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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. Eightyfive 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*, *Cāritra*, *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 ṅirutti ? jamhā padehi phuḍam tamhā pāhuḍam*).

2. All that is laid down by the Tīrthaṅkaras is *pāhuḍa* (*prakṛṣṭeṇa Tīrthaṅkareṇa ābhṛtam prasthāpitam iti prābhṛtam*).

3. All that is imbibed by the Ācāryas and later on, preached and carried over from predecessor to successor is *pāhuḍa* (*prakṛṣṭairācārya-ir vidyāvittavadbhirābhṛtaṁ dhāritaṁ vyākhyātamānītamiti vā prābhṛtaṁ*).

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

The *Bhāva-pāhuḍa* has four elements. It has the original in Prakrit with Sanskrit rendering (*chāyā*) 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.

VARDHAMAN-JIVAN-KOSA, compiled and edited by Mohanlal Banthia and Srichand Choraria, Jain Darshan Samiti, 16C Dover Lane, Calcutta-600029, 1988. Pages 80+448. Price Rs. 75.00.

The Volume three of *Vardhamān-Jivan-Kośa* 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 Cyclopædia 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 statement⁴⁸³ that six of this number (according to the schol. the first six) belong to the system *κατ' ε' ἑξοχῆ' ν* (*sasamaiyāṇi*) and that the number seven belongs to the *ājīviyas*. The six are then characterized as *caūkkanaīyāni* (*caturnayikāni*); the seven as *terāsiyāṇi* (*ḡyāim nayāim N, trairāśikāni*). The scholia explain one of these two names of schools by [351] *Gośālapravartitājīvika* (*°tā ājīvikāḥ N*) = *pāṣaṇḍa-siddhānta* (*pāṣaṇḍinaḥ N*), the second by *trairāśikapāṣaṇḍasthās*. The mention of this second name leads us, so to speak, to the domain of history. The *Terāsiyas* represent the six schism,⁴⁸⁴ which *Āvaśy.* 8, 56, 72, refers to the year 544 after *Vīra*;⁴⁸⁵ and this name is perhaps attested by epigraphic testimony of the time of Gotamīputra Sātakarṇi. If we suppose that the reading *Terāsikā*, proposed by Bühler (*Archaeolog. Survey of West India*, 1882, p. 104) for the inscription Nāsik No. 11a, is conclusive, it is not improbable that it refers to the *Terāsiyas* quoted above. Bühler, 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*,⁴⁸⁶ &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 doctrines, 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 MS. of the *Nandī* 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 cā* “*jīvikās trairāśikā bhanitāḥ*, or, accord. to the schol. on the *Nandī* which is identical:—*ta eva Gośālapravartitā ājīvikāḥ pāṣaṇḍinas trairāśikā ucyānte*—the *trairāśikā* are the same as the adherents of *Gośāla*. In § 6 of the *Therāvalī* of the *Kalpasūtra Chaluā*, the founder of the sixth schism, is stated to have been the scholar of Mahāgiri, who was the successor of Thūābhadda (*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 *trairāśika* in the schol. on N. is:—*te sarvaṃ vastu trayātmakam icchānti. tad yathā; jīvo' jīvo jīvajīvas ca. loko' loko lokā-lokās ca sat asat sād-asat, nayacintāyām dravyāstikam par'yāyāstikam ubhayāstikam ca; tatas tribhi(h) rāśibhīs carāntī 'ti trairāśikās, tanmatena saptā'pi parikarmāni ucyānte*. 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 *Vaiśeṣikadarśanam* took its rise from the *Terāsiyas*.

⁴⁸⁵ Cf. *Āvaśy.* 8, 37: *eehim (ebhir naigamādibhir nayath) ditthivāe parūvaṇā suttaatthakahaṇā ya*.

⁴⁸⁶ *nayāḥ sapta naigamādayaḥ, naigamo dvidhā, sāmānyagrāhī viśeṣagrāhī ca, tatrā "dyāḥ saṃgrāhe dvitīyas tu saṃvyavahāre pravīṣṭaḥ, tato dvau saṃgrahavyavahārau, rijusūtras caī' kaḥ śabdādayas ca trayo 'py ēka eva nayāḥ kalpate, tata evam*

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

The *suttāi* are cited as constituting the second part of the *diṭṭhivāa*. In all there are 88 *suttāi*, a number ascribed⁴⁸⁷ to the second part in *aṅga* 4, 88. In reality, however, there are but 22, beginning with *ujjuya* (*ujjusua* N ; *rijuka*), 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 *ājīviya* (*Gośālakapravartitapāṣaṇḍa* Abh.), or *terāsiya*. The 22 names are not explained by the scholia. They refer⁴⁸⁸ 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 *diṭṭhivāa* which follows.

[353] The third part is composed of *puvva gae, pūrvagatam, i. e.*⁴⁸⁹ the 14 *pūrvāṇi*, which the Tīrthānkara (Mahāvīra) himself is said to have imparted to his scholars, the gaṇadhara—see above p. 216,217—who then composed the *aṅgas* (*ācārādikam*). Besides this explanation which represents the *pūrvas* as older and earlier doctrines anticipating the *aṅgas*, 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 *aṅgas*, each one of which was said to contain twice the number of *padas* of the preceding

catvāra eva nayāh, etaiś caturbhīr, nayair ādyāni śaṭ parikarmāṇi svasamayavaktavyatayā cīmtiyānti ; on this see Śilānka on *aṅga* 1, 1, 8, above p. 347n.

⁴⁸⁷ The *ujjusuya* and the *pariṇayāpariṇayam* 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 *aṅga* 4. See above p. 284.

⁴⁸⁸ *Sarvasya pūrvagatasūtrārthasya śucanāt sūtrāṇi, tāni ca sarvadravyāṇām sarvaparivāyāṇām sarvanayāṇām sarvabhaṃṣavikalpāṇām prakāśakāni dvāviṃśatiḥ prajñaptāṇi, tathā rijusūtram iti ādi.*

⁴⁸⁹ Cf. Schol. Hem. 245 ; *pūrvāṇam gatam jñānam asmin pūrvagatam*. The anonymous author of the *Vicārāṃśtasamgraha* which contains in 25 *vicāras* a grouping of *siddhānta* passages, *ā'apakas*, states that the *pūrvagatasrūtheadharas* were called *vācakas*, or, accord, to the *Nandīvṛtti* cited by him, but which I have not seen, three other names *vādiya khamāsamaṇe divāyare vāyaga tti egaṭṭhā | puvvagayammi tu sutte ee saddā pauṭṭānti*. Can the *Vicārāṃśtasamgraha* be identical with the *Siddhāntālapakoddhāra* of Kulamaṃḍana, *Samv.* 1409-55 cited in Kl. 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 *pūrvas* [354] are as follows :—

1. *uppāyapuvva*,⁴⁹¹ *utpādapūrvam* ; 10 *vastu* and 4 *cūliya vastu* ; *ekā padakoti*, 10 millions.

2. *aggeniyam* (A B C), *agge-añīyam* N (*aggāñīyaṃ* N ed., according to Leumann) ; *agreniyam* Abh.,⁴⁹² and *agrāyañīyam*⁴⁹³ Schol. on N ; 14 *vastu* (so also in § 14) and 12 *cūliya vastu* ; *ṣaṇṇavatiḥ padalakṣāḥ* (9,600,000). A direct citation from this is found in *Āvaśy.* 10,42⁴⁹⁴ and in Malayagiri on *upāṅga* 4 (*agrāyañīyākhye dvitīyapūrve karmaprakṛti prābhṛte bāndhavidhāne sthītibāndhādihkāre catvāri anuyogadvārāni...*). An anonymous *avacūri* on Candra-mahattara's *Saptatikā* (ms. or. fol. 690) calls this work an excerpt from the *diṭṭhivāa*, especially from the fourth *prābhṛtam* (*karmaprakṛtināmam* of the fifth *vastu* of the second *pūrva* ("agrāyañīya"). In the *Vicārāmṛtasamgraha* we find the following interesting statement taken from the "Nandivṛtti : —Sivaśarma-Sūryādibhir agre ñīyādipūrvebhyah samuddhṛtāḥ satakādi karmagrāntāḥ. There actually [355] exists a *siddhapāhuḍam* in 120 *gāthās*, which is characterized as having taken its rise from the *aggeñiyapuvva* ; see p. 361.

3. *vīriyam*, *vīryapravādam* ;⁴⁹⁵ 8 *vastu* and 8 *cūliya vastu* ; *tasyā 'pi* (!) *saptatiḥ padasahasrāṇi* Abh., but in the schol. on N : 78 *padalakṣāḥ* 7,800,000.—Citation from this in Haribhadra on *Āvaśy.* 10,42 (see p. 354, note 4).

4. *atthinatthippavāyam*, *astināstipravādam* ;⁴⁹⁶ 18 *vastu* (also according

the introduction to the *Kalpāntarvācyāni*. In this work the number of *vasti* (? *vastu*) of each *pūrva* is said to increase from 1 on by geometrical progression (8192 in the case of *pūrva* 14). Here however in the text itself—see p. 366—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 *pūrvas* in Nemicandra's *pravacanasārodhāra* § 92, v. 719-25.

491 *sarvadravyāṇām paryavāṇām* (! *paryāyāṇām*) *co'ipādabhāyam aṅgikṛtya prajñāpanā* Abh., *sarvadravyāṇām utpādam adhikṛtya prarūpanā* N.

492 *tatrā' pi sarveṣāṃ dravyāṇām paryavāṇām* (!) *jīvaviśeṣāṇām cā 'grām parimānam varṇyate ity agreñīyam*, Abh. ; *agrām parimānam tasyā 'yanam paricchedaś tasmā hitam agrāyañīyam sarvadravyādi-parimānakāri* Schol. on N.

493 The Schol. on Hem. *Kalpāntarvācyāni* has the same.

494 *aggeñīammi jahā Divāyana jattha ega tattha sayam/jattha sayam tatthe 'go hammai vā bhūmjae vā vi*||Haribhadra says : *jahā agrāñīṇie* (!) *vīrie atthinatthippavāyapuvve ya paḍho : jatthe 'go Divāyano bhūmjai tattha Divāyanaśayam bhūmjai, jatthā Divāyanaśayam bhūmjai tattha ego Divāyano bhūmjai ; evaṃ hammai*. According to this the similar passage should be found also in *puvvas* 3 and 4. See the remarks on Ambaḍa in *Aup.* § 89 ; Ambaḍa is mentioned *ibid* § 76 together with *Divāyana*.

495 *paḍaikadeśe padasamudāyopacārāt sakarmetarāṇām jīvānām ajīvānām ca vīryam pravadaṭi 'ti vīryapravādam* Schol. on N.

496 *yat loke dharmāstikāyādi vastu asti yac ca nā 'sti kharaśrīṅgādi tat pravadaṭi 'ty astin'°dam*, Schol. on N. *yal loke yathā vā nā* (del, ?) *'sti athavā syādvādābhi-*

to § 18) and 10 *cūliya* v. ; 60 *padalakṣāḥ*, 6 millions.—Citation as above.

5. *nāṇappavāyam*,⁴⁹⁷ *jñānapravādam* ; 12 *vastus* ; *ekā padakoṭi eka-padonā* (Abh., *padenai* 'kena nyūnā 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 padakoṭi ṣaḍ-bhir adhikā*, 10,000,006(!) 060 Malay., according to Leumann.

7. *āyappavāyam ātmapravādam* ;⁴⁹⁹ 16 *vastus* (also according to § 16) ; 26 *padakoṭayah* 260 millions. Leumann says that a passage, which caused the second schism, is found in the schol. on *aṅga* 3,7 (see above, p. 275). *Uttarajjh.* 3,9, *Āvaśy.* 8,65.

[356] 8. *kammappavāyam*, *karamapravādam*⁵⁰⁰ ; 30 *vastus* ; *ekā pada-koṭi* 80 *padasahasrāṇi*, 10,080,000(!). A passage from this, which caused the *Abaddhiā* or *Goṭṭhāmāhila* to inaugurate the seventh schism is found in the extract just quoted, and in *Haribhadra* on *Āvaśy.*, 8,89, where he remarks : *aṭṭhame kammappavāyapuvve kammaṃ parūvīmti* upon the following passage of the text : *Goṭṭhāmāhila navamatṭhamesu puc-chā ya Vimjhassa.*

9. *paccakkhānappavāyam*⁵⁰¹, *pratyākhyānapravādam* ; 20 *vastus* (also in § 20) ; 84 *padalakṣāḥ*, 8,400,000. For this *pūrvam* we have quite a number of references. The above cited passage of *Āvaśy.* 8,89-91 and *Haribhadra's* scholion seem to prove that the *Abaddhiā* stood in some relation to the ninth *pūrvā*.⁵⁰² The statement is frequently made that the *kalpasūtram*, which forms the eighth *adhyayanam* of the *daśā-*

prāyatas tad eva nā 'sti 'ty evaṃ pravadatī 'ti, Abh. The *syādvāda*, which the Brāhmins consider to be a distinguishing mark of the Jains, comes here for once into prominence.

⁴⁹⁷ *matijñānādibhedabhinnam saprapaṃcam vadatī 'ti* Schol. on N ; *matijñānādipaiṃca-kasya bhedasya prarūpaṇā* Abh.

⁴⁹⁸ *satyaṃ saṃyamo vacanaṃ ca. tat prakarseṇa vadati*, Schol. on N ; *tad yatra sabhedam apratipakṣam ca varṇyate* Abh.

⁴⁹⁹ *ātmaṇam jīvam anekadhā nayamat abhedena yat pravadatī*, Schol. on N.

