

The Logavijaya-Niksepa and Lokavicaya

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§1. Introduction

Ācāra (or Ācārāṅgasūtra; Prākṛit. Āyāro) is one of the earliest sūtra-text in Prākṛit and has been assigned (without any specific reason) the first place among the twelve āṅgas of the Jain canonical literature. The tradition is silent regarding its authorship.* The text of Ācāra has been edited and translated repeatedly. It deals with sermon on ahimsā, ethics and vows, Mahāvira's biography, etc. The text proper is covered mainly by prose passages which are admixture of fragmentary lines of triṣṭubh and anuṣṭubh meters. The whole Ācāra is divided into two skandhas; the first and the earliest skandha (ca. 4-3 cent. B. C.) which is called Brahmacharya, has nine (including the 7th one which the Jainas believe to be lost) and the second skandha called Agra (अग्र) younger in character, has sixteen chapters (adhyayanas). Most of these chapters are subdivided into uddeśas, number of which varies from chapter to chapter. Every chapter and a few of the uddeśas have been given title-names, which are evident from the earliest stratum of the post-canonical literature supplied by the niryuktis, and later on by the cūrṇis. The Niryukti (vss. 1-356; traditionally ascribed to Bhadrabāhu) on Ācāra is in fact, basically a string of nikṣepas of the catch-words often derived from the title-names. Such title-nikṣepas (called : nāma-niṣpanna-nikṣepa) in the Ācāraniryukti are sometimes complete, sometimes supplied by way of references, and mostly at the end of the work. The nikṣepa matter is reduced to minimum to that extent that in the case of some titles even the barest mention is missing.

The theme of our present study is about the "Logavijaya"-Nikṣepa in the Ācāraniryukti and rendering into Sanskrit the title-name of Ācāra 1.2. The title of chapter 2 in Ācāra I is called "Logavijaya" in vs. 31 and is nikṣepized in a group of five verses (173-177) of the Ācāraniryukti. The topic of these five verses is the "Logavijaya"-Nikṣepa (a twin Nikṣepa : LOKA-Nikṣepa and "VIJAYA"-Nikṣepa) of the title "Logavijaya". The Sanskrit form of the title on the basis of Cūrṇi's Second Interpretation would be Lokavijaya which remains of secondary importance, while on the contrary, as yet quite unknown Sanskrit form Lokavicaya emerges from the First Interpretation of the Cūrṇi, and moreover, this Sanskrit form Lokavicaya equivalent with its Prākṛit counterpart seems genuine when we study the technical term "vicaya" (= "investigation", "reflecting upon") used in the title : Lokavicaya and also the subject matter of chapter 2 (Ācāra I) containing six uddeśas (total 100 sūtras, S. I, pp. 6-11). The Lokavicaya interpretation of the Cūrṇi is also in keeping with some external evidences. Besides, our study throws new light on the exegetical language of the Nikṣepa dialectics,—it reflects interrelated nature of two different Niryukti-traditions, and it reveals spurious character of the Niryukti verses dealing with the "Logavijaya"-Nikṣepa as well.

* The propounder of Ācārāṅga is Bhagavān Mahāvīr and the scribe is Gaṇadhar Sudharmā.



Our investigation of the title : Lokavicaya opens from § 5 after demonstrating some discrepancies in the "Logavijaya"-Nikṣepa of the Ācāra-tradition and its relation with the Āvaśyaka-tradition. Below (§§ 7-9) we have presented with notes three texts (Niryukti, Cūrṇi, and Tikā) concerning with the Nikṣepa. We will not study problematic elements of the texts if we felt it not relevant to our present inquiry. We shall first of all study the Niryukti as such, that is in a semi-independent manner, avoiding too direct references to the Cūrṇi and the Tikā.

§ 2. Ācāra Niryukti vss. 173-177

The full text of the Ācāra Niryukti vss. 173-177 is supplied on pp. 75^a-76^b of the SCSF edition. The pratikas are found on pp. 43-44 of the ŚS edition of the Cūrṇi. The Niryukti text is based on Śilāṅka (there are, however, no deviations from the Cūrṇi in the pratika words or otherwise). Our presentation of the text (interpunctuation etc.) is identical in the case of the Niryukti text (§ 7), Cūrṇi text (§ 8), and Śilāṅka's text (i. e. Tikā, § 9).

