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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 Vaiśāli 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 Pāreṣhnath 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 Raḍha, 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 (Dhānbad and Purulia Dts.), Dhalbhum, Ranchi & Bankura Dts. Places like caragasanniveśa, Kajangala, Siddhāṭṭhapura and Purimatal in Bengal may be cited here as examples. The Jaina Āyāranga 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 Bhāgirathī 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 Divyāvadāna 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 Divyāvadāna statement, however, cannot be vouchsafed. But it is certain that there were Jainas in the time of Aśoka, We know that Ajāṭhaśatru, 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 Koṭivara or Bānḍaḍh in Dinajpur Dt. (now in West Bengal), was responsible for the
spread of Jainism in Bengal and Champā. According to Jaina Kappatsuța (Kalpasutra) and Kathākosa, Godasa, the celebrated disciple of Bhadrabahu laid the foundation of a Jaina school, which became known as the Godāṣagana in subsequent times. There were four branches of the school, viz. Puṇḍravardhanīya, Koṭijvarṣiya, Tamrapālipta and Dāsi-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 Biharinath hill near the boundary of Bankura Dt.), Karvaṭa or Kharvaṭa may as well stand for a village lying at the foot-hill. Champā and Sametāśikhara are the two important places on the fringes of Bengal which are associated with the memories of two Tīrthaṇkaras.

Epigraphic records of 1st cent. B.C.—1st cent. A.D. refer to a member of schools of subsects mentioned in the Kalpasutra 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. Mathura records, the erection of a Jaina image by a resident of Laḍha country is mentioned.

We do not get any information regarding the Jains 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 Tīrthaṇkaras 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 Pahādpur 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 Gulmagandhaṇika 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 Vaṭagohāli. This Vihāra was controlled by the disciples of Nirgranthanātha-ācārya Guhanandī belonging to the Pañcastūpa section of the Jaina laity located at Kāśī 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 Pahiḍpur 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 (Pūndravardhana) and south-east Bengal (Samatāṭa). 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 Sāraks 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 Damodar, 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 Dharapāṭ in Bankura dt.; Nunia and Organda-Rajpara in Midnapur dt., Punchra & Sāṭ Deuliyā in Burdwan dt. The Jaina Temple near Bihārināth 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 Dharāpāṭ 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, Laipur, Cheliyama, Deoli, Sufaran, Suissa, Arsha, Sulgi, Jhalda, Haraktore and Bārabhum in Purulia dt.; Ambikanagar, Pareshnath, Sarengarh, Baskola, Ranibandh, Harmasta, Bahulara and Deulbhirra (under Joypur P.S.) in Bankura dt.; Punchra and Sateulia in Burdwan dt., bronze sculptures of Mahāvira and Ambika from Parihāṭi; 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 Ṛśabhanāṭha, Śāntināṭha, Nemināṭha, 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 Aruṇāṭha as found in its cella. At Arsha near Boram, several Jaina sculptures including one of Ṛśabhanāṭha flanked 24 Tīrthaṅkaras, 2 Yakṣa attendants, 9 Grahas are found. At a place, called Laipur, 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. Baghmundi several Jaina sculptures (Tīrthaṅkaras etc.), viz. of Padmaprabha, Ṛśabhanāṭha, Pārśvanāṭha, Śāntināṭha, 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), Ajitanāṭha and Suvidhināṭha besides a miniature votive shrine (Barkola) have been recovered. The bronze sculpture of Ambikā from Nalgara and the stone sculpture of Pārśvanāṭha in the Kāyotsarga pose having
23 miniature Tirthaṅkaras 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 Tirthaṅkara Rśabhanātha as the central figure, seated in an adamantine posture in ‘dhyānamudrā’, being attended by two Yakṣas and flanked by 23 seated figures of Tirthaṅkaras 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 Tirthaṅkara Rśabhanātha 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 Tirthaṅkaras like Pārśvanātha, Śāntinātha, Rśabhanāth, 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, Nagas, Yakṣas & Dhvaja symbols (‘Vyāntara 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 Tirthaṅkaras 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, Śrutadevis and Sāsanadevatās, 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).

Select Bibliography

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. 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, Tiruppāṭipuliyūr, 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 ahiṁsā 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.

Daṇḍiaḍigal, 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.

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

2 Periyapurāṇam. Daṇḍiaḍigal 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, Kūnḍaṇḍya, 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 Punatagai near Tiruvōṭṭur. According to Periyapurāṇam, when the Jains came into confrontation with the local Śaivites, 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 Jainā in his early life, but later got converted to Śaivism by Saint Appar who was himself a Jainā monk for sometime, heading the monastery at Tiruppattiripuliyur near Cuddalore. The King, after his change of faith, is believed to have destroyed the same Jainā monastery and out of its ruined materials erected a Śiva tempē 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

Palayārāi near Kumbakoṇam had a Jainā 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 pursuasion.⁸ Even though Jain vesiges do not find place at Palayārāi now, its association with Jainism stands corroborated by a 9th century A.D. epigraph from Kalugumalai.⁹

⁴ *Ibid.*, 975—983
⁵ *Ibid*.; Tirunāvukkarasar Purāṇam, 145—146.
⁶ *South Indian Inscriptions*: (SII), Vol. I, No. 33, p. 29
⁸ Periyapurāṇam. Tirunāvukkarasar Purāṇam 294—95
⁹ SII, vol. 5, No. 320
The Vardhamāneśvara Śiva temple at Tiruppuṇgalūr is considered to be originally a shrine dedicated to Vardhamāna Mahāvīra. Even after its conversion, the temple continues to bear the name Vardhamāniśvaram, revealing its Jaina affiliation. Though the brahmanical literature provide evidence in support of conversion of Jaina 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.

Manuscripts:

The Mackenzie Manuscripts add that the Jaina temples at Kolīyanūr and Mylapore were destroyed due to religious animosity. Mataṅga, a local chieftain of Ginge, is supposed to have caused the destruction of one of the three Jaina temples at Kolīyanūr near Viluppuram. In fact, a Jaina temple of the late medieval times existed at Kolīyanūr 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 Mataṅga as this chieftain does not figure in the history of Ginge.

