TīRTHAṀKARAS OF THE FUTURE

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I wish to express my deep gratitude and respect to Pandit Dalsukh D. Malvania. Useful discussions on the subject of Future Tīrthaṃkaras have been provided to me by his undeservedly little known study of the Tḥaṇāṃga and Samavāyaṃga (Ahmedabad, 1955; in Gujarati). Moreover, in September 1981, in Ahmedabad, I had the good fortune to read with him the relevant portion of the palm-leaf manuscript of Bhadresvara's Kahāvalī which he had himself thoroughly analysed in a paper read at the first International Symposium on Jaina Canonical and narrative Literature (Strasbourg, France, 16-19 June 1981). I am happy to be able to include here some material from this text.

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A symmetrical conception of Time lies in the background of the oldest Jaina cosmological descriptions: on the one hand the sixfold descending half-cycles (Sa. avasarpiṇī Pk. ossappīṇī), and on the other hand the future sixfold ascending half-cycles (Sa. utsarpiṇī; Pk. ussappīṇī) which endlessly "follow directly upon one another in unbroken succession" on the Wheel of Time. The "Great Men" of the former, among whom are Mahāvīra and the other Tīrthaṃkaras who came before him, are fairly well-known from numerous Jaina sources of various types, and have for a long time aroused the interest of many scholars. In contrast, the "Universal History" of the coming age appears to have been comparatively neglected in modern studies in the belief that it is a mere repetition of the avasarpiṇī one.
I do not claim here to exhaust the subject; I shall mainly focus on data connected with the F. Ts, as they occupy a prominent position in the available sources, when compared to other categories of mahāpuruṣas, viz. Cakravartins, Baladevas, Vāsudevas and Prativāsudevas.

1. Data about F. Ts.

1.1. Statements about the existence of F. Ts.: utsarpini-mystology and lists of F. Ts.

1.1.1. Canonical sources will be reviewed first: their collation may be of some help for the question can rightly be asked as to the antiquity of the concept of future Tirthaṃkaras in Jainism: do they form an original part of the Jaina mythology or are they a later addition, added for the sake of perfect symmetry in the description of the Universe? Though less important past Tirthaṃkaras sometimes also have their place in the texts....

At an early stages, an indirect statement about the existence of 24 F. Ts. as a whole is to be found in the Viyāhapannatti (5th Amga), in an old chapter belonging to the nucleus of the work (XX,8). It is put both in Gotama’s and Mahāvīra’s mouth:

Jambudīve dice Bhārakevāsa āgamessāṇāṃ carima-Tiththagarassa Kevaivām kālam titthi anusajjissai? Goyāma, jāvāte nanēvaiyāin samkhejāin āgaiessāṇaṁ carima-Tiththagarassa titthi anusajjissai (S. I, 805,3-5).

"....How long will the Lore survive the twenty-fourth future Tirthaṃkara? —The Lore will survive the twenty-fourth Tirthaṃkara by the same definite number [of thousand of years] as...."...

While an extensive list of the 24 Ts’ names from Rṣabha to Mahāvīra has been supplied in a preceding passage of the Viy (XX, 8, 3a), not a single name is quoted in the present case at the sūtra level. But no conclusion can be drawn from this fact. On the other hand, no place seems to be allotted to the F. Ts. in the debates about time-divisions put forward in the fifth Amga.

The Āyāraṃgasutta (I, 4, 1, 1), an earlier part of the Canon, might suggest the idea that a complete Jaina mythology was fixed at a very early date:

se bemi: je ya aiyā, je ya paḍuppannā, je ya āgamissā arahanta bhagavanto, savve te evam āikkhanti, evam bhāsanti, evam pannaventi, evam pariṇaventi" (S. I. 13,27-28).

"The Arhats and Bhagavata of the past, present, and future, all say thus, speak thus, declare thus, explain thus."...

However, I would rather interpret these lines as a general utterance, as a standard stock-phrase to express totality, insisting upon the everlasting character of the
Jinas' teachings (cf. saune te). Concern with the effective existence of Jinas at a given time is not specially relevant in this dogmatical context (as is also shown by the Āyāramaṇga exegetical tradition, cūrṇi, followed by Tō): past and future Ts. are said to be infinite in number, as time has neither a beginning nor an end (18). Thus, here, the number 24 does not apply to them just as it does not apply to the present Ts. who all together are alleged to be 170 (14).

In contrast, detailed material regarding F. Ts. is included in the Samavāyaṅga (4th Amṛga), the Thānāmṛga (3rd Amṛga), and the Tītthogāli (Painṭa? infra), viz. in the middle or later Canonical texts. The bulk of it is gathered in ready-made lists which either supply only the F. Ts.' names or their names together with those of their previous souls, or these latter alone Canonical narrative documentation will be considered separately (1.2).

The first fairly elaborate treatment of the uṭsarpiṇī is to be found in the final portion of the Samavāyaṅga (S. I. 381-383): there the information is presented in tabular-form, in prose for the general outline and in verses (slokas, ārṇyās) for the lists. It is the exact counterpart of the systematic exposition worked out in the case of avasarpini-Great Men, covering both the Bhārata and Airāvata Lands. Complete data, however, is not provided for all the headings introduced in the development (below). Thus, the general picture is as follows:

A. List of the seven ‘family-founders’ (Pk. kulagara) (15) to be born in Bharata:
   S I, 381, 19-22* Thānī, S I, 281, 10-12.* List of the ten kulagaras to be
   born in Airāvata: S I, 381, 22-24; the names are identical with those occurring
   in Thānī, S I, 313, 4-6, but the order is different.

B. ‘Great Men’ of Bharata.

1. The 24 F. Ts. are dealt with under eight headings (‘slots’): (1) their names, and (2) the names of their previous births are enumerated in full, in two independent and successive lists (S I, 381, 25-382,8*; see the chart, below (4); they will be discussed later on (1.1.3. After this the slots for their (3) fathers, (4) mothers, (5) first male disciples, (6) first female disciples, (7) first donor, (8) sacred tree, are not supplied with names (382, 8-11).

2. The 12 future Cakravartins (3): (1) the list of their names is given (382, 12-14*); whereas the lists of their (2) fathers, (3) mothers and (4) wives are not elaborated.

3. The 9 future Baladevas and Vāsudevas (382,17-28). Their names are listed (21-23*), together with those of their enemies (padīsattu, 382, 26-27*). The other headings (mothers, fathers, previous births, etc.) are not detailed.
C. “Great Men” of Airāvata. For the F. Ts’ names only are listed (S I, 382, 29–383,8*); the above headings are mentioned and also have to be applied to the other categories of mahāpurūṣas (383, 8-14).

Fragmentary but important information is contained in the ninth section of the Thānāṃga. The three main points are:

(i) A first list records the names of nine souls contemporary with Mahāvīra who become Ts. in the future:

Abhayadeva’s T breathes life into these figures in various ways (ed. Agamodaya Samiti, p. 432b-433b). He merely points to their identities: (1) The king Sreṇika is well-known (infra 1.2); Supārśva is Mahāvīra’s uncle.16 He relates short accounts in Sanskrit for the others (cf. 4 below), but in one case fails to do so: (5) Drṇhāyur apratitāḥ. He warns against possible misunderstandings in the case of two characters bearing identical names: (4) Potṭila of the Thāṇ seems to be different from Potṭila of the Aṇuttaravāyiya-dāsā (chap. 3).

(ii) This is followed by the names of the nine souls who, according to the sūtra, will attain final Siddhi in the utsarpiṇī (S I, 299, 9-12); short stories in Sanskrit are handed down by Abhayadeva (T, p. 434a-b; cf. 4).


According to the T, however, some heroes will attain Tīrthaṃkarahood, whereas others will reach Omniscience:

eteṣu ca madhyama-Tīrthaṃkaraṇaṃ pṛṇotpatsyante kecit, kecit tu kevalitiṃṃa -(p. 434b).

Be that as it may, a comparison with the Samav. list (see 4) shows that except for Supāsā, a disciple of Pārśva’s disciple (T, 434b), the eight remaining characters do occur among those destined to become F. Ts. Thus, the traditions handed down by the third and fourth Amga, though embedded in different contexts, show a general consistency: 14 names, out of 24, are common to both texts. Two, Potṭila and Sataka, occur twice in the Thānāṃga.17

(iii) Sreṇika’s life as a F. T. (S I, 299, 13-302, 17): see 1.2.2.

Finally, a general survey of utsarpiṇī-mythology is found in the Titthogālī, “The Degradation of Tirttas”18, a Prakrit work sometimes included among the Paiṇṇas.19 According to Pandit D. D. Malvania, it must have been “completed
in 5th century of Vikrama era. The Śrenīka-episode is allotted an important place (ga. 1025-1112) : see 1.2.2.

