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Book Review

BHAVA PAHUDA, edited by Late Ajit Prasad with an English translation and a commentary and published by All India Digambar Jain Mahasabha, Aishbagh, Lucknow, 1992. Pages XV+105. Price Rs. 50.00.

The All India Digambar Jain Mahasabha, Aishbagh, Lucknow, is to be congratulated for publishing the Bhāva-pāhuḍa of Kundakundācārya, a treatise on the discourse of soul activity with an English commentary by late Pandit Ajit Prasad who died on 17 September, 1951. Naturally the translation and the commentary were done before 1951. It was K. B. Jindal who took the labour of redrafting and recasting the whole matter and prepared a fresh manuscript for the press. Thanks for his honest and scholarly endeavour.

Though difference of opinion will never be swept away as long as the world endures, it is the general belief of the scholars that Kundakunda belonged to the first century A.D. He is a Digambar Jain and a prolific writer. It is said that the birth place of Kundakundācārya is the town Kundakunda in Anantapur District near the Guntakul Railway Junction in modern Andhra Pradesh in the South. His writings are many. Eighty-five books are generally ascribed to him, out of which Pravacanasāra, Niyamasāra, Samayasāra, Pañcāstikāya are well-known. He has also written Aṣṭa-pāhuḍas for the Jaina monks who are reminded not to deviate from the path of rectitude and asceticism prescribed for them. Of these eight pāhuḍas, the Bhāva-pāhuḍa is the fifth one, others being on Darśana, Sūtra, Cārita, Bodha, Mokṣa, Liṅga and Śīla.

In his preface K. B. Jindal has explained the meaning of pāhuḍa on the basis of the discussion found in the Kasāya-pāhuḍa. These meanings of pāhuḍa are suggested:

1. All that is written in Prakrit verse-form is pāhuḍa (pāhuḍe tī kā pīruttī? jamhā padehi phuḍam tamhā pāhuḍam).

2. All that is laid down by the Tīrthaṅkaras is pāhuḍa (prakṛṣṭeṇa Tīrthaṅkareṇa abhṛtaṁ prasāditam iti prabhṛtaṁ).
3. All that is imbiber by the Ācāryas and later on, preached and carried over from predecessor to successor is pāhuda (prakṣaarācārya-āir vidyāvittavaddhīhṛtam dhāritāṁ vyākhyātamanītaṁ vā prābhṛtāṁ).

From this point of view all śāstras offered at the feet of the Masters are pāhudas.

The Bhāva-pāhuda has four elements. It has the original in Prakrit with Sanskrit rendering (chāya) together with an English translation. It has a very good commentary in English also. It has no verse index and no analysis of the topics is added to it. Even then the treatise itself is very nicely and neatly printed with a very good paper befitting the publication of the Sacred Books of the Jains. It is a pity that the book is published after the lapse of forty years of the demise of the author. However for the future generation it is a welcome treatise.

The commentary and the English translation are well executed. The language of the author is lucid and simple, and every point of it is clearly explained. I believe that this edition will be adorned by all Jain scholars.


The Volume three of Vardhamān-Jivan-Koṣa compiled and edited by Mohanlal Banthia and Srichand Choraria is a valuable source-book on the life and teachings of Vardhamāna Mahāvīra. Some few years ago, the two other volumes (Vol. I, 1980 and Vol. II, 1984) of the same series came out. In all the volumes the plan and scope are the same. The methodology adopted in all these volumes is not only unique of its kinds, but also totally new in this type of cyclopaedic work. The material collected in all these volumes is very systematic, and will remain as a source-book for years to come to the scholarly world.

The book is well-printed and the binding is carefully executed. The printing mistakes are exceptionally few. It supersedes all the previous volumes.

For preparing a Dictionary on the life and teachings of Vardhamāna, the erudite editors are to be thanked for presenting such a research
work. The book is divided into several sections as far as 99 and these sections are again sub-divided into several other decimal points for easy references. Each decimal point is arranged in accordance with the subject matter connected with the life and teachings of Lord Mahāvīra. The table of contents of this work will tell us how to use this Cyclopaedia. All the facts of Mahāvīra’s life are authenticated by quotations from over 100 books followed by Hindi translations. These quotations are necessary for making this volume useful. This unique feature of the book shows the critical outlook and deep scholarship of the editors. The project of this research work indicates that there could be some two or more volumes of this Vardhamān-Jīvan-Kośa. The Jain Darshan Samiti is to be heartily congratulated for undertaking such a laborious and tedious project on Jainism.

This Cyclopaedia of Vardhamāna will be very useful for the source-material on the life and story of Lord Mahāvīra. As the editor has ransacked both the Śvetāmbara and Digambara source-books, this volume is free from all sorts of parochial outlook. I hope, this book must be in the library of every learned scholar.

—Dr. Satyaranjan Banerjee

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Sacred Literature of the Jains

[ from the previous issue ]

Following upon the enumeration of the seven groups in the significant statement that six of this number (according to the scholar) the first six) belong to the system \( \text{क्र्} \ e'\xi\sigma\xi'\nu \) (sasamayi\( \bar{\nu} \pi \)) and that the number seven belongs to the \( \text{अन्त्रिया} \) (caturmayi\( \bar{\nu} \pi \)); the seven as terasiy\( \bar{\nu} \pi \) (\( \text{\'\'यम नयािम N, त्रैराशिकाँ} \)). The scholia explain one of these two names belongs to schools by [331] Gosālapravartita\( \tilde{\text{त्रि}} \) (\( \text{a jīvikāh} \ N) = \text{pāsaṇḍ\( \bar{\iota} \) siddhānta} (pāsaṇḍi\( \bar{\iota} \)ah N), the second by trairāśikapāsaṇḍāsthās. The mention of this second name leads us, so to speak, to the domain of history. The Terasiy\( \bar{\nu} \pi \) represent the six schism, which Āva\( \tilde{s} \)y. 8, 56, 72, refers to the year 544 after Vīra, and this name is perhaps attested by epigraphic testimony of the time of Gotamiputra Sātakarni. If we suppose that the reading terasikā, proposed by Bühl, (Archaeolog. Survey of West India, 1882, p. 104) for the inscription Nasik No. 11a, is conclusive, it is not improbable that it refers to the Terasiy\( \bar{\nu} \pi \) quoted above. Bühl, it must be confessed, has adopted another explanation of the name in his Survey.

The explanations of the scholiasts have as yet not assisted me in the endeavour to discover what is referred to by the four nayas, &c [352]. It is a significant fact that the twelfth aṅga, according to the above statements, treated not merely of the proper but also of heterodox dogm\( \bar{\iota} \)nes, or, as the case may be, of hermeneutic methods; and the title of this aṅga seems to refer to this peculiarity in its contents,

483 In the Berlin M.S. of the Nandi this passage is omitted in the text, though it is explained by the scholiast

484 See above p. 275; accord to Abhayadeva however :——ta eva ca \( \text{\'jivikās trairāśikā bhaṇīdā} \), or, accord to the schol on the Nandi which is identical :——ta eva Gosālapravartita\( \tilde{\text{त्रि}} \) pāsaṇḍinas trairāśikā ucyam—\( \text{the trairāśikā are the same as the adherents of Gosāla. In § 6 of the Theravādī of the Kalpasūtra Chulua, the founder of the sixth schism, is stated to have been the scholar of Mahāgiri, who was the successor of Thūlaabhadda (Vīra 215, cf. p. 348), and is placed about 300 years earlier than Vīra 544. These are discrepancies not easily overcome. The further explanation of the name trairāśikā in the schol. on N. is :——te sarvaṃ vastu trayāyitaṃ icchānti, tad yathā; jīvo jīvāyivas ca, loko loko lokā-lokā ca sat asat sad-asat, nayaevi\( \bar{\iota} \)yām dravyāṣṭikām parayāṣṭikām ubhayāṣṭikām ca ; tatas trihi\( \bar{\iota} \)h(h) rābhīhī carami 'ti trairāśikā, tannātena saptāpi par\( \tilde{\text{t}} \)ikarintāi ucyamite. It is worthy of note that the triad form ascribed to the Trairāśikas is made use of——cf. p. 266 in aṅga 4, where the statement of the contents of aṅgas 2-5 is given, and in fact with the citation of two of the examples quoted here. Accord. to the schol. on Kalpas., cf. Jacobi, p. 119, the Vaishēṣikadarśanaṃ took its rise from the Terasiyās.

Cf. Āva\( \tilde{s} \)y. 8, 37; eehim (ebhir naigamādhibhir nayāḥ) diṣṭhivāe parāvānā sutaattha- kahānā ya.

485 naṇāḥ sapta naigamādibhāḥ, naigamo dvidhā, sāmānyagrahā viśeṣagrahā ca, tatra ‘dvaḥ saṅgraha dvīṭyās tu sāmānyavahāre praviṣṭā, tato dvaḥ saṅgrahavahāhārau, rijuṣuṣṭrau ca’ koḥ sabdādaya\( \bar{\iota} \) ca rayo ‘py ecaka naṇāḥ kalpate, tata evam

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which was probably of great moment in determining the fate of the last of the āṅgas. See pp. 248,342.

The suttāi are cited as constituting the second part of the dīṭṭhivāa. In all there are 88 suttāi, a number ascribed\(^{487}\) to the second part in āṅga 4, 88. In reality, however, there are but 22, beginning with ujjusya (ujjusut A ; rījus), but conceived as divided into four parts. The proper orthodox (sasamaya) doctrine and the heterodox views are represented as being equally authoritative. The former are divided into two different forms which are also represented by the ājīvīya (Gosālakaprapa-titapāsāṇa Abh.), or terāsiya. The 22 names are not explained by the scholia. They refer\(^{488}\) the name sūtra to the explanation of the meaning of the pūrvas, and consider this as well as the first part as an introduction to the third part of the dīṭṭhivāa which follows.

[353] The third part is composed of puvva gae, pūrvagatam, i. e.\(^{489}\) the 14 pūrvāṇi, which the Tīrthaśākara (Mahāvīra) himself is said to have imparted to his scholars, the gaṇadharas—see above p. 216,217—who then composed the āṅgas (ācārādiṃ). Besides this explanation which represents the pūrvas as older and earlier doctrines anticipating the āṅgas, there is another which is possible. If our second conjecture is correct, we should have to understand by the pūrvas that preliminary knowledge necessary to the comprehension of the doctrine. The titles of the 14 pūrvas\(^{490}\) quoted here in the text and enumerated before in § 14 are explained singly in the scholia, and the number of their padas, is stated. The enormous size of these figures greatly exceeds as a rule that which the scholiasts—see above p. 288 state to be the number of the padas of the āṅgas, each one of which was said to contain twice the number of padas of the preceding

\(^{487}\) The ujjusya and the paringavaparīṇaya are stated to be the first two in the series. As regards other names reference is made to the Nandī and not to the independent treatment of the subject further on in āṅga 4. See above p. 284.

\(^{488}\) Sarvasya pūrvagataśūrārthasya suścitaḥ sūtra logically was sarvapar yāvadgūdatī darśanān sarvanakṣaṇavikalpānsaḥ prakāśakaṁ dvīvahāṅgīṇaḥ prajñaptiḥ; matāḥ pūrvagatam iti adi.

\(^{489}\) Cf. Schol. Hem. 245; pūrvagatam gatam jñānam asmīn pūrvagatam. The anonymous author of the Vīcārāntisasāṅgaha which contains in 25 vicāras a grouping of siddhānta passages, 8 apakas, states that the pūrvagataśūrārtha āṅgas were called vicākar, or, accord to the Nandīśīti cited by him, but which I have not seen, three other names vādiya khamāsamane dīvān̄ya vāyaga tīrī gaṇadharas sarvapar yāvadgūdati. Can the Vīcārāntisasāṅgaha be identical with the Siddhāntapakoddhāra of Kulaśāmaṇa, Sanāt. 1409-55 cited in K. 255b?

\(^{490}\) They agree in general with those in Hem. 247,248. The explanation is likewise identical; see the schol. ibid. The number of padas is the same as that stated in
The names of the pūras [354] are as follows:—

1. upāyapurvam,491 utpādapurvam; 10 vastu and 4 cūliya vastu; ekā padakoti, 10 millions.

2. aggeniyam (A B C), agge-anīyam N (aggāṇīyam N ed., according to Leumann); aggeniyam Abb.,492 and agrāṇiyam493 Schol. on N; 14 vastu (so also in §14) and 12 cūliya vastu; saṃpavatī phalakṣāh (9,600,000). A direct citation from this is found in Āvaśy. 10,42494 and in Malayagiri on upānga 4 (agrāṇiyākhyā dvītyapūrve karmaprakṛtī prābhṛte bandhavīdhāne sīthibāndhādhiḥ kare catvāri amyogadvārāṇi...). An anonymous avacūri on Candra-mahattara’s Saptatikā (ms. or. fol. 690) calls this work an excerpt from the diṭṭhivāa, especially from the fourth prabhṛtām (kar maprakṛtīnām of the fifth vastu of the second pūra (agrāṇiyā). In the Viçāraṃprastāṇgraha we find the following interesting statement taken from the “Nandārtti: —Sivaṣarma-Sūryādibhir agre niyādipūrvebhyāḥ samuddhārāḥ satakādi karmagraṇthāḥ. There actually [355] exists a siddhārādhun in 120 gāthis, which is characterized as having taken its rise from the aggeniyapurna; see p. 361.

3. vīritram, vīryapraṇādam;495 8 vastu and 8 cūliya vastu; tasyā 'pi(!) sapatī phalasasrāni Abb., but in the schol. on N: 78 padalak sāh 7,800,000.—Citation from this in Haribhadra on Āvaśy. 10,42 (see p. 354, note 4).

4. aththinatthippavāyam, astināstipraṇādam;496 18 vastu (also according

the introduction to the Kalpāntarvācyāṇi. In the work the number of vasti (vastu) of each pūra is said to increase from 1 on by geometrical progression (8192 in the case of pūra 14). Here however in the text itself—we find entirely different figures which are quite credible. The figures in the case of 1.3.7.10 vary somewhat in the enumeration of the pūras in Nemicandra’s pra-vacanasāstrodhāra § 92, v. 719-25.

491 sarvadvrayānām paryavānām (ī paryāvānām) co’tpādabhāvan omgiśtya prajñāpāna Abb., sarvadvrayānām utpādam adhyātya prarūpād N.

492 tatrā ‘pi sarveṣām dravyānām paryavānām (ī) jivaviśeṣānām ca ‘gram parimāṇām vartyate ity agrṇayān, Abb.; āgraṃ pramāṇām tasyā 'yanam paricchedas tasmāi hitam agrṇayānām sarvadvrayādār-parimāṇakārī Schol. on N.

493 The Schol. on Hem. Kalpāntarvācyāṇi has the same.

494 aggeniṇṭhām jaḥ Divyānāma jattha eva tathā saṃyājya tathā saṃyaḥ tathā ‘goḥ hammari vā bhūnjaḥ vā v/‘Haribhadra says: jaḥa agriṇṇhā (ī) viri aththinatthipravāyavvye ya pādho : jattha ‘go Divyānāma bhūnjar tathā Divyānāma bhūnjar, tathā Divyānāsaṛvām bhūnjar tathā Divyānāsaṛvām bhūnjar evaṁ hammari. According to this the similar passage should be found also in pūvas 3 and 4. See the remarks on Ambaḍa in Aup. § 89; Ambaḍa is mentioned ibid § 76 together with Divyānā.

495 padaikadele padasamudayopacārāt sakarmetarādām jivānām aṭṭhānām ca vyāhāra pravadattī pravādavatī pravyapraṇādam Schol. on N.

496 yat loke dharmāstikāyādi vastu asti vac ca na ‘sti kharāśīrṇgādi tat pravadati ‘ty astin’ ‘dām, Schol. on N. yal loke yathā vā vā (del, ?) ‘sti athāvā syāvā ‘dābhī-
to § 18) and 10 cañiya v.; 60 padalaksāh, 6 millions.—Citation as above.

5. nānaṃpavāyam; 497 jhānapravādam; 12 vastus; ekā padakoṣṭi ekapadonā (Abh., padenai 'kena nyūṇā schol. on N), i.e., 9,999,999(!) Malayagiri on N has, according to Leumann, 10,000,006.

6. saccappavāyam, satyapravādam; 498 2 vastus, ekā padakoṣṭi ṣadbhīr adhikā, 10,000,006(!) 060 Malay., according to Leumann.

7. āyappavāyam ātmāpravādam; 499 16 vastus (also according to § 16); 26 padakoṣṭiḥ 260 millions. Leumann says that a passage, which caused the second schism, is found in the schol. on anūga 3,7 (see above, p. 275). Uttarajñ. 3.9, Āvaṣy. 8,65.

[356] 8. kammappavāyam, karamapravādam 600; 30 vastus; ekā padakoṣṭi 80 padasahasrāṇi, 10,080,000(!). A passage from this, which caused the Abaddhiā or Gotthāmāhila to inaugurate the seventh schism is found in the extract just quoted, and in Haribhadra on Āvaṣy., 8,89, where he remarks: atthame kammappāvayapūrve kammān paravihitī upon following the passage of the text: Gotthāmāhila navamatthamāsas pucchā ya Vinīhassa.

9. paccakkhaṇappavāyam601, pratyākhyānapravādam; 20 vastus (also in § 20); 84 padalaksāh, 8,400,000. For this pūrva we have quite a number of references. The above cited passage of Āvaṣy. 8,89-91 and Haribhadra’s scholion seem to prove that the Abaddhiā stood in some relation to the ninth pūrva.602 The statement is frequently made that the kalpasūtram, which forms the eighth adhyayānam of the daśā-

prāyatās tad eva na ’sti ’ty evāma pravadati ’ti, Abh. The syntāvā, which the Brāhmīns consider to be a distinguishing mark of the Jains, comes here for once into prominence.

497 matijñānādityedabhibhinnānāntrapāncaṇān vadhāti ’ti Schol. on N; matijñānādityedipāncaṇānānān vadhāsyā prarupāṇā Abh

498 satyāna saññayamo vacanaṃ ca, tat prakārasya vadhāti, Schol. on N; tad yatra sabhedam apratipakṣān ca varṇyate Abh

499 ātmānaṃ jivan anekadāhā navamānabhedānaḥ sat pravadati, Schol. on N.

500 kama jñānavarastādikam astapakāraṃ, tat prakārasya prakṛtisthity-anubhāga-pradeśādibhiḥ bhedaḥ sastrapāncaṇān vadhāti. Schol. on N,...bhedaḥ anyātī ca ittarottarabhedaḥ yatva varṇyate, Abh.

501 tatra sarvapratyākhyānasvarūpaṃ varṇyate, Abh, in the Schol. on N merely; uṭrāpi pādakadeśa padeśamudāyapoccarāt.

502 The text reads puṭṭho jahā abuddho / kaṇcucinaṃ kaoneksi samunnei / 'evān puṭṭhān abuddhiṃ / ṣīvo kramam saman ne [90] paccakkhaṇāṃ seamo aparipāsanaa hoī khyāvān/a jeyiṃ tu parimāṇaṃ / taṃ dūtah (dūtaham BH) āsasā. hoī [91]| Haribh. has: pratyākhyānām śreyā aparipāsanaa kālāvadhikā nihāya kartavān—jām tassa avasesānaṃ navamānupavasu tam samattataṃ; tato abhinivesena Pāsamittasavāsāṃ ceva ganiṣṭha bhavati—Pāsamitta’s name is elsewhere brought into connection with the fourth schism. See schol. on up 1, below p. 381. This name occurs frequently in the legends of the Brāhmīns and Buddhists.
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śrutaskandaḥ, and the fourth chedaśutra, was “uddhṛta” by Śrī Bhadra-bāhuvāmin from the ninth pūrva. Thus, for example, in the introduction [357] to the Kalpāntarāçyāpi. This appears to me to rest upon a misunderstanding (as will be developed further on) of the statement that is frequently met with elsewhere, e.g. in Dharmaghoṣa in the Rśimāndalasūtra v. 167 (see Jacobi, Kalpas, p. 11,12), to the effect that Bhadrā, extracted dasa pakkavavahārā from the 9th pūrva. By these are meant the chedaśūtras 3-5, and by kappā, not the kalpasūtram, but the fifth chedaśūtram is implied. Haribhadra, too, on Āraśy. 6, 88, characterizes the ninth pūrva in general as chedaśūtra lakṣaṇam and especially the twentieth prābhṛtam (by name oglahpr.), the third vāstu (by name úcāra) as the source of the oghaniryuktī treating of the ogha-śāmacārti. He says that the oghaniryuktī is nirvṛtyūdhā therefrom. In an avacāri (composed A. D. 1383) on Droṇācārya’s vṛtti of the oghaniryuktī, the chedaśūtras, especially kalpa and vyavahāra, are referred to the same source. See also the scholiast on Uttarajāh. 26.