Vs. 173 introduces five catch-words. Only the first two words (LOGA and VIJAYA) belong to the Nikṣepa under consideration. They are derived from the title Logavijaya of Ācāra 1.2. All the chapters of Ācāra have titles, and the present one can be derived from expressions like "accei loya-saṃjogam" (he goes beyond the contact of the world) in Ācāra 1.2 6 151 (S. I, p. 11). The word Logavijaya occurs in the chapter colophon (as usually is the case S. I, p. 11), but its age is corroborated by the immense interest which the tradition takes in this word. The three remaining catch-words (GUṆA, MULA, THĀNA) appear at the beginning of Ācāra I 2.1, i.e., in the text proper ("je guṇe, se mūla-tthāne.....", S. I, p. 6). The respective Nikṣepas are supplied in the Niryukti vss. 178-184 (178-181 : GUṆA, 182-183 : MŪLA; 184 : STHĀNA).

§ 2.1. The Āvaśyaka-tradition

The elements taken from the Āvaśyakaniryukti (which is traditionally ascribed to Bhadrabāhu) are the Nikṣepas on LOKA (generally speaking) as well as certain 'Subsections' which are used independently from the general LOKA-Nikṣepa. The LOKA-Nikṣepa was developed in the Āvaśyaka-tradition on account of the phrase : "logassa ujjoyagare....." (illuminating the world.....) occurring in Āvaśyaka Sūtra 2 (Übersicht, p. 6; Haribhadra p. 494^a) We, therefore, get the following sequence :—

- (a) Sūtra (the mere word "loga")
- (b) Āvaśyaka-tradition (LOKA-Nikṣepa)
- (c) Ācāra-tradition (secondary employment of the LOKA-Nikṣepa)

The Āvaśyaka-tradition is split up into Mūlācāra 7 (Übersicht, pp. 16^a-19^b; Mūlācāra is ascribed by the Digambaras to Vaṭṭakera, (ca. 1-2 cent. A. D.) on the one hand, and the Āvaśyakaniryukti (i.e. Niryukti plus Bhāṣya) on the other. In Mūlācāra 7, it covers vss. 40-50. The following is the programme :—

*nāma*¹-*tthavaṇaṃ*² *davvaṃ*³ *khetta*⁴ *cihnaṃ*⁵ *kaṣāya*-LOGO⁶ ya
bhava-LOGO⁷ *bhāva*-LOGO⁸ *pajjava* LOGO⁹ ya nāyavvo. ||40||

(The LOKA-Nikṣepa should be known as *nāma*, *sthāpanā*, *dravya*, *kṣetra*, *chihna*, *kaṣāya*-LOKA, *bhava*-LOKA, *bhāva*-LOKA and *paryāya*-LOKA.)

In the case of the Āvaśyakaniryukti, only one verse belongs to the Niryukti proper, i.e., the one containing the programme (1057, Haribhadra p. 494^b) :—

*nāmaṃ*¹ *tthavaṇā*² *davve*³ *khitte*⁴ *kāle*⁵ *bhava*⁶ ya *bhāve*⁷ a
pajjava-LOGE⁸ a : *tahā* *aṭṭhaviho* LOGA-nikkhevo. ||1057||

The execution (corresponding to Mūlācāra 7.41-50) is transmitted as Bhāṣya vss. 195-203.The "subsections" to be considered separately are connected with the kaṣāya concept (passion in the sense of a metaphysical force, just like *trṣṇā* or *avidyā*) In Mūlācāra, reference to the kaṣāyas is both, direct (vs. 40, no. 6) and indirect (vs. 40, no. 8), see vss. 47 and 49 respectively :—

koho māno māyā lobho udiṇṇā jassa jantuṇo
kaṣāya-LOGAM⁶ *viyāṇāhi aṇanta-jīṇa-desiyam*. ||47||



(Anger, pride, deceit, greed—originated in whichever being, know that to be the *kaṣāya*-LOKA as instructed by the eternal jinas.)

tivvo rāgo ya doso ya udiṇṇā jassa jantuṇo

bhāva-LOGAM⁸ viyāṇāhi aṇanta-jīṇa-desiyam. ||49||

(Severe attachment and vice—or, hatred—originated in whichever being, know that to be the *bhāva*-LOKA as instructed by the eternal jinas.)

This recurs in almost identical form as (Āvaśyakaniryukti) Bhāṣya vs. 201 :—

tivvo rāgo a doso a udinnā jassa jantuṇo

āṇāhi *bhāva*-LOAM⁷ aṇanta-jīṇa-desiam sammam. ||201||

Here, the second line has been extended by addition of “sammam” (samyag, “properly”) to form an āryā line. This change and the fact that the *kaṣāya* theme (Mūlācāra 7.47) got lost in the Āvaśyakaniryukti (Bhāṣya) indicate that the Mūlācāra material is more authentic than the material of the Śvetāmbaras. The articles on “rāga” and “dosa” (doṣa or dveṣa) in the PTS dictionary already indicats a certain osmosis between—krodha, māna, māyā, lobha, on the one hand, and—rāga, doṣa (or dveṣa), on the other. This may help to explain the combination—not of rāga/doṣa, but of the term : *bhāva* with the term : *kaṣāya* in the Ācāra-tradition.