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

Mylapore in the heart of Madras city once had a Jaina 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 Śivalingas in the place of their worship. The existence of a Neminātha temple at Mylapore is attested to by an epigraphical record and the Jaina literary composition, Tirunūṟantāṭi of Avিṭālīvar. Stone and bronze images of Neminātha belonging

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10 Mayilai Seeni Venkatasamy. *ainšam and Tamil*, p. 140
12 *Mackenzie Manuscripts*, No. 13 : 7
13 *Ibid.*, 11 : 2
15 H. Hosten, *Antiquities from santhome and Mylapore*, p. 74, *Tirunūṟantāṭi* verses, 4—60
to this temple had been transferred to Chittāmūr and Elaṅgāḍu respectively when the temple got dilapidated. 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 Tiruvappāmalai Śiva temple are cursed to be the bearers of the kamanḍala (kunḍika) of the Jaina monks. Similarly, those who defy the agreement made in favour of the Śiva temple at Maravapālayam would incur the sin of killing seven or eight Jains even in their next birth. These imprecations, condemning people as bearers of Kunḍikas 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. 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 Malayaḍikkuruchchi, Chitaral, Nārttāmalai, Kalugumalai and Nagercoil.

a) Malayaḍikkuruchchi rock-cut temple:

An early Pāṇḍya rock-cut temple of the time of Sēndanmāran (645-695 A.D) exists at Malayaḍikkuruchchi in Tirunelveli district. Originally, it was excavated for the Jaina faith, but later metamorphosed 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.

17 *Annual Report on Epigraphy* (ARE), 559 / 1902.
19 ARE 416 / 1921.
20 K. V. Soundaranajan, *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 Kūṇḍāndya from Jainism to Śaivism under the influence of the Śaiva Saint Sambandar.”

The Jaina rock-cut temple at Chokkampatti, not far off from Malaiyadakkurichchi, 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.

b) Chitaral Cave Temple:

Chitaral, otherwise known as Tiruchchāranattumalai 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, Pārvanātha, 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 Pādmapāthī, Pārvanātha and Mahāvīra. Jaina nuns like Muttuvālakurattī and Guṇantāngī endowed the Yakshi with gold ornaments and other gifts in the 9th century A.D. The same goddess was provided with a plaster coating and came to be worshipped as Bhagavatī in the 13th century. A.D.

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 A.D. 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 bas reliefs depicting Pārvanātha, Mahāvīra and Pādmapāthī. 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 Pādmapāthī. The administration of the temple was vested with two

Jaina Pañditas, Kamalavāhana and Guṇavīra, in whose favour palli-
chhandam 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 (Tiruvanantālvar) 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) Nārtaṭamalai Viṣṇu Rock cut Temple :

Nārtaṭamalai near Pudukkoṭtai 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 Patineṇbhūmi
Viṇṇagar 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, Parśvanātha, Mahāvīra, Padmāvathī and Ambikā
of excellent early Pāṇḍya 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 days29

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 Māmannūr, Dalavāṅur,
Siyamaṅgalam, Trichy, Ānaimalai, Tirupparankuṛram, Kuṇṟakkudi

25 Ibid., Vol. IV, Nos. 115—118
26 Ibid., Vol. IV, No. 122
27 Pudukkottai State Inscriptions, No. 281
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 Tirukkalambakam and Tirunūṟantāti assert superiority of the Jīna over the Hindu gods like Brahmā, Viṣṇu and Śiva. At time, they were 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 Veṇjamāṅkudalore in Koṅgu country.³² 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 Tīrthakara on the ledge of the temple.³³

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

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³⁰ K. R. Srinivasan Cave temples of the Pallavas, p. 31
³¹ Tirukkalambakam, verses, 30, 48; Tirunūṟantāti verses. 24, 26, 40
³² Mackenzie Manuscripts, No. 18: 15
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 Hanumān in the nearby Malainātha Jain temple were also brought from the same Viṣṇu temple when it got dilapidated and left uncared for.34

The Kīlāttamaṅgalam Jain temple has also sculptural representations of Śiva, Pārvatī, Narasiṃha, Hanumān 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 century.35

34 A. Ekambaranathan, History of Chittāmūr, pp 32–33
35 A. Ekambaranathan, Jaina Temples of Tonglądū, p. 110
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Albrecht Friedrich Weber

[from the previous issue]

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 Terāśīyā sāhā and its founder Chatue Rohagutte Kosiyagotte. The latter it calls the scholar of Mahāgirī, 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 351a, 381—a considerable discrepancy in the accounts. The seventh schism, the Abaddhīī (vv. 88—91), under Gotothāmāhīla in Dasapura is referred to the year 584 and brought into connection with Ayya Rakkha, Pusamitta and with the ninth pūrya (p 356). The first of these statements harmonizes with the other information concerning Rakkha which we possess. See p. 63, Klatt p. 247b. The name Pusamitta is frequently met with. According to Merutuṅga’s Vicāraśrenī (see Bühler, ante, 2, 362 and Jacobi, Kalpas. p. 7), there reigned a Pusamitta, 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 Pusamitta who was the founder of the Pusamittijjam kulam of Cāraṇaṅgaṇa in § 7 of the therāvālī of the Kalpas., which emanated from Sirigutta, the pupil of the tenth [67] patriarch Suhattrī. The name Pusamitta occurs here too in chap. 17(16), 190 (see p. 74a,) as that of a contemporary of king Muḍimbaga and of Ayya Pussabhū. Abhayadeva on up. 1 mentions him as the founder of the fourth schism See p. 65a.