10. vijjānapasāvāyan, vídyānupravādam; 15 vāstus (also in § 15); ekā padakosṭh ādaśa ca padasahasraṇi (daśa ca p. omitted in N) 10,010,000. The cause of the formation of the fourth schism is a passage from this pūrva, cited in the passages quoted on pūrva 7, or Āv. 8,59. [358] neunīya ‘nupāvāde, on which Haribhadra says: anupravādapūrve neunīyān vācaḥ [vatthu?] paśajati) Leumann compares the 9 neunīyaṇa vattthus in ánga 3,9.

11. avaṇhjana, avaṇdhyana; 5 kalīṇam Hem; abandhyam iti vā Schol. : 12 vāstus ; 26 padakoṭayaḥ, 260 millions.

12. pāṇāṇaḥ, prāṇāyaḥ; prāṇāvyāyam() Hem; 13 vāstus (cf. § 13); 1 padakoṭi 56 padasahasraṇi, 15,600,000.

503 This is the chief passage, which contains the statements in reference to the pūrvas.

504 Dasā is not to be connected with kappā, as is assumed by Jacobi (The ten kalpaṇ), but denotes the dasāṇa, the fourth chedaśūtra itself, a part of which exists to-day under the title of the kalpasūtram.

505 navamapūrvāntarvari trittham sāmacārvastv asti, tatrā ‘pi viśapatīnāt prābhṛtāt sādhvamanugrahārthām Bhadrābāhuvāminā nirvṛtyūdhā. The following fact speaks decisively against Bh., as author of the oghan. In v. 1 not only are the caiddasapuṃvis praised, to which he himself belongs, but also the dasapuṃvis which reach to Vajra; consequently the existing text must have been composed at a period considerably prior to Vajra.


507 vaṃdhyam naṁ nāthapalaiḥ, avaṇhyan saphalaiḥ ity a., tatrā hi sarve jñāna-tapasāmyamayogorū śubhaphalena saphala varṇyaṁte, aprakṣaṭāt ca pramāṇādyāk śarve aśūbhaphalā varṇyaṁte, Abh.

508 prśaṇa paśuce śardhiyaḥ 5, triṇa mānasādibhiḥ valāni 3, uchvāsa-nā (ḥ) śvādo 1, āyūṣca, tāni yatī varṇyaṁte tad upocārāt prāṇāyaḥ schol. on N.
13. *kriyāvisālam, kriyā (bhīṭ) viśālam* ;\(^{509}\) 30 vastus ; 9 padakoṭayah, 90 millions.

14. *logavimāndusāram* (without *loga* in § 14), *viṃdur iva sāram*;\(^{510}\) 25 vastus (also in § 25) ; *ardhatrayodaśa* (sārdha* N*) padakoṭayah 125 (135 N) millions. This *pūrvam* is often mentioned as the conclusion of the *aṅgas* or of the *suṣṭāṇa*. See above p. 245,346.

It is now perfectly clear that the number of *padas* which has been handed down to us is purely a matter of fiction. The exact figures in the case of 5 and 6 are simply amusing. It is easy to revel in detail, when the fancy is the only controlling agent.

The enumeration of the names in the text is followed by detailed statements in reference to the number of each of the *vattus*, 1359] vastus and *cūḷyas* or *cūḷavvattus*,\(^{611}\) i. e. sections into which each of the 14 *pūvas* are divided. These numbers, in all 225 *vattus* (*mūlav*.) and 34 *cūḷav*, are also mentioned in three *kārikās*, which have been inserted ; and each of which has been quoted in its proper place.

The fourth part is called *anuyoga* ; Hem. calls it *pūrvānyoga* and places it (cf. p. 347) in the third position, the *pūrvagatam* occupying, according to him, the fourth place. A contents of historical character is ascribed to this fourth part. The *anuyoga* is divided into two sections : (1) into the *mūlaprathamānuyoga*, treating of the root (of the tree of the sacred doctrine), or, according to the scholiasts, of the *Tīrthaṅkaras*,\(^{614}\) i. e., the history of the beginning, of the preliminary birth, of the existence and of the final completion of the *bhagavanītaṇam arahantāṇi* ; and (2) into the *gaṇḍikānyoga*, i. e., the doctrine of the

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509 *kriyābhīṭ saṃyamakriyābhīṭ viśālam*, schol. on N ; tatra kāyikādāyah kriyāḥ sahadeh saṃyamakriyā-chedāḥ (cha índa ?) kriyāvidhānāni ca varṣyaṅte, Abb. (Malay. has according to Leumann : saṃyamakriyāḥchaṅḍakriyādayaś ca).

510 *loke jagati śrutaloke vā’kṣarasayo ‘pari viṃdur iva sāram, sarvākṣarasaṁniti-pātalabdhīheturvāt*, schol. on N.

511 N has *cūḷavvattus*, which is explained by the schol. by *kṣullavastūṇi*, whereas *cūḷa* is explained by *śikharam* / Abb. understands here, as in *aṅga* 1, *cūḷa* to be secondary additions. See p. 360n.

512 cf. Wilson Scl. W. 1, 285, *pūrvānyoga* on the doctrines and practices of the *Tīrthaṅkaras* before attaining perfection, ...*pūrvagate* on the same after perfection(!)

513 *anuyogaḥ, sūtrasya niṣeṇa ‘bhidheyena sārdham anu (rūpāḥ ?) sambandhaḥ ity a. Abb.*

514 *iha dharmapragaya(na) mūlam tāvat tirthakaras, teṣām prathamān samyaktvā-vāpitilakṣaṇapūrva(bha) vādi gocaro ’nuyogo mūg gāḥ*, Abb.
“little knots,” single knotted points, members, sprouts,\textsuperscript{515} of the sacred doctrine, i.e., the history of the numerous figures of the Jaina hagiology which are stated to be—[360] kulakara, tirthakara, gaṇadhara, caṅkādhara, Daśāra,\textsuperscript{516} Baladeva, Vaṣudeva. The history of Harivaṃśa is added to this group and, strangely enough, that of Bhadrabahu himself, whom tradition represents to be the last teacher of the diṣṭhīvā. Other “knots” are finally added, viz. tavokammagaṇḍikā cittaṃtara (citṛāṃtara) gaṇḍikā, osappini\textsuperscript{a} and ussappiti\textsuperscript{a}, and also all sorts of stories illustrating the way how beings become gods, men animals or hell-beings.

Abhayadeva is unfortunately very brief here, and to add to our difficulties the MS. is full of corruptions. Abh. refers especially to a Nanditikā\textsuperscript{517} composed probably in Prakrit, which is, however, not the same as the commentary on N, which I have before me. This too, is very brief and presumably contains a direct citation from one of the sections which belong here. See below p. 368 on cittaṃtaraṇag.

The fifth part is composed of the cūliyās—additions, which were referred to p. 358 in the discussion on part 3 to which they belong. They belong however to the first four puvas alone. According to the schol. (and also to the schol. on Hem. 246) by these cūliyaś we are to understand cūla-like (i.e., like excrescences) paddhatis, which embrace that which was not treated of in all the four preceding\textsuperscript{518} parts of the drṣṭivāda. [361] The text, however, takes pains to limit them to the first four puvas.

In the final remarks in reference to the complete extent of the diṣṭhīvā, the following parts are ascribed to it,—1 suyakkhandha, 14 puvas, saṅkhēyya “computable” (perhaps “innumerable,” see above p. 281) vattu and cūla (cūla N) vattu\textsuperscript{519} and pāhuda (prabhṛta), pāhuda-pāhuda, pāhuḍiyā and pāhuḍiyā pāhuḍiyā, to which the same epithet is attached. The payasarhassa,\textsuperscript{520} akkharā, &c., are characterized by the same epithet, i.e., saṅkhēyya.

515 ikṣyāddinām pūrṇaparaparparicinno madhyabhaṃ gaṇḍikā gaṇḍike ‘va gaṇḍikā, ekārthādhikāra, graṃthapaddhati tasyā anuyogaḥ, schol. on N; ihai ‘kavaktavya-tārthādhikāra-anuyogatvākya (‘tavākyaḥ?) paddhatayo gaṇḍikā ucayāte tasmā anuyogor ‘rthakathanavidhir gaḥ, Abh.

516 See Pet. Dict. s. v. datārha, attribute of every Buddha.

517 Doubtless that of Haribhadra is meant. See schol. on Ganadhara-sārdhaṣṭā v. 55. This, too, is indicative of the fact (see p. 284, 352) that the Nandi is strictly the proper place for that entire treatment of the 12 aṅgas. which later on found a home on the fourth aṅga. See p. 349, 363.

518 iha diṣṭivāde parikarma-sūtra-pūrṇavatā nuyogoktauktārthasahagraḥpaddhatayā (samgraḥaparā graṃthapaddh. N. Schol.) cūḷaḥ.

519 The number of vattu and cūḷav for the 14 puva at least, was shortly before (cf. p. 359) stated with exactness in the text itself.

520 See above for the fabulous accounts of the scholia.
Though the scholia fail to explain further the words pāhuḍa, &c., they manifestly signify the same as chapter, paragraph, &c., and are actually so used\(^{521}\) in upāṅgas 5, 7; and in aṅga 10 (see p. 333), the word pāhuḍa is used in connection with the 14 purvas. In the Anuyogadvārasūtra (end of the pamāṇa section), the diṭṭhivāa is said to be computed according to pāhuḍa, pāhuḍiā, pāhuḍapāhuḍia, and according to vatthu. This method of counting is said in the Anuyogadvārasūtra to be similar to the division of the kālia sua, i. e., into uddesaga, aijhayana, suakkamaṇḍha, aṅga, which is there contrasted with the diṭṭhivāa. Vatthu appears in up. 6 as the name of the sections of up. 5 and 7 in which it no longer occurs in the signification.

If we now cast a glance at the entire field of information which we possess in regard to [362] the twelfth aṅga, it is manifest that, though this aṅga had a genuine existence, nevertheless the information at our command produces an impression of less weight than that concerning the previous eleven aṅgas. In the case of the latter we possess the texts themselves as a means of verification, but in the case of the twelfth aṅga there is no such help upon which we can rely.

These statements, and especially those in reference to the 14 purvas, are, however, not purely fictitious. This is clear from the citations adduced above in our consideration of each, and especially of 2-4, 7-10, and from traditions in reference either to the extracts from them or to their relations to the origin of some of the seven schisms. Another proof of the validity of these statements lies in the fact that the number of the vatthus, māyuṇḍadāni and suttāni, contained in the diṭṭhivā, which is mentioned in aṅga 4 §§ 13-16, 18.20.25.26 and 88 is in direct agreement with the later statement of contents. Finally the name pāhuḍa in aṅga 10 appears in direct connection with the 14 purvas. At the period of the Āvaśyakasūtra, especially, and at that of the Anuyogadvārasūtra these texts must still have existed, and perhaps even at the time of the older commentaries (cf. e. g., p. 347n.), if the statements of the latter are not mere reproductions of old traditions. See p. 225.

The statement of the contents of aṅga 12 is found in aṅga 4, or Nandī (N), and is as follows:

*Se kim tam diṭṭhivāe? diṭṭhivāe nam savabhāvaparāvānaya*\(^{522}\) āghavijj-

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521 The name pāhuḍa is found in the Siddhapāṇḍika of Devendraśuri in 50 gāthās. The author, in v. 1, says that he has taken his material sirisiddhapāhuḍāo. See above v. 354.

522 ABC, *vānd N.*

523 ABC, “jjai N.
524 ABC, “mme N.
525 ABC, “goe N; when 1 henceforth cite N alone, ABC agree.
526 BC, “uго A, оге N.
527 Siddhi AN.
528 etānī saddhāśreṇkāparikarmād (dīni) mūlabhedataḥ saptavidhāni, māṭkāpada- dyuttarabhūdepkṣayā tryaśātividhāni, schol. on N.
529 BC, puthase AN.
530 BC, ugaṭha A, ogāṭha N.
531 9na BC, 9na AN.
532 Siddhi A.
533 A, “daäl BC, maugāpayām N.
534 BC, atṭha AN; in N before pāḍho.
535 BC, aqāsa A, amāsa N.
536 N, bhūye BC, bhūyaṁ A,
537 gāho AN.
538 BC, samāho ho AN.
539 māuyāṁ paḥ BC, māuyap, A, māugāp N.
540 AN, ssabaddham BC, incorrectly.
541 In N this § is differently understood, since all the 14 names are again enumerated, and, in fact, just as above with the same variations: —maugā, pāḍho after atṭhā- payāṁ, amāsa (sic !), keubhūyappadiggaha, saṃsārapadiggaha.
542 It follows from this ekkārasavihāṅi that the reading of N. which gives pāḍho after atṭhāpayāṁ, is correct; otherwise there would be twelve species, not eleven. N consequently has preserved the original form of the text, N is also more exact in another point: —From the text we conjecture merely that the last member of each of the seven series (after namāvatām) begins in each case with the first part of the name of the series. In N, however, where as in the case of maṇussase° and in all the four, series, the enumeration of the 14 members is in each case complete, the readings being the same as heretofore, the last member of each always varying, or it is expressly called puṭhāvatām, ogāḍhāvatām, uvasanapajāvatām, vippajā- ḫapāvatām, cuṇḍuvaṭṭaṁ. Further on N has frequently, sometimes in agreement with A, the better reading. Some omissions are due to the incorrectness of the Berlin MS.
543 eyāṁ BC, eyāṁ AN.
544 cha s. s. āj. omitted in N, the schol. however says: etezām ca sapṭanām pari
ससमालयं सत्ता ज्ञित्यां, च जैक्कणालयं, ⁵⁴⁶ सत्ता तरसित्यां, ⁵⁴⁶ ईवं ईव ⁵⁴⁷ सपुप्पुवारेनां सत्ता परिकम्मां तः स्तिम भवनित्यैं ’ति-म-अक्कहायं’, ⁵⁴⁸ से ’त्तां’ परिकम्मां घुसण कि म तम सत्ताः ⁵⁴⁸ तां ⁵⁵⁰ उजगां, ⁵⁵¹ परिपयापरियां, बहुधामग्यां, विनयपवत्रियां, ⁵⁵२ आणितरां, ⁵५३ परापरां, सामायां, ⁵५४ सम्यु- हां, ⁵५५ भिन्नां, आहवायां, ⁵५६ सोवत्थियां, ⁵५७ गहिंतां, नामदावां, बहुलां, पुत्थापुत्थां, ⁵५८ वियावत्तां, ⁵५८ वानर्भियां, दयावत्तां वत्तमण- नुपपायां, ⁵५८ समाभिरुद्धां, ⁵५८ स्वावतोधहां, ⁵५८ पाण्यां ⁵६३ दुपालिका- हां, ई-ईयां ह बैसाम सत्तां सिंचनवायालयं ⁵६४ ससम ⁵६५ यासुत्तापरिवृद्धे; ई-ईयां ⁵६५ बाह्य नूं सत्तां च आचिन्नचेतायालयं ⁵६६

(karmanam) adyan (Abh. has: sat adiṁat parikarmāṇi) sat svasamayavyakta- vyatraṅgataṁ svasācondhitrapakāśakāṇi 'ty a... ye tu Gālāpravartītā ājīvāk pādaṇāhinas tanmandena sapta pi (cyutācyutāreyāk parikarmasahitāni Abh.) purvāyamāte.

545 N; adyan sat caturvayopetāni, schol. on N.
551 yāṇī N; traśāśākāṇi, traśāśākataam avalambya sapta parikarmāṇi trividhanas- yanitrayā cihinyate, schol. on N.
547 Instead of evaṁ eva to akkhyātāṁ N has merely nayāṁ parikamme.
548 Instead of su to akkhyātāṁ N has sattāṁ vāvisain pain.
549 BC akkhyāyaṁ A.
550 A omits.
551 BC, ujjāyāṁ A, ujjusuam N.
552 C, pac B; vijayavirayaṁ A, vijayacarīyaṁ N.
553 ra BC.
554 BCN, rām A.
555 bhub B, simply jhuāa A.
556 BC, cc A, ayacayāṁ N.
557 sāvā N.
558 merely putthāṁ A.
559 baccam N.
560 payam A.
561 rūṭhāṁ A.
562 BC, savāo A, savvāti A.
563 AC, panyāsām BN.

564 yāṇī N; iha yo nāma nayāḥ sūtraṁ chedena chinnam evābhiprāti, na dvītyena sūreṇa saha saṃbhādhayati; tathā hi: dhamma maṅgalam uktiṭṭham iti sūkhaṁ chinnachetanayamatena pūrvasūrayaḥ tathā vañkhyaṁti sma yathā na dvītyādīśo- kānāṁ apeekṣā syat; tathā dvītyādī apī tathā vañkhyaṁti sma yathā na teṣām adyaślokapekṣā syāḥ; tathā sūtraṁ apī yatrasūbhīkhyāyena (yan navābhī) para- sparāṇaṁ niapēkṣāṁ vañkhyaṁti sma, sa chedaccinnapanāḥ tathā, svasamaya- vakrāyayāṁ adhiṣṭāya chinnaḥchedanayavatāṁ, tathā yah sūtraṁ sūrtataraṇa saha chinnaḥ arthataḥ saṃbāndham abhiprāti, sa chinnaḥchedanavatāḥ, yathā: dhamma maṅgalaṁ uktiṭṭham ity ayaṁ sūkhaṁ chinnachetana-yatena vañkhyaṁti na dvītyādīna apeekṣe, 'py etam sūkhaṁ, evam anyonyaṁ (m) dvāvishati (h) sūtraṁ aśćaraçonāṁ adhiṣṭāya paraśparāṇaṁ vibhaktany apy dvītyādaya arthaśaṃvadham apeekṣaṁ sāpekṣaṁ, schol. on N.
565 A. N. etāṁ BC.
566 nayaṁ BC.

567 eyāṁ A; attha nayāvibhāgāntaram adhikṣyata bhedaṁ āha : traṁśi sankaryamātena sutraparipātām vivaktiṭṭhām trikanayikāṁ, svasamayavaktavyatām adhikṣyata suvī saṁghāthāyavaḥārārījusūraśabdarupanauyacaturbangilāyā (l omission) schol. on N (Malay, accord, to Leumann, continues catusṭyapetaṁ saṁghāthānauyacaturbangilāyā cittomatā ity a.)

568 tikka A. tiga N.

569 yāṁ N,

570 stīm A.

571 ṣyāṁ N, nayāṁ A.

572 N adds suttaṁ.

573 purvāparasamudāyārūpena sarvasaṁkhyayo, schol. on N.

574 stī B, stī C, stī A, stā N.

575 ṣi A.

576 tisita A, tisita N, bhavattit BC.

577 ṣiṣyān BC, ṣiṣyā A, ṣiṣyā N.

578 See Abhayadeva’s scholion, above, p. 216. The anonymous, schol. on Nandī has the foll., tha trikāryaṁ tirthaprayavartanaṁ gatpadaro adhikṣyata purvām purvāya-caturārītām bhāṣate tathā purvāya ucyante; gosadhowaṇi tathā va racyati paścād acāraṅkām.

