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Book Review

S. A. JAIN—*Reality*, an English translation of Shri Puḡyapāda's *Sarvārthasiddhi*, second edition, Jwalamalini Trust, Madras, 1992, pages xxii+300, Price Rs, 95.00.

It is indeed a pleasure to see the second edition of the English translation of Shri Puḡyapāda's *Sarvārthasiddhi* which is the earliest commentary on Umāsvāmi's *Tattvārthāsūtra*. This edition was reprinted after thirty years. This shows the popularity and the demand of this translation by the scholars.

Umāsvāmi's *Tattvārtha-sūtra*, describing in a nutshell the quintessence of Jain Philosophy, is a well-known work on Jainism; it is also known as *Mokṣa-sāstra*, a treatise which describes the path of liberation. This work is held with great reverence by all sects of the Jains. There are several commentaries on the book of which Puḡyapāda's commentary, entitled *Sarvārthasiddhi*, is notable and preeminent. This commentary was translated into English in 1960 for the first time by Professor S. A. Jain under the title *Reality*. The reprint of the first edition is done by Jwalamalini Trust, Madras, who is to be congratulated for their benign endeavour.

The book contains Umāsvāmi's original Sanskrit text in Devanāgarī character together with their Roman transliteration with diacritical marks for those who do not have any free access to the Devanāgarī script. Umāsvāmi's 357 sūtras are translated into English along with the Sanskrit commentary of Shri Puḡyapāda. The book is divided into ten chapters by the translator. These chapters are—the Faith and knowledge (ch. I), the category of the living (ch. II), the lower world and the middle world (ch. III), the celestial beings (ch. IV), the category of the non-living (ch. V), the influx of Karma (ch. VI), the five vows (ch. VII), bondage of Karma (ch. VIII), stoppage and shedding of Karma (ch. IX), and liberation (ch. X). It has a good index, but no bibliography; it has no introduction either. His Holiness Karmayogī Chārukeerthi Swāmi of Śravanavelagolā has prepared a synopsis and a glossary of the technical terms of this book. It goes without saying that the contribution of His Holiness has enhanced the value of the second edition.

The English translation is lucid, faithful and true as far as the text is concerned. The translator has said that he has tried 'to capture the spirit of the original in thought and expression to the extent it is possible in a translation'. He has further acknowledged that 'it is extremely difficult to convey the spirit and charm of Sanskrit in the English language .

The translation of the technical terms into English has been rendered faithfully and will surely enrich the Jain Philosophy to a great extent. As the work is a philosophical one, the English rendering of the technical terms without violating the idiom and genius of the English language is a difficult task, and S. A. Jain has put that difficult task into reality. It is true to say that by reading this translation one fails to understand that it is not original. In fact, this English translation can be regarded as original as Pujyapāda's *Sarvārthasiddhi*, Professor Jain does not allow us to feel that he has translated the text from a commentary.

The name of the book, Reality, is given by the translator for the simple reason that the Jaina Philosophy seeks Reality through experience. It reconciles between the doctrines of permanence and momentariness, between monism and pluralism, and between identity and difference. This non-absolutistic attitude of Jain Philosophy can be described as a Relative Pluralism.

In conclusion, I can only say that to read the Reality is a pleasure, to think about it is a mental satisfaction, and to live with it is to be a philosopher incarnate. I think that to every student of Jain Philosophy this Reality is indispensable.

Satya Ranjan Banerjee

Sacred Literature of the Jains

[from the previous issue]

Āvaśy. nīj. 8,55 : *jam ca mahākappaṃ*⁸¹¹ *jāṇi a sesāṇi chea suttāni*, from which passage it is clear that then, besides the *mahākappaṃ*, there existed several other texts belonging to this group (*kalpādīni* Schol.) ; and in another passage of the above cited work (16,100) there are enumerated three texts, which, at present, still bear this name and which state that they were divided⁸¹² just as we find them. They appear [447] to belong together after a fashion and to form a united group. In the enumeration of the *anaṅgapaviṭṭha* texts in the *Nandī*, in the *Pākṣikasūtra* and in the three *sāmācārīs* we find these texts arranged in the same order (*dasāṇam, kappassa, vavahārassa*). In the *sāmācārīs*, in the passage in reference to the number of days necessary to learn them, we find that but one *suyakkhamdha* is allotted to them all : *kappavavahāradasāṇam* (so *Āvi.*, *Svi.*, *dasākārāṇam* V.) *ego suyakkhamdho*. The *Vidhipr.*, however, states that some (*kei*) “*kappavavahārāṇam bhinnam suyakkhamdham icchamti.*”

The title *cheasutta* is not mentioned in this list of the *anaṅgapaviṭṭhas* or *aṅgabāhīras*, which cites, in addition to the three texts held to be *cheasuttas*, two others immediately afterward, one name alone intervening. These additional *cheasuttas* are *nisīha* and *mahānistha*, which now stand at the head of the *chedas*. The *mahākappasuam* (see p. 478), too, is found in the list, but in a different place—about 24 places previous. From this we draw the conclusion that the author of the list did not regard the *mahākappasuam* (see p. 478) as belonging to these *cheasuttas*.

The *mahākappa*^o is mentioned in no other passage. In all other passages, where the *chedasūtras* are enumerated, the *nistham* is invariably placed at the head of the list. Thus in *Āvi.*, where the number of days necessary for learning the *chedasūtras* is stated, [448] there are enumerated as the “*cheaggamtha*” (here placed between *upāṅgas* and *painnas* ; see p. 446) the seven names : *nisīha, dasā, kappa, vavahāra, mahānisīha, paṃcakappa* and *jiakappa*. The *paṃcakappa* is mentioned also under the *painnas*. Cf. above, pp. 427,430. The case is similar in *Svi.*, where, however, the name *chea*^o is omitted, and the discussion on this subject is inserted between that concerning *aṅgas* 4 and 5. In *Svi.* only *sīha*,

⁸¹¹ According to the Scholiast these texts are borrowed from the *diṭṭhivā* (*aṅga* 12), and, consequently, are to be regarded as *ṛṣibhāṣita* : *mahākalkaśrutādīnām apī ṛṣibhāṣitatvā(d) diṭṭivādād uddhṛtya teṣām pratipāditavāt dharmakathānuyoga vā (°gatvās ca)? prasamgaḥ.*

⁸¹² *dasa uddesanakālā dasāna, kappassa huṃti chac ceva | daṣa ceva vavahārassa huṃti | savve vi chavvisam ||.*

dasā, *kappa* and *vavahāra* are treated of together, *pañcakappa* and *jīakappa* not being mentioned, *mahānisiha* is disposed of at another place, viz. :—at the end of the entire *jogavihi* after the *pañnas*. V. agrees herein with *Svi.* completely, with the exception that, as *Āvi.*, it adds *pañcakappa* and *jīakappa* to *nistha*, *dasā*, *k.* and *vav*. In the metrical portion at the close, the *jogavihāṇa-pagarana*, however, the first four are treated of either as to be learned together in 30 days or as '*savvāṇi vi cheasuttāṇi*' v. 22. In the next verse (23) there are statements concerning *jīyak.* and *pañcak.* (*mahānistha* is not discussed till vv. 63,64). In the *Vicārāmṛtas.* the *cheasum* is called *nisiha-m-āiyam*—on *jitak.*, *pañcak.* see p. 430—; and in the commentary on the *śrāddhajītakalpa*—see below—*śrī niśīthādi chedagranthasūtra* is spoken of. We find that this agrees with Bühler's list (above, p. 226).

Besides this arrangement which places *niśītha* at the head we meet with statements in modern sources in which the number composing the series varies in many ways. The series, as we have seen above, was never fixed, continually varying between 4 and 7 members.

[449] In the *Ratnasāgara* (Calc. 1880) we find the following arrangement : *vyavahāravṛhatkalpa*, *dasāśruta*, *niśītha*, *mahāniśītha*, *jītakalpa*. These names are the same with an exception in the case of *jītakalpa* (Bühler has *pañcakalpa* ; *Āvi.* has both names). The arrangement of Rāj. L. Mitra and after him that of Paṇḍit Kashinath Kunte, taking its rise from the *Siddhāntadharmasāra*, is very remarkable. See my remarks on p. 227.

The uncertainty of modern tradition may, it is true, create an impression unfavourable to the age of the *chedasūtra* texts which we possess. On the other hand, there are sufficient arguments which permit us to ascribe a relatively ancient date to the chief group at least, i.e. the three texts : *dasā-kappa-vavahārā*. The order which I have here followed is, without doubt, the old arrangement, though, for convenience sake, I adopt that of Bühler from this point on : *vavahāra*, *dasā*, *kappa*. We must here consider the statements of tradition in reference to the origin and composition of these texts.

Haribhadra, on *Āvaśy.* 6,88, explains the third of the three forms of the *sāmācārī* which are mentioned in the text : *ohe dasahā payavibhāge*, the *padavibhāgasāmācārī* by *chedasūtrāṇi*, and, as we have seen above, p. 357, he states that this is *chedasūtralakṣaṇāṇam navamapūrvād eva nirvyūḍhā*. On *Āvaśy.* 7,64 he limits the equalization of the *padavīcārī* to

kalpa and *vyavahāra* (*sā ca ka°hārarūpā*). The same statement exists in the *avacūri* composed A.D. 1383 by Jānasāgara on the *Oghaniryukti* : [450] *padavi°cārī kalpa-vyavahārau* ; and *pūrva* 9 (*vastu* 3, *prābhṛta* 20) is referred to as the source — see above, p. 357—whence this *Bhadra-bāhusvāminā nirvyūḍhā*. The composition of these two texts, *kalpa* and *vyavahāra*, is frequently referred back⁸¹³ to Bhadrabāhu, who is said to have made use of the same sources as they. But in the *ṛṣimaṇḍalasūtra* (Jacobi, *Kalpas*, p. 11), (p. 472) the same is asserted of the third member of this group of texts, the *dasāu*. We have consequently here, as in the case of *upāṅga* 4, to deal with an author whose name is specially mentioned. Whether this claim is correct or not (we will refer to this question below), the connection with the *pūrvas* according to tradition, is significant.

The contents of the existing *chedasūtras* makes it probable that a large portion of them is of considerable antiquity. This content refers in general to the clergy and the rules of conduct prescribed⁸¹⁴ for them, though there is a large admixture of subsidiary matter of a legendary character (e. g. the entire *Kalpasūtram*). The first two rules, according to the existing order, refer to expiations and penances (*prāyaścitta*) ;⁸¹⁵ while all the rest contain general matters referring to discipline.

[451] There is other testimony of an external character which makes for the antiquity of the *chedasūtras*. The first of these is, as is well known, closely connected with *aṅga* 1, and is, in fact, called a part of the latter (p. 254). *Chedasūtras* 2, 4 bear the stamp of antiquity because they resemble *aṅgas* 1-4 as regards the introduction ; and because *chedas*, 2-5 resemble the same *aṅgas* as regards the conclusion.⁸¹⁶ The ancient date of *chedas* 4 is *co ipso* attested by the thoroughgoing mention of it and its ten sections in *aṅga* 3,10.

813 The same is asserted of the *nisīham* ; see p. 453n.

814 It corresponds consequently to the *vinaya* of the Buddhists with which, despite all differences, it is closely connected in contents and in style of treatment.

815 The expression *giatthā* in the last verse of Dharmagoṣa's *śrāddhajītakalpa* (see p. 478), treating of the *prāyaścitta*, is explained in the anonymous scholiast there-upon by *giatthāḥ śrinisīhādichedagramthasūtrārthadharāḥ* i.e. *giatthā* is explained by *chedagramthasūtra*. Dh. recommends to the *giatthā* the correction of his work, which he conceives of as being closely connected with the *chedasūtras*. This name *giatthā* does not agree particularly well with the form of the text of the existing *chedasūtras*, since a large portion of the latter is composed in prose, and *śloka* not *gāthā* is the prevailing form of metre in the metrical portions. Cf., however, the name of the sixth book of the second *chedas*.

816 It must, however, be noticed that (p. 448) in *Svi.* and *V.*, the *cheda* texts are treated of between *aṅga* 4 and *aṅga* 5.

The testimony is not so favourable in the case of *chedasūtra* 2. It must be ascribed to a somewhat later date from the fact that it contains a polemic against the *ninhaga*, a mention of the *dasapuvvin* etc. See below. We have exact chronological data for the *Kalpasūtram*, inserted in *chedas*. 4. See p. 472.

It is remarkable that there are old commentaries called *bhāṣya* and *cūrṇi*,⁸¹⁷ composed in Prakrit, the first kind of texts written in *gāthās*, the second in prose, on three of our texts :— *nisīha*, *vavahāra*, *kappa*. The Nom, Sgl. M. of the 1. Decl. ends invariably in *o* and not in *e* ; and extensive use is made of the insertion of an inorganic *m*. The Prakrit shows many traces of a later age, e. g., we find the thematic instead of the declined form. Furthermore, the fact that these *bhāṣyas* [452] are, for the most part, composed in *gāthās*, whereas the verses in the *chedasūtras* are mostly *ślokas*, deserves our attention.

The extent of each of the texts is as follows :—1. *nistham* 812 (or 815) *granthas*,—2. *mahānistham* 4504 gr., —3. *vavahāra*, 500 gr., —4. *daśśrutaskamdhā* 800 gr., exclusive of the *Kalpasūtra*, that contains 1254 gr.,—5. *brhatkalpa* 475 gr—6. *pañcakalpa* (is wanting).

XXXV. First *Chedasūtram* the *Nisihajjhayaṇam*. This name is explained, strangely enough, by *nistha*, though the character of the contents would lead us to expect *niśedha*. In the scholiast on *Uttarajjh.* 26,2 *nisihiyā* is paraphrased by *niśedhikī* ; and so in the scholiast on *Dasaveālia* 5,2,2 : *asamañjasaniśedhān niśedhikī* ; in the scholiast on *Āvaśy.* 7,1, and on *Anuyogadv.* introduction (2^b in A) where Hemacandra explains it by *śavaparishthāpanabhūmiḥ*. The statements in the text in *Āvaśy.* 7,33, fg. are decisive :— *jamhā tattha nisiddho teṇaṃ nisthiā hoi* // 33 // ..*jo hoi nisiddhappā | nisthiā tassa bhāvao hoi | avisuddhassa nisīhia kevalamittam havai saddo* // 135 // : in 10,40,41 we read *baddham abaddham tu suam, baddham tu duvālasamganiddittham | tattivvāriam abaddham, nistham anisīha baddham tu* // 40 // *bhūe pariṇayavigae saddakaraṇam taheva anistham | pacchannam tu nisīham nisīha nāmañ jahajjhayaṇam* //41// Scholiast here :⁸¹⁸ *iha baddhaśrutam nisidham anisidham aniśedham ca, tatra rahasya* [453] *pāṭhād rahasyopadeśac ca pracchannam nistidham ucyate prakāśapāṭhāt prakāśopadeśac ca 'nistidham, ...nistidham guptārtham ucyate*. From this we may indubitably⁸¹⁹ conclude that the explanation by

⁸¹⁷ See Jacobi *Kalpas*. pp. 16, 25.

⁸¹⁸ *padyagadyabandhanād baddham, śāstropadeśavad : dvād. ācārādigaṇipīṭakam... lokottaram ; abaddham laukikam.*

⁸¹⁹ In the enumeration of the 10 *sāmāyārī* (*aṅgas* 3,10; 5,7. *uttarajjh.* 26, *Āvaśy* 7) the *āvassayā*. commandments, are always found together with the *nisthiyā*, prohibitions (Leumann).

*nistha*⁸²⁰ is simply an error, and is to be classed in the same category as the explanation of *uvavāiyam* by *aupapātikam* and of *rāyapaseṇaiyyam* by *rājaprasānyam*.

Whether we are to understand our text under the *nisthajjhay*^o mentioned in *aṅga* 4 (see p. 280) as part of the first *aṅga* or under the *nisiha nāmaṃ ajjhayaṇam* in *Āvaśy.* 10,41 is a matter of doubt, since its title is perhaps not passive=*pacchannaṃ* (s. below), *guptārtham*, but active in sense. Nevertheless the statements, which (see p. 254 ff.) are found in *aṅga* 1 in relation to its fifth *cūlā* called *nistha* (cf. also *nisthiya* as the name of *ajjh* 2. of the second *cūlā*, *ibid.*) and in the introduction of the *nisithacūri* in reference to the identity of the *chedasūtra* with this fifth *cūlā*,⁸²¹ make at least for the conclusion that tradition regards the *nistham ajjhayaṇam* in our *chedasūtra* as originally forming a part of *aṅga* 1 and separated from it at a later period. This does not, of course, exclude the possibility that the text in question existed originally as it exists to-day in an independent condition, and that it was at a later period joined with *aṅga* 1, whence it was again separated.

