

## The Jaina Āgama Series

Muni Jambuvijaya

In the Jaina Āgamas, the preachings and teachings of the last Jina Lord Mahāvīra are preserved. The holy scriptures which were composed by the *gaṇadharaś*, the direct disciples of Lord Mahāvīra and the grand disciples, who flourished within about two or three hundred years after the Nirvāṇa of Lord Mahāvīra, are called Jaina Āgamas. The language of the Āgamas is Ardhamāgadhī. Ardhamāgadhī is a Prakrit language. It was the language of the people during the time of Lord Mahāvīra.

The fundamental class of the Āgamas is known as *Aṅga*. This points to an old tradition of classifying the Āgamas. To explain creation the Vedic tradition has posited a *Puruṣa*. Similarly, a *Vidyā-Puruṣa* or *Śruta-Puruṣa* has been posited here and the various branches of knowledge are viewed as parts and sub-parts of his body. In Vedic literature we come across the idea of the parts of (the body of) *Vidyā*. Similarly, in the Jaina Scriptures we come across the idea of the parts and sub-parts of (the body of) the *Śruta*. It is clear that just as in the system of the human body parts serve as the basis of sub-parts even so in the Āgamas the *Aṅgas* serve as the basis of the *Upāṅgas*. Thus, in the whole of the Āgama literature the place of the *Aṅgas* is higher than that of the remaining works. Not only that, they constitute the fundamental Āgamas and it is on the basis of them that the other Āgamas like the *Upāṅgas*, etc.—the current term for which is *aṅgabāhya*—have been composed. Thus the term '*Aṅga*', applied to the fundamental Āgamas—fundamental because they are composed by the direct pupils of the Tīrthaṅkara after having heard his succinct preachings of the principles—suggests their importance as well as their originality. The teachings of Lord Mahāvīra constitute the main source of the *Aṅga* literature.

It is beyond all shadow of doubt that the Āgamas, at first, only included the *Gaṇipīṭaka*, or *Dvādaśāṅga*, because both the Digambara and Śvetāmbara traditions consider the *gaṇadharaś* to be the authors of these

works. But it is also a fact that even the works composed by the long line of their disciples, grand-disciples, and so on gradually found place in the class of literature called *Āgama*. Thus the *Āgamas* generally fall into two groups: *Aṅga Āgamas* and *aṅgabāhya Āgamas*. The *Nandisūtra* places under the title *samyak śruta* (true scriptures) nothing but the *Dvādaśāṅgī* propounded by the *Arhat*.<sup>1</sup> Again, it takes into consideration the *Dvādaśāṅgī* alone in the course of its treatment of *sādisaparyavasita*, etc.<sup>2</sup> The *Samavāyāṅga* (sūtra 136) too enumerates only the twelve *Aṅgas* propounded by Lord Mahāvīra. The *Anuyogadvāra* refers to the *Dvādaśa* (twelve) *Aṅgas* only while discussing the topic of *lokottara āgamapramāṇa* (transcendental scriptures). All this suggests that, originally, the twelve *Aṅgas* constituted the Jaina *Āgama*. But as time passed even the works composed by the long line of disciples, direct or indirect, of the *gaṇadharas* were included in the *Āgama* (*Śruta*) literature, the reason being that they were based on the original *Āgamas*. Of course, the discrimination is always made as to which *Āgamas* are written by the *gaṇadharas* and which by authors other than the *gaṇadharas*. The classification of the *Āgamas* (the *Śruta*) into *Aṅga* (*aṅgapraviṣṭa*) and *aṅgabāhya* has been made keeping this very discrimination in view.<sup>3</sup> The Śvetāmbaras and the Digambaras agree on the point of including all *Āgamas* other than the twelve *Aṅgas* in the class called *aṅgabāhya*. But we have no source or means at our disposal to work out the chronological order in which the new additions were made in the class called *aṅgabāhya*. It would not be improper if we try to construct a picture of this order by joining together whatever stray links of history we have.

