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**A STUDY OF THE BHAGAVATĪSŪTRA**  
**A Chronological Analysis**

**SUZUKO OHIRA**

**PRAKRIT TEXT SOCIETY**  
**AHMEDABAD-9**  
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STUDY OF THE *BHAGAVATĪSŪTRA*  
A CHRONOLOGICAL ANALYSIS

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# **A Study of The Bhagavatisutra A Chronological Analysis**

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*To*

*My Dear Teacher*

*Pt. D.D. Malvania*



## PUBLISHER'S NOTE

We have pleasure in publishing Dr. Suzuko Ohira's "*A STUDY OF THE BHAGAVATĪSŪTRA - A Chronological Analysis*". Jainas have already accepted Bhagavati-sūtra as an important text amongst all the Jaina canonical texts. The Western scholars too have equally considered the first twenty (I-XX) Śatakas of Bhagavati as the oldest one.

Dr. Ohira in her attempt has tried to set the chronological stratification of first twenty Śatakas of Bhagavati with the awareness of the development of thoughts running through the canonical period. For this she has studied the thought contents of all the Āgamic-texts, which she further stratified into five stages and compared both with a successful endeavour for the stratification of 1st 20 Śatakas of Bhagavati.

Dr. Ohira has spared no effort to bring in such a nice work. The Publication of such monographs is rare in Jaina studies, so my special thanks to Dr. Ohira on behalf of the Society.

This detailed study has been done for the first time and the credit must be given to Dr. Ohira.

I have also to thank Dr. Klaus Bruhn and Dr. Klaus Butzenberger for giving us very learned Foreword to the work of Dr. Ohira

D.D. Malvania  
Secretary  
Prakrit Text Society



## FOREWORD

An introduction to a monograph on the Bhagavati cannot do without a short introduction to the Bhagavati itself. Generally speaking, the subject is beset with many complexities, and this fact may justify an attempt to make the subject more transparent by adding a second preface to the preface written by the authoress herself.

The Bhagavati is one of the better known works of the Śvetāmbara canon, but difficulties arise already when we try to describe its position within this canon. Nominally, the Bhagavati is "the fifth *aṅga*". But the term "*aṅga*" is deceptive as the eleven *aṅga*.s differ widely in size, character, and age. Nor are the *aṅga*.s clearly distinguished from other parts of the canon. This is most conspicuous in the case of the Bhagavati which is inter alia closely related to the Prajñāpanā - one of the twelve so-called *upāṅga*.s. Under the circumstances, it seems useful to stress right at the beginning the difference between the nominal position and the actual position of the Bhagavati in the literary ensemble known as Śvetāmbara canon. It is likewise useful to stress already at this stage the difference between the evaluation of the Bhagavati as a *literary composition* (however incongruous) and the evaluation of the Bhagavati as a *source for the study of early Jainism* (i.e. of the canonical form of the Jaina doctrine). Here we have to add that the Bhagavati reached its present form in the course of many centuries, and that the period of the growth of the work almost coincides with the period of the growth of the Śvetāmbara canon in its entirety.

In his *Doctrine of the Jainas* (1935/1962), W.SCHUBRING has made ample use of the contents of the Bhagavati. In a different context, he has studied the Bhagavati also as a literary composition, but the latter line was mainly pursued by other scholars. Already in 1883, A.WEBER had observed that the Bhagavati consisted broadly speaking of two different compilations: an earlier part of "nucleus" (chapters 1-20, excluding chapter 15) and later accretions (chapters 21-41). The former part is characterized by absolute incoherence of the individual chapters and sub-chapters (*śataka*.s and *uddeśa*.s), while the latter part consists of coherent *uddeśa*.s (or groups of *uddeśa*.s). W.SCHUBRING followed in broad lines WEBER's views, although he described the situation in his own words. J.DELEU prepared a detailed study of the Bhagavati, giving an exhaustive account of its contents and studying at the same time the morphology of the various parts of the work. In a later study, the same scholar made a significant improvement upon WEBER's model. He showed that, through the elimination of various accretions from the accepted nucleus, we can isolate a *nucleus within the nucleus*. A similar attempt was made by B.BHATT, who noticed within the accepted nucleus three early strata which he separated from the remaining (later) parts of the nucleus chapters. Here we may add that, in the case of the Bhagavati, the separation of layers cannot be based on differences in the form (different metres, difference between metre and prose) and on differences in the language: The form is always prose, and the language always Ardhamāgadhī. As a

consequence, it was imperative to use morphological (literary) criteria for the historical analysis and to examine, in addition to that, the position of the Bhagavati vis-à-vis "related" works (Prajñāpanā, Jivābhigama etc. - all so-called "upāṅga.s"). If we remember that the Bhagavati occupies by itself more than one fifth of the Śvetāmbara canon (calculated on the basis of the Suttāgame edition) we realize that the entire cluster (Bhagavati in combination with the relevant portions of the "related" works) forms a very substantial section of the canon and that this section can in fact not be adequately described on the basis of the traditional subdivisions.

Dr.OHIRA's monograph is concerned with the nucleus alone, a total of nineteen chapters containing in all about 700 "sūtra.s". Her study can be called systematic and historical, and this is also the best way of describing its specific character. The systematic study necessitated in the first place a subject-wise arrangement of the contents of the Bhagavati (Chapter III), a true desideratum, considering the fact that the nucleus (i.e. the part which is really relevant to the doctrinal evaluation of the work) was nowhere arranged according to any plan (*supra*) and that the description of the Bhagavati as an "omnium gatherum" of different elements (J.DELEU) applies *a fortiori* to the nucleus of the work. Again, the systematic study is by necessity also a historical study. There may be gaps and breaks in the development of the early Jaina doctrine and there may be a measure of uncoordinated and isolated material. But on the whole we must try to understand the making of the Bhagavati as a historical process, and we must try to understand its contents (at least within one and the same period) as a consistent whole; and what applies to the Bhagavati applies also to the "related" works, to further canonical works, and to post-canonical or extra-canonical works. Whatever its outer form, the whole mass of traditional data must be studied on the premise that there was organic development as well as logical coherence. Such a procedure implies a distinction between different periods. We may choose in this connection a simple and generalizing pattern ("early-intermediate-late") which can be supplemented by more specialized observations on the relative chronology in the development of a specific dogmatical subject ("sūtra x earlier than sūtra y"). Such an approach to relative chronology is, however, not the course adopted by Dr.OHIRA. Dr.OHIRA proposes a more rigid matrix with the inclusion of absolute datings, and she has to some extent made chronology an end in itself. This has, in spite of the inherent difficulties, clear advantages. Dr.OHIRA has subdivided the doctrinal development of the early (canonical) phase of Jainism into five periods to which intervening periods could be added later on. This necessitated a broad survey of the development of the Jaina doctrine in its entirety, which appears in Chapter I. Here the authoress presents the matrix for the chronological treatment of the (ca.) 700 sūtra.s. Afterwards she can - in the systematic part (Chapter III) - assign each individual sūtra to "its" period. Moreover, the numerous tables (Chapters II and IV) can now be provided with precise chronological data. Ignoring points of details, we may say that the tabular apparatus comprises three basic categories: Position of the sūtra in the text, contents of the sūtra, period to

which the *sūtra* belonged. Considering the fact that chronology and systematic evaluation of the contents are closely connected, we can easily see to which extent Dr.OHIRA's approach differs from the earlier nucleus discussion. How far both lines will ultimately converge remains to be seen.

To assess the amount of work done by Dr.OHIRA it is necessary to stress that her style is concise and that quotations and translations which might easily have doubled the extent of the long Chapter III are almost completely missing. Again the *Bhagavati* material is studied not only in connection with Abhayadeva's commentary and the above-mentioned "related texts" but also in connection with other works, canonical or extra-canonical. This applies in particular to *Umāsvāti's Tattvārthasūtra* which had already been the subject of Dr.OHIRA's doctoral thesis (Ahmedabad 1982). The themes of her present study are dictated by the character of the work itself. If we ignore chapter 15 (an independent composition concerning Mahāvira and Gośāla) we can say that the *Bhagavati* is purely dogmatical (no narrative elements) and that the doctrinal material belongs mainly to the fields of philosophy of nature and soteriology (soteriology and ethics).

A few words on the treatment of the karma theory may help the reader to find his way in the present study. The karma theory appears as Section E in the systematic description of the contents (see E in Chapter III, and the E-positions in Table IV of Chapter IV). The evolution of the Jaina theory of karma started in Dr.OHIRA's 3rd period (Table IV), and its main testimonia for the early period are the *Bhagavati*, the *Prajñāpanā* (see the P-references in column III of the Table of Synopsis), and the *Tattvārthasūtra*. It should be added that, in the latter work, the discussion on karma is still in midstream and the information given by *Umāsvāti* far from complete.

Although the karma theory forms a whole, we may be permitted to focus in the present context attention on the theory of karma *destruction* (E/2, E/4). There was, naturally, a development from primitive forms of thinking to painstaking theorizing, but it should be added that, to a large extent, this development can actually be traced in the *Bhagavati* and in other texts. If we ignore some very primitive statements we can probably say that there was a clear shift of emphasis from popular ethical thought (offence, suffering=atonement, restoration of the original state of the offender) to abstract soteriology. The latter term stands in this case not for a doctrine of salvation in the usual sense, but for an esoteric current in Jaina dogmatics which is not merely detailed and technical, but likewise in its basic character far removed from the common notions about action, retribution, and redemption. The typical "later karma theory" is of course later than the last period of the *canon* and also later than the *Tattvārthasūtra*.

As has been indicated above, Dr.OHIRA's book is not only of interest for the philologist investigating the literary composition of the *Bhagavati*, but also for the historian

of Jaina thought who attempts to elucidate the history and development of early or even earliest Jaina teachings. We shall elaborate this point by finally adducing some considerations on the concepts of karma and *jīva*.

Among the most different epistemological, ontological, soteriological etc. theories incorporated into traditional Jaina lore, and especially among the few central concepts and theories constituting the very core of Jaina philosophy, the karma-theory is a conspicuous example of a doctrine the development of which testifies to the evolution of Jainism as a whole from rather unsophisticated, even primitive roots to the extremely elaborated casuistics of later dogmatics. The approach of Dr.OHIRA enables anybody interested in the development of this theory to trace and focus on the different streams of soteriology and natural philosophy that finally yield the classical karma-theory as known to later dogmatics. Presuming quite unspecified assumptions on moral retribution, the development started with explicitly investigating the nature of this retribution, and with considering it a stream of subtle matter afflicting the individual. A second major event seems to have been the idea of describing matter according to the latest atomistic doctrines of natural philosophy, and thus being able to explain the otherwise disturbing circumstance that karmic matter is invisible: except if they constitute a considerably large conglomeration like a pot etc. (*ghaṭādikārya*), atoms are invisible (*apratyakṣa*). Dr.OHIRA's chronological framework clearly distinguishes both achievements by subsuming them, on the basis of the five different textual layers constituting the Bhagavati, under the first viz. third stage of canonical development. This point of view is not only suggested by the Bhagavati itself, it is also clearly substantiated by a wide array of parallel texts employed by Dr.OHIRA. In fact, any serious attempt at critically deconstructing the *rudis indigestaque moles* of the Bhagavati and reassigning its single parts to different historical stages of textual and conceptual development yields an important device in order to close the evident gap between earlier Jaina thought and the mature speculations of later philosophers. Incidentally, the second important event in the evolution of the karma-theory which has just been referred to by no means meant any closure to the development of this theory; on the contrary, it was a starting point for plenty of later clarifications and sophistications directly leading to a stage represented, e.g., by Umasvāti, and beyond. While describing the fourth and fifth stages - the latter being most complicated and elusive in its obvious substructure - Dr.OHIRA reconsiders this further development, the later results of which she studied in her aforementioned book on the Tattvārthasūtra.

Most closely connected with the concept of karma are the dual concepts of *jīva* and *ajīva*, the development of which is equally evident when considering the framework of stages suggested in the present book. Regardless whether we accept or not the view that a kind of primitive animism preceded the ancient Jaina view (cf.pp.5-6), it is clearly evident that the founder of Jainism already was able to utilize a set of assumptions regarding the *jīva* which was, by successively being combined with other theories and by thus being elaborated, gradually assimilated and improved upon.

Here again, the Bhagavati, when critically examined, proves to be an invaluable aid in establishing the different stages of this process of development.

So, finally, a chronology as suggested by Dr.OHIRA is by no means of interest for historians of Jaina literature only; by being forced to depart from contents and subjects rather than from criteria of language and metre, it automatically enters the domain of concepts and ideas and thus extends its scope beyond a mere chronological analysis.

During the preparation of the present monograph, Dr.OHIRA has had the advantage of constant consultation with Pt. Dalsukh D. Malvania. Furthermore she could use Dr.K.K. Dixit's publications on early Jainism. Her study is thus closely connected with the L.D.Institute of Indology in Ahmedabad and reflects the cooperation of scholars from the two countries. For more than one reason it deserves our closest attention.

Berlin, June 1993.

Klaus Bruhn  
Klaus Butzenberger



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## PREFACE

The *Bhagavatisūtra* (abbreviated hereafter as *Bhagavati*) or the fifth *Āṅga* of the Jainas is essentially a work on the Jaina doctrines of *Jīva-ajīva* developed during the long canonical period which distinguish Jainism from other philosophical systems of thought. It offers a panoramic record of the Jaina theoreticians' thought world and thought patterns on the relevant problems developed from the initial stage of their theorization until the maturity reached in the final canonical stage. How the Jainas came to learn the art of theorization, how the advanced theoretical discussions conducted in the *Prajñāpanā* came into being, and how the problems of *Jīva-ajīva* took the course of development after the completion of the other *Pañcattī* texts are nowhere traceable but in the *Bhagavati*. As a whole, it preserves numerous key texts pertaining to the general problems of *Jīva-ajīva* within a cosmographical framework, which are indispensable to trace the evolution and development of the relevant thought documented in a conclusive form in the other canonical texts. Particularly noteworthy here is that the *Bhagavati* alone provides us with valuable material relevant to *ajīva*, i.e., the scheme of *puḍgala*, early *karma* theory and fundamental realities called *pañcāstikāya-cum-addhāsamaya*.

The *Bhagavati* nucleus was probably a sizable collection of fragmentary passages on the problems pertaining to the fields of ontology (i.e., *jīva*, *puḍgala* and *karma*, including the relevant ethical subject matter) and cosmography composed in the pre-*Prajñāpanā* period. It must have been compiled for the first time under the title of *Viyāhapañcattī* at about the time of the Second Canonical Council at Mathurā or Valabhī where it was authorized as the fifth *Āṅga*. The *Viyāhapañcattī* thus compiled did not likely go through a process of systematic organization, and to this were added at random the materials composed in subsequent ages. The *Bhagavati* in its present form is the result of a compilation made at the Third Valabhī Council, and it is as a whole a disorderly collection of numerous fragmentary passages on *Jīva-ajīva* covering various branches of knowledge developed during the 1,000 years of the canonical period, including many story texts and systematic treatises.

Such being the case, the chronological layers of its contents covering all branches of knowledge are hopelessly entangled. The *Bhagavati* as it stands is thereby impossible to be utilized by us for the purpose of grasping at once the history of the Jaina doctrinal system of *Jīva-ajīva* developed in the canonical period, unless the chronological layers of its contents in each subject field are disentangled and arranged in a clear-cut way to facilitate the comprehension of their position in a historical context. This is the primary objective aimed at in our present attempt.

The chronological date of *Śatakas XXI-XLI* is already evident from Dr. K.K. Dixit's analysis made in his article, "A Recent Study of *Bhagavatisūtra* Reviewed". These *śatakas* are therefore excluded from the object of our analysis proper. We are thus setting before us the task of a chronological stratification of the layers of *Śatakas*

I-XX. In Chapter I attempted is a general survey of the currents of thought running through the canonical period, which is divided into five stages in order to establish the criteria of thought content developed in each canonical stage, so that they might enable us to evaluate the age of the relevant material in the *Bhagavati* in the corresponding canonical stages. A Table of Synopsis of *Śatakas* I-XX is made in Chapter II, which is classified according to subject from A to F. Our chronological analysis of the contents of the *Bhagavati* is conducted in Chapter III according to this sequence by subject. The data resulted therefrom are subjected to our final examination in the concluding Chapter IV, in order to ascertain the nature of the *Bhagavati* nucleus texts, the process of expansion to their present volume, and the position of the *Bhagavati* in Jaina canonical literature.

This survey is beset with numerous difficulties which shall become evident in the course of our study. The major difficulty here is that the criteria themselves for analyzing the layers of the *Bhagavati* into five canonical stages are on shaky ground, because none of the present canonical texts, which are all infested with later interpolations, has yet been stratified into its chronological layers. On the other hand, unless the meanings and values of the problems hidden in the *Bhagavati* key texts are elucidated in a historical context, it is difficult to stratify the layers of the other canonical texts. Such being the case, our survey amounts to a preparatory move towards later studies of the canonical literature in this direction, which is wide open for future improvement.

As we know, we have Prof. A. Weber, Prof. W. Schubring, Prof. J. Deleu and Dr. K.K. Dixit as our predecessors in the history of studying or stratifying the *Bhagavati*. Prof. Bruhn meanwhile reminded me to read Prof. B. Bhatt's "Stratification in Śatakas 1-20 of the *Vyāhapannatti*" (in *Indologica Taurinensia*, 11, 1983), and also kindly sent me a copy of Prof. J. Deleu's "A Further Inquiry into the Nucleus of the *Viyāhapannatti*" (in *Indologica Taurinensia*, 14, 1987-88). All these studies are very helpful in furthering the task of its stratification.

It was right before I came back to Japan in April 1978 that I handed in the original work of this *Bhagavati* study to my guiding teacher, Pt. D.D. Malvania, First Director of the L.D. Institute of Indology, Ahmedabad. Its revision and publication have been overdue since then.

Despite a long lapse of time, the overall content of the work has remained nearly the same as in 1978, with the following improvements made. The study was originally based on the Āgamodaya Samiti edition which has long been out of print. In this revised work, *sūtra* referencer is renumbered according to the *Suttāgame* which is currently available in the market. Then, at the suggestion of Mr. Kenji Watanabe, a Lecturer at the Joshibi University and a colleague at the Shukutoku Junior College, a *sūtra* index is now provided along with a general index. As to the origin of *dharmāstikāya* and *adharmāstikāya*, I corrected my old view and attached it here

as its Appendix III. Also some errors have been corrected and misleading expressions revised according to Prof. Bruhn's advice. I am afraid, however, that there remains a good amount of mistakes of one type or another.

Not many teachers could be that patient and broad-minded as Pt. D.D. Malvania to his impatient and self-asserting student. And it was simply a stroke of good luck that I could have a most peaceful time in India immersed in the study of Jainism under his fatherly care. It is too formal to express my sincere appreciation to my dear teacher in simple words, whom I troubled a lot not only in Ahmedabad but also after I came back to Japan and even up to the publication of this work which he kindly accepted. It should have been published much earlier as he wanted, but my final decision of its printing was made only after I came in contact with Prof. Bruhn. When I think of Pt. Malvania, I cannot but have a sense of guilt for not having been able to respond to his favour nor to do what I ought to have done as his disciple. Let me humbly dedicate this volume now to my dear teacher Pt. Malvania, asking his forgiveness for all.

I am unfathomably indebted to the works of Dr. K.K. Dixit, former Research Officer of the L.D. Institute of Indology, not only to the said article on the *Bhagavati*, but practically to all of his works and articles relevant to the studies on Jaina canonical literature. I would also like to thank Prof. Dr. J. Deleu of the National University at Gent, Belgium for his kindness in sparing me a copy of his *Vyāhapannatti*, which was a great help in conducting this project.

My foremost obligations go to Prof. Dr. Klaus Bruhn of the Freie Universität Berlin, without whose insistence this work would have never been printed. And I feel highly honoured that this old work came to life with his foreword. The path of its publication was not at all smooth for various reasons, and in this matter particularly I had to impose upon him undue amount of sacrifice in time and energy under the ill-conditions of his health. Without his thoughtful advice and constant encouragement, I confess, I would have given up its publication in the course of time .

Likewise I am extremely thankful to Dr. Klaus Butzenberger of the Freie Universität Berlin, for kindly sparing his time in writing the foreword jointly with Prof. Klaus Bruhn.

I would like to express my thanks to Miss Joan Morris, England, for revising my English language. I also wish to express my thanks to Mr. Rudy Smet, Belgium, for persuading her to take on this task, and for going through this work from the editorial point of view. I have been helped by Mr. Watanabe, to whom I am also thankful. Finally, I would like to acknowledge my obligations to the Prakrit Text Society, Varanasi, for kindly undertaking the publication of this work.



## **CHAPTER I**

### **CANONICAL STAGES**

#### **A Chronological Survey of the Canonical Texts**



## CHAPTER I

### CANONICAL STAGES

#### A Chronological Survey of the Canonical Texts

- 1 The *Bhagavati* deals with all the branches of knowledge coming under the general heads of *jīva-ajīva* developed during the 1,000 years of the canonical period, and they have been edited in the most disorderly manner possible as is made evident by a glance through the Table of Synopsis in Chapter II. The major and foremost task before us is to perform a chronological analysis of the *Bhagavati* I-XX of which the dates have not yet been determined.
- 2 In view of this, the immediate step for our task calls us to conduct a chronological survey of the trends of the currents of thought running through the canonical texts which have relevancy to the *Bhagavati* contents. We would therefore propose to divide the canonical period into five stages as below for the following purposes: firstly, to establish the criteria of thought development made in each of these canonical stages so that they enable us to evaluate the date of each *sūtra* or *sūtra* group in the *Bhagavati* I-XX in the corresponding stage/s; and secondly, to allow us to locate which texts in the *Bhagavati* constitute its nucleus.
- 3 Section I The first stage (6/5th - 4th centuries B.C.)  
*Ācārāṅga* I, *Sūtrakṛtāṅga* I, *Uttarādhyayana* (excluding IX, XII-XIII, XVIII-XXIV, XXVI, XXVIII-XXXIV and XXXVI, of which XXXII and XXXIV express the old concepts in later language) and *Daśavaikālika* (excluding *cūlikās*)
- II The second stage (3rd - 1st centuries B.C.)  
*Daśāśrutaskandha* (excluding V, VIII and X), *Brhatkalpa*, *Vyavahāra*, *Nisitha*, *Ācārāṅga* II (excluding the third appendix) and *Sūtrakṛtāṅga* II
- III The third stage (1st century B.C./1st century A.D. - 3rd century A.D.)  
*Bhagavati* nucleus and *Sūrya-Candra p.* (*prajñapti*)
- IV The fourth stage (former half of 4th century A.D.)  
*Jivajivābhigama* minus *Dvipasāgara p.* and *Prajñāpanā*
- V The fourth-early fifth stages (4th century A.D.)  
*Jñātādharmakathā*, *Upāsakadaśā*, *Antakṛddāśā*, *Anuttaropapātikadaśā* and *Vipākasūtra*

VI The early fifth stage (latter half of 4th century A.D.)  
*Jambūdvīpa p.*, *Dvīpasāgara p.* and *Praśnavyākaraṇa*

The fifth stage (latter half of 4th - 5th centuries A.D.)  
 The rest of the *Āṅgabāhya* texts

- 4 The 12 *Āṅgas* including five story texts above must have been authorized in the fourth canonical stage, which we shall discuss in Section V. Thus these five *Āṅgic* story texts should be logically placed in the fourth stage. However, the later interpolations made in these *Āṅgic* story books are finely woven into the refined form of stories, which makes it quite difficult to stratify their layers. These texts are after all the products of retouching made in the fifth canonical stage, and some stories therein must have been composed in the early fifth canonical stage. For this reason, we assign them to the fourth-early fifth canonical stages. On the other hands, the *Prajñāpanā* that is also fully beset with the later accretions is essentially a theoretical treatise, of which it will be possible to separate the chronological layers in the future. We thus allot this text to the fourth canonical stage at present.
- 5 The date of Mahāvira's *nirvāṇa*, which may fall in the 6-5th centuries B.C., is still debatable. The *Ācāra I* which was composed after his *nirvāṇa* conveys his original teachings at large, and therefore the upper limit of the age of the first stage is placed in the 6-5th centuries B.C. The upper limit of the date of the second canonical stage is fixed by the traditional date of Bhadrabahu I who is known to have composed some of these old *Chedasūtras*. The upper limit of the date of the third stage is difficult to determine, and it is assigned above on the basis of a speculation on the age when the theory of atoms began to gain circulation in Jaina circles.<sup>1</sup> The lower limit of the date of the *Sūrya-Candra p.* seems to fall in the early 3rd century A.D.<sup>2</sup>
- 6 The lower limit of the date of the fourth stage can be roughly fixed by the date of the Second Canonical Convention held at Mathura and Valabhi. According to tradition, the Second Canonical Convention was held at these two places almost simultaneously in 300 A.D. or 313 A.D., but both dates are open to question. We would at present propose a date somewhere between the first quarter and the second quarter of the 4th century A.D., i.e., by the late former half of the 4th century A.D.<sup>3</sup> The *Jivājivābhigama* nucleus and the *Prajñāpanā* document the corollaries of the theoretical thought contents of the Jainas developed by that time, for the compilation of which allowance of a quarter to half a century would be sufficient, even allowing for some temporal distance existing between these two texts. We would thus assign the fourth canonical stage roughly to the former half of the 4th century A.D.
- 7 The lower limit of the age of the fifth canonical stage is to be demarcated by

the date of the Third Canonical Council held at Valabhī (453 A.D. or 466 A.D. according to tradition) which is again disputable. We would estimate that it took place roughly in the late 5th century A.D. at present.<sup>4</sup> We should also remember that some *Āṅgabhāya* texts are known to have been composed in the 6th century A.D. Thus the lower limit of the age of the present canonical texts belonging to the fifth stage sometimes falls later than the 5th century A.D. The assignment of the dates to these five canonical stages is itself still controversial, and it is a tentative proposal to be improved in the future.

- 8 It has been attempted to examine the canonical texts belonging to these five stages in the first six sections of this Chapter I. Needless to say, no strict and distinct period divisions exist in the historical flow of thought development, and these have been here created to facilitate our purpose. The third stage above is especially designed with a view to finding which texts in the *Bhagavati* fall in this period as they are supposed to form the major portion of its nucleus. Thus, for instance, if a certain concept expressed in the *Bhagavati* does not yet occur in the second canonical stage, but is popularly known in the fourth stage, it can be considered to belong to the third canonical stage.
- 9 (We can otherwise propose to divide the canonical age, for instance, into two periods, i.e., (1) First-second stages representing the age of ethics and conduct, and (2) Third-fifth stages representing the age of evaluation and completion of the doctrinal system; or into three periods, i.e., (1) First-second stages, (2) Third-fourth stages representing the age of theoretical evaluation and development, and (3) Fifth stage representing the age of completion of the doctrinal system.)
- 10 The difficulty besetting us here is that all the canonical texts in their present form are not free from later interpolations. Really speaking, our chronological analysis of the *Bhagavati* contents shall never be achieved as it ought to be done unless each and every canonical text is stratified into its layers, for this alone can establish the solid ground of criteria to stratify the hopelessly entangled layers of the *Bhagavati* contents. Major strides in this direction of canonical studies have been made, including the recent achievements of Dixit,<sup>5</sup> yet our task in this chapter largely remains a virgin field. In the course of our study, we shall try our best to detect which portions of the relevant canonical texts, in addition to our predecessors' contributions, are likely to be later accretions. This is, however, still a drop of water in the ocean. The criteria themselves which should facilitate our aim in view are thus on shaky ground, and this ought to be improved by future scholars.
- 11 We are attempting to trace in this chapter the trends of the thought contents developed by the Jainas in these five canonical stages which are judged to be important enough for us to undertake a chronological analysis of the

*Bhagavati* I-XX. Our study of the canonical texts is concentrated on the abovementioned texts, and the other *Āṅgabāhya* texts belonging to the fifth stage are excluded from our examination, for their chronological dates are definitely known already. The *Sthāna* and the *Samavāya*, which form the third and the fourth *Āṅgas*, are also excluded from our treatment, for their numerically ordered collection of the conceptual items developed in the long course of the canonical period does not render much help for our purpose.

- 12 The later interpolated portions in each canonical text taken up in this chapter are as a rule placed in parentheses. The reasoning for and the testification of their accretions in later times are generally not offered herein, but they become self-evident in Chapter III where a subject analysis of the *Bhagavati* contents and their chronological evaluation are made in a historical context. The canonical texts are based on the *Suttāgame* in two volumes, excluding the following texts: *Ācārāṅga* (Āgamodaya Samiti, 1916), *Sūtrakṛtāṅga* (Āgamodaya Samiti, 1917), *Uttarādhyayana* (Ātmānanda Sabhā, 1918) and *Dāsavaikalika* (Devchand Lalbhai Jaina Pustakodhar, 1918).

## SECTION I THE FIRST CANONICAL STAGE

- 13 The *Ācārāṅga* I, *Sūtrakṛtāṅga* I, *Uttarādhyayana* (excluding Chs. IX, XII-XIII, XVIII-XXIV, XXVI, XXVIII-XXXIV and XXXVI) and *Daśavaikālika* (excluding *cūlikās*) form the oldest text group falling in the first canonical stage in due order, and there is undeniably a long temporal distance between the *Ācāra* I and the *Daśavaikālika*.
- 14 Mahāvira's (MV) doctrines expressed in the *Ācāra* I are twofold, that the phenomenal world consists of six kinds of beings, i.e., earth-beings, water-beings, fire-beings, wind-beings, vegetal beings and movable beings, and that violence (*ārambha*) committed to these beings by threefold ways necessarily bears its consequence of misery in rebirth. These two doctrines seem to be the original teachings expounded by MV himself, which are unconnected with those of the then masters in the other schools. These doctrines make his way to liberation self-evident, and confirm that his teachings of ethical conduct are built up and developed upon them.
- 15 According to the doctrine of six *jīva-nikāyas* (classes of beings), all lifeless things are expressed in terms of a colony of subtle living beings as frequently framed *cittamaṃtaṃ-acittamaṃ*, which constitute the phenomenal world together with gross living beings. For instance, a piece of cloth may be considered in terms of a colony of invisible beings dependent upon it, e.g., earth-beings and wind-beings. Thus whatever physical action or vocal action one performs, he cannot escape from committing violence (*ārambha*) to these subtle beings that are all around him. In breathing, speaking or stretching out his hand, he cannot but kill wind-beings. In extinguishing fire he murders fire-beings, in walking a street he harms earth-beings, and in shaking a water pot he hurts water-beings. The doctrine of non-violence (*anārambha*) is an ethical corollary of his world view (*lokas* - kingdom of the six types of beings), and he propounded it in three ways, i.e., not committing violence oneself, not causing others to commit it and not approving previously committed violence. These later came to be called the threefold *karāṇas*.
- 16 A primitive belief in the existence of invisible, subtle souls must have, as has already been pointed out by many scholars, existed for long among aborigines in the form of animism. MV's contribution to this primitive thought is that he adopted the theory of *mahābhūtas* or elements (i.e., earth, water, fire and wind), which had gained currency by his time, in order to establish his world view as such on the theoretical level.
- 17 Likewise, the primitive populace seem to have believed that any intentional violence committed to a victim is retributed by his *vaira* (revenge, hostility and

anger, etc.) which catches hold of the assailant until his due revenge is fulfilled. *Vaira* is the efficacy of retribution which will hit and bind an assailant without fail, and will not abate until due fruition is achieved. When looked at from the side of an assailant, *vaira* is the sin that he committed by his own self. And sins were considered in the olden days as something material which could be cleansed by water or burnt up by fire. The theory of *vaira* as such must have been a widely spread belief in ancient times.

- 18 Pārśva probably was the sage who advocated non-violence on the basis of this *vaira* theory. He probably founded a sect by teaching means of controlling one's senses and being attentive in action so that *himsā* would not be committed towards living beings. These were then probably absorbed by MV to form a part of his practice of *ahimsā*.
- 19 The doctrine of *karma* or deed had been widely accepted by MV's time as demonstrated in the secret conversation held between Jāratkāraṇa Ārtabhāga and Yājñavalkya in the *Bṛhadāraṇyaka Upaniṣad* and Buddha's teachings expressed in early texts such as the *Suttanipāta*, *Dhammapada*, *Udāna* and *Itivuttaka*. The cause of *vaira* is necessarily the action (*karma*) of beings. Here MV grasped the old theory of *vaira* in the context of the then current theory of *karma*, and gave a new logical outlook to the way of non-violence (*anārambha*) which is verily held as the way to liberation. In other words, MV systematized the old tenet of Pārśva by integrating the current thoughts, and established the independent sect of the Jainas by advocating the Jainas to be the *ātmavāda*, *lokavāda*, *karmavāda* and *kriyāvāda*.
- 20 A conspicuous difference between the earliest strata of the Jaina texts, i.e., *Ācāra I - Sūtrakṛta I*, and non-Jaina works, i.e., the early *Upaniṣads* and early Buddhist texts, is that the former insist that all actions are necessarily sinful, while the latter approve that there are two types of actions, i.e., good and bad, which bring forth good and bad consequences respectively. This early Jaina position can be easily comprehended within the purview of MV's thesis. Thus in contrast to the other schools, the early Jainas denied the existence of *devaloka*. The Upaniṣadic sages and Buddha adopted the doctrine of *karma* and transmigration so that these would fit their views of reality and liberation. MV pushed forward this primitive animistic concept to formulate his view of reality and liberation, of which the traces are clearly found in the *Ācāra I* and the other texts which are at our disposal.
- 21 As pointed out by Dixit in "The Problems of Ethics and Karma Doctrine as Treated in the Bhagavati Sūtra" (in *Sambodhi*, II-3, p.6), '... *purise kiṃ miya-verenam putṭhe purisa-verenam putṭhe?*' (*Bhagavati*, I.8.68) reveals the early usage of the term *vaira* in the sense of the principle of retribution, which later developed into the concept of *karma* matter. Likewise, the word *vaira* is used

in the primitive sense of the principle of retribution in the *Ācāra* I.3.2.3, and in the *Sūtrakṛta* I.1.1.3 and I.10.21, which are expressed in connection with *himsā*. *Vaira* is also used in the sense of hostility. The word *vaira* frequently occurring in the early Buddhist texts is employed in the ordinary sense of hostility.

- 22 The word *srota* in the sense of stream is again a common term shared by the early Buddhist texts (e.g., *Suttanipata* 3.38.13; *Dhammapada* 24.14 and 27.1) and the *Ācāra* (I.4.3.138-39, I.5.4.160, I.5.6.168-69 and I.9.1.16). In the *Ācāra* I, the word *srota* is expressed in terms of *ādāna-srota*, *atipāta-srota*, *ūrdhava-srota*, *addhaḥ-srota* and *tiryak-srota*. *Atipāta-srota* probably means that *vaira* is emitted by a victim upon his slaughterer in the form of a stream, and *ādāna-srota* probably signifies that the slaughterer receives the emitted *vaira*. *Srota* in *ūrdhava*, *adhas* and *tiryānc* probably mean that the *jīvas* who are fully present in all these directions, i.e., in the air, on the earth and in the earth, are capable of emitting *vaira* in the form of current at any time, because if a man dances up and down, for instance, in a field, he harms beings around him in all these directions.
- 23 Another common term shared by these two schools is *āsrava*, which is used by the Buddhists in the technical sense of defilements or passion, and by the Jains in the technical sense of 'flowing in' of *karma* matter. From the usage of these terms, it seems that *vaira* or the efficacy of retribution was conceived among the primitive populace in the sense of a force that catches the soul of an assailant by 'flowing in' (*āsrava*) in the form of a stream (*srota*). *Vaira* seems to have been understood as a kind of energy discharged by a victim's soul. The primitive idea as such is thus clearly stamped in the terms employed by the *Ācāra* I, while the same terms used by the early Buddhist texts have cast away the original senses as such, for Buddha did not share the animistic world view and the way of liberation held by MV.
- 24 The word *srota* appears rarely after the *Ācāra* I. This alludes to a direction towards sloughing off a remnant of the primitive concept of *vaira*. At the same time, the word *vaira* itself comes to be used in the ordinary sense of hostility or anger in the *Uttara* (IV.2 and VI.7) and *Daśavaikālika* (IX.3.7). On the other hand, the word *rajas* or sometimes *mala* in the sense of *karma* matter starts to appear from the *Sūtrakṛta* I onwards: for instance, in the *Sūtrakṛta* I.2.1.15, I.2.1.16, I.8.7 and I.11.21, in the *Uttara* III.11, IV.7, VII.8 and X.3, and in the *Daśavaikālika* III.14, (IV.15, *gāthās* 21 and 25, which however probably belong to a later date) and IX.3.15. It has already been noted that the word *karma* in the *Ācāra* I is used in the sense of action in general, and the same generally holds true with the *Sūtrakṛta* I. However the word *karma* occurring in the *Uttara* (excluding of course the chapters that belong to later periods) and *Daśavaikālika* very often becomes difficult to be understood in the sense of

action. In many cases it connotes *karma* matter. The Jainas thus seem to have understood *karma* in the sense of a concrete material substance like *rajas* or dust in the late first canonical stage. (The terms *Jīva* and *ajīva* in a technical sense make appearance in the *Daśavaikāika* IV.12-13; *ajīva pariṇāma* occurs in V.1.77 and *puḍgala pariṇāma* in VIII.59-60. These portions are probably the later additions.)

- 25 The word *kriyā* hardly occurs at this stage except in the form of a universally accepted technical term like *kriyāvāda*. In the *Ācāra* I.1.1.5, Jainism is claimed to be the *ātmavāda*, *lokavāda*, *karmavāda* and *kriyāvāda*, where *karmavāda* is distinguished from *kriyāvāda*. Since the concept of *karmavāda* in the later sense is absent at this stage, it must denote a naive theory that any action committed necessarily produces its fruit of misery, in contrast to the theory of *kriyāvāda* which seems to express the idea that the soul is endowed with action and is the agent responsible for its own action. *Ātmavāda* probably means that the soul exists independently by itself against *anātmavāda* that denies its independent existence; and *lokavāda* here must denote a theory that the kingdoms of six *jīva-nikāyas* exist. (The *Sūtrakṛta* I.16.1-2 enumerate a list of vices which are later called eighteen *kriyās*; this *Sūtrakṛta* I.16 which is composed in prose must be the later accretion.)
- 26 An inquiry into the causes of *ārambha* is pursued in various ways by MV as an inquiry into the causes of *trṣṇā* was sought similarly by Buddha. The causes of *ārambha* enumerated in the *Ācāra* I - *Sūtrakṛta* I include *rāga* and *dveṣa*, *moha*, *pramāda* and four *kaṣāyas*, i.e., *krodha-māna-māyā-lobha*. All these concepts make their appearance in the early Buddhist texts such as the *Suttanipāta*, *Dhammapada*, *Udāna* and *Itivuttaka*. However, clarification of the concept of four *kaṣāyas* does not seem to appear until the *Daśavaikālika* VII.37-40. And these four *kaṣāyas* took a very long time to establish themselves as one of the causes of *āsrava* and as the content of *cāritramohaniya karma* in the context of the *karma* doctrine.
- 27 The same holds true for the evolution of other principal ethical concepts in general. *Gupti*, *saṃti*, *saṃvara* and *saṃyama* are synonymously used to connote the ascetic conduct in controlling senses and self in the *Ācāra* I - *Sūtrakṛta* I. Old Buddhist texts also teach *gupti*, *saṃvara*, *saṃyama* and *damana* in controlling senses and self. The early Jainas call a disciplined monk *svrata*; and they use *śīla* in the sense of conduct in general in much the same way as the Buddhist camp does. What the *Ācāra* I - *Sūtrakṛta* I condemn most is *ārambha* along with *parigraha* that forms the main cause of *ārambha*. It is however true that five *vratas*, i.e., restraint from *prāṇātipāta*, *mṛṣāvāda*, *adattādāna*, *maithuna* and *parigraha*, occur individually, partially or fully in these early texts, which is similarly true with the Buddhist *śīlas* in their early texts. Therefore all these ethical problems were probably talked about

commonly by the then leaders of the śramaṇic circles without any specific technical sense being attached to them. A certain period of time must have been required for them to be consolidated in the form of ethical principles that are peculiar to the individual systems. (Five *samitis* and three *guptis* came to be fully expounded in the *Uttara* XXIV, which however must belong to later times as it explains them from the standpoint of *dravya-kṣetra-kāla-bhāva*.) Five *vratas*, which are also called *pratyākhyānas*, along with the renunciation of eating at night are for the first time elucidated in the *Daśavaikālika* IV by a peculiarly Jaina way of *trividhaṃ trividhena*. (This portion composed in prose is also suspected to be a later addition.⁶)

- 28 The designation of *trividhaṃ trividhena* as three *kaṛaṇas* and three *yogas* does not occur until the *Daśavaikālika* IV. MV taught not to commit *ārambha* by threefold ways, i.e., not committing it oneself, not causing others to commit it and not approving the action already committed. This *kaṛaṇa*-triplet is persistently propounded in the *Ācāra* I, wherein *yoga*-triplet by mind-speech-body makes no appearance. On the other hand, triplet of mind-speech-body makes its consistent appearance in the early Buddhist texts. Since *anārambha* by way of *kaṛaṇa*-triplet is the self-sufficient ethical conduct that is naturally expected in an aspirant within the purview of MV's world view and liberation, it must have been originally taught by MV himself. On the other hand, *yoga*-triplet is a method integral to the doctrine of *trṣṇā* taught by Buddha. It thus seems that the Jainas soon adopted this Buddhist concept, as evinced in the texts beginning with the *Sūtrakṛta* I, in order to establish it as the content of the three *guptis* and as the content of *yoga*-triplet. The Buddhists also borrowed *kaṛaṇa*-triplet from the Jainas as corroborated in the *Suttanipāta* 2.26.19ff.
- 29 Generally speaking, when a technical term or a concept appears for the first time, its meaning may have been crudely distinguished from the other concepts but is still groping its way towards its lucid definition. And it requires a certain period of time to be able to provide its final exposition. It thus seems that the essential ethical principles of the Jaina ascetics were vaguely taking the form of an outline by the end of the first canonical stage, and came to be formulated in the second canonical stage.
- 30 The *Daśavaikālika* provides a list of injunctions and prohibitions involving alms-collection, etc.: it makes itself a practical manual for novices along with some chapters of the *Uttara*, for instance, Chapter I that instructs proper forms of etiquette (*vinaya*). A direction towards *sambhoga* or a practice of joint eating is already evinced in the *Daśavaikālika* V.1.95. The *Uttara* I, XVII and XXVII describe ill-disciplined students, and in its XXVII an *ācārya* disheartened by his incorrigible students decides to take up lonely wandering. These are indicative of the fact that the early practice of solitary wandering of ascetics was beginning to die out.

- 31 The *Uttara* V.20 complains that some monks have worse discipline than some householders, and the *Daśavaikālika* V.2.40 mentions that if a monk behaves wrongly, not only monks but laymen also blame his bad character. (The problem of pious householders emerges in the *Uttara* V.24-25 in that a pious layman attains yakṣaloka, while a pious monk attains either liberation or re-birth as a god with great power. This concept seems to be added in later times. Dānava, Gandharva, Rakṣasa, Yakṣa, Asura, Kinnara and Bhūta occurring in the early text group which must have been borrowed from the Brahmanical mythology, such as found in the *Manusmṛti*, I.37, VI.23, etc., are also likely to have been interpolated at a slightly later time. Bimonthly observance of *paṣadhopavāsa* by laymen makes its appearance in the *Uttara* V.23, which must again belong to later times. Concern shown towards lay Jainas is thus still minimal in this stage.
- 32 It is a unique feature of these early canonical texts that they commonly breathe an atmosphere of lonely wandering and condemnation of the worldly society, upon the ground of which stood the śramaṇic circles against the Brahmanical system. However, the vigorous ascetic idealism expressed in the *Ācāra I - Sūtrakṛta I* is already showing a sign of a turning in the direction of group wandering which later took the forms of *gaṇa-kula-gaccha-śākhā-sambhoga* of the ascetic community.
- 33 Then what was the way of liberation preached and practised by MV, and what was the significance of lonely wandering? According to his world view, *ārambha* of any sort committed to the six types of living beings causes one to fail in attaining liberation. Then, *akarma* or non-action is the sole ideal path to *mokṣa*. Absolute non-action is surely suicidal to any individual and to Jainism itself, therefore let us see what kind of utmost rigorous measure of non-action was demonstrated by MV himself and expressed in the *Ācāra I.9*.
- 34 He went alone stark naked, without using cold water, not bathing, not cleaning his teeth, not using fire and not scratching his body. He slept little, was always vigilant, and wandered around carefully without speaking much. He bore all the hardships (*sparśas* are fully enumerated in the *Uttara II*), ate coarse food and often fasted. He exposed himself to the heat and sat squatting in the sun. He often practised meditation. All these constitute the content of *tapas* performed by MV. He might have eaten only once a day, because food, necessarily obtained by killing living beings, should be cut down in frequency, quantity and quality. Likewise using medicine which is acquired by grinding herbs, roots, etc., of living beings would have been avoided by him. He had a mission to spread his message and train his disciples, but otherwise he would probably have refrained from unnecessary speech, for speaking involves violence to subtle beings. The content of *tapas* practised by MV was actually the content of lonely wandering, and its severeness becomes self-evident if we

compare it with the content of the twelvefold *tapas* evolved in later ages. (Naturally, the nature and meaning of *tapas* practised by the monks at MV's time underwent a conspicuous change in later times.)

- 35 The idealism of *akarma* in the context of the doctrine of non-violence is of course meant in the sense of the maximum capacity of non-action that a monk can perform while surviving and spreading the message of salvation. And the Jainas had to make an unavoidable concession in this respect in that any violence done unintentionally goes without blame. Thus the *Sūtrakṛta* I.1.2.25 says that a mere intention of violence unaccompanied by physical action or the violence committed without intention is blameless (*avīyattaṃ khu sāvajjaṃ*), even though touched (possibly by the efficacy of revenge). I.1.2.28 of the same text argues that a mendicant who (unknowingly) eats the flesh of a son killed by his father is not defiled by guilt. However, the *Ācāra* I.5.4.158 reads that if any living being coming in contact with one's body is killed (without intention or from mere carelessness), he has to suffer a due fruit in this life; and if it is done intentionally, he has to perform *viveka*. MV himself probably thought that unintentional violence also bears its fruit, which however does not cause one to take rebirth in *samsāra*.
- 36 *Viveka* would have been imposed upon a convict so that the sin already committed by him could be purified by performing due punishment, as was commonly believed in those days. *Viveka* is thus a type of punishment, however how it was actually practised is difficult to evince. (Also the content and meaning of *viveka* enumerated as one of the six types of internal *tapas* developed in later times are ambiguous in the context.) As to the forms of punishment, *kāvyutsarga* emerges, for instance, in the *Daśavaikālika* V.91, and *pratikramaṇa* in the *Daśavaikālika* V.88. (Twice daily *pratikramaṇa* occurring in the *Uttara* XXVI belongs to the fifth canonical stage.) We should mention in connection with this that *sāmāyika* also makes its appearance, for instance, in the *Sūtrakṛta* I.2.2.17 and 20. (Incidentally, the *Āvaśyakaśūtra* in six chapters in its present form, each obviously developed independently in the long course of canonical age, is the product of the fifth stage.)
- 37 Group wandering provides better chances of procuring food which is the basic need of monks, and this might have been the primary cause for them to have begun wandering together. Group wandering inevitably involves far more chances of committing *ārambha* than wandering alone. The livelihood of worldly passions such as love and hatred, talkativeness and quarrels, etc. is increased. It was thus best to keep a monk alone away from *kaṣāya*-producing conditions. Buddha also insisted upon resorting to solitary life from his own experiences which tempered him to be self-reliant in order to accomplish his final awakening. However, the idealism of lonely wandering could not hold for long due to other historical circumstances.

- 38 It is said that MV used to wander round Rājagṛha, Vaiśālī, Pāvā, Śrāvastī, Lāḍha, etc., and his disciples' range of action must have been largely confined within these known and familiar areas in the age of the *Ācāra I - Sūtrakṛta I*. However, the Jainas could not remain in the same areas for too long when the Buddhists were advancing into new regions. As we will touch upon in the Second Section, the range of their action became widened in the *Bṛhatkalpa* and more so in the *Nīsitha*, and inscriptional evidences attest to their advancement to the South via the East coast in the second stage. It is assumed that the extent of Jaina monks' action was beginning to take the course of expansion in the age of the *Uttara-Daśavaikālika*. If monks wandered alone in a known area, their danger and difficulty in procuring alms were less. However, if they had to cultivate totally new areas, their danger and difficulty in procuring alms were assumed to be obviously greater. Their *sambhōga* practice evolved naturally from this situation.
- 39 In order to expand the Jaina school itself, the church authorities had to constantly recruit novices by attracting them from the lay society or from the rival schools, while developing and advancing MV's doctrines as other schools had been so doing. This would have been difficult to achieve if the practice of lonely wandering and lonely living were insisted upon. The more the rules of monastic conduct and doctrinal system developed, the more time would have been required for monks to meet together for discussing relevant problems. Consequently more time would have been required for studies and training students than at the time of genesis. This must inevitably have compelled students to stay longer with their teachers, thus creating a bond of attachment. Thus we hear in the *Uttara XXVII* a teacher's complaint that students leave him like birds in spite of his having fed and taught them for a long time. A rapid development of the doctrinal system of the Jainas made from the third canonical stage onwards would have been improbable, if monks had lived totally isolated from one another: but it was a sure product of the practice of joint wandering.
- 40 Buddha who preached the conduct of *dāna* is said to have accepted in his lifetime the donation of *ārāmas* from wealthy householders. And the early existence of *ārāmas* and *āvāsas* is said to have enabled his fellow monks to have a settled life together in the period of rain retreat, which would have given rise to a rapid growth of ethical rules and theoretical development in the Buddhist school, and a rapid growth of the education of lay followers. Close contact and link with lay society is basic requirement for the growth of a church. This practice of *vassāvāsa* is said to have hastened the Buddhist monks' adoption of settled life by abandoning the mode of lonely wandering, which may have been accomplished as early as the 4th century B.C.<sup>7</sup> The historical circumstances as such in the inevitable course of development of the Jaina church while competing with rival schools, must have gradually forced the Jaina monks to give up the idealism of lonely wandering: and it was

probably totally abandoned and disappeared in the third canonical stage. Even though the *Uttara-Dāśavaikālika* generally cling to the idealism of lonely wandering, these texts already exhibit the advent of a transitional stage moving towards group wandering.

## SECTION II THE SECOND CANONICAL STAGE

- 41 To be examined in this section are the *Daśāsrutaskandha* (excluding Chapters V, VIII and X), *Brhatkalpa*, *Vyavahāra*, *Nīsitha*, *Ācārāṅga* II (excluding the third appendix) and *Sūtrakṛtāṅga* II. Bhadrabāhu I is believed to be the author of the first three *Chedasūtras*, and the *Nīsitha* is a compilation from a much later age. These four old *Chedasūtras* and the *Ācāra* II are concerned with ascetic disciplinary rules and monastic jurisprudence, while the *Sūtrakṛta* II records the then theoretical and ethical problems raised by the heretics and takes up problems relevant to (lay conduct,) *kriyā* and *jīva*.
- 42 The essential rules of ascetic conduct such as five *mahāvratas*, five *samitis* and three *guptis* must have been formulated in this second canonical stage. The *Daśā* VII fully expounds 12 *bhikṣu pratimās* which make a partial appearance in the *Vyavahāra* IX. A category-wise treatment of numerous injunctions and prohibitions pertaining to alms-collection, etc., is systematically offered in the *Ācāra* II.1-2, that must have been developed on the basis of materials handled in the *Daśavaikālika*. In the *Daśā* I-III, vices concerned mainly with students' ill conduct, monks' blemishes and bad etiquette are listed: many of them are again developed upon the basis of the materials collected in the *Uttara* and *Daśavaikālika*.
- 43 An attempt is made in the *Daśā* IV to classify the qualities and capacities of a *gaṇa* leader, such as his endowment with exemplary conduct and knowledge (*matijnāna* along with its divisions listed here is obviously a later interpolation), his capacity of leadership in providing necessary provisions for the *gaṇa* members, and so on. The qualifications of *ācāryas*, *upādhyāyas*, *ācāryopādhyāyas* and *gaṇāvacchedakas* are enjoined in the *Vyavahāra* III, which also lays down rules for instituting a new *gaṇa*. Rules for changing *gaṇas* are prescribed in the *Brhatkalpa* IV.
- 44 The regulations regarding performing *prāyaścitta* are laid down in the *Vyavahāra* I, and I.34ff. informs that *prāyaścitta* should be performed in front of a monk occupying as high a rank as possible, (but in case of his absence, one should perform it in front of a *bahúsruta upāsaka*; and in case of his absence, he should perform it by himself witnessed by *arhats* and *siddhas*. This portion seems to belong to a later age.) What to do in case of an *ācārya*'s death and who should inflict punishment in case of an *ācārya*'s absence are also prescribed in the *Vyavahāra* IV. Vices committed by those who are confused, out of their senses, possessed by demons, etc., are said in the *Brhatkalpa* VI to be outside the rules of punishment. The *Nīsitha* collects numerous punishable deeds/offences by classifying them according to appropriate types of punishment.