In the *Nandī* - see below—[454] the *nistham* is mentioned after *dasā kappo vavahāro* and before *mahānisihaṃ*. It is, therefore, certain that our text is referred to. The statements, which are found⁸²² in *Āvaśy.* 16,114 (s. p. 255n) in reference to the three-fold division of *nisiham* into three *ajjhayanās*, by name *ugghāyam*, *aṇugghāyam* and *aruvaṇā*, are not in harmony with the constitution of our text, which contains no trace of such a three-fold division, but on the other hand is divided into 20 *uddesakas*,⁸²³ containing hardly anything but prohibitions for the *bhikṣu*.⁸²⁴ The words *ugghātiya* and *anuggh*^o are, it is true, made use of, but this does not presuppose a direct division into 3 *ajjh*.⁸²⁵ All these prohibitions commence with the following words (cf. the formula in the *Pratimokṣasūtra* of the Buddhists):—*je bhikkhu...kare* and end with *kareṃtaṃ*

820 Intermediate forms are *nisidha*—see just above—and *niṭṭha* in the scholiast on *aṅga* 1.

821 Śīlāṅka, in the introduction to the second *śrutask* of *aṅga* 2 says that the “*ācāraprakalpo nisiṭhaḥ*” is “*nirvyūḍha* from *pūva* 9,3,20 (Leumann); see pages 357, 450n.

822 Haribhadra makes no statements on this head, since he holds the verses to be *nigadasiddha*. Cf. the fivefold division of the *āyāra* in *aṅga* 3,5,2 into: *māste ugghāle*, *m. aṇugghāle*, *cāummāste u., cā. aṇuggh., cā. aṇugghāle., ārovaṇā* (Leumann).

823 1 with 48 paragraphs, 2 with 59, 3 with 74, 4 with 62, 5 with 76, 6 with 22, 7 with 37, 8 with 19, 9 with 26 etc.

824 According to Kash. Kunte the *nis.* treats “of the duties of Sādhus, and the fines and penalties to be imposed on them when they neglect them.”

825 The 20 *udd.* are, however, divided into 3 groups (1—5, 6—19 and 20; Leumann).

vā sātijjai.⁸²⁶ We have here then a fixed canonical rule, which makes upon us the impression of being very old. At the conclusion of the *udd.* a penitence of one or, as the case may be, of four months is prescribed : *taṃ sevamāṇe āvayyati māsiyaṃ parihāraṭṭhāṇaṃ ugghātiyaṃ* (or *aṇuggḥ°, or cāu°*) *ṇisahe.*

The 20th *udd.* treats especially of this penitence and appeals thereby to the first *udd.* of the *vavahāra.*

[455] At the end there are three *āryās*, in which Visāhagaṇi is stated to be the writer (!) : *tassa lihiyaṃ nistham.* These *āryās* are counted as constituent parts of the text, since they are followed by the words *iti nisthajjhayaṇe viśamo uddesaṃ sammatto.*

There is a very detailed commentary (*bhāṣya*) in Prakrit in *dryās*, akin to the prose commentary, which Jinaprabhamuni, author⁸²⁷ of the commentary on the *pariyuṣaṇā-kalpaniryukti*, mentions as his source of information under the name *nisthacūrṇi.* The *bhāṣya* offers but little assistance in regard to the explanation of the words of the text, but contains general remarks concerning the contents of each of the *uddesakas.* It starts with a very lengthy introduction⁸²⁸ which at the end is called *peḍham*, i.e. *pīṭham*, cf. *pīṭhikā* in Malayagiri. Each of the paragraphs of the text is called *sūtram* in every case. This commentary does not discuss the three concluding verses of the text. The writer of the Berlin MS. (Ahmedabad *Samv.* 1629) belonged to the stock of Abhayadeva.⁸²⁹

XXXVI. Second *chedasūtram*, the *mahānistham.* Instruction of Goyama in reference to transgressions (*salla*) and punishments (*pāyachchitta*, *pāchitta*), in 8 *ajjhayaṇas*, of which [456] *ajjh.* 1, 2 have a text composed partly in *ślokas* or *triṣṭubh*, (Nom. in *o*) and partly in prose (Nom. in *e*) ; and in *ajjh.* 3 ff. many *ślokas* are inserted. The single copy which I have by me, and that a very incorrect one, reproduces the text so very imperfectly that even the writer overcome by the difficul-

826 "Who does this or that and who does not do it." See Leumann, *Aup. Glossar*, p. 159s. v. *sajj*. (Pali *sādiyati*) "take", "receive", "accept", "permit".

827 A.D. 1307, see Jacobi, *Kalpas* p. 25 ; also author of the *Vidhiprapā*, above, p. 223.

828 Begins : *navabambhaceramaio aṭṭhārasapadasahassio veto (vedaḥ, see p. 457) | havati ya sapamcāculo bahu bahutarao padaggaṇaṃ || 1 || āyāpakappassa tu .. || 2 || āyāro aggaṃtiyapakappa taha cūliā nistham tī... || 3 || pakappammi cūliyāe nisthe ya...V. 1 is cited in the same form, by Śilāṅka from Bhadr's *ācāraniryukti* according to Leumann.*

829 *Samvat* 1569 under Pātasāha Mahamūda.

ties in his way, at the conclusion of the first *ajjh.*, begs,⁸³⁰ in Prakrit, that the fault be not laid at his door. He says that it is not a *kulihiyam*, but a text *sui generis* with its mixture of verses, half-verses, prose and even single *akṣaras*. See my remarks on p. 472. If my explanation of his words be correct the writer speaks also of marginal glosses and of leaves that have fallen out from his original (*puvāyariṣa*, *pūrvādarśa*). Since these words too are very corrupt, they are not to be ascribed to the writer of the present MS., which is well written to say the least, but to an earlier scribe, whose comments have always been copied together with the text.

A statement in Sanskrit, of not less peculiar nature, but handed down in a very corrupt state, is found at the end of the fourth *ajjhayaṇa*, and is directed, not against the condition of the text, but against its contents. According to this statement Haribhadrāsūri had declared that it was impossible for him to believe some of the wonderful accounts contained in the text. [457] The writer first asserts that this scepticism of Haribhadrāsūri has reference solely to a few of these statements and not to the entire fourth *ajjh.*, or to the other *ajjh.* This scepticism, he says, was caused by the fact that in *aṅgas* 3, 4 and in *upāṅgas* 3, 4 nothing was said of these matters, “*na kathamcid idam ācakhye yathā*”. We must refer *yathā* to what follows, and regard the words as a kind of citation from *ajjh.* 4. The latter, however, does not suit the sense, which amounts to this :—cave dwellers are able to undergo hardships for a year. The meaning of the very obscure words at the end appears to be that since this *sūtram* according to ancient tradition is an *ārṣam*, and in this *śrutaskandha* there are contained many excellent “*gaṇadhāroktāni vedavacanāni*”, it is the conclusion of the writer that there is no occasion for unbelief even as regards these remarkable statements.⁸³¹ The great Haribhadrāsūri⁸³² is undoubtedly

⁸³⁰ *mahānīsthasuyaskāmdhassa paḍhamam ajjhayaṇam salluddharaṇam nāma || 1 || eyassa ya kulihiyadoso na dāyavvo suaharehiṃ | kim tu jo ceva eyassa puvāyariṣo āsi, tattheva kattha ya silogo katthai silogaddham katthai payakkharam katthai akkharapamtiyā katthai patayapuṭṭhiyam* (“marginal notes” ?) *kaḷ be tinnī pannāpi eva ghāi (?) bahu gaṃṣpa (gaṃṭha ?) parigaliyam ti.*

⁸³¹ *atra caturthādhyāyane bahavaḥ siddhāntikāḥ kecid ityāpakāna(?) samyak sudadh-yety (?) evāntair āsradadhānair asmākam api na samyak śradadhānam ity āha Hari-bhadrāsūriḥ ; na punaḥ sarvam eve 'dam caturthādhyāyanam anyāni vā 'dhyāyanāni asyaī 'va katipayai(?) parimitair ālāpakair āsradadhānam ity arthāḥ ; yataḥ sthāna-samāvāya-jīvābhigama-prajñāpanādisu na kathamcid idam ācakhye yathā | preti(?) samāpasthānam asti. tai (?) guhāvāsinaḥ tu manuṣṅs, teṣu ca paramadhārmikānām punaḥ punaḥ saptāṣṭāvārān yāvad upapattēs, teṣāṃ ca tair dārunair vajrasilāgharaṭṭa-saṃpuṭair gilītānām pariṇidyamānānām api samvatsaram yāvāt prāṇavyāpattir na bhavati 'ti ; vyādhavādas tu punar yathāvad idam āṣam sūtram, vikṛtir na tāvad atra praiṣṭā. prabhūtas cā 'tra śrutaskandhe arthāḥ suṣṭv apisiyena (?) sātisiyāni gaṇadhāroktāni veda (see p. 455n) vacanāni, tad evam sthite na kimcid āsāmkāntyam*

⁸³² See pp. 371, 372. In Jinadattasūri's *ganadharasārdhaśata*, v. 55, 114 *payaraṇas* are ascribed to him ; and Sarvarājagaṇi cites in the scholiast the following works :

referred to here, [458] who must have played an important *role* at the date of this remark of the copyist, to whom the polemic appeared as a bitter necessity.

The wretched condition of the text is perhaps to be ascribed to the fact that the authority of the *mahānīśithasūtra* found many opponents even among the Jains themselves. That the text is corrupt is manifested externally first of all in the imperfect tradition as regards its division. According to a special statement⁸³³ in the commencement of the third *ajjh.*, after v. 3, (a statement that perhaps did not belong to the text originally) the *mahānīś*, consists of 8 *ajjhayaṇas*, each of which contains a certain number of *uddesas*, which is stated. But in our MS. there is no trace whatsoever of any *uddesas*. In the first *ajjh.* there are between the beginning and the end some §§ numbers (31,33 and 16,17 for which 36,37 are to be substituted), [459] and at the end the number 49. These numbers do not, however, refer to *uddesa* sections, since these are generally of greater extent, as is proved in the case of our text from the number of *udd.* ascribed to *ajjh.* 2-7. We have no statement of the kind in the case of *ajjh.* 1. These numbers are nine for 2, sixteen for 3, eight for 4, ten for 5, two for 6, three for 7, ten for 8. Of the eight *ajjhayaṇas* only the first six are specially distinguished, four having special names, though only those ascribed to the first two *ajjh.* are in harmony with the contents. The sixth *ajjh.* closes on f. 70^a; the remainder is characterized at the close (96^b) as : *pītyā*, perhaps *bītyā dvītyā*, *cūliyā*, so that two *cūliyā* chapters are here indicated,⁸³⁴ which, if added to the 6 *ajjh.*, gives the desired number 8. In this faulty con-

*paṃcavastūka upadeśapadapaṃcāśakā 'śaṭaka ṣoḍaśaka lokatā(t) vanirṇaya dharmaviṃdu lokaviṃdu yogadṛṣṭisamuccaya darśanasaptatikā nānācitraka vṛhanmithyātvamañthana paṃcāsūtraka saṃskṛtātmaṇuśāsana saṃskṛtācāityavamañdanabhāṣya anekāntajayapatākā 'nekāntapadapraveśaka paralokasiddhi dharmalobhasiddhi śāstravārttāsamuccayādi prakaraṇānim tatha āvaśyakavṛtti daśavaikālika vṛhadvṛtti laghuvṛtti pīṇdaniryuktivṛtti jīvābhigama-prajñāpanopāṅgavṛtti paṃcavastukavṛtti anekāntajayapatākāvṛtti caitryavamañnavṛtti anuyogadvāravṛtti naṃdivṛtti saṃgrahaṇvṛtti kṣetrasamāsavṛtti śāstrāvārttāsamuccayavṛtti arhachricūḍāmaṇi samarādityacarita kathakośādiśāstrāṇam. Not so complete are the statements in the *Vicārāṅgrahasamgraha* which contains, however, a large number of the names. In the *Vic.* H's death is placed (§ 8 begin) in the year 1050 after Vira.*

⁸³³ Probably in four *āryās*, though the metre or rather the text itself is very difficult to make out. The last verse reads;—*nikhittavibhittapāṇenām saṃghaṭṭenām ime mahānīśiha (m) | varasuyakkhamāṇam vottavvaṃ ca āuttaṅgapaṇaṅgaṇam (?)ti ||* In the preceding verses the word *āmbile* is found three times : *taie solasa uddese aṭṭha tatheva āmbile | jam tam itam cāutte vipaṃcamāmmi (!) 'chāmi yambille || dasa, chaṭṭhe do. sattame tinni, aṭṭhame 'bile dasa a |*; this is probably a vocative to *āmbilā*, "little mother", and to be explained in the same way as *sumdari !* in *paṇina 7* (see p 442).

⁸³⁴ The conclusion of the first *cūlā* is not directly marked off, but is to be placed on 80b, where a section closes with *bemi*.

dition of the MS. it is worth while to note the statements of the three *sāmācāris* in reference to the *mahān*. *Āvi.* treats of this subject (see pp. 447,448) in discussing the *cheaggantha*, and states that there were 8 *ajjh.* with 83 *uddesas*. The first *ajjhayaṇam* had then no divisions of this kind and was *egasraram*; the second had 9, the third and fourth 16 each, the fifth 12, the sixth 4, the seventh 6, the eighth 20. The difference between this account and the information to be drawn from the MS. is very great indeed. (See above) *Svi.* and *V.*, on the other hand (see p. 448), separate the *mahānistham* from the other *cheda* texts, and treat, at the conclusion, of the *jogavihi* of the sacred texts after the *painnagavihi*. [460] They too agree with *Āvi.* as regards the number of *ajjh.* and *udd.* The seventh and eighth *ajjh.* are expressly called by *V.* *cūlārūva* (*donni cūlāo*, v. 64). Forty-three days are necessary to learn the *mahān.*, *teyāṭṭsāe diṇehim ajjhayaṇasamattī*, but as two days are requisite for *suyakkhamdhassa samuddesa* and for *aṇuṇṇā*, the total number is 45. The *chedas* 1,3-5 required together only 30 days. See page 448.

A statement in Wilson Sel. W. 1,341 (ed. Rost) is of particular interest :—“Vajrasvāmi⁸³⁵ instituted the *Mahāniśītha*-sect”; and of equal interest are the remarks of Rajendra Lal Mitra (p. 227) in reference to three different recensions (*vācanā*) of the *Mahāniśītha*. The question which is proposed in the introduction of chapter 22 of the *Vicārāmṛta-saṅgraha* substantiates the belief that the *Mahāniśītha* is tolerably old. This question is :—how is it to be explained that the *prāyaścitta* prescribed in the *Mahāniśītha* is not practised? The answer to this includes *chedas* 1,3,5 and reads :—*adhunā maṇḍasattvaiḥ kalpavyavahāraṇiśītham-ahāniśīthādīnām ekatarasyā 'pi granthasyā'bhīprāyeṇa prāyaścittāni yathā caddoḍham* (? 'vasoḍham) *na śakyamte atas te sarvagaccheṣu jītavavahāreṇa prāyaścittān(y) amucharamto drśyante.*

The first mention of the *mahānistham*, of which I am aware, is found in the enumeration of the *anaṅgapaviṭṭha* texts in the *Nandī* etc., where the schol. on *N.* explains the word as follows :—*niśthāt param, yat granthārthābhyām mahattaram tam mahāniśītham.* [461] We have already mentioned (p. 445) that the *gacchāyāra* states that it is based upon the *mahān.* as its source.

The introductory words are the same as in *aṅga* 1 etc. : *suyam me āusam, teṇam bhagavayā evam akkhāyam*, and each of the *ajjh.* closes

⁸³⁵ Nominally 584 Vira; see pp. 219, 251, cf. *Āvaśy* 8, 41 fg. *Gaṇadharasārddhaś*, v. 23 fg. In reference to the statement above, cf. pp. 463n and 464.

correspondingly with *ti bemi*. Besides this, there is nothing which directly savours of antiquity with the single exception that the dialogue form between the *bhagavant* (who is addressed with (*se*) *bhagavaṃ* and not with (*se*) *ṇaṃ bhamte*) and *Indrabhūti* (*Goyamā* !) is retained. This form, however, ill suits the introductory formula by which the whole is attributed to the *bhagavant* himself.

The name of the text occurs shortly after the introduction, and is accompanied by laudatory epithets. This fact, together with the epithet *mahā*^o in the name, makes it probable that it is of later date. It had need of a special sanction because of its secondary character. The words are : *pavara-vara-mahāniśīthasuyakkhamḍha(m) suyāmusāreṇaṃ tiviham*—but there follows no three-fold division.

The first book is entitled *salluddharaṇaṃ* and treats of the most various kinds of *salla*, *śalya*. The repeated references to the *savvaṃgo-vaṃga* are worth our notice ; whence the existence of the *uvaṃga* at the time of its composition—see above, p. 373 is *eo ipso* clear. Then follows the figure of the useful co-partnership of the lame with the blind man which is specially emphasized :—*hayam nāṇam kiyāhiṇam, hayā annāṇo kiyā | pāsarṃto paṃgulo daḍḍho dhāvamaṇo a aṃdhao || ... aṃdho ya paṃgū ya vaṇe samiccā te saṃpāūtā nagaram pavittā ||*. Furthermore [462] stress is laid upon reverence (*vaṃde*, *vaṃdiyyā*) for pictures (*paḍimā*) and temples (*ceia*, *ceiālaya*). A special formula seems to have been made use of in this connection, an enigmatical treatment of the letters of which occurs⁸³⁶ after the fashion of the treatment of *a u m* (*om*) in the *Upaniṣads* and in similar formulas in the *tantra* ritual. This entire subject was a riddle to the copyist—cf. p. 456—and so it remains for us. After the real conclusion of the work, in an addition, a similar subject is treated of in like manner merely by means of single letters.