After having classified the *Śruta* (the *Āgamas*) into two classes, viz. the *aṅgabāhya* and the *aṅgapraviṣṭa*, Vācaka Umāsvāti has enumerated by name the works falling under the class *aṅgabāhya*. They are as follows: (1) *Sāmāyika*, (2) *Caturvīmśatistava*, (3) *Vandanā*, (4) *Pratikramaṇa*, (5) *Kāyavyutsarga*, (6) *Pratyākhyāna*, (7) *Daśavaikālika*, (8) *Uttarādhyayana*, (9) *Daśā*, (10) *Kalpa-Vyavahāra*, (11) *Niśūha*, (12) *Rṣibhāṣita*, etc. Here the use of the word 'etc.' (*ādī*) suggests that there are some other works which also belong to this class. The author of the *Dhavalā-ṭikā* clearly says that there are just fourteen *aṅgabāhya* works; and he gives the names of these works as follows: (1) *Sāmāyika*, (2) *Cauvīsattthao*, (3) *Vandaṇā*, (4) *Paḍikkamaṇa*, (5) *Veṇaiya*, (6) *Kidiyamma*, (7) *Dasaveyāliya*, (8) *Uttarajjhayaṇa*,

(9) *Kappa-Vavahāro*, (10) *Kappākappiya*, (11) *Mahākappiya*, (12) *Puṇḍarīya*, (13) *Mahāpuṇḍarīya*, (14) *ṇisīhaya*.<sup>4</sup>

The *Jayadhavalā*<sup>5</sup> applies the general term '*prakīrṇaka*' to these fourteen *aṅgabāhya* works. The *Dhavalā* and *Jayadhavalā* even give the detailed contents of these fourteen works. So, it is possible that all these fourteen works (*Sūtras*) were present before Ācārya Vīrasena. As regards the *Aṅgas* he clearly says that they have gradually become extinct. But in the case of the *aṅgabāhya* works he passes no such remark.

On the basis of these two lists it can be said that the following eighteen works were well known as *aṅgabāhya* works till the time of the author of the *Dhavalā*:

(1) *Sāmāyika*, (2) *Čaturvimsatistava*, (3) *Vandana*, (4) *Pratikramaṇa*, (5) *Kāyavyuṣṣarga*, (6) *Pratyākhyāna*, (7) *Veṇaiya*, (8) *Kidiyamma*, (9) *Daśavaikālika*, (10) *Uttarādhyayana*, (11) *Daśā*, (12) *Kalpa-Vyavahāra*, (13) *Niśītha*, (14) *Rṣibhāṣita*, (15) *Kappākappiya*, (16) *Mahākappiya*, (17) *Puṇḍarīya*, (18) *Mahāpuṇḍarīya*.

The first six out of these eighteen works are included in the *āvaśyaka*.<sup>6</sup> We find in the *Dhavalā* two different names in place of the last two of this list of six. If these two different names appearing in the *Dhavalā* were considered to be simply other names of the *Kāyavyuṣṣarga* and the *Pratyākhyāna* and not of two independent works, then the works enumerated here will be less in number by two, i. e. sixteen. But those two different names could not be considered to be simply the other names of the *Kāyavyuṣṣarga* and the *Pratyākhyāna* because the content, as given in the *Dhavalā*, of the works bearing those names greatly differs from that of the *Kāyavyuṣṣarga* and the *Pratyākhyāna*. Hence the separate mention above of these two names. Thus, though only eighteen names are obtainable, it is very difficult to decide as to how many other names are intended by Vācaka Umāsvāti through the use of the word '*ādi*' in his *Tattvārthabhāṣya*. But we can say this much—the figure should be larger than the fourteen given in the *Dhavalā* because the word '*ādi*' occurs after the enumeration of twelve names. Generally it can be said that the list found in the *Dhavalā* belongs to that period when the views of the Śvetāmbaras and Digambaras regarding the *Śrūta* were identical and there

was no dispute on the point. Hence it is quite possible that this list is prior to Vācaka Umāsvāti.

In the *Nandisūtra*, the following *utkālika aṅgabāhya* works are mentioned:

