

STUDY OF TITTHOGALIYA

The Yuga¹ conception of the Vedic tradition and the Avasarpini of the Jainas have a common feature of degradation in Bhāratavarsa in every respect. Thus the present Kaliyuga of the Vedic tradition and the Duṣama of the Jainas are the periods when degradation has taken place in every respect in comparison with their previous period of Satya and Suṣamaduṣama. So, it is but natural that degradation of the religious life should take place and so we find such narration in the religious literature. However it may here be noted that according to Vedic Tradition the king² can change this process of degradation but according to the Jainas there is no such possibility. I propose to give the gist of my study of a work 'Titthogaliya'³ (Sk. Tīrthodgālika⁴) which mainly deals with the degradation of the Jaina Tirthas. Unfortunately though included in the list of the 84 Āgamas the work is not yet published. So, I have to base my study on the copy of the mss. of the work Titthogaliya supplied very kindly by Muni Shri Punyavijayaji.

MSS. OF THE WORK :

The Jainagranthāvali on p. 62 and Jinratnakōṣa on p. 161 give information regarding the availability of the mss. of the Titthogāliya. Also Bhandarkar Oriental Research Institute Cat. Vol. XVII part I gives description of three mss. of Titthogāliya having No. 395 to 397.

Though the work itself gives us the information that it contains 1233 gathas⁵, we find different number of gathas in different mss. The copy before me has 1251 gathas and some other mss. has 1254 gathas. And also we find the difference of granthāgra mentioned at the end of the mss. Some have 1565 while others have 1570 granthagras.

The press copy before me is based on a palmleaf mss. copied in V.S. 1452 at Patan at the instance of Ācharya Sundara Suri of Tapagacche. The three mss. with B.O.R.I. are dated V. S. 1584, 1612 and 1671 respectively.

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1. History of Dharmasāstra : Vol. V. Part I pp. 688 ff.
 2. Ibid p. 698.
 3. See, B. O. R. I. Cat. Vol. XVII part I, No. 395-397 and Jainaratnakosa I. p. 161.
 4. Jainagranthāvali p. 62 gives : SK. Tīrthodgāra

५. तेतीसनाहाश्रौ दोन्नि सताउ सहस्समेणं च ।

तिथोगालीए संखा एसाम गियाउ अकेण ॥

॥ गाथा १२३३ ॥

Upto this time nothing is known about the contents of the work except some quotations given by Muni Shri Kalyan Vijayaji in his "Vira Nirvana Samvat Aur Jaina Kalaganana". in Hindi and some of the gathas quoted by Abhidhānarājendra Koṣa from the beginning and from the end of the work. So it will be useful to scholars if some more information about this important work is given.

A Canonical Work :

This work is accepted as the Angabahaya work in the Parkirṇaka class by the Śvetāmbara Jinas. But it should be noted that it is not included in the 45 Āgamas recognised by the Śvetāmbaras. However, it is given a place among the Prakīrṇakas in the list of the 84 Āgamas⁶. Its non-inclusion in the 45 Āgamas requires explanation. One possible explanation might be its late origin, or, the other, possible explanation is as follows:—

The work deals with the details of process of the degradation of the Āgama. It is possible that to some its propositions may not be acceptable because they see that the Āgamas which the work considers to be lost are available to them. On this account the work might have been neglected and it might not have been regarded as authoritative as the other works.

A Śvetāmbara Work

There are certain indications which show that the work was composed or compiled by a Śvetāmbara Acharya. Dreams of the mother of a Tirthankara are mentioned and they are 14 in number⁷ instead of 16, the number recognised by the Digambaras. It mentions that Maru devi was liberated (87) and also out of the 24 mothers of Tirthankaras eight were liberated.⁸ This certainly shows that the author was a Sve. Jaina. Moreover, we will see later on that some of the Āgamas which are mentioned in the work do not find place in the canon of the Digambaras. The number of Kulakaras⁹ is given as seven and not as Fourteen, the number accepted by Tiloyapannatti¹⁰ and other Digāmbara works.¹¹ Ten Accheragas are mentioned which go against the accepted views of the Digambaras :

6. See Jainagranthavali p. 62 and 72 and also schubring : Doctrine of the Jains, p. 109.

७. मरुदेवीपमुहाओ वियसियकमलाराणा उ रयणीए
पेच्छति सुहपसुत्ता चोदसपवरे महासुमिणे ॥१००॥

also see gatha s
1020, 1022, 1024

८. अट्टुहं जराणीओ तित्थगराणं तु होति सिद्धाओ ।
अट्टुय सणकमारे माहिदे अट्टु बोधव्वा ॥४६३॥

9. See gathas 70 ff.;

10. See Tiloya. 4. 421-504

11. Here we must note that Jambudvipaprajnapti (second Vaksaskṛta) mentioned 15 and not 7 Kulakaras. It adds the name of Rsabha to the 14 mentioned by Tiloyap.