- 45 The *Brhatkalpa* is said to deal with the problems of monastic discipline relevant to society at large, while the *Vyavahāra* handles those relevant to fellow monks. The causes of punishment treated in these texts are enlarged upon and systematically presented in the *Nisītha*. The *Daśā* and the *Ācāra* II also develop the materials collected in the oldest text group. In this stage, whilst earlier contents are improved and developed, the monastic rules are laid down as a system.
- 46 As evident from the main features of these monastic disciplinary text groups, monastic organization has grown into a hierarchical order, and the daily conduct and routine of the group members are strictly controlled by its leader's direction based on these rules. For the practice of *saṃbhoga* (joint eating) and *saṃvāsa* (joint living), etc., a permission of the church authority seems to have still been required. However, since no one is allowed to stay alone in a very large town, the practice of lonely wandering is generally being replaced by joint wandering. At the same time, the duration of stay in one place formerly regulated by day-unit is extended to month-unit.
- 47 The *Brhatkalpa* I.48 confines the range of monks' action to Aṅga-Magadha, Kauśambi, Sthūnā and Kuṇālī, while the *Nisītha* IX.591 orders that a monk should not visit more than a few times at Campā, Mathurā, Vārānasi, Śrāvastī, Sāketa, Kampilla, Kauśambi, Mithilā, Hastināpura and Rājagṛha. An obvious time gap thus exist between the *Brhatkalpa* and the *Nisītha*. Mathurā inscriptions commence in 150 B.C., which reach a peak in the Kushan dynasty. This indicates that Mathurā became the centre of the Jainas by the 2nd century A.D. The *Nisītha* must therefore have been composed when the Jaina communities were gradually advancing towards Mathurā, i.e., towards the 2nd-1st centuries B.C.
- 48 It should be also noted in connection with this that there are Jaina inscriptions at Hāthingumphā (Orissa), Kaḷugumalai hill (Tamilland), Muttupaṭṭi cave (Tamilland) and Pāva cave (Maharashtra), which belong to the 2nd-1st centuries B.C.<sup>6</sup> The Jainas were thus marching towards the South along the East coast and towards Mathurā in the North during this age, most probably following the routes opened by the Buddhist missionaries. The Eastern and Southern inscriptions are then nil until the 4-6th centuries A.D. This must signify that the expansion of Jainism there somehow stopped after the 2nd-1st centuries B.C. And in this respect it should be noted that the *Brhatkalpa* I.48 permits monks to proceed to the places where *jñāna-darśana-cāritra* flourish. (The concept of *jñāna-darśana-cāritra* developed in the final canonical stage, therefore this must be the later accretion.) The existence of these inscriptions nevertheless suggests that some rules for such exceptional cases must have been existing during this stage.

- 49 The archaeological sources of the lay Jaina activities during this second canonical stage is far smaller than those found in the third stage, where Mathurā archaeological remains and inscriptions evince their full-fledged activities in donating the images of *arhats*, on which are usually inscribed the names of their spiritual teachers. The Jainas, both ascetic and lay, had probably settled down at Mathurā by the middle of the third canonical stage, and the tie-up between the ascetic and lay Jaina communities must have become prominent thenceforth. Five *anuvratas* and seven *śīlas* along with their *aticāras* make their full appearance in the *Upāsakadaśā* which belongs to the fourth-fifth stages, wherein eleven *upāsaka pratimās* are also listed without exposition. The *Āṅgic* story texts which are composed for the lay audience share the same fourth-fifth stages. In reality, the lay rules of conduct still continue to develop in the post-canonical period. All these corroborate that the ethical principles of the lay Jainas took a dilatory course of formulation.
- 50 (The discussion advanced in the *Sūtrakṛta* II.7 is developed upon the gross renunciation of *himsā* imposed on the Jaina laity, and in this connection are explained five *anuvratas*, *sāmāyikā*, *pauśadhōpavāsa*, *iccāparimāṇa*, *deśāvakaśika*, *anarthadāṇḍa* and *sallekhanā*. The *Daśā* VI registers eleven *upāsaka pratimās* which are still fairly rudimentary compared with those in the *Upāsakadaśā*. All these seem to belong, as a whole, to some later stages. Householders' activities are described in the *Sūtrakṛta* II.2 in the two lower grades, i.e., the intermediate and the lowest, in contrast to ascetics' activities which are classed in the highest grade. This portion is also added to the original.)
- 51 The *Sūtrakṛta* II details the issues raised by the heretics on some theoretical and ethical problems in those days, in continuation of those which are recorded here and there in the earliest text group. Since we did not touch upon this aspect in the previous section, let us begin with a cursory survey of those issues raised in the first canonical stage. They may help us to know what kinds of problems were regarded as more or less important by the Jainas then, and what kinds of thought provoked the Jaina thinkers to formulate their own views in the later stage.
- 52 MV scorns the heretical issues as 'no *suyakkhāe dhamme no supannatte dhamme*' in the *Ācāra* I.8.1.199 regarding their discussion of the world (*loka*) as to whether it is *asti-nāsti*, *dhruva-adhruva* and *sādi-anādi*, and regarding their discussion of *sukṛta-duṣkṛta*, *kalyāna-pāpa*, *sādhu-asādhu*, *siddha-asiddha* and *naraka-anaraka*. Besides these issues, and besides the well-known theories of *kriyāvāda*, *akriyāvāda*, *ajñānavāda* and *vinayavāda*, the *Sūtrakṛta* I.1 details various heretical issues, which may be largely classified into the following categories: (1) The problem of reality, i.e., five *mahābhūtavāda* of the *Lokāyatas*, etc., *viññānavāda* of the *Vedāntins*, and the *skandha* theory of the *Buddhists*, etc; (2) The problem of free will which is denied by *niyatīvāda*; (3)

The existence or otherwise of rebirth and liberation which is negated by the Cārvākas; (4) The problem of world-creation maintained by the Brahmanical circles; (5) Whether the knowledge of the highest man is with or without limit. The *Ācāra I - Sūtrakṛta I* merely enumerate these heretical views, but refutations are not yet coming forth from the side of the Jainas. After the Jainas entered the stage of theorization and formulation of their own doctrinal concepts in the third canonical stage, the majority of these problems came to be taken up, which we will see in Chapter III.

- 53 The problems of *mahābhūtavāda*, *īśvaravāda* (theory of world-creation) and *niyatīvāda* are repeated in the *Sūtrakṛta II.1* basically in the same way but in a more systematic manner. The problem of *anādi* or otherwise and *śāśvata* or otherwise of the world in the *Ācāra I* is again repeated in the *Sūtrakṛta II.5* with an assertion that the Jainas should not take either side. (This seems to be too advanced to appear in this stage.) The Jainas are instructed to hold the same attitude pertaining to the following views: the view that preceptors someday come to cease or that all beings shall be eternally in bondage, etc., the view that there is or is not difference in killing small and large beings, the view that one is or is not defiled by accepting *ādhākarma* (prepared food), and the view that *virya* does or does not exist elsewhere at any time. (In this connection it is ordained not to maintain the view that *audārika*, *āhāraka* and *kārmana śarīras* are identical, which must be a later addition.)
- 54 (On the other hand, the *Sūtrakṛta II.5.12-28* instruct students to maintain that the following concepts and concept-couples do exist; *loka-aloka*, *jīva-ajīva*, *dharma - adharma*, *bandha-mokṣa*, *punya-pāpa*, *āsrava-saṃvara*, *vedanā-nirjarā*, *kriyā-akriyā*, *krodha-māna-māyā-lobha*, *preya-dveśa*, *samsāra* in fourfold *gatis*, *deva-devi*, *siddhi-asiddhi*, a particular place of *siddhas*, *sādhu-asādhu* and *kalyāna-pāpa*. Some concept-couples here are obviously the old ones. A noteworthy point here is that there is an obvious effort made in arranging these concept-couples of different categories, and thus innately unsystematic, in due ascending order towards liberation in the context of the *karma* theory and in the broad cosmographical framework. This kind of thinking pattern belongs to the later canonical stage.)
- 55 The *Sūtrakṛta II.6* registers some criticisms laid against MV; that MV avoids public places for fear of meeting clever people and that MV attracts a crowd like a businessman to gain a profit. From this it appears likely that MV preferred to approach business class people who were potentially qualified to become Jainas. The other points brought together in this section are mostly relevant to the Jaina position of *ahimsā*, many issues of which were already raised in the *Sūtrakṛta I*, for instance, guilt or otherwise in the case of killing a being by mistake, guilt or otherwise in drinking cold water and eating seeds, etc. and the merits or otherwise in feeding so many monks and Brahmins.

- 56 In relation to the topic of *ahimsā*, we would like to touch upon the controversial issue of monks' acceptance of meat in those days. The *Ācāra* II.1.9.51 instructs a monk not to beg for such food as meat and fish which are prepared for the sake of guests or sick persons. This pertains to the prohibition from accepting prepared food, and a similar idea is likewise expressed in the *Sūtrakṛta* II.6.37-39. Also Buddha is said to have established a rule that no monk should eat meat specially killed for them, because Jaina monks cried out on witnessing a scene where Buddhist monks were eating an ox killed for the sake of their dinner.<sup>9</sup> On the other hand, the *Ācāra* II.1.10.58 enjoins a rule that a monk should reject meat and fish with many bones, but it permits him to ask for meat and fish without bones; in case he has received flesh with bones, he can eat flesh by separating it from the bones. Likewise the *Daśavai-kālika* V.1.73 prohibits a monk from accepting any eatables with many bones (*bahu-atṭhiyaṃ puggalaṃ*). The meaning of non-acceptance of bones is self-evident, for it incurs *himsā* on oneself.
- 57 In the *Sūtrakṛta* II.2.38, monks are instructed not to drink liquor or eat meat. Curiously enough, there is hardly any other direct reference forbidding monks receiving flesh in the earlier canonical texts. And the *Uttara* V.9 condemns meat-eating and liquor-drinking as the actions of a fool (i.e., layman), and a layman committing such actions is warned that he shall take rebirth in *naraka* in VII.6-7 (and in XIX.69-70 which must belong to later times). It is thus evident that there was a general rule for the ascetics binding them not to take meat and liquor. It then ensues that the above passage of the *Ācāra* II.1.10.58 can be a special rule. However, it openly allows a monk to accept flesh without bones. And we should keep in mind that both the *Sūtrakṛta* II and *Ācāra* II were written at the time when the *Chedasūtras* were enumerating numerous prohibitory rules incurring heavy punishments such as months of *parihāra* or the expulsion of monks from the church for seemingly minor errors. And no type of punishment to monks is locatable in these old *Chedasūtras* for receiving meat from the laity.
- 58 Certainly, the *Nīsitha* IX.581 charges heavy four-month *parihāra* to a monk for receiving food from kings and warriors who are enjoying animal meat hunted by themselves. But this touches upon the prohibitory rule of the approval of *himsā* directly committed by donors. In general, laymen are not the immediate slaughterers of animals in obtaining their meat, thus the same problem would not arise for monks by accepting meat from them. It thus seems that a rule of not receiving flesh from laymen was in reality not rigidly binding to monks, because most Indians at that time were probably accustomed to the consumption of meat, and the lay Jains were no exceptions. And unless all the Jaina laymen observed strict vegetarianism, Jaina monks had no choice but to accept meat in many circumstances, which is exactly what is found under discussion in the *Ācāra* II passage. It seems that Pūjyapāda is the first author who

criticized this point in his *Sarvārthasiddhi* VI.13, '*māmsa-bhakṣaṇādy-anavadyā-bhidhānaṃ śrutāvarṇavādah*'.<sup>10</sup> It is thus feasible to assume that the rigid vegetarianism of the present day Jainas commenced at such a later time, most probably after the mass exodus of the Jainas from Mathurā to the South and West, where they were bound to impress the local people by their exemplary deeds in order to sail out for their new settlement life in the migrated places.

- 59 Receiving meat from the laity was thus understood not touching upon *hiṃsā* on the part of monks at that time. Otherwise it would have been absolutely prohibited. Here emerges a more accurate picture of the concept of *ahimsā* conceived in the olden days; (1) Monks should not directly commit *hiṃsā* to any beings under any conditions whatsoever; (2) They should not accept animal meat specially killed for them, nor should they even take medicine which is prepared for them by killing living plants; (3) They should abstain from receiving food if any possibility of *hiṃsā* is detected while it is served by donors; and (4) They should not receive meat if donors are known to be the immediate slaughterers of the animals. The first case relates to the direct commitment of *hiṃsā* made by monks; the second and the third cases relate to causing *hiṃsā* to the others for their own sake; and the fourth case relates to approving *hiṃsā* committed by others. All these rules are essentially based on MV's original teaching of *ahimsā* by way of three *kaṛaṇas*, and the contemporary church authority was obviously not that fussy about monks' accepting meat from laymen.
- 60 The *Sūtrakṛta* II raises the ethical problem relevant to *kriyā* in a significant way for the first time. As previously noted, the term *karma* gradually came to be used in the sense of *karma* matter by abandoning its early meaning of "deed" or "action" in general. In the meantime, the Jainas adopted from the Buddhist camp the triple action committed by way of mind-speech-body. This triple action can conveniently express the total content of actions in general, conscious and unconscious, committed by any being. It thus seems that the early Jainas came to express the content of actions in general (thereby in the sense of neutral, i.e., neither good nor bad) by the triplet of mind-speech-body. The fact of overemphasizing this triplet as the content of both *yoga* and *gupti* is appreciable in the context of the doctrine of *anārambha*, otherwise it becomes a meaningless redundancy. *Gupti* can be interpreted as the variation of *yoga* practised in the context of ascetic conduct. On the other hand, the term *kriyā* emerged as a technical term in the field of ethics denoting an evil action which ought to be eschewed by any aspirant. The term *karma* in the earliest sense thus seems to have developed into the three distinct technical terms, i.e., *karma* (matter), *yoga*-triplet and *kriyā*.
- 61 The *Sūtrakṛta* II.4 called *Pratyākhyāna-kriyā* deals with eighteen *kriyās* i.e. five *aviratis*, four *kaṣāyas*, 10-11: *preya-dveśa*, 12-15: *kalaha-abhyākhyāna-*

*paśunya-paraparivāda*, 16-17: *rati-arati*, 18: *māyāmrṣā-mithyādarśanaśalya*). What is propounded here is that unless one renounces (*pratyākhyāna*) all these vices (in other words, unless he follows the Jaina faith), he is bound to remain sinful even when he is actually not performing evil actions by way of *yoga*-triplet, because there are positive chances of committing violence to the six types of beings at any moment. (In this context, the concepts, of *sañjñi-asañjñi* are brought in, where *asañjñis* who are not capable of distinguishing good and bad due to the lack of a thinking organ are assumed to be all sinful. This portion must also be a later addition.)

- 62 The *Sūtrakṛta* II.2 evinces a more advanced position in the treatment of *kriyā*. (As pointed out by many scholars, this chapter—i.e., II.2.29-42—is beset with later interpolations.) Twelve *kriyās* include *artha-danḍa*, *anartha-d.*, *hiṃsā-d.*, *akasmād-d.*, *drṣṭiviparyāsa-d.*, *mrṣā-vṛtti*, *adinnādāna-v.*, *ādhyātmika-v.*, *māna-v.*, *mitradveṣa-v.*, *māyā-v.* and *lobha-v.* These vices are well expounded with accompanying illustrations. If we compare this list of the twelve vices with that of the eighteen vices, it becomes obvious that the former stands in the more advanced position, as it shows further probing into the causes of vice even though the way they are presented is unsystematic. A noteworthy point here is that the list of twelve vices includes *akasmād-danḍa* and *drṣṭi-viparyāsa-danḍa* which involve violence committed without intention on the part of the doer. As mentioned before, any action performed without intention is of no value as the cause of vice according to the Jainas, therefore these items are doomed to disappear sooner or later. Thirteen *kriyās*, i.e., the twelve *kriyās* above plus *iryāpatha-kriyā* which belongs to a later stage, taken up in this *Sūtrakṛta* II.2 are referred to in the *Pratikramaṇa* chapter of the *Āvaśyakasūtra*. Ultimately the list of twelve vices did not gain currency, while the list of eighteen vices came to be popular under the name of eighteen *kriyās*.
- 63 (The *Daśā* IX called *Mohaniya-sthāna* enumerates thirty *sthānas* resulting from the rise of *mohaniya karma*. Its treatment is no doubt elementary and unsystematic, but it is noteworthy that one chapter is devoted to the problem of *mohaniya karma*. *Mohaniya karma* must be one of the *mūla prakṛtis* that evolved early in the history of *karma prakṛtis*. Nevertheless, its appearance in the present form at this stage seems to be a little too early, and it must belong to the third canonical stage. Its introductory prose portion is the product of the fourth-fifth stages.)
- 64 Since any living being has to survive at the expense of other living beings, it is not at all surprising that the early Jainas, the followers of the austere idealism of *ahiṃsā* taught by MV, turned their keen eyes to the mechanism of *āhāra* or taking food of beings. The *Sūtrakṛta* II.3 which takes this theme up is, however, as rudimentary as the earliest text group as a whole. The following three points which seem to have interested the early Jainas should however be noted.

Firstly, an analysis of the *āhāra* of plants is worked out in some detail—how a plant, which consists of one soul and its parasitic souls consisting of its roots, bulbs, stems, etc., lives on subtle beings. Secondly, the problem of *āhāra* in the embryonic stage is taken into consideration. And thirdly, this chapter offers a list of the classification of five-sensed animals. (II.3.61 quotes four *gāthās* concerning a list of earth-beings from the *Uttara* XXXVI.73-76, which is an obvious later addition.) Hardly any attention is paid to other beings in this chapter.

65 (Then a question is posed in the *Sūtrakṛta* II.7 as to which are to be called movable beings and immovable beings because movable beings can be born as immovable beings and vice versa. The answer put forward is that movable beings are those which are movable in the present life due to the fruition of such *karmas*, as monks who have returned to the householders' position are then called householders. Another question is posed: that since movable beings can be born as immovable beings and vice versa and since immovable beings are inevitably killed by movable beings, it is possible that at some point there would be no immovable beings or no movable beings in the world. If it would happen that there would be no immovable beings in the world, householders become like monks, because there is no subtle being to be killed by them. But it is stated that thing will never happen in the three tenses of time. The latter question here was obviously raised before the time when the mechanism of rebirth in four *gatis* was not conceived of yet. However, this type of thought pattern belongs to a later stage. Furthermore, this chapter is presented with a view to showing the conversion of Pārśvan monk Udaka — who raises questions to Gautama, which follows a typical story style exhibited in the *Bhagavati* and the other canonical story texts. Thus this chapter as a whole must belong to the later period.)

66 The *Sūtrakṛta* I.5 describes in detail what kinds of miserable pains prevail in *naraka*, but it does not touch upon the structure of *naraka* at all. The Jaina cosmographical outlines has made no appearance yet in the first canonical stage. Fourfold *gatis*, i.e., H.A.M.G (Hellish beings, Animals, Men and Gods) were probably accepted by the Jainas by or upon entering the second canonical stage. The cosmographical framework provided with some details must have begun to be drawn in the third canonical stage when the inquiries into *Jīva-pudgala* advanced and it became imperative to think about their abiding places. (It is too early for the Jaina view of the existence of a special place reserved for *siddhas* occurring in the *Sūtrakṛta* II.5 to make its appearance in this stage. Cosmographic features are touched upon in the *Sūtrakṛta* II.2.36 and 38, and some subclasses of Bhavanavāsi and Vyantara *devas* are also mentioned in II.2.39; II.3.56 touches upon *karmabhūmis*, *akarmabhūmis* and *antaradvīpas*. All these passages must have been added in later periods.)

## SECTION III THE THIRD CANONICAL STAGE

- 67 The *Bhagavati* nucleus consists largely of the texts composed in the third canonical stage. This will become evident in the last chapter. This stage is, as previously explained, created and reserved for the purpose of finding which materials constitute the *Bhagavati* archetype. Briefly, the Jainas entered the age of theorization at this stage, and the concept of this stage directly developed into that recorded in the texts belonging to the fourth canonical stage.
- 68 We are placing in this stage the *Sūrya p.* and *Candra p.* which form the earliest science texts of the Jainas. The *Sthāna* III.1.203 refers to the *Candra p.*, *Sūrya p.* and *Dvipasāgara p.*, and IV.1.340 to the *Candra p.*, *Sūrya p.*, *Jambūdvīpa p.* and *Dvipasāgara p.* The *Nandī* 44 counts the *Sūrya p.*, *Pauruṣimaṇḍala* and *Maṇḍalapraveśa* among the 29 *Utkālika Aṅgabāhyas*, and the *Jambūdvīpa p.*, *Dvipasāgara p.* and *Candra p.* among the 31 *Kālika Aṅgabāhyas*. The *Sūrya p.* and the *Candra p.* were thus primarily independent texts. However the text construction of the present *Sūrya p.* reveals that Chapter X ff. constitute the *Candra p.*, and in all probability, Chapter I and IX were originally the independent texts called *Maṇḍalapraveśa* and *Pauruṣimaṇḍala* in the *Nandī* 44 above.<sup>11</sup> The present *Sūrya p.* and the *Candra p.* are practically identical. Therefore, under the combined designation *Sūrya-Candra p.*, we are referring for their contents to the *Candra p.* in the *Suttāgame* II.
- 69 The cosmographical framework of the Jainas must have begun to be set down upon entering the third canonical stage, and an inquiry into astronomical science was indispensable for this. As comparative studies of the ancient Indian cosmographies reveal,<sup>12</sup> both Jainas and the Buddhists built their own cosmographical features after the model of the Hindus. The Jainas started to collect the then available astronomical theories and data from the *Jyotiṣa Vedāṅga* pertaining to the orbit, motion, position of the sun, and so on, and the waning and waxing of the moon, the conjunction of nakṣatras, etc., etc., which are recorded and refuted in the *Sūrya-Candra p.* in order to prove that the relevant Jaina positions were more advanced than others. This proves that the Jainas had already mastered the then available astronomical science and came out with their own views and theories by the beginning of the 3rd century A.D.
- 70 We are not going to summarize the contents of the *Sūrya-Candra p.* here, for their scientific technicalities do not have much relevancy to the *Bhagavati* contents. It is interesting, however, to notice that it informs us, for instance, that Sun light cannot pierce Mt. Meru because light is of a material nature. The present *Sūrya-Candra p.* seems to be full of later additions as any other canonical texts.

## SECTION IV THE FOURTH CANONICAL STAGE

- 71 We are examining in this section the *Jivājivābhigama* omitting *Dvīpasāgara p.* and the *Prajñāpanā* in due order. These form the early philosophical texts of the Jainas.
- 72 In spite of its title, the *Jivājivābhigama* actually deals with the subject matter of *Jiva* alone (thus the *Jivābhigama* would be more suitable), and the treatment of *ajiva* is entrusted to the *Prajñāpanā* by so referring to it. Moreover, if we subtract the portions referring to the *Prajñāpanā* which must be the later additions and a large portion called *Dvīpasamudra*, (i.e., *Dvīpasāgra p.* 123-190, v.2, pp.168-228), along with some other interpolations of miscellaneous items, the nucleus of this text emerges as a fairly brief treatise. The Third Valabhi Council must have been responsible for the edition of the *Jivājivābhigama* in its present form.
- 73 The *Jivājivābhigama* is in short a catalogue of various types of classification of *jivas* arrived at during this canonical stage. It handles this theme by classifying *samsāri jivas* into two to ten types and *sarva jivas* (i.e., *samsāris* and *siddhas*) into two to ten types. *Samsāri jivas* are classified in the following way: (2 types) *trasa-sthāvaras*; (3 types) by three sexes; (4 types) by four *gatis*; (5 types) by five *indriyas*; (6 types) five types of one-sensed beings plus *trasas*; (7 types) hellish beings (dual sex) plus beings in the rest of three *gatis* by male-female sex; (8 types) beings in four *gatis* by the first-instant-birth and non-first-instant-birth; (9 types) five types of one-sensed beings plus two to five-sensed beings; (10 types) one to five-sensed beings by the first-instant-birth and non-first-instant-birth.
- 74 While discussing twofold and threefold types of beings, the following points are dealt with: one-sensed beings are classified into *sūkṣma* and *bādara* which are each subdivided into *paryāptaka* and *aparyāptaka*; beings in each *gati* are divided into main classes and subclasses; then this and that type of being are discussed in terms of *anuyoga* items such as *śarīra*, *avagāhanā*, *saṃghātana*, *saṃsthāna*, *kaṣāya*, *sañjñā*, *leśyā*, *indriya*, *samudghāta*, *sañjñi*, *veda*, *paryāpta*, *drṣṭi*, *darśana*, *jñāna*, *yoga*, *upayoga*, *āhāra*, *upapāda*, *sthiti* and *gati*. The rest of the types of beings receive similar treatment. Thus their expositions are bound to be redundant and summary.
- 75 The classification of *sarva jivas* into two to ten types well demonstrates its mechanical nature. Let us take, for example, the classification of *sarva jivas* as of two types which consist of the opposing concept-couples as follows: *siddha-asiddha*, *sendriya-anindriya*, *sakāyika-akāyika*, *savedaka-avedaka*, *saleśyā-alēśyā*, *jñāni-ajñāni*, *sākāropayukta-anākāropayukta*, *āhāraka-anāhāraka*,

*sabhāṣaka-abhāṣaka, saśarīri-aśarīri* and *carama-acarama*. We can expand this list until suitable *anuyoga* items as such are exhausted. It is clear that the treatment of *jīva* made in the *Prajñāpanā* stands in the more advanced position, to which we will come soon.

- 76 It should be noted that the concept of *nigoda* also makes its appearance. *Nigodas* are classified into *nigodas* and *nigoda-jīvas*, which are each subclassified into *sūkṣma-bādara*, then into *paryāptaka-aparyāptaka* in the manner of the one-sensed beings.

. . . . .

- 77 The *Prajñāpanā* which is traditionally said to have been compiled by Śyāmācārya is the acme of the then developed theoretical contents pertaining to *jīva-ajīva*. Not every chapter is systematically presented, nor is there any attempt to arrange the whole chapters in due order guided by a certain principle and purpose as is done in the later *prakaraṇa* works. Nevertheless, a unique methodical feature of the Jaina theoreticians in the later canonical stages is already prominent in this text. For instance, the systematic application of various *anuyogadvāras* to this and that topic shows that they have already mastered the skill of employing *anuyoga* items. As a matter of fact, the basic ground of the later formulation of *sthāna* triplet, i.e., 14 *jīvasamāsas*, 14 *guṇasthānas* and 14 *mārganāsthānas*, is undeniably prepared in this text.

- 78 For instance, *jīvas* are generally treated here in 24 *daṇḍakas*, in which the major subclasses of H.A.M.G are roughly arranged in due ascending order of their abodes situated in the *loka*. (Likewise, the canonical authors as a rule describe the *loka* beginning with the lower world, in that they talk about moving clock-wise from the East.) These 24 *daṇḍakas* are further subdivided by *paryāptaka* and *aparyāptaka* (in case of one-sensed beings, their subclassification into *sūkṣma* and *bādara* precedes it) as is done in the *Jīvajīvābhigama*. This classification yields short of a couple of *sañjñi-asañjñi* items to arrive at the list of 14 *jīvasamāsas*. From the classification of *darśana-āryas* and *cāritra-āryas* made in Chapter I (*Prajñāpanā*), it is evident that the later 14 *guṇasthānas* minus the second stage (*sāsvādana*) and the eight stage (*apūrvakarāṇa*) are already recognized in this stage. 14 *mārganāsthānas* are covered in the list of 27 *anuyoga* items used in Chapter III (*Alpabahutva*) and in the list of 22 items in Chapter XVIII (*Kāyasthiti*). Chapter XXVIII (*Āhāra*) conducts a discussion according to 13 *dvāras* and Chapter XIII (*Parināma*) according to 10 *dvāras*.

- 79 Another methodical tendency exhibited in this text is the use of standpoints by *dravya*, *pradéśa* and *dravya-pradéśa*. The standpoints by *dravya-kṣetra-kālabhāva* do make a frequent appearance, but they are not yet extensively adopted

as in the case of the *Niryukti* literature.

- 80 *Jīva-ajīva* (strictly speaking, *jīva-pudgala* in this stage) are handled in this text in a cosmographical framework. And as we will see below, the then Jaina theoreticians are busy establishing a picture of the universe pervaded by *jīvas* and matter (*pudgala*) that possess their own peculiar behaviour patterns and natures according to their classes and subclasses. Numerous *anuyogadvāras* are posed in order to ascertain the natures and activities of *jīvas* in this and that class, which are later crystallized in the form of 14 *mārganāsthānas*. Once an eternal picture of the universe pervaded by *jīvas* and matter with their determinate characteristics is completed, the mechanism of the *karma* theory which is in progress in this text can easily be worked out. The *Prajñāpanā* is thus making a move towards the inevitable direction of Jaina philosophy, i.e., towards the fabrication of an edifice of the later *karma* doctrine.
- 81 The concept of *pudgala* has been roughly worked out in the previous canonical stage. (The rest of *astikāyas* and *addhāsamaya* took a slow course of evolution and development. The classification of *ajīva* involving the doctrine of *pañcāstikāyas-cum-addhāsamaya* offered in the *Prajñāpanā* Chapters I, III, etc., belongs to later ages.) Chapter V (*Vīśeṣa*) shows the then Jaina scholars' interest in determining how atoms and composites with so many *pradeśas* can exhibit differences within each category, e.g., atom-class and two-*pradeśi*-composite-class, etc., when viewed from the standpoints of *dravya*, *pradeśa*, *avagāhanā*, *kāla* and *bhāva*. From the last standpoint, for instance, the differences yielded within each category are said to be from  $1/ananta$  to *ananta* times. An idea that *ananta*, for instance, consists of the difference by  $1/ananta \sim ananta$  (that is,  $1/ananta \times ananta \times ananta = ananta$ ) was thus already known to them.
- 82 Another peculiar aspect that the then Jaina theoreticians' interest exhibits is revealed in Chapter X (*Carama*). Here the text considers two sets of *anuyoga* items, i.e., *carama/s* and *acarama/s* (part/s consisting of the spatial border line/s and part/s making up inside the spatial border line/s) and *caramānta pradeśas* and *acaramānta pradeśas* (*pradeśas* constituting the spatial border lines and those constituting what is inside the spatial border lines). These two sets of *anuyogadvāras* are applied to the parts of *loka* (i.e., regions in the lower and upper worlds) and *loka-aloka*, which are considered from the standpoints of *dravya*, *pradeśa* and *dravya-pradeśa*, each offering an account of their relative numerical strength.
- 83 The application of these *carama-acarama anuyogas* is then extended to the arrangement of loose atoms and composites by way of *carama-acarama-avaktavya* (*avaktavya* being neither *carama* nor *acarama*) in order to see how many alternative ways of arranging them are possible. It yields 7 major

alternatives resembling the later *saptabhaṅgi* formulae. A discussion of the arrangement of atom-composites by way of *carama-acarama* usually disappears in the context of atomic theory in a later period. The importance of this discussion here lies therefore not in the atomic theory for itself, but in the point that this way of applying *anuyoga* items to replace *no-carama-acarama* by *avaktavya* to such a topic, or the thought pattern of the Jainas as such, inevitably opened a path to the doctrine of *saptabhaṅgi* in the post-canonical period.

- 84 In Chapter XIII (*Pariṇāma*), 10 kinds of *ajīva pariṇāma* are listed, i.e., *bandhana*, *gati*, *sansthāna*, *bheda*, *varṇa*, *gandha*, *rasa*, *sparśa*, *agurulaghu* (which is too early to appear in this stage) and *śabda*. The rules of atomic combination are laid down in connection with *bandhana*. The concept that *bhāṣā* and *leśyā* are material is expounded in Chapter XI (*Bhāṣā*) and XVII (*Leśyā*).
- 85 The classification of *jīvas* including *siddhas* is made in Chapter I (*Prajñāpanā*), and their abiding places in the *loka* are described by way of specifying their abodes during a span of life (*svasthāna*) and their abodes during *maraṇa samudghāta* and *upapāda* in Chapter II (*Sthāna*). While explaining how many bodies are possessed at present (and were possessed in the past) by this and that class of *jīvas*, Chapter X (*Carama*) can offer a population census of beings in each class. A migration chart of beings from one *gati* to others is worked out in Chapter VI (*Vyutkrānti*). This chapter informs us about the time during which no birth and no death take place in this and that *gati*, and how many are born in one instant in this and that *gati*. Chapter IV (*Sthiti*) and Chapter XVIII (*Kāyasthiti*) inform about the life span of beings in one birth and in the consecutive births in one and the same class. Chapter XX (*Antakriyā*) computes how many in this and that class can attain siddhahood in the immediate next birth and/or after many births, and how many in this and that class can be liberated in one instant, minimum and maximum. All this convinces us that the then Jaina theoreticians were busy in drawing a cosmographical picture of the population and mobility of *jīvas*, within the eternal and constant framework of which can be allowed the variant phases of the individual beings, that are again calculated in Chapter V (*Viśeṣa*).
- 86 Then, efforts are made to determine the characteristic features of living beings in this and that class. The physical structures and behaviour of these beings are discussed in Chapters XII (*Śarīra*), XXI (*Avagāhanā*), IV (*Sthiti*), XVIII (*Kāyasthiti*), XV (*Indriya*), XVI (*Prayoga*), VII (*Ucchvāsa*), XXVIII (*Āhāra*), IX (*Yoni*), XXXIV (*Pravicāraṇā*), VIII (*Sanjñā*) and XXXVI (*Samudghāta*). The emotional and mental behaviour of living beings involving their religio-ethical activities is treated in Chapters XXXV (*Vedanā*), XIV (*Kaśāya*), XVII (*Leśyā*),

XI (*Bhāṣā*), XIX (*Samyaktva*), XXXII (*Samyama*), XXII (*Kriyā*), XX (*Antakriyā*) and XXXVI (*Samudghāta*). Their cognitive aspects are treated in Chapters XV (*Indriya*), XXIX (*Upayoga*), XXX (*Paśyattā*), XXXI (*Sanjñi*) and XXXIII (*Avadhi*). In each case, questions are as a rule posed as to what the divisions and subdivisions of the topic under consideration are, by which class of beings these are possessed, what their time duration is, and what their relative numerical strength is. The corollary of all this is offered in Chapter III (*Alpābahutva*). These topics above pertain largely to *mārgaṅgasthānas* and the *karma* theory.

87 The subject matter of *karma* is mainly handled in Chapter XXIII (*karma prakṛti*), XXIV (*karma bandhaka*), XXV (*karma vedaka*), XXVI (*Veda-bandhaka*) and XXVII (*Veda-vedaka*). Chapter XXIII which deals with *karma prakṛtis* is divided into two parts, and in its part 1 collects the earlier materials of *uttara prakṛtis* which are expressed in terms of *anubhāva phalas*. Peculiar here are the subdivisions of *jñānāvaraṇīya* and *nāma*, which are unknown in the later time; also *vedanīya* and *gotra* are here recorded with their subdivisions and sub-subdivisions. Part 2 lists *uttara prakṛtis* nearly in the standardized form, while *vedanīya* and *gotra* retain their sub-subdivisions (which can however be easily dropped at any time.) Chapter XXIV calculates how many other *mūla prakṛtis* can possibly be bound while a certain *mūla prakṛti* is bound. The rest of the chapters conduct their discussions along similar lines, i.e., how many other *mūla prakṛtis* can possibly be experienced while a certain *mūla prakṛti* is bound (XXV), how many other *mūla prakṛtis* can possibly be bound while a certain *mūla prakṛti* is experienced (XXVI), and how many other *mūla prakṛtis* can possibly be experienced while a certain *mūla prakṛti* is experienced (XXVII). *Karma prakṛtis* are thus considered within the class of *mūla prakṛtis* in relation to *bandha* and *vedanā*.

88 This leads us to infer that XXIII.2 is a later addition. The Jainas at this stage usually show all possible alternative combinations of the division-subdivisions of a certain concept if these were at all established. The *Uttara* XXXIII which belong to the fifth canonical stage still divides *nāma karma* into *sukha-duḥkha*, each of which are said to have many subdivisions following the treatment in the *Prajñāpanā* XXIII.1; likewise it retains the sub-subdivisions of *gotra karma*. The list of *uttara prakṛtis* must have been thus formulated in a standardized form by the time of Umāsvāti.

89 Chapter XXII (*Kriyā*) then poses questions as to how many *mūla prakṛtis* are bound while committing three types of *kriyā* group (i.e., two sets of 5 *kriyās* and 18 *kriyās*), and how many *kriyās* are committed while a certain *mūla prakṛti* is bound. The peculiar features of *āyur bandha* (e.g., *nirupakrama-sopakrama* or uncurtailable-curtable life span and *ākaraṣa* or the mode of grasping *āyus karma*) are touched upon in Chapter VI (*Vyutkrānti*). *Vedanā*

are classified into various types in XXXV (*Vedanā*). And the expulsion of *vedaniya*, *āyus*, *nāma* and *gotra karmas* by *kevali samudghāta* is also explained in Chapter XXXVI (*Samudghāta*; this chapter seems to be full of later additions).

- 90 In the light of the currents of thought running through the *Bhagavati*, the *Prajñāpanā* chapters seem to be replete with later interpolations. However, the *Prajñāpanā* offers all these theoretical contents in a very systematic fashion, and it is quite difficult for us in this cursory survey to point out which concepts belong to later ages. As a matter of fact, a stratification of the *Prajñāpanā* into chronological layers is an essential task to perform in order to ascertain the *Bhagavati* nucleus, for it offers the basic criteria to solve the problems. It is a huge task in itself, the undertaking of which is seriously urged. And it can be made possible by using the *Bhagavati* and other canonical and non-canonical texts which are relevant to the *Prajñāpanā* contents.

## SECTION V THE FOURTH-EARLY FIFTH CANONICAL STAGES

- 91 The *Jñātādharmakathā*, *Upāsakadaśā*, *Antakṛddāśā*, *Anuttaropapātikadaśā* and *Vipākasūtra* are the story texts constituting the 7th-9th and 11th *Āṅgas*. The stories are invariably told by Sudharman responding to the entreaty of Jambū, which generally end with the didactic remarks about heroes' and heroines' actions and their consequent outcomes, or by pointing out the aim of the story under consideration. Each text begins with a stereotyped introduction that a certain *Āṅga* has just been expounded and this particular *Āṅga* will deal with such and such contents. Their formal uniformity as such (which is also shared by the 10th *Āṅga*) evinces that these story texts were retouched and finalized at the Third Valabhī Council.
- 92 Not only does the text construction possess a formal unity, but the plots are also extremely stereotyped and repetitive excepting the case of the *Jñātādharmā* I. Thus the stories, which may either concern themselves with ethico-social aspects or mythological aspects, illustrate as a whole what kinds of action a hero or a heroine had performed, have performed or shall perform, and with what kind of consequence, i.e., resulting in either *mokṣa* or rebirth in a certain *gati*.
- 93 We have excluded the majority of stories in the *Uttara* from our discussion in the first canonical stage, because their contents show that they belong to the early age of story composition under discussion. These *Uttara* stories composed in verse are more refined and more succinctly narrated, in contrast to the verbose and irksome style of the *Āṅgic* prose stories. These *Āṅgic* stories are also narrated less skillfully compared to the post-canonical stories including Jaina *purāṇas*, which came to be composed on a massive scale in the medieval age. The quality and quantity of story collections in the Brahmanical and Buddhist traditions by the time of the classical period are far superior to those of the Jainas composed by the same period (that is, including the *Upāṅgic* story texts).
- 94 From this we surmise that the Jainas entered in the fourth-fifth canonical stages an epoch of story composition, for the purpose of educating followers due to the following reasons: (1) The Jainas entered the age of solid church construction and organization, consisting of the ascetic and lay communities; (2) Principal *upāsaka dharmas* were prepared during this period; (3) The finalization of the Jaina cosmographical features in the early fifth stage opened a path for the blossom of mythological stories told from a Jaina-centred world view. The Jainas must have been composing stories and parables for as long as any other religious sects, but their quantity was probably smaller. Also, many stories must have been lost in the course of time as the chapter-titles of

the present *Antakṛt* and *Anuttaropapātika* which are listed quite differently in the *Sthāna* X.2030-31 show.

- 95 We are not offering here the contents of the stories in these texts. Some salient features appearing in these story texts are the Arṣṭanēmi-Kṛṣṇa motif, the conversion motif, and partiality shown to the Kṣatriya class as demonstrated by the case of King Śrenika and his son in particular. Ethically noteworthy points are that the *Upāsaka* I.1 offers an exposition of 12 *upāsaka dharmas*, i.e., 5 *anuvratas* and 7 *sikṣāvratas*, along with their transgressions, as well as enumerating 11 *upāsaka pratimās*, and that the *Antakṛt* VIII describes various types of *tapas* to be performed by the ascetics. We should also list here the *Bhagavati* heroes appearing in these *Āṅgic* story texts: Gośāla (*Upāsaka*), Jamālī (*Jñātādharma*, *Anuttaropapātika*), Skandaka (*Jñātādharma*, *Antakṛt*, *Anuttaropapātika*), Udāyana (*Vipāka*), Mahābala (*Anuttaropapātika*), Gaṅgadatta, Atimuktaka and Hariṇaigameṣi (*Antakṛt*).
- 96 These story texts frequently refer to the 11 *Āṅgas*, 12 *Āṅgas* and 14 *Pūrvas*, to which 'sāmāyikādi' is often prefixed. The 12 *Āṅgas* (the 12th being the *Drṣṭi-vāda* including the *Pūrvā* as its 3rd book) are fully enumerated and explained for the first time in *Nandī* 41 and 46-57, and its 44 places "Sāmāyika, etc." as the subdivisions of the *Āvaśyaka* under the *Āṅgabāhya* class. Since the class *Āṅga* totally differs from the class *Āṅgabāhya*, it is anomalous to find the idiomatic expressions such as "the 11 *Āṅgas* with *Sāmāyika* at their head" or "the 14 *Pūrvas* with *Sāmāyika* at their head". Evidently the *Sāmāyika* here does not stand for the *Ācārāṅga*. The "Sāmāyika, etc." which consist of bare ritual formulae were probably referred to in such an idiomatic fashion due to their basic importance in the daily routine of the Jainas, both in the monastic and lay societies.
- 97 No enumeration or exposition of the *Āṅgas* occurs in our story texts. Since the *Nandī* is acquainted with them all and since the Digambaras also accept them as the basic class of canon as they are, the 12 *Āṅgas* (also called the 12 *Gaṇipitakas*) must have been authorized in the previous Canonical Conferences, i.e., either the first one held at Pāṭaliputra at the time of Bhadrabāhu I, ca. the 3rd century B.C., or the second one held at Mathurā and Valabhī before the middle of the 4th century A.D.
- 98 We may initially doubt whether the list of the 12 *Āṅgas* was originally totally different from that presently accepted. This suspicion can be easily removed by the fact that no enumeration of a different list of the 12 *Āṅgas* occurs in the present canonical literature.
- 99 Now let us come back to our present problem of whether the 12 *Āṅgas* were authorized by the First Canonical Council or by the Second

Canonical Council. A conspicuous feature of the Jaina *Āṅgas* is that five *Āṅgas* out of twelve consist of story texts which are aimed at educating the laity at large. These story texts as a whole belong to the later age. Historically speaking, laymen's participation in religious activities does not appear in a prominent form before the time of Mathurā inscriptions and archaeological remains (i.e., the third stage), and concern shown for laymen in the existent canon at the time of Bhadrabāhu I is as yet minimal in comparison with that shown to them in the literature belonging to the 4-5th centuries A.D. And it is during this Gupta age that the Jainas had to face the severest test in their history— a mass exodus of the Jaina communities from Mathurā, due to the religio-socio-economic pressures imposed upon them by the Hindu revival movement, which must have been led by the Vaiṣṇavas in particular. The lay business communities migrated to the then commercial and trade centres in the South and West, followed by the ascetic *saṅgas*. The realistic and economic capacities stored up by the then lay Jainas seem to have smoothed the exodus of the Jaina communities from Mathurā. This historical incident of the mass migration of the Jaina communities to the South and West, and the fatally long famine that caused the Third Canonical Convention at Valabhī split the Jaina church into two, i.e., the present day Digambara and Śvetāmbara. The Digambaras immediately accepted the 12 *Āṅgas* as the basic class of their canon as well, while rejecting the list of other canonical texts authorized by the Third Valabhī Council.<sup>13</sup>

100 In view of all this, it must have been the Second Canonical Council that was responsible for authorizing the 12 *Āṅgas* as the basic class of the sacred texts of the Jainas including five story texts, for the then church authorities must have been fully obliged to the dedicated activities of the lay Jainas performed during this critical period. The selection of the *Āṅgas* was thus necessarily made not according to the criteria of the chronological value or doctrinal value of the then existing texts.

101 This fact can be also deduced from the implication hidden behind the choice of the number of *Āṅgas*. It is likely that the number of the *Āṅgas* as twelve instead of five or ten was determined as an analogy of the twelve limbs of the world-man (i.e., his two feet, two parts of bottom, two thighs, back-belly, two hands and neck-head<sup>14</sup>) in meditation. By authorizing the 12 *Āṅgas* as the basic sacred texts of the Jainas, both ascetic and lay, the Second Canonical Council probably wished to attach to both *Āṅgas* (i.e., the fundamental code or the limbs of Jaina *dharma*) and Jaina communities (i.e., the bearers of *Āṅgas* or the limbs of Jaina church) a symbolic sense of eternal continuity by using the metaphor of the World-man's limbs. The implication as such can be easily appreciated when we reflect upon the most unhappy historical circumstances that beset the Jainas at that time.

- 102 The traditional account that MV's 11 *gaṇadharas* composed each *Āṅga* is unfeasible in the context of the historical development of the Jaina canon, which can easily be proved by our preceding study. It is therefore certain that the 12 *Āṅgas* were authorized by the Second Canonical Council. The 12 *Āṅgas* authorized in the Second Canonical Council thus came to be later attributed to MV's *gaṇadharas* in the trends of building up an official Jaina church history. Therefore the self-referring passages to the 11 *Āṅgas* (the twelfth being lost) or mentions of the 12 *Āṅgas* occurring in the story texts and the other *Āṅgic* texts must have been written after the Second Canonical Council.
- 103 The *Dr̥ṣṭivāda* is referred to in the list of the *Vyavahāra* X, which, however, is an interpolation made in a considerably later age, possibly in the fifth canonical stage.<sup>15</sup> Its contents are recorded in the *Nandī* 57 in five books, i.e., *Parikamma*, *Sutta*, *Puvvagaya*, *Aṇuoga* and *Cūliya*. many of their chapter-titles and their subdivisions listed in the *Nandī* are obscure in meaning, however some subdivisions made under *Parikamma* and *Aṇuoga* must belong to the final canonical stage. On the whole, these seem to represent the doctrinal and theoretical discussions on *jīva-ajīva*. The present *Nandī* list of the *Dr̥ṣṭivāda* is thus scattered with later interpolations. The chapter-titles of the *Pūrvā* enumerated here are: *Uppāya*, *Aggāṇīya*, *Vīriya*, *Atthinatthippavāya*, *Nānappavāya*, *Saccappavāya*, *Ayappavāya*, *Kammappavāya*, *Pacchakkhānappavāya*, *Vijjāruppavāya*, *Avamjha*, *Paṇāu*, *Kiriyāvisāla* and *Lokabim̐dusāra*. Again not all of their meanings are clear, but some of them seem to belong to a considerably later age. It is unbelievable at least that Bhadrabāhu I, who is said to be the last holder of the complete knowledge of the *Pūrvā*, was acquainted with them all as listed in the *Nandī*.
- 104 A curious thing said about the 14 *Pūrvas* by the classical authors like Umāsvāti is that the acquisition of the knowledge of the 14 *Pūrvas* is a prerequisite qualification for achieving *mokṣa*. This means that someone possessing the 14 *Pūrvas* may not necessarily attain liberation, however, without their knowledge the final end-in-view cannot be fulfilled. And since Bhadrabāhu I is believed to be the last person who had memorized them all, the Jainas after him have ever since been denied the necessary qualification to achieve liberation, which is indeed a queer idea. The later canonical commentators explicitly state a view that Jambū was the last sage who attained kevalihood in the history of the Jaina church.
- 105 It is difficult to know when the Jainas began to take this pessimistic attitude towards the attainment of *mokṣa*. As has been previously touched upon, subsequent historical circumstances did not allow the Jaina monks to stick to the ancient idealism of lonely wandering that was exemplified by MV himself according to his rigid doctrine of *ahimsā*. And upon entering the Gupta period, the Jainas were driven away from Mathurā by the Hindus, against whom

revenge and repercussions were plotted continuously in various ways, for instance, in the guise of the mythological stories of Arṣṭanemi-Kṛṣṇa, adoption of Vāsudeva-Baladeva under the dominion of *tirthāṅkara*, concoction of MV's birth in the Kṣatriya class, partiality shown to Kṣatriyas against Brahmins, and so on. The then circumstances were causing some migrated monks to assist the warring kings, with a view to gaining royal patronage for the sake of establishing the Jaina communities in the newly settled places, as evinced by the early Southern inscriptions.<sup>16</sup> The conditions of suffering must have been largely similar in the West as well. Then occurred the church split and the fight between the two Jaina sects. The basic principle of *ahimsā* by way of *karana-triplet* and *yoga-triplet* was thus becoming impossible to observe by the Jaina monks under the prevailing circumstances. It thus seems that their pessimistic attitude towards *mokṣa* grew more and more during the Gupta age as time marched on.<sup>17</sup>

- 106 However, if salvation were utterly impossible for anyone after the time of Jambū, it would be suicidal to the Jaina school to remain as a religious sect, and the doctrine of *mokṣamārga* vindicated by the Jainas would come to be sheer nonsense. In order to solve this acute problem, the Jaina theoreticians came up with a solution by providing Mahāvīdeha as the place for liberation. The then Jaina authorities had thus to make this inevitable excuse by escaping into the mythological range; that liberation is ever possible for the Jainas by taking a birth in Mahāvīdeha in consequence of pious past actions performed according to the code of the Jainas. That one achieves liberation in the region of Mahāvīdeha repeatedly occurs in our story texts, for instance, in the *Jñātādharma* I.1, 9, 13, 16, 19, etc., and in the *Upāsaka* II, VII, etc.
- 107 The idea that a possessor of the knowledge of the 14 *Pūrvas* alone is qualified for attaining final release does not yet arise in our story texts, for even those who have mastered the 11 *Angas* are caused to attain *mokṣa* in their very lives (e.g., Padmāvati's case in the *Antakṛt* V and Atimuktaka's case in the *Antakṛt* VI). However, curiously enough, those who have attained immediate kevalihood by mastering the 14 *Pūrvas* are generally placed in the mythological age, for instance, at the time of Malli (*Jñātādharma* I.8), at the time of Arṣṭanemi (ibid., I.5 and 16) and at the time of King Kanakaratha who does not seem to be a historical person (ibid., I.14). Here there is already an obvious underlying motivation for mystifying the acquisition of the 14 *Pūrvas*.
- 108 The *Pūrvā* thus stands out as an extremely important collection of Jaina texts, but strangely enough it is included in the *Drṣṭivāda* as a part, and never has it achieved independent position in the Jaina *Angas*.
- 109 It will become evident in Chapter IV that numerous texts relevant to the problems of *jīva-ajīva* composed in the pre-*Prajñāpanā* period faded away. This is

but a part of the total amount of the lost texts in the long course of the canonical period. The *Pūrvā*, as we will see in Chapter III, Section F-2, emerges in the mythological context involving the *tirthaṅkaras'* roles in the cosmic church chronology of the Jainas.

- 110 In view of all this, it is more plausible to assume that the Jainas probably counted the *Dr̥ṣṭivāda* as the 12th *Āṅga*, by way of attributing to it the total contents of the lost texts by the fourth canonical stage; the contents of the lost texts relevant to the doctrines of *jīva-ajīva* then continued to be added in the fifth canonical stage. They did not exist any more, but their inclusion in the *Āṅga* class with the status, that they had been the important Jaina doctrinal texts but now lost, adds weight to the total contents of the Jaina *Āṅgas*. And the *Pūrvā* section, meaning a collection of previous texts, may denote a collection of the early lost texts in the *Dr̥ṣṭivāda*, which was provided therein possibly by the church authorities in the early fifth canonical stage, so that it would enable them to solve on an authoritative basis the then acute problems relevant to *mokṣa* and the role of *tirthaṅkaras*, etc., on the theoretical level.

## SECTION VI THE FIFTH CANONICAL STAGE

- 111 Included in the early fifth canonical stage are the *Jambūdvīpa p.*, *Dvīpasāgara p.*, and *Prāśnavyākaraṇa*, of which the first two form the early texts of the Jaina geography, cosmography and mythology, and the last is an *Āṅgic* work on ethics relevant to five *vratas* explained in connection with *āsrava-samvara*. All these texts are composed in the heavily ornate style, typical of the age of story composition.
- 112 The purely geographical information of *Jambūdvīpa* with its minute details is located in the *Jambūdvīpa p.* Chapters I, IV and VI, added to which are Chapter VII offering the number, height, size, motion, etc., of the *Jyotiṣkas*, and Chapter II imparting the standard divisions of time. In relation to the Bharata region, the life stories of *Rṣabha* and *Bharata* are narrated in Chapters II-III, and Chapter V tells us how the birth of a *jina* is celebrated by the heavenly beings. A mythological description of the modes of life prevailing in each period of the descending-ascending time cycle occurs in Chapter II.
- 113 It has been reported that the account of King *Bharata* "can be called an exactly parallel text to *Viṣṇu-Purāṇa* II and *Bhāgavata-purāṇa* V".<sup>18</sup> And the appended portions to the essentially geographic information of *Jambūdvīpa* seem to exhibit strong elements of the *Purāṇic* influence. The characteristics of the *Purāṇic* literature are said to be fivefold: (1-2) *Sarga-pratisarga* (periodic creation and destruction of the world); (3) *Vamśa* (genealogy); (4) *Manvantarāṇi* (Manu-period of time); and (5) *Vamśānucarita* (history of dynasties).<sup>19</sup> The concept of the creation and annihilation of the world has no place in the Jaina cosmology, and is replaced by the concept of eternal time cycle, and its *susamasuṣamā* period is comparable to *Manu's* period of time. We will touch upon the evolution of the time cycle of the Jainas in Chapter III, Section A-2. The *Kalpasūtra* and a part of the *Nandī* may represent the third *Purāṇic* aspect, related to which are the life stories of *Rṣabha* and *Bharata* in our *Jambūdvīpa p.* The fifth feature of the *Purāṇas* is not at all relevant to the *Jambūdvīpa p.* which is primarily a work of geography.
- 114 The Jaina geographical construction of the rest of the ring-shaped continents which are each separated by an ocean is based on that of *Jambūdvīpa*. The cosmos of the Jainas thus impresses us with its symmetrically balanced structure. The number and dimension of mountains, rivers, regions and solar bodies, etc., in the rest of the continents increase as they proceed. And the calculation of the sizes of these continent-oceans, etc., was made using the then advanced knowledge of mathematics. The descriptions of all the rest of these continent-oceans including the minute details relevant to *vedika* surrounding *Jambūdvīpa* constitute the contents of the *Dvīpasāgara p.* This text also

abounds with mythological accounts. It describes, for instance, how the celestial gods and goddesses worship *jinas'* stupas and life-size images of R̥ṣabha and MV.

