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A Jaina Mantra

Leona Smith Kremser

... Om, Om,
Non-injury
is the highest religion,

Non-injury,
by thoughts, words and deeds,
is the highest religion.

Non-injury
to all living beings
moving and unmoving,
is the highest religion.

Non-injury, awaited
by all living beings
on the tides of all times,
is the highest religion.

Non-injury, praised
by the many pilgrims
on the many paths
by the many names,
is the highest religion.

Non-injury, relighted
by the twenty-four Jinas
on the path of pure truth
by the name of Jainism,
is the highest religion.

Non-injury
is the highest religion,
Om, Shanti, Om ...

Some Reflections on Jainism in Ancient Bengal

S. C. Mukherjee

Jainism had its origin in eastern India, as Mahāvīra, the last Tīrthaṅkara, was born near Vaiśālī and resided in Magadha and Champā during his religious tours. Pārśvanātha, his immediate predecessor, too, is associated with Champā. One of the most important Jaina centres in India, viz. the Pareshnath hill, hallowed with the memory of the latter, is also situated in eastern India. The north Bengal and the Chotonagpur plateau region were the strongholds of Jainism.

According to the Jaina tradition, Mahāvīra's itinerary included also Bengal, and it is believed that the great leader traversed many places in Lāḍha or Rāḍha, Suhma or Subbabhūmi and Vajjabhūmi, comprising western parts and south-western parts of Bengal as well as some tracts lying in Bihar and Bengal like Manbhūm (Dhānbād and Purulia Dts.), Dhalbhum, Ranchi & Bankura Dts. Places like caraga-sanniveśa, Kajangala, Siddhātthapura and Purīmatāl in Bengal may be cited here as examples. The Jaina *Āyāraṅga Sutta* says that he (Lord Mahāvīra) while travelling through the pathless country of Lāḍha in Vajjabhūmi and Subbabhūmi was not properly received by their inhabitants who spoke an alien tongue. Were the Lāḍha people non-Aryans? We have, however, no evidence to show that he (Mahāvīra) crossed the Bhāgīrathī and went to north Bengal where Jainism was in a flourishing condition in the 3rd cent. B. C. We have it from Buddhist texts like *Dīvyāvadāna* that Nirgranthas (earlier name of the Jaina sect) of Pāṭaliputra were massacred by Aśoka for the guilt of defiling a painting of the Buddha by the former in Puṇḍravardhan. The Nirgranthas are also mentioned in the Aśokan edicts. The veracity of the *Dīvyāvadāna* statement, however, cannot be vouchsafed. But it is certain that there were Jainas in the time of Aśoka. We know that Ajātaśatru, some of the Nanda kings and Chandragupta Maurya were adherents of Jainism.

Jainism held its sway in Bengal sometime in the 3rd cent. B. C. (if not earlier) probably when the influences of Buddhism were not strongly felt in Bengal. It was probably Bhadrabāhu, the religious preceptor of Chandragupta and probably a resident of Koṭivarṣa or Baṅgaḍh in Dinajpur Dt. (now in West Bengal), was responsible for the

spread of Jainism in Bengal and Champā. According to Jaina *Kappasutta* (*Kalpasūtra*) and *Kathākoṣa*, Godāsa, the celebrated disciple of Bhadrabāhu laid the foundation of a Jaina school, which became known as the Godāsagaṇa in subsequent times. There were four branches of the school, viz. Puṇḍravardhaniya, Koṭivarṣiya, Tamraliptika and Dāsī-Kharvaṭikā (?), active in Bengal, and it is not difficult to locate their respective areas of origin and jurisdictions for propagation, save the last one. It seems that the latter sub-sect was active in a valley or valleys guarded by the small hills lying in the Dts. of Purulia and Bankura (near the foot-hills of Ayodhya hill in Purulia Dt. or Bihārināth hill near the boundary of Bankura Dt.), Karvaṭa or Kharvaṭa may as well stand for a village lying at the foot-hill. Champā and Sametaśikhara are the two important places on the fringes of Bengal which are associated with the memories of two Tīrthaṅkaras.

Epigraphic records of 1st cent. B.C.—1st cent. A.D. refer to a member of schools of subsects mentioned in the *Kalpasūtra* indicating thereby to the well-established Jaina tradition in the country. Sometimes, dedications of some Jaina reliquary by lay Jaina worshippers are recorded in the inscriptions; and in one of the 2nd cent. A. D. Mathurā records, the erection of a Jaina image by a resident of Lāḍha country is mentioned.

We do not get any information regarding the Jainas in the next two centuries following the aforesaid Mathura record in 2nd cent. A.D., though it may be surmised that there were followers of Jainism in Bengal during that period. There are evidences to show that many images of Jaina Tīrthaṅkaras were installed, and several Jaina shrines were established in the Gupta period, but the same partially holds good in the case of Bengal. We hear of Jaina establishments in the district of Rajshahi, now in Bangladesh, from the Jagadishpur copper plate Inscription of 128 G. Y. (447-8A, D.) and the Pāhāḍpur copper-plate Inscription of 159 G. Y. (479-80 A. D.), we come to learn that there were Jaina establishments in Puṇḍravardan in the 5th cent. A. D. The first epigraph, issued during the reign period of Kumāragupta I, records that one local Śaiva householder dedicated some land for the worship of Jaina deities in a Siddhāyatana (Jaina vihāra) lying in a mango-grove in the Gulmagandhikā locality of village Samagohālī. The second epigraph belonging to the reign period of Budhagupta records that one Brahmin couple dedicated some lands for the worship of the Jaina 'arhats' and construction of

a restshed in a Jaina Vihāra lying at Vaṭagohālī. This Vihāra was controlled by the disciples of Nirgranthanātha-ācārya Guhanandī belonging to the Pañcastūpa section of the Jaina laity located at Kāsī in modern U.P. It may be surmised that the Jaina Vihāra was probably established either in the latter half of 4th cent. A.D. or in the first half of 5th cent. A. D. The Jaina establishment, however, did not last long, and later on it was grabbed by a Buddhist establishment. The great Temple and Monastery of Pāhāḍpur stood on the ruins of the Jaina Vihāra (its Sarvatobhadra plan reminds one of the Sarvatobhadrikā Pratimā of the Jainas).

Till date, no Jaina sculpture which may be assigned to the pre-Pāla period has been found, though we have it from the account of Hiuen Tsang, the celebrated Chinese scholar, who happened to visit India in the first half of 7th cent. A. D., that the Nirgranthas (Digambara ?) were numerous in north Bengal (Puṇḍravardhana) and south-east Bengal (Samataṭa). Not a single epigraphic record appertaining to the Pāla-sena times has yet been discovered in Bengal which may throw some light on the state of Jainism in the then Bengal. It may be that during this period Jainism was in the wane. No religion can flourish or survive without a royal support and there was no king in medieval Bengal who was a Jaina. But, in spite of any royal support, Jainism seemed to have had some followers in Bengal who worshipped Jaina Tīrthaṅkaras and deities and caused their images constructed in stone and bronze. Jaina images have been mostly recovered from the districts of Purulia, Bankura and Burdwan in Western Bengal, districts 24 Pargaṇās in south Bengal, and Dinajpur and Rajshahi dts. in north Bengal (W. Dinajpur dt. in West Bengal and Dinajpur and Rajshahi dts. in Bangladesh).

The survey of antiquarian remains as conducted by the different organisations in undivided Bengal. In the present day West Bengal has brought to light some Jaina shrines now mostly converted into Brahmanical ones, and many Jaina sculptures mostly appertaining to 9th—12th centuries A. D. Most of the early Jaina shrines belonging to the Rekha variety are either dilapidated or in a bad condition. It is believed that most of the Jaina shrines were erected in the 9th—10th centuries A.D. by the Sarāks of Mānbhum who came to Mānbhum and Singhbhum as copper-miners. Most of these temples are found to be lying on the banks of the Dāmodar, Kansavatī and Suvarnarekhā and their tributaries. Of the few still remaining *in situ*, mention may be made of those located at Deoli, Pakbirra, Budhpur (mostly in ruins),

Tuisama, Choto Balarampur, Charra, Arsha, Sanka and Senera in Purulia dt.; Ambikanagar, Kendua, Harmashra, Deulbhirra, Bahulara and Dharapāt in Bankura dt; Nunia and Organda-Rajpara in Midnapur dt, Punchra & Sāt Deuliyā in Burdwan dt. The Jaina Temple near Biharināth hill has been converted into a Śaiva one. Likewise, the Jaina temples at Pareshnath and Bahulara have been converted to Śaiva ones and the Jaina Temples at Arsha and Dhārāpāt to Vaiṣṇava ones. The site of Haraktore in Purulia dt. was once a Jaina establishment, but it became a Śaiva centre in later time. There might have been Jaina shrines in places of north Bengal near Surohar etc. and in south Bengal near Kantabania and Nalgora. Sculptures of Jaina divinities have mostly been found at the sites of Pakbirra, Charra, Anai-Jambad, Lalpur, Cheliyama, Deoli, Sufaran, Suissa, Arsha, Sulgi, Jhalda, Haraktore and Baṛabhum in Purulia dt.; Ambikanagar, Pareshnath, Sarengarh, Baskola, Ranibandh, Harmastra, Bahulara and Deulbhirra (under Joypur P.S.) in Bankura dt.; Punchra and Satdeulia in Burdwan dt., bronze sculptures of Mahāvira and Ambika from Parihāti; dt. Midnapur, Nalgara and Kantabaria in 24 Prgs. dt.; Surohar, Mandoil, Belowa and Govindapur in Dinajpur dt. (Bangladesh); Deopara and other places in Rajshahi dt, They belong to 10th —12th centuries A. D.

There is an impressive array of Jaina sculptures at Pakbirra of which mention may be made of Padmaprabha, Chandraprabha Ṛṣabhanātha, Śāntinātha, Neminātha, Ambikā, Yakṣa couple (upsalas), Jina and his consort, miniature Chaumukha shrines. At Deoli, near Sufaran, a Pañcāyatana group of Jaina Rekha Temples (cir 10th cent. A. D.), all dilapidated, may still be noticed. One of these temples was perhaps dedicated to Tīrthaṅkara Aruānātha as found in its cella. At Arsha near Boram, several Jaina sculptures including one of Ṛṣabhanātha flanked 24 Tīrthaṅkaras, 2 Yakṣa attendants, 9 Grahas are found. At a place, called Lalpur, on way to Telkupi one stone sculpture of Ambikā has been found. Mrs. D. Mitra has noticed some Jaina sculptures at Telkupi and its neighbourhood. At Suissa, P. S. Bagmundi several Jaina sculptures (Tīrthaṅkaras etc.), viz. of Padmaprabha, Ṛṣabhanātha, Pārśvanātha, Śāntinātha, Mahāvira, besides miniature Chaumukha shrines (votive) need mention. At Ānāi-Jambad also several Jaina stone sculptures have been noticed. From Charra miniature votive shrines have been found. From the dt. of Bankura, stone sculptures of Mahāvira, (Ranibandh), Ambikā (Ambikanagar), Ajitanātha and Suvihinātha besides a miniature votive shrine (Barkola) have been recovered. The bronze sculpture of Ambikā from Nalgara and the stone sculpture of Pārśvanātha in the Kāyotsarga pose having

23 miniature Tīrthaṅkaras seated and arranged in rows from Kantabenia in the dt, of 24 Prgs. are interesting. From Ujāni in Burdwan dt. comes the stone sculpture of Śāntinātha with Navagrahas and attendants (12th cent. A. D.)