§ 2.2. The “blending” of the Ācāra—and the Āvaśyaka-tradition :—

The “blending” of the Ācāra—and the Āvaśyaka-tradition has two aspects. On the one hand, a LOKA-Nikṣepa was not supplied. The Niryukti vs. 176 says : “LOGO bhaṇio”, the Cūrṇi says : “LOYA-nikkhevo *jahā LO’ujjogagara-Nijjuttīe*”, the Ṭikā says : “LOKO’ṣṭadhā nikṣepārtham prāg upādeśi”. By contrast, the Niryukti mentions in vs. 176 the four determinants (*davvam, khittam, kālo, bhāva*) for “VIJAYA” and the due explanation or explication is supplied by both, Cūrṇi and Ṭikā (though in an independent manner). In other words, “blending” means that for LOKA only a reference to tradition is given. In so far, only a mechanical juxtaposition of the old LOKA-Nikṣepa and the new “VIJAYA”-Nikṣepa takes place.

The situation is different, as far as the *kaṣāya* complex is concerned. This was a theme of utmost importance. The Ṭikā says (in explanation of the Niryukti vs. 173^d) : “*Samsāra-taror mūlam.....kaṣāyāḥ*”. The tradition regarding “VIJAYA” (i.e. regarding the individual “concepts” to be supplied) was not unanimous in the Ācāra-tradition. Also, the Niryukti vs. 176 was spurious (as will be seen later on), i.e. spurious in the sense of an explanatory intercalation. The introduction of the *kaṣāya* complex was nevertheless decided from the very beginning. The Niryukti vss. 175 and 177 supply the following : “*kaṣāya-LOGO; ahtgāro tassa VIJAENAM*” and “*vijio kaṣāya-LOGO*”, translated : “the *kaṣāya*-LOKA; its investigation is the main point” and “(this) *kaṣāya*-LOKA is investigated”. The problem arising for the ancient authors was to find a way for weaving the *kaṣāya*-“vijaya” in the texture of the twin Nikṣepa. The exegetical limitation was carried to the extreme that any matter could only be supplied by connecting them with few words or words appearing at the beginning of a section of the Sūtra-text-Āvaśyaka Sūtra 2 is an instance of this. Both, Mūlācāra and Āvaśyaka Niryukti-cum-Bhāṣya are mainly concerned with its first verse (“logassa ujjogagare.....”). Again, the only possible mechanism of establishing a relation was the Nikṣepa, and this could, of course, be twisted in such a way that it accommodated every conceivable subject. At the same time, it must be admitted that the Nikṣepa was more than a means to an end. Nikṣepa and some other procedures (e. g. etymology and synonyms) were necessary as such. The Nikṣepa matter can be sub-divided in the following way :—

(a) Stop-gaps (e. g. *nāma-sthāpane sugamatvād anādrīya*—Ṭikā)

(b) Ad hoc material (e. g. *puttam naṭṭham maggati*—Cūrṇi, line 24)

(c) Important material taken verbatim from tradition (e. g. LOKA-Nikṣepa)

(d) Important material, more or less traditional in its contents, but brought into literary form for the relevant Nikṣepa (probably the tree-simile—Ṭikā)

In the case of (b) above, we have to distinguish between trivial matter, invented ad hoc, and more or less complicated matter taken from tradition—not however, for its own sake but in order to fill various positions of the Nikṣepa in a learned manner. An instance of the latter variety is

the insertion of the Rūcaka complex into the DIŚĀ-Nikṣepa in the Ācāraniryukti (vss. 40-63; derived from Ācāra I.1.1.2, S. I, p. 1 : “*puratthimāo vā disāo āgao aham aṃsi*”, Or, have I come from the Eastern direction).

In the case of the kaṣāya theme, the difficulties of insertion reached a degree which made even the responsible authors helpless. There were three problems :—

(i) “vijaya” is a substantive of verbal character. This stimulated a shift of emphasis from the basic word to the object. Therefore, the object (in the accusative) and not the word “vijaya” was the main subject of nikṣepization, although “VIJAYA” was also nikṣepized to some extent.