As in the Samav, lists of all the categories of mahāpuruṣas are given. Differences between the two works mainly concern the marginal elements, i.e. the kulagaras and Airāvata.

A. Names of the seven kulagaras to be born in Bhārata in the second utsarpiṇī-phase (gā. 1004-1006; Samav). The seven kulagaras of the Airāvata (1007-1009; Samav : 10 kulagaras). Condition of the world at that time (1011-1023).

B. Birth of Jinas, Cakrins and Dasāras (i. e. Vāsudevas) in the third utsarpiṇī-phase (1024ff).

The 24 future Tirthaṅkaras of Bhārata (1115-1121). Their names only are listed: see the chart.

The 24 F. Ts. of Airāvata (1122-1127; Samav in spite of common elements).

The 12 Cakrins of Bhārata and their treasures (nidhi) : 1131-1146.

The 9 Vāsudevas and Prativāsudevas of Bhārata (1147-56). Thus, 54 mahāpuruṣas in all.

C. The fourth to sixth utsarpiṇī-phases (1157-1171).

Concern for exhaustiveness regarding time and space is apparent from the manner of exposition: the six periods of utsarpiṇī are considered; although only the main Bhārata and sometimes Airāvata-Lands are detailed, care is often taken to state that the same things are also seen in the remaining kṣetras.

1.1.2. Later Svetāmbara : cf. 4.

F. Ts’ names are enumerated in:

(i) Nemicandra, Pravacanasāroddhāra (11th cent.) gā. 293-295. They are inserted in an almost exhaustive survey of Ts. from the point of view of both time and space. Thus: Ts. of Bhārata (288-295) including the 24 Ts. of the past (288-90), of the present (291-92) and of the future; Ts. of Airāvata (296-303), of the present (296-99; cp. Samav, S I, 381, 13-19*) and of the future (299-302; cp. Samav, S I, 382,29-383,8*).

(ii) Hemcandra, Abhidhānacintāmani i, v. 53-56 (65-70). Their names along with those of their previous incarnations are recorded in the following works embedded in the context of general exposes of Jaina mythology of the future ages. The connection between both is explicitly stated by the use of ordinal numbers.
(iii) Nemicandra, Pravacanasāroddhāra, ga. 458-470.

(iv) Hemacandra, Trisāṭīśalākāpurusācarita, X, 13, 187-200.²⁶

(v) Bhadreśvara, Kahāvali, "ms S2", uttarārdha, fol. 238a (ca. 12th cent.), in Prakrit.²⁶ The text is sometimes very corrupt, but collation with other Śvet. texts may help to improve the readings. However, I have tried to keep the names as they are read.

(vi) Jinaprabhasūri, Apāpāṛhatkāla, in Prakrit prose, p. 47, 7-21 in Vividhatīrthakāla, also called Dīvalikāla (14th cent. A.D.)²⁷. The account of utsarpinī-mythology is narrated by Mahāvīra as an answer to Goyama's question.

(vii) All the existing tradition is stored up, as it were, in Vinayavijaya's Lokapratāpa (sam. 1708 – 1651 A.D.): sarga XXXIV, p. 552b, 18-557 b, 17 (v. 292-406¶).²⁸ Hence the value of this composite work which supplies quotations of isolated statements relevant to individual F. Ts.²⁹ as well as entire passages occurring in the Apāpāṛhatkāla (on p. 556b), and the Samav (p. 557a). The Pravac is referred to as having identical contents: Pravacanasāroddhāre 'by evam dṛṣyate (but op. below). Where appropriate, f. Ts' names and those of their corresponding former births are accompanied with versions of the stories already known from Thān T etc. (cf. 4). But no new narrative not already known from earlier sources is adduced.

(viii) Stotra literature also hands down this type of double list based on one or the other of the above mentioned works: e.g. Bhāni-caturūṃlā-Jīnastavana in Sanskrit by Dharmaghoṣa-sūri;²⁹ uṣṭi coṭi ni caityavandana in Gujarati, etc. These hymns are naturally less numerous than those to the avasarpinī-Ts. considered together or individually.

1.1.3. collation of the Śvetāmbara data; notes about the chart (4).
The textual documentation regarding utsarpinī-Ts. is undoubtedly characterized by variations and discrepancies, in spite of a general unity. The Jaina writers are fully aware of such disagreements. Actually the absence of a well established tradition, and the contradictions between treatises are adduced as justification for the future Jinas not being dealt with in detail:

ste (i.e. Jīnāḥ) ca tathāvidha-sampradāyabhisvāt śāstraṅtaraṁ saha vistaṅvāditā ca na vīleṣṭaḥ vīryāḥ (Pravac T, p. 112a)³².

They are not only noticed between different works, but in the case of samav-even within the same work. The Pravac T again takes note of it: evam agra 'pi nāma-āśaye yatra kva cit samavāyāṃgadibhir vistaṅvādo dṛṣyate tatra matantaram avaseyam (p. 81a).
On the other hand, it had already been underlined by A. Weber that, for the part concerned here, viz. the very last section of the Aga, the manuscripts considerably vary in the amount of data given. I have not consulted any manuscript. But the Samav is extensively quoted by later authors who must have taken it as the standard because it was the only canonical source for F. Ts. Thus variants affecting the Samav have also some bearing on them. The relevant portions as they are handed down in Siddhasena’s T on Pravac (p. 81a) and the Lokaprakāśa add to the available editions, viv. Suttāgama (cf. 1.1.1); ed. with the T of Abhayadeva who remains completely silent on F. Ts (Bombay, 1918, p. 153b-154a); Ladnun ed.—Angasuttāni, ed. Muni Nathmal vol. I. p. 651-652 is convenient as it contains variant readings. From F. T. 1 to 11 all agree except for the name of F. T. 6: the option between Devasuṣya and Devagutta in the Samav is also reflected in the later lists. In contrast, two traditions are available from F. T. 12 to 24, depending on the interpretation of the expression savabhadāvani Jīne. They are bracketed together on the chart:


(Samav, S I, 381, 27*)

In order to get the total required number of 24 F. Ts it has to be taken here as the proper name of a Jina. However, in the Lokaprakāśa quotation, alone, it has to be understood as a general qualification applied to the Arhats, for a new name, Bhadda, has been introduced as the F. T. 24:

....(11) Munisuvvate ya arahā, savva-bhāva-vidū Jīne/ (12) Amame.../ (24) Bhadde ti ya (Samav as quoted Lokap. 567a, 3-5).

To some extent, the problem is solved in a similar way in the Titthogāli by the addition of Tiyya, or Tiwvaya, as F. T. 24, but this name is not transmitted in any other text. Be that as it may, this fact certainly accounts for disagreements regarding the serial-number i.e. the position occupied by the F. Ts. in the lists: e.g. F. T. Amama is No. 12 or 13: the contradiction is pointed out in the Lokaprakāśa (557a, 10ff.); T. 17 is Samādhī or Citragupta, etc. Individual narrative accounts, which I shall try to analyze (1.1.2), will help to ascertain to what extent these differences are rooted in the literary tradition or which is the prevalent trend.

On the other hand, there is a clear demarcation-line between two groups of the texts at the level of the F. Ts’ former lives: on one side we have the Samav, Pravac and Apāpābhūtakalpa, and on the other, the Kahāvali, Triṣaṣṭi and Lokaprakāśa; hence the order followed in the chart in spite of the chronology: See, for instance, Pottīla against Udāyi in No. 3; Kekasi and Reval as Nos, 9 and 10.
11.4. About the Digambara lists of F. Ts.

They are included in a general picture of the utsarpiṇī-mythology. The texts referred to are:

(i) Yativṛṣabha, Tiloyapannati, and old Prakrit cosmological treatise “to be assigned to some period between 473 A. D. and 609 A. D.”38, : IV, v. 1579-81; 1584cd-158739.

(ii) Guṇabhadra, Uttarapurāṇa LXXVI, v. 471-475; 476-80, in Sanskrit38, and

(iii) Puṣpadanta, Mahāpurāṇa CII, 6-7, in Apabhraṃśa, both go back to the 9th-10th centuries A. D.

All three composition list both the F. Ts’ names and those of their former births in independent lists.

In contrast, only their names appear in:


(v) Nemicandra, Trilokasāra41, gā. 873-875, in Prakrit.

(vi) Śrīcandra, Kahakosu42 : XV, 11, 1-11, in Apabhraṃśa.

As a fairly convenient synoptical table collecting the data from these works has been drawn up in the Jainendrasiddhāntakośa48, I shall restrict myself to a few observations and only append Guṇabhadra’s lists which have not been taken into account there44 (cf. 4).