579 caūdū N.

580 ABC aggeṇiyam N, aggāṇi, Ned. (accord. to Leumann).

581 BC, ṣuppaṇavāya A, kkhāṇam N.

582 BC, pāṇā A, pāṇā N.

583 N adds purvāsa.

584 culla N.

585 tiṣaṇa N.

586 dūvaḷaṇa N.

587 ṣapuvavassa N.

588 dhūṇī N.
v. pariṃ; dasa coddas’ aṭṭha aṭṭhāraseva (’sa N) bārasa duve ya vatthiṃī\textsuperscript{589}/solasā tīsā visā pannarasa anuppaṇāyaṃmillbārasa ekkārasame bārasame terase’ va vatthuṃi/tīsā puṇa terasame coddasame\textsuperscript{590} pannavisā u/|cattāri duvalasa aṭṭha ceva dasa ceva cūla\textsuperscript{591} vatthuṃi/dīllāṇa cauṇhāṃ sesānaṃ cūliya na ‘ṭhil/; se ’ttam puvvagayan.

Se kīm tam anuyoge \textsuperscript{592} tīsā ge duvih p.. tam : mūla\textsuperscript{594} paḍhamānuyoge ya gamāyaṇuyoge ya : Se kīm tam mūlapa.ge e? ettā\textsuperscript{595} naṃ arahantāṇaṃ bhagavantāṇaṃ puvvabhaṇḍ\textsuperscript{596} devalokaganāṇaṃ\textsuperscript{597} āuin\textsuperscript{598} cavanāiṃ\textsuperscript{599} jamma [357] niṇi ya abhiseyā rāyavarasirto\textsuperscript{600} stīyā\textsuperscript{601} pavanaṃ\textsuperscript{602} tava ya bhattā\textsuperscript{603} kevalaṇāṇzpāya\textsuperscript{604} tithappavattanāṇaṃ ya, saṅghavayaṇaṃ,\textsuperscript{605} saṅthāṇaṃ uccattāṃ āuin\textsuperscript{606} vannabhāgo,\textsuperscript{607} sīṣā gana\textsuperscript{608} gaṇahāri ya, aijā pavattino,\textsuperscript{609} saṅghaṃ saṅghassā cauṇhassā jāmā cā ‘vā\textsuperscript{610} parimāṇam, jiṇa\textsuperscript{611} maṇapajjāvā\textsuperscript{612} ohiṇā\textsuperscript{613} sammatta-suvāṇuṇiṣo ya vādī\textsuperscript{614} anuttaragati ya\textsuperscript{615}.

\textsuperscript{589} mūlavatthūṇaṃ N.
\textsuperscript{590} AN, cauda° BC.
\textsuperscript{591} culla° N.
\textsuperscript{592} gae A ; se ’ttam p. omitted in N.
\textsuperscript{593} BC, oge N, uge A ; and so throughout.
\textsuperscript{594} N. omits.
\textsuperscript{595} ABC, mū ge N.
\textsuperscript{596} arhatāṃ bhagavatāṃ samyakvabhaṇḍā rābhya pūrvabhavāḥ, devalokaganāṇaḥ. tesaḥ pūrvabhāvessu cā’yuḥ, devalokebhyaḥ cyavanaṃ, tirthakahabhavatveno ’ṭhādas, tato janmānī, tataḥ sañcarāye surārā symmetric vidhiyamāṇa abhiseka ity-ādi pāñcāsiddhāṃ yavan nīgamānaḥ ; iha sarvartā ‘py apāntātale varībhavo vadvyoha (vah ?) pratīṇīyataikātīrthādhikāras, tato vahuvacanam : schol. on N.
\textsuperscript{597} NA, ḍāyi BC.
\textsuperscript{598} N, āuin A, āu BC.
\textsuperscript{599} N, cavanka BC, ciyāyi A.
\textsuperscript{600} N, rito BC, rlu A. (Ned. breaks off, Leumann says, at abhiseyā and is merely pratihabhāga.)
\textsuperscript{601} N. omits.
\textsuperscript{602} N, jāto BC, jāu A.
\textsuperscript{603} ABC, uggā N.
\textsuperscript{604} A, ppāyād BC, ppāyāo N.
\textsuperscript{605} saṅgha° to vibhāgo omitted in N.
\textsuperscript{606} āu A.
\textsuperscript{607} vapaṇavbhāu A.
\textsuperscript{608} ABN, gati C.
\textsuperscript{609} N, niu ABC.
\textsuperscript{610} vāv ABC, ca N.
\textsuperscript{611} jiṇa BC.
\textsuperscript{612} vā N.
\textsuperscript{613} nādi N ; hiṇāi to siddhā omitted in A.
\textsuperscript{614} BC, puvā N.
\textsuperscript{615} gati a N.
uttaraveurvino⁶¹⁶ ya munīma jattiya 2 siddhā, siddhapaho⁶¹⁷ jaha desio jacci-
raim kālaṁ, pāvogalo⁶¹⁸ ja yo jahiṁ jattiyaṁ⁶¹⁹ bhattāṁ cheyaittaž⁶²⁰
amtagaž⁶²¹ munivaṛuttame⁶²² tamaraoghavippanukkaž⁶²² siddhipaham"⁶²⁴
aṣṭutaran ca patte,⁶²⁵ ee anna ye evam-it⁶²⁵ bhavā mūlā⁶²⁷ paṭhamānuvo
gahiyā āghavijānti⁶²⁸ pannavi° parūvi°; se 'ttam mūlapadhamānuvo; —
se kiṁ taṁ gaṁdiyānuvo ? 2 anegāvihe pannatte, taṁ jaha⁶²⁹ kulagarag-
amidyo⁶³⁰ tithhayarag. gaṅdharag,⁶³¹ cakkaharag.⁶³² Dāsārag. Baladevag.
Vāsudevag. Harīvaṁsag,⁶³³ Bhaddabāhu. [368] tavokammag. cittāntarag.⁶³⁴
osapping.⁶³⁵ ussapping.⁶³⁶ amaranararitirinayara⁶³⁷ gati⁶³⁸ gamana viviha
pariyatānañuvo,⁶³⁹ evam-ādyātāt⁶⁴⁰ gatigarādhiyo⁶⁴¹ aghavijānti pannā⁶⁴²
parū}; se 'ttam gaṁdiyānuvo.⁶⁴³

⁶¹⁶ utt, ya m. in N alone.
⁶¹⁷ siddhapaho to kālaṁ in N alone.
⁶¹⁸ N, pāvogato BC, pāvagati A.
⁶¹⁹ AN, jetti° BC.
⁶²⁰ ABC, chettiā N.
⁶²¹ N, ṯa BC kādo A.
⁶²² N, "mo ABC.
⁶²³ N, kka ABC.
⁶²⁴ BC, sidha A, mukkhasuhaṁ N.
⁶²⁵ N, patta ABC.
⁶²⁶ aṭī A.
⁶²⁷ AN omits.
⁶²⁸ ağaḥ, p. p. omitted in N.
⁶²⁹ jaha omitted in A; instead of 2 aye° jaha N has ga°ge nam jaha.
⁶³⁰ Thus N, "yato BC, "yau A.; so also further on; kulakaraṇaṁ Vimatiyāhanādānāṁ
purvabhavājanamaṇānādānāṁ sārāparāṁcam upavayaṁate evam tirthakaragamaṇākā-
diy obhidhānaṁvato bhavanyam schol. on N
⁶³¹ In N after Vāsudevag.
⁶³² BC, cakkavattit AN.
⁶³³ In N after Bhaddo°.
⁶³⁴ In N after osapp. : citraṇ anekārkha aṁtare Rṣabhajñitattvaharapāṇantarāle
Rṣabhahitāsasumudhāḥtānāṁ bhūpātānāṁ sāṣagatvārūdaṁ saṅghaṁgaṇānāṁ
nuttaropapātapratipādikā gaṇdikās, tāsāṁ ca prārāpana Subuddhinām Saṅga-
raṃ naṃ rākṣaḥ gangāyasaṁhiṣṭānānāṁ "stāpade Saṅgaraṃ ḍravartisute bhūya
dītyayāsaṁ hiṣṭānāṁ Rṣabhā, vaṃkaraṁjānāṁ narapatānāṁ sambhūpārādānānāṁ kṛtā
sacā" iccaśaṅkāṁ Usabhasse "ty-ādīnā vaseya, schol. on N.
⁶³⁵ N usa° BC, usa A; ga BCN, ga A.
⁶³⁶ BN omit; usa° C.
⁶³⁷ miraya omitted in A; amare 'ti vividheṣu parivartteṣu bhavabhramaṇeṣu jāṅhū-
nāṁ tī gamyate 'maratryagnirayagatamanāṁ, evam ādikā gaṇḍikā vahava (1)
dāhyayaṁate, schol. on N.
⁶³⁸ gaī N.
⁶³⁹ BC, ōge A ṃsakṣa N.
⁶⁴⁰ yaś A. aṭīyaṭo BC, merely ā in N.
⁶⁴¹ AN omits.
⁶⁴² N omits.
⁶⁴³ AN, go BC.
Se kīṁ tam cūlyāo \(^{644}\) jan nam\(^{645}\) āllānam cāṇham puṇvānam cūlyāo\(^{646}\) sesārim puṇvāim acūlyāim\(^{647}\) se 'tān m cūlyāo.

At the conclusion of this review of the 12 aṅgas, I present the apostrophe to eternity, which is given in aṅga 4 and in Naṇḍī, in entire agreement with each other, at the close of their statement of the contents of the aṅga. With all the unwavering firmness of this apostrophe it looks like a protest against all who might either doubt or attempt to undermine its validity (see p.293) :—

Icc eiyaṁ duvālasaṅgam gaṅṭipadagam atite\(^{648}\) kāle āpanctā jīvā ānāe\(^{649}\) virāhittā cāuraṁtasansārakaṁtāram anupariyaṭṭhisu;\(^{660}\) icc eiyaṁ du ga padaṇpanne [369] kāle (bis) anupariyaṭṭhītī\(^{651}\) icc eiyaṁ du ga anāgac kāle (bis) anupariyaṭṭhisantī ;—icc eiyaṁ du ga atite kāle a. j. ānāe ārāhittā ca vittivāṁsu,\(^{652}\) vīvaiṁtī. vīvaiṁsantī ;—icc eiyaṁ du ga na kayāi na āsi,\(^{653}\) na kayāi na tthī, na kayāi na bhaviṁ, bhūvīm\(^{654}\) ca bhavaṁti ya\(^{655}\) bhaviṁsantī ya\(^{656}\) dhūve nīae\(^{657}\) sasaś akkhae\(^{658}\) avvāe\(^{659}\) avaṭṭhie\(^{660}\) nicce ;\(^{661}\) se jahā nāmae paṁca atthikāya na kayāi na āsi na kayāi na tthī na kayāi na bhaviṁsantī,\(^{662}\) bhūvīm ca bhavaṁti ya bhaviṁsantī ya dhūvā nityā\(^{663}\) jīva nichā, evām eva du ga na kayāi na āsi (bis) nicce ;—ettha\(^{664}\) naṁ du ga ge ga na āpanctā bhāvā a. abhāvā, a. heū a, aheu, a.

644 N yāto BC, yār A.
645 BC, AN omit.
646 BC, 'yāṁ N, yār A.
647 N, has avāsaṁ puṇvā acūliya.
648 tī N.
649 ājnaya.
650 anuparivṛttavantaṁ Jamālivat.
651 bhramoṁti.
652 vyātirajatavantaṁ
653 nāsi N (thus in every case).
654 bhūṁ N. (always)
655 bhavat A N (always).
656 bhaviṁsai A N (always).
657 niyataṁ.
658 N omits ; akṣayaṁ.
659 avyayam,
660 avasthitam.
661 Instead of av. nicce N has here supariṭṭhie. In the following repetition, however, it is the same as in the text.
662 ssai N.
663 niyaya N.
664 The following is omitted in N.
kāraṇā a, akāraṇā, a, jivā a, ajīvā, a, bhavasiddhiyā a, abhavasiddhiyā, a, siddhā a, asiddhā āghavijjānti parūṃ pannaṃ dārṣiśā nidaṃśā uvacāṃ, eyam duā gam gaṅ gam.

Before I proceed further I should like to state that beside the Vidhiprapā of Jinaprabha (A.D. 1307) (see above p.223) in the meantime two other samācārī texts, unfortunately anonymous, have come to my knowledge. They are both written in Prakrit with an occasional intermingling of Sanskrit, and are in agreement throughout with the statements in the Vidhip, which they antedate. The first of these texts, āyāravihi, in 21 dāra, contains in its tenth dāram, jogavīhi, not merely the enumeration of the āṅgabāhīra texts, as Nandi [370], Pākṣikas, and Vidhiprapā, especially in the form of the two latter, but also the same detailed exposition and examination of the single portions of the āṅgas, uṇāṅgas, &c., according to the period of time requisite for their study (measured according to diṅga and āyaṃbila). The order of succession is the same as in the section of the Vidhiprapā which treats of this point. It is especially interesting that ten, and not five, aijh, are here—see p. 322—assigned to each of the first two vārgas of the second part of the āṅga 6: dusu dusu vāggesu kamā ajjhayaṇā humī dasa ya ca uppannaḥbattā caū atīha ya dhammakaḥā bha suakkhaḥdhe. The text which we possess does not agree with this allotment of aijh. The same holds good of the second of these two texts, which bears the name sāmayārīvihī. We read in it the following concerning the first vāgga: tammi dasa ajjhayaṇā and immediately thereupon vie dasa ajjhayaṇā. Since this second text is twice—at the conclusion of the jogavīhi section and at the conclusion of the whole—expressly ascribed665 to Abhayadeva, or to his oral instruction of the author Paramānanda, it is very surprising that we find such differences between it and the present text, Abhayadeva himself in his commentary commenting upon that text which allots to both vāgga only five aijh each. If the sāmayārīvihī appears to be more than two hundred years older than the Vidhiprapā on account of its pretended relation to Abhayadeva (A.D. 1064, above p. 277), [371] the āyāravihi must be regarded as of greater antiquity. Its author refers, at the conclusion of dāra 21, “etāni gurukṛtyāni, śravakakṛtyām punah śrīmad Uṃśvātivācaka-sri Harihārasūrī pratiṣṭhākalpādibhyo, ‘vaseyaṃ’ to two authors considerably before his time. In v. 50, 51 of the Gaṇḍharasārdhaśatakam composed by Jinadattasūri, the scholar of

665 Śrī Abhayadeva sūrguruvayanā mayān ma eymā Paramāṃsahadevakayaṃ....../ śrī Abhayadevasuñer śyasantaruhavihāriṣi (?) patre/samācāri rūmari (?) Paramānāṃdāt padāṃ cakre//.
Jainavallabha who died A.D. 1112, (see Kl. 248 b), the former of the two authors is called the first teacher after the interval following upon Śāryarakaśita and Durvalikāpuṣpa (above p. 348)⁶⁶⁶ In Sarvarājagani’s schol, on the Gaṇadharasārthasatakam a śrāvakaprajñapī is cited among the 500 (or 105 ?) payaranyas (prakaraṇa), composed by him in Sanskrit according to the statement in the text. The title śrāvakaprajñapī is in entire harmony with the statement of the āyāravihi just quoted. According to the Guruvālī of Tapāgaccha Kl. 253a (28) there lived an Umāsvātikara in 1190 Vīra (= Samvat 720), who is, however, distinguished from the author of the śrāvakaprajñapī (śṛtyūḍi) — (yataḥ sammativṛttau, of, above p 347, Śrī Umāsvātivācaka ity uktam). The latter is probably, as Klatt kindly informs me, the person of this name who appears in the Bombay MS. of a paṭṭavālī of the Vrhat-Kharataragaccha, in the continuation of the old Sīhavṛvālī immediately after its last member. Duṣagaṇi, the teacher of Devarddhigani, and separated by one gradation alone from Haribhadra who is mentioned together with him in the āyāravihi. Since the date of Devarddhigani is 980 Vīra, and the death of Haribhadra is placed in [372] 1055 Vīra, see Kl. 253a (27), tradition seems to place Umāsvātikara, the author of the śrāvakāpajñapī, about 1000 Vīra (= Samvat 530)! While it is true that the āyāravihi does not claim to stand in direct connection with Umāsv. and Haribh, merely citing them, yet this citation is of such a character that it is calculated to afford ancient testimony concerning a treatise which mentions, not sources of information of later date, but merely these two names which are manifestly of tolerable antiquity. The statements contained in this work gain consequently in authority and the same conclusion holds good of the information of a literary and other nature in harmony therewith, contained in both sāmācārī texts (sāvīhi and vihipava). In continuing from this point on to adduce the testimony of the Vidhiprapā (V) especially. I do so, partly because it has a fixed date, and partly because it contains the most detailed statements. I shall, however, not fail to state where Āyāravihi (Avi) or Sāmyāravihi (Śvi), which takes an intermediate position between Avi. and V. as regards fullness, offer anything worthy of particular note.

The second part of the Siddhānta is formed by the 12 uvaṁgas, upaṅgas. This title is applied in the aṅgas to the Brahmanical upaṅgas alone. In aṅga 3, three of the existing uvaṁgas are apparently mentioned, but under the title aṅgabahira and not under that of

⁶⁶⁶ The very faulty MS. reproduces the Umāśāyi of the text by Umāśvāmi in the commentary! This form of the name is found elsewhere, e. g., in the Vrhat-tasāmgraha as that of the author of the śrāptī.
uvaṅga. In the uvaṅgas themselves this appellation occurs at the beginning of the eighth alone, but there, according to all probability, it is a special designation of uvaṅga 8-12 alone, and had consequently [373] not yet acquired its present signification. The Nandi, too, does not accept it in its present meaning. It enumerates all the texts in question, which now bear this name, but enumerates them among the anāṅgavaiśīṭha (for which term the Pāṇḍitkasūtram &c. present aṅgabāhira) and in an order different from the usual one at present in vogue. The solitary passage, in which I have been able to discover this title used in the Siddhānta in its general signification, is in the Mahānīṣiha, Book 3 (aṅgovaṅga...).

At the present day there are 12 texts bearing this name, corresponding to the number of the anāṅgas. This arrangement is probably intentional and dates from a period (see p. 344), in which the twelfth anāṅga either really existed or at least was counted in with the others. There is an alleged 667 inter-relation between the 12 anāṅgas and the 12 uvaṅgas, uvaṅga 1 being placed in connection with anāṅga 1, uvaṅga 2 with anāṅga 2, and so on. In the three sāmāyārī texts,668 uvaṅgas 8-12 are called nirayāvalīyasuakkhamndo uvaṅgam (Āvī., Śvī.), in the Vidhipra. egamuvāngam; each of the five vaggas of which respectively corresponds to anāṅgas 8 to 12. It is not improbable that [374] the existing order of the 12 texts may have been the result of such considerations; and the similarity in extent of each of the different members of both series renders this assumption the more worthy of credence.670 There are, however, so far as I can see, no instances of real inner connection

667 cf. Abhayadeva on uvaṅga 1, Malayagiri on uvaṅga 2,4, Śāntiandra on uvaṅga 6.

668 The order of succession adopted there, and which I follow from this point on, varies so far as the position of uvaṅga 7 is concerned from that of Bühler—see above p. 226 where these appear as Nos. 6,7,5.