Book II. is entitled *kammavivāyaṇaṃ*, perhaps *karmavipācaṇa* (cf. pp. 270,280,335). At the end is found an obscure statement which perhaps has reference to *ajjh. 1,2*, and which reads : *eesiṃ tu doṇhaṃ ajjhayaṇāṇaṃ vihiṃ puvvageṇaṃ savvasāmannam vattehiṇaṃ ti (?)*.

⁸³⁶ *amaṇa | a | maū | kaūṭṭha ava | addhaṇa | amaa um | ṇ am | up ay | ān u | s āraī na am | ā um ṇ | amaū | sa am bh i | ṇ nas u | i | ṇ amaū | khaī re ā | sabaddha iṇ/a u m'ṇam u* etc.—In a similar manner (each of the single consonants having *vīrāma*) we find the *mantra* composed which the *Vidhiprapā* cites in mentioning the *āyariya-payaṭṭhāvaṇavihi* and *uvajjhāyapay*^o. These, however, commence with *a | u | m |* ; cf. the *Upaniṣade*. Have we here an example of the *māyakkharā* ? see page 281 (with note) and page 350.

Books III and IV., without apecific titles, are composed almost entirely in prose, and treat especially of the *kusila*. It is noticeable that in Book III, frequent reference is paid to the *duvālasaṅgaṃ suya-ṇāṇaṃ* and the *saṅgovarṅga duvālasaṅgasamudda*. The commencement with *sāmāiya* is retained (cf. p. 243), and the *suyanāṇaṃ* is then characterized as *sāmāiya-m-āi logabimḍusāgara (sāra !)* *payyavasānam* (p. 245). [463] We find in the text the following statements which are very characteristic as regards the origin and history of Book III : *tattha tattha bahuehiṃ suyaharehiṃ sammiliṇṇaṃ saṅgovarṅgaduvalasaṅgāu suya-samuddāu anna-anna-uvaṅgāsuya (kkha) mḍha-ajjhayaṇa-uddesagāṇaṃ samuccineṇṇaṃ kiṃciṃ kiṃciṃ saṃvayyamāṇaṃ etthaṃlihiyaṃ ti, na uṇa sakavvakaṃ (svakāvyaḍṭaṃ) ti*. This is an example of the saying *qui s' excuse s' accuse*. It is more probable that the above is a production of the author himself than that it emanates from the hand of a copyist who is inclined to doubt.

Book IV. contains a legend of two brothers, Sumati and Nāila,⁸³⁷ in which we may observe an occasional reference (in Sanskrit !) to an old elucidation (!) of *aṅga* 10 ; *śeṣaṃ tu praśnavyākaraṇavṛddhavicāraṇād avaseyaṃ* Whoever, *bhikṣu* or *bhikṣuṇī*, should praise the adherents of hostile systems or schismatics (*parapāsamḍiṇaṃ pasamsaṃ kareyya, je yā vi ṇaṃ niṇhagāṇaṃ* p. k), whoever speaks in favour of the schismatics (*niṇhagāṇaṃ anukūlam bhāseyyā*), visits their temples (*niṇh. āyaya-ṇaṃ pavisiyya*), studies their texts (*niṇh. gaṃthasattha payakkharaṃ vā parūveyyā*), or follows their ordinances (*niṇh. saṃkalie kāyakilesāte tavei vā saṃjamei vā jāṇei vā vinnāvei vā suei vā paḍivvei vā avimuhasuddhapari-sāmayyagāe salāheyyā*) his fate will be as disastrous as that of Sumati, *sa vi ṇaṃ paramāhammiesuṃ uvavayyeyya jahā Sumati*. The hate against the heterodox and schismatics is here so bitter, [464] that the conjecture is not too bold if we assume that the heterodox and schismatics had at that time got possession of the text of this book, see pp. 293, 368.

Book, V., *duvālasaṅgasuyamāṇassa ṇavatīyasāra(?)*, mentions the *duvālasaṅga*, but merely in a general way. It treats especially of the relation between the teacher (*guru*) and scholar (*sīsa*) of the *āyāra* (*gacchāyāra*, see p. 445), and *aṇāyāra*.

⁸³⁷ In the *therāvali* of *Kalpas.*, one of the four scholars of Vajra (svāmin), p. 460, or of Vajrasena, is called by this name. He was the founder of a school which bore his name. Bhūadinnā, the scholar of Nāgajjuna, was from the Nāilakula ; see v. 44 of the *Therāvali* in the *Nandīs*.

Book VI. *giyatthavihāra* (see p. 436, 450), treats of the *pachitta prāy-ascitta*, and contains a legend of a teacher Bhadda and the *ayyiyā* (*āryikā*) Rayyā. The mention of the *dasapuvvi* in the introduction brings *eo ipso* the date of its composition down to a period subsequent to that of Bhadrabāhu, the last *caturdaśapūrvin*, and to that of Vajra, the last *daśapūrvin*. See pp. 219, 460.

Books VII., VIII., which (see p. 459) are characterized as two *cūliyās*, a name which *per se* marks them as a secondary addition, treat likewise of the *pachitta*, and, in fact, in such great detail, that the words *kiṃ bahunā*⁸³⁸ together with the formal frame-work enclosing them, are occasionally repeated several times in immediate succession. Shortly before the close these words occur again. A legend of the daughter of Suyyasivi in Avantī plays a very prominent part in these books.

The solemn adjuration (found also in another passage) to save this *sūtram* from any damage, is another indication of its secondary origin : —*jayā ṇaṃ Goyamā ! iṇam-o pacchitta-suttam vocchiyyihii tayā ṇaṃ caridāiccā-gaha* [465] *rikkha-tāragā ṇaṃ satta ahoratte ya ṇo viphuriyyā, imassa ṇaṃ vocchede Goyamā ! kasiṇasamjmassa abhāvo.*

To the conclusion (*samattam mahānisīhasuyakkhamdham*) are joined the reverential invocations to the 24 *titthamkaras*, the *tittha*, the *suyadevayā*, the *suyakevalī*, all the *sāhu*, *siddhai* to the *bhagavanti arahanti*. Then follow the incomprehensible separate *akṣaras* etc., mentioned on page 462. The actual conclusion is formed by the statement concerning the extent of the whole book (4504 *ślokas*) : *cattāri sahasāim pañca sayāim taheva cattāri | cattāri* (again !) *silogā viya mahānisīhammi pāenam ||*

The *mahānistham* is indisputably much younger than the *nisīham*, and is almost six times its size. It is noteworthy that this *sūtram*, just as the fourth *chedas*, according to its own statements (see above and pp. 456, 458, 461) receives *suyakkhamdha*, *śrutaskandha* as an addition to its name. This is a title that is used in the case of the *aṅgas* for larger divisions of the *aṅga*. But in the case of *aṅgas* 3-5, 7-10, up. 8-12 the expression also holds good for the whole and not merely a part. There is no commentary, as in the case of the *nisīha*, with the exception of the *cūrṇi*. See above, p 445, for the origin of the *gachhāyāram* from the *Mahānisīha*.

⁸³⁸ The words, however, occur *Aup.* § 48.

XXXVII. Third *chedasūtram*, the *vavahāra*. We have already seen above, pp. 447, 449, that the three texts *dasā*, *kappa* and *vavahāra*, according to the *Āvaśy*, 16,109, are connected as one group. In the arrangement found in the *Āvaśy* and in that handed down in the *Nandī*, *vavahāra* is placed in the last place after *dasā* and *kappā*. This position after the *kappa* is also allotted to the *vavahāra* [466] in the penultimate verse of the *bhāṣya*⁸³⁹ belonging to it, and consequently in Malayagiri's comm, where there are two statements to this effect—in the introduction⁸⁴⁰ and at the conclusion of the seventh *udd.*⁸⁴¹ The same conclusion may be drawn from the compound *kalpavyavahārau* in schol. on *Oghaniry*. (see p. 449), though there may be here nothing more than a mere reference to the greater brevity of the word *kalpa*. In the *Ratnasāgara* (see p. 449), however, the *vavahāra* stands at the head of the *chedasūtra*.

We have already seen (*ibid.*) that *kalpa* as *vavahāra* is attributed especially to Bhadrabāhu and considered as an extract from *pūrva* 9,3,20. According to *Āvaśy* 2,5, Bhadrabāhu (supposing that he is here the speaker) composed at least a *niyyutti* on it. And we have also seen (p. 446) that the text is divided into ten *uddesas*⁸⁴² in agreement with the statements in *Āvaśy*. 16,109. The contents consists of general regulations in reference to the penances etc. of the clergy and of disciplinary statutes concerning right and wrong—*kappati*, no *kappati*.

Each of the *uddesas* closes, after the fashion of *aṅgas*-1-3 with *ti bemi*. The text is in prose and well preserved. The Prakrit *bhāṣya* in *āryā*, is found entire in Malayagiri's very detailed commentary, which is in reality rather a commentary on the *bhāṣya* than on the text itself. [467] In the commencement of the very lengthy introduction⁸⁴³ we find the relation of the text to the *kalpa* stated as follows :—*kalpādhyayane abhavat prāyaścittam uktaṁ, na tu dānaprāyaścittam dānaṁ ; vyavahare tu dānaprāyaścittam ālocanāvidhiś cā bhidhāsyate.*

udd. 1 treats of *parihāraṭṭhāṇam* lasting 1,2,3 or 4 months—2 of the relation of two *sāhammiyas* 3 of teacher and scholar,—4 of the *merā* (*maryādā*) *sāhūṇam*,—5 of the *merā samjatiṇam*,—6 of mischances (also

839 *kappavavahārāṇaṁ bhāsaṁ muttūṇa vittharāṁ savvaṁ.*

840 *uktaṁ kalpādhyayanam, idāniṁ vyavahārādhyayanam ucyate.*

841 *pūrvam kalpādhyayane bhanitā.*

842 Or according to its own schol., also in 3 *khaṇḍas* (*udd.* 1, 2; 3-6; 7-10).

843 *pīṭhikā* (see p. 455), in 2355 gr., corresponding to 182 verses of the *bhāṣya*. The entire commentary embraces 35122 gr. The MS. which I have before me is dated *Samvat* 1565 A.D. 1509.

niggaranthiṇa),—7 of the *rājādīnām avagraha*,—8 of the *sādharmikāvagraha*,—9 of the *dhāra*,—10 of the *abhigraha*.

See above, p. 445, in reference to the *vavahāra* as source of the *gacchāyāra*.

XXXVIII. Fourth *chedasūtram*, the *dasāo* or *avaradasāu*, *dasās*, in fuller form *daśāśrutaskandha*, in 10 *uddesas* (*uddesaṇakāla Āvaśy*. 16,109), of which 1 to 9 are called *dasā*, the eighth is called also *ajjhayaṇam* and the tenth *ajjhayaṇam* only. In *Āvaśy* 2,5 the speaker declares himself to be author of a *dasānam niyyutti* whose author tradition (see Jacobi, 1. c. p. 12) calls Bhadrabāhu. The great antiquity of the text is proved by the fact that not only is it cited in *aṅga*. 3,10 under the title *Āyāradasāu*, but also the names of its ten *ajjh.* cited there are the same as those given here. See p. 272.

Each of the first seven *dasās* begins after the fashion of *aṅga* 1 with the formula : *syaṃ me āsaṃ ! teṇaṃ* [468] *bhagavayā evaṃ akkhāyaṃ* and closes with *ti bemi*. After *akkhāyaṃ* there follows another formula, which briefly says that the contents of the following section is as “*there-him bhagavantehim pannatta*,” as in *up.* 3 (p. 388), see Abhayadeva on *aṅga* 3,10f 288^b. The doctrines in question it refers to the predecessors of the *bhagavant* (see also *up.* 10, p 423). In the first *dasā* 20 *asamāhiṭṭhānā* are treated of, in the second 21 *sabalā*⁸⁴⁴ (*śabalāni*), in the third 33 *āsāyaṇāu*, in the fourth 8 *gaṇisaṃpadā*, in the fifth 10 *cittasamāhiṭṭhānā*, or, according to V. *attasoḥi* (here there is a legend of a sermon of Mahāvīra at the time of Jiyasattu, king of Vāṇiyagāma, closing with 17 *ślokas* , in the sixth 11 *uvāsagaṇḍimāu*, in the seventh 12 *bhikkhupaḍimāu*. All this deals with regulations having reference to the department of the *viṇaya*, and treats of the course of life and the discipline of the laity and clergy.⁸⁴⁵ The method of treatment is short and compact.

The eighth section is called *ajjhayaṇam*, but in *aṅga* 3,10 as in V., *pajjosāvaṇākappo*, exceeds the first 7 *dasās* in its contents and in its extent. Certainly its largest portion has been inserted here at a later period. It is formed of the work called *Kalpasūtra* and in fact of the entire work of this name in its three parts, according to the MSS. and

⁸⁴⁴ Cf. *Av.* 18, 94-99, and *Praśnavyāk.* conclusion (Leumann).

⁸⁴⁵ Cf. *Āvaśy.* 16,17 fg.

the *Kalpāntaravācyāni*. Jacobi (*Kalpas.* pp. 22,23) has already called our attention to the fact, that in reality only the last (the third) section, [469] which is called “*sāmācārī*, rules for yatis,” and also *paryuṣaṇā-kalpa*—cf. the title of this book in *aṅga* 3 and V.—belongs in this place, and that it alone could claim, together with the remaining parts of the *daśāśr.*, to be ascribed to Bhadrabāhu. The closing words *tti bemi*, *payyosaṇākappadasā aṭṭhamam ajjhayaṇam* are similar to those of the other *dāsū* and substantiates this conclusion. The contents of this section refers to the *varsavāsa*, and treats of that which thereby is *kappai* and *no k*. In the introduction commencing with the legendary formula—*teṇam kāleṇam*—it is stated how Mahāvīra acted in these cases. The following portions, each of whose sentences invariably begins with a stereotyped refrain, is at the end ascribed to Mahāvīra in special legendary form likewise introduced by *teṇam kāleṇam*. I will refer to the other parts of the *Kalpasūtra* below.

The ninth *dasā*, also called *mohaṇiyyaṭṭhāṇam*, has the usual legendary beginning : *teṇam kāleṇam* .., and tells of a sermon of Mahāvīra under king Koṇiya of Campā in reference to the 30 (so also *aṅga* 3) *mohaṭṭhāṇām*. The portion dealing with this sermon consists of 39 *ślokas*, for the most part with the refrain : *mahāmohaṇi pakuvvai*. The conclusion is *ti bemi*.

The tenth book, *āyatiṭṭhāṇam*⁸⁴⁶ commences with the usual formula : *teṇam kāleṇam* and tells in great detail⁸⁴⁷ how Seṇia [470] Bhimbhisāra, king of Rāyagiha, together with his spouse Cellaṇā, listened to a sermon of Mahāvīra. The sight of the princely splendour turned the thoughts of the followers of Mahāvīra to worldly things, to rebuke which Mahāvīra preaches a lengthy sermon on the excellence of his doctrine, divided into 10 §§ and beginning with the same refrain.⁸⁴⁸ Nor does he forget to mention the rewards of those who follow his teachings. The result of this sermon was that his audience were delighted and Mahāvīra continued to preach in Rājagṛha.

The legendary excursi of the last *dasū* (5,8,9 and 10) in reference to Mahāvīra are doubtless the cause of the introduction of the *Kalpasūtra*, the first part of which treats especially of the life of Mahāvīra.

⁸⁴⁵ *ājananam ājāti (h) sāmṇūrccanagarbhopapātato janmā, tasyāḥ sthānam saṃsārah* Abhayadeva on *aṅga* 3,10 (289a) in the introduction.

⁸⁴⁷ It refers to *up.* 1.

⁸⁴⁸ ...*māe dhamme pannotte, iṇam eva niggaṃthe pavayaṇe, sa ce aṇuttare paṭṭipunne kevale*... (cf. *Aupapāt.* § 56 p. 62, ed. Leumann).

The *Kalpasūtram* was the first Jain text which was made known, in 1848, in the very faulty translation of Rev. J. Stevenson. It is now carefully edited by H. Jacobi, 1879, to whose instructive introduction I have so often referred.

We have already observed, that of the three parts of which it is composed, the last alone can claim to belong to the *dasdu*. The two other parts were originally not connected. Each of them is divided into three portions, the first of which contains the history of Mahāvīra, the second that of his 23 predecessors, the third a list of his successors, [471] *Therāvalī*, to Deviddhi-khamāsamaṇa, the nominal redactor of the 45 *āgama*.

This *Therāvalī* agrees as regards each of its first twelve parts with those statements which are found in the *therāvalī* of the *Nandī* and of the *Āvaśyakasūtra*, and in the later tradition of the Jains (*ṛṣiṃṇḍalasūtra*, of the Dharmaghoṣa etc.). But from this point on there is no such harmony. The list found here is the most complete, since it embraces a large number of the lateral branches proceeding from each of the patriarchs ; and contains all sorts of divergences from the other lists. Jacobi distinguishes "four or five distinct treatises" (p. 23).