- 115 A rough draft of the Jaina cosmography consisting of the three worlds must have been outlined during the third canonical stage along with the major class-subclasses of beings residing in the respective regions, upon the basis of which the *Prajñāpanā* worked out the previously examined contents. The *Jambūdvīpa p.* finalized the geography of Jambūdvīpa in detail, and the *Dvīpasāgara p.* gave the final descriptions of the continent-oceans. The mythological accounts of the Jainas began to show their rapid blossom around the time when the *Jambūdvīpa p.* and *Dvīpasāgara p.* were composed. Umāsvāti offers the cosmographical and mythological outlines of the Jainas in his *T.S. III-IV*. Sarvanandi's cosmographical work in Prakrit which is now lost was composed in Śaka 380/455 (458/538 A.D.), upon the ground of which Simhanandi composed the *Lokavibhāga* in Sanskrit. All these works drew their materials from the abovementioned *Upāṅgic* texts.
- 116 The contents of the present *Prāśnavyākaraṇa* differ totally from those enumerated in the *Sthāna X.1033* under the title of *Prāśnavyākaraṇadaśā*. This text thus came to occupy the position of the tenth *Āṅga* by replacing the lost text. And this replacement must have been made at a fairly early date, because the Digambaras accept the 12 *Āṅgas* in the present form. It considers five *aviratis* to be the fivefold *āsravadvāras* and five *viratis* to be the fivefold *saṃvaradvāras*. These constitute the then theoretical problems relevant to the *karma* theory and *tattvas*, which are taken up here in a purely ethical context. The text offers illustrations of various kinds of conduct and their consequences under each *dvāra* as is generally done in the *Āṅgic* story texts.
- 117 An ethically important concept raised here is *bhāvanās* pertaining to *saṃvaradvāra*. The third appendix to the *Ācāra II* similarly deals with five *vratas* each accompanied by five *bhāvanās*. The treatment of these twenty-five *bhāvanās* differs between the *Ācāra II* and the *Prāśnavyākaraṇa*, the former of which was followed by Umāsvāti in his *T.S.*, and the latter by the text of the *Sarvārthasiddhi*. A mention should be made in this respect that the *Vyavahāra X* enumerates a list of the texts including *Siminabhāvaṇā*, *Cāraṇabhāvaṇā*, *Asivisabhāvaṇā* and *Dittivisabhāvaṇā*. Here the term *bhāvanā* must connote something like an observance producing or affecting the objects as such. Likewise the term *bhāvanā* for *vrata* is used in the sense of an observance affecting or strengthening *vrata*. The subject matters of dream science and miraculous power become prevalent in the late canonical period. It thus seems that the concept of *bhāvanā* itself came into vogue at a considerably later time. The *Sthāna X.1034* also lists a chapter called *Bhāvaṇā* in the now lost text *Baṃdhadasāo*.

- 118 The rest of the *Angabāhya* texts are known to belong to the fifth canonical stage. The main branches of knowledge have all come out and the trends of the currents of thought therein can be roughly grasped from the contents expressed in the *T.S.* of *Umāsvāti*, a non-canonical text, that crowns the achievements made in various subject fields by the late middle 5th century A.D. How the epistemological interest of the then Jainas took its course is learnt from the *Nandī* and *Anuyoga*, including some *Niryukti* texts that are also non-canonical works belonging to the late 5th century A.D. How *karma* doctrine was progressing is known again from the non-canonical works such as the *Kaṣāyaprabhṛta* and *Ṣaṭkhaṇḍāgama*, the latter of which appeared in the immediate post-canonical period. Then the *Kalpa* and a part of the *Nandī* represent the works relevant to the establishment of Jaina church chronology, and the *Āvaśyakasūtra* finalized the ritual formulae of the daily observances of ascetics and householders. All the branches of knowledge blossomed in a quick pace in the final canonical stage as a whole.
- 119 After the Third Valabhi Canonical Convention, the Great Schism took place which divided the Jaina church into two. The canonical age was followed by the commentarial period on the Śvetāmbara side and by the *prakaraṇa* period on the Digambara side, and the age of logic started in both camps at the same time. The grounds for this direction in the immediately succeeding post-canonical period were all laid in the final canonical stage.

## SECTION VI SUMMARY

- 120 Let us now have a summary view of the currents of thought running through these five canonical stages, a cursory survey of which we have just completed. Excepting the doctrine of *ahimsā* supported by the theory of six *jīva-nikāyas*, there is scarcely any doctrinal view that can be called typically Jaina in MV's teachings compared to those of the then leaders in rival sects. With this as the basic starting point, the subsequent Jainas took pain to develop their own doctrinal system through constant contact with the current thoughts of the non-Jaina schools.
- 121 Generally speaking, the evolution of ethical principles preceded that of theoretical concepts, which is natural in the history of any religious school. The essential principles of ascetic conduct were in the process being made in the first canonical stage, and were then finalized in the second stage along with the jurisprudence of the monastic order. The principal codes of lay conduct emerged during the fourth-fifth canonical stages. On the theoretical level, the ethical problems of *kriyā* arose in the second stage along with the ontological problem of *jīva* which as yet remains very elementary.
- 122 The Jainas began to learn the art of theorization in the third canonical stage mainly through the theory of atoms which probably gained currency at the beginning of this stage. The Jaina theoreticians attempted to tackle the problems of *pudgala* and *jīva* mainly during this stage, side by side formulating the cosmographical outlines of the Jainas. The corollaries of achievement made in this stage are recorded in the texts belonging to the fourth canonical stage, in which the Jaina theoreticians show mastery over their method in utilizing *anuyogadvāra*. The doctrine of *pañcāstikāyas* plus *addhāsamaya* was finalized in the fifth canonical stage. The concept of *karma* which was in the process of fermentation in the early two canonical stages began to take a distinct shape when the concept of *pudgala* came to be formulated in the third stage. The *karma* theory took its most dilatory course of development which remains as a whole yet rudimentary during the canonical period.
- 123 Story texts began to be composed on a massive scale during the fourth-fifth stages, and the completion of Jaina geography and cosmography in the early fifth stage brought out a rapid blossom of mythological stories. The Jaina-centred world view became prominent in this period to demonstrate the supremacy of the Jainas over rivals, who were counteracting their own rivals in the same way.
- 124 The 12 *Āṅgas* were authorized by the Second Canonical Council, and codified in

present form by the Third Valabhī Council. Also the church history of the Jainas had been compiled by the time of the Third Valabhī Convention. The church construction and community organization were thus virtually completed during this final canonical stage. The Jainas have, thus taking nearly 1,000 years, accomplished their church construction equipped with their canonical literature typical of the Jaina doctrinal system of *jīva-ajīva*.

- 125 All the then rival schools had likewise entered the age of maturity of their doctrinal tenets and the completion of their church construction, by undergoing similar stages of development. And with the long standing peace and socio-economic stability in underpinning cultural florescence in the Gupta age, their daily life was becoming more and more ceremonial and ritualistic, with the Jainas being no exception. In our hasty survey above, we could not enter into a comparative study of the thought development of the Jainas in relation to that of the other systems of thought based on a study of the socio-cultural background in these respective stages. This aspect is important in research in this direction, and remains to be completed in the future.



CHAPTER II

TEXT CONSTRUCTION OF THE *BHAGAVATISŪTRA* I-XX

**Table of Synopsis**



## CHAPTER II

## TEXT CONSTRUCTION OF THE BHAGAVATĪSŪTRA I-XX

## Table of Synopsis

- 126 We are going to handle the first twenty *śatakas* or chapters of the *Bhagavati*, which are each subdivided into *uddeśakas* or subchapters, that then consist of *sūtras* or passages. Since serial enumeration of these *sūtras* is absent in the codices so far checked in the L.D. Institute of Indology, Ahmedabad, their numbering appearing in our printed text must have been made by the editors' hands in the modern age. *Śataka XV* is an independent chapter devoid of any *uddeśaka*. Some *sūtras* are extraordinarily lengthy and some extremely short. Not only is the physical make-up of this text extremely uneven, but also no attempt seems to have been made to organize these *sūtras* under definite subject headings. Thus the passages dealing with totally different areas of knowledge belonging to different canonical stages are jumbled together in one *uddeśaka* in the worst possible condition. Our task is to assign chronological dates to these *sūtras*.
- 127 A chronological stratification of these *sūtras* is best facilitated if they are grouped together first according to their subject matter: this is the first task to be performed before entering into text analysis. Thus a subject-wise catalogue of the contents of *sūtras* is going to be made in this chapter, along with other informative data which are helpful to our aim. This table of synopsis consists of eight columns which are indicated by Roman numerals (Column III<sup>o</sup> is added to *Śataka V*), and the dates of these *sūtras* are to be entered in Column VIII by way of assigning their corresponding canonical stages proposed in Chapter I. The explanations required for the entries in this table are as follows:
- 128 Column I. Our index consisting of X and A-F. X represents a *sūtra* or a *sūtra* group which contains direct or indirect reference/s to the other canonical text/s which belong to the fifth canonical stage. X-*sūtras* are therefore assigned to the fifth canonical stage. They do not require any further discussion for ascertaining their age, and their date is immediately entered in this chapter. All the rest of the *sūtras* are examined in the next chapter in order to determine their chronological stages.
- 129 These *sūtras* are classified into six subject fields from A to F, by which the next Chapter III is divided into six corresponding sections as shown in the *Table of Contents*. Our first entry I.1.8, for instance, has two indicators, i.e., D-1b and E-2, which direct us to turn to Part 1 (b) '*Calamāṇe calie*' under Section D "Ethical Problems", and Part 2 "*Karma — Nature and Mechanism*"

- under Section E “*Karma*” in Chapter III for discussions involving the evaluation of the age of this text. Our I.1.16 has an indicator D-2a-2, which directs us to see Part 2 (a) (2) “Five vows” under Section D. The age of each text thus determined in the appropriate section/s in Chapter III is entered in Column VII.
- 130 Column II. A serial numerical entry of the *sūtras* based on the *Suttāgame*, v.1 of 1953 (S). In the Āgamodaya Samiti edition of 1918-21 (A), *sūtra* II.1.83 (S) is not enumerated, and therefore I.10.82 (S) is immediately followed by II.1.84 (S). S assigns II.1.83 to the *gāthā* of *Śataka* II *uddēśaka*-titles. Since no *gāthā* of *uddēśaka*-titles at the outset of other *śatakas* is counted as an independent *sūtra*, it is likely that II.1.83 (S) was lost. Then, *sūtra* II.1.90 (S) is not enumerated in A, which assigns II.1.91 (S) to it, thereby II.1.89 (S) is directly followed by II.1.91 (S). S keeps orderly enumeration. The subsequent serial numbers of the *sūtras* throughout the end of *Śataka* IX thereby differ by one between A and S, that is, S has always one number less than A.
- 131 A shows some more problems in enumerating *sūtras* up to *Śataka* IX as follows: (1) I.1.8 (S) is counted as two *sūtras* in A, i.e. I.1.7 and 8. In other words, A enumerates I.1.7 twice. (2) I.8.71 (S) is misassigned as I.8.70 in A, that is, A enumerates I.8.70 twice. (3) III.5.160-III.7.166 (S) have their corresponding *sūtras* in A as follows: 160 (S) =161 (A), 161 (S) =163 (A), 162 (S) =164 (A), 163-65 (S) =165-66 (A), 166 (S) =167 (A). The enumeration of *sūtras* 161-65 (S) is thus out of order in A.
- 132 Retaining Deleu's device, N.D. (non-dialogue text), S (story text) and H (heretical text) are added in parentheses to the relevant *sūtras* in order to distinguish the formal difference of these passages from the others which are composed in the form of dialogue held between MV and Gautama at Guṇasīlaka Sanctuary near Rājagṛha as a rule.
- 133 Column III. Entered here are the other canonical text/s quoted by the relevant *sūtra*/s. Indirect references are placed in parentheses, and references for *varṇaka* which are made in short are placed in brackets. As to the indirect references and *varṇaka* references, they are collected as suffices to determine the age of the text, but not exhaustively. The Third Valabhī Council is responsible for the insertion of *varṇaka* references, which are therefore not always the determinant factors for the chronological evaluation of the texts. A few *sūtras* in *Śataka* V are referred to by the *Jambūdvīpa p.*, which are entered in Column III°. The abbreviations of the canonical texts cited in the *Bhagavati* are as follows (the *Suttāgame* in two volumes is taken for the basis of our reference):

Anu.      *Anuyogadvāra*  
 Aup.      *Aupapātika*

D.	<i>Daśās̄rutaskandha</i>
Jam.	<i>Jambūdvīpa p.</i>
Ji.	<i>Jivājīvābhigama</i>
Jn.	<i>Jñātādharmakathā</i>
N.	<i>Nandī</i>
P.	<i>Prajñāpanā</i>
R.	<i>Rājapras̄niya</i>
S-C.	<i>Sūrya-Candra p.</i> (We refer to the <i>Candra p.</i> )
Sam.	<i>Samavāya</i>
Sth.	<i>Sthāna</i>
Vy.	<i>Vyavahāra</i>

- 134 Column IV. Entered here are the previous *Bhagavati* passage/s quoted by the relevant *sūtra*/s. Indirect references are again placed in parentheses, and references for *varṇaka* in brackets.
- 135 Column V. Topics of each *sūtra* or *sūtra* group taken up for analysis. For the summary of each *sūtra*, readers are advised to refer to the *Viyāhapannatti* by Delue.
- 136 Column VI. Indicates the presence of appended *gāthā*/s. G signifies *gāthā*/s offering guiding topics or a recapitulation of the topics in the *sūtra*/s or *uddeśaka*. It also includes the verse/s of quotation from the other texts. Historically speaking, these *gāthās* begin to make their appearance in the fourth canonical stage when the doctrinal contents have advanced sufficiently to require their methodical systematization for mnemonic purposes.
- 137 Column VII. Entered here are the subsequent *sūtra*/s which refer to the content of the relevant *sūtra*/s.
- 138 Column VIII. A chronological evaluation. The date of the relevant *sūtra*/s is entered by way of assigning the corresponding stage/s proposed in Chapter I. We are frequently bound to assign a wider date to a text, for instance, 3> (the third stage onwards), which indicates that the upper limit of the content of the text under consideration falls in the third canonical stage, which however could have been composed in much later stage/s. Some texts containing post-canonical concepts are all placed in the fifth canonical stage.
- 139 The following portions in the *Bhagavati* I-XX, that must have been added in later days are excluded from this table: (1) *Uddeśaka* titles at the beginning of each *śataka* (excepting XV — an independent story text without *uddeśkas*; for *Śataka* I, see footnote, v.1, p.384 of the *Suttāgame*), (2) The prologue passages running through I.1.4-8 1/2 entitled '*Rājagrha*', and (3) *Namaskāra mantras* offered at the outset of *Śatakas* I (I.1.1-3), XV and XVII.

An *uddēsaka* title is usually taken from the topic (often a proper name) of the beginning *sūtra* in each *uddēsaka* obviously for mnemonic purposes. This uniform entry of the *uddēsaka*-titles at the head of each *śataka* can be made only at the final redaction of the *Bhagavati*. Likewise, the opening passages of I.1 which are composed in a stereotyped fashion full of rhetorical art like that of the *Aupapātika*, and which function as the prologue not only to I.1 but also to the *Bhagavati* itself, must have been composed at the Third Canonical Council at Valabhi. Five *namaskāra mantras* along with the salutation to *lipi* and *śruta* offered at the beginning of *Śataka* I are undoubtedly the products of the Third Canonical Council. The *maṅgala* attached to *Śatakas* XV and XVII which read '*namo śuya devayāe bhagavaie*', must likewise belong to the final canonical stage, when ritualism and ceremonial formalism came to penetrate every aspect of the religious activities of the Jainas.

## TABLE OF SYNOPSIS



Ś. I

TABLE OF SYNOPSIS

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I

I	II	III	IV	V	VI	VII	VIII
				SĀTAKA I			
	Udd. 1			CALANA			
D-1b, E-2	8			'Calamane calie'			3
X	9-15	P. IV, VII, X, XVII, I		sthiti-ucchvasa-ahara-karma	G (to 9,12,14)		5
D-2a-2	16			Ārambha			4-5
C-1b	17			Jnana-darśana			5
E-3a-3	18			Karma bandha		XII.1.439	5
D-3	19			Ākama pariśahajaya-phala			4-5
A-1-2	"			Vyantaraloka			4-5
	Udd. 2			DUIKHA			
E-4	20			Vedana			3
X	21	(P. XVII.1)		Āhara, etc.	G (to 21)	XVI.11/14.588; XVII.12.609	5
X	22	P. XVII.2		Leśya			5
C-2	23			Śunya kala, etc.			4-5
X	24	P. XX.556		Mokṣa			5
X	25	(P. XX.567)		Asamyata bhavya dravya deva			5
X	26	(P. XX.568)		Asarjñi			5
	Udd. 3			KĀKṢĀPRADVEŚA			
E-2, E-3b-2	27-28			Kāṅksāmohaniya bandha-nirjara	G (to 28)		5
E-3b-2	29			Kāṅksāmohaniya vedana			5
D-2a-1	30-31			Jina; arādhaka			2-3
B-1	32			Asti-nasti-pariṇama			3
D-2a-1	33			Gamaniya			2-3
E-3a-4, E-3b-2	34			Kāṅksāmohaniya bandha			5
E-2	35			Udirāna-upaśama-vedana-nirjara			4-5
E-3b-2	36-37			Kāṅksāmohaniya vedana			5

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I	II	III	IV	V	VI	VII	VIII
	Udd. 4			PRAKṚTI			
X	38	P.XXIII.1		Karma prakṛti	G		5
E-3b-2	39			Mohaniya karma			3-4
E-3a-3	40			Karma-pradēśa, karma-anubhava			5
B-1	41			Pudgala-jīva - śāśvata			3 >
C-1d-3	42			Chadmasthas - 'kevali bhavitta tao paccha sijhamti...'		V.5.200; VII.8.292	3-4
	Udd. 5			PRṚTHVI			
A-1-2	43			Prthvi	G	XII.7.457	4-5
C-1b	44-49			H.A.M.G	G (to 44)		4-5
	Udd. 6			YĀVAT			
A-2	50			Sūrya			3
A-1-1	51			Lokānta-lokānta, etc. - sparśa			2-3
D-1a	52			18 kriyas		XVII.4.600	4-5
A-1-1	53			(Roha) Loka pūrvam, aloka pūrvam, etc.	G		5
A-1-1	54			Loka sthiti			3.
E-3a-1	55			Karma bandha			3
B-1, C-1a	56			Sūkṣma sneha kāya			3
	Udd. 7			NAIRAYIKA			
C-1c-8, D-1b	57-58			H - utpada-udvartana and āhāra			4-5
C-1c-7	59			Vigrahagati			5
C-1c-6; D-1b	60			G > A.M			4-5
C-1a, E-3b-3	61-62			Garbhagata jiva			4-5
	Udd. 8			BĀLA			
C-1c-6, E-3b-5	63-64			Āyur bandha			5

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I	II	III	IV	V	VI	VII	VIII
D-1a	65-69			5 kriyas			3
D-1b	68			'Kajjamaṇe kade'			3
E-3b-1	70			Viryavadhaya karma			4-5
C-1c-2	71			Virya			5
	Udd. 9			GURUKA			
C-1c-7	72			Jiva - guru-laghu		XII.2.442	5
B-2	73		( I 6.53 G)	Guru-laghu			5
D-3, E-3b-2	74			Kaṅkṣapradveśa kṣiṇa			3-4
E-3b-5	75	(H)		Āyur bandha			3-4
D-2b-1	76	(S)		(Pārsvapatyā sthāviras) Sāmāyika, etc.			5
D-2a-2	77			Apratyākhyāna			5
E-3a-3	78			Karma bandha		VI.8.297	5
D-2a-1	79			Shira-asthira		VI.8.297	5
	Udd. 10			CALANA			
D-1b	(H) 80			'Calamaṇe calie'			3
B-1	"			Paramāṇu - saṅghāta-bheda; Bhāṣā			3
D-1a	"			Kriyā			3
D-1a	(H) 81			Īryapatha-samparāyika kriyā			4-5
X	82	(P.VI.280ff.)		H - viraha kala			5
				ŚATAKA II			
	Udd. 1			UCCHVĀSA - SKANDA KA			
X	83			Ucchvāsa - Skandaka gāthā	G		5
C-1a	84			A' - ucchvāsa-niḥśvāsa			3
X	85	P.XXVII.1		Ucchvāsa-niḥśvāsa		V.2.179	5
C-1a	86			Vayakaya		V.2.179; X.VI.1.560	3
D-3	87-89			Nirgrantha - saṃsarāna-mukti			3-4

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I	II	III	IV	V	VI	VII	VIII
A-1-1, C-1b, D-2a-3	(S) 90-95			(Skandaka) Loka, jiva, etc. -santa-ananta; Maraṇa		X III.7.495	5
X	Udd. 2	P. XX XVI		SAMUDGHATA			5
X	Udd. 3	Ji. 66ff.		PRTHVI			5
X	Udd. 4	P. XV.1		INDRIYA			5
X	Udd. 5			ANYAYUTHIKA			5
C-1c-4	(H) 99			G-veda vedana			5
C-1a	100-4			Garbhagata jiva			3-4
D-2a-2	105			Maithuna			3
D-3	(S) 106-11			(Parsvapatiya sthaviras) Samyama-tapas-phala, etc.	G (to 111)		5
C-1a	(H) 112			Mahatapopatira prabhava			2
X	Udd. 6	P. XI		BHASA			5
X	Udd. 7	Ji. 114ff., P. II.106ff.		DEVA		X III.2.472	5
A-3-1	Udd. 8	[Ji. 129ff.]		CAMARACANCA			5
X	Udd. 9	Ji. 177ff.		SAMAYA KSETRA			5

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I	II	III	IV	V	VI	VI	VIII
	Udd. 10			ASTIKĀYA			
B-2	117			Pancastikāya			5
B-2	118			Astikāya and astikāya-pradēsa			5
B-2	119			Upayoga		X III.4.480	5
B-2	120-21			Lokakāṣa, alokākāṣa		XI.10.419; X X.2.662	5
B-2	122-24			Dharma, adhārma, lokakāṣa	G (to 124)	X X.2.662	5
				ŚATAKA III			
				KIRŚI-VIKURVAṆA			
A-3-3	Udd. 1			Camara, etc. - rddhi...vikurvaṇa			5
A-3-3	125-32			īṣāna's rddhi; Tāmali; īṣāna and Śakra	G (to 140)		5
	(S) 133-40	[R.]					
				CAMARA			
A-3-4	Udd. 2			Camara and Śakra		X VI.5.575	5
	(S) 141-48						
				KRIYA			
	Udd. 3			(Manditaputra)			4-5
	(S) 149-53			5 kriyās; Kriyā-vedana			4-5
D-1a	149-50			Kriyā - pramāda pratyaya-yoga nimitta			4-5
D-1a, E-3a-4	151			īryāpātha kriyā		VI.1.228	4-5
D-1a, E-3a-3	152			Pramatta-apramatta samyama - kala			4-5
D-1a	153			Lavana samudra - vṛddha-hani			5
X	154	Ji.156-73		YĀNA			
				'Devam...jana-ruveṇam jāyamaṇam', etc. - jānai pasai'			4-5
C-1d-3	Udd. 4			Vayukāya - vikurvaṇa			3
C-1a	155			Balahaka - pariṇama			3
B-1	156			Lāṣya			3
C-1d-2	157						
	158						

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I	II	III	IV	V	VI	VII	VIII
D-2b-1, D-2b-3	159			Anagāra - vikurvaṇa		X III.9.497	5
	Udd. 5			STRI			
D-2b-3	160			Anagāra - vikurvaṇa	G	X III.9.497	5
D-3	"			Anagāra > G			5
	Udd. 6			NAGARA			
C-1d-3	161			Avadhi-vibhanga - jnani			4-5
A-3-1	162	[R.]		Atmaraksas of Camara, etc.			5
	Udd. 7			PALA			
A-3-1	163-67			Śakra's lokapālas	G (to 165)	IV.1.4/5-8.171-72 VII.9.345	5
	Udd. 8			ADHIPATI			
A-3-1	168			Devadhipati	G		5
	Udd. 9			INDRIYA			
X	169	Ji.191		Indriya			5
	Udd. 10			PARISAD			
X	170	Ji.118-22		Parisad			5
	Udd.1.4/5-8			ŚATAKA IV			
A-3-1	171-72			VIMANA-RAJADHANI			5
	Udd. 9/10			Īsana's lokapālas			
X	173-74	P. X VII.3-4		Leśya	G (to 174)		5

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I	II	III'	III	IV	V	VI	VII	VIII
	Udd. 1				ŚATAKA V CAMPA-RAVI			
A-2	175-77	Jam. VI.150			Sūrya and kala vibhaga in Jambūdvīpa	V.10.227		5
A-2	178				Sūrya and kala vibhaga in Lavaṇa...Puṣkarārdha	V.10.227		5
	Udd. 2				ANILA			
C-1a	179			II.1.85-86	Anila			5
C-1a	180				Odana, etc. - 'Saiṭha-pariṇamia aḡaṇi-jīva-sarira'			3
X	181		Ji.172-73		Lavaṇa samudra			5
	Udd. 3				GRANTHIKA			
E-3b-5	(H) 182			(I.9.75)	Āyur bandha			4-5
E-3b-5	183				Āyur bandha			3-4
	Udd. 4				ŚABDA			
C-1d-3	184				Śabda	IX.32.377		5
E-3b-2	185				Cāritramohaniya karma			5
A-3-4, F-1-2	186				Harigaimesi			5
F-1-3	(S) 187				Atimuktaka			4-5
C-1d-3	(S) 188				(Mahāśukra devas) MV's antevasis - antakriya			5
D-2a-2	189				'Deva ṇaṃ ṇo samjaya'			5
A-3-4	190				Deva's bhāṣa			5
C-1d-3	191				Kevala jñāna-darśana			3-4
X	192		Anu.145		Pramāṇa			5
C-1d-3	193				Kevala jñāna-darśana			4
C-1d-3	194				Vaimanika deva - jñāna-darśana			4
C-1d-3	195				Anuttaropapātika deva and mano-dravya-vargana laddhi			5
E-3b-2	196				Anuttaropapātika deva - upāsanta moha			4-5
C-1d-3	197		(V.4.184)		Kevala jñāna-darśana			5

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I	II	III	IV	V	VI	VII	VIII
C-1c-2	198			Sayoga kevali			3-4
D-2b-3	199			Purvadhari			5
	Udd. 5			CHADMASTHA			
C-1d-3	200		I 4.42	Chadmasthas - 'Kevali bhavitta tao paccha sijhamti...'			4-5
E-4	201			Vedana			4-5
F-2-3	202	Sam.246ff.		Kulakara, etc.			5
	Udd. 6			ĀYUS			
E-3b-5	203			Āyur bandha			3-4
D-1a	204			5 kriyas			3 >
E-2	"			(Karma-) kriya-asrava-vedana			4-5
D-1a	205-6			5 kriyas			3
C-2	207			'Cattari panca joyana-sayam'			3-4
X	208	Ji.89		H-vikurvana			5
D-2b-1	209			Aradhana			5
D-3	210			Acarya-upadhyaya - mokṣa			4-5
E-3b-2	211			Mṛṣavadi - karma bandha and vedana			3
	Udd. 7			EJANA			
B-1	212			Paramāṇu-skandha - ejana			3
B-1	213			Paramāṇu-skandha - chedana, etc.		XVIII 10-642	3-4
B-1	214			Paramāṇu-skandha - sārḍha, etc.			4
B-1	215			Paramāṇu-skandha - sparśa			4-5
B-1	216-17			Paramāṇu-skandha - kalatah		G (to 217)	4-5
D-2a-2	218			Sārambha-saparigraha			3
C-1d-3	219	(Sth. V.1.510)		Hetu-ahetu			5

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## Ś. V-VI

I	II	III°	III	IV	V	VI	VII	VIII
	Udd. 8				NIRGRANTHA			
B-1	(S) 220				(Naradaputra-Nirgranthiputra) Paramānu-skandha			4-5
C-2	221				Jiva - vṛddha-hāni			4-5
	Udd. 9				RAJAGRHA			
D-2a-2	222				Rajagrha			3
B-1, C-1d-2	223				Udyota-andhakara			3
A-2	224			(V. 1.177)	Kāla vibhaga			5
A-1-2	(S) 225				(Pārsvāpatya sthavirus) Loka		IX. 32.377	5
A-1-2	226				Devaloka	G		5
	Udd. 10				CANDRIMĀ			
A-2	227	Jam. VII. 150		V. 1.175-78	Candra			5
	Udd. 1				ŚATAKA VI VEDANĀ			
E-2, E-3a-3	228			III. 3. 152	Vedānā-nirjara		XVI. 4.571	5
	229				Satā-asatā vedanā			5
	230				Vedānā-nirjara	G		5
	Udd. 2				AHARA			
X	231	P. XXVIII			Āhara			5
	Udd. 3				MAHASRAVA			
E-2, E-3b-3	232				(Karma-) kriya-asrava-vedanā	G		5
E-3a-2	233-34				Bandha			4-5
E-3a-3	235				Sthiti bandha			5
E-3b	236-37				Karma bandha			5

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I	II	III	IV	V	VI	VII	VIII
	Udd. 4			SAPRADEŚA			
C-1b	238			Jiva-sapradēsa-epradēsa (kalatah)	G		5
C-1c-6, D-2a-1, E-3b-5	239			Pratyākhyana and ayur bandha	G		5
	Udd. 5			TAMASKAYA			
A-1-3	240			Tamaskaya			5
A-1-3	241			Kṛṣṇarāji			5
X	242	Ji. 209-21		Lokantika deva			5
	Udd. 6			BHAVYA [PṚTHVĪ]			
A-1-2	243		(I. 5.43)	Pṛthvī			4-5
C-1c-8	244			Mārāna samudghāta			4-5
	Udd. 7			ŚALĪ			
C-1c-5	245			Sālī, etc. -sthiti			3-4
X	246	(Jam. II. 18-19)		Kāla vibhaga	G		5
X	247	(Jam. II. 20-25)		Bharata in suśamasuśama			5
	Udd. 8			PṚTHVĪ			
A-1-3	248			8 pṛthvis	G (5.240-41)		5
F-3a-3, E-3b-5	249			Ayur bandha			5
X	250	(Ji. 169)		Lavana samudra			5
	Udd. 9			KARMA			
X	251	P. XXIV		Karma bandha			5
A-3-4	252			G-vikurvana	VI. 9.298		5
C-1d-2	253			Lāsya - 'janai pasai'			4

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I	II	III	IV	V	VI	VII	VIII
	Udd. 10			ANYAYŪTHIKA			
D-2b-3	(H) 254			Sukha-duḥkha upadarśana			4-5
C-1b	255			Jīva			3
E-3b-4	(H) 256			Sata-asata vedana			5
C-1c-1	257			Āhara			3
C-1d-3	258		(V.4.197)	Kevala jñāna-darśana	G		5
				SATAKA	VII		
				ĀHARA			
C-1c-7	259			Vigrahagati and āhara			5
A-1-2, C-1d-3	260		(V.9.225)	Loka sansthana, jīva-ajīva and kevala jñāna-darśana		XI.10.419; X III.4.486	5
D-1a, D-2c	261			Samayika			5
D-2c	262			Trasa samarambha pratyakhyana and aticara			2-3
D-2c	263			Āhara dāna - phala			4-5
C-1d-4	264			Siddha's gati			5
E-2	265			Duḥkhi - duḥkha			5
D-1a	266			Samparāyika kriyā		X.2.395	4-5
D-2b-2	267-69			Ḥṣāna doṣa			5
	Udd. 2			VIRATI			
D-2a-2	270			Supratyākhyāna-duṣpratyākhyāna			3
D-2a-2	271	(Sth. X.1021)		Pratyākhyāna			5
X	272	P. XXII		Pratyākhyāni-apratyākhyāni			5
B-1, C-1b	273			Jīva - śāśvata-eśāśvata			4
	Udd. 3			STHAVARA			
C-1c-1	274-75			Vanaspatikayika - āhara			2-3
C-1a	276			Ananta (kayika) jīva		VIII.3.393	3
C-1d-2	277			Leśyā and karma			4

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I	II	III	IV	V	VI	VII	VIII
E-2	278			Karma vedana and no-karma nirjarā			3
B-1, C-1b	279		(VI.2.273)	Jiva-śāsvala-śāsvalata			5
	Udd. 4			JIVA			
X	280	Ji.100-4		Jiva	G		5
	Udd. 5			PAKṢI			
X	281	Ji.96-99		Pakṣi	G		5
	Udd. 6			AYUS			
E-3b-5	282-83			Ayur bandha			5
E-3b-4	284			Karkaśa-akarkaśa vedaniya			5
E-3b-4	285			Vedaniya karma		VIII.9.350	5
X	286-87	(= Jam. II.36)		Bharata in duṣsamaduṣama		XI.8.459	5
	Udd. 7			ANAGARA			
D-1a	288			Iryapatha kriya		XVIII.638	4-5
C-1b	289			Kama-bhoga			3
C-1d-3	290			Kṣina bhogi			3
E-4	291			Vedana			4
	Udd. 8			CHADMASTHA			
C-1d-3	292		I.442	Chadmasthas: Kevali bhavitta tao paccha sijjhamti...			4-5
X	293	R.71		Jiva samana, e.g., hasti-kunthu			5
E-2	294			Jiva : sukha-duḥkha			3
C-1d-1	295	(N.D.) (Sth. X.1024-25)		Sanjna; II-vedana			5
D-2a-2	296			Hasti-kunthu - apratyakhyana kriya			5
D-2a-1, E-3a-3	297		I.978-79	Karma bandha; sthira-asthira			5

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Ś. VI-VII

I	II	III	IV	V	VI	VII	VIII
D-2b-3	Udd. 9 298		VI. 9.252	ASAMVṚTA Anagāra-vikurvaṇa			5
D-3	(S) 299-303 [Aup.]			(Koṇika) Mahāsīla kantaḥa saḡrama and Rathamusala saḡrama			5
B-2	Udd. 10 (S) 304-7 304		[ I. 9; II. 1.]	ANYAYŪTHIKA (Kalodayi)			5
D-1a	305			Pancastikaya			5
E-2	306			18 kriyas			5
B-1	307			(Karma-) kriya-āsrava-vedanā			5
				Tejo leśya			5
B-1	Udd. 1 308-14			ŚATAKA VII PUDGALA			5
C-1a	Udd. 2 315	(Sth. IV. 4.35)		ASIVIṢA			45
X	(N.D.) 316	(Sth. X. 1026; R. 70)		Asiṣa			5
X	317-18	R. 60; N. 42		Jnana-viṣaya			5
C-1d-3	319-20			Jnana: Jnani-ajnani			5
X	321-22	N. 55-65; Ji. 267; P. III. 177-80 (Ji. 246. P. Xym 542)		Labdhi; jnani-ajnani			5
				Jnana-jnani			5
X	Udd. 3 323	P. I. 32-33, 40	VII. 3.276	VRKṢA			5
C-1b	324			Vrkṣa			3
X	325	P. X		Jiva pradēśas		XVII. 7.634	5
				8 prthvis-carama-acarama			5
X	Udd. 4 326	P. XII		KRIYA			5
				Kriya			5

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I	II	III	IV	V	VI	VII	VIII
	Udd. 5			AJIVA			
D-2c	327			Samāyika			5
D-2c	328			Sthūla pratyakhyana			5
D-2c, D-3	(N.D.) 329			Ajivika upasaka			5
A-1-2	330			Devaloka			5
	Udd. 6			PIRASUKA			
D-2c	331			Ahara dana-phala			4-5
D-2b-2	(N.D.) 332			Piṇḍa grahaṇa ahd upabhoga			2
D-1b, D-2b-1	333			Arādhaka			2
C-1a	334			'Joi jhiyai'			2
D-1a	335			5 kriyās			3
	Udd. 7			ADAITTA			
D-1b, D-2b-4	(H) 336		[ II. 5; VI. 2 ]	'Tiviham tivihenam asamjaya...'			3
X	337	P. X VI. 465-74		Gati			5
	Udd. 8			PRATYANIKA			
D-2a-2	338	(Sth. III. 4.270)		Pratyanika			5
D-2b-1	339	(Vy. X. 276; Sth. V. 2.519)		Vyavahara			2 >
E-3b-6	340-41			Īryāpathika-samparayika karma bandha			5
E-3b	342			Paṛiṣaha and karma bandha			5
X	343	(Jam. VI. 136-41); J. 179 (=Jam. VI. 140-41)		Surya; Jyotiṣka			5
	Udd. 9			BANDHA			
X	344-52	P. XXI	III. 7.163-67	Bandha			5
	Udd. 10			ARADHANA			
D-2a-1	(H) 353			Śīla-śruta			4-5

Ś. vm-DK

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I	II	III	IV	V	VI	VII	VIII
D-2a-1	354			Aradhana			5
B-1	355			Pudgala parināma			3 >
B-1	356			Pudgalastikaya pradēsa/s			4-5
B-2	357			Lokakāśa pradēśas and jīva pradēśas			5
E-3a-1	358			Karma bandha			5
E-3b	359			Karma bandha			5
C-1b	360			Jīva - pudgati-pudgala			3
				ŚATAKA IX			
				JAMBUDVĪPA			
X	361	Jam. I-VI		Jambudvīpa			5
				Jyotiṣka			
X	362	Ji. 153, 155, 174ff.		Jyotiṣka			5
				ANTARADVĪPA			
X	363	Ji. 109-12		28 dakṣiṇāntaradvīpas			5
				ĀSRUTVA			
E-2, F-2-1	364-69			Socca-asocca kevali			5
F-3b-2	364			Karma prakṛti			5
C-1d-3	365			Vibhanga jnana			5
				GANGEYA			
C-2	(S) 370-78		V. 4.184; V. 9.225	(Gangeya) Jīva - utpada-udvartana			X III. 6.488
				KUNDAGRĀMA			
F-1-2	(S) 379-81		[ II. 1&5 ]	Rṣabhadatta and Devananda			5
D-1b, F-1-2	(S) 382-89		[ Aup. ]	Jamali			5

Ś. IX-X

I	II	III	IV	V	VI	VII	VIII
	Udd. 34			PURUṢA			
D-1a	390			Kriyā			3
D-1a	391-92			5 kriyās			3
				ŚATAKA X			
	Udd. 1			DĪṢĀ			
A-1-4	393		(II.10.120)	10 dīśās and jīva-ajīva		XI.10.419; X III.4.478-79 XVI.8.582	5
X	394	P. XXI		Śānira			5
	Udd. 2			SAMVĒTANĀGARA			
D-1a	395		VI.1.266	Iryāpātha-sāmparīyika kriyā			4-5
X	396	P. IX		Yoni			5
X	397	P. XXV. 682-83		Vedana			5
D-2b-1	398	(D.7)		Bhikṣupratīma and arādhana			2 >
D-2b-1	(N.D.) 399			Ārādhana			4
	Udd. 3			ĀTMAĪDDHI			
A-3-4	400			G-īddhi and 'vīvācījā'		XIV.3.507	5
B-1	401			'Khu khu'			1 >
X	402			Bhāṣā	G		5
	Udd. 4			ŚYAMAHAṢṬI			
A-3-2	(S) 403		[I.6]	(Śyamahasti) Trayastriṅśa deva			5
	Udd. 5			DEVĪ			
X	404-5	Ji.202.4 [R.]	[III.1; VII.7, etc.]	Devī		XII.6.455	5
	Udd. 6			SABHĀ			
A-3-1	406	[R.]		Śakra's sabha		XVII.5.602	5

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I	II	III	IV	V	VI	VIII
	Udd. 7/34			UTTARANTARADRIPA		
X	407	Ji.112		28 uttarantaradvipas		5
				ŚATAKA XI		
	Udd. 1/8			UTPALA, ŚALUKA, PALĀSA, KUMBHIKA, NALIKA, PADMA, KARNIKA, NALINA		
X	408-15	P.VI.311-14		Utpala...nalina	G (to 408)	5
	Udd. 9			ŚIVA		
X	(S) 416-18	Ji.123; Aup.42 [R.; Aup.]	[III.1, etc.]	(Śiva) Dvīpa-samudra; vajra-ṛṣabha-naraca-saṃhanana		5
	Udd. 10			LOKA		
A-1-2	419		II.10.120-21; VII.1.260; X.1.393	Loka-loka		5
A-1-2	420			Loka-loka - vistāra		4.5
C-1b	421			Jīva parasparavagāha		4.5
C-1b	422			Jīva pradēśas - alpabāhuvā		4.5
				KĀLA		
A-2, F-2-3	(S) 423-31	[R.; Aup.]	[IX.33]	(Sudarśana) Kāla, Mahābala		5
X	426	P.IV		Jīva - sthiti		5
	Udd. 12			ALABHIKA		
C-1c-5	(S) 432-34		[II.5]	(Ṛṣibhadra) G - sthiti		4.5
C-1c-5	(S) 435		[XI.9]	(Pudgala) G - sthiti		4.5
				ŚATAKA XII		
	Udd. 1			ŚĀNKHA		
D-2c	(S) 436-39		[XI.12]	(Śānkha)		5
D-2a-3	436-37			Paṣēdhopavāsa		5
	438			Jāgara		5

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I	II	III	IV	V	VI	VII	VIII
E-3a-3	439		I. 1.18	Karma bandha			5
	Udd. 2			JAYANTI			
	(S) 440-42		[IX.33]	(Jayanti)			5
F-1-2	440-41			Jayanti			5
C-1c-7, D-2a-3	442		I. 9.72	Jīva-guru-laghu; bhavasiddhi; jagara, etc.			5
	Udd. 3			PR̥THVĪ			
X	443	Ji.66-80		Pr̥thvi			5
	Udd. 4			PUDGALA			
B-1	444-47			Paramāṇu-skandha - sanghāta-bheda; pudgala parivartana			5
	Udd. 5			ATIPĀTA			
B-2	448-49			Prāṇātipata, etc. - 'kati-vanne...?'			5
C-1a	450			Garbhagata jīva - parināma		XX.3.665	3
E-2	451			Jīva parināma		XX.3.665	3
	Udd. 6			RĀHU			
X	452-55	(S.C.XX.103-5)	X.5.405	Rāhu; Śaśi and āditya			5
	Udd. 7			LOKA			
A-1-2, C-2	456-57		I. 5.43	Loka - vistāra; jīva - janma-marāṇa		XVI.8.582	4.5
	Udd. 8			NĀGA			
C-1c-6	458			G > naga, etc.			3
D-1b, D-3	459		VI.6.286-87	A-gati			5

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I	II	III	IV	V	VI	VII	VIII
	Udd. 9	P. VI. 310, 317-19; Ji. 56		DEVA			
X	460-65			Deva			5
	Udd. 10			ĀTMA			
C-1b	466-67			Ātma and jñāna-darśana			5
B-1	468			Pr̥thivī-ātma or no-ātma; Paramānu-skandha- ātma or no-ātma			4
				ŚATAKA X III			
	Udd. 1			PR̥THVĪ			
C-2	469-71			H-utpada-udvartana			5
	Udd. 2			DEVA			
C-2	472	II. 7.114		G-utpada-udvartana			5
	Udd. 3			ANANTARA			
X	473	P. XXIV. 674		H-anantarāhāra, etc.			5
	Udd. 4			PR̥THVĪ			
A-1-2, E-2	474			H-(karma-)kriya-asrava-vedana-iddhi-dyuti			4-5
X	475-77	Ji. 92-93		H-sparśa, etc.			5
A-1-4	478-79		X. 1.393	Loka-madhyā bhāga; eṣṭa-pradeśika-ruca and diśa			5
B-2	480		II. 10.119	Pancastikāya			5
B-2	481-82			Astikāya pradēśas and kala-sparśa			5
C-1c-3	483			A'-avagāhāna			5
B-2	484	[R.]		Dharma-ādharma-ākāśa - 'cakkīya kei āsattāe...?'			5
A-1-2	485			Loka - 'Kahi...bahusame?'			5
A-1-2	486		VI. 1.260	Loka-sansthāna and vistāra			5

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I	II	III	IV	V	VI	VII	VIII
X	Udd. 5	P. X X VIII. 1641-44		AHARA Ahara			5
C-2	Udd. 6		IX. 32. 370-71	UPAPATA Jiva-janma-marana			5
A-3-1	489	[R.]	II. 8. 115	Camaracana			5
D-3, F-1-2	(S) 490-91	[Aup.]	[IX. 33; XII. 1, etc.]	Udayana and Abhici			5
B-1	Udd. 7			BHĀSA Bhāsa, manas, kaya			3-4
D-2a-3, E-3b-5	492-94		II. 1. 90-95	Marana			5
X	Udd. 8	P. X X III. 2		KARMA 8 karma praktis			5
D-2b-3	Udd. 9			ANAGARA KETAGHATIKA Anagara-vikurvana			5
X	Udd. 10	P. X X XVI. 701		SAMUDGHATA Samudghata			5
C-1d-2	Udd. 1			ŚATAKA XIV CARAMA			3
C-1c-7	499			Leśya			5
E-3b-5	500			Vigrahagati			5
	501			Ayur bandha			5

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I	II	III	IV	V	VI	VI	VIII
	Udd. 2			UNMADA			
E-3b-2	502			Unmada			4-5
A-3-4	503			Parjanya			5
A-3-4	504			Tamaskaya			5
	Udd. 3			ŚARIRA			
D-2a-3	505-6			H.A.M.G-vinaya			5
A-3-4	507		X.3.400	G-rddhi and 'viivaejja'			5
X	508	Ji.89-94 (95)		H-pudgala parinama and vedana parinama			5
	Udd. 4			PUDGALA			
B-1	509			Pudgala parinama			3
E-2	510			Jiva parinama			3
B-1	511			Paramanu - sasvata-esasvata			4
B-1	512			Paramanu - carama-acarama			4
X	513	P.X III		Jiva-ajiva-parinama			5
	Udd. 5			AGNI			
C-2	514			Agnikaya			5
E-3b-3	(N.D.) 515			Ista-anista sthana			4-5
A-3-4	516			G-vikurvaṇa			5
	Udd. 6			KIM AHARA			
C-1c-1, E-2	517			Jiva-ahara-parinama-yoni-sthiti			3
C-1c-1	518			Jiva-ahara			3
A-3-4	519			Devendra - bhoga and ratigṛha			5
	Udd. 7			SAMSLIṢṬA			
F-1-3	520			MV and Gautama - mokṣa			5

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Ś. XIV-XV

I	II	III	IV	V	VI	VII	VIII
C-1d-3	521		(V.4.195)	Anuttaropapātikas— 'eyam-ajjham jānaṃti pesaṃti'			5
B-1	522			6 tulyakas			5
D-2b-1	523			Bhakta pratyakhyani anagara and ahara			4-5
A-3-2	524-25			Lavasaptama deva; Auttaropapātika deva			4-5
	Udd. 8			ANTARA			
A-1-2	526			Abadhantara			4
C-1c-6	527			Sala vrkṣa, etc., and mokṣa			4-5
X	(S) 528-29	Aup.38-39		Ambada parivrajaka			5
A-3-2	530			Avyabaccha deva			4-5
A-3-4	531			Śakra			5
A-3-2	532			Jimbhaka deva			4-5
	Udd. 9			ANAGARA			
C-1d-2	533			Karma-lesya— 'janai pesai'			3
B-1	"			Sakarma lesya pudgala			3
C-1b	534			H.A.M.G— ista-anista pudgala			3
A-3-4	"			'Ega nam bhāsa			5
B-1	535			Sūrya			3
D-2b-3	536			Nirgrantha's tapas			4-5
	Udd. 10			KEVALI			
C-1d-3	537			Kevali and siddha			3-4
				SATAKA XV 'TEJO NISARGA'			
F-1-4	(S) 538-59	[Aup] P. II.126 & XVI.474	[ II.1; XI.9]	MV and Gośala			5

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I	II	III	IV	V	VI	VII	VIII
	Udd. 1			ŚATAKA			
				ADHIKARAṆĪ			
C-1a	560		II.1.86	Vayukāya-janma-marana			3
C-1a	561			Agnikāya in angarikārika-sṭhiti			3
D-1a	562			5 kriyās			3
D-1a	563-64			Adhikaraṇi-adhikarana			4-5
	Udd. 2			JARA			
E-4	565			Vedana			3
	(S) 566-67			(Śakra)			5
D-2a-2	566		[III.1.]	Avagraha			5
A-3-4	567		III.1.140	Śakra's bhāṣā			5
E-2	568			Karma bandha caitanya-kṛta			3
	Udd. 3			KARMA			
X	569	P.XXIV-XXVI		Karma			5
D-1a, E-3b-2	570			Dharmantaraya kriya			4-5
	Udd. 4			YAVAT			
E-4	571		VI.1.228	Nirjara			5
	Udd. 5			GANGADATTA			
	(S) 572-75	[R.]	[III.2.VI.6]	(Śakra and Gangadatta)			5
A-3-4	572			G- 'behiree poggale pariyāta...āgamittae'			5
D-1b	573-74			'Parinamamaṇa poggalā parinaya'			5
X	575		III.2	Gangadatta			5
	Udd. 6			SVAPNA			
D-2a-3	576			Swapna and jagara			5

Ś. XVI-XVII  
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I	II	III	IV	V	VI	VII	VIII
D-2a-3, F-2-3	577			Svapna and mahāsvapna			5
F-1-1	(N.D.) 578	(Sth. X. 1022)		MV's mahāsvapna			5
D-3	(N.D.) 579		[XV]	Svapna and mokṣa phala			5
B-1	580			Ghṛāṇa-saha-gata pudgala			3
	Udd. 7			UPAYOGA			
X	581	P. XX I X-XXX		Upayoga; paśyattā			5
	Udd. 8			LOKA			
A-1-2, A-1-4	582		X.1.393; II.7.456	Loka and jīva-ajīva			5
B-1	583			Paramāṇu-gati (in one samaya)			4-5
D-1a	584			5 kriyās			3
A-1-1, B-2	585			Deva's gati not in aloka			3
	Udd. 9			BALI			
A-3-1	586		II.8.115	Balicāncā			5
	Udd. 10			AVADHI			
X	587	P. XXX III		Avadhi			5
	Udd. 11/14			DVĪPA, UDADHI, DIK, STANĪTA			
C-1b	588		I.2.21	Bhavanavasi - ahāra, etc.			XVI.13.610; XIX.10.660
	Udd. 1			ŚATAKA XVII			
	(S)			KUNJARA			
D-3	589			Udayi and Bhūtananda			5
D-1a	590			5 kriyās			3
D-1a	591			5 kriyās			4-5
X	592	Anu.127		Bhava			5

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I	II	III	IV	V	VI	VII	VIII
	Udd. 2			SAMYATA			
D-2a-1	593			Dharma- <u>adharma</u> - <u>dharma</u>			5
D-2a-1	(H) 594			Bala- <u>paṇḍita</u> - <u>balapaṇḍita</u>			5
C-1b	(H) 595		(XII.5.448-49)	Jiva and <u>jivātma</u>			5
A-3-4	596			G- <u>vikurvaṇa</u>			5
	Udd. 3			ŚAILEŚI			
C-1c-2	597			Ejana			5
C-1c-2	598			Calana			5
D-3	599			Samvega, etc. - <u>phala</u>			5
	Udd. 4			KRIYĀ			
D-1a	600		I.6.52	Kriyā			4-5
E-2	601			Ātma- <u>kṛta</u> <u>duḥkha</u> and <u>vedanā</u>			3
	Udd. 5			ĪSANA			
X	602	P. II.123	X.6.406	Īsana's <u>sabha</u>			5
	Udd. 6/11			PR̥THVĪ, UDAKA, VAYU			
C-1c-8	603-8			Pr̥thvi- <u>ap-vayu</u> <u>kāyikas</u> - <u>marana</u> <u>samudghāta</u> and <u>āhāra</u>		X X.6.670-72	5
	Udd. 12			EKENDRIYA			
C-1b	609		I.2.21	A' - <u>āhāra</u> , etc.			5
	Udd. 13/17			NĀGA, SUVARṆA, VIDYUT, VĀYU, AGNI			
C-1b	610-14		XVI.11/14.588	Nāgaku <sup>m</sup> āra, etc. - <u>āhāra</u> , etc.			5

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I	II	III	IV	V	VI	VII	VIII
	Udd. 1			ŚATAKA X VIII PRATHAMA			
C-1b	615			Jiva-prathama-aprathama and carama-acarama			5
	Udd. 2			VISAKHA			
A-3-4	(S) 616	[R.]	[ III.1; XI.11; X.VI.2&5]	Sakra			5
	Udd. 3			MAKANDĪPUTRA			
	(S) 617-21		[ III.3]	(Makandiputra)			5
C-1d-2	617			Prthivi-ap-vanaspati kayikas and mokṣa			5
X	618	P. XV.1.439-42		Nirjara pudgala - 'janai pasai'			5
E-3a-2	619			Bandha			5
E-3a-3	620			Papa karma			5
E-4	621			Pudgala ahara and nirjara			5
	Udd. 4			PRANĀTĪPĀTA			
C-1b	622		( XII.5.448-49)	18 kriyas, etc. - paribhoga-aperibhoga			5
X	623	P. XIV		Kasaya			5
C-2	"			Yugma catuṣka			5
F-2-3	624			'Andhaga-vanhino jiva'			4-5
	Udd. 5			ASURA			
A-3-4	625			Asurakumara - darsaniya-adarsaniya			4-5
E-2	626			Karma-kriya-asrava-vedana			4-5
E-3b-5	627			Ayus karma			3-4
A-3-4	628			G-vikurvana			5
	Udd. 6			GUḌA			
B-1	629			Guḍa, etc. - varna, etc.			5



## TABLE OF SYNOPSIS

Ś. XIX

VIII

VII

VI

V

IV

III

II

I

I	II	III	IV	V	VI	VII	VIII
	Udd. 1			ŚATAKA XIX LEŚYĀ			
X	647	P. XVI.4		Leśya			5
	Udd. 2			GARBHA			
X	648	P. XVI.6		Garbha and leśya			5
	Udd. 3			PRTHVĪ			
X	649	P. VI.311-14, 322, & X X VII.1.645		A' -pratyekasārira, etc.		X X.1.661	5
C-1c-3	650-52			A' - avagāhana			5
	Udd. 4			MAHĀSRAVA			
E-2	653			Āsrava-kriyā-vedanā-nirjara			5
	Udd. 5			CARAMA			
E-2	654			(Karma-) kriyā-āsrava-vedanā			4-5
X	655	P. XX XV.685		Vedanā			5
	Udd. 6			DVĪPA			
X	656	Ji. 123ff.		Dvīpa-samudra			5
	Udd. 7			BHĀVANA			
A-1-2	657			Devavāsa			4-5
	Udd. 8			NIRVṚTTI			
C-1c-9	658			Nirvṛtti	G		5
	Udd. 9			KARĀṆA			
C-1c-9	659			Karāṇa			5

## TABLE OF SYNOPSIS

I	II	III	IV	V	VI	VII	VIII	IX	X
	Udd. 10			VYANTARA					
C1b	660		XVI. 11/14. 588	Vyantara—āhāra, etc.					5
				ŚATKA XX					
				DVINDRIYA					
C1b	Udd. 1		XIX. 3. 649	A <sup>2</sup> —A <sup>1</sup> —pratyekasārira, etc.					5
				AKAŚA					
	Udd. 2								
B-2	662		II. 10. 120-24	Lokakāśa-alokakāśa					5
				Pancastikaya					5
	Udd. 3			PRĀNAVADHA					
C1b	664			Prānātipata, etc.—'nāpnattha ayāe parinamanti'					5
C1a, E-2	665		XI. 5. 450-51	Garbhagata jiva—parinama					3-4
	Udd. 4			UPACAYA					
X	666		P. XV. 2. 447	Indriyopacaya					5
	Udd. 5			PARAMĀNU					
B-1	667-68		XVI. 6. 630	Paramānu-skandha—varṇa, etc.					4
B-1	669			Paramānu					4
	Udd. 6			ANTARA					
C1c-8	670-72		XVI. 6/11. 603-8	Prthvi-ap-vāyu kayikas—marana samudghāta and āhāra					5
	Udd. 7			BANDHA					
E-3a-2	673			Prayoga bandha					4-5

Ś. XX

TABLE OF SYNOPSIS

I	II	III	IV	V	VI	VI	VII
	Udd. 8			BHŪMI			
A-2, F-2-2	674			Karmabhūmi-akarmabhūmi and utsarpinī-avasarpinī			5
F-2-2	675-81	(Sth. IV. 1. 329&IX. 920)		24 tirthankaras			5
	Udd. 9			CĀRANA			
D-2b-1, D-2b-3	682-83			Vidyacarana and janghacarana			5
	Udd. 10			SOPAKRAMA			
F-3b-5	684			Sopakrama-nirupakrama āyus			4-5
C-1c-6, F-3b-5	685			Jiva - utpada-udvartana			4-5
C-2	686			Kati-ṣancita, etc.			5

**CHAPTER III**

**TEXT ANALYSIS**



## CHAPTER III

## TEXT ANALYSIS

- 140 We are now ready to enter our main theme of a chronological analysis of the *Bhagavati* I-XX, which is going to be conducted in six sections in this chapter. These six sections are each subdivided into parts and subparts as required, in which we will try to group together the texts sharing the same topic or problem so that it will make it easy to examine them closely. The *Bhagavati* includes some miscellaneous passages which do not quite fit in any of these topical groups. We are, however, for the sake of our convenience, placing these passages in any one of these groups which can absorb these miscellaneous topics.
- 141 It is incumbent upon us to bring to light all the relevant *Bhagavati* materials to determine the date of the relevant *sūtras*. However, it is beyond this present attempt to introduce exhaustive contents of texts, to explain each and every related concept, or to elucidate the import of all relevant texts. We are here attempting to examine the contents of relevant materials in order to ascertain their dates.
- 142 The contents of some *sūtras* may cover several subject fields. Where this is the case, we will choose one subject field from the *sūtras* concerned to determine its date. And once its date is determined, we will not try to examine other subject fields contained in the same *sūtra* unless this is absolutely necessary. Thus the materials gathered together under a certain topical heading in each section and part may not always demonstrate the total collection of the relevant materials in the *Bhagavati* I-XX. Also X-*sūtras* are excluded from our examination. Neither do we attempt to collect all the contents of a *sūtra* or a *sūtra* group. This limitation of our survey should be kept in mind.
- 143 As previously mentioned, the most serious limitation of the present task is that the criteria to stratify the *Bhagavati* into its chronological layers on the basis of the thought trends found in the other canonical texts in five stages are still on uncertain ground. At the present stage of progress of research, it is inevitable that many *sūtras* will be wrongly dated, until this can be corrected in the future. Also it is very often difficult to assign a precise canonical stage to a *sūtra*, and we are bound to suffer indeterminate modes of expression such as "probably" and "likely".