As far as the lists of avasarpiṇī-Ts. are concerned, the Svet. and Dig. traditions agree on the whole (but cf. fn. 45). The situation seems more blurred in the case of the F.Ts. What can be observed is: a perfect correspondence between the two traditions from F. T. 1 to 4; then, in spite of slight variants regarding the forms of the names, a fairly good correspondence for the F. Ts, names; but considerable discrepancies regarding their previous existences; this is partly due to the fact that Tīrthāmkarahood is strictly out of question for a woman according to the Dig45, whereas at least three of them are definite in the Śvet. sources: Rohini, Sulasa, Revati46. Anyway, the Uttarapurāṇa stands closer to the Samav than to the other Śvet. lists.

On the other hand, new information is brought by the Dig. texts. For instance the size and life-span of the first and last T. to-be are sometimes added: respectively they are of 7 cubits and more than 116 years47; 1000000 pūrva and 500 dhanuṣ. Care for thoroughness occasionally leads to the statement that “there is no teaching concerning the heights and life-spans of the others”:

e. g. ucchēhāṃpahudisu sesāṇanti q'atthi amha uvaeso (Tiloyap. IV. 1583)48. A special position is assigned to F. T. 1, Śrenika-Mahāpadma, who is said to have been the son of the last kulagara, according to Tiloyap. IV. 1578:
ta-kkule Tithyara cauσisa havantia; tâna paγhama-Jiνo
antilla-kulakara-sudo Videha-natti tado hodi.

This statement is confirmed on the narrative side by the Kahakou (XV, 11, 1-2)⁴⁹
and the Bṛhatkathakoόa (No. 55, v. 311)⁵⁰:

aṣṭaṁiṁśaṁda-(i. e. 14 kulagaras yuktasya bhoginâḥ kulakâriṇâḥ Padmâdipangavasyâyanâ
bhaviyati sutasah paraḥ.

1.2. Narrative sources.

1.2.1 Narrative sources about F. Ts’ previous births.

The most specific characteristic of the F. Ts. is that they are “linked up with
the past (....through) those personalities in whom they were once incarnated.”⁵³
I deal with them here and shall start with the analysis of Śreṇika and Vāsudeva-
Kṛṣṇa episodes. Both heroes are jointly mentioned in a Prakṛnaka-verse as people
who became F. Ts. because they were possessed of right faith, though it was not
accompanied by conduct:

suddhe sammatte avirao vi ajjhe Tithyara-nâmaṁ jaha agamesi-bhaddâ Harikula-
pahu-Śeniâyâ (Bhattaparinnâ, ga. 67)⁵⁸.

In both cases the narrative patterns follow a similar course, irrespective of
the version (Śvet. or Dig.)⁵⁴. For their descriptions, the basic text referred to
here is the Canonical Antagadadasâo 5 about Kṛṣṇa⁵⁶. It can be summarized
thus: two characters are engaged in a dialogue: a king (Kṛṣṇa; Śreṇika) and a
Saint (Ariṣṭanemi; Mahâvîra).

(i) The Saint’s prediction to the king⁵⁶: he will be reborn as a hellish
being as the result of bad karman.

kâlamâse kâlaṁ kicâ taccâ Vâluya-ppabhâs puγhâvte ujjalle narae neraiyattae
uvavajjihisi (S. I. 1173, 30-1174,1).

(ii) The king’s fear and despondency.

tae ṇaṁ Kânhe Vâsudeve araho Ariṣṭhânemissa antie eyam aṭṭham soccâ nisamma
ohaya jâva jhâyâi (S. I. 1174, 1-2).

Possible variations: the king is surprised that such a destiny can be his
and would expect the Saint to be able to modify it, but the karmic law
is all-pervading and cannot be escaped: e.g. Trîṣaâṭi, trsl. vol. VI, p.
238, following Āvaśyakaṭikâ and cûrni for Śreṇika; Ākhyânakamaṇikâsa
p. 122, ga, 54 for Kṛṣṇa.

(iii) Relief given by the Saint: the next existence of the king will be that
of a future T.

Curiously enough, this stage does not appear in the Āvaśyakaprose
commentaries about Śreṇika⁵⁷, though the relevant nirvyuki verse
(I158) states that he will become a Jina in the coming age:
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na Semyo āsityā ḍahu-śsu, na yāvi Pannati-dharo na vāyago.
so āgamissāe Jino bhavissai, samikkha ūpanii, varām khu daṁsaṇaṁ.

Thus also in a parallel Bhagavati-Ārādhana gāthā introduced in a similar dogmatical discussion about daṁsaṇa / sammatta:\textsuperscript{58} as a matter of fact, Śrenīka as a F. T. is common to both the Dig. and Śvet. traditions (see 1.1.4 and 4.).

Now, at this level (iii), additional precise details i.e. serial-number and/or name of the F. Ts, are optionally introduced. It can then be asked whether they are consistent with the data collected in the lists, whether they contradict them or whether they happen to reflect the discrepancies.

Thus, most often with a minimum amount of detail we have:

e.g. āgamissāe usappinie tumae (i.e. (Śrenīka) Tītthayareṇa hoyavaṇṭi ti (Cauppanṇa, p. 320, lines 18-20 and supra).

With an intermediate or a maximum amount of information, in which case disagreements may arise between the versions, we have for instance:

\textit{jamhā ahaṁ iva} (sic. i.e. Nemi) \textit{tumam avi} (i.e. Kṛṣṇa) \textit{vara-kevalanāṇa-damsaṇa-paṁvo} (....)

terasamo Tītthayaro \textit{hohisi taṁ muṇi-sahassa-pariyario} (Ākhyānak, p. 122, gā. 59ab; 60ab)

but : ....\textit{ih'eva Jambuddve Bhārahe vāse āgamsāe usappinie Puṇḍesu (Puṇṇesu) jaṇavaesu Sayaduwe bārasame Amame nāmaṁ arahā bhavissasi} (i.e.Kṛṣṇa) read in Antag. 5 (S I, 1174, 5ff.) also corresponds to the Uttarajjhayā tradition:\textsuperscript{59} : \textit{Baladevo....} bārasame-Amama-Tītthayara-Kaṇha-Jiva-titthe (sijjhiki), and seems to represent the prevalent tradition:\textsuperscript{60}. This disagreement regarding the order (12/13) reflects the one testified to by the lists (cf 4) : T. 12 Amama-Vāsudeva in Kahāvalī, Hemacandra, Lokaprakāśa, but T. 13 in Samav, Pravac:\textsuperscript{91}.

Other such examples could be adduced. I refer only to Revati, a laywoman contemporary with Mahāvira who offered medicine to cure him. (i) She is not considered as destined to be a F. T. in the accounts of her life given in the Viyāhappannatti XV (S I, 730-732) and the Triṣaṇṭi (trsl. vol. VI, p. 227-228). (ii) Her story is told by Abhayadeva T (p. 433ab) ad Ṭhān 9 (cf. 1.1.1.) : the sūtra has stated that she will become a F. T.; (iii) The story is retold in the Lokaprakāśa (p. 555b-556a); it is now embedded in the general frame of the 24 F. Ts. : she is the 16th F. T. Citragupta

\textit{arjitāneka-su-kṛta-saṅcayā Revati tu sā}

\textit{ṣoḍaśas Tīrthakṛṣṇa-bhāvi Citragupto ‘ḥbidhānataḥ’}.
(iv) Parallel versions occurring in dāna-collections show the existence of disagreements as Revati becomes the 17th F. T. named Samādhi.

"In contrast, may be by chance all the evidence I could trace is consistent in the case of Sulasā, also a laywoman of Mahāvīra's time: she is a F. T. according to Ţhān Ṭ (p. 433a), the 15th F. T. Nimmama in the Prakrit Ākhya-kamaṇīkṣa (p. 97, gā. 52) or in the Apabhraṃśa version of the Mūlasuddhiprakaraṇa. Thus:

(tatto) caṇittu āgāmiṇī te Titthayaru bhaviss' usappahiṇī
apaṛaṣāṁnau nāmi Nimmamattu, aparimīya-ṇaṇa-caritta-sattu
(p. 56. 5-6).

Statements presenting heroes as F. Ts. were available from the tradition; they could freely be used by the Mediaeval popular literature if necessary to fulfill the requirements of the preaching monks: Revati is a F. T. in works praising charity, but not in biographies focussing on Mahāvīra; Ambaḍa is the 22nd F. T. in a story where he is the main figure, but not in the versions mentioned above where he appears as a co-hero together with Sulasā.