From north Bengal, several Jaina stone sculptures have been recovered. One of them, unique of its kind, has been discovered from Surohar, dt. Dinajpur. It belongs to circa 10th cent A. D. It has Tīrthaṅkara Ṛṣabhanātha as the central figure, seated in an adamantine posture in 'dhyānamudrā', being attended by two Yakṣas and flanked by 23 seated figures of Tīrthaṅkaras within miniature shrines arranged in tiers (7 on either side of the central figure and in 3 each in 3 parallel rows on the top). The entire composition of the sculpture has been fashioned in the form of a miniature shrine with deities in it, and executed with minute skill and refined delicacy of the Varendra style. There are several sculptural representations in stone depicting a seated couple with children on their laps representing Jaina and his parents and a tree.

From Sat Deuliya in Burdwan dt. comes a stone slab of circa 10th cent. A.D. which depicts Tīrthaṅkara Ṛṣabhanātha being attended by the Yakṣas and Jaina divinities (Śalākāpuruṣas etc.) arranged in horizontal rows.

From a rapid survey of Jaina sculptures as found in Bengal, it appears that Tīrthaṅkaras like Pārśvanātha, Śāntinātha, Ṛṣabhanāth, Chandraprabha, Padmaprabha and Mahāvīra and Śāsanadevis like Ambikā were popular with the Jainas of early medieval Bengal. Jainism was revived in dts. of Bengal (Murshidabad and Dacca dts.) in the 15th Cent. A. D.

Before we conclude certain observations regarding the iconography of Jaina deities may be made.

Jainism like Buddhism tried to assimilate the folk or 'laukika' cults in its pantheon to gain common people's support in it, People of ancient India used to worship trees, Nāgas, Yakṣas & Dhvaja symbols ('Vyantara devatās' etc.),

In the opinion of Dr. J. N. Banerjea, many of the subsidiary members of the Jaina pantheon were direct copies of the Brahmanical divinities. The Jaina Tīrthaṅkaras are often found associated with

the Yakṣas and Yakṣinis, navagrahas, dikpālas and sacred trees. Many of the Brahmanical deities have been represented as Yakṣas and Yakṣinis, Śrutadevīs and Śāsanadevatās, But in regard to the mythology of these Jaina divinities there is a marked difference with its Brahmanical counterparts.

The idea of cult-syncretism developed in India in the early medieval times; and not only syncretic icons (of different cults) were produced, but also icons having identical or semi-identical attributes and forms were constructed (Brahmanical, Buddhist and Jaina).

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Religious conflicts and conversion of Jain Temples in Tamilnadu

A. Ekambaranathan

In the religious history of ancient Tamilnadu, the 7th century A.D. is said to be a period of serious religious conflicts between the brahmanical sects of Śaivism and Vaiṣṇavism on the one hand and the heretical sects of Jainism and Buddhism on the other.¹ The *bhakti* movement spear-headed by the Śaiva and Vaiṣṇava Saints curtailed the growth of the heretical sects to a large extent in early medieval times. Not only their compositions like the *Tēvāram* and *Divyaprabhandam*, but also the later hagiological work *Periyapurāṇam* reflect sectarian attitude of the brahmanical sects. Though the entire Tamilnadu was under the grip of religious animosity, some historical centres like Madurai, Tiruvārūr, Tiruppātiripuliyūr, Tiruvottūr and Gingee witnessed religious feuds. This, in course of time, resulted in conversion of some Jaina temples and even the very faith of many of its followers. Being adherents of the path of *ahimsā* and at the same time numerically a minority, the Jains had neither resorted to violence nor retaliated by causing destruction to Hindu temples. However, in late medieval period, they had also articulated ill-feelings against Hindus in their devotional literature.

Literary Evidence

Traditions reminiscent of sectarian rancour and persecution of the Jains are preserved in the canonical literature of the Saivites and Vaisnavites. In almost all the decades of *Tēvāram*, the religious principles of the Jains, their customs and practices are condemned and ridiculed. This is magnified to the maximum possible extent in *Periyapurāṇam*.

Daṇḍiāḍigal, one of the early Śaiva saints, was responsible for the destruction of the Jaina institutions at Tiruvārūr, when he had undertaken the task of enlarging the tank of the local Śiva temple.²

Sambandar, in his attempts at propagating Saivism, undertook pilgrimage tours all over Tamilnadu, singing in praise of lord Śiva

1 R. Champakalakshmi, "Religious conflicts and the date of Tevāram—A reappraisal", *Paper presented to the Fourth Epigraphical Congress, 1978, Madras, p.I.*

2 *Periyapurāṇam*. Daṇḍiāḍigal Purāṇam. 15—24

and rousing religious feelings in the minds of common man. When paid a visit to Madurai, he happened to cure miraculously the acute abdominal disease of the king, Kūnpāṇḍya, who then professed Jainism. As the Jain monks failed to cure him of his disease, they were put to several hardships and finally about 8000 of them were persecuted at the instance of Sambandar. The King, thenceforth, embraced Śaivism.³

Sambandar is also said to have been responsible for the persecution of Jains at Pūnatagai near Tiruvōttūr. According to *Periyapurāṇam*, when the Jains came into confrontation with the local Saivites, Sambandar is stated to have defeated and persecuted the Jains by performing the miracle of transforming a male palmyra tree into a female one.⁴ This episode had given rise to carving of miniature sculptures representing impalement of Jains in the same temple.

King Mahendra Pallava I of Kāñchi was a Jaina in his early life, but later got converted to Śaivism by Saint Appar who was himself a Jaina monk for sometime, heading the monastery at Tiruppātiripuliyūr near Cuddalore. The king, after his change of faith, is believed to have destroyed the same Jaina monastery and out of its ruined materials erected a Śiva temple at Tiruvatigai.⁵ Mahendra's conversion to Śaivism from Jainism is accepted by historians on the basis of his Trichy-inscription mentioning his change of faith from 'hostile conduct' (implies to Jainism) to Śaivism.⁶ But scholars do not admit the tradition regarding persecution of Jains and destruction of their monastery by the king.⁷

Palayārai near Kumbakoṇam had a Jaina settlement with which also Appar is connected in a conflict. He is stated to have brought to light a *liṅga* hidden by the Jains in their temple and converted the shrine into an edifice of the Śaiva persuasion.⁸ Even though Jaina vestiges do not find place at Palayārai now, its association with Jainism stands corroborated by a 9th century A.D. epigraph from Kalugumalai.⁹

3 *Ibid.*, Sambandar Purāṇam, 600—850.

4 *Ibid.*, 975—983

5 *Ibid.*; Tirunāvukkarasar Purāṇam, 145—146.

6 *South Indian Inscriptions* : (SII), Vol. I, No. 33, p. 29

7 C. Minakshi. *Administration and Social life under the Pallavas*, p. 206; K. A. Nilakantasastry, *A History of South India*, p. 424

8 *Periyapurāṇam*, Tirunāvukkarasar Purāṇam 294—95

9 *SII*, vol. 5, No. 320

The Vardhamāneśvara Śiva temple at Tiruppugalūr is considered to be originally a shrine dedicated to Vardhamāna Mahāvīra. Even after its conversion, the temple continues to bear the name Vardhamānīśvaram, revealing its Jain affiliation.¹⁰ Though the brahmanical literature provide evidence in support of conversion of Jain shrines into Śiva temples, none of the above centres of conflicts contains any epigraphic or architectural evidence of a struggle and displacement of one by the other.¹¹

Manuscripts :

The Mackenzie Manuscripts add that the Jain temples at Koliyanūr and Mylapore were destroyed due to religious animosity. Mātaṅga, a local chieftain of Gingee, is supposed to have caused the destruction of one of the three Jain temples at Koliyanūr near Viluppuram.¹² In fact, a Jain temple of the late medieval times existed at Koliyanūr and it was reported to have been in ruined condition in the last quarter of the 19th century. But it is doubtful whether its demolition was a sequel to the indifferent attitude of Mātaṅga as this chieftain does not figure in the history of Gingee.

When Venkaṭapati Nāyaka, the Vijayanagar agent at Gingee in the 15th century A.D., was denied of a bride from the Jain community, started annihilating them, which resulted in large scale exodus of the Jains from villages in and around Gingee and Tiṇḍivanam. Some of those who remained in their villages became even Hindus while some others secretly professed their religion.¹³

Mylapore in the heart of Madras city once had a Jain settlement with a temple dedicated to Neminātha. Tradition has it that the brāhmaṇas of the Cōla country converted the local Jains to their faith and established Śivaliṅgas in the place of their worship.¹⁴ The existence of a Neminātha temple at Mylapore is attested to by an epigraphical record and the Jain literary composition, *Tirunūṛantāti* of Avirōtiālvār.¹⁵ Stone and bronze images of Neminātha belonging

¹⁰ Mayilai Seeni Venkatasamy. *ainism and Tamil*, p. 140

¹¹ R. Champakalakshmi, *Op. cit.*, p. 12

¹² *Mackenzie Manuscripts*, No. 13 : 7

¹³ *Ibid.*, 11 : 2

¹⁴ *Ibid.*, 13 : 2

¹⁵ H. Hosten, *Antiquities from santhome and Mylapore*, p. 74, *Tirunūṛantāti* verses, 4—60

to this temple had been transferred to Chittāmūr and Elaṅgaḍu respectively when the temple got dilapidated.¹⁶ However, its destruction at the hands of the Hindu remains uncorroborated.

Epigraphical Evidence :

Some of the epigraphical records of the Hindus also echo indirectly the enimical attitude of the Saivaites towards the Jains. For instance, those who misappropriate the endowments made to the Tiruvaṅṅāmalai Śiva temple are cursed to be the bearers of the *kamaṅḍala* (*kuṅḍika*) of the Jaina monks.¹⁷ Similarly, those who defy the agreement made in favour of the Śiva temple at Maṅavapālayam would incur the sin of killing seven or eight Jains even in their next birth.¹⁸ These imprecations, condemning people as bearers of *Kuṅḍikas* and incurring the sin of killing Jaina adherents, obviously bear testimony to the hatred of Saivaites towards Jains. A solitary example of landboundary dispute between Saivaites and Jains, and its amical solution is hinted at in an epigraph from Tiruvatigai.¹⁹ But its details cannot be ascertained as the record is very much mutilated.