## SECTION A COSMOLOGY

## Part 1 Cosmography

144 The Jaina authors usually deal with the topic of *loka-aloka* in two aspects, i.e., cosmographical and cosmical. From the cosmographical aspect *loka-aloka* are deemed the eternal physical masses provided with their cosmographical details in structure and feature, but from the cosmical aspect they are deemed the mere spatial backgrounds or *loci* for *jīvas* and *ajīvas* to exist in. Both aspects are frequently considered together in the *Bhagavati*, and many *sūtras* pertaining to the latter aspect are to be handled in Sections B and C on *ajīva* and *jīva*. The materials in this part can largely be divided into four topical groups, i.e., (1) *Loka-aloka*, (2) *Loka(-aloka)*—shape, size and regions, (3) Tamaskāya and Kṛṣṇarāji, and (4) Theory of directions, which will be dealt with in due order.

(1) *Loka-aloka*

145 A conspicuous feature of the Jaina cosmography is that it postulates the existence of *aloka* or non-universe by which *loka* or universe is supported. In the *Bhagavati* I.6.51 it is stated that *loka* lies amidst *aloka*, a continent amidst the ocean and an ocean amidst the continent, inasmuch as a boat floats in the water, a hole exists in a piece of cloth and a shadow remains in the sunshine. These are expressed in terms of *sparsa* or the external extension of one thing touching that of the other. The Jainas could not accept the idea that the universe exists by itself as conceived by the other systems of thought, because even a hole exists in a non-hole. It thus forces us to assume that the universe must exist in a non-universe. With this logic behind it, the *Sūtrakṛta* II.5 instructs the Jainas to maintain that *loka-aloka* exist. Our text above describes the ring-shaped continent-oceans, the idea of which is reported to make its first appearance in Patanjali's *Mahābhāṣya*.<sup>1</sup> The outline of the Hindu cosmography as such was therefore already known by the 2nd century B.C., the period in our second canonical stage. The text above shows that the Jainas had already adopted the ring-shaped structure of the continent-oceans from the Hindus. The rudimentary discussion above shows that the text belongs to the earliest layer of the Jaina cosmography, which we can place in the late second to early third canonical stages.

146 Then I.6.54 considers the eightfold bases (*sthiti*) of *loka*, namely, that air rests on space, water on air, earth on water, *jīva* on earth, *ajīva* on *jīva*, *jīva* on *karma*, *jīva* on *ajīva* and *karma* on *jīva*. *Ajīva* here obviously means *puḍgala*. This theory as a whole is justified by proof of the former half by an experiment which shows that water in a leather bag is held in the air, and that a man with an air-filled leather bag can remain on the water. The intention

here is to demonstrate the Jaina position on the arrangement of *loka-aloka* in further detail; that the earth on which *jīva-ajīva* exist is supported by dense water, dense air, thin air and space in that order, but *loka* can't lie directly on the space. The nature philosophers pointed to this experiment to prove their position. The establishment of the theory and its proof as such also belong to the early stratum in the history of Jaina cosmography, and we assign this text to the early third canonical period.

- 147 When *loka-aloka* were postulated as separate entities as such, the thought must have occurred sooner or later that they cannot intrude on each other, for otherwise the distinction between the two would become meaningless. XVI.8.585 expresses this idea by saying that a *deva* endowed with great power standing at the end of *loka* cannot bend or stretch his limbs in *aloka*, because there is no *jīva* nor *puḍgala* in *aloka*, and because the motion of *jīva-ajīva* occurs when *jīvas* try to fetch *puḍgala* to nourish themselves. This idea was formulated before the concept of *dharma-adharma* has evolved. We place this text in the third canonical stage.
- 148 It is maintained in I.6.53 that *loka-aloka*, *jīva-ajīva*, *bhavasiddhika-abhavasiddhika* and *siddhi-asiddhi* are all *śāśvata*, and their temporal priority-posteriority is not determinable like the egg and the chicken. This is, needless to say, spoken from the standpoint of *kāla*; and this text must have been composed when the concept of temporal priority-posteriority, which shows a likely Vaiśeṣika influence, was regarded as a rather new problem. The present *sūtra* attempts to extend the application of the same logic to the various other topics, including the *astikāyas* listed in the appending *gāthās*. It becomes clear in B-2 that the doctrine of *pañcāstikāyas* probably evolved in the fourth canonical stage and was rounded off in the fifth stage. We assign therefore the fifth canonical stage to this text. Similarly II.1.91 argues that *loka* is one, that it is *sānta* (limited) from the viewpoint of *dravya*, *sānta* from the viewpoint of *kṣetra*, *ananta* (limitless) and *śāśvata* from the viewpoint of *kāla*, and *ananta* from the viewpoint of *bhāva*. These well-known fourfold standpoints were established during the fourth-fifth canonical stages. This text which is a part of the Skandaka story can be placed in the fifth canonical stage (cf. C-1b).

## (2) *Loka(-aloka)*—shape, size and regions

- 149 The Jainas improved the Hindu structure of seven continent-oceans into *asankhyāta* continent-oceans on logical grounds. The construction of the upper and lower worlds was also adopted by the Jainas from the then Hindu cosmography. The dimensions of the cosmographic regions in the three worlds are calculated in the *Jīvajīvābhigama* and *Prajñāpanā*, and the shape of *loka* and its total size make their appearance in the *Jambūdvīpa p*. It thus seems that the Jaina cosmographers first drew a rough estimate of their sizes, which then

- soon gave shape to the total dimension of *loka-aloka* and a distinct profile of the universe. *Yojana* is the sole unit used for measuring the dimensions of *loka* and its cosmographic regions in the canonical period, and the unit of *rajju* for measuring the size of *loka* was invented in the post-canonical period.
- 150 MV tells to Pārśvan elders (*Pārśvāpatya sthaviras*) in V.9.225 that the infinite or finite number of days and nights come and go in the three tenses of time in this *loka*, which consists of innumerable *pradeśas*. The reason for this is appealed to Pārśva's authority that according to his preaching, *loka* is *śāśvata*, *anādi* and *ananta...*, it is encircled by *aloka*, and it is vast at the bottom like a bed, slender in the middle like Indra's thunderbolt discus, and broad at the top like an up-turned drum. It is the performance of the canonical authors in the final stage to bring in Pārśva's authority as such, which becomes lucid in Section F-2-2. XI.10.419, which we will take up again in A-1-4, describes that the lower world looks like a couch, the middle one like a cymbal, the upper one like an up-turned drum, and *aloka* like a hollow globe. Both texts were composed in the fifth canonical stage.
- 151 The above *sūtra* V.9.225 is indirectly referred to by the word 'yāvat' in VII.1.260, where it is said that a *kevali* alone can know and see *jīva-ajīva* located in *loka* having such a profile. The shape of *loka* mentioned in VII.1.260 is then referred to in XIII.4.486, which offers the relative sizes of the three worlds. XIII.4.485 argues that the point at the upper and lower layers in Ratnaprabhā is totally devoid of curvature (*loe bahusame*) and Vighrahakaṇḍa in Brahmaloḥa is the most curved part in the configuration of *loka*. We can place all these texts in the final canonical period.
- 152 The vast sizes of *loka-aloka* are then illustrated in XI.10.420 by way of the six speedy Dikkumāras' story, that how small a distance their velocity can cover to the end of *loka* and *aloka* in all the six directions by spending so many generations of their lives. A similar mythological illustration occurs in the *Jīvājīva-bhigama* 99 in order to explain the sizes of *vimānas*. The size of *loka* is said to extend *asankhyāta koṭīkoṭī yojanas* in all the six directions in XII.7.456, which is quoted in XVI.8.582. A noteworthy point in both cases here is that the size of *loka* is assumed to be equal in all six directions, concerning which the non-canonical texts inform us that *loka* is 7 *rajjus* wide and 14 *rajjus* high. We place XI.10.420 and XII.7.456 in the fourth-fifth canonical stages, and XVI.8.582 in the fifth canonical stage.
- 153 XIV.8.526 calculates the extensions of intermediate spaces (*abādhāntara*, by which each region is separated from the other) in the lower and upper worlds, and the distance from Īsatprāgbhāra to the end of *loka* is said to be less than one *yojana*. The *Jīvājīva-bhigama* 79 measures the more detailed structure of the intermediate regions in the lower worlds. Our text may share roughly the

same stage, i.e., the fourth canonical period.

- 154 The number of the abodes of all beings in the three worlds is reported in I. 5.43, which is accompanied by quotation *gāthās*. Its summarized account is repeated in VI.6.243 and referred to in XII.7.457. This topic is used in all cases as an introduction to open a topic of discussion offered in the same *sūtra* or in the subsequent *sūtra*. The *Prajñāpanā* II (*Sthāna*), which is thoroughly acquainted with the number of *jīvas*' abodes, approaches this problem from a different angle. One of the six *gāthās* quoted in I.5.43 is also quoted in the *T.S. (Tattvārthadhigamasūtra)* III.2 *bhāṣya*. All these texts should be placed in the fourth-fifth canonical stages.
- 155 X III.4.474 records the extensions of 7 earths and the number of hellish abodes in some earths, while explaining hellish beings in the context of the *karma* theory (cf. E-2). The information of *narakas* as such is of course fully known to, for instance, the *Jivājivābhigama* 65-70. The date of this text will be ultimately determined in the context of the *karma* theory in E-2.
- 156 XIX.7.657 considers the number of the abodes of *devas* in various classes and the kinds of materials with which these abodes are built, which are known to the other *Pañnatti* texts. We can place this text in the fourth-fifth stages. VIII.5.330 enumerates four *devalokas* as an explanation of the content of the previous *sūtra* which was composed in the fifth period (cf. D-2c, D-3). V.9.226 offers the subclassification of *devas* in this and that class. This text is accompanied by a *gāthā* summarizing the contents of *Uddeśaka* 9 which contains some *sūtras* composed in the fifth period. Both texts thus fall in the final canonical stage. I.1.19 describes the beautiful wood regions of the Vyantaras by way of explaining Vyantaraloka, where some of those who did not take vows may be born as a consequence of their unwillingly suffered *pariśahas* (cf. D-3). Here it gives the minimum and maximum life span of Vyantaras, which is known, for instance, to the *Prajñāpanā* IV.268. The description of Vyantaraloka offered in the *Prajñāpanā* II.116 is all inclusive. The date of this text will again be determined in D-3.

### (3) Tamaskāya and Kṛṣṇarāji

- 157 VI.5.240 pertaining to Tamaskāya or black body, VI.5.241 pertaining to Kṛṣṇarāji or black field and VI.8.248 pertaining to the eight earths share the common *gāthā* located at the end of VI.8.248. This *gāthā* considers whether gross one-sensed beings do or do not exist in Tamaskāya, Kṛṣṇarāji and the eight earths. And in all these three *sūtras* common questions are posed, e.g., whether houses, and villages, etc., exist there, whether clouds and thunder exist there and who would cause them, whether gross one-sensed beings exist there, and whether the Jyotiṣkas exist there. These *sūtras* must have therefore been

originally composed in a series by the same hand, which came to be split into two sections, probably due to the insertions of VI.5.242 (X), which explains the abodes of the Lokāntikas in relation to Kṛṣṇarāji. This exhibits a clumsy editorial skill.

- 158 It is said in XIV.2.504 that King Īsāna creates darkness by way of Tamaskāya *devas*, which is but a temporary phenomenon (cf. A-3-4). Tamaskāya described in VI.5.240 is a huge cosmic wall of darkness which envelops the four lower *kalpas* rising from the Aruṇavara Ocean, and from its end Kṛṣṇarāji at Brahmaloaka begins. (In describing their sizes, a mythological story of speedy gods makes its appearance again.) A mention is made of Kṛṣṇarāji in the descriptive account of MV's life in the *Ācāra* II which was composed in the fifth stage. The *Sthāna* VIII.790 probably took the whole account of Kṛṣṇarāji from our *Bhagavati* above. No mention seems to have been made of either Tamaskāya or Kṛṣṇarāji in the earlier texts. This suggests that an idea of the dark cosmic regions as such developed in the fifth canonical stage after the completion of the *Dvīpasāgara p.*
- 159 From the description made in *sūtras* 240-41, it is difficult to fathom what the actual functions of these dark regions are in the context of Jaina cosmography. Brightness inside and outside the regions is least affected, by their existence, because the Jyotiṣkas brighten the middle worlds, and the upper world is always bright due to the natural brightness of *vimānas*. It is therefore not likely that these dark regions were postulated in order to explain the cause of darkness over the relevant cosmographic zones. And these dark regions are placed above *narakas* which exist in eternal darkness. Then what would be the intention behind their being created in such a fashion?
- 160 It seems to be as follows. Taking the Jaina *loka* in a profile of the Worldman, Tamaskāya is situated in the position of a womb with Kṛṣṇarāji (a strange name) on top which assumes a symbolic form of *swastika* or *śrivatsa*. (One of the popular interpretations of *śrivatsa* is that it symbolizes the hairs of Kṛṣṇa's chest.) These dark regions thus seem to signify the cosmic *garbha*, the innermost shrine of the Jainas. And in this shrine is located Mt. Meru in the form of a *liṅgam*. A plausible explanation of all this is that the canonical authors adopted the then popular form of *liṅgam* worship in the field of Jaina cosmography in order to represent Mt. Meru as a symbol of the eternal potency of Jainism. These regions are thus placed above the profane lower world. There seems to be no other intention in creating these dark regions in the context of Jaina cosmography, and the idea as such must have occurred when the Jaina-centred world view was established.

#### (4) Theory of directions

- 161 We shall now take up the theory of directions expressed in the *Bhagavati*. X. 1.393 informs us that *jīva-ajīva* exist in the ten directions, which is quoted by XI.10.419, XIII.4.478-79 and XVI.8.582. Here, the ten directions are expressed in terms of each having its own spatial limits with a definite shape and with their starting point at the centre of the middle world, which is explained in XIII. 4.478-79. Without the exposition of this technical concept, X.1.393 and XVI. 8.582 are difficult to comprehend. Also X.1.393 repeats the classification of *jīva-ajīva* made in II.10.120 (cf. B-2), which is again essential to understanding the topics discussed in the relevant *sūtras* now to be dealt with.
- 162 *Jīva* is thus classified into *jīva*, *jīva-dēśa* (part) and *jīva-pradēśa* (spatial unit), each of which is subclassified into one to five-sensed beings and *siddhas* (*anindriyas*). *Ajīva* is likewise classified into *ajīva*, *ajīva-dēśa* and *ajīva-pradēśa*, which are each divided into *rūpi* and *arūpi*. *Rūpi ajīva* is then subdivided into *skandha*, *skandha-dēśa*, *skandha-pradēśa* and *paramāṇu*; *arūpi ajīva* is subdivided into *dharmāstikāya*, its *dēśa* and *pradēśa*, *adharmāstikāya*, its *dēśa* and *pradēśa*, *ākāśastikāya*, its *dēśa* and *pradēśa* and *addhāsamaya*. X. 1.393 attempts to examine which types of *jīva-ajīva* as such are locatable in the *loka* in the ten directions, and XVI.8.582 (which repeats the content of X.1.393 by referring to it) tries to consider the same for the regions in the upper and the lower worlds.
- 163 According to XIII.4.478-79, the directions start from the central point in the middle world, which is situated in the middle of two thin layers at the top of Ratnaprabhā. The central point consists of a cube with eight *pradēśas* in all (  Actually, no space is allowed between the dots representing *pradēśas*. This figure of *aṣṭa-pradēśika-rucaka* is drawn with space to facilitate our explanation), each square surface of which consists of four *pradēśas*. The upper and lower directions which start from the square surface on the top and bottom of the cube form an infinite line upwards and downwards consisting of four *pradēśas* throughout *loka-aloka*. Four intermediate directions start from the four corners of the upper and lower surface in the form of a fan, thus drawing four continuous lines upwards and downwards, each consisting of one *pradēśa* throughout *loka-aloka*. A fan-shaped spatial dimension between the two intermediate quarters is the cardinal direction, of which the total number is four. Four quarters, four intermediate quarters and the upper-lower directions are thus expressed in terms of spatial units according to this strange theory of directions.
- 164 With this knowledge in mind, X.1.393 and XVI.8.582 argue, for instance, as to whether or not a five-sensed being or a *skandha* is locatable in an intermediate quarter which consists of a continuous line of one *pradēśa*, and whether or not the simultaneous existence of a part of a one-sensed being and a part of a two-sensed being is possible therein. The questions posed here are absurd, and

exhibit nothing but the Jaina theoreticians' plethoric inquisitiveness in applying the then newly fashioned theory of directions to their primary problem of *jīva-ajīva*.

- 165 The classification of *jīva-ajīva* as such, of which knowledge is essential to understand this theory of directions, was finalized in the fifth canonical stage. The theory of directions must have evolved hence in the final canonical period in connection with locating the central point of the world against which a *kevali* must fix the central point of his physical body in order to perform *samudghāta* at the final moment of his life. (The *Prajñāpanā* XXXVI.711 informs us that *kevali samudghāta* is performed within eight moments, which seems to be a later accretion.) A calculation of the relative number of beings in the four directions appears in the *Prajñāpanā* III.3, which however has nothing to do with the theory of directions. We can thus assign the last canonical stage to X.1.393, X III.4.478-79 and XVI.8.582. This *Bhagavati* account of ten directions and *jīva-ajīva* above is recorded nowhere in canonical literature. It evidently went no further with the *Bhagavati* than the experimental level and does not seem to have survived in the post-canonical period because of its obvious lack of value.
- 166 Lastly, XI.10.419 succinctly offers the Jaina concept of *loka-aloka* discussed above from the standpoints of *dravya*, *kṣetra*, *kāla* and *bhāva*. References are made to II.10.120-21 (cf. B-2), VII.1.260 (cf. C-1d-3) and X.1.393 (cf. A-1-4 above). This text cannot but belong to the final canonical stage.

## Part 2 Astronomy

- 167 The Jaina authors in the third canonical stage studied the then available astronomical science in order to formulate Jaina astronomical views to facilitate formulation of their cosmography. The Jaina astronomy in the canonical period thus became an auxiliary science. The *Bhagavati* materials included in this Second Part concern solar bodies and time divisions.
- 168 We are informed in I.6.50 that the distance of the sun (singular) is equal at the time of sunrise and sunset. VIII.8.343 (X), which refers to the *Jambūdvīpa p.* VII.136ff., offers a reason why the distance of the suns (plural) is equal, even though it appears different to the eye at sunrise, midday and sunset. Our text employs the term *uvāsam̐tara (avakāśāntara)* in the ordinary sense of open space. In the fourth canonical stage, the term *avakāśāntara* is popularly used in the technical sense denoting an intermediate space between two earths. Also '*sūrie cakkhu-pphāsam̐ havvam-āgacchati*' occurring in our text appears regularly in the *Sūrya-Candra p.*, e.g., II.3 (v.2, p.690). This view is not accepted by the later canonical authors who deny eye contact with an object in sense perception. Let us place our text in the third canonical stage.
- 169 V.1.175-77 explain the course of the suns, time duration proportional in N. and S. and E. and W., and the units of time such as *samaya*, *avalikā...* *palyopama-sāgaropama* and *avasarpinī-utsarpinī*, prevailing in N.-S. and E.-W. in *Jambūdvīpa*. The same topics are taken up in *sūtra* 178 in relation to the rest of *samaya kṣetra*, i.e., Lavaṇa ocean up to Puṣkarārdha continent. V.10.227 which refers to V.1.175-78 takes up the same topic for the moons in *samaya kṣetra*. All these *sūtras* were evidently composed in a series by the same hand, and they came to be split by the editors into two *uddēśakas* at the beginning and the end of the Fifth *Śataka*. The *Jambūdvīpa p.* VII.150 refers (without naming the text) to V.1 for the relevant information of the suns and to V.10 for that of the moons, indicating precisely the *Bhagavati* passages above. It appears that the *Jambūdvīpa p.* absorbed these portions from the *Bhagavati*, possibly at the time of the Third Valabhī Council. Then, the *Bhagavati* V.9.224 explains that the divisions of time such as *samaya* up to (*yāvat*, indirectly referring to V.1.177) *utsarpinī* exist for human beings alone, and for no other beings. In other words, the abstract time divisions as such prevail in *samaya kṣetra* alone, because beyond it the *Jyotiṣkas* remain static and motionless.
- 170 We are informed that a table of time units emerges after the *Manusmṛti*, and becomes prevalent in the *Purāṇic* literature in the Hindu tradition.<sup>2</sup> The Hindu time divisions were largely adopted by the Jainas also. However, the Jainas invented their own peculiar high units of time called *palyopama-sāgaropama* and *avasarpinī-utsarpinī*, of which the former set is used to measure the life span of beings, and the latter set cosmic time. *Palyopama-sāgaropama* are

well known to the texts belonging to the fourth canonical period. In the story of XI.11.423-31, *upāsaka* Sudarśana raises a question as to whether or not the inconceivably long duration of *palyopama* and *sāgaropama* sometime comes to an end. Answering his question, MV tells the story of Sudarśana's past lives; that he was previously Mahābala who was initiated into the ascetic order by Dharmaghoṣa, a grand-disciple of Arhat Vimāla (the 13th *tīrthāṅkara*), born as a god in Brahmāloka, and after spending up 10 *sāgaropamas* there, took his present birth as Sudarśana. In the course of this dialogue, time is explained as of four kinds, i.e., *pramāṇa kāla*, *yathānirvṛtti kāla*, *maraṇa kāla* and *addhā kāla*, and the last one represents the abstract time consisting of *samaya* up to *utsarpiṇī*.

- 171 *Avasarpinī-utsarpinī* constitute a cosmic cycle of time. Each half cycle, which consists of 10 *koṭīkoṭī sāgaropamas*, is divided into six periods of uneven length. This *kāla cakra* is said, in XI.8.674, to govern over 5 Bharatas and 5 Airāvatas in *samaya kṣetra*, but not over 5 Mahāvīdehas, and the subsequent *sūtras* discuss the 24 *tīrthāṅkaras* relevant to the number of their vows to preach, the conditions of the 12 *Āngas* in their interim periods and so on (cf. F-2-2).
- 172 All these texts above, i.e., V.1.175-78 including V.9.224, V.10.227, XI.11.423-31 and XI.8.674, involve this concept of *kāla cakra* consisting of *avasarpinī-utsarpinī*, the age of which can determine the date of these texts. The *Sama-vāya* 132, for instance, explains about the great personages born in the Bharata and Airāvata regions in Jambūdvīpa during each half time cycle. The story of R̥ṣabha who ruled the Bharata region in the *suśamasuśamā* period in this *avasarpinī* is narrated in the *Jambūdvīpa p. II*, along with a description of the modes of life prevailing there in all the other periods. From all this it appears that the Jaina concept of *kāla cakra* is involved with the 24 *tīrthāṅkaras* and other great personages in the Jaina world.
- 173 As the *Bhagavati* XI.8.674 ff. hints, the concept of *kāla cakra* seems to have evolved for the purpose of explaining the eternal continuity of the *dharma cakra* of the Jainas, which ought to be incessantly turned by *tīrthāṅkaras* in order to establish the Jaina-centred world view that they are enlightening the world in the three tenses of time. The Jainas thus assume that a number of *tīrthāṅkaras* are constantly being born in certain world regions in each time cycle in order to turn the wheel of Jaina *dharma*. In deciding the number of *tīrthāṅkaras* in the three tenses of time, the Jainas followed the Buddhists.
- 174 Likewise, they adopted the Hindu theory of four *yugas* or four *kalpas* (that are of uneven length), which are known to the *Mahābhārata* and *Purāṇas* as prevailing in the Bharata region.<sup>3</sup> It was necessary for the Jaina theoreticians to modify the Hindu concept of world creation and destruction which has no

position in Jainism. Also they let the *kāla cakra* run not only over five Bharatas but also over five Airāvatas located in *samaya kṣetra*, so as to keep a proportional balance in the cosmographical outlook. The rest of the regions are assumed to be permanently pervaded by the fixed modes of periods, e.g., Videha by the *suśamasuśamā* period, Hari-Ramyaka regions by the *suśamā* period, and so on. Thus in *samaya kṣetra*, only the beings in Bharata and Airāvata are doomed to face the inevitable forces and effects brought about by this time cycle. This concept of *dharma cakra* pertaining to the 24 *tīrthaṅkaras* in each half cosmic time cycle was then extended to the continuous birth of the other great personages such as the 12 *cakravartis*, who came into vogue in the late canonical stage, in order to exhibit the eternal strength, peace and order prevailing in the Jaina world.

- 175 The concept of time cycle evolved in this way in the final canonical stage in the trends of establishing the Jaina church chronology and Jaina-centred world view. All texts under our consideration must fall in the fifth canonical stage.

## Part 3 Mythology

176 The miserable life of hellish beings is already described in the *Sūtrakṛta* I. And the mythological accounts of the Jainas must have been developed gradually, after the classes of H.A.M.G (Hellish beings, Animals, Men and Gods) were accepted and their subclasses began to be developed, along with the formulation of the cosmographical outlines. It takes the course of a rapid growth in the fifth stage, keeping pace with the completion of the Jaina cosmography. Mythological stories, which are as a rule composed with a definite intention to attract and edify a popular audience, while infusing into their hearts a sense of the supremacy of the Jainas and the Jaina-centred world view, commence on the whole as the final canonical stage is entered; and they continue to grow into the form of *purāṇas* in the medieval age. The Jaina mythology thus blossomed in the Gupta period, the age of Hindu renaissance, when the then Hindu sects were competing by composing their own *purāṇas* from their self-centred world views, in order to establish their superiority over their rivals. The Jainas who were in a similar position during this trend adopted the then popular mythological figures of the Hindus, particularly their favourite Indra or Śakra under the dominion of a *tīrthāṅkara*.

177 The *Bhagavatī* materials collected in this part generally fall in the final canonical period, which covers the following topics: (1) Mythological accounts of the celestial kings, including the description of their capital cities, *sabhās* and retinues, etc., (2) Etymological explanation of certain classes of *devas*, (3) *Devas' rddhi* and *vikurvaṇā*, and (4) King Śakra.

(1) Mythological accounts of the celestial kings

178 Camara and Bali, kings of the Asurakumāras in the South and North, and Śakra and Īsāna, kings of Saudharma and Īsāna Kalpas located in the South and North, are the two pairs of gods who attracted the particular attention of the then canonical authors. II.8.115 relates the location and size of Camara-caṅcā, capital city of Camara, along with a description of his palace, *sabhā* and so on therein. For details, the text refers to the accounts of Vijayadvara in the *Jivājivābhigama* (*Dvipasāgara* p.) 129ff. XIII.6.489 which refers to II.8.115 tells us that Camara's residence, also called Camaracaṅcā, is used for amusement alone and not for residence. These texts were composed in the fifth canonical stage, which must be likewise true of the accounts of Bali occurring in XVI.9.586 (which refers to II.8.115).

179 The *Rājaprasāniya* is cited in X.6.406 for the location and size of Śakra's *sabhā* as well as for the particulars of his *abhiṣeka*, retinues, and so on. In other words, the *Rājaprasāniya* is here referred to for the total content of this text. XVII.5.602(X) refers to the *Prajñāpanā* II.123 for the location of Īsāna's

*sabhā*, and to X.6.406 for its size and particular accounts of King Īsāna. III.6.162 offers the number of *ātmaraḥṣas* (body guards) of King Camara and the rest of the kings; these are all known to the *Prajñāpanā* II. This text refers for their description to the *Rājaprasāniya*, which again forms an essential part of this text. All these texts are thus placed in the final canonical stage.

- 180 The four *lokapālas* of Śakra, i.e., Soma, Yama, Varuṇa and Vaiśramaṇa, are described in III.7.163-67, and those of Īsāna in IV.1-4/5-8.171-72 which quote III.7.163-67 for their details. III.7.163-67 describe the location, their abodes and capital cities, etc. Interestingly enough, each *lokapāla*'s duties over the three worlds are assigned here as follows: Soma takes the role of supervising meteorological phenomena including conflagrations and famines on the earth, Yama over wars, quarrels and diseases, Varuṇa over rain and floods, and Vaiśramaṇa over the distribution and consumption of treasures, wealth, natural products and so on. Probably due to their important and heavy duties as such, these *lokapālas* are ranked as high as an *indra* in III.8.168, which enumerates the dominating gods in each class and subclass of *devas* up to Kalpavāsī. This idea that a *lokapāla* ranks equal to an *indra*, however, did not receive the approval of the later authors. All these contents were obviously developed in the final canonical stage in the florescence of mythological accounts.

(2) Etymological explanation of certain classes of *devas*

- 181 Etymological expositions are imparted for the following *devas*: the Trāyastriṃśa *devas* in X.4.403, Lavasaptama *devas* in Anuttaravimāna in XIV.7.524, Anuttaropapātika *devas* in XIV.7.525, Avyābādha *devas* of the Lokāntika class in XIV.8.530, and Jṛṃbhaka *devas* of the Vyantara class in XIV.8.532. In the course of explanation, it is said in X.4.403 that the class of *devas* called Trāyastriṃśas exists eternally in the three tenses of time when viewed from *avyavacchitti-naya*. This concept of *naya* belongs to the fifth canonical stage. Also while imparting the etymology of Avyābādha *devas*, there occur thirty-two kinds of dance which frequently appear in the canonical story texts. Generally speaking, an etymological interpretation of a word or a concept does not precede the formulation of a concept itself. The etymological exposition of *devas* rarely occurs in the fourth stage. Lavasaptama *devas* appear in the *Prāsnavyākaraṇa* IV.27 (v.1, p.1232), but hardly do we hear about Jṛṃbhaka *devas* in the other canonical texts. (Jṛṃbhaka *devas* make their appearance in Jinadāsa's *Avāśyaka-cūrṇi*, Rṣabhadevaḥ Kēsarīmālajī Śvetāmbara Sansthā edition of 1928, v.1, p.150.) We assign all these texts to the fourth-fifth stages excluding X.4.403 which falls in the fifth period.

(3) *Devas' rddhi and vikurvaṇā*

- 182 III.1.125-32 explain gods' extraordinary fortune (*rddhi*), splendor (*dyuti*), strength (*bala*), fame (*yaśa*), enjoyment (*anubhāva*), happiness (*sukha*) and capacity for magical creation (*vikurvaṇā*), of which the dialogue proceeds be-

tween MV, Agnibhūti and Vāyubhūti. The *Prajñāpanā* II informs us about all of them except for the last topic of *vikurvaṇā*, which obviously developed in the fifth stage. An episode of Tiṣyaka, Śakra's *sāmānika deva* who is now MV's disciple, and an episode of monk Kurudattaputra, MV's disciple born as Īsāna's *sāmānika*, are inserted in the middle (sūtras 129 and 131) in order to explain *sāmānika devas'* *ṛddhi* through *vikurvaṇā*. Then III.1.133-40 narrate a story of how King Īsāna attained his *ṛddhi* as a result of his past action. In his former life, he was Tāmali, a householder, who became an ascetic in the Prāṇāmā Sect. He practised *bāla-tapas* and died an exemplary death by fasting. At that time Balicaṅcā was without an *indra*, and the Asurakumāras entreated him to become their King, which he refused to do. He was then born as King Īsāna. On knowing this, the Asurakumāras in anger insulted his corpse. The Vaimānikas reported this account to King Īsāna, who turned Balicaṅcā into ashes by merely gazing at it: This was followed by the Asurakumāras' apology and submission to him. This story is based on the Śiva motif.<sup>4</sup> The text goes on to describe, for instance, how King Śakra and King Īsāna greet each other and how their quarrel is settled. All these texts belong to the final canonical stage.

#### (4) King Śakra

- 183 A story is told in III.2.141-48 that Śakra, enraged with Camara because of his sudden raid, threw his thunderbolt at him, which Śakra could barely seize in front of MV with whom Camara sought refuge. This story is narrated to explain why the Asurakumāras go up to Saudharma but not beyond, even though their range of action extends to Acyuta Kalpa. The reason is based on the legendary belief that the Asurakumāras cherish an inborn hatred against Śakra due to their natural enmity towards *devas*. They are thus said to rush up to Saudharma Kalpa at the end of *utsarpinī* by seeking refuge with an *arhat*, but beyond this there is no specific reason for them to visit. The Jaina theoreticians here exhibit their usual inquisitiveness in calculating the relative speed of Śakra, Camara and the thunderbolt. MV who has not yet attained kevalihood by that time is already placed in the centre of the universe by taking the role of forgiving the faults of Śakra and Camara. This story is again the product of the fifth canonical stage.
- 184 Around the time when stories like this began to be composed, a rule expressed in X.3.400 and XIV.3.507 must have been formulated; that the *deva-devas* with superior *ṛddhi* can go and attack (*vīvāejjā*) those with inferior *ṛddhi*, but those with inferior *ṛddhi* cannot do likewise without using trickery on those with superior *ṛddhi*. As to the range of *devas'* action, it is stated in XVIII.7.636 that the *devas* with extraordinary *ṛddhi*, etc., circumambulate the continent-oceans up to Rucakavara continent, however beyond that they go across the continent-oceans directly. The explanation for this is that there is nothing

attractive to see in the continent-oceans beyond Rucakavara, therefore *devas* want to reach their destinations quickly without loitering on the way. Such an idea, which does not occur in the other *Paññatti* texts but is evident in the previous story of III.2.141-48, ought to belong to the last canonical period.

185 Many of these *sūtras* above touch upon the topic of the *devas*' practice of magic called *vikurvaṇā*. This capacity is, as a rule, said to be possessed by the *devas* with extraordinary *ṛddhi* up to happiness. With undue emphasis MV declares in XVII.2.596 that no *deva* can change himself from the state of *rūpi* (i.e., *samsāri*) into that of *arūpi* (i.e., *siddha*) or from the state of *arūpi* into that of *rūpi*. The reason is self-evident, because otherwise siddhahood can be attained by merely performing *vikurvaṇā*. It is said in XVIII.5.628 that out of two *devas* in the same class abiding in the same place, the one with right faith can create things as he wishes, but the other with wrong faith cannot do so. Then, as to the employment of this capacity to perform magic, a rule came to be laid down that without attracting the external matter particles existing in the heavens, *devas* cannot perform activities such as going and coming (XVI.5.572), transversing or passing over a mountain (XIV.5.516), and transforming blue into black and the like (VI.9.252). XIV.6.519 informs us that all Kalpavāsi *devas* with the rank of king can create places for their amusement. XVIII.7.635 tells us that in the war between *devas* and *asuras*, whatever *devas* touch transform into powerful weapons, but *asuras* have to continuously create them by way of their *vaikriyika śarīra* (in other words, *asuras* have to transform themselves into weapons). XVIII.5.625 reads that out of two *devas* in the same class abiding in the same place, the one using a *vaikriyika śarīra* appears to be beautiful but the other, who is not, appears ugly. A similar account appears in the *Jivājivābhigama* 218. Then it is explained in XIV.9.534 that a thousand speeches spoken by a thousand bodies produced by a *deva* amount to a single speech. V.4.190 conveys the idea that *devas*' language is Ardhamāgadhi in the three tenses of time.

186 The topic of *devas*' capacity to perform magic as such is hardly touched upon in the texts belonging to the fourth canonical stage, nor does the *Prajñāpanā* XXXVI talk much about the nature of *devas*' *vaikriya samudghāta*. *Devas*' capacities of *vikurvaṇā* as such must have been largely developed when the Jainas entered the age of composing mythological stories. Therefore all these texts must belong to the fifth canonical period, excluding XVIII.5.625 which we place in the fourth-fifth canonical stages. The idea that *devas*' language is Ardhamāgadhi vividly reflects the then established Jaina-centred world view.

187 Finally, we shall take up King Śakra's accounts. When Śakra wishes to cause rain, he calls Parjanya, the rain-making god, to do so (XIV.2.503); likewise when Īsāna wishes to cause darkness, he calls Tamaskāya *deva* to do so (XIV.2.504). Incidentally, it is added therein that all *devas* can cause rain on

auspicious occasions such as the birthday of an *arhat*, and that all of them are capable of causing darkness when they want to hide themselves in order to enjoy love sports, when they want to trick their enemies, and so on. XIV.8.531 describes Śakra's supernatural power that enables him to cut a man's head off and after chopping it into pieces, to reassemble them together and place the head back on the man's shoulders as it was before. Then, a story of Śakra's past life as the merchant Kārtika, who became a Jaina monk initiated by Muni Suvrata (the 20th *tirthāṅkara*), is told in XVIII.2.616. It is said in XVI.2.567 that Śakra is a *samyagvādi* as a whole, but he speaks truth, falsehood, truth-falsehood and neither-truth-nor-falsehood as well. It is added here that his speech is irreproachable if he speaks whilst protecting subtle living beings (*suhuma-kāyaṃ nijūhittā*; according to Abhayadeva, he should cover his mouth with his hand and robe, etc.), otherwise his speech is reproachable. Such an idea does not occur in the fourth canonical stage yet. All these texts fall in the final canonical period.

- 188 Hariṇaigameṣī, commander of Śakra's foot army, is said in V.4.186 to be capable of transposing a womb from one woman to another without hurting them. In the *Kalpasūtra* 20ff., Hariṇaigameṣī executes Śakra's order to transfer MV from Devānandā's womb into Triśalā's. In the *Antakṛt* III.8, Hariṇaigameṣī, who merely exchanges Sulasā's dead child with Devakī's boy immediately after their simultaneous birth, does not appear yet to have this capacity. This makes clear that the topic of Hariṇaigameṣī in our *Bhagavati* was composed in the fifth canonical stage after the *Antakṛt* III.8, but before the composition of the *Kalpasūtra*.

## SECTION B AJIVA

- 189 The realities of the Jainas, i.e., *pañcāstikāyas*-cum-*addhāsamaya* or six *dravyas*, are in essence reducible to the doctrine of *jīva* and *ajīva*. We are going to treat *pañcāstikāyas* along with *addhāsamaya* as the fundamental realities of Jainism in this section, and *jīva* to which the following Section C is exclusively devoted, is only touched upon here where it falls in the frame of term of *pañcāstikāyas*.
- 190 As the *Bhagavati* II.10.118 defines, *dharmāstikāya*, for instance, is the reality expressed by the sum total of the entire *dharmāstikāya pradésas* in *loka* but not by its separate *pradésa/s*. In other words, *dharmāstikāya* consists of *asti-kāya* or the total mass that exists as it is by functioning the nature of *dharma*. Each *astikāya* thus functioning in its peculiar way is expressed by the total number of its *pradésas* distributed in *loka-aloka*. *Addhāsamaya* which is devoid of *astikāyatva* as such is excluded from this category. It is already evident from this short introduction that the doctrine of *pañcāstikāyas* evolved later than the theory of *pradésas*, and that the quantity of their spatial units came to be computed after the rough outlines of Jaina cosmography had been drawn out.
- 191 A *pradésa* is a unit of space measured by the size of an atom which is an indivisible, final element, and which is thereby beginning, middle and end in itself. This concept of *pradésa* could not have evolved unless the concept of atom was first introduced to the Jaina scheme of *pudgala*. None of these concepts had yet arisen in the second canonical stage, but the canonical texts belonging to the fourth stage accept them as already established concepts. They must have thus evolved in the third canonical stage, and developed substantially in the fourth canonical stage. Fortunately, many relevant passages belonging to this period are preserved in our *Bhagavati*, which enable us to trace the process of their evolution and development. In view of all this, we would like to begin our survey with the scheme of *pudgala* documented in the *Bhagavati* before we proceed to take up the evolution of the doctrine of *pañcāstikāyas*.

## Part 1 *Pudgala*

- 192 The materials falling in this part are on the whole concerned with atom-composites that are the components of *pudgala*, added to which are several *sūtras* dealing with the minor aspects of *pudgala*. We will take them up in due order, and at the end attempt to trace the evolution and development of the theory of *pradeśas* which represents a peculiar feature in the Jaina scheme of *pudgala*.
- 193 In I.10.80, a heretical view of atomic combination and division is introduced; that two atoms cannot combine due to the lack of *sneha-kāya* (i.e., sticky body), but three atoms can come into contact due to the presence of *sneha-kāya*, which can then be split into two, i.e., 1 1/2 each, or three, i.e., a single atom each. Against this, MV imparts the Jainā view that two atoms can be combined into one inasmuch as three atoms can be joined together, for *sneha-kāyas* are present in both cases; the former can then be decomposed into two, i.e., one atom each, and the latter into two, i.e., an atom and a composite with two atoms, or into three, i.e., one atom each. The modes of this atomic combination and division are further computed in XII.4.444. This *sūtra* forms an introduction to the following *sūtras* 445-47 where *pudgala parivartanā* is discussed (time cycle for a *jīva* in taking in and out the total matters in the universe) involving the cosmic time cycle.
- 194 The above concept of *sneha-kāya* as the medium of atomic combination evidently belongs to the oldest stratum in the history of atomic combination. The *Bhagavati* I.6.56 informs us that the subtle *sneha-kāyas* are incessantly falling in all directions, and are then immediately destroyed. This *sūkṣma-sneha-kāya* must mean subtle water-being. The Jaina atomists thus seem to have at first assumed that the combination of atoms is made possible by the constant presence of these subtle *sneha-kāyas* in all directions, and that the division of composites is caused by the dying away of these *sneha-kāyas*, or by the lack of these subtle water-bodies. I.10.80 as well as I.6.56 must belong to the early third canonical period. *Pudgala parivartanā* involving the cosmic cycle of time is the concept evolved in the fifth canonical stage, and therefore XII.4.444-47 belong to the final canonical stage.
- 195 This external medium of atomic combination and division was then improved at some time into the concept of *guṇa* consisting of *snigdha-rūkṣa* which inherently subsists in *pudgala* itself. The rules of atomic combination caused by the degrees of *snigdha-rūkṣa guṣas* are laid down in the *gāthās* to the *Prajñāpanā* XIII.418. (We should note in this connection that Umāsvāti's exposition of the rules of atomic combination offered in the *T.S.*, which directly took its material from these *gāthās*, differs from that of the *Ṣaṭkhaṇḍāgama*.) The combination of atom-composites is placed in the *sādi visrasā bandha* class, for instance, in

VIII.9.344-52 (X), which is a catalogue of *bandha* of all sorts including *'sarīra bandha* developed in the post-*Prajñāpanā* time (for *bandha*, cf. E-3a).

- 196 An atom is explained in V.7.214 as having no halves, no middle and no *pradésa*. In other words, an atom is the final unit of the matter, and is indivisible and invisible. All the aggregates up to *ananta-pradési*-composites are possessed of *pradésas*, and those with an even number of *pradésas* have halves but no centres, and those with an odd number of *pradésas* have centres but no halves. That composites with an even or odd number of *pradésas* do or do not have halves and centres recurs in XXV.4.742. This idea seems to have arisen when the Jainas began to give thought to the features of the construction of aggregates from the standpoint of *kṣetra*, which occur, for instance, in the *Prajñāpanā* X (*Cārama*) and the *Bhagavati* XXV.3 (*Sansthāna*)ff. So let us place V.7.214 in the fourth canonical stage.
- 197 A mention is made in V.7.212 that the atom-composites may or may not vibrate, move... and undergo changes, which is stated as to the part, parts and whole of composites. Since the phenomenon of the combination-division of matter is occurring constantly, it can be easily postulated that the atom-composites are sometimes in motion and sometimes in non-motion. It must have been postulated that they are in the state of motion when atomic combination and division are taking place and that they are in the state of non-motion when atomic combination and division are not taking place. This text reads that when they are in motion they undergo transformation, but when they are in a state of non-motion they do not undergo transformation. The discussion made here is undoubtedly elementary, and we place this text in the third canonical stage. The later Jaina theoreticians assume that motion is necessarily inherent in matter, because atomic combination-division take place by the degrees of *guṇas* existing in matter itself. And since the degrees of *guṇas* are constantly changing, matter is ever undergoing constant transformation from the standpoint of *bhāva*. The Vaiśeṣikas postulate an independent category of *karma* or motion to explain the world occurrence alongside the other categories.
- 198 *Mahābhūtavāda* is an old theory, and the properties (*guṇas*) of *mahābhūtas* evolved during a considerably early period in India. XVIII.6.630 expounds that an atom possesses one colour, one smell, one taste and two touches (either of *snigdha-rūkṣa* and of *'śīta-uṣṇa*), that a composite abiding in one *pradésa* (*sūkṣma-pariṇata-skandha* or a subtle composite) may have one to five colours, one to two smells, one to five tastes and one to four touches, and that a composite abiding in more than one *pradésa* (*bādara-pariṇata-skandha* or a gross composite) has complete properties, i.e., five colours, two smells, five tastes and eight touches. We should remember that the properties of a subtle composite here are also shared by *karma*. Or we may say that the concept of

- a subtle composite inevitably had to evolve also in the context of karma bandha. The content of this text is well-known to the *Prajñāpanā*, and we may place this text in the late third-fourth canonical stages. The possible alternative combinations of these properties in the case of subtle and gross composites according to their subclasses, e.g., *dvi-pradeśika* and *tri-pradeśika*, etc., are computed in XX.5.667-68, which refer to XVIII.6.60. The *Prajñāpanā* I conducts a similar computation, e.g., how many subdivisions of other properties can possibly be possessed by the colour black, for instance. XX.5.667-68 probably share the age of the *Prajñāpanā*, i.e., the fourth stage.
- 199 A simple method of exposition of a concept by way of singular-plural already makes an appearance in the third canonical stage. And a theoretical advance made in the late third canonical stage in the fields of *jīva-pudgala* by way of division-subdivisions of a certain topic, led the then Jaina theoreticians to move towards a more systematic exposition, in the form of computing the alternative combinations of its division-subdivisions, and in the form of calculating their relative strength. These methods of exposition occur predominantly in the texts belonging to the fourth canonical stage. Likewise, the canonical authors in the fourth stage frequently offer an exposition of a certain topic by way of a class in general and its subclass in particular, e.g., *pudgala* in general and its subdivisions in particular. This method of exposition requires a knowledge of all the peculiar features involving the class-subclasses of the relevant topic, which must have developed in the more advanced, i.e., fourth-fifth, canonical stages.
- 200 VIII.10.355 offers a memorandum of the kinds of *pudgala pariṇāma* pertaining to the properties of a gross composite. This text could have appeared at any time in or after the late third canonical stage. XIV.4.509 reads that *pudgala* and a *skandha* possess at one moment *rūkṣa-guṇa*, at another *arūkṣa* or *rūkṣa-arūkṣa* in the three tenses of time due to a previous cause (*pūrvā karaṇa*: *prayoga* or *visrasā*, according to the commentary), but when its *pariṇāma* as such comes to an end, it returns to the state of an atom of one colour, etc. This pertains to the fundamental theory of *pudgala*, which must belong to the late third canonical stage. Three types of *pudgala pariṇāma* by *prayoga*, *visrasā* and by both, which are popularly known to the *Prajñāpanā*, must have already been recognized during the third canonical period. A minute and final exposition of them all is offered in VIII.1.308-14, where a methodical exposition of *prayoga pariṇāma*, for instance, presupposes a knowledge of the classification of *jīvas* worked out in the *Prajñāpanā* I. This *sūtra* group must be hence assigned to the fifth stage.
- 201 Then I.4.41 reads that *pudgala*, *skandha* as well as *jīva* may be said to subsist eternally in the three tenses of time. XIV.4.511 concludes in the following way: we can say that in one sense an atom is eternal from the standpoint of *dravya*,

but in another sense, that it is ephemeral from the standpoint of the transformation of its properties. The former text is spoken from the standpoint of *dravya*, which can theoretically appear at any time in or after the late third stage. Among the well-known four standpoints, *bhāva* and *kāla* took a slower course of development, thus the latter text was probably composed in the fourth stage. Incidentally, it is said in III.4.157 that a cloud can be changed into various forms such as a woman by others' power but not by its own. This text must belong to the third canonical stage.

- 202 V.7.213 states that an atom up to an *asaṅkhyāta-pradēsi*-composite (abiding in one *pradēsa*) cannot be cut, burnt, get wet, and so on, but an *ananta-pradēsi*-composite (abiding in one *pradēsa*) can. The *Jambūdvīpa p.* II.19, which says that a *vyavahāra paramāṇu* (i.e., an atom or a subtle composite) cannot be cut or split by a sharp instrument, is obviously acquainted with this passage. The text above is also quoted in XVIII.10.642 (cf. D-2b-3). The following *sūtra* 643 then states that a wind-being can touch an atom up to an *asaṅkhyāta-pradēsi*-composite but not vice versa, that an *ananta-pradēsi*-composite can touch a wind-being, and that a wind-being can touch a bladder but not vice versa. These texts must be expressing the solidity of an atom and a subtle composite by the number of atoms it contains. Sufficient solidness thus arises to an *ananta-pradēsi*-composite.
- 203 In other systems of thought, for instance, Vaiśeṣika and Buddhist, atoms are assumed to consist of four elements, i.e., earth, water, fire and air, that are roughly comparable to the three forms of matter, i.e., solid, liquid and gas. These elements are totally absent in the Jaina concept of atoms. Probably for this reason, the Jaina atomists had to consider the nature of solidity of a thing, which came to be expressed by the number of atoms contained in a composite. It should be kept in mind in connection with this, that the canonical authors usually express the number of atoms in a composite by the number of its *pradēsas*, wherein the actual dimension of a composite is often not expressed, whether it is present in one *pradēsa* (*sūkṣma pariṇata*) or in more *pradēsas* (*bādara pariṇata*); this should be then determined in the given context. V.7.213 might have been composed in the late third and the fourth canonical stages, but XVIII.10.643 must have been composed when the relative sizes of one-sensed beings came to be determined in the fifth canonical stage (cf. XIX.3.651 in C-1c-3).
- 204 Then V.7.215 tries to show how the nine types of combination of *pradēsis* (e.g., 1 *pradēsi*+1 *pradēsi*) yield the kind/s of spatial combination considered in nine possible ways (e.g., 'part+part' meaning 'by a part, a part is touched', and 'part+parts' meaning 'by a part, parts are touched'. X indicates the occurrence of combination. Pt=part, pts=parts, and w=whole) as follows:

	1	2	3	4	5	6	7	8	9
	pt+pt	pt+pts	pt+w	pts+pt	pts+pts	pts+w	w+pt	w+pts	w+w
(1) 1+1									X
(2) 1+2							X		X
(3) 1+3 up to <i>ananta</i>							X	X	X
(4) 2+1			X						X
(5) 2+2	X		X				X		X
(6) 2+3 up to <i>ananta</i>	X	X	X				X	X	X
(7) 3+1			X			X			X
(8) 3+2	X		X	X		X	X		X
(9) 3+3 up to <i>ananta</i>	X	X	X	X	X	X	X	X	X

205 Since 'w+w' occurs in all nine cases, it should be understood that both parties to be combined have the same dimension regardless of the number of their *pradésas*. It is thus understood that the cases of (1-4) and (7) exhibit the combination of two matter particles occupying one *pradésa* each, the cases of (5-6) and (8) exhibit the combination of two matter particles occupying two *pradésas* each, and the case of (9) exhibits the combination of two matter particles occupying three *pradésas* each. A two-*pradési*-composite allows interpenetration of other matter substance by its part (i.e., by one *pradésa*), and a three-*pradési*-composite upwards allow interpenetration of the other matter substance by its part and by its parts (i.e., by two *pradésis* upwards). This table seems to be explaining the mechanism of increase and non-increase of the dimension of things as well as the production and non-production of the shape of things following from various modes of combination of *pradésis*. Such an advanced technicality in treatment must have occurred in the fourth-fifth canonical stages.

