

TĪRTHAṆKARAS 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 Tirthaṇkaras have been provided to me by his undeservedly little known study of the *Thāṇaṅga* and *Samavāyaṅga* (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 Bhadrēśvara'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. avasarpinī* Pk. *ossappinī*), and on the other hand the future sixfold ascending half-cycles (*Sa. utsarpinī* ; Pk. *ussappinī*) which endlessly "follow directly upon one another in unbroken succession" on the Wheel of Time.¹ The "Great Men" of the former, among whom are Mahāvira and the other Tirthaṇkaras who came before him, are fairly well-known from numerous Jaina sources of various types, and have for a long time² aroused the interest of many scholars. In contrast, the "Universal History" of the coming age appears to have been comparatively neglected in modern studies³ in the belief that it is a mere repetition of the *avasarpinī* 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. : utsarpiṇi-mythology 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 Tirthaṅkaras 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* Tirthaṅkaras sometimes also have their place in the texts....⁴

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 Aṃga), in an old chapter belonging to the nucleus of the work (XX,8)⁵. It is put both in Gotama's and Mahāvira's mouth :

Jambuddīve dīve Bhāraheṇāsa āgamaśāṇaṃ carima-Titthagaraśa Kevaiyāṇa kālāṃ titthi aṇusajjissai ? Goyamā, jāvaie ṇamevaiyāṇa saṃkhejjāṇa āgamaśāṇaṃ carima-Titthagaraśa titthe aṇusajjissai (S. I, 805,3-5).

“.....How long will the Lore survive the twenty-fourth future Tirthaṅkara ? —The Lore will survive the twenty-fourth Tirthaṅkara by the same definite number [of thousand of years] as....”⁶.

While an extensive list of the 24 Ts' names from Rṣabha to Mahāvira has been supplied in a preceding passage of the Viy (XX, 8, 3a)⁷, not a single name is quoted in the present case at the sūtra level⁸. 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 Aṃga.

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 paḍuppanā, je ya āgamiśā arahantā bhagavanto, savve te evaṃ āikkhanti, evaṃ bhāsanti, evaṃ paṇnaventi, evaṃ parūventi*⁹ (S. I. 13,27-28).

“The Arhats and Bhagavata of the past, present, and future, all say thus, speak thus, declare thus, explain thus.”¹⁰

However, I would rather interpret these lines as a general utterance, as a standard stock-phrase to express totality¹¹, insisting upon the everlasting character of the

Jinas' teachings¹² (cf. *saṃve 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 Āyāraṃga epexegetical tradition, *cūrṇi*, followed by *ṭ*) : past and future Ts. are said to be infinite in number, as time has neither a beginning nor an end¹³. 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 170¹⁴.

In contrast, detailed material regarding F. Ts. is included in the Samavāyaṃga (4th Aṃga), the Ṭhāṇaṃga (3rd Aṃga), and the Titthogāli (Paiṇṇa ? 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 utsarpiṇī is to be found in the *final* portion of the Samavāyaṃga (S. I. 381-383) : there the information is presented in tabular-form, in prose for the general outline and in verses (ślokaś, āryāś) for the lists. It is the exact counterpart of the systematic exposition worked out in the case of avasarpīṇī-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* Ṭhāṇ, 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 Ṭhāṇ, 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 Cakravartins²: (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 (*paḍisattu*, 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 mahāpuruṣas (383, 8-14).

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

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

samaṇassa naṃ bhāgavao Mahāvīrassa tiṭṭhaṃsi ṇavaṃ jīvehiṃ Tiṭṭhagara-ṇāma-gotte kamme ṇivvattie, taṃ jahā : (1) Seṇiṇa, (2) Supāseṇaṃ, (3) Udāiṇā, (4) Poṭṭileṇaṃ aṇagāreṇaṃ, (5) Daḍḍhāṇā, (6) Saṃkheṇaṃ, (7) Sayaeṇaṃ, (8) Sulasāe sāviyāe, (9) Revaīe (or 9) sāviyāe Revaīe). (S I, 299, 7-9).

Abhayadeva's *Ṭ* 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 Mahāvira's uncle.¹⁶ He relates short accounts in Sanskrit for the others (cf. 4 below), but in one case fails to do so : (5) *Drḍhāyur apratitaḥ*. He warns against possible misunderstandings in the case of two characters bearing identical names : (4) Poṭṭila of the *Ṭhāṇ* seems to be different from Poṭṭila of the *Aṇuttarovavāiya-dasāo* (chap. 3).

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

.... (1) *Kaṇhe Vāsudeve*, (2) *Rāme Baladeve*, (3) *Udae Peḍḥālaputte*, (4) *Poṭṭile*, (5) *Sayaye gāhavaī*, (6) *Dāruṇe niyaṇṭhe*, (7) *Saccaī niyaṇṭhīputte*, (8) *sāviya-buddhe Ambade parivvāyae*, (9) *ajjā vi naṃ Supāsā Pāsāvacciṇṇā āgamaṣṣāe ussappiṇṇe cāujjāmaṃ dhammaṃ pannaṇaṭṭā sījḥihinti jāva antaṃ kāhinti*.

According to the *Ṭ*, however, some heroes will attain Tirthamkarahood, whereas others will reach Omniscience :

eteṣu ca madhyama-Tirthakaratvenotṭatsyante kecit, kecit tu kevalitveṇa (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 (*Ṭ*, 434b), the eight remaining characters do occur among those destined to become F. Ts. Thus, the traditions handed down by the third and fourth *Aṃga*, though embedded in different contexts, show a general consistency : 14 names, out of 24, are common to both texts. Two, Poṭṭila and Sataka, occur twice in the *Ṭhāṇāṃga*.¹⁷

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

Finally, a general survey of utsarpiṇi-mythology is found in the *Tiṭṭhogālī*, "The Degradation of Tirthas"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".²⁰ The Śreṇika-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 utsarpiṇi-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 Jinās, Cakrins and Dasāras (i. e. Vāsudevas) in the third utsarpiṇi-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 utsarpiṇi-phases (1157-1171).

Concern for exhaustiveness regarding time and space is apparent from the manner of exposition : the six periods of utsarpiṇi 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.²¹

1.1.2. Later Svetāmbara : cf. 4.

F.Ts' names are enumerated in :

- (i) Nemicandra, Pravacanasāroddhāra (11th cent.²²) gā. 293-295.²³

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).²⁴

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, ¹⁹gā. 458-470.
- (iv) Hemacandra, Triṣaṣṭiśalākāpuruṣacarita, X, 13, 187-200.²⁶
- (v) Bhadreśvara, Kahāvalī, “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, Apāpābṛhatkalpa, in Prakrit prose, p. 47, 7-21 in Vividhatīrthakalpa, also called Dīvalīkalpa (14th cent. A.D.)²⁷. The account of utsarpiṇī-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 Lokaprakāśa (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 Apāpābṛhatkalpa (on p. 556b), and the Samav (p. 557a). The Pravac is referred to as having identical contents : *Pravacanasāroddhāre ’py evaṃ dr̥ṣyate* (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 Thāṇ Ṭ 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. *Bhāvi-caturviṃśati-Jīna-stavana* in Sanskrit by Dharmaghoṣa-sūri³⁰; *āvati covīṣi nū caityavandana*³¹ in Gujarati, etc. These hymns are naturally less numerous than those to the avasarpīṇī-Ts. considered together or individually.

1.1.3. collation of the Śvetāmbara data; notes about the chart (4).

