Contents

Sacred Literature of the Jains
Albrecht Friedrich Weber 61

Implications of Ahimsa on Ecology
A Jaina Perspective
Vincent Sekhar 93

A note on some copper icons from
Thirunarungkondai
S. Thanyakumar 101

Book Review
S. A. Jain : Reality
Satyaranjan Banerjee 105
Book Review

S. A. JAIN—Reality, an English translation of Shri Pujyapāda’s Sarvārthasiddhi, second edition, Jwalalalini 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 Pujyapāda’s Sarvārthasiddhi which is the earliest commentary on Umāsvāmi’s Tattvārthasūtra. 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-śāstra, 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 Pujyapāda’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 Jwalalalini 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 Pujyapāda. 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 Karmayogi Chārukeerthi Swāmī of Śravanabelagola 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 Pujiyapāda'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. ni.ii. 8,55: jam ca mahākappam 911 jāni a sesāni chea sutāni, from which passage it is clear that then, besides the mahākappam, there existed several other texts belonging to this group (kalpaṭāṇi 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 divided 912 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 anāggapaviṭṭha texts in the Nandī, in the Pāśikasūtra and in the three sāmācārīs we find these texts arranged in the same order (dāsāṇām, kappasa, vavahārassa). In the sāmācārīs, in the passage in reference to the number of days necessary to learn them, we find that but one suyakkhāṃdhha is allotted to them all: kappavavahāradasāṇām (so Āvi., Svi., dasākāraṇām V.) ego suyakkhāṃdhho. The Vidhipr., however, states that some (kei) "kappavavahārāṇām bhinnāṃ suyakkhāṃdhham icchamī."

The title cheasutta is not mentioned in this list of the anāggapaviṭṭhas or anāgabāhiras, 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 mahānissīha, which now stand at the head of the chedas. The mahākappasaum (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 mahākappasaum (see p. 478) as belonging to these cheasuttas.

The mahākappa 9o 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 "cheaggantha" (here placed between upāṅgas and painnas; see p. 446) the seven names: nisīha, dasā, kappā, vavahāra, mahānissīha, pamaṅkappa and jīkappa. The pamaṅkappa is mentioned also under the painnas. Cf. above, pp. 427,430. The case is similar in Svi., where, however, the name chea 9o is omitted, and the discussion on this subject is inserted between that concerning āṅgas 4 and 5. In Svi. only stha,
dasā, kappa and vavahāra are treated of together, pañcakappa and jia-
kappa not being mentioned, mahāniśtha is disposed of at another place,
viz. : —at the end of the entire jogavihi after the painnas. V. agrees
herein with Svi. completely, with the exception that, as Āvi., it adds
pañcakappa and jia kappa to niśtha, dasā, k. and vav. In the metrical
portion at the close, the jogavihāra-pagarana, however, the first four are
treated of either as to be learned together in 30 days or as 'savaṇī vi
cheasuttāpi' v. 22. In the next verse (23) there are statements concern-
ing jtyak. and pañcak. (mahāniśtha is not discussed till vv. 63,64). In
the Vicāramātas. the cheasuan is called niśha-m-āyam —on jitak., pañcak.
see p. 430 —; and in the commentary on the śrūddhaṃjตกālpa —see below
—śrī niśṭhādī chedagranthasūtra is spoken of. We find that this agrees
with Bühler’s list (above, p. 226).

Besides this arrangement which places niśtha 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 arrange-
ment : vyavahāravyāha kalpa, dasāśruta, niśtha, mahāniśtha, jttakalpa.
These names are the same with an exception in the case of jttakalpa
(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 Śiddhāntadharmasūtra, is very remarkable. See my remarks
on p. 227.

The uncertainty of modern tradition may, it is true, create an im-
pression 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-vavahāra. The order which I have here
followed is, without doubt, the old arrangement, though, for conveni-
ence 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 padavibhāgaśāmācārī by chedasūtraṇī, and, as we have seen above,
p. 357, he states that this is chedasūtralakṣaṇān navamapūrvād eva nirvyā-
dhā. On Āvaśy. 7,64 he limits the equalization of the padavicārī to
kalpa and vyavahāra (sā ca kādarūpā). The same statement exists in the avacūrī composed A.D. 1383 by Jñānāgara on the Oghaniryukti: [450] padarvīcārī kalpa-vyavahārau; and pūrva 9 (vastu 3, prabhṛta 20) is referred to as the source—see above, p. 357—whence this Bhadra-bāhusvāminā nirvyūdāḥ. The composition of these two texts, kalpa and vyavahāra, is frequently referred back [813] to Bhadrabāhu, who is said to have made use of the same sources as they. But in the rśimandalasūtra (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 upānga 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 prescribed [814] 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 (pṛyaścittā); [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 āṅga 1, and is, in fact, called a part of the latter (p. 254). Chedasūtras 2, 4 bear the stamp of antiquity because they resemble āṅgas 1-4 as regards the introduction; and because chedas, 2-5 resemble the same āṅgas 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 āṅga 3,10.

813 The same is asserted of the nistham; see p. 453a.
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 gatithā in the last verse of Dharmaghoṣa’s īrāddhājītakalpa (see p. 478), treating of the pṛyaścittā, is explained in the anonymous scholiast thereupon by gatithā pratiśākhidhēdagramasūtrārthadhārāḥ i.e gita is explained by chedagramasūtra. Dh. recommends to the gatitha the correction of his work, which he conceives of as being closely connected with the chedasūtras. This name gita 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 sloka not gatha 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 Sūṭi and V, the cheda texts are treated of between āṅga 4 and āṅga 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 nihāga, a mention of the dasapuṇvin etc. See below. We have exact chronological data for the Kalpasūtra, inserted in chedas. 4. See p. 472.

It is remarkable that there are old commentaries called bhāṣya and cūrṇi, composed in Prakrit, the first kind of texts written in gāthās, the second in prose, on three of our texts:—nīsiha, vavahāra, kappā. 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. nīshtham 812 (or 815) grāmṭhas,—2. mahānīshtham 4504 gr.,—3. vavahāra, 500 gr.,—4. dāsāsrutakamadhām 800 gr., exclusive of the Kalpasūtra, that contains 1254 gr.—5. bhāhatkalpa 475 gr.—6. pāṃcakalpa (is wanting).

XXXV. First Chedasūtram the Nīshhajhayaṇam. This name is explained, strangely enough, by nīstha, though the character of the contents would lead us to expect nīṣedha. In the scholiast on Uṭtarajjh. 26,2 nīśthiṇā is paraphrased by nāśedhikī; and so in the scholiast on Dasavādā 5,2,2: asamāṃjasanīṣedhāṃ nāśedhikī; in the scholiast on Āvaṣy. 7,1, and on Amugadv, introduction (25 in A) where Hemacandra explains it by śavaparīśhpanabhūmiṇī. The statements in the text in Āvaṣy. 7,33, fg. are decisive:—jamhā tattva nisiddho tepān nisthā ho/ 33 ||... jo ho/ nisiddhapa/ nisthā tassa bhāvo ho/ avisuddhassa nisthāa kevalamīttān havai saddo/ 135/ || in 10,40,41 we read baddham abaddhāṃ tu suarī, baddham tu dvālasanīṣedhitān/ taccavaram abaddhāṃ, nīstham anisiṣtha baddham tu/ 40/ bhūe parinayavīgāw saddakaraṇaṁ taheva anisyāṇa/ pacchhannaṁ tu nīśthaṁ nīśha nāmaṁ jahajhayaṇā/ [41]/ Scholiast here:—śīt baddhaśrutoṇā nīśthām anisiṣthām anīṭhadhaṁ ca, tatra rahasyā [453] pāṭhād rahasyopadeśāc ca prachchannaṁ nīśṭham ucyaṭe prakāṣapāṭhaḥ prakāśopadeśāc ca 'nīśthāṁ... nīśthāṁ guptārthāṁ ucyaṭe. From this we may indubitably conclude that the explanation by

817 See Jacobi Kalpas. pp. 16, 25.
818 padyogadyavandhanāṅ baddham, āstropadeśavād: dvād. acārādiganipīṭakaṁ... lokottaram; abaddhāṃ laukikāṁ.
819 In the enumeration of the 10 sāmāṇyā (āugas 3,10; 5,7. uṭtarajjh. 26, Āvaṣy 7) the dhāmastha, commandments, are always found together with the nīśthiṇā, prohibitions (Leumann).
niṣṭha\textsuperscript{820} is simply an error, and is to be classed in the same category as the explanation of \textit{uvavāśyam} by \textit{auṇḍatiṇam} and of \textit{rāyapaśeṇāśyam} by \textit{rājapraśnāśyam}.

Whether we are to understand our text under the \textit{nīṣṭha-jhaṭha}\textsuperscript{9} mentioned in \textit{āṅga 4} (see p. 280) as part of the first \textit{āṅga} or under the \textit{nīṣṭha nāmaṇi aṣṭhayaṇaṃ} in Āṣaṃy. 10.41 is a matter of doubt, since its title is perhaps not passive=\textit{pacchanaṃ} (s. below), \textit{guptārtham}, but active in sense. Nevertheless the statements, which (see p. 254 ff.) are found in \textit{āṅga 1} in relation to its fifth \textit{cūlā} called \textit{nīṣṭha} (cf. also \textit{nīṣṭhiya} as the name of \textit{aṭṭha 2} of the second \textit{cūlā}, \textit{ibid.}) and in the introduction of the \textit{nīṣṭhacūrṇi} in reference to the identity of the \textit{chedasūtra} with this fifth \textit{cūlā},\textsuperscript{821} make at least for the conclusion that tradition regards the \textit{nīṣṭham aṣṭhayaṇaṃ} in our \textit{chedasūtra} as originally forming a part of \textit{āṅga 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 \textit{āṅga 1}, whence it was again separated.