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 (Ratha) 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 Vicāraṃytaśaṅggraha, the remaining 7 nihnavas are said, according to Malayagirī’s commentary on the Āvasy., to be deśavaisāṇvādino dravyalīṅgenā ‘bhedino, but the Boṭika: sarvavis- 

āṇvādino dravyalīṅgato ’pi bhinnā. Similarly Haribh. on v. 92 (deśavi and prabhūtavi); see also Jacobi, Kalpas. p. 15a. In the kālasattar,
v. 40, they appear as khamanā pāsanādiya; also in Kup. 1, 37, 72, 2, 8; ibid. 1, 8, or as khavaṇaya, i.e. kṣapaṇaka. See below, p. 75.

In contradistinction to these heterodox opinions (mīchhādiṣṭhī) we have the praises of the sāmāṇāṃ sung in v. 102 fg. We find it called.1028 (v. 108) an ‘ajjayapanī’ as opposed to the ‘remaining (five) ajjayapas;’ and the two verses closing with the refrain ii kevalbhāsīsām [68] are cited in reference to it. These verses recur in the Anuyogadvārasūtra (see above pp. 37, 38) as I have shewn on Bhogav. 2, 186. After the conclusion of the upodgātanirvyakti we find in the scholiast (see above p. 55) the following statement: atra sūtrasparśānirvyakti (see p. 38) -avasaraḥ, sā ca prāptāvasarā ‘pi no ‘cyate, yasmād asati sūtre kasyā ‘śāv iti; to which is joined an elaborate deduction in reference to sutta and nirvyakti.

9. namukkarānijjuti, 139 (Pī, 144B) vv. Towards the end we find the verse eso paniça (132), glorifying the paniçamukkāra, a verse we have already met with in upānga 4; see p. 393. In the last pāda we have here the reading havai maṅgalaṃ; see Kup. p. 21 (811) fg., where this form of the verse is referred directly back to Śrī Vajraśāṃ. See p. 38^n.3 on v. 6^b. A detached copy is found in Peterson, Palm-leaf No. 77^b.

10. sāmālanijjuti, 100 (n, 111 P, 112 B) vv. Begins : naṁdi-amugadāram vihivad uṇghāram ca kāṁgam/kāṇa paniçamanaṅgala-m ārambhā hol suttassā // 1 //. The knowledge of the naṁdi and of the amugad 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 āvaṣyaka texts quoted in these two works are to be distinguished from our av. niṣṭh—though this was tolerably self-evident after the remarks on p. 53 ff. The text continues:

ahayā (1) : kayapaṇīcanaṅkārō karei sāmāṇāṃ ti so bhīhio / sāmāḷaṅgaṃ eva ya janā‘ so sesam ao bucchaṃ [69] //2// sūtram (atrā 'hitra sūtam vācyam B). On this Har. (see between 8 and 9) : atrā 'hitra sūtrasparśānirvyukti ucyate svasthānavad, āha ca nīryuktikāraḥ. 1028 ajjhayapanī 'pi a tīvihām / sutte atthe tad-ubhāte ceva / sesesu vi ajjhayopesu (caturvīrtatistavādiṣu) hol ese 'va nijjuti (uddeśānirdeśadikā nīryuktiparyavā- sāna). 1029 naṁdi ca anuyogadvārādi ca Harībh.
akkhaliya (v. 3) tī.\textsuperscript{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 karāpas, the fourth of which is here called thivilayanāṁ. See p. 414. In v. 40 we find a division of the suvāṁ into baddhaṁ and abaddhaṁ. The former is explained by duvulasaṁgaṁ and called nishtaṁ and anishtaṁ (see pp. 452, 553); the nishtaṁ is explained as paccchananāṁ, and the following added in illustration :- nishtaṁ nāṁ jaha 'ījhayaṇāṁ (v. 41). In verse 42 we find a citation from pūrva 2—see above p. 354—in immediate conjunction with the foregoing.


12. Vāmāṇanījuttī, 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 ṣ 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 icchāṁ khamāsamane vaṁdiṁ.

13. padikkamaṇaṇaṇi juttī, 54 (52 PB, 51ν) vv. Chap. 13-18, which correspond to the fourth ajjh. of Haribh., presuppose a [70] pratikrama-anasūtram\textsuperscript{1031} given by him in full in sections. These chapters form a species of running commentary to each of the sections of the pratik. 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 :- padikkāmāmi egavihe asamjaṁe ... p. dohiṁ bāṁdha- nēhiṁ, p. tihiṁ damēhiṁ, p. cāuhiṁ ijjēhiṁ. The entire following chapter is an explanation of the latter sentence. In π a dharmajjēhaṁ of 69 vv. precedes these sections commented upon in chapter 13.

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

\textsuperscript{1030} akkhallaśaṁbhaṁ vakkhaṇacaukkaṁ darisammi / suttapphasianijjutivittthara- 
ttho ñho hoi j/j schol. tatra sūkhātpadoccaṭaṁ samhīṭā, athava pariḥ samhi- karaṇaḥ samhīṭa (a fine Brahminical reminiscence !) ... padam, samhīṭa padārtha, padaviḍgraṇa, cālana, pratyavasthānam (see above p. 38) are here referred to.