- |                              |                                  |
|------------------------------|----------------------------------|
| (1) <i>Daśavaikālika</i>     | (16) <i>Sūryaprajñapti</i>       |
| (2) <i>Kalpākalpika</i>      | (17) <i>Pauruṣīmaṇḍala</i>       |
| (3) <i>Cullakalpaśrūta</i>   | (18) <i>Maṇḍalapraveśa</i>       |
| (4) <i>Mahākalpaśrūta</i>    | (19) <i>Vidyācaraṇavinīścaya</i> |
| (5) <i>Aupapātika</i>        | (20) <i>Gaṇividyā</i>            |
| (6) <i>Rājaprasānīya</i>     | (21) <i>Dhyānavibhakti</i>       |
| (7) <i>Jīvābhigama</i>       | (22) <i>Maraṇavibhakti</i>       |
| (8) <i>Prajñāpanā</i>        | (23) <i>Ātmaviśodhi</i>          |
| (9) <i>Mahāprajñāpanā</i>    | (24) <i>Vītarāgaśrūta</i>        |
| (10) <i>Pramādāpramāda</i>   | (25) <i>Samlekhanāśrūta</i>      |
| (11) <i>Nandi</i>            | (26) <i>Vihārakalpa</i>          |
| (12) <i>Anuyogadvāra</i>     | (27) <i>Caraṇavidhi</i>          |
| (13) <i>Devendrastava</i>    | (28) <i>Āturapratyākhyāna</i>    |
| (14) <i>Tandulavaicārika</i> | (29) <i>Mahāpratyākhyāna</i>     |
| (15) <i>Candravedhyaka</i>   |                                  |

In addition to the *utkālika aṅgabāhya* works there are also *kālika aṅgabāhya* works. The *Nandisūtra* includes the following *śāstras* in the class of *kālika aṅgabāhya*:

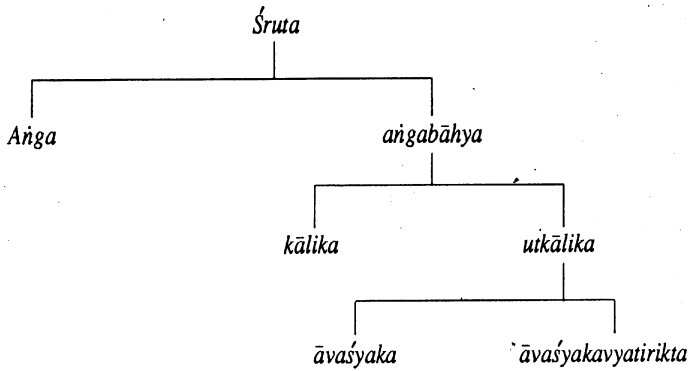
- |                                 |                                       |
|---------------------------------|---------------------------------------|
| (1) <i>Uttarādhyaṇa</i>         | (11) <i>Kṣudrikāvimānapravibhakti</i> |
| (2) <i>Daśāśrūta</i>            | (12) <i>Mahatīvīmānapravibhakti</i>   |
| (3) <i>Kalpa</i>                | (13) <i>Aṅgacūlikā</i>                |
| (4) <i>Vyavahāra</i>            | (14) <i>Vargacūlikā</i>               |
| (5) <i>Niśītha</i>              | (15) <i>Vivāhacūlikā</i>              |
| (6) <i>Mahāniśītha</i>          | (16) <i>Aruṇopapāta</i>               |
| (7) <i>Rṣibhāṣita</i>           | (17) <i>Varuṇopapāta</i>              |
| (8) <i>Jambūdvīpaprajñapti</i>  | (18) <i>Garuḍopapāta</i>              |
| (9) <i>Dvīpasāgaraprajñapti</i> | (19) <i>Dharaṇopapāta</i>             |
| (10) <i>Candraprajñapti</i>     | (20) <i>Vaiśramaṇopapāta</i>          |

- |                               |                                    |
|-------------------------------|------------------------------------|
| (21) <i>Velandharopapāta</i>  | (27) <i>Kalpikā</i>                |
| (22) <i>Devendropapāta</i>    | (28) <i>Kalpāvataṁsikā</i>         |
| (23) <i>Uttānaśrūta</i>       | (29) <i>Puṣpīṭā</i>                |
| (24) <i>Samupasthānaśrūta</i> | (30) <i>Puṣpacūlikā</i>            |
| (25) <i>Nāgaparijñā</i>       | (31) <i>Vṛṣṇidaśā</i> <sup>7</sup> |
| (26) <i>Nirayāvalikā</i>      |                                    |