⁵⁰⁰ *karma jñānāvāraṇyādīkam aṣṭaparakāraṃ, tat prakarseṇa prakṛtiṣṭhity-anu-bhāga-pradeśādibhir bhedaḥ saprapaṃcam vadatī*, Schol. on N...*bhedair anyaiś co 'ttarottarabhedair yatra varṇyate*, Abh.

⁵⁰¹ *tatra sarvapratyākhyānasvarūpaṃ varṇyate*, Abh, in the Schol. on N merely ; *atrā 'pi padaikadeśe padasamudāyopacārāt*.

⁵⁰² The text reads *puṭṭho jahā abaddho | kaṃcuṇaṃ kaṃcuo samunnei | 'evaṃ puṭṭham abaddham | jīvo kammaṃ samannei || 90 || paccakkhānaṃ seṃ | aparimāṇeṇa hoi kāy-avvaṃ | jesim tu parimāṇam | taṃ daṭṭham (duṭṭham BH) āsasā. hoi || 91 ||* *Haribh.* has : *pratyākhyānaṃ śreyaḥ aparimāṇeṇa kālāvadhīm yihāya kartavvaṃ—jaṃ tassa avasesaṃ navamapuvvassa taṃ sammattam ; tato so abhiniveseṇa Pūsamittasayāsaṃ ceva gāmiṇa bhānai—Pūsamitta'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 Brāhmins and Buddhists.*

śrutaskandha, and the fourth *chedasūtra*, was “*uddhṛta*” by Śrī Bhadrabāhusvāmin from the ninth *pūrva*. Thus, for example, in the introduction [357] to the *Kalpāntarvācyāṇi*.⁵⁰³ 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 *Ṛṣimaṇḍalasūtra* v. 167 (see Jacobi, *Kalpas*, p. 11,12), to the effect that Bhadr. extracted *dasa*⁵⁰⁴ *kappavavahārā* from the 9th *puvva*. By these are meant the *chedasūtras* 3-5, and by *kappa*, not the *kalpasūtram*, but the fifth *chedasūtram* is implied. Haribhadra, too, on *Āvaśy.* 6, 88, characterizes the ninth *pūrvam* in general as *chedasūtra lakṣaṇam* and especially the twentieth *prābhṛtam* (by name *oghapr.*), the third *vastu* (by name *ācāra*) as the source of the *oghaniryukti* treating of the *oghaśamācārī*. He says that the *oghaniryukti* is *nirvyūḍhā* therefrom. In an *avacūri* (composed⁵⁰⁵ A. D. 1383) on Droṇācārya’s *vṛtti* of the *oghaniryukti*, the *chedasūtras*, especially *kalpa* and *vyavahāra*, are referred to the same source. See also the scholiast on *Uttarajjh.* 26.

10. *vijjānupavāyam*, *vidyānupravādam*;⁵⁰⁶ 15 *vastus* (also in § 15); *ekā padakoṭiḥ daśa ca padasahasrāṇi* (*daśa ca* p. omitted in N) 10,010,000. The cause of the formation of the fourth schism is a passage from this *puvva*, cited in the passages quoted on *puvva* 7, or *Āv.* 8,59. [358] *ṇeumīā ’nuppavāe*, on which Haribhadra says : *anupravādapūrve ṇeumiyam vacham* [vatthu ?] *paḍhati*) Leumann compares the 9 *ṇeumiyam vatthus* in *aṅga* 3,9.

11. *avamjham*, *avamdhyaṃ*;⁵⁰⁷ *kalyāṇam* Hem. ; *abandhyam iti vā* Schol. : 12 *vastus* ; 26 *padakoṭayah*, 260 millions.

12. *pāṇāurṇ*, *prāṇāyus*;⁵⁰⁸ *prāṇāvāyam(!)* Hem. ; 13 *vastus* (cf. § 13); 1 *padakoṭī* 56 *padaśatasahasrāṇi*, 15,600,000.

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

504 *Dasa* is not to be connected with *kappa*, as is assumed by Jacobi (The ten *kalpas*), but denotes the *dasāo*, the fourth *chedasūtram* itself, a part of which exists to-day under the title of the *kalpasūtram*.

505 *navamapūrvāntarvartī tritīyam sāmācāriavastv asti, tatrā ’pi viśatitamāt prābhṛtāt sādhyanugrahārtham Bhadrabāhusvāminā nirvyūḍhā*. The following fact speaks decisively against Bh. as author of the *oghan*. In v. 1 not only are the *cauddasapuvvins* praised, to which he himself belongs, but also the *dasapuvvins* which reach to Vajra ; consequently the existing text must have been composed at a period considerably posterior to Vajra.

506 *tatrā ’nekavidyātiśayā varṇitāh* Abh., *vidyā anekātiśayasampannā ānukūlyena siddhī prakarṣeṇa vadatīti*, Schol. on N. On *sātiśayatva* in connection with *vidyā*, cf. p. 251n.

507 *vaṃdhyaṃ nāma nihphalaṃ, avamdhyaṃ saphalaṃ ity a., tatra hi sarve jñānata-paḥsamayamogāḥ śubhaphalena saphalā varṇyamte, apraśastāś ca pramādādikāḥ sarve aśubhaphalā varṇyamte*, Abh.

508 *prāṇā pañce ’mdriyāni* 5, *trīṇi mānasādini valāni* 3, *uchvāsa-ni (h) svāśo* 1, *āyūśca, tāni yatra varṇyamte tad upacārāt prāṇāyuh* schol. on N.

13. *kīriyāvisālam, kriyā (bhiḥ) viśālam* ;⁵⁰⁹ 30 vastus ; 9 padakoṭayah, 90 millions.

14. *logavīndusāram* (without *loga* in § 14), *vīndur 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 *suaṅgāna*. 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 *vatthus*, [359] vastus and *cūliyas* or *cūla-vatthus*,⁵¹¹ *i. e.* sections into which each of the 14 *puvvas* are divided. These numbers, in all 225 *vatthus* (*mūlav.*) and 34 *cūlav.*, 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 *pūrvānuyoga*⁵¹² 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*⁵¹³ 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,⁵¹⁴ *i. e.*, the history of the beginning, of the preliminary birth, of the existence and of the final completion of the *bhagavaṃtāṇaṃ arahaṃtāṇaṃ* ; and (2) into the *gaṇḍikānuyoga*, *i. e.*, the doctrine of the

509 *kriyābhiḥ saṃyamakriyādibhiḥ viśālam*, schol. on N ; *tatra kāyikyādayaḥ kriyāḥ sabhedāḥ saṃyamakriyā-chedāḥ (chānda ?) kriyāvīdhānāni ca varṇayānte*, Abh. (Malay. has according to Leumann : *saṃyamakriyāchāṇḍakriyādayaś ca*).

510 *loke jagati śrutaloke vā'kṣarasyo 'pari vīndur iva sāram, sarvākṣarasamni-pātalabdhīheturvāt*, schol. on N.

511 N has *cullavatthūni*, which is explained by the schol. by *kṣullavastūni*, whereas *cūlā* is explained by *śikharam* ! Abh. understands here, as in *aṅga 1, cūḍā* to be secondary additions. See p. 360n.

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

513 *anuyogaḥ, sūtrasya niḥnā 'bhidheyena sārddham anu (rūpaḥ ?) sambandhaḥ ity a. Abh.*

514 *ihu dharmapraṇaya(na) mūlam tāvat tīrthakarāś, teṣāṃ prathamāṃ samyaktvā-vāptilakṣaṇapūrvā(bha) vādī gocaro 'nuyogo mū° gaḥ*, Abh.

“little knots,” single knotted points, members, sprouts,⁵¹⁵ of the sacred doctrine, *i.e.*, the history of the numerous figures of the Jaina hagiology which are stated to be—[360] *kulakara*, *tīrthakara*, *gaṇadhara*, *cakka-dhara*, *Dasāra*,⁵¹⁶ *Baladeva*, *Vāsudeva*. The history of *Harivaṃśa* is added to this group and, strangely enough, that of *Bhadrabāhu* himself, whom tradition represents to be the last teacher of the *diṭṭhivāa*. Other “knots” are finally added, *viz.* *tavokammagaṇḍikā cittaṃtara* (*citrāṃtara*) *gaṇḍikā*, *osappiṇi*^o and *ussappiṇi*^o, 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 *Nandīṭikā*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 *cittaṃtara*g.

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 *puvvas* alone. According to the schol. (and also to the schol. on Hem. 246) by these *cūliyās* we are to understand *cūlā*-like (*i. e.*, like excrescences) *paddhatis*, which embrace that which was not treated of in all the four preceding⁵¹⁸ parts of the *dṛṣṭivāda*. [361] The text, however, takes pains to limit them to the first four *puvvas*.

In the final remarks in reference to the complete extent of the *diṭṭhivāa*, the following parts are ascribed to it,—1 *suyakkhandha*, 14 *puvvas*, *saṃkheyya* “computable” (perhaps “innumerable,” see above p. 281) *vatthu* and *cūla* (*culla* N) *vatthu*⁵¹⁹ and *pāhuḍa* (*prābhṛta*), *pāhuda-pāhuḍa*, *pāhuḍiyā* and *pāhuḍiya pāhuḍiyā*, to which the same epithet is attached. The *payasahassa*,⁵²⁰ *akkhara*, &c., are characterized by the same epithet, *i. e.*, *saṃkheyya*.

515 *iḥṣv-ādinām pūrvāparaparvaparicinno madhyabhāgo gaṇḍikā gaṇḍike 'va gaṇḍikā, ekārthādhikārā, grāṃthapaddhatis tasyā anyogaḥ*, schol. on N; *iha 'kavaktavya-tārthādhikāranugatāvākya (°tavākyaḥ?) paddhatayo gaṇḍikā ucyānte tāsām anyogo 'rthakathanavidhīr ga° gaḥ*, Abh.

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

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

518 *iha dṛṣṭivāde parikarma-sūtra-pūrvagatā 'nuyogoktānuktārthasamgrahapaddhatayaḥ (samgrahaparā grāṃthapaddh. N. Schol.) cūlāḥ*.

519 The number of *vatthu* and *cūlav* for the 14 *puvva* 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 used⁵²¹ in *upāṅgas* 5, 7 ; and in *aṅga* 10 (see p. 333), the word *pāhuḍa* is used in connection with the 14 *puvvas*. In the *Anuyogadvārasūtra* (end of the *pamāṇa* section), the *diṭṭhivā* is said to be computed according to *pāhuḍa*, *pāhuḍiā*, *pāhuḍapāhuḍiā*, 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*, *ajjhayana*, *suakkaṁdha*, *aṅga*, which is there contrasted with the *diṭṭhivā*. *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 *pūrvas*, 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*, *māuyāpadāni* and *suttāni*, contained in the *diṭṭhiv*, 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 *puvvas*. 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 kiṁ taṁ diṭṭhivāe ? diṭṭhivāe ṇaṁ savvabhāvaparūvaṇayā*⁵²² *āghavijj-*

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

522 ABC, °vaṇā N.

aṃti,⁵²³ *se samāsao paṃcavihe paṃ* [363] (*ṇatte*), *taṃ* : *parikammam*⁵²⁴ *suttāim puṃvagayam*⁵²⁵ *anuyogo*⁵²⁶ *cūliyā* ;—*se kiṃ taṃ parikamme* ? 2 *sattavihe paṃ*, *taṃ* : *siddha*⁵²⁷ *seṇiyāparikamme*,⁵²⁸ *maṇussase*[°], *buddhase*,⁵²⁹ *uggahaṇāse*[°],⁵³⁰ *uvasampajjanāse*[°],⁵³¹ *vippajahaṇāse*[°], *cuyācuyase*[°] ;—*se kiṃ taṃ siddhase*[°]?⁵³²

2. *coddasavihe pannatte*, *taṃ jahā* : *māuyāpayāṇi*⁵³³ *egaṭṭhiyapayāim* *pāḍho aṭṭhapayāṇi*⁵³⁴ *āgāsapayāṇi*⁵³⁵ *keūbhūyam rāsibaddham egaguṇam duguṇam tiguṇam keūbhūya*⁵³⁶ — *paḍiggaha*⁵³⁷ *saṃthārapaḍiggaha*⁵³⁸ *namdāvattam siddhāvattam*, *se 'ttam siddhase*[°] ; — *se kiṃ taṃ maṇussase*? 2 *coddasavihe paṃ*, *taṃ* : *tāim ceva māuyāpayāim*⁵³⁹ *jāva namdāvattam maṇussāvattam*,⁵⁴⁰ *se 'ttam maṇussase*[°],⁵⁴¹ — *avaśesāim parikammāim pāḍhāiyāim ekkārasavihāṇi*⁵⁴² *paṃ* ; — *icc* [364] *eyāim*⁵⁴³ *satta parikammāim*, *cha*⁵⁴⁴

523 ABC, °jjai N.

524 ABC, °mme N.

525 ABC, *gae* N ; when 1 henceforth cite N alone, ABC agree.

526 BC, °ugo A, °oge N.

527 *siddhi* AN.

528 *etāni siddhaṣṇeṇikāparikarmādi (dāni) mūlabhedataḥ saptavidhāni, māṭṭkāpadādyuttarabhedapekṣayā tryaśtividhāni*, schol. on N.

529 BC, *putthase*[°] AN.

530 BC, *ugāḍha* A, *ogāḍha* N.

531 °ṇā BC, °ṇa AN.

532 *siddhi* A.