The textual documentation regarding utsarpiṇī-Ts. is undoubtedly characterized by variations and discrepancies, in spite of a general unity. The Jain 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 :

ete (i. e. Jināḥ) *ca tathāvidha-sampradāyabhāvāt śāstrantaraiḥ saha viśaṃvāditoḥ ca na viśeṣato vivṛtāḥ* (Pravac Ṭ, p. 112a)³².

They are not only noticed between different works, but in the case of samav even within the same work. The Pravac Ṭ again takes note of it : *evaṃ agre ’pi nāma-viśaye yatra kva cit samavāyāṅgadibhir viśaṃvādo dr̥ṣyate 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 Aṅga, the manuscripts considerably vary in the amount of data given³³. 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 *Ṭ on Pravac* (p. 81a) and the *Lokaprakāśa* add to the available editions, viz. *Suttāgame* (cf. 1.1.1); ed. with the *Ṭ* of Abhayadeva who remains completely silent on F. Ts (Bombay, 1918, p. 153b-154a); Ladnun ed.—*Angasuttāpi*, 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 Devassuya 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 *savvabhāvaviñ Jīṇe*. They are bracketed together on the chart :

- (7) *Udae*, (8) *Peḍhālaputte ya*, (9) *Poṭṭile*, (10) *sattakitti ya*, (11) *Muṇisuvvāe ya arahā*. (12) *savvabhāvaviñ Jīṇe*, (13) *Amame*, (24) *Anantavijāe iya*.
(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) *Muṇisuvvate ya arahā, savva-bhāva-vidū Jīṇe* | (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 *Tivvaya*, as F. T. 24, but this name is not transmitted in any other text³⁴. 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 *Samādhi* 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 Apāpābhātkaḷpa, and on the other, the Kahāvalī, Triṣaṣṭi and Lokaprakāśa; hence the order followed in the chart in spite of the chronology : See, for instance, *Poṭṭila* against *Udayi* in No. 3³⁵; *Kekasī* and *Reyalī* as Nos. 9 and 10.

1.1.4. About the Digambara lists of F. Ts.

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

- (i) Yativṛṣabha, Tiloyapannatti, and old Prakrit cosmological treatise “to be assigned to some period between 473 A. D. and 609 A. D.”³⁶. : IV, v. 1579-81; 1584cd-1587³⁷.
- (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 :

- (iv) Jinasena, Harivaṃśapurāṇa⁴⁰ : LX, v. 558-562, in Sanskrit.
- (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 Jainendrasiddhāntakośa⁴³, 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 avasarpīṇi-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 Tīrthaṃkara-hood is strictly out of question for a woman according to the Dig⁴⁵, whereas at least three of them are definite in the Svet. sources : Rohiṇī, Sulasā, Revatī⁴⁶. Anyway, the Uttarapurāṇa stands closer to the Samav than to the other Svet. 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. *uccheh’āṇpahudisu sesāṇaṃ ṇ’atthi amha uvaeso* (Tiloyap. IV. 1583)⁴⁸. A special position is assigned to F. T. 1, Śreṇika-Mahāpadma, who is said to have been the son of the last kulagara, according to Tiloyap. IV. 1578 :

ta-kkāle Titthayarā cauṛsa havanti; tāṇa paḍhama-Jiṇo antilla-kulakara-sudo Videha-vattī tado hodi.

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

aṣṭāvimśārdha-(i. e. 14 kulagaras *yuktasya bhoginaḥ kulakāriṇaḥ Padmādīpungavasyāyaṃ bhaviṣyati sutah 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."⁵² I deal with them here and shall start with the analysis of Śreṇika and Vāsudeva-Kṛṣṇa episodes. Both heroes are jointly mentioned in a Prakīrṇaka-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 ajjei Titthayara-nāmaṃ jaha āgimesi-bhaddā Harikula-pahu-Śepiāṛīyā (Bhattaparinnā, gā. 67)⁵³.

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 Antagadadasāo 5 about Kṛṣṇa⁵⁵. It can be summarized thus : two characters are engaged in a dialogue : a king (Kṛṣṇa; Śreṇika) and a Saint (Ariṣṭanemi; Mahāvīra).

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

kālamāse kālaṃ kiccā taccāe Vāluya-ppabhāse puḍhavo ujjalle narae neraiyattāe uvavajjihisi (S. I. 1173, 30-1174,1).

- (ii) The king's fear and despondency.

tae ṇaṃ Kaṇhe Vāsudeve araho Ariṣṭhaṇemissa antie eyam aṭṭhaṃ soccā nisamma ohaya jāva jhṭyāi (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. Triṣaṣṭi, trsl. vol. VI, p. 238, following Āvaśyakatīkā and cūrṇi for Śreṇika; Ākhyānakamaṇikośa p. 122, gā, 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 nirukti verse (1158) states that he will become a Jina in the coming age :

ṇa Seṇiō āsitayā bahu-ssuo, na yāvi Pannatti-dharo na vāyago.

so āgamissāe Jīṇo bhavissai, *samikkha pannāi, varam khu dāṃsaṇaṃ.*

Thus also in a parallel Bhagavati-Ārādhana gāthā introduced in a similar dogmatical discussion about *dāṃsaṇa / sammatta*⁵⁸ : as a matter of fact, Śreṇika 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 ussappinīe tumae* (i. e. (Śreṇika) Titthayareṇa *hoyavvaṃ ti* (Cauppaṇṇa, 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 :

jamhā ahaṇi iva (sic. i. e. Nemi) *tumam avi* (i. e. Kṛṣṇa) *vara-kevalanāṇa-dāṃsaṇa-paīvo* (....)

terasamo Titthayaro *hohisi taṃ muṇi-sahassa-pariyario* (Ākhyānak., p. 122, gā. 59ab; 60ab)

but :*ih'eva Jambuddhīve Bhārahe vāse āgamesāe ussappiṇīe Puṇḍesu (Puṇḍesu) jaṇavaesu Sayaduvāre* bārasame Amame nāmaṃ arahā *bhavissasi* (i. e. Kṛṣṇa) read in Antag. 5 (S I, 1174, 5ff.) also corresponds to the Uttarajjhāyā tradition⁵⁹ : *Baladevo....*) bārasama-Amama-Titthayara-Kaṇha-Jiva-titthe (*sijjhihi*), and seems to represent the prevalent tradition⁶⁰. This disagreement regarding the order (12/13) reflects the one testified to by the lists (cf 4) : T. 12 Amama-Vāsudeva in Kahāvali, Hemacandra, Lokaprakāśa, but T. 13 in Samav, Pravac⁶¹.

Other such examples could be adduced. I refer only to Revatī, 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 Viyāhapannatti XV (S I, 730-732) and the Triṣaṣṭi (trsl. vol. VI, p. 227-228). (ii) Her story is told by Abhayadeva Ṭ (p. 433ab) ad Ṭhaṇ 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

arjitāneka-su-kṛta-saṅcayā Revatī tu sā

soḍaśas Tīrthakṛd-bhāvi Citragupto 'bhīdhānataḥ'.

(iv) Parallel versions occurring in dāna-collections show the existence of disagreements as Revatī becomes the 17th F. T. named Samādhi⁶².

"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 Ṭhāṇ Ṭ (p. 433a), the 15th F. T. Nimmama in the Prakrit Ākhyāna-kamaṇikośa (p. 97, gā. 52) or in the Apabhraṃśa version of the Mūlasuddhiprakaraṇa⁶³. Thus :"

(tatto) cavittu āgāmiṇīe Titthayaru bhaviṣṣ' ussappiṇīe
panarāsāṃmau nāmiṃ Nimmamattu, apparimiya-ṇāṇa-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 : Revatī 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 figure⁶⁴, 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;⁶⁵ 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 utsarpiṇī age.