In the \textit{Nandi}—see below—[454] the \textit{nīṣṭham} is mentioned after \textit{daśā kappo vavahāro} and before \textit{mahānīṣṭhān}. It is, therefore, certain that our text is referred to. The statements, which are found\textsuperscript{822} in Āṣaṃy. 16,114 (s. p. 255n) in reference to the three-fold division of \textit{nīṣṭham} into three \textit{āṣṭhayanas}, by name \textit{ugghāyaṃ}, \textit{auṇḍhiyaṃ} and \textit{aruvānā}, 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 \textit{uddesakas},\textsuperscript{823} containing hardly anything but prohibitions for the \textit{bhikṣu}.\textsuperscript{824} The words \textit{ugghātiya} and \textit{auṇḍhi} are, it is true, made use of, but this does not presuppose a direct division into 3 \textit{āṭṭha}.\textsuperscript{825} All these prohibitions commence with the following words (cf. the formula in the \textit{Prañmaṇaśūtra} of the Buddhists):—\textit{je bhikkhu...karoti} and with \textit{kareṇhi}

\textsuperscript{820} Intermediate forms are \textit{nīṣīḍha}—see just above—and \textit{nīṣṭha} in the scholiast on \textit{āṅga 1}.

\textsuperscript{821} Śīlaṅka, in the introduction to the second \textit{śrutak} of \textit{āṅga 2} says that the “\textit{acāra-prakalpo niṣṭhaḥ}” is “\textit{nirvūḍha from pūrvaḥ 3,20} (Leumann); see pages 357, 450n.

\textsuperscript{822} Haribhadra makes no statements on this head, since he holds the verses to be \textit{nigadaśīdha}. Cf. the fivefold division of the \textit{āyāra} in \textit{āṅga 3,5,2} into: \textit{maśī} \textit{ugghāle}, \textit{m. auṇḍhiāle}, \textit{cāmahāste u. c. auṇḍhiāle}, \textit{cā. auṇḍhiāle}, \textit{āroveṇa} (Leumann).

\textsuperscript{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.

\textsuperscript{824} According to Kash. Kunte the \textit{nīś} treats “of the duties of Sādhus, and the fines and penalties to be imposed on them when they neglect them.”

\textsuperscript{825} The 20 \textit{udd.} are, however, divided into 3 groups (1—5, 6—19 and 20; Leumann).
vā sātijai. Have we 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: tam sevamāṇe āvayyati māsiyam pariḥaratthām ughhātiyam (or anugghā, or cāvā) pīsāhe.

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 Visāhāgaṇi is stated to be the writer (!): tassa lihiyam nistham. These āryās are counted as constituent parts of the text, since they are followed by the words iti nisthajhayaṇe vīsam uddesaiṁ sammatto.

There is a very detailed commentary (bhāṣya) in Prakrit in āryās, akin to the prose commentary, which Jinaprabhamuni, author of the commentary on the paryuṣaṇā-kalpaniryukti, mentions as his source of information under the name nisthācārīṇī. 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 introduction which at the end is called pāḍhan, i.e. pithan, cf. pithika 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 Samh. 1629) belonged to the stock of Abhayadeva.

XXXVI, Second chedasūtram, the mahānīstham. Instruction of Goyama in reference to transgressions (salla) and punishments (pāya-cchitta, pāṭchitta), in 8 ajhayaṇas, of which [456] ajjh. 1, 2 have a text composed partly in ślokas or trīṣṭubh, (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 imperfectly that even the writer overcome by the difficul-

827 AD, 1307, see Jacobi, *Kalpas* p. 25 ; also author of the Vidhiprapā, above, p. 223.
828 Begins : navabāmbhaceraamo aiṭhārasapadasesāhassio vēto (vedā, see p. 457) | havati ya saviṃakāculo bhūt bahintarao padāyaṃ || 1 || āyārapaṇappassu tu .. || 2 || āyāro agamāntyopakkappa taha cūlia nīśāṃ ti...|| 3 || pakappammi cūliae nīthe ya...V. 1 is cited in the same form, by Śilāṅka from Bhadr’s acāraniyukti according to Leumann.
829 *Sahāvat* 1569 under Pātasāha Mahamūḍa.
ties in his way, at the conclusion of the first *ajjha*, 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 *akśaras*. 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 (*puṇḍvarīsa, pūrvādāra*). 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 *ajjhayana*, and is directed, not against the condition of the text, but against its contents. According to this statement Haribhadrasūri 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 Haribhadrasūri has reference solely to a few of these statements and not to the entire fourth *ajjha*, or to the other *ajjha*. This scepticism, he says, was caused by the fact that in *āṅgas* 3, 4 and in *upāṅgas* 3, 4 nothing was said of these matters, “*na kathāme lidam ācakhye yathā*”. We must refer *yathā* to what follows, and regard the words as a kind of citation from *ajjha*, 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 *ārgam*, and in this *śrutakanda* there are contained many excellent “*ganadharoktāni vedavacāmāni*”, it is the conclusion of the writer that there is no occasion for unbelief even as regards these remarkable statements.\(^{831}\) The great Haribhadrasūri\(^{832}\) is undoubtedly

\(^{830}\) mahānāthasauryakāndhistā na pañchamam ajjhayanaṁ, sāliuddharanaṁ nāma || 1 || eyassa ya kulihiyado na dāyavo suhārelin | kīṁ tu jo eva eyassa puṇḍvarīso āśi, tacchaya cattha ya sīlogo katthai sīlojadhānaṁ katthai payakkharah katthaṁ akkharaṁpatiyā katthai paitavyapūṣṭhiyam (“marginal notes”?) katho bhūtān padhār (d) bahu gāṅga (gāṇthā?) pariṣṭhitāṁ.

\(^{831}\) atra caturthādhikāyaṁ bhāvahāsvānādhiṁ ṣiddhatāṁ kacchid idyāpākānna(?) samyak sudadhve(?) evaṁ tāṁ atarādadhānāṁ asmākāṁ api na samyak śraddhānāṁ ity āha Haribhadrasūriḥ: na punah sarvam evedo caturthādhikāyaṁ asaṁyā vā dhikyayāṁ asāyā vā kātipaḷī(?) ādīnaṁ paitavyapādānāṁ ity arthaḥ; yathā śhānaṁ saṃśāya-jyāvabhiṣaṇa-paṇḍitaṇāsva na kathāme lidam ācakhye yathā | preti(?) samādhiśānam asti. tā(?) guhāvānasvā tu maṇāṇāś, teṣu ca paramadhārnikādām punah punah saptāṭṭāvaṁ yāvad upapatte, teṣām ca tāṁ dūraṁ vajraśālādharāja-sampiṣṭāṁ gītarāmaṁ pariṇāmāṛṇāṁ api saṁvatsaraṁ yāvat prajñāyapātaṁ na bhavati | teṣām kātipalānaṁ tu punah yāvadām līkhaṁ śraddhānāṁ viśeṣaṁ, vikṛtaṁ na tāvad atra pratisūtaḥ, prabodhānaṁ ca | tāṁ śrutakāndhāte arthaḥ suṣṭaṁ apiṣyāya (?) sarīrāyaṁ ganadharoktāṇi vedā (see p. 455n) vacanāṁ, tād evam śhite na kīcchid āśākāntyām

\(^{832}\) See pp. 371, 372. In Jinadattasūri’s *ganadharasārdhatatakata*, v. 55, 114 *payaṇaṁ* are ascribed to him; and Sarvārājagaṇi cites in the scholiast the following works:

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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 mahānīśṭhasūtra 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 it division. According to a special statement 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 ajjhayapas, 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 ajjhayapas 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. 70v; the remainder is characterized at the close (96bo) as : pīyā, perhaps biyyā dvītyā, cūliyā, so that two cūliyā chapters are here indicated, which, if added to the 6 ajjh., gives the desired number 8. In this faulty con-

833 Probably in four āryas, though the metre or rather the text itself is very difficult to make out. The last verse reads:—nikhitavibhitaparanām sanitize na ime mahānīṣṭha (m) varasya khaṇḍhānaṁ vottayam ca āryagopāgavān (??) ti]. In the preceding verses the word ambi is found three times: taei solas uddes aṣṭha tathāya ambi | jam tain itoṁ caithā vibhāgamam (1) 'chāmi yambale | dāsa, chāte do, sattame tīmi, athame 'bile dāsa a |; this is probably a vocative to ambi, "little mother", and to be explained in the same way as suhmāri in pañña 7 (see p 442).