669 In the Vidhiprāpaṇa we read: Some, however, regard both uvaṅga 7 and uvaṅga 5 as belonging to anāṅga 7, and according to their view the uvaṅgam belonging to anāṅga 7-11 is the sūtakandha formed by uvaṅga 8-12: anna pūrṇa caṁpapannattāṁ samapannatāṁ ca bhagavat-uvaṅge bhāmaṇi testīṁ maṇaṁ uṣṇapadastāpa pitcaṁkhǒṁ aṅgabāhira uvaṅgam nirayāvalīyasuakkhamndo. This is manifestly an arrangement of those who no longer count the dīṭhīvaśas as belonging to the anāṅgas and in entire harmony with the actual facts of the case. The statement in V. that follows is a riddle: orāḷi annaṇu ca sūjaṁcaṁcikakaṇuppaḥvaṁhitadā ṣaṭyāt-uvaṅga nāṇavā ṣuṇuvilvā (this is the close of the uvaṅgavijñā). The same remarkable statements are repeated in the Jagaviḥāda in V. 60: vaccaḥ satva-dīṭhīsaṁ nirayāvalīyasuakkhamndo ||[59]|| orāḷi annaṇu ca sūjaṁcaṁcikakaṇuppaḥvaṁhitadā ṣaṭyāt-uvaṅga nāṇavā ṣuṇuvilvā ||[60]||. A solution of this riddle is, however, not far to seek, if we read oṛo raṭi "sāva jānte" caṁ ṣaṭya kaḥ ka. By this means we have the beginning syllables of uvaṅga 1–3, 5–10 in their present order; and here again there is reference to 12 uvaṅgas and to 12 anāṅgas.

670 The last members in both series have the least, those in the middle the greatest, extent.
between the aṅgas and the uvaṅgas having the same position in the series. I say this, despite the fact that the scholia are only too zealous in attempting to establish such an inter-relation.

Definite groups are recognizable here as in the case of the aṅgas. Though all the uvaṅgas with the exception of uṅ. 3 begin with the legendary introductory formula teṇam-kāleṇam ... yet in the case of uṅ. 2.4 the paṇcānanukkāra, which we have met with already in aṅga 5, is placed before this introduction. In uṅ. 4 a verse, designed to glorify this paṇcānanukkāra, follows upon it, and then come several other verses of an introductory character. In the case of uṅ. 5, there is a larger number of introductory verses or of verses descriptive of the contents of the whole, before the legendary beginning; in the case of uṅ. 7 these are placed after the legendary beginning. Both of these uṅ. (5 and 7) differ from the others in the following particular,—[375] they make use of the title pāhuḍa for their sections, a title which we have met with in the case of the 14 pūrvas. In the introduction of uṅ. 7 and in uṅ. 4 there is a direct reference to the pūrvas. These two uṅ. are peculiar in being identical or at least in representing two recensions of one and the same text. Uṅ. 5, 7 and 6 are mentioned together in aṅga 3, and share an introduction that is completely identical, mutual references in the text to each other, and above all in the concluding part of their titles, the common factor pannatti, praṇāpti. A part of uvaṅga 3, the divasāgarapannatti, belongs to the same category with them, since it has on the one hand the same termination in its title, and on the other is mentioned in aṅga 3 with them. At the period of the Nandī and of that of aṅga 3 it appears to have enjoyed a separate existence. Finally the title of upaṅga 4, pannavanaṭi, is to be brought into this connection, so that upaṅgas 3-7 may be regarded as a group which is bound together by external criteria. The word pannatti which is here the link between them, was found in the title of aṅga 5. The words pannatta (praṇāpta) and pannatti (praṇāpti) and the finite verb praṇāpay have such a special use in the Bhagavatī and, as was discovered later, in the entire Jaina Siddhānta, that (Bhag. I, 368) I called attention to the [376] Pannattivāda, or Praṇāptivādins, who are mentioned by the northern and southern Buddhists671 among the 18 chief sects of Buddhism at the time of the second council of Aśoka. According to Wassiljew, pp. 228, 244 (German transl. pp. 251, 268), this sect dates from the second century after Buddha's nirvāṇa.

671 pannatti is found in Pali as the title of a work. See Childers s. v. pannatti (Abhidhammap). Works of the name were produced by the later Jains. See (above p. 371) my remarks on the śrāvakapraṇāpti of the Umasvāti(m)īcaka.
Upāṅgas 8-12 form a second group closely connected with each other (see above). They form, as tradition itself asserts, in reality but five chapters of a single śrutaskandha, and are counted as five special texts merely to complete the parallel with the twelve āṅgas. The title of uv, 8 is later on, e.g. in the Vidhiprapā, regarded also as the collective title of all five; and a special name, kappiyaś, kalpikās, is allotted to uv, 8. In the Nandī all the 6 titles are placed together.

According to the introduction of the avacūrṇī to the Oghaniruykti (see above, p. 217), the daśapūrvins gained especial honour in performing the meritorious service of composing saṅgrahapī to the uvaṅgas (or of composing the uv. and the saṅgr. ?), and therefore had just claim to the salutation (nāmukkāra) in the first verse of that Niryuktī. Tradition calls Ajja Sāma the author of the fourth uvaṅga, the Pannavanā; see verse 4 of the introduction to that uvaṅga. There is, however, another, who in this passage characterizes himself as the real promulgator, and introduces himself with the word “I”.

[377] In the case of the first uvaṅga, secondary additions are, according to Leumann, clearly demonstrable. The second uvaṅga appears however to have suffered more, and the present text may, in fact, be a different one from the original. The reader is further referred to my remarks made on āṅgas 8-10 and especially on āṅga 10,

In the remarks of the redactor scattered here and there in the āṅgas, there were many references to the upāṅgas, their titles being directly mentioned or the names of particular divisions cited. In the upāṅgas vice versa there is no lack of reference both to the āṅgas and to other upāṅgas. Apparently we must recognise in these remarks of the redactor a hand aiming at unity (see above, p. 228), a hand which has dealt uniformly with the āṅgas and upāṅgas in that form of the text which both at present possess.

The varying statements in the MSS. in reference to the extent of each of the upāṅgas are as follows: up. I has 1320 granthas—2, 2079,—3.4750,—4.7785.—5. (2000 ?)—6.4454,—7.1600,—8.12, 1109.

672 The statements vary here e.g. between 1167 (Kielhorn’s Report, 1880-81, p. 50) 1200, 1267, 1320 and 1500. Leumann counts 1220.
673 The statement is here omitted; cf uv. 7.
674 Other statements are: 1854, 2000.
XIII. The first upāṇgam, uvavāiyam, aupapātikam, of renewed births. The explanation of the name by aupapātikā is (see above, p. 323, Leumann, p. 2) an incorrect Sanskrit rendering, since the formation is from āpadāṇa and not from āpaduṇga. The work is divided into two parts, which are however, not separated by any recognized dividing line. The first, which is greater in extent than the second [378], treats in great detail of the appearance and sermon of Mahāvīra in Camph under king Kūnya Bambhasāraputta, and of the pilgrimage of the king to Mahāvīra. The many varṇakas, which, on such occasions as this, are found in the legendary introduction to the angas, uvavāgas, occur in this instance in their full form. They are consequently cited elsewhere merely by their introductory words; and for anything beyond this, reference is generally made to our text. The law proclaimed by Mahāvīra is here (§ 57) designated partly as āgāradhamme and partly as āgārasāmāie. See remarks on page 244 ad anga 1. The second part, which contains the essence of the work, is in extent scarcely more than a third of the whole, and looks, as Leumann says, like a more detailed treatment of Bhag. 1.1.77 (see Bhag. 1.162). It is divided into divisions of tolerably small compass, which all possess a form equally solemn. These small divisions are not equal in extent nor are they counted on to the end. At the end there are 22 kārikās, which describe the abode &c. of the Siddhas, viz. of those that have escaped migration of souls. We find the teaching of Imdabhūti by Mahāvīra treated of, partly in a general way, partly in reference to 15 definite categories of men as regards their uvavāya among the neraiyas, &c., up to the heavenly worlds, and to the final perfection and residence of the blessed in the Isipabhāra puḍhavi, Dr. Ernst Leumann has given a detailed account of its contents in the introduction to his edition of the text ("the aupapātikasūtra," Leipzig., 1883), accompanied by an excellent glossary.

Among the interesting facts contained in the middle part of the work, the following is of especial importance. In § 76 there is an enumeration of alien sects, [379] parivāyā, viz., the Sāṅkhā Jogi Kāvila, Bhūccāharīsa, parāmaharsa bahuvadagā kuliviya, Kapāparivāyā. In immediate connection with this is an enumera-

675 cf. chedasūtra, 4,10.
676 Kapito devāta yeṣaṁ, Sāṅkhya eva nirīvāraḥ.
677 Bhiuravāloko prasiddha śīvīśeṣa, tasyai va śīvā Bhārgavāh (!).
678 In reference to the following names see Wilson Sel. works 1,231 (ed. Rost).
679 kusṭraraḥ ; kṣeṭara in Wilson, also in the Aruṇālikop. Ind. Stud. 2,179.
680 Nārāyaṇabhaktikā iti kṣeṭt.
tion of the 8 representatives of each class from the Brähmana caste; tattha khalu ime aṭṭha māhaṇaparivarvāyā bhavaṁti Kāṇe ya Karakamite ya Ambaḍe ya Parāsare[Kaphe Divāyane ceva Devagutte ya Nārahe]/, and from the warrior caste: tattha khalu ime aṭṭha khattiya parivarvāyā bhavaṁti, taṁ. Sīlāti Majhāre Naggai Bhaggai Tiya (Tīkā '?) Videhe rāyā Rāme Bale 'tī ya. After this follows an enumeration of the works of Brahmanical literature which is identical in every particular with that in the fifth aṅga. See above p. 304.

The sage Ambaḍa, who is enumerated among the 8 māhaṇaparivarvāyās, must have played no unimportant role in the opinion of his Jain colleagues or enemies, either at the time of the composition of this upāṅga or at that of those who interpolated the statements in reference to him. There have been inserted two detailed legends concerning him, the first of which deals especially with his [380] scholars the second with himself, with his second birth in the person of the boy Daḷhapainna, and with his final perfection. Here occurs an enumeration of the (§107) 72 kalās, which are in fact essentially the same as those in aṅga 3, and (§ 105) of the foreign peoples from whom the female attendants of the boy (as in aṅga 6) came. These names are in general identical with those enumerated in aṅgas 5 and 6, and are also mentioned in a previous passage (§ 53) where the maid-servants of the queen are treated of. The list is as follows — bahūhim khujjāhim Cilāthim vamāṇhim vālabhāhim Babbarihim Paṇḍiyāhim (baim) Janjyāhim Pahlaviyāhim Isiṇyāhim Cāruṇyāhim (Varu Tharu) Lāṣiyāhim Laṇḍiyāhim Damilīhim Sinhālāhim Ārābhīhim Pulmaṇiḥhim Pākāṇṭhāhim Bahaliḥim Maruṇṭhāhim Sabariḥim Pāraṣṭhīm nāṇadeśthīm. For v. 1. see Leumann, p. 60.

The 18 deśībhāṣās unfortunately are merely mentioned here

681 Kāṇṭā (Kāṇṭā '?) Kapaṇe refers, it is true, to kaṇva as Leumann affirms in his glossary dayaḥ saṇḍaḥ parivṛjakaḥ lokato' vasyaḥ.
682 Kaphe var. 1.
683 These Jains, possessed by the desire of changing everything, have not allowed even the name of the old Nārada to remain unaltered. Some MSS. have even Nārabhe.
684 var. Maśānā", "Maśān", "Maśā", also "hāre. The Maṇḍāra name of a country in the Ait. Br. may perhaps be compared.
685 saṇḍāṅgavi is here too explained by : saṇḍāṅgavidāḥ and satthitaṁtavāsāraṇa by : Kāpiliyatāṁtrapaṁḍitāt.
*686 Also Ammaḍa, Ammaṭṭha.—This name must be derived from Amrata, short form of Amrabhaḷa.—L.
687 Who once wandered jethāmūlanāsammi along the Gangā from Kaṇḍapalapura to Purimatalaṁ nāgarāṁ. The name of the month is explained as follows: jyeṣṭhaṁ mulaṁ va (?) nakṣatram yavamānasvāṁ yatra syāt sa jyeṣṭhaṁ mulaṁ māsaḥ, jvalaḥaḥ.
688 See below pp. 399,400 for the 18 different methods of writing.
(§ 109) and not enumerated by name. We might readily conjecture that the 18 foreign peoples, just mentioned, were here referred to, though the expression desī is not in harmony with such an assumption. For the expression desibhāsivāsārae, which we meet with here, we find a fuller form in aṅga 6 (cf. above, p. 313) aṭṭharasavihipagāradesibhāsivāsārae. Dr. Leumann has had the kindness to inform me that the commentary has at least the appearance of referring this to the 18 modifications of one desibhāsā and not to 18 special languages; aṣṭādaśa vidhiprakārāḥ [381] pravṛttiprakārāḥ aṣṭādasabhir vā vidhibhir bhedaḥ prācārāḥ pravṛttir yasyāḥ sa, tathā tasyām desibhāsāyām sabhedena vanaṃvālirīpāyām viśāradāḥ panḍitaḥ. By the annaṁtīṣṭhiya (§§ 26,99) of the text, i. e. according to the scholia anyayūthikā (see p. 299), which are opposed to the niggantaṁ pāvayaṇa (§ 16) of the genuine doctrine of the Jains, we are to understand the sākyādāyaḥ. By the ceiyas (§ 99) we must understand the arhacacayāṇi jinapratimāḥ, and by the aṭṭhīyas (§ 120) the adherents of Gōśāla.689 The seven pāvayaṇanīghās (§ 122) i. e. representatives of the seven schisms, which, to use the expression of Abhayadeva, Jināgamaṁ nihūyate (! nihuṣa?) apalapanāh ca, are enumerated one by one in the text. They are as follows:— bahuraya, jīvapadesiyā, avattiyā sāmuccheyā, dokriyā, terāṣyā (see p. 351), abaddhiyā (avāṭṭhiyā var. 1.). Abhayadeva characterizes them according to their order as Jamālimatūnusāriṇāḥ, Tisyaguptācyāramatāsvāmāvādinaḥ, Āśādācāryaśāsyamatāṃtāpaḥtinaḥ, Puṣpa (ṣya) mitramatānusāriṇāḥ, Gaṅgācāryamatānuvartinaḥ, Rohaguṭpā matāmāsuṣrāriṇāḥ, Gōśhā-mahila-matāvalambinaḥ ; on this see p. 275. on aṅga 3, p. 355-6 on pūrvas 7-9 and below my remarks on Āvāsy. Nijj. 8, Uttarajj. 3,9.

[382] There is a commentary by Abhayadeva, a vārttikam or avacārī by Pārvsvacandra. In reference to the difference of the constituent parts which were united to form this uvaṇgam, the reader is referred to Leumann, p. 20, who has made some pertinent remarks upon the subject.

689 On this point cf. the interesting statements in Nemicandra’s pravacanasāroddhāra, § 94 v. 739-41. Leumann tells me that these statements are found earlier, viz., in Śilāṅka on aṅga 1, 2,2 and in Abhayadeva on aṅga 3, 2. They are as follows:— niggontih-Sakka-tāvasa-geruva (gairukā)—ajīva pahcāha samaṇaḥ || tammi ya niggontih te je Jīvasesa-gabhavā mṛṇo||Sakka ya Sugaya-sassā, je ṣaṅgā te u tāvasa jīva || de dhurattavatthā tidamādhīnageruva te u || je Gōsāla-gāmañ aśuṣānti bhāgapti te u ajīva || samaṇaṇa bhuvane pome ci pattā pasittam ime|| Here then all the five kinds of samaṇas are represented as possessing equal authority : gerru is doubtless for gairikas “ruddles,” according to their dhurattavatthā, cf. Bhaq. 1,255,273, where, “metals and jewels,” is an error. The first line of the above quotation (nu) ... samaṇa is drawn from Nīṣṭhebhāṣya XIII. 163a—L.

690 Or Aśvamitra ; on Puṣyamitra, see pp. 348,356.

691 Or Chaluṣa.
XIV. The second upāṅgam, rāyapasenaīyyam, which is always translated by rājapraśnīyam. This is perhaps to be explained as a complete misunderstanding of the Prakrit title by which this text is always cited in those passages from the hand of the redactor which refer to our text in the angas, etc. For pasenaīyyam cannot properly be praśnīyam, since the latter words rather pre-supposes a Prakrit form pañhīyam. Pasenaīyyam seems, according to the conclusion at which I arrived ad Bhag. 1,382, to refer to the name of king Prasenajit who is well-known in the legends of the Jains. There is, however, one important objection to this conclusion,—there is no mention of this king in our text, which mentions a king Paesi but no Pasenaī. In as much as the authenticity of the form of the name pasenaīyyam cannot be gainsaid, there remains but one possibility open: that the original title of the text has been preserved and either the name of Paesi has been substituted for that of Pasenaī (see p. 384) in the text, or there has been substituted an entirely different text for the whole of the old one. Though the latter conjecture savours of boldness, we are not without analogous examples as we have seen in the case of angas 8-10. Our first means of explanation appeals much more to our sympathy, especially as we have a perfect parallel in a later legened. We possess two recensions of the Samyaktva-kaumūdīkathā, in the first of which the scene is laid at the time of Śrenīka, son of Prasenajit”, in whose place Uditodaya, son of Padmodbhava appears in the second. This is, however, brought about in such fashion that Śrenīka is referred to in a two-fold introduction. The legend in question appears to be old and to antedate the two existing recensions of the Samyaktva-kaumūdīkathā.

The Sanskrit translation of the title Rāyapasenaīyyam by rājapraśnīyam is very far from being in harmony with the contents of the work. The burden of the very smallest portion of its extent is in our text the questions of a king. The questions play here no greater role than in any other of the legends similar to this in which a king requests instruction. The irreconcilability of this Sanskrit title with the content of the work itself makes co ipso for the conclusion that the title is nothing but a mere makeshift to conceal the original contents.

It is, therefore, of no little significance that a beautiful conjecture

692 See e. g. anga 8, p. 320.
693 In Nandi, Pāṇikas, and Āvi. the name is rāyapa (ppa) senīya; Svi. and V. have "senātya"; the passages in the texts showing the hand of the redactor always have the form "senāiyya.
694 Leumann is of the opinion (Aupap. p. 2) that the name Rāyapasenaīyya arose by "connection with Rājā Prasenajit by a popular etymology”. It seems to me, however, that Rāyapasenaīyya is the prius and rājapraśnīyam the posterius.
elaborated into an investigation by Dr. Leumann has shewn that one of the Pali texts of the Buddhistic Tipiṭaka viz. the Pāyāsi-suttam (Dighanikāya 1,22),—is especially closely connected [384] with that part of our upāṅga which treats of king Paesi. It is apparent, then, that we must assume either a common foundation for both or the use of a special Buddhistic work as a ground-work. That the original text of the Rāyapasenaṭiyam might easily have suffered a transformation, is indicated by the irreconcilability of this title with the Sanskrit translation and with the contents. Thus the old name Prasenajit gave place to that of our text Paesi (Pāyāsi in Pali).

It is noteworthy that at the conclusion of the work there is an exclamation of reverence addressed to the Jinas, to the suyadevāyā (srutā) bhagavā, to the paṇnati bhagava, and to the bhagavat arahat Pāsa. Joined to this exclamation are some very corrupt words, which are perhaps to be restored as follows,685 Passasayyassa vānṭe. It is at least certain that Pāsa, and not Mahāvīra, is glorified in this paragraph. Could this not be a residuum of the original text, which had a right to the title ṛya paseṇaiyya and which perhaps treated of the relations of King Prasenajit and Pāsa? Pāsa, it should be noticed, appears as a teacher in up. 10, 11. The seer glorified in our present text is at least called Pāsāvacciyya, i.e., scholar of Pāsa; and appears in a recital put in the mouth of Mahāvīra as the teacher of king Paesi. In the other legends, in which [385] any such Pāsāvacciyyas occur, they are invariably characterized as converts to the teachers of Mahāvīra. See above p. 300. Malayagiri attempts to find this reference to the Pāsāvacciyyas a special proof of the connection of upāṅga 2 with anga 2, which, he maintains, treats of the views of the foreign pāṣāṇḍas.