Descriptions are available in the case of the 1st. F. T. Śreṇika-Mahāpadma. They are found in Ṭhāṇ 9 (S. I, 299, 13-302, 17), and Titthogālī, gā. 1025-1112.⁶⁶ The Lokaprakāśa (552b, 22-553b. 19) is a late Sanskrit version which does not provide any new information⁶⁷; the Prakrit account of the Apāpābṛhatkalpa is reduced to a few lines; hence they will generally be omitted here.

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

esa ṇaṃ, aḷḷo, Seṇīe rāyā Bimbhisāre....uḷḷavajjihiti (299, 13-14).

It fixes the pattern of all future Ts' biographies and includes the following elements⁶⁸; in the coming utsarpiṇī, rebirth in the country of the Puṇḍas in the city Śatadvāra at the foot of Mt. Vaitāḍhya as Mahāpadma, the son of the kulagara Sammuci and his wife Bhadrā⁶⁹; birth-festivities and the ceremony of name-giving; coronation and life as a king also known as Devaseṇa and Vimalavāhaṇa; 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 been⁷⁰ ;

mae...., evām eva Mahāpaume vi arahā (S. I, 301, 18-12, etc.).

mama ṇava gaṇā, igārasa gaṇaharā, evām eva Mahāpaumassa vi araho ṇava gaṇa igārasa gaṇaharā bhavissanti (S I, 302, 8-9).

ahaṃ tisaṃ vāsāiṃ agāra-vāsa-majjhe vasittā muṇḍe bhavittā...., evām eva Mahāpaume vi arahā tisaṃ vāsāiṃ.... (S I, 302, 10-14); etc.

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

jaṃ-sīla-samāyāro arahā Titthaṃkaro Mahāvīro

ta-sīla-samāyāro hoi u arahā Mahāpaume (S I, 302, 16-17).⁷¹

In the Titthagāli this tendency goes still further. Pauma's life is closely inspired by the Āvaśyaka-niryukti section dealing with Mahāvira, to the extent that (exceptionally) "Vira" is used instead of Pauma⁷², or that Yaśodā is also the name of his wife⁷³ ! This is equally shown through the numerous verse-correspondences between the two works⁷⁴ :

Titthagāli 1026 = bhāṣya-verse 46; 1027, 1029 = 47; 1033ab±61; 1040 = 63
1046-1048 = 69-71; 1049-50 = 76-77; 1052±79; 1056 = niryukti-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±niryukti-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. 1⁷⁵; but he is said to have entrusted the kingdom to his son, the prince Nalinakumāra when leaving the secular world (gā. 1069 ff.), this detail is unknown in Mahāvira's legend.

The *Amamasvāmicarita*, composed in sam. 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 *Jaina Sāhitya kā Brhad Itihāsa* (Varanasi 1973, vol. VI. p. 127-128) : Birth; childhood; marriage; coronation; dīkṣā; Omniscience; samavasaraṇa; 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. Revatī, 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 Tīrthaṃkara-hood, e.g. Udāyi (No. 3); a Śankha (No. 6), Śataka (No. 10), Satyaki (No. 11) ... : but who can be sure that they have exhausted the post-Canonical story-literature? Śreṇika, 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. Tīrthaṃkara-hood in the chain of rebirths.

(Future) Tīrthaṃkara-hood 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 Śreṇika 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 Daśārasiha (i. e. Kṛṣṇa) and Seṇiya, the Āvaśyaka-niryukti (gā. 1160) also mentions Peḍhālaputta and Saccai who all underwent a low birth (*aharaṃ gaiṃ gayā*) 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 (*antakīriyā*) of hellish beings as Ts. Cakravartins, Baladevas or Māṇḍalikas, the Pannavaṇa (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, *Titthagara-nāma-goyāiṃ kammāiṃ baddhāiṃ, puṭṭhāiṃ...*). Beings coming from the second and third hells are in the same category :

evaṃ Sakkarappabhā jāva Vāluṃyappabhā-puḍhavi-neraiehiṃto Titthagaratṭaṃ labhejjā
(S II, 463. 18-19)

But this possibility is denied to those coming from the last four hells (463, 19-23)⁷⁴ Similar statements can be found in Dig. sources, for instance in Jinasena, *Harivaṃśapurāṇa* IV, 382 :

tṛtīyāyāḥ (i. e. kṣiti-)dvitīyāyāḥ prathamāyāśca niḥsṛtaḥ Tīrthakṛtvaṃ labhetāpi
*dehī darśana-suddhitāḥ.*⁷⁵

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

It is well-known that Tīrthaṃkara-hood is gained through a special type of karman (*Tīrthaṃkaranāmakarman* = Tnk) for which twenty components (*sthānakas*) 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 avasarpinī-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 Rṣabha'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 Nāyādhammakahāo 8⁸⁰ 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 (Triṣaṣṭi, ed. III, 1,100; etc.)⁸¹

Though the Tnk-causes do not occur explicitly in the context of utsarpinī, they probably have to be applied there also. On the other hand, the later literature shows an extension of the field of Tīrthaṃkara-hood, as is seen from the Mediaeval *Viṃśatisthānakacarita* (or *Vicārāmṛtasārasaṃgraha*) by Jinaharṣa⁸² : this work is based on the twentyfold enumeration of the Āvaśyaka-niryukti. 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 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 Tīrthaṃkara-hood. 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 *vīṣa sthānaka nī caityavandana-stūti* (gīt, dūhā, etc.), hymns extolling the "twenty causes".⁸⁴

3. Notes on Buddhist counterparts.

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 *Anāgatavaṃsa*⁸⁵ and the *Dasabodhi-sattupattikathā*⁸⁶ (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 *atīta-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-paccuppannesu arahantesu Sammāsambuddhesu ceto-pariya-ñāṇaṃ 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. *Āyāraṃga* 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 araham sammā-sambuddho (76, 1-2).

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

(iii) With the prophecies of rebirth as future Tirthaṃkaras 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. *Saddharmapuṇḍarīka*, 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 *Dasabodhisattuppattikathā* : 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 Buddhas⁸⁷ in the *Buddhavaṃsa* text and commentary. Thus, for instance :

evaṃ, Sārīputta, iminā dāna-phalena ca Todeyya-brāhmaṇo anāgate Narasiho nāma Sammā-sambuddho bhavissati (chap. VIII, 151, 70); etc.

In the Mahāyāna tradition, see *Saddharmapuṇḍarīka*, chap. VI, VIII, IX,

Cp. the Jaina stories ad 1.2.1 and the *Viṃśatisthānakacarita* (2.2). Unfortunately, I have not come across any *kathakośa* collecting the stories relevant to the 24 figures occurring in the Jaina lists.

(v) The Dasabodhisattuppattikathā 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 Dhammarāja (Dasabodhi., chap. III) : cp. king Śreṇika contemporary with Mahāvīra.

(vi) The Tirthaṃkara-nāma-karman notion of Jainism (cf. 2.2) has rightly been compared to the Buddhist Pāramitās : cf. P. S. JAINI, *Tirthaṃkara-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 sthānakas and the Ts : incarnations in Jainism. In the later Buddhist tradition as recorded in the Buddhavaṃsaṭṭhakathā⁸⁸, the Buddha-kāraka-dhammas which are defined as the ten (or thirty) Perfections leading to Buddhahood⁸⁹ are mentioned on the occasion of the twenty-five Buddhas' incarnations, (including Gotama) :

e. g. 141, 28-142,5 : *pāramiyo pūretvā Tusitāpure nibbattitvā.... Tusitā kāyā cavitvā....kucchismiṃ paṭisandhiṃ gaṇhi*; *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 Kalki, the future Viṣṇu's avatāra, is conceived as destined to put an end to the Kali-Yuga⁹⁰. The Jaina teachings and stories concerning the destinies of Future Tirthaṃkaras make it clear that they are closely linked with the theories of saṃsāra and karman; there, the Messianic aspect is not so important as the individual improvement which everybody has to attain for himself. The Tirthaṃkaranāma-karman makes it possible, while the idea of a unique Saviour would be, so-to-say, unacceptable.