533 A, °dāni BC, *māugāpayāim* N.

534 BC, *aṭṭhā* AN ; in N before *pāḍho*.

535 BC, *aṇāsa* A, *āmāsa* N.

536 N, *bhūye* BC, *bhūyam* A,

537 *ggāho* AN.

538 BC, *saṃsā*[°] ho AN.

539 *māuyāim pa*[°] 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 :—*māugā*[°], *pāḍho* after *aṭṭhāpayāim*, *āmāsa*[°] (sic !), *keūbhūyappaḍiggaho*, *samsārapaḍiggaho*.

542 It follows from this *ekkārasavihāṇi* that the reading of N. which gives *pāḍho* after *aṭṭhāpayāim*, 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 *namdāvattam*) 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 foll. 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 *puṭṭhāvattam*, *ogāḍhāvattam*, *uvasampajjanāvattam* *vippajahaṇāvattam*, *cūcūāvattam*. 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 *eyāim* BC, *eyāim* AN.

544 *cha s. s. āj.* omitted in N, the schol. however says : *eteṣāṃ ca saptānāṃ pari*

*sasamaiyāni satta ājīviyāni, cha caūkkaṇaiyāni,*⁵⁴⁵ *satta terāsiyāni,*⁵⁴⁶ *evāṃ*⁵⁴⁷ *sapuvvāvareṇaṃ satta parikammāim testim bhavānti 'ti-m-akkhāyāim ; se 'ttam' parikammāni ;—se kiṃ taṃ suttāim ? suttāim*⁵⁴⁸ *aṭṭhāsī bhavānti 'ti-m-akkhāyāim,*⁵⁴⁹ *taṃ ;*⁵⁵⁰ *ujugaṃ,*⁵⁵¹ *pariṇayaṃpariṇayaṃ, bahubharṇiyāṃ, vinayapavvatīyaṃ,*⁵⁵² *aṇamtarāṃ,*⁵⁵³ *paramparāṃ, sāmāṇaṃ,*⁵⁵⁴ *saṃjūhaṃ,*⁵⁵⁵ *bhinnāṃ, ahavvāyaṃ,*⁵⁵⁶ *sovatthiyaṃ,*⁵⁵⁷ *ghaṇṭāṃ, naṃdāvattaṃ, bahulāṃ, puṭṭhāpuṭṭhāṃ*⁵⁵⁸ *viyāvattaṃ,*⁵⁵⁹ *evambhūyaṃ, dūyāvattaṃ vattamāṇuppayāṃ,*⁵⁶⁰ *samabhirūḍhaṃ,*⁵⁶¹ *savvatobhaddāṃ,*⁵⁶² *paṇāsāṃ*⁵⁶³ *dupaḍḍiggaḥaṃ, icc-eiyāim bāvīsaṃ suttāim chinnaceyaṇaiyāni*⁵⁶⁴ *sasam [365] ayasuttaparivāḍḍe ; icc-eiyāim*⁵⁶⁵ *bāvīsaṃ suttāim achinnacheyaṇaiyāni*⁵⁶⁶

(*karmanā*)m ādyāni (Abh. has : *ṣaṭ ādimāni parikarmāni*) *ṣaṭ svasamayavakta-vyatānugatāni svasiddhāntaparakāśakāni 'ty a.. ye tu Gośālapravartitā ājīvikāḥ pāśāṃdīnaḥ tanmatena sapṭā pi (cyutācyutaśreṇīkāparikarmasahitāni Abh.) prajñāpyānte.*

545 *nayāim* N ; *ādyāni ṣaṭ caturṇayopetāni*, schol. on N.

546 *yāim* N ; *trairāśīukāni, trairāśīkamataṃ avalāmbya sapta parikarmāni trividhana-yacimtayā cimtyānte*, schol. on N.

547 Instead of *evāṃ eva* to *akkhāyāim* N has merely *nayāim parikamme*.

548 Instead of *su°* to *akkhāyāim* N has *suttāim vāvīsaṃ paṃ*.

549 BC *akkhāyaṃ* A.

550 A omits.

551 BC, *ujjāyaṃ* A, *ujjusuaṃ* N.

552 C, *pac°* B ; *vijayavīrayaṃ* A, *vijayacariyaṃ* N.

553 *ra* BC.

554 BCN, *sām°* A.

555 °*bū* B, simply *jūhaṃ* A.

556 BC, *cc* A, *āyaccāyaṃ* N.

557 *sāva* N.

558 merely *puṭṭhāṃ* A.

559 °*vaccam* N.

560 °*payam* A.

561 *ruḍḍhaṃ* N.

562 BC, *savvā°* N, *savvaū* A.

563 AC, *paṇāsāṃ* BN.

564 °*yāim* N ; *iha yo nāma nayaḥ sūtrāṃ chedena chinnam evā'bhīpraiti, na dvitīyena sūtreṇa saha sambāndhayati ; tathā hi : dhammo maṃgalam ukkiṭṭham iti ślokaṃ chinnachedanayamatena pūrvasūrayaḥ tathā vyākhyānti sma yathā na dvitīyādīślokaṇāṃ apeksā syāt, tathā dvitīyādīn api tathā vyākhyānti sma yathā na teṣāṃ ādyāślokaṇāṃ syāt ; tathā sūtrāṇy api yatrayābhīprāyeṇa (yan nayābhi°) para-sparāṃ nirapekṣāni vyākhyānti sma, sa chedachinnanayaḥ tataḥ, svasamaya-vaktavyatām adhikṛtya chinnachedanayatvaṃ, tathā yaḥ sūtrāṃ sūtrāntareṇa saha 'chinnam arthataḥ sambāndham abhipraiti, sa achinnachedanayaḥ, yathā : dhammo maṃgalam ukkiṭṭham ity ayaṃ śloko 'chinnachedanayamatena vyākhyāyamāno dvitīyādīn apekṣate, 'py etam ślokaṃ, evam anyonya(m) dvāvīṃsati (ḥ) sūtrāni akṣararacanāṃ adhikṛtya parasparāṃ vibhaktāny apy dvitīyādayo arthasambāndham apekṣya sāpekṣāni*, schol. on N.

565 A. N. *etāim* BC.

566 °*nayāim* BC.

ājiviyasuttaparivāḍḍe ; icc-eyāim⁵⁶⁷ bāvīsam suttāim tika⁵⁶⁸ nayāṇi⁵⁶⁹ terāsiya⁵⁷⁰ suttaparivāḍḍe ; icc-eyāim bāvīsam caūkkanaīyāṇi⁵⁷¹ sasamay-asuttaparivāḍḍe⁵⁷² evām eva sapuvvāvareṇam⁵⁷³ aṭṭhāsī⁵⁷⁴ suttāim⁵⁷⁵ bhava-mti 'tī⁵⁷⁶ m-akkhāyam ;⁵⁷⁷ se 'ttam suttāim.

Se kiṃ tam puvvage⁷⁵⁷⁸ puvvage coddasavihe⁵⁷⁹ paṃ, tam : uppāya-puvvaṃ, aggeṇiyam⁵⁸⁰ viriyam atthinatthippavāyam, nāṇappavāyam, sac-cappvāyam, āyapp., kammapp., paccak-khāṇapp.⁵⁸¹ vijjāṇuppavāyam, avamjham, pāṇāuṃ,⁵⁸² kiriyāvisālam, logaviṃḍusāram ;—uppāya [366] puvvassa ṇam⁵⁸³ dasa vatthū cattāri cūliya⁵⁸⁴ vatthū paṃ°, aggeṇiyassa⁵⁸⁵ ṇam puvvasso coddasa v. bārasa⁵⁸⁶ cūliya v. paṃ, viriyapuvvassa aṭṭha v. aṭṭha cūliya v. p., atthinatthippavāyassa⁵⁸⁷ aṭṭhārasa v. dasa cūliya v. p., nāṇappavāyassa ṇam puvvassa bārasa v. p., saccappavāyassa ṇam p. do⁵⁸⁸ v. p., āyapp. ṇam p. solasa v. p. kammapp, ṇam p. tīsam v. p., pacchakkhāṇassa ṇam p. visam v. p., vijjāṇupp. ṇam p. paṇmarasu v. p. avamjhassa ṇam p. bārasa v. p. pāṇāussa ṇam p. ṭerasa v. p. kiriyāvisālassa ṇam p. tīsam v. p., logaviṃḍusārassa ṇam p. paṇavisam

567 eyāim A; aṭṭha nayavibhāgāntaram adhikṛtya bhedaṃ āha : traīśīkanayamatena sūtraparipātyām vivakṣitāyām trikanayikāni, svasamayavaktavyatām adhikṛtya su° vi° saṃgrahavyavāhararījusūtraśābdarūpanayacatuskayo (! omission) schol. on N (Malay. accord, to Leumann, continues catuṣṭayopetāni saṃgrahādinaya-catustayena cīmtyamta ity a.)

568 tikka A. tiga N.

569 yāim N.

570 sīm A.

571 °yāim N. nayāṇi A.

572 N adds suttāim.

573 pūrvāparasamudāyarūpeṇa sarvasamkhyayā, schol. on N.

574 °sītī B, °sītā C, °sīi A, °sai N.

575 °ṇi A.

576 titti A, tīti N, bhavatīti BC.

577 °iyāim BC, °iyāṇi A, °iyāim N.

578 See Abhayadeva's scholion. above, p. 216. The anonym. schol. on Nandī has the foll. iha tīrthakaras tīrthapravartanakāle gaṇadharān adhikṛtya pūrvam pūrvagata-sūtrārtham bhāṣate tataḥ pūrvāny ucyamte ; gaṇadhara api tathai 'va racay-ānti paścād acārādīkam.

579 caūdd° N.

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

581 BC, °ṇuppavāyam A, kkhāṇam N.

582 BC, pāṇāu A, pāṇāo N.

583 N adds puvvassa.

584 culla° N.

585 °nīassa N.

586 duvālasa N.

587 °yapuvvassa N.

588 doṇṇi N.

v. *paṃ* ; *dasa coddas' aṭṭha aṭṭhāraseva* (°sa N) *bārasa duve ya vatthūṇi*⁵⁸⁹/*solasa tīsā vīsā pannarasa aṇṇupavāyaṇmi*||*bārasa ekkārasame bārasame terase' va vatthūṇi*||*tīsā puṇa terasame coddasame*⁵⁹⁰ *pannavīsā u*||*cattāri duvālāsa aṭṭha ceva dasa ceva cūla*⁵⁹¹ *vatthūṇi*||*āillāṇa cauṇhaṃ sesāṇaṃ cūliyā na 'tthi*|| ; *se 'ttaṃ puvvagayaṇ.*⁵⁹²

Se kiṃ taṃ aṇuyoge ?⁵⁹³ *a°ge duvihe p., taṃ : mūla*⁵⁹⁴ *paḍhamāṇuyoge ya gaṃḍiyaṇuyoge ya : Se kiṃ taṃ mūlapa° ge ? ettha*⁵⁹⁵ *ṇaṃ arahantāṇaṃ bhagavaṇtāṇaṃ puvvabhava*⁵⁹⁶ *devalogagamaṇūṇi*⁵⁹⁷ *āṇi*⁵⁹⁸ *cavaṇāṇi*⁵⁹⁹ *jamma* [367] *ṇāṇi ya abhiseyā rāyavarasirīto*⁶⁰⁰ *siyāu*⁶⁰¹ *pavvajjāto*⁶⁰² *tava ya bhattā*⁶⁰³ *kevalānāṇāsuppāyā*⁶⁰⁴ *titthappavattanāṇi ya, saṃghayaṇaṃ,*⁶⁰⁵ *saṃhāṇaṃ uccattaṃ āṇi*⁶⁰⁶ *vannaṇivbhāgo,*⁶⁰⁷ *siṣū gaṇā*⁶⁰⁸ *gaṇaharā ya, ajjā pavattiṇto,*⁶⁰⁹ *saṃghassa cauviḥassa jaṃ cā 'vi*⁶¹⁰ *parimāṇaṃ, jīṇa*⁶¹¹ *maṇapajjva*⁶¹² *ohiṇāṇi*⁶¹³ *sammatta-suyṇāṇiṇo ya vādi*⁶¹⁴ *anuttaragati ya*⁶¹⁵

589 *mūlavatthūṇaṃ* N.

590 AN, *caūda°* BC.

591 *cullā°* N.

592 *gae* A ; *se 'ttaṃ* p. omitted in N.

593 BC, *oge* N, *uge* A ; and so throughout.

594 N. omits.

595 ABC, *mū° ge* N.

596 *arhatāṃ bhagavatāṃ samyaktvabhavād ārabhya pūrvabhavāḥ, devalokogamanāni, teṣu pūrvabhavāṣu cā'yuh, devalokebhyas cyavanam, tīrthakarabhavatveno 'tpādas, tato janmāni, tatāḥ sailarāje surāsurair vidhiyamānā abhiseka ity-ādī pāḥhasiddham yāvan nigamanam; iha sarvatrā 'py apāmtarāle vartibhyo vadvyah (vah° ?) pratiniyataikārthādhikāras, tato vahuvacanam : schol. on N.*

597 NA, °*nāṇi* BC.

598 N, *āṇi* A, *āu* BC.

599 N, *cavaṇāṇi* BC, *ciyāṇi* A.

600 N, *rīto* BC, *rīu* A. (Ned. breaks off, Leumann says, at *abhiseyā* and is merely *prāthamabhāga*.)

601 N, omits.

602 N, *jjāto* BC, *jjāu* A.

603 ABC, *uggā* N.

604 A, *ppāyātā* BC, *ppāyāo* N.

605 *saṃgha°* to *vibhāgo* omitted in N.

606 *āu* A.

607 *vaṇavibhāu* A.