206 The canonical authors then discuss, in VIII.10.356 whether *pudgalāstikāya* *pradésas* can be a *dravya* (whole) or *dravya-désa* (part) or otherwise in both singular and plural in the following way:

	<i>pradésa/s</i>			
	1	2	3	4 - <i>ananta</i>
(1) <i>dravya</i> (whole)	X	X	X	X
(2) <i>dravya-désa</i>	X	X	X	X
(3) <i>dravyas</i> (more than two wholes)		X	X	X
(4) <i>dravya-désas</i>		X	X	X
(5) <i>dravya</i> and <i>dravya-désa</i>		X	X	X
(6) <i>dravya</i> and <i>dravya-désas</i>			X	X
(7) <i>dravyas</i> and <i>dravya-désa</i>			X	X
(8) <i>dravyas</i> and <i>dravya-désas</i>				X

This text uses the term *pudgalāstikāya*, and its thought pattern belongs to the later stage. We would place this passage in the fourth-fifth canonical stages.

207 It is mentioned in XVI.8.583 that an atom can reach the end of *loka* from its

opposite end within a *samaya*. This idea must have occurred after the evolution of the concept that a liberated soul reaches the end of *loka* within a *samaya*, which is known to the *Prajñāpanā* XXXVI.714 and the *Aupapātika* 42 (v.2, p.37). Its motion as such is there known as *asprṣtamāna gati*. It may mean that a liberated soul, which is totally devoid of karmic tinge, passes through things without touching them or without being touched by them. The *Prajñāpanā* XVI.474 explains that *sprṣtamānagati* belongs to *pudgala*, both *paramāṇus* and *skandhas*. This must signify that an atom, which belongs to *pudgala*, cannot pass through things without touching them or without being touched by them. According to these texts, both a liberated soul and an atom can reach the end of *loka* within a *samaya*. However, since friction necessarily occurs to the motion of an atom, its velocity as such must be said figuratively, inasmuch as an atom is said to be *apradéśa* or invisible, even though it has one *pradéśa*. Let us at present place XVI.8.583 in the fourth-fifth canonical stages.

- 208 The problem of time duration (minimum and maximum) of *pudgala* is discussed in V.7.216 as to (1) atom-composites, (2) their states in motion and rest, (3) one up to *ananta* degrees of each of their properties, (4) matter transformed and not transformed to sound, and (5) time gap (*antara kāla*) of each item above. V.7.217 then offers the relative strength of time among *dravya*, *kṣetra*, *avagāhanā* and *bhāva sthānas* of *pudgala*. These two *sūtras* may belong to the fourth-fifth canonical stages.
- 209 *Carama-acarama anuyogadvāras* are applied to the atom in XIV.4.512. An atom is thus said to be *acarama* (endless) from the viewpoint of *dravya*, but may be *carama* (with end) or *acarama* from the other three viewpoints. In XX.5.669, the nature of *paramāṇu* is considered from the four standpoints as follows: (1) *dravyataḥ*: *achedya*, *abhedyā*, *adāhya* and *agrāhya* (cf. V.7.213), (2) *kṣetrataḥ*: *anardha*, *amadhya*, *apradéśa* and *avibhāga* (cf. V.7.214), (3) *kālataḥ*: *avarṇa*, *agandha*, *arasa* and *asparśa*, and (4) *bhāvataḥ*: *varṇavat*, *gandhavat*, *rasavat* and *sparśavat* (cf. XVIII.6.630). Here the characteristics of *paramāṇu* from the standpoint of *kāla* is out of point. Let us place XVIII.6.630 which is referred to by XX.5.667-68 (fourth stage) in the third-fourth stages, and the rest of the texts in the fourth stage.
- 210 V.8.220 then summarizes the nature of *pudgala* in the following way. Generally speaking, matter is *sapradéśa*, *apradéśa* and *ananta* from the four standpoints. Specifically speaking, an atom (*apradéśa* by *dravyataḥ*) is necessarily *apradéśa* from the standpoint of *kṣetra*, but it may be *sapradéśa* or *apradéśa* from the standpoints of *kāla* and *bhāva*. It should be similarly understood in the case of *apradéśa* by *kālataḥ* and by *bhāvataḥ*. A subtle composite and a gross composite (*sapradéśa* by *dravyataḥ*) may be *sapradéśa* or *apradéśa* from the standpoints of *kṣetra*, *kāla* and *bhāva*. It should be similarly understood as to *sapradéśa* by *kālataḥ* and by *bhāvataḥ*. A gross composite

- (*sapradéśa* by *kṣetrataḥ*) is necessarily *sapradéśa* from the standpoints of *dravya*, *kāla* and *bhāva*. This discussion pertaining to *sapradéśa-apradéśa* of *pudgala* from the standpoint of *kāla* can easily give rise to the concept that time is also possessed of *pradéśa*. This text must belong to the fourth-fifth canonical stages.
- 211 A notion of equality is expressed in XIV.7.522 as being of six kinds, i.e., *dravya*, *kṣetra*, *kāla*, *bhava*, *bhāva* and *sansthāna*. This idea is explained in the way that one atom is equal to another atom from the standpoint of *dravya*, a two-*pradéśi*-composite is equal to another two-*pradéśi*-composite, and so on. The standpoint of *bhava* or the state of existence is concerned with *jīva*, thus from this viewpoint a hellish being is said to be equal to another hellish being. A similar notion is expressed in the *Prajñāpanā* V.269ff. The first five standpoints here however appear, as a rule, in the latest canonical texts including the *Niryukti* texts, hence let us place this passage in the final canonical stage.
- 212 It is then stated in XVIII.10.644 that in each region of the upper and lower worlds, *dravyas* (here meaning atom-composites) are present with their full properties in a state of mutual combination and interpenetration. This idea is known to the texts belonging to the fourth stage. XII.10.468 argues whether each region of the upper and lower world is possessed of its own properties (*ātmā*), alien properties (no *ātmā*) or inexpressible in either way (*avaktavya* when looked at from both standpoints). The same *anuyogadvāras* are applied to an atom, a two-*pradéśi*-composite up to an *ananta-pradéśi*-composite. As in the case of *carama-acarama-avaktavya* of atom-composites in the *Prajñāpanā* X, here again seven major alternatives are produced resembling *saptabhaṅgi* formulae. The thought pattern of the Jaina theoreticians in extending the application of the threefold *anuyogadvāras* considered in the cosmographical context to the context of *pudgala* is exactly the same in both cases. We would place both texts in the fourth canonical stage.
- 213 Some other minor aspects of *pudgala* are touched upon in the following *sūtras*: V.9.223 reads that during day it is radiant because bright matter particles (*subha-pudgala*) transform to bright matter particles, while during night it is dark because dark matter particles (*a'subha-pudgala*) transform to dark matter particles. Then, to the questions, "What is the sun?" and "What is the meaning of the sun?", a reply is made in XIV.9.535 that it is *subha* or bright. It is said likewise for the sun's rays (*prabhā*), reflection (*chāyā*) and *léśyā*. A similar passage occurs in the *Sūrya-Candra* p. XVI (v.2, p.736). The Jainas insist on the old view that light, darkness and sound are independent entities, which seems to have been prevalent in the olden days when these were not yet considered as properties of substance.<sup>5</sup> All these texts must belong to the third canonical stage. XIV.9.533 informs that *sakarma-léśyā-pudgala* discharged from the abodes of the sun and moon gods shines forth. VII.10.307 explains

that non-sentient *tejo leśyā* emitted by an angry ascetic shines and burns where it falls. The former belongs to the earlier stratum of the *leśyā* theory in the third stage. The latter idea became popular when the Jainas began to talk about the miraculous powers of ascetics. We place this text in the fifth canonical stage. We will touch upon the *leśyā* theory in Section C-1d-2.

- 214 Heretics insist in I.10.80 that it is called *bhāṣā* when it is not spoken, against which MV imparts the Jaina view that it is called *bhāṣā* only when it is spoken. This probably belongs to the third canonical stage. XIII.7.492-94 try to prove that *bhāṣā* and *manas* are material in nature but *kāya* is both material and immaterial in the following way: *bhāṣā* is not *ātma* but is *rūpi*, *acitta*, *ajīva*, possessed by *jīvas* and can be split only when it is spoken; the same is also true of *manas*, but not true of *kāya*. It also enumerates their respective subdivisions, i.e., 4, 4, and 7, which are known to the *Prajñāpanā*. This *sūtra* group was probably produced around the late third through fourth canonical stages.
- 215 XVI.6.580 says that if one moves a vessel full of perfume made out of certain plants, only fragrant matter particles (*ghāṇa saha-gayā poggalā*) float in the air but not perfume. This amounts to saying that smell is a quality inherent in matter and that such matter particles float in the air (which may or may not touch the sense organ of smell). This concept belongs to the basic theory of *pudgala* and its properties, which we place in the third canonical stage.
- 216 X.3.401 tells us that the sound of a galloping horse, '*khu khu*' is produced by a wind called *karkatā* or *karvatā* (Pk. *kabbāḍa* or *kavvaḍa*) which arises between the heart and the liver. The age of this text, belonging to physiology which is thus miscellaneous and included here, is difficult to determine. The word *karkatā* or *karvatā* is hard to find in the sense of wind as such in dictionaries, and may be an ancient technical term of physiology used in a certain locality. This passage shows none of the sectarian tinge of the later days, and let us place it at present in the first canonical stage onwards.
- . . . . .
- 217 As we have observed above, during the course of the development of this scheme of *pudgala*, the Jaina theoreticians came to establish a definite method of examining a problem by applying four standpoints, i.e., *dravya*, *kṣetra*, *kāla* and *bhāva*. Such a way of looking at a problem never occurred in the initial stage of theorization. How atoms are combined and divided, what kinds of properties are possessed by atom-composite, etc., all these common topics pertaining to matter were answered by the Jaina theoreticians without positing them from any particular point of view in the beginning. But very soon they came to realize that it is difficult to advance a theory of atoms, without formulating these standpoints when they had to deal with it in the context of *jīva*-

*karma.*

- 218 The Jainas took the position of *pariṇāma-vāda* in a very early stage. In the *Bhagavati* I.3.32, MV emphatically pronounces that *astitva* (state of existence) transforms into *astitva* alone, and *nāstitva* (state of non-existence) does so into *nāstitva* alone, due to *prayoga* and *visrasā*. This text may belong to the late third canonical stage. This goes against the Vaiśeṣika position that *sat* becomes *asat* upon the destruction of *sat* (the *Vaiśeṣikasūtra*, text of Candrānanda, IX.2). According to the Jainas, a soul under the effect of *karma* undergoes constant transformations in *saṃsāra*. The same being thus goes through the stages of childhood through old age, and is then born again and again in four *gatis* as long as he is not freed from *karmic* bondage. They postulate that the nature and size of all souls are uniformly the same, which are embodied differently in *saṃsāra* due to the work of *karma*. (*Siddhas* are also encased in 2/3 of the size of their former bodies according to the *Prajñāpanā* II.136, *gāthā* 4, which is probably a later accretion.) The Jainas maintain that the soul is coextensive with the size of its body, and they favour explanation by the simile of a lamp light which adjusts itself to any spatial dimension.
- 219 While going through this transformation in *saṃsāra*, a soul must take a transit path to be born in its new body. According to the Jainas, a *kārmaṇa śarīra* which resembles a *sūkṣma śarīra* of Sāṅkhyas is the bearer of a soul's transmigration. *Karma* is the matter, and its size is, of course, larger than an atom. Supposing the standard theory of atomic combination by the mechanical interlinking of atoms is accepted in this context, a *kārmaṇa śarīra* which consists of all types of *karma* matter accumulated in the previous life would become an enormously huge body, which makes a soul impossible to take its transit path. The theory of atomic combination received by the other systems of thought cannot be thus accepted by the Jainas.
- 220 The Jaina theoreticians had therefore to solve this problem so that an enormous number of *karmic* particles can be located in an extremely tiny space. *Karmic* bondage occurring in a soul's *pradésas* must operate in a similar way to the combination of atom-composites, as far as the point of the rise of dimension derived by it is concerned. This point is particularly pressing in the case where a soul has to take a transit path. So the theory of atomic combination ought to be formulated in such way that a number of atoms can interpenetrate in the minutest space, as a soul with *karma* can penetrate any sizes of body, small or big. The size of an atom, the minimum unit of matter, is here taken to express as the minimum unit of space. This invisible unit of space (*a-pradésa*) was then named *pradésa* (*pra/dís*, to manifest). Etymologically speaking, the term *pradésa* must have been primarily so named as the cause of perceptibility, however, an atom is necessarily invisible, and therefore it must have been called *apradésa*. This concept of *pradésa* enabled the Jaina atomists to formulate a

theory without trouble that one up to *ananta* atoms can interpenetrate in one *pradésa*. And the same theory became the basis of *karmic* bondage with a soul. The Jaina theory of atomic combination had thus to take a peculiar direction in order to adjust itself to the Jaina position of *pariṇāmavada*, precisely speaking, to yield itself to defend the basic Jaina position that the soul is coextensive with the size of its body at any stage of its transformation.

- 221 Thus evolved the Jainas' peculiar theory of *pradésas*. It then immediately gave rise to the standpoint of *kṣetra* or space as distinguished from the standpoint of *dravya* or substance, which is considered on the basis of the number of atoms existing in a thing. The number of atoms existing in a composite equals the number of its *pradésas*, therefore, the Jainas soon began to express the substance of a composite by the number of its *pradésas*, as we have already noted. However, a composite with *asaṅkhyāta pradésas*, for instance, does not express its actual dimension, whether it is occupying (*avagāha*) one *pradésa* or many *pradésas*, for it primarily expresses the standpoint of substance. So, in order to distinguish a composite with so many atoms occupying one *pradésa* (which is invisible) from that occupying more than one *pradésa* (which is visible), the Jaina theoreticians came to formulate the concepts of a subtle composite (*sūkṣma-pariṇāta-skandha*) and a gross composite (*bādara-pariṇāta-skandha*). That these standpoints of *dravya* and *pradésa* were posited first is testified by the fact that the *Prajñāpanā* very frequently employs the standpoints of *dravya*, *pradésa* and *dravya-pradésa*. The standpoints of *kāla* and *bhāva* must have been added to them shortly after, because it is quite logical and natural to posit how long atom-composites subsist and what their actual properties are, inasmuch as *jīvas* are always investigated as to their length of life span and what their specific characteristics in this and that class of beings are.
- 222 Thus in the fourth-fifth stages, the Jainas came to establish their method of investigating a problem by this basic set of four standpoints. And *syādvāda* is inevitably latent in this very method of approach. (This theory of *syādvāda* could have also arisen inevitably in the thought pattern of the Jainas, who are accustomed to discussing a problem by indiscriminately applying the same *anuyogadvāra* to *jīva* and *ajīva* alike.) The Jainas here for the first time arrived at the stage of possessing their own method of approach, which is epoch-making in their history of theorization.
- 223 Not only did this method of these standpoints dominate the thought pattern of the Jainas for long time, but it soon had to give rise to the famous *naya* dialectics called *dravyāstika* and *pariyāyāstika* in the post-canonical period, and their forerunners already appear in the *Bhagavati*. *Avyavacchitti-vyavacchitti nayas*, which occur in VII.3.279, were derived precisely from the standpoints of *dravya-bhāva* in VII.2.273, which are made exactly in parallel in explaining the eternity or otherwise of *jīva*. Likewise, X VII.6.629 explains that treacle

possesses five colours up to eight touches from the standpoint of *nīścaya naya*, but possesses sweetness from the standpoint of *vyavahāra naya*, that a bee possesses five colours up to eight touches from the standpoint of *nīścaya naya*, but possesses black colour from the standpoint of *vyavahāra naya*, and so on. These *nayas* are developed from the standpoint of *bhāva*, in which theoretical existence of the full properties of *pudgala* is expressed by the term *nīścaya*, and the actual appearance of its properties is expressed by the term *vyavahāra*. All these *nayas* must have been developed in the post-*Prajñāpanā* period. VII. 2.273 may belong to a slightly earlier stage, and we place it in the fourth canonical stage.

- 224 The evolution of the theory of *pradésas*, which took place in a context of the Jaina scheme of *pudgala*, thus brought forth a revolutionary change in the thought pattern of the Jainas. The classification of *karma* into *prakṛti*, *pradésa*, *sthiti* and *anubhāva* made in the final canonical stage was precisely based upon these four standpoints, i.e., *dravya*, *kṣetra*, *kāla* and *bhāva*. The fundamental realities of the Jainas called five *astikāyas* evolved under the sway of this theory of *pradésas*. All this forcibly shows that the concept of *pradésa* is genuinely unique to the Jaina system of thought.
- 225 The Vaiśeṣikas attempt to explain the world phenomena as a play of imperishable atoms, the mechanism of which is demonstrated by the relations between the six *padārthas*, i.e., *dravya*, *guṇa*, *karma*, *sāmānya*, *viśeṣa* and *samavāya*. These six *padārthas* are, in other words, developed to explain the atomic theory that by the mechanical combination and division of atoms the world phenomena occur in the three tenses of time. It is difficult to trace the origin of the atomic theory, but there can be no doubt that the theory of atoms occupies a cardinal position in the doctrinal system of the Vaiśeṣikas.
- 226 The Jaina theory of atoms, as we have investigated above, turned its way to the *pariṇāma-vāda*, upon which stands the Jaina doctrine of *karma*. The Jaina theory of atoms is thus not an integral part of the tenet of this school, which was adopted and modified by the Jainas in order to advance the theory of *karma* that is genuinely integral to their doctrinal system. The predominant interest of the Jainas was persistently turned towards the problems of the *karma* theory which went on developing till the medieval age, while the theory of *pudgala* did not continue to develop much further than what is recorded in the *Prajñāpanā* I (*Prajñāpanā*), III (*Alpabahutva*), V (*Viśeṣa*), X (*Carama*), XI (*Bhāṣā*), XIII (*Pariṇāma*) and XVII (*Leśyā*), and in the *Bhagavati* passages above. The portion allotted here to the Jaina scheme of *pudgala* is very small. In other words, the fundamental theory of *pudgala* was substantially developed during the third-fourth canonical stages. The Jaina theoreticians in the fifth canonical stage exhibit a plethoric interest in discussing the problems of *pudgala*, which are often of minor importance in the total scheme of *pudgala*.

Part 2 *Pāñcāstikāyas-cum-Addhāsamaya*

- 227 The general characteristics of *pāñcāstikāyas*, i.e., *dharma* (motion), *adharmā* (stoppage), *ākāśa* (space), *jīva* (soul) and *pudgala* (matter), are offered in II.10.117 from the five points of view. *Dharmāstikāya*, for instance, is said to be one substance by *dravyataḥ*, pervading the *lokākāśa* by *kṣetrataḥ*, eternally existing in the three tenses of time by *kālataḥ*, devoid of material properties by *bhāvataḥ*, and functioning as the passive cause of motion by *guṇataḥ*. The same treatment is given to the rest of the *astikāyas*, the contents of which are all known to the T.S. V. *Jīvas'* nature is explained in this text, and specifically in *sūtra* 119 as *upayoga* in twelvefold divisions. (Umāsvāti proposes '*parasparopagraho jīvanām*' as the function of *jīvas* in T.S. V.21.) The function of each *astikāya* is stated again in X III.4.480 which refers to II.10.119. The concept of *astikāya* is stated in II.10.118 that the sum total of the entire *dharmāstikāya pradésas*, for instance, is called *dharmāstikāya* but not its separate *pradésa* or *pradésas*, inasmuch as a broken piece of a wheel cannot be called a wheel. II.10.118 counts that *ākāśa* has *ananta pradésas* but the rest of *astikāyas* have *asañkhyāta pradésas*. It is likewise said in VIII.10.357 that *lokākāśa* as well as each individual *jīva* have *asañkhyāta pradésas*.
- 228 *Jīva-ajīva* with their divisions and subdivisions, which are enumerated in the *Prajñāpanā* I (the portion of *ajīva* here is a later accretion), are located in *lokākāśa* (II.10.120). *Aloka* is defined as an *ajīva-dravya-désa*; it is *agurulaghu*, endowed with *ananta agurulaghu guṇas*, and its size is told as of the entire *ākāśa* minus  $1/ananta$  (size of *loka*) (II.10.121). *Dharma*, *adharmā*, *lokākāśa*, *jīva* and *pudgala* subsist in the entire *loka* (II.10.122). The lower world occupies  $1/2$  and a little more of *dharmāstikāya*, the middle world its  $1/asañkhyāta$ , and the upper world its  $1/2$  and a little less. The same treatment is also extended to *adharmāstikāya* and *lokākāśāstikāya* (II.10.123). Each region in the three worlds and each hull occupy  $1/asañkhyāta$  of *dharmāstikāya*, while each intermediate space (*avakāśāntara*) occupies its  $1/sañkhyāta$ . And the same treatment is again extended to *adharmāstikāya* and *lokākāśāstikāya* (II.10.124). This text II.10.124 is accompanied by a mnemonic *gāthā*. IX.2.662 repeats the contents expressed in II.10.120-24.
- 229 The essential information of *pāñcāstikāyas* in the final form is thus found in a nutshell in II.10 called '*Astikāya uddésaka*'. The *Prajñāpanā* III occupies itself in showing the numerical strength of *pāñcāstikāyas* from the standpoints of *dravya*, *pradésa* and *dravya-pradésa*; but it never bothers to explain their functions as such, which appears in later texts such as the *Uttara* XVIII. This is a queer point to remember. II.10.117-24 offer the then conclusive accounts of *pāñcāstikāyas*, which were composed in the post-*Prajñāpanā* period as we will soon prove. All the rest of the relevant passages above are also to be placed in the same final canonical period.

230 As aforementioned, the Jaina cosmographers in the canonical age were accustomed to measuring the dimensions of cosmographic regions by the unit of *yojana*. The theory of *pradésas* evolved in the field of ontology in the meanwhile, and the Jaina ontologists started to express the dimensions of ontological entities by the unit of *pradésa*. The Jaina ontologists, who were already accustomed to a rational way of thinking, took a radical measure in expressing the dimensions of these ontological entities. Thus they assigned *ananta pradésas* to the dimension of *ākāśa*, which equals to the extension of *loka-aloka*. *Loka* can only be of a definite extension, to which they allotted *asañkhyāta pradésas*. The unit of *asañkhyāta* or *asañkhyeya* was thus conceived in the sense of a definite number from the beginning. The dimensions of the rest of the ontological entities can then be easily determined by the size of *loka* which is their locus. Thus *dharma* and *adharmā* are of the extension of *asañkhyāta pradésas*. The minimum size of *pudgala* is that of an atom or one *pradésa*, and its maximum size is that of *loka* or *asañkhyāta pradésas*. The relative sizes of individual *jīvas* depend upon the sizes of their bodies in embodiment; and their absolute size is that of *loka*, for all the *jīvas* are potentially able to perform *kevalī samudghāta* at some time. Among these *pañcāstikāyas*, the extension of *ākāśa* and *pudgala* must have been determined early, possibly by or in the fourth canonical stage; while the absolute size of *jīvāstikāya* must have been fixed when the concept of *kevalī-samudghāta* was formulated in the fourth-fifth canonical stages, and the extension of *dharma-adharma* in the final canonical stage.

231 The ontological unit of measurement by *pradésa* and the cosmographical unit of measurement by *yojana* thus existed side by side in the canonical period. The cosmographers estimate that the size of *loka* is *asañkhyāta kotīkoti yojanas*, which is *asañkhyāta pradésas* according to the ontologists. This gap had to be adjusted. Here the Jaina ontologists invented the idea that the quantity of *asañkhyāta* equals to the quantity of *asañkhyāta x asañkhyāta* (actually,  $1/asañkhyāta \times asañkhyāta \times asañkhyāta$ ), which is already known to the *Prajñāpanā*. Likewise, the Jaina ontologists made a rule that *ananta pradésas* can be accommodated in one *pradésa* up to *asañkhyāta pradésas* in *loka*.

232 How the doctrine of *pañcāstikāyas* came to be formulated is shrouded in mist. XI.2.663 offers the synonyms of *pañcāstikāyas* as follows: (1) *Dharmāstikāya-dharma*, *dharmāstikāya*, abstinence from 18 *kriyās*, 5 *samitis* and 3 *guptis*; (2) *Adharmāstikāya*— reverse of *dharmāstikāya*; (3) *Ākāśāstikāya*— *ākāśa*, *ākāśāstikāya*, *gagana*, *nabhas*, *sama*, *viśama*, *khaha*, *vihāyas*, *vici*, *vivara*, *ambara*, *ambarasa*, *chidra*, *śuśira*, *mārga*, *vimukha*, *ardana*, *vyardana*, *ādhāra*, *vyoma*, *bhājana*, *antarikṣa*, *śyāma*, *avakāśantara*, *agama*, *sphatika*, *ananta*; (4) *Jīvāstikāya*— *jīva*, *jīvāstikāya*, *prāṇa*, *bhūta*, *sattva*, *viñña*, *cetā*, *jetā*, *ātmā*, *rañgaṇa*, *hiñḍuka*, *pudgala*, *mānava*, *kartā*, *vikartā*, *jagat*, *jantu*, *yoni*, *svayambhūti*, *śarira*, *nāyaka*, *antarātmā*; (5) *Pudgalāstikāya*— *pudgala*, *pudgalāstikāya*,

*paramāṇupudgala*, *dvipradēsi*, *tripradēsi* up to *asankhyātapradēsi* and *anantapradēsi*.

- 233 These synonyms are couched in popular terms excepting the case of *pudgala*. This proves that the technical concept of *pudgalāstikāya* was established first among them. The most confused positions shown here are the cases of *dharma* and *adharmā*; and the function of the former is said in XIII.4.480 (fifth stage) to include motion such as coming, going, speaking, blinking and mental-vocal-physical activities, and that of the latter stoppage of motion such as standing, sitting, lying down and mental concentration. XX.2.663 evidently belongs to the earliest layer in the history of the doctrine of *pañcāstikāyas*, which we would like to place in the early fifth canonical stage.
- 234 Interestingly enough, the *Bhagavati* records heretics' reactions to this newly formulated doctrine of the Jainas. Thus in VII.10.304, some heretics, who are puzzled over how to understand the doctrine of *pañcāstikāyas* which are classified into *rūpi-arūpi* and *jīva-ajīva*, catch hold of Gautama for explanation. Gautama then replies to them that what is existent is pronounced by the Jainas as existent and what is non-existent as non-existent, therefore they should try to understand it by themselves by pondering over it. Kālodāyī goes to MV, who replies to his quests that one can sit or sleep or stand on *pudgalāstikāya* but not on *arūpi astikāyas*, and that evil deeds ripen in *jīva* but not in *pudgala*. Kālodāyī understands the doctrine and gets converted to Jainism. The question whether one can stay, stand, sit and sleep on *arūpi astikāyas* recurs again in XIII.4.484, which refers to the *Rājaprasāniya* for *varṇaka*. Impossibility of it is explained by way of a simile that one cannot stand and sit on a thousand lamp lights interpenetrated in a room. This queer question must have been raised when the curious term '*āsti-kāya*', suggesting a certain concrete physical mass was new to the ears. VII.10.304 forms a part of the *kālodāyī* story running through 304-7, 307 of which we placed in the fifth canonical stage (cf. B-1). XIII.4.484 stands in a slightly more advanced position than VII.10.304. Both texts therefore belong to the final canonical stage.
- 235 In XVI.7.633, heretics including Kālodāyī (here is an obvious editorial mistake, because this *sūtra* refers for *varṇaka* to VII.10.304 where Kālodāyī is already converted) inquire Madruka, a lay Jaina, about the explanation of the existence of these five realities. Madruka here brings in a thesis that the existence of an imperceptible object can be inferred from its effect alone, and without knowing the effect its cause cannot be proved; for instance, ordinary men cannot see the air but its existence is known to them from its effect of blowing. By a similar logic, Madruka leads the heretics to affirm his position that if ordinary men's sense perception is trusted, many things maintained to be existent by their own schools would also turn out to be non-existent, therefore one should

rely upon a *kevali*'s testimony of the existence of *pañcāstikāyas*. MV is extremely pleased with Madruka's defence. Inferential methods in proving the existence of an invisible thing as such occur to the Jainas only in the fifth canonical stage. Also a layman's repartee on the theoretical problem as such hardly occurs in the previous stages. Here Madruka appears to be well acquainted with the Jaina doctrinal system of *jīva-ajīva*. This text is thus assigned to the final canonical stage.

236 How the realities of *dharma* or the conditional cause of motion and *adharmā* or the conditional cause of the stoppage of motion evolved is a bewildering problem. The Jainas assume that motion is inherent in *jīva* and *pudgala*. *Dharma-adharma* are thus the unnecessary realities for the Jainas to explain world occurrences. However, one problem crops up in this connection – the Jainas allotted *siddhas*' abode at the top of *loka*, therefore they were in the position to explain logically why *siddhas* cannot go beyond the boundary of *loka*. XVI.8.585 attempts to offer the naive reason that motion always occurs when *jīvas* try to fetch matter to nourish themselves, but *jīvas* and matter do not exist in *aloka*, so *devas* are not able to go there (cf. A-1-1). However, *siddhas* do not require to nourish themselves, therefore there is no reason why they cannot stay in *aloka* according to this logic. The Jainas are here compelled to offer a logical reason why *siddhas* have to remain at the end of *loka* but are not allowed to go beyond, and for the sake of this, the realities of *dharma-adharma* had to be hypothesized. How these came to be formulated seems to be as follows.<sup>6</sup>

237 In a certain stage, the Vaiśeṣikas introduced into their system of purely natural philosophical investigation of world phenomena the doctrine of *adr̥ṣṭa* or the invisible cosmic force, which is said to embody itself through the work of *dharma* or merit and *adharmā* or demerit, as so evinced in the existent *Vaiśeṣikasūtra*. This doctrine of *adr̥ṣṭa* enabled the Vaiśeṣikas to explain away any causes occurring in the natural phenomena that are inexplicable by known experience. For instance, the cause of the movement of a needle incurred by magnet, the cause of water circulation in plants, the cause of upward motion of fire, the cause of sideways motion of air, the cause of the motion of atoms when they come into contact, the cause of the initial movement of the mind and so on, are said to be due to *adr̥ṣṭa* in the *Vaiśeṣikasūtra* Chapter V. At the same time, as we understand in its Chapter VI, this doctrine enabled them to bring in a religio-moral basis to their purely natural philosophical system in the following way: a reward of rebirth in heaven is gained by *adr̥ṣṭa*, in consequence of *dharma* or virtuous practice of the prescribed observances, and in consequences of the knowledge of *padārthas* which is also produced by *dharma*, and liberation is attainable when the physical embodiment ceases to arise in the total absence of *adr̥ṣṭa* which causes the subsequent embodiment.

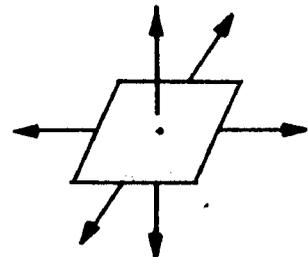
- 238 *Adrṣṭa* which is the cause of motion in natural phenomena inexplicable by empirical experience is the invisible cosmic force, which embodies itself in favourable or unfavourable ways according to the religio-moral actions of *dharma-adharma*. This concept was precisely as it is seized upon by the then Jaina theoreticians to solve their critical problem of the cause of *siddhas'* non-intrusion into *aloka*. Freed from the weight of his body and *karma*, the liberated soul which has returned to its own natural self darts upwards right away from the earth. Instantly it arrives at Siddhaśilā on top of *loka* by the favour of *adrṣṭa* due to its long-standing *dharma* or virtuous deeds. In case of a *samsāri*, he cannot have the favour of *adrṣṭa* because of his long-standing *adharma* or sinful deeds, and he is accordingly compelled to remain still in *samsāra* like a gourd sunk under water. *Adrṣṭa* naturally works inside *loka* alone, as the Vaiśeṣikas do not postulate *aloka*. *Dharma* now works as the cosmic force of motion upwards and *adharma* as the mechanical force of standstill. Due to the mechanical, cosmic force of *dharma*, the liberated soul comes up to the end of *loka*, where it is compelled to remain still due to that of *adharma*. Neither can he descend below, for the world below belongs to *samsāris*. All knowing and all seeing *siddhas* of the Jainas thus cannot but remain still on top of man-shaped world, and contemplate untiringly upon the phenomena eternally occurring in the universe!! *Dharma* thus consists of the abstinence from 18 *kriyās* and the observance of *samiti-gupti*, and *adharma* its reverse contents. Synonyms of *dharmāstikāya* and *adharmāstikāya* expressed in XX.2.663 must have been offered at this early stage of their evolution, possibly at the early part of the fifth canonical stage.
- 239 A certain time must have been required for these crude concepts of *dharma-adharma* to be improved and established in the ontological context of reality, as they now stand. The denial of *siddhas'* intrusion into *aloka* due to the cause, '*dharmāstikāyābhāvāt*', makes its first appearance in T.S. X.6, *bhāṣya*. And all the natures and functions of *pañcāstikāyas* expressed in the *Bhagavati* II.10 are known to the T.S. It thus appears that the doctrine of *pañcāstikāyas* came to be finalized before Umāsvāti's time, i.e., by the late middle of the 5th century A.D. The Jaina realities of *dharma-adharma* were thus born by directly importing the Vaiśeṣika concept of *adrṣṭa*, and therefore the Jaina theoreticians kept total silence to explain how these came into being. In view of all this, it becomes clear why the Jainas had to maintain an extremely defensive attitude in explaining the existence of their fundamental realities.
- 240 The five realities of the Jainas thus evolved after the Vaiśeṣikas introduced the doctrine of *adrṣṭa* into their tenet. By this time the scheme of *pudgala* had been substantially developed on the part of the Jainas. No explanation was needed for the inclusion of *jīva* and *pudgala* in the category of ontological reality. Inclusion of *ākāśa* as an independent reality was inevitable due to the important role played by the theory of *pradésas* in Jainism, without which the

doctrine of *astikāyas* could not have been formulated. And *ākāśa* or *dik* is also postulated as an independent substance by other systems of thought. Among the basic four standpoints (i.e., *dravya*, *kṣetra*, *kāla*, and *bhāva*), *bhāva* is another name of *guṇa* inherited in *dravya*. Thus the concept of *bhāva* can be ultimately handled in the category of *dravya*. However, if *ākāśa* were postulated as an independent reality but not as the *pariyāya* of *jīva-pudgala*, the same consideration ought to be extended to the concept of *kāla* or *addhāsamaya*. The Vaiśeṣikas also assume *kāla* to be an independent substance.

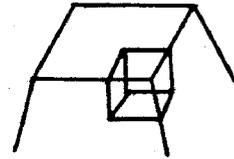
241 *Dharma*, *adharma*, *ākāśa*, *jīva* and *pudgala* thus came to be categorized as the realities called *pañcāstikāyas* due to their capacity to be expressed by spatial extension, while *addhāsamaya* which lacks this capacity, came to be treated as an independent reality. The Jaina doctrine of *pañcāstikāyas-cum-addhāsamaya* seems to have been formulated in this way. Their designation as six *dravyas* must have taken place soon afterwards.

242 In X III.4.481-82, the modes of spatial contact of one *astikāya pradéśa* with the same and other *dravya pradéśas* in *loka* are explained in the following way: one *dharmāstikāya pradéśa* comes in contact with a minimum of three but a maximum of six *dharmāstikāya pradéśas*; it does so with a minimum of four (3+1) but a maximum of seven (6+1) *adharmāstikāya pradéśas*; it does so with seven (6+1) *ākāśastikāya pradéśas*; it does so with *ananta pradéśas* of *jīvāstikāya* and *pudgalāstikāya*; and it may or may not come in contact with *addhāsamaya*, and when it does it contacts with *ananta addhāsamayas*.

243 The canonical authors consider a *pradéśa* as a square shape. (An atom is an infinitesimal force point, therefore its logical shape should be *parimaṇḍala* or a circle as was maintained by the non-Jaina atomists. This should then be likewise understood as to the shape of a *pradéśa*. For the Jainas, however, the dimension of a thing arises from the combination of its *pradéśas* but not from the combination of its atom-composites. And since *pradéśas* are assumed to interlink to produce the size of a thing, the Jaina theoreticians seem to have graphically postulated a *pradéśa* in a square shape.) To explain the above account, one *pradéśa* ( □ ) of any *astikāya* has the maximum capacity of coming in contact with six other *pradéśas* of the same *astikāya* in all the six directions, i.e., four sides, above and below. However, a *dharmāstikāya pradéśa*, for instance, which happens to be at the border of *loka-aloka*, can come in contact with only three *dharmāstikāya pradéśas* in the three directions, because *dharmāstikāya* does not exist in *aloka*. Thus one *dharmāstikāya pradéśa* has the minimum capacity of



coming in contact with three *dharmāstikāya pradésas* and the maximum capacity with six *dharmāstikāya pradésas*. However, when it comes in contact with a different *astikāya*, one more *pradésa* should be added to the above formulae, because this *dharmāstikāya pradésa* itself must come in contact with the other. In other words, one *dharmāstikāya pradésa* has the *minimum* capacity of contacting with four (3+1) *adharmāstikāya pradésas*, and the maximum capacity with seven (6+1) *adharmāstikāya pradésas*.



- 244 Similar calculation is made as to the other *astikāyas*. Thus two *pudgalāstikāya pradésas* can contact with six (4+2) *dharmāstikāya pradésas* at minimum and with twelve (10+2) *dharmāstikāya pradésas* at maximum; three *pudgalāstikāya pradésas* can do so with a minimum of eight (5+3) *dharmāstikāya pradésas* and a maximum of seventeen (14+3) *dharmāstikāya pradésas*, and so on. Such a consideration, which exhibits plethora of the then Jaina authors' theoretical exercise, does not mean much in the context of the theorem itself. This *sūtra* group falls, without going to say, in the fifth canonical stage.
- 245 A catalogue of heavy, light, heavy-light and neither-heavy-nor-light is made in I.9.73 on the basis of the items listed in I.6.53, *gāthās* (cf. A-1-1), which include the cosmographic divisions, *astikāyas-cum-addhāsamaya* and the characteristic qualities of *jīvas* such as *jñāna* and *darśana*. Heavy-light constitute two subdivisions of eightfold touches, which are said to be present in a gross composite but absent in an atom, subtle composite and *karma*. Therefore, these two *guṇas* are not applicable to *arūpi dravyas* as well as to atoms, subtle composites and *karma*. This problem of heavy-light must have then evolved from a different line of thought.
- 246 Since the Jainas assume that the soul ascends to Siddhāsilā, it ought to be of a light nature. (It should be remembered here that the Sāṅkhyas consider lightness as the nature of *sattva* and heavyness as that of *tamas*.) And if a liberated soul is postulated to reach the end of *loka* within a moment, *ākāśastikāya* ought to be heavier than the soul. *Ākāśastikāya* cannot be qualified as heavy, therefore it has to be neither-heavy-nor-light (*agurulaghu*), and likewise with *dharma-adharmā*. Then there are things which do not belong to the classes of *guru*, *laghu* and *agurulaghu*, and that must be categorized as *gurulaghu* as so demonstrated in the *Bhagavati* I.9.73 on the basis of a relative comparison between one item and another. The category of *guru*, *laghu*, *gurulaghu* and *agurulaghu* thus came to be applied to any kind of object. Our text must belong to the fifth canonical stage.
- 247 *Agurulaghu nāma karma* must have also been derived in this context. Soon

enough, the Jaina theoreticians then came to attach to this *agurulaghu* a totally different sense of quality which functions to retain the individuality of a thing. The *Prajñāpanā* XIII.417 reads that the transformation of *agurulaghu* is of one kind. *Agurulaghu* here must mean the quality of individuation. All these concepts must have occurred in the fifth canonical stage.

- 248 Likewise, XII.5.448-49 enumerate which items are possessed of material properties, which items are possessed of the properties of *karma* (here, four touches instead of eight), and which items do not possess material properties as follows: (1) *Rūpi* class, fully possessing the matter properties – cosmographic parts (excluding *avakāśāntara*), bodies (excluding *karmic* body), *dravya-léśyā*, *kāya yoga*, *pudgala*; (2) *karmic* class, fully possessing the properties of *karma* – *karma*, 18 *kriyās*, *mano-vāg yogas*; (3) *Arūpi* class, not possessing any material property – *astikāyas* (excluding *pudgala*), *bhāva-léśyā*, *jñāna*, *sañjñā*, will and effort, *buddhi*, *upayoga*, abstinence from 18 *kriyās*. The problem posed here seems somewhat absurd, because unlike the previous catalogue of *guru-laghu* no positive new idea will come out of the catalogue as such. However, it is interesting enough to see from it how the then canonical authors' minds worked. This text again belongs to the early fifth canonical stage.

## SECTION C JĪVA

Part 1 General Aspects  
(a) Classes of Beings

- 249 It was MV himself who classified living beings into sixfold *jīva-nikāyas*, i.e., earth-beings, water-beings, fire-beings, wind-beings, plant-beings and mobile beings. Their classification into H.A.M.G based on *gati* was probably accepted by or in the second stage. Their subclassification into 24 *daṇḍakas*, which is popularly known to the canonical texts in the fourth stage, must have been ready during the third canonical stage, keeping abreast with the cosmographical development of the Jainas. A classification of beings into one to five-sensed beings is again current in the fourth canonical period. The *Sūtrakṛta* II.3 employs the term five-sensed being while enumerating its species, however the terms one to four-sensed beings do not make their appearance yet. This classification of beings based on *indriya*, therefore, must have come into being in the third canonical stage. (Incidentally, the *Uttara* X passages relevant to two to five-sensed beings along with their life span are later additions.) In the post-canonical period, one-sensed beings are, as a rule, placed in the *sthāvara* class. In the canonical period, opinions are divided in two in this respect, i.e., the one representing the old view that includes *tejo-vāyu* in the *trasa* class and the other that absorbs them in the *sthāvara* class. Some classes of beings are taken up in the following *Bhagavati* passages.
- 250 Heretics argue in II.5.112 that the overflow of a hot spring (*Mahatāpopatira prabhava*) at the foot of Mt. Vaibhāra near Rājagṛha is caused by the showering activities of clouds which are formed and mixed therein. Against this, MV comes out with his view that it is caused by the activities of *uṣṇa-yonija-jīvas*, who together with *pudgala* take the shape of *udaka-jīvas*. This text may share the age of the *Sūtrakṛta* II.3 which explains the birth of subtle beings in a similar way. We should note here that the term *pudgala* makes its appearance in this way in the second canonical stage. We have already touched upon the topic of *sūkṣma-sneha-kāyas* or subtle water-bodied beings occurring in I.6.56 in Section B-1. We should be aware in this connection that the canonical authors do not distinguish a water-being or a water-bodied being from a water-body, for instance. It is probably due to the Jaina view since olden days that the *jīva* is somehow indistinguishable from its body.
- 251 When a lamp burns, it is explained in VI.6.334, only fire (*jyoti*) burns, but not its lamp stand, wick, oil nor lid. A similar explanation is made as to the case of a house on fire. This text is couched in non-technical terms, and it can be placed in the second canonical stage. V.2.180 discusses that anything can be transformed into fire-bodies when burnt, for instance, rice and pulse, liquid, iron and copper, bone and skin, hay and cow dung, and one-sensed beings up

to five-sensed beings. Then it is said in XVI.1.561 that fire-beings, whose life span in a fire place is one *samaya* at minimum and three days at maximum, cannot glow without the existence of wind-beings. We would like to assign the third canonical stage to these two texts.

- 252 As to the nature of wind-beings, II.1.86 reads that many hundred-thousand times they die and come into existence as the same wind-beings, and that they die by mere touch and go with or without bodies, for they take new birth with *taijasa* and *kārmaṇa 'sarīras*, upon abandoning their old *audārika* and *vaiḥkriyika 'sarīras*. This text is cited in XVI.1.560 which informs us that wind-beings are born in an anvil. A mention is then made in III.4.156 that a wind-body transforms (*vikurvaṇā*) itself into a single sheet like a flag to fly by its own power, in contrast to a cloud which is caused to change (*pariṇāma*) into various forms by others' power (cf. III.4.157 in B-1). It is assured in II.1.84 that all one-sensed beings breathe inasmuch as two to five-sensed beings do, even though this fact is beyond our sense perception. The contents of all these *sūtras* are generally known to the *Prajñāpanā*, therefore they ought to be placed in the third canonical stage. V.2.179 talks about four kinds of wind blowing in all directions in each continent and ocean (cf. the *Jñātādharma* I. 11), and it says that these winds blow because wind-beings move according to their own accords, or because Vāyukumāras and Vāyukumāris cause them to move. This text refers to II.1.86 above, and to II.1.85 (X) which refers to the *Prajñāpanā*. We assign it to the fifth canonical stage.
- 253 Pertaining to plant-beings, a list of *ananta (kāyika) jīvas* is offered in VII.3.276. A more advanced list of *sādharaṇa-'sarīra-bādara-paryāpta-kāyikas* appears in the *Prajñāpanā* I along with their exposition. Our text can therefore be placed in the third canonical stage.
- 254 VIII.2.315 classifies *āsiviṣas* or snakes into two, i.e., natural snakes (*jāti-āsiviṣas*) and metaphorical snakes (*karma-āsiviṣas*). The venom of natural snakes, who are divided into four types, is explained by way of the analogy that it is intense enough to pervade the bodies comparable to the sizes of cosmographic regions such as Bharata and *samaya kṣetra*. Metaphorical snakes consist of A.M.G, but not H, and an attempt is made here to locate to which precise class of A, for instance, they belong. The classification of beings offered here is well-known to the works belonging to the fourth stage. The *Vyavahāra* X lists a text called *Āsivisabhāvaṇā* which is now lost. A classification of *jāti āsiviṣas* makes its appearance in the *Sthāna* IV.4.435. As we have previously discussed, the concept of *bhāvaṇā* is of a considerably later origin. And such an idea as *karma-āsiviṣa* must be a product of around the age when mythological accounts came into vogue. We therefore place our text in the fourth-fifth canonical stages.

255 In connection with the classes of beings, we may also touch upon the topic of embryology. A being in the womb is said in XII.5.450 to undergo changes, because its physical properties such as fivefold colours transform. This is repeated in XX.3.665. This concept may belong to the late third canonical stage (cf. E-2). So let us place XII.5.450 in the third stage, and XX.3.665 in the third-fourth stages. II.5.100-2 offer the life span (minimum and maximum) of embryonic beings, that of *kāya-bhava-sthas* and that of the sperms of A<sup>5</sup> and M. It also refers to the life span of *udaka-garbha*, which metaphorically means, according to Abhayadeva, a water-being conceived in the form of snow and ice, etc. A *kāya-bhava-stha jīva* is explained by Abhayadeva to be an embryonic being who dies in the womb but is immediately again born in the same womb. Its maximum life duration is therefore considered to be double that of an ordinary embryonic being. II.5.103-4 explain that an embryonic being is an issue of minimum one to maximum 900 beings (i.e., sperms), and that one being can generate minimum one to maximum 900,000 issues in life. The *Prajñāpanā* is well acquainted with all the technical terms used here, and I venture to say that II.5.100-4 must have been composed in the late third through the fourth canonical stages.

256 I.7.61 argues that a being just received in a womb is not yet possessed of *dravya-indriyas* but is possessed of *bhāva-indriyas* and that it has not yet acquired *audārika*, *vaikriyika* and *āhārika 'sarīras* but is already equipped with *kārmaṇa* and *taijasa 'sarīras*. Then it deals with the system of *āhāra* of an embryonic being, with which we are already familiar in the *Sūtrakṛta* II.3. I.7.62 considers that a fully developed embryonic being can even make use of his *vaikriyika 'sarīra* to fight a war with his foes. And if a being like this dies in the womb, he may be born in hell immediately; but if a deeply religious being dies in the womb, he may be born in heaven likewise. It continues to describe the activities of an embryonic being, and touches upon his postures at delivery. At this junction, it informs that if he has already bound *varṇavadhya karma* and has not yet subsided it, he will be born with bad shape, colour, smell, taste and touch up to bad voice and unpleasant speech. This *varṇavadhya karma* was probably current from the fourth to the early fifth canonical stages (cf. E-3b-3). And such an idea as employing a *vaikriyika 'sarīra* to fight with enemies generally occurs in the age of mythological stories. So let us place this series of *sūtras* in the fourth through early fifth canonical stages.

Part 1 (b) Nature of *Jīva*— General Aspect

- 257 The term *jīva* is not necessarily a technically fixed terminology in the first canonical stage. It is used there like an *udaka-jīva* or six *jīva-nikāyas*. However, a set of its synonyms '*Prāṇa-bhūta-jīva-sattva*' appears more frequently to express living beings in general. The early Jainas thus maintained that a *jīva* is somewhat indistinguishable from its body, but no further thought was given to the nature of *jīva*. The word *jīva* distinguished from *ajīva* occurs decisively in the third canonical stage, where *ajīva* denotes *pudgala* on the whole. The usage of *ajīva* in the sense of *astikāyas* minus *jīva* and *addhāsamaya* arises in the fourth-fifth canonical stages. Inquiries into the nature of *jīva* begin in the third canonical stage onwards when its antithesis *ajīva* becomes the object of serious investigation.
- 258 It is discussed in VI.10.255 that a *jīva* (a living being) is necessarily *jīva* (*caitanya*, according to Abhayadeva) and *jīva* (*caitanya*) is necessarily a *jīva* (a living being), that H, for instance, is necessarily a *jīva* but a *jīva* may not be necessarily H, and that he who is alive (*jīvati*) is necessarily a *jīva* but a *jīva* may not necessarily be alive (for a *siddha* is beyond *saṃsāra*). The Jainas insist in VIII.10.360 that a *saṃsāri jīva* is a *pudgala* (an individual) on the basis of being a *jīva*, and he is also a *pudgali* (a possessor of *pudgala*) on the basis of possessing *indriyas*, inasmuch as a person having a *daṇḍa* (stick) is called a *daṇḍi*. A *siddha* is said to be neither a *pudgala* nor a *pudgali*. The word *pudgala* retains here the sense of an individual soul which is a well-known Buddhist technical term. The term *pudgala* in this sense also occurs in the synonyms of *jīvāstikāya* (cf. IX.2.663 in B-2). All these texts must belong to the third canonical stage.
- 259 Heretics argue in XVII.2.595 that a *jīva's* *ātmā* differs from the *jīva* qualified by abstinence or non-abstinence from 18 *kriyās*, *buddhi* and will, etc., up to *upayoga* (*yāvat* here refers to the items listed in XII.5.448-49, which we placed in the fifth stage in B-2). MV refutes that *ātmā* is identical with *jīva* as such. These items cited here are said in IX.3.664 to transform in the *ātmā* alone but in no other place. All these passages fall in the fifth canonical stage.
- 260 XII.10.466 proposes *ātmā* in eight kinds, i.e., *dravya ātmā*, *kaṣāya ā.*, *yoga ā.*, *upayoga ā.*, *jñāna ā.*, *darśana ā.*, *cāritra ā.* and *vīrya ā.* It then examines each type of *ātmā* as to whether or not *dravya ā.* is identical with *kaṣāya ā.*, and whether or not *kaṣāya ā.* is identical with *dravya ā.* ... up to whether or not *dravya ā.* is identical with *vīrya ā.*, and vice versa. The succeeding *sūtra* 467 poses a question whether *ātmā* is identical with *jñāna* or with *ajñāna*, then how is it in the case of the *ātmā* of H.A.M.G? *Darśana* is also examined in like manner. The series of these two *sūtras* exhibits a highly methodical skill in applying the *anuyoga* items, which cannot but belong to the final canonical

stage.