4. Synoptical chart of data about Future Tirthaṃkaras.

N. B. No serial-number is assigned to the names mentioned in the Thāṇ (column 1) in the text. Here they have been placed in front of the corresponding ones in the Samav.

F.T's No.	Ṭhāṇ 9 SI,299,7-12	Samav SI, 381, 25-382, 8*	Titthogālī gā. 1116-1120	Pravacanasā- rodhāra gā. 293-95+ 458-70	Apāpābṛhat- kalpa p. 41, 7-21
1.	Seṇiya	Mahāpauma Seṇiya	Mahāpaum	Paumanāha Seṇiya	Paumaṇāha Seṇiya
2.		Sūradeva; Surādeva (Pravac. p. 81a) Supāsa	Suradeva	Sūradeva; Su-(293) Supāsa	Suradeva Supāsa
3.	Udāi = Udaa, PrPN	Supāsa Udaa	Supāsa	Supāsa Udayi	Supāsa Udai
4.	Poṭṭila aṇa- gāra	Sayāmpabha Poṭṭila aṇagāra	Sayāmpabha	Sayāmpabha Poṭṭila	Sayāmpabha Poṭṭila

F.T's. No.	Kahāvalī Uttarārdha, fol. 238a	Hemacandra Abhidhānacin- tāmaṇi, 53-56 + Triṣaṣṭi X.13 189-200	Lokaprakāśa XXXIV, p. 552b-557b	Narrative sources and observations.	Dig. list : Uttarapurāṇa LXXVI, 471-480
1.	Paumanābha Seniya	Padmanābha Śreṇika	Padmanābha Śreṇika	Thaṇ 9 (SI,299, 13-302,17); Titthogālī gā, 1025-1112; Āvaśyaka-nir- yukti gā. 1158; Bhagavati Ārādhana gā 739; Bhattaparinnā, gā. 67— Lokaprakāśa, p. 552b-553b— Other accounts : see fn. 54.	Mahāpadma Śreṇika
2.	Suro devo (sic)	Śūradeva	Sūradeva	Supārśva : Mahāvira's uncle Thaṇ Ṭ p. 432b; Pravac Ṭ Lokap. 553b,20.	Suradeva Supārśva
3.	Supāsa Potṭila	Supārśva Potṭila	Supārśva Potṭila	Udāi : Thaṇ Ṭ p. 432b; Lokap. 556b : he is Koṇika's son; thus PrPN 4. Udāi=2. Udāi =5. Udaa.	Supārśva Udaṅka
4.	Sampayabha, for Sayamp.ḍa... (corrupt)	Svayamprabha, —prabhū; Dṛḍhāyuh.	Svayāmprabha Dṛḍhāyuh	Dṛḍhāyu cf. under F.T.5 —Potṭila : Thaṇ 432b Ṭ Lokap. 553b : different from Potṭila of the Aṇuttarovavāiya dasao 3.	Svayamprabha Proṣṭhila

F.T's No.	Thāṇ	Samav	Titthogālī	Pravac	Apāpābr̥hatka- lpa
5.	Daḍhāū	Savvāṇubhūī Daḍhāū	Savvāṇubhūti	Savvāṇubhūī Daḍhāū	Savvāṇubhūī Daḍhāū
6.		Devassua Devautta (L adnun ed.); Devagutta (Pravac. p. 81a) Kattiya	Devagutta	Devasuya Kitti	Devassua Katia
7.	Samkha	Udaa Samkha	Udaga	Udaya Samkha	(U)daa Samkha
8.		Peḍhālaputta Nanda	Peḍhāla	Peḍhāla Āṇanda	Peḍhāla Āṇanda
9.		Poṭṭila Sunanda	Poṭṭila	Poṭṭila Sunanda	Poṭṭila Sunanda
10.		Sat(t)akitti; Satae(ti), Ladnun ed.; Satae iya, Pravac. p. 81a Sataa gāhāvai	Sattagitti	Sayakitti Sayaga	Sayakitti Sayaga

F.T's No.	Kahāvalī	Hemacandra	Lokaparakāṣa	Narrative sources	Uttarap
5.	Savvāṇabhūi	Sarvānubhūti	Sarvānubhūti	Drdhāyura- pratitaḥ Ṭhāṇ Ṭ P. 432 b.	Sarvātmabhūta
	Kattiya	Kārtika	Kārttika		Kaṭapṛū
6.	Devagutta	Devaśruta	Devaśruta	Śaṅkha : Ṭhāṇ Ṭ 432b; Lokap. 553b- 554a; also named Puṣkali; cf. F. T. 7.	Devaputra
	Samkha	Śaṅkha	Śaṅkha		Kṣatriya
7.	Udaa Nanda	Udaya Nanda	Udaya Nandī		Kulaputra Sreṣṭhin.
8.	Peḍhālaputta Sunanda	Peḍhāla Sunanda	Peḍhāla Sunanda		Udaṅka Śaṅkha
9.	Peḍhila (K)kekkaṣī	Poṭṭila Kekkaṣī	Poṭṭila Ānanda or Kekkaṣī, according to Hemacandra		Proṣṭhila Nandana
10.	Sayakittī	Śatakīrti	Śatakīrti	Śataka : Ṭhāṇ Ṭ 432b; Lokap 553b -554a; along with Śaṅkha, F. T. 6-7	Jayakīrti
	Reyali	Reyali	Śataka or Revatī, according to Hemacandra who has in fact Reyali		Sunanda

F.T's No.	Thāṇ	Samav	Titthogālī	Pravac	Apāpābṛhat- kalpa
11.		Muṇisuvvaa Devai	Muṇisuvvata	Muṇisuvvaya Devai	Muṇisuvvaa Devai
12.		Amama (Samav in Lokap.) Sav- vabhāvaviū	(Satvabhāva- viu-Jiṇe, 1117) Amama; Amama and Savvabhāvavi haṃjaṇa, PrPN!	Amama Saccai	Amama Kaṇha
	Saccai niyanṭhī-putta	Saccai		Saccai	
13.		{ Nikkasāa (Lokap) Amama	Nikkasāa	Nikkasāa	Nikkasāa
	Vāsudeva	Vāsudeva		Vāsudeva	Saccai

F.T's Kahāvalī No.	Hemacandra	Lokaprakāśa	Narrative sources	Uttarap
11. Muṇisuvvāa	Suvrata	Suvrata	Satyaki : Thāṇ Munisuvrata T 434a; Lokap. 554b; PrPN s. v. Mahissa- ra (1); cf. F. T. Śasāṅka 12.	
Saccāi	Satyaki	Satyakī		
12. Amama	Amama	Amama	F. T. 12 Ama- Ara ma-Kaṇha Vāsudeva, Antagaḍa-dasāo 5 (SI, 1173-2174); Lokap. 554b- 555a;	
Vāsudeva	Kṛṣṇa Śārṅgin	Kṛṣṇa Vāsu- deva	other accounts, cf. fn. 54 and 1.2 Kṛṣṇa as a F. T. : Bhatta- parinnā gā. 67; Alsdorf, Harivaṃśap, 92, 6, 5; Uttarap; LXXII 181+281, etc. Kṛṣṇa as F.T.13 : Ākhyānakāmaṇi- kośa p. 123, gā, 60.	Sevaka
13. Nikkasāmia	Niṣkaṣāya	Niṣkaṣāya	Baladeva belong- ing to the con- gregation 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, Harivaṃśa 92, 6, 10 : cf under F. T. 17, Uttarap.	Apāpa
Baladeva	Baladeva	Baladeva		