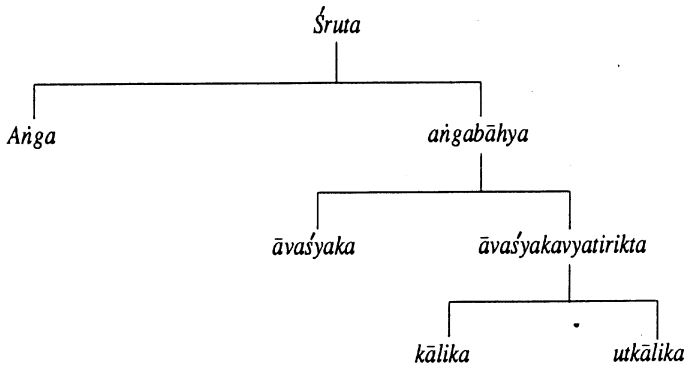
And at the end of this list is written: "... , etc. Eighty-four thousand *prakīrṇakas* by Lord Rṣabha, *saṁkhyāta* thousand *prakīrṇakas* by the intermediary 22 Tīrthaṅkaras and fourteen thousand *prakīrṇakas* by Lord Mahāvīra also to be included in the *kālika aṅgabāhya* works." The author goes on to add that these works are as many thousands as are the disciples of the Tīrthaṅkaras, disciples possessed of four types of intellect, and also as many thousands as are the Pratyekabuddhas. The *Nandisūtra* mentions 60 *aṅgabāhya* works which are other than the *āvaśyakas*. Though they might have been extant at the time when the *Nandi* was composed, at present many of them are extinct.

We shall now discuss the classification of the Āgamas. As we have seen, at first the *Aṅgas* alone constituted the Āgamas or *Gaṇipīṭakas*. Afterwards even the works based on these *Aṅgas* found place among the Āgamas and they were called *aṅgabāhya*. Thus the Āgamas came from that time to be classified into two—the *Aṅga* and the *aṅgabāhya*. For the class *Aṅga* the term '*aṅgapraviṣṭa*' is also used. For the class *aṅgabāhya* the terms '*upāṅga*', '*anaṅgapraviṣṭa*' and '*upatantra*' are likewise used. Vācaka Umāsvāti uses the terms '*aṅgabāhya*' and '*upāṅga*' for the *aṅgabāhya* class, while the *Dhavalā* employs the terms '*aṅgabāhya*' and '*upatantra*' for that very class. From the references found in the *Nandisūtra* it can be seen that the term '*prakīrṇaka*' was also applied to the *aṅgabāhya* class. The *Jayadhavalā* (p. 122) corroborates this point. Like the *Vedas*, the *Aṅgas* were studied at specific times and hence they are called *kālika*. But the case was different with the *aṅgabāhya* works. Some of them were studied at specific times and others at any time. Hence the *aṅgabāhya* works have formed two classes: the *kālika* and the *utkālika*. This classification is as old as the *Anuyogadvārasūtra*. On this basis we can surmise that till the time of the

*Anuyogadvāra*, the classification of the Āgamas into *Āṅga* and *āṅgabāhya*, and the further classification of the *āṅgabāhyas* into *kālīka* and *utkālīka* was established. On the basis of the reference found in Umāsvāti's works and the *Dhavalā* it can be deduced that there was a time when the *Sāmāyika*, etc. were not regarded as forming one group; but when they did come to be grouped under one title (i.e. *āvaśyaka*) the *āṅgabāhya* works were classified into two—*āvaśyaka* and *āvaśyakavyatirikta*. The fact that this classification was prevalent is corroborated by the *Sthānāṅga* (sūtra 71), the *Nandi* (sūtra 43) and the *Anuyogadvāra* (sūtra 5). The speciality of the *Anuyogadvāra* is that the classification of the *Śrūta* given therein runs as follows:



But the *Nandisūtra* offers the following classification:



The reason for the difference found in these two classifications is as follows: In the *Anuyogadvāra* at the concerned place the topic in hand is the explanation of the *āvaśyaka*. Hence, having first mentioned the *kālika* and the *utkālika* types of *aṅgabāhya* works, the author points out that the *āvaśyaka* falls under the category *utkālika*. On the other hand, in the *Nandi* the topic in hand is related not to any particular class of *Āgamas* but to the classification of *Āgamas* as such; so, therein the *kālika-utkālika* classification has found place at the end. In the modern Śvetāmbara tradition an altogether different classification of *Āgamas* is prevalent. It is as follows:

(1) *Aṅga*, (2) *Upāṅga*, (3) *Cheda*, (4) *Mūla*, (5) *Prakīrṇaka*, (6) *Cūlikā*.