In most cases, however, narrative sources are too fragmentary to allow any conclusion regarding possible discrepancies as they do not mention the T's name or serial number; e.g. Baladeva is only a F. T. in the Digambara Uttarapurāṇa and Mahāpurāṇa (cf. 4.).

1.2.2. Narrativa sources about F. Ts' careers.

All the stories which have been considered in 1.2.1 end with the F. Ts' name and/or serial number, at most, I now come to the F. Ts' lives in the utsarpīṇī age.

Descriptions are available in the case of the Ist. F. T. Śreṣṭika-Mahāpadma. They are found in Ţhān 9 (S. I, 299, 13-302, 17), and Titthogāli, gā. 1025-1112. The Lokaprakāśa (552b, 22-553b. 19) is a late Sanskrit version which does not provide any new information; the Prakrit account of the Apāpābrhatkalpa is reduced to a few lines; hence they will generally be omitted here.

The Ţhān episode in the usual stereotyped Canonical prose is told by Mahāvīra himself and presented as a prophecy :

esa ṇaṁ, ajjha, Seviṁ rāya Bimbhisāre...uvaṇṇaṭṭhi (299, 13-14).

It fixes the pattern of all future Ts' biographies and includes the following elements; in the coming utsarpīṇi, rebirth in the country of the Pundras in the city Śatadvāra at the foot of Mt. Vaitāḷhya as Mahāpadma, the son of the kulagara Sammuci and his wife Bhadrā; birth-festivities and the ceremony of name-giving; coronation and life as a king also known as Devasena and Vimalavāha; visit of
two gods and renouncing of the world; upasargas; Omniscience, conduct as a monk, stated in the phraseology used for Mahāvira (Kalpasūtra; ubi alia); number of gaṇadharas; life-spans in the various stages of life.

Thus this account strikingly lacks any originality or individuality. On the contrary, great care is taken to emphasize the identity of what Mahāpadma’s career will be with what Mahāvāra’s has been\textsuperscript{70}:

\textit{mae... eva Mahāpaume vi arahā (S. I, 301, 18-12, etc.).
}\textit{mama nava gaṇa, igārasa gaṇaharā, evaṁ eva Mahāpaumassa vi araho nava gaṇa igārasa gaṇaharā bhavissantī (S I, 302, 8-9).
\textit{aham tisan vāsāṁ agāra-vāsā-majjhe vasitā munde bhavittā...,
}\textit{evaṁ eva Mahāpaume vi arahā tisan vāsāṁ... (S I, 302, 10-14); etc.

The whole set of equivalences is summarized at the end of the legend:

\textit{jaṁ-sīla-samāyāro arahā Titthākaro Mahāviro
}\textit{ta-sīla-samāyāro hoi u arahā Mahāpaume (S I, 302, 16-17).\textsuperscript{71}

In the Titthogāl: this tendency goes still further. Pauma’s life is closely inspired by the Āvaśyaka-nīryukti section dealing with Mahāvira, to the extent that (exceptionally) “Vira” is used instead of Pauma\textsuperscript{72}, or that Yaśodā is also the name of his wife\textsuperscript{73}! This is equally shown through the numerous verse-correspondences between the two works\textsuperscript{74}:

Titthogāl 1026 = bhāṣya-verse 46; 1027, 1029 = 47; 1033ab±61; 1040 = 63
1046-1048 = 69-71; 1049-50 = 76-77; 1052±79; 1056 = nīryukti-verse 460; 1057 = bhāṣya-verse 81; 1058 = 83; 1059 = 84; 1060 = 82; 1061 = 85; 1064-68 = 86-90;
1073-85 = 92-105; 1087bcd = 106bcd; 1088-1091 = 107-110; 1093±nīryukti-verse
537; 1094ab = 538ab; 1097-1098 = 539-540; 1099 = 592.

Thus, similarities are more important than the few minor differences: the transfer of the embryo is not mentioned in the case of F. T. 1\textsuperscript{75}; but he is said to have entrusted the kingdom to his son, the prince Nāliṇākumāra when leaving the secular world (gā. 1069 ff.), this detail is unknown in Mahāvira’s legend.

The \textit{Amamāsvāmīcarita}, composed in samā. 1252 = A. D. 1195, is a complete individual account about the twelfth F. T., who was formerly Kṛṣṇa. His life-sketch is not different from Mahāpadma’s as can be deduced from the analysis given in the \textit{Jaina Sāhitya kā Brhad Itihāsa} (Varanasi 1973, vol. VI. p. 127-128): Birth; childhood; marriage; coronation; dīkṣā; Omniscience; samavasaranā; Teaching; gaṇadharas; Liberation.

To conclude this survey of the narrative data (1.2 and see 4.): two groups stand out of the 24 figures destined to be F. Ts. A few of them are really living figures, e. g. Revati, Sulasā, Ambaḍa, all contemporary with Mahāvira. Some do not seem to have reached the level of an independent existence in texts other than
those devoted to future Tīrthaṃkarahood, e.g. Uḍāyi (No. 3); a Śanka (No. 6), Śataka (No. 10), Satyaki (No. 11) ... : but who can be sure that they have exhausted the post-Canonical story-literature? Śrenīka, an historical figure, also of Mahāvīra's time, and Kṛṣṇa, a pan-Indian character, represent an outstanding pair. The others are mere names, not gifted with any personality, and even if they are not totally unknown, there is not sufficient evidence to identify them.

2. Ethical aspects connected with F. Ts.

2.1. Tīrthaṃkarahood in the chain of rebirths.

(Future) Tīrthaṃkarahood is one of the numerous destinies offered to human beings: I shall here underline its specific position in the chain of incarnations, then the means of attaining it.

A direct connection between rebirth in the hell(s) followed by a rebirth as a future T. appears from the narrative scheme drawn for the Śrenīka and Kṛṣṇa-episodes (stages i and iii, above 1.2.1.) : after their lives in the Ratnaprabhā or Vālukāprabhā-hells, both heroes will become the 1st and 12th or 13th F. Ts. On the other hand, besides the names of Dasarasiha (i.e. Kṛṣṇa) and Seniya, the Āvaśyaka-niruykti (gā. 1160) also mentions Peḍhālaputta and Saccai who all underwent a low birth (aharaṇ gaim gaya) because of their lack of conduct, though they were possessed of right faith: they are also among the Ts. to be (cf. 4).

Now, these facts are perfectly consistent with the sections of the Śvet. and Dig. theoretical books devoted to the narakas. Considering the issues (antakirīya) of hellish beings as Ts. Cakravartins, Baladevas or Māṇḍalikas, the Pannavaṇṇa (4th Uvaṅga; S II, 463, 8-23) admits the possibility of reaching the status of a T. for those beings coming from the first hell (Ratnaprabhā) who will have acquired a T's karman (2.2, Titthagarana-nāma-goyaiṁ kammāṁ baddhāṁ, puṭṭhāṁ...). Beings coming from the second and third hells are in the same category:

\[ \text{evaṁ Sakkarappabhā jāva Vāluyappabhā-puthavī-naraiehīnto Titthagarattam labhejjā} \]  
(S II, 463, 18-19)

But this possibility is denied to those coming from the last four hells(463, 19-23). Similar statements can be found in Dig. sources, for instance in Jinasena, Harivaṃ-śapurāṇa IV, 382:

\[ \text{trīyayāḥ (i.e. kṣiti-)doityayāḥ prathamāyāsca niḥṣrtaḥ Tīrthakṛttvam labhetāpi dehi darśana-suddhātiḥ.}\]

2.2. Original context and later use of the Tīrthaṃkara-nāma-karman idea.

It is well-known that Tīrthaṃkarahood is gained through a special type of karman (Tīrthaṃkaranāmakarman = Tnk) for which twenty components (sthanakas) are
recorded in the Śvet. texts and sixteen in the Dig.⁷⁸: on the whole, they summarize the essentials of morality or good conduct: charity, compassion, self-control, right faith, etc.