F.T's No.	Thāṇ	Samav	Titthogālī	Pravac	Apāpābṛhat- kalpa
14.		{ Nippulāa Nikkasāa	{ Nippulāa Nikkasāya. PrPN	Nippulāya	Nippulāa
	Baladeva	Baladeva		Baladeva	Baladeva
15.		{ Nimmama Nippulāa	{ Nimmama Nippulāa, PrPN	Nimmamatta	Nimmama
	Sulasā	Rohiṇī		Sulasā	Sulasā
16.		{ Cittautta Nimmama	{ Cittagutta Nimmama, PrPN	Cittagutta	Cittagutta
		Sulasā		Rohiṇī	Rohiṇī, or Kakki-putto Datta-nāmo; = Abhidhā- narājendra.
17.		{ Samāhī Cittautta; -gutta	{ Samāhī Cittagutta, PrPN	Samāhi	Samāhī
	Revai	Revai		Revai	Revai
18.		{ Saṃvara Samāhī	Saṃvara Samāhi, PrPN	Saṃvara	Saṃvara
		Sayālī Migālī; Mimālī (Ladnun ed.)		Sayālī	Sayālī

F.T's No.	Kahāvalī	Hemacandra	Lokaparakāśa	Narrative sources	Uttarap
14.	Nippalāva Rohiṇī	Niṣpulāka Rohiṇī	Niṣpulāka Rohiṇī	Sulasā a F.T.	Niṣkaṣāya (A)torāṇa
15.	Nimmama	Nirmama	Nirmama	Ṭhaṇ Ṭ 434a- b Sulasā F. Ṭ. 15 : Ākhyāna- kamaṇikośa p. 97, gā. 52; Mūlasuddhi- prakaraṇa, p. 56, 5-6, Loakp. 555a-b.	Vipula
	Sulasā (sic)	Sulasā	Sulasā	Revatī, a F.T.	Raivata
16.	Cittagutta	Citragupta	Citragupta	Ṭhaṇ Ṭ, 433ab; F. T. 16 Re- vatī- Citragupta : Lokap-555b- 556a; F. 17	Nirmala
	Revai	Revatī	Revatī	Revatī-Samādhi: Dānāṣṭaka- kathā.	Vāsudeva
17.	Samāhi	Samādhi	Samādhi	Baladeva as a F. T. in Dig. versions : cf. under F. T. 13	Citragupta
	Gāvali	Gavāli	Gavāli		Baladeva
18.	Samvara Maggali	Samvara Gārgali	Samvara Gārgali		Samādhigupta Bhagali

F.T. Thāṇ No.	Samav	Titthogālī	Pravac.	Apāpābṛhat- kalpa
19.	{ Aṇiyattī Saṃvara or Jasohara (Sed.) Bhayālī	{ Aṇiyavattī Saṃvara, PrPN	Jasohara Divāyaṇa	Jasohara Divāyaṇa
20.	{ Vijaa Aṇiyattī Divāyaṇa	{ Vivāga (Vijaya) Aṇiyattī, PrPN	Vijaya Kaṇha	Vijaa Kaṇha
21.	{ Vimala Vijaa; Vivāa, Pravac, p. 81a Kaṇha	{ Vimala Vivāga, PrPN	Malla; Malli (295)	Malla
22.	{ Devovavāa Vimala Ambaḍa	{ Devovayāa Vimala PrPN	Nāraya Deva Ambaḍa	Nāraya Deva Ambaḍa
23.	Aṇantaviria Devovavāa Ambaḍa (Dārumaḍa)	{ Aṇantavijaya Devovavāya, PrPN	Aṇantaviriya Amara	Aṇantaviria Amara
24. Dārua niyaṇ- ṭha = Dārumaḍa of the Samav, PrPN s. v.; Thāṇ T 434a :	{ Bhadda (Lo- kap.) (Aṇan- tavijaya Dārua is Kṛṣṇa's son, the same as in Antagaḍadasāo 7,	{ Tiya (?) Tivvaya Aṇantavijaya, PrPN	Bhadda; v. l. Bhadrakṛt (T p. 80b).	Bhaddakara
			Sāibuddha	Sāyabuddha

F.T's No.	Kahāvali	Hemacandra	Lokaparakāśa	Narrative sources	Uttarap
19.	Niyatṭhi Devāyaṇa	Yośodhara Dvīpāyana	Yaśodhara Dvīpāyana		Svayambhū Vāgali
20.	Vivega Kanna	Vijaya Karṇa	not mentioned Karṇa	Karṇa	Anivarti Dvaipāyana
21.	Vimala Nāraya	Malla Nārada	Malla Nārada		Vijaya Kanaka
22.	Deva(yā)	Deva	Deva	Ambaḍa, Ṭhāṇ Ṭ 434b : a different per- son from Am- baḍa of the Uvavāiyasutta; Lokap. 556a and Jaina sto- ries : F. T. 22	Vimala
23.	Ajjaḍa Aṇanta	Ambaḍa Anantavīrya	Ambaḍa Anantavīrya		Nārada Devapāla
24.	Dāramadu(?) Vijaa Sai	Dvāramada Bhadrakṛt Svāti	Nārada Bhadrakṛt Svāti		Cārupāda Anantavīrya Satyakiputra

* 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 Tīrthaṃkara(s), i. e. of the utsarpiṇi; gā. = gāthā; intr. = introduction; Pk. = Prakrit; Pravac = Pravacanasāroddhāra (cf. 1.1.2); PrPN = Prakrit Proper Names, vol. I = II; Ahmedabad, 1970-72 (L. D. Series 28;37); Sa. = Sanskrit; Samav = Samavāyaṃga (4th Aṃga); Śvet. = Śvetāmbara; Ts = the 24 Tīrthaṃkaras from Ṛṣabha to Mahāvīra; T = ṭikā; Sanskrit commentary; Tḥaṇ = Tḥaṇaṃga (3rd Aṃga); Tnk = Tīrthaṃkara-nāma-karman; v. = verse(s).

Book series : DLJP = Devacand Lālbhāi-Jaina-Pustakoddhāra, Bombay.

MDJG = Māṇikchanda-Digambara-Jaina-Grantha-Mālā, Bombay.

S I or S II = Suttāgame ed. of the Jaina Canon, Gurgaon, 1953-54, vols. I-II; with page and line number.

1. P. S. Jaini, *The Jaina Path of Purification*, Delhi, Varanasi, Patna, 1979, p. 30-31; W. Schubring, *The Doctrine of the Jainas*, Delhi, 1962, p. 18; Haribhadra, *Āvaśyakaṭīkā*, ed. Bombay, 1916, p. 333a-b E. Leumann, *Ubersicht über die Āvaśyaka-Literature (...)* Hamburg, 1934, p. 43b-44a; A. Mette, *Indische Kulturstiftungsberichte und ihr Verhältnis zur Zeitaltersage*, Wiesbaden, 1973 (Ak. der Wiss. u. der Lit. Mainz) : "die Dekadenz- und die Aszendenz-Theorie" in *Greek and Indian Cosmologies* (p. 3); p. 7 and n. 19 on the Jaina standpoint.
2. E. g. in the German school : 1858, A. Weber, *Über das Catrunjaya Māhātmyam*, 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-vamśapurāṇa*. Ein Abschnitt aus der Apabhraṃśa-Welthistorie "Mahāpurāṇa Tisatṭhimahāpurisacariya. 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 Śvet. list of F. Ts following Hemacandra, are already found in C. Mackenzie, *Account of the Jains*, p. 261.