It is difficult to say as to when this system of classifying the *Āgamas* originated but we can imagine the process through which it might have passed. The classification of the *Āgamas* into *Aṅga* and *aṅgabāhya* might have been prevalent for long, but in the Middle Ages there took place some change in this system. It is difficult to decide as to when, that is in which century of the Middle Ages, this happened. But it is certain that this new system was already prevalent in near about the twelfth century of the Christian Era, because Śrīcandra, the pupil of Dhaneśvara, in his *Sukhabodhā Samācārī*<sup>8</sup> refers to the *Aṅgas* and to the *Upāṅgas* respectively related to them. On account of the mystical [sic] nature of the works that now pass under the title *Chedasūtras* it should have been deemed necessary to separate them from the other *Āgamas* and thus, perhaps, originated the class called *Chedasūtras*. It is difficult to know as to when and why the class called *Mūlasūtra* came into existence. But we are of opinion that those works which the Jaina monks should learn first were grouped under the title *Mūlasūtra*. The *Nandi* and the *Anuyogadvāra*, being composed as appendages to the entire *Śrūta*, naturally form the class called *Cūlikāsūtra*. The *Upāṅga*, the *Cheda*, the *Mūla* and the *Cūlikā*—all these classes were formed after having selected the works, proper for each class, from among the *prakīrṇakas* that were included in the *aṅgabāhya* class of the *Āgamas*. Hence the remaining *prakīrṇakas* have formed an independent class called *Prakīrṇaka*. The list of the established classes of the *Śrūta*, which is universally recognised by the Śvetāmbaras with some minor changes, runs as follows:<sup>9</sup>

11 *Aṅgas* (1) *Ācāra*, (2) *Sūtrakṛta*, (3) *Sthāna*, (4) *Samavāya*, (5)

- Vyākhyāprajñapti*, (6) *Jñātādharmakathā*, (7) *Upāsaka-daśā*, (8) *Antakṛddāśā*, (9) *Anuttaraupapātikadaśā*, (10) *Praśnavyākaraṇa*, (11) *Vipāka*, [(12) *Drṣṭivāda*—extinct];
- 12 *Upāṅgas* (1) *Aupapātika*, (2) *Rājapraśnīya*, (3) *Jīvābhigama*, (4) *Prajñāpanā*, (5) *Sūryaprajñapti*, (6) *Jambūdvīpaprajñapti*, (7) *Candraprajñapti*, (8) *Nirayāvalī*, (9) *Kalpāvataṁsikā*, (10) *Puṣpikā*, (11) *Puṣpacūlikā*, (12) *Vṛṣṇidaśā*;
- 6 *Chedasūtras* (1) *Niśūtha*, (2) *Mahāniśūtha*, (3) *Vyavahāra*, (4) *Daśāśruta*, (5) *Brhatkalpa*, (6) *Jitakalpa*;
- 4 *Mūlasūtra* (1) *Uttarādhyayana*, (2) *Daśavaikālika*, (3) *Āvaśyaka*, (4) *Piṇḍaniryukti*;
- 10 *Prakīrṇakas* (1) *Catuḥśaraṇa*, (2) *Āturapratyākhyāna*, (3) *Bhaktaparijñā*, (4) *Samstāraka*, (5) *Tandulavaicārika*, (6) *Candavedhyaka*, (7) *Devendrastava*, (8) *Gaṇividya*, (9) *Mahāpratyākhyāna*, (10) *Vīrastava*;
- 2 *Cūlikāsūtras* (1) *Nandi*, (2) *Anuyogadvāra*.

Modern scholars, down to the present day, have not evinced as much interest in the study of the Jaina literature—particularly the *Āgamas*—as they have in the study of its Vedic and Buddhist counterparts. There are many reasons for the neglect of the study of the *Āgamas*. One of them is the absence of a good edition of these texts. The Jaina *Āgamas* are a living literature. They have been edited and published by a number of religious personalities. But there exists not a single edition which contains all the *Āgamas* which is handy and which is such as can easily be used by modern scholars. Stray attempts have been made in this direction but the task has not been carried out in a systematic manner with a determinate plan in view. Indeed the critical edition of all the *Āgamas* was a long-felt need.