We were for some time left in doubt whether the references in the aṅgas to the Rāyapasenaṭiyam were in reality all contained in the Rāyapasenaṭiyam (cf. Jacobi Kalpas. p. 107) ; but Leumann has shown that this doubt is without foundation. See above, p. 299. But, granted the actual occurrence of all these citations, this fact only makes for the conclusion, that, at the period of these remarks by the redactor, the substitution, which I assume, was already a fait accompli. Nor does this exclude the assumption that our text originally possessed a content that was really in harmony with its title.

685 (...namo bhagavaḥ) arahāo, Pāsassa, passe supasse, passavānī namo e A. arahanto passe supasse passavānte namo E, arahāhīo passe supassa vānte namo E, arahāhīo passe suvassā vānte namo G.
The subject of the largest portion (almost two-thirds) of the existing text, which after the panca
canamukkāra begins with the customary legendary introduction tepañ kāleñañ, is as follows: — The god Sūriyā-
bha, who has his throne in the Sohammakappa, makes a pilgrimage with a numerous retinue to Amalakappā, the city of king Sea (Śveta) in order to offer his reverence to Mahāvīra (who is abiding in that city), especially by means of music, dancing and singing. Furthermore, the information is treated of which, in long spun-out details, is imparted in reference to Sūriyābha, his synonymous vimāna and all his splendour, by Mahāvīra to Goyama (I الهندभूतिः) who questions him on these points. [386] The discussion of the subject consists in reality of a mere heaping together of compounds; and the sentences often extend over several pages. It is idle to talk of this as style, since it exceeds even the widely extended license which is customary in these sacred texts. We recall Bāṇa's Kādambarī in this connection, though the latter possess a wealth of poetic thoughts and images which elevates it above this dreary and insipid hodge-podge. We have, however, the right to propound the question whether there may not be a genetic connection between works like the Kādambarī and this species of Jain literature, since at least the confused style of the Indian novel may have been influenced by Jain legends of this sort.697

On page 205 of the edition688 (of the text of 296 pages printed in India), Mahāvīra finally comes to the point and informs us how Sūriyābha reached this glory of his, and of his first birth as king Paesi (Pradeśī) in Seyaviya. The latter sent his charioteer Citta [387] with presents to his vassal Jiyaśattu at Sāvatthi in the land of Kuṇāla.699 At that place Citta heard the sermon of the "Pāśāvacciñje Kesi nāmaññ
cumāre,"700 and was so much edified thereby that after his return home

696 32 naṭṭavīhi, 4 vaśita, 4 geya, again 4 naṭṭavīhi and 4 naṭṭābhīnavaya are given here in great detail. The commentator, Malayagiri, however, offers scarcely any explanation on this point.

697 It is certain that Indian fables are greatly under the influence of the simple jātaka tales of the Buddhists. Likewise, the modern stories as Sīphāsanadvāritikā etc. are without doubt influenced by the kathānakas which were gradually cultivated more and more by the Jains. It is noteworthy, that in Bāṇa as in the Daśakumāra, the style of which is much better than that of Bāṇa, the same persons are frequently born thrice. This three-fold birth is the special delight of the Jain legends. Our text, in this very place, affords an example of this fact. Cf. the verse quoted, Ind. Stud. 16 page 156 from the Anuvagadā, in reference to the abhū
arasa.

698 This quarto edition contains the commentary of Malayagiri and a gloss in Bhasa. The text gives the year Saṁvat 1732 (l) the gloss 2732 (l). Itāvagrāhma is mentioned in the latter as being the scene of the events narrated.

699 Reference to this point is found in upādeśa 8.

700 See Uttarajjh. Chap. 23. See the statements of Dharmaghośa in his Kupākṣaka-
he induced his master Paesi to let him drive him to the sanctuary, where Keśi happened to be preaching at that very time. Citta brought about that conversation between Paesi and Keśi to which the translation of the name Rāyapaseṇāiyam by Rājaprapāṇiyam refers. This conversation, which starts with the question in reference to the relation of the jīva to the sātra, reaches in the printed text from page 242 to page 279 and contains, therefore, about an eighth part of the whole. In reality, however, there is more than an eighth, since the beginning contains a good deal of commentary.

With the relation of the former birth of Śāriyābha as Paesi, Mahāvīra connects his prophecy in reference to his future birth as Daśhāpainna. This prophecy is in all essentials completely identical (though somewhat more detailed) with that form of the history of this person, which we met with in up. 1 and in up. 8 (cf. also Bhag. 11,11)\textsuperscript{701}. We have then discovered here a fact that is likely to cast a somewhat suspicious light upon the history of the text of up. 2. The enumeration of the 72 kalās (p. 290) varies here but inconsiderably; and Malayagiri does not help us by giving any explanation of the names. The enumeration of the foreign peoples is in essential agreement with Bhag. 9,33 (above p. 302), with the single exception [388] that here, too, the Cauśiyā (Vau⁰, Pāi⁰) and the Joṇiya have been included in the list. There are, however, some few variations in the names and in the order of their succession. See Leumann, Aup. p. 60. On page 52 cinapaṭṭha-rāsi is adduced among the redstuffs, and likewise in up. 3; cf. cinapaṭṭha in ān̄ga 10, p. 333.

The commentary of Malayagiri dates, according to Aufrecht, Catalogus, p. 396b, from the year (Vīra ?) 1772; according to Leumann this is merely the date of the ān̄ga based upon Malayagiri.

XV. The third upāṅgam, jīvābhigamasūstram, = instruction, in dialogue form, of Goyama (Iñdabhūti) in reference to the different forms and groups of animated nature. This instruction is not placed in the mouth of Mahāvīra, but in that of a person who is not designated. The introduction is composed without any legendary ballast, and reads as

\textsuperscript{701} s. Leumann, Aup, p. 75 fg.
follows: —Iha khalu Jñānamayāṁ Jñānumayāṁ Jñāṇulomaṁ Jñāṇaparitam Jñāparā śivaṁ Jñākā śivaṁ Jñānucinnaṁ Jñāpanamattāṁ Jñādesiyaṁ Jñāpasattham ānuvātiyam (?) tam saddhāmūṇā tam pattiya-mūṇā tam roemāṇā therā bhagavānto Jivājīvābhigamaṁ nāma jīhaya-nāṁ pannavairāntsu. In up. 10 these therā bhagavanto are adduced by Mahāvīra himself cf. chedasūtra 4. The introduction then proceeds to give, in response to the question se kiṁ tam jivābhigama? a species of division of the entire work. No smaller sections, except some, are marked off in the text. [389] The various views of those are here enumerated who characterize the jīva either as dāviha (to 17a of the MS.—ms. or fol. 1081—consisting of 212 leaves) or as follows,—as tivīha (to 34a), as caivīva (to 184a; this is the chief part, almost $\frac{3}{4}$ of the whole, as paṇcaviha (to 186a), as chavīva (to 193a), sattaviha (to 193b), aṭṭha (to 195a), na (to 195b), and dasaviha (to 197b). Then the same pādiyyati, follow in the same order, but according to another guiding principle. Within this system there are innumerable groups, species and sub-species of each of the jīvas according to their properties and relations. The contents is remarkably dry and offers but little of genuine interest. Very frequent are the references to the fourth upānga, which is quite similar to it in contents and form. At present it is impossible to decide which text has the better claim to priority. Many single verses and sometimes whole series of gāthās, or kārika-like verses are inserted.

The section which treats of the dīvas (and samuddas) (i.e. 89b to 167a) appears at the date of aṅga 3 and of the Nandi to have had a separate existence under the name divāsāgarāpannatti which is mentioned twice in aṅga 3. See p. 268. This section unfortunately contains almost nothing of real geographical value [390] and nothing but fantastic conceptions concerning mythology. This holds good in reference to the astronomical (if we may use the expression) remarks concerning the different numbers (!) of the suns, moons and stars in each of the dvīpas, which appear to harmonize completely with the statements of the fifth (or seventh) upānga. See Ind. Stud. 10. 283. The 28 nakṣatras

702 This is preceded by a reverential exclamation namo Usabhadiyāṁ cauvisśe itiḥogāṅgoṁ, an unusual form, which appears to belong to the text itself and not to emanate from the copyists.

703 In the MS. chiefly used by me the conclusion of an uddesa is given three times

704 ege evam śaṁkēsu.

705 In nine groups (pādiyyati, Vidhiprapā, introduced in a way that is quite identical in each separate case.

706 We find treated here the division into neraliya to 52b, tirikkhaloniya to 59b, maṇussa to 74b, deve to 183a, and then a few further remarks to 184a.

707 In the Vidhiprapā there is a sakgraṅaṁ on it cited among the pannayas.
consequently begin with Abhijit and not with Kṛttikā. There are no legends whatsoever. Dr. Leumann sends me the following detailed statement of the contents of this upāṅga:\--

I. Introduction; II. Two-fold division of creatures: 1-10 thāvarā, 1-5. puḍhavikkāyā egīndiyā, 6-7. āukkāyā eg., 8-10. vaṇassaikkāyā eg., 11-26 tasā, 11. teukkāyā eg., 12. vāukkāyā eg., 13. beĩndiyā, 14. teĩndiyā, 15. caĩrindiyā, 16-26, pameĩndiyā, 16. neraiyā, 17-20. sammuccchimā tirikkhājoniyā, 21-24. gabbhavakkaṁtyatīr, 25. maṇussā, 26. devā, 27. tasā and thāvarā (in general); III. Three-fold division of creatures: 1-6. itthiyāo, 7-12. purisā, 13-18. nāpuṁsagā, 19-26. the three together and among themselves; IV. Four-fold division of creatures. A geographical text is inserted called the divasamuddā. 1. paḍhāmo neraiyā-uddesa, 2. bitiyaneraiyā uddesao, 3. tāio nāraya-uddesa, 4. tirikkhājoniyā-paḍh. udd. 5. tirikkh. udd. bio., 6. maṇussā, 7 31-33. devā, 8-28. divasamuddā, 8-16 the Jambudīva, the innermost part of the world, of circular form. 8. Description of the above, in general the same as that of Śūriyabhāvimaṇa in Rūjap, 9. the gate of the east, Viśaya dāra. 10. The residence rāyahāṇī of the god Viṣaya who rules there. 11. [391] The walk of reverence of Viṣaya within his vimāṇa, 12. The duration of the existence of Viṣaya, 13. The gates of the three remaining regions of the world: Vejayaṁta dāra, Jayaṁta dāra and Aparāiyya dāra, and the distance of the dāras from each other. 14. Jambuddīva as bounded by the Lavaṇa sea which surrounds it on all sides like a ring, 15. Explanation of the name Jambuddīva, 16. Number of the constellations moving over Jamb., 17. The Lavaṇa sea, the first ocean surrounding Jambuddīva like a ring; the description here corresponds to that of Jamb. and from this point on is in the same strain, 18. The Canda-dīva and Śūra-dīva of the different parts of the earth and oceans 19. Appendix to 17: Bbb and flow etc., 20. The second part of the globe, Dhāyaisaṇḍa, that in circular form is contiguous to the Lavaṇa sea; then the second ocean Kāloḍa which, in the form of a ring, is adjacent to Dhāy.; and finally the third part of the globe. Pukkhara-vāra, contiguous to Kaloda, 21. The Samaya or Maṇussa Khetta, consisting of the above mentioned two first parts of the globe and the first two oceans together with the inner half of the ring of the third part of the globe, which is separated from the outer half by the circular mountain, Maṇussuttara. 22. The following parts of the globe and oceans which are connected with one another as rings: Pukkharoda, Vāruṇavāra dīva, Vāruṇoda, Khīravāra dīva, Khīroda, Ghatavāra dīva, Ghatoda, Khodavāra dīva, Khododa. 23. The following world-ring, Nandisaravāra dīva, 24. The following oceans and world-rings; Nandi-
saroda, Aruṇa dīva, etc., to Hāravarabhāsoda. 25. The remaining oceans and world-rings up to Sayambhūramaṇa dīva and Sayambhuramaṇa-pōda. 26. The names of all these parts of the globe and oceans, 27. The [392] waters and aquatic animals of the different oceans. 28 In reference to the divasamuddā in general (nāmadhejja, uddhārasamaha, parināma and uvāyya). 29, 30. A brief insertion, perhaps an appendix to the divasamuddā. 29. About parināma 30. Concerning the ability of gods to catch an object that has been thrown, to split a hair (gaḍhittae), to lengthen or to shorten one. 31-33 devā continuation ; (see 7), 31. joisa-uddesao. 32. paḍhamo Vemāntiya-udd. 33 bīo Vemāntiya-udd. 34. Final collective statements (duration of existence, etc.) in reference to the four divisions of creatures. V.-X. Five-fold to the ten-fold division of creatures. XI. Introduction to the following analogous divisions of all creatures. XII.-XX Two-fold to ten-fold division of all creatures.

XVI. The fourth upāngam, pannavāça (prajñāpana) bhagavai, likewise treats of the different forms, conditions of life, etc., of the jīva. It is divided into 36 payas, (padas), of which several (15,17,23,38) consist of from two to six uddeśakas. According to the fourth of the nine verses of the introduction, it is the work of Ayya Sāma (Ārya Šyāma, also Šyāmārīya), who at the same time is called the "twenty-third dhūrapurisa" i. e. after Vīra (after Sudharmasvāmī, according to Malayagiri. [393] This statement causes no little difficulty. According to Klatt, l.l. p. 247а and 251б (9,23) and in the Journal of the German Oriental Society 33,479 the modern Jain lists of teachers place, with some few difference, Šyāma in the fourth century after Vīra ; but the "twenty-third successor of Vīra is placed by one list immediately before Devardhīgaṇī, 980 after Vīra., and is regarded by the other as contemporaneous with the destruction of Valabhi (Valabhībhanga), 845 after Vīra. The Guruvāval of the Tapagaccha expressly enumerates Šyāmārīya as a contemporary of the ninth patriarch ; and in both of the old Theravālts of the Nandī (or Āvaśyaka) and of Merutunga he is enumerated as the

708 This concluding title, says Leumann, is incorrectly placed after Chapter 34 instead of after 33 in the Berlin MSS and in those of Prof. Monier Williams.
709 Cf. in the Schol. on the Nandī : jīvadhunām padarthhānām prajñāpanaṁ yatā sā prajñāpana, sat 'va vṛttamāva mahāprajñāpana. Two texts of this name are referred to there, a simple pāma and a mahāpāma. The latter is adduced as the sixth upāaugam by Kashinath Kunte (p. 227) p. 5 and p. 7, who calls it, however, "obso- lete and extinct". He does not mention the condapannatti.
710 The Paṭṭ (āval of Kharataragaccha) dates his birth 376 (or 386) after Vīra; in the same year the Guru (āval of Tapagaccha) assumes his death to have occurred. He was also called Kālaka and was one of the three celebrated teachers of this name. See Jacobi, Journ. Germ. Orient, Soc. 34,251 ff.
13th (not the 23rd) successor of Vīra. This apparent contradiction is
done away with by the explanation of Bhāu Dāji, referred to p. 217”,
according to which the eleven gaṇadharas of Vīra are regarded as being
included in the designation of Śyāma as “23rd” successor. This method
of including the gaṇadharas has however not been traced elsewhere.

The text begins with the paniccanaṇaṃ, followed by the following
ignorance; eso paniccanaṇkaśo savapārayaṇaṃśaṇa|mangalotpāṇi:
ca savesāṃ padgamanā hoi mangalaman∥. This glorification is to be as-
ccribed to the last dasapūrva, sūra Vajra (584 Vīra) according to modern
tradition. See Kup. 811 (21) on this point also the same passage in re-
ference to the question whether in the last pada we must read hot or
hāvai,311 about which there is fierce contention among the Jain theo-
logians.

[394] Then follows712 in nine verses the real introduction of which
Jacobi (Journ. Germ. Orient. Soc. 34,231) says “it is manifestly the pro-
duction of Devarddhigaṇin, the redactor of the Siddhānta.” The first
verse praises Mahāvīra; the second characterizes the pannavaṇṇa sava-
bhāvāṇṇa as uvadānśayā by him (bhagavaya); the third and fourth pay
reverence to that saint, Ajjha Sāma, the “23rd dhīrapurisa,” whose wisdom,
perfected by listening to the pūrvas, gave to his scholars this śrūta-jewel
after he had brought it up from the śrūta-sea; vāyagavaraṇa śāṇa tevi-
satimeṇa dhīrapuriseṇa|duddhārādhaṇenagon713 muṇika puva-suyasaṃdibudd-
dīte714||313| suyasāyarā viņēniga Jeṇa suyarāyanam utamaṁ dhīnaṁ sīsaga-
ṇassa, bhagavato tassa namo Ajja Sāmassa∥4∥.

In verse 5 an “I” promises to describe (or proclaim) the work in the
same way as the “bhagavant” has described it; and the work is charac-
terized as “dripping with dṛṣṭivāda”: ajjhaṇanam inam cittam
suyaraṇṇam dhīthivāyanisadān715|laha vāyjasam bhagavasya ahāv avi tahe
vāpyaṣāmi∥∥5∥∥. It is, of course, clear716 that some one else than the
previous speaker is to be understood by this “I” ; and Jacobi’s [395]

711 Thus in the beginning of the Kalpaśūtra, see Jacobi, p. 33, and Āvalī. 9,132.
712 The preceding is omitted by Malayagiri, whose commentary begins here.
713 Jacobi translates “undergoing a severe test”. I propose “holding that (in his
head) which is difficult of retention” ; cf. the use of dhīrae p. 304n (Bhaq. 2,245n).
714 buddhānai var. 1., construed by Jacobi with vāyagavara, as if we had “vadaṃ.
715 dvādāsiṣṭaṁ niṃghaṇa niṃśaṇām iṣa. The expression di niṃśaṇāḥ recurs in the words
“agṛṣṭaṇa-puṇaṇiśaṇa” at the end of the Siddhipaṇḍita. See above, page 355.
716 Malayagiri refers “bhagavaya” to Mahāvīra and not to Ayya Sāma as the one who
in the text carries on the dialogue with Goyama. According to his conception
then the work of Ayya Sāma begins with this verse; and this is probably correct.
conjecture, mentioned above, must be referred and indeed limited to v. 1-4 alone in so far as these verses appear as a prelude of secondary origin. In the four verses which then follow are contained titles of the 36 sections:

1. Pannavaṇā, 2. nhūpāin, 3. bahunattawam, 4. thīi, 5. visesā ya
6. vukkaṁhit, 7. ussāso, 8. sanna,⁷¹⁷ 9. jopi ya, 10. carimāin[/6/], 11. bhāsā, 12. sarīra, 13. pariṇāma, 14. kṣāde, 15. 'ṇḍiya, 16. (" is wanting) ppaogə ya/
17. lesā, 18. kāyaṭhit ya, 19 sammatte[ roamỹakṛva), 20. ahaṭkriyā ya[/7/],
21. ugaḥanaṇāsahāyen,⁷¹⁸ 22. kiriya, 23. kamme i yāvare (?), 24. kammassā
baṁdahe, 25. vedassa baṁdhae, 26. kammassā vedae,⁷¹⁹ 27. veyaveyae[/8/],⁷²⁰ 28. āhare, 29. uwaoge, 30. pásaṇayā (darśanatā), 31. sanni⁷²¹ (samjin),
32. sañjame ceva/33. oht (avadhā), 34. pavijārāṇa⁷²² (read ḍraṇa ya), 35. veyana (vedadā), 36.atto samugghāe[/9/].