CONVERTED JAINA TEMPLES

Religious conflicts and sectarian rancour in course of time led to conversion of Jaina edifices into Hindu ones. Corroborative archaeological evidence in the form of epigraphs, sculptures and architectural vestiges for such a transformation have been reported from places like Malayaḍikkurūchchi, Chitarāl, Nārttāmalai, Kalugumalai and Nagercoil.

a) *Malaiyaḍikkurūchchi rock-cut temple :*

An early Pāṇḍya rock-cut temple of the time of Sēndanmaṅṅan (645-695 A.D) exists at Malaiyaḍikkurūchchi in Tirunelveli district. Originally, it was excavated for the Jaina faith, but later metamorphozised into a Śavia shrine. The pillars and pilasters have circular medallions with human, animal and bird motifs in the centre. The human depiction are apparently Jaina figures. Moreover, there are traces of other sculptures representing Jaina deities, wholly or partially erased at the time of its conversion. One of them represents possibly Brahma Yaksha or Kubera Yaksha shown riding on an elephant.²⁰

¹⁶ A. Ekambaranathan, *History of Chittāmūr*, p. 42, *Mukkuḍai*, January 1975.

¹⁷ *Annual Report on Epigraphy (ARE)*, 559 / 1902

¹⁸ *South Indian Temple Inscriptions*, Vol. I, No. 322

¹⁹ *ARE* 416 / 1921

²⁰ K. V. Soundararajan, *Glimpses of Indian culture*, p. 95

K. R. Srinivasan rightly points out that "the conversion (of this temple) was probably the result of the apostasy of Kūnpāṇḍya from Jainism to Śaivism under the influence of the Śaiva Saint Sambandar."²¹

The Jaina rock-cut temple at Chokkampatti, not far off from Malaiyaḍikkurichchi, is left unfinished due to reasons not definitely known to us. However, it is presumed that its work would have been abandoned in the 7th century A.D., due to religious antagonism and hence remains partially finished.²²

b) Chitarāl Cave Temple :

Chitarāl, otherwise known as Tiruchchāraṇattumalai in Kanyakumari district, was an ancient Jaina centre having a natural cavern with two rows of sculptures carved on its overhanging rock. The first row consists of twelve miniature figures of Tīrthaṅkaras while the second row has images of Ādinātha, Pārśvanātha, Ambikā and Mahāvīra, interspersed by some low reliefs of Tīrthaṅkaras. Moreover, the interior of the natural cave had been converted into shrine chambers accommodating images of Padmāvathī, Pārśvanātha and Mahāvīra. Jaina nuns like Muttuvālakuratti and Guṇantāṅgi endowed the Yakshi with gold ornaments and other gifts in the 9th century A.D.²³ The same goddess was provided with a plaster coating and came to be worshipped as Bhagavatī in the 13th century. A.D.²⁴ Since then, her shrine continues to be a place of Hindu worship, but the other Jaina images have not been altered so far.

c) Nāgarāja Temple :

Nagercoil in Kanyakumari district was also a sacred centre of the Jains from about the 8th to the 16th century AD. The Nāgarāja temple of this place was once a Jaina shrine as is evidenced by sculptures and epigraphs. The mandapa in front of the central shrine has basreliefs depicting Pārśvanātha, Mahāvīra and Padmāvathī. Besides, the two huge sculptures of five hooded serpents having miniature standing figures on their coils, now flanking the main entrance, are believed to be representations of Dharanendre and Padmāvathī. The administration of the temple was vested with two

²¹ A. Ghosh (ed). *Jaina art and architecture*, Vol. II, p. 208

²² *Ibid.*, p. 208

²³ *Travancore Archaeological series (TAS)*, Vol. I, p. 195, Vol. IV, No. 40.

²⁴ *Ibid.*, Vol. I, p. 194

Jaina Paṇḍitas, Kamalavāhana and Guṇavīra, in whose favour *paḷli-chchandam* lands were endowed by Travancore Mahārājas in the 16th century A.D.²⁵ This temple got converted into a Hindu shrine, probably in 1588 A.D., with the installation of the images of serpent deities such as Ādisesha (Tiruvanantālvār) and his consort (Nāga).²⁶ Hindu devotees from Kerala as well as Tamilnadu continue to offer worship to these Nāga deities even to the present day.

d) *Nārttāmalai Viṣṇu Rock cut Temple :*

Nārttāmalai near Pudukkottai has two rock-cut temples, one dedicated to Śiva and the other to Viṣṇu. The latter was originally a Jaina foundation, but got transformed into a Viṣṇu temple around 1228 A.D.²⁷ At the time of its conversion, structural additions were made in the temple and the idols of Viṣṇu and his consort were consecrated therein. Thereafter it came to be known as *Patineṅbhūmi Vinṅagar temple*.²⁸

e) *Kalugumalai Cave Temple :*

Kalugumalai in Chitambaranar district is one of the celebrated Jaina centres in medieval times. The local hill has a natural cavern containing exquisitely carved sculptures of Tīrthaṅkaras in three rows on its facade. The interweaving space is studded with images of Ādinātha, Bāhubali, Pārśvanātha, Mahāvīra, Padmāvathī and Ambika of excellent early Paṇḍya workmanship. This place of Jaina worship lost its importance after the 11th century A.D. Later on, the local Hindus converted the cave into a temple of Aiyyanār, one of their favourite village deities. The interior of the cave was suitably altered and structural additions were made in front so as to have a rectangular shrine chamber. Except the original cave, the other parts remain unaffected conveying the legacy of Jaina culture of bye-gone days.²⁹

The 7th and 8th centuries A. D., also witnessed occupation of some Jaina hill resorts by Hindus. Hindu shrines, particularly rock-cut temples, came to be scooped out in places like Māmaṇḍūr, Dalavānūr, Śiyamaṅgalam, Trichy, Ānaimalai, Tirupparankuṅṅam, Kuṅṅakkuḍi

²⁵ *Ibid*, Vol. IV, Nos. 115—118

²⁶ *Ibid*, Vol. IV, No. 122

²⁷ *Pudukkottai State Inscriptions*, No. 281

²⁸ *Journal of Oriental Research*, Vol, 8, pp 25 . 26

²⁹ A. Ekambaranathan. *Jaina vestiges of Kalugumalai*, pp. 52—54

etc, which were already throbbing with Jaina activities. The choice of the location of these Hindu temples deserve special mention as they are found in close proximity to the caverns which were once occupied by the wind-clad Jaina ascetics. Thus, their choice was "apparently more prompted by intent and less by chance"³⁰, and they reflect the 'occupational attitude' of the Jaina centres by the Hindus.

The Jaina Approach :

The Jaina adherents, true to their faith, had not resorted to any violent means to counteract the antagonistic attitude of brahmanical followers. Instead, they assimilated many elements from brahmanism and accommodated them suitably in their own religion. Changes had been accepted in the mode of worship and iconographic forms of the *Śāsanadevatās*. However, in late medieval times, the Jains had also shown discontent in a milder way against brahmanical sects. Their literary compositions like *Tirukkāmbakam* and *Tirunūṟṟantāti* assert superiority of the *Jina* over the Hindu gods like Brahmā, Viṣṇu and Śiva. At time, they are ridiculed in a lighter vein.³¹ But these had never brought about any adverse effect in the domain of Śaivism and Vaiṣṇavism.

The Jains resorting to conversion of Hindu temples is unheard in their religious history. The Mackenzie Manuscripts, on the other hand, make a mention of the conversion of a Śiva temple into a Jaina shrine at Veñjamānkūḍalore in Koṅgu country³². This tradition cannot be accepted as the Śiva temple of the village had never been subjected to religious conversion.

There are instances to show that the Jains had utilised building materials of defunct Hindu temples and utilised in their constructions. The unfinished Vilāppākkam rock-cut temple, abandoned by the Hindus owing to failure of the pillars, making further work unsafe, was occupied by Jains, who at that time carved a bas relief of Tīrthaṅkara on the ledge of the temple.³³

The Pārśvanātha temple at Chittāmūr has a *Kalasaśthāpana maṇḍapa* in the form of a chariot drawn by two elephants. Part of the

³⁰ K. R. Srinivasan *Cave temples of the Pallavas*, p. 31

³¹ *Tirukkāmbakam*, verses, 30, 48; *Tirunūṟṟantāti* verses. 24, 26, 40

³² *Mackenzie Manuscripts*, No. 18 : 15

³³ K. R. Srinivasan. *Op. cit.*, pp. 96-97

maṇḍapa along with the elephants had been erected out of the stones dismantled from the Viṣṇu temple at Gingee. The pillars bearing Vaiṣṇava symbols, *śaṅkha* and *chakra*, and the depiction of Hanūman in the nearby Malainātha Jain temple were also brought from the same Viṣṇu temple when it got dilapidated and left uncared for.³⁴

The Kilsāttamaṅgalam Jain temple has also sculptural representations of Śiva, Pārvatī, Narasiṃha, Hanūman and Liṅga worshipped by a devotee carved on the square part of the pillars. These pillars were taken from the local defunct Śiva temple and utilised in the erection of the Jain temple in the early part of the present century³⁵.

³⁴ A. Ekambaranathan, *History of Chittāmūr*, pp 32–33

³⁵ A. Ekambaranathan, *Jaina Temples of Toṇḍaināḍu*, p. 110

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Albrecht Friedrich Weber

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though in a very obscure fashion. We have already seen (p. 351) that *aṅga* 12, according to the account of *aṅga* 4 and *Nandī*, devoted considerable attention to these schisms. Finally, the *therāvālī* of the *Kalpasūtra* (§6) contains several statements in reference to the *Terāsiyā sāhā* and its founder *Chalue Rohagutte Kosiyagotte*. The latter it calls the scholar of Mahāgiri, who, as in the *therāvālī* of the *Nandī*, is called the ninth successor of *Vīra*. But this is not in harmony with the above-mentioned date (544 after *Vīra*), since it is equivalent to an allotment of 60 years to each *patriarchate*. There is then here, as in the case of the name of the founder of the fourth schism—see 351^a, 381—a considerable discrepancy in the accounts. The seventh schism, the *Abaddhīā* (vv. 88—91), under *Goṭṭhāmāhila* in Dasapura is referred to the year 584 and brought into connection with *Ayya Rakkhia*, *Pūsamitta* and with the ninth *puvva* (p. 356). The first of these statements harmonizes with the other information concerning *Rakkhia* which we possess. See p. 63, Klatt p. 247^b. The name *Pūsamitta* is frequently met with. According to *Merutuṅga's Vicāraśreṇī* (see *Bühler, ante*, 2, 362 and *Jacobi, Kalpas.* p. 7), there reigned a *Pūsamitta*, successor of the Maurya (the *Puṣyamitra* of the *Mahābhāṣya*, etc!) in the years 323—353 after *Vīra*. Neither can he be the one referred to here, nor the *Pūsamitta* who was the founder of the *Pūsamittijjāṃ kulāṃ* of *Cāraṇagaṇa* in § 7 of the *therāvālī* of the *Kalpas.*, which emanated from *Sirigutta*, the pupil of the tenth [67] *patriarch* *Suhatthi*. The name *Pūsamitta* occurs here too in chap. 17(16), 190 (see p. 74^a.) as that of a contemporary of king *Muḍimbaga* and of *Ayya Pussabhūi*. *Abhayadeva* on *up.* 1 mentions him as the founder of the fourth schism. See p. 65^a.