For the publication of the Jaina *Āgamas*, many individuals and many institutes have made attempts during all these years. In 1848 Stevenson published for the first time an English translation of the *Kalpasūtra*; but the translation was not up to the mark. Really speaking, Prof. Weber deserves to be called the pioneer in the field of the *Āgama* publication. In 1865–66 he edited some portions of the *Bhagavatsūtra* and appended notes that embody the important results of his study of the same.



In 1874 Ray Dhanpatsimhaji Bahadur started the work of publishing the Āgamas and brought out many of them. But the utility of these published texts was hardly greater than that of the original manuscripts because they were printed without punctuation marks, paragraphing, and word-division. Nevertheless, he deserves our thanks for making available to the scholars the Jaina Āgamas which were then very difficult to obtain.

The *Kalpasūtra* (1879) and the *Ācārāṅga* (1882) edited by Dr. Hermann Jacobi, the *Aupapātika* (1890) and the *Āvaśyaka* (1897) edited by Leumann, some portions of the *Jñātādharmakathā* (1881) edited by Steinthal, the *Upāsakadaśā* (1890) edited by Hoernle, the *Ācārāṅga* (1910) and some of the *Chedasūtras* (1918) edited by Schubring, etc.—in the publication of all these works the critical method of editing has been adopted. This was not done in the case of the edition of 32 Āgamas, published by Shri Lala Sukhdeva Sahaya in 1916–20 along with the Hindi translation by Shri Amolak Rishi, nor in that of the edition of the Āgamas (along with their respective commentaries) the publication of which started in 1915 under the auspices of the Āgamodaya Samiti.

The Āgamas edited by Ācārya Śrī Sāgarānandasūriśvaraṇi are superior to those edited by Ray Dhanpatsimhaji Bahadur from the point of view of correct readings as well as correct printing, and they have proved very useful to the scholars. The credit certainly goes to Ācārya Sāgarānandasūriśvaraṇi for whatever progress we have achieved in the study of Jaina religion and philosophy ever since the publication of his edition. Despite all this the need for a critical edition of the Āgamas still remains to be fulfilled. In 1943 there was established the Śrī Jaināgama Prakāśinī Saṁsad with the aim of publishing the Āgamas, by Muni Shri Punyavijayaji, who had been making, throughout the last forty years of his life, such efforts as would make possible the publication of a critical edition of all the Āgamas. Not only that, but he had made successful attempts to correct the text reading of the Āgamas on the basis of the quotations from them found in other works.

As a result of these efforts of the Late Respected Muni Shri Punyavijayaji Mahārāj, a committee was formed in the year 1964 by the Shri Mahavira Jaina Vidyalaya (Gowalia Tank Road, Bombay 16) to publish a critical edition of the Jaina Āgamas. It was decided to accept the following six principles in critically editing the texts of the Jaina Āgama:

- (i) utilization of the old handwritten manuscripts
- (ii) utilization of the *Cūrṇi*, *Ṭikā*, *Avacūri*, *Tippanaka*, etc.
- (iii) utilization of the quotations from the *Āgama* texts
- (iv) comparison with the *Sūtra* readings found in the other *Āgama* texts
- (v) discrimination of the unwanted and wrong amendations made by scholars
- (vi) discrimination of the mistakes committed by copyists.

A scheme was adopted to edit all the Jaina *Āgamas* critically and to publish them in 17 Volumes as follows:

### CŪLIKĀSŪTRAS (2)

- Vol. I        (1) *Nandisūtra*  
               (2) *Anuyogadvārasūtra*

### ĀṄGAS (11)

- Vol. II        (1) *Ācārāṅga* (1977)  
               (2) *Sūtrakṛtāṅga* (1978)
- Vol. III       (3) *Sthānāṅga*  
               (4) *Samavāyāṅga*
- Vol. IV       (5) *Vyākhyāprajñapti* (in three parts: 1974, 1978, 1982)
- Vol. V        (6) *Jnatādharmakathāṅga*
- Vol. VI       (7) *Upāsakadaśāṅga*  
               (8) *Antakṛddaśāṅga*  
               (9) *Anuttaraupapātikadaśāṅga*  
               (10) *Prasṇavyākaraṇadaśāṅga*  
               (11) *Vipākadaśāṅga*