608 ABN, *gaṇi* C.

609 N, *ṇi* ABC.

610 *vāvi* ABC, *ca* N.

611 *jīṇā* BC.

612 *vā* N.

613 *nāṇi* N ; *hiṇāṇi* to *siddhā* omitted in A.

614 BC, *pavāi* N.

615 °*gaī* a N.

uttaraveuvvino⁶¹⁶ ya munīṇo jattiyā 2 siddhā, siddhapaho⁶¹⁷ jaha desio jacciram kālām, pāvogao⁶¹⁸ ya jo jahim jattiyāim⁶¹⁹ bhattāim cheyattā⁶²⁰ aṃtagade⁶²¹ muṇivaruttame⁶²² tamaraoghavippamukke⁶²³ siddhipaham⁶²⁴ aṇuttaram ca patte, ⁶²⁵ ee anne ya evam-āṭ⁶²⁶ bhāvā mūla⁶²⁷ paḍhamāṇuoge kahiyā āghavijjanti⁶²⁸ pannavi° parūvi°; se 'tām mūlapaḍhamāṇuyoge; — se kim tam gaṃḍiyāṇuyoge ? 2 anegavihe pannatte, tam jahā⁶²⁹ kulagarag-aṃḍiyāo⁶³⁰ titthayarag. gaṇadharag,⁶³¹ cakkaharag.⁶³² Dasārag. Baladevag. Vāsudevag. Harivaṃsag,⁶³³ Bhaddabāhug. [368] tavokammag. cittamtarag.⁶³⁴ osappiṇṭg.⁶³⁵ ussappiṇṭg⁶³⁶ amaranaratiriyāniraya⁶³⁷ gati⁶³⁸ gamaṇa viviha pariyattāṇaṇuyoge,⁶³⁹ evam-āḍiyāo⁶⁴⁰ gatigaṃḍiyāo⁶⁴¹ aghavijjanti panna⁶⁴² parū°; se' tām gaṃḍiyāṇuyoge.⁶⁴³

616 utt. ya m. in N alone.

617 siddhapaho to kālām in N alone.

618 N, pāvogato BC, pāvogau A.

619 AN, jetti° BC.

620 ABC, cheittā N.

621 N, °ḍo BC kaḍo A.

622 N, °mo ABC.

623 N, kka ABC.

624 BC, sidha A, mukkhasuham N.

625 N, pattā ABC.

626 āḍi A.

627 A omits.

628 āgh. p. p. omitted in N.

629 jahā omitted in A; instead of 2 aṇe° jahā N has ga°ge ṇam jahā.

630 Thus N, °yāto BC, °yāu A; so also further on; kulakarāṇām Vimalavāhanādīnām pūrvabhavajanmanāmādīni saprapaṃcam upavarṇyaṃte evam tīrthakaragaṃḍikā-
diṣv abhidhānavaśato bhāvāṇiyam schol. on N

631 In N after Vāsudevag.

632 BC, cakkavatti AN.

633 In N after Bhadda°.

634 In N after osapp.; citrā anekārthā aṃtare Ṛṣabhājitatīrthakarāpāmtarāle Ṛṣabhavaṃśasamudbhūtānām bhūpatinām seṣagativyudāsena śivagatigamanā-
nūttaropapātapatipādikā gaṃḍikās, tāsām ca prarūpaṇā Subuddhināmnā Sagara-
cakravariṇo mahāmātyeṇā 'sṭāpade Sagaracakravartīsutebhya Adityayaśa-
ḥprabhṛttinām Ṛṣabha, vaṃśarājānām narapatinām saṃkhyāpradarśanena kṛtā
śācā' iccajasāṇām Usabhasse 'ty-ādīnā 'vaseyā, schol. on N.

635 N usa° BC, ussa A; ṇī BCN, ṇī A.

636 BN omit; usa° A, ṇī C.

637 niraya omitted in A; amare 'ti vividheṣu parivarteṣu bhavabhramāneṣu jaṃtū-
nām iti gamyate 'maratiryagnirayagatigamanām, evam ādika gaṃḍikā vahava (!)
ākhyāyaṃte, schol. on N.

638 gā N.

639 BC, °uge A ḥṇeṣu N.

640 yāu A. āṭiyāto BC, merely āṭ in N.

641 A omits.

642 N omits.

643 AN, go BC.

Se kim tam cūliyāo ⁶⁴⁴ *jan nam* ⁶⁴⁵ *āillānam cāuṅham puvvānam cūliyāo* ⁶⁴⁶ *sesāim puvvāim acūliyāim* ⁶⁴⁷ *se 'ttam cūliyāo.*

At the conclusion of this review of the 12 *aṅgas*, I present the apostrophe to eternity, which is given in *aṅga* 4 and in *Nandī*, 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 eiyam duvālasaṅgam gaṅḍipīḍagam atte ⁶⁴⁸ *kāle aṇam̐tā jivā āṅāe* ⁶⁴⁹ *virāhittā cāuram̐tasam̐sārakam̐tāram̐ aṇupariyaṭṭimsu* ; ⁶⁵⁰ *icc eiyam du° ga° paḍuppanne* [369] *kāle (bis) aṇupariyaṭṭim̐ti* ⁶⁵¹ *icc eiyam du° ga° aṅḍae kāle (bis) aṇupariyaṭṭissam̐ti* ;—*icc eiyam du° ga° atte kāle a. j. āṅāe ārāhittā ca° v̐tivatimsu* , ⁶⁵² *v̐ivaim̐ti. v̐ivaissam̐ti* ;—*icc eiyam du° ga° na kayāi na āsi* ⁶⁵³ *na kayāi na tthi, na kayāi na bhavissāṭ, bhuvim* ⁶⁵⁴ *ca bhavar̐nti ya* ⁶⁵⁵ *bhavissam̐ti ya* ⁶⁵⁶ *dhuve nīae* ⁶⁵⁷ *sasae akkhae* ⁶⁵⁸ *avvae* ⁶⁵⁹ *avaṭṭhie* ⁶⁶⁰ *nicce* ; ⁶⁶¹ *se jahā nāmae paṁca atthikāyā na kayāi na āsi na kayāi na tthi na kayāi na bhavissam̐ti* , ⁶⁶² *bhuvim ca bhavar̐nti ya bhavissam̐ti ya dhuvā nītiyā* ⁶⁶³ *jāva niccā, evāṁ eva du° ga° na kayāi na āsi (bis) nicce* ; —*ettha* ⁶⁶⁴ *ṇam̐ du° ge ga° ge aṇam̐tā bhāvā a. abhāvā, a. heū a, aheu, a.*

644 N *yāto* BC, *yāu* A.

645 BC, AN omit.

646 BC, °*yāim* N, *yāu* A.

647 N, has *avaśesā puvvā acūliyā.*

648 *tīe* N.

649 *ājñayā.*

650 *aṇupariyaṭṭavam̐taḥ Jamālivat.*

651 *bhramam̐ti.*

652 *vyativrajitavantah*

653 *nāsi* N (thus in every case).

654 *bhūim* N. (always)

655 *bhavai* a N (always).

656 *bhavissai* a N (always).

657 *niyatam̐.*

658 N omits ; *akṣayam̐.*

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 *niyayā* N.

664 The following is omitted in N.

kāraṇā a. akāraṇā, a. jīvā a. ajīvā, a. bhavasiddhiyā a. abhavasiddhiyā, a. siddhā a. asiddhā āghavijjamti parū° panna° damsi° nidamsi° uvadamsi°, eyam du° gam ga° 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 *dāraṃ, jogavihi*, not merely the enumeration of the *āṅgabāhira* texts, as *Nandī* [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 *aṅgas, upāṅgas, &c.*, according to the period of time requisite for their study (measured according to *dīṇa* and *āyāmbila*). 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, *ajjh*, are here—see p. 322—ascribed to each of the first two *vargas* of the second part of the *aṅga* 6 : *dusu dusu vaggesu kamā ajjhayaṇā humti dasa ya cauppanna|battisā caū attha ya dhammakahā bīa suakkhamdhe*. The text which we possess does not agree with this allotment of *ajjh*. The same holds good of the second of these two texts, which bears the name *sāmāyārivihi*. We read in it the following concerning the first *vagga* : *tammi dasa ajjhayaṇā* and immediately thereupon *vie dasa ajjhayaṇā*. Since this second text is twice—at the conclusion of the *jogavihi* 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 *vagga* only five *ajjh*. each. If the *sāmāyārivihi* 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, śrāvakakṛtyaṃ punaḥ śrīmad Umāsvātivācaka-sri Haribhadrasūri pratiṣṭhākalpādibhyo, vaseyaṃ*” to two authors considerably before his time. In v. 50, 51 of the *Gaṇadharasārḍhaśatakam* composed by Jinadattasūri, the scholar of

⁶⁶⁵ *Siri Abhayadeva sūriguruvayaṇā mayam mae eyam|Paramāṇāṃdenakayaṃ.....|| śrī Abhayadevasūrer āsyasararuhavihāriṇī (?) patre|sāmācārī rumarī (?) Paramānāmdāt padam cakre||.*

Jinavallabha 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 Āryarakṣita and Durbalikāpuṣpa (above p. 348)⁶⁶⁶ In Sarvarājagaṇi's schol, on the *Gaṇadharaśr̥dhaśatakam* a *śrāvakaṣrajñāpti* is cited among the 500 (or 105 ?) *payaraṇas* (*prakaraṇa*), composed by him in Sanskrit according to the statement in the text. The title *śrāvakaṣrajñāpti* is in entire harmony with the statement of the *āyāravihi* just quoted. According to the *Gurvāvalī* of Tapāgaccha Kl. 253a (28) there lived an Umāsvātikara in 1190 Vīra (= *Samvat* 720), who is, however, distinguished from the author of the *śrāvakaṣrajñāpti* (*ptyādi*) — (*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 *paṭṭāvalī* of the *Vṛhat-Kharataragaccha*, in the continuation of the old *Sthavirāvalī* immediately after its last member. Dūṣagaṇi, the teacher of Devarddhigaṇi, and separated by one gradation alone from Haribhadra who is mentioned together with him in the *āyāravihi*. Since the date of Devarddhigaṇi 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 *śrāvakaṣrajñāpti*, 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 (*sa'vihi* and *vihīpavā*). 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 *Sāmācārīvihi* (*Svi*), 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 *uvāṅgas*, *upāṅgas*. This title is applied in the *aṅgas* to the Brāhmanical *upāṅgas* alone. In *aṅga* 3, three of the existing *uvāṅgas* are apparently mentioned, but under the title *aṅgabahira* and not under that of

⁶⁶⁶ The very faulty MS. reproduces the Umāsāyi of the text by Umāsvāmi in the commentary ! This form of the name is found elsewhere, e. g., in the *Vicārāṁṣ-tasamgraha* as that of the author of the *śrā'pti*.

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 *uv.* 8-12 alone, and had consequently [373] not yet acquired its present signification. The *Nandī*, 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 *anaṅgapaviṭṭha* (for which term the *Pākṣikasūtram* &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 *Mahānisiha*, Book 3 (*aṅgovaṅga*...).

At the present day there are 12 texts bearing this name, corresponding to the number of the *aṅgas*. This arrangement is probably intentional and dates from a period (see p. 344), in which the twelfth *aṅga* either really existed or at least was counted in with the others. There is an alleged⁶⁶⁷ inter-relation between the 12 *aṅgas* and the 12 *uvaṅgas*, *uvaṅga* 1 being placed in connection with *aṅga* 1, *uvaṅga* 2 with *aṅga* 2, and so on. In the three *sāmāyārī* texts,⁶⁶⁸ *uv.* 8-12 are called *nirayāvaliyāsuyakkhamdho uvaṅgam* (*Āvi.*, *Svi.*), in the *Vidhipr. egamuvvaṅgam*; each of the five *vaggas* of which respectively corresponds⁶⁶⁹ to *aṅgas* 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 *uv.* 1, Malayagiri on *uv.* 2,4, Śānticaṇḍra on *uv.* 6.

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

669 In the *Vidhiprapā* we read; Some, however, regard both *uv.* 7 and *uv.* 5 as belonging to *aṅga* 5, and according to their view the *uvaṅgam* belonging to *aṅgas* 7-11 is the *śrutaskandha* formed by *uv.* 8-12: *anne puṇa caṁdapanattim surapannatim ca bhagavai-uvvaṅge bhaṇānti tesim maṇa uvāsagadasāna paṁcaṇham aṅgaṇam uvaṅgam nirayāvaliyāsuyakkhamdho*. This is manifestly an arrangement of those who no longer count the *diṭṭhivā* as belonging to the *aṅgas* and is in entire harmony with the actual facts of the case. The statement in V. that follows is a riddle: *orāji annavaṇā sūjāmaṁcīkakaṇapupphavaṇhidasā āyārāi-uvvaṅgā nāyavvā ānupuvvīe* (this is the close of the *uvaṅgavihi*). The same remarkable statements are repeated in the *Jogavīhāna* in v. 60: *vaccāi satta-dīnehiṁ nirayāvaliyāsuyakkhamdho* ||59|| *orāji paṇṇavaṇā sūjāmaṁcīkakaṇapupphavaṇhidasā* || āyārāi-uvvaṅgā nēyavvā ānupuvvīe ||60||. A solution of this riddle is, however, not far to seek, if we read o° ra°ji° sū° jā° ma° cā° ni° ka° ka°. By this means we have the beginning syllables of *uvaṅgas* 1-3, 5-10 in their present order; and here again there is reference to 12 *uvaṅgas* and to 12 *aṅgas*.