(ii) This shift of emphasis implied a tendency to take “vijaya” not exclusively, but primarily in its usual meaning, so that it seems sometimes necessary to employ the writing “VIJAYA/vijaya”

(iii) One of the objects of “VIJAYA” were kaṣāyas. This fact presented no problem by itself, as the Nikṣepa of “VIJAYA” admitted of any number of accusative objects (e. g. *puttaṃ naṭṭhaṃ maggatt*, just quoted). However, the kaṣāyas according to the tradition as presented in Mūlācāra, were part of the LOKA-Nikṣepa. Not in the classical way of using an abstract determinant (e. g. *bhāve*), but in the primitive way of taking *kaṣāya* as a determinant, and the individual members (KMML) as the “concepts”. Again, the LOKA-Nikṣepa was not any nikṣepa but precisely the one used for the nikṣepization of the first part of the chapter-title (Logavijaya). Therefore, the kaṣāya matter could not be employed without considering the fact that they belonged to the twin Nikṣepa, and that they were virtually considered twice, first in the general way of quoting the LOKA-Nikṣepa and again in the employment of one element (kaṣāyas) as an object for one of the “concepts” of “VIJAYA”. This resulted in a sort of molecule, described in different ways by different texts concerned.

The skill was performed with the help of the term : *bhāva*. The author of the Nirvyukti inserts the word : *bhāva* once and in the usual enigmatic way (vs. 175^c), the author of the Cūrṇi connects *bhāva* with LOKA in the literal explanation (line 17), with “VIJAYA” in the actual text (i. e. in both sections of this text : lines 33 and 51). He was obviously reluctant to combine *bhāva* with both, and there was no possibility to connect it with LOKA alone. After all, *bhāva* was a sort of hinge, connecting LOKA and “VIJAYA” in the construction of “*kaṣāyāṇāṃ vicayaḥ*” (phrase ours). It was only Śīlāṅka who expressly stated that the *bhāvas* of both, LOKA and “VIJAYA” were involved (see Ṭīkā).

We have principally treated only the Ācāraniryukti—but not the Cūrṇi and the Ṭīkā—in demonstrating the blending of the Ācāra—and the Āvaśyaka-tradition, due to the fact that the Cūrṇi and the Ṭīkā are more or less dependent on the Ācāraniryukti and are also younger in relation to both, Mūlācāra plus the Āvaśyakaniryukti and the Ācāraniryukti, and as such, Cūrṇi and Ṭīkā add nothing more to what we have discussed above about the blending. And for the same reason, we have not treated Viśeṣāvaśyakabhāṣya of Jinabhadra (ca. 7. cent. A. D.) and other texts of the Āvaśyaka-tradition, but only the main ones, viz Mūlācāra and the Āvaśyakaniryukti.

§ 2.3. Ācāraniryukti vs. 176

We have to discuss yet the Nirvyukti vss. 173 as well as 176. The pāda 173^a indicates, apart from the manoeuvre described above, a kaṣāya tract which was part and parcel of the Ācāraniryukti (vss. 185 ff.). This influenced the text of the LOKA-“VIJAYA”-Nikṣepa : compare 173^a (*jaṃ-mūlāgaṃ ca saṃsāro*) with 187^a (*taṃmūlāgaṃ ca saṃsāro*). Again, the words MŪLA and STHĀNA are both, nikṣepized individually (MŪLA : vss. 182-183; STHĀNA : vs. 184) and inserted repeatedly into the kaṣāya tract—which is, according to the Ṭīkā, part and parcel of the STHĀNA-Nikṣepa proper. Vs. 176 is a later parallel or twin of vs. 175 which interrupts the link 175^a-plus-177. The use of “*pagayaṃ*” with nominative (vs. 176) is in contrast with the more common “*ahigāro*” in instrumental (vs. 175^a). Obviously vs. 176 does not genuinely belong to the Nirvyukti proper.



We will now in the following paragraphs examine some relevant matters discussed independently in the Cūrṇi and the Ṭikā.

§ 3. Ācāra Cūrṇi

The Ācāra Cūrṇi which is traditionally ascribed to Jinadāsa does supply pratīkas of the Nirvyukti verses, but the whole discussion in the Cūrṇi is inserted between vss. 175 and 176, and only vs. 175 is considered. The proper explanation of vs. 175 appears in lines 15-22 (from lines 15-17 : explanation for LOKA is just a passing remark), but a detailed exposition of vs. 175 starts from line 17 onwards till it reaches line 44. This includes the First Interpretation of the word “vijaya” in the sense of vicaya (=reflecting upon) in Sanskrit (see below). This is a fundamental interpretation of “vijaya”. However, it should be noted that the word : loka is ignored in this explanation.

The word : “ahavā” in line 45 opens a new independent Second Interpretation with an alternative sanskritization vijaya (=winning victory over, defeat) for the Prakrit word : vijaya. The words : loka and kaṣāya do not occur in this new interpretation. It will be seen later on that this passage of the Cūrṇi is not much authentic.

It would thus appear that we have *three different versions* : Nirvyukti, Cūrṇi A (on the basis of and containing the First Interpretation), and Cūrṇi B (on the basis of and containing the Second Interpretation). The Ṭikā is partly based on this and partly supplies new material (see below). A disentanglement of the various versions could probably only be attempted only on the basis of a general comparison between Nirvyukti, Cūrṇi, and Ṭikā.