- 261 I.1.17 explains that *jñāna* and *darśana* are present in this life, in the other life, and in both lives, but *cāritra*, *tapas* and *saṃyama* exist in this life alone. This text seems to be exhibiting the earlier stage when the Jaina theoreticians were trying to establish the intrinsic nature of *jīva* or *ātma*, which is said to be *upayoga* in II.10.119 (cf. B-2). *Jñāna-darśana* in twelve divisions and *sākāra-anākāra upayogas* in twelve divisions are after all identical. But they are treated each independently in the *Prajñāpanā* and in the other canonical texts, thus they remain as different concept-couples in the canonical age. *Jñāna-darśana* came to form the types of *karma* by the fourth canonical stage, and *sākāra-anākāra upayogas*, which probably originated under non-Jaina influence, came to connote later the psychic sources of conscious and unconscious activities of *jīva* in the Digambara tradition. These two concept-couples appear side by side in the list of *anuyogadvāras* until a list of 14 *mārgaṇāsthānas* was formulated in the *Ṣaṭkhaṇḍāgama* by dropping *upayoga* therefrom. The term *upayoga* (*upa/yuj*; 'upa' meaning "towards") was probably employed by the Jainas originally in the sense of the source that utilizes *yoga* or action.
- 262 The synonyms of *jīvāstikāya* offered in XI.2.663 (cf. B-2), which we placed in the early fifth canonical stage, exhibit a long temporal distance to reach the final characterization of its nature as *upayoga*. It is thus possible that the Jaina theoreticians were compelled to define the nature of *jīva* sooner or later in the context of *pañcāstikāyas-cum-addhāsamaya*. That *upayoga* is the inherent nature and function of the soul must have therefore been established around the time when the *Uttara XIV* and the *Bhagavati II.10*, called 'Astikāya uddésaka' were composed. *Jñāna*, *darśana*, *cāritra* and *tapas* are the topics relevant to *mokṣamārga*, which became prevalent in the final canonical stage. We would therefore like to place our text I.1.17 in the early fifth canonical stage.
- 263 Then replying to Somila's inquiry, MV says in XV.10.646 that he is one from the viewpoint of *dravya*, two from the viewpoint of possessing *jñāna-darśana*, imperishable, immutable and fixed in number (*avasthita*) from the standpoint of *pradésa*, and many in the three tenses of time from the standpoint of *upayoga*. This must have been composed around the time when the Jainas had already established that *jñāna-darśana* consist of the essential nature of *jīva*. Let us assign the fifth canonical stage to this text which forms part of the Somila story.
- 264 VII.7.289 considers that *jīvas* are the agents of *kāma* and *bhoga*, and their objects are classified on the basis of whether they are desired by this and that type of *indriyas*. Thus the objects of *kāma* are those hankered after by the senses of hearing and seeing, and the objects of *bhoga* are those hankered

after by the senses of smell, taste and touch. In consequence, A<sup>1-3</sup> are *kāmis*, A<sup>4</sup> are *kāmis* as well as *rūpa-bhogis*, and H.A<sup>4</sup>.M.G are *kāmis* as well as *bhogis*. This text may belong to the late third canonical stage. In this connection, XIV.9.534 informs that the material objects (*pudgala*) of H are unpleasant, those of A.M are pleasant as well as unpleasant, and those of G are pleasant. This passage probably falls in the late third canonical stage as well. Then the canonical authors discuss in XVIII.4.622 that some *jīvas* enjoy (*paribhoga*) commitment of 18 *kriyās*, one-sensed beings and gross-bodied beings, and some do not relish (the Jaina theories of) non-commitment of 18 *kriyās*, *astikāyas*, atoms and *kevalis*-in-the-immovable-state. These items are said to consist of *jīva-ajīva dravyas*. We assign the fifth stage to this text.

265 The soul is expressed in terms of *pradésa* as follows: The space in the soul of an animal or a man is contiguous to the soul, therefore *jīva pradésas* are least affected even when its body is touched, scratched, chopped or burnt (VIII.3.324). Referring to this *sūtra*, XVIII.7.634 says that in the fight of *devas* fought by way of creating many forms, these forms as well as their spaces are adjoined with one *jīva*, therefore weapons have no effect on them, nor can they be touched nor burnt. The former *sūtra* can be placed in the third canonical stage, but the latter, being expressed in a mythological context probably belongs to the fifth stage.

266 Then, it is said in XI.10.421 that the *jīva pradésas* of one to five-sensed beings and *siddhas* can interpenetrate in one *ākāśa pradésa*, inasmuch as a thousand spectators' gazes do not give obstacles to nor harm a dancing girl on the stage displaying the seventy-two forms of art, or inasmuch as the gazes themselves do not harm each other. In continuation, XI.10.422 offers a relative numerical comparison of *jīva pradésas* occupying the minimum *ākāśa pradésa*, all *jīvas*, and *jīva pradésas* occupying the maximum *ākāśa pradésas*. The Seventy-two forms of dance make a frequent appearance in the story texts. These two *sūtras*, forming a series, must have been composed in the fourth-fifth stages.

267 *Jīvas*' characteristics in this and that class are investigated by way of positing various *anuyogadvāras*. I.5.44-49 examine the nature of H.A.M.G in terms of pre-formulated list of ten items which are offered at the beginning *gāthā*, i.e., *sthiti*, *avagāhanā*, *śarira*, *saṅghātana*, *saṁsthāna*, *leśyā*, *dr̥ṣṭi*, *jñāna*, *yoga*, and *upayoga*. *Sūtra* 46 quotes a mnemonic *gāthā* pertaining to the *leśyā* of H.A.M.G. From this formal presentation, these passages appear to belong to the fourth-fifth canonical stages. We should also note that the summary *gāthā* at the head of *sūtra* 44 includes *prthvi*, which is the subject matter treated in the previous *sūtra* 43 that we placed in the fourth-fifth stages (cf. A-1-2).

268 I.2.21 (X) considers whether *āhāra*, *śarira*, breathing, *karma*, *varṇa*, *leśyā*,

*vedanā, kriyā* and lifetime of beings in this and that class are the same or not. This content is drawn from the *Prajñāpanā* XVII.1. XVI.11/14.588 handles the same topic as to some Bhavanavāsi subclasses by referring to I.2.21; XVII.12/17.609-14 do the same for the one-sensed beings and the rest of the Bhavanavāsi subclasses by referring to I.2.21 and XVI.11/14.588; XIX.10.660, which deals with the same topic for the Vyantarās, refers for the content to XVI.11/14.588. Likewise, XX.1.661, which investigates the characteristic features of two to five-sensed beings by way of positing *anuyoga* items such as *pratyeka 'sarira* and is the continuation of XIX.3.649 (X), does so for the one-sensed beings by drawing its material from the *Prajñāpanā* VI and XXVIII.1. The age of all these *sūtras* therefore falls in the fifth canonical stage.

- 269 VI.4.238 considers *jīva* in singular and plural as well as H.A.M.G and *siddha* from the standpoint of *kāla*, whether they are *sapradéśa* or *apradéśa* from the standpoint of *kāla*, whether they are *sapradéśa* or *apradéśa* as to their aspects of *gati, āhāra, bhavya, sañjñi, leśyā, drṣṭi, samyama, kaṣāya, jñāna, yoga, upayoga, veda, 'sarira* and *paryāpta*. These *anuyoga* items come closer to 14 *mārgaṇāsthānas*. XVIII.1.615 examines whether the beings qualified by the same *anuyoga* items above are *prathama-aprathama* and *carama-acarama*. An accompanying *gāthā* here explains that whatever has already been acquired in the previous life is *aprathama*. The *Prajñāpanā* X.371 similarly examines *carama-acarama* of the beings qualified by the following *anuyoga* items: *gati, sthiti, bhava, bhāṣā, ānāpāna, āhāra, bhāva, varṇa, rasa, gandha* and *sparśa*. Our *Bhagavati* passage stands in the more advanced position in handling the same problem. We place all these texts in the final canonical stage.
- 270 The Skandaka story in II.1.91 argues whether *loka* (cf. A-I-1), *jīva, siddhi* and *siddha* are *sānta* or *ananta*, which are explained from the standpoints of *dravya-kṣetra-kāla-bhāva*. The text here brings in the problem of *agurulaghu* in the sense of the quality of individuation which belongs to the fifth canonical stage (cf. B-2). This text thus belongs to the final canonical stage. We have already touched upon the Jaina view that a *jīva* is in some sense eternal, but in some sense transitory from the standpoints of *dravya-bhāva* and *avyavacchitti-vyavacchitti nayas* in VII.2.273 and VII.3.279 (cf. B-1).

## Part 1 (c) Nature of *Jīva* – Physical Aspects

271 As we have already observed, the canonical authors made efforts to determine the nature of beings in this and that class by way of positing various *anuyogadvāras*, some of which have a long history behind them. For instance, *āhāra* had been talked about since the genesis of this school, and the classifications of *veda* and *yoni* which were commonly shared by the then systems of thought make their appearance in the first canonical stage. *Virya* and *jñāna-darśana*, etc., are likewise old concepts occurring since the first canonical stage. However, various *anuyoga* items, which are methodically applied to this and that class of beings in the *Jīvājīvābhigama* and *Prajñāpanā*, must have been mostly formulated during the third canonical stage when the Jainas began a serious inquiry into the characteristic natures of beings. *Anuyogadvāra* or a topic-wise method of investigation is thus a peculiar method developed by the Jainas during this period in order to ascertain the specific natures of beings in particular.

272 In this Part 1-c and in the following Part 1-d, we are attempting to assemble the *Bhagavati* materials relevant to the specific aspects of the nature of *jīva*, excluding those pertaining to the field of ethics which are to be handled in Section E. The nature of *jīva* relevant to psychical aspects is treated in Part 1-d, and that relevant to physical aspects is going to be dealt with in this Part 1-c, which includes the following topics: (1) *Āhāra*, (2) *Virya* and vibration, (3) *Śarīra*, (4) *Veda*, (5) Life span, (6) Rebirth chart, (7) Transit motion, (8) *Marāṇa samudghāta* and *āhāra*, and (9) *Nirvṛtti-karaṇa*.

### (1) *Āhāra*

273 Regarding the topic of *āhāra*, plants are said in VI.3.274 to nourish themselves most heavily in the rainy season, and their capacity of *āhāra* is said to decrease in the order of autumn, winter, spring and summer. In summer time, they nourish the least because together with *pudgala*, many *uṣṇa-yonija-jīvas* come into the state of vegetal beings to give rise to blossom and fruits, etc. VI.3.275 offers an analysis of the system of their *āhāra* in the way that root-beings live on earth-beings, bulb-beings live on root-beings, and so on. Our text explains their system of *āhāra* in a slightly more systematic way than the *Sūtrakṛta* II.3 does. However, these two *sūtras* are as a whole moving in the same circle of thought exhibited in the *Sūtrakṛta* II.3. We would assign them to the second through early third canonical stages. It is interesting to note that flowers, buds, fruits, leaves and roots, etc., are regarded as parasites of a tree. This may be due to the considerations that these parts of a tree are, unlike animals, easily separable without shedding blood and without deforming the tree itself, and that these parts in majority appear and disappear on the tree regularly each year. (In India, roots are often seen hanging in the air

from the branches of certain types of trees, e.g., a banyan tree.)

- 274 VI.10.257 reads that living beings nourish themselves with matter existing within their range but not beyond it (cf. *Prajñāpanā* XXVIII.1.642). XIV.6.517 says that they nourish themselves with matter which transform into matter, that they are born of *pudgala-yonis*, and that they are affected by *pudgala-sthiti*, and that they bind *karma*... and undergo transformation due to *karma* (cf. E-2). In continuation, *sūtra* 518 explains that they nourish themselves with complete as well as incomplete substances (*avici-vici dravyas*). All these texts must have been composed in the third canonical period. The problem of *āhāra* involving transit paths and *marāṇa samudghāta* will be taken up later.

### (2) *Vīrya* and vibration

- 275 Regarding the topic of *vīrya* and vibration, the limbs of a *sayoga kevali* who is possessed of *vīrya* (*vīrya-sayoga-sad-dravya*) are said in V.4.198 to be unable to occupy the same *ākāśa pradēśas* in the next moment due to their vibrations; but an ascetic who has entered the immobile state is said in XVII.3.597 to be unmovable unless he is caused to move by others. XVII.3.597 also considers the vibration of beings in four *gatis* from the standpoints of *dravya*, *kṣetra*, *kāla*, *bhava* and *bhāva*. Fivefold *śarīras*, fivefold *indriyas* and threefold *yogas* are said in the next *sūtra* 598 to vibrate (*calana*), because in the three tenses of time *jīvas* cause the transformation of matter particles (*dravyas*) which are capable of becoming *śarīra*, etc. V.4.198 is probably the product of the late third through the fourth canonical stages, however XVII.3.597-98 ought to be placed in the final canonical stage.
- 276 I.8.71 examines beings in this and that class by applying *savīrya-avīrya anuyogadvāras*. The exposition here involves an advanced technicality as evinced by the usage of such terminology as *kaṛaṇa-vīrya* which appears in the final canonical stage. Thus it is said that an ascetic in the immovable state is *savīrya* on the basis of *labdhi*, but *avīrya* on the basis of *kaṛaṇa*. A *siddha* is surely said here to be *avīrya*. We should however remember that a *siddha* comes to be qualified by *ananta vīrya* in the post-canonical period. Let us place this text in the last canonical stage.

### (3) *Śarīra*

- 277 The relative sizes of one-sensed beings are imparted in XIX.3.650 by way of subclassifying them each into *sūkṣma-bādara* and *paryāpta-aparyāpta*. *Nigodas* are likewise subclassified into these four types. A comparison is thus made among the subclasses of one-sensed bodies. The subsequent *sūtra* 651 offers a relative comparison made among the five classes of one-sensed bodies. It thus enumerates plant, wind, fire, water and earth in order from the subtlest to the largest and plant, earth, water, fire and wind in order from the largest to the

subtlest. It is also said that *ananta* subtle vegetal bodies can pervade a subtle wind-body, that *asankhyāta* subtle wind-bodies can pervade a subtle fire-body, that *asankhyāta* subtle fire-bodies can pervade a subtle water-body, that *asankhyāta* subtle water-bodies can pervade a subtle earth-body, and that *asankhyāta* subtle earth-bodies can pervade a gross wind-body. XIX.3.652 explains the absolute sizes of one-sensed beings by way of similes. XIX.3.650-52 are composed in a series in continuation of the previous *sūtra* 649 (X) which draws materials from the *Prajñāpanā*. Hence their age ought to be assigned to the fifth canonical stage.

- 278 The capacity for spatial interpenetration of one-sensed beings is discussed in X III.4.483: that the space occupied by an earth-body can allow the interpenetration of *asankhyāta* earth bodies, or *asankhyāta* water-bodies, or *asankhyāta* fire-bodies, or *asankhyāta* wind-bodies, or *ananta* vegetal bodies. This text is evidently acquainted with the rules expressed in XIX.3.651. We assign it to the final canonical period. In this connection, we should note that *'sarira bandha* is explained in VII.9.344-52 (X).

(4) *Veda*

- 279 Some heretics dispute in II.5.99 that when a Jaina monk is born as a god, he creates a goddess out of himself to enjoy cohabitation, and thus he experiences two kinds of sex at the same time. MV refutes this wrong notion that he enjoys his own wife or a wife of the other god, and thus he cannot have two sexes at a time. It appears that an argument as such likely occurred at about the time when the topics of *vaikriyika 'sarira* and *vikurvaṇā* gained popular currency among the Jainas in the fifth canonical stage.

(5) Life span

- 280 As to the life span of beings, VI.7.245 discusses the minimum and maximum time of the germinating capacity of stored seeds, which are categorized in three groups. XVII.9.641 offers the life span of *bhavya-dravya-jīvas*, both minimum and maximum. Life span of beings is well-known to the texts belonging to the fourth canonical stage. We place the former text in the late third-fourth canonical stages, and the latter text in the fourth stage, for its rebirth chart shown below shares the age of the *Prajñāpanā*.
- 281 XI.12.432-34 (R̥ṣibhadra story) inform us that the life duration of *devas* is 10,000 years at minimum and 33 *sāgaropamas* at maximum. XI.12.435 (Pudgala story) makes the Brahmin monk Pudgala declare that the life span of a Brahmaloka *deva* is 10,000 years at minimum and 10 *sāgaropamas* at maximum as revealed by his *vibhaṅga jñāna* (wrong *avadhi*). MV of course corrects the wrong notion as to his maximum age. These texts, which are composed with the motivation of showing the future and conversion of heroes, can be placed

in the fourth-fifth canonical stages.

(6) Rebirth chart

- 282 Rebirth and liberation are old themes discussed since the genesis of this sect, however the mechanism of rebirth of the beings from one *gati* to others came to be worked out at a considerably later time. The *Prajñāpanā* XX (*Antakriyā*) imparts a final chart of rebirth as follows: H>A<sup>5</sup>M; A<sup>1</sup> (earth, water, plant)>A.M; A<sup>1</sup> (fire, wind)>A; A<sup>2-4</sup>>A.M ; A<sup>5</sup>M >H.A.M.G ; G > A<sup>1</sup> (earth, water, plant) A<sup>5</sup>M. The rebirth chart offered in the *Bhagavati* XVIII.9.641 is as follows: A<sup>5</sup>M>H.G; A.M.G>A<sup>1</sup> (earth, water, plant) ; A.M> A<sup>1</sup> (fire, wind) A<sup>2-4</sup>; H.A.M.G>A<sup>5</sup>M. Both charts agree on the basic rules of rebirth, which are arranged from different angles. XVIII.9.641 must share the age of the *Prajñāpanā*.
- 283 On what basis of criteria this table of rebirth came to be established is an interesting point to be investigated. XII.8.458 reads that a mighty god may be born as a snake, jewel or tree for two consecutive lives, then upon having been honoured and worshipped, he will be born as a human for the last time, and get emancipated. The criterion of rebirth chart expressed here, i.e., G>A<sup>5</sup>> A<sup>5</sup>>M and G>A<sup>1</sup>>A<sup>1</sup>>M, is based on popular belief which must have been formulated in the third canonical stage. It is likewise said in XIV.8.527 that a *śāla* tree, its branch and the branch of an *udumbara* tree will be born as a *śāla* tree, *śālmali* tree and *pātālī* tree respectively in the next birth, then upon having been honoured and worshipped, they will be born in Mahāvīdeha for the last time, and then get liberated. I.7.60 reads that at the time of death, a mighty god fasts for a while out of shame and disgust to be born as an animal or a human being (G>A<sup>5</sup>.M). XIV.8.527 touches upon Mahāvīdeha as the place of liberation, and I.7.60 is bound with the mythological account. These two texts must belong to the fourth-fifth canonical stages.
- 284 In relation to *āyus*, XI.10.685 (cf. E-3b-5) discusses that the beings in this and that class are born and die by any cause of *ātmopakrama*, *paropakrama* or *nirupakrama*, and by their own power (*ṛddhi*), *karma* and *prayoga*: I.8.63-64 (cf. E-3b-5) argue which kinds of *āyus ekānta-bāla* M, *ekānta-panḍita* M and *bāla-panḍita* M will bind : VI.4.239 (cf. D-2a-1 and E-3b-5) mentions that *āyur bandha* of beings in this and that class is determined by their *pratyākhyāna*, *apratyākhyāna* and *pratyākhyāna-apratyākhyāna* in the present life. All these texts are acquainted with the rebirth chart. We place XI.10.685 in the fourth-fifth stages, and the rest of *sūtras* in the fifth stage (cf. E-3b-5).
- 285 Story texts follow the table of rebirth made in the *Prajñāpanā* in narrating the past and future lives of heroes and heroines. The rules of rebirth from one *gati* to others were allegedly in the process of being made during the third

canonical stage. However, excluding the case of XII.8.458 above, it is difficult to locate a hint as to on what basis the Jaina theoreticians came to formulate the rules as such. And it may not be idle to speculate how the canonical authors, possibly in the late third and fourth stages, came to establish this rebirth chart, which we attempt in the following.

286 A rule that M alone can accomplish emancipation must have been laid down by the third canonical stage, for it is well-known to the *Prajñāpanā*. The order of *gatis* in terms of spiritual development is therefore H.A<sup>1-5</sup> M.G.M in due order. And the canonical authors in the late third stage had been roughly acquainted with the general characteristic natures of beings in this and that class pertaining to their physical, psychical and ethical aspects. Let us keep all this in mind as the general background for our following speculation.

287 The behaviors of A<sup>5</sup> and M who are possessed of mind have the widest range of action from the worst to the best. Therefore they are allowed to take rebirth in all forms of existence. H who have already suffered the worst possible kinds of existence are prepared to proceed to the higher types of existence, because they must have repented enough of their sins. It is also a common understanding that grave sinners and criminals can comprehend religion much more deeply, than ordinary believers. They can thus skip A<sup>1-4</sup>, but they are not worthy of attaining G, therefore A<sup>5</sup> and M may be the proper states of existence for them to proceed to next. That A<sup>1</sup> repeat A<sup>1</sup> is well-known in the third canonical stage. A<sup>1-4</sup> who are without mind cannot behave positively well or badly, therefore the range of their action is free from the two extremes, and the nature of their action is confined within the range of their survival for existence, which is habitual, repetitive and non-progressive. Accordingly, they tend to repeat the existence within the circle of A<sup>1-4</sup>, but cannot easily proceed to the other forms of existence. If A<sup>1-4</sup> can proceed to the next higher stage at all they ought to be born as A<sup>5</sup> and M, for their behaviour and action are neither too bad to be born as H nor too good to be born as G. G who have fulfilled the happiest and most prosperous modes of life without effort cannot be too bad to be born in the lowest states of existence, i.e., H and A<sup>1-4</sup>, thus allotted to them are A<sup>5</sup> and M.

288 We can somehow explain in this way how the canonical authors' minds worked in establishing these rules. These rules were then largely determined on the basis of the behaviour patterns of beings in terms of religious psychology and ethics. The canonical authors added to them the account of popular belief as a criterion to formulate the rebirth chart of beings.

#### (7) Transit motion

289 The T.S. is well acquainted with the mechanism of a soul's transit motion to

attain his new life after abandoning his old life, by taking a transit path with or without turns. However, the *Prajñāpanā* which is acquainted with the idea of a soul's transit path keeps on the whole silent about explaining its mechanism, which therefore must have been worked out in the post-*Prajñāpanā* period. The later Jainas explain it in the way that when a man in the Bharata region is to be born as a Lokāntika *deva* on the other side of *loka* (for *loka* is 14 *rajjus* high, 7 *rajjus* wide and 7 *rajjus* thick), for instance, he has to first take an upward straight path till Brahmaloka, next take a sideways straight path to the end of Brahmaloka, then go straight back to its other side. In other words, it is a rule that a being must reach his destination by taking a straight motion either upward, downward, sideways, forward or backward, at each turn taking only one *samaya*. Thus H.A<sup>2-6</sup> M.G reach their new places of birth at the 1st, 2nd or 3rd instant. The Jainas assume that some subtle one-sensed beings exist all over the universe in contrast to the movable beings who are confined in the *trasanāli*. So, suppose a wind-being at the furthest end of the 7th hell on the front side is to be born as a wind-being at the furthest end of Brahmaloka on the other side, for instance, he has to enter the *trasanāli* first by taking a sideways straight motion, next go straight up to Brahmaloka, then take a sideways straight motion to the end of Brahmaloka, and finally he reaches his destination by taking a backward straight motion to the other side of *loka*. Thus one-sensed beings can arrive at their new places of birth at the 1st instant at the fastest, but at the 4th instant at the latest.

- 290 The concept of *jīvas'* transit motion as such necessarily involves the concept of *guru-laghu* of beings, i.e., that a liberated soul alone can reach the end of *loka* within a *samaya*, but a *samsāri jīvas* cannot do so. The problem of *guru-laghu* of *samsāri jīvas* is hardly touched upon in the *Prajñāpanā*, which arose by the time the catalogue of *guru-laghu* was completed in the fifth canonical stage (cf. B-2). I.9.72 maintains that heaviness of a *jīva* is acquired by the commitment of 18 *kriyās* and lightness of a *jīva* by the abstinence from 18 *kriyās*. XII.2.442 which forms a part of the Jayanti story repeats the same by referring to the above passage. Let us place all these texts in the fifth canonical stage.
- 291 The *Bhagavati* XIV.1.500 reads that one-sensed beings reach their new birth places within one to four instants but the rest of beings do so within one to three instants, and that rebirth takes place within less time than it takes a strong man to bend or stretch his arms. I.7.59 considers that a single soul may take the transit path with turns or without turns, but when all souls are taken into consideration they may have a transit path without turns, and many may have a transit path without turns plus a turning path, or many may have a transit path without turns plus turning paths, excepting one-sensed beings (because some *nigoda* beings eternally remain in the same form of existence). We assign both texts to the fifth canonical stage.

292 VII.1.259 discusses the time when beings begin to nourish themselves after abandoning their old bodies. They first start eating when they finish their transit path, therefore A<sup>1</sup> take nutrition at the 4th instant at the latest and the rest of beings do so at the 3rd instant at the latest. It also considers that they eat least at the first moment of their rebirth and at the final moment of their last birth. This text ought to be placed again in the final canonical stage.

(8) *Marāṇa samudghāta* and *āhāra*

293 *Marāṇa samudghāta* relevant to the problem of *āhāra* is taken up in the following texts. In VI.6.244 it is said that after having performed *marāṇa samudghāta*, beings begin to nourish themselves and bind bodies in the places of their new birth, but some beings return to their old places, then upon having performed *marāṇa samudghāta* for a second time, they are born in their new places, nourish themselves and bind bodies. This idea of performing *marāṇa samudghāta* twice must have occurred from the empirical observations that sometimes men who are believed to be dead come back to life. It is said in XVII.6/11.603-8 that if partial *marāṇa samudghāta* were performed, earth-beings, water-beings and wind-beings take nutrition prior to taking rebirth, but if *samudghāta* were completely performed, they are born first in their appropriate places prior to taking nutrition. IX.6.670-72 likewise take up the problem of *marāṇa samudghāta* and the time of *āhāra* of earth-beings, water-beings, and wind-beings, while referring to XVII.6/11.603-8. The *Prajñāpanā* XXVII (*āhāra*) and XXXVI (*Samudghāta*) are silent about the problem. We would at present like to assign VI.2.244 which does not involve the mechanism of transit path to the fourth-fifth stages, and the rest of the texts involving the mechanism of transit path to the fifth canonical stage.

294 I.7.57-58 consider the spatial modes of a soul when it takes birth in its new body and when it abandons its old body. It is said that a soul with its entire *ātma-pradēśas* is born in a whole body, and a soul with its entire *ātma-pradēśas* departs from the whole body of its last birth. This concept is examined by a set of four spatial modes, i.e., by part in part, by part in whole, by whole in part, and by whole in whole. The Jainas insist that a soul seizes its new body and abandons its old body by way of 'by whole in whole'. This problem involves the concept of the carrier of a soul in its transit path. According to the Jainas, a soul's entire *ātma-pradēśas* are encased in its *kar-mic* body accompanied by *taijasa śarīra* to accomplish its transmigration. This concept is based on the old idea that a soul's entire *ātma-pradēśas* necessarily pervade its body regardless of its size. But according to some non-Jainas, the soul is *vibhu*, therefore it must pervade the entire universe in its transmigratory path, which is expressed by 'by part in whole' in the formula above. These passages similarly discuss that a soul, upon departing from its old body and upon entering its new body, nourishes itself with complete or

incomplete matters by means of its entire *ātma-pradeśas*. The author then proposes to explain the contents above by another set of four spatial modes, i.e., by half in half, by half in whole, by whole in half, and by whole in whole. This is an incompetent mechanical duplication of the above set of formulae, which has no material value at all. The text considers the problem here in relation to H alone, which is of course applicable to all forms of existence. This *sūtra* group is likely to belong to the fourth-fifth canonical stages.

(9) *Nirvṛtti-karaṇa*

295 Lastly, XIX.8.658 imparts a list of *nirvṛtti* as follows: 5 classes of beings, 5 one-sensed beings, 2 *pṛthvi-kāyikas* (by *sūkṣma-bādara*), etc., 8 types of *karma*, 5 *śarīras*, 5 *indriyas*, 4 *bhāṣās*, 4 minds, 4 *kaṣāyas*, 5 *varṇas* up to 8 *sparśas*, 6 shapes of bodies, 4 *sañjñās*, 6 *leśyās*, 3 *drṣṭis*, 5 *jñānas*, 3 *ajñānas*, 3 *yogas* and 2 *upayogas*. XIX.9.659 offers a list of *karaṇa* which is considered in five kinds by *dravya*, *kṣetra*, *kāla*, *bhava* and *bhāva* as follows: 5 *śarīras*, 5 *indriyas*, 4 *bhāṣās*, 4 minds, 4 *kaṣāyas*, 7 *samudghātas*, 4 *sañjñās*, 6 *leśyās*, 3 *drṣṭis*, 3 *vedas*, 5 *prāṇatīpātas* (by one to five-sensed beings), 5 properties of *pudgala* (i.e., *varṇa* up to *sansthāna*) and their subdivisions. *Nirvṛtti* means here the completion of a certain category, thus *sūtra* 658 above imparts it in terms of the classification of each categorical item, and the items after *karma* onwards are possessed by H.A.M.G. *Karaṇa* must stand for a cause ensuing *nirvṛtti* of various kinds to the individual beings. The *Niryukti* texts touch upon the theme of *karaṇa*, hence the series of these two *sūtras* must belong to the post-*Prajñāpanā* period, i.e., the fifth stage.

### Part 1 (d) Nature of *Jīva* – Psychological Aspects

296 The materials collected in this part are relevant to the following topics: (1) *Sanjñā* and *vedanā*, (2) *Lésyā*, (3) *Jñāna*, and (4) Ascent of a released soul.

#### (1) *Sanjñā* and *vedanā*

297 VII.8.295 is a non-dialogue passage enumerating tenfold *sanjñās* of beings and tenfold *vedanā* of hellish beings, which constitute the contents of the *Sthāna* X.1024-25. These two different topics sharing tenfold divisions must have been collected together by the *Sthāna* first from the relevant sources such as the *Prajñāpanā* VII (*Sanjñā*) and *Jivājivābhigama* 89 (on *vedanā*), from which the *Bhagavati* above must have directly drawn its materials. This text can be thus assigned to the fifth canonical stage.

#### (2) *Lésyā*

298 How the doctrine of *lésyā* came into being in the Jaina system of thought is a frustrating problem to trace. Various aspects of *lésyā* are taken up in the *Prajñāpanā* XVII and the *Uttara* XXXIV (which belongs to the fifth canonical stage). However, they exhibit conclusive discussions made in each stage, from which it is difficult to get a hint as to why and how the concept of *lésyā* arose in what context. *Lésyā* is included in the list of 14 *mārganāsthānas*, and it became an important concept in the context of the *karma* theory in the post-canonical period. However, opinions are divided among scholars as to what the precise nature of *lésyā* is, and many ambiguities remain in the *lésyā* theory of the Jainas. It is not an easy task to tackle why all this happened so, which is a problem to be pursued independently. We will at present attempt to trace the evolution of *lésyā* theory and the main line of its development in the light of some relevant *Bhagavati* materials within the purview of the current of thought during the third-fifth canonical stages.

299 The *Bhagavati* III:4.158 reads that a *bhavya-nairāyika-jīva* (a soul-to-be-hellish-being) is reborn with the *lésyā* of his last birth. That a *jīva* is born with his last *lésyā* is a basic rule in the *lésyā* theory occurring in the *Prajñāpanā* XVI.473 and XVII.3, for instance. The *Prajñāpanā* XVII.3 already introduces a wider rule in this respect, namely, that an earth-being with black *lésyā*, for instance, may be born with black *lésyā*, or with blue *lésyā*, or with grey *lésyā*; it also mentions that a *jīva* as a rule departs from his present life with the same *lésyā* that he has acquired during his life, but that an earth-being with black *lésyā*, for instance, may depart with black *lésyā*, or with blue *lésyā*, or with grey *lésyā*. Our *Bhagavati* text above then must belong to the third stage. *Lésyā* mentioned here stands for the later so-called *bhāva-lésyā*. The *Prajñāpanā* and the *Uttara* chapters above do not yet use the term *dravya-lésyā* and *bhāva-lésyā*, while obviously distinguishing these two concepts. These terms

are currently used in the post-canonical texts.

- 300 The bearer of the soul's transmigration is a *kārmaṇa 'sarira*. A *taijasa 'sarira* also accompanies him in order to enable his *āhāra* at the last moment of his life, and at the moment of his entry in the new birth place. *Lésyā* is not *karma*. But the canonical authors here framed a basic rule that *lésyā* is to be carried by a soul in the course of his transmigratory path. *Lésyā* must be therefore endowed with a certain definite function which a *kārmaṇa 'sarira* and a *taijasa 'sarira* cannot perform. The concept of *lésyā* must have been caught hold of by the Jainas to represent a certain role to be played by it for a soul in the course of his transmigration. Then what is its function?
- 301 The *Bhagavati* XIV.1.499 reads that a spiritually advanced monk, who has died with merit of attaining more than a certain heaven but does not merit the higher one, is to be born in the region between these two heavens where his last *lésyā* fits (*je se tattha pariyassao tal-lesā devāvāsā tahim tassa uvavāe pannatte*). And if his *lésyā* transforms into a worse kind during his stay in the particular heaven, he has to be reborn bearing this worse type of *karma-lésyā*. Two points here are important enough to be taken note of: firstly, '*tal-lesā devāvāsā*' evinces the idea that the upper world regions are expressed in terms of corresponding *lésyās* of beings; and secondly, *lésyā* is here called *karma-lésyā* which stands for *bhāva-lésyā* in a later period.
- 302 The *Prajñāpanā* XVII.6 attempts to explain which kinds of *lésyā* are possessed by human beings in the cosmographic regions such as Bharata-Airāvata, Devakuru-Uttarakuru, Antaradvipas and Dhātakikhaṇḍa, etc. This alleges that the cosmographic regions as such were expressed in terms of the corresponding *lésyās* possessed by the inhabitants. Now what would all this signify with regard to the function of *lésyā*?
- 303 As we have already noted in Chapter I, Section IV, the *Prajñāpanā* is engaged in the task of drawing a picture of the population and mobility of beings in this and that class in the universe, by way of computing how many beings in a particular class are born and die in one moment in this and that cosmographic region, and so on and so forth. All this was in the process of being made during the late third canonical stage. And as we have just examined in the previous part, the rebirth chart of beings came to be worked out during the late third and the fourth stages. The *lésyā* theory of the Jainas also arose during this age.
- 304 The rebirth chart gives us a dynamic view of *jīvas*' probable lines of mobility from one *gati* to others in the *loka* in the three tenses of time. *Gati nāma karma* determines a *jīva*'s next form of existence, and *āyuṣ karma* decides his life quantum in his next *gati*. However, none of them can assign to a being the

precise place in the universe where he ought to be born next. The faculty to determine to which cosmographic region an earth-being, for instance, should proceed next thus had to be entrusted to something else other than the *āyus karma*. And this must have been the acute problem that the Jaina theoreticians were facing during the late third and the fourth canonical stages.

- 305 Logically speaking, the capacity as such ought to be assigned to the sum total of *karma prakṛtis* accumulated by an individual being in this very life. The concept of *léśyā*, which expresses a general index of the total content making up an individual personality, was readily available in the then non-Jaina schools. (Cf. Glasenap: *The Doctrine of Karman*, p.47, n.2; Basham: *History and Doctrine of the Ājīvikas*, pp.139, 244ff.) It thus appears that the Jaina theoreticians seized this current concept, and assigned to it a faculty to determine a being's next birth place. This explains why they formulated the basic rule that a soul has to carry his last *léśyā* in his transmigratory path even though it is not *karma*, and why *léśyā* was called *karma-léśyā* in the beginning.
- 306 *Léśyā* is of six kinds, i.e., *kr̥ṣṇa*, *nīla*, *kapota*, *tejo*, *padma* and *śukla*, which differ from the five colours assigned as the properties of *karma matter*, i.e., *kr̥ṣṇa*, *nīla*, *lohita*, *pīta* and *śukla*. These six *léśyās* exhibit psychical and emotional tinges, which are not the colours of *karma matter*. Curiously enough, the then canonical authors engage in argument involving the idea that *léśyā* can be perceived by *avadhi*, as we will see soon. Then, *léśyā* must have been conceived as something material in connection with colour, like shining light tinged with colour (√*slīṣ* to burn, see Tatia's foreword to *Léśyākōśa*, p.22; √*lesa*, see Schubring's *Doctrine of the Jainas*, pp.195ff.). Light is material in nature for the Jainas. The shining light tinged with colour, which is expressive of a personality-index derived by the sum total of a being's *karma prakṛtis*, is free from weight, and it can accompany his *kārmaṇa śarīra* and guide him to reach his next birth place. The then Jaina theoreticians seem to have thus hit the mark in order to solve their immediate problem.
- 307 Now, these six *léśyās* had to be allotted to the *samsāri jīvas*, excluding the *ayoga kevalis* whose immediate next place to go to is Siddhaśilā. *Jīvas* in 24 *daṇḍakas* are located in the universe in due cosmographic order except in the case of A<sup>1</sup>. The general characteristic features of beings in this and that class were already known to the Jainas in the late third canonical stage, and the re-birth chart was on the way of being made. Therefore, it was not a difficult task for them to assign three light *léśyās* to the heavenly beings and three dark *léśyās* to the hellish beings. Those occupying the upper cosmographic regions have lighter *léśyās* and those residing in the lower regions have darker *léśyās* as they proceed. In effect, these cosmographic regions came to be expressed in terms of *léśyā* of G and H. Likewise the *léśyās* of M were broadly mapped out by going over the geography of *samaya kṣetra* (cf. *Prajñāpanā*

XVII.6). Six *léśyās* were allotted to A<sup>5</sup>M, the last four *léśyās* to A<sup>1</sup> (earth, water, plant), and the last three *léśyā* to A<sup>1</sup>(fire, wind) and A<sup>2-4</sup>. The allocation of their *léśyās* in the cosmographic regions in the universe must have been made in a similar way. The content expressed in our *Bhagavati* XIV.1.499 seems to be evincing the beginning process of the formulation of the Jaina theory of *léśyā* as such, so let us place it in the late third canonical stage.

308 A *jīva*'s *léśyā* may change during his lifetime. However, the Jaina theoreticians created a rule that a *jīva* has to carry his last *léśyā* to his next *gati*. This makes it automatically clear which *gati* A<sup>5</sup> with grey *léśyā*, for instance, has to take next. He has no alternative choice but to take the form of H according to the rebirth chart of A<sup>5</sup>M>H.G, because grey *léśyā* is absent in G. He is thus to be born next as H with grey *léśyā*. It also mechanically determines his next birth place in *loka* unless his *léśyā* changes during his lifetime, for the cosmographic regions are expressed in terms of the corresponding *léśyās* of beings.

309 This rule of rebirth in relation to the *léśyā* theory is as follows: A<sup>5</sup>M(bk.b.g)>H (bk.b.g), A<sup>5</sup>M(r.p.w)>G(r.p.w) [bk=black, b=blue, g=grey, r=red, p=pink, w=white]. Here A<sup>5</sup>M(r.p.w) cannot be born as H, and A<sup>5</sup>M(bk.b.g) cannot be born as G. Let us take some other rebirth rules likewise as an example at random. In the case of 'H>A<sup>5</sup>M, it is expressed in the context of the *léśyā* theory in the following way: H(bk.b.g)>A<sup>5</sup>M(bk.b.g). In the case of A<sup>5</sup>M>H.A.M.G: A<sup>5</sup>M(bk.b.g)>H.A<sup>1</sup>(F.Wi)<sup>2-4</sup>M(bk.b.g), A<sup>5</sup>M(bk.b.g.r)>A<sup>1</sup>(E.Wa.P)(bk.b.g.r), A<sup>5</sup>M(bk.b.g.r.p.w)>A<sup>5</sup>M(bk.b.g.r.p.w), and A<sup>5</sup>M(r.p.w)>A<sup>5</sup>M.G(r.p.w) [E=Earth, F=Fire, P=Plant, Wa=Water, Wi=Wind]. Here A<sup>5</sup>M(r.p.w) cannot be born as H and A<sup>1</sup>(F.Wi)<sup>2-4</sup>; A<sup>5</sup>M(bk.b.g) cannot be born as G; and A<sup>5</sup>M(p.w) cannot be born as A<sup>1</sup>(E.Wa.P). In case of A.M.G>A<sup>1</sup>(E.Wa.P): A<sup>1</sup>(E.Wa.P)A<sup>5</sup>M(bk.b.g.r)>A<sup>1</sup>(E.Wa.P)(bk.b.g.r), A<sup>1</sup>(F.Wi)<sup>2-4</sup>(bk.b.g)>A<sup>1</sup>(E.W.P)(bk.b.g), G(r)>A<sup>1</sup>(E.Wa.P)(r). Here, A.M.G(p.w) cannot be born as A<sup>1</sup>(E.Wa.P). We learn from these examples that the *léśyā* theory helps the rebirth chart in pinpointing more exactly what a being's mobility from one *gati* to others will be in the universe. This may be considered another role vested on the Jaina theory of *léśyā*.

310 *Léśyā* was thus understood in terms of *karma-léśyā* in the beginning. XIV.9.533 reads that a spiritually advanced monk cannot know or see his own *karma-léśyā* but knows and sees a *jīva* in the material form accompanied by *karma-léśyā*. This text is likely to belong to the early layer of the *léśyā* theory, which we place in the late third canonical period. VI.9.253 argues whether a *deva* with impure *léśyā* can or cannot know and see the pure or impure *léśyā* of the other *deva* or *devi* by concentrating, not concentrating or half concentrating his thought (here 'samohaya' must mean 'samāhata' but not 'samudghāta' nor 'samavahata'). In all cases, the reply is negative, but a *deva* with pure *léśyā*

alone is said to be able to know and see either pure or impure *léśyā* possessed by the other *deva* or *devi* by way of concentrating or half concentrating his thought. The parallel lines pertaining to an ascetic are located in the *Jivājivābhigama* 103. The *Prajñāpanā* XVII.3.503 talks about the possessors of *léśyā* and the range of their *avadhi*. Our text above seems to be discussing the same theme even though it does not employ the term *avadhi*. Let us place this text in the fourth canonical stage at present.

- 311 Then VII.3.277 reads that a hellish being with black *léśyā* may have less *karma* than a hellish being with blue *léśyā* from the standpoint of life span. A similar idea is expressed in the *Prajñāpanā* XVII.1.477. XVIII.3.617 says that earth-beings and plant-beings with grey *léśyā* (or black or blue) may also have the chances of liberation if they take human birth next and attain kevalihood. We place VII.3.277 in the fourth canonical stage, and XVIII.3.617 which is a part of the Mākandīputra story referring to the *Prajñāpanā* in the fifth canonical stage.
- 312 As we have already mentioned, the *Prajñāpanā* XVII and the *Uttara* XXXIV distinguish *bhāva-léśyā* from *dravya-léśyā* without employing these terms. *Karma-léśyā* or *bhāva-léśyā* thus immediately came to have its antithesis *dravya-léśyā*. The terms *bhāva-léśyā* and *dravya-léśyā* occur in XII.5.449 which we placed in the fifth stage (cf. B-2). In connection with brightness-darkness of day-night, V.9.223 (cf. B-1) poses a question whether beings in this and that class are bright or dark. The reply forthcoming is that H and A<sup>1-3</sup> are dark due to their *ásubha pudgala pariṇāma*, A<sup>4-6</sup> and M are both dark and bright due to their *ásubha-śubha pudgala pariṇāma*, and G are bright due to their *śubha pudgala pariṇāma* (cf. XIV.9.534 in C-1b for the nature of the material object of H.A.M.G). Their colouration is not mentioned in each case, however, the author is showing here the precise parallel between their *dravya-léśyās* (i.e., skin colours) and their *bhāva-léśyās*. This text seems to belong to the late third canonical stage.
- 313 The original function assigned to *léśyā* is to determine a being's next place of birth in *loka*. However, this function can be easily forgotten once six *léśyās* are assigned to beings and the rule of the transformation of *léśyās* during their life span is established, because their next birth places are automatically and mechanically known from their *léśyās* and *gati nāma karmas*. This can be likewise said about the additional role of *léśyā* in assisting the rebirth chart to pinpoint the more exact picture of *jīvas'* mobility in the universe. For this reason, the original function vested on *léśyā* sunk into oblivion, and the fundamental concept of *léśyā* as the personality-index of beings came to the fore. *Léśyā* thus came to be treated independently as an *anuyoga* item in the capacity of a personality-index in the late canonical age, and talked about in relation to *kaṣāya* and *yoga*, etc. in the list of 14 *mārgaṇāsthānas* in the context of the

*karma* theory in the post-canonical age. This is the main direction that the *leśyā* theory of the Jainas took in later time.

(3) *Jñāna*

- 314 The *Bhagavati* materials relevant to *jñāna* pertain to *avadhi*, *manahparyaya* and *kevala jñāna*, which are taken up in due order. The *Yogasūtra* III also enumerates these types of *jñāna* in parallel, i.e., *sūkṣma-vyavahita-viprakrṣṭa-jñāna*, *para-citta-jñāna* and *tāraka-jñāna*. The Buddhists also accept something similar to *avadhi* and *manahparyaya*<sup>7</sup>, and the term *kevala jñāna* undoubtedly makes its appearance in the *Sāṅkhyakārikā*. The Jainas must have adopted these types of knowledge prevalent in those days and developed them in the context of Jaina doctrinal system. The divisions of these types of *jñāna* and their possessors are recorded in the *Prajñāpanā*, and its Ch.XXXIII is devoted to the exposition of *avadhi*.
- 315 III.4.155 poses the question, for instance, whether a monk who has cultivated his spiritual capacity knows and sees a god moving in the form of a vehicle created by his *vaikriya samudghāta*. The reply comes forth that some monks can see the god alone or the vehicle alone, some can see both, and some cannot see either. The word *avadhi* is not employed here, however it is obvious that the text is dealing with the problem of *avadhi*. The nature of *avadhi* is pretty well-known to the *Prajñāpanā*, but our text involves itself with *vikurvaṇā*, a favourite topic of the canonical authors in the age of story composition. We can place it in the fourth-fifth canonical stages.
- 316 III.6.161 explains that *avadhi* is acquired by possessing right faith, but *vibhaṅga* by possessing wrong faith. It is then said that a heretical monk (*māyī mithyā-drṣṭi*) with advanced spiritual capacity at Rājagrha can create Vāraṇasī (said as Vānārasi) by his *vaikriya samudghāta* and from this self-created city he can know and see Rājagrha, or he can know and see a vast cluster of towns which he has created between Rājagrha and Vāraṇasī. He can perceive them all, but he cannot cognize them as they really are, because while he is perceiving Rājagrha he cognizes it as Vāraṇasī, and while he is perceiving an unreal cluster of towns produced by his *ṛddhi* he cognizes it as a real cluster of towns. In other words, he cognizes real as unreal and unreal as real (cf. the definition of *ajñāna* made by Umāsvatī). On the other hand, an orthodox Jaina monk (*amāyī samyagdrṣṭi*) with the same spiritual capacity can cognize them as they really are. We assign again the fourth-fifth canonical stages to this text. IX. 31.365 similarly talks about the possessor, cause and range, etc., of *vibhaṅga jñāna* which can be transformed into *avadhi* by acquiring *samyaktva*. This text is a part of a series of *sūtras* 364-69 which belong to the fifth canonical stage (cf. E-2).
- 317 It is narrated in V.4.188 that two gods from Mahāsukra Kalpa converse with

MV mentally as to how many of his disciples may attain liberation, to which MV replies also mentally. Gautama is incapable of knowing what has happened among them until he is told about it by these two gods themselves. Similarly, V.4.195 says that Anuttaropapātika devas can communicate with a *kevali* on earth, because they have attained *ananta mano-dravya-vargaṇā labdhi*. Repeating the very same reason stated above, they are said in XIV.7.521 to be aware that MV and Gautama will be emancipated in this very life (this is the content of the previous *sūtra* which must belong to the early fifth stage, cf. F-1-3). Again the term *manaḥparyaya* is not employed in these *sūtras*. The *Prajñāpanā* XXIX knows that *manaḥparyaya jñāna* occurs to M alone but not to G. However, the contents of these texts cannot but belong to the age of story composition and the compilation of church chronology, i.e., the early fifth canonical stage. Also *mano-dravya-vargaṇā labdhi* is a technical term occurring in a later age. It appears that *manaḥparyaya jñāna* took a dilatory course of development. This makes us suspect that the relevant *Prajñāpanā* passage above and its XX.560 (which informs that *manaḥparyaya jñāna* arises in a monk) are later additions. This *jñāna* is said in the *Nandī* 65 to belong to an *apramatta-samyata* monk who has attained *ṛddhi* by way of penance.

318 V.4.194 mentions that among Vaimānika devas, those who are *amāyi samyagdr̥ṣṭi*, *paraṃparopapannaka*, *pariyāptaka* and *upayukta* (with *upayoga*) alone can know and see that a *kevali* is equipped with the pre-eminent mind and speech. From the objects of knowledge discussed here, i.e., speech and mind, this text must be taking up the problem of *avadhi* and *manaḥparyaya jñāna*. *Manaḥparyaya jñāna* belongs to M alone, therefore this text was composed when *avadhi* and *manaḥparyaya* were not yet clearly distinguished. The *Prajñāpanā* XV.442 takes up a similar topic; that the Vaimānika devas who are *amāyi samyagdr̥ṣṭi* up to *upayukta* can know and see the purged out particles (*nirjarā pudgala*), which is no doubt relevant to *avadhi*. We will at present place our text in the fourth canonical stage.

319 That MV possessed *ananta jñāna* and *ananta darśana* is the old position of the *Ācāra* I, wherein the word *ananta* is meant as "extraordinary" or "unfathomable" in the sense of epithet. Cosmography and ontology of the Jainas took the course of evolution and development in the third canonical stage onwards. In the course of time an idea evolved naturally that all contents of the branches of knowledge so far developed should be known to a person who is entitled to attain salvation. The concept of *kevala jñāna-darśana* must have thus become a serious concern of the Jainas in the late third canonical period onwards. And a rule that one can achieve liberation after attaining *kevala jñāna-darśana* expressed in the *Bhagavati* I.4.42 must have been framed around the late third-fourth canonical stages, because the *Prajñāpanā* XX.560, for instance, is acquainted with this idea. I.4.42 is referred to by V.5.200

and VII.8.292 for their entire contents, which we place in the fourth-fifth canonical stages.

- 320 VII.7.290 mentions that *kṣiṇa-bhogis* (persons with weakened bodies) can still enjoy objects of pleasure through their efforts, and will, etc., therefore they can attain *mahānirjarā* and *mahāparyavasāna* (i.e., reward of rebirth in heaven or liberation) by renouncing enjoyment. It is explained that *chadmastha-adho'vadhikas* can gain reward of rebirth in heaven, and *paramāvadhika-kevalis* can achieve immediate liberation. Here a *paramāvadhika* is treated equal to a *kevali* as to his capacity of achieving *mokṣa*. This seems to imply that there was a time when a *paramāvadhika* was considered to be equal to a *kevali* as to his capacity of perceiving the material substances in *loka*, and can thereby attain immediate salvation. The above rule that a *kevali* alone can accomplish liberation evolved later than this concept. We can place this text in the late third canonical stage.
- 321 The *Prajñāpanā* XXXIII does not touch upon the problem of *paramāvadhikas*. It seems that the distinction between *adho'vadhika* and *paramāvadhikas* disappeared rather soon. In relation to *chadmastha-avadhikas'* capacity of knowing and seeing *paramāṇu-skandhas*, XVII.8.640 touches upon the theme of *kramavāda* or non-simultaneous operation of *jñāna-darśana* of a *paramāvadhika* and a *kevali*. A similar discussion pertaining to a *kevali* is conducted in the *Prajñāpanā* XXX.663. Let us place this text in the late third-fourth canonical stages.
- 322 A *kevali* is said in V.4.191 to be able to know and see a person who will be emancipated in this birth, which an ordinary person can do only by hearing about it from authoritative persons. This amounts to saying that a *kevali* alone can perceive *léśyā* or the total *karma* matter of a being. Then it is said in XIV.10.537 that both a *kevali* and a *siddha* can distinguish an ordinary person, possessor of *avadhi*, possessor of *paramāvadhi* and *siddha*, as well as all the cosmographic regions, atoms, composites with two to *ananta pradeśas* as they really are. These texts may belong to the late third-fourth canonical stages. V.4.193 reads that a *kevali* can know and see the final *karmic* particle of an emancipating soul and its final expulsion. This text may fall in the fourth canonical stage, for the *Prajñāpanā* XV.442 takes up a similar problem as to *Vaimānika devas* (this however pertains to *avadhi*).
- 323 V.4.184 says that a *kevali* can hear all sounds near around him or afar, while an ordinary man can hear sounds which come within earshot. It goes on to say that a *kevali* can know and see the finite (*mita*) and infinite (*amita*) objects along with their entire natures (*bhāvas*) in all directions at all times, because the illuminating capacity of his *jñāna-darśana* is infinite (*ananta*) and unobstructed (*nirāvaraṇa* or uncovered). This reasoning is repeated in V.4.197,

which states that a *kevali* knows and sees objects without using his sense organs. VI.10.258 then repeats V.4.197. It is quite difficult to know what exactly V.4.184 intends to say by "infinite (*amita*) objects". If the objects are meant to be atoms, *jīvas*, *ākāsa pradēsas*, *addhāsamaya* and *jīva-ajīva paryāyas* in the cosmos, their number is *ananta* each, therefore a *kevali*'s *jñāna-dar'sana* can also be said to be infinite (*ananta*) correspondingly; then, all these texts belong to the final canonical stage. On the other hand, if it vaguely connotes the unfathomable number of atoms and *jīvas* in the universe, V.4.184 at least can belong to the late third through the fourth canonical stages. The same ambiguity remains with the term "*sarva bhāva*". At present we understand it in the former sense, and assign all these texts to the fifth canonical stage.

- 324 Similarly, VII.1.260 reads that a *kevali* can know and see the exact shape of *loka* and *jīva-ajīva* therein, and upon having known them all, he can be released from *samsāra*. We have already placed this text in the fifth canonical period (cf. A.1-2). Here *jīva-ajīva* must mean *pañcāstikāyas-cum-addhāsamaya*. Thus keeping abreast with the development of relevant branches of knowledge, the objects of *kevala jñāna-dar'sana* also underwent changes accordingly.
- 325 VII.2.319 enumerates tenfold *labdhis* and their subdivisions. The beings possessed of each of these subdivisions are then examined as to whether they are *jñānis* or *ajñānis*, and if they are *jñānis* how many *jñānas* are possessed and/or which types of *jñāna* are possessed by them. *Jñāni-ajñāni* are applied in the succeeding *sūtra* 320 to the beings possessed of *sākāra upayoga*, *anākāra upayoga* and so on. This examination is made in a series involving the previous and the following *sūtras* which belong to the fifth canonical stage. VIII.2.319-20 therefore share the same age. We should remember here that a higher type of the application of *jñāni-ajñāni* makes a frequent appearance in the final canonical period. This is probably not alien to the fact that the formulation of 14 *jīvasamāsas* minus so naming was completed in the very late canonical period (cf. XIV.1.716) and became popular only after the *Ṣaṭkhaṇḍāgama*.
- 326 Finally, V.7.219 which is a non-dialogue text discusses five kinds of *hetu* in the following way: (A) 1) '*heum jānai heum pāsai heum bujjhai heum abhisamā-gacchati heum chaumattha-maraṇaṃ marai*' (One knows *hetu*, one sees *hetu*, one realizes *hetu*, one cognizes *hetu*, and one dies a *chadmastha* death in the form of *hetu*). 2) '*heunā jānai heunā pāsai heunā bujjhai heunā abhisamā-gacchati heunā chaumattha-maraṇaṃ marai*' (One knows by *hetu*... one dies a *chadmastha* death by *hetu*). (B) 1) '*heum ṇa jānai... heum annāṇa-maraṇaṃ marai*' 2) '*heunā ṇa jānai... heunā annāṇa-maraṇaṃ marai*'. (C) 1) '*aheum jānai... aheum kevali-maraṇaṃ marai*'. 2) '*aheunā jānai... aheunā kevali-maraṇaṃ marai*'. (D) 1) '*aheum ṇa jānai... aheum chaumattha-maraṇaṃ marai*'. 2) '*aheunā ṇa jānai... aheunā chaumattha-maraṇaṃ marai*'. The same

content is repeated in the *Sthāna* V.1.510, in which it is arranged in the order of B.A.D.C. (C.2 relevant to the *Bhagavati* passage in the *Suttāgame* contains a misprint— ‘na’ in ‘*aheunā na...*’ should be removed.)