834 The conclusion of the first cūli 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 sāmācārīs in reference to the mahān. Āvi. treats of this subject (see pp. 447, 448) in discussing the cheaggantha, and states that there were 8 aijh. with 83 uddesas. The first ajjhāyanam had then no divisions of this kind and was egasaram; 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 mahānīsthān from the other cheda texts, and treat, at the conclusion, of the jogavihi of the sacred texts after the paimagavihi. [460] They too agree with Āvi. as regards the number of aijh. and udd. The seventh and eighth aijh. are expressly called by V. cūḷārīva (donni cūḷo, v. 64). Forty-three days are necessary to learn the mahān., tevālīsūte diñeheim ajjhāyanasamattā, but as two days are requisite for suyakkhamdhassa samuddesā and for anunā, 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:—"Vajrasvāmī instituted the Mahānīsthā sect"; and of equal interest are the remarks of Rajendra Lal Mitra (p. 227) in reference to three different recensions (vācāna) of the Mahānīsthā. The question which is proposed in the introduction of chapter 22 of the Vicārāmṛta-saṅgraha substantiates the belief that the Mahānīsthā is tolerably old. This question is:—how is it to be explained that the prāyaścitā prescribed in the Mahānīsthā is not practised? The answer to this includes chedas 1,3,5 and reads:—adhanu maṁḍatatvaḥ kalpavyavahāraniśthānaḥ-ahānīsthdīnām ekatarasyā 'pi graṁhasya'dhibṛāyaṇa prāyaścitānī yathā caddādhāham (?) 'vasodhvaḥ na śakyamte ates te sarvyagacceṣu jītvavyavahāreṇa prāyaścitān(y) anucharamito drṣyāте.

The first mention of the mahānīsthām, of which I am aware, is found in the enumeration of the anāṅgapaviṣṭha texts in the Nandī etc., where the schol. on N. explains the word as follows:—niśṭhāṃ parami, yat graṁhārthābhyaṃ mahattaran tam mahānīsthām. [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.: suyaṁ me āusam, teṣam bhagavayā evam akkhāyam, and each of the aijh. closes

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

The name of the text occurs shortly after the introduction, and is accompanied by laudatory epithets. This fact, together with the epithet \textit{mahā} 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: \textit{pavara-vara-mahānīṭhasuyakhanidha(m) suyānusūreṇam tivihām}—but there follows no three-fold division.

The first book is entitled \textit{salluddharanam} and treats of the most various kinds of \textit{salla, sālya}. The repeated references to the \textit{savarangavārīga} are worth our notice; whence the existence of the \textit{uvaṅga} at the time of its composition—see above. p. 373 is \textit{ee ipso} clear. Then follows the figure of the useful co-partnership of the lame with the blind man which is specially emphasized:—\textit{hayām nānām kiyāhīnām, hayā annānāo kiyā | pāsānto pāṅgulo daḍḍho dhāvamāṇo a aṁdha.o || aṁdho ya pāṅgū ya vāpe samiccā te sāmpātīta nagaraṁ paviṭhā ||}. Furthermore \textit{[462]} stress is laid upon reverence (\textit{vāṇḍe, vāṇḍiyāvā}) for pictures (\textit{pādīmā}) and temples (\textit{ceia, ceiālaya}). A special formula seems to have been made use of in this connection, an enigmatical treatment of the letters of which occurs\textsuperscript{386} after the fashion of the treatment of \textit{a u m (om)} in the \textit{Upaniṣads} and in similar formulas in the \textit{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 \textit{karmavindāyanaṁ}, perhaps \textit{karmavipācaṇa} (cf. pp. 270, 280, 335). At the end is found an obscure statement which perhaps has reference to \textit{ajih. 1,2}, and which reads: \textit{eesin tu donḥam ajjhayaṇaṇam viṁ puṇvagesam savvasāmnam vattehiṇaṁ ti (?)}.\textsuperscript{386}

\textsuperscript{386} \textit{aṃqa} / \textit{a / māi / kauṭrhāa ava / addhaṅga / amaa um / n am / up ay / ṅa u / sārān sa am} / ā um n / amaa / sa am bh i / n nas u / t / n amaa / khaī re a / saβaddha ti/a u n'nam u etc.—In a similar manner (each of the simple consonants having \textit{vṛddha}) we find the \textit{mantra} composed which the \textit{Vidhīpaprā} cites in mentioning the \textit{ayurīau-paγaḥvānam viṁhi and uvapīhāvyapī}. These, however, commence with \textit{a} / \textit{u / m /} cf. the \textit{Upaniṣade}. Have we here an example of the \textit{mūḥyakkarā} ? 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 *duvālasaṁgaṁ suya- nāpaṁ* and the *samgovarga duvālasaṁgasamudda*. The commencement with *sāmāya* is retained (cf. p. 243), and the *suyanāpaṁ* is then characterised as *sāmāya-m-āi logaṁīdusāgara* (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 : *tatttha taththa bhahvheiṁ suyabharehiṁ sammiliṁpan samgovarga duvālasaṁgau suya- samuddāu anna-anna-uvaṁgāsuya (kkha ) niṁha-ajhayāpa-uḍdesagāpan* 

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 *āṅga* 10 : *śesam tu prasānyākaraṇa praddhāvaciaṇād awaseyaṁ* Whoever, bhikṣu or bhikṣuni, should praise the adherents of hostile systems or schismatic; (*parapāsaṁdṛtanaṁ pasamsaṁ kareyya, je yā vi nāṁ nihagānaṁ p. k.), whoever speaks in favour of the schismatics (*ninbagānaṁ anukūlam bhāseyya*), visits their temples (*nin. āyaya- yam patiyasa*) , studies their texts (*nin. gahhasattho pāyakhkaram vā parāveyya*), or follows their ordinances (*nin. sankalie kāyakilesāte tavei vā sānjaye vā jānei vā vinnāvei vā suet vā paṭivei vā avimukhasuddhapi- sāmayagāne salāheyyat*) his fate will be as disastrous as that of Sumati, *sa vi nāṁ paramaṁhammusūṁ uvaṇavayeyya 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., *duvālasaṁgasuyamānassā navatīyasāra (?)*, mentions the *duvālasaṁga*, but merely in a general way. It treats especially of the relation between the teacher (*guru*) and scholar (*śīla*) of the *dyāra* (*gačchāyāra*, see p. 445), and *anāyāra*.

837 In the *therāvāli 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. Bhuddinna, the scholar of Nāgajjuna, was from the *Nālakula* ; see v. 44 of the *Therāvāli* in the *Nandī*.
Book VI. giyathavihāra (see p. 436, 450), treats of the pachitta prāyaścitta, and contains a legend of a teacher Bhadda and the ayyiyā (dīryika) Rayyā. The mention of the dasapūvi in the introduction brings eo ipso the date of its composition down to a period subsequent to that of Bhadrabāhu, the last caturdasapūrvin, and to that of Vajra, the last dasapūrvin. 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 pacchitta, and, in fact, in such great detail, that the words kim bahaṇa 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 Avanti 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: —jaya pāṁ Goyamā! inam-o pacchitta-suttaṁ vocchiyyiihiī tayā pāṁ caḥ-dālec-gaha [465] rikkha-tāragā pāṁ satta abhoratte ya no vīphuriyyā, imassa pāṁ vocchide Goyamā! kasiṇasaṁjāmassa abhāvo.

To the conclusion (samattām mahāniśīhasuyakkhaṁdhāma) are joined the reverential invocations to the 24 titthāṁkaras, the tittha, the suya-devayā, the suyakevalt, all the sāhu, sidhāhi to the bhogavanāṁ arahaṁt. 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 sahassāṁ panca sayāṁ taheva cattāri | cattāri (again !) silogā viya mahāniśthammi pänenām !

The mahāniśtham 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 suyakkhaṁdhā, ṣrutaskandha 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 gachhāyāraṁ from the Mahāniśīha.

338 The words, however, occur Aup. § 48.
XXXVII. Third chedasūtraṁ, 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 bhāṣya389 belonging to it, and consequently in Malayagiri’s comm, where there are two statements to this effect — in the introduction340 and at the conclusion of the seventh udd.341 The same conclusion may be drawn from the compound kalpavyavahārayau 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 Ratināśigara (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 nīyyutti on it. And we have also seen (p. 446) that the text is divided into ten uddesas348 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 introduction383 we find the relation of the text to the kalpa stated as follows:—kalpādhayane abhavat prāyaścittam uktaṁ, na tu dānaprayāyaścittāṁ dānam; vyavahare tu dānaprayāyaścittāṁ abocanāvidhiś cā bhidhiṣyate.

udd. 1 treats of pariḥāratthānam lasting 1,2,3 or 4 months —2 of the relation of two sāḥiniyas 3 of teacher and scholar,— 4 of the merā (maryādā) sāhūnam,— 5 of the merā samjatiṇaṁ,— 6 of mischances (also

389 kappavyavahārayaṁ bhāṣaṁ muttūga vīttharāṁ savvam.
340 uktān kalpādhayanaṁ, idānāṁ vyavahārāḍhyayanam ucyeते.
341 pūrvaṁ kalpādhayayane bhāntaṁ.
342 Or according to its own schol., also in 3 khaṇḍas (udd. 1, 2; 3-6; 7-10).
343 pīṭhāka (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 Saḥvai 1565 A.D. 1509.
niggaṁthiṣṭa),— 7 of the rājādinām avagraha,— 8 of the sādharmikāva-
graha,— 9 of the āhāra,— 10 of the abhigraha.