दससु वि वासेसेवं दस दस अच्छेरगाइं जायाइं ॥
 ओसप्पणीए एवं तित्थोगालीए भणियाइं ॥ ८८३ ॥
 उवसग्ग—गब्भहरणं इत्थीतित्थं अमव्विया परिसा ॥
 कण्हस्स अव्वरकंका अव्वयरणं चंदसूराणं ॥ ८८४ ॥
 हरिवंसं कुलुप्पत्तिं चमरुप्पाओ य अट्ठसयसिद्धा ॥
 अस्संजयाण पूया दस वि अणत्तेण कालेण ॥ ८८५ ॥

Out of these ten only Uvasagga seem to be accepted by the Tiloyapannatti when it describes the special features of Hundaavasarpini and says that 7 h. 23rd and the last 24th. Tirthankaras have Uvasagga :

मत्तमतेवी संतिमत्तित्थयराणं च उवसग्गो ॥ ४. १६२०

These and other views* of T. go to prove that it is a Sve. work.

Contents of the Work

After eulogy to Tirthankaras Rsabha etc., (1-3) and Sramanasangha (4 a) the author proposes to write in short about the degradation of the Tittha (Titthogali) (4b). Originally this was preached by Lord Mahavira at Gunasila Caitya in Rajagraha (5-6).

Kala is beginningless and endless and it is divided in twelve araga. It is permanent as well as impermanent according to different Nayas. Absolute or extreme view is wrong. Jainas preach Non-absolutism (Anekanta) (7-8). In Bharat and Aryavata there are Avasarpini and Utsarpini but in the rest of the world there is no change in Kala (9). Duration of two cycles, their nature, six divisions of each cycle, duration of division etc. (10-25), condition in (1) *Susamasusma* (26-54), Description of (2) *Susama* (55-62), of (3) *Susamadusama* (63-), in the last part of *Susamadusma*, 7 Kulakaras are born one after another of which the last is Nabhi and his wife is Marudevi (70-94). Narration of the Life of Rishabha begins (95), 13-14 Dreams (110-), their result (118-), gods' arrival to serve the mother (127), miracles at the time of birth (132-), coming of Disakumaris (136) and other gods Bhavanapati etc (182), moving of the thrones of Sakra, etc. praise and performance of bath ceremony by them at Sumeru (188-), presents by the gods (267-). Indra's arrival for the establishment of the Ikshvaku Vansa (278), marriage and the birth of Bharat etc. (280), enthronement of Rsabha as a king (285), Diksha (292), Bharat and his Jewels (294).

2. These are from Sthananga-777 see also my Sthananga-Samavayanga P. 891.

ॐ एगं पि असद्दिओ मिच्छद्दि द्वी जमाकिव्वा गा० १२०३

13. At the same time the other 9 Tirthankaras are also born in different lands and so the description of Reshabha will apply to them also (96-). Similar is the case with Bharat Cakri. He also has his contemporary Cakri in different lands (308).

Eulogy of 24 Tirthankaras and various information about them (305) regarding their previous last birth as gods (306), their other contemporary Tirthankaras (313), Varna (colour), Samsthana (358), Table of Tirthankars and Cakri (359), Height (362) Age (372), Vamsa (383), Gotra (384), names of those who became king or Cakri and who did not accept the kingdom (385) Rsabha was born at the end of Susama-Dusama and the rest in (4) Dusama-Susama (388), kingship or otherwise in previous birth (389), Sruta (390), place (391) and time of Diksha (392), companions at the time of Diksha (393), penances at the time of Diksha (399), when they attained Kevalajnana (402), place where they attained it (405), Caityavrksas (407), Month of attaining Kevaljnana (411), Naksatra and Paksa (413), the day (413), the time, (417), penances before becoming Kevali (419), Samavasarana (421), Preaching (446), about pratikramana (447), Samaiya etc. (449), number of Ganadharas and the name of the first Ganadhara (450), names of the first nuns (463), number of pupils, names of kings and parents (471), Antarakala (494), Tirthaviccheda (522), time of Liberation (524), position at that time (551). penance at the time (555), place (558), next life for their parents (563) description of Cakri (565), Ardhaçakri, Kesavas and Baladevas (572), Pratisatru (606), condition at the concluding period of Dusama-Susama (614). When there remained three years, eight months and one paksa of Dusama-susama, Tirthankaras in different lands were liberated (615), on the same day Palaka was enthroned (616), then the following are mentioned inbetween the Nirvana and Saka-