327 *Hetu* is considered here in the context of *jānai*, *pāsai*, *bujjhai*, *abhisamāgacchati* and *marai*, of which the first four consist of the synonymous terms relevant to knowledge, and the last is stated in terms of the types of death either leading to rebirth or liberation. Thus the text seems to be discussing the causal relation between knowledge and rebirth/liberation. ‘*Heum*’ expressed in the accusative case seems to mean “the cause of undergoing *samsāra*”, and ‘*aheum*’ “the cause of salvation”. ‘*Heunā*’ expressed in the instrumental case must mean “by *karāṇa* or by using sense organs”, and ‘*aheunā*’ “by *akarāṇa* or without using sense organs”. The types of *jñāna* to be attained by *karāṇa* are *mati-śruta* in both forms of right and wrong, and those to be attained by *akarāṇa* are *avadhi-manahparyaya-kevala* which are in the form of right knowledge. ‘*Annāṇa-maraṇa*’ probably means the death of animals without mind, ‘*chaumattha-maraṇa*’ the death of ordinary persons who may be either right or wrong believers, and ‘*kevali-maraṇa*’ the final death of *kevalis*, i.e., emancipation.

328 Then it somehow makes sense that (B) 1) By not realizing the cause of *samsāra*, a being without mind dies an unintelligent death, 2) By not realizing the same by way of *karāṇa*, a being without mind dies an unintelligent death, and that (D) 1) By not realizing the cause of liberation, one dies a *chadmastha* death and 2) By not realizing the same by way of *akarāṇa* (i.e., *avadhi* and/or *manahparyaya*) one dies a *chadmastha* death. The rest requires no explanation. In view of all this, the passages in the *Sthāna* which are arranged in due sequence of spiritual development came to be rearranged in the *Bhagavati* on the basis of the formal uniformity of their wording, probably because the editor was unable to comprehend the purport of this text. The *Prajñāpanā* XX (*Antakriyā*) argues as to which *gati* is to be acquired by the beings in this and that class in their next birth, which kinds of *jñāna* are to be attained by them therein, and whether or not they achieve liberation in consequence. It is possible that the *Sthāna* V.1.510 is a summaritical account made on the basis of discussion as such. Let us place V.7.219 in the fifth canonical stage.

(4) Ascent of a released soul

329 Finally, the cause of the ascent of a soul freed from *karma* are stated in VII.1.264 as follows: (1) Due to the absence of attachment and defilement, and due to its innate motion, (2) Due to its freedom from bondage, (3) Due to the exhaustion of fuel, and (4) Due to its momentum. These causes are explained by way of similes, which do not appear in the other canonical texts. \* The *T.S.* X.6 and its *bhāṣya* drew their materials directly from this text. We can assign the final canonical stage to this text.

## Part 2    Cosmical Aspects

- 330 The *Bhagavati* materials pertaining to the cosmical aspect of *jīva* are relevant to the population and mobility of beings in this and that class in the course of undergoing transmigration in the universe.
- 331 V.6.207 makes some heretics say that the human world (*manuṣya loka*) is densely populated for 400 or 500 *yojanas*, against which MV proposes the Jaina view that *naraka* is densely populated with hellish beings for 400 or 500 *yojanas*. The Jainas and the Buddhists share the Brahmanical view that it is very difficult to be born as a human being, and from this state of existence alone can a being achieve emancipation. The *Prajñāpanā* III maintains that the relative number of M is the smallest among all classes of beings. It computes the relative strength of beings in this and that class, and it is known here that the population of hellish beings decreases as they descend the earths. We can place our text in the late third and fourth canonical stages.
- 332 It is maintained in XI.7.456 that there is no single *ākāśa pradēśa* in *loka* where a *jīva* has never been born or died. The author explains by way of a simile that there is no single *ākāśa pradēśa* in a goat pen that has never been polluted by goats' discharges. The author justifies it on the logical ground that it happens thus because *loka* is eternal, *samsāra* is endless, *jīva* is everlasting, *karma* is manifold, and transmigration repeats itself again and again. The succeeding *sūtra* 457 similarly vindicates that every being has been born many times or *ananta* times in each cosmic region in all forms of existence, and that he has been born many times or *ananta* times as a father, etc., an enemy, etc., a king, etc., and a servant, etc. The *Jivājivābhigama*, for instance, touches upon a similar idea. These *sūtras* refer to the size of *loka* and *jīvas'* abodes in *loka*, which we already placed in the fourth-fifth canonical stages (cf. A-1-2).
- 333 XIV.5.514 argues whether beings of this and that class are burnt or not when they run against fire-bodied beings. *Agni-kāyas* here are meant as the gross fire-bodied beings which exist in the human regions alone. Thus it is said that H.A.M.G who run against the fire-bodied beings along their transit path with turn/s (*vigraha-gati*) are not burnt, because they are encased in *kārmaṇa śariras* which are free from the effect of any instrument. When they are taking the transit path without turns (*avigraha-gati*), A<sup>6</sup>M with *ṛddhi* and G (who are possessed of *vaikriyika śarira*) are not burnt by running against them, but A<sup>6</sup>M without *ṛddhi* and A<sup>2-4</sup> are burnt. An idea as such can occur when the mechanism of transit path is known. We place this text in the fifth canonical stage.
- 334 V.8.221 informs that the total number of *jīvas*, the sub-totals of beings in this

and that class and the total number of *siddhas* are constant, but that increase (i.e., birth rate exceeding death rate) and decrease (i.e., death rate exceeding birth rate) occur to the beings in this and that class on the phenomenal plane, and that increase alone occurs to *siddhas*. All these cases are again considered from the standpoint of time. *Jīvas* in general, *samsāri jīvas* in each class and *siddhas* are likewise discussed as to their aspects of *sopacaya* (occurrence of birth), *sāpacaya* (occurrence of death), *sopacaya-sāpacaya* (occurrence of birth-death), and *nirupacaya-nirapacaya* (non-occurrence of birth-death). This text may belong to the fourth-fifth canonical stages.

- 335 Then I.2.23 considers the entry and departure of beings in the same *gati* from the standpoints of *'sūnya-kāla* (time duration within which all beings in the same *gati* depart from it), *āsūnya-kāla* (time duration within which no beings in the same *gati* depart from it, i.e., no birth-death takes place), and *mīśra-kāla* (time duration within which some beings in the same *gati* depart from it and some beings are born in it). It offers their relative numerical strength. The *Jīvajīvābhigama* 102 touches upon *nirlepa-kāla* of earth-beings and plant-beings, which may be the forerunner of *'sūnya-kāla*. The *Prajñāpanā* VI uses the terms *viraha-kāla* and *aviraha-kāla* in the place of *'sūnya-kāla* and *āsūnya-kāla* in dealing with the same problem as to the beings in this and that class. It appears that our text is a summarized account of the *Prajñāpanā* above. We place it in the fourth-fifth canonical stages.
- 336 IX.32.370-78 which form the Gaṅgeya story discuss whether or not there is a time gap in *jīvas'* entry into new lives and departure from their old lives. The answer forthcoming is that only the entry-departure of A<sup>1</sup> has no time gap, but that of all the rest is both with and without time gap (370-71). The text also computes how many different possibilities may arise for a single infernal being to enter all infernal regions, for two to ten infernal beings to enter there at a time, or for *ananta* infernal beings to enter there at a time. It then asserts that the phenomenon of rebirth as such is real but not unreal, because *ananta jīvas* exist in the three tenses of time in the eternal profile of *loka* as so declared by Lord Pārśva and as so realized by MV himself through his *kevala jñāna*. X III.6.488 repeats this by referring to IX.32.370-71. All these texts are to be assigned to the fifth canonical stage.
- 337 X III.1.469 calculates the number of hellish beings to be born in one *samaya* in each earth in general, and the number of those who are to be born there in one *samaya* qualified by the following *anuyoga* items : *grey lēsyā*, *kr̥ṣṇapākṣika*, *'suklapākṣika*, *sañjñi*, *asañjñi*, *bhavasiddhi*, *abhavasiddhi*, *jñāna*, *dar'sana*, *sañjñā*, *veda*, *kaṣāya*, *indriya*, *yoga* and *upayoga*. Their minimum number is one, two or three and their maximum number is *asañkhyāta*. This is the same for the number of hellish beings departing therefrom in one moment, and as to the number of hellish beings remaining there at any given moment. The same

questions are posed as to *dr̥ṣṭi* and *lēśyā* in the succeeding *sūtras* 470-71. Then X III.2.472 examines the same content above as to gods in each heaven. *Kṛṣṇapākṣika* and *śuklapākṣika* are explained by Abhayadeva to mean "the length of time a little more than and a little less than the half cycle of *pudgala parivartana* respectively". The concepts as such obviously belong to the post-*Prajñāpanā* period, and we place these passages in the fifth canonical stage.

338 XVII.4.623 attempts to express the number of H.A.M.G by the *yugma* method consisting of four types, i.e., *kr̥ta*, *tryoja*, *dvāpara* and *kalyoja*. It explains them in the following way: by dividing the total number by four, if the remainder is 0, it is called *kr̥ta yugma*; if the remainder is 3, it is called *tryoja yugma*; if the remainder is 2, it is called *dvāpara yugma*; and if the remainder is 1, it is called *kalyoja yugma*. By assuming "a" as the total number, these can be expressed by way of the following formulae:  $kr̥ta = a/4 + 0$ ;  $tryoja = a/4 + 3$ ;  $dvāpara = a/4 + 2$ ;  $kalyoja = a/4 + 1$ . The minimum number can be expressed by *kr̥ta* by way of this *yugma* method, the maximum number by *tryoja*, and the medium number by *kalyoja* through *dvāpara*. In consequence, the minimum number of H.A.<sup>6</sup>M.G is *kr̥ta*, their maximum number is *tryoja*, and their medium number is *kalyoja* through *dvāpara*; the minimum number of A<sup>1</sup> (except plants) and A<sup>2-4</sup> is *kr̥ta*, their maximum number is *dvāpara*, and their medium number is *kalyoja* through *dvāpara*. The number of plant-beings and *siddhas* is *ananta* each, therefore it is said inexpressible (*apada*) by this *yugma* method. The text similarly offers the number of female beings in general and in each individual class by way of the *yugma* method.

339 Without knowing the total number of beings in this and that class, the *yugma* method cannot be operated. And the number of the beings in a particular class is known in the fourth stage. Why, then, did the canonical authors have to devise such a method? They obviously wanted to express the huge number of beings in this and that class in a more simplified way. In other words, the age was demanding the Jaina theoreticians to find a method which could express them in a higher technical level. Thus was the *yugma* method invented, and it was in all probability suggested by the Hindu divisions of time, which were adopted by the Jainas to establish twelve divisions of the cosmic time cycle (cf. A-2). It is thus an unmistakable product of the fifth canonical stage. We should also remember that the number four has a significant association with the number of *gati*.

340 In the later *Bhagavati śatakas* which we are not going to deal with, this method is developed into *kṣudra*, *mahā* and *rāsi yugmas*, where *mahā yugma* can be applied to the *jīvas* whose number is *ananta*. The *yugma* method does not make its appearance again in the later canonical texts, and it does not seem to have survived long in the post-canonical period. An advantage of this method is that the minimum number can be expressed by "0" (i.e.,  $kr̥ta = a/4$

+4 or 0), the maximum number by "0 - 1" (i.e.,  $tryoja = a/4 + 3 = a/4 + (4-1)$ ), and the medium number by the rest falling within these two poles. It seems that the post-canonical authors made use of it. To explain it, the number is divided in the *Gommaṭasāra*, for instance, into three categories, i.e., *saṅkhyāta*, *asaṅkhyāta* and *ananta*. *Saṅkhyāta* is divided into three types, i.e., minimum, medium and maximum. *Asaṅkhyāta*, is divided into three divisions, i.e., *parīta*, *yukta* and *asaṅkhyāta*, which are again subdivided each into minimum, medium and maximum. *Ananta* is similarly divided into nine divisions ( $3 \times 3$ ). Therein each maximum number is expressed by way of one minus the next higher number. For instance, *utkr̥ṣṭa-parīta-asaṅkhyāta* is expressed by way of "jaghanya-yukta-asaṅkhyāta - 1", and *utkr̥ṣṭa-yukta-ananta* by way of "jaghanya-ananta-ananta - 1", which can be translated into "0-1" in terms of the *yugma* method.

- 341 Then the canonical authors similarly attempted to establish some other ways to express the modes of birth of beings in XX.10.686. They formulated here a set of categories called (1) *kati-sāncita*, (2) *akati-sāncita*, and (3) *avaktavya-sāncita*, which respectively mean (1) a group of a definite number of beings being born at the same moment, (2) a group of indefinite number of beings being born at the same moment, and (3) an individual being being born at a time. Accordingly, it is said that *A'* are *akati-sāncita*, that *siddhas* are *kati-sāncita* and *avaktavya-sāncita*, and that the rest of beings share all three formulae.
- 342 Similarly, the *ṣaṭka* method (method by six) is introduced in this text for the same purpose. It has five varieties as follows: (1) *ṣaṭka-samarjita* (a group of six beings taking birth at the same moment), (2) *noṣaṭka-s*. (likewise a group of less than six beings), (3) *ṣaṭka-noṣaṭka-s*. (likewise a group of beings consisting of 6 + less than 6), (4) *ṣaṭkaiḥ-s*. (likewise a group of beings consisting of  $6n$ ;  $n$  being the coefficient), and (5) *ṣaṭkaiḥ-noṣaṭka-s*. (likewise a group of beings consisting of  $6n$ +less than 6). It is said that the 4th and 5th are applicable to *A'*, and all are applicable to the rest of beings. This method by six was likely hinted at in association with six *jīva nikāyas*. Similarly, the method by twelve ( $6 \times 2$ ) and the method by eighty-four ( $6 \times 14$ ) are introduced in the same text.
- 343 These methods occurring in XX.10.686 were probably invented to improve the deficiency of the *yugma* method, which cannot be applied to the vegetal beings and *siddhas* whose number is *ananta*. This text belongs, needless to say, to the fifth canonical stage.

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- 344 From the above examination of the evolution and development of various concepts pertaining to the field of *jīva*, it is evident that their general aspects as

well as their cosmic aspects had been substantially rounded off during the fourth canonical stage, and it took its course in the fifth stage to give them a final touch by way of developing certain concepts, mechanisms and features on the theoretical level, and to explain the earlier concepts methodically on the higher technical level. In so doing, many experimental attempts were made, and many of them had to be discarded in order to produce one with lasting value.

- 345 The Jaina theoreticians were fundamentally natural philosophers from the beginning. This fact is evident from their way of employing *anuyogadvāras* throughout the canonical age. *Anuyogadvāra* is an aspect-wise investigation of a thing, therefore all sorts of characteristics of one being can be utilized as the *anuyoga* items to examine other beings. We have been using the term *anuyogadvāra* or *anuyoga* item in this broad sense in the field of *jīva*. In the narrow and strict sense, *anuyogadvāra* is a standpoint of investigation universally applicable to all sorts of problems in all fields of knowledge, such as *dravya* and *kṣetra*, etc., as employed with restriction by the late canonical authors and post-canonical authors. In the field of *jīva*, the task of the Jaina theoreticians was therefore to classify *jīvas*, to enumerate their characteristics, to analyze and classify these characteristics, and to apply them to this and that class of beings. The problem of *anuyogadvāra* is thus how to analyze and classify beings and their characteristics.
- 346 Once these basic points are mastered, the application of *anuyoga* items to this and that class of beings becomes a mechanical operation, even if it is a complicated case as makes frequent appearance in the final canonical stage. In a simpler case, H, for instance, it is asked if they are possessed of *ñāna*, and if they are, which types of *ñāna* they possess. In a complicated case, H possessed of this and that types of *ñāna*, it is asked which kinds of *léśyā* and *drṣṭi* they possess. In other words, the beings in a particular class qualified by a certain *anuyoga* item are examined in terms of other *anuyoga* items. And usually a group of several *anuyoga* items are examined at a time, from which the later list of 14 *mārgaṅasthānas* is developed.
- 347 The classification of beings and the enumeration of their characteristics are indeed commonly practised by the old philosophical systems in India. However, no other systems of thought but the Jainas developed this pattern of practice into a unique method to tackle a theoretical problem. Since this *anuyogadvāra* was the major method of approach, the canonical authors rarely attempted to define a concept. Instead, they offered a classified list of its characteristics in terms of *anuyoga* items or a list of its synonyms. The precise definition of a concept can never be obtained by these methods as such. Umāsvāti is the first author who introduced the practice of defining a concept into the Jaina school.

348 When a new *anuyogadvāra* was formulated, for instance, *guru-laghu*, the Jaina theoreticians at once applied it to the problems belonging to all sorts of fields, i.e., *jīva*, *ajīva*, ethics, *karma* and cosmography, which sounds almost ridiculous. However, this was probably the way the canonical authors grappled with the problem of establishing a new *anuyogadvāra* in the narrow and strict sense of the term. *Anekāntavāda* is, as previously mentioned, inevitably latent in their way of applying *anuyoga* items. It developed from the traditional thought pattern of the Jainas. And we should also remember in this connection that the Jainas came to show a keen interest in the theory of knowledge only in the late canonical period.

## SECTION D ETHICAL PROBLEMS

## Part 1 Action

(a) *Kriyā*

- 349 We have shown in Ch. I, Section II that the term *karma*, which was used in the sense of action in general in the first canonical stage, developed into three distinct concepts in the second canonical stage, i.e. *karma* in the special sense of matter, *yoga* denoting the totality of a being's actions (in the sense of neutral actions which are neither good or bad), and *kriyā* denoting an evil deed. A presentation of *kriyā* in the form of eighteen divisions (1-5: five *aviratis*, 6-9: four *kaṣāyas*, 10-11: *preya-dveṣa*, 12-15: *kalaha-abhyākhyāna-paiṣunya-paraparivāda*, 16-17: *rati-arati*, 18: *māyāmrṣā-mithyādarśana*) surfaces, rather frequently, in the second canonical stage. Another set of *kriyās* (12 divisions) was also formulated at this stage: *artha-daṇḍa*, *anartha-d.*, *himsā-d.*, *akasmād-d.*, *drṣṭiviparyāsa-d.*, *mrṣā-vṛtti*, *adinnādāna-v.*, *ādhyātmika-v.*, *māna-v.*, *mitradveṣa-v.*, *māyā-v.*, and *lobha-v.* However, this second set failed to establish itself as a popular categorical form of *kriyā*. It is nevertheless obvious that the early canonical authors were keenly interested in the problem of *kriyā*.
- 350 Two sets of fivefold *kriyās* which later became standardized do not yet occur in the second canonical stage and must therefore have been formulated in the succeeding period: these are (1) *kāyiki-ādihikarāniki-prādveṣiki-pāritāpaniki-prāṇātipāta*, and (2) *ārambhiki-pārigrāhiki-māyivṛtti-apratyākhyāniki-mithyādarśanavṛtti*. The former, which emphasizes the physical aspect of *kriyā*, was probably formulated on the basis of *himsā*, and the latter which lays stress on the mental aspect of *kriyā*, was probably formulated on the basis of *parigraha*. One set of eighteen *kriyās* and two sets of five *kriyās* each became standardized by the time of the *Prajñāpanā*, where Ch. XII is devoted to their treatment. All these *kriyās* express evil actions.
- 351 Another set of *kriyās* which receives treatment in the *Bhagavati* consists of the *iryāpatha-sāmparāyika* couplet. *Iryāpatha*, meaning the "path of careful movement", belongs to the ascetics who are free from *kaṣāyas*; *sāmparāyika*, meaning "disastrous", belongs to those human beings who are obsessed by *kaṣāyas* and thereby destined to migrate in *saṃsāra*. This *kriyā* couplet, naturally, evolved from a totally different line of thought. We should remember in this connection that the T.S. counts twenty-five *kriyās* in VI.6.
- 352 There are several *sūtras* in the *Bhagavati* which are not based on these formal groups of *kriyās*. Let us dispose of them first. A man who kills another man, for instance, is said in IX. 34.390 to also slaughter other living beings affected by the process of killing. The passage goes on to say that such a man is necessarily touched by the dead man's *vaira*, or he is touched by the dead man's

*vairā* and another dead being's *vaira*, or he is touched by the dead man's *vaira* and the *vairas* of other dead beings. This concept is an old one. But the thought pattern of the alternative combinations of *vaira*, however simple, does not occur before the third canonical stage.

- 353 In I.10.80 some heretics insist that actions committed in the past and future are painful (*duḥkha*), that actions committed at present are not painful, that beings suffer pain due to *akaraṇa*, and that actions uncommitted, untouched, and not in the process of commitment also cause beings to suffer pain. Here, Mahāvira offers diametrically opposed views. The relevant passage is found in the context of '*calamāṇe calie*' (cf. D-1b), which we place in the third canonical stage.
- 354 XVI.3.570 takes up a case in which a doctor conducts a surgical operation on a tumour hanging out of the nose of a monk who has been engaged in *kāyotsarga*. The doctor is said here to have duly performed his duty, and the monk has committed *dharmāntarāya kriyā* but is free from other transgressions. *Dharmāntarāya karma*, which is a variation of *cāritramohaniya karma*, occurs even in the fifth canonical stage (cf. IX.31.364 in E-3b-2). We assign the fourth-early fifth canonical stages to this text.
- 355 XVI.1.563 takes up the problem of *adhikaraṇi* (i.e., a being is the agent for using instruments) and *adhikaraṇa* (i.e., a being is the instrument itself) of beings, which is again an old theme. Whether beings are *sādhikaraṇi* or *nirādhikaraṇi*, or *sādhikaraṇa* or *nirādhikaraṇa* is considered here on the basis of *avirati*, and both concept couples are viewed from the standpoints of being caused by and used for oneself, for others or both. This topic is extended to the discussion of *nirvartana* or building up of five *śarīras*, five *indriyas* and three *yogas* in *sūtra* 564. In case of *āhāraka-śarīra-nirvartana* which occurs to *saṃyatas* alone, whether they are *adhikaraṇi* or *adhikaraṇa* are considered on the basis of *pramāda*. These *sūtras* probably belong to the fourth-fifth stages.
- 356 As to the formal group of *kriyā*, the problem of 18 *kriyās* is handled in the following texts. VII.10.305, which is a part of the Kālodāyī story belonging to the final canonical stage, reads that an evil deed (*pāpa karma*) brings forth a bad fruit and an auspicious deed (*kalyāna karma*) ensues a good fruit. It is justified by way of a simile as follows: just as a man relishes good taste at the beginning when he eats food with 18 seasonings mixed with poison but soon finds it noxious, and just as he does not relish bad taste at the beginning when he eats food with 18 seasonings mixed with medicine but soon finds it helpful when the food is transformed, so the commitment of 18 *kriyās* brings forth bad results and the abstinence from them ensures good results. This amounts to saying that good or bad *āsrava* results in good or bad *karmic* bondage and *vedanā* in the context of the *karma* theory.

- 357 I.6.52 argues, for instance, that souls are necessarily touched by 18 *kriyās* when they are committed, that H.A.M.G are touched by them in the six directions, but A' are touched by them in three to five directions only when obstructed (for instance, when they remain at the end of *loka*), and that the commitment of these *kriyās* follows a definite order of sequence (*ānupūrvī*). The thought pattern as such belongs to the fourth-fifth canonical stages. *Ānupūrvī* is explained in XVII.4.600 that when a being commits *kriyā* relevant to *avirati*, his soul is touched by it at the same moment, in the same place (*deśa*), and in the same *pradésa* where the commitment is made. This text refers to I.6.52. We place both texts in the fourth-fifth canonical stages.
- 358 Regarding fivefold *kriyās* beginning with *ārambhikī*, V.6.204 reads that while a vessel seller searches for his stolen vessel, he commits the first four *kriyās*, i.e., *ārambhikī*, *pārigrahikī*, *māyāvṛtti* and *apratyākhyānikī*, but he may or may not commit the last *mithyādarśanāvṛtti*, depending on whether he is a Jaina or not. Then, if he recovers the stolen vessel, he is said to commit less sin. It continues to consider four other instances wherein a buyer does or does not bring a vessel home after he does or does not pay a partial or full payment of the item. In all the cases, both the vender and the purchaser commit the first four *kriyās*, and the commitment of the last *kriyā* depends on their being Jaina or not. The aphorist tries to show which of the two would commit a greater or lesser sin in each case. The *Prajñāpanā* XXII offers the general rule pertaining to the simultaneous occurrence of these *kriyās* that one who commits *ārambhikī*, for instance, commits this and that *kriyā* at the same time. Various illustrations of *kriyā* as such must have been made prior to the formulation of this *Prajñāpanā* rule. Let us place our text in the late third canonical stage onwards at present.
- 359 There are abundant illustrations of another set of five *kriyās* in the *Bhagavati* as shown below. When a hunter sets a trap to kill an animal, he commits first three *kriyās*, i.e., *kāyikī*, *ādhikaraṇikī* and *prādveṣikī*; when he traps game, he commits first four *kriyās*, i.e., with the addition of *paritāpanikī*; and when he kills it, he commits all five *kriyās*, i.e., with the addition of *praṇātipāta* (I.8.65). The same treatment is made in the case where a man collects grass and woods, etc., in order to make fire, by way of distinguishing the first stage of merely collecting grass, etc., the second stage of setting alight but not yet burning them, and the third stage of burning them (I.8.66). In I.8.67, the hunter and the trap of I.8.65 are replaced by a hunter and an arrow. Similarly handled are the case when A' breathe A' in IX.34.391 and the case when wind-beings blow over roots and other parts of a tree in IX.34.392. Fivefold *kriyās* are said to touch a blacksmith tempering iron (XVI.1.562), and a man who bends and stretches his hands, etc., to see if it is raining or not (XVI.8.584).

- 360 I.8.68 demonstrates a slightly different case. When an archer has just shot an arrow which kills an animal, his head is immediately chopped off by another man. An interpretation offered here is that the archer is touched by the dead animal's *vaira*, and the slaughterer of the archer is touched by the archer's *vaira* on the ground of '*kajjamāṇe kaḍe*'. The number of *kriyās* committed by the archer is stated according to the penal code of the days that he is responsible for the commitment of five *kriyās* if the animal dies within six months, but he is not responsible for *prāṇātipāta* if it dies after six months. I.8.69 repeats a similar account: if a man kills another man with a javeline or a sword, he is responsible for five *kriyās* and touched by the dead man's *vaira*.
- 361 V.6.205-6 illustrate the case in which an archer kills game with his bow and arrow. It says that the archer, all the parts making up his bow and arrow are touched by five *kriyās*. But if the arrow which he has accidentally shot kills game despite of the absence of his intention as such, the arrow and its parts alone are touched by five *kriyās*, but the archer and his bow along with its parts are not touched by *prāṇātipāta*. Likewise it is said in XVII.1.590 that if a man, for instance, shakes up a palm tree by climbing on it until a fruit falls down, the man and the living beings consisting of the tree as well as the fruit are all touched by five *kriyās*. But if it happens accidentally in spite of the absence of his intention to obtain a fruit, the beings consisting of the palm tree and its fruit alone are touched by five *kriyās*, but he is not touched by *prāṇātipāta*.
- 362 Some of the above illustrations preserve the concepts which belong to the earliest stratum of *karma* theory. However, these texts are expressed within the framework of a formal category of five *kriyās*, which appears from the third canonical stage onwards. The *Prajñāpanā* XII again offers the general rule as to the simultaneous occurrence of these *kriyās*. We place all these texts in the third canonical period.
- 363 Then, VII.6.335 considers how many *kriyās* such as *kāyiki* are committed by this and that class of beings with the tool of this and that type of bodies. Similarly argued in XVII.1.591 is the commitment of these *kriyās* while producing (*nirvartanā*) five *śarīras*, five *indriyas* and three *yogas*. The former text may belong to the late third canonical stage, but the latter to the fourth-fifth stages. The subdivisions of these five *kriyās* are offered in III.3.149, which also make appearance in the *Prajñāpanā* XII.582 with a negligible difference. This text forms a part of the Maṇḍitaputra story, which we place in the fourth-fifth canonical stages as we see below.
- 364 Finally, let us take up the problem of *iryāpatha* and *sāmparāyika kriyās*. III.3.152 explains that beings constantly vibrate within their limit and that beings as such cannot perform *antakriyā* or end-attaining-activity, for they inevitably

commit *ārambha*, *saṃrambha* and *samārambha kriyās*. It goes on to say that a monk who does not vibrate can perform *antakriyā* at the end. The reason forthcoming is that a disciplined monk who performs *īryāpatha kriyā* binds karma at the first moment, experiences it at the second moment and purges it out at the third moment, inasmuch as a bundle of hay burns as soon as it is thrown into fire, drops of water on red hot iron dry up instantly, and a boat with a hundred holes can float when the holes are closed. *īryāpatha kriyā* is thus performed by a *sayoga kevali* but not by an *ayoga kevali* who does not vibrate any more. It is said in the preceding *sūtra* 150 that *kriyā* committed is followed by *vedanā* but not vice versa, which amounts to saying that *āsrava* is followed by *bandha* and *vedanā* but not vice versa. Then *sūtra* 151 reads that ascetics' *kriyā* is caused by *pramāda-pratyaya* and *yoga-nimitta*. The author like Umāsvāti does not distinguish *pratyaya* and *nimitta* here.<sup>8</sup> The succeeding *sūtra* 153 talks about the duration of *pramattasam̐yama* and *apramattasam̐yama* on the basis of a single soul and many souls. These *sūtras* 150-53 constitute the Maṇḍitaputra story in continuation of the previous *sūtra* 149.

365 From this it is clear that *īryāpatha kriyā* was formulated to explain the mechanism of *karma bandha-vedanā-nirjarā* of a *sayoga kevali* who is free from *kaṣāyas*. An *ayoga kevali*, who no longer vibrates and is to be liberated immediately, has no cause to commit any *kriyā* to invite *karma*. *Sāmparāyika kriyā* was formulated as its antithesis. VII.8.340-41 employ the terms *īryāpathika karma* and *sāmparāyika karma* (cf. E-3b-6). This problem is too important to be neglected in the context of *āsrava-bandha-vedanā-nirjarā*, which curiously enough is hardly touched upon in the *Prajñāpanā* of which Ch. I is acquainted with *bādara* and *sūkṣma sāmparāyikas*. This problem is closely related to the types of *bandha* called 'śliṣṭa-gāḍha, which are again scarcely mentioned in the *Prajñāpanā* but are touched upon in the *Uttara* XXIX belonging to the fifth canonical stage. Also we should note that even Umāsvāti falls short of correctly handling the concept of *īryāpatha* in the context of *āsrava-bandha-mokṣa* in his T.S. VI and X, which is duly improved in the *Sarvārthasiddhi*. All this makes us infer that the problem of *īryāpatha-sāmparāyika kriyās* evolved in the context of the *karma* theory probably during the fourth and the early fifth canonical stages. We place III.3.150-53 in the same period.

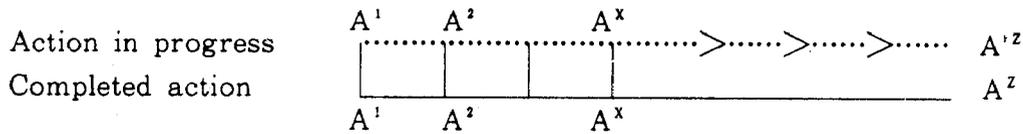
366 VII.1.266 reads that a monk, who carelessly (*aṇāuttam̐*) moves, stands, sits, sleeps, or accepts and sets things down, such as a robe and an alms bowl, performs *sāmparāyika kriyā* because his *kaṣāyas* are not rooted out. This text is referred to in X.2.395, which explains that a monk whose attention is distracted by the things around him while proceeding on his alms tour, performs *sāmparāyika kriyā*. The reverse content of VII.1.266 is said in VII.7.288 to be applicable to a monk who performs *īryāpatha kriyā*. XVII.8.638 asserts, by referring to VII.7.288, that a monk who happens to kill a chick, a small quail or a small insect (*kuliṅga*) on the way while carefully walking by way of watching the

distance of one *yuga* at his front and sides, duly performs *iryāpatha kriyā* but not *sāmparāyika kriyā*. Then, some heretics maintain in I.10.81 that beings perform two *kriyās* at the same time, i.e., *iryāpatha* and *sāmparāyika*, to which MV retorts that they can perform one *kriyā* at a time. We shall assign all these texts in the fourth-fifth canonical stages. VII.1.261 reads that a layman who observes *sāmāyika* while staying at monks' *upāśraya* performs *sāmparāyika kriyā*, which, from the usage of *upāśraya*, must belong to the final canonical stage (cf. D-2c).

## Part 1 (b) 'Calamāṇe calie'

367 The *Bhagavati* inaugurates its discussion with the problem of 'calamāṇe calie' (action in progress equals completed action), which in itself suggests its significant position in the context of the *Bhagavati*. This dictum makes its frequent appearance in the *Bhagavati* to explain certain types of problem falling in various subject fields, however it is hardly ever touched upon by the other canonical texts. It thus makes us presume that it involves itself with the peculiar nature of the *Bhagavati*, which deals with problems that it does not have in common with the other canonical texts.

368 'Kajjamāṇe kaḍe' expresses the concept of 'calamāṇe calie' in more generic terms. It is logical and grammatical to maintain that any action in progress, either volitional or neutral, has been completed within its time limit, however it is difficult to maintain that any action in progress can be equated with its completed action. Let us illustrate this by the following diagram:



369 At any given moment, action in progress equals its completed action within its time limit, i.e., A<sup>1</sup>, A<sup>2</sup>... A<sup>x</sup>. A<sup>1</sup> - A<sup>'2</sup> belongs to the present progressive tense against A<sup>1</sup> - A<sup>2</sup> which belongs to the present perfect tense; and both A<sup>x</sup> - A<sup>'2</sup> and A<sup>x</sup> - A<sup>2</sup> belong to the future tense against A<sup>1</sup> - A<sup>x</sup> which belongs to the past tense. The nature of action to be performed between A<sup>x</sup> - A<sup>'2</sup> and A<sup>x</sup> - A<sup>2</sup> may not be the same. There is absolutely no guarantee that the nature of A<sup>'2</sup> equals that of A<sup>2</sup> on the ground of the *pariṇāmavāda* of the Jainas. Take, for instance, verbs such as "to appease" and "to cure". To say "appeasing in process equals the state fully appeased" or "curing in process equals the state fully cured" is as absurd as to hold the view that a novice who has just begun his practice for liberation equals a monk who has accomplished his end. *Pariṇāmavāda* acclaimed by the Jainas cannot tolerate the dictum 'kajjamāṇe kaḍe', which thus failed to establish itself as the universally accepted cardinal law of the Jainas as so alleged by the fact that all the other canonical texts keep mum about it. The problem of 'kajjamāṇe kaḍe' must have thus arisen in the peculiar circumstances expressed in the *Bhagavati* itself.

370 This much is enough for us to suspect that this dictum is somehow related to Jamālī's *nihnava*, because the *Bhagavati* is the earliest and sole text that collects a fairly good number of accounts relating to Mahāvira's life and to the early church history of the Jainas including the Jamālī story. The problem of *nihnava* is taken up in the *Nandī* and in the *Viśeṣāvāśyakabhāṣya* which is a post-canonical work. *Nihnava* issues came to be taken up in these later texts

with a view to condemning what is to be condemned in the past history of the Jaina church, in order to defend and pursue the common interest of the Jaina communities in the present and the future. *Nihnava* issues were thus silently transmitted in the Jaina tradition until the Jainas accomplished their church chronology and church construction in the final canonical stage.

371 The *Jñātādharma* I.8 (v.1, p.1034) refers for *varṇaka* to Jamālī's account, which must mean our Jamālī story in the *Bhagavati* IX.33.382-89 (cf. F-1-2). The outline of the story relevant to '*kajjamāṇe kaḍe*' narrated in *sūtras* 385-86 is as follows: (385) Jamālī requests MV to allow him to wander around with 500 monks, but MV disapproves of this by way of keeping utter silence. Nevertheless Jamālī leaves him together with 500 monks. (This is his first offense against MV). Meanwhile Jamālī becomes sick and he orders a monk to make his bed. Impatiently he asks the monk again if his bed has been made as so commanded, to which the latter replies, '*bho sāmī! kirai*', '*no khalu devaṇuppiyaṇaṃ sejjāsaṃthārae kaḍe kajjati*' ( "Oh Sir, it is being made.", "Your bed has not yet been made."). At this moment, the thought strikes Jamālī that MV's dictum '*calamāṇe calie... nijjarijjamāṇe nijjiṇṇe*' is all wrong, because if the bed is in the process of being made, this action has not yet been fully completed. Jamālī then declares that MV's dogma is wrong, thereby some monks disagree with Jamālī and leave him. (This is his second offense.) (386) Jamālī goes to see MV and claims that he has attained *kevalihood*, but he fails to answer Gautama's question whether or not *loka* and *jīva* are eternal, thus proving himself to be an ordinary man. Jamālī does not believe MV's explanation of these problems and again leaves him. (This is his final offense.)

372 It is a problem for us to see how much historicity has been transmitted in this story which was composed in the early fifth canonical stage. Cosmic time cycle occurs in MV's exposition of the theoretical issues expressed in *sūtra* 386 which therefore belongs to the fifth canonical stage. Quotation of '*calamāṇe calie... nijjarijjamāṇe nijjiṇṇe*' is taken from I.1.8 which belongs to the third canonical stage as we come to it very soon. Eliminating all these later portions along with the descriptive accounts involving the plot construction of the story, what remains here as the bare fact is that Jamālī hits upon '*kajjamāṇe akade*' accidentally in connection with bed-making and this anti-dictum is understood in tradition in relation to his offenses. It thus seems to be historical to maintain that it was Jamālī himself but no one else who came to realize that it is difficult to hold this dictum which was formulated by no other person but MV. The text shows here no interest in justifying Jamālī's thesis which was obviously supported by some of his followers. This problem is thus understood by the Jainas as a *nihnava* issue in essence rather than as an issue of theoretical importance pertaining to *kriyā*.

373 Then, how did MV's thesis '*kajjamāṇe kaḍe*' come into existence? Since no

hint is available in any canonical texts other than the *Bhagavati*, let us collect the relevant *Bhagavati* passages that fall in the field of ethical conduct which likely hide a key to solving this problem. I.8.68 (cf. D-1a) which belongs to the third canonical stage preserves the concept as early as the age of the *Ācāra* I. Here an archer, who has just shot an arrow which kills an animal, then, has his head cut off by another man. The text says that the archer is touched by the dead animal's *vaira*, and that the slaughterer of the archer is touched by the dead archer's *vaira*. It corroborates this account by way of the dictum '*kajjamāṇe kaḍe saṁdhijjamāṇe saṁdhie nivvattijjamāṇe nivvattie nisirijjamāṇe nisittthe*' (doing = done, aiming = aimed, preparing = prepared, throwing = thrown).

374 VIII.6.333 (cf. D-2b-1), which belongs to the second canonical stage, conveys the idea that if a monk has set out from his abode to meet his elder (who is in another locality) with a view to performing *ālocanā-pratikramaṇa*, he is regarded as loyal even if an accidental circumstance should prevent him from fulfilling his intended duty. The text supports this by way of the dogma '*chijjamāṇe chinne pakkhippamāṇe pakkhitte dajjamāṇe dadḍhe*' and '*ukkipamāṇe ukkhitte pakkhippamāṇe pakkhitte rajjamāṇe ratte*'. In VIII.7.336 (cf. D-2b-4) which belongs to the third canonical stage, the Jaina elders win debates with heretics on some ethical problems by way of '*dijjamāṇe dinne padiggahejjamāṇe padiggahie nisirijjamāṇe ṇissattthe*' and '*gamamāṇe gae vitikkamijjamāṇe vitikkante rāyagiham nagaram sampāviukāme sampatte*'.

375 It is the position of the *Ācāra* I - *Sūtrakṛta* I that the *vaira* invariably catches hold of a *himsaka* who slaughters a living being with an intention to kill. And it is also their position that an accidental *himsā* taking place in the absence of intention as such is free from guilt. It is inducible from these premises that as long as an action is accompanied by intention, whether good or bad, it can be judged as sinless or sinful regardless of the completion or incompleteness of an action. (We should also keep in mind that all actions were considered to be evil in those days.) The absence of intention in action does not bring out any ethical issue. Hence the nature of the intention of an action alone can determine whether a certain action in progress or completed is sinful or otherwise. This easily leads one to formulate a thesis that the consequence of any volitional action which is in progress equals that of the completed action. And it is likely that '*kajjamāṇe kaḍe*' was formulated by MV in such a purely ethical context.

376 In the light of this, the contents expressed in the *Bhagavati* passages cited above somehow make sense. In IX.33.385, Jamālī understands MV's ethical dictum as such in the purely theoretical context of *kriyā* that any action in progress cannot be logically and grammatically equated with the completed action. Jamālī is also absolutely right in maintaining his anti-dictum in the context of theory of *kriyā*, and thus he was supported by some of his followers.

MV and Jamālī were therefore handling 'kajjamāṇe kaḍe' from the totally different angles. In I.10.80 which we would place in the third canonical stage, heretics hold an anti-dictum, 'calamāṇe acalie... nijjarijjamāṇe añijjinṇe', which is rejected by MV as wrong without offering any reason. Heretics here are obviously Jamālī and his party. This issue has been thus taken up in relation to *nihṇava* in tradition but not in relation to the theory of *kriyā*. 'Kajjamāṇe kaḍe' is thus applicable to problems involving volitional action in the field of ethical conduct, of which the theoretical value is however negligible. And the Jaina theoreticians in their habitual way applied this dictum mechanically to other subject fields as we shall see below.

377 I.1.8 with which the *Bhagavati* commences its main discourse, reads that *calamāṇe calie*, *udirijjamāṇe udirie*, *veijjamāṇe veie* and *pahijjamāṇe pahine* constitute *utpanna pakṣa*, and that *chijjamāṇe chinne*, *bhijjamāṇe bhinne*, *daddhamāṇe (dajjhamāṇe) dadḍhe*, *mijjamāṇe mae* and *nijjarijjamāṇe nijjinne* constitute *vigata pakṣa*. The items in each *pakṣa* are said to share a common import even though their sounds and syllables are different. It appears from this that *utpanna pakṣa* denotes the process of *āsrava-bandha-vedanā* of *karma* up to the loss of its *karmic* efficacy, and *vigata pakṣa* denotes the process of the decomposition of the matter particle up to its final expulsion.

378 *Calana* is understood here in the sense of vibration which is the basic cause to attract *karma* matter. We should refer on this point to the idiomatic sentence, 'sayā samiyam̐ eyati veyati calati pham̐dai ghat̐tai khubbhai udirai tam̐ tam̐ bhāvam̐ pariṇamati'. Also threefold *calanas* is dealt with in XVII.3.598 (cf. C-1c-2). *Prahāṇa* in I.1.8 above denotes the state of *karma* deprived of its *karmic* efficacy immediately after the completion of *vedanā*. I.1.8 thus means that the vibration that invites *karmic* bondage, *karmic* rise, experiencing its fruit and the loss of *karmic* efficacy belong to the process of the appearance of *karma*, on the other hand, cutting, breaking, burning, decay and expulsion belong to the process of the disappearance of the matter particle. *Karmic* theory as such belongs to the third canonical stage (cf. E-2).

379 The problem of 'pariṇamamāṇā poggalā pariṇaya' -cum- 'pariṇamamāṇā poggalā aparīṇaya' become a point of dispute between two gods, i.e., a Jaina god and a heretical god, in XVI.5.573-74. The umpire is MV who, of course, approves of the Jaina god's view. These *sūtras* form a part of the Gaṅgadatta story (cf. A-3-4), and are to be assigned to the fifth canonical stage. It is interesting that the canonical authors brought this MV-Jamālī issue into the mythological sphere, which palpably reflects the then church authorities' attitude towards dissidents. And this must have been the spirit of the Third Valabhī Council that compiled 'calamāṇe calie' at the beginning of the *Bhagavati*.

- 380 'Kajjamāṇe kaḍe' is also extended to the field of *jīva*. I.7.60 (cf. C-1c-6) says that the gods who are to be born as A and M stop eating for a while out of shame, etc., but upon being born they begin to eat food, which is then transformed by way of 'āhārijjamāṇe āhārie pariṇāmijjamāṇe pariṇāmie'. XII.8.459 (cf. D-3) quotes 'uvavajjamāṇe uvavanne-tti vattavvaṃ siyā', which seems to be referring to the spatial mode of birth expressed in I.7.57-58 by way of 'uvavajjamāṇe uvavanne' (cf. C-1c-8).
- 381 We would like to consider here another type of problem relevant to *kriyā*. In the *Bhagavati* in particular and sometimes in the other canonical texts also, there occurs a problem raised from the side of heretics that two actions can be performed simultaneously. The Jainas always retort that only one action can be performed at one time. It occurs in I.9.75 (cf. E-3b-5) pertaining to the simultaneous bondage of future-present *āyuṣ karmas* which is repeated in V.3.182, I.10.81 (cf. D-1a) pertaining to the simultaneous performance of *iryāpatha-sāmparāyika kriyā*, II.5.99 (cf. C-1c-4) pertaining to a *deva*'s simultaneous acquisition of two sexes, and VI.10.256 (cf. E-3b-4) pertaining to the simultaneous occurrence of *sukha-duḥkha vedanā*. These heretic texts belong to the third-fourth stages onwards.
- 382 According to the *Āvaśyaka Nirvyukti* g.780ff. and *Vīṣeṣāvaśyakabhāṣya* g.2906ff., Gaṅga's fifth *nihnava* on *yugapad kriyā dvaya vedanā* occurred 228 years after *Vira nirvāṇa*. He maintains that one can simultaneously experience warm and cold sensations in a stream of which the upper part is warm and the lower part is cold, and therefore two *kriyās* can be experienced at one time. This *nihnava* issue, of which the theoretical value is slight, might have occurred at a considerably earlier stage when the problems of *kriyā* and *vedanā* came to be discussed. However, his offensive position seems to have become the object of ridicule and attack in the long succeeding stages as in the case of Jamālī. He is openly denounced as a heretic here. And like Jamālī's case, his position of the simultaneous experience of two *kriyās* is expanded to the idea of the simultaneous performance of two *kriyās* and so on. All this reveals that the *Bhagavati* stands in a curious position collecting as it does a number of texts involving *nihnava* issues.

## Part 2 Ethics and Conduct

### (a) General Aspect

383 Ethics and conduct are terms applicable to the human sphere alone in the ordinary sense. However, the Jainas tend to involve all forms of living beings in dealing with this theme, which often makes it difficult to demarcate a clear-cut line between the ethical activities of human beings and mythological ones. We are forced to endure this awkward position in handling this subject matter. The materials received here are divided into three groups, i.e., (1) Loyalty and faith, (2) Five vows, and (3) Minor ethical problems.

#### (1) Loyalty and faith

384 I.3.30-31 read that the *jina* teaches only what is true beyond doubt and by accepting and abiding in his teachings, one becomes a loyal follower (*ārādhaka*). Then MV commands his disciples in I.3.33 that just as monks (*ettha; etasmin*) are to follow (*gamaniya*) his teachings so also should householders (*iha*) behave, and just as householders are to follow his teachings so also should monks behave. I.3.30-31 and 33 are relevant to the problem of loyalty (*ārādhana*), and are clumsily edited in the context of *kāṅkṣāmohaniya karma* and *pariṇāmavāda*. In *sūtra* 30, the concept that a *kevali* knows and sees all in the three tenses of time, thereby his teachings are true beyond doubt has not yet arisen. The term *ārādhana* occurs in the *Brhatkalpa* I.35, for instance, which became fashionable in the age of story composition when church construction was in process. MV himself might have said something like *sūtra* 33 pronounces as the promulgator of the sect, but the text seems to be alluding to the age when the lay Jainas were in the process of forming their communities. We can therefore place these passages in the second and the third canonical stages.

385 Heretics maintain in VIII.10.353 that conduct is supreme inasmuch as knowledge is supreme, and conduct without knowledge is supreme inasmuch as knowledge without conduct is supreme. According to MV's view, a person with conduct unaccompanied by knowledge and a person with knowledge unaccompanied by conduct are partially loyal, a person with both conduct and knowledge is completely loyal, and a person devoid of both is completely disloyal. This text reflects the time when this subject matter relevant to *mokṣamārga* was the point of debate among the philosophical circles, on which the Jainas could not have kept silence. Let us place this text in the fourth-fifth canonical stages. VIII.10.354 classifies loyalty into three types, i.e., *jñāna*, *darśana* and *cāritra*, which are each subdivided into the highest, middle and lowest grades. The text then attempts to exhibit their possible alternative combinations, for instance, the highest grade of *jñāna* can go with the highest and middle grades of *darśana* or with the highest and middle grades of *cāritra*. It also tries to see in which

birth the highest grader of the triplet, for instance, attains liberation. This text belongs to the final canonical stage when the threefold pathway to *mokṣa* became the favourite topic of the canonical authors.

386 XVII.2.593 reads that those from *saṃyata* up to renunciant (cf. VI.2.270 in this D-2a-2; third stage) abide (*sthita*) in religion (*dharma*), those from *asaṃyata* up to non-renunciant in non-religion (*adharmā*), and those who are in-between in both religion and non-religion, and that H.A<sup>1-4</sup> G abide in non-religion, A<sup>5</sup> in non-religion and religion-non-religion, and M in all three forms. The categorical characterization of living beings as such, which is based on the criterion of *virati-avirati*, goes in parallel with that of the renunciants discussed in VI.4.239 (fifth stage) which will be taken up very soon. This text also mentions that abiding (*sthita*) in religion means to follow religion, but it does not mean that one can physically sit and lie down, etc., on it. This is a play of words. The canonical authors are amusing themselves by posing a question whether one can stand, sit and lie down, etc., on a certain item, which also occurs in XII.10.304 (*astikāyas*), XVII.3.621 (*nirjarā pudgala*) and XIX.2.663 (*astikāyas*). XVII.2.593 is to be placed in the fifth canonical stage.

387 Then, I.9.79 maintains that an unresolved person (*asthira*) cannot stand firm and breaks but a resolved person does not break, that the foolish are eternal but foolishness is temporary, and that the wise are eternal but wisdom is temporary. The Jainas are accustomed to discussing whether beings are eternal or otherwise from various standpoints, for instance, from the standpoints of *dravya* and *bhāva* (e.g., VII.2.273 in B-1 and C-1b). It appears that the aphorist here applied the same logic to these problems, i.e., *bhāva* aspect to wisdom and foolishness, and *dravya* aspect to the wise and foolish. The discussion of wisdom and foolishness involves no problem, but that of the wise and foolish needs exposition.

388 The standpoint of *dravya* is applicable to the classes of beings in the way that H, for instance, are eternal, for the Jainas believe in the permanent existence of living beings in this and that *gati*. The criterion of the wise and foolish must have been again based on *virati* and *avirati*. For in XVII.2.594 heretics insist that monks are wise, laymen are half wise, but those who do not renounce *himsā* even to a single living being are totally foolish. MV expresses his view against the last point that those who spare even one life are not totally foolish. On this basis it explains that H.A<sup>1-4</sup> G are foolish, A<sup>5</sup> are foolish or half wise, and M are wise, foolish or half wise. In the light of this text, H, for instance, are the foolish, and the categorical foolish as such based on *gati* can be also said to exist permanently from the standpoint of *dravya*. This is likewise applicable to the wise. I.9.78 (cf. E-3a-3) and 79 are referred to in VII.8.297 for its total content. We assign all these texts to the final canonical stage.