4. Enumerated for instance in Hemacandra, *Abhidhānacintāmaṇi* (cf. fn. 24), v. 50–53ab (58–64); *Pravacanasāroddhāra*, gā. 288–290 (cf. 1.1.2).
5. J. Deleu, *Viyāhaṇṇatti* (*Bhagavaī*). The Fifth Aṃga of the Jaina Canon (....), Brugge, 1970, Intr., p. 18ff. “Nucleus and Accretions”.
6. Deleu, *ibid.*, p. 257.
7. S I. 804, 14–16 : *Goyamā, cauvoisaṃ Tīthagarā, taṃ jahā: Usabha-Ajiya* (....) *Nemi-Pāsa Vaddhamāṇā* 24; Deleu, *ibid.*, xx, 8, 3a, p. 256.
8. Later on (11th cent. A. D.), Abhayadeva’s commentary on this passage naturally mentions the first of the 24 : ‘āgamaśāṇaṃ’ *tī āgamiṣyatāṃ, bhaviṣyatāṃ Mahāpadmādīnāṃ Jinānāṃ* ... (ed. Surat, 1940³).
9. Text according to W. Schubring, *Ācārāṅga-sūtra*. Erster Śrutaskandha. Text, Analyse und Glossar. Leipzig, 1910 (Abh. für die Kunde des Morgenlandes xii, 4), p. 17, lines 16–18. I here take *arahantā* as a synonym of *Tīrthaṃkaras* and do not enter into any discussion about the two terms.
10. Jacobi’s trsl, in the *Sacred Books of the East*, vol. xxii. Jaina Sūtras, Delhi, 1884, repr. 1968, p. 36.
11. Cp. similar expressions in Buddhist texts, below 3; H. Smith, ed. *Saddanīti*, vol. iv, Lund 1949, 5.3.1. In the Jaina Canon, applied to the Jina : *Sūyagada* I, 15, 1 (S I, p. 132) :
jaṃ aiaṃ paḍupannaṃ āgamiṣsaṃ, ca nāyao
savvaṃ mannai taṃ tāṭ dāṃsaṇāvaraṇ’ntae.
12. Cp. the Āyāraṅga-nijjutti verse 226 (ed. Jambūvijaya Muni, Delhi, 1978), p. 120.
je Jiṇavarā aiyā, je sampai, je aṇāgae kāle
savve vi te ahimsaṃ vadiṃsu vadihinti 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.) : *tīya-paḍuppannaṃ aṇāgaya-Jāṇae arahā Jiṇe*; used to emphasize the eternal character of the custom of distributing wealth, observed by the Śākras when the Arhats leave the world, *Nāyādhammīkahāo* I, 8 (S I, 1032, 14–15) : *taṃ jiyam eyaṃ tīyapaccuppannaṃ aṇāgayāṇaṃ Sakkāṇaṃ arahatāṇaṃ bhagavantāṇaṃ nikkhamamāṇāṇaṃ im’ eyārūvaṃ attha-sampayāṇaṃ dalaṭṭae*; Thāṇ 3 (S I, 216, 22; 25).

13. Cūrṇi (ed. Ratlam, 1942), p. 133, 1.9 ff.; Śīlāṅka’s T (ed. Jambūvijaya, *ibid.*), p. 119 : *atīkrāntās Tīrthakṛtāḥ kālasyānāditoḍ anantā atīkrāntā anāgatā apy anantā āgāmi-kālasyānantatoḍ.*
14. They were born in the five Bhāratas, the five Airāvatas and the five Mahāvīdehas. Cf. cūrṇi; T *ibid.* records various opinions regarding the number of Ts : 10, 20, or 170, viz, 32 × 5 + 10. This is also recorded in

- Bhattacharinnā* (ed. Bombay, 1972), gā. 172 : sattari-sayam Jinaṇa va gāhāṇam samaya-khetta-pannattam ārahanto vihiṇā sāsaya-sukkhāṇ lahai mokkham. About the computation see K. von KAMPTZ, *Über die vom Sterbefasten handelnden ältern Paṇṇa des Jaina-Kanons*, Hamburg, 1929, p. 23; PrPN, p. 338.
15. They are usually not included among the 54 or 63 "Great Men".
16. P. 432b *Sreṇiko rājā prasiddhaḥ; Supārśvo bhagavato Vardhamānasya pitroyaḥ*.
17. Cf. T p. 434a : *Poṭṭila-Satakāu anantaroktāv eva*.
18. *Titthogāli-Paṇṇaya*, ed. Paṇṇyāsa Kalyāṇa Vijaya Gaṇivara, Jalor, 1974 (With a Sanskrit chāyā and a Hindi translation).
19. Cf. W. Schubring, *The Doctrine of the Jainas*, p. 109.
20. D. D. Malvania, *Study of Titthogāliya*, in *Bhāratiya Purātattva. Purātattv-ācārya Muni Jinavijaya Abhinandana Grantha*, Jaipur, 1971, p. 129-138.
21. For instance, gā. 1010 :
causum vi Eravaesum, evam causu vi ya Bharaha-vāsesu
ekk' ekkammi u hohintī kulagarā satta.
 1028a : *Eravate vi ya evam; 1112a : navasu vi vāses' evam; etc.*
22. Cf. R. Williams, *Jaina Yoga*, London, 1963, p. 1; 10.
23. Vol. I, Bombay, 1922 (DLJP 58), with Siddhasena's Sanskrit commentary
24. Ed. O. Boethlingk—Ch. Rieu, St. Petersburg, 1847; repr. 1972
25. Ed. Bhavnagar, sam 1965; Helen M. Johnson, *Triṣaṣṭiśalākāpuruṣacaritra* trsl. vol. VI, p. 347, Baroda, 1962 (Gaekwad's Oriental Series 140).
26. Cf. D. D. Malvania, *On Bhadravara's Kahāvalī*, *Indologica Taurinensia* vol. 11, Torino, 198.
27. Ed. Jinavijaya Muni, Bombay, 1934 (Singhi Jain Series 10), Cp. *Abhidhānarājendra*, Ratlam, vol. 2, s. v. *ussappiṇī*, p. 1171-1172,
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 Āvaś-yaka-niryukti about F. T. 13 Niṣkaṣāya-Baladeva :
bhava-siddhio ya bhayavam sijjhissai Kaṇha-titthammi.
 I am not able to find it. See moreover. fn. 67 (Nandivṛtti) and fn. 60 (Vasudevahiṇḍi, Nemicaritra, and Antagaḍadasāo). Anonymous quotations; 552a, 10; 555a, 2.
30. No. 93, p. 241-242 in *Jainastotrasandohe (Prācīna-stotra-saṃgraha)*, Pt. I. Ed. Caturvijaya Muni, Ahmedabad, 1932.
31. E. g. p. 49-50 in *Parvatithi vigere nā caityavandanādi no saṃgraha*, Bhavnagar, sam. 1981.
32. Cp. *Lokaparakāśa* 557b. 15-17 :
atra caiteṣaṃ pakṣāṇaṃ viṣaṇvāde bahuśrutāḥ sarvavidā vā pramāṇam
iti jñeyam. ya ca noktā vyatikarā, Jinānāṃ bhāvināṃ iha/kecit te
'tyanta-viditāḥ, ke cit cāviditā iti.