It is self-evident that any connection is impossible between this *Therāvalī* and Bhaddabāhu, the nominal author of the *Kalpasūtra*—see below—who appears in the seventh place in the list of patriarchs. The *Therāvalī* contains eleven members more (ajja Vaira, Vajrasvamin, as number 16) nor did it belong originally to the *Kalpasūtra*. This conclusion holds good also in the case of the account of the 23 predecessors of Vīra which introduces it. In this account we find some few details in reference to two of Vīra's immediate predecessors, Pāsa and Aritṭhanemo, and in reference to Usabha who is placed first in the series. The other predecessors are treated of in a very few words. The relation is retrogressive, beginning with the 23rd. We find no mention that Malli (Mali in the text of Jacobi) was a woman.

The intention of collecting everything that had reference to Jainism is manifest in the addition [472] (see Stevenson, p. 99) of these two sections, in reference to the successors and predecessors of Mahāvīra, to the main part of the *Kalpasūtra* which treated of his life.

This main portion contains towards the close (§ 148) statements mentioning the dates 280 and 993 after Vīra. According to Jacobi

(p. 23) it is self-evident that these dates do not "refer to the author, but to Devarddhigaṇi, the editor of the *Kalpasūtra*." Tradition places Bhadrabāhu, the nominal author of the *Kalpasūtra*, in the year 170 after Vīra (see Jacobi, p. 114). But as far as I can see, an error or confusion has brought it about that the *Kalpasūtra* has been ascribed to Bhadrabāhu, as tradition, e. g. the introduction to the *Kalpāntarvācyāni*, states. In the well attested statement (see above, p. 449) that the *Kalpavyavahārau* was extracted from *pūrva* 9, 3, 20, by Bhadrabāhu, we must not understand by "Kalpa" the *Kalpasūtram*, but the *chedasūtra* 5, a conclusion that may be drawn from the statements in reference to the division of the two texts *kappa* and *vavahāra*, which is found in *Āvaśy.* 16, 109. The similar statement concerning the *dasa-kappa-vyavahārā* in the *Ṛṣimaṇḍalasūtra* (Jacobi, p. 11) is, after a consideration of this passage of the *Āvaśy.*, not to be referred, as Jacobi refers it, to "the ten *kalpas* and the *Vyavahāra*," but (see p. 357, 450) to the three *chedasūtras* 3-5 ; the *daśau*, the *vavahāra* and the *kappa*.⁸⁴⁹

Personally I am inclined on the strength of § 148 to hold Devarddhigaṇi as the editor, and even as the [473] "author" of the chief part of the *Kalpasūtra*. I will even go a step further and assert that in reality the *Kalpasūtram*, or its present essential part, has no claim to this title, which is at complete variance with its contents. It has received this name after its junction with the *paryuṣaṇākālpa*, the eighth chapter of the *dasāu*. This ancient title (see p. 468) is cited in the beginning of the *saṁdehaviśauśadhi* as a collective title of the work. See Jacobi, p. 99.

The *Pañcanamaskāra*, placed "keṣucid ādarśeṣu" at the commencement of the text, is known to us from *aṅga* 3 and *upāṅga* 4. It is followed here as in *up.* 4 by the passage in its praise, which is supposed to date back to Vajra (see *Kup.* 811), and is designed to glorify this commencement. This passage of the *pañcanam.* contains the form *havaī*—and not *hoi* as in *up.* 4 which in more modern times is regarded as the only well attested form. See p. 393, §§ 1, 2, which contain the recital so obnoxious to the Digambara (see Jacobi, p. 22)—see p. 261—that Mahāvīra first "entered the womb of (the *māhaṇī*) Devānanda"⁸⁵⁰ before he was placed (§ 21) in that of (the *khattiyāṇī*) Trisālā"⁸⁵¹, are borrowed outright from *aṅga* 1. Jacobi, p. 23, considers the portion

⁸⁴⁹ We find, however, mention made of a ten-fold division of the *kalpa*, e. g. in the introduction to the *Kalpāntarvācyāni*. See p. 475.

⁸⁵⁰ Wife of Usabhadatta, cf. Wilson Sel. W. I, 292 (See *Bhagav.* 9, 33, Leum.)

⁸⁵¹ Wife of Siddhattha of the Nāya race.

containing the 14 dreams (§§33-46), with their long complex compounds, as a secondary addition, since it is not in harmony with the prevailing "archaic style" of the text. I should prefer to regard the solemnity of the subject as the cause of these stylistic differences. [474] Upon such occasions the *aṅgas* contain numerous stylistic excrescences, which, it should be remarked, occur not infrequently in other parts of the *Kalpasūtra*. The differences of this kind in §§ 33-46 (or does J. extend the description of the dreams further than 46 ?) may therefore, I should think, be reduced to a minimum.

The historical kernel of the recital is exceedingly small. Upto § 96 (incl.) the events before the birth of Mahāvīra alone are treated of. The following §§ to 111 discuss the birth, naming, childhood of M. and his life as *gīhattha*. It is noteworthy that there is no mention of foreign nurses, as is usual in the *aṅgas* and *upāṅgas* on such occasions, nor are the 72 *kalās* etc. referred to. The enumeration of the Brahminical sciences in § 10 is the usual one, which we have already met with in *aṅga* 5. The recital as to how Mahāvīra : *anaḡāriyam paivvaē*. (§ 116), and of his further development up to the time of his death (§ 132) is devoid of every particle of life. There is no trace of the many legends concerning him which we find scattered here and there in the *aṅgas*, etc. They have not been made use of at all ; hence the whole makes a most unsavoury impression as regards any biographical information. In §147 the mention of the 55 *ajjhayaṇas* of the *pāvaphalavivāyāim* (see p. 271) is of interest, as also that of the 36 *apuṭṭhavāyaraṇāim*, which, according to Jacobi, p. 114, are to be referred to the *uttarajjhayaṇam*.

We have in the work entitled *Kalpāntarvācyāni*, a production partly in Prakrit, partly in Sanskrit, and in a mixture of the two [475]. After a self-evident introduction in reference to the ten forms of the *Kalpa* : *ācelukka* (*acelatvam*), *uddesia* (*auddeśika piṇḍa*), *sijjāyara* (*sijjātaro* (*śayyā*) *vasatisvāmī*), *rāyapiṇḍa* (presents from the king), *kiikamme* (*kṛti*), *vaya* (*vrata*), *jiṭṭha* (*jyeṣṭhatvam*), *paḍikkamaṇe*, *māsam* (*māsakalpa*), *pajjovasaṇakappe* (*varṣāsu caturmāsāvasthānarūpa*), in reference to the *pūrvas*, out of the ninth of which the *śrikalpa* of Bhadrabāhu, "*uddhṛta*," etc., is the *Kalpāntar*., in loose connection with the text of the *Kalpasūtra*, makes the text of the latter the point of departure for the insertion of a large number of legends and other statements in prose and verse. The frequent mention of Hemacandrasūri and of Manatun-gasūri, Malayagiri, of the Vāmanam, *Sarasvatikaṇṭhābharaṇam* (as *vyākaraṇam* !!) and *Sārjvatam vyākaraṇam* shows that it was composed at a tolerably recent date. In general it may be said that there is a large amount of citations collected here. Of especial interest is the

peculiar attempt made in the introduction to prove the great age of the Jinaśāsanam from supposed Vedic passages, as the two “vaiśvadeva-
*rcāu Yajurvede.*⁸⁵² *Om ṛṣabham pavitraṁ puruhūtam adhvaram yajñesu nag-*
nam paramam pavitraṁ śrutadharam yajñapati-pradhānam ṛturyajana (!)
paśum indram āhave 'ti svāhā, and : *trātāram imdram ṛṣabham vadanti*
anitāram imdram tam ariṣṭanemiṁ bhava, subhavam supārśvam imdram |
have tu śakra ajitam jinendram tad vardhamānam puruhūtam imdram svāhā,
 and also *Vs. 31,18, Rk. 2,89,6* etc. all of which is cited [476] in-
 correctly⁸⁵³. The detailed enumeration of the Brahminical sciences in
 § 10 contains much of interest (18 *purāṇas*, 18 *smṛtis*, 18 *vyākaraṇas*).
 The foreign serving-women are enumerated in § 16, essentially in the
 regular way : —*khujjāo cilāio vamaṇto vaḍabho babbario pāusiāo joniāo*
palhaviāo isiṇiāo cāruṇiāo lāsiāo laūsiāo demallo simhalio ābario(!) pulimḍio
pakkāto maruṇḍio bahallo sabarto pāraso jātiyā dāsyah. On § 108 :
bhagavato lekhanasālakaraṇaprārambho likhyate (in Prakrit),—on § 209
 a double enumeration of the 72 *kalās* and of the 18 *lipayas*—see above
 p. 400—on § 211, 64 *mahilāguṇās*.

The oldest of the commentaries to which I have had access is the
Sarṁdehaviśauśadhir of Jinaprabhamuni, composed in Ayodhyā A.D.
 1307 ; at the end there is added a commentary to a *paryuṣaṇākālpani-*
ryukti. Both texts are composed in Prakrit, and the commentary is
 based especially on the *niśīthacūrṇi*. This fact recalls chap. 8 of
chedasūtra 4.

XXXIX. Fifth *chedasūtram*, the *bṛhatkalpa*, in 6 *uddeśas*. Ordinances
 for the clergy of both sexes (*niggaṁtha* and *niggaṁthi*) in reference to
 that which is proper (*kappati*) and that which is not (*no kappati*).

The agreement in reference to the division into 6 *uddeśas* shows
 that it is our text which (p. 446 ff.) is designated in the *Āvaśy*. 16,100
 in connection with *dasā* and *vavahāra* and under the name of *kappa*
 simply.

[477] We shall have to recognize it under the designation of *kappa*,
 or *kalpādhyayana*, in other passages (see pp. 449,472) where there is

⁸⁵² I am unable to explain the first passage, the second is manifestly *Rk. 6, 47, 11*
(Ts. 1,6,12,5) : trātāram indram anitāram indram have have suhavam sūram indram |
hvyāmi śakraṁ puruhūtam indram svasti no maghavā dhātvy indrah | The words of
 the text which I have enclosed in brackets above do not occur here.

⁸⁵³ *na ce 'dam Jinaśāsanam arvācīnam, vedādiṣvapi tadvacanāt, tathā hi : vedeṣu*
jīnapramāṅgula (?) darvi, tathā Yajurvede vaiśvadeva-rcācu...

mention made of the extraction of *kalpavyavahārau* from *pūrvā* 9,3,20 by Bhadrabāhu. Its designation as *brhatkalpa*, or *vṛhatsādhukalpa* is unsuitable if we regard the diminutive size of the text (only 475 gr.). The conclusion (*ti bemi*) of *udd.* 4 and 6 is worthy of note.

The old *bhāṣya* in Prakrit *āryās*, belonging to this text, is designated simply as *kalpabhāṣya*, and is an enlargement of the "kappassa nijjutti," which the author of the *Āvaśy*, declares that he composed (2,7). See Keilhorn (in the *Report on the Search of Sanskrit MSS.* 1880-81, pp. ix,x), in reference to an old MSS. of it (*Samvat* 1218) and to its very curious use of letters of the alphabet to denote numerical notation.⁸⁵⁴ The commencement differs considerably from that in a palm-leaf MS. similar to this, but much younger (*Samvat* 1334), of which the Berlin Library possess a copy made on transparent paper. The commencement of the Berlin MS.—after prefacing the first 6 §§ of the text—is *namo arahamāṇaṇaṁ, kāūṇa namokkāraṇaṁ tittḥayārāṇaṁ tiloyamahiyāṇaṁ/ kappavvavahārāṇaṁ vakkhāṇavihiṁ pavakkhāmi ||*.

XL. The sixth *chedasūtram* is called *pañcakalpa*⁸⁵⁵ in Bühler's list :— see p. 226. I have not had access to a text of this name, which is repeatedly mentioned (see pp. 448-449) both in *Avi.* and *V.*, together with a *jitakappa*. According to the *Vicārāmṛtasaṁgraha*, the *pañcakappa* is a work of Saṁghadāsavācaka, while the *jitakalpa* belongs to the Jinabhadragaṇikṣamā [478] śramaṇa.⁸⁵⁶ We find in it citations from both texts. The *jitakalpa* is also enumerated in the *Ratnasāgara*, p. 507, as the sixth *chedasūtram*. Raj. L. Mitra, however (see p. 227 above), mentions it as the last of his "five *Kalpasūtras*".

In lieu of commenting upon a text of the name of *pañcakalpa* I will at least remark on the *jitakalpa*, which is mentioned together with it, that a *śrāddhajitakalpa* in 141 Prakrit *gāthās* actually exists. It treats of the *prāyaścitta*, which suits the character of the *chedasūtras* exactly, but is referred to a definite author, Dharmaghoṣa, scholar of Devendra-muniśvara. In the anonymous commentary on it, it is designated as composed *upanīṣatkalpa* (!)-*kalpa-vyavahāra ni śīthayati jītakalpānusāreṇa*. In

⁸⁵⁴ On this see Bhagvānlal Indrajī on the ancient Nāgari Numerals in the *Indian Antiquary*, 6,42fg. (1877) and Bühler, *ibid.* p. 47 fg.

⁸⁵⁵ In Keilhorn's report, p. 94, there is mention made of a *pañcakalpasūtracūrṇi* by Amradevācārya.

⁸⁵⁶ See above, pp. 427,430. where both texts are counted in with the *pañnas*. There are there several other texts ascribed to Jinabhadra. The passage reads : *Jinabha° śramaṇakṛto jītakalpaḥ, kṣetrasamāsāḥ, saṁgrahaṇi vīśeṣaṇavati ca.*

the commentary reference is paid to the *pravacanam* as *sāmāyikādibirndu-sāraparyantam*, and in v. 58 erroneous doctrines and *pāṣaṇḍin* are treated of in detail. Then the *gātthās* (see above pp. 437,450,464), to which the text refers in v. 141, are expressly explained as *śrīntīstthādi-chedagramthārthasūtradharāḥ*.⁸⁵⁷ Form all this we may draw the conclusion that the text is closely, [479] if not directly connected with the *chedasūtras*.

We have already mentioned in reference to the *mahākappa*, *Āvaśy*. 8,55 above pp. 446,447, that the *Nandī* in its *anaṅgapaviṭṭha* list recognizes the existence of a *mahākappasuam*, a *cullakappasuam*, and a *kappiyā-kappiam*. In the scholiast *ibid*, we find the following explanation :— *kalpākalpapratipādakam adhyayanam kalpākalpam ; tathā kalpaḥ sthavira-kalpādiḥ, tat pratipādakam śrutam kalpaśrutam, tac ca dvidhā : kṣullakakalp° mahākalp° ca, tatrai 'kam alpagramtham alpārtham, dvitīyam mahāgramtham mahārtham ca*. There is, therefore, no doubt but that texts of this class existed.⁸⁵⁸

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In Bühler's list there follow :—

E. *Nandīsūtram* and F. *Anuyogadvārasūtram*, without any name to connect them. In Rajendra Lal Mitra, *Notices of Ssk.* MSS. 3,67 (Calc. 1874) and in the *Ratnasāgara*, p. 508 (Calc. 1880) both texts are mentioned in conjunction, but at the close of the *Siddhānta* after the *mūla-sūtras*. In the *Ratnas*, the *Anuyogadv.* precedes. On the other hand we have already seen (p. 427 fg.) that, at the time of the three *Sāmāyāris*, and indeed at that of the already seen (p. 427 fg.) that, at the time of the three *Sāmāyāris*, and indeed at that of the *Vicārāmṛtasaṅgraha*, both texts were placed in a much earlier place of the *Siddh.*, at the head of the *painna* group ; though in the *Vidhiprapā* at least, their connection with this group is represented as uncertain (see 429ⁿ).

In bearing the stamp of individuality and having a systematic arrangement, both texts have a claim to a free and independent position.

⁸⁵⁷ In the scholiast on *Vicārāmṛtasaṅgraha* the following explanation for *Jīyakappa* is found in citation from the *Pamcākappa* : *jaṃ jassa ca pacchittam āyariya-paramparāyaiviruddham | jogā ya bahuvihī ya eso khalu jīyakappo u ||* :—and the word *jīyam* is *ibid*, explained as follows :—*jaṃ bahuvihī gīyaṭṭhehī ainnam tam jīyam ucitam ācittamity anarthāntaram vyavahāracūrnipīṭhe, jītam nāma prabhū-tānekagīṭarthakṛta maryādā tatpratipādano gramtho 'py upacārāt*.

⁸⁵⁸ Compare, also, the title of *upānga* 9.

This shews that their author attempted to give an encyclopædic, but systematic, review of everything that appeared necessary to him as a means of information in reference to the sources and forms of a correct knowledge and understanding of the sacred texts. In this way [2] he could present his readers with a hermeneutical introduction.⁸⁵⁹ These two works are admirably adapted to the use of any one who, having completed a collection or redaction of them, then seeks for light concerning the nature of sacred knowledge itself. The statement of the scholiast on the *Nandī* has no little internal probability⁸⁶⁰ in asserting that Devavācaka, *i.e.* Devarddhigaṇi himself, was their author. Furthermore, the list of teachers in the commencement of the *Nandī* and also in the commencement of *mūlas* 2, as we shall soon see, breaks off⁸⁶¹ with Dūsagaṇi, whom the scholiast states to be the teacher of Devavācaka, author of the *Nandī*. There is, however, no external support for this conclusion which is not borne out by any information to be derived from the contents. In fact, the contrary view seems to result from these sources of our knowledge ; see p. 17 ff. The *amuyogadv.* contains all manner of statements, which would synchronize with the date of Devarddhigaṇi, 980 Vīra, *i.e.* fifth or sixth century A.D. But I possess no information which would lead me to connect the composition of the *Amuyogadv.* especially with him ; and the difference in the terminology militates against the probability of both texts being the production of one and the same author ; see pp. 9,11,21. That the *Nandī* is anterior to the *Amuyogadv.* is made probable by some passages of the latter work, which appear to have been extracted from the *Nandī*. But the fact that the *Amuyogadv.* is mentioned in the *anāṅgapaviṭṭha* list in the *Nandī* (see p. 12), makes for the opposite conclusion.