§ 4. Ācāra Ṭikā

Ṭikā particularly used here the earliest available prose commentary in Sanskrit by Śīlāṅka (9 cent. A. D.) on both, Ācāra and Ācāranirvyukti. The Ṭikā material is to a considerable extent an explanation or more explicit rendering of the earlier versions, one should not overlook the fact that it also supplies original material not found in either Nirvyukti or Cūrṇi (e. g. compare the tree-simile used to demonstrate the nature of the kaṣāyas). The two sections of the Ṭikā have the character of an excursus ; lines 9-15 on the kaṣāyas and lines 38-51 on the problem of borrowing from a latter work (he thinks the Āvaśyakanirvyukti is later than the Ācārāṅga, but after all Bhadrabāhu wrote the Ācāranirvyukti after having completed the Āvaśyakanirvyukti etc.). There is also the parallelism between lines 30 ff and lines 85 ff. In the latter portion, “bhāva+ bhāva” formula is developed which does not occur in either Nirvyukti or Cūrṇi. However, the employment of the formula does not seem to be consistent.

§ 5. Lokavicaya, the title-name of Ācāra 1.2

An investigation into the originality of the title-names of chapters etc. of a text like Ācāra presents considerable problems such as the genuineness of the title-names as they are available now and also that of the colophons supplying the title-names, the Jaina tradition transmitting different ones, etc. Such an examination cannot be undertaken in the context of the present inquiry, as it would necessitate a close study of several other texts. However, it is highly probable that the title-names of the sections or subsections in Ācāra are transmitted through tradition and revealed in the Nirvyukti.

Before we demonstrate how the Skt. form Lokavicaya of the Pkt. Logavijaya a title-name of Ācāra 1.2 was implied in the Nirvyukti verses and elaborated in interpreting the word “vijaya” in the Cūrṇi we would like to examine that word appearing in the early literature of the Jains.

§ 5.1. “Vijaya” (Pkt.)=Vicaya (Skt.)

Hemacandra in his Siddhahema 1.177 (SH p. 455) gives a rule that sometimes “c” in Sanskrit is changed into “j” in Prakrit (“*kva-cic casya jah*”), e. g. piśāci (Skt. “a she demon”) =piśāji (Pkt.). Pischel (§ 202) has given also the same example.

Abhayadeva (SMC p. 179^o) on Sthāna 4.1.308 (S. I. p. 224) renders Pkt. word vijaya into Sanskrit as vicaya and remarks that vijaya is a Pkt. form from Skt. vicaya (“*prākṛtātvena ‘vijayam’ iti.*”). Schubring (Lehre § 180) has also equated the Pkt. vijaya with the Skt. vicaya.

The word vicaya in Sanskrit has got changed all the time as vijaya in the canonical

literature, e. g. Sthāna 4.1.308 (S. I, 224)=Bhagavatī 25.7.802 (S. I, p. 896)=Aupapātika 19 (S. II. p. 12), etc.

It should however be noted that word vijaya (Skt.) remains almost in all cases unchanged in the Jaina canon, though sometimes "j" in Sanskrit is replaced by "c" in Prakrit, e. g. (Pischel § 202) jakṣ—(Skt. "to eat", "to taste")=cakkh—(Pkt.).

The meaning of the Skt. word vicaya (=vijaya in Pkt.) is "reflection" (Paryālocanā) or "decision" (nirṇaya) according to Abhayadeva (SMC p. 179^a on Sthāna 4.1.308, S. I, p. 224; ĀgS p. 926^a on Bhagavatī 25.7.802, S. I, p. 896) and it is "investigation" (anveṣaṇa) according to Haribhadra on Tattvārtha 9.37 (p. 493). The very concept of the word vicaya and its usages in the literature suggest its meditational importance, which will be shown in the following paragraph.

§ 5.2. Vicaya in Meditation

The word vicaya (Pkt. vijaya) appears in most of the cases closely connected with the Dharmadhyāna type of meditation in the Jaina canon. (see § 5.1). The Dharmadhyāna is of contemplative aspect, and this is well expressed by employing with each of its four varieties the word vicaya, e. g.

1. āñā-vijaya (ājñā-vicaya) "reflecting upon precepts"
2. avāya-vijaya (apāya-vicaya) "reflecting upon the evils"
3. vivāga-vijaya (vipāka-vicaya) "reflecting upon the fruits of actions"
4. saṃsthāna-vijaya (saṃsthāna-vicaya) "reflecting upon forms"

The Jaina meditation including Dharmadhyāna is described in details in the canonical texts mentioned in § 5.1. Let us add that these texts have borrowed their material about meditation from the Daśavaikālikaniryukti (see vss. 51 ff.).