Their enumeration appears to be closely related to the avasarpini-mythology and they represent, as it were, an attempt to give a rational account of the Ts’ existence on earth, in accordance with the law of karman and rebirth. In the Āvaśyakaniryukti, for instance, the Tnk notion is adduced as a theoretical excursus (gā. 179-184) justifying the passage from Rājabha’s last previous birth to the present one when he will become a T.⁷⁹ The same verses come again in Mahāvīra’s case (gā. 451-456 = 179-184) before the account of his birth in Devānandā’s family. They are also quoted in the Nāyādhīmmakahāo ⁸⁰ to account for Mahābala’s rebirth as a god then as Mallī. And Hemacandra proceeds likewise for each of the twenty-four Ts. through stereotyped recurring phrases (Triṣāsti, ed. III, 1,100; etc.)⁸¹

Though the Tnk-causes do not occur explicitly in the context of utsarpini, they probably have to be applied there also. On the other hand, the later literature shows an extension of the field of Tīrthamkarakahood, as is seen from the Mediaeval Viṃśatisthānakacarita (or Vicārāmrītārasaṁgraha) by Jinaḥaraṇa⁸²: this work is based on the twentyfold enumeration of the Āvaśyaka-पिरयुक्त. A few introductory verses detail each of the terms; ad hoc stories, all built on the same pattern, unavoidably end with the remark that the heroes will become Ts. in their third rebirths. Whether a name is given to them or not, they have absolutely no link with any of the Ts. found in any of the mythological lists.⁸³ Here, the intention is merely to illustrate the idea that any layman who observes one or more of the sthānas (i.e. one of the many aspects of the Jaina ethics recommended to him) can attain Tīrthamkarakahood. Thus, through a shift of emphasis, this notion is adapted to the daily didactic purposes of the monks. It is an element of the “marvellous” appealing atmosphere that they have to present to the layman as a possible reward for his good conduct. This is equally confirmed by the late religious popular literature in Gujarati and the so-called vīṇa sthānaka ni caityavandandāstūti (git, dūha, etc.), hymns extolling the “twenty causes”.⁸⁴


Theravāda Buddhism as handed down in the Pali Canon gives only limited information and refers to Maitreya as the unique coming Buddha who will renew the Teaching⁸⁴ (see below (i) and (ii)). But interesting elements may be gleaned from later Theravāda texts such as the Anāgatavamsa⁸⁵ and the Dasabhodhisattuppattikāthā⁸⁶ (ca. 14th cent. A.D.) which both list the same ten Future Buddhas, as well as from the Mahāyāna tradition which is characterized by the absence of any limitation in their number.
I here propose to review some Buddhist parallels to the Jaina facts surveyed above and to underline the similarities in the ways of presentation, independently of any historical or doctrinal interpretation.

(i) Use of the compound atta-anāgata-paccuppanna—applied to the Arhats as a whole: e.g. Dīgha-Nikāya XVI (ed. Pali Text Society, vol. II, 83, 6-7 = XXVIII, vol. III, 100, 23-24; also II, 82, 29-30 = III, 100, 16-17:

Na kho me, bhante, atītānāgata-paccuppannesa arahantesu Sammāsambuddhesu ceto-pariyānām atthi.

"Lord no knowledge have I concerning the mind of past, future and present Arhats Awaked ones" (RHYS DAVIDS’ trsl.).

Cp. above 1.1.1. Āyārānga I, 4, 1, 1.

(ii) Birth of the future Buddha Maitreya is predicted by Gautama Buddha: cf. Dīgha-Nikāya XXVI (vol. III, 75, 30-76. 21):

Metteyyo nāma Bhagavā loke uppajjissati arahaṁ sammā-sambuddho .... (76, 1-2).

Emphasis is laid on the identity between the life-patterns of both: e.g. so dhammaṁ desissati-ādi-kalyānam .... seyyathā pi ‘ham etarahi dhammaṁ desem ādi-kalyānam .... (ibid., 76, 13-16; etc.). cp. in Jainism 1.2.2. the Śreṇika-Mahāpadma episode.

(iii) With the prophecies of rebirth as future Tirthaṅkaras told by a T. (above 1.2.1 and fn. 56), compare, in the Mahāyāna tradition, the Buddha Tathāgata announcing to his disciples their future destinies as Buddhas: e.g. Saddharma-puṇḍarīka, chap. VI, p. 142 ff.; chap. VIII, p. 193 ff.; chap. IX, p. 206 ff. (trsl. H. KERN, Sacred Books of the East, vol. XXI); the Encyclopaedia of Buddhism vol. III, p. 360 refers to an Avadānaśataka chapter entirely devoted to such predictions; etc.

(iv) Story-pattern in the Dasabodhisattupattikathā: the adventures of the heroes in their present births are told at length; they acquired merit mostly through their generosity. In contrast, the accounts of their careers as future Buddhas are very meagre and generally only mention a few details such as their names, physical measurements, life-span. But, as has been rightly noticed by Venerable H. Saddhatissa (p. 7), there is no elaboration of them as there is for the past Buddhas in the Buddhavarṇaśa text and commentary. Thus, for instance:

evam, Sāriputta, iminā dāna-phalena ca Todeyya-brāhmaṅgo anāgatena Narasīho nāma Sammā-sambuddho bhavissati (chap. VIII, 151, 70); etc.

In the Mahāyāna tradition, see Saddharma-puṇḍarīka, chap. VI, VIII, IX, ....

Cp. the Jaina stories ad 1.2.1 and the Viṃśatisthānakacarita (2.2). Unfortunately, I have not come across any kathākosa collecting the stories relevant to the 24 figures occurring in the Jaina lists.
(v) The Dasabodhisattuppattikatha shows that persons said to become future Buddhas belong to two categories: historical characters who were alive in the Buddha’s time, known to the Pali Canon, and others who are mere names on which stories have been hung.

A comparable distinction appears from the collation of the Jaina data (p. 16). Pasenadi, the king of Kosala contemporary with Gautama Buddha will be the Buddha Dhammaraja (Dasabodi, chap. III): cp. king Śreṣṭhika contemporary with Mahāvira.

(vi) The Tīrthāṅkara-nāma-karman notion of Jainism (cf. 2.2) has rightly been compared to the Buddhist Pāramitās: cf. P. S. JAINI, Tīrthāṅkara-prakṛti and the Bodhisattva-Path, Journal of the PTS IX, 1981, p. 98 ff. (96-104). The contexts where both concepts are adduced are also similar: cf. 2.2. about the connection between the twenty śhānakas and the Ts: incarnations in Jainism. In the later Buddhist tradition as recorded in the Buddhavaṃśaṭṭhakathā, the Buddha-kāraka-dhammas which are defined as the ten (or thirty) Perfections leading to Buddhahood are mentioned on the occasion of the twenty-five Buddhas’ incarnations, (including Gotama):

e. g. 141, 28-142,5 : pāramiyo pūreto Tusita-pure nībbatītō... Tusitā kāyā cavito... kucchīsmin paṭisandhiṃ gānghi; ibid. 78,35;79,9; 160, 19-26; etc. 272, 33-36.

Conclusion.

The interest in future Prophets which is seen to have thus developed is but natural in doctrines where time is thought of as evolving in cycles as is well-known, similar developments also took place in Hinduism (Viṣṇuism) where Kalkin, the future Viṣṇu’s avatāra, is conceived as destined to put an end to the Kali-Yuga. The Jaina teachings and stories concerning the destinies of Future Tīrthāṅkaras make it clear that they are closely linked with the theories of samsāra and karman; there, the Messianic aspect is not so important as the individual improvement which everybody has to attain for himself. The Tīrthāṅkaranāma-karman makes it possible, while the idea of a unique Saviour would be, so-to-say, unacceptable.