We find references to the *Nandī* in the remarks of the redactor scattered here and there in the *āṅgas* and *upāṅgas* ; and especial attention is directed to the statement of the contents of the 12 *āṅgas* found in the N. This statement is found in greater detail in part 2 of *āṅga* 4. Hence the fact that in these references of the redactor, the *Nandī* and not *āṅga* 4 is cited. We do not read *jahā samavāye*, but *jahā Nandīte* ; see 284, 352 (accord, to Leumann, also *Bhag.* 25,3 *Rājapr.* p. 243) :—which must be regarded as a proof that the *Nandī* was the authority on which these references were based. The treatment of the subject in *āṅga* 4

⁸⁵⁹ "A glossary of the above-named *sūtras* and a description of five *Jñānas*" is the somewhat peculiar description of the contents of the *Nandīsūtra* by Kāśināth (p. 227).

⁸⁶⁰ See also Bhāu Dāji in the *Journal Bombay Branch R. As.* S. 9, 151.

⁸⁶¹ See Jacobi, *Kalpas.* p. 15, note 2.

is, then, merely an appropriation to itself and extension of the contents of this part of the *Nandī*. Other arguments, notably that many of the readings in the *Nandī* are older in special cases (see 349, 363) incline us to the same conclusion.

If now the nominal redactor of the entire *Siddhānta* or at least of the *aṅgas* and *upāṅgas*, Devarddhigaṇi, was also author of the *Nandī*, it becomes at once apparent why he referred to his own work in reference to so special a subject as the statement of the contents of the 12 *aṅgas*, and the account in *aṅga* 4 is to be regarded as an insertion made after D's time. See p. 19.

I find in the *Siddhānta* no remarks of a redactor in reference to the *Anuyogadvāras*, though Leumann thinks to have discovered one (*Bhag.* 5, 4). In the text of *Āvaśy* 10, 1 the *Anuyogadvāras* is mentioned together with, or rather after, the *Nandī* as a preliminary stage of advancement for the study of the *sutta*. [Both texts are in fact thought to introduce the study of each *sutta* that has been treated by a *Niryukti*. L]

Both *sūtras* are composed in prose, though occasionally [4] *gāthās* are inserted ; that is to say if we except the 50 verses in the commencement of the *Nandī*. These *gāthās*, in which the Nom. Sgl. Masc. 1 Decl. always ends in *o* and not in *e*, are manifestly the genuine productions of their authors. In the prose part, the preservation of the nom. in *e* shews that there is an attempt to reproduce the language and form of the sacred texts. The *Nandī* embraces only 719 *granthas*, the *Anuyogadv.* about twice as many.

XLI. The *Nandī*, *Nandī* or the *Nandīsūtram*. The three *sāmāyārī* texts understand by *Nandī*, or *nandikaḍḍhāvāṇī* (*Āvi*), *nandītrayaṇavihi* (*Vi*), an introductory ceremony, in long or short form as the case may be, for the *sāvayakaccāṇi* (*śrāvakakṛtyāṇi*), especially for the didactic exposition or the recitation of the *aṅgas*, etc. It is almost probable that by this the recitation of our text is referred to. We read in *Āvi* : *tao gurū namokkāra-tigapuvvaṃ naṃdiṃ kaḍḍhai, sā ce yaṃ : nāṇaṃ paṃcaviham* and then follows the real commencement of the *Nandī*. See below. This is, however, soon interrupted, and the citation passes to that variant textual form which is found in *Anuyogadv.* Another change then occurs, and finally that enumeration of the sacred texts is reached which is found later on in the *Nandī*. We have, therefore, here no immediate citation from the text of the *Nandī* but a relation based essentially on the same foundation but in its form independent, a relation whose designation by the same word is based upon the appellative signification.

of this expression. We may compare the [5] similar use of the word *nāndī* in Skt. for these introductory strophies of a drama, which are designed to bring good fortune. Cf. also *nāndika* as the name of a door-post, and *nāndīpaṭa*, a cover of a spring (P. W.). Haribhadra on *Āvaśy.* 9, 1 has the following :—*ādimarṅgalārthaṃ nāndī vyākhyāta*, and in the commencement of his commentary, *ibid.* ;—*no-āgamato bhāvamaṅgalaṃ nāndī, tatra nāndanarṅgaṃ nāndī, nāndaṃty anayo 'ty vā bhavyāḥ prāṇina iti nāndī*. The signification of the title of our text is really an introduction designed to bring good fortune. This title can refer either to the entire contents of the work such as I have above sketched, or, and this seems preferable, to the 50 verses which form the beginning.⁸⁶² In vv. 1-19 *Vīra* is praised, in vv. 20, 21 there is an enumeration of the 24 Jinas, in vv. 22, 23 a list of his immediate scholars, the 11 so-called *gaṇadhara*s, and finally, from v. 24 on, a *therāvalī* beginning with *Suhamma* (1) and *Jambū* (2), and embracing in all thirty members ; it closes in the third generation after *Nāgajjuṇa* (29) with *Dūsagaṇi* (30), who, according to the anonymous scholiast (on v. 27) was the teacher of *Devavācaka*, the author.⁸⁶³

As we have already seen on page 471, this *therāvalī* varies, from the ninth member on, from the statements in the list contained in the *Kalpasūtra*. [6] The reason for this is apparent from a consideration of the remarks of the scholiast (*avacūri*) on v. 27 *Suhastinaḥ śiṣyāvalī-kāyāḥ śrīkalpe uktatvāt na ta(s)ya ihā 'dhikāraḥ, tasyāṃ Nāndikārḍ-Devavācaka-gurvamutpatteḥ*. From this it is clear that the author of the *avacūri* considers *Devavācaka* to be the author of the *Nāndī*, and that this account does not emanate, like that of the *śrīkalpa*, from *Suhastin* (10). The evidence proves that it is rather to be referred to his immediate predecessor, or brother,⁸⁶⁴ *Mahāgiri* (9), whose intellectual descent it makes known.

In reference to each of its members there exists great uncertainty,⁸⁶⁵ according to the statements of the scholiast, who says of verses 31, 32 :

⁸⁶² These recur, as has already been mentioned, in the commencement of the *Āvaśy*, *nijj*. in identically the same form.

⁸⁶³ Cf. the name of the *nāndīmukhāḥ pitara*s or of the *nāndīśrāddham*. In the case of the latter was there any recitation of a list of ancestors ?

⁸⁶⁴ *gurubhrātara*u in Klatt, *Indian Antiqu*, 11, 251a, or *ubhāvapi bhrātara*u in *Dharmaghoṣa's Gurvavali* itself. *Suhastin* is characterized as the *laghugurubhrātara* of *Mahāgiri*, also in the *pattāvālī* of the *Kharataragaccha*, Klatt, 246b. Klatt in accordance with other traditions (cf. *Kalpasūtra*) refers both to different *gotra*s : and *Mahāgiri* to *Elāpatyagotra* (so here v. 27, *Elāvacasagotta*), *Suhastin* to *Vāsiṭṭha*. Have they different mothers ?

⁸⁶⁵ On this cf. *Jacobi in Journ. Germ. Or. Soc.* 34, 252, 3, especially in reference to verses 27, 28, 36, 37, and *Leumann's* remarks, *ibid.* 37, 497 fg. In v. 27 we must

kṣepakatvād vṛttau no 'ktam,⁸⁶⁶ and remarks on vv. 33, 34 : *etadgāthā-dvayārtha āvaśyakatpikāto likhito 'sti avacūrṇāv api nā 'sti*; vv. 41, 42 is *vṛttāv avyākhyātātvat prakṣiptam*, and of Govindācārya he says, on v. 43 : *śiṣyakramābhāvād vṛttau no 'ktaḥ, āvaśyakatpikāto likhitaḥ*.

[7] The list reads⁸⁶⁷ 1. Suhamma,—2. Jambu,—3. Pabhava, 4.—Sijjambhava,—5. Jasabhadda —6. Saṁbhūa,—7. Bhaddavāhu,—8. Thu-labhadda,—9. Mahāgiri (and Suhatthi,—10. (Valissaha) the twin-brother of Vahula (see note on p. 6).—11. Sāi,⁸⁶⁸ 12. Sāmajja, Syāmarāya,⁸⁶⁹ 13. Saṁḍilla,—14. Ajja⁸⁷⁰ Jīadhara, Jīta, °—15. Samudda,—16. Maṁgu⁸⁷¹ v. 30,—17. Dhamma v. 31,—18. Bhaddagutta v. 31—19. Vaara,⁸⁷² Vajra v. 31,—20. Rakkhia v. 32,—21. Ajjānaṁdila, i. e. perhaps Ajja Ānaṁdila (Ajja N° schol) v. 33,—22. Nāgahatthi v. 34,—23. Revaniakkhatta v. 35.—24. Khaṁḍilla vv. 36, 37⁸⁷³—25. Himavaṁta vv. 38, 39,—26. Nāgajjuna⁸⁷⁴ vv. 39, 40, 45,—27. Goviṁda v. 41,—28. Bhūadinnā vv. 42-45, scholar of Nāgajjuna—29. Lohiccha v. 46,—30. Dūsagaṇi vv. 47-49.

That this list actually reaches as far as the author or his teacher is rendered the more probable by the fact that in the last verse of the list (v. 50) the *nāṇassa parivaṇam* is stated to be the purpose of the account which is to follow—and this purpose reproduces correctly the contents of N. Next follow two secondary insertions, first a *gāthā*, [8] which cites 14 examples or titles of stories in reference to capable and incapable scholars (the *avacūri* contains a more detailed account) and secondly a short polemical notice of the three kinds of *parisā*, *parṣad*, viz :—*jāṇiā*, *ajāṇiā* and *duvviadḍhiā* each of which is illustrated by a *gāthā*.

read in Jacobi : *Bahulassa sarivvayaṁ* (vvyam for vayasam) *vāṁde* instead of *bahulassa Sirivayam vāṁde* (see Klatt. 1. c 251b); in the scholiast we read *tha Mahāgīrer dvau śiṣyau abhūtām* : *Vahulo Valissahaś* (cf. *Kalpas. Therāv.* § 6) *ca* ; *tato Mahāgīrer anāntarāṁ Vahulasya yamalabhṛtṭvāt sadṣṣavayasam, prāvācāni-katvena pradhānatvāt, Valissaham eve 'ty arthah.*

866 Āryanaṁdila (21) v. 33 becomes then Ārya-Maṁgu (16) *śiṣya* v. 30. But even verse 33, in which Āryanaṁdila is mentioned is doubtful ; see above.

867 See Merutuṅga's *Therāvali* in Bhāu Dāji, *Journ. Bombay Br. R As. S. 9*, 151 (1867). Nos 17-20 are not found therein (see p. 6). No. 21 is called Mandilla ('dila), No. 23 Revaisiṁha, and the list gives one name more in mentioning Devar-(d) dhi himself after Dūsagaṇi.

868 *Valissahaśiṣyaṁ Hārttagotrāṁ Svātīm.*

869 Nominally author of *up.* 4, see p. 392.

870 This epithet explained by *Āryagotra* is found also in Nos. 15—17, 19-22.

871 *ke 'pi Maṁgor Āryadharme 'ti nānāntaram āhuḥ*, No. 17 then falls out.

872 According to the scholiast the *daśapūrvīnaḥ* (see Hem. v. 34) *Āryarakṣitas tacchiṣyo Durvalikāpuṣpaś ca navapūrvīnau*, reach from Mahāgiri to Vājra. See page 348.

873 *Bāmbhadivagasihe, Vrahmadvīpikasākhopalakṣitān Sīmhān Sīmhācāryān.*

874 Cf. the Nāgārjunīyās in the Scholiast on *aṅga* 2, 2, 2, and see p. 265.

At this point the investigation of the *jñānam* begins, in which a principal part is played by the enumeration of the different categories and sub-categories of both the principal classes into which the *jñānam* is divided⁸⁷⁵ — the *paccakkhanāṇam* and the *parokkhanāṇam*. The latter contains much that is interesting. It in turn is twofold, *ābhinihoḥiya°* (*°bodhika*) and *sua°* (*śruta*).

In the account of one of the two groups into which the *ābhinihoḥiyaparokkhanāṇam* is divided, are inserted eight *gāthās*, which contain the titles of stories which belong in this connection, and which are intended to serve as examples. The *avacūri* goes into detail on this point.

The *suanāṇaparokkham* is divided into 14 groups among which Nos. 5, 6, 13, 14 are of special importance :—The *sammasuam* 5, *samyakśrutam*, is explained as *jaṃ imaṃ arihaṃtehiṃ bhagavamtehiṃ uppannanāṇadamsaṇadharehiṃ paṇiyam duvālasaṃgaṃ gaṇipīḍagaṃ, taṃ jahā : āyāro diṭṭhivāo*⁸⁷⁶ *icc-eyam du°gaṃ g°gaṃ coddasapuvvissa sammasuam abhinna*⁸⁷⁷ *dasa* [9] *puvvisa sammasuam*. The posteriority of its composition to Vajra at least is clearly brought out in this passage.

In *micchāsuam* 6 we find that enumeration of some 20 works, or classes of works, of Brahminical literature which I cited from the *Anuyogadvārasūtra*⁸⁷⁸ and discussed on Bhagav. 2, 248. This list is here more detailed and offers several variants :—*Bhārahāṃ Rāmāyaṇam Bhimāsurokkham*⁸⁷⁹ *Koḍillayam*⁸⁸⁰ *sagabhaddiyāo*⁸⁸¹ *kappāsiyam*⁸⁸² *nāgasu-*

875 *nāṇam paṃcavihaṃ : ābhinihoḥiyānāṇam sua° ohi° maṇapajjava° kevala°*. Or *duvīham : paccakkham* and *parokkham*, and the latter is then : *ābhinihoḥiyaparokkhanāṇam ca suanāṇaparokkham ca*; the *āshi°* is *suanissiam ca asuanissiyam ca*; both are fourfold, and the latter is divided into : *uppatiyā, veṇāā, kammūā, pari-nāmiā buddhi* (see p. 14n).

876 In the scholiast *sāmāyikādi viṃḍusāraparyāntam*, see pages 244, 245, 343.

877 *tato °dhomukhaparihānyā yāvat saṃpūrṇadasapūrvadharaṣya*; see p. 16n.

878 Where it is characterized as *no-āgamao bhāvasuyam* and as *annāpīthiṃ micchādīṭṭhiṃ sacchāṃdabuddhamāivigappiyam* :—cf. the 29 *viham pāvasuam Aśāsy.*, *Ind. Stud.* 16, pp. 115, 116. I denote the four MSS., to which I have had access as A B C R. The citations from Nēd. are by Laumann.

879 *°ktam A, °ṣkam R.*

880 *Koḍa°* An., where *ghoḍamuham* (A, *°ḍayamu°* C, *°ḍayasuham* B, *ḍayasuyam* R) follows. Nēd too has *khoḍamuham*, but after *sayabha°*.

881 *sagaḍabha°* B C R, *setāmbha°* A.

882 *kappakappiam* A.

*humanā kanagasattarī*⁸⁸³ *vaisesiyam*⁸⁸⁴ *Vuddhavayaṇam*⁸⁸⁵ *vesiyam*⁸⁸⁶ *Logāyatarī saṅghitarī*⁸⁸⁷ *Mādharam*⁸⁸⁸ *purāṇam vāgarāṇam Bhāgavayam*⁸⁸⁹ *Pāamjalī Pussadevāyam leharī (helarī MS) gaṇīam sauṇarūyam*⁸⁹⁰ *nāḍayāi*⁸⁹¹ *ahavā* [10] *bāvattari kalāo cattari ya veyā saṅgovamgā*. The commentary offers nothing in explanation⁸⁹² *te ca lokaprasiddhāḥ, tato lokata eva teṣāṃ svarūpaṃ avagarītavayam*

Under *anāṅgapaviṭṭham* (No. 14 is, however, treated of before No. 13) are enumerated the titles of all the texts belonging to the *Siddhānta* at the time of the composition of the *Nandī*, but not included in the *aṅgas*. This enumeration is extremely interesting. It must have been retained as a stereotyped list for a long period after the composition of the *Nandī*, since it is to be found *verbatim et litteratim* not only in the *Pākṣikasūtra* (P),⁸⁹³ but also in the 3 *sāmācārīs* (see pp. 369, 370) in a form that is but slightly different.⁸⁹⁴ The great interest which attaches to this list is caused by the fact that the largest portion of the texts similar to these and now belonging to the *Siddhānta* is mentioned here, and that a different arrangement is observed. They are not enumerated in the special groups into which they are now divided. The names of these groups are partly wanting, e.g., *uvamga. painna cheasutta*,

883 °sattari vesiyam B C R, vasiyam omitted in A.