Palaka	reigned for	60
Nandas	„	155
Maruya	„	160
Pusamitta	„	30
Balamitta-Bhanumitta		60
Nahasena	„	40
Gardhabha	„	100 (Gathas 617-618)
		<hr/> 605

605 years and five months after the V.N. Saka became the king (619). 1323 years after Saka (i.e.V.N. 1928) in Kusumapura (Pataliputra) Dutthabuddhi (Kalki) will be born. His misdeeds are enumerated (625-); about Caturmukha (Kalki) king it is said that for satisfaction of his greed he will dig out the Stupas (631-), Lonadevi's story (637-), Nagara devata's intervention (651-), Floods in rivers Ganges etc. and destruction due to that (658), construction of new city by the king and for sometime his good behaviour (672-). After fifty years of good behaviour again Kalki adopts his old tactics to harass the monks (674-) Acarya Padivata (678-), Kalki's death at the age of 86 in V.N. 2,000 (685), Kalki's son Datta's enthronement by Indra (686), for a little less than 20000 years there will be regard for Sangha (689) the birth of Sokka, his son Jiyasattu, his grandson Meghaghosa and at the end there will be Vimalvahana king (690).

Begins the story of Srutahani upto Duppasaha (693)–Viccheda of Kevali in V.N. 64 with the death of Jambu (698), Viccheda of Manaparyaya etc. (695), Viccheda of Caturdasapurva at time of Sthulabhadra in V. N. 170 (697). The question regarding the Viccheda (698–). The birth of Mahavira when there remained 74 years and 8 months for the end of fourth Araka and his death accured when 3 years 8 months and 15 days remained for the end of the same (704–5). Sudharma Jambu, Prabhava Sayyambhava Jasabhadda, Sambhuto, Bhaddbahu (707–), due to anavrsti monks had to leave the Magadha (712), after returniug back–

ते बिति एकमेकं सज्झाओ कस्स केत्तिओ धरति ।
 हंदि दुट्ठकालेणं अम्हं नट्ठो उ सज्झाओ ॥७१७॥
 जं जस्स धरइं कंठे ते ते परियट्ठिऊण सव्वेसिं ।
 तो रोहिं पिडिताइं तहियं एक्कारसंगाइं ॥७१८॥

Some of the monks go to Bhaddabahu and say to him on behalf of Sangha—

तं अज्जकालियजिणो वीरसंघो तं जायए सव्वो ।
 पुव्वसुयकं (ध)म्मधारय पुव्वारणं वायणं देहि ॥७२३॥

but as he was not ready to give Vacana was asked by the monks as to what will be the danda proper for you for such behaviour (724–6). He replies:—

सो भणति एव मणिएं अविसन्नो वीरवयण नियमेण ।
 वज्जेयव्वो सुयनिण्हओ त्ति अहं सव्वसाहूहिं ॥७२७॥

then the monks say to him—

तं एवं जाणमाणो नेच्छसि नो पाडिपुच्छियं दाउं ।
 तं थाणं पत्तं ते कहं तं पासे ठवेहामो ॥७२८॥
 बारसविहसंभोगो वज्जए तो तयं समणसंघो ।
 जं ने जाईज्जंतो न वि इच्छसि वायणं दाउं ॥७२९॥

on this he agrees to give Vacana (730), so more than 500 monks go to him, one of them being Sthulabhadra who only remains with him upto the end (738–), as he learns the 11th purva, his seven sisters come to him and a miracle is performed by him (749–) and knowing this Bhadrabahu informs him to discontinue the further vacana. But on his request he gives him vacana of the rest (764–). Story of previous life of Sthulabhadra (772–), Bhadrabahu though gives Vacana of the last four purvas to him he is not permitted to teach them to others ; so, after him only ten Purvas remain (797–)

एतेण कारणेणं उ पुरिसजुगे अठुमम्म वीरस्स ।
 सयराहेण पणट्ठाइं जाण चत्तारि पुव्वारि ॥७६८॥