§ 5.3. Lokavīcaya, an ancient title-name

We now examine the "Logavijaya"-Nikṣepa in the Niryukti and the Cūrṇi in the light of our discussion in the foregoing paragraphs § 5.1-2.

On account of the fact that the word vijaya (Pkt.) is very much misleading as it offers two quite different concepts, (1) "winning, victory over" (vijaya) and (2) "reflecting upon" (vicaya), have to consider, the proper context in which this word vijaya is employed in a Prakrit passage.

§ 5.3.1. The Niryukti

A careful study of the relevant verses of the Niryukti will reveal the concept of vicaya implied, on the other hand in the Cūrṇi, the concept of vicaya is not only evident but also conspicuous by its detailed exposition in connection with the term avāya (apāya="evil").

Only two Niryukti verses : 175^a and 177 need further clarification. Vs 177 designating the fourth and the last stage of a Classical Nikṣepa examines the adhikāra which is stated in vs. 175^a. Vs. 177 is directly related to vs. 175^a—compare "tassa (=kaṣāya-LOGASSA, phrase ours) "VIJAENAM" in vs. 175^a and "vijio kaṣāya-LOGO" in vs. 177^a. The Cūrṇi (line 17) seems to be right also in interpreting the verses in the same way, for, there is in fact no other possible alternative to this interpretation. Moreover, the concept of vicaya is very much necessitated by the context in vss. 175^a and 177, the context in which a sequence of process and result (i. e. result merging from the process) is evident in the following way :—

process
177^a : kaṣāya-LOGO vijio.
177^b : tao.....hoi
177^c : kāma.....maī

result
177^b : tao niyattium khu seyam hoi.
177^a : khalu saṃsārā khippaṃ muccaī

"tao" in vs. 177^b has to be connected with kaṣāya-LOGO in vs. 177. In this context vijio is not "vijitah" but surely "vicitah" (vicaya=reflecting upon the kaṣāyas), which serves the purpose of a process towards the desired result,—to turn back (niyattium) from them (tao=kaṣāyas). The sequence is : 177^a leads to 177^b/177^c which ultimately results in 177^a.

The Niryukti is silent about the actual process as such by which the results are to be obtained. In the language of the Nikṣepas the fourth stage gives a very abrupt conclusion in justi-



fication of the adhikāra, but of course, keeping in view the subject matter of the text from which the catch-word is derived. It remains the duty of the later commentators on it, who explain this stage 4 clearly. We shall see in the following paragraphs how the Cūrṇi explains this process and how it is in keeping with the text of Ācāra 1.2.

§ 5.3.2. The Cūrṇi

The author of the Cūrṇi has in his First Interpretation elaborated the meaning of vijaya consistently in the sense of vicaya (cf. vijayo=vicāraṇā, maggaṇā, and also maggati, vicinēti, vicināti, etc. etc.). He has explained the process of vicaya—reflecting upon the kaṣāyas as evils (apāya). We have demonstrated such peculiarities in the text of the Cūrṇi supplied herewith by us for the sake of ready reference.

The second Interpretation of the Cūrṇi seems to be not much authentic on account of many discrepancies. Here, only four determinants for VIJAYA are considered which is not in keeping with the vs. 175 wherein there is a clear mention for six determinants (cf. *cha-vvihou VIJAYASSA*).

The Second Interpretation has been the main source for the later commentators like Śīlāṅka and others in modern time. (cf. Ṭikā : vijayena=parājayena, also vijitaḥ=parājitaḥ). It is obvious that it is only through such commentators that less relevant Skt. form Lokavijaya became much popular.

§ 5.3.3. Ācāra 1.2

In Ācāra 1.2, the words vijaya and loga occur nowhere except the word loga 7 times in the Uddeśas 5 and 6. Schubring in his Ācāra edition Glossar (p. 80^b : under the verb “ji”) give a variant “vijittā” for “vidittā” (Ācāra 1.2.6.144, S. I, p. 10). Jacobi has not mentioned this variant in his Ācāra edition. Nor the concept of vijaya (defeat) is reflected throughout the second chapter of Ācāra I. On the contrary, the concept of vicaya—reflecting upon—is evident; but of course in no cases by the use of the word vicaya, but by the use of other word such as sampehāe, pariṇṇāya, etc, which are used frequently in this chapter. Probably because at the time of Ācāra 1.2, Jaina meditation was not developed and especially vijaya—a later technical term in Pkt. was not meditationalized.

We summarized here the second chapter of Ācāra I so as to give an idea about the subject matter which lays considerable stress on reflecting upon the worldly matters ultimately resulting in evils.

Uddeśa 1, thinking the family members, friends, etc. that are transitory, one should leave them for ever, cf. *evam jāṇittu dukkham patteyyam.....74*.