4. Synoptical chart of data about Future Tīrthāṅkaras.

N. B. No serial-number is assigned to the names mentioned in the Thān (column 1) in the text. Here they have been placed in front of the corresponding ones in the Samav.
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<th>Than 9</th>
<th>Samav</th>
<th>Titthogali</th>
<th>Pravacanasarodhara ga.</th>
<th>Apaprabhatkalpa p. 41, 7-21</th>
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<td>Sl,299,7-12</td>
<td>Sl, 381, 25-382, 8*</td>
<td>ga. 1116-1120</td>
<td>293-95+ 458-70</td>
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<td>Mahāpadma</td>
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<td>Supārśva Supārśva Supārśva</td>
<td>Supārśva: Mahāvira’s uncle Than T p. 432b; Pravac T Lokap. 553b,20.</td>
<td>Surādeva</td>
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*Note: The text contains Jainvariations in pronunciation and script, which may require careful reading for full comprehension.*
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<th>F.T's Thān No.</th>
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<td>Sayakitti</td>
<td>Śatakirti</td>
<td>Śatakirti</td>
<td>Śataka : (\text{Tāhān} , \text{Jayakirti T. 432b; Lokap 553b-554a; along with Śaṅkha, F. T. 6-7})</td>
</tr>
<tr>
<td></td>
<td>Reyali</td>
<td>Reyali</td>
<td>Reyali according to Hemacandra who has in fact</td>
<td>Sunanda</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>F.T’s No.</th>
<th>Ēṁaṅga</th>
<th>Samāv</th>
<th>Tīṭhogaḷi</th>
<th>Pravac</th>
<th>Apāpāṁhakalpa</th>
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</thead>
<tbody>
<tr>
<td>11.</td>
<td>Muṇisuvvaa Deval</td>
<td>Muṇisuvvata</td>
<td>Muṇisuvvaya Deval</td>
<td>Muṇisuvvaa Deval</td>
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</tr>
<tr>
<td>12.</td>
<td>Amama (Samav in Lokap.) Savvabhāvaviū</td>
<td>(Satvabhāva-viū-Jīne, 1117)</td>
<td>Amama</td>
<td>Amama</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Saccai</td>
<td>Savvabhāvaviū</td>
<td>Amama and Savvabhāvavi hamjaṇa, PrPN!</td>
<td>Saccai</td>
<td>Kaṇha</td>
</tr>
<tr>
<td>13.</td>
<td>{ Nikkasaā (Lokap) Amama</td>
<td>Vāsudeva</td>
<td>Vāsudeva</td>
<td>Vāsudeva</td>
<td>Saccai</td>
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<tr>
<td>11. Muṇisuvvaa</td>
<td>Suvrata</td>
<td>Suvrata</td>
<td>Satyaki : Ñāñ Mūnisuvrata T 434a; Lokap. 554b; PrPN s. v. Mahissara (1); cf. F. T. Śasāṅka 12.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Saccai</td>
<td>Satyaki</td>
<td>Satyaki</td>
<td></td>
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<tr>
<td>Vāsudeva</td>
<td>Kṛṣṇa Śāṅgin Kṛṣṇa Vāsudeva</td>
<td>other accounts, Sevaka cf. fn. 54 and 1.2 Kṛṣṇa as a F. T.: Bhattacharınā gā. 67; Alsdorf, Harivamśap, 92, 6, 5; Uttarap; LXXII 181+281, etc. Kṛṣṇa as F.T.13: Ākhyānakāmaṇi-kośa p. 123, gā, 60.</td>
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<tr>
<td>13. Nikkasāmīa</td>
<td>Niṣkaṣāya</td>
<td>Niṣkaṣāya</td>
<td>Baladeva belongi ng to the congregation of F. T. 12 Amama in Svet. accounts; as a F. T. along with Kṛṣṇa in Premaka Dig. versions : Uttarap. LXXII 182-184; LXXII, 279; Alsdorf, Harivamśa 92, 6, 10: cf under F. T. 17, Uttarap.</td>
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</tr>
<tr>
<td>F.T's No.</td>
<td>Samav</td>
<td>Titthogālī</td>
<td>Pravac</td>
<td>Apāpābhidhatkalpa</td>
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<tr>
<td>14.</td>
<td>Nippulāa \ Nikkasāa</td>
<td>Nippulāa \ Nikkasāya, PrPN</td>
<td>Nippulāya</td>
<td>Nippulāa</td>
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<td>Baladeva</td>
<td>Baladeva</td>
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<td>Baladeva</td>
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<tr>
<td>15.</td>
<td>Nimmama \ Nippulāa</td>
<td>Nimmama \ Nippulāa, PrPN</td>
<td>Nimmamatta</td>
<td>Nimmama</td>
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</tr>
<tr>
<td>Sulasā</td>
<td>Rohiṇī</td>
<td></td>
<td>Sulasā</td>
<td>Sulasā</td>
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</tbody>
</table>

| 16.      | Cittautta \ Nimmama | Cittagutta \ Nimmama, PrPN | Cittagutta | Cittagutta        |
| Sulasā   | Rohiṇī           |                          | Rohiṇi, or  |
|          |                 |                          | Kakki-putto |
|          |                 |                          | Datta-nāmo; |
|          |                 |                          | = Abhidhā-|
|          |                 |                          | narājendra.|

| 17.      | Samāhi \ Cittautta; -gutta | Samāhi \ Cittagutta, PrPN | Samāhi | Samāhi            |
| Revaī    | Revaī              |                            | Revaī  | Revaī             |

<p>| 18.      | Saṃvara \ Samāhi   | Saṃvara \ Samāhi, PrPN | Saṃvara | Saṃvara           |
| Sayāli   | Migāli; Mimāli     | Sayāli                    | Sayāli  | Sayāli            |
| (Ladnun ed.) |            |                            |         |</p>
<table>
<thead>
<tr>
<th>F.T.'s Kahāvalī No.</th>
<th>Hemacandra</th>
<th>Lokapraṅkāśa</th>
<th>Narrative sources</th>
<th>Uttarap</th>
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</thead>
<tbody>
<tr>
<td>14. Nippalāva Rohiṇi</td>
<td>Niśpulāka Rohiṇi</td>
<td>Niśpulāka Rohiṇi</td>
<td>Niśkaṣāya (A)torāṇa</td>
<td>Sulasā a F.T.</td>
</tr>
<tr>
<td>15. Nimmama</td>
<td>Nirmama</td>
<td>Nirmama</td>
<td>Šān Ṭa 434ab; Sulasā F. Ṭ. 15: Ākhyāna-kamāṇikāśa p. 97, gā. 52; Mūlaśuddhi-prakaraṇa, p. 56, 5-6, Lokāp. 555a-b.</td>
<td>Vipula</td>
</tr>
<tr>
<td>Sulasā (sic)</td>
<td>Sulasā</td>
<td>Sulasā</td>
<td>Revati, a F.T.</td>
<td>Raivata</td>
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<tr>
<td>16. Cittagutta</td>
<td>Citragupta</td>
<td>Citragupta</td>
<td>Šān Ṭa, 433ab; Nirmala F. T. 16 Revati-Citragupta: Lokāp-555b-556a; F. 17</td>
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<td>17. Samāhi</td>
<td>Samādhī</td>
<td>Samādhī</td>
<td>Baladeva as a Citragupta F. T. in Dig. versions: cf. under F. T. 13</td>
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<td>Gavāli</td>
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<td>Saṃvara Gārgali</td>
<td>Saṃvara Gāgali</td>
<td>Samādhigupta Bhagali</td>
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<td>Titthogālī</td>
<td>Pravac</td>
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<td>Aniyatṭi</td>
<td>Aniyavatṭi</td>
<td>Jasohara</td>
<td>Jasohara</td>
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<tr>
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<td>Samvara or</td>
<td>Samvara, PrPN</td>
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<tr>
<td></td>
<td>Jasohara (Sed.)</td>
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<td>(Vijaya), PrPN</td>
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<td>Vimala</td>
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<td>Malla (295)</td>
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<td></td>
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<td>Vivāga, PrPN</td>
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<td>Pravac, p. 81a</td>
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<td>Amara</td>
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<td>24.</td>
<td>Dāruṇa niyana-</td>
<td>Bhadda (Lo-</td>
<td>Bhadda; v. 1.</td>
<td>Bhaddakara</td>
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<tr>
<td></td>
<td>tha = Dārumaḍa</td>
<td>kap.) (Anan-</td>
<td>Tiyaa (?)</td>
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<td>of the Samav,</td>
<td>tavijaya</td>
<td>Tivvaya</td>
<td>Bhadrakṛt</td>
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<td>PrPN s. v.;</td>
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<td>Anantavijaya, (T p. 80b).</td>
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<td></td>
<td>19 434a:</td>
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<td>Dāruṇa is Kṛṣṇa’s</td>
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<td>son, the same as</td>
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<td>in Antaṅgāḍadasāo</td>
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<td>7.</td>
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<td>F.T's No.</td>
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<td>Yaśodhara</td>
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<td>Karna</td>
<td>Karna</td>
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<td>Malla</td>
<td>Vijaya</td>
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<td>Nārada</td>
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<td>22.</td>
<td>Deva(yā)</td>
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<td>Deva</td>
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<td>Ṭ 434b :</td>
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<td>a different</td>
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<td>person from Am-</td>
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<td>baḍa of the</td>
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<td>Uvāvāyasutta;</td>
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<td>Lokap. 556a</td>
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<td>and Jaina stories: F. T. 22</td>
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<td></td>
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</tr>
<tr>
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<td>Ambaḍa</td>
<td>Ambaḍa</td>
<td>Nārada</td>
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<td>Anantavīrya</td>
<td>Devapāla</td>
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<td>24.</td>
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<td>Dvāramada</td>
<td>Nārada</td>
<td>Cārūpāda</td>
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<td>Bhadrakṛt</td>
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<td>Svāti</td>
<td>Svāti</td>
<td>Satyakiputra</td>
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</tbody>
</table>
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* CNRS. ERA 094 “PHILOLOGIE BOUDDHIQUE ET JAINA” (Paris).

Abbreviations

‡ indicates a close correspondence between two verses or two passages.
† different from
* after a number indicates a verse in a work where prose and verses are mixed.