अणवट्टप्पो य तवो तवपारंची य दो वि बोच्छिन्ता ।
 चोद्दसमुव्वधरम्मी धरंति सेसा उजा तित्थं ॥७६६॥
 तं एव सगवंसो य नंदवंसो य मरुयवंसो य ।
 सयराहेण पणट्ठो समयं सज्जायवंसेणं ॥८००॥
 पढमो दसपुव्वीणं सयडालकुलस्स जसकरो धीरो ॥
 नामेण थूलभदो अविहिंसाधम्मभदो त्ति ॥८०१॥

and the last Dasapuvvi will be Saccamitta (802-) and after V.N. 1000 in the time of Uttaravayaga the last knower of Puvvagaya the Vicceda of Purvas will occur (805-) Then follows the mention of the Viccheda of the rest of the Agamas (807-) -which is compared here with the account of the Digambara tradition:—

In V.N.	or V.N.	The end of	Occurred according to
64	—	Kevali	Tittho. 694
—	62	„	Tiloya. 4. 1478
170	—	Srutakevali	Tittho. 697
—	162	„	Tiloya. 4.1484
375	—	Dasapurvi	Tittho. 800
—	345	„	Tiloya 4.1486
—	565	Ekadasangadhara	Tiloya 4. 1489
—	683	Acarangadhara ¹	Tiloya. 4.1491
Will occur according to			
1000	—	Puvvagaya	Tittho. 806
1250	—	Last six Angas and Vyakhyaprajnapti	Tittho. 807
1300	—	Samavaya	„ 810
1350	—	Sthananga	„ 811
1400	—	Kalpa and Vyavahara	„ 812
1500	—	Dasasruta	„ 813
1900	—	Sutrakrtanga	„ 814
2000	—	Nisitha	„ 815
20000	—	Acaranga	„ 816
20500	—	Uttaradhyayana	„ 822
20900	—	Dasavaikalika	„ 823
—	20317	Srutatirthavicceda	Tiloya. 4.1493

Then the lives of the following are narrated:- Duppasaha the last monk (825). Faggusiri the last nun (837), Saccasiri the last lay-woman (838), Vimalavahana the last

1. There is some difference about the calculation but the year 683 is common, vide Dhavala part I Intro. pp. 26 ff. and Jaya Dhavala part I Intro. pp. 48 ff.

king and Sumuha his amatya (840). The Indra comes and offers his prayers to the Sangha (843). The gathas of the prayer are from Nandi (844-). Again, the life of Duppasaha (850-), and the future lives of Vimalavahana and others (857) are sketched. Upto the end of V.N. 21000 Avasyaka, Anuyogadvāra and Nandi will remain intact (avvocchinna) (861-), two types of Caritra-Samayika and Chedopasthapaniya will be possible till the existence of the Tirtta. (863) and so—

जो भणति नत्थि धम्मो नेव सामाइयं न चेव य वयाइं ।
 सो समणसंघबज्जो कायव्वो समणसंघेण ॥८६४॥
 जइ जिणमतं पव्वज्जह ता मा ववहारदंसणं मुयह ।
 ववहारनयच्छेदे तित्थुच्छेदो जओहुवस्सं ॥८६५॥
 इच्चेयं मणिपिडमं निच्चं दव्वट्टयाए नायव्वं ।
 पज्जाएण अणिच्चं निच्चानिच्चं च सियवादो ॥८६६॥
 जो सियवायं भासति पमाणनयपेसलं गुणाधारं ।
 भावेइ भणेण सया सो हु पमाणं पवयणस्स ॥८६७॥

At the end of (5) Dusama there will be the end of Dhamma and so after that Adhamma will prevail (870-) The condition during the (6) Dusama (871-), mention of 10 accheragas (884) and of the no. 54 of Loguttamapurusas (886), the (6) Egantadusama Kala described (933) then only the Adhamma will prevail. And.

गोधम्मसमाणाई तेसि भणुयाण सुरताइं ॥८६४॥

natural calamities (946), men will have to dwell in the Ganges, the Sindhu and the mounts (951-) duration of the (6) Atidusama (957).

Then begins the description of the *Utsarpiṇi* the progressive cycle of time where-in there will be progress in every respect. The first is (1) *Atidusama* in reverse form (959) the rains of five types (975), and as a result the depression of natural calamities (978-) and then comes (2) *Duṣama* (987).

एवं परिवड्ढमाणे लोए चंदे व घवलपखम्मि ।
 तेसि मणुयाण तया सहस्स च्चिय होइ मणसुद्धी ॥८६१॥

Beginning of (3) *Dusamasusama* (993), mention of seven Kulakaras to be born in Dusama (999)).