Then comes the text kar' e'cōxη'n which begins with the questions se
kīṃ tan ajipvapannavaṇā? It consists furthermore of the questions of Go-
yama) and the answers probably of Mahāvīra, though it is uncertain
whether Mahāvīra be meant or not, since there is absolutely no addition
of a legendary colouring. These questions and answers are cou-
ched in the style and manner of the dialogues in the Bhagavatī, and
though there is here a connecting thread (which we do not find in the
Bhagavatī, every padam forming a connected whole, nevertheless, there
is, as a rule, [396] no genetic succession of the padas, despite the fact
that Malayagiri makes every effort at the beginning of every padam to
restore the connection with what has gone before. Many gāhās are
found in the middle of the text, and many of the padas begin with a
short statement of contents clothed in gāthā form—dāragāhā (dvāragāthā).
There are no legends whatsoever. The "contents" is as dreary as
that (cf. above p 389) of the third uvaṅga which is closely connected
with it, is dogmatic, speculative or even fantastic, and contains but
little of general interest. There is much, however, that is important
in the first book in the section on Man, who is divided into two
classes: milikkha and āriya. First there is an enumeration of 53 Mleccha
peoples, secondly an enumeration of 25½(!) Aryan peoples with their

⁷¹⁷ ahūrāi dasasasamāpayāin, Vidhiprapā (V).
⁷¹⁸ agāhānāpayāin V.
⁷¹⁹ 25 and 26 are transposed in BCV; in V we read kammaveyagapayaṁ 25, veyaga-
baṁdahegopayaṁ 26, veyagapayaṁ 27.
⁷²⁰ The metre is faulty in v. 8.
⁷²¹ maṇovinnasasanna payaṁ 31 V.
⁷²² pavijārāṇa 34 V.
⁷²³ Malayagiri claims in the beginning of his discussion of the subject that there is a
special connection between this upāyka and anga 4.
chief cities, and lastly an enumeration of 18 manners of writing. All this possesses some chronological value which would be more apparent if the names had not been so corruptly handed down to us. Malaygiri offers us no assistance in the case of the first and third enumeration.

In the list of the Milikkhas (Milakkhas) the names are frequently the same as those cited, p. 332 from aṅga 10, and are arranged in the same order of succession. Various differences of detail are, however, not wanting, and in fact the names here make a less favourable impression upon us and seem to be of less antiquity. They are: Saga [397] Javana Cilāya Savara Pappara (Babara BC) Kāya (only ya BC) Murundò 'ddā (dḍha C) Bhādaga-Niṇṇaga Pakkanīya Kulakkhā Koṇḍa [268] (Gorīḍa C) Sīhara (Sīhala) Pārasa Godhova (Gadhodambā B, Gadhāī C) Dāmila Vilala (Villāya B) (Cillala C) Pulimda Hārāsā Donīva (Tova B, Doca C) Botṭhakāṇa (Yokkāṇa BC) Gaṇḍhakāravā (hārāga B) Pahaliliya (Bahayaliya B, Pahaliya C) Ayaya Rāma Pāsa Pāïsā Nalayā (Navyā C) ya Bandhuyā ya Suyali koṇkaṇa gā Meyā (Mopāniya B) Pahlava Mālava Maggari (ra BC) Abhāsiyā Nakvaretā (Kanvira B) Lhasiya (Lhā B) Khagga (Khkha B) Ghāsiya (Khāsiya B) Noha (Nedū B, Nedā C) Ramaṇā (ṭhā B) Dombila (Do C) Lāusa (osā C) Paosa Kvakati (l Kakveya B, Kakveya C) Arakā (Aravāga BC) Hūṇa Romagā Bharu Maruya Visālāpāvasi (Cilāyavisavāsī ya B, Vilāyavisavāsī yā C) evamādi, se 'ttaṃ Milakkhā.

The āriyas are divided into nine groups, the first of which is formed by the Khettiṭīriya, and is in gāthā form. It is as follows:—

Rāyagīha Magaṇa, Cempā Aṃgā taha, Tāmaḷiṭṭi Vāmā ya/Kiṃ- caṇapuraṃ Kaliṅgā, Bāṇarasi (l) ceva Kāṣi ya ///

[to be continued]

724 The Čaṇa have disappeared or their name is concealed under that of another people. The name of the Aravāga has received another form—Aravāgā—and its position has been changed.

725 Malayagiri has merely: sakadeśiṇivasino Śakā, Yavandeśiṇivasino Yavanaṇa evaṃ sarvatra, navaram ami naṇādeśa lokato viṇīvayēḥ. The names are found partly in the thematic form and partly in the Nom. Plur.—In Nemicandra's prava- canasarodhāra § 274 v. 1594-7 we find 38 names, among which only 20 agree with those given here; and there are important variations. His enumeration decked out in a modern dress is as follows:—Saga Javana Savara Vavara Kāya (Kāya) Murunda 'ddā (Muriṃdāh Uḍrāh) Goḍa Pakkanayā | Aravāga (Aukhāga C, Aukhe) | Hūṇa Romaya Pārasa Khasa Kaṭiyā, ceva || 94 || Dumvīla Lāusa (Lakulīṣa) Bhokkasa Bhullindha (Bhillā Aukhe) Pulimda Kumea Brahmaruyā ((( Brāmararucēḥ) | Kovalya (Kopakāh) Cīna Cimcovanayā (Cināh Cimcowā) Mālava Damila (Dravāga) Kulagghā (Kulārghā) || yā || 95 || Kokaya Kirayā Hayamahā Kharamuha Gaya-Turaya-Miṃdhamayah (Miṃdhamukkōha) ya || Hayakannā Gayakannā anāni anārdvā bahave || 96 ||. It is of interest that the name Aravāga has been completely misunderstood.

726 B. omits.

727 An acceptable reading instead of Marahattha (l) in aṅga 10.
Having its moorings in the past, Jain Centre, Leicester is trying to project itself in the future by organising a Jain Academy offering undergraduate and post-graduate courses of Jain Studies and teaching for children and adults within the community. A noble task. Here are some views of the centre.

Mandap of Jain Centre, 32 Oxford Street, Leicester, U. K.

Interior View

Carving on Pillar
Window at Jain Centre: Candanbala fulfilling the vow of Mahāvīra.

Another Window at Jain Centre: Enlightenment of Mahāvīra
The Doctrines of Mahavira

Satya Ranjan Banerjee

The time of Mahāvira, that is, the sixth century B.C., is extraordinarily important in the intellectual history of mankind. Some great men were born at that time. In India we have Vardhamāna Mahāvīra and Gautama Buddha, in Persia Zoroaster, in China Confucius and Lao-tzu and in Greece Pythagoras—all were promulgating their new doctrines in their respective countries, and as a result, some basic human religious ideas emerged out of their doctrines. All these great men revolutionized some of the then fundamental ideas of human beings. Mahāvīra’s contribution towards the religious development of mankind is a great landmark and unparalleled in many ways in the annals of human history.

It is to be noted that seers and saints, philosophers and poets, theologians and thinkers, playwrights and writers, great men and reformers are born in this world only to mould the destiny of men from generation to generation. They have left their riveted thoughts and trenchant ideas only to influence the opinions of their followers with the instructiveness and values of their lives which lay in the means which they had shown to prove themselves what they were. The history of human civilization would not have been like this to-day, had not these great men left their contributions for the betterment of human beings. In fact, “No great men”, says Carlyle, “lives in vain. The history of the world is but the Biography of great men.”

Such was the life and activities of Lord Vardhamāna Mahāvīra, an almost forgotten saint of India, who came to the arena of intellectual battlefield over 2500 years ago, when the majority of the world were in the infernal gloom and cimmerian darkness of colossal

ignorance. He dedicated his life to the cause of mankind, consecrated the most extraordinary energies ever conferred upon a man, beached the path of human knowledge and created a new horizon in the domain of Religion and Philosophy. He is great and divine, not because he dedicated his life to the right cause of humanity, not because he had a high feeling of honour for all sorts of living beings, not because he respected the rights of conscience, but because he found the eternal truth of peace and happiness for mankind, but because all his utterances, full of wisdom, have the "trumpet of a prophecy", but because he nobly advocated equality of privileges and the universal brotherhood of man. That is why, even after the lapse of 2500 years of ever-new expansion of human ideas, we feel to remember him, to analyse his ideas and principles, to vivisect his doctrines and to resuscitate his thoughts from the pages of forgotten history.

I

Lord Vardhamāna Mahāvīra², a contemporary of Gautama Buddha and a new interpreter of human life, was born in 599 B.C. at the site of the modern village of Basārā about 27 miles north of Paśāna. His father Siddhārtha was a ruling Kṣatriya ("a warrior class") in the republic of Vaišālī in Bihār. He was born at a time when Magadha, an area in Eastern India, was, perhaps, both politically and spiritually in the height of its power. Vardhamāna seems to have lived with his parents till they died. At the age of 30 Vardhamāna, with the consent of his brother Nandīvardhana, entered the spiritual career. For twelve years he led a very austere life and visited many places in Raṣṭha, a country adjacent to his birth place. Vardhamāna (lit. 'the prosperous one') attained kevala-ship (lit. 'one who is recognized as omniscient') at the end of the twelve and a half years. Then he virtually got the titles Mahāvīra ('the great victorious'), Jina ('the conqueror'), Tiṣṭhāṅkara ('the one who has crossed the ocean of this world'). After attaining this omniscient knowledge, he started preaching and teaching his doctrines for the last 30 years of his life. During this time he organized his order of ascetics and gave it a proper shape. At the age of 72 in 527 B.C. he attained nirvāṇa ('salvation').

The basic tenets of Jainism are found in the epithets by which Mahāvīra is often described.³ He is called Jina (< √ ji, to conquer:

the suffix nak), because he has conquered the five senses and thereby destroyed all the karmas, and ultimately attained sarvajña-hood (‘omniscience’) by performing tapas (‘penance’). People who worship the Jinas and follow their paths are Jainas. Jainism is, therefore, the tenets or doctrines of the Jinas. The Jinas are also called Tīrthaṅkaras and Arhats, and therefore, Tīrthaṅkaras and Arhats can also be used as synonyms of Jaina religion. “The term Tīrthaṅkara means one who helps human beings to cross the ocean of saṁsāra by providing them with a vessel to sail with in the form of dharma. Jina-dharma is the boat which is provided for the human beings for the purpose of crossing the ocean of saṁsāra and because of this noble task of helping the mankind Jina is called Tīrthaṅkara.” The designation arhatā shows that Jina is “worthy of adoration and worship”. “Arhat Paramesṭhi is, therefore, the Lord worshipped by all the Jainas.” “He is represented by a pratibimba, or image which is installed in a caityālaya (‘a Jaina temple’) built for the purpose. The pratibimba is always in the form of a human being, because it represents the Jina or the Tīrthaṅkara who spent the last portion of his life on earth in the noble task of proclaiming the mokṣa-mārga (‘path to salvation’) to the world. The idol will be either in a standing posture or kāyotsarga (‘renunciation of body’) or in the posture of padmāsana. Whether standing or sitting it represents the Divine Lord absorbed in the self-realisation as a result of tapas or yoga. Therefore the facial expression would reveal the intrinsic spiritual bliss as a result of self-realisation and omniscient knowledge (kevala-jñāna). People who worship the Jina in the form installed in the jinālaya (‘a Jaina temple’) and who follow the religious tenets proclaimed by the Jina are called the Jainas and their religion is Jainism.”

The Jina is, therefore, the divine person (sarvajña) who lived in the world with his body, and it refers to the period after attaining sarvajña-hood and the last period of the parinirvāṇa, when the body is cast away and the self resumes its own intrinsic pure spiritual nature and it becomes paramātmā or siddha. This is the last stage of spiritual development and is identical with the self completely liberated or mukta-jiva or the self which attains mokṣa. This siddha-svarūpa or paramātmā-svarūpa is without body (aśatra) and without form (arūpa). Hence its nature can be understood only by yogic contemplation.4

II

According to the belief of the Jainas themselves, the Jaina dharma

is eternal, and it has been revealed again and again, in every one of
the endless succeeding periods of the world, by innumeral Tīrthaṅkaras.
In the present period which is avasarpinī according to the Jainas, there
are 24 Tīrthaṅkaras, the first of them was Rṣabha and the last three
were Ariṣṭanemi, Pārśvanātha and Mahāvīra. All these Tīrthaṅkaras
have reached nirvāṇa at their death. Because of their attainment of
mokṣa, all these Tīrthaṅkaras are regarded as ideal man-god (deva)
by the Jainas. In order to honour and worship them, the Jainas have
erected temples where the idols or images of these 24 Tīrthaṅkaras,
the favourite being the first and the last three ones, are found. Some
sects, especially a rather recent section of the Śvetāmbaras, the
Dhruḍiyā or Sthānakavāsins, reject this kind of worship. Except the
last two (Pārśvanātha and Mahāvīra), all the Tīrthaṅkaras belong to
mythology rather than to history. But the 22nd Ariṣṭanemi is connected
with the legend of Kṛṣṇa as his relative. Though Pārśvanātha was the
real reformer of Jainism, Mahāvīra gave it a shape in the present
form in which we get it in the canonical literature.

III

Historically the Jaina religion is very old, older than Buddhism.
In Buddhist literature some references to Nigghantha-Nātaputta are
found, and this is nothing but another name for Jina or Jaina religion.
Similarly, the Jaina literature composed at the time of Mahāvīra
contains cross references to Buddha and his vows. In the dialogue
of Pāyāsi and Kumāra Kassapa in the Pāyāsi-sutta of the Dighanikāya
(No. 23), the existence of a soul substance is denied by Pāyāsi as it
was done by Bauddha himself. A version of this dialogue is also found
among the Jainas. In the Upāli-sutta (No. 56) of the Majjhima-nikāya,
there is a dialogue between Bauddha and Jaina with regard to the
practice of asceticism. In the Anguttara-nikāya (III, 27) eight powers
of people belonging to the different strata of the society are described,
and these are also found in the Thānaṅga and Samavaṇaṅga suttas
of the Jainas. Some of the verses of the Dhammapada are also found
in the texts of the Jainas, particularly in the Uttarajjhayaṇa-sutta.
The parable of the blind man and the elephant (andha-gaja-nyāya) is
also found in the Jaina Syādvāda-maṇjarī as well as in the Udāna (VI, 4).

The idea of a true brāhmaṇa is dealt with in the Uttarajjhayaṇa-
sutta (XXX) as well as in the Sela-sutta (III, 7) of the Sutta-nipāta, in the

thinks that both the sects might have borrowed their ideas from an earlier source.
Dhammapada (ch. 26.343—423), in the Udāna (I) and in many other places. The Jātaka No. 530 (Saṅkiceajātaka) has a specimen in the Jainā text. About the influence of the Jātakas, Winternitz says, "Directly and indirectly the Jātakas have also enriched the literatures of many other peoples, and have therefore been of immense importance in Universal literature, even though today we no longer believe, with Th. Benfey, that the entire fairytale literature of the World is of Buddhist origin. Nevertheless, however, largely the Brāhmaṇas, Jainas and other sects might have contributed to Indian narrative literature, Buddhism alone pressed forward far beyond the limits of India as a world-religion, thus diffusing Indian civilization and literature far and wide in all countries of the East and West."

There are some other references to Jainism in the Buddhist literature. In the story of Moggallāna a very hostile attitude towards the Jaina monks is described. So also in the Kalpañā-manḍitikā the religious views of the Brāhmaṇas and Jainas are confuted. In the Divyāvadāna (p. 427), the persecutions of Jain monks are mentioned.

There is one interesting point to note that in the Sumāgadhāvadāna, there is a legend of Sumāgadhā, the daughter of Anāthapiṇḍada, a merchant, who alienates her husband from the Jaina monks, and then converts the whole town into Buddhism. So also in the Lankāva-tāra-sūtra I, Ariṣṭanemi, among others, is mentioned.

"As a matter of fact", says A. Chakravarti⁶, "Buddha was a younger contemporary of Lord Mahāvīra. Buddha himself in his conversation with his friend and disciple Śāriputta, narrates the fact that he himself in his earlier days was adopting Jaina practice of austerity which he had to give up because of the rigorous discipline which he did not like." The date of Mahāvīra’s parinirvāṇa is 527 B.C. According to Cambridge History of India, the 23rd Tīrthaṅkara, Pārśvanātha lived 220 years prior to Mahāvīra. If that is taken to be partially true, then Jainism must have been prevalent in India nearly three centuries before Gautama Buddha. Though Charpentier did not go beyond Pārśva, we may add here that the 22nd Tīrthaṅkara, Ariṣṭanemi is said to have preached and practised Jainism and to have attained nirvāṇa on the Mount Girār in the Junāgar State. If Śīkṣaṇa is to be taken as a historical person, then Ariṣṭanemi may also be regarded as such. The above discussion, at least, shows that the Jaina religion is very old, though Mahāvīra in the sixth century B. C. gave it a final shape into the present order which we find these days.

⁶ Chakravarti, Samayasāra, p. 81.
The doctrines of Jainism are embalmed and treasured up in the canonical literature of the Jainas compiled at a much later time. After the nirvāṇa of Mahāvīra, in the fourth-century B.C., after a famine in Pātaliputra, the Jainas were divided into two broad sects: Śvētāmbara and Digambara after the return of some monks from the South. So their canonical literature (Āgamas), though originally based on the sermons of Mahāvīra, is also different. Mahāvīra was not the composer of these texts, but these were compiled by his disciple Indrabhūti Gautama who, in turn, preached these doctrines to Sudharmā who again related these texts to his disciple Jambūsvāmī. It is belived by both the sects that originally the Jaina sacred texts were preserved in the 14 Pūrvas and 12 Āṅgas including the Dṛṣṭivāda. The knowledge of the 14 Pūrvas continued only down to Sthūlabhadra, the 8th patriarch after Mahāvīra, the next 7 patriarchs down to Vajra knew only ten Pūrvas, and after that time the remaining Pūrvas were gradually lost, until at the time when canon was written down in books in 980 after the nirvāṇa of Mahāvīra (i.e. 454 A.D.). So all the Pūrvas and the 12th Āṅga Dṛṣṭivāda were lost. What remains is the 11 Āṅgas and these eleven Āṅgas are the oldest part of their Siddhānta. The Śvētāmbaras accept the Āgamas which consist of 45 texts divided into 11 Āṅgas, 12 Upāṅgas, 10 Paṇṇas, 6 Cheda-sūtras, 1 Nandī, 1 Anuyogadvāra, and 4 Mūlasūtras. The Digambaras do not accept these Āgama texts at all; on the contrary, they have their own canonical texts comprising of almost 45 books under the name of Ṣaṭkhaṇḍāgama, Kaśīyapāñḍuḍa, Mahābandha, Tiloyapaññatti, etc., and they claim that the lost Dṛṣṭivāda has been restored and preserved by them in their canonical literature. Without going into controversy it can be said that for Jainistic studies all these books are complementary and supplementary to each other. It is a fact worth noting that the Śvētāmbara Āgama texts are written in Ardhamāgadhī, while the Digambara texts are in Śauraseni. In both cases, the texts are either in prose or in verse, or in prose and verse mixed. In course of time, a large literature of glosses and commentaries has grown up round the Āgama texts of both the sects. Besides these, the Jainas possess separate works in close material agreement with the former, which contain systematic expositions of their faith in Prakrit and Sanskrit. Gradually, the Jainas have covered all branches of literature, such as, cosmogony and cosmology, theogony and philosophy, folk-lore and tradition, tales and stories, ornate kāvyas.

7 See Jacobi, Jainism, ERE, p. 467.
and dramas, grammar and rhetorics, and so on. All these treatises will tell us all about Jainism.

V

It is generally said that Jainism is basically a revolt against some of the fundamental issues of Vedic religion. But to me it appears that it is not. It is one of the ways of interpreting human life and society, and from that point of view it is, in a sense, unique of its nature. Mahāvīra has, of course, challenged some of the fundamental issues of Vedic religion, but they are interpreted in a more straightforward way than it was done before. His logic is more mundane and acute than the previous one. And from that point of view it seems revolutionary, but it is really not. Let us discuss some of the points in a nutshell.