33. A. Weber, *über die heiligen Schriften der Jaina*, Indische Studien xvi. Leipzig, 1883, repr. 1973, p. 293; on the question of variants and alterations in the transmission of the Canonical texts, cf. C. Caillat, *Notes sur les variantes dans la tradition du Dasaveyāliyasutta*, Indologica Taurinensia, vol. viii-ix (1980-81), Torino, 1981, pp. 71-83.
34. There is some trace of confusion in the data of Titthogālī as can be gathered from PrPN where Amama and Savvabhāvavihaṃjaṇa are both mentioned as F. T. 12, whereas no F. T. 13 can be found.
35. Cf. Glasenapp, *Jainismus*, p. 310.
36. A. N. Upadhye, intr. to Tiloyap., vol. ii, p. 7., Sholapur, 1951.
37. Ed. A. N. Upadhye-H. L. Jain, Sholapur, 1956² (Jivaraja Jain Grantha mala 1), vol. I.
38. Ed. Pt. Pannalal Jain, Delhi, 1968² (Jānapīṭha Mūrtidevī Jaina Granthamālā, Sanskrit Grantha 14).
39. Ed. P. L. Vaidya, Bombay, 1937, MDJG 37, vol. III.
40. Vol. II (MDJG 33).
41. Ed. MDJG 12.
42. Ed. H. L. Jain, Ahmedabad, 1969, Prakrit Text Series 13.
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.
45. P. S. Jaini, *The Jaina Path of Purification*, p. 39 and 40 n. 93; G. Roth, *Mallī-Jñāta, das achte Kapitel im sechsten Anga* (....) Inaugural Dissertation zur Erlangung der Doktorwürde (....) München, 1952, p. 50-52 quoting Kundakunda, Aṣṭapāhuḍa 2, 22-26.
46. Is the Dig. Raivata (No. 15) a reminiscence of her ?
47. Tiloyap iv, 1582; Trilokasāra 876; Mahāp. cii, 6, 9-12; Uttarap. lxxvi 476-77 : 100 years as the first T.s' life-span according to the Hindi trsl which seems somewhat confused here. No information of the kind in Harivaṃśap. 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 Airāvata for whom the teaching is said to be lost : iv, 2366 -
ṇavari viśeso tassmī salāga-purisa bhavanti je keḥ tāṇaṃ nāma-ppahudisu uvadeso sampai paṇaṭṭho.
49. *pacchima-kulayarāsu ghari....*
tuhū Mahapomu nāmu bhava-bhaya-horu/hosaki paḍhamu etthu Titthaṅkaru.
50. Ed. A. N. Upadhye, Bombay, 1943, Singhi Jain Series 17.
51. Depending on the sources, their total number is 14 (Tiloyap. iv, 1570; Harivaṃśap. lx, 554-557) or 16 (Uttarap. lxxvi, 463-66; Mahāp. cii. 5, 6-13; Trilokasāra 872), if T. 1 and Cakravartin 1 are included (Mahāp. n. ad loc. p. 292).

52. Ch. Krause, *Ancient Jaina Hymns*, intr. p. 15.
 53. Ed. Bombay, 1927; cf. K. von Kamptz, *Über die vom sterbefasten handelnden älteren Paiṇṇa des Jaina-Kanons*, Hamburg, 1929, p. 38; Upadhye, *Brhatkathākoṣa*, intr. p. 29. Cp. the verse quoted in Jinaharṣa, *Vimśatisthānakacarita* (on which below 2.2.; ed. DLJP 60, 1923), p. 89b :

aladdha-puvvaṇṇmi bhavodayaṇṇmi lahanti Tittḥassa pabhāvaṇṇe
Tittḥesarattaṇṇ amar' inda-pūjjaṇ (sic) Dasārasīho iva Seṇio vā. (i. e. Kṛṣṇa)
Seṇio va Cp. Āvaśyaka-niryukti 1158 quoted below.

54. Śreṇīka: *Āvaśyakaśīkā* of Haribhadra, ed. Agamodayasamiti 1916, p. 681a, lines 1-5 cūrṇi, ed. Ratlam, 1929, II, p. 169, lines 5-8; R. Williams, *Two Prakrit versions of the Maṇipaticarita*, London, 1959; anonymous, gā. 405-11; Haribhadra, gā. 114-123; Śilāṅka, *Cauppaṇṇamahāpuriscariya*, ed. Prakrit Text Series 3, 1961, p. 320, 3-20; Guṇacandra, *Mahāvīracariya*, ed. DLJP 75, p. 333a-334a; *Ākhyānakamaṇīkoṣavṛtti*, ed. Prakrit Text Series 5, 1962, p. 118, gā. 133-138; p. 334, gā. 97; *Triṣaṣṭi*, ed. x, 9, 139-165 (trsl. vol. vi, p. 238); *Uttarap.* lxxiv, 450-453; *Kahakosu* xiv, 16; etc. Similar facts but a different scheme in *Brhatkathākoṣa* No. 55, p. 87; Prabhācandra, *Ārādhanaṅkathākoṣa*, ed. A.N. Upadhye, Delhi, 1974, No. 21 and 90* 31.

Kṛṣṇa : *Antagaḍḍadasāo* 5; *Vasudevahiṇḍi*, according to the Lokaprakāśa 555a, 4-6) : *Ākhyānakamaṇīkoṣa*, p. 122-123; *Triṣaṣṭi* viii, 11, 50-54 (trsl. vol. v. p. 297); Guṇavijaya, *gāḍya-baddha-śrī-Nemināthacaritraṃ* (sam. 1668=A. D. 1611), ed. Surat, 1920, p. 159a; *Nemicaritra* quoted in the Lokaprakāśa, 555a, 7-11.

55. S-I, 1173, 30-1174, 7; trsl. L. D. Barnett, *The Antagaḍḍadasāo and Anuttaravavaiya-dasāo*, London, 1907 (Oriental Translation Fund, New Series, vol. 17), p. 81-82.
 56. Motif of a future birth predicted by a Jina see Deleu, *Viyāha-pannatti*, Index s. v. Rebirth; ubi alia; Cp. in Buddhism, below 3.
 57. Reference in fn. 54.
 58. *Acharya Shri Shivaray's Bhagavati-Aradhana* (....). Ed....by Pāṇḍit Kailashchandra Shastri, Sholapur, 1978², 2 vols. (Jivaraja Jain Granthamala 36, 37), gā. 739 :

suddhe sammatte avirado vi ajjedi Tittḥayara-ṇāmaṇ
jādo du Seṇigo āgamesī aruho (Sa. arhat) avirado vī.

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

59. H. Jacobi, *Die Jaina-Legende von dem Untergange Dvāravati's*, ZDMG 42, 1888, p. 508, lines 6-8.

60. Also Triṣaṣṭi and Guṇavijaya (cf. fn. 54); Nemicaritra and Lokaprakāśa, 555a, 10: ...*Jītaśatroḥ suto 'rhas tvaṃ dvādaśo nāmato 'mamaḥ*; Vasudevahi-
ṇḍi quoted ibid. : *duvālasamo Amama-nāma-Titthayaro bhavissai*. I cannot
trace this passage in the text itself.
61. Kaṇha (No. 21 in Samav) must be a different person : cf. PrPN s. v. 7
Kaṇha; contra Ch. Krause. *Ancient Jaina Hymns*, intr. p. 16, where he
is identified with the previous one.
62. Cf. *Dānāṣṭakakathā*, Paris, 1982, n. 3, p. 197-198; *Indologica Taurinensia*,
vol. 11 .
63. 11th cent. A. D. Ed. Prakrit Text Series 15. I purposely do not expati-
ate here on the contents of the stories.
64. Cf. *Jaina Stories as retold in Hindi* (...) by Muni Shri Mahendrakumarji
Pratham. English trsl. by K. C. Lalwani, vol. I, Calcutta, 1976, p. 47
and Intr. p. xviii.
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 Sītendra,
Rāvaṇa and Lakṣmaṇa (Triṣaṣṭi, 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 Nandivṛtti mentions an interval
of 84007 years and 5 months between Vīra and Mahapauma :
culasī vāsa-sahasā, vāsa satt' eva pañca māsā ya
Vīra-Mahāpaumāṇaṃ antaram eyaṃ viyāṇāhi. iti 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 *Titthogālī* gā. 1039.
68. The rebirth in the third hell (see 1.2.1) comes first, but is not staged in a
dialogue : Ṭhāṇ (S I, 299, 13-16); *Titthogālī*, gā. 1031-32.
69. Sammuī as one of the 10 kulagaras, Ṭhāṇ (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 Triṣaṣṭi (trsl. vol. vi, p. 347) exactly reproduces
what is prophesied by Mahāvīra for Gośāla's future births : Triṣaṣṭi 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 avasarpīṇī-Ts. taken in the reverse
order :