In addition to these seven schisms there was an eighth (vv. 92—95), that of the *Boḍia*, *Pauṭika*, according to *Haribh*, under *Sivabhūi* in *Rahavīrapura* (*Rathā*) in the year 609. According to the account in *Dharmaghoṣa's* scholiast on his *Kupakṣakauś.*, the *Digambaras* are referred to; see *Kup.* p. 6 (796) where I have attempted to shew that the name *Boḍia* has the same meaning (naked) at *digambara*. The animosity against the *Boṭikas* is as keen as can possibly be imagined. In the 22nd chapter of the *Vicārāmṛtasaṃgraha*, the remaining 7 *nihnavas* are said, according to *Malayagiri's* commentary on the *Āvaśy.*, to be *deśavisamvādino dravyalīṅgenā 'bhedino*, but the *Boṭika* : *sarvavisamvādino dravyalīṅgato 'pi bhinnās*. Similarly *Haribh.* on v. 92 (*deśavi*^o and *prabhūtavī*^o); see also *Jacobi, Kalpas.* p. 15^a. In the *kālasattari*,

v. 40, they appear as *khamaṇā pāsamḍiyā*; also in *Kup.* 1, 37, 71, 2, 3; *ibid.* 1, 8, or as *khavaṇaya*, i.e. *kṣapaṇaka*. See below, p. 75.

In contradistinction to these heterodox opinions (*micchādīṭṭhi*) we have the praises of the *sāmāiaṃ* sung in v. 102 fg. We find it called.¹⁰²⁸ (v. 108) an “*ajjhayaṇaṃ*” as opposed to the “remaining (five) *ajjhayaṇas*,” and the two verses closing with the refrain ii *kevalibhāsiaṃ* [68] are cited in reference to it. These verses recur in the *Anuyogadvārasūtra* (see above pp. 37, 38) as I have shewn on *Bhagav.* 2, 186. After the conclusion of the *upodghātaniryukti* we find in the scholiast (see above p. 55) the following statement : *atra sūtrasparśikaniryukty* (see p. 38) *-avasaraḥ, sā ca prāptāvasarā 'pi no 'cyate, yasmād asati sūtre kasyā 'śv itī*; to which is joined an elaborate deduction in reference to *sutta* and *niryukti*.

9. *namukkāranijjutti*, 139 (Pπ, 144B) vv. Towards the end we find the verse *eso paṃca*^o (132), glorifying the *paṃcanamukkāra*, a verse we have already met with in *upāṅga* 4; see p. 393. In the last *pāda* we have here the reading *havai maṅgalam*; see *Kup.* p. 21 (811) fg., where this form of the verse is referred directly back to Śrī Vajrasvāmin. See p. 38^{n.3} on v. 6^b. A detached copy is found in Peterson, Palm-leaf No. 77^b.

10. *sāmāianijjutti*, 100 (π, 111 P, 112 B) vv. Begins : *naṃdi-anuoga-dāraṃ vihivad uvagghāiaṃ ca kāṇṇaṃ/kāṇṇa paṃcamāṅgala-m āraṃbho hoi suttassa || 1 ||*. The knowledge of the *naṃdi* and of the *anuogad*¹⁰²⁹ is here regarded as a preliminary condition for the understanding of the *sūtra*. This citation is both *per se* of interest (see p. 3), and also because from it we can prove that the *āvaśyaka* texts quoted in these two works are to be distinguished from our *av. nijj.*—though this was tolerably self-evident after the remarks on p. 53 ff. The text continues :

ahavā (!) : kayapaṃcanamukkāro karei sāmāiaṃ ti so bhīhio | sāmāiaṅgam eva ya jaṃ so sesaṃ ao buccaṃ [69] ||2|| sūtram (atrā 'ntare sūtram vācyam B). On this Har. (see between 8 and 9) : atrā 'ntare sūtrasparśaniryuktir ucyate svasthānatvād, āha ca niryuktikāraḥ :

¹⁰²⁸ *ajjhayaṇaṃ pi a tivihāṃ | sutte atthe tad-ubhāe ceva | sesesu vi ajjhayaṇesu (caturviṃsatīstāvādīṣu) hoi ese 'va nijjutti (uddesaṇirdeśādikā niryuktiparyavāsānā).*

¹⁰²⁹ *naṃdiś ca anuyogadvārāṇi ca Haribh.*

akkhaliya (v. 3) *tti*,¹⁰³⁰ *gāhā*. We have here then a very incomplete quotation of the text, see above p. 55—In vv. 30—38 there are special statements in reference to the 11 *karaṇas*, the fourth of which is here called *thīviloyaṇam*. See p. 414. In v. 40 we find a division of the *suam* into *baddham* and *abaddham*. The former is explained by *duvālasaṅgam* and called *nisiham* and *anisiham* (see pp. 452, 553); the *nistham* is explained as *pacchannam*, and the following added in illustration :- *nistham nāma jaha 'jjhayaṇam* (v. 41). In verse 42 we find a citation from *pūrva* 2—see above p. 354—in immediate conjunction with the foregoing.

11. *Cāuvīsatthai*, 62 (61 BP) vv., second *ajjhayaṇam* in Haribh. Stands alone in Peterson's Palm-leaf 77°.

12. *Varṇaṇanijjutti*, 191 (189 π B, 190 P) vv., equivalent to the third *ajjh.* of Har. Stands alone in Peterson's Palm-leaf No. 77d. From v. 36 on there is a dialogue between *guru* and *co*° *codaka*, see above p. 34. After v 176 we read in the text *atrā sūtram*, and Har. quotes a text which begins with the words *icchāmi khamāsamaṇe vaṇḍiṇiṃ*.

13. *paḍikkamaṇanijjutti*, 54 (52 PB, 51π) vv. Chap. 13-18, which correspond to the fourth *ajjh.* of Haribh., presuppose a [70] *pratīkramaṇasūtram*¹⁰³¹ given by him in full in sections. These chapters form a species of running commentary to each of the sections of the *pratīk.* Chap. 14, 15 take up one section each, chap. 17 two, chap. 13, 16 contain the explanation of several sections. The sections explained in chap. 13 read :- *paḍikkamāmi egavihe asaṃjame ... p. dohim baṇḍhaṇehim, p. tihim daṇḍehim, p. cāuhip jhāṇehim*. The entire following chapter is an explanation of the latter sentence. In π a *dharmajjhāṇam* of 69 vv. precedes these sections commented upon in chapter 13.

14. *jhāṇasayam, dhyānaśatakam*, 106vv. The last verse (106) which is omitted by Haribhadra, mentions only 105 vv., and states that

¹⁰³⁰ *akkhaliasāmbiāi vakkhāṇacaṅkāe darisiammi | sutapphāsianijjuttivitharattḥo imo hoi ||* schol. *tatrā 'skhalitapadoccarāṇam saṃhitā, athavā paraḥ saṃnikarṣaḥ saṃhitā* (a fine Brahminical reminiscence /) . . *padam, saṃhitā padārtha, padavighraha, cālanā, pratyavasthānam* (see above p. 38) are here referred to.

¹⁰³¹ It begins *icchāmi paḍikkamiṃ...*; it is in prose and different from the *śrāddha*-or *śrāvaka-pratīkramaṇasūtra*, whose 50 *gāthās*, divided into 5 *adhikāras*, were commented in Saṃvat 1496 (A.D. 1440) by Ratnaśekhara from the *Tapāgaccha* (No. 52 in Klatt). In Peterson's Palm-leaf MSS. there are two other similar texts, a *pratīkramaṇasūtram*. 86e 83c (where it is called *aticāraprat*°) and a *pratīkramaṇam* 154a (see p. 125b), which is different from the first.

Jiṇabhadda is the author of this cento¹⁰³² : *pañcuttareṇa, gāhā-sāeṇa jhāṇasayagaṃ samuddiṭṭham / Jiṇabhaddakhamāsamaṇehi kammasohikaraṃ jaiṇo || 106 ||*. It had originally, as at present (see Peterson's Palm-leaf 77a 161^h), a quite independent position and was later on inserted here. This is clear from the fact that the beginning contains a special salutation, which is usual only in the case of independent texts :— *Viram sukkaññāg-gidaddhakammimdhāṇaṃ paṇamiṇaṃ/joṭsaraṃ sara-
nnaṃ, jhāṇajjhayaṇaṃ pavakkhāmi ||1||* Haribh. cites this *dhyānaśatakam* just as he usually cites his [71] *kathāṇaka* : *ayaṃ dhyānasamāsārthaḥ, vyāsārthaḥ tu dhyānaśatakād avaseyaḥ, tac cedam dhyānaśatakam asya mahārthatvād vastunaḥ sāstrāntaratvāt (!)* this is plain; we should have expected °*tvāc ca*) *prārambha eva vighnavināyakoपाशंmtaye maṃgalārtham iṣṭadevatānamaskāram dha : Viram...* The explanation concludes (omitting verse 106) with the words :— *samāptam dhyānaśatakam*, and the commentator proceeds with his explanation of the *pratikramaṇa-sūtram* : *paḍikkamāmi pañcahiṃ kiriyāhiṃ*, again having recourse thereby to the *pāriṭṭhāvaṇiyaniyyutti*.

15. *pāriṭṭhāvaṇiā*, 151 (152 P, 153 π B vv. Begins : *pāriṭṭhāvaṇiavihiṃ/bucchāmi dhṛapurisapannattam / jaṃ nāūṇa suvihā pavayanasāram uvalaha-
ṃti || 1 ||* This chapter, too, gives me the impression of having originally enjoyed a separate existence. Nevertheless it is closely connected with chapter 18, since they both share this form of introduction. It is also noticeable that the same verse recurs with tolerable similarity in 20, 9; from which we may conclude that chapters 16, 18, 20 were composed by one author. Haribh. in this chapter omits or leaves a large number of verses unexplained; and beginning with v. 79. His commentary is partially composed in Prakrit, probably taken from the old *bhāṣya* (see p. 52). After the conclusion :— *paristhāpanikā samāptā*, he proceeds to cite and explain the *sūtram* : *paḍikkamāmi chahiṃ jivaṇikāhehiṃ* In π there is an additional chapter *lesāo*, with 13 vv., inserted between the conclusion and explanation.