Here it may be noted that after the gatha No. 1008 it is noted that 'gāthā Sahassami gatam'. This means that originally this gatha was numbered 1000th, from this it can safely be concluded that before this gāthā eight gathas are somewhere interpolated. Mention of Tirthankars, Cakri and Vasudevas to be born in (3) *Duṣamasuṣama Kāla* 1019-) : Seniya of the previous birth will be born as Mahapauma (Pauma) of this Thir-

thankara, parents and the dreams etc. (1020-). Mahāpadma's other name Vimalavahana (1050), ganadharas of Mahapauma (1088), Names of the Tirthankaras to be born in Utsarpini in Bharata (105 -), in Airavata (11 10) , Cakri of Bharata and Airavata (117-) Vasudeva etc. (136 -).

Description of (4) *Suṣama-Duṣama Araka* (1145 -), of (5) *Suṣama* (1151 -), of (6) *Suṣama-Suṣama* (1150). The persons who do not deserve to hear this (1181 -) and those who deserve (1184 -). Preaching on Sammatta, Jñāna and Caritta (1186) - 10 Yati Dharma (1187) adoration of Samyakiva (1202 -),

सम्मत्ताग्रो नाणं सियवायसन्नियं महाविसमं ।
मावाभावविभावं दुवालसंगं पि गणिपिडगं ॥ १२१२ ॥
जं अन्नाणी कम्मं खवेइ बहुया वि वासकोडीहि ।
तं नाणी तिहिगुत्तो खवेइ ऊसासमेतेण ॥ १२१३ ॥

Then comes the description of Moksa (1215)

जह नाम कोइ मेच्छो नगरगुणो बहुविहे वि जाणतो
नव एइ परिकहेइ उवमाणे तहि असंतीए ॥ १२४० ॥

Conclusion and adoration to Sangha and a request to correct
The mistakes (1247-50). The Prasasti at the end is as follows :

तिथ्योगाली सम्मत्ता । श्री योगिनीपुरवासिभिर्महद्विक राजमान्यैः
सकलनागरिकलौकमुख्यैष्ठ दूदा ठ० ठकुरा ठ. पदममी हैः
स्वयितुः सा० राजश्रैयसेअनुयोगद्वारचूणिः १ षोडशक
सूत्रवृत्तिः २ तिथ्योगाली २ श्री ताडे तथा श्री ऋषमदेव चरितं १२
सहस्रं कागदे एवं पुस्तिका ४ तपागच्छानायकमुन्दरसूरीणामुपदेशेन
संवत् १४५२ श्री पतने लेखिता इति भद्रं ॥ छ ॥

Sources

The main theme of T. is to describe in detail the progressive annihilation of the present Tirtha. But in order to give an idea of the whole cycle of time which is called Kalpa and to present the theme of T. as a part of the whole cycle of time T. describes the two divisions of Kalpa the Avasarpini and the Utsarpini setting up in that frame at a proper place the narration of progressive annihilation of the present Tirtha, so that one can have an idea of the same in the proper perspective. With this purpose in view the author has compiled this work using mainly canonical works and perhaps the old Niryuktis and some other works of which we know very little. It is definite that he has used for the description of the Kalpa or the Kālacakra the following works: Bhagavati Sūtra S. 287, Jambūdvīpaprajñapti second vakṣaskara sutras 18, wherein the Avasarpini and Utsarpini of Bharata are described. However, it may be noted here that the T. does not follow Jambū. (Sūtra 28) with regard to the number of Kulakaras and their Nīti. T.

follows here Sthangaṅga (556) and Samavayaṅga (157). This question of number is discussed by Jinabhadra in his Viśeṣaṇavati and by Santicandra in his Cam. (p. 132). On Jamp. (also see my note on this, Sthanaṅga-Samavayaṅga p. (692-695). For life of Bharata vide Jambū P. Vakṣ. III. As regards the description of Tirthankaras and Kulakaras etc. which is found here, it is to be noted that we are not sure if it is from Āvaśyakaniryukti, we may consult the ĀvaN 150 ff. for finding out the common source. Paumacriya (Uddesa-21) of Vimal gives the details as are found in T. We should also compare the Tiloyapannatti (41.313 ff) which is also useful in deciding the sources of T.