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

XXXVIII. Fourth chedasūtram, the dasū or avaradasū, dasās, in
fuller form dasāsrtasaskandha, in 10 uddesas (uddesaṇakāla Āvaśy. 16, 109),
of which 1 to 9 are called dasā, the eighth is called also ajjhayaṇanāḥ and
the tenth ajjhayaṇanāḥ only. In Āvaśy 2, 5 the speaker declares himself
to be author of a dasānāṃ 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 āṅga, 3, 10 under the title Āyāra-
dasū, 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 āṅga 1 with
the formula : suyaṁ me āusāṁ! teṇāṁ [468] bhagavayā evam akkhayaṁ
and closes with ti bemi. After akkhayam there follows another formula,
which briefly says that the contents of the following section is as “there-
him bhagavamtehiṁ pannatta.” as in up. 3 (p. 388), see Abhayadeva on
āṅga 3, 10f 288. The doctrines in question it refers to the predecessors of
the bhagavant (see also up. 10, p 423). In the first dasā 20 asamāhiṭṭhānā
go are treated of, in the second 21 sabalā śā (śabalāni), in the third 33
dāṣayaṇā, in the fourth 8 gaṇiṣaṇpadi, in the fifth 10 citasaṁhiṭṭhānā,
or, according to V. attasoḥ (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 udvāsagapādīmā, in the seventh 12 bhikkhupadi-
mā, All this deals with regulations having reference to the depart-
ment of the viṇaya, and treats of the course of life and the discipline of
the laity and clergy. The method of treatment is short and compac
t.

The eighth section is called ajjhayaṇanām, but in āṅga 3, 10 as in V.,
paljosaṇāvakappo, 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 Prajinavyāk. conclusion (Leumann).
845 Cf. Āvaṣy. 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 "sāmācir, rules for yatis," and also paryuṣaṇa-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 daśār., to be ascribed to Bhadrabāhu. The closing words tti bemi, payoṣaṇākappadāstā atthānam aiṭhāyaṇām are similar to those of the other daśāu 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 —tenaṁ kāleṇāṁ—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 tenaṁ kāleṇāṁ. I will refer to the other parts of the Kalpasūtra below.

The ninth dasā, also called mohaniyyaṭṭhāṇāṁ, has the usual legendary beginning : teṇaṁ kāleṇāṁ ., and tells of a sermon of Mahāvīra under king Koṇiyā of Campā in reference to the 30 (so also aṅga 3) mohatiṭṭhāṇāṁ. The portion dealing with this sermon consists of 39 śokas, for the most part with the refrain : mahāmoham pakuvvai. The conclusion is ti bemi.

The tenth book, āyatiṭṭhāṇām848 commences with the usual formula : teṇaṁ kāleṇāṁ and tells in great detail847 how Sērīa [470] Bhimbhisāra, king of Rāyagīha, 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 excorsi of the last dasāu (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 djananam ājīti (h) saṁmirccchanagarbhopatato jīmanā, tasyāḥ sthānāṁ saṁsāraḥ Abhayadeva on aṅga 3,10 (289a) in the introduction.
847 It refers to up. 1.
848 ...māe desamme pannote, teṇam eva niggaṁthe paṇayane, sa ce anyuttare padipunne kevate... (cf. Aupapāt, § 56 p. 62, ed. Leumann).
The *Kalpasūtra* 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 *dāśātu*. 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] *Therāvali*, to Deviddhi-khamāsamaṇa, the nominal redactor of the 45 āgama.

This *Therāvali* agrees as regards each of its first twelve parts with those statements which are found in the *therāvali* of the Nandi and of the Āvaśyakasūtra, and in the later tradition of the Jains (*ṛṣimāṇḍalasūtra*, 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 *Therāvali* and Bhaddabāhu, the nominal author of the *Kalpasūtra*—see below—who appears in the seventh place in the list of patriarchs. The *Therāvali* contains eleven members more (ajja Vaira, Vajrasvāmin, 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, Pasa and Aritṭhānemo, 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 Mallī (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 Devarddhiganin, the editor of the Kalpasūtra." Tradition places Bhadrabhāu, 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 Bhadrabhāu, as tradition, e.g. the introduction to the Kalpāntarvācyāṇi, states. In the well attested statement (see above, p. 449) that the Kalpavyavahārāyu was extracted from pūra 9, 3, 20, by Bhadrabhāu, 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 Āvasy 16, 109. The similar statement concerning the dasa-kappa-vyavahāra in the Rṣimāṇḍalasūtra (Jacobi, p. 11) is, after a consideration of this passage of the Āvasy, 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 dasāu, the vavahāra and the kappa.849

Personally I am inclined on the strength of § 148 to hold Devarddhiganin 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 paryusṇa-kalpa, the eighth chapter of the dasāu. This ancient title (see p. 468) is cited in the beginning of the samdehaviṣousadhi as a collective title of the work. See Jacobi, p. 99.

The Paṅcanamaskāra, placed "kesucid ādareśu" at the commencement of the text, is known to us from anga 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 paṅcanam, contains the form havai—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 māhaṇ) Devānandā850 before he was placed (§ 21) in that of (the khattiyāṇ) Triśala"851, are borrowed outright from anga 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 Kalpāntarvācyāṇi. 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 āṅgas 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 gihattha. It is noteworthy that there is no mention of foreign nurses, as is usual in the āṅgas 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 āṅga 5. The recital as to how Mahāvīra : anagāriyam paivva (§ 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 āṅgas, 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 ajjhayanās of the pāvaphalavivāyātim (see p. 271) is of interest, as also that of the 36 aputtha viyāyarānātim, which, according to Jacobi, p. 114, are to be referred to the uttarajjhayanām.

We have in the work entitled Kalpāntarvācyānī, 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 (acelavam), uddeśia (auddeśika piva), sijjāyara (sijjātarā śavyā) vasattisvāmi), rāyapiśa (presents from the king), kilkamme (kṛti), vaya (vrata), jiṭṭha (jyeṭṭhatvam), padikkamane, māsami (māsakalpa), pajojovasanakappe (varṣasā caturnmōsāvasthōnarūpah), in reference to the pūrvas, out of the ninth of which the śrīkalpa of Bhadrabahu, "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 Hemacandrastra and of Mānatumgastū and of Mānatumgastū, Malayagiri, of the Vāmanam, Sarvasvatkaṁṭhābaharaṇam (as vyākaraṇam !!) and Sārūsvatam 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 "vatśvadeva-raçaу Yajurveda."\(^8^5^3\) \textit{Oṃ rṣabham pavitraṃ puruḥutam adhvaram yajñēṣu nagnam paramam pavitraṃ śrutadharam yajñapati-pradhānam ṛturyajana (l)} paśum indram āhave 'ti svāhā, and: trātāram indram rṣabham vadamti anītrāram indram tam ariṣṭanemiḥ bhave,\(^8^5^3\) subhavam supārśvam indram \(j\) have tu sakra ajitam jīneṇḍram tad vardhamānaṁ puruḥutam āndraṁ svāhā, and also \textit{Vs.} 31, 18, \textit{Rk.} 2, 89, 6 etc. all of which is cited \cite[476]{} incorrectly.\(^8^5^3\) The detailed enumeration of the Brahminical sciences in § 10 contains much of interest (18 purāṇas, 18 smṛtis, 18 vyākaranas). The foreign serving-women are enumerated in § 16, essentially in the regular way: - 

- \textit{khujjāo cilāśo vāmaṇḍo vadābho babbario pāusiāo jοnjio palhavio isipio cārūniio lāśio laūsiio demaliio abariio (l) puliṇiitō pakkantō maruṇḍto bahalio sabarto pārasto jāttiyā dāsyāh.} On § 108: bhagavato lekhanaśālakarana-prārāmbo likhyate (in Prakrit),—on § 209 a double enumeration of the 72 kalās and of the 18 lipayas—see above p. 400—on § 211, 64 mahilāgūpās.

The oldest of the commentaries to which I have had access is the \textit{Samdevīṣaṇaśadhir} of Jina-prabhamuni, composed in Ayodhya A.D. 1307; at the end there is added a commentary to a \textit{paryuṣaṇa-kalpanī-ryukti}. Both texts are composed in Prakrit, and the commentary is based especially on the \textit{nīśthacūrṇī}. This fact recalls chap. 8 of \textit{chedasūtra 4}.

XXXIX. Fifth \textit{chedasūtram}, the \textit{bṛhatkalpa}, in 6 uddeśas. Ordinances for the clergy of both sexes (niggaṇṭha and niggaṇṭhi) in reference to that which is proper (\textit{kappati}) and that which is not (no \textit{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 \textit{Āvasya}. 16,100 in connection with \textit{dāsā} and \textit{vavahāra} and under the name of \textit{kappa} simply.

\[\text{[477]}\] We shall have to recognize it under the designation of \textit{kappa}, or \textit{kāpādhyayana}, in other passages (see pp. 449,472) where there is

\(^8^5^2\) I am unable to explain the first passage, the second is manifestly \textit{Rk.} 6, 47, 11 (\textit{Ts.} 1,6,12,5) : trātāram indram oṣṭāram indram have have suhavaḥ, śūram āndraṁ/ hyavāṁ sakroḥ puruḥutam āndraṁ svasti no maghavā dhātre āndraḥ \(j\) the words of the text which I have enclosed in brackets above do not occur here.

