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# **Engaging Jainism with Modern Issues**

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**(ABSTRACTS)**

**Editor**  
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66.	Scientific View on Fasting Dr Pratap Sanchetee and Dr Prakash Sanchetee	75
67.	Relevance of Jain Philosophy In Gandhian Politics Amit Kumar Tiwari	77
68.	Social Justice in Jaina Tradition Dr V. Ramabrahmam	78
69.	Management of Mood Disorders Priya Jain	78
70.	The Jaina Way of Life Dulichand Jain	79
71.	Significance of Jain Mantra, Tantra and Yantra Prof. S. L. Godawat	79
72.	Importance of Jain Philosophy in Sustainable Development Vijay Kumar Mishra	81
73.	The Jain Cultural Heritage the Role of Jain Ladies Dr Yogesh Kumar Jain	81
74.	Women Empowerment Through Preksha Meditation: Enlighten the Society Nupur Jain	83
75.	Economia and Sustainable Development Mr Jashvant Dhanjibhai Shah	84
76.	Relevance of Jain Karma Theory in Context of Self - Improvement Medhavi Jain	85

## Importance of Jain Philosophy in Sustainable Development

Vijay Kumar Mishra

Today the world is facing number of problems. For example – Lack of Basic educational quality, women empowerment, cultural norms, poverty and population explosion, malnutrition, unemployment, health, energy sources, environment, corruption, crime and theft, national security, public and family relationships, homelessness, decline in

eral others. However, the problems related to the environment are receiving more emphasis because the consequences of environmental problems are issues such as climate change (global warming), depletion of stratospheric ozone (hole in ozone), the acidification of surface waters (acid rain), destruction of tropical forests, depletion and extinction of species, and fastest decline of biodiversity. The reasons of these declines are, changing of world order

tion and atmospheric change. These are very serious issues in the way of sustainable development. There is a need of environmental and ecological balance to sustain our development. According to Brundtland Report 1986, sustainable development means "Development that meets the needs of the present without compromising the ability of future generations to meet their own needs". However, moving towards sustainable development has many challenges because Man has to achieve more. However, sustainable development can be achieved by spirituality because spiritual practices and ecological balances are very much interconnected. For example, we can see spiritual

are embedded in daily practices.

## The Jain Cultural Heritage; the role of Jain Ladies

Dr Yogesh Kumar Jain

True to the spirit of Jain approach to the rational interpretation of human life, the Jainas have displayed a rare, as almost unexpected breadth of vision and catholicity out-look in accommodating the enlightened women to play a constructive role in the preservation of Jain culture and thought.



The purpose of my paper is to focus my attention on the magnificent role played by Jain ladies who have played the of Karnataka and to build temples to install therein. Some ladies used to distribute the copies of Jain works to the saints so that they could preach Jainism. Some ladies used to get constructed lands, placing worshipers in those newly constructed temples.

The role played by Jain ladies is blessed by the saints and patronized by their kings and their husbands, without any fear of construction and exaggeration, I can boldly assert that Karnataka Jain culture is unthinkable without the creative role of Jain ladies.

From the general remarks we can analyse the role played by several ladies towards the enrichment of Jain culture. We have an instance of a noble lady of Nirgunda family who championed the spread of Jainism, her name was Kandachi the wife of Parmgula. She took interest in Jainism. She caused to be constructed the Jain temple named Loktilak at the time of Ganga Dynasty. But in contrast to this simple, pious, gentle lady, there was a very robust administrator and at the same time brilliant champion of Jainism, her name is Jakkiyabbe. She was an administrator and warrior too and was assigned the area-The present Ingleshwar, Sindagi, Basavan bagewadi. Her name is very famous as a lady of administrative talent, bravery and at the same time supremely religious not only in individual capacity but making Jainism more popular by getting temples constructed. She was practically Amazonian in every

monarch Krishna the III 911 A.D. She was appointed as administrator of nagarkhanda; one inscription describes Jakkiyabbe as the most skilled in ability for good Government, faithful to the Jain dharma, and rejoicing in her beauty. The same inscription describes further that thought a woman in the pride of her own heroic bravery, committed an act which won for her still greater fame in the eyes of the Jains, when she was ruling her principality, boldly decided that worldly enjoyment were insipid. She sent for her daughter, made over to her posterity and giving up bonds of affection and desires, performed religious rituals, took to Sallekhan and died in the temple of that city-Bandanike.

But the most celebrated name amongst Jain women in the history is Attimbbe. Attimbbe she stands out in the forefront of the Jain cultural history. She was the daughter of General Mallappa a higher officer in the service of the later Chalukyas; she was given in marriage along with her younger sister Gyndamabbe to General Nagadeva. After the premature death of her son Annigadeva; her sister committed the rite-of-sati. She was an ideal devotee. She had



one thousand copies of Ponn's Shantipurana made on her own expense, besides, 1500 images of gold and jewels. She engaged her-self in the austerities and followed the Jain Vratsa and spend all her time, energy and resources for the promotion of the faith. She encouraged the famous kannadapoet Ranna to compose the jithnathpurana. She got constructed 1500 Jain temples and donated for instauration therein as many excellent Jain idols of Jain tirthankaras. She could bestow gifts voluntarily and generously. Hence she earned the name Dhanachintamani. Her name became an example and a proverb for piety, purity of character and saintliness. Attimabbe lived in the early decades of the 11th Century. Similarly, there was another lady Akkadevi the elder sister of Jayasimha had of the later Chalukyas. Similarly Chandaldevi the senior queen of chalurkya vikramaditya it took keen interest in the public administration.

COMIT TO THE AGE OF Hoyasalas we notice a commendable advancement among the women in general and princely order in particular. Many of the Hoyasala queens were well educated not only in letters and arts but also in administrative matters. The name of Shantaladevi is most prominent name in the Hoyasala history. She was the queen of the Hoyasala king Vishnuvardhanadeva. She was highly drilled in music and dance, but at the same time, used to help her husband in day to day administration. A shravanbelgola inscription admires her beauty, piety, skill and devotion. She was eldest daughter of a senior officer Marisingayya who was staunch shivait, but Shantaladevi was ardent Jain herrelly an inscription dated 1123 a.d. praises her beauty in a very descriptive way. Her guru was Prabhachandra Sinddanthdeva the pustakgachha, Desiyagana. Queen Shantaladevi made 1123 a.d. in the same year in the same place she built a Jain temple Savatigadavarana basadi and she granted the, village to the Guru for the maintenance of ascetic life. Similarly she made the gift of several villages to the temples. Hence her name earned famous praise "Crest jewel of perfect faith and an rampart to the faith" like all other Jain ladies she died by the orthodox manner of dallekhan in 1131 A.D. at the holy place of shivaganga.

## Women Empowerment Through Preksha Meditation: Enlighten the Society

Nupur Jain

Women empowerment means develop the mental and physical status of women, in reference to the society, economic women's household decision making power, financial strength, freedom of movement, political participation, accep-