884 so An. Nēd. vasesiyam the Berlin MS. of N. (=MS).

885 °vaṇayam MS., Vuddhasāṇam B C R, ruṭṭha (!) vayanam A; in An. we find also *Kāvilam*; also in Nēd. *Kāviliyam* comes before *Loga*^c.

886 tesiyam Nēd., B C R, omit.

887 Already mentioned in the *aṅgas*, see *Bhag.* 2, 246 page 304 (cf. *Kalpas.* pp. 35, 101) and Max Müller: *India, What can it teach us?* p. 362.

888 See *Ind. Stud.* 13, 387, 88, 425, and *Agnimāthara Viṣṇupur.* 3, 4, 18 (pp. 44, 45 Wilson-Hall).

889 *Bhāgavayam* to *saṇnarūyam* omitted in An.

890 *saṇnarūyam* MS.; perhaps °*ruyam*, otherwise the last of the 72 *kalās*; see above p. 283. In the scholiast on *Āvaśy.* 12, 36: *saṇnipāro vi garahio hoi* we find the following peculiar statement:—*śakuniśabdena caturdaśa vidyāsthānāni pariṅghyante: aṅgāni caturvedā mūrāṅśā nyāyavistarāḥ|purāṇam, dharmasāstram ca sthānāny āhuḥ caturdaśa|tatrā ṅgāni ṣaṭ, tad yathā: śikṣā vyākaraṇam kalpaḥ chāmdo niruk-tam jyotiṣam iti*. The position of the *aṅgas* in the front of the list is one of the remarkable things in this statement.

891 *Mādhara purāṇa vāyaraṇa* B R; *nāḍagādī* A.

892 *Hemacandrasūri* on the *Anuyogadv.* has likewise only: *etac ca Bhāratādīkām nāḍakādi-paryamtaṃ śrutam lokaprasiddhigamyam*.

893 In the *Pākṣikasūtra* this is introduced by the words *namo tesāṃ khamāsamaṇāṇam jehim imam vaiyam aṅgabāhiram ukkāliyam* (or *kāliyam*) *bhagavāntam, tam jahā: dasaveyāliyam...* The *Pākṣikasūtram* is enumerated by Raj L. M. see above p. 227, as the fourth *mūlasūtram* after the *Siddhāntadharmasāra*. It sings the praises of each part of the *Siddhānta* (*aṅgabāhira* and *divālasamga*) and contains especially an acknowledgment of belief in the five *mahāvayyas*.

894 The enumeration of the names in S. contains a different grammatical construction, i.e. the names are in the genitive.

mūlasutta are not mentioned at all, and *painna* occurs, but in a different meaning. A large number of titles or texts are mentioned which at present are either not found in the [11] *Siddhānta*, or, if found at all, are merely titles of sub-divisions and not of independent texts ; and in some cases these titles appear to have arisen from their connection with the subject-matter itself.

The *anaṅgapaviṭṭham* is divided into two groups : *āvassayam* and *āvassayavairittam*. The *āvassayam* is called *chavviham* and six names for it are enumerated : *sāmāiyam caūvisathao* etc. Cf. my remarks on page 433 and on *anuyogady.* and *mūlasutta* 2. The *āvassayavairittam* is double : *kāliyam ca ukkāliyam ca*. Then follows the enumeration of the texts counted as belonging to the *ukkāliyam*⁸⁹⁵ 1. *dasaveyāliyam* 45⁸⁹⁶ 2. *kappiyākappiyam*,⁸⁹⁷ 3. *cullakappasuaṃ* 4. *mahākappasuaṃ*,⁸⁹⁸ 5. *ovāiyam*⁸⁹⁹ 13, 6. *rāyapaseṇiyam*⁹⁰⁰ ; 14, 7. *jīvābhigamo* 15, 8. *paṇṇavaṇā* 16, 9. *mahāpaṇṇavaṇā*,⁹⁰¹ 10. *pamāyappamāyam*,⁹⁰² [12] 11. *namdī*⁹⁰³ 41, 12. *devindatthao*⁹⁰⁴ 31, 13. *anuogadārāim* 42, 14. *taṃḍulaveyāliyam* 29, 15. *caṃḍāvijjhayam*⁹⁰⁵ 30, 16. *sūrapaṇṇatti*⁹⁰⁶ 17, 17. *porisimaṃḍalam*,⁹⁰⁷ 18.

895 The *avacūri* gives explanations (occasionally in detail) of at least some of the names. A large number of the names is, however, passed over in silence. (Explanations may however be found at the end of the *Yyavahārabhāṣya*, as the corresponding part of the *sūtra* mentions most of the names. — L).

896 These numbers represent the arrangement which I have observed here in essential agreement with Bühler's list in the enumeration of the part of the *Siddhānta*.

897 The texts which are no longer found as separate texts in the *Siddhānta*, are printed in italics. On *kappiyak*, (cf. *kappākappiam* p. 9n. 24) *cullak*, and *mahāk.*, see the scholiast's remarks, p. 479 above.

898 Name of the first *chedasūtra* according to *Āvāsya* 8, 55 see pages 446, 479.

899 So V., *uvavā*° P, *uvā*° N. *Āvi. Svi.* ; in S before No. 5 we find : *pamāyappamāyam* : *pamāy*, here is No. 10.

900 So also P. *Āvi.* a form which suits *rājaprasānyam* better than the usual *paseṇaiyam* ; *Svi. V.* have *paseṇaiyassa* but with one y ; see p. 382.

901 For explanation of the scholiast on Nos. 8, 9, see p. 392.

902 In S before No. 5, in P. after No. 15 ; *pramādāpamādasavarūpabhedaphalavipāka-pratipādakam adhyayanam* (cf. *Uttarajjh.* Cap. 4), *Avac.*

903 The *Nandī* itself ! *namdītyādī sugamam*.

904 °*thū* P ; in Nēd. P. S, transposed with No. 13 (°*dārāo* P).

905 °*vijjiyam* P, °*vijjyam* Nēd.

906 Is omitted here in PS and comes after No. 37 ; *sūryacaryāprajñāpanam yasyaṃ grāṃthapaddhatau sā sūryaprajñaptiḥ*.

907 *porasaṃ P* ; *pauruṣimāṃḍalam iti, puruṣaḥ saṃkuḥ, puruṣaśarīrāṃ vā, tasmān niḥpannāpauruṣi, sarvasyā 'pi vastuno yāthā svapramāṇā chāyā jāyate tadā pauruṣi syāt, etac ca pauruṣipramāṇam uttarāyaṇasyā 'mte dakṣiṇāyanasyā 'dau ca ekam dīnam syāt, tataḥ param aṃgulasyā 'ṣṭāv ekasasṭibhāgā (8/31) dakṣiṇāyane vardhamte, uttarāyaṇe ca hrasānti, evaṃ māṃḍale-māṃḍale pauruṣi yatrā 'dhyāyane varṣvate tat pauruṣimāṃḍalam, Avac.* Cf. book 9 in *up.* 5 [and *Bhag.* 11, 11, L].

maṇḍalappaveso,⁹⁰⁸ 19. *vijjācaraṇa-vinicchao*,⁹⁰⁹ 20 *gaṇivijjā*⁹¹⁰ 32, 21. *jhāṇavibhatti*,⁹¹¹ 22. *marañavibhatti*,⁹¹² 23. *āyavisohī*,⁹¹³ 24. *vyāraḍyasuam*,⁹¹⁴ 25. *saṃlehaṇāsuam*,⁹¹⁵ 26. *vihāraḍakappa*,⁹¹⁶ 27. *carāṇavihi*,⁹¹⁷ 28. *āura* [13] *paccakkhāṇam*⁹¹⁸ 26, 29. *mahāpaccakkhāṇam*⁹¹⁹ 33 *evam-ai*,⁹²⁰ To the *kāliyam* the following texts are ascribed :—30. *uttarajjhayaṇāim*⁹²¹ 43, 31. *dasāo* 38, 32. *kappo* 39, 38. *vavahāro* 37, 34. *nisiham*⁹²² 35, 35. *mahānisīham* 36, 36. *isibhāsiyāim*,⁹²³ 37. *jaṃvuddivapaṇṇatti* 18, 38. *dīvasāgarapaṇṇatti*,⁹²⁴ 39. *caṃdapapaṇṇatti* 19. 40. *khuddiyā vimāṇapavibhatti*,⁹²⁵

908 *sūryacāṃdrīmasor yatra dakṣiṇeṣū 'ttareṣu ca maṇḍaleṣu saṃcarator yathā maṇḍalān maṇḍale praveṣe (°so) vyāvarṇyate san (tan) maṇḍalapraveṣaḥ*, *Avac.* ; cf. the first book in *up.* 5.

909 *vijjā° P, S* ; in *P S* transposed with No. 20 ; *vidyā samyagnānam carāṇam cāritram, eṣeṣām phalavinīscaya pratipādako grāṃthaḥ*, *Avac.* (= *Bhag.* 20, 9 *Leumann*)

910 See p. 443.

911 *yatrā 'rtadhyānādīnām vibhajanam proktam tat*, *Avac.* ; appears in the *Vidhiprapā* among the *painnas* in the eighth placē. See p. 428.

912 Omitted in *Avi.* pr. m., *marāṇāni praśastāpraśastarūpāni teṣām pārthakyena yatra vibhajanam uktam Avac.* ; see p. 428n.

913 *yatrā (1) "tmano jīvasyā" locanā-prāyaścitta-pratipatti-prabhṛttikaraṇena viśuddhir yatra vyāvarṇyate tat*, *Avac.* In *Svi.* V. *marāṇavisoḥī* in addition follows here.

914 In *P S* after No. 25 ; *sarāgavyapohena vītarāgasvarūpam vyāvarṇyate yatra tat*, *Avac.*

915 *yatra dravyabhāvasaṃlekhanāsvārūpam pratipādyate*, *Avac.* ; three verses are added in attestation thereof : *yathā, cattāri vicittāim vigaṇijjūhiyāi cattāri saṃvacchare u dunnī u egaṃtariyam ca āyāmam || 1 || nāvigīṭṭho atayo chammāse parimāṃ ca āyāmam | anne vi ya chammāse hoī vikiṭṭham tavokammam | 2 || vāse koḍisahiyaṃ āyāmam kaṭṭu ānupuvvī | girikaṃdarmini gaṃtūm pāvogamaṇam aha kareī || 3 || bhāvasaṃlekhanā tu krodhādīpratipakṣābhyasāḥ (1)*. (The three verses are taken from the *Ācāra-niryukti* (287-289).—L)

916 *vihāraḥ sthāvirakalpādīrūpo yatra varṇyate*, *Avac.*

917 *visohī P, °vibhatti Svi* ; *cāritrasya vidhiḥ*, *Avac.*

918 The scholiast appears to have had before him another text than the usual one. See p. 437.

919 *mahat pratyākhyānam yatro 'ktam*, *Avac.*

920 Instead of *evamāi P* has : *savvehiṃ pi eyammi aṃgabāhire ukkāle bhagavaṃte sasutte sa-atthe saggāṃthe sanijjuttie sasāṃgahaṇe je guṇā va bhāvā va...te bhāve sādāhāmi*.

921 *eṭṭany adhyayanāni nigamanam sarveṣāṃ adhyayanānāṃ pradhānāte 'pi rūḍhyā 'mūny evo 'ttarādhyayanaśabdavācyatvena prasiddhāni*, *Avac.*

922 Without any explanation. See p. 460 for No. 35.

923 In *P S* before No. 34 ; without explanation. See pages 259, 272, 280-81, 402, 429, 432, 442.

924 In *P S* No. 16 is inserted here. The order in *P* is *sūrap. caṃdap., dīvasāg.*, in *S* ; *caṃdap., sūrap., dīvas.* ; or *dīvasāgarap.* See pp. 268, 389, 429.

925 *khuddiyā* and *mahalliyā* also in *S* (i.e. °yāvi°) not °yāe as we should expect ; *avalikā-praviṣṭānām itareṣāṃ vā vimānānām prabhajanam yatro 'ktam, sā vimānapravibhaktir dvidhā, 'lpākṣarārthā" dyā, dvitīyā nānāgrāṃthārthā*. See the *kārikās* above pp. 223, 224 in reference to Nos. 40-44, 45-49 as the object of study for the eleventh and twelfth years. In *aṅga* 3 Nos. 40-49 appear together as forming the *sāṃkheviyadasū*, or as the 10 *ajjhayanās* that belong in this connection. See pp. 273, 274.

41. mahalliyā vimāṇapavibhatti⁹²⁵ 42. aṅgacūliā,⁹²⁶ 43. vaṅgacūliyā,⁹²⁷
 44. vivāhacūliyā,⁹²⁸ 45. Aruṇovavāe,⁹²⁹ 46. Garuḷovavāe,⁹³⁰ [14] 47. Dhara-
 ṇovavāe,⁹³¹ 48. Vesamaṇovavāe,⁹³² 49. Velamḍharovavāe, 50. devimḍovavāe,
 51. uṭṭhānasue,⁹³³ 52. samuṭṭhānasue,⁹³⁴ 53. nāgariyāvāliyāo,⁹³⁵ 54. nira-
 yāvāliyāo,⁹³⁶ 20, 55. kappaiyāo,⁹³⁶ 20, 56. kappavaḍimsayāo⁹³⁷ 22, 57. pupp-
 hiyāo 21, 58. pupphacūliyāo 23, 59. Vaṅhidasāo 24, evam-āiyāim⁹³⁸ caūrāsti
 painnagasayasahassāim bhagavao Vaḍḍhamāṇasāmissa; ahavā jassa jattiyā
 sāsā uppattiyāe⁹³⁹ veṇaiyāe kammiyāe pāriṇāmiyāe caūvviḥāe buddhīe uvaveyā
 tassa tattiyāim painnagasahassāim, pattegabuddā vi tattiyā ceva; se 'tam
 kāliam suam. This is the conclusion in the Berlin MS. of N. Dr. Leumann, [15] however, says that this conclusion contains a large lacuna. We find in the edition of N⁹⁴⁰: evamāiyāim caūrāsī painma-

⁹²⁶ aṅgasyā "cārādes cūlikā uktānuktārthasamgrahāt mikā grāmathapaddhatī; see pp. 255, 274.

⁹²⁷ so MS. P. Āvi., but vaggā° Nēd, aṅga 3 (see p. 274) Svi., V. Avac.; vargo 'dhyā-
 yanānām samūho yathā 'mtakṛddasāv aṣṭau vargās (see p. 320), teṣāṃ kalikā
 (cūl° ?)

⁹²⁸ bhagavatīcūlikā, see pp. 274, 296.

⁹²⁹ Aruṇo nāma devas, tadvaktavyatāyāḥ pratipādako grāmathaḥ, parāvartyamānās ca
 tadūpapātahetuḥ so ruṇopapātaḥ; evam garuḍopapātādayo 'pi vācyāḥ; see pp. 224,
 274, 316; cf. Aruṇa as name of the dawn or as that of the charioteer of the sun.
 Up to this point the nominatives end in o, from this point on in e; so also in P.

⁹³⁰ Garuḍo° P. In P after 47.

⁹³¹ So also S, but Varu° in P and scholiast on aṅga 3, Vara° in the text there (see p
 274). The king of the Nāgas is probably referred to.

⁹³² In N after No. 49; we find vesamaṇa = vaiśravaṇa.

⁹³³ uṭṭhānasrutam, udvasanahetukam srūtam. Avac. See page 224, where mention is
 made of four ajjh, which begin with uṭṭh., and which are the subject of the study
 of the thirteenth year. In this place, however, we find only Nos. 52-55 devoted to
 this year; but does No. 50, too, belong in this connection? In Sv. No. 50,
 stands between 52 and 53.

⁹³⁴ samupasthāpanasrutam, bhūyas tatrai 'vā 'vāsana(?)hetukam srutam; vakārato-
 paḥ, prakṛtatvāt, Avac.

⁹³⁵ so P. °yāvāliyāo MS.; °yāvāliyanām Svi. V., pāriaveliāṇām Avi.: nāgakumārās,
 teṣāṃ pariṇā yatro 'ktā, Avac.

⁹³⁶ so MS. 2 P, °lio MS. 1; °liyāṇām S; No. 54 in the existing Siddhanta is the
 collective name of up 8 to 12 and at the same time the specific title of up. 8; No.
 55 is there merely another name for No. 54. See p. 418; and p. 420 for the
 explanation of 54-59. On page 420 we must read °gocarā gram°.

⁹³⁷ ḍamsi P, ḍimsi V.

⁹³⁸ Instead of evam-āiyāim ..P has 60 āśvisabhāvaṇāo, 61 diṭṭhivisabhāvaṇāo, 62 cāra-
 ṇasamaṇabhāvaṇāo, 63 mahāsuvinabhāvaṇāo, 64 teaginīsaggā nam savvehiṃ pi
 eyammi aṅgabāhire kālie bhagavaṃte... (as above, p. 13, note 3). These five names
 are cited in S. too with the following variations: cāraṇabhāvaṇāṇām (omitted in
 Āvi.), mahāsumiṇagabhāv. (V., also omitted in Āvi.), teyaga (teagga° Avi.) nisaggā-
 ṇām - These five texts are found in the same order in the kārikās mentioned in
 p. 224 as designed for the fourteenth to the eighteenth year of study. Teyanīsagga
 is the special name of the fifteenth book in aṅga 5. See p. 301n.