\(^8^5^3\) na ce 'daṃ Jinaśāsanam avācṇan, vedādhyapī tadvacaṇā, tathā hi : vedeṣu jinapramāṇośāṅgula (ʔ) darvī, tathā Yajurveda vaṭśvadeva-riçeau...
mention made of the extraction of kalpavyavahārau from pūrva 9.3.20 by Bhadrabāhu. Its designation as bhaktalpa, or vr̥hatsādhuKalpa is unsuitable if we regard the diminutive size of the text (only 475 gr.). The conclusion (ti bent) 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 “kappassā nījuttii,” 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 (Saṁvat 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 (Saṁvat 1334), of which the Berlin Library possesses a copy made on transparent paper. The commencement of the Berlin MS.—after prefacing the first 6 §§ of the text—is nama arahamāṇām, kāuṇa namokkāram tīthayaṇām tīloyaṁahiyaṇām, kappavyavahāraṇām vakkhaṇavihīṁ pavakhāmi ī.

XL. The sixth chedasūtram is called pañcakalpa855 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 Avī. and V., together with a jītakalpa. According to the Vicārāṁṛtaasamgraha, the pañcakakappa is a work of Saṁghadāsavācaka, while the jītakalpa belongs to the Jinabhadranaṁkṣamā [478] śramaṇa.856 We find in it citations from both texts. The jītakalpa 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 upon the jītakalpa, which is mentioned together with it, that a śrāddhajjītakalpa 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- munīśvara. In the anonymous commentary on it, it is designated as composed upaniṣatkalpa (!)-kalpa-vaṇavara nīṣīthayaṭijjītakalpaṁnaṇaḥ. In

854 On this see Bhagvānlāl Indraji on the ancient Nāgari Numerals in the Indian Antiquiry, 6,42ff. (1877) and Bühler, ibid. p. 47 ff.
855 In Kielhorn’s report, p. 94, there is mention made of a pañcakalpaśutraōuṇi by Amrādevacārya.
856 See above, pp. 427,430, where both texts are counted in with the paṁnas. There are several other texts ascribed to Jinabhadrā. The passage reads: Jainbhaśramaṅkṣto jītakalpaḥ, kṣetrasamāśaḥ, saṁgrahaṁ viṣeṣanavattī ca.
the commentary reference is paid to the pravacanam as sāmāyikādibhiḍu-
śāraparyāhām, and in v. 58 erroneous doctrines and pāṇḍitān are trea-
ted of in detail. Then the gñatītas (see above pp. 437,450,464), to
which the text refers in v. 141, are expressly explained as śrīntīsthādi-
chedagramiṁthārthasaṁtradharāh.⁸⁵⁷ Form all this we may draw the con-
clusion 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 Nandi in its anāṅgapaviṭṭha list recog-
nizes the existence of a mahākappasam, a cullakappasam, and a kappiyā-
kappam. In the scholiast ibid, we find the following explanation:—
kalpaykalparatipādakam adhyayanaś kalpākalpam; tathā kalpaḥ sthavira-
kalpādiḥ, tat pratipādakaṁ śrutam kalpaśrutam, tace ca dvidhā: kṣullaka-
kalpō mahākalpo ca, tatrāi ‘kam alpagraṁthāṁ alpārthāṁ, dvityāṁ mahā-
graṁthāṁ mahārthaṁ ca. There is, therefore, no doubt but that texts
of this class existed.⁸⁵⁸

[Vol. XVII. p. 1]

In Bühler’s list there follow:—

E. Nandīśūtram and F. Anuyogdvārasūtram, 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 men-
tioned 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 Vicārāṁśasamgraha,
both texts were placed in a much earlier place of the Siddh., at the
head of the paima group; though in the Vidyāprapā at least, their con-
nection 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.

⁸⁵⁷ In the scholiast on Vicārāṁśasamgraha the following explanation for jīyakappa
is found in citation from the Paṁca-kappā: jām jassa ca pacchittam āyariya-
paramparāyaviruddham | jogaḥ ya bahuhī ya eso khalu jīyakappu u |:—and the
word jīyam is ibid. explained as follows:—jām bahuhim giyaṁthēm ainmām tam
jīyam uciham acittamity anarthāmām vyaśhārācūrṇipīthe, jītāṁ nama prabhū-
tānekaśaṛthaiḥ tāryādā taṁ pratipādāno gṛhantho ’py upaśāt.

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. 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 probability in asserting that Devavācaka, i.e. Devardhhigaṇi 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 off with Dūṣagaṇi, 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 anyyogadv. contains all manner of statements, which would synchronize with the date of Devardhhigaṇi, 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 Anuyogadv. 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 Anuyogadv. is made probable by some passages of the latter work, which appear to have been extracted from the Nandī. But the fact that the Anuyogadv. is mentioned in the anāṅgapaviṇṭha 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 aṅgas and upāṅgas; and especial attention is directed to the statement of the contents of the 12 aṅgas found in the N. This statement is found in greater detail in part 2 of aṅga 4. Hence the fact that in these references of the redactor, the Nandī and not aṅga 4 is cited. We do not read jahā samavāye, but jahā Nandte; 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 aṅga 4

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

860 See also Bhau Daji in the Journal Bombay Branch R. As S. 9, 151.

OCTOBER, 1993

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

If now the nominal redactor of the entire *Siddhânta* or at least of the *aṅgas* and *upāṅgas*, Devardihiṇī, was also author of the *Nandi*, 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 *Siddhânta* no remarks of a redactor in reference to the Anuyogadvīras, though Leumann thinks to have discovered one (Bhag. 5, 4). In the text of Āvasīy 10, 1 the Anuyogadvīras is mentioned together with, or rather after, the *Nandi* 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 *Nirukti*. 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 *Nandi*. 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 *Nandi* embraces only 719 *granthas*, the Anuyogadv, about twice as many.

XLI. The *Nandi*, *Nandi* or the *Nandīsūram*. The three *sāmāyārt* texts understand by *Nandi*, or *nandikādīhāvanī* (*Āvi*), *nandirayanavahi* (*Vi*), an introductory ceremony, in long or short form as the case may be, for the *sāvayakaccǎni* (*sāvakakṛtyāni*), 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*: *tāto guru namokkāra-tigapurvar namdirin kadāhāi, sā ce yoh : nānān pani caviham* and then follows the real commencement of the *Nandi*. 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 *Nandi*. We have, therefore, here no immediate citation from the text of the *Nandi* 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 strophes of a drama, which are designed to bring good fortune. Cf. also nāndika as the name of a door-post, and nāndītapā, a cover of a spring (P. W.). Haribhadra on Āvāṣy, 9, 1 has the following:—ādimanīgalārthān nāndī vyākhyāta, and in the commencement of his commentary, ibid. ;—no-āgamato bhāvamāṅgalārīn nāndī, tatra nāṃdaniṁ nāndī, nāṃdaniṁ anayo 'ty vā bhavyāḥ prāpīna 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 gaṇadharas, and finally, from v. 24 on, a therāvali beginning with Suhāma (1) and Jambū (2), and embracing in all thirty members; it closes in the third generation after Nāgājuna (29) with Dīsagā (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 therāvali 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 (avaçūri) on v. 27 Suhastināḥ śisyaṇvalikāyāḥ śrīkalpe uktatvāt na ta(s)ya iḥa 'dhikāraḥ, tasyāṁ Naṇḍikaṇḍ-Devavācaka-suvamuttathā. From this it is clear that the author of the avaçūri considers Devavācaka to be the author of the Nandi, 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 Āvāṣy, nijj. in identically the same form.
863 Cf. 'the name of the nāṃdūmukhāḥ pitaras or of the nāṃdūrāddham. In the case of the latter was there any recitation of a list of ancestors?'
864? gurubhrātara in Klatt, Indian Antiq., 11. 251a, or ubhānapi bhṛṭaratara in Dhar-makhapn's Gurvāval it itself. Suhastin is characterized as the laghugurubhrātor of Mahāgiri, also in the pattaṇa of the Khitarataragaccha, Klatt, 246b. Klatt in accordance with other traditions (cf. Kalpasūtra) refers both to different gotras : and Mahāgiri to Elapatyagotra (so here v. 27, Elāvacasagotta), Suhastin to Vāsiṣṭha. 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
OCTOBER, 1993

Kśepakatvād vṛttau no 'ktam, and remarks on vv. 33, 34: etadgāthā-
dvayārtha āvasyakadpakātī līkhaṭi 'stī avacūrṇāv api nā 'stī; vv. 41, 42 is
vṛttāv avyākhyaṭatvāt prakṣiptam, and of Govindacārya he says, on v. 43:
śisyakramābhāvād vṛttau no 'ktāḥ, āvasyakatīkātī līkhitāh.

labhadda,—9. Mahāgiri (and Suhatthi,—10. (Valissaha) the twin-brother of
Dhamma v. 31,—18. Bhaddagutta v. 31,—19. Vaara, Vajra v. 31,—20. Rakkhia v. 32,—21. Ajjānāṇādīla, i.e. perhaps Ajja Anām-
īda (Ajja Nā school) v. 33,—22. Nāgahatthi v. 34,—23. Revaniakkhatta
Nāgajjunā v. 39, 40, 45,—27. Govindā v. 41,—28. Bhiādinnā vv. 42,45,

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 nāgassa parāvaṃśam 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 durviādihiā each of which is illustrated
by a gāthā.

read in Jacob: Bahulassā sarvavāyām (vayam for vayasaṃ) vāmde instead of
bahulassā Sirivāayām vāmde (see Klatt. I. c. 251b); in the scholiast we read āha
Mahāgirer dvau śiṣyau abhūtam: Vahula Valissaha (cf. Kolpā. Ther. 86) 6 ca
_samāk arāntaraṃ Vahulasya yamalabhhratīvāti sadhayasaṃ, pravacan-
ativānāṃ prahānavat, Valissaham eva tv yathā.