First, the Vedic conception of the ultimate Reality or Divinity as an outside creator-God is challenged. Not only that the conception of God as a perfect being is questioned—it was often asked if God were perfect, then why his creations were imperfect? If the world is the creation of a perfect Being how is it that there are sorrows and sufferings, miseries and want, and iniquities in his created beings? Whatever may be the position of God as a perfect Being, it is an undeniable fact that there are miseries in the world. The Jainas and the Buddhists went on further to emphasize that if the woes and troubles of the creatures are to be accounted for by the act of the creatures themselves, and if the creator-God could not be held responsible for them, then what is the point of accepting the outside creator-God? So they eliminated the outside creator-God from their process of thinking. They accepted this world as it is and tried to account for the miseries. Buddhism says that the miseries of the creatures are due to *taṇhā* ('unquenchable thirst') for existence on the part of the creatures themselves. Jainism asserts that miseries and imperfections are due to *karma* ('a series of actions') on the part of the unemancipated soul for which he comes to live in this world again. Hence if any Godhood is attached, it is to be attached to a person who is a perfectly emancipated soul being possessed of Omniscience, and a perfectly all powerful man being absolutely free from all taints of selfishness. He is a person who saw the eternal verities as they were and realized the truth as they came to him. So to the Jainas there is no need to accept an outside creator-God. This is the first thing which the Jainas did with regard to the Vedic conception of creator-God.
Secondly, when the foundation of a creator-God is questioned, the other elements based on it naturally dwindle down. The question about the validity of sacrifice is criticised, particularly the element of animal sacrifice. As the main object of Jainism is to establish the doctrine of *ahimsā* (‘non-violence’), sacrifice has no place in it. So the Jainas do not even believe in the authoritative character of the *Vedas*. They contend that these *Vedas* cannot be said to be eternally self-existent. “The fact of non-remembrance of any author (*kartr\ asma-ran\ṣ\it*) of the *Vedas* does not prove that they had not any author at any time. In order to justify their case, they have given an example: In the case of an ancient well, an ancient house, or an ancient garden people may not know who in olden times made it, the name of its maker may long have been forgotten, but nobody would be prepared to say that the well or the house or the garden is self-existent from the eternal past. So the doctrine of the eternal existence of the *Vedas* is thus untenable. The Jainas further point out that the very fact that the *Vedas* are a collection of words, so arranged as to carry an intelligible sense, shows that they were carefully made.” In this way, the Jainas have refused to accept the validity of the *Vedas* as well as the sacrificial rites.

Thirdly, in Vedic literature self or *Ātman* (or ultimate Being or Reality) is maintained as permanent, without beginning, change or end. The Jainas oppose this view, and declare that Being or *Sat* (as it is called), is not persistent, unchangeable, or endless. Reality is permanent and changeable, there is a growth, development and destruction in it. So the Reality has two aspects, and this is what is known as *anekānta-vāda* in Jaina philosophy.

Lastly, about the origin of the idea of *ahimsā*. The cult of *ahimsā* is very old in India. It is found in Vedic as well as in the Buddhist. But in Buddhism the doctrine of *ahimsā* is not as fully and rigorously stressed as it is done in Jainism. In a sense, the doctrine of *ahimsā* is mainly associated with Jainism. According to the Jaina tradition (also corroborated by the non-Jaina sources, such as, *Bhāgavata* (skandha V), *Vāyu-purāṇa*, *Viṣṇu-purāṇa*), it is maintained that the *ahimsā*-cult was first preached by Rṣabha, the first Tīrthaṅkara of the Jainas. Rṣabha was a hero of the Ikṣvākū family. His periods represent a complete change of world conditions. Prior to this, the country was called *bhoga-bhūmi* (‘land of enjoyment’) where people were satisfied with all their wants by the mere wish through the help of the traditional *kalpa-vṛksa*. During the time of Rṣabha these happy conditions completely disappeared and the people were in a perplexity.
as to the way of life which they were expected to carry on. Then they all went to Rṣabha for help. He is said to have consoled them by showing how to cultivate land, how to weave. And through his people, he established a sort of social organization by dividing his society into agriculturists, traders and soldiers. After ruling over his kingdom for a long period, he abdicated his throne in favour of his son, Bharata, and went into the forest to perform tapas. After the practice of tapas for several years he attained kevala-jñāna (‘omniscience’). Then he went on preaching his ahiṃsādharma to the people of the land, so that they might have also spiritual relief. The idea of ahiṃsā might not have developed at that time, as it was at the time of Mahāvīra, or that idea of ahiṃsā was, perhaps, on a par with the Vedic idea of ahiṃsā, but the doctrine of ahiṃsā as a system of philosophy is the contribution of Mahāvīra and his disciples. It is to be noted that the doctrines of ahiṃsā are based on the above mentioned fundamental ideas of the Jainas. According to the Jainas, the basic idea of ahiṃsā is not just to control the outward events of one’s life, but to control the inward temper in which he faces these events. So the practice of ahiṃsā will teach us not how to control events in the world around us, but how to preserve a purely inward integrity and balance of mind; in other words, how to conquer the world around us from a world both hostile and intractable.

The Jainas have a sense of sacredness of all lives, and this idea is followed both in positive and negative ways. In the negative way, it teaches the principles of ahiṃsā (‘non-violence’), and the positive side of it is upeksā (‘ignoring evils received’), muditā (‘the spirit of graciousness and happiness in all circumstances’), karunā (‘a feeling of pity and charity’) and maitrī (‘a spirit of active friendship by doing good’). This idea is equally found in Buddhism.

Though it seems that Jainism has many things in common with Buddhism, there is a wide divergence between the two in some essential points. Jainism stresses far more on asceticism and all manner of cult exercises than Buddhism. Buddha was silent about soul, while Mahāvīra taught a very elaborate belief in it. Of all Indian religions, the Jainas only emphasize the doctrine of ahiṃsā in more rigorous way than the others. The common characteristic feature of both the religion is the “ascetic morality”.

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8 For the rest of the ideas, see my article, The Philosophy of Mahāvīra, Sri Puskara Muni Abhinandana Graniha, Bombay, 1979, pp. 259-261.
Unlike Buddhism, which developed into a sort of world-wide religion, Jainism has always been a national religion. But the Jainas claim that their religion is "world-religion" in a sense that its tenets are being practised and followed by all human beings of the world. Jainism has a closer and stronger affinity with Hinduism, so much so that they have retained many things of Hindu system of social structures.

In the evolution of Indian thought and culture, the Jaina literature can supply us material as free-thinking and sophistic ideas. Herein lies the value of Jainistic teachings and practices. The Jainas afford us many an interesting glimpse of the every-day life of a section of people of India which is identified as a part and parcel of Indian life, not only of the life of the monks themselves, but of that of the other classes of people as well.

VI

It is to be noted here that Mahāvīra, and for that matter Jainism, has not asked the people to renounce this world. It will be a great mistake if we think so. In all his teachings he wants to emphasize that we must not be goaded or swayed by the passions and impulses of this mundane existence. But, to all intents and purposes, we must control them to allow us to grow stronger mentally, so that our life can become serene, pure and holy. This does not mean that we should not enjoy life to its fullest extent, but the enjoyment should not be of a beastly type, but of a divine nature. It must not transgress the purity and serenity of life and of Dharma (‘Religion’).

Through his doctrines of ahīṁsā, Mahāvīra stresses on social equality and justice. He stood up both for the rich and the poor, the strong and the weak, and for the ruler and the ruled. He did not allow any body to be exploited and oppressed, but through his principles of non-violence, he wanted to maintain peace and tranquility in a society with his splendid and imperishable excellence of sincerity and strength.

It seems somewhat paradoxical to think of any religion in this advanced age of science and technology. It may seem outlandish too to think of a religion at the present day, which speaks of non-violence, when the spectacular contribution of science erode the foundations on
which our beliefs and values of life have rested for centuries. But in spite of all these achievements one thing is still true; Are men really happy? Has science been able to bring mental peace and tranquility? Is it not true that one violence has brought back another violence? Has one war stopped another war? Material world does not and cannot bring happiness. It did not happen in the past and it does not happen now. People have realized now that spiritual and ethical teachings and practices may restore happiness in our life. And in this respect Mahāvīra’s doctrines have profound significance in the present society as it had in the past. To be precise, if Jaina philosophy is properly understood, one is inclined to believe that it will contribute much to the development of human personality and will make life worth living. A proper understanding of Mahāvīra’s teachings will lessen the misery and dishonesty, corruption and fear, malice and hatred under the pressure of which the present world is so helplessly groaning.

It is to be remembered that Mahāvīra’s intellectual empire as reflected in his principles of non-violence is imperishable, and the heart of a great number of people burst up into a boundless admiration has been greatly moulded from deep thousands of years over the whole terrain of Indian life. A section of people still believe that Mahāvīra’s doctrines of ahīṃsā should be preached and practised in this world of today, a world which is full of toil and turmoil, a world which is full of violence and conflicts, a world where the values of human lives are jeopardised at the altar of human power, a world where beastly propensities of human beings are increasing rapidly; where the human finer qualities are sacrificed for the cause of material expansion and prosperity, and where lives of all sorts are butchered as food for powder. It can be said that if Mahāvīra’s basic tenets are imparted to the present generation as a part of their education, a new world may usher in in course of time, where there will be no violence, but a permanent bliss will pervade all over the world. To conclude, his teachings will deepen our ideas and thoughts, broaden our vision, heighten our mental horizon, strengthen our mind with a new vigour and enlighten our future generation for the betterment of our life.
Studies on Jaina Art
—a Brief Survey and Prospects—

Maruti Nandan Tiwari

Jainism as one of the three principal religions of India has contributed immensely to the field of Indian art. The study of Jaina art has drawn considerable interest of the scholars both from India and abroad for well over past fifty years. As a consequence, the studies of different aspects of Jaina art, including architecture, iconography and painting—have been published in the forms of numerous books, monographs and articles. Among the earliest scholars, the mention may be made of A. Cunningham, J. Burgess, V. A. Smith, T. N. Ramachandran, D. R. Bhandarkar and few others. A. Cunningham in his reports published valuable data about some of the Jaina sites namely, Mathurā, Khajurāho, Gwālior and Buḍḍhī Canderi,1 Cunningham, besides giving the correct identification of some of the Tīrthaṅkara images, also published the inscriptions. The works of subsequent scholars were confined mainly to the Jaina antiquities and inscriptions from Mathurā. G. Bühler (1892-94) published articles on Jaina inscriptions from Mathurā, besides an article on Jaina sculptures. The discussions on Jaina āyāgapataṣa, Naigameṣṣi and a narrative paṭṭa showing the scene of transfer of embryo from the life of Mahāvīra are of particular interest. The Kuṣāṇa Jaina inscriptions distinctly show that the Jaina art activity of Mathurā was a mass activity,2 joined alike by the śreṣṭhin, sārthavāha, gandhika (perfume seller), swarnākāra, vardhakin, lauhakarmaka, nāvika, nartaka and veṣyās. V. A. Smith (1901) published the first exhaustive work on Mathurā entitled The Jaina and Other Antiquities of Mathurā wherein the detailed and authentic study has been done of Jaina āyāgapataṣa and Tīrthaṅkara images, besides discussion on the antiquity of Jaina stūpa of Mathurā.3

3 V. A. Smith, The Jaina Stūpa and Other Antiquities of Mathurā, Varanasi, 1969 (Rep.)
The specific writings on Jaina iconography started with the beginning of 20th century and J. Burgess and H. M. Johnson were the pioneers. J. Burgess wrote on Digambara Jaina iconography on the basis of some Kanarese dhyāna mantras while Johnson wrote on Śvetāmbara Jaina iconography, enunciating the iconographic features of Jaina Śāsanadayatās on the basis of important Jaina work of the 12th century, the Tṛīṣaṭṭisalākāpuruṣacaritra.

J. Burgess, H. Cousens, J. Fergusson, D. R. Bhandarkar and Percy Brown dealt with the architectural remains and other antiquities of the Jainas in their works on Indian architecture under different titles which further enlarged the scope of Jaina art study, furnishing varied architectural and sculptural data. D. R. Bhandarkar in his article on Jaina iconography identified a sculpture depicting the aśvāvabodha trīṭha and śakunīkāvīdha story associated with the life of Tīrthaṅkara Munisuvrata and also discussed the Jaina samavasaraṇa in his other article on Jaina iconography. The study was further widened in course of time and some scholars concentrated on identifying the earliest Jina image from Lohāṇipur, datable to the Mauryan period, while significant contributions were made on Jaina remains from Rājgir, Udaygiri and Khaṇḍāgiri caves, Deogarh and Tiruparuttīkūram followed by comprehensive and detailed study of Jaina iconography by some scholars. Such a study was first presented by B. Bhattacharya

(1936) in the form of an article followed by a book by B. C. Bhattacharya (1239) on Jaina Iconography which filled a desideratum.\textsuperscript{9} B. C. Bhattacharya in his pioneering work has utilised for the first time the iconographic data available in the texts like the \textit{Nirvāṇapakikā, the Ācāradinakara, Tirśaṭiśalākāpurusacaritra} and \textit{Pratiśṭhāsārasaṅgraha}. The iconography of all the important Jaina deities of Jaina pantheon has been discussed in his book and an appropriate corroboration with actual art specimens has also been attempted which illustrate mainly the iconic data from Mathurā, and in some cases Deogarh.

The study of Jaina iconography was further advanced and was made in true historical perspective by U. P. Shah who made tremendous contributions through his writings in the form of articles and books for about fifty years beginning from 1940 and continuing upto 1988 till the time of his demise. In his wide ranging authentic writings he discussed variety of subjects pertaining to Jaina iconography and Jaina paintings. He was the first to make detailed, indepth and critical use of the literary data belonging to both the Śvetāmbara and Digambara sects and also making their comparisons with the concrete manifestations in sculptural art and painting. Although sporadic references to archaeological data from all over the country was made by U. P. Shah, he has been exhaustive particularly in reference to western India. In his books and articles Shah discussed intensively the Jaina āyāgapatās and other symbols and auspicious dreams popular in Jaina art alongwith the important discovery of Jaina bronzes from Akoṭā. His writings on Jīvantasvāmin, Śāsanadevatās, Bāhubalī, Mīnol Jaina deities and several other deities and aspects have been pioneering. His recent book entitled \textit{Jaina Rūpamanḍana} (1987) is a monumental work on Jaina iconography which, besides the Jaina Tīrthāṅkaras, gives the iconography of the Śāsanadevatās particularly of Rṣabhanātha, Neminātha, Pārśvanātha and Mahāvīra in great detail.\textsuperscript{10}

Besides U. P. Shah, a number of scholars like V. S. Agrawala, K. D. Bajpai, H. D. Sankalia, R. C. Agrawala, Debala Mitra, Klaus Bruhn, Balchand Jain, Niraj Jain, R. P. Mohapatra, R. C. Sharma, B. N. Sharma, K. C. Jain, Muni Sri Jayant Vijaya, P. B. Desai, S. Settar and many others have been writing either on different aspects of Jaina


art and iconography or have confined their study to the archaeological material from sites and areas like Deogarh, Chândpur, Mathurā, Osiāñ, Khajurāho, Delvāda, Ellorā, Khaṇḍagiri, Śravanabelgol etc. I have also tried to contribute a bit to the field of Jaina iconography.11

While the study of Jaina iconography progressed fast, the study of Jaina architecture was comparatively a bit slow. Krishna Deva, M. A. Dhaky, Michael W. Meister, R. Nagaswamy, K. V. Soundara Rajan, M. C. Joshi, R. N. Misra, D. R. Das, K. R. Srinivasan and others have contributed immensely to the field of Jaina architecture. But for architectural difference occasioned by the 24 devakulikās all around to enshrine the images of the 24 Jinas and trikmaṇḍapa and navacatuśkī (Vimala vasahī, Lūpa vasahī, Kumbhārīa), the Jaina and Brahminical temples appear to be identical in architectural framework.

The contributions of Krishna Deva to the field of Jaina architecture are undoubtedly most extensive covering a vast span of time and area in respect of the Jaina monuments of north India which include Khajurāho, Gyāraspur, Osiāñ, Un, Jhalarāpāṭana, Ghānero, Sevaḍī etc.12 M. A. Dhaky has written extensively on the Jaina temples of western India, particularly on Osiāñ, Ghānero, Sādaṛī, Nāḍol and Naḍlaī.13 Both these scholars have presented the integrated study of Jaina architecture and sculpture alongwith the iconographic features of the icons. Their conclusions and observations tracing the evolution of Jaina architecture in relation to Indian architecture are of great consequence.

In recent years the study of western Indian Jaina temples has been done in greater detail by K. F. Sompura and Harihar Singh.14 In almost all the recent studies on Jaina temples a synthesis between architecture and sculpture has been established to show their correspondence and interdependence.

The veritable heritage of Indian art and culture is preserved in Jaina paintings which are found from different Jaina Bhāṇḍāras, most of them being in western India. Since very beginning (1914), the scholars have been writing on Jaina paintings. The most important subjects of the Jaina painting relate to the Kalpasūtra, Kalakakathā, Uttarādhyayanasūtra, Daśavalkālikasūtra and caritas of Rṣabhanātha, Neminātha, Śāntinātha, Pārśvanātha and Mahāvīra Jinas mainly on the basis of Trisastisitalakāpuruscariṣtra (of Hemacandra), Ādipurāṇa (of Jinasena) and Padmānand Mahākāvyya. These paintings in most of the cases are of Śvetāmbara origin and are datable between 11th century A. D. to at least 15th century A. D. The Jainas fostered tradition of painting of even non-Jaina themes. After the initial and important writings by A. K. Coomaraswamy and W. Norman Brown, Moti Chandra, U. P. Shah, C. Sivaramamurti, Karl Khandalavala, Saryu Doshi and few others have contributed immensely to the field of Jaina paintings.\textsuperscript{15}

The publication of Jaina Art and Architecture in three volumes by Bharatiya Gyanpitha is the most comprehensive and up to date publication on Jaina art and architecture which comprise articles of scholars from different areas and expertise. The volumes published in 1974-75 cover a time span from 0.300 B. C. to 1800 A. D. The entire study has been presented in the backdrop of different regions like East India, West India, North India, Deccan and South India. Apart from the integrated study of architecture and sculpture with appropriate textual corroboration, an account of Jaina inscriptions, symbols on coins, textual references to Jaina iconography and architecture and Jaina antiquities in different museums in India and abroad have further added to the value of the work.

Thus the study of Jaina art and architecture has now attained a stage where investigations are to be concentrated in terms of different areas or sites or even problems. The problem oriented critical and comprehensive studies are now required to project even better picture of Jaina art underlining its contribution to the field of Indian art.

Refutation of the Jaina View of Mokṣa Criticised

Rabindra Kumar Panda

Jainism is an important ideological phenomenon in the religio-philosophical history of mankind. By nature it attempts a reapproachment between the warring systems by a breadth of vision which goes in the name of syādvāda or anekāntavāda.1 “It shares the realism of the Vedas, the idealism of the Upaniṣads, the worship-cult of the Purāṇas, the colourfulness of the Epics, the logical analysis of the Naiyāyikas, the atomism of the Vaiśeṣikas, the metaphysical dualism of the Saṅkhyaśas, the mysticism of the Yogins and most surprisingly even the monistic trends of Advaita Vedānta.”2 In spite of this, the Brahminical systems of Indian philosophical thought have considerably neglected the Jaina school and the philosophical tenets of the Jaina philosophers. While the Jaina authors have shown a desire to classify and codify other systems and shown the place of Jaina thought among them rather than to criticise or refute them, the Advaita Vedantins programatically set out to demonstrate the superiority of Advaita by way of refutation of their view points. The philosophers of the Vaidika schools have little good to say about Jainism. Śaṅkarācārya has set the example in his Brahma-sūtra-bhāṣya. All Vedānta commentators have also criticised Jainism in a similar fashion in their commentaries in the naikasmimadhikaraṇa of the Samayapāda in the second chapter of the Brahma-sūtra. In this paper I attempt to introduce Ānandabodha, an outstanding Advaita philosopher of eleventh century A. D. who has wrongly presented the Jaina view of mokṣa in his Nyāyamākaranda for the sake of refutation and establishment of the Advaita View.