\textsuperscript{1031} It begins icchāṁ padikkāmīnuṁ ...; it is in prose and different from the śrāddha- or śrāvaka-pratikramaṇaṣūtra, whose 50 gāthās, divided into 5 adhikāras, were commented in Sathvata 1496 (A.D. 1440) by Ramñekhara from the Tāpāgamaca (No. 52 in Klatt). In Peterson’s Palm-leaf MSS. there are two other similar texts, a pratikramaṇatūtram 86c 83c (where it is called aticāraprat*) and a pratikramaṇa 154a (see p. 125b), which is different from the first.
Jinabhadda is the author of this centro\textsuperscript{1032} : \textit{pārīccuttaraṇa, gāhā-sāṇa ījñānasayagarāṃ samuddīttham / Jinabhaddakhamāsamanehi kammahikarāṁ jañño // 106 //}. It had originally, as at present (see Peterson’s Palm-leaf \textit{77a 161b}), 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:---
\begin{quote}
Viraṁ sukajñāna-gidaddhakammināhanyām paṇāmvaranāmi jotsarān saranām, ījñānasayagām pavakkhāmi ///1/// Haribh. cites this \textit{dhyānaśatakaṁ} just as he usually cites his \textit{[71]} kāthāṅka ; ayaṁ dhyānasamāṣārthaḥ, vyāsārthas tu dhyānaśatakād avaseyaḥ, tac cedam dhyānaśatakam asya mahārhatvād vastunaḥ sāstrāntaratvāt ( ! ) this is plain; we should have expected \textit{tvāc ca} prārambha eva vighnāvācayaśaṅkānte mahiṅgalārtham īṣṭadevātanamakārāṃ āha : Viraṁ... The explanation concludes (omitting verse 106) with the words :- \textit{samāptaṁ dhyānaśatakam}, and the commentator proceeds with his explanation of the \textit{pratikramana-sūtram : pādikkaṁāmi paṇcavhiṁ kiriyāhiṁ}, again having recourse thereby to the \textit{pārīṣṭhāvaniyāyutī}.
\end{quote}

15. \textit{pārīṣṭhāvaniyā, 151 (152 P, 153 P B vv.}
\textit{Begins: pārīṣṭhāvaniyāvīhiṁ/ buccāmi dhūtrapurispavanattam | jaṁ nātiṇa swihitā pavyatasāram uvalahatī /// 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 \textit{bhāṣya} (see p. 52). After the conclusion :- \textit{parīṣṭhāpanīka samāptā}, he proceeds to cite and explain the \textit{sūram : pādikkaṁāmi chāhitā jīvanikāhiṁ} In \textit{x} there is an additional chapter \textit{lesā}, with 13 vv., inserted between the conclusion and explanation.

16 \textit{pādikkaṁānasanghaṇāṇi, pratikramanaśanāgraṇi 133 (80 PnB) vv.}
\textit{The verses, which are not found in \textit{[72]}B,\textsuperscript{1033} are cited in full by Haribh, as a part of his commentary\textsuperscript{1034}. The verses which A B have}

\textsuperscript{1032} He appears in Ratnasekhara as the author of a \textit{vīṣṭāvatiyaka}. See preceding note.

\textsuperscript{1033} Pn also presumably do not contain the verses : A 18-30, 32-43. 50-64, 68-80.

\textsuperscript{1034} On one occasion he calls these verses (vv, 50-64) \textit{nirṛukti-gārthas} of the \textit{sūrakṣṭī}(!), by which the \textit{sūrakṣṭī} (!) is said to explain the two preceding verses (48, 49) of the \textit{samgrahaṇikāra} / See above p. 54n3.
in common, are cited by him here, not as verses of the niryuktikṛt, but as a part of the saṁgrahaṇīkāra. In these chapters we find explanations and enumerations of the contents of sections 6—31 of the pratikramaṇasūtram. 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 mayaṭṭhāṇa (v. 14b), 9 baṁbhaaceraguti (v. 15), the 10-fold samaṇḍhamma (v. 16), 11 uvācagapadimā (v. 17), 12 bhikkhuṇaṭṭimā (v. 31), 13 kiriyāṭṭhāṇa (v. 44), 14 bhūyagāma (v. 45), 15 paramāmammia (vv. 48, 49), 16 gāhāsolasā (vv. 65, 66), the 17-fold saṁjana (v. 67), the 18-fold abāmbha (v. 81), 19 nīyajhayaṇa (vv. 82, 83), 20 asamāhīṭṭāṇa (vv. 84-86), 21 sabala (sabala v. 87),1085 22 parīśaḥa (v. 100), 23 suttagadaijhayaṇa (v. 102), 24 deva (v. 103), 25 bhāvaṇa (v. 104), 26 dasā-kappavavahārāna uddesaṇakāla (v. 109), the 27-fold apagāracaritā (v. 110), the 28-fold ayārapakappā (v. 112), 29 pāvasatapasaṇga (v. 115), 30 mohaniṇīyaṭṭhāṇa (v. 117) and 31 Siddhiṣṭaṇa (v. 132). We find herein enumerations of the 23 chapters of anga 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 anga 6, of the 26 chapters of the three chedasūtras 3-5, and of the 28 chapters of anga 1.

17. Jogasāṅgaha-āsāyanā, āśātanaḥ; 64 vv.: in A counted continuously in conjunction with chapter 16, i.e. as vv. 134-197. In PnB, however, it is divided into two chapters: jogasāṅgaha of 60, and āsāyanā of 5 (4 π) vv. It contains the vouchers for and examples (udāharaṇa-gāhā of the 32 jogasāṅgahas (to v. 193) and 33 āsāyanās,1086 aśātanaḥ (v. 194-197), which are mentioned in the last two sections of the pratikramanasaṃjana. The pratikramasāṅgaraṇī (prṇī samāpāt) ended here according to Haribh. But with the words sāṃpratamaṃ sūtroktā eva trayastriṃśad vyākhyāyate ... 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 (svabuddhā vaśeyah); but he does not enter upon the explanation of

1085 On vv. 87-96 we read here: āśāṁ vyākhyaḥ ... ayaṁ ca samāsurthah, vyāsūrthas tu daśākhyānād graṅthāhārād avaśye evam (eva), asammosūrthānām daśānusāreṇa sabalasvarūpān abhihitām saṁgrhaṇikāras tu evam hā: varisām (v. 97). The fourth chedasūtram (or its second book, see p. 468) is meant by the daśākhyā-grānta mentioned here.

1086 Explained by ayaḥ (/) samyagdarśana-dvāpyatilakṣaṇas, tasya tātanaḥ khaṇḍarā āśātanaḥ ... as if the word was áyasāyanā (or ñya?)
the text of each of the verses, or even of the kathāpokas cited by him. It is very interesting that Thūlabhāḍḍa is here brought into connection with the (ninth, Haribh) Nanda, and with Sagadāla and Vararuci (v. 144, cf. the statements in Hemac's pariśīṣaparvan 8, 3 f). The same may be said of the mention of Śalavāvāhaṇa in Pāṭṭhāṇa (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 Dummuba of Pāñcaka, of Nāmi of Videha, Naggai of Gaṅdhāra (v. 172), and with the Paṅḍavavadana (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 (Magahasumārī and Magahasirī).