670 The last members in both series have the least, those in the middle the greatest, extent.

between the *aṅgas* and the *uvāṅgas* 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 *uvāṅgas* with the exception of *uv.* 3 begin with the legendary introductory formula *teṇam-kāleṇam* ... yet in the case of *uv.* 2.4 the *paṃcanamukkāra*, which we have met with already in *aṅga* 5, is placed before this introduction. In *uv.* 4 a verse, designed to glorify this *paṃcanamukkāra*, follows upon it, and then come several other verses of an introductory character. In the case of *uv.* 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 *uv.* 7 these are placed after the legendary beginning. Both of these *uv.* (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 *uv.* 7 and in *uv.* 4 there is a direct reference to the *pūrvas*. These two *uv.* are peculiar in being identical or at least in representing two recensions of one and the same text. *Uv.* 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*, *prajñapti*. A part of *uvāṅga* 3, the *dīvasāgarapannatti*, 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 *upāṅga* 4, *pannavāṇā*, is to be brought into this connection, so that *upāṅgas* 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* (*prajñapta*) and *pannatti* (*prajñapti*) and the finite verb *prajñāpay* 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 *Prajñaptivādins*, 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 *śrāvaka-prajñapti* of the Uṃśvāti(mi) vācaka.

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 *aṅgas*. 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, *kappiyāo*, *kalpikās*, is allotted to *uv*, 8. In the *Nandī* all the 6 titles are placed together.

According to the introduction of the *avacūrṇi* to the *Oghaniryukti* (see above, p. 217), the *daśapūrvins* gained especial honour in performing the meritorious service of composing *saṅgrahaṇī* to the *uvaṅgas* (or of composing the *uv*. and the *saṅgr.* ?), and therefore had just claim to the salutation (*namukkāra*) in the first verse of that *Niryukti*. Tradition calls Ajja Sāma the author of the fourth *uvaṅga*, the *Pannavaṇā*; 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 *aṅgas* 8-10 and especially on *aṅga* 10,

In the remarks of the redactor scattered here and there in the *aṅgas*, 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 *aṅgas* 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 *aṅgas* 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*, 1 has 1320 *granthas*⁶⁷²—2, 2079,—3.4750,—4,7785—5. (2000 ?)⁶⁷³—6,4454,—7·1600,⁶⁷⁴—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 *upāṅgam*, *wavāiyam*, *aupapātikam*, of renewed births. The explanation of the name by *aupapātika* is (see above, p. 323, Leumann, p. 2) an incorrect Sanskrit rendering, since the formation is from *√pad+upa* and not from *√pat+upa*. 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 Caṃpā under king Kūṇiya Bambhasāraputta,⁶⁷⁵ 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 *aṅgas*, *wvaṅgas*, 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 aṅga* 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 solem. 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 *Imḍabhūti* by Mahāvīra treated of, partly in a general way, partly in reference to 15 definite categories of men as regards their *wavāya* among the *neraiyas*, &c., up to the heavenly worlds, and to the final perfection and residence of the blessed in the *Isipabbhārā 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] *parivvāyā*, viz., the *Samkhā Jogī Kāvīlā*⁶⁷⁶ *Bhiuccā*⁶⁷⁷ *harṃsā*⁶⁷⁸ *paramaharṃsā bahuudagā kulivvayā*⁶⁷⁹ *Kaṅghaparivvāyā*⁶⁸⁰. In immediate connection with this is an enumera-

⁶⁷⁵ cf. *chedasūtra*, 4,10.

⁶⁷⁶ *Kapīlo devatā yeṣāṃ, Sāṃkhyā eva niriśvarāḥ.*

⁶⁷⁷ *Bhriḡur loke prasiddha ṛṣivīśeṣas, tasyai 'va śiṣyāḥ Bhārgavāḥ (!).*

⁶⁷⁸ In reference to the following names see Wilson *Sel. works* 1,231 (ed. Rost).

⁶⁷⁹ *kuṣṭhvataḥ; kuṣṭhacara* in Wilson, also in the *Āruṇīkop. Ind, Stud.* 2,179.

⁶⁸⁰ *Nārāyaṇabhaktikā iti kecit.*

tion of the 8 representatives of each class⁶⁸¹ from the Brāhmaṇa caste ; *tattha khalu ime aṭṭha māhaṇaparivvāyā bhavaṃti Kaṇṇe⁶⁸² ya Karakaṃṭe ya Ambaḍe ya Parāsare|Kaṇṇe Divāyane ceva Devagutte ya Nārahe⁶⁸³||*, and from the warrior caste : *tattha khalu ime aṭṭha khattiyaparivvāyā bhavaṃti, taṃ . Silāi Masihāre⁶⁸⁴ Naggai Bhaggai Tiya (Tikā ?) Videhe rāyā Rāme Bale 'ti ya*. After this follows an enumeration of the works of Brahmanical literature which is identical in every particular with that in the fifth *aṅga*⁶⁸⁵. See above p. 304.

The sage Ambaḍa,⁶⁸⁶ who is enumerated among the 8 *māhaṇaparivvāyās*, 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,⁶⁸⁷ the second with himself, with his second birth in the person of the boy Daḍhapainna, 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 Cilāihim vāmaṇihim vaḍabhihim Babbarihim Paūsiyāhim (bali°) Joṇiyāhim Palhaviyāhim Isiṇiyāhim Cāruṇiyāhim (Vāru° Thāru°) Lāsiyāhim Lauṣiyāhim Damilihim Simhalihim Ārabihim Pulṃdihim Pakkaṇihim Bahalihim Maruṃdihim Sabarihim Pārasihim nāṇādesthim*. For v. 1. see Leumann, p. 60.

The 18 *deśībhāṣās*⁶⁸⁸ unfortunately are merely mentioned here

⁶⁸¹ *Kaṃṭṭā (Kaṃṭv-ā ?) Kaṇṇe* refers, it is true, to *kaṇva* as Leumann affirms in his glossary) *dayaḥ ṣoḍaśa parivrājakāḥ lokato' vaseyāḥ*.

⁶⁸² *Kaṇṇe* 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. *Masim°*, *Masam°*, *Masah°*, also °hāre. The Maṣṇāra name of a country in the *Ait. Br.* may perhaps be compared.

⁶⁸⁵ *saḍaṃgavi* is here too explained by : *ṣaḍaṃgavidaḥ* and *satthitamavisāraā* by : *Kāpiliyatamtrapamḍitāḥ*.

^{*686} Also Ammaḍa, Ammaṭṭha.—This name must be derived from Amrata, short form of Amrabhaṭa.—L.

⁶⁸⁷ Who once wandered *jetthāmūlanāsamma* along the Gaṅgā from Kaṃpillapura to Purimatālaṃ *nagarāṃ*. The name of the month is explained as follows : *jyeṣṭhā mūlaṃ vā (!) nakṣatram paurṇamāsyāṃ yatra syāt sa jyeṣṭhāmūlo māsaḥ, jyaiṣṭhaḥ*.

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 *deṣī* is not in harmony with such an assumption. For the expression *deṣibhāsāvīsārae*, which we meet with here we find a fuller form in *aṅga* 6 (cf. above, p. 313) *aṭṭhārasavihipagāradesibhāsāvīsārae*. 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 deṣibhāṣā* and not to 18 special languages; *aṣṭādaśa vidhiprakārāḥ* [381] *pravṛttiprakārāḥ aṣṭādaśabhir vā vidhibhir bhedaḥ prācāraḥ pravṛttir yasyāḥ sā, tathā tasyām deṣibhāṣāyām sabhedena varṇavālīrūpāyām viśāradaḥ paṁḍitaḥ*. By the *annaūṭṭhiya* (§§ 26,99) of the text, *i. e.* according to the scholia *anyayūthika* (see p. 299), which are opposed to the *niggaṅṭha pāvayaṇa* (§ 16) of the genuine doctrine of the Jains, we are to understand the *sākyādayaḥ*. By the *ceiyas* (§ 99) we must understand the *arhaccaityāni jinapratimāḥ*, and by the *ājīviyas* (§ 120) the adherents of *Gośāla*.⁶⁸⁹ The seven *pavāyaṇaninhagās* (§ 122) *i. e.* representatives of the seven schisms, which, to use the expression of Abhayadeva, *Jināgamam niḥnūyate* (! *niḥnūvate* ?) *apalapamti ca*, are enumerated one by one in the text. They are as follows :— *bahurayā, jīvapadesiyā, avvattiyā sāmuccheiyā, dokiriyā, terāsiyā* (see p. 351), *abaddhiyā (avvaṭṭhiyā var. 1.)*. Abhayadeva characterizes them according to their order as *Jamālimatānusārīṇaḥ, Tiṣyaguptācāryamatāvisamvādīnaḥ, Āśādhācāryaśiṣyamatāmtapāḥṭīnaḥ, Puṣpa (ṣya) mītramātānusārīṇaḥ*.⁶⁹⁰ *Gaṁgācāryamatānūvartīnaḥ, Rohagupta*⁶⁹¹ *matānusārīṇaḥ, Goṣṭhā-māhila-matāvalambīnaḥ*; on this see p. 275. on *aṅga* 3, p. 355-6 on *pūrvas* 7-9 and below my remarks on *Āvaśy. Nijj. 8, Uttarajjh. 3,9*.

[382] There is a commentary by Abhayadeva, a *vārttikam* or *avacūri* by Pārśvacandra. In reference to the difference of the constituent parts which were united to form this *uvamgam*, 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 *Silāṅka* on *aṅga* 1, 2,2 and in Abhayadeva on *aṅga* 3,2. They are as follows :— *niggaṅṭha-Sakka-tāvāsa-geruya (gairukāḥ)-ājīva pañcaḥ samāṇā || tammi ya niggaṅṭhā te je Jīnasāsaṇabhayaḥ muṇiṇo||Sakkā ya Sugayasissā, je jaḍilā te u tāvāsa gīyā | je dhāurattavattā tidaṁḍīno geruyā te u || je Gośālagā-mayam aṇusarānti bhaggaṁti te u ājīvā | samāṇattēna bhuvane paṁca vi pattā pasiddhim ime||* Here then all the five kinds of śramaṇas are represented as possessing equal authority; *geruā* is doubtless for *gairikās* "ruddles," according to their *dhāurattavattā*, cf. *Bhag. 1,255,273*, where, "metals and jewels," is an error. The first line of the above quotation (*nigg°.....samāṇā* is drawn from *Niśūthabhāṣya XIII. 163a—L.*

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

691 Or *Chalua*.

XIV. The second *upāṅgam*, *rāyapaseṇaiyyam*, which is always translated by *rājaprasñiyam*. 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 *aṅgas*, etc. For *paseṇaiyyam* cannot properly be *praśñiyam*, since the latter words rather pre-supposes a Prakrit form *paṅhīyam*. *Paseṇaiyyam* 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.⁶⁹² 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 Pasaṇai. In as much as the authenticity of the form of the name *paseṇaiyyam* cannot be gainsaid,⁶⁹³ 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 Pasaṇai⁶⁹⁴ (see p. 384) in the text, or there has been substituted an entirely different text for the whole of the old one. [383] Though the latter conjecture savours of boldness, we are not without analogous examples as we have seen in the case of *aṅgas* 8-10. Our first means of explanation appeals much more to our sympathy, especially as we have a perfect parallel in a later legend. We possess two recensions of the *Samyaktva-kaumūdīkathā*, in the first of which the scene is laid at the time of “Śreṇika, son of Prasenajit”, in whose place Uditodaya, son of Padmodbhava appears in the second. This is, however, brought about in such fashion that Śreṇika 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-kaumudīkathā*.

The Sanskrit translation of the title *Rāyapaseṇaiyyam* by *rājaprasñiyam* 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. *aṅga* 8, p. 320.

693 In *Nandī*, *Pāṅśikas*, and *Āvi*. the name is *rāyapa (ppa) seniya* ; *Svi*. and *V*. have *°seṇaiya* ; the passages in the texts showing the hand of the redactor always have the form *°senaiyya*.

694 Leumann is of the opinion (*Aupap.* p. 2) that the name *Rāyapaseṇaiyya* arose by “connection with Rājā Prasenajit by a popular etymology”. It seems to me, however, that *Rāyapaseṇaiyya* is the *prius* and *rājaprasñiyam* 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* (Dīghanikāya 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 *Rāyapasenaīyyam* 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 *suyadevayā* (śruta°) *bhagavaī*, to the *pannatti bhagavaī*, and to the *bhagavat arahat Pāsa*. Joined to this exclamation are some very corrupt words, which are perhaps to be restored as follows,⁶⁹⁵ *Passasuyassa vāṇī*. 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 *rāya pasenaīyya* 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 *Pāsāvaccīyya*, 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 *Pāsāvaccīyyas* occur, they are invariably characterized as converts to the teachers of Mahāvīra. See above p. 300. Malayagiri attempts to find this reference to the *Pāsāvaccīyyas* a special proof of the connection of *upāṅga* 2 with *aṅga* 2, which, he maintains, treats of the views of the foreign *pāṣaṇḍas*.

We were for some time left in doubt whether the references in the *aṅgas* to the *Rāyapasenaīyyam* were in reality all contained in the *Rāyapasenaīyyam* (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.