16 *paḍikkamaṇasamghayaṇi, pratikramaṇasamgrahaṇi* 133 (80 PπB) vv. The verses, which are not found in [72]B,¹⁰³³ are cited in full by Haribh, as a part of his commentary¹⁰³⁴. The verses which A B have

1032 He appears in Ratnaśekhara as the author of a *viśeṣāvaśyaka*. See preceding note.

1033 Pπ also presumably do not contain the verses : A: 18-30, 32-43. 50-64, 68-80.

1034 On one occasion he calls these verses (vv, 50-64) *niryuktigāthās* of the *sūtrakṛt* (!), by which the *sūtrakṛt* (!) is said to explain the two preceding verses (48, 49) of the *samgrahaṇikāra* ! See above p. 54n3.

in common, are cited by him here, not as verses of the *niryuktikṛt*, but as a part of the *saṃgrahaṇikāra*. In these chapters we find explanations and enumerations of the contents of sections 6—31 of the *pratīkramaṇasūtram*. Each group of verses is explained under its proper section. Chapters 14 and 15, however, belong to but one section. The following is treated of : 6 *jīvanikā*, 7 *bhayaṭṭhāṇa* (v. 14), 8 *mayāṭṭhāṇa* (v. 14^b), 9 *baṃbhaceragutti* (v. 15), the 10-fold *samaṇadhamma* (v. 16), 11 *uvāsagapaḍimā* (v. 17), 12 *bhikkhupaḍimā* (v. 31), 13 *kiriyaṭṭhāṇa* (v. 44), 14 *bhūyagāma* (v. 45), 15 *paramāhammī* (vv. 48, 49), 16 *gāhāsola* (vv. 65, 66), the 17-fold *saṃjama* (v. 67), the 18-fold *abambha* (v. 81), 19 *nāyājhayāṇa* (vv. 82, 83), 20 *asamāhiṭṭāṇa* (vv. 84-86), 21 *sabala* (*śabala* v. 87),¹⁰³⁵ 22 *parisaha* (v. 100), 23 *suttagaḍajjhayaṇa* (v. 102), 24 *deva* (v. 103), 25 *bhāvaṇa* (v. 104), 26 *dasā-kappavavahārāṇa uddesaṇakāla* (v. 109), the 27-fold *aṇagāracaritta* (v. 110), the 28-fold *āyārapakappa* (v. 112), 29 *pāvasutapasāṅga* (v. 115), 30 *mohaṇiyyaṭṭhāṇa* (v. 117) and 31 *siddhāiguṇa* (v. 132). We find herein enumerations of the 23 chapters of *aṅga* 2 (in two groups, one of 16, the other of 7; [73] see above p. 260), of the 19 chapters of the first part of *aṅga* 6, of the 26 chapters of the three *chedasūtras* 3-5, and of the 28 chapters of *aṅga* 1.

17. *Jogasāṅgaha-āsāyaṇā*, °*āsātanā*; 64 vv.: in A counted continuously in conjunction with chapter 16, i.e. as vv. 134-197. In P+B, however, it is divided into two chapters : *jogasāṅgaha* of 60, and *āsāyaṇā* of 5 (4 π) vv. It contains the vouchers for and examples (*udāharaṇagāhā* of the 32 *jogasāṅgahas* (to v. 193) and 33 *āsāyaṇās*,¹⁰³⁶ *ā'sātanās* (v. 194-197), which are mentioned in the last two sections of the *pratīkramaṇasūtram*. The *pratīkramaṇasāṅgrahaṇī* (*pr°nī samāptā*) ended here according to Haribh. But with the words *sāmprataṃ sūtroktā eva trayastriṅśad vyākhyāyaṃte ...* Haribh, comes back to the explanation of v. 197. These verses contains principally matters of legendary and historical purport, and consist chiefly of proper names and of some catch-words. Haribhadra cites very detailed *kathāṇakas* on them composed in Prakrit, from which the meaning of the verses is to extracted (*svabuddhyā 'vaseyaḥ*); but he does not enter upon the explanation of

1035 On vv. 87-96 we read here : *āsāṃ vyākhyā ... ayaṃ ca samāsārthaḥ, vyāsārthas tu dasākhyād graṃthāṃtarād avaseya evam (eva), asammohārthaṃ dasānusāreṇa sabalasvarūpaṃ abhihitaṃ saṅgrahaṇikāras tu evam āha : varisaṃ* (v. 97). The fourth *chedasūtram* (or its second book, see p. 468) is meant by the *dasākhyagraṃtha* mentioned here.

1036 Explained by *ayaḥ*(/) *samyagdarśanādyavāptilakṣaṇas, tasyā śātanāḥ khaṃḍarā āsātanās...* ; as if the word was *āyasāyanā* (or *āyā°*)

the text of each of the verses, or even of the *kathāṇakas* cited by him. It is very interesting that *Thūlabhadda* is here brought into connection with the (ninth, Haribh) Nanda, and with *Sagaḍāla* and *Vararuci* (v. 144, cf. the statements in Hemac's *pariśiṣṭaparvan* 8,₃ fg). The same may be said of the mention of *Salavāvahaṇa* in *Paiṭṭhāṇa* (v. 164; *Vikramāditya* is, however, not noticed), and of the identification, in all essentials, of all these and similar [74] names¹⁰³⁷ with the names of king *Dummuha* of *Paṃcāla*, of *Namī* of *Videha*, *Naggāi* of *Gaṃdhāra* (v. 172), and with the *Paṃḍavavaṃsa* (v. 161) ! As far as the legends admit of being comprehended (which is no easy matter, if we take into consideration the enigmatical character of the text and the corrupt condition of the MS. of the commentary), they are in only partial agreement with our information in respect to these persons obtained from Brahminical sources. The information they convey, is quite independent of any other source, and is probably the result of their arbitrary desire for change. It is of interest that the *gāthā* (v. 188), cited pp. 158, 159, which is quite in keeping with the character of the verses of *Hāla*, is here inserted in the legend of two prostitutes (*Magahasundarī* and *Magahasirī*).

18. *asajjhāīyanijjutti, asvādhyāyika*,^o 111 (Pπ, 110B) vv. Begins¹⁰³⁸ : *asajjhāīyanijjuttim buccāmi dhīrapurisapannattam | jaṃ nāūṇa suvihā pavayaṇasāraṃ uvalabhamti || || asajjhāīyam tu duviham āyasamuttham ca parasamuttham ca | jaṃ tatthā parasamuttham tam paṃcaviham tu nāyavvaṃ || 2 ||* Closes : *asajjhāīyanijjutti kahiā bhe dhīrapurisapannattā | saṃjama-tavaḍḍhagāṇam | niggamthāṇam mahārisiṇam || 10 ||* This chapter, too, appears to have originally existed by itself (see above p. 71, on chapter 15). It refers to certain faults in the study and recitation of the *śrutam*, which are enumerated at the conclusion of the 33 *āsāyaṇās* : but special reference is made to the cases in which *akāle kao sajjhāo*, etc. The *pratikramaṇasūtram* consequently is joined on in Haribh, as follows : *nama cāūvisāe titthayarāṇam Usabhāi Māhavīrapayyavasāṇāṇam, ... iṇam eva niggamtham pāvayaṇam savvam aṇuttaram ity ādi .. neāuam (naiyāyikam) [75] ti saṃsuddham ti, sallakatiṇam ti, siddhimaggam muttimaggam nejjāmaggam nevvānamaggam ti, icchāmi paḍikkamiuṃ goyaracariyāe ity-ādi,*

19. *kaussagganijj.*, 172 vv., fifth *ajjh.* in Har.

¹⁰³⁷ As for example *Vijaa* in *Bharuaccha* v.189, *Muḍimbage*, *Ajja Pussabhūi*, *Pūsamitta* in *Sambavaddhaṇa* v. 190,

¹⁰³⁸ Verse 1 is omitted by Haribh.

20. *paccakkhāṇanijjutti* corresponds to the sixth *ajjah*, in Haribh., and consist of three parts :—1, A metrical section in 22 (26 B) vv., with an enumeration of the 5 *mūlaguṇas*,¹⁰⁸⁹ 2. A prose portion treating of the 12 *vratas* (5 *aṇuvr.* 3 *guṇavr.*, 4 *śikṣāpadvr.*) Haribhadra calls its sections *sūtram*; this is doubtless to be regarded as a bit of the *sūtram*, which is presupposed in the other chapters, but not directly admitted into the text of the *Nijj*. 3. A metrical conclusion of 74(70B) vv., which closes with the same two verses as chapter 10 There are 194 vv. verses in all given in P, but in π only 90. It stands alone in Peterson's Palm-leaf 77^o (without statement as to the number of verses) and 86g (94vv.), —The prose part (nominative in e!) is directed with great vigour against the *annautthiyas* (*anyatīrthika*) and against the *parapāsamḍapasamās*, or the *parapāsamḍasamthavas*. According to Haribhadra, the Brahminical sects¹⁰⁴⁰ *Bhautika* and *Voṭika* (Digambara, see above p. 67) are treated of under *annaū*^o. The 363 doctrines attacked in *aṅga* 2 are referred to under *parapāsamḍa*. See p. 259.¹⁰⁴¹ According to H. there is no mention here of the seven schisms. [76] He mentions also a legend (in Prakrit) of *Cāṇakka* and *Caṃdagutta* in *Paḍaliputta*. Cf. Hemac, *pariś.* chap. 8 and 9).

1039 *pāṇivaha musāvāe adatta mehuṇa pariggahe ceva ||8|| sāvayadhammassa vihiṃ bucchāmi dhīrapurisapannattam | jaṃ carīṇa suvihiā giṇṇo vi suhāim pāvamti ||9||* On this vers see p. 71 on chap. 15.