18. asajjhāiyani juttī, asvādhyāyika,0 111 (Pz, 110B) vv. Begins1038 : asajjhāi anijuttīṃ bucchāmi dhīrapurisapannattam | jaṃ nāṁ suvihā pavaya pasāraṁ uvalabhaṛi || || asajjhāi anī tu duvihāṁ āyasamutthāṁ ca parasamutthāṁ ca | jaṃ tatthā parasamutthāṁ tam bhavatihaṁ tu nāyāvaṁ || 2 || Closes : asajjhāi anijuttī kahāt bhū dhirapurisapannattā saṁjama-tvaḍādhagāṇi | nīgamithānaṁ mahārīṣiṇiṁ || 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 āsyaṇas : but special reference is made to the cases in which akāle kai sajjhāo, etc. The pratikramasūtram consequently is joined on in Haribh, as follows : nama cauviṣūṣ tithyaraṇāṁ Usabhā Maha-vrāpayyavasaṇāṇāṁ, ... iṣam eva nīgaraṁhāṁ pāvayaṇāṁ savam aputaram ity ādi. neāuāṁ (naiyāyikam) [75] ti saṁsuddhaṁ ti, saḷlavattanaṁ ti, siddhimaggaṁ muttimaggāṁ nejjjāmaggaṁ neyvāṇamaggāṁ ti, icchāmi padikkamituṁ goyaracarīyāde ity-ādi,

19. kaussagahi jī, 172 vv., fifth ajjō. in Haribh.

1037 As for example Vijā in Bharucacha v.189, Muṣṭimagga, Ajja Pussabhū, Puṣamitta in Sambavaddhaṇa v. 190.
1038 Verse 1 is omitted by Haribh.
20. paccakkhaññani juttī corresponds to the sixth ajjah, in Haribh., and consist of three parts:—I, A metrical section in 22 (26 B) vv., with an enumeration of the 5 mūlaqūnas.296 2. A prose portion treating of the 12 vratas (5 aṇuvr. 3 guṇavr., 4 śīkṣāpadvr.) 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 Nījj. 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 n only 90. It stands alone in Peterson’s Palm-leaf 77g (without statement as to the number of verses) and 86g (94vvv). —The prose part (nominative in el) is directed with great vigour against the annausthiyas (anyatirthika) and against the parapāsāmadpapasaṃsās, or the parapāsāmadpapasaṃhavas, According to Haribhadra, the Brahminical sects Bhauṭika and Votika (Digambara, see above p. 67) are treated of under annaūt. The 363 doctrines attacked in paṅga 2 are referred to under parapāsāmda. See p. 259.2941 According to H. there is no mention here of the seven schisms. [76] He mentions also a legend (in Prakrit) of Cānakka and Cāndagutta in Pāḍaliputta. Cf. Hemac, pariś, chap. 8 and 9).

1039 pāvīhaka maṣṭhī ādatta mehuna pariggahe ceva [/[8]/] sāvyadhammassa vihitā būvchāmī dīraṇupisapannattam jām kartula switihi gīṭha vi suhahi pāvānti [/[9]/] On this vers see p. 71 on chap. 15.


1041 Dr. Leumann called my attention to the fact that a letter of Schiefner to me dated Dec. 1857—so Ind. Stud. 4,335—contains the following statement extracted from the introduction of a Tibetan work edited by Wassilijew: “there are 363 different schisms in the religion of India.” Since I found nothing of the kind in the introduction of Tāranātha, which was doubtless referred to here, I had recourse to Wassilijew 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 3:3 Indian schools are mentioned, if at all; but it is certain that this number is frequently mentioned in Tibetan works. In Djangā Vataktu’s Siddhānta, which I have at present before me, I find the following:—“In the sūtras are mentioned 96 darāna papantika (?), 14 dijaketa muluni(?), 62 injurious darāna, 28 which do not permit salvation, and 20 which are ruinous.” In Bhānī’s work Tarkadhyala all the darāna 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 Tibetan. And at the end, after mention of all 110 (—120) species, we read:— in all 363 darānas. As regards the names of these darānas, 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 Wassilijew’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 darānas is common to the Jainas with the Thibetan Buddhists, is of great value.
Besides the Nījūtti I possess a fragment of a second metrical treatment of the dvāṣyakā, which is, however, confined to vaṁdaṇa and paccakkāṇa. The former is divided into two sections, caṅyavahāṇa and guru. The text is only partially based upon the Nījūtti. There is an avacūrī (cūrnī) to it from the commentary of a Somasundara (from the Candragaccha). This avacūrī can be traced back to a Jñānasāgara.

[77] XLV. The third mūlasūtram, dasaveśaliasuṣkalīṁdhā, dasāvāikālikā, or merely: dasaśāli,1042 dasakālika. It consists of ten aṣṭhayaṇas, 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 gathās. After them follow four gathās, in which Sījjambhava, according to the old theravālī (Nandī, Kalpas) the fourth patriarch after Mahāvīra, is stated to be the author;1044 but his son Ajja-Managara 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 beni (also in the case of the two cūlās !) and by the introduction: suam me āusaṁ in the prose sections (with the exception of that in cūla 1). The dasaveśāliam (see p. 11) is mentioned in the Nandī as being in the forefront of the ukkālya group of the anāṅga-paṭṭha 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 pariṣṭap 9, 99, and in the commentary on Nemicandra’s pravacanasāra, v. 1445, where Duḥprasaḥa, the last of the 2004 sūrīs which Nemic. accepts, is designated as dasāvākālikām-trasūrtradharo ‘pi caturdasaṣṭapūrvadharo iva śakrapūjyaḥ. The author of the Āvaśy. nījī. asserts (2,s) that he composed a nijūti on it. A MS. of a nijūtti which recognizes the cūlīya is found in Peterson’s Palm-leaf

1042 Thus in Av. nījī. 2, 5 and in the Vidihipraṇā.
1043 This is evident from the title dasakāliḥāṃ itself. At the time that the four gathās 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 dasajhayaṇāṃ.
1044 According to v. 37 of the kālasattāri it was composed in the year 98 Vīra.
1045 These three names recur in the same connection in the therav. of the Kalpas. Jasabhadda is also in the Nandī the fifth successor of Vīra.
167. Is it the work referred to? The word veālīam is said here to mean about the same as vaikālikam, "belonging to the evening" (vikāle parāhne).  