695 (...*namo bhagavao*) *arahao*, *Pāsassa. passe supasse, passavāṇi namo e A, arahanto passe supasse passavāṇte namo E, arahanto passe supassa vāṇī namo E, arahanto passe suyassa vāṇī namo G.*

The subject of the largest portion (almost two-thirds) of the existing text, which after the *pañcanamukkāra* begins with the customary legendary introduction *teṇaṃ kāleṇaṃ*, is as follows :—The god Sūriyābha, 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.⁶⁹⁶ 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 (Īmdabhūti) 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 edition⁶⁹⁸ (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 (Pra-deśī) in Seyaviyā. The latter sent his charioteer Citta [387] with presents to his vassal Jiyasattu at Sāvattī in the land of Kuṇāla.⁶⁹⁹ At that place Citta heard the sermon of the “*Pāsāvaccijje Keśī nāmarā kumāre*,”⁷⁰⁰ and was so much edified thereby that after his return home

696 32 *naṭṭavihi*, 4 *vāitta*, 4 *geya*, again 4 *naṭṭavihi* and 4 *naṭṭābhinaya* 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 *Sinhāsanaadvātriṅśikā* 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 *Anuvogadv.* in reference to the *abbhūarasa*.

698 This quarto edition contains the commentary of Malayagiri and a gloss in *Bhāṣa*. The text gives the year *Sāmvat* 1732 (!) the gloss 2732 (!). *Īṭāvāgrāhṃma* is mentioned in the latter as being the scene of the events narrated.

699 Reference to this point is found in *upāṅga* 8.

700 See *Uttarajjh.* Chap. 23. See the statements of Dharmaghoṣa in his *Kupakṣaka-*

he induced his master Paesi to let him drive him to the sanctuary, where Keśī happened to be preaching at that very time. Citta brought about that conversation between Paesi and Keśī to which the translation of the name *Rāyapaseṇaiyyam* by *Rājaprasaṅgiyam* refers. This conversation, which starts with the question in reference to the relation of the *jīva* to the *śarīra*, 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 Sūriyābha as Paesi, Mahāvīra connects his prophecy in reference to his future birth as Daḍhainna. 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)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 *Caūsiyā* (*Vau*°, *Paū*°) 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 *cinapaṭṭhārāsī* is adduced among the redstuffs, and likewise in *up.* 3 ; cf. *cinapaṭṭha* in *aṅga* 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 *ṭabā* based upon Malayagiri.

XV. The third *upāṅgam*, *jīvābhigamasūtram*, = instruction, in dialogue form, of Goyama (Iṃdabhūti) 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

uśikādītya (1,7), in my treatise on this subject page 22, *Journal of the Berlin Acad. of Sciences* 1882, p. 812, in reference to modern descendants of this Keśikumāra, who themselves claim this title until the end of the XVI century.

701 s. Leumann, *Aup.* p. 75 fg.

follows :—*Iha*⁷⁰² *khalu Jīṇamayāṃ Jīṇāṇumayāṃ Jīṇāṇulomayāṃ Jīṇapp-aṇītaṃ Jīṇaparūviyāṃ Jīṇakkhāyāṃ Jīṇāṇucinnarāṃ Jīṇapannattāṃ Jīṇa-desiyāṃ Jīṇapasatthāṃ aṇuvitīyāṃ (?) taṃ saddahamāṇā taṃ pattiya-māṇā taṃ roemāṇā therā bhagavaṃto Jivājīvābhigamaṃ nāma 'jjhaya-narāṃ paṇnavaiṃsu. In up. 10 these therā bhgavaṃto are adduced by Mahāvīra himself cf. chedasūtra 4. The introduction then proceeds to give, in response to the question *se kiṃ taṃ jīvābhigame ?* a species of division of the entire work. No smaller sections, except some,⁷⁰³ are marked off in the text. [389] The various views of those⁷⁰⁴ are here enumerated⁷⁰⁵ who characterize the *jīva* either as *duviha* (to 17a of the MS.—ms. or fol. 1081—consisting of 212 leaves) or as follows,—as *tiviha* (to 34a), as *caūvviha* (to 184a ; this is the chief part, almost $\frac{3}{4}$ of the whole,⁷⁰⁶) as *paṇcaviha* (to 186a), as *chavviha* (to 193a), *sattaviha* (to 193b), *aṭṭha*^o (to 195a), *ṇava*^o (to 195b), and *dasaviha* (to 197b). Then the same *paḍivatti*, 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 *upāṅga*, 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 *kārikā*-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 *Nandī*⁷⁰⁷ to have had a separate existence under the name *divāsāgarapannatti* 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) *upāṅga*. See *Ind. Stud.* 10, 283. The 28 *nakṣatras*

702 This is preceded by a reverential exclamation *namo Usabhadiyāṇaṃ cauvisāe titthagarāṇaṃ*, 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 āhaṃsu.*

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

706 We find treated here the division into *neraiya* to 52b, *tirikkhajoniya* to 59b, *maṇussa* to 74b, *deva* to 183a. and then a few further remarks to 184a.

707 In the *Vidhiprapā* there is a *saṃgrahaṇī* on it cited among the *paṇnayās*.

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 *upāṅgam* :—

I. Introduction ; II. Two-fold division of creatures : 1-10 *thāvarā*, 1-5. *puḍhavikkāiyā egimḍiyā*, 6-7. *āukkāiyā eg.*, 8-10. *vaṇassaikkāiyā eg.*, 11-26 *tasā*, 11. *teukkāiyā eg.*, 12. *vāukkāiyā eg.*, 13. *beimḍiyā*, 14. *teimḍiyā*, 15. *caūrimḍiyā*, 16-26, *paṁcimḍiyā*, 16. *neraiyā*, 17-20. *sammucchima tirikkhajoṇiyā*, 21-24. *gabbhavakkantiyatir*, 25. *maṇussā*, 26. *devā*, 27. *tasā* and *thāvarā* (in general) ; III. Three-fold division of creatures : 1-6. *itthiyāo*, 7-12. *purisā*, 13-18. *napurisagā*, 19-26. the three together and among themselves ; IV. Four-fold division of creatures. A geographical text is inserted called the *divasamuddā*. 1. *paḍhamo neraiya-uddeso*, 2. *bitiyaneraiya uddesao*, 3. *tāio nārāya-uddesao*, 4. *tirikkhajoṇiya-paḍh. udd.* 5. *tirikkh. udd. bho.*, 6. *maṇussā*, 7 31-33. *devā*. 8-28. *divasamuddā*. 8-16 the Jambudīva, the inmost part of the world, of circular form. 8. Description of the above, in general the same as that of Sūriyābhavimāṇa in *Rājapr.* 9. the gate of the east, *Vijaya dāra*. 10. The residence *rāyahāṇi* of the god Vijaya who rules there. 11. [391] The walk of reverence of Vijaya within his *vimāṇa*, 12. The duration of the existence of Vijaya, 13. The gates of the three remaining regions of the world : *Vejayaṁta dāra*, *Jayaṁta dāra* and *Aparāiya 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 Sūradīva of the different parts of the earth and oceans 19. Appendix to 17 : Ebb 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 *Kāloda* which, in the form of a ring, is adjacent to *Dhāy.* ; and finally the third part of the globe. *Pukkharavara*, contiguous to *Kāloda*, 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*, *Vāruṇavara dīva*, *Vāruṇoda*, *Khīravara dīva*, *Khīroda*, *Ghatavara dīva*, *Ghatoda*, *Khodavara dīva*, *Khododa*. 23. The following world-ring, *Nandīsaravara dīva*. 24. The following oceans and world-rings ; *Nandī-*

saroda, Aruṇa dīva, etc., to Hāvararobbāsoda. 25. The remaining oceans and world-rings up to Sayambhūramaṇa dīva and Sayambhūram-aṇoda. 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 *dīvasamuddā* in general (*nāmadhejja*, *uddhārasamaya*, *pariṇāma* and *uvavāya*). 29. 30. A brief insertion, perhaps an appendix to the *dīvasamuddā*. 29. About *pariṇāma* 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 Vemāṇiya-udd*. 33 *bīo Vemāṇiya-udd*.⁷⁰⁸ 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 *upāṅgam*, *pannavāṇa* (*prajñāpanā*) *bhagavāi*, likewise treats of the different forms, conditions of life, etc., of the *jīva*.⁷⁰⁹ 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 Śyāma, also Śyāmārya), who at the same time is called the "twenty-third *dhīrapurisa*' i. e. after Vīra (after Sudharmasvāmin, according to Malayagiri. [393] This statement causes no little difficulty. According to Klatt, *l.l.* p. 247^b and 251^b (9,23) and in the *Journal of the German Oriental Society* 33,479 the modern Jain lists of teachers place, with some few difference,⁷¹⁰ Śyāma in the fourth century after Vīra ; but the "twenty-third successor of Vīra is placed by one list immediately before Devarddhigaṇi, 980 after Vīra., and is regarded by the other as contemporaneous with the destruction of Valabhī (*Valabhībhaṅga*), 845 after Vīra. The *Gurvāvali* of the Tapāgaccha expressly enumerates Śyāmārya as a contemporary of the ninth patriarch ; and in both of the old *Therāvalis* 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* : *jivādīnām padārthānām prajñāpanām yatra sā prajñāpanā, saī 'va vṛhattarā mahāprajñāpanā*. Two texts of this name are referred to there, a simple *pann*° and a *mahāpann*°. The latter is adduced as the sixth *upāṅgam* by Kashinath Kunte (p. 227) p. 5 and p. 7, who calls it, however, "obsolete and extinct". He does not mention the *candapannatti*.

⁷¹⁰ The *Paṭṭ* (*āvali* of *Kharataragaccha*) dates his birth 376 (or 386) after Vira ; in the same year the *Gurv* (*āvali* of *Tapāgaccha*) 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. 217ⁿ, 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 *paṃcanamukkāra*, followed by the following glorification ; *eso paṃcanamukkāro savvapāvapaṇāsāṇo|maṃgalāṇaṃ ca savvesiṃ paḍhamāṃ hoi maṃgalāṃ||*. This glorification is to be ascribed to the last *daśapūrvin*, *śrī Vajra* (584 Vīra) according to modern tradition. See *Kup.* 811 (21) on this point also the same passage in reference to the question whether in the last *pada* we must read *hoī* or *havai*,⁷¹¹ about which there is fierce contention among the Jain theologians.

[394] Then follows⁷¹² in nine verses the real introduction of which Jacobi (*Journ. Germ. Orient. Soc.* 34,231) says “it is manifestly the production of Devarddhigaṇin, the redactor of the *Siddhānta*.” The first verse praises Mahāvīra ; the second characterizes the *pannavāṇā savva-bhāvāṇaṃ* as *uvadaṃsiyā* by him (*bhagavayā*) ; the third and fourth pay reverence to that saint, Ajja Sāma, the “23rd *dhṛtapurisa*,” whose wisdom, perfected by listening to the *pūrvas*, gave to his scholars this *śruta*-jewel after he had brought it up from the *śruta*-sea : *vāyagavaravaṃsāo tevi-satimeṇa dhṛtapuriseṇa|duddharadhareṇa*⁷¹³ *muṇiṇā puvva-suyasamidhabuddhīe*⁷¹⁴*||3|| suyasāyārā viṇēṇa jeṇa suyaraṇaṃ uttamāṃ dinnāṃ 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 characterised as “dripping with *dr̥ṣṭivāda*” : *ajjhayaṇaṃ iṇaṃ cittaṃ suyaraṇaṃ diṭṭhivāyaṇisaṃdam*⁷¹⁵*|jaha vanniyaṃ bhagavayā aham avi taḥa vaṇṇaissāmi. ||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 *Kalpasūtra*, see Jacobi, p. 33, and *Āvaśy.* 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 *dhārae* p. 304n (*Bhag.* 2,245n).

714 *buddhiṇaṃ* var. 1., construed by Jacobi with *vāyagavara*, as if we had *°varāṇaṃ*.

715 *dvādaśasyā ’ṃgasya nisyāṃdam iva*. The expression *di-ṇisaṃdam* recurs in the words “*aggeṇiya-puvvaṇissandā*” at the end of the *siddhapāhuḍa*. See above, page 355.

716 Malayagiri refers “*bhagavayā*” 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. *ṭhāṇāṁ*, 3. *bahuvattavvaṁ*, 4. *ṭhii*, 5. *visesā ya*/
6. *vukkamṭī*, 7. *ussāso*, 8. *sannā*,⁷¹⁷ 9. *joṇi ya*, 10. *carimāṁ*/|6|/, 11. *bhāsā*,
12. *sarira*, 13. *pariṇāma*, 14. *kasāe*, 15. 'm̄diya, 16. (°- is wanting) *ppaoge ya*/
17. *lesā*, 18. *kāyaṭṭhiī ya*, 19. *sammatte*|(samyaṅkva), 20. *aṁtakiriya ya*/|7|/,
21. *ugāhaṇāsamṭhāṇe*,⁷¹⁸ 22. *kiriya*, 23. *kamme i yāvare* (?), 24. *kammaṣṣa*
baṁdhae, 25. *vedassa baṁdhae*, 26. *kammaṣṣa vedae*,⁷¹⁹ 27. *veyaveyae*/|8|/,⁷²⁰
28. *āhāre*, 29. *uwaoge*, 30. *pāsaṇayā* (*dārśanatā*), 31. *sanni*⁷²¹ (*samjñin*),
32. *saṁjame ceva*/33. *ohī* (*avadhī*), 34. *paviyāraṇā*⁷²² (read °raṇā ya), 35.
veyaṇā (*vedanā*), 36. *tatto samugghāe*/|9|/.

Then comes the text *κατ' ε'ξοχη'ν* which begins with the questions *se kim tam ajivapannavaṇā* ? 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 couched 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 restore⁷²³ 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 : *miliṅkha* and *āriya*. First there is an enumeration of 53 Mleccha peoples, secondly an enumeration of 25½(!) Aryan peoples with their

717 *āhārāi dasaṇṇāpayāṁ*, *Vidhiprapā* (V).