### UPĀṄGAS (12)

- Vol. VII       (1) *Aupapātika*  
               (2) *Rājaprasānīya*
- Vol. VIII      (3) *Jivābhigama*
- Vol. IX       (4) *Prajñāpanā* (in two parts: 1969, 1971)
- Vol. X        (5) *Jambūdvīpaprajñapti*
- Vol. XI       (6) *Candraprajñapti*  
               (7) *Sūryaprajñapti*
- Vol. XII       (8) *Nirayāvalikā*

- (9) *Kalpāvataṃsikā*
- (10) *Puṣpikā*
- (11) *Puṣpacūlikā*
- (12) *Vṛṣṇidaśā*

**CHEDASŪTRAS (6)**

- Vol. XIII    (1) *Daśāśrutaskandha*  
                   (2) *Br̥hatkalpasūtra*  
                   (3) *Vyavahārasūtra*  
                   (4) *Niśīṭhasūtra*  
                   (5) *Jītakalpa* (*Śrāddhajītakalpa* and *Yatijītakalpa*)
- Vol. XIV    (6) *Mahāniśīṭhasūtra*

**MŪLASŪTRAS (4)**

- Vol. XV    (1) *Daśavaikālika*  
                   (2) *Uttarādhyayana*  
                   (3) *Āvaśyaka*
- Vol. XVI    (4) *Pinḍaniryukti* (*Oghaniryukti* and *Samsaktaniryukti* included)

**PRAKĪRṆAKAS (10)\***

- Vol. XVII    (1) *Catuḥśaraṇa*  
                   (2) *Āturapratyākhyana*  
                   (3) *Bhaktaparijñā*  
                   (4) *Saṃstāraka*  
                   (5) *Tandulavaicārika*  
                   (6) *Candravedhyaka*  
                   (7) *Devendrastava*  
                   (8) *Gaṇavidyā*  
                   (9) *Mahāpratyākhyāna*  
                   (10) *Vīrastava*

This volume (in two parts) will also include the following *Prakīrṇakas*:

- (1) *Ājīvakaḥ*
- (2) *Gacchācāra*
- (3) *Maraṇasamādhī*
- (4) *Ārāadhanāpatākā*

(5) *Dvīpasāgaraprajñaptisaṃgrahaṇī*

(6) *Jyotiṣkaraṇḍaka*

(7) *Sārāvalī*

Out of these Volumes, Number I (1968), IX and XV (1977: *Daśavaikālika*, *Uttarādhyayana*, *Āvaśyaka*) were edited by Muni Shri Punyavijayaji Maharaj. After the expiration of Muni Shri Punyavijayaji Maharaj, the scheme is continued. Pandit Shri Becharadas Jivaraj Doshi has edited Vol. IV which is already published in three parts. Vol. XVII is edited by Pandit Amritlal Mohanlal Bhojak and is already published.\* Volumes II, III (1985) and V (1989) are edited by Muni Shri Jambuvijaya and are already published. The work of Vol. VII is under progress. All the remaining volumes shall be critically edited and published in due course of time.

This article has been compiled on the basis of the introduction of Volume I (1968) of the Jaina Āgama Series.

### Notes

1. *Nandisūtra*, sū. 71.
2. *Ibid.*, sū. 73.
3. *Ibid.*, sū. 79; *Rājavārtika* 1. 20. 11. 13; *Dhavalā*, p. 96; *Tattvārthabhāṣya* 1. 20.
4. *Dhavalā*, pt. I, p. 96; *Jayadhavalā*, pt. I, pp. 24, 97.
5. P. 122.
6. *Nandisūtra*, sū. 81.
7. The *Pākṣikasūtra* mentions, in addition to these 31 works, five others, viz. the *Āśīviṣabhāvanā*, the *Drṣṭiviṣabhāvanā*, the *Svapnabhāvanā*, the *Mahāsvapnabhāvanā*, and the *Taijāsanisarga*. And the *Yoganandi* additionally mentions three other works, viz. the *Sāgaraprajñapti*, the *Vṛṣṇikā* and the *Cāraṇabhāvanā*. Thus the total number of works pertaining to this type comes to 39.
8. Refer to the Introduction to *Jaina Sāhitya kā Bṛhad Itihāsa* (Pārśvanātha Vidyāśrama, Granthamālā), p. 36.
9. *Ibid.*, p. 27.

\* Part I (twenty *Prakīrṇakas*), Part II (twelve "tracts"), Part III (*Joisakaraṇḍagaṇ*) 1984, 1987, 1989. THE EDITORS.