Di. = Digambara; F. T(s) = Future Tirthamkar(s), i. e. of the utsarpiñi; gā. = gāthā; intr. = introduction; Pk. = Prakrit; Pracac = Pravacanasārod-
dhāra. (cf. 1.1.2); PrPN = Prakrit Proper Names, vol. I=II; Ahmedabad, 1970-72 (L. D. Series 28;37); Sa. = Sanskrit; Samav = Samavāyamga (4th Amga); Svet. = Śvetāmbara; Ts = the 24 Tirthamkaras from Rṣabha to Mahāvīra; T = tīkā; Sanskrit commentary; Thān = Thānamsa (3rd Amga); Tnk = Tirthamkara-nāma-karman; v. = verse(s).


2. E. g. in the German school: 1858, A. Weber, Uber das Catrunjaya Māhā-
myam, Leipzig (Abh. für die Kunde des Morgenlandes 1.4); 1888, R. Fick, Eine jainistische Bearbeitung der Sagara-Sage, Kiel; 1914, 1921, H. Jacobi’s eds. of Vimalasūri, Paumacariya (Prakrit Text Series 7ff.), of Haribhadra, Sanatkumāra and Nemināha-cariya; 1936, L. Alsdorf, Hari-
vamātpurāṇa. Ein Abschnitt aus der Apabhramśa-Welthistorie “Mahā-
purāṇa Tisaṭṭhimahāpurisacariya. Ein Beitrag zur Kenntnis der Jaina-
Universalgeschichte, Hamburg (Alt-u. Neu-Indische Studien 8); etc.

3. It is often not even mentioned in the basic books e.g. J. C. Jain, Life in Ancient India as depicted in the Jain Canons, Bombay, 1947, p. 371; etc. However, a special mention must be made of H. von Glasenapp, Der Jainismus (....) nach den Quellen dargestellt, Berlin, 1925. repr. 1964, p. 307-310: “Die zukünftige Weltperiode und ihre Heiligen”, and of Ch. Krause, Ancient Jaina Hymns, Ujjain, 1952 (Scindia Oriental Series 2), Intr., p. 15-16. A Dig. and a Svet. list of F. Ts following Hemacandra, are already found in C. Mackenzie, Account of the Jains, p. 261.


7. S I. 804, 14–16: *Goyama*, cauvoṣaṇa Tītthagarā, tam jahā: *Usabha-Ajiya* (…) 

*Nemi-Pāsa Vaddhamiṇa* 24; Deleu, *ibid.*, xx, 8, 3a, p. 256.


11. Cp. similar expressions in Buddhist texts, below 3; H. Smith, ed. *Saddaniti*, vol. iv, Lund 1949, 5.3.1. In the Jaina Canon, applied to the Jina: *Śuyagada* I, 15, 1 (S I, p. 132):

```
janī aśāmanda paḍupannam āgamissamaṃ ca nāyao
savaipāni mānai taṁ tāṁ daṁsanaṇaṇaṁtāe.
```

12. Cp. the Āyārāṅga-nijjutti verse 226 (ed. Jambūvijaya Muni, Delhi, 1978), p. 120.

```
je Jīvanarā aiyā, je sampai, je anāgaa kāle
saqva vi te ahimsaṃ vadiṃsu vadhinti vivadinti.
```

“What is past, present and to come, all this is known to the Leader, the Saviour who annihilates the hindrances to right faith (JACOBI’s trsl. *Sacred Books of the East*, vol. xlv); cf. also *Uvāsagadasāo* 7 (S I, 1149, 14–15 ff.): tiya-
padupannam anāgaya-Jānac araha Jīna; used to emphasize the eternal character of the custom of distributing wealth, observed by the Śakras when the Arhats leave the world, *Niyadharmikahāo* I, 8 (S I, 1032, 14–15): taṁ jiyam eyam tiyapaccuppannam anāgayānānākānānām arahatānaḥ bhagavantaṇām nikkhamamāṅgaṇām im‘ eyāravā atta-
sampayaṇām dalaittae; Thān 3 (S I, 216, 22; 25).


14. They were born in the five Bhāratas, the five Airāvatas and the five Mahāvidehas. Cf. Ṛgūṇa; T ibid. records various opinions regarding the number of Ts: 10, 20, or 170, viz, 32 × 5 + 10. This is also recorded in
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15. They are usually not included among the 54 or 63 “Great Men”.
16. P. 432b Sreniko rāja prosiddhav; Supārśvo bhagavato Vardhamānasya pitṛyāḥ.
21. For instance, ga. 1010:

causum vi Eravaesum, evanvi causu vi ya Bharaha-vāsesu
ekki ekkmān u hohini kulagarā satta.

1028a : Eravate vi ya evan; 1112a : navasu vi vāses evan; etc.
23. Vol. I, Bombay, 1922 (DLJP 58), with Siddhasena’s Sanskrit commentary
24. Ed. O. Boethling—Ch. Rieu, St. Petersburg, 1847; repr. 1972
28. Ed. DLJP 86, Prose. original verses and quotations are mixed in this work. I thus refer to page and line numbers.
29. On p. 555a, 7a, there is quotation which is said to come from the Āvaśyaka-niryukti about F. T. 13 Niśkaṣaya-Baladeva : bhava-siddhio ya bhayavam stījhisai Kayha-titθhaṃmi.
I am not able to find it. See moreover. fn. 67 (Nandīvṛtti) and fn. 60 (Vasudevahīṇī, Nemicaritra, and Antagadadasāo). Anonymous quotations; 552a, 10; 555a, 2.
32. Cp. Lokaprakāśa 557b. 15-17 :

atra caiteṣam pakṣānāṃ visanvade bahuṣrutah sarvarido va pramāṇam iti jñeyam, ya ca nokta nyatikara, Jīnānāṃ bhāvināṃ ihā jecit te 'tyanta-viditāḥ, ke cit caviditā iti.

34. There is some trace of confusion in the data of Titthogāli as can be gathered from PrPN where Amama and Savvabhāvavinihāmaṇjaṇa are both mentioned as F. T. 12, whereas no F. T. 13 can be found.


40. Vol. II (MDJG 33).

41. Ed. MDJG 12.


43. Vol. II, Delhi, 1971, p. 376. A work by some Jayasena is also taken into account there, the data of which correspond to those of the Kahakosu. Names are all given in their Sanskrit form.

44. They are the basis of GLASENAPP’s list in Der Jainismus, p. 309.


46. Is the Dig. Raivata (No. 15) a reminiscence of her ?

47. Tiloyap iv, 1582; Trilokasāra 876; Mahāp. cii, 6, 9-12; Uttarakap. lxxvi 476-77 : 100 years as the first T. ’ s life-span according to the Hindi transl which seems somewhat confused here. No information of the kind in Harivaṁśap. and Kahakosu.

48. Idem about the size of the kulagaras other than the first and the last : iv, 1572ab; or about the 63 “Great Men” of Airavata for whom the teaching is said to be lost : iv, 2366 - navari vīseṣa tassāṃ salāga-purisā bhavanti je kei tāmāṃ nāma-pahudisu uvadeso sampai paṇāṭṭho.

49. pacchima-kulayarāsa ghari. -
   tukā Mahāpomu nāmā bhava-bhaya-horahosahi paḍhamu etthu Titthamkaru.


51. Depending on the sources, their total number is 14 (Tiloyap. iv, 1570; Harivaṁśap. lx, 554-557) or 16 (Uttarakap. lxxvi, 463-66; Mahāp. cii. 5, 6-13; Trilokasāra 872), if T. 1 and Cakravartin 1 are included (Mahāp. n. ad loc. p. 292).


aladdha-puṣvāṇm bhavodayam mahaṭa Tīthhasa pabẖavaṇāe
Tīththesarattam amar' inda-pāṭjaṁ (sic) Dasaṛashto iva Seṇio vā. (i.e. Kṛṣṇa)
Seṇio vā Cp. Avaśyaka-niryukti 1158 quoted below.


Kṛṣṇa: *Antagāḍhasaṅg 5; Vasudevahṛṣi*, according to the Lokaprapāśa 555a, 4-6: *Ākhyānakamaniṇika*, p. 122-123; *Triṣṇi* viii, 11, 50-54 (trsl. vol. v. p. 297); Guṇavijaya, *gadya-buddha-sri-Nemināthacaritrams* (sāmr. 1668 = A. D. 1611), ed. Surat, 1920, p. 159a; *Neumaritra* quoted in the Lokaprapāśa, 555a, 7-11.


56. Motif of a future birth predicted by a Jina see Deleu, *Viyāha-paṇnati*, Index s. v. Rebirth; ubi alia; Cp. in Buddhism, below 3.