686 Āryanāṇādīla (21) v. 33 becomes then Ārya-Māṇgu (16) śiṣya v. 30. But even
verse 33, in which Āryanāṇādīla is mentioned is doubtful: see above.

687 See Merutudgā's Thīrīnol 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 Mandīla
('dīla), No. 23 Revasinīha, and the list gives one name more in mentioning Devar-
(dī) dhī himself after Dūsagāpi.

688 Valissahastīyāṁ Hārttagotraḥ Svātīḥ.

689 Nominally author of up. 4, see p. 392.

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

671 Ke 'pi Māṅgor Āryadharme 'ti nāmanātaram bhūṣ, No. 17 then falls out.

672 According to the scholiast the dāspūrvīṣā (see Hem. v. 34) Āryarakṣitas tacchityo
Durvalakāuppah ca navapūrvīṣā, reach from Mahāgiri to Vajra. See page 348.

673 Bhābhādivagosike, Vrahmādevipaśaskhopalakṣiṇan Sīhākāraṇya.

674 Cf. the Nāgarjunīyās in the Scholiast on āṅga 2, 2, 2, and see p. 265.
At this point the investigation of the ājñānam 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 ājñānam is divided\(^876\) — the paccakkhanānam and the parokkhanānam. The latter contains much that is interesting. It in turn is twofold, ābhinvohiyā\(^a\) ("bodhiya") and sua\(^a\) ("śruti").

In the account of one of the two groups into which the ābhinvohiyaparokkhanānam is divided, are inserted eight gāthis, 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 suanānaparokkham is divided into 14 groups among which Nos. 5, 6, 13, 14 are of special importance:—The sammasuam 5, samyakśrutam, is explained as jaṁ imaṁ arihantehiṁ bhagavanśtehīṁ uppannatānānasapādhārehīṁ paṇiyanu dvālasamgaṁ gānipidgagam. tāṁ jahāā āyāro dhīthicā\(^78\) ice-eyam dūgaṁ gā gam coddasapuvissa sammasuam abhinna\(^97\) dasa [9] puviswa sammasuam. The posteriority of its composition to Vajra at least is clearly brought out in this passage.

In micchāsuan 6 we find that enumeration of some 20 works, or classes of works, of Brahminical literature which I cited from the Anuyogadārastā\(^878\) and discussed on Bhagav. 2, 248. This list is here more detailed and offers several variants:—Bhārahaṁ Rāmāyaṇam Bhimāsurakkham\(^879\) Koḍillayam\(^880\) sagabhaddiyā\(^881\) kappāsīyaṁ\(^882\) nāgasu-

\(^875\) nāgaṁ paṁcavihaṁ : ābhinvohiyanoṁmaṁ sua\(^a\) ohi\(^a\) maṇaṇapajavya\(^a\) kevala\(^a\). Or duviham : paccakkham and parokkham, and the latter is then : ābhinvohiyaparokkhanānam ca suanānaparokkham ca ; the "āhi\(^a\)" is suanissiṁma ca asavanisściyaṁ ca ; both are fourfold, and the latter is divided into : uppatiya, veḷāla, kamma, pari-ṃciṇaḥ buddhi (see p. 14n).

\(^876\) In the scholiast sāmānyakādi viṇḍusāraparumānam, see pages 244, 245, 343.

\(^877\) tato dhomukhaparihāṇyā yāvat samūrāṇadāśapūrvadharasya ; see p. 16n.

\(^878\) Where it is characterized as no-ţagamo bhavasyaṁ and as annottāmāmicchādiṭṭhiṁ sacchāntaṁdubuddhamaiṭiyaṁ pariṣiṣṭam :— cf. the 29 viṭhaṁ pāsasvam Āṣṭya. 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 Nāṇ. are by Laumann.

\(^879\) Koḍaṁ An., where ghodaṁuham (A, "dayamu" C, "dayasuham B, dayasuyam R) follows. Nāṇ too has ghodaṁuham, but after sayabha.

\(^880\) sagadabha B C R, setambha A.

\(^881\) kappākappiṁ A.
Under anaṅgapaviḍṭham (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), but also in the 3 sāmacārtis (see pp. 369, 370) in a form that is but slightly different. 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 same groups into which they are now divided. The names of these groups are partly wanting, e.g., tvaṅga. painna cheasutta,

883 “sattari vestiyam B C R, vaisiyam omitted in A.
884 So An. Nād. vaisesiyam the Berlin MS. of N. (=MS).
885 “vaṇyayam MS., Vuddhasārayam B C R, ruṣṭha (!) vaṇyayin A; in An. we find also Kāvilam; also in Nād. Kāvīliyam comes before Loga”.
886 testiyam Nād., 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 Bhāgavatīyaṁ to saṅgaruvīṁ omitted in An.
890 saṅgaruvīṁ MS.; perhaps “ruyam, otherwise the last of the 72 kālas; see above p. 283. In the scholiast on Āvaśy, 12, 36: saṁpiśvo vi gurahio hoi we find the following peculiar statement :—jakumlabdhenā ca turduśa viśyasthāṇānā pariṣṭhyatāṁ: aṅgāni ca uṣṭvedā mitrāhāṁ nyāvāvistarojyapurūṇaṁ, ātarpāstraṁ ca sthānāy aḥu ca turduṣājaḥtatāṁ niglīṇi ṣoṣ. tad yathā: śikṣā vyākaranaṁ kalpaḥ chāndo niruk-tam ṯyoṣīyaṁ iti. The position of the aṅgas in the front of the list is one of the remarkable points in this statement.
891 Mādhara purāṇa vaṇarana B R; nāḍagādī A.
892 Hemacandraśūri on the Anuyogadva has likewise only: etac ca Bhūratādikāṁ nāṣakād-paryāniṁ śrutiṁ lokaprasiddhiṁgānāṁ.
893 In the Pāṭikāṣaṭāra this is introduced by the words namo tesaṁ khamūṣamānāṇam jehin iṁam vaisyaṁ aṅgābhikāraṁ ukkālyaṁ (or kālyam) bhagavantāṁ, tāṁ jahā: dasavevāyīyaṁ...The Pāṭikāṣaṭāra is enumerated by Raj L. M. see above p. 227, as the fourth mulasāram after the Siddhāntadharmātāra. It sings the praises of each part of the Siddhānta (aṅgābhāira and dvārāsaṅga) and contains especially an acknowledgment of belief in the five mahavayas.
894 The enumeration of the names in S. contains a different grammatical construction, i.e. the names are in the genitive.
mālasutta 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.


985 The avacūrī 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 Vyavahārabhāṣya, as the corresponding part of the śūra mentions most of the names. – L.)

996 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.

997 The texts which are no longer found as separate texts in the Siddhānta, are printed in italics. On kappiya, (cf. kappākappiam p. 9n. 24) cullak, and mahāk., see the scholar’s remarks, p. 479 above.

998 Name of the first chedasūtra according to Āvāsyaκa 8, 55 see pages 446, 479.

999 So V., uvāca P., uvācā N., Āvi. Svt. ; in S before No 5 we find: pamaṇyappamāyaṁ : pamaṇy, here is No. 10.

1000 So also P. Āvi. a form which suits rājapratīṣṭhāyam better than the usual paseṇaḥyaṃ : Svt. V. have paseṇaḥyassa but with one y ; see p. 382.

1001 For explanation of the scholarist on Nos. 8, 9, see p. 392.

1002 In S before No. 5, in P. after No. 15 ; pramāṇāpramāṇavāraṇabhedapalavākāpratipādakam adhyayanam (cf. Uttarajj. Cap. 4), Avac.

1003 The Nāndī itself ! nāndīṭṭhānī sugamam.


1006 Is omitted here in PS and comes after No. 37 ; sūryacaryapraṃprāpātāṁ yasyāṁ graṁthapadidhatau sā sūryaprajñaptiḥ.

1007 parasām P ; paunāṣṭamānāḥ iti, paunāṣth saṁkūṭaḥ, paunāṣṭarīraṁ vā, rāmaṇaṃ nāpauruṣārūṣāḥ, sūryāṣya ‘pi vāstūno yathā svapramadā chāyā lāyate tada paunāṣṭa syāt, etat ca paunāṣṭāprāpaṁ adhārayaṣya ‘ti dekṣijāyanaṣya ‘tadu ca ekām dī摆在 syāt, tataḥ pararām angulasya tā devaṣaṣṭhibhāga (8/3) dekṣijāyana vordhānta, uttārayāye ca kṛasaḥtai, evam maṇḍale-maṇḍale paunāṣṭa yatra ‘dhārayane varṣāye tat paunāṣṭamānāḥ, Avac. Cf. book 9 in up. 5 (and Bhag. 11, 11, L).
OCTOBER 1993


To the kāliya the following texts are ascribed: — 30. uttarajjhayanām 11 43, 31. daso 38, 32. kappo 39, 38, vavahōro 37, 34. nishāhaṃ 35, 35. maha-nisāhaṃ, 36. 36. isibhāsiyāta, 37. 37. jaṁvuddiva-paṇṇati 18, 38. dvāsa-garaṇa-paṇṇati, 39. caṇḍapaṇṇati 19. 40. khudāyī vimalapaṇṇati, 35.