(2) Five vows

- 389 *Pratyākhyāna* or renunciation is an old term signifying five vows. VI.4.239 reads that *jīvas* are renunciants, non-renunciants and partial renunciants, and that H.A<sup>1-4</sup> G are non-renunciants, A<sup>5</sup> are non-renunciants and partial renunciants, and all three types apply to M. The same rule naturally applies to the performance of *pratyākhyāna*. Those with five senses know renunciation, but not A<sup>1-4</sup> who do not possess a mind. A summary *gāthā* attached at the end of this *sūtra* reads that this text belongs to 'Sapradésa uddésaka', i.e., VI.4.238 (fifth stage). Thus this text belongs to the final canonical stage. I. 9.77 reads that a merchant, pauper, miser and warrior equally perform non-renunciation due to *avirati*. Then VII.8.296 says that an elephant and a *kunthu* are equally non-renunciants due to *avirati*. These texts also seem to have been composed in the final canonical stage in the same trends of thought.
- 390 *Pratyākhyāna* or *vratā* which is an old theme, is thus discussed popularly in the fifth canonical stage, possibly because it came to be strictly imposed upon the lay Jainas in the fourth-fifth canonical stages as their cardinal obligatory law. This explains why the lost 10th *Āṅga* was replaced by the present *Prāśnavyākaraṇa*.
- 391 VII.2.270 declares that even if one claims to be a renunciant, he is a liar, *asamyata* by 'trividham trividhena', *avirata*, not renouncing bad actions, *sakriyā*, *asamṛta*, wholly harmful and totally stupid, unless he is well aware of the difference between *jīva* and *ajīva* and between mobile and immobile beings. Here, *ajīva* seems to denote *pudgala*. This charge must have been made against the heretics who call themselves renunciants according to their own ethical principles and rules of conduct. Later we come across lively scenes, in which the heretics and the Jainas argue back and forth accusing each other as 'trividham trividhena *asamyata* up to totally stupid.' This idiomatic expression was drawn from the *Sūtrakṛta* II.4 (*Pratyākhyāna kriyā*). We place this text in the third canonical stage. VII.2.271 classifies *pratyākhyāna* into *mūlaguṇa* (fundamental rule of conduct) and *uttaraguṇa* (secondary rule of conduct), both of which are divided into *sarva* or complete (ascetic conduct) and *désa* or partial (lay conduct). *Mūlaguṇa* consists of fivefold vows, i.e., *mahāvratas* (*sarva*) and *anuvratas* (*désa*). The so-called later *guṇa-sikṣā-vratas* constitute the content of sevenfold *désa uttaraguṇa*. These are the standardized principles of the conduct of the Jainas. *Sarva uttaraguṇa* is of tenfold, i.e., *anāgata*, *atīkrānta*, *koṭi-sahita*, *niyantrita*, *sākāra*, *anākāra*, *parimāṇa-kṛta*, *niravāśeṣa*, *samketa* and *addhā pratyākhyāna*, of which the meanings are somewhat obscure. These are listed in the *Sthāna* X.1021, and also reported to occur in the commentaries on some *Chedasūtras*.<sup>9</sup> *Sūtra* 272 (X) applies these divisions of *pratyākhyāna* to this and that class of beings, and offers their relative frequency. VII.7.271 belongs to the final canonical stage.
- 392 I.1.16 takes up the age old topic of *ārambha* by way of classifying *jīvas* into

*samsāris* and *siddhas*, then subdividing the former into *asamṃyatas* and *samṃyatas* consisting of *pramattas* and *apramattas*. *Samsāris* and *asamṃyatas* perform *ātmārambha*, *parārambha* and both *ātmārambha-parārambha*, but *siddhas* and *apramatta-samṃyatas* do not perform *ārambha*. *Pramatta-samṃyatas* commit either *ārambha* or *anārambha* depending on *āsuddha* or *śuddha* yoga. H.A.G and those with dark three *léśyās* commit *ārambha* due to *avirati*, but M and those with light three *léśyās* commit both *ārambha* and *anārambha*. Let us place this text in the fourth-fifth canonical stages. Pertaining to the vow of *satya*, V.4.189 instructs how to express a notion that *devas* lack discipline. According to it, one should say that *devas* are *no-samṃyata*, but should not say that they are *asamṃyata* for it is considered to be rude. The right modes of speech had been taught since the days of the *Dāsavaikālika* VII, and were then codified in the *Prajñāpanā* XI. The content of our text as such, which is not touched upon in the *Prajñāpanā*, seems to be a product of the late Gupta age where long standing peace brought out an advancement of formal ceremonialism and etiquette, i.e., the fifth canonical stage.

- 393 With respect to *brahmacarya* or the fourth vow, II.5.105 asks what kind of *asamṃyama* is performed by committing sexual intercourse? It is answered by way of the simile that it is comparable to destroying the stalk of a cotton tree or a *būra* tree with burning fire. The age of this text is difficult to determine, however the question seeking the nature of *asamṃyama* as such can be posed in the third canonical stage.
- 394 V.7.218 reads that H.A.M.G perform *sārambha-saparigraha*, because they are after the possession of *śarīra*, *karma* and all sorts of objects consisting of *citta-acitta*. Then the text offers a list of the objects of *ārambha* and *parigraha* of this and that class of beings. V.9.222 says that *Rājagṛha* connotes all *jīvas* and *ajīvas* inclusively located in this city, while inexpressly referring to V.7.218 for the list of items by way of *yāvat*. Here *ajīva* means *pudgala*. The discussions made in these texts are rudimentary, and may fall in the third canonical stage.
- 395 *Upadhi*, *parigraha* and *prañidhāna* are classified in XVIII.7.632 into three kinds each, which are then considered in relation to this and that class of beings as usual. The *Sthāna* III.1.188-89 record the same in non-dialogue style. *Upadhi* as well as *parigraha* consist of *karma*, *śarīra* and personal belongings. According to Abhayadeva, *parigraha* is caused by *mamatva* or the hankering for possessions, which is absent in *upadhi*. *Prañidhāna* is synonymous with *yoga* in threefold divisions. From the way they are discussed, there is not much interrelation between *upadhi-parigraha* and *prañidhāna*. This suggests that the *Bhagavati* drew the material from the *Sthāna*. And the content of *upadhi-parigraha* in the *Sthāna* III.1.188 is a summarised account of V.7.218 above. Then the *Sthāna* must have drawn this material from the *Bhagavati*,

which in turn reimported the processed material from the *Sthāna*. X VII.7.632 thus probably belongs to the fourth-fifth canonical stages.

396 Let us dispose of VII.8.338 relevant to *pratyanika* (lit. opponent) in this connection. It enumerates the threefold oppositions or divisions of various categories relevant to ethics, monastic order and ascetic life as follows: (1) *ācārya*, *upādhyāya* and *sthavira* on the basis of *guru*, (2) this life, the next life and both on the basis of *gati*, (3) *kula*, *gaṇa* and *saṅgha* on the basis of the group of *sādhus*, (4) *tapasvi*, *glāna* and *śaikṣa* on the basis of *anukampā*, (5) *śruta*, *artha* and both on the basis of *śruta*, and (6) *jñāna*, *darśana* and *cāritra* on the basis of *bhāva*. The *Sthāna* III.4.270 lists them all excluding the last *pratyanika*. Our text must have again drawn its material from the *Sthāna*, to which it appended the then fashionable topic of *tri-ratna*. This text belongs to the fifth canonical stage.

397 MV explains to Śakra in XVI.2.566 that there are five kinds of *avagraha* or domain of ownership, i.e., *deva indras'*, kings', house-owners', householders' and monks' (i.e., sheltering places in the main). These five types of *avagraha* are reckoned at the end of the *Ācāra* II.7.2 after enumerating the rules relevant to the *avagraha* of monks and nuns. The first four types of *avagraha* have little to do with the subject matter of the *Ācāra* II.7.2, therefore this *Ācāra* II passage seems to be a later addition. XVI.2.566 is a part of the Śakra story, which is assignable to the fifth canonical period (cf. XVI.2.567 in A-3-4).

### (3) Minor ethical problems

398 Minor ethical problems include the topics of wakefulness, dream, death and etiquette. Wakeful persons are classified in XII.1.438 into three types, i.e., *buddhas* (*arhats*), *abuddhas* (monks) and *sudarśana* (pious householders). Wakefulness is a common topic in ancient India, which also occurs in the *Ācāra* I.3.1.105 that *munis* always keep vigil while others (*amunis*) are always asleep. Householders' wakefulness is considered here in relation to their bi-monthly *paṣadhovavāsa*. XII.1.438 is a part of the Śaṅkha story which belongs to the final canonical stage (cf. XII.1.436-37 in D-2c). In XII.2.442 which is a part of the Jayanti story, MV expresses his view that irreligious persons are better off asleep, or weak and lazy, for they are otherwise harmful to themselves and to others, while religious persons are better vigilant, strong and diligent, for they render services to community members (*vaiyāvṛtya*). We have already placed the Jayanti story in the fifth canonical stage (cf. C-1c-7).

399 XVI.6.576 divides dreams into five types, i.e., true to reality, extensive, accompanied by worry, untrue and indistinct. It says that dreams occur when one is half asleep, and that H.A<sup>1-4</sup> G are always asleep, A<sup>5</sup> are asleep or half asleep, M are wakeful, asleep or half asleep. The criterion here is obviously based on

*virati* and *avirati*. The same treatment is made in *sūtra* 577 as to *saṃvṛta* and *asaṃvṛta* of this and that class of beings. It continues to say that the dreams seen by ascetics with discipline (*saṃvṛta*) are true to reality, while those seen by indisciplined beings are true or not to reality. We assign the fifth canonical stage to these passages, which are used as an introduction to the succeeding *sūtras*.

- 400 Then, XIII.7.495 classifies death into five kinds, i.e., *āvicika*, *avadhi*, *ātyantika*, *bāla* (foolish) and *paṇḍita* (wise). The first three are concerned with the exhaustion of *āyus karma* which belong to the fifth canonical stage (cf. E-3b-5). Wise death already occurred in the *Ācāra* I.7.8. For the classification of foolish death, the text refers to the Skandaka story in II.1.90-95 where foolish death is divided into twelve kinds and wise death into two kinds, of which the former increases *saṃsāra* and the latter decreases it.
- 401 Finally, XIV.3.505-6 touch upon a problem of etiquette, namely, that the heretical gods do not come to salute and honour the spiritually advanced monks but the orthodox Jaina gods do, and that the etiquette of welcoming a guest, saluting him receiving and offering him a seat, etc., is found in A<sup>s</sup>M.G (A<sup>s</sup> do not offer a seat), but not in the rest of beings. These passages are the unmistakable product of the final canonical period when the Jaina-centred world view was established and when daily life became regulated by formal etiquette as such in the social and cultural background of the late Gupta age.

Part 2 (b) Ascetic Conduct

402 The problems to be handled in this part pertain to (1) Loyalty, (2) Alms food, (3) Supernatural power, and (4) Dispute with heretics.

(1) Loyalty

403 Whether or not an ascetic is a loyal follower of the school is considered on the basis of (1) ascetic conduct and (2) the performance of *ālocanā* and *pratikramaṇa* (reporting and repenting) particularly at the time of death. X.2.398 calls a monk practising twelve *bhikṣupratimās* loyal, and VIII.8.339 calls a monk obeying fivefold *vyavahāras* (monastic jurisprudence) loyal. X.2.398 makes a bracketed reference to the *Dasāsrutaskandha* for twelve *bhikṣupratimās*, and the *Vyavahāra* X.276 enumerates fivefold *vyavahāras*. Theoretically speaking, both texts were composed in or after the second canonical stage.

404 The idea that heretics do not perform *ālocanā* and *pratikramaṇa* is already mentioned in the *Sūtrakṛta* II.2, which must mean that they do not perform them in the same way as the Jainas.<sup>10</sup> Their performance and the consequent receipt of due punishment seems to have become an established monastic practice from this period onwards. The observance of *ālocanā* and *pratikramaṇa* by itself is a mild punishment, which is also a preliminary ceremony to receiving due monastic penalties such as *tapas*, *cheda*, *mūla* and so on.<sup>11</sup> Then it soon became a regular daily rite along with *sāmāyika*, etc. On the doctrinal level, its performance is put in the frame of theory that it promotes purifying the soul by way of purging out bad *karma*. The purity of a soul at the moment of death has been traditionally weighed heavily in India, for it assures a reward of birth in heaven. The Jainas also adopted this traditional view and laid down a rule that the observance of *ālocanā* and *pratikramaṇa* of the sins committed in one's life is a grave duty to be performed at the time of death. This became an important death ritual for the Jaina ascetics as well as laymen, and thus came to be considered as the criterion of loyalty. It is difficult to know when this criterion was established. It however makes a sudden appearance in the story texts. In all probability, it evolved in the process of Jaina ritual making during the fourth-fifth canonical stages. And this rule was probably imposed upon ascetics first, and must soon have been extended to householders.

405 Here is one passage regarding the ascetic practice of *ālocanā* and *pratikramaṇa* involving the topic of loyalty with no relevancy to its performance at the time of death. VIII.6.333 (cf. D-1b) justifies that an ascetic (monk or nun) is loyal as long as he has set out to report and repent the sins committed during his alms tour, whether touring outside or sojourning in a village to his elder monk, even if an unavoidable accidental circumstance prevented him from

fulfilling his aim. The unavoidable circumstances illustrated here are: (1) his elder monk happens to have become unable to speak by the time of his arrival, or he himself happens to be in such a condition, and (2) his elder monk happens to be dead before his arrival, or he himself happens to be so. This passage was probably composed in the second canonical stage when solitary wandering was still practised.

- 406 The rest of the passages pertain to the problem of loyalty involving death bed performance of *ālocanā* and *pratikramaṇa*. X.2.399 which is a non-dialogue text, reads that a monk is disloyal if he dies without confessing and repenting his sins in spite of previously having planned to do this at his death bed, or if he dies likewise thinking, "If even a layman can be born in heaven, why should a monk not be able to be born as an *Aṇapannika deva* even without doing this?" The *Aṇapannikas* make their appearance in a different list of *Vyantara* class in the *Prajñāpanā* II.116, which side by side offers a popularly known list of this class including the *Pīśācas*. The former list of this class obviously disappeared in later times. The *Aṇapannikas* must have been the popular *Vyantara devas* in the fourth stage, for the *Prajñāpanā* II.119 takes them up for further description. We can place this text in the fourth canonical stage.
- 407 A monk is said to be disloyal in V.6.209 if he dies without performing *ālocanā* and *pratikramaṇa* of the fact that he cherished, proclaimed and taught that *ādharma* is sin-free or he himself enjoyed such food or shared such food with others. The same rule is applicable to the cases of nine other types of forbidden food, i.e., *kṛita-kṛta*, *sthāpita*, *racita*, *kāntāra-bhakta*, *durbhikṣa-bhakta*, *bārdalikā-bhakta*, *glāna-bhakta*, *śayyātara-piṇḍa* and *rāja-piṇḍa*. This list is reported to make a partial appearance in the *Jamālī* story in our *Bhagavati*, *Jñātādharma* and *Aupapātika*." V.6.209 is a non-dialogue text, which must have been drawn from another work. III.4.159 (cf. supernatural power in D-2b-3) says that heretical monks are disloyal because they die without confessing and repenting the fact that they have practised magic. Likewise, IX.9.682-83 (cf. supernatural power in D-2b-3) read that a monk is disloyal if he dies without confessing and reporting the fact that he has made use of *vidyācāraṇa* and *janghācāraṇa*. Let us place all these texts in the fifth canonical stage.
- 408 We would like to dispose of I.9.76 at the same time in this connection. The *Pārśvan* monk *Kālāsyaśikāputra* addresses the elder monks in MV's camp, "You do not know the practice of nor the meanings of *sāmāyika*, *pratyākhyāna*, *saṃyama*, *saṃvara*, *viveka* and *vyutsarga*", against which the latter protest that they are well acquainted with these, and explain that they are identical with 'ātma'. The former in turn ask the latter, "In that case, why do you censure (*garhā*) four *kaṣāyas* upon abandoning them (cf. *sāmāyika* formula)?" The elders reply this is because *garhā* means *saṃyama* by

which all *doṣas* are to be wiped out. At this point Kālāsyaṣeṣikaputra is converted to MV's school which teaches five vows along with *pratikramaṇa*. Abhayadeva explains all these old technical terms in the sense of *guṇa* belong to *ātma*, therefore from the standpoint of *dravya* these *guṇas* are nothing but *ātma* itself (cf. XII.10.466 in C-1b). This text belongs to the fifth canonical stage.

- 409 Incidentally, XIV.7.523 reads that an ascetic, who breaks fast out of hunger and out of sense and dies a natural death, can eat food without attachment and greediness in his next life. This text was perhaps composed with the motive of encouraging monks failing in *saṃlekhaṇā*, which must have happened frequently. Fast-to-death, accepted by the Jainas, occurs from the genesis of their literature. And ascetics who intend to die such a death go through gradual preparation for it by way of their regular practice of penance, and thus they are not likely to fail in achieving the honour of religious death. Around the time of the *Upāsakadaśā*, *saṃlekhaṇā* came to be also permitted to laymen in the stage of final *pratimā*. Around this age, the method of Jaina *tapas* also developed to an extreme point as evinced in the *Antakṛt*, for instance. The method of practising the art of religious death was thus fully developed during the fourth-fifth canonical stages. In view of all this, our text seems to be alluding to a layman in the highest *pratimā* who is regarded as a monk, and who is liable to fail in a death fast due to his shortage of training in penance. Then, we can assign this text in the fourth-fifth canonical stages.

## (2) Alms food

- 410 Regarding alms food, VIII.6.332 (a non-dialogue text) instructs a monk that when food enough for two to ten persons is donated to himself and to his elders, but if he is not able to find his elders around, he should dispose of the food in a solitary and clean spot. Excess alms of bowls, wiping clothes, brooms, robes, blankets, sticks and litters are to be handled similarly. This text was probably composed at the age when the practice of lonely wandering was still kept alive. The *Ācāra* II.1.10 ordains that a monk may give excess food to others upon obtaining a permission from his teacher. We can place this text in the second canonical stage.
- 411 We have already touched upon the list of forbidden food including *adhākarma* in V.6.209. The meanings of the following technical terms relevant to *eṣaṇā doṣas* are expounded in VII.1.267-69: (267) *angāla*, *dhūma* and *saṃyojana*; (268) *kṣetrātikrānta*, *kālātikrānta*, *mārgātikrānta* and *pramāṇātikrānta*; (269) *śastrāṭita*, *śastra-pariṇāmita*, *eṣita*, *vyeṣita* and *sāmudāyika*. Three terms in *sūtra* 267 form a part of *paribhogaiṣaṇā doṣas*, which are said to appear in the canonical commentaries. Also in explaining *sūtra* 269, technical terms such as *nava-koti viśuddha*, tenfold *eṣaṇā doṣas*, *udgama doṣas* and *utpādanā doṣas* are

used, which are mainly reported to occur in the *Pinḍaniryukti*.<sup>18</sup> VII.1.267-69 are to be placed in the final canonical stage.

(3) Supernatural power

- 412 It is a belief of the Indians since very remote antiquity that the practice of penance produces superhuman power, from which the Jainas are no exceptions. III.4.159 tells us that a spiritually advanced monk can fly over Mt. Vaibhāra and the like only by attracting external matter particles. This ability is however used by heretical monks alone, and never by the Jaina monks. Because the former consume prepared food (*praṇīta*), their bones and marrow become strong but their flesh and blood become weak, it is explained, but this works in reverse in the case of the latter. A spiritually advanced monk is also said in III.5.160 to be able to create forms such as a woman up to *syandamānika* and so on and so forth by attracting external particles. The range of his capacity of *vikurvaṇā* is explained by way of a simile as in the case of *devas*. Here again heretics alone are said to make use of such ability. XIII.9.497, which refers to III.4.159 and III.5.160, says that a spiritually advanced monk can fly up with a water pot tied with a rope in hand, or can fly by assuming the posture of a bat, and so on and so forth. Then, VII.9.298 reads that an indisciplined monk can also produce colour and the like by attracting the external particles which exist in this middle world. It refers to the *deva*'s capacity of *vikurvaṇā* in VI.9.252 (cf. A-3-4), which goes in parallel with the present text.
- 413 Here we find a parallelism between *devas*' and monks' *vikurvaṇā* as to capacity, range and means. Using external help as such is not required for the *tapasvis* in order to exercise their miraculous power. Therefore, the contents expressed in these passages must have become fashionable after the mythological development of *devas*' *ṛddhi* and *vikurvaṇā*. And in both cases, heretics alone are condemned for the actual employment of their magical power as such. The Jaina monastic authorities have long since been warning their fellow monks not to engage in astrology, dream reading and so on (cf. *Dāsavaikalika* VIII, for instance) in order to maintain the standard of ascetic conduct distinguishable from non-Jaina practice. All these *sūtras* belong to the final canonical stage.
- 414 XVIII.10.642 reads that a spiritually advanced monk can penetrate the blade of a sword or a knife but he would not be cut, because a weapon has no effect on him. This text is making use of the material in V.7.213 (cf. B-1), to which reference is made. It does not display a mythological tinge, and we place it in the fourth canonical stage. In XIV.9.536 a pious monk's capacities resulting from his penance during one month up to twelve months after his initiation is compared with *tejo lésyā* possessed by the gods ranging from Vyantara up to Anuttaropapātika. He is said to attain liberation at the end of twelve months' penance. Abhayadeva explains *tejo lésyā* in the sense of happiness. This text

shares the same trends of thought-world developed in the fourth-fifth canonical stages.

415 Finally, in XX.9.682-83 the two types of superhuman gait are treated, i.e., *vidyā-cāraṇa* and *janḡhācāraṇa*. An explanation is made as to the possessors of these capacities, the types of *tapas* to produce them, their range and velocity. The *Vyavahāra* X lists the now extinct work called *Cāraṇābhāvaṇā* which is not enumerated in the *Nandī* (cf. Appendix I, Ch. I, note 15), and the original content of the *Prāsnavyākaraṇa* understood from the *Sthāna* involves the magical powers as such. This topic then might have arisen in a slightly earlier age, e.g., the fourth canonical stage. These *sūtras* under discussion seem to be well acquainted with the details of continent-oceans worked out in the *Dvīpasāgara p.*, and we place them in the fifth canonical stage. V.4.199 treats the magical power possessed by a knower of the 14 *Pūrvas*, namely, that he can, for instance, produce a thousand jars from a single jar. It says that this capacity is acquired by *utkārīkā-bheda labdhi*. *Utkārīkā* appears as one of the five *bhedas* in the *Prajñāpanā* XI.399 and XIII.418. Here we can read the canonical authors' attempt to mystify the 14 *Pūrvadhara's* ability. This text must belong to the early fifth canonical period (cf. F-2-2).

416 Let us dispose in this connection of a few texts relevant to a *kevali's* ability and nature. VI.10.254 has the heretics say none of the beings in *Rajagrha* can make an external display of their happiness and misery even of the size of a berry seed. MV retorts that no one in the world can by any means make an external display of the happiness and misery of beings. The word *kevali* is not used here at all, however the question as such must have been raised in relation to a person endowed with the highest capacity. A *kevali* can know and see everything in the three tenses of time, but he is incapable of outwardly displaying the internal happiness and misery of beings. The question as such may arise in a considerably later time, e.g., in the fourth-fifth stages. Then some heretics argue in XVII.7.631 that a *kevali* speaks untruth and truth-untruth when possessed by *Yakṣas*, against which MV insists that a *kevali* can never be possessed by *Yakṣas* and he always speaks truth or neither-truth-nor-untruth. This question is rather rudimentary as to the nature of a *kevali*, and we can place it in the late third canonical stage onwards.

#### (4) Dispute with heretics

417 Let us now deal with the disputes held between the Jainas and the heretics on ethical issues. Heretics accuse the Jaina elders in VIII.7.336 (cf. D-1b), saying that Jaina ascetics are '*trividham trividhena asamyata* up to totally stupid', because they consider alms food which has not yet fallen in their vessels to be theirs (transgressing the vow of *asteya*), because they tread upon living beings while walking the road (transgressing the vow of *ahiṃsā*), and because they

say that they have not yet arrived at Rājagṛha when they are arriving at it (transgressing the vow of *satya*). The Jaina elders defend themselves by way of the dictum '*kajjamāne kade*' that food in the process of being given equals food already given, that the Jaina ascetics walk carefully by way of repeatedly observing their *kāya* (-*yoga*), *yoga* (i.e., *vāc* and *manas*, that is, without chatting or thinking) and the motion of their walking (*riya*), and that an action in the process of arriving at Rājagṛha equals the completed action, thereby no transgression can be incurred. Then the Jaina elders return with the retort that the heretics are '*trividham trividhena asaṃyata* up to totally stupid', because they prove themselves to be so by their own argument. XVIII.8.639 virtually repeats the above account pertaining to *ahimsā*, where repartee is made by Gautama against the heretics. MV is highly pleased with him saying that many of his disciples would not be able to defend themselves as he has done. We would place both texts which do not involve later technicalities in the third canonical stage. We should note here that VIII.7.336 refers to II.5.107 (cf. D-3; fifth stage) and VII.2.270 (cf. D-2a-2; third stage) for *varṇakas*. This is a typical example of how *varṇaka* references are not always useful in determining the age of a text.

- 418 Somila, a Brahmin monk, attempts to defeat MV by asking a series of puzzling questions in XVIII.10.645 as follows: (A) Whether MV assents to *yātrā*, *yāpanīya*, *avyābādha* and *prāsuka vihāra*; what their meanings are and how he practises them, and (B) Whether or not the following items are enjoyable or eatable: *sarisava* (in Sk. it has two meanings, (a) a friend of the same age, and (b) mustard), *māṣa* (Sk. *māsa* is in Pk.: (a) *māsa* or month, and (b) *māṣa* which means (1) a weight of gold-silver, and (2) a kind of beans), and *kulatthā* (Pk. *kulatthā* is in Sk.: (a) *kulasthā* meaning a woman, and (b) *kulatthā* meaning a kind of pulse). Question series B is in essence a word game. Somila is converted upon hearing MV's reply. In the *Jñātādharma* I. 5, the Brahmin Śuka similarly troubles Thāvaccāputra with the same series of questions excluding *yātrā*, and the former is likewise converted by hearing the latter's reply.
- 419 MV explains in our text that *yātrā* means *yātana* which he practises by way of *yoga* such as *tapas*, *niyama*, *saṃyama*, *svādhyāya*, *dhyāna* and *āvāśyaka*, etc. *Tapas*, *svādhyāya* and *dhyāna* are here separately enumerated, though they belong to the category of *tapas*. *Āvāśyaka* in this context must denote six kinds of daily rite. Umāsvāti separately enumerates six *Āvāśyaka* chapters in his T.S. The *Anuyogadvāra* classifies *utkālīka* into *āvāśyaka* class and non-*āvāśyaka* class, and the *Nandi* divides *aṅgabāya* into *āvāśyaka* class and non-*āvāśyaka* class. Also Bhadrabāhu, who was Umāsvāti's younger contemporary, composed the *Āvāśyakaniryukti*. From this it is assumed that the six independent *Āvāśyaka* chapters were codified under the title *Āvāśyaka* in the late final canonical stage. At any rate, we can safely place our Somila story in the

fifth canonical stage.

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- 420 Taking advantage of this occasion, we would like to make a review of the nature of heretical texts which exhibit the heretical positions on problems in various subject fields.
- 421 Heretical texts are largely dividable into two groups, i.e., one which involves Jamālī and Gaṅga's *nihnava* issues and the other which has nothing to do with them. The former group includes: I.9.75 (cf. E-3b-5), I.10.80-81 (cf. D-1a, D-1b), II.5.99 (cf. C-1c-4), V.3.182 (cf. E-3b-5), V.5.201 (cf. E-4), VI.10.256 (cf. E-3b-4), VIII.7.336 (cf. D-1b, D-2b-4) and XVIII.8.639 (cf. D-2b-4). We have already discussed the nature of these texts in D-1b, the theoretical importance of which is negligible. The latter group includes: II.5.112 (cf. C-1a) pertaining to the cause of the hot spring, V.6.207 (cf. C-2) pertaining to the thickly populated region, VI.10.254 (cf. D-2b-3) pertaining to the impossibility of displaying happiness and misery, VIII.10.353 (cf. D-2a-1) pertaining to conduct and knowledge, XVII.2.594 (cf. D-2a-1) pertaining to the wise and the foolish, XVII.2.595 (cf. C-1b) pertaining to the nature of *jīva*, and XVIII.7.631 (cf. D-2b-3) pertaining to a *kevalī*'s speech. These texts each produce clear-cut Jaina positions in contrast to those held by the heretics, however the problems dealt with here are in general of minor importance. Neither can we distinguish, in most cases, to which school these heretics belong.
- 422 The *Sūtrakṛta* introduces many important heretical issues of the days when the Jainas had barely anything that could yet be called their own philosophical tenets. The Jainas entered the age of theorization in the succeeding third canonical stage, and they came to develop their own doctrinal system by way of absorbing and rejecting the thoughts of the other schools as we have previously examined. We should remember in this connection that many early non-Jaina concepts came to be utilized by the Jainas in considerably later stages when the Jainas had developed their own way of theorization by making use of them. Thus the important doctrinal concepts of the heretics that helped the formulation and development of the Jaina concepts came to be integrated into the Jaina doctrinal system itself, which therefore did not take the distinct form of the heretical texts. Perhaps for this reason, the heretical *sūtras* in the *Bhagavati* are more or less of a minor nature. These heretical *sūtras* were after all composed with the intention of showing the superiority of the relevant Jaina positions over their rivals. It is still noteworthy that the *Bhagavati* collects a good number of heretical *sūtras*, which the later canonical texts do not contain. We should also note that the *Bhagavati* stories describe vividly and lively how the individual heretics met the Jaina monks for dispute in the classical period, which must have taken place daily in a similar manner in olden times.

## Part 2 (c) Lay Conduct

- 423 The *Bhagavati* stories describe the lay religious activities of various social classes in the classical period, the details of which we will not go into. *Pratyākhyāna* of laymen along with some *śīla-ṽratas* appears in the *Sūtrakṛta* II.7, which was perhaps finalized in its present form at a considerably later time, and the designation of *pratyākhyāna* as *anṽvrata* does not seem to occur until the *Upāsakadaśā*. The *Dāsāśrutaskandha* VI enumerates eleven *upāsaka pratimās* which again probably belong to a considerably later time, for the *Dāsāśrutaskandha* is primarily a text for ascetics. The later so-called *anṽvrata* must have soon been distinguished from the *mahāvrata* when it became the essential code of ascetic conduct. *Sāmāyika* and *paṽsadhopavāsa* might also have been practised by the laity before the age of the *Upāsakadaśā* much as lay Buddhists had similarly been practising their observances in their own way. However, these come into vogue in the age of story composition, when the *Upāsakadaśā* talks about twelve *upāsaka dharmas* along with their *aticāras*, and enumerates eleven *upāsaka pratimās*. We should also recall the stereotyped phrases such as '*Sāmāyikādi* 11 *Aṅgas*' occurring in this age. This causes us to assume that these fundamental rules of lay conduct were seen as obligatory duties for all the lay community members in the age of church construction, i.e., in the fourth-fifth canonical stages, but *sāmāyika*, etc., practised in the early age were not yet obligatory to each individual layman but probably voluntary.
- 424 It is said in VII.1.262 that if a layman, who has renounced *himsā* to animals or plants but not to earth-beings, accidentally happens to kill an animal or a root, he is not considered to be a transgressor of the vow. It is an old position of the Jainas that an unintentionally committed action is outside the rule of *aticāra*. Similar illustrations also appear in the *Sūtrakṛta* II.2 in relation to *akasmād-daṅḁa*. This text is not couched in any of the later technical terms, and we place it in the second-early third canonical stages.
- 425 Acceptance of the vow of gross renunciation means, it is said in VII.5.328, that a layman confesses his past wrong deeds (*pratikramaṅa*), repels his present wrong deeds (*saṅwara*) and renounces his future wrong deeds (*pratyākhyāna*). It offers alternative possible combinations in observing fivefold gross renunciations by way of threefold *karaṅas* and threefold *yogas* in the three tenses of time, which amount to 735 different ways. This thought pattern resembles Umāsvāti's exposition of *kriyā* made in the T.S. VI.9. We place this text in the fifth canonical stage.
- 426 In VII.1.261 (cf. D-1a), it is said that a layman who observes *sāmāyika* by staying at monks' *upāsraya* (*samaṅovāsae*) performs *sāmparāyika kriyā* but not *iryāpatha*, because his soul is functioning as the agent of instruments

(*adhikaraṇi*). Likewise VIII.5.327 reads that if a layman's personal properties such as his cloth and his wife were stolen and seduced while he is engaged in *sāmāyika* in monks' *upāśraya*, he surely searches for his personal belongings by considering them as his own, because he cannot renounce his *mamatva* or sense of possession, even though he practises *sāmāyika* which precisely aims at the renunciation of *mamatva*. The latter text in particular casts ridicule upon laymen in that they are incapable of practising *sāmāyika* even for a moment. These texts must have been composed at the time when *sāmāyika* became an established obligatory duty to all individual laymen. A mention of *upāśraya* does not occur even in the fourth canonical stage. We assign these texts to the fifth canonical stage.

427 How laymen observed bimonthly *pauṣadhōpavāsa* is vividly described in the Śaṅkha story in XII.1.436-37. Here Śaṅkha, contradicting the agreement made with his friends to take a full meal before the fortnightly fast, fasts in the *pauṣadhasāla* observing chastity, abandoning all ornaments and weapons, and keeping awake throughout the night on *darbha* grass. Taking a full dinner before the day of *pauṣadha* was thus common practice at that time. XII.1.439 of the Śaṅkha story refers to I.1.18 (cf. E-3a-3), therefore our text belongs to the fifth canonical stage.

428 With reference to the donation of food, VII.1.263 reads that a layman, by offering pure food to worthy monks, either Jaina or Brahmin, gives them peace, at the same time gaining peace for himself, and by so doing he can renounce life, renounce things difficult to renounce... and finally attain emancipation. VIII.6.331 says that if a layman offers pure food to worthy recipients, it ensues *nirjarā* alone but not binding bad *karma*, that if he offers impure food to worthy recipients, it ensues more *nirjarā* than binding bad *karma*, and that if he offers pure or impure food to unworthy recipients, it results in binding bad *karma* alone but not *nirjarā*. Whether the recipients are worthy or not is considered here more important than the purity or otherwise of the object of donation. This idea must belong to later ages, because purity or impurity of food was the main topic discussed in olden times. The T.S. VII.34, relevant to *dāna*, is derived from the *Bhagavati* XV.540, which belongs to the fifth stage. Also Umāsvati probably consulted the content expressed in VII.1.263 in composing his T.S. VII.33. We place these texts in the fourth-fifth canonical stages.

429 VIII.5.329 which is a non-dialogue text offers the following information: (1) The *Ājivikas* hold the principle that all beings eat living beings, therefore they take it for granted that beings survive by killing other beings; (2) List of twelve lay *Ājivikas*, whose teacher is Gośāla; (3) The five prohibited fruits and the fifteen prohibited occupations of lay *Ājivikas*; and (4) Rebirth of lay *Ājivikas*. All this information was probably collected here in one place to justify that lay *Ājivikas* are to be born in heaven (cf. D-3). The five forbidden *udumbara* fruits appear

in the post-canonical literature relevant to lay Jaina conduct, and the fifteen forbidden jobs make their precise appearance in the *Śrāvaka Avāśyaka* IV.7. The canonical authors began to show their interest in the Ājivikas in the age of story texts, e.g., in the *Upāsakadāśā*, when the Ājivika school was in decline but the Jainas entered the final stage of church construction. In all probability, these lay Jaina rules of abstinence from eating five *udumbara* fruits and prohibition from engaging in fifteen professions were borrowed from the Ājivika school. The lay Jainas must have also been bound by some similar rules by that time, but which were not yet formalized. We place this text in the early fifth canonical stage.

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- 430 Material relevant to the rules of lay conduct is not at all rich in the *Bhagavati*, but can be supplemented by the abundant stories composed for the benefit of householders. This holds true likewise for the other canonical texts composed in the fourth-fifth stages, and it is in the post-canonical period that the minute injunctions and prohibitions relevant to lay conduct were laid down. The Jaina canonical texts of the early age totally neglected the problems of laymen, probably because MV expected extraordinarily austere ascetic practice from his followers by absolutely condemning the value of worldly life. There is a strong undercurrent here insisting that Jainism, which stands on strict *ahimsā* practice, is primarily a religion for ascetics.
- 431 As we have noted in Ch. I, Sec.1, the Buddhist monks adopted the settled life as early as the 4th century B.C., which naturally prompted earlier education of the laity and the formulation of the rules of lay conduct. The Jaina monks, strict followers of MV's teachings, kept on wandering around from place to place without settling down in one place, except in the rainy season. Frequent and long lasting contact between lay Jainas and ascetics began at Mathurā as archaeological remains show, thenceforth the Jaina monks must have begun to show a serious concern for establishing lay rules and producing lay literature. Thus the process of the education of the laity and the formulation of lay rules took a dilatory course for the Jainas.

### Part 3 Rebirth and Liberation

- 432 We have touched upon this theme of rebirth and liberation here and there in the previous sections as required by circumstances. According to MV's world view, the criterion for whether one repeats or cuts off *saṃsāra* was as a whole based on the performance of *himsā* or *ahimsā*. This simple criterion developed into complexity in accordance with the doctrinal development made in various branches of knowledge in the subsequent course of time, and it came to be framed in the theory of *karma* that the presence or absence of *karma* decides whether one is to go through *saṃsāra* or to achieve *mokṣa*. Thus *nirjarā* of the total *karma* matter in eight types can release one from *saṃsāra*, otherwise one is destined to remain in the cycle of rebirth. Meanwhile, a rule was established by the fourth canonical period that the acquisition of *kevala jñāna-darśana* is the proviso for accomplishing emancipation. Added to this by the time of Umāsvāti was that acquisition of the knowledge of the 14 *Pūrvas* is a necessary requirement for the same. And since the *Pūrvas* are said to have long since been lost, Jaina idealism of *mokṣa* came to be at a loss. This was rescued by way of creating a rule that it is attainable to anyone who takes birth in Mahāvīdeha. Needless to say, this escape into the mythological sphere is a desperate excuse that the Jaina theoreticians had to make in order to defend the *raison d'être* of their religious sect.
- 433 Let us leave aside the texts relevant to this theme which have already been handled in the previous sections. II.1.87 reads that if a Jaina monk who takes pure food has not reduced or cut off the cycle of rebirth and feeling (*vedanīya*) towards *saṃsāra*, and if he has not yet attained his end-in-view, he must repeat transmigration: but he who acts up in the opposite ways is said in *sūtra* 89 to accomplish salvation. *Sūtras* 88 and 89 offer synonyms of *saṃsāri jīva* (cf. XX. 2.663 in B-2) and *siddha*. I.9.74 enumerates *lāghavikam*, *alpopadhikam*, *amūrcchā*, *agrddha*, *apratibaddha* and *akaṣāya* in four divisions to be the praiseworthy qualities for a monk. It is said that after a monk becomes free from *kāṅkṣa-pradveṣa* (*rāga-doṣa*), he will be soon released from the misery of *saṃsāra*. All these *sūtras* seem to belong to the late third-fourth canonical stages.
- 434 XVII.3.599 enumerates ideal ethical concepts such as *saṃvega* which lead a monk to emancipation. These numerous categorical items relevant to ascetic ethics and conduct are in the majority found in the *Uttara XIX (Samyaktva-parākrama)* which belongs to the final canonical stage. *Sūtras* II.5.106-11, which are composed in a story style, have the Pārśvan elders saying that *saṃyama* and *tapas* performed in the previous life, *karma* and attachment (*saṅgi*, having attachment) are the causes that lead one to *devaloka* (cf. T.S. VI.20). This is approved by MV. In continuation of the Pārśvan elders' exposition of the results of *saṃyama-tapas*, MV preaches the causal relation held

among *paryupāsana*, *śravaṇa*, *jñāna*, *viññāna*, *pratyākhyāna*, *saṃyama*, *anāsrava*, *tapas*, *vyavadāna* (*nirjarā*), *akriyā* and *siddhi*. Each one of them from *śravaṇa* up to *akriyā* stands in such a way that it is the result of the previous item as well as the cause of the succeeding item. The items *śravaṇa* and *viññāna* can be somewhat traceable in the *Uttara* XXIX.23-24, *pratyākhyāna* and *anāsrava* in its 13, and *saṃyama* up to *siddhi* in its 26-28 exactly as they are.

*Paryupāsana* is of course postulated here in this actual scene of gathering in the story. The content expressed in our passages seems to have improved the material in the *Uttara* XXIX, or they were composed in trends of the same thought. We place them in the final canonical stage. It should be noted in this regard that II.5.106 describes Jaina laymen as being well acquainted with the principles of *jīva-ajīva-puṇya-pāpa-āsrava-saṃwara-nirjarā-kriyā-adhikaraṇa-bandha-mokṣa*.

- 435 XVI.6.579 enumerates 14 dreams which lead one to salvation as follows: (A) (1) dreaming oneself mounting a herd of horses, etc., (2) picking up a rope extended over the ocean from the east to the west, (3) cutting a rope extended over Lokānta from the east to the west, (4) disentangling knots of white and black threads, (5) mounting on heaps of silver and gold, etc., (6) scattering hay, etc., (7) pulling out and throwing away the stalks of reeds and bamboo, etc., (8) entering a pond full of blooming lotus, (9) crossing a wavy ocean, (10) entering a house built of precious stones, (11) mounting the celestial car made of jewels; (B) (1) mounting on a heap of iron and copper, etc., and (2) breaking a jar of wine and sour gruel, etc. These are made up of symbolism relevant to popular belief and *karma* theory. Immediate emancipation is said to follow from dreaming of the items in the group (A), while emancipation is promised within two lives by dreaming of those in the group (B). This non-dialogue text is a continuation of the topic of dreams seen by MV on the eve of his *mokṣa* told in the previous *sūtra* 578 (cf. F-1-1). XVI.6.579 falls in the fifth canonical stage. It is interesting to see that the Jaina theoreticians expanded the criterion of *mokṣa* to this extent under the sway of the general trends current in those days.

- 436 It is said in V.6.210 that an *ācārya* and an *upādhyāya* who have unwearingly served their *gaṇa* by way of helping students shall attain liberation in this life or in their third birth at the latest. This passage may belong to the time when the canonical authors were attempting to consider the attainment of *mokṣa* of people by their kind of occupation. This probably occurred in the fourth-fifth canonical stages. XII.8.459 reads that animals such as a monkey, a cock, and a frog that are devoid of *śīla*, *vrata*, *guṇa*, *maryāda*, *pratyākhyāna* and *pauṣadhopavāsa* are reborn in Ratnaprabhā as infernal beings. It is similarly said to be true with those such as a lion that are described in VII.6.286-87 (X), which draw its materials from the *Jambūdvīpa* p. I.36. This passage thus belongs to the fifth canonical stage. There is, however, something wrong in the

transmission of its original text; possibly some lines are missing here.<sup>14</sup>

437 I.1.19 talks about one who is *asamyata* up to non-renunciant of bad actions. If *such* a man happens to perform *parisahajaya* over thirst, hunger, brahmacharya, cold, heat and so on accidentally and involuntarily, he shall be born in Vyantarakalpa (cf. A-1-2). The text seems to be speaking of non-Jainas who happen to perform penances similar to those prescribed for Jain monks, or it may be speaking of lay Jainas who came to endure things under certain circumstances. This text may belong to the fourth-fifth canonical stages. III.5.160 informs that a heretical monk with spiritual advancement who dies without performing *alocana-pratikramaṇa* is to be born as an *abhiyogika deva* (servant god), but a Jain monk who duly performs this death rite shall be born in heaven not as an *abhiyogika deva*. This text was composed in connection with monks' *vikurvaṇa* (cf. D-2b-3), which is to be placed in the fifth canonical stage. VII.5.329 says that the lay *Ajivikas* who shun the five kinds of fruits and do not engage in the fifteen kinds of professions involving *himsa* are to be born in heaven. We have already placed it in the final canonical stage (cf. D-2c). The reward of heaven is made here on the basis of *ahimsa*.

438 The *Prajñāpanā* XI.567 lists precise celestial regions in which the following fourteen types of beings and persons are to be born: *asamyata-bhavya-dravya-deva*, one not opposed to *saṃyama*, one opposed to *saṃyama*, one not opposed to *saṃyama-asamyama*, one opposed to *saṃyama-asamyama*, *asaññi*, *tāpasa*, *kāṇḍarpika*, *caraka-parivrajaka*, *kilbiṣika*, *tiryāṇca*, *Ajivika*, *abhiyogika*, and *svaliṅgi* but *darśana-vyāpana* (i.e., *nihnavaka*).<sup>15</sup> This list must be the conclusive account of the individual cases which were independently worked out in the *Bhagavati* and other texts. Such being the case, this *Prajñāpanā* passage must have been added at a slightly later time. Its 566, which talks about *cakravarti*, etc., is also a later accretion.

439 There are a few historical stories in the *Bhagavati*, of which the purpose is to show what kinds of action cause what kinds of future life, or to exhibit the life chronology of some beings. VII.9.299-303 narrate two wars fought by king Koṇika against eighteen tribal kings of Kāśi and Kauśala. It is said that the 8,400,000 people who were killed in the war of great stones (*mahāsila kaṇṭaka saṅgrāma* which was helped by Śakra) were born as animals and infernal beings, and that out of the 9,600,000 killed in the war of chariots with maces (*ratha-mūsala saṅgrāma* helped by Śakra and Camara), 10,000 were born in a fish as its roe, Varuṇa who died as an exemplary Jain monk went to heaven, his friend who died as a lay Jain took rebirth in a good family as a man, and the rest became animals and infernal beings. The past and future lives of King Koṇika's two elephants, Udayi and Bhutananda, are mentioned in XVII.1.589; they were Asurakumāras in the past, and they are to be born next in Ratnaprabhā as hellish beings, then upon taking birth as men in Mahāvideha

they are destined to be released from *samsāra*.

440 XVII.1.589 must have been composed in relation to the story of King Koṇika, about whom the Jainas talk eagerly with special favour in the age of story composition. VII.9.299-303 refer to the *Aupapātika* for *varṇaka*. *Śataka XV. 553* also records *mahāsīlā kaṇṭaka saṅgrāma* as one of the eight *carama vastus* of Gośāla. The stories of Koṇika's wars which are entwined with mythological elements are said to differ from the commentaries on the *Nandī* and *Uttara* on the one hand, and the *Nirayāvalikā* on the other.<sup>16</sup> There are no other literary or archaeological sources in both Jaina and non-Jaina traditions to check upon the historicity of these two wars, which therefore remain a complete mystery. We place both of the texts above in the fifth canonical stage.

441 XIII.6.490-91 narrate that King Udāyana (here already converted as so known from XII.2.440-41) was initiated by MV into the Jaina order of monks, upon having enthroned his nephew Kēsi instead of his real son Abhici. He did this fearing that his son's worldly attachments might spoil his future life. King Udāyana attained immediate liberation. Abhici, who cherished a grudge against his father and died without performing *ālocanā* and *pratikramaṇa* which he should have done as a lay Jaina, was born as an Asurakumāra, and then attained emancipation from Mahāvideha in the succeeding birth. This text again belongs to the fifth canonical stage. As to the uncertainty of its historicity, readers may be interested in the account offered by Deleu in his *Viyāhapannatti*, p.44.

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442 Stories and episodes collected in the *Bhagavati* are usually accompanied by distinct signs at their beginning and ending which take the form of a stereotyped prologue and epilogue, often involving the change of places and persons coming into the scene. These are largely dividable into two groups, i.e., one concerned with showing the theoretical discussions, and the other attempting to illustrate the future rebirth or liberation of the persons, which may or may not involve discussion of theoretical topics. In the case of conversion stories, theoretical topics are, as a rule, offered for debate, in order to prove that the heretics were converted due to their inferior positions concerning relevant problems. Both categories of stories are aimed at edifying laymen at large, and are in the majority composed in the late canonical age, as evident from the reciprocal references made between the *Bhagavati* stories and other canonical stories.

443 *Bhagavati* stories belonging to the first group are as follows: (1) The cases in which heroes are on the side of MV's camp: I.6.53 (Roha), III.3.149-53 (Maṇḍitaputra), V.4.188 (Gautama and two gods), V.8.220 (Nāradaṇḍaputra and Nirgranthiputra) and XVII.3.617-21 (Mākandiputra); (2) The cases in which heroes are on the side of Pārśva's camp: II.5.106-11 (Pārśvan elders).

These stories are not attempting to show the problem of their rebirth-liberation, and are therefore outside our present consideration.

- 444 The stories and episodes belonging to the second group are composed with a definite intention of showing who attains liberation or rebirth when and where and for what reasons. Their plots are generally well calculated for dramatic effect, often bringing in mythological elements in order to appeal to a popular audience. Included in this category are the stories which we have just discussed in this part D-3 and those which are treated separately in each subject field. Now let us make a cursory review of the rest of the stories in continuation. The heroes and heroines of these stories are either Jainas or non-Jainas. The Jainas may belong to MV's camp or Pārśva's camp. And the stories relevant to the Pārśvans and the heretics are composed with an obvious motivation of showing their conversion to MV's camp and their consequent rebirth or liberation.
- 445 The heroes and heroines on the side of MV's camp are either ascetics or laymen. Laymen cannot achieve liberation unless they are initiated into the order of ascetics. Immediate liberation in this life is forecasted for the following ascetics: MV and Gautama in XIV.7.520 (cf. F-1-3, actually this text does not take the form of a story), Atimuktaka who is a child monk in V.4.187 (cf. F-1-3), Jayanti who becomes a nun in XII.2.440-42 (cf. C-1c-7, D-2a-3, F-1-2), and Sudarśana (his past as Mahābala, Brahmaloaka deva) who becomes a monk in XI.11.423-31 (cf. A-2, F-2-3). The following lay Jainas become monks in this life, and will be born in Saudharma Kalpa in their next life, then in Mahāvīdeha to attain their end: R̥ṣibhadraputra in XI.12.432-34 (cf. C-1c-5), Śāṅkha in XII.1.436-39 (cf. D-2a-3, D-2c, E-3a-3) and Madruka in XVIII.7.633 (cf. B-2). Gaṅgadatta in Mahāsukra (XVI.5.572-75; cf. A-3-4, D-1b) and Śakra (XVIII.2.616; cf. A-3-4), who were formerly the Jaina ascetics, will be born in Mahāvīdeha to achieve salvation. Jamālī in IX.33.382-89 (cf. D-1b, F-1-2), who is a dissident, is predicted as being born as a *kilviṣika deva* in Brahmaloakānta, then upon repeating his lives as an animal and man for four or five times, he will be released from *samsāra*.
- 446 As to the converts from Pārśva's camp, Kālāsyaveṣikaputra (I.9.76; cf. D-2b-1) and Gaṅgeya (IX.32.370-78; cf. C-2) are said to accomplish their end immediately. Some elders converted from Pārśva's side in V.9.225 (cf. A-1-2) are likewise said to attain immediate emancipation, and some others to attain birth in heaven.
- 447 As to the converts from the heretical schools, mostly Brahmanical, the following ascetics are said to achieve immediate salvation in the present life: Kālodayī in VII.10.304-7 (cf. B-1, B-2, D-1a, E-2), R̥ṣabhadatta and Devānandā (who were already converted to Jainism) in IX.33.379-81 (cf. F-1-2), Śiva in XI.

9.416-18 (X) and Pudgala in XI.12.435 (cf. C-1c-5). Skandaka in II.1.90-95 (cf. A-1-1, C-1b, D-2a-3) is to be born in Acyuta Kalpa, then in Mahāvideha to attain *mokṣa*. Somila in XVIII.10.645-46 (cf. C-1b, D-2b-4) is told to be first born in Saudharma, then in Mahāvideha to achieve liberation. Gośāla in XV (cf. F-1-4) who dies by avowing his errors is to attain Acyuta Kalpa, then going through all the other forms of existence, he is finally released from *samsāra*. King Īsāna (his past as *bāla-tapasvi* Mauryaputra in III.1.133-40; cf. A-3-3) and King Camara (his past as *bāla-tapasvi* Pūraṇa in III.2.141-48; cf. A-3-4) are predicted to be born in Mahāvideha to attain salvation.

- 448 In allotting rebirth or liberation to these heroes and heroines, the canonical authors discriminated least between the long standing orthodox Jaina ascetics and the newly converted ascetics. The punishment of a dissident for *nihnava* is very heavy, which is a universal practice in any institution. Gośāla who is said in XV to be MV's disciple is here treated like a *nihnava* case. MV's followers honoured Pārśva's followers who were apparently the minority, but they did not seem to have ever mixed with each other.
- 449 These stories relevant to various classes of people are reducible to several type-stories or case-stories such as ascetics stories, laymen stories, heretical stories, historical stories, conversion stories, and *nihnava* stories, upon the basis of which the Jaina authors continued to compose numerous stories and episodes in the canonical and post-canonical ages. And the canonical authors, as a rule, offer a full account of a certain type-story only at the beginning, then in giving a similar description later, they simply refer to it in order to avoid repetitions. The Third Valabhī Council is responsible for this *varṇaka* method. *Varga* style is a typical example developed from a similar mode of composition, which is also adopted in writing philosophical treatises. This technique naturally developed in the late canonical age while reworking or compiling the earlier materials. Some of these *Bhagavati* stories record various heretical practices of penance prevalent in the classical period, which are valuable materials from the historical point of view.

## SECTION E KARMA

## Part 1 A Preliminary Review

- 450 The Jaina theory of *karma* took a long course of development. The *Prajñāpanā* (XXIII-XXVII, cf. Ch. I, Sec. IV; XXIII.2 is a later accretion) conducts a discussion of the *karma* theory in terms of *bandha-vedanā* within the class of *mūla prakṛtis*, and *uttara prakṛtis* are here in only the early stage of formulation. This text is not even acquainted with the well-known fourfold divisions of *karma bandha* by *prakṛti-sthiti-anubhāva-pradēsa*, in which *pradēsa bandha* is kept totally intact, and *anubhāva* is discussed in the sense of *karmic* fruition but not in the sense of the intensity of *karma bandha*. This is quite natural in the context of the history of theorization, because the four standpoints by *dravya-kṣetra-kāla-bhāva*, after which the *bandha* quadruplet was formulated, came to be thoroughly established only in the fourth-fifth canonical stages. The standard list of *uttara prakṛtis* was finalized in the fifth canonical stage by the time of Umāsvāti, and the fourfold types of *karma bandha* was formulated by the time of the *Uttara XXXIII*.
- 451 In the immediate post-canonical age, the *Śaṭkhaṇḍāgama* for the first time conducts a discussion of *bandha-udaya-sattā* of both *mūla* and *uttara prakṛtis* in terms of the *sthāna* triplet, i.e., 14 *jīvasthānas*, 14 *mārgaṇāsthānas* and 14 *guṇasthānas*. Thence the technicalities of *karma* theory develop noticeably up to the early medieval age. However, the *karma* doctrine represented here in the *Gommaṭasāra*, for instance, is a product of scholasticism, which deals with it in terms of a complicated mathematical computation, that even advanced readers fail to understand. This fantastic product of the Jaina theory of *karma* must be correlative with their pessimistic reality of salvation that no one after Jambū can attain *mokṣa* anymore. It appears as if the *karma* specialists in those days attempted to bury this utter vacuity of reality in an equally fantastic abstraction of the *karma* theory in order to defend the *raison d'être* of Jainism itself.
- 452 This itself is enough for us to grasp how slowly the doctrine of *karma* took the course of its development. According to MV's world view, *vaira* works as the principle of retribution and as the cause of transmigration within the purview of *ārambha* or *himsā*. The *Sūtrakṛta* I.2.1.4, for instance, expresses the idea that beings are seized by self-wrought deeds, which is stated in the same context of the *vaira* theory. According to the later doctrine of *karma*, eight *mūla prakṛtis* with so many subtypes are the determinants of the total personality of a being, either psychological, physical, spiritual or social. These *karma prakṛtis* thus represent the universal make-up of beings in *samsāra*. Here the concept of *ārambha* or *himsā* totally recedes into the background as an