1. dumapuppīdīa drumapuspika, 5 vv. Comparison of the dhamma with a flowering tree. Cf. anga 2, 2, 1, uttarajjh. chap. 10.  

2. sāmannaṭuvva, śrāmāṇyapūrvika, 11 vv. Of firmness, dhṛti.  

3. khuḍḍidīyārā, kṣullikācāra, 15 vv; sā dhṛtir ācāre vidheyā.  

4. cajījvaniyajjh, 1047 sajīvanikādhyas, 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 (vanaśai) and insects (rīsa); and of the 5 mahānavyas to be observed in reference to them. To these five a sixth, the rābhhoanau veṇamaṇim (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 mahāv.  

5. pīṇḍesana, in 2 uddeśakas, with 100 and 50 vv., bhikṣāsodhih, of the collection of the necessities of life and of rules for eating; see anga 1, 2, 1. To this is joined, [79] according to the Vidhiprapā, the pīṇḍanijjuti (mūlas. 4); ittha piṭṭi oyarai (oīṇā v. 7 of the jogavihārā).  

6. dharmārthakāmājīhayaṇam, also mahācārakahākhyām; in 69 vv. —This trivarga (tivaggo also in the Abhidhānappadipika) which plays so important a role in epic literature (MBhār., Rāmāya. 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 gunas: 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, οφελον, ηδον which is Cicero’s honestum, utile, dulce, wandered to India?  

7. vakkasuddhi, vākyaśuddhi, 57 vv.  

8. āyārāpañchi, ācārapraṇidihi, 64 vv.

1046 In anga 2 the word means vaidārikam; in painma 5 the meaning is not clear.  
1047 dhammadānapannati vā, in the Vidhiprapā.
9. vinayasanāhi, 
'samādhi, in 4 udāsakas, 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 bhikkhu, 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 cūla paḍhamā, rativākya, in two sections. The first in prose, without the introduction suam [80] me ... enumerates 18 tāpas 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 stātehi sthirikaraṇaya.

12. cūla 2 without any special title (also in the Vidhiprapā merely cūlya) 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 Siijaṁbhava, which have already been referred to. These gāthās are probably of later date. The work is called in v. 1 dasakālam (as in Āv. nījī, 2,5, and in the Vidhiprapā) and also dasajjhayaṇam; so that verse 1 at least from a period in which the two cūlas had not been added (see p. 77n2).

The text is frequently doubtful in the two Berlin MSS. The commentary calls itself an avacūri of the vṛhadvṛtti of Haribhdrasūri. Another avacūri, in bhāṣā, is the work of a Rājāhaṇsopādyaya. A laghvṛtti too is ascribed to Haribhadra. See p. 458.

XLVI. Fourth mūlasūtram, piṇḍaniṣyukti. 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 166.1046. According

1046 Ratnaśekhara (on Pratikramaṇavūra) cites this vṛtti frequently; likewise the Vīcārāmytasāṅghraha quotes e.g. the following verse from it (or from the nījī?): titthayaratḥāpata khālu attho, suttam tu gaṇaharatthāpam (see p. 60) attheṇa ya vahijjiṣa suttam tamah ya so baivaham.||

1049 It begins according to Peterson as follows:— piṇḍa uggamaṇi uppāyaṇasaṅghapampaṇeyam, and concludes nifjaraphala ajjhathā 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 niruykti text should appear as a part of the Siddhā (see above p. 41). It deserves to be noticed that the piṇḍan, is not mentioned in the anaṅgapavīṭṭha list of the Nandi (see p. 11 ff.). In the list of Rāj. L. Mitra and Kaśināth Kunte piṇḍaniruykti appears as the name of their fourth chedasūtra; Kaśināth says that its contents is “on the cause of hunger and the nature and kind of food to be taken.” A piṇḍaniruyktivṛtti is ascribed to the old Haribhadra (see p. 458*). Kielhorn, l.c., cites a vṛtti of Vīrāgāṇa, (see above pp. 44, 51). According to his account its extent is 61 leaves, four or five lines on a page, each line 50 aks 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 Rajendra Lāla Mitra, and Kaśināth Kunte—see pp. 226, 227 - which do not appear in Bühler’s list.

In the first place in reference to the jitakalpa1050 cited in the Ratnasāgara as the sixth chedasūtra and in reference to the gacchāyāra called ibid, the eighth painnam. Cf. pages 478 and 445.1061

[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 oghaniruykti1058 and in fact as No, 3.