⁹³⁹ See above p. 8, note 1; āutpattikī, vainayikī karmasamutthā pāriṇāmikī.

⁹⁴⁰ The Avac. agrees with the account in our MSS. :- evam ādini caturaṣṭtisamkhyāni
 prakṛṇakasaḥasrāṇi Rṣabhasvāminas, tāvatpramāṇānām śramaṇasahasrāṇām sambha-

gasahassāim bhagavao [Usahasāmissa ātitthagarassa, taha saṅkhijjāim painnagasahassāim majjhamagāṇam Jīṇavarāṇam, cauddasa painnagasa-hassāim bhagavao] Vaddhamānasāmissa, etc.

From this we may draw the conclusion that the 59 titles⁹⁴¹ according to the opinion of the author of the *Nandī*, represent merely a portion of the 84,000 *painnas* (our MS. has 184,000 in the text), which belonged to the first tīrthakara Ṛṣabhasvāmin and to the 22 Jīṇavaras following him; but that at the time of Vardhamānasvāmin their number was reduced to 14,000. Or according to another view, each of the 24 tīrthakaras had just so many thousand *painnas* or *pratyekabuddhas*⁹⁴² [16] as he possessed scholars endowed with the correct fourfold knowledge. Estimating these exaggerated figures at their true value, let us consider the 59 titles.⁹⁴³ Of the texts now enumerated as parts of the *Siddhānta* the titles of the four *painnas* 25, 27, 28, 34, of the sixth *chedasūtra* 40 and of two of the *mūlasūtras*, 44 and 46 are omitted. Of these the four *painnas* are to be regarded as modern productions and later than the N; the titles of the sixth *chedasūtra* 40 and of the fourth *mūlasūtra* 46, are not certain; and, finally, the title of the fourth *mūlasūtra* 44, *āvaśyaka*, has been already mentioned. See on p. 11. The remaining 27 titles of texts of the present *Siddhānta* not belonging to the *aṅgas* (13 fg.) are one and all contained in the above list, though in a different order of arrangement and without any statement in reference to the names of their groups. Some, however, belong together as groups—the first four and the last five *upāṅgas* (Nos. 5-8 and 55-59) and the five *chedasūtras* (Nos. 31-35). Besides these the list contains

vāt, prakīrṇakānāṃ ca tadracitatvāt; madhyamatīrthakṛtām api saṅkhyeyāni prakīrṇakasaḥasrāṇi vācyāni; Vardhamānasvāminas caturdasasaḥasrāṇi.— anye punar āhuḥ: idam Ṛṣabhādīnāṃ caturāśītisahasrādīkaṃ śramaṇamānāṃ pradhānesūtraranāśāmadhyam (or merely °canām?) adhikītyo 'ktaṃ, anyathā sāmānyasramaṇāḥ prabhūtatavā api tadā Ṛṣabhādīkāle āsīran.— anye punar evam āhuḥ: Ṛṣabhādīnāṃ jīvatām idam caturāśītisahasrādīkaṃ śramaṇamānāṃ, pravāhataḥ punar ekaikasmin tīrthe bhūyāṃso 'py āsīran, tatra ye pradhānesūtraranāśaktisamanvitāḥ suprasiddhatatvamdhāya (?) tatkālikā api tīrtham pravartamānās tatrā dhikṛtā (h): etad eva darśayann āha: ahave 'ty-ādī sugamaḥ.

⁹⁴¹ Or 60 including *marāṇvisohī* (*Svi*, V. between 23 and 24) and 65 with the addition of the five names in PS.

⁹⁴² *pratyekabuddhā api tāvaṃta eva syuḥ; - atraī 'ke vyācaksate: ekaikaśya 'pi tīrthakṛtas tīrthe parimāṇāni prakīrṇakāni. tatkāriṇāṃ aparimāṇatvāt; kevaīam pratyekabuddharacitāny eva prakīrṇakāni, draśṭavyāni tatparimāṇena pratyekabuddhaparimāṇasya pratipādanāt* This explanation of *eke* is designed to effect a perfectly comprehensible limitation, but cannot be brought in agreement with the context. The title *pratyekabuddha* is of great interest. It occurs also in the *aṅgas*, see pp. 265, 334. Similar statements to the above are found in the scholiast on the first *painna*. See p. 435. In the *Vicāramṛtasamgraha* is quoted the following interesting citation from the *pīṭha* of a *kalpabhāṣya*: *suttam gaṇahararaiyam taheva patteyabuddharaiyam ca | suyakevaliṇā raiyam abhiuna dasapuvvīṇā raiyam ||*

⁹⁴³ Or 60 and 65, see p. 15, note 2.

32⁶⁴ additional names which are not directly represented by texts in the existing *Siddhānta*. Among these there are five for which corresponding sections in the S. can be shown, thus :—10 *pamāyappamāyam*, 17 *porisimaṇḍalam*, 18 *maṇḍalappaveso*, 38 *divasāgarapannatti* [64 *teyaṅṅisagga*]. [17] In the *Siddhānta* there are references to 12 others : thus for 4, 36 (and 38), 40-49 ; 8 others are mentioned elsewhere 9, 21, 51, (60-64) ; and finally there is a whole list of titles (12 or 13), which cannot be attested from any source whatsoever, thus 2, 3, 19, 22, 23, 24 (a, b, including *marañavisohī*—27, 50, 52, 53). It is of special interest that we find statements concerning a whole series of texts held to belong to the *kāliam suam* in old *kārikā* verses. The source of these statements is not further attested. These texts were a special object of riper study at the time of the composition of these verses. Of Nos. 40-49, 51 (50-53 ?), 60-64 it is said that they were designed for the eleventh to the eighteenth year of study : 40-44 for the eleventh, 45-49 for the twelfth, 51 (50-53 ?) for the thirteenth, 60-64 for the fourteenth to the eighteenth year ; the nineteenth year forming the conclusion with the study of the *diṭṭhivāda*. Cf. my remarks on pp. 225, 344, 345.

This list at least opens up to us a wide perspective for the literature existing at the time of the composition of N. It is certainly very remarkable that N is itself cited in this list (as No. 11). Is this the only work of the author inserted by him in the list ? Or did he avail himself of this capital opportunity to procure a resting place for other of his productions ? If in reality Devarddhigaṇi, the nominal redactor of the *Siddhānta*, is to be regarded as the author of N, then the discrepancy between this list and the existing *Siddh.*, is especially remarkable. [18] Did all these differences arise after his time ? And is the division into the groups *uvaṅga*, *painna*, etc., or the names *uvaṅga*, *painna* themselves etc., to be ascribed to a period subsequent to his ? In the case of the *painna* this is evidently very probable.

Next follows the *aṅgapaviṭṭham* 13, the thirteenth group of the *suaṇāṇaparokkham*, which strictly belongs before the *aṅgapaviṭṭham*. It is called *duvālasaviham* and then the 12 *aṅgas*, *āyāro* to *diṭṭhivāo* (*aṅga* 5 as *vivāhapannatti*) are enumerated in order. This in turn is followed by the detailed statement of contents and extent of the 12 *aṅgas*, which (see p. 284 ff.) recurs in identical form but in greater detail in *aṅga* 4.

to be continued

⁶⁴ Or 33 and 38,

Implications of Ahimsa on Ecology A Jaina Perspective

Vincent Sekhar

Liberation or Salvation is integral. It belongs to the whole Universe the animal, vegetative and the human kingdom. Jaina understanding of Life Force called Jīva suggests that all living beings have the inherent spiritual capacity to Transcendence. It is on this metaphysical foundation that Ahimsā or Non-injury to life is based.

Jaina Religion speaks about Ahimsā as the supreme Dharma of Life. Ahimsā becomes significant in the contemporary situation, specially of Pain and Suffering, of all forms of living beings. It is also built on human psychology on the Principle of Reciprocity : 'As it is unto thee so it is with....'

The article shows how this principle of Ahimsā is lived by a particular community, the Jains, both by the Munis and the lay persons. This vow puts restrictions on the persons with regard to the choice of profession, food habits, manner of behaviour etc. It restrains the self from all types of violence – body, speech and mind—to all forms of living beings. It also suggests how to adapt oneself with the growing modern and technological world. Non-violent activities, big and small, individual and collective, suggest positive Love and Protection of Life and Environment : in creating an atmosphere of Dialogue between Nature and Society, Peace among all Living Beings, Saving the endangered species, Protection of Forests and Ravines, Freeing air and water from Pollution etc.

Liberation is a term that calls for self-fulfilment and self transcendence. It concerns not merely one portion of the human race, namely the rich and the elite, not even the whole humanity alone but looks towards the integral salvation of the whole universe including the animal kingdom and vegetative life. It is only in this context that one can speak of the significance and the need of virtues like love, sympathy, compassion etc. and conversely, avoidance of any injury to living beings. It implies, then, that any injury done to any living creature hampers one's own progress towards the ultimate goal of life.

Religion of Ahimsā :—Jaina religion is considered to be the Religion of Ahimsā par excellence. It has a great tradition of handing over the much cherished tenet of Non-violence.¹ Its scriptures and traditions subscribe to this predominant sentiment of *ahimsās*² without which it would lose its identity. 'That dharma is supreme which is comprised of *ahimsā*, *samyama* and *tapa*. The gods bow to him, whose mind is engrossed in such a *dharma*' (*Daśavaikālika*, I.1.)

'The Arhats and Bhagavats of the past, present and future, all say thus, speak thus, declare thus, explain thus all are a thing, existing living-sentient creation should not be slain, not treated with violence, not abused, nor tormented, nor driven away' (*Āchārāṅga*, I.4.1.1).

'He should cease to injure living beings whether they move or not, on high, before and on earth. When this has been called the *nirvāṇa*, which consists in peace *Sūtrakṛtāṅga*, I.11.11).

'As it would be unto thee, so it is with him thou intendest to kill... In the same way (it is with him) whom thou intendest to punish and to drive' (*Ācācāṅga*, I. 5. 3, 4)

'This is the quintessence of wisdom : not to kill anything. Know this to be the legitimate conclusion from the principle of the reciprocity with regard to non-killing' (*Sūtrakṛtāṅga*, I.11.10).

'A Jaina sage became a shelter for all sorts of afflicted creatures like an island which is never covered with water' (*Ācārāṅga*, I.6.5.4).

The metaphysical system evolved from an intense experience of 'pain of life'³ clearly shows the animistic belief in the presence of an eternal element called *Jīva* in every living beings :

¹ The *Triṣaṣṭīśalākāpuruṣa* of Jinasena describes the breath-taking accounts in the lives of several Tirthāṅkaras how they were converted at the sight of the plight of animals led to the slaughter house, how in life time they saved many creatures like the snake and how in their spiritual endeavour they were disturbed by poisonous creatures but were equanimous and resorted to least harming.

The emblems by which the Tirthāṅkaras are identified happen to be animals like bull, snake etc and trees.

The indigenous tribes worshipped the trees, animals like bull, snake etc and part of the worship and cult of Jainism is borrowed from these tribes.

² Jacobi, *Sacred Books of the East, Jaina Sūtras Vol. 22 and 45.*

³ *Ibid* Tr. by K. C. Lalwani, Motilal Banarasidass, Delhi, 1973

'The living world is afflicted, miserable, difficult to instruct and and without discrimination. In this world full of pain, suffering by their different acts, see the benighted ones cause great pain' (*Ācārāna*, I.1.2.1). The system also explores carefully what is life and what it is not, what makes them come together, the consequent bond and other limitations, the means of realizing the original identity which is the true liberation and Religion, which is the compendium of the whole process.⁴

Roots of Ahimsā, a philosophical outlook :—The metaphysical belief in the existence and the spiritual perfection of the soul is restricted only to human beings in certain systems like Christian metaphysics based mostly on Greek and Hellenistic Philosophy.⁵ In spite of acknowledging the instincts, the feelings and certain other behaviours closer to human beings it is construed that animals do not have the spiritual capacity to ascend the ladder of perfection. Whereas the Indian philosophical systems, except the Lokāyatas or the materialists and early Buddhist thought, have all agreed upon the presence of an enduring spiritual entity called *Jiva* or *Ātman*⁶ in all living beings because it is that which defines 'life' and it is that which transmigrates from birth to birth untill the final liberation. One cannot talk about *karma* and its role in life without the presence of the soul. Even Buddhism which does not believe in any 'permanent' substance has not outright denied the existence of the soul.⁷ The system further believes in the age-old concept of transmigration, although it has its own way of explaining the process.

4 Ārya Sayyambhava's *Dasavaikālika sūtra*, Jaina *tattva* or the philosophical system comprises, of the concept of *Jiva* (life-principle), *Ajiva* (matter), *Āsrava* (the inflow of karmic matter), *Bandha* (bondage), *Samvara* (checking of the inflow), *Nirjarā* (getting rid of the accumulated karma) and *Mokṣa* (the final liberation)

Tattvārthasūtra, 1.4, *Vācaka Umāsvāti*, Tr by K. K. Dixit, Comm. by Sukhlalji, L. D. Series 44, L. D. Institute of Indology, Ahmedabad 1974.

5 The soul-body dualism are opposed to one another as good and evil aspects of man. This is reflected in the biblical traditions : St Paul's letter to the Romans Ch 8, Verse 13; St John's Gospel, Ch 3, Verses 5-8; Ch 4, Verse 24; etc

6 Of all texts, the *Upaniṣads* refer to the existence, nature and the function of *atman* in several places : see my article of Jaina spirituality in the *Journal of Dharma*, Vol XIII No. 3, Sep '88 pp 218-19 (Dharmaram College, Bangalore)

7 In a dialogue on the metaphysical enquiry regarding the existence of the soul after death, Buddha tells his disciples that it is a futile task to discourse on the topic and not useful in the path of deliverance.

Also in several other places he expounds the composite and conditional nature of things (*Mahāparinibbāna sutta* pp 155-56). The simile of the chariot in *Milindapanha* confirms this view (*Milinda panha*, ed by Trenckner pp 25f), (As quoted in De Bary Theodore, *The Source book of Indian Tradition*, Motilal Banarsidass 1963, pp 106-8, 112-14)

The strong Jaina animistic belief in the presence of jīva in all types of living beings in opposition to Christian doctrine of the soul is strongly founded on philosophical criterion and existential situation : 'Life is dear to all' is the fundamental presumption. 'All beings are fond of life, like pleasure, hate, pain, shun destruction, like life, long to live, to all life is dear' (*Ācārāṅga*, I.2.3.4b). *Sūtrakṛtāṅga* says that 'it is the maxim of general application, it is the true principle, the religious reflection ; the maxim holds good with regard to every living being' (II.2.80). The phenomenon of existence is taken as the second argument : 'As the nature of this (*i.e.* man) is to be born and to grow old, so is the nature of that (*i.e.* plants) to be born and to grow old'. Lastly the principle of reciprocity is followed : 'As it would be unto thee, so it is with him whom thou intendest ...' (*Ācārāṅga* 1.5.4-6).

The need here to make this clarification on the outset is for us to understand the fundamental difference in the 'vision' between Christian thinking and Indian understanding. We need more clarifications in this because in my opinion, 'integral' salvation which embraces not only the human race, but also nature and animal kingdom is not possible at all unless we fundamentally believe in the presence and the spiritual capacity of an eternal soul in every living being. And further, ethical values like Ahimsā will evince only 'sympathy' for life (whenever they are of use to us) than an intrinsic value in it if we do not accept the presence and capacity of a precious life-principle in animals, in vegetative life as in man. There is a chance of this great principle of ahimsā becoming extravagant of other living beings whose real nature (the quality of the soul) is in par with that of man, are considered secondary to man.

It is pertinent in this context to refer to the basic tenets of Jainism which believes in the plurality and equality of jīva⁸. Jīva in its embodied state is innumerable and we find varieties of beings in this universe and visibly unequal but in its original identity, which is the same in the liberated state, they are equal and innumerable. What we see as limited, conditioned living beings is only the image or the 'shade' of perfection. The limitedness is due to the accumulation of karma

⁸ See my article on Jaina concept of person. *Jain Journal*. Jain Bhavan Publication, Jan '91, pp 110-11, and also on Jaina Spiritual, *Journal of Dharma*, Vol XIII No. 3, Sep '88 pp 222-23. also *Tattvārthasūtra* 5, 2-3 S. C. Jain, *Structure and function of soul in Jainism*, Murtidevi Jain Granthamala, English Series No. 7, pp 153-54

(both good and bad) through passions etc. which ultimately have to be got rid of⁹ to realize that perfection.

In the original sense, Jīva is full of consciousness with perfect vision, perfect knowledge, perfect strength and perfect bliss. These are only a way of describing for our practical understanding. The Jaina Ācāryas describe jīva in 'real' sense as 'absorbed-in-itself'¹⁰. This is true not merely of human beings, but of all living creatures, whether they are beings with one-sensed or fully grown up human personality. It is on this metaphysical foundation the Jaina ethical teaching is built, including the ethics of ahimsā. Ahimsā will not have any relevance in the context of ecology if we fail to understand the basic Jaina concept of living and non-living beings.