1040 *anyatīrthikaparigḥitāni vā caityāni arhatpratimālakṣaṇāni, yathā. Bhautaparigḥitāni Virabhadra-Mahā kālādīni, Voṭika, parigḥitāni vā.*

1041 Dr. Leumann called my attention to the fact that a letter of Schiefner to me dated Dec. 1857—see *Ind. Stud.* 4,335—contains the following statement extracted from the introduction of a Thibetan work edited by Wassiljew: "there are 363 different schisms in the religion of India." Since I found nothing of the kind in the introduction of Taranātha, which was doubtless referred to here, I had recourse to Wassiljew himself. On the 8th of October, 1883, I received from him the following kind reply:— "I cannot inform you definitely in which of my works 363 Indian schools are mentioned, if at all; but it is certain that this number is frequently mentioned in Thibetan works. In Djangja Vatuktu's *Siddhānta*, which I have at present before me, I find the following; "In the *sūtras* are mentioned 96 *darśana papantika* (?), 14 *dijakṣta muluni*(?) 62 injurious *darśana*, 28 which do not permit salvation, and 20 which are ruinous." In Bhanja's work *Tarkadajvala* all the *darśanas* are enumerated in 110 species, 'viz'... According to my hasty count there are more than 120 names, probably because the same school is mentioned twice, i.e. in Sanskrit and Thibetan. And at the end, after mention of all 110 (— 120) species, we read:— in all 363 *darśanas*. As regards the names of these *darśanas*, it is too difficult for me to translate them into Russian and *a fortiori* into German, though, should you desire it, I will attempt it as best I may be able". I did not consider it necessary to have recourse again to Wassiljew's kindness, since, for the purpose in view, his communication was amply sufficient. It is clear from the above compared with p. 259, that it will be difficult to expect complete agreement in detail; nevertheless the fact that the number of 363 *darśanas* is common to the Jainas with the Thibetan Buddhists, is of great value.

Besides the *Nijjutti* I possess a fragment of a second metrical treatment of the *āvaśyaka*, which is, however, confined to *vaṃdana* and *paccakkāṇa*. The former is divided into two sections, *caityavaṃdana* and *guru*.^o The text is only partially based upon the *Nijjutti*. There is an *avacūri* (^o*cūrṇi*) to it from the commentary of a Somasundara (from the *Candragaccha*). This *avacūri* can be traced back to a *Jñānasāgara*.

[77] XLV. The third *mūlasūtram*, *dasaveāliasuakkhamdha*, *daśavaikālika*, or merely : *dasaālia*,¹⁰⁴² *daśakālika*. It consists of ten *ajjhayaṇas*, which are composed in ślokas, with the exception of a few prose sections. There are furthermore two chapters called *cūlā* (and hence secondary¹⁰⁴³) of similar contents. These are in *gāthās*. After them follow four *gāthās*, in which Sijjambhava, according to the old *therāvalī* (*Nandī*, *Kalpas*) the fourth patriarch after Mahāvīra, is stated to be the author;¹⁰⁴⁴ but his son Ajja-Maṇaga and his pupil Jasabhadda¹⁰⁴⁵ are mentioned in connection with him. This is indeed a claim of great antiquity for the author.

The contents refers to the *viṇaya*, and is clothed in a very ancient dress. That this is the case is proved by the close of a chapter : *ti bemi* (also in the case of the two *cūlās* !) and by the introduction : *suam me āusam* in the prose sections (with the exception of that in *cūla* 1). The *dasaveāliam* (see p. 11) is mentioned in the *Nandī* as being in the forefront of the *ukkāliya* group of the *anaṃgapaviṭṭha* texts; its position here, however, almost at the end, does not agree with the prominent place ascribed to it by N. It appears elsewhere as the last or smallest of the *āgama* (if I understand the words correctly; the preceding leaf is wanting in the Berlin MS — see p. 214) in Hemac. [78] in the *pariśiṣṭap* 9, 99, and in the commentary on Nemicandra's *pravacanasāra*, v. 1445, where Duḥprasaha, the last of the 2004 *sūris* which Nemic. accepts, is designated as *daśavaikālikamātrasūtradharo 'pi caturdaśapūrvadhara iva śakrapūjyaḥ*. The author of the *Āvaśy. nijj.* asserts (2,₅) that he composed a *nijjutti* on it. A MS. of a *nijjutti* which recognizes the *cūliyā* is found in Peterson's Palm-leaf

¹⁰⁴² Thus in *Av. nijj.* 2, 5 and in the *Vidhiprapā*.

¹⁰⁴³ This is evident from the title *dasakāliam* itself. At the time that the four *gāthās* were added at the end, these two *cūlās* had not yet been affixed, since the text in v. 1 is called, as one might expect from its title, merely *dasajjhayaṇam*.

¹⁰⁴⁴ According to v. 37 of the *kālasattari* it was composed in the year 98 Vira.

¹⁰⁴⁵ These three names recur in the same connection in the *therāv.* of the *Kalpas*. Jasabhadda is also in the *Nandī* the fifth successor of Vira.

167. Is it the work referred to? The word *veāliam* is said here to mean about the same as *vaikālikam*, "belonging to the evening" (*vikāle 'parāhṇe*).¹⁰⁴⁶

1. *dumapupphiā drumapuṣpikā*, 5 vv. Comparison of the *dhamma* with a flowering tree. Cf. *anga 2, 2, 1, uttarajjh.* chap. 10.

2. *sāmannapuvva, śrāmaṇyapūrvikā*, 11 vv. Of firmness, *dhṛti*.

3. *khudḍiāyārā, kṣullikācāra*, 15 vv ; *sū dhṛtir ācāre vidheyā*.

4. *cajjivāṇiyajjh*,¹⁰⁴⁷ *ṣaḍjīvanikhādhy.*, i.e. doubtless °*nikāyajjh.*; see above, pp. 71, 72. In two chapters, the first of which, in prose, begins *suam me..* and treats of the 6 grades of the four elements (earth water, light, air), plants (*vaṇasaī*) and insects (*tasa*); and of the 5 *mahavvayas* to be observed in reference to them. To these five a sixth, the *rāibhoṇāu veramaṇam* (command against eating at night), is added. Chapter 2, in 29 vv., treats of the six forms of activity (walking, standing, sitting, lying, eating, speaking) necessary for these 6 *mahavv.*

5. *piṇḍesaṇā*, in 2 *uddeśakas*, with 100 and 50 vv., *bhikṣāśodhiḥ*, of the collection of the necessities of life and of rules for eating; see *aṅga 1, 2, 1*. To this is joined, [79] according to the *Vidhiprapā*, the *piṇḍanijjutti* (*mūlas. 4*); *ittha piṅtti oyarai* (*oiṇṇā v. 7* of the *jogavihāṇa*).

6. *dharmārthakāmajjhayaṇam*, also *mahācārakathākhyam*; in 69 vv. —This *trivarga* (*tivaggo* also in the *Abhidhānappadipikā*) which plays so important a role in epic literature (*MBhār.*, *Rāmāy.* *Manu*) is not known to the Veda. Among the Jains and Buddhists, by whom *dharma* and *artha* are often brought into connection, though in quite a different signification (*artha* sense, explanation), the *trivarga* does not claim any place whatsoever. It is probable that we must connect it with the three *guṇas* : *sattva*, *rajas* and *tamas*. But in that case *artha* would respond to *rajas*, *kāma* to *tamas*, though *kāma* suits *rajas* much better. Has the Platonic trinity *καλον, ωφελιμον, ηδον* which is Cicero's *honestum, utile, dulce*, wandered to India?

7. *vakkasuddhi, vākyaśuddhi*, 57 vv.

8. *āyārapaṇiḥi, ācārapranidhi*, 64 vv.

¹⁰⁴⁶ In *aṅga 2* the word means *vaidārikam*; in *paṇna 5* the meaning is not clear.

¹⁰⁴⁷ *dhammapannatti vā*, in the *Vidhiprapā*.

9. *vinayasamāhi*, °*samādhi*, in 4 *uddeśakas*, of which the first three in metre, in 17, 23 and 15 vv., treat of the correct *vinaya*, especially in reference to the *guru*. The fourth is in prose with the introduction *suam me ...* and establishes four fixed categories of the correct *vinaya*.

10. *sa bhikkhu-ajjhayaṇam*, in 21 vv. All the verses end, as in *Uttarajjh*, chap. 15, with the refrain *sa bhikkhū*, and consequently enumerate the requirements made of a correct *bh.*, who desires to live in accordance with the regulations contained in the preceding 9 chapters.

11. *raivakka cūlā paḍhamā, rativākya*, in two sections. The first in prose, without the introduction *suam* [80] *me ...* enumerates 18 *ṭhānas* which the *bhikkhu* must take and fulfil in order gradually to acquire *mukkha*. The second, in 18 vv., partly with the refrain : *sa pacchā paritappai*, emphasizes especially the obstacles to this quest and serves *sīdateḥ sthīrikaraṇāya*.

12. *cūla 2* without any special title (also in the *Vidhiprapā* merely *cūliyā*) in 16 vv., describes the correct course of action of the man of firmness.

The conclusion is formed by the 4 *gāthās* in reference to *Sijjambhava*, which have already been referred to. These *gāthās* are probably of later date. The work is called in v. 1 *dasakāliam* (as in *Āv. nijj. 2, 5*, and in the *Vidhiprapā*) and also *dasajjhayaṇam*; so that verse 1 at least dates from a period in which the two *cūlās* had not been added (see p. 77^{na}).

The text is frequently doubtful in the two Berlin MSS. The commentary calls itself an *avacūri* of the *vyhadvyṭti* of Haribhadrasūri.¹⁰⁴⁸ Another *avacūri*, in *bhāṣā*, is the work of a Rājahaṅsopādhyaya. A *laghuvṛtti* too is ascribed to Haribhadra. See p. 458.

XLVI. Fourth *mūlasūtram, piṇḍaniryukti*. There is no text of this name in Berlin. We find MSS. of it mentioned in Kielhorn (Report 1881) pp. 9, 26—29, 95, and Peterson's Palm-leaf 166¹⁰⁴⁹. According

¹⁰⁴⁸ Ratnaśekhara (on *Pratikramaṇasūtra*) cites this *vṛtti* frequently; likewise the *Vicārāṃṭtasamgraha* quotes e.g. the following verse from it (or from the *nijj?*) : *tiṭṭharatthāṇaṃ khalu attho, suttam tu gaṇaharatthāṇam* (see p. 60) *atthena ya vaṃjijjai suttam tamhā ya so balavaṃ. ||*

¹⁰⁴⁹ It begins according to Peterson as follows :- *piṇḍa uggamaṃ uppāyaṇesaṇṇa samjoganaṇṇapamāṇeyaṃ*, and concludes *nijjaraphalā ajjhatthā visohijuttassa*.

to what I have cited on page 79 from the *Vidhiprapā*, [81] the *piṇḍan*, is connected with the fifth chapter of the third *mūlasūtra*. It is surprising that a *niryukti* text should appear as a part of the *Siddh.* (see above p. 41). It deserves to be noticed that the *piṇḍan*, is not mentioned in the *anaṅgapaviṭṭha* list of the *Nandi* (see p. 11 ff). In the list of Rāj. L. Mitra and Kāśīnāth Kunte *piṇḍaniryukti* appears as the name of their fourth *chedasūtra*; Kāśīnāth says that its contents is "on the cause of hunger and the nature and kind of food to be taken." A *piṇḍaniryuktivṛtti* is ascribed to the old Haribhadra (see p. 458ⁿ). Kielhorn, l.c., cites a *vṛtti* of Vīraṅga. (see above pp. 44, 51). According to his account its extent is 61 leaves, four or five lines on a page, each line 50 *akṣ* and in all about 900 ślokas.