We have already seen (p. 61) from Āv. Nījj, 6, 88, that a text of this name ought strictly to be cited there as a constituent part of the text of the Āv. Nījj. In P. π it is actually cited as such and from the scholia on it and on Uuttarajjh. 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 Jitakalpasūtram is mentioned by Kielhorn, l.c. p. 51 and a Jitakalpavṛṣi on p. 17; also in Petersons Palm-leaf 101, where the beginning and the conclusion are given, the total contents being 202 (1027) gāthās. It begins siddhisahavāramayānagihavaddavamayagapeśīhadhāna kamo / kram strōh nīroh vīraṃ nimiṃ mahāvīranah || 1 || vocchāṃ pāνcagapartihāpapagara-ṇom,—closes : ganesu // Jitakalpasūtram samāptam.
1052 Fifth chedasūtra in the list of Rāj. L. M. and Kāś, who says that the contents is “on the duties of Śādhus.”
seen (p. 357) that this composition cannot be referred to the old Bhadrabahu (+170 Víra), since in the introductory verse cited in the Av. 6,89 the dasapuvvi, dasapärvin are honoured besides the arihánta and the caúddasapuvvis. It is quite surprising that this verse also refers especially to the ikkárasamírasuttadháræ; a fact diametrically opposed to the tradition just mentioned that regards a part of aŋga 12 as the source of the aṅgh. Further on in our present oṅgh, we find a direct reference in v. 14 to aṅga 12: sāmāyārī ohe | náyajihayaññārīm (aṅga 6?) diṭṭhi vā a | loiyakkappásāi aqukkamā kāragā caúro || 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 oṅgh, as an independent work presents, is proved by the fact that the two Ávaśyaka-MSS. Pn, which [83] cite it as integral part of the Ávaśy, nijj, and allot to it but 58 (P) or 79(n) verses (cf. above p. 62). The oghanijj, which exists in detached form embraces, according to its last verse, 1,160 gāthās.1053 ikkárasahi sāche satṭhihākiehi saṁgahiyā.1054 The contents is stated in vv. 4,5 to be as follows:

vaya(vrata) 5 samaññadhanna 10 saññama 17 veyāvaccān 10 ca bañbhaguttio 9 | nāññitiyañ 3 tava 12 kohaniuggahāi 4 carañan eyañ ||[4][]

piṁ:avisoh1055 4 samit 5 bhāvana 12 paññinā 12 ya inidiyaniroho 5 | paññilehañ 25 guttio 3 abhigahā 4 ceva karañan tu ||[5][]

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

The beginning of the avacūrī1056 contains several accounts in reference to the connection of the text with the Ávaśyaka, and

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1053 The MS. shows but 1,158 and the text belonging to the avacūrī has but 1,132 vv.
1054 In the palm-leaf MS. 165 of Peterson these words run : ekkārasahi sāche in atthāni (1) ahihein isaṁgaheya; the number of verses is stated to the 1,156(1),
1055 A text of this name by Jīnavallabhagāni 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 Jīnavallabhagāni 1439, and belonging to the vṛtti of Droupācārya.
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 (trayodaśapūrvināḥ are said to have never existed) The daśāp, are said to be upakārakāḥ, upāṅgādi (dināṁ C) saṁgrahanyuparacanaṇa ("nena hetunā C").

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

As regards the texts enumerated by Rajendra Lala Mitra and Kāśīnāth Kunte, I refer to pages 392 and 11 for the mahāpannaṇaṇa mentioned by K. K. as the sixth upāṅgam.

In both the above authorities we find the second mūlasūtram called viśeṣāvaśyasūtra; and a text of this name exists according to Kielhorn's Report, pp. 36 to 38. In the beginning of Ratnasekhara's commentary on the śrāddhapratikramanapāta it is cited as a work of a Jinabhadra (see above p 70): yad ākhaḥ śrī Jinabhadragnāṇīpaṁsa-ranapādaḥ śrī viśeṣāvaśyake (then two gāthās in Prakrit). According to Klatt, 247b and Kielhorn p 37 Jinabhadra is merely author of a commentary on this work. A itkā by Kothācārya is cited by Kielhorn, the MS, dating saṁvat 1138 (A.D. 1082). According to Klatt Kothācārya is another appellation of Śīlāṅka, whose commentary on añga 1, see p. 270 dates A.D. 876. Kielhorn mentions [85] an anonymous commentary on the text itself, which bears the much sought for name śiyahātā (see pp. 44, 51, 81). This MS., too, is very old saṁvat 119 (?) i.e., dates at least from A.D. 1134. The viśeṣāvaśyaśyakam is often cited in the Vicārāmṛtasā nga. According to Kāśīnāth Kunte it contains "a detailed explanation of what is written in the Āvaśyakaśūtra."

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

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1067 prakṛṣṭa 'yam āvaśyakānyuyogas, tatra sāmāyikādhyayanaṃ anuvartate, tasya caṁtāry ānyugadadyopādhi (cf. p. 24); upakramo niṭṭhepo 'nugamo nayaḥ: ādyau dvāv uktau, anugamā dvidhā : niṣyutyanugamā sūtraṇugamas ca; ādyas tridhā : niṭṭhepo-podgāta-śūtrarāṣṭriniṣyutyanugamabheadhāt (see pp. 36, 38), śūtra-śūtrarāṣṭriniṣyutyanugamā 'nugato vaśyamanaḥ ca, upodgātaśūtrarāṣṭriniṣyutyanugamas tv ābhyaṁ dvāragāthābhīyam anugamāntaryaḥ : utdesa nīdeśe (see p. 67n1) ityādi.
enumeration of the aṅgabāhira 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 mahāvayās to which as the sixth the rāthbhoyanā veramaṇaṁ is joined. See p. 78. Then follows a metrical discussion of the same subject in 41 (13, 7 and 23) āryā. Thereupon (esā khalu mahāvayā-uccāśanā kāyā, icchāmo suttakīrtanam1059 kāvīn) reverential salutations (nāma) for the khamāṣamaṇaḥ by which partly imaṁ vaiyāṁ chāvhitam āvassayam bhagavanāṁ, partly imaṁ vaiyāṁ aṅgabāhiraṁ kāliyaṁ, or ukkāliyaṁ, bhagavaṁtaṁ, and partly; imaṁ vaiyam duvālasarangam ganiṇipāgam. According to Kāśiṇāth 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 kατ’ έγξοντι. It appears as the dasāṅ section of the fourth chedasūtra.