57. Reference in fn. 54.

58. Acharya Shri Shivaray’s *Bhagavati-Ārathana* (...). Ed....by Pāṇḍit Kailashchandra Shastri, Sholapur, 19783, 2 vols. (Jivaraja Jain *Granthamala* 36, 37), ga. 739:

suddhe samatte avirado vi ajjedi Tīthhayara-pāmam
jādo du Seṇigo āgamiśi arūlo (Sa. arhat) avirado vi.

739ab = Bhattaparinā, ga. 67 quoted above; Bhagavati Ār. 723-776 Bhattaparinā 59-90.

60. Also Trīṣaṣṭi and Guṇavijaya (cf. fn. 54); Nemīcaritra and Lokaprakāśa, 555a, 10: ...jītakatrodh suto 'rhas tvam dvādate nāmato 'mamah; Vasudevahinīṇḍī quoted ibid. : dvālasamo Amama-nāma-Tīthhayaro bhavissai. I cannot trace this passage in the text itself.

61. Kaṇṭha (No. 21 in Samav) must be a different person: cf. PrPN s.v. 7 Kaṇṭha; contra Ch. Krause. Ancient Jaina Hymns, intr. p. 16, where he is identified with the previous one.


65. Conversely, narrative literature gives information about heroes to whom rebirth as T., Cakravartin etc. is predicted, though they do not occur in the lists: e.g. Rāma's prophecy about the future destinies of Sitendra, Rāvana and Laksmana (Trīṣaṣṭi, trsl. vol. IV, p. 351): the first will be a Cakravartin, the two others T., after three births; cp. Svayambhū; deva, Paumacariu (ed. H. C. Bhayani, Bombay, 1960, vol. III): XC, 9, 4 9, 10; 10, 6.

66. See 1.1.1.

67. 552b, 25, a quotation attributed to the Nandīvrṭti mentions an interval of 84007 years and 5 months between Vīra and Mahapauma:

\[\text{culasī vāsā-sahassā, vāsā satt' eva pāneca māsā ya} \]
\[\text{Vīra-Mahāpaumāyaṁ antaram eyaṁ viyānahi. itī Nandī-vṛttau.}\]

I am not able to trace this verse in the text itself, but it was possibly well-known as it occurs almost identically in the Titthogāli gā. 1039.

68. The rebirth in the third hell (see 1.2.1) comes first, but is not staged in a dialogue: 

\[\text{Ṭhān (S I, 299, 13-16); Titthogāli, gā. 1031-32.}\]

69. Sammuī as one of the 10 kulagaras, Ṭhān (S I, 313,6), but not among the seven of Samav (S I, 381, 20-21). It is strange that Śreṇika-Mahāpadma's genealogy, also given Trīṣaṣṭi (trsl. vol. vi, p. 347) exactly reproduces what is prophesied by Mahāvīra for Gośāla's future births: Trīṣaṣṭi vol. vi, p. 223, following Viyāhapannatti xv (S I, 733,28ff.; Deleu, p. 220); also PrPN p. 568, s.v. 9 Mahāpauma.

70. Cp. Lokaprakāśa 552a, 11-12: F. Ts' measurements, caste, life-span, colour, etc. correspond to those of the avasarpṇī-Ts. taken in the reverse order:

\[9\]
Nalini Balbir

eśo ‘vasarpinī-jātu-caturviṁśa-jinopamaḥ
prāyo ’ṅga-māna-varṇāyuḥ-kānti-prabhṛti-parṇavaiḥ (284)
ity utsarpinī-avasarpinī-arthacakryādya ʿkkhilaḥ
prātilomya-anulomyaḥbhyaṁ bhānyas tulyā maṇḍibhīḥ (285).

Thus F. T. 1 corresponds to T. 24 Mahāvīra, etc. F. T. 3 to T. 22 Nemi:
ibid., 553b, 21:

Poṭṭilasya ca yo jīvaḥ, sa trītyo bhavisyati
Saṁkṛta-nāma dehād-mānair Nemi-jinopamaḥ (323);
F. T. 13 is equated to T. 12 Vāsupūjya. 557a, 14; etc

71. Cp. Āpāpabhratkalpa, 41, 10-11: vaṇṇa-ppaṇāṇa-laṅchaya-ārṇi gabbhāvahāra-
vajjaṁ pumca-kallāṇa-yaṇaṁ māṣa-tihi-nakkhattāṇi ya jahā mama (i.e. Mahā-
vīra) taḥ eva bhavissanti; Lokaprakāsa 553b, 17:
kalyāṇakānāṁ pāṇcānap aṇī-thī-māṣa-dinādikānām
tri-Vardhamānavad bhāvi Padmanāba-prabhohapi.

72. Titthogālī, gā. 1086:
aṇavaraya dāṇa-silo, Nalīṇa-kumāreṇa parivuddo Viro
ujjānam sampatto, nāmena Pāuṇi-saṃdām.

73. Ibid., gā. 1052:
tihi-karanammi pasatte mahanta-sāmanta-kula-paśuyāe
kārenī pāṇi-gahaṇaturī Jasojak-vara-rāya-kāṇṇāe.

74. For other common verses see D. D. Malvania, Study of Titthogāliya, p.
137-138. Numbering according to Haribhadra, Āvaṣyakātikā.

75. Cp. the Apāpabhratkalpa quoted fn. 71 (gabbhāvahāra-vajjaṁ).

76. See also the introduction to Paṇavanaṃsuttam, Ed. Jain Āgama Series
9, Pt. 2 (1971), p. 362-369; W. Kirlfe, Die Kosmographie der In der nach

77. Also Pdt. Sukhlalī'ś Commentary on Tatvarthasūtra of Vācaka Umāsvāti,

78. E. g. Śvet.: useful discussions in Trīṣaṃti I, 1, 882-903 (trsl. vol. I, p.
80-84); Pravac. ga. 310-312; 313-319; G. Roth, Mallik-Jñāta, p. 21-22k;
of the Tirthamkara Status”.

79. Cp. Vasudevahīndī (ed. Catuvijaya-Punyavijaya, Bhavnagar, 1930) 159,
14-16: tato bhayavaṁ Usabha-sāmī pavva-bhave Vairanābhoto Titthayarananagā-
yāya-kāya-saṅgaha Savatthīnaddhāo vimāṇaḥ tettisamāṁ sāgarovaminīṁ visaya-
sukham aṇugaratam aṇuhaṇīya Marudevañcucchiṁsa uvadhano ....; Jinasena,
Harivamśap. viii, 37; etc.

80. S I, 1012, 22 ff.; W. Schubring, Nāyādhammakahāo. Das sechste Anga
81. Before Sambhavajina’s last birth:

\[ \text{vīṃśaṭeh sthānākānāṃ ca sthānakair aparair api} \]
\[ \text{sa pūpoṣa niśaṇ karma Tīrthakṛṇ-nāma-nāmakam;} \] 
\[ \text{trsl. vol. II, p. 232;} \] 
\[ \text{also p. 25;} \] 
\[ \text{vol. III, p. 2;} \] 
\[ \text{65 passim;} \] 
\[ \text{see below 3. for Buddhist counterparts.} \]


83. Thus for example:

\[ \text{tataḥ cyuto Videheṣuḥ ā bhāvi Tīrthamkaro nṛpyāḥ (v. 54, p. 10b);} \] 
\[ \text{or :} \]
\[ \text{tataḥ cyuto Videheṣu sa bhāvi Tīrtha-nāyakāḥ} \]
\[ \text{nāmato Jagadānandī, jagad-ānandī-rūpa-bhṛt.} \] (p. 15b.)

84. E. g. in Parvatithi vigere nā caityavandanādi no sanagraha, Bhavnagar, saṃ. 1981, p. 26, 27, 157, 246, 345. Lists of the 20 causes are identical with the older ones (see fn. 78), except for No. 15: strangely enough Pk, ceiā (Sa. tyāga) or dāna is optionally replaced by “Goyama” explained as the 28 labdhis. Sometimes numbers are substituted to words, i. e. 24 instead of arahanta (No. 1), 5 instead of nāpa, etc. P. 346, Šreṣṭika, Satyaki, Sulasā, Revatī are said to have become famous lay people through their observance of the sthānakas.

84 bis. A good survey of the various Buddhist traditions about Maitreya is to be read in E. Abegg, Der Buddha Maitreya, Mitteilungen der Schweizerischen Gesellschaft der Freunde Ostasiatischer Kultur, VII, 1985, p. 7-37.


89. Ibid., 104, 16-17: ‘Buddha-kare dhamma’ ti buddhatta-kare dhamme, buddhattacharā nama dhamma dāna-pāramitādayo dasa-dhammā.

90. Cf. the Kalki-Purāṇa, thoroughly analysed by E. Abegg, Der Messiasgläube in Indien und Iran, Berlin, Leipzig, 1928, p. 71-138; passim.