The Jaina View of Mokṣa

According to the Jaina school mokṣa is total deliverance of the Soul from all karmic veil—śārayaraṇa vinuktiṃuktikā. Mokṣa is the total and final freedom from all karmic matter, owing to the non-existence of

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the cause of bondage and the shedding of all the karmas.\textsuperscript{3} Āsrava is the influx of the karma-particles into the Soul. \textit{Jīva} takes\textsuperscript{4} matter in accordance with its own \textit{karma} because of self-possession.\textsuperscript{5} Since the karmic inflow is the principle of bondage and hence its stoppage must be a condition of \textit{mokṣa}. So \textit{saṁvara} is opposite to \textit{āsrava}.\textsuperscript{6} \textit{Saṁvara} literally means controlling; it only arrests fresh-flow of \textit{karma}-particles, but what is required is not only stoppage of the fresh flow but also dissipation of the old one. This shedding or dissipation called \textit{nirjarā} is possible by austerities.\textsuperscript{7} Umāsvāmi has two prefixes-\textit{vi} (\textit{viśeṣarūpena}), \textit{pra} (\textit{prakṛṣṭarūpena})\textsuperscript{8} in defining \textit{mokṣa}, meaning thereby that \textit{mokṣa} is the total and exhaustive dissolution of all karmic particles, which is the condition of omniscience.

The \textit{jiiva} attains \textit{mokṣa} when it is free from the snares of \textit{karma} (\textit{karma-phalavinirmuktah mokṣa}). The \textit{mokṣa} is either \textit{bhāva} (objective) or \textit{dravya} (subjective). When the soul is free from four \textit{ghātik karmas}, viz., \textit{jñānāvaraṇīya}, \textit{darśanāvaraṇīya}, \textit{mohantya}, \textit{antarāya}, it is \textit{bhāvamokṣa}, and when it is free from \textit{aghāt karmas}, viz., \textit{nāma}, \textit{āyu}, \textit{gotra}, \textit{vedanīya} it is \textit{dravya mokṣa}. The former is negative since in this state the Soul is in the process of \textit{nirjarā} which is not complete. But after freedom from \textit{aghāt karmas} (action-currents of non-injury) the Soul attains a state of never-ending blissful beatitude. A person attains a state of omniscience when \textit{mohantya} (deluding) \textit{jñānāvaraṇīya} (knowledge-obscurring), \textit{darśanāvaraṇīya} (faith-obscurring), \textit{antarāya} (obstructive) \textit{karmas} are destroyed.\textsuperscript{9} After the attainment of \textit{kevalajñāna}, a person is free from all kinds of \textit{karmas} and attains final liberation.\textsuperscript{10} The Soul comes into its own and regains infinite knowledge, infinite faith, bliss and infinite power. When the \textit{jiiva} attains freedom, it rises higher and reaches the summit of \textit{lokākāśa} which is called \textit{Siddhaśīla} or \textit{mokṣa-sthāna} (region of the free and liberated). Thus “\textit{mokṣa} in Jainism is not the product of something new. It is a rediscovery of man himself through self realisation”.\textsuperscript{11}

\textsuperscript{3} \textit{Tattvārtha-sūtra}, X. 2.
\textsuperscript{4} \textit{Ibid.}, VI, 1-2.
\textsuperscript{5} \textit{Ibid.}, VII. 3.
\textsuperscript{6} \textit{Ibid.}, IX. 1.
\textsuperscript{7} \textit{Ibid.}, IX. 3.
\textsuperscript{8} \textit{Ibid.}, X. 1.
\textsuperscript{9} \textit{Ibid.}
\textsuperscript{10} \textit{Ibid.}
Ānandaboda’s Refutation

Ānandaboda Yati (1150 A.D.), a Sankarite philosopher in his celebrated work Nyāyamakaranda\(^{12}\) puts forth the Jaina view as pūrvapakṣa for refutation. He presents the Jaina view without mentioning the name of the school as: \textit{anye tu pralinanikhilopādheḥ kṣetrajñasya satatordhagatilaksanam}\(^{13}\) (final release consists of the permanent rising up of the individual self whose entire limiting adjuncts are at rest). But his commentator Citsukhācārya informs us by saying that the above view is of Jaina, Jainaamatamāha.\(^{14}\) Ānandabodha refutes this view by arguing that since the doctrine of madhyamaparimāna (mediocre size) of the \textit{jīva} is not accepted by the Advaita school, the Jaina view advocating final liberation as eternal going up of the individual soul does not stand to reason.\(^{15}\)

Further, Ānandabodha maintains that the eternal going up cannot be conducive to liberation (mokṣa) because it is the cause of great woelessness. On the other hand it deserves to be induced among those which bring disaster.\(^{16}\)

This exposition of Ānandabodha of the Jaina view is not faithful to the original Jaina texts. We saw in the above going pages that conception of mokṣa as satatāurdhagati is not in fact said by the Jaina thinkers which finds place in Ānandabodha’s exposition. The Jaina school admits ārdhagati (upward movement) of Jīva after his complete liberation. When the Jīva attains freedom, it rises higher and higher and reaches the summit of lokakāśa which is called the region of the free and liberated. To this effect, Dr. Robert remarks “Jaina view that mukti consists in the everlasting upward movement of the soul (which the Jainas have never said, and which is a misrepresentation of how the Jainas conceive of the condition of the Soul in the few moments immediately following death in the final incarnation.”\(^{17}\) Radhakrishnan

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12 Published with \textit{Pramāṇamāla} and \textit{Nyāyadipāvalī} of the same author in Chaukhamba Sanskrit Series, Benaras, 1907.
13 \textit{Nyāyamakaranda}, p. 270.
14 Ibid.
15 Ibid., p. 281.
16 Ibid.
also implies the same while he says: “The loka or the universe, is held in the middle of the aloka, in the form of the trunk of the man, with Siddhasilà at the top, the place where the head should be. Siddhasilà is the abode of the omniscient souls, and may be called the spiritual eye of the universe. So mokṣa is said to be eternal upward movement. On liberation the soul goes upward, because of the momentum due to its previous activity, the non-existence of the relation to the elements which kept it down, breaking of the bondage and its natural tendency to go upwards.” All this goes to point out clearly that mokṣa according to the Jaina school of Indian philosophy, is not constant upward movement (satata ārdhāgati) as presented by Ānandabodha in his Nyāyamakaranda. It may be said in passing that like Ānandabodha there are a number of prominent philosophers who have made such attempts in presenting wrongly the major tenets of the Jaina school. For example, Madhva, the propounder of the Dvaita school of Vedānta has also presented the Jaina doctrine of mokṣa as we see in the Nyāya mākaranda of Ānandabodha.

Conclusion:

This foregoing discussion leads to the conclusion that the Jaina school does not expound mokṣa (emancipation) as satata ārdhāgati (constant upward movement) as presented and refuted by Ānandabodha. It is undoubtedly a misrepresentation which is not found in the original Jaina texts. Since Ānandabodha’s purpose was to refute this view of Jaina School delebarately in order to establish the logical validity of the Advaita Vedānta doctrine of mokṣa he has wrongly put it forth in his work.

19 Zydenbos, Robert, J., op. cit.
Anekantavada

—The Theory of Relativity—

Hem Chandra Jain

The foundation of Jaina philosophy is the conception of reality which is manyfold or infinitefold hence highly complex and pluralistic in character. It is why the Jainism is also called the philosophy of anekānta or anekāntavāda. ‘Aneka’ means many, ‘anta’ means aspects or qualities and ‘vāda’ means ism or theory. Anekāntavāda is also termed as the philosophy of non-absolutism (because it is opposed to absolute monism (ekāntavāda) and nihilism, (śūnyavāda)), as the theory of relative pluralism, the theory of relativity, the theory of realism (yathārthavāda) and the theory of co-existence.

Each object has many facets, many qualities, nay many pairs of contradictory qualities. Only a dispassionate study based on rational analysis and sympathetic examination can help mutual understanding and a happy reconciliation even in the face of severe antagonism. Hence the Tīrthaṅkaras declared—"If one sticks only to one of the many aspects of the thing, ignoring and rejecting all the others, he can never realise the truth. It is therefore, essential to comprehend fully the anekānta (logic) as qualified by the term "syāt." Closely associated with anekāntavāda is the syādvāda which is the theory of conditional predication and is based on the "saptabhaṅgi-naya" (seven modes of predication),

The term ‘syāt’ is most significant. It means ‘in a way’, ‘from a certain point of view’, ‘also’ or ‘not absolutely’. Thus syādvāda is the method of expressing multifacetedness of objects, i. e., anekānta is expressible and syādvāda is expression since many qualities of an object cannot be stated together with a single word or sentence and so one quality is highlighted at the cost of the rest. While listening about one quality which is highlighted one should not get the impression that others are denied.1 In fact this is taken care by the use of the word ‘syāt’.

In the appendix to the 'Ātmakhyāti'—commentary of Samayasāra Ācārya Amṛtacandra writes on this principle as follows:

"Syādvāda is the uninterrupted prescription of the Arhantas to establish the nature of all objects. According to this, because of their being multifaceted in nature all objects are multifaceted. ... What is 'that' may not be that, what is one may be many, what is existent may be non-existent, what is eternal may be transient. In this manner, the manifestation of two contradictory qualities in an object which imparts to its objectivity is Anekānta."\(^2\)

Further the same Ācārya Amṛtacandra in his original book Puruṣārtha Siddhyupāya has offered salutation to this great principle of anekānta as under:

"I bow to 'anekānta' (the manysided view of Jaina philosophy) which is the root basis of the Highest scripture, which dispels the wrong notions about elephant of persons born blind and which removes the contradictions amongst all those who entertain one-sided or limited points of view."\(^3\)

The famous parable of six blind persons who went to ascertain the shape and form of an elephant is known to all of us. Each touching one part of the elephant maintained that only his conception was right and the others were wrong. The fact was that each of them had only grasped a portion of the body of the elephant and formed only a partial conception, which though true partially, was not the whole truth. Each one of them had a limited but not a perfect knowledge of the elephant as a whole. The man with eyes who could see the whole of the elephant all at once explained to each one of the blind persons that though correctly asserting a part, he was ignorant of the whole truth and thus helped them to understand the whole truth.

The vast majority of philosophers are so very much engrossed in their own theories that they would not care to look beyond. Each is so very partial, one sided and prejudiced that he would not, like a

\(^2\) Samayasāra Ātmakhyāti, p. 571-572.
\(^3\) Puruṣārtha Siddhyupāya, Verse 2.
person born blind, examine the other systems. Looking at things from
different angles of vision each has been disputing with the others, asser-
ting his own system to be correct and the others wrong. Such dis-
putations among the various systems of philosophy are reconciled by
the all embracing all encompassing anekānta — the universal system, the
all comprehensive science of thoughts and the so called "intellectual
ahimsā."

Those qualities in an object which do not clash are accepted by all
without raising any controversy but the simultaneons existence of two
opposite qualities is not easily accepted by the one who is not follower
of syādvāda. The syādvāda explains the multifaceted nature of a sub-
stance with respect to different view points as it makes use of 'also'
(bhit), not the emphatic 'so' (hit). Nevertheless to emphasize one partic-
cular aspect the use of 'so' (hit) is also made by the speaker but the
other qualities and aspects are not denied by him.

When we use the preposition 'also', it signifies that there is some-
thing more but the preposition 'so' tells that so far as it goes this
much is correct and no further. Hence the two prepositions do not
contradict each other, rather they supplement. Thus 'syādvāda' is not
a doctrine of probability it is very much a certainty.

In a 'pramāṇa' sentence which engulfs all parts or qualities the
term 'syād' is used to denote many facettedness while relative to 'naya'
which covers only one part or aspect the term 'so' (hit) is used to
denote one facet. In other words when a statement is wholly correct
about a part, the use of 'so' (hit) is imperative and when a sentence is
partly correct in the context of the whole the use of 'also' (bhit) is
imperative.⁴

Anekānta does not mean that all reverse qualities can exist simulta-
naneously, but it accepts only those consistent qualities which establish
the objectivity. For example we may fall in the error of sometimes
saying that the soul is animate and sometimes saying that the soul is
inanimate. The soul is never inanimate. While applying anekānta, cases
like this have to be qualified as 'is' or 'is not'. For instance the soul is
animate (embodiment of knowledge) and never inanimate. Though

¹ Bharilla, Dr. H. C., Tirthaṅkar Mahāvīra and His Sarvodaya Tīrtha, p. 113.
animate, and inanimate are truly contrary but not transience and permanence which are only apparently so, they simultaneously co-exist in an object. Anekânta expresses only those consistent qualities which appear to be contrary to each other but they really are complementary forming the nature of substance. Anekânta and syâdvâda are very intricate and important doctrines whose understanding must be thorough and deep.

Saptabhaṅgi-naya—the logic of seven conditional modes of predication is the dialectical process in which thesis and anti-thesis reconcile in a higher synthesis. This is a syâdvâdic reconciliation of conflicting approaches about the reality.

When we speak of a thing as self-existing entity we mean that it exists in its own substance (dravya), space (kṣetra), time (kāla) and essence (bhāva). Without a clear conception of this quadruplet pertaining to a thing, we can not know of that thing as an existential reality. Thus from the point of view of its own quadruplet the "is-ness" of the thing in question is established. At the same time, from the point of view of the quadruplets of all things other than this one, its "is-not-ness" is implied. Thus a thing is (asti) and also "is-not" (nâsti) and since it can not be said to be "is" and "is-not" at one and the same time it is also "inexplicable" (avaktavya). These three conditions produce seven permutations: asti, nâsti, asti-nâsti, avaktavya, asti-avaktavya, nâsti-avaktavya and asti-nâsti-avaktavya. And in order to avoid the pitfall of being misunderstood the speaker uses the adverb 'syât' before everyone of these modes of predication. Thus syâdvâda curbs down, limits and harmonises the absolutist views conveyed by individual stand-points (nayás).

The theory of relativity formulated by Einstein, the great scientist cum philosopher of the modern age matches very much with the anekântavâda and syâdvâda of Jainism. The four directions - East, West, North, South are relative to one another. If East is East and West is West, which is East and which is West? India which is East to the Americans, has always been and will remain West to the Chinese and Japanese. It is this powerful instrument in the hands of Jain philosophers with the help of which they have steered clear of nihilism and absolute monism. The theory of relativity fosters a rational outlook.

5 Jain, Dr. J. P., Religion and Culture of Jainas, p. 66.
and provides a thinker an appropriate attitude of looking at things, conditions and relations, gives a breadth of vision to evaluate properly the ultimate realities. It infuses in the believers of this theory a healthy spirit of sympathetic understanding, reconciliation, tolerance, co-operation and co-existence in the every day conduct of their life and in their relations with their fellow beings.

It should not be out of place to quote here the views of some modern thinkers who after a careful study of syādvāda and anekāntavāda of the Jainas have admired and appreciated it for the benefit of mankind.

The late M. M. Dr. Ganganath Jha, a great Sanskritist and Vedantist, remarked - "When I read the refutation of this Syādvāda by Śaṅkarācārya", I came to the conclusion that "the doctrine of Syādvāda was very sound and that the Ācāryas of Vedānta failed to understand it. I am sure if Śaṅkarācārya had taken the trouble to study the Jaina scriptures, he would not have taken the pains to criticise this doctrine."6

Dr. S. Radhakrishnan, the representative philosopher of modern India, said "Individual freedom and social justice are both essential for human welfare. We may exaggerate the one or under-estimate the other, but he who follows the Jaina concept of Anekāntavāda, Saptā-bhaṅgta naya or Syādvāda will not adopt that kind of cultural regimentation. He will have the spirit to discriminate between right and wrong in his own and in the opposite views and try to work for a greater synthesis that should be the attitude which we should adopt."7

Dr. Rajendra Prasad, the first President of India, observed, "This doctrine of Syādvāda is a valuable contribution of Jainism to Indian religion and world philosophy. It consists of catholic views along with the capability to appreciate others approaches to reality".8

"This intellectual attitude of impartiality" says Prof. P. B. Adhikari, "without which no scientific or philosophical researches can be success-

6 Ibid., p. 71.
7 Ibid.
8 Ibid., p. 72.
ful, is what $\text{Svādvāda}$, stands for. Even the learned Śaṅkarācārya is not free from the charge of injustice that he has done to the doctrine. $\text{Svādvāda}$ emphases the fact that no single view of the universe or any part of it would be complete. There will always remain the possibilities of viewing it from other stand points.”

Dr. Harisatya Bhattacharya says “The $\text{Svādvāda}$ is a theory presenting things as they really are; it is not a set of formal propositions divorced from and unconnected with matters of experience.”

Dr. Hermann Jacobi, a German scholar of Jain philosophy, stated firmly before the 3rd International Congress of the History of Religions as under.—“In conclusion let me assert my conviction that Jainism is an original system, quite distinct and independent from all others and that therefore, it is of great importance for the study of philosophical thought and religious life in ancient India.”

Science and Religion

Science is the reasoned knowledge based on experimental facts. Science is a series of approximations towards the truth but not the ultimate truth. Einstein the discoverer of the theory of relativity said that “knowledge and faith are the two inseparable companions in the universe. Knowledge is science and faith is religion. Religion without science is blind and science without religion is lame.” And I would say that Jainism is a perfect science with true religion. Every aspect of Jainism is based on scientific principle aiming at to understand the living and non-living entities of the universe and to set free the mundane beings from pain and miseries of embodied existence and instal them in the liberated state of supreme bliss. Its message of peace and happiness is for all beings of the world. Jainism does not allow you to accept or believe any statement with blind faith. There is no room for superstitions in Jainism because it is not based on imaginations.

Many persons believe that religion and science both are opposite to each other and the religion seems to reduce the importance of science and vice versa. But if seen in the light of reason and logic they appear


to be inextricably inseparable. Religion (when) divorced from science makes people superstitious and blind followers of lifeless rituals and consequently the people become narrow-minded and self-centred. It is the need of the time to explain the principles of religion through logically approved facts and scientific methods. Religion is most essential for life but there should be no place for blind faith in religion. According to Jaina philosophy the religion has two-fold connotation—primarily it means the nature of substance that exists and secondarily it connotes the means or path by adopting which that essential inherent nature of the self—soul is realised.

We are, at present, in the last decade of 20th century and in this century the man has made an unbelievable tremendous progress in the field of science and technology. Today’s man can not be compared with that of the so-called stone age. We have entered the space age and advanced in materialism so fast and so high that makes us to feel surprise and we give it the name of “the wonders of science”. But on rational thinking we find that “wonder is nothing but the effect of ignorance” and “ignorance is no defence”. Though the materialistic science has provided all luxuries to man yet the real and lasting peace is not within his reach. How could it be when it is not there?

Science no doubt, can afford correct explanation and logical thinking about any object, e.g. prediction of weather, evolution of the amount of energy in the explosion of an atom bomb, the distance between two planets etc., but if it attempts to explain human behaviour through its logical thinking, the explanation is likely to be incorrect. Science is an effective means for the study of living beings, because the ultimate end can be determined only through the preachings of all knowing Lord, the omniscient.

An exact science is that which gives an all-round satisfaction to all human beings and that science or scientific approach is available only in Jaina philosophy. A true aspirant of liberation is required to study the Jain religion impartially and unbiasedly. He should give up the individual’s opinions and accept the facts which really produce conclusions. He should try to know and realise the true nature of the self and non-self objects. Because true knowledge and conduct with true belief are the pre-requisite of attaining ‘Mokṣa’ (liberation). He should believe in his words only whose blemishes like attachment, aversion, delusion etc. are totally destroyed; may he be Brahmā or Viṣṇu or Hari or Jina.
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