Uddeśa 2, one should accept a-lobha, and not lobha (79); for lobha leads to hiṃsā. thinking that lobha brings forth evils, one should be away from it.

Uddeśa 3, thinking birth and death that give us pain, one should never be stirred by their clutches. The wise one should be neither happy nor angry.

Uddeśa 4, What we possess or gain remains no longer with us. We have thereby danger from all sides. One should not possess anything. One should think in that way.

Uddeśa 5, Karman is through the worldly character. Wise men should not enjoy any gain, and should not be unhappy on account of any loss. One should not be led away by such evil instincts.

Uddeśa 6, One becomes happy or otherwise on account of his actions, which should be abandoned. You know that merit and demerit are both alike. One who reflects in this way is not attached to them.

§ 6 Conclusion

We have thus shown that there is a contamination of the Āvaśyaka-tradition and the Ācāra-tradition having at least three versions, viz. Niryukti, Cūrṇi A, Cūrṇi B. As far as the “Logavijaya”-Nikṣepa is concerned, some Niryukti verses and particularly Cūrṇi B donot appear authentic. Although the subject matter (loga, vijaya, kaṣāya) is very simple, the “Logavijaya”-

Nikṣepa creates considerable problems on account of the fact that different elements are contaminated (Ācāra material and Āvaśyaka material) and that this process of contamination is again reflected in more than one version.

We think, any attempt to study Nirvyukti or Cūrṇi or Ṭikā should rest upon the disentanglement of the Ācāra and the Āvaśyaka-tradition.

In accordance with the treatment of the subject matter in the ancient Prakrit texts—Nirvyukti, Cūrṇi A and also Ācāra 1.2, the Sanskrit form Lokaviciaya of the Prakrit title-name Logavijaya is correct. Its wrong sanskritization Lokavijaya became popular since the earliest available Sanskrit commentary (Ṭikā) by Śīlāṅka who was misguided by Cūrṇi B.

TEXT (Relevant Verses)

Cūrṇi (ed. ŚS pp. 43.4) on Ācāranirvyukti (ed. SCSP pp. 75^a-76^b) Vss. 173-177.

173 LOGASSA ya VIJAYASSA [ya GUṆASSA MŪLASSA tahā ya ṬHĀNASSA nikkhevo kāyavvo jaṃ-mūlāgaṃ ca samsāro.]

gāhā kaṇṭhyā.

174 LOGO tti ya VIJAYO tti ya [ajjhayaṇe lakkhaṇam tu nipphannam.]

10 GUṆA-MŪLAM ṬHĀNAM ti suttālāve ya nipphannam.]]

gāhā.

175 LOGASSA ya nikkhevo aṭṭha-viho, [chav-viho u VIJAYASSA. bhāvae⁷ kasāyaLOGO, ahigāro tassa VIJAYENAM.]

(LOKA-Nikṣepa :)

15 LOYA-nikkhev (o) : aṭṭha-viho LOYA-nikkhevo Jahā LO'ujjoya-gara-Nijjuttīe.

(adhikāra :) appasattha bhāva-LOE kasāya-LOYA-VIJAENAM ahigāro.

VIJAYA-Nikṣepa : First Interpretation : vijaya=vicaya.)

VIJAYO vicāraṇā maggaṇā eg aṭṭhā. (Programme) so VIJAO chav-viho tam jahā:

20 nāma-VIJAO¹, ṭhavaṇa-VIJAYO², davva-VIJAO³, khetta-VIJAO⁴, kāla-VIJAO⁵, bhāva-VIJAO⁶.....

(Exposition :) nāma¹-ṭhavaṇā² : gayāo.....davve³ : sa-cittādi^{3.1.3} ti-viho. sa-citta-davva-VIJAO^{3.1} : du-padam 3.1.1-3+du-padāṇam^{3.1.1} tivihō : pure raṇṇ (e) vā puttam natṭham maggaṇā. cau—

25 ppade^{3.1.2} : gāvī-assa-m-ādi natṭham vicinēti. a-padesu^{3.1.3} : sāli-m-ādīṇi kiṇamāṇo vihi-rūvīyādi vicināti godhūmehi (m) jave. evam a-citta^{3.2}-misesu^{3.3} vi joeyavvam..... khetta-VIJAO⁴ : kayaraṃ sāli-khittam bahu-sāhiyam Jattha davvādīṇam cayaṃ kareti ?

30kāla-VIJAYO⁵ nāma : jo samayāti-kālam vicināti jahā : “samayassa parūvaṇam karissāmi : jattha vā kāle, jattiṇa kāleṇa”..... bhāva-VIJA⁶ : tac c eva. bhāva-parūvaṇā kāyavvā. sāmīttam vā prati kasāyādi-bhāvā bhavanti. samnigāso kāyavvo.

