towards them. In reality life is like, “*Sura cāpaṃ bōle vidyullategaḷa teravōl mañjuvōl tōri bēgaṃ / pi(pa)riguṃ śrī rūpalīlādhana vibhavavārāśigaḷ nillavārggaṃ*”³⁹ Through this Jaina acharyas tried to attain moksha by rejecting the laymans happiness.

Not only this, about the advantages of such death it is said like “Moksha is attained and also will gain rebirth as god through the achievement obtained by Ingiṇi maraṇa.”⁴⁰ “Those who attained Sallēkhana death will enjoy the happiness of Gods and gain Moksha. Also, in heaven they get position of Indra”⁴¹ as described in kavyas. Whereas the inscription tells that through deaths of such kind, “*Tapasā sarvasukhaṃ prāpyatē*” meaning that you will get devaloka, Amarendra vasa. Also, it is described that, “*Svargāgramānēridār, kṛttāsvargālayakkēridar, dēvalōkake bijaya geydar, sumuktiyaṃ sādhisidar, dēva lōkakkogedar, avarsphargāgramanēridār, svargalōka sukha cittamādigal, indra samānamappa sukhaṃ paḍedar, svarga vadhū manah priyarādar.....*”.

Not to dangle the Heroes of war field by saying,

Jitēna labhyatē lakṣmī mṛtēnāpi surāṅganā

Kṣaṇa vidvansini kāyē kā cintā maraṇē raṇē||

38. Compendium Of Jainism: T.K.Tukol, p:280

39. E.C. II, 88, Shravanabelagola, A. D. 700

40. Ēdaṃ ingiṇi maraṇaṃ vāsasamāsēṇa vaṇṇedaṃ vidhiṇā
pā ō gamaraṇa mittō samāsadō cēva vaṇṇēsi ||(mūlārādhana, gāhe-2056)

41. Sallēhaṇā ē mūlaṃ jō vecca i tivvabhati rāyēṇa
bhōttuṇa ya dēva suhaṃ sō pāva i uttamaṃ thāṇa|| (mūlārādhana, gāhe-680)

For the heroes of religion

Pūjāthajñeścaryyerbala parijana kāma bhōga bhūyiṣmai /

Atiśayita bhuvana madbhuta mabhyudayaṁ phalati sad'dharmam||

(Ratnakaraṇḍaka Śrāvakācāra-135)

Those who have died of *Sallēkhana* “One who attains *Sallēkhana* death for him Pooja, Money, Power, Wealth, Ability, Slaves, *Kamabhoga*(Kama also included in the list) all will be obtained through superiority”. Is not an irony that for the acharya’s who gave up all kind of joys and left his body the scriptures are showing bait to them?

* * *

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