Comparison and Date :

In the T. itself we find many times stated that T. was preached by Lord Mahavira or the Jinavara (5,677, 875, 895, 1180, 1246, 1247 etc). Original T. had one lac padas (5, 1246) but this T. is an abridgment of the original T. (6, 706, 875). The reference to Titthogaliya is found in Vyavaharabhasya wherein it is stated:

तित्थोगाली एत्थं वत्तवा होद अणुपुव्वीए ।

जै तस्स उ अगस्स वुच्छेदो जहि विणिहिट्ठा ॥ १०.६०४ ॥

It is certain that according to Vyavaharabhasya the progressive viccheda of Aṅgas is described in T. The question was raised as to what was lost and what was not at the time of Jambū and the Vya. Bhasya says that it is to be decided according to T. (110.695). Some said (Vya. 10.695) that there was no path for liberation after Jambū. But in T. the question is decided that up to the end of the Dusama there will be Samayika and Cheda Caritras (T. 863-867). Moreover Vya. B. favourably records the view that there is no Viccheda of four Vyavaharas (10.703) as accepted by some (10.696). And according to T. there will be the persons who will possess the Kalpa and Vyavahara (10.702 Kappavavaharadharīno dhira). We find the same mentioned in T. : Taiyā vi Kappa-Vavaharadharo-676. 'Manaparamohi' etc. (T. 695 and Vya. B. 10.699) is from same source i. e. Niryukti. So it is certain that T. was present before the author of Vya. B. Some of the gathas of Saṅgha Stuti occurring in Nandi are found in T. (vide T. 844-848 and Nandi 4-8) but in Nandi the order of these gathas is different. Here I am not in a position to decide whether T. quotes from Nandi.

"Bavisawī Titthayara" T. 449 is common in Mulacara (7.36) and ĀvaN. 1243, and X 'Sapaḍikkamano Dhammo' T. 447 is also common in Mūlacara (7. 129) and ĀvN, (1241). Moreover many gathas of T. describing the life of Ṛsabha and giving the common features of all the Tirthaṅkaras are found in Āvaśyakaniryukti such as :—

ĀvN. (Dipika Ed.) 150-161 = T. 70 81; ĀvN. (62-168 = T. 83-89); ĀvN. 189-195 = T. 275-280; ĀvN. 196-207 = T. 282-290 and Bhasya No. 4; ĀvN. 221-223 = T. 385-387; ĀvN. 228 = T. 399; ĀvN. 319-320 = T. 400-401 ; ĀvN 253-254 comp. with T. 402, 405 and 406 ; ĀvN 341, 346, 546, 547, 548, 552, 553, 551 = T. 421-429; ĀvN. 554-567

= T. 430-446 ; T. 1216-46 have many gathas common with Avn. 952-982 ; Avn. 1241-43 = T. 447-449; Also comp. these with Devendrastava 273-302. T. has following gatha—

जं अन्नाणी कम्मं खवेइ बहुयाहि वासकोडीहि ।
तं नाणी तिहि गुत्तो खवेइ उस्सासमेत्तेण ॥ १२१३ ॥

The same is found in Mahapratyakhyana-101. With slight variation Kundakunda's Pravacansara has :—

जं अन्नाणी कम्मं खवेइ भवसयसहस्सकोडीहि ।
नं नाणी तिहि गुत्तो खवेइ उस्सासमेत्तेण ॥ ३.३८ ॥

and also Vimala's Paumacariya :—

जं अन्नाण तवस्सी खवेइ भवसयसहस्सकोडीहि ।
कम्मं तं तिहि गुत्तो खवेइ नाणी मुहुत्तेण ॥ १०२.१७७ ॥

It also should be noted that

सिज्भन्ति चरिय भट्टा दंसण भट्टा न सिज्भन्ति ॥ १६ ॥

this latter half is found in Ekatvanupreksha of Kundakunda and T. has—

सिज्भन्ति चरणहीणा न सिभज्जन्ति ॥ १२०७ ॥

But note that in Bhaktaparijna 66 is same as that of Kundakunda's Ekatva. 19. with a difference that the former has singular number.

Amongst these authors it is difficult to say who is influenced by whom.

T. Gathas 1226-1227 are from Uttaradhyayana 36. 56-57. These and other factors help us in deciding the date of T. But since the dates of all the works utilised for comparison are not finally settled, we are not in a position to finalize the date of T. This much we can say that it was compiled before Vyavahara bhasya and we may for the time being agree with Shri Muni Kalyanvijayji that T. was completed in 5th. Century of Vikrama era,—vide his essay on Vira Nirvan Samvat p. 30.