910 sūrya-cūndrasaṃ yatra daksīṇe puruṣo ca mahaśaṃcaraṇor yathā maṇḍala-piṇi maṇḍale praveśe (*śo) vyāvarṇya sat (tan) maṇḍalapraṇayaḥ, Avac.; cf. the first book in up. 5.

911 viṣṇa P, S; in P S transposed with No. 20; vidyā samayāniyān ca caraṇaḥ cārītṛaṃ, eiteṣām phalaviniścaya pratipādako grañṭhaḥ, Avac. (= Bhag. 20, 9 Leumann')

912 See p. 443.

913 yatra raddhāyaṇādānaḥ vihaṇyaḥ proktam tataḥ, Avac.; appears in the Vīśeṇprapā among the paññas in the eighth place. See p. 428.

914 Omitted in Āvī. pr. m., maraṇāṇi prastāśaṭ-paṭastarūpaṇaṃ teṣām pārthakyaṇa yatra vihaṇyaḥ uktam Avac.; see p. 428n.

915 yatra (l) "iman jñayaṛ" locanā-prāyāścitaṃ pratipatti-prabṛtiṅkaranaṃ viśuddhī yatra vyāvarṇyaḥ tataḥ, Avac. In Āvī. maraṇāvitisohi in addition follows here.

916 In P S after No. 25; sarāgayappasena vitaragasaṃtāparam vyāvarṇya yatra tataḥ, Avac.

917 yatra dravyāḥ bhāvasamlekanāsvarūpaṃ pratipādaḥ, Avac.; three verses are added in advertisement thereof: yathā, catātāri visudthānaṁ vigajñājñāyāt catātāri samvachare u duṇḍi u evaṅgaḥ ca ayāmaḥ ¼ ¼ nāvārītto atavo chaṃmāte pariṃcāna ca ayāmaḥ // anve vi ya chaṃmāte ho vikṣipṭānaḥ tavokamamaṃ // 2 // vāsa koḍisāhyāṃ ayāmaḥ kaṭṭaṇuḥ aupavne // gurukmārmiṃ gahūtaḥ pūnavaṇgamanam aha kare // 3 // bhāvasamlekaṇā tu krodhājipapakṣāpyaṣaḥ (l). (The three verses are taken from the Ācāra-nirūkṣtī (287-289).—L)

918 vihaṇḥa sthavirakalpādārūpō yaṛa varṇya, Avac.

919 visohi P, "vibhāttē Svi; cārītṛasya vidhiḥ, Avac.

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

919 mahat pratyakhyānaṃ yatra ktaṇ, Avac.

920 Instead of evamā P has: savethāṃ pi eyaṃmi anāgabhirē ukkāle bhagavānte susute sa-attthe saṣgāthe sanijjutthe saṣasāghaṇe iva guṇaḥ bhāva va...te bhāve saḍdāhāṃi.

921 etāny adhyayanāṃ niganmanam sarveṣāṃ adhyayanānāṃ pradāhanaṃ 'pi rūḍhyā "mūny evo 'tarādhavyaṃ svadāvacyaṃ prasiddhiḥ, 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 su[rup. caṇḍap., dtavasg., in S; caṇḍap., sūrap., dīvas.; or dīvasagaram. See pp. 268, 389, 429.

925 khudāyā and mahalittā also in S (i.e. "yāvī") not "yāe as we should expect; śvalkā-pravīṣṭānaṃ itaretāṃ và vīmāṇānāṃ prahāraṇaḥ yatra ktaṇ, sā vīmāṇaprasvāhkhītā dvīḍhā, "ipākṣaṅkārtavī" dyā, dvitīyā nāna-graṃḥāṭhāṃ. See the kārikās above pp. 223, 224 in reference to Nos. 40-44, 44-49 as the object of study for the eleventh and twelfth years. In aga 3 Nos. 40-49 appear together as forming the somkeśvīyadaśā, or as the 10 ajñhayanas that belong in this connection. See pp. 273, 274.
41. mahaliyā vimānapavibhati. 42. aṁgacūlā. 43. varāṅgucūlīya. 44. vivāhacūlīya. 45. Arūṇavārā. 46. Garulovārā. [14] 47. Dharaṇovārā. 48. Vesamānāvārā. 49. Velamdirovārā. 50. devimdirovārā. 51. uṭṭhīṇasūre. 52. samuṭṭhīṇasūre. 53. nāgaparīvāvīlyā. 54. nirāya-vālyā. 55. kappaiyā. 56. kappavādiaṁsayā. 57. pupphviyā. 58. pupphacūlīyā. 59. Vaṭhiadāso. 60. evam-ālāyāṁ. 61. caūrāsītī painnamonagasahasāssīm bhāgavā-vaṭhiṣaṁsāmāsā; ahāva jassā tattīyā sastā uppattiyā veṣṭaipāke pāriṇāmiye cauvvīhāe buddhi uvācaya tassā tattīyām painnamonagasahasāssīm, pattegabudda vi tattīyā ceva se tāin kālām suam. This is the conclusion in the Berlin MS. of N. Dr. Leumann, [15] however that this conclusion contains a large lacuna. We find in the edition of N°40 : evamālāyāṁ caūrāsītī painna-

926 aṁgasyā "cārādes cūlīkā uktānuk tārthasaṁgrahāt mika graṁthapaddhatiḥ"; see pp. 255, 274.

927 so MS. P. Āvi., but vāgra° Ned, āgra 3 (see p. 274) Sū. V. Avac.; vāgra ‘dhyāyanām samuño yatā ‘nātakṣādaṁ astān vāgras (see p. 320), teṣām kalika (cūl°)?

928 bhagavaticūlīkā, see pp. 274, 296.

929 Arūṇa nāma devas, tadvaktavyātaḥ pratipadako graṁthah, parśvartyamnān ca tadapapatrihetah so rupapapathā evam garudapapihā ‘pi vācyāḥ; see pp. 224, 274, 316; cf. Arūṇa 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 Garudō° P. In P after 47.

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

932 In N after No. 49, we find vesamāna = vaisravaya.

933 utthānāritam, udvasanahetukāṁ śrūtam. Avac. See page 224, where mention is made of four aṭṭh, which begin with uṭṭhim, and which are the subject of the study of the thirteenth century. 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 samuṣṭhāpanaśrūtam, bhūyās itarai ‘vā ‘vāsana(? )hetukaṁ śrūtam; vakāralo-pah, prāktattatā. Avac.

935 so P. ‘yāvalīyāṇa MS.; ‘yāvalīyaṇa Sū. V., parīvalīyaṇa Āvi.; nāgakumārās, teṣām pariṇāḥ atro ‘kṛta. Avac.

936 so MS. 2 P., ‘lio MS. 1; ‘lioyaṇaṃ S.; No. 54 in the existing Siddhānta 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 grāmā’.

937 dāmsyī P., dūṃśi V.

938 Instead of evam-aṭṭhānā P. has 60 aṭṭhāvāṇā, 61 dīṭṭhitvāvāṇā, 62 caṇasamaṇaḥbhāvanā, 63 mahāvāṇābhāvanā, 64 teṣāṁ niṣṭhāṇā niṣṭo vāyuhim pi eyamni amgābhāhire kāle bhagavatthe... (as above, p. 13, note 3). These five names are cited in S. too with the following variations: caṇasamaṇaḥbhāvanā (omitted in Āvi.). mahāsuṇingabhāvāvā. (V., also omitted in Āvi.), teṣām (teṣāga° Āvi.) niṣṭhāṇā. 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. Teṣāṁniṣṭhā is the special name of the fifteenth book in āṅg 3. See p. 301n.

939 See above p. 8, note 1; atapattikā, vāyuni ye karamasamudhā pariṇāmikī.

940 The Avac agrees with the account in our MSS. := evam aṭṭhānā caturaṇtisākhyāṇaṇ prakṛtapakāsaḥstūrī śrābasvāminas, dvātirpaṇaṁṇāṁ śramaṇasahasrāṁṣaṁbhā-
gasahassāṁ bhagavao [Usahasāmissa ātitthagarassa, taha saṁkhijjāṁiṁ painnagashassāṁiṁ majhhamagāṇam Jīnavarāṇāṁ, caiddasa painnagasahasāṁiṁ bhagavao] Vaddhamānasāmissa, etc.