eso 'vasarpiṇī-jāta-caturviṃśa-Jinopamaḥ
prāyo 'nga-māna-varṇāyuh-kānti-prābhṛti-paryavaiḥ (284)
ity utsarpiṇy-avasarpiṇy-arhae-cakry-ādayo 'khilāḥ
prātilomy-ānulomyābhyāṃ bhāvyaś tulyā maṇṣibhiḥ (285).

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

Poṭṭilasya ca yo jīvāḥ, sa tṛtīyo bhaviṣyati
Supārśva-nāmā dehādi-mānair Nemi-Jinopamaḥ (323);

F. T. 13 is equated to T. 12 Vāsupūjya. 557a, 14; etc

71. Cp. *Apāpābrhatkalpa*, 41, 10-11 : *vaṇṇa-ppamāṇa-laṃchāṇa-āṇi gabbhāvahāra-vajjaṃ paṃca-kallāṇa-yāṇaṃ māsa-tihi-nakkhattāṇi ya jahā mama* (i.e. Mahāvīra) *tah' eva bhavissanti* ; Lokaprakāśa 553b, 17 :

kalyāṇakāṇāṃ pañcāṇāṃ tithi-māsa-dinādikam
śrī-Vardhamānavad bhāvi Padmanābha-prabhor api.

72. *Titthogālī*, gā. 1086 :

aṇavaraya dāṇa-silo, Naliṇa-kumāreṇa parivuddo Viro
ujjāṇaṃ saṃpatto, nāmeṇaṃ Paumiṇī-saṃḍaṃ.

73. *Ibid.*, gā. 1052 ;

tihi-karaṇaṃmi pasatthe mahanta-sāmaṇa-kula-pasūyāe
kārenti pāṇi-gaṇaṃ Jasoya-vara-rāya-kaṇṇāe.

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

75. Cp. the *Apāpābrhatkalpa* quoted fn. 71 (*gabbhāvahāra-vajjaṃ*).

76. See also the introduction to *Paṇṇavaṇāsuttam*, Ed. Jain Āgama Series 9, Pt. 2 (1971), p. 362-369; W. Kirfel, *Die Kosmographie der Inder nach Quellen dargestellt*, Bonn-Leipzig, 1920; repr. 1967, p. 326.

77. Also *Pdt. Sukhlalji's Commentary on Tattvārthasūtra of Vācaka Umāsvāti*, ch. III, Ahmedabad, 1974 (L. D. Series 44), p. 139; *ubi alia*.

78. E. g. Śvet. : useful discussions in *Triṣaṣṭi* I, 1, 882-903 (trsl. vol. I, p. 80-84); Pravac. gā. 310-312; 313-319; G. Roth, *Mallī-Jñāta*, p. 21-22k; Dig. : P. S. Jaini, *The Jaina Path of Purification*, p. 259-260 "Attainment of the Tirthamkara Status".

79. Cp. *Vasudevahiṇḍī* (ed. Caturvijaya-Puṇyavijaya, Bhavnagar, 1930) 159, 14-16 : *tato bhayavaṇṇa Usabha-sāmi puva-bhave Vairanābho Titthayanāma-goya-kāya-saṃgaho Savvaṭṭhasiddhāo vimāṇāo tettiṣaṃ sāgarovamāiṃ visaya-suham aputtaraṃ aṇuhaviṇṇa Marudevāe kucchiṃsi uvavaṇṇo*; Jinasena, *Harivaṃśap*. viii, 37; etc.

80. S F, 1012, 22 ff.; W. Schubring, *Nāyādhammakahāo*. Das sechste Anga des Jaina Siddhānta (....), Wiesbaden, 1978, p. 29; 32.

81. Before Sambhavajina's last birth :
viṃśateḥ sthānakānāṃ ca sthānakair aparair api
sa puṇḍra nijaṃ karma Tīrthakṛn-nāma-nāmakam; trsl. vol. II, p. 232; also p. 25; vol. III, p. 2; 65 passim; see below 3. for Buddhist counterparts.
82. sam. 1502 = 1445 A. D ; ed. DLJP 60, 1923; cf. W. Schubring, *Die Lehre der Jainas*, Berlin, Leipzig, 1935, 196; C. B. Tripathi, *Catalogue of the Jaina Manuscripts at Strasbourg*, Leiden, 1975 (Indologia Berolinensis 4), Serial No. 169-170; *Jaina Sāhitya kā Bṛhad Itihāsa*, vol. VI, p. 307.
83. Thus for example :
tataś cyuto Videheṣu | bhāvī Tīrthaṃkaro nṛpaḥ (v. 54, p. 10b); or :
tataś cyuto Videheṣu sa bhāvī Tīrtha-nāyakaḥ
nāmato Jagadānandī, jagad-ānandī-rūpa-bhṛt. (p. 15b.).
84. E. g. in *Parvatīthi vigere nā caityavandanādi no saṃgraha*, Bhavnagar, sam. 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, *cciāa* (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 *nāṇa*, etc. P. 346, Śreṇika, 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.
85. Ed. by Minayeff, JPTS, 1886, p. 33-53; cf. T. W. Rhys Davids, *Anāgata-vamṣa in Encyclopaedia of Religion and Ethics*, vol. I, p. 414; E. Leumann, *Maitreya-samiti, das Zukunft Ideal der Buddhisten*, Strassburg, 1919. II. Teil : Indischer Teil.
86. *The Birth-Stories of the Ten Bodhisattas and the Dasabodhisattupattikathā*. Ed. trsl. H. Saddhatissa, London, 1975 (Sacred Books of the Buddhists 29); esp. intr. p. 18-26.
87. Cf. R. Gombrich, *The Significance of Former Buddhas in the Theravādin Tradition in Buddhist Studies in honour of Walpola Rahula*, London, 1980, p. 62-72; I. B. Horner, *Some notes on the Buddhavaṃsa Commentary (Madhurattavilāsini)*, *ibid.*, p. 73-84; ID, Intr. to *The Clarifier of the Sweet Meaning (Madhurattavilāsini)*, trsl. London, 1978 (Sacred Books of the Buddhists 33).
88. Ed. I. B. Horner, 1946, Pali Text Society 55; repr. 1978.
89. *Ibid.*, 104, 16-17 : '*Buddha-kare dhamme*' ti buddhatta-kare dhamme, buddhatta-karā nāma dhammā dāna-pāramitādayo dasa-dhammā.
90. Cf. the Kalki-Purāṇa, thoroughly analysed by E. Abegg, *Der Messiasglaube in Indien und Iran*, Berlin, Leipzig, 1928, p. 71-138; passim.