It remains for us to give a brief account of those texts quoted as parts of the *Siddhānta* in the *Ratnasāgara*, and by Rājendra Lāla Mitra, and Kāśīnāth Kunte—see pp. 226, 227 - which do not appear in Bühler's list.

In the first place in reference to the *jītakalpa*¹⁰⁵⁰ cited in the *Ratnasāgara* as the sixth *chedasūtra* and in reference to the *gacchāyāra* called *ibid*, the eighth *painnam*. Cf. pages 478 and 445.¹⁰⁵¹

[82] The third variation in the *Ratnasāgara* from Bühler's list which we find there has reference to the fourth *mūlasūtram* whose place is taken by the *oghaniryukti*¹⁰⁵² and in fact as No, 3.

We have already seen (p. 61) from *Āv. Nijj*, 6, 88, that a text of this name ought strictly to be cited there as a constituent part of the text of the *Āv. Nijj*. in P. π it is actually cited as such and from the scholia on it and on *Uttarajjh.* 26, above p. 48, that tradition regards it as an excerpt made by Bhadrabāhusvāmin from *pūrva* 9, 3, 20. This is confirmed by the introduction of the *avacūri* to the *oghan*. We have also

1050 Fifth "kalpasūtra" in Rāj. L. M. and Kāś.

1051 I add that a *Jītakalpasūtram* is mentioned by Kielhorn, l.c. p. 51 and a *jītakalpacūrṇi* on p. 17; also in Petersons Palm-leaf 101, where the beginning and the conclusion are given, the total contents 'being 202 (102?) *gāthās*. It begins *siddhisahayāramāyāvāṇibhavadavamaṇapaḍibhaḍāna kamo | kīraṁ sīraṁ nīraṁ vīraṁ namīuṁ mahāvīraṁ || 1 || vocchaṁ pañcagaparihāṇipagaraṇaṁ*,—closes : *gaṇesu || jītakalpasūtram samāptam*.

1052 Fifth *chedasūtra* in the list of Rāj, L. M. and Kāś, who says that the contents is "on the duties of *Sādhus*."

seen (p. 357) that this composition cannot be referred to the old Bhadrabahu (+170 Vira), since in the introductory verse cited in the *Āv.* 6,₈₉ the *dasapuvvi*, *daśapūrvī* are honoured besides the *ariharita* and the *caūddasapuvvis*. It is quite surprising that this verse also refers especially to the *ikkārasaṃgasuttadhārāe*; a fact diametrically opposed to the tradition just mentioned that regards a part of *aṅga* 12 as the source of the *agh*. Further on in our present *ogh*, we find a direct reference in v. 14 to *aṅga* 12 : *sāmāyārī ohe | nāyajjhayaṇḍīm (aṅga 6?) diṭṭhivāo a | loiyakappāsāi aṅukkamā kāragā caūro ||* It is, however, *sub judice* whether or no this verse belonged to the original text. That this was quite a different text from that which the present *ogh*, as an independent work presents, is proved by the fact that the two *Āvaśyaka*-MSS. Pπ, which [83] cite it as integral part of the *Āvaśy. nijj*, and allot to it but 58 (P) or 79(π) verses (cf. above p. 62). The *oghanijj*, which exists in detached form embraces, according to its last verse, 1,160 *gāthās* :¹⁰⁵³ *ikkārasehi sāehi saṭṭhiāhiehi saṃgahiyā*.¹⁰⁵⁴ The contents is stated in vv. 4,5 to be as follows :

vaya(vrata) 5 samaṇadhamma 10 saṃjama 17 veyāvaccam 10 ca bambhaguttō 9 | nāṇāttiyam 3 tava 12 kohaniggahāi 4 caraṇam eyam ||4||

*piṇḍavisohī*¹⁰⁵⁵ 4 *samiṭ 5 bhāvaṇa 12 paḍimā 12 ya imḍiyantiroho 5 | paḍilehaṇa 25 guttō 3 abhiggahā 4 ceva karaṇam tu ||5||*

The contents consequently refers to a right name of living; *caranakarāṇātmikā* is the designation of the *oghaniryukti* in the introduction of the *avacūri* on it, and it calls itself at the end (vv. 1156-57) *sāmāyārī* (see above p. 48).

The beginning of the *avacūri*¹⁰⁵⁶ contains several accounts in reference to the connection of the text with the *Āvaśyaka*, and

¹⁰⁵³ The MS. shews but 1, 158 and the text belonging to the *avacūri* has but 1, 132 vv.

¹⁰⁵⁴ In the palm-leaf MS. 165 of Peterson these words run : *ekkārasahim sāehim athahim (!) ahiehim saṃgahiyā*; the number of verses is stated to the 1,156(!).

¹⁰⁵⁵ A text of this name by *Jinavallabhagaṇi* appears in the account of Kielhorn, p. 30 (with commentary) 95 and in the list of Peterson's Palm-leaf 86m. 104c. 177d.

¹⁰⁵⁶ Composed by *Jñānasāgara saṃvat* 1439, and belonging to the *vṛtti* of Droṇācārya.

sāmāyikādhyāna.¹⁰⁵⁷ These accounts are very obscure because we do not possess any of the immediate sources whence they are taken. [84] *A propos* of v. 1 several interesting statements are made concerning the relations of the *daśapūrvin* to the *caturdaśapūrvin* (*trayodaśapūrvinah* are said to have never existed) The *daśap.* are said to be *upakārahāḥ*, *upāṅgādi* (*dīnām C*) *saṁgrahanyuparacaneṇa* (°*nena hetunā C*).

I have found no other trace of the *devavijjiyā*, see p. 431 cited in the Ratnasāgara as the sixth *painnam*. The *jyotiṣkaraṇḍam* which is the ninth *painnam* in the Ratnasāgara is at least mentioned in the *painna* list in *Āvi.*, see p. 427.

As regards the texts enumerated by Rājendra Lāla Mitra and Kāśīnāth Kunte, I refer to pages 392 and 11 for the *mahāpannaṇā* mentioned by K. K. as the sixth *upāṅgam*.

In both the above authorities we find the second *mūlasūtram* called *viśeṣāvaśyakasūtra*; and a text of this name exists according to Kielhorn's Report, pp. 36 to 38. In the beginning of Ratnaśekhara's commentary on the *śrāddhapatikramaṇasūtra* it is cited as a work of a Jinabhadra (see above p 70) : *yad āhuḥ śrī Jinabhadragañikṣamāśra- maṇapādāḥ śrī viśeṣāvaśyake* (then two *gāthās* in Prakrit). According to Klatt, 247^b and Kielhorn p 37 Jinabhadra is merely author of a commentary on this work. A *īkā* by Koṭyācārya is cited by Kielhorn, the MS, dating saṁvat 1138 (A.D. 1082). According to Klatt Koṭyācārya is another appellation of Śīlāṅka, whose commentary on *aṅga* 1, see p. 250 dates A.D. 876. Kielhorn mentions [85] an anonymous commentary on the text itself, which bears the much sought for name *śiṣyahitā* (see pp. 44, 51, 81). This MS., too, is very old saṁvat 119 — (?) i.e. dates at least from A.D. 1134. The *viśeṣāvaśyakam* is often cited in the *Vicārāmṛtasamgraha*. According to Kāśīnāth Kunte it contains "a detailed explanation of what is written in the *Āvaśyakasūtra*."

The fourth *mūlasūtram* in the list of Rājendra Lāla Mitra, by name, *pākṣikasūtram*, contains (with some independent additions) the same

¹⁰⁵⁷ *prakrānto 'yam āvaśyakānuyogas, tatra sāmāyikādhyāyanam anuvartate, tasya catvāry anuyogadvārāṇi* (cf. p. 24); *upakramo nikṣepo 'nugamo nayaḥ : ādyau dvāv uktau, anugamo dvidhā : niryuktyanugamo sūtrānugamas ca; ādyas tridhā : nikṣepo-podghāta-sūtrasparśiniryuktyanugamabhedāt* (see pp. 36, 38), *sūtra-sparśiniryuktyanugamo 'nugato vakṣyamāṇas ca, upodghātaniryuktyanugamas tv ābhyām dvāragāthābhyām anugāmtavyaḥ : uddeśe niddeśe* (see p. 67n1) *ity-ādi ..*

enumeration of the *āṅgabāhira* texts, etc., which is found in the *Nandi*. See p. 10 ff. According to an introduction¹⁰⁵⁸ consisting of 4 *gāthās* it deals in prose especially with the 5 *mahavvayas* to which as the sixth the *rāībhojanā veramaṇam* is joined. See p. 78. Then follows a metrical discussion of the same subject in 41 (13,7 and 23) *āryā*. Thereupon (*esā khalu mahavvaya-uccāraṇā kayā, icchāmo suttakittaṇam*¹⁰⁵⁹ *kāum*) reverential salutations (*nama*) for the *khamāsamaṇā* by which partly *imaṃ vāiyam chavviham āvassayam bhagavaṃtam*, partly *imaṃ vāiyam āṅgabāhiram kāliyam*, or *ukkāliyam, bhagavaṃtam*, and partly; *imaṃ vaivam duvālasaraṅgam gaṇipiḍagam*. According to Kāśināth Kunte the work gives "an account of all what is to be done by the *Sādhus* in every fortnight." Perhaps the name is derived from the fact that it is to be recited every fortnight.

[86] The work stated to be the third member in the group of *Kalpasūtras* and which has the specific title *Kalpasūtram* is, according to the statements in Kaś, the text which claims this title $\kappa\alpha\tau' \epsilon\xi\omicron\chi\eta\nu$. It appears as the *dasāo* section of the fourth *chedasūtra*.

The first three members of the group of "*Chedasūtras*" in Rāj. L.M. cf. p. 227 :— the *bṛhat*, *laghu* and *madhyama-vācanā* of the *mahāniśītha*, are stated by Kāśināth to "treat of the penances to be performed by the *Sādhus* in a detailed, abridged and middling manner respectively." I have not found any other mention of this work.