Implications of Ahimsā—This fundamental belief is very much reflected in the day-to-day life of both the Jaina ascetics and the lay persons. While the Jaina munis and sages observe the vow of non-violence in its extremity (the *vrata* becomes *mahā*), the laity undertake it in a milder form (the *vrata* becomes *aṇu* or small) owing to their conditions and responsibilities of social life¹¹. Some of the earliest Śvetāmbara Jaina āgamas like *Ācārāṅgasūtra*, and *Uttarādhyayana* abound in meticulous rules¹² regarding the life style of a monk, the kinds and use of possessions, the internal and external penances etc. all leading to a life of *ahimsā*.

The householder is cautioned against causing injury to living beings in respect of keeping them tied without allowing them certain freedom, beating them, mutilating them, overloading them, depriving them of food and drink etc. International violence is never allowed even though certain amount of violence to living beings is inherent in one's occupation. The householder is first of all restricted to only certain

9 Liberation is a state beyond the conception of good and bad karma, *Samayasāra* 147; Conception of a transcendental self, *ibid*, 141-44

10 *Samayasāra*, 2-3

11 *Sarvārthasiddhi*. Comm. on *Tat. sūtra*, of Pūjyapāda, Tr. by S. A. Jain, Virasasana sangha, 1960, Ch VII 2.19-20

12 Almost the whole of *Ācārāṅga* deals with monastic rules : Ch 1-6, 8 Ahimsā : the avoidance of weakness and relapsing, endurance in hardships

Ch 9—Mahāvīra's early career as an ascetic

Uttarādhyayana Ch 2, the 22 kinds of temptations

16, the 10 instructions of chastity

26, the 10 cases of right conduct, daily duties

30, the 6 external and the internal austerities etc. etc.

types of profession which have least violence in them like trade, art, sculpture, teaching etc. In household obligations such as preparation of food, use of water in bathing and worship, clothes, keeping of cattle, maintenance of gardens, cutting fruits and vegetables, construction of houses etc. the violence involved is permissible.

Injury to living organisms through activities of body, speech and mind is construed to be the main cause of all types of bondage¹³. It is the source of all evil. No other scriptures have explicitly dealt with the classes of living beings¹⁴ as the Jaina scriptures with specific indication to the least of all creatures, namely the one-sensed being (sense of touch alone). The whole atmosphere is covered with living organism like the earth-bodied, water-bodied, fire-bodied, air-bodied etc. that one cannot escape from violence caused to them. The seer or the knower is the one who knows and comprehends¹⁵ this fundamental truth about Jīva and restrains himself or herself from any form of injury to life. Positively it exhorts everyone to protect life in its minuteness and variety.

While 'protection of life'—a genuine Ecological option is the sum and substance of Jaina Ethics and Religion, all that virtually go against this basic vision is considered as Act of Violence. Hence it is violence to cherish thoughts on destroying life or to involve in activities that would cause death to vitality¹⁶. The Jain monks pay attention to this course of life and the careful in their movements while walking, sitting, laying things down etc¹⁷. Their profession of

¹³ *Ācārāṅga*, I. 1.2.4a, I.3.1.4b; *Sūtrakṛtāṅga* I.10.9a etc.

¹⁴ *Utt. sūtra*. Ch 36, the system of the both, the animate and the inanimate world. The third *Uvaṅg* namely *Jivābhigama* classifies the animate and inanimate objects. *Daśavaikālika* Ch 4, the 6-forms of living beings and their non-violation. *Sūtrakṛtāṅga*, I.11.7-8

¹⁶ The extensive treatment of 'knowing the truth and renouncing activities, injury particularly to life' :

Ācārāṅg 1.1.2.6, 1.3.8, 1.4.7, 1.5.7, 1.6.6, 1.7.5, 2.1.5,
2.2.3a, 2.3.4a, 2.4.2a, 2.5.5a, 2.6.2b, 2.6.5,
3.1.1b, 3.1.3a, 3.1.4b, 3.3.1a, 3.3.2a, 5.2.2a,
5.2.4b, 5.3.3b, 5.6.3b, 6.1.4b, 6.2.2a, 6.3.2b,
6.4.4b, 7.1.5, 7.2.5b, 7.4.1b, 7.5.1b, 7.6.1b,2b,
7.7.1b, 7.7.4b, 7.8.2, 8.1.5,11,19

Sūtrakṛtāṅga I.1.1.5, 2.2.11

¹⁶ *Sarvārthasiddhi* defines violence as the severance of vitalities out of passion, VII 13. '*pramattayogātprāṇavyaparopānam hiṃsā*'. The 10 vitalities or life-principles are the five senses, energy, respiration, life-duration, the organ of speech and the mind (S.A. Jain, pp 196).

¹⁷ *Ācārāṅga*, I Lesson, 7, II Lesson 1-7

faith in Non-violence perhaps help them live closer to nature. To such people who are extremely careful in their choice of place for studies, prayer, food and even excretion, deforestation etc. is a heinous crime against vegetative life; soil erosion is a sad event of violence done to the earth-bodied which finally is consequent upon humanity itself. We need not speak of water and air pollution. The Jaina studies reveal that there are six types of living beings including the air and water-bodied. Any change occurring in the atmosphere through air pollution by sulphurdioxide and Carbonmonoxide is a havoc done to both the air-bodied and the humanity. Water pollution seriously affects the reverine fisheries and it causes immense problems to the very survival of the fisherfolk¹⁸.

Reflection of Ahimsā in daily life :—The Jaina laity responds to life and Eco-system in a fitting manner. It is a 'critical' response of the Ignatian 'Tantum Quantum' : Given the society and the responsibilities of social life, the laity does not basically swerve from Ahimsā but tries to accommodate certain activities within the society environment. Given their condition they cannot but choose 'lesser evil' to Ahimsā. First in their choice of profession : the laity chooses a profession which involves least injury to life. Jaina religion excludes certain profession as harmful like meat-cutting, selling poison etc¹⁹. Even agricultural profession binds one to injury of insects in the soil and joining the military necessarily forces one to involve in fights and deaths²⁰. But for the sake of the country's economy and prosperity (a greater good) the community chooses the lesser evil. The accommodative spirit flows from their general vision of life (community, its protection) and truth about 'life' (jīva). The food habits is peculiar to them : There are several passages that deal with the accepted food items and those that are to be avoided²¹. The anuvrata movement

¹⁸ The centre for Science and Environment has revealed a spectacular report on the Environmental hazards in 1984-85. The state of India's Environment 1984-85, the Second Citizen's Report, New Delhi, 1985, pp 1, 27, 49, 99, 121, 155, 193, 265, 299 and 325

¹⁹ The Jains engage in professions that imply least violence. All that injures life-principles directly or indirectly are to be avoided eg. gambling, hunting etc.,

²⁰ The violence that he commits under compulsion of professional circumstances is called *Udyagamī himsā*. It can be avoided at the higher stage of spiritual progress. It is not possible to abandon unintentional violence (cooking etc, which is called *Arambhī himsā*, in the initial stage (Amitagati, *Srāvaka Ācāra* 6.6.7) For requirement of self-defence, the householder takes a defensive attitude in wars. He takes war as the necessary evil. It is called *Virodhī himsā* (*Ratnaka-ṛaṇḍaka Srāvaka Ācāra*, 53).

²¹ Abandoning the use of animate articles like roots, fruits, seeds etc without getting them sterilized by boiling etc (*Kārtikeyānuprekṣā*, 379). Abstinance from taking of food at night (*Cāritrasāra*, 22) *Kārtikeya* 382, *Ratnākaraṇḍaka Srāvaka Ācāra*, 142

stated by Ācārya Tulsi in India and the Vegetarian movements amply speak about the significance of ahimsā. In most orthodox families there is a custom of finishing the supper before dusk. Thus the profession, food habit etc manifest in their lifestyle a basic faith in and option to ahimsā.

Foundational experience :—It is not ideas that we need today to understand the Eco-imbalance but what we lack is a heart to understand the basic and simple truth of life, the truth about Jīva and a commitment towards its protection. This truth arises from a foundational experience that 'life is dear to everyone and every creature hates pain'²². The omniscient Jaina teachers have observed the 'misery of life' and how creatures are tormented for one's own gain and pleasure²³. The Buddhist understanding of *Dukkha* (pain) and the means to be delivered from it is very significant here. Historically speaking, during the 5th-6th centuries B.C. at the time of Buddha and Mahāvīra there were several expeditions and attempts to exterminate the tribal societies and great kings like Ajātaśatru, the son of Bimbisāra, succeeded in the campaign²⁴. There are references to the curses of Buddha, uttered against the growing state machineries. Obviously, the Religion of Ahimsā, a long cherished practice by Sramaṇa traditions even before the arrival of the Āryans in India, discovered its force in establishing itself into indigenous movements which later was systematized into philosophical systems like Jainism and Buddhism.

In a growing industrial and technological age 'life' is relegated to the second place. Only through a deep faith based on a sound metaphysical system can 'life' be upheld as the priority. Partisan or the Separatists view on life in a 'disintegral' sense (human vs animal, nature vs human, man vs universe etc) does not adequately bring out the full meaning of Ahimsā. Nature is not a secondary or a by-product to serve man and to fulfil his wants and needs but rather a cohabitat and a co-worker in the path of liberation. The effort is mutual. And hence slogans like the 'save life' and 'save the forest' etc is not a mere jargon but a profession of faith in ahimsā and a manifestation of a just anger at ruthless destruction of life and environment.

²² *Sūtrakṛtāṅga*, I,11.9b, II 2.80; *Acārāṅga* I.2.3.3-4, 2.5.5b

²³ *Acārāṅga*, I.1.2, 1.6., 1.4a 2.6.2b and 3.1.1a

²⁴ Filliozat, J(tr), *Political History of India*, Sushil Gupta Limited, Calcutta, 1957
Political events in the Times of the Buddha and the Jaina, pp.181-82

A note on some copper icons from Thirunarungkondai

S. Thanyakumar

Thirunarungkondai is an ancient Jaina centre in Tamilnadu, noted for its temples on a small hill with the same name. There are two ancient temples dedicated to Bhagavān Candranātha (8th Tīrthaṅkara) and Bhagavān Pārśvanātha (23rd Tīrthaṅkara), one facing the east, Keezhaipalli and the other facing the west (with entrance on the south) the Maelaipalli. It is about 200 kms. from Madras on the Madras-Trichy road. Bhagavān Pārśvanātha is a popular deity in the locality and worshipped as Śrī Appandāinātha. The antiquity and the popularity of the temples is borne out by a large number of inscriptions and ancient images (both stone and metallic). There are forty three inscriptions ranging from 8th century A.D. to the 20th century A.D.

Śrī Appandāināthar temple is the only ancient Jain temple in Tamilnadu that is under worship continuously till date. Tamil Jains perform the ear boring ceremony of their children in this temple. It is also popular among the Hindus of the locality.

The different dynasties and their feudal chiefs have liberally donated lands, goats and gold for the temple. It was also the centre of an ancient Jaina Sangha called Veera Sanga established by Sri Guṇabhadra. Recently a large hall and a small shrine for the Yakṣī Padmavathy have been added to the temple complex, atop the hill on the southern side.

In the main temple there are seven stone sculptures displayed in the mahāmaṇḍapa. Of these, 5 are large and represent *Rṣabha Mallinātha*; *Mahāvīra* (the lānchanas are not carved, the names are known by tradition), Saastha and Dharmadevī. Of the other two, one is a stela of Śrī Pārśvanātha in *kāyotsarga* posture and the other a caubiṣī with two mūlanāyakas (Śrī Pārśvanātha and Candraprabha) in *kāyotsarga* posture and other Jaina in *Padmāsana* posture.

Inside the Pārśvanātha shrine there are about thirty metallic icons of various sizes. The present author has selected three icons made

of copper for their iconographic character and antiquity. Of these first one represents a *Caturviṃśati-paṭṭa* or *Caubisi*, the second one also a *Paṭṭa* icon but with fourteen Tīrthaṅkaras and the third one a *Caumukha*, the miniature Jaina Shrine. All the three icons exhibit the characteristic colour due to prolonged exposure and infrequent *praśāla* (cleaning).

The *Caturviṃśati-Patta* is a characteristic icon worshipped in almost all temples in Tamilnadu. There are varieties of depiction both in stone and metal. In some temples there are paṭṭas that depict the Trikala Tīrthaṅkaras (seventytwo in number). The embellishment details and the relative position of the *Mūlanāyaka* and also the posture from the basis for variations. In Tamilnadu invariably the *Mūlanāyaka* is depicted in *Kāyotsarga* posture and other images in *Padmāsana* posture. Rarely there may be two Tīrthaṅkaras carved in *kāyotsarga* posture. Unlike the other regions, the *caturviṃśati paṭṭas* in Tamilnadu are not with *lāñchanas*. Of course when Bhagavān Pārśvanātha is a *mūlanāyaka*, the serpent hood is carved over the head. Otherwise the *mūlanāyaka* is generally identified with Bhagavān Ādinātha or the *mūlanāyaka* of the particular temple in which the *paṭṭa* is worshipped. In some temples the back of the paṭṭa is made of bronze and the images of copper with a colour contrast. Sometimes one or two supernumerary Tīrthaṅkara images are also carved in the stela.

The *Caumukha* shrines are the fine examples of symbolic Jaina art. Unlike the *Caubisi* it is not a common icon in temples of Tamilnadu. It is generally called *Sarvatobhadrikā* and resembles the *Vimāna* over the Garbhagṛha. Most of the *Caumukha* icons are metallic and stone carved miniature shrines are very rare.

The temple architecture in Tamilnadu effected a marked variation in this symbolic Jaina art. In Jaina temples of Tamilnadu there is a prominent stone pillar with quadrangular basal portion gradually carved with stripes making it cylindrical in outline. It is called *Mānasthampa* and erected over an elaborately decorated pedestal. On the quadrangular basal portion are carved images of Tīrthaṅkaras with their *lāñchanas*. The tip of the pillar is fixed with a *caumukha* surmounted over the lotus petals. In some temples the four corners of the base of the *caumukha* are fixed a small metallic bell whose tongues are welded with a diamond shaped small metal plates projecting outside. These plates swing with the wind and ring the bells. (Plate 1)

The iconographic characteristics of the three copper icons are given below :

a) *Pārsvanātha (Caubisi)*

In this *caubisi* icon the back is divided into 5 vertical rows with the decorated flat elevated lines. These have beautifully carved square flower designs. There are 24 icons in *Padmāsana* posture. The *Mūlanāyaka* in *Kāyotsarga* stands on lotus placed on a rectangular pedestal. Above the serpent hood is the *prabhā* decorated with lion head and flower design. The lower and open ends of the *prabhā* embellished with *makara* supported by the pillar like vertical partition. Above the lion head can be seen the *chatra-trayī* with decorated edges and a prominent knob in the tip. It is surrounded by the dropping leaves and five *cakras*. These *cakra* designs resembling flowers is characteristic in the two stela of this temple. The whole stela is designed as a *prabhā* with upper half embellished on the edges with *jwalas* and terminating into a flower design with clover shape. The pedestal is rectangular and is decorated with five *Vidyā Devis* alternating with four *Dharma Cakras* on the corners of the pedestal are seen two crouching lions. (Plate 2)

b) *Fourteen Tīrthaṅkaras*

This unique stela bears close resemblance to the *caubisi* in general decorative details. However, the number of *Tīrthaṅkaras* and some decorative designs and embellishment vary from the Plate II. Here in the absence of any *lāñchana*, the *mūlanāyaka* is not easily identified. Since there are fourteen *Tīrthaṅkara* icons and the stela is worshipped during *Anantha Vrda Nombu*, the *mūlanāyaka* is identified as *Śrī Ananthanātha*. (Plate 3)

The two steles (Plate 2 and 3) differ only in minor details. In the upper edge of the Plate 3 the *toraṇa* design is exquisitely carved. The semi circular *śiracakra* is decorated with flower design only and above is the triple umbrella. The creeper design above *trichatra* is characteristic in that there only 5 flower designs enclosed inside a decorated panel. In the pedestal the *dharma cakras* are not seen between the *Vidyā Devis*.

In both the steles there are only five flower designs which may probably represent *pañcavratas* preached by *Tīrthaṅkaras*.

c) *Miniature Caturmukha Shrine*

This votive Jain *Caturmukha* is represented in the form of a miniature *Vimāna*, characteristic of Dravida architecture. The shrine has two stages - the lower is a square with four facets and the upper a dome shaped roof capped by a *kalāṣa* (pot). In the lower stage is carved over the pedestal of three steps (*gaṇḍī*). There are four decorated pillars supporting a parasol. In each of the four facets, there is a niche which houses a Tīrthakara icon in *kāyotsarga* posture. The opening of the niche is decorated with richly carved *prabhā*. The parasol is embellished with flower designs and in four corners there are four seated lions. In the upper stage, which is hemi spherical, there are four niches just above the niches of the lower stage. Here the niches are shorter and decorated with pillars extending into decorative *prabhā*. In the short niches are seen Tīrthaṅkar icons in *Padmāsana* posture. (Plate 4)

In the absence of any inscription in the icons, it is not possible to fix the exact date of the icons. It is probable that they were donated by some devotees during the 13th century A.D. or even later date.

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