718 *agāhaṇāpayāṁ* V.

719 25 and 26 are transposed in BCV ; in V we read *kammaveyagapayāṁ* 25, *veyaga-baṁdhagapayāṁ* 26, *veyagapayāṁ* 27.

720 The metre is faulty in v. 8.

721 *maṇovinnānasannā payāṁ* 31 V.

722 *paviyāraṇāpayāṁ* 34 V.

723 Malayagiri claims in the beginning of his discussion of the subject that there is a special connection between this *upāṅga* and *aṅga* 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. Malayagiri 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 antiquity⁷²⁴. They are :⁷²⁵ *Saga* [397] *Javana Cilāya Savara Pappara* (*Babbara* BC) *Kāya* (only *ya* BC) *Murum̐do 'dda* (*ḍḍha* C) *Bhaḍaga-Niṇṇaga Pakkanīyā Kulakkhā Kom̐ḍa*⁷²⁶ (*Gom̐ḍa* C) *Sihara* (*Sihala*) *Pārasa Godhova* (*Gādhodamba* B, *Gadhāi* C) *Damila Vilala* (*Villaṇa* B) (*Cillala* C) *Pulim̐da Hārosā Dom̐va* (*Tova* B, *Doca* C) *Boṭṭhakāṇa* (*Vokkāṇa* BC) *Gaṁdhahāravā* (*hārava* B) *Pahaliliya* (*Bahayaliya* B, *Pahaliya* C) *Ayyala Rāma Pāsa Paūsā Nalayā* (*Navayā* C) *ya Baridhuyā ya Suyali kor̐kaṇa gā Meya* (*Mopaniya* B) *Palhava Mālava Maggarī* (*ra* BC) *Abhāsiyā Nakvaviṇā* (*Kaṇavira* B) *Lhasiya* (*Lhā°* B) *Khagga* (*Kkhasa* B) *Ghāsiya* (*Khāsiya* B) *Noha* (*Nedū* B, *Naddu* C) *Ramaḍha*⁷²⁷ (*ṭha* B) *Dom̐bilaga* (*Do°*C) *Laüsa* (*osa* C) *Paosa Kvokvatā* (! *Kakkveyā* B, *Kakveya* C) *Arakāga* (*Aravāga* BC) *Hūṇa Romagā Bharu Maruya Visalāpavāsī* (*Cilāyavisavāsī ya* B, *Vilāyavisayavāsī yā* C) *evamādi, se 'ttam Milakkhā*.

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

*Rāyagiha Magaha, Campā Aṁgā taha, Tāmalitti Varṁgā ya|Kāṁ-
caṇapuram̐ Kalim̐gā, Bāṇārasi (!) ceva Kāsī ya ||*

[to be continued]

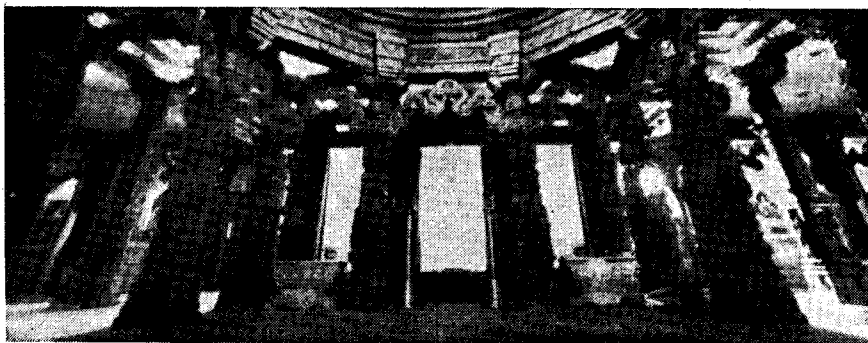
⁷²⁴ The *Ciṇa* have disappeared or their name is concealed under that of another people. The name of the *Arava* has received another form—*Aravāyā*—and its position has been changed.

⁷²⁵ Malayagiri has merely: *sakadesānivāsinaḥ Śakāḥ, Yavandesānivāsino Yavanāḥ evam̐ sarvatra, navaram̐ am̐ nānādesā lokato vijñeyāḥ*. The names are found partly in the thematic form and partly in the Nom. Plur.—In Nemicandra's *pravacanāsāroddhāra* § 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 Vavvaṇa Kāya* (*Kāyāḥ*) *Marum̐do 'ḍḍa* (*Murum̐ḍāḥ Uḍṛāḥ*) *Goḍa Pakkaṇayā* | *Aravāga* (*Aukhāga* C, *Akṣāgāḥ* !) *Hūṇa Romaya Pārasa Khasa Khāsiyā ceva* || 94 || *Dum̐vilaya Laüsa* (*Lakusāḥ*) *Bhokkasa Bhillim̐dha* (*Bhillā Am̐dhvāḥ*) *Pulim̐da Kum̐ca Bhamararuyā* (! *Bhrāmararucāḥ*) | *Kovāya* (*Korpakāḥ*) *Ciṇa Cam̐cuya* (*Cināḥ Cam̐cukāḥ*) *Mālava Damilā* (*Dravidāḥ*) *Kulagghā* (*Kulārghāḥ* !) *ya* || 95 || *Kokaya Kirāya Hayamuha Kharamuha Gaya-Turaya-Mim̐ḍhayamuhā* (*Mim̐ḍhakamukhāḥ*) *ya* | *Hayakannā Gayakannā anne vi anāriyā bahave* | 96 ||. It is of interest that the name *Aravāga* has been completely misunderstood.

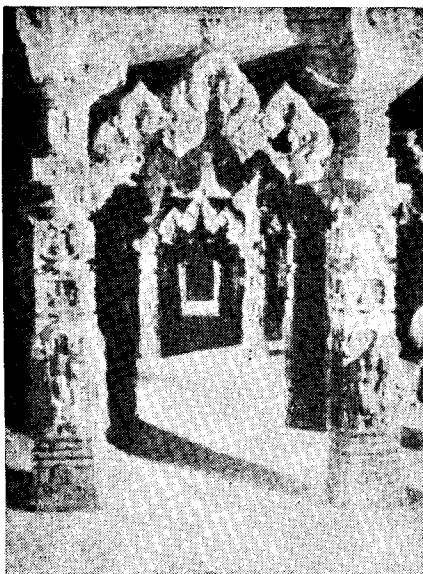
⁷²⁶ B. omits.

⁷²⁷ An acceptable reading instead of *Marahaṭṭha* (!) 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 Mahavira¹

Satya Ranjan Banerjee

The time of Mahāvīra, 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

¹ For Mahāvīra and his doctrines, see Hermann Jacobi, *Jaina Sūtras*, SBE, Vol. 45, 1895; see also his article on *Jainism* in *Encyclopaedia of Religion and Ethics* ed by Hastings, Edinburgh, 1908-21; H. L. Jhaveri, *The First Principles of the Jaina Philosophy*, London, 1910. Jagminder Lal Jain, *Outlines of Jainism*, Cambridge, 1940; A. Chakravarti, *Samayasāra*, Bhāratīya Jñānapīṭha, Delhi, 1944.

ignorance. He dedicated his life to the cause of mankind, consecrated the most extraordinary energies ever conferred upon a man, beacons 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 vivisection 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 Basārḥ about 27 miles north of Paṭṇā. His father Siddhārtha was a ruling Kṣatriya ('a warrior class') in the republic of Vaiśālī 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 Rāḍha, 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'), Tīrthaṅkara ('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 +

2 J. L. Jain, *Outlines of Jainism*, p. xxvii-viii.

3 See A. Chakravarti, *Samayasāra*, pp. 80ff.

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 *saṃsāra* by providing them with a vessel to sail with in the form of *dharma*. Jinadharmā is the boat which is provided for the human beings for the purpose of crossing the ocean of *saṃsāra* and because of this noble task of helping the mankind Jina is called Tīrthaṅkara." The designation *arhata* shows that Jina is "worthy of adoration and worship". "Arhat Parameṣṭhī 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 *parinirvāna*, 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-jīva* or the self which attains *mokṣa*. This *siddha-svarūpa* or *paramātmā-svarūpa* is without body (*aśarīra*) 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

⁴ *Ibid*, pp. 79-80.

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 Ṛṣabha 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 Dhunḍiyā 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 literature⁵ some references to Niggaṅṭha-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 *Dīghanikāya* (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 *Āṅguttara-nikāya* (III. 27) eight powers of people belonging to the different strata of the society are described, and these are also found in the *Thāṅga* and *Samavāyaṅga 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-māñjarī* 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

⁵ M. Winternitz, *History of Indian Literature*, Vol. II, Calcutta, p. 44f. Winternitz 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 (*Samkiccajātaka*) has a specimen in the Jaina 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 *Kalpanā-maṇḍīṭikā* the religious views of the Brāhmaṇas and Jainas are confuted. In the *Divyāvadāna* (p. 427), the persecutions of Jaina 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 *Laṅkāva-tāra-sūtra* I, Ariṣṭanemī, 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 Sāriputta, 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 Girṅār in the Junāgar State. If Śrīkṛṣṇa 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.

IV

The doctrines of Jainism are embalmed and treasured up in the canonical literature⁷ of the Jainas compiled at a much later time. After the *nirvāṇa* of Mahāvīra, in the fourth-third centuries B.C., after a famine in Pāṭaliputra, the Jainas were divided into two broad sects : Śvetāmbara 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 believed by both the sects that originally the Jaina sacred texts were preserved in the 14 *Pūrvas* and 12 *Āngas* including the *Dr̥ṣṭivāda*. The knowledge of the 14 *Pūrvas* continued only down to Sthulabhadra, 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 Dr̥ṣṭivāda* were lost. What remains is the 11 *Āngas* and these eleven *Āngas* are the oldest part of their *Siddhānta*. The Śvetāmbaras accept the *Āgamas* which consist of 45 texts divided into 11 *Āngas*, 12 *Upāṅgas*, 10 *Paiṅgas*, 6 *Cheda-sūtras*, 1 *Nandī*, 1 *Amuyogadvāra*, 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*, *Kaṣāyapāhuḍa*, *Mahābandha*, *Tiloyapaṇṇatti*, etc., and they claim that the lost *Dr̥ṣṭivāda* 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 Śvetāmbara *Āgama* texts are written in Ardhamāgadhī, while the Digambara texts are in Śaurasenī. 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 *kāvya*s

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 straight forward 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 dwindled 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 (*kartur asmaranāt*) 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), *Vāyupurāṇa*, *Viṣṇupurāṇa*), it is maintained that the *ahimsā*-cult was first preached by Ṛṣabha, the first Tīrthānkara of the Jainas. Ṛṣabha was a hero of the Ikṣvāku 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-vṛkṣa*. During the time of Ṛṣabha 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 R̥ṣabha 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,⁸ 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 *upekṣā* ('ignoring evils received'), *muditā* ('the spirit of graciousness and happiness in all circumstances'), *karuṇā* ('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".

⁸ For the rest of the ideas, see my article, *The Philosophy of Mahāvīra*, *Sri Puskarā Muni Abhinandana Grantha*, 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 *ahimsā*, 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 believes that Mahāvīra's doctrines of *ahimsā* 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 Buḍhī Canderī,¹ Cunningham, besides giving the correct identification of some of the Tīrthaṅkarā 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 *āyāgapaṭas*, Naigameṣī 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), *suvarṇakāra*, *vardhakin*, *lauhakarmaka*, *nāvika*, *nartaka* and *veśyās*. 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 *āyāgapaṭas* and Tīrthaṅkarā images, besides discussion on the antiquity of Jaina *stūpa* of Mathurā.³

1 A. Cunningham, *Archaeological Survey of India—Annual Report, 1964-65*, Vol. II and III.

2 G. Bühler, 'New Jaina Inscriptions from Mathurā', *Epigraphia Indica*, Vol. II ; 'Further Jaina Inscriptions from Mathurā', *Epigraphia Indica*, Vols. I and II ; 'Specimens of Jaina Sculptures from Mathurā', *Epigraphia Indica*, Vol. II.

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*⁴ 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 *Triṣaṣṭiśalākāpuruṣacaritra*.⁵

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.⁶ D. R. Bhandarkar in his article on Jaina iconography identified a sculpture depicting the *aśvāvabodha tīrtha* and *śakunikāvihāra* story associated with the life of Tīrthaṅkara Munisuvrata and also discussed the Jaina *samavasaraṇa* in his other article on Jaina iconography.⁷ The study was further widened in course of time and some scholars concentrated on identifying the earliest Jaina image from Lohānīpur, datable to the Mauryan period, while significant contributions were made on Jaina remains from Rājgir, Udaygiri and Khaṇḍagiri caves, Deogarh and Tiruparuttikuṇaram followed by comprehensive and detailed study of Jaina iconography by some scholars.⁸ Such a study was first presented by B. Bhattacharya

4 J. Burgess, 'The Digambara Jaina Iconography', *Indian Antiquary*, Vol. XXXII, 1903.

5 H. M. Johnson, 'Śvetāmbara Jaina Iconography', *Indian Antiquary*, Vol. LVI, 1927.

6 J. Burgess, 'Antiquities of Kathiāwād and Kacch', *Archaeological Survey of Western India*, Vol. II, New Imperial Series, Reprint, Varanasi, 1971; *Historical Information in Connection with Mt. Śatruñjaya*, Bombay, 1969; 'The Architectural Antiquities of Northern Gujarāt', *Archaeological Survey of Western India*, Vol. IX, New Imperial Series, London, 1903; H. Cousens, 'Revised Lists of Antiquarian Remains in the Bombay Presidency', *Archaeological Survey of India*, Vol. XVI, New Imperial Series, Bombay, 1897; *The Architectural Antiquities of Western India*, London, 1926; *Calukyan Architecture*; J. Fergusson and J. Burgess, *History of Indian and Eastern Architecture*, 2 Vols. Delhi, 1967 (reprint); D. R. Bhandarkar, 'The Temples of Osiāñ', *Archaeological Survey of India—Annual Report*, 1908-09 (1912); 'Jaina Caumukha Temple at Rāṇakapur', *Archaeological Survey of India—Annual Report*, 1907-08; Percy Brown, *Indian Architecture* (Buddhist and Hindu), Bombay, 1956 (reprint).