The sixth member of the same group *paryuṣaṇākalpa*, contains, according to Kāśināth : "directions as to the manner of observing fasts and hearing the *Kalpasūtra* from the twelfth day of Bhādon (*Bhādrapada*) *Badi* (dark fortnight)¹⁰⁶⁰ to the 4th or 5th day of Bhādon *Sudi* (lunar, i.e. light, fortnight)." Is this the *paryuṣaṇākalpanijjuttī* in 66 *āryā* belonging to the third part of "*Kalpasūtra*" (Jacobi, pp. 86-95)? This *paryuṣ.* was commented on (see p. 476) by Jinaprabha at the end of his *saṃdehaviṣaṣadhi*.

See p. 82 on *aughaniryukti* and pp. 427, 429 on *marāṇasamādhi*.

¹⁰⁵⁸ The first verse : *tithamkare atithe atitthasiddhe ya tithasiddhe ya vaṃdāmi* //1// glorifies strangely enough the *atīrtha*, or *atīrthasiddha* too... According to an *avacūri* on it this refers to the *dharmavyavaccheda* "*Suvidhiprabhṛtīnām tīrthakṛtām saptasv āntareṣu*," see p. 211 fig. 242. 348,

¹⁰⁵⁹ *śrutotkīrtanam* in the *avacūri*, perhaps *sutaki*.^o

¹⁰⁶⁰ *badi*, *bahulaḍina*, as *sudi*, instead of *sudi suddhadina* (or *sukladina*). See my treatise on the *Kṛṣṇajanmāṣṭami* p. 350n.

I give in conclusion a list of the texts which are either found in the *Siddhānta* itself (1-29), or are mentioned elsewhere (30 fg.) as belonging to the *Siddh.* but which at present are no longer extant, at least as independent texts.

[87] 1. *dīvasāgarapannatti*, *aṅga* 3, 3, 1, 4, 1, see pp. 268, 389, also in the *painna* list in *Āvī.* see pp. 427, 429 (where there is but one *saṅgahaṇī* on it).

2. *kammavivāgasāu*,¹⁰⁶¹ ten *ajjhayaṇas*, *aṅga* 3, 10¹⁰⁶², see p. 270; cf. Nos. 7, 10.

3. *baṁdhadasāu*, ten *ajjh.*, *aṅga* 3, 10, see p. 273.

4. *dogiddhidasāu*. ten *ajjh.*, *ibid.*

5. *dīhadasāu*, ten *ajjh.*, *ibid.* (cf. *up.* 8-12).

6. *saṁkheviyadasāu*, *ibid.*, ten *ajjh.* viz. :- 1. *khuddiyā vimāṇapavibhatti*, 2. *mahalliyā vim.*, 3. *aṁgacūliyā*, 4. *vaggacūliyā*, 5. *vivāhacūliyā*, 6. *Aruṇovavāe*, 7. *Varaṇovavāe (Dha°)*, 8. *Garulovavāe*, 9. *Velam̄dharovavāe*, 10. *Vesamaṇovavāe*. All these titles recur in essentially the same order in the *Nandī* among the *aṇaṁgapaviṭṭha* text, group *kāliya*; see pp. 13,14. In the *kārikās* quoted on pp. 223, 224 we find the statement that 1-5 belong to the fifth, and 6-10 to the twelfth year of study,

7. *kammavivāgajjhayaṇa*, *aṅga* 4, 43, see p. 280; cf. Nos. 2,10.

8. *isibhāsiyā devalogacuyabhāsiyā*, 44 *ajjh.*, *aṅga* 4, 44; the *isibhāsiyāim* also in the *Nandī* in the list of *aṇaṁgapaviṭṭha* texts; see pp. 280, 259, 272, 402, 419, 432, 442, above pp. 13, 57, 58; on *ṛṣibhāṣita* see also p. 446¹⁰⁶³.

9. *devalogacuyabhāsiyā*, see just above and also p. 280.

[88] 10. *pāvaphalavivāgāim*, 55 *ajjh.*, *Kalpas*, *Jinac.* § 147,¹⁰⁶³ see p. 474; cf. Nos. 2, 7.

¹⁰⁶¹ We possess several texts on *kammavivāga*; thus 167 *Prākṛt-gāthās* by Jigavallabha in Peterson's Palm-leaf 42f.; also 168 ditto by Garga *ibid.* Nos. 52, 81b,—and, without the name of the authors, Nos. 88h, 106, 161d. There is a *bālāvabodha* on it by Maticandra, see Kielhorn p. 93.

¹⁰⁶² The *āyāradasāu* mentioned there are identical with *chedasūtra* 4.

¹⁰⁶³ The *apuṭṭhāvāgaraṇāim* in 36 *ajjh.*, mentioned *ibid.* are doubtless identical with *mūlasūtra* 1, see p. 43.

11. *mahākappam*, *Āvaśy.* 8, 55, as first *cheasuttam*, see p. 446, 449; in the *Nandī* among the *aṇaṃgapaviṭṭha* texts, see p. 11 (*mahākappasuam*).
12. *kappiyākappiam*, N among the *aṇaṃgap.*, p. 11.
13. *cullakappasuam*, *ib.*, p. 11.
14. *mahāpannavanā*, *ib.*, pp. 11, 84; see p. 392.
15. *paṃāyappamāyam*, *ib.*, p. 11.
16. *porisimaṃḍalam*, *ib.*, p. 12.
17. *maṃḥalappaveso*, *ib.*
18. *vijjacaraṇaviṇiccho*, *ib.*
19. *jhāṇavibhatti*, *ib.* and in the *Vidhiprapā* among the *painna*, see p. 428.
20. *maraṇavibhatti*, in N among the *aṇaṃgap.*, p. 12.
21. *ūyavisohī*, *ib.*
22. *vīyarāyasuam*, *ib.*
23. *saṃlehaṇasuam*, *ib.*
24. *vihārakappo*, *ib.*
25. *caraṇavihi*, *ib.*
26. *deviṃḍovavāe* in N among the *aṇaṃgap.*, p. 14.
27. *uṭṭhāṇasuam*, *ib.*; *uṭṭhāṇasuyāiyā caūro* in the *kārikās* quoted p. 224 as the subject of the study of the thirteenth year.
28. *samuṭṭhāṇasue*, p. 14.
29. *nāgapariyāvaliyāo*, *ib.*
30. *āsīvisabhāvaṇāo* in the *Pākṣikasūtra* and the three *sāmācārī* texts, *ib.*, in the *kārikās* cited p. 214 as designed for the fourteenth year.
- [89] 31. *diṭṭhīvisabhāvaṇāo*, *ib.* for the 15th year.
32. *cāraṇabhāvaṇāo*, (*cāraṇasamaṇabh°*), *ib.*, 16th year.
33. *mahāsuvīṇa* (*sumīṇa*)*bhāvaṇāo*, *ib.*, 17th year.
34. *teaganisaggā*, *ib.*, 18th year. According to *Vidhiprapā* title of the 15th book in *aṅga* 5, see p. 301.
35. *maraṇavisohī*, in *Vidhiprapā* among the *aṇaṃgap.*, see p. 12.
36. *rāhanapaḍāga*, in the *painna* list in *Āvi.*, see p. 427.
37. *aṅgavijjā*. *ib.*
38. *joisakaraṃḍam*, *ib.*, and in the *painna* list of the *Ratnasāgara*, see p. 431; cf p. 84.

39. *maraṇasamāhi*, in the *painna* list in *Āvi.*, and in Rāj. L. M., see p. 427; p. 86.
 40. *titthogāli*, in the *painna* list in *Āvi.*, see p. 427¹⁰⁶⁴.
 41. *narayavibhatti*, *ib.*
 42. *devavijjiyā*, in the *painna* list of the Ratnasāgara, see p. 431, cf. p. 84.

Corresponding to the number of the 46 *āgamas* which exist or are recognized as parts of the *Siddhānta*, we have 42 texts which are at present not extant. If we add *pañcakalpa*¹⁰⁶⁵ and the two special *vācanās* of the *mahānīṣṭha* and if we count singly the ten titles comprised in No. 6 (as is always the case in *aṅga* 3 and elsewhere)—then the number of the texts no longer extant [90] is eight greater than the number of those in existence. It must, however, be confessed that the ten pieces collected in No. 6 are very brief in compass, since they are each counted as one *ajjhayaṇam*; and the same may be the case as regards others of the texts now no longer extant. Nevertheless in the *Siddhānta* there are short texts and among the *aṅgas* there is one and that is not small (*aṅga* 4) which has but a single *ajjh.*

If we take into consideration the conclusions which we were obliged to adopt in regard to the loss of the *mahāparinnā* chapter in *aṅga* 1, in regard to the changes which *aṅgas* 5, 7-11, *up.* 8-12 are proved to have undergone, and in regard to the total loss of *aṅga* 12 etc. etc.—it is at once evident that great uncertainty reigns in this department of Indian literature, despite its seemingly firm articulation. The beginning of our knowledge is here contemporary with the beginning of our doubts. One fact is of cardinal importance:— Nos. 6, 27, 30—34 of the above list existed at the date of the *kārikās* cited on p. 224, and formed an integral part of the sacred study. The portion of the extant *Siddhānta* that is mentioned in p. 224 besides these is but trifling in comparison. The ultimate significance of this last assertion cannot, however, be seen at the present day. Cf. p. 225.

In conclusion, I desire to extend my most hearty thanks to Dr. E. Leumann for the generous assistance he has rendered in reading the proof of this treatise. This assistance comprises very numerous corrections made on the basis of MSS. and printed matter which were not accessible to me. I have also used to great advantage Kielhorn's Report and especially Peterson's Detailed Report.

¹⁰⁶⁴ The *siddhapāhuḍapainnam* *ib.* belongs to *aṅga* 12. see pp. 355, 356.

¹⁰⁶⁵ In Kielhorn's report p. 94 there is mention made of a *pañcakalpasūtracūrṇi* by Amradevācārya. See p. 477.

The Chanting Stones

Leona Smith Kremser

This place is called Old Stone Cliff,
In the living stone is carved an age-old cave,
And herein, in holy silence, sits Jina in image.

Wilted marigolds, ashes of lavender incense,
So falls into dissolution the bright, rustling day,
By now blues and ambers deepen at the lotus seat
Where is kneeling the one, the solitary pilgrim,
Who begins to hear, oddly, these mites of harmony.

... Waking, softly giving voice to a praiseful chant :

Homage to Jina, all-knowing Jina,

Knowing of souls in living stones,

Knowing of souls in all living things,

Homage to Jina, way-showing Jina,

Showing the way of non-injury to all living things,

Showing the way to the highest religion.

Slowly the pilgrim begins to trace the source :
From the old stone walls that shelter the image
Mites of stones, ones by twos, are tumbling down,
And within the silvery privacy of His holy silence,
Their humble, moss-grown voices are praising Him.
Sweetly, in a flowing unity with all living things,
The pilgrim joins voice with the souls in the stones,
Together abiding in faith in the Jina of non-injury.

All-embracing, O Jina in image at Old Stone Cliff.

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