From this we may draw the conclusion that the 59 titles according to the opinion of the author of the Nandit, represent merely a portion of the 84,000 painnas (our MS. has 184,000 in the text), which belonged to the first tīrthakara Rābahasvāmin and to the 22 Jīnavaras 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 [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. 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 āngas (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 upāngas (Nos. 5-8 and 55-59) and the five chedasūtras (Nos. 31-35). Besides these the list contains

vāt, prakṛtakārakāṇāṁ ca tadacitatvāt; madhyama-sūtrākhyatāṁ api samkhyyeyāṁ prakṛtakārakāṇāṁ vācetāṁ; Vardhamānasvāminas caudarṣadāsohasrāṁ. - anye punar āhuḥ idam Rābahādāṁ prakṛtāsūtrasahādikāṁ āraṇāmaṁ pradhānātresutaracanānāṁ adhyayān (or merely "cañan ?") adhikṣayā 'ktāṁ, anyatā śāmyāsyāmaraṁ prabhūtārā api tadd Rābahādāmo anāmaṁ. - anye punar evam āhuḥ: Rābahādāmo jñavāt add idam caudarṣadāsohasrādikāṁ āraṇāmaṁ, pradvahaḥ punar evam prakṛtakārnām dhvayāno 'py āśrayāntas tattva ye pradhānātresutaracanāsaktisamavatān suprasiddhāvatvanāmya (?)) tattvaloka api ttheta pravartamānāṁ tattva adhikṣayā (6): etad eva dārṣyānym āśrayā: athave 'tyādi sajñayā.

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

342 pratyekabuddhā api tātyaṁ eva suyā. - atral 'ke vyakṣaṣate: ekākṣaṣata: 'pi tīrtha-kītās tīrthe parimāṇāṁ prakṛtakārakāṁ, tattvāryām aparinmināt; kevalo pratyekabuddharacānyā eva prakṛtakārakā, draśṭavyāṁi tatparimāṇa pratyekabuddhaparimāṇasya prapatīpaṇānt. 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 āngas, see pp. 265, 334. Similar statements to the above are found in the scholiast on the first painna. See p. 435. In the Viśrāmaṇasomgarha is quoted the following interesting citation from the viṣṇu of a kalpabhasya: sutam ganahararāyam taheva patte-yabuddharāyam ca / suyakeralo ratiṁ abhila daśacipvāśti ratiṁ. 343 Or 60 and 65, see p. 15, note2.
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 panna yapamayam, 17 porisimamālam, 18 maññalappaveso, 38 divasāgarapannatti [64 teyagapīsagga]. [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 marapatvisoḥ —27, 50, 52, 53). It is of special interest that we find statements concerning a whole series of texts held to belong to the kāśīśuam 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 dīṭṭhivāda. 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 Devardhigani, 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, painṇa, etc., or the names uvaṅga, painṇa themselves etc., to be ascribed to a period subsequent to his ? In the case of the painṇa this is evidently very probable.

Next follows the aṅgapaṇīṭham 13, the thirteenth group of the suṇanaparokkham, which strictly belongs before the aṅgapaṇīṭham. It is called duvālasaviham and then the 12 aṅgas, ṅyāro to dīṭṭhivādo (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

m4 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 Jiva suggests that all living beings have the inherent spiritual capacity to Transcendence. It is on this metaphysical foundation that Ahimsa or Non-injury to life is based.

Jaina Religion speaks about Ahimsa as the supreme Dharma of Life. Ahimsa 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 Ahimsa 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 ahimsā2 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 Sūtrakrātāṅga, 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’ (Ācārāṅga, 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’ (Sūtrakrātāṅga, 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:

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1 The Trīṣṇītaikāpūrṇa 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' (Ācārāṇa, 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 Ātman6 in all living beings because it is that which defines ‘life’ and it is that which transmigrates from birth to birth until 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), Ajña (matter), Āśrava (the inflow of karmic matter), Bandha (bondage), Saṁvara (checking of the inflow), Nirjara (getting rid of the accumulated karma) and Mokṣa (the final liberation).


6 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, Verso 24, etc.

7 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).

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 sūta pp 155-56). The simile of the chariot in Milinda-panha confirms this view (Milinda panha, ed by Trencker 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). Sūtrakṛtānga 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 jīva. 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.

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(both good and bad) through passions etc. which ultimately have to be got rid of 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 ahīṃsā. Ahīṃsā 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 Ahīṃsā—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 māhā), the laity undertake it in a milder form (the vrata becomes anu 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 ahīṃsā.

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, Samayasastra 147; Conception of a transcendental self, ibid, 141-44
10 Samayasastra, 2-3
11 Sarvārthaśāstīdhi. Comm. on Tat. Śūtra, of Puṇyapāda, 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 Ahīṃsā: 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 bondage\(^{13}\). It is the source of all evil. No other scriptures have explicitly dealt with the classes of living beings\(^{14}\) 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 comprehends\(^{15}\) 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 vitality\(^{16}\). The Jain monks pay attention to this course of life and the careful in their movements while walking, sitting, laying things down etc\(^{17}\). Their profession of

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\(^{13}\) Ācārāṅga, I. 1.2.4a, I.3.1.4b; Śūrakṛtāṅga I.10.9a etc.

\(^{14}\) Uṭt. sūtra, Ch 36, the system of the both, the animate and the inanimate world

The third ūdāya, namely jivābhīṣyata classifies the animate and inanimate objects.

Daśaśākālīka Ch 4, the 6-forms of living beings and their non-violation.

Śūrakṛtāṅga, I.11.7-8

\(^{15}\) The extensive treatment of ‘knowing the truth and renouncing activities, injury particularly to life’:

Ācārāṅga I.1.2.6, I.3.8, I.4.7, I.5.7, I.6.6, I.7.5, 2.1.5, 2.2.3a, 2.3.4a, 2.4.2a, 2.5.5a, 2.6.5, 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, 7.1.3, 7.2.3b, 7.4.1b, 7.5.1b, 7.6.1b,2b,

7.7.1b, 7.7.4b, 7.8.2, 8.1.5,11,19

Śūrakṛtāṅga I.1.1.5, 2.2.11

\(^{16}\) Sarvārthaśidhī defines violence as the severance of vitalities out of passion, VII 13, ‘pramatiṣṭhāpattāyaḥpratvayaparaṇam hiṁsā’. 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 reverence fisheries and it causes immense problems to the very survival of the fisherfolk.

Reflection of Ahimsa 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 Ahimsa but tries to accommodate certain activities within the society environment. Given their condition they cannot but choose ‘lesser evil’ to Ahimsa. 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 etc. Even agricultural profession binds one to injury of insects in the soil and joining the military necessarily forces one to involve in fights and deaths. But for the sake of the country’s economy and prosperity (a greater good) the community chooses the lesser evil. The accommodating spirit flows from their general vision of life (community, its protection) and truth about ‘life’ (jiva). The food habits is peculiar to them: There are several passages that deal with the accepted food items and those that are to be avoided. 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 Udhyogam hiṃsā. It can be avoided at the higher stage of spiritual progress. It is not possible to abandon unintentional violence (cooking etc.) which is called Ārambhī hiṃsā, in the initial stage (Amītugati, Sravaka 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 Virodhi hiṃsā (Ratnakaraṇḍaka Sravaka Ācāra, 53).
21 Abandoning the use of animate articles like roots, fruits, seeds etc without getting them sterilized by boiling etc (Kārtikeyaṇuprakṛta, 379)
Abstinence from taking of food at night (Cātrīrasāra, 22) Kārtikeya 382, Ratnakaraṇḍaka Sravaka 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 Ajātaśātrula, 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 Śramaṇa 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 fulfill his wants and needs but rather a cohabitant 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 Sūtrakṛtāgama, I.11.9b, II 2.80; Aćarāṅga I.2.3.3-4, 2.5.5b
23 Aćarāṅga, I.1.2, 1.6.1.4a 2.6.2b and 3.1.1a
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, Keezhai palli and the other facing the west (with entrance on the south) the Maelipalli. 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 Śrī Guṇabaddra. Recently a large hall and a small shrine for the Yakṣī Padmāvatthy 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 Ṛṣabha Mallinātha, Mahāvīra (the lāncchanas are not carved, the names are known by tradition), Saatha and Dharmadevi. Of the other two, one is a stela of Śrī Pārśvanātha in kāyotsarga posture and the other a caubīṣī with two mūlānāyakas (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 Caturvimsati-pattā or Caubisi, the second one also a Paṭṭa icon but with fourteen Tīrthaṅkaras and the third one a Cauṃukha, the miniature Jaina Shrine. All the three icons exhibit the characteristic colour due to prolonged exposure and infrequent praśāla (cleaning).

The Caturvimsati-Pattā 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 caturvimsati paṭṭas in Tamilnadu are not with lāṃchanas. Of course when Bhagavān Parśvanātha 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 Cauṃukha 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 Cauṃukha 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 lāṃchanas. The tip of the pillar is fixed with a cauṃukha surmounted over the lotus petals. In some temples the four corners of the base of the cauṃukha 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) Pārśvanātha (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 prabha embellished with makara supported by the pillar like vertical partition. Above the lion head can be seen the chatra-trayi 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 Dharmaphakras on the corners of the pedestal are seen two crouching lions. (Plate 2)

b) Fourteen Tirthaṇkaras

This unique stela bears close resemblance to the caubisi in general decorative details. However, the number of Tirthaṇkaras and some decorative designs and embellishment vary from the Plate II. Here in the absence of any lāṅchana, the mūlanāyaka is not easily identified. Since there are fourteen Tirthaṇkara icons and the stela is worshipped during Anatha 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 pañcavrata preached by Tirthaṇkaras.
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 *kalaśa* (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 hemispherical, 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.
BHILAI ENGINEERING CORPORATION LTD.

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