7 D. R. Bhandarkar, 'Jaina Iconography'; *Archaeological Survey of India—Annual Report*, 1905-06; 'Jaina Iconography—Samavasaraṇa', *Indian Antiquary*, Vol. XL, 1911.

8 K. P. Jayaswal, 'Jaina Image of Maurya Period', *Jr. Bihar Orissa Research Society*, Vol. XXIII, Pt. I, 1937; A. Banerji-Shastri, 'Mauryan Sculptures from Lohānīpur, Patna', *Jr. Bihar Orissa Research Society*, Vol. VI, Pt. II, 1940; R. P. Chanda, 'Jaina Remains at Rājgir', *Archaeological Survey of India—Annual Report*, 1925-26; 'The Śvetāmbara and Digambara Images of the Jainas', *Archaeological Survey of India—Annual Report*, 1925-25; T. N. Ramachandran, 'Tiruparuttikuṇaram and its Temples', *Bulletin Madras Govt. Museum*, New Series Vol. I, Pt. III, 1934.

(1936) in the form of an article followed by a book by B. C. Bhattacharya (1239) on Jaina Iconography which filled a desideratum.⁹ B. C. Bhattacharya in his pioneering work has utilised for the first time the iconographic data available in the texts like the *Nirvāṇakalikā*, the *Ācāradinakara*, *Tirṣaṣṭiśalākāpuruṣacaritra* and *Pratiṣṭhāsārasaṁgraha*. 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 *āyāgapāṭas* and other symbols and auspicious dreams popular in Jaina art alongwith the important discovery of Jaina bronzes from Ākoṭā. His writings on Jīvantasvāmin, Śāsanadevatās, Bāhubalī, Minor Jaina deities and several other deities and aspects have been pioneering. His recent book entitled *Jaina Rūpamaṇḍana* (1987) is a monumental work on Jaina iconography which, besides the Jaina Tīrthaṅkaras, gives the iconography of the Śāsanadevatās particularly of Rṣabhanātha, Neminātha, Pārśvanātha and Mahāvīra in great detail.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

9 B. Bhattacharya, 'Jaina Iconography', *Jinācārya Śrī Atmānand Janma Śatābdī Smārak Grantha*, Bombay, 1936 ; B. C. Bhattacharya, *The Jaina Iconography*, 1939.

10 U. P. Shah, 'Iconography of the Jaina Goddess Ambikā', *Jr. University of Bombay*, Vol. IX, 1940-41 ; *Studies in Jaina Art*, 1955 ; *Ākoṭā Bronzes*, 1959 ; *Jaina Rūpamaṇḍana*, 1987.

art and iconography or have confined their study to the archaeological material from sites and areas like Deogarh, Chāndpur, Mathurā, Osiāñ, Khajurāho, Delvādā, Ellorā, Khaṇḍagiri, Śravaṇabelgol 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 *navacatuṣkī* (Vimala vasahī, Lūṇa vasahī, Kumbhāria), 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, Jhālarāpātana, Ghānerao, Sevaḍī etc.¹² M. A. Dhaky has written extensively on the Jaina temples of western India, particularly on Osiāñ, Ghānerāo, Sadarī, Naḍol and Naḍlai.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.

11 Maruti Nandan Tiwari, *Jaina Pratimāvijñāna*, 1981; *Elements of Jaina Iconography*, 1983; *Khajurāho kā Jaina Purātattva*, 1987; *Ambikā in Jaina Art and Architecture*, 1989.

12 Krishna Deva, 'The Temples of Khajurāho in Central India', *Ancient India*, No. 15, 1959; 'Mālādevī Temple at Gyāraspur', *Mahāvira Jaina Vidyālaya Golden Jubilee Volume*, Bombay, Pt. I, Bombay, 1968; *Temples of North India*, New Delhi, 1969; *Aspects of Jaina Art and Architecture* (Ed. U.P. Shah), 1975; *Jaina Art and Architecture* (Ed. A. Ghosh) Vol. I, 1974, Vol. II, 1975.

13 M. A. Dhaky, 'Some Early Jaina Temples in Western India', *Mahāvira Jaina Vidyālaya Golden Jubilee Volume*, Pt. I, Bombay, 1968; 'The Chronology of Solāñkī Temples of Gujarat', *Jr. Madhya Pradesh Itihās Parishad*, No. 3, 1961; *Aspects of Jaina Art and Architecture* (Ed. U. P. Shah), 1975.

14 K. F. Sompura, *The Structural Temples of Gujarāt*, 1968; Harihar Singh, *Jaina Temples of Western India*, 1982.

The veritable heritage of Indian art and culture is preserved in Jaina paintings which are found from different Jaina *Bhaṇḍāras*, 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*, *Kālakathā*, *Uttarādhyayanāsūtra*, *Daśavaikālikasūtra* and *caritas* of Ṛṣabhanātha, Neminātha, Śāntinātha, Pārśvanātha and Mahāvīra Jinas mainly on the basis of *Triṣaṣṭīśalākāpuruṣcaritra* (of Hemacandra), *Ādipurāṇa* (of Jinasena) and *Padmānand Mahākāvya*. These paintings in most of the cases are of Śvetāmbara origin and are datable between 11th century A. D. to atleast 15th century A. D. The Jinas 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.¹⁵

The publication of Jaina Art and Architecture in three volumes by Bharatiya Gyanpitha is the most comprehensive and upto 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.

¹⁵ A. K. Coomaraswamy, 'Notes on Jaina Art', Jr. *Indian Art and Industry*, Vol. XVI, No. 120, London, 1914; W. Norman Brown, *A Descriptive and Illustrated Catalogue of Miniature Painting of Jaina Kalpasūtra*, Washington, 1934; Moti Chandra, *Jaina Miniature Paintings from Western India*, Amedabad, 1949; Moti Chandra and U. P. Shah, *New Documents of Jaina Paintings*, Bombay, 1962; U. P. Shah, *More Documents of Jaina Paintings*, Ahmedabad, 1965, *Treasures of Jaina Bhaṇḍāras* Ahmedabad, 1978; Karl Khandalavala, *Jaina Art and Architecture* (A. Ghosh), Vol. III, 1975; Saryu Doshi, *Masterpieces of Jain Painting*, Bombay, 1985.

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 rapprochement 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 *Sāṅkhyas*, 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 Vedāntins* 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 *naikasmīnadhikaraṇa* 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 *Nyāyamakaranda* 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—*sarvāvaraṇa vimuktirmuktiḥ*. *Mokṣa* is the total and final freedom from all karmic matter, owing to the non-existence of

¹ Jain, H. L., "What Jainism Stands For", *Jaina Antiquary*, Vol. 11. No. 2. Cf. Shastri, K. C., *Jaina Dharma* (2nd ed. Hindi, p. 63).

² Singh, Ram Jee, *Jaina Mokṣa in the Perspective of Indian Philosophy*, *Jain Journal*, Jain Bhawan Publication, Vol, XXIV No. 3, 1990, p. 75.

the cause of bondage and the shedding of all the *karmas*.³ *Āsrava* is the influx of the *karma*-particles into the Soul. *Jīva* takes⁴ matter in accordance with its own *karma* because of self-possession,⁵ Since the karmic inflow is the principle of bondage and hence its stoppage must be a condition of *mokṣa*. So *saṁvara* is opposite to *āsrava*.⁶ *Samvara* literally means controlling ; it only arrests fresh-flow of *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 *nirjarā* is possible by austerities.⁷ Umāsvāmī has two prefixes-*vi* (*viśeṣarūpeṇa*), *pra* (*prakṛṣṭarūpeṇa*)⁸ in defining *mokṣa*, meaning thereby that *mokṣa* is the total and exhaustive dissolution of all karmic particles, which is the condition of omniscience.

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

3 *Tattvārtha-sūtra*, X. 2.

4 *Ibid.*, VI, 1-2.

5 *Ibid.*, VII. 3.

6 *Ibid.*, IX. 1.

7 *Ibid.*, IX. 3.

8 *Ibid.*, X. 1.

9 *Ibid.*

10 *Ibid.*

11 Singh, Ram Jee, “Jaina Mokṣa in the Perspective of Indian Philosophy”, *Jain Journal*, Jain Bhawan Publication, Vol. XXIV No. 3, 1990, p. 81.

Ānandabodha's Refutation

Ānandabodha Yati (1150 A.D.), a Sankarite philosopher in his celebrated work *Nyāyamakaranda*¹² puts forth the Jaina view as *pūrva-pakṣa* for refutation. He presents the Jaina view without mentioning the name of the school as : *anye tu prālinanikhilopādheḥ kṣetrajñāsya satatōrdhagātīlakṣaṇam*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, *Jainamatamāha*,¹⁴ Ānandabodha refutes this view by arguing that since the doctrine of *madhyamaparimāṇa* (mediocre size) of the *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 worry. 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 *satatāūrdhagati* is not in fact said by the Jaina thinkers which finds place in Ānandabodha's exposition. The Jaina school admits *ūrdhagati* (upward movement) of *Jīva* after his complete liberation. When the *Jīva* attains freedom, it rises higher and higher and reaches the summit of *lokākāśa* 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

12 Published with *Pramāṇamālā* and *Nyāyadīpavālī* of the same author in Chaukhamba Sanskrit Series, Benaras, 1907.

13 *Nyāyamakaranda*, p. 270.

14 *Ibid.*

15 *Ibid.*, p. 281.

16 *Ibid.*

17 Zydenbos, Robert J., "On the Jaina Background of Dvaita Vedānta", *Journal of Indian Philosophy* 1991, p. 259 ; cf. Zydenbos, Robert J., "Mokṣa in Jainism according to Umāsvāti", Wiedbaden Fr. Steiner, 1983, *Beiträge zur sudasien-Forschung*, sudasien-Institute Universität Heidelberg, Bd. 83, pp. 21, 26-27, 36-7 ; *Tattvārtha-sūtra* X. 5 ; also see, *The Sarva Darśana Saṅgraha* of Mādhavācārya, edited by K. L. Joshi, Parimal Publications, Delhi, p. 77.

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 *Siddhasilā* at the top, the place where the head should be. *Siddhasilā* 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."¹⁸ All this goes to point out clearly that *mokṣa* according to the Jaina school of Indian philosophy, is not constant upward movement (*satata ūrdhagati*) 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 presented¹⁹ the Jaina doctrine of *mokṣa* as we see in the *Nyāya makaranda* of Ānandabodha.

Conclusion :

This foregoing discussion leads to the conclusion that the Jaina school does not expound *mokṣa* (emancipation) as *satata ūrdhagati* (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 the Advaita Vedānta doctrine of *mokṣa* he has wrongly put it forth in his work.

18 Radhakrishnan, S., *Indian Philosophy*, Vol. 1. p. 333.

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 manifold or infinitesimal 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'.

¹ *Jainendra Siddhāntakoṣa*, Vol. 4, p. 501.

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 mansided 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, asserting his own system to be correct and the others wrong. Such disputations 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 simultaneous 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 substance with respect to different view points as it makes use of ‘also’ (*bhī*), not the emphatic ‘so’ (*hī*). Nevertheless to emphasize one particular aspect the use of ‘so’ (*hī*) 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 something 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 facetedness while relative to ‘*naya*’ which covers only one part or aspect the term ‘so’ (*hī*) is used to denote one facet. In other words when a statement is wholly correct about a part, the use of ‘so’ (*hī*) is imperative and when a sentence is partly correct in the context of the whole the use of ‘also’ (*bhī*) is imperative.⁴

Anekānta does not mean that all reverse qualities can exist simultaneously, 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

⁴ Bharilla, Dr. H. C., Tirthankar Mahāvira and His Sarvodaya Tirtha, 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. *Anekānta* expresses only those consistent qualities which appear to be contrary to each other but they really are complementary forming the nature of substance. *Anekānta* and *syādvāda* are very intricate and important doctrines whose understanding must be thorough and deep.

Saptabhaṅgī-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 *syādvādic* 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 (*astī*) and also “is-not” (*nāstī*) 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 : *astī, nāstī, astī-nāstī, avaktavya, astī-avaktavya, nāstī-avaktavya* and *astī-nāstī-avaktavya*. And in order to avoid the pitfall of being misunderstood the speaker uses the adverb ‘*syāt*’ before everyone of these modes of predication. Thus *syādvāda* curbs down, limits and harmonises the absolutist views conveyed by individual stand-points (*nayas*).⁵

The theory of relativity formulated by Einstein, the great scientist cum philosopher of the modern age matches very much with the *anekāntavāda* and *syādvāda* 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*, *Sapta-bhaṅgī 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 *Syādvāda*, stands for. Even the learned Śaṅkarācārya is not free from the charge of injustice that he has done to the doctrine. *Syādvāda* emphasises 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."⁹

Dr. Harisatya Bhattācharya says "The *Syādvāda* 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."¹⁰

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

⁹ *Ibid.*

¹⁰ Diwakar, S. C., *Glimpses of Jainism*, p. 10.

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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