The first three members of the group “Chedasūtras” in Rāj. L.M. cf. p. 227;— the bhūhat, lāghu and madhyama-viścānā of the mahāniśītha, are stated by Kāśiṇāth 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 paryuṣanākalpa, contains, according to Kāśiṇāth: “directions as to the manner of observing fasts and hearing the Kalpasūtra from the twelfth day of Bhadon (Bhādrapada) Badi (dark fortnight)1060 to the 4th or 5th day of Bhadon Sudi (lunar, i.e. light, fortnight).” Is this the paryuṣanākalpaniljutti in 66 āryā belonging to the third part of “Kalpasūtra” (Jacobi, pp. 86-95)? This paryuṣ, was commented on (see p. 476) by Jina-prabha at the end of his saṅdehavāsaṣadhi.

See p. 82 on aughaniryukti and pp. 427, 429 on marañnasamādhi.

1058 The first verse: titthoṁkare atitthē atitthasiddhe ya titthasiddhe ya vaṁśāmi ///1// glorifies strangely enough the atitth, or atitthasiddha too... According to an avacūrī on it this refers to the dharmavyavachcheda “Suvīdayaprabhāṣṭṭāṃ titthakṣ̤̃ṭhaṁ saptasy aṁtareṇu.” see p. 211 fg. 242. 348.
1059 śrutottkritanam in the avacūrī, perhaps sutkī.°
1060 Badi, bahuladina, as sudi, instead of sudi sudhadinā (or śukladina). See my treatise on the Kṣapaṁnāṣṭtām 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 ff.) as belonging to the Siddh, but which at present are no longer extant, at least as independent texts.

[87] 1. divasa-garapannatti, aṅga 3, 3, 1, 4, 1, see pp. 268, 389, also in the paina list in Ārī. see pp. 427, 429 (where there is but one sāṅgahaṇī on it).

2. kammavīgadāsāū,1061 ten aṭṭhayan, aṅga 3, 101062, see p. 270; cf. Nos. 7, 10.

3. baṅdhadasāū, ten aṭṭhā., aṅga 3, 10, see p. 273.

4. dogiddhidasāū, ten aṭṭhā., ibid.

5. dīhadasāū, ten aṭṭhā., ibid. (cf. up. 8-12).

6. saṅkhētiyadāsāū, ibid, ten aṭṭhā. viz.: - 1. khuddiyā vināṇapavi- bhatti, 2. mahaliyā vim., 3. aṅgaciśīya, 4. vaccacicīya, 5. vivāhaciśīya, 6. Arunovavā, 7. Varanovavā (Dha'), 8. Garulovavā, 9. Velanidharovavā, 10. Vesanovavā. All these titles recur in essentially the same order in the Nandī among the aṉaṅgapavīṭṭha 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. kammavīgajhayan, aṅga 4, 43, see p. 280; cf. Nos. 2,10.

8. isibhāsiyā devalagacuyabhāsiyā, 44 aṭṭhā., aṅga 4, 44; the isibhāsiyāṁ also in the Nandī in the list of aṉaṅgapavīṭṭha texts; see pp. 280, 259, 272, 402, 419, 432, 442, above pp. 13, 57, 58; on ṛṣibhāṣita see also p. 446 n 3.

9. devalagacuyabhāsiyā, see just above and also above p. 280.


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

1062 The aṇḍadasāū mentioned there are identical with chetasūtra 4.

1063 The aṇuvadhāgarapāṇī in 56 aṭṭhā, mentioned ibid. are doubtless identical with mūlasūtra 1, see p. 43.
11. *mahākappām, Āvaśy. 8, 55*, as first *cheasuttam*, see p. 446, 449; in the *Nandi* among the *aṇāṅgapavitiṭha* texts, see p. 11 (*mahākappasuṣaṇi*).

12. *kappiyākappiam, N* among the *aṇāṅgap.*., p. 11.


14. *mahāpammavāṇi, ib., pp. 11, 84; see p. 392.*

15. *pamāyappamāyam, ib., p. 11.*


17. *maṁalappaveso, ib.*

18. *vijjacaraṇāvānicchao, ib.*

19. *jhānāvibhatti, ib.* and in the *Vidhiprapā* among the *painna*, see p. 428.


21. *āyavisohi, ib.*

22. *vīyarāyasuṣaṇi, ib.*

23. *saṁlehaṇasuṣaṇi, ib.*

24. *vihārakappo, ib.*

25. *caranaṇāvīhi, ib.*


27. *uttāṇasasasam, ib.; uttāṇasuṣuṣvāyā caūro in the kārikās quoted p. 224 as the subject of the study of the thirteenth year.*


29. *nāgapariyāvaliyo, ib.*

30. *āśvisahāvaṇāo in the Pāksikasūtra and the three sāmacārt texts, ib., in the kārikās cited p. 214 as designed for the fourteenth year.*


32. *cāraṇabhāvaṇāo, (cāraṇasamaṇabh)”, ib., 16th year.*

33. *mahāsuṇa (suṁũa)bāvaṇāo, ib., 17th year.*

34. *teaganisagā, ib., 18th year. According to Vidhiprapā title of the 15th book in aṅga 5, see p. 301.*

35. *marṇavisohi, in Vidhiprapā among the aṇāṅgap., see p. 12.*

36. *rāhanapadāga, in the painna list in Āv., see p. 427.*

37. *amgavijjā, ib.*

38. *joisakaraṇḍam, 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. tīṭhagāli, in the painna list in Āvi., see p. 427\textsuperscript{1064}.
41. narayaviḥhatti, ib.
42. devavijjāyā, 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\textsuperscript{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 añga 3 and elsewhere)—then the number of the texts no longer extent [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 aṭṭhayaṇam; 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 añgas there is one and that is not small (añga 4) which has but a single aṭṭh.

If we take into consideration the conclusions which we were obliged to adopt in regard to the loss of the mahāparinā chapter in añga 1, in regard to the changes which añgas 5, 7-11, upā. 8-12 are proved to have undergone, and in regard to the total loss of añga 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.

\textsuperscript{1064} The siddhapāhuḍapainnam ib. belongs to añga 12. see pp. 355, 356.
\textsuperscript{1065} In Kielhorn's report p. 94 there is mention made of a pañcakalpaśiracārya by Āmradevaśārya. 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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