(adhikāra :) bhāva-VIJAENA⁶ ahigāro tattha vi kasāyādi-VIJAENA.

(apāya-vicaya :) tesim āvāe vicināti iha-loya-pāra-loie,

35 (1 : apāya-vicaya of kaṣāyas : 1^a : apāya of kaṣāyas :) tam jahā :

koho pītiṃ paṇāseti, [māṇo viṇaya-nāsaṇo, māyā mittāṇi nāsei, lobho savva-viṇāsaṇo.]

(1^b : vicaya of kaṣāyas :) kahaṃ ca niggaho kāyavvo ? khamāi him.

(2 : apāya-vicaya of viṣayas : 2^a : apāya of viṣayas :) visayāṇam avāo :

40 sad (d) eṇa mao, [rūveṇa padamgo, vaṇa-gao vi phariseṇa maccho raseṇa, bhamaro gandheṇa ya pāvīdo dosam.]

(2^b : vicaya of viṣayas :) vīcao :

saddesu ya bhaddaya-pāvaesu [soya-visayaṃ uvagaesu tuṭṭheṇa va ruṭṭheṇa va samaṇeṇa sayā na hoyavvam.]



- 45 (VIJAYA-Nikṣepa, Second Interpretation : vijaya=vijaya,) ahavā :
VIJAYO bhannai ti-viho (sic ! cau-vviho, cha-vviho ?). viṣiṭṭho vā jao vi-jao. (*Exposition*=) davvao² : jo jaṃ davvaṃ vijayati, jahā mallo mallam. ahavā jitam osaham
visam vā.....khetta-VIJAO² : Bharahāti-VIJAO.....kāle³ : jahim kāle, jattieṇa vā
kāleṇam.
- 50 jahā Bharahēṇam satṭhiē varisa-sahasheṇim jitam, bhataeṇa vā māso jito.....bhāva⁴ :
pasattho appasattho ya VIJAYO paruveyavvo.
(*adhikāra* :) appasatthe-bhāva-VIJAENA ahigāro. tattha bhāva-VIJAYE :
se taṃ kāraka [... ..]- gāhā :
- 55 176 + + + + LOGO bhaṇio. [davam³, khittam,⁴ kālo,⁵ a bhāva-VIJAO⁶ a.
bhava-LOGA⁷ ? bhāva-VIJAO⁶ pagayaṃ, jahā bajjhai LOGO.]
177 vijio kaṣāya-LOGO. [seyam khu tao niyattium hoi :
kāma-niyatta-māi khalu saṃsārā muccāi khippam.]

Notes : 1.=pratīkas from the verses of the Nirvyūkti etc. 2.=references to other text (s). 3. [square brackets]=supplied by us, the remaining text after the pratīkas. 4. (.....)=our hints. 5. CAPITALS=catch-words, 6. underlined and numbered are the determinants. 7. + + + + with indentation=suggests spurious nature. 8. inter-punctuations, paragraphing, also.....and () are all ours.

SCSP : Siddha-Cakra Sāhitya Pracāraka Samiti edition of Ācāra with Nirvyūkti and Śīlāṅka's commentary (Tīkā) on both, Bombay 1935-36.

ŚS : Ṛsabhadevajī kesarīmalajī Śvetāmbara Saṃsthā edition of Ācāra Cūrṇi, Ratlam 1941.

Āvaśyaka-tradition (relevant verses)

1. *Mūlācāra* 7.40.47.49 (ed. Übersicht, pp. 16^a-19^b)
- 40 nāma¹-tṭhavaṇaṃ² davvaṃ³ khetta⁴-cihnam⁵ kaṣāya-LOGO⁶ ya
bhava-LOGO⁷ bhāva-LOGO⁸ pajjava-LOGO⁹ ya nāvavvo.
- 47 koho māno māyā lobho udiṇṇā jassa jantuṇo,
kaṣāya-LOGAM⁶ viyāṇāhi aṇanta-jīṇadesiyam.
- 49 tivvo rāgo ya doso ya udiṇṇā jassa jantuṇo,
bhāva-LOGAM⁸ viyāṇāhi aṇantajina-desiyam.
2. *Āvaśyakanirvyūkti* vs. 1057, *bhāṣya* vs. 201 (ed. Hari. 494^a)
- 1057 nāmaṃ¹ tṭhavaṇā² davie³ khitte⁴ kāle⁵ bhavē⁶ ya bhāve⁷ a
pajjava- LOGE⁸ a : taḥā aṭṭhaviho LOGA-nikkhevo.
- 201 tivvo rāgo a doso a udiṇṇā jassa jantuṇo,
jāṇāhi bhāva-LOAM⁷ aṇanta-jīṇa-desiam sammam

