

Jainism and Śaivism: Interaction and Counteraction

(Bansidhar Bhatt, Münster).

Abstract

This paper is restricted to the source-material available from early Jain texts.

Some āgamic texts describe some categories of Jain monks, such as Pāsathā, Bausa, Kusila, and Nissārāya, and designate them as niyamthā-s.

They are the Jain monks astray, "incompatible with the cursus honorum." Āvaśyake Nirvyūkti adds a few types (e.g. daridda-thērā, kāṇṭhi...) to the list of such monks with unsanctified behaviour. Behaviour of all these monks is more or less akin to that of the Pāsūpata-s. Sometime, even Gosāka mankali-putta is designed in Āvaśyake Nirvyūkti as behaving like Pāsūpata-s. Characteristics of the Pāsūpata cult are canonized in a text called Pāsūpata Sūtra (ca 2nd cent. CE). It is ascribed to bhāṭṭāraka Lakulīśa, who is considered to be an incarnation of Śiva, and one of the eighteen tīrthakaras. One sūtra from the text is traced in its disturbed character from the Anuyogadvāra (ca 7th cent. CE). Pāsūpata/Śaiva monks are digambarā-s, wandering naked and are sometime called maskarin-s (cp. Gosāka's epithet: mankali-putta, follower of amaskarin-s/mendicants) in younger Upaniśads. In the beginning of his ascetic career, Mahāvīra once visited a Khandagya-Padimā, an image of Skanda(ka), the son of god Śiva.

Śīlānke on Sūtrakṛt interprets Pāsathā-s as monks wandering in the circle of Nātha-vādika, followers of

Nātha: (particular Śaiva) cult. Almost all names of twentyfour Jinas in classical Jainism, appear with a suffix -nātha (lord), particularly since the time of a development of the third phase of Padhamānuoga (i.e. Jinas' biographical events) in the Avasyaka Niryukti. The Buddhist Books of Nepal and some Pali texts refer to Mahāvīra by an epithet: niggantha-nātha, Nemnāth. (i.e. Neminātha) and Pārasnāth. (i.e. Pārśvanātha): the two sons of Ādināth (i.e. Śiva of the founder of the Nātha-cult: Minanāth) are believed to have been converted to the Jaina faith.

This all will be discussed at length in the main paper itself

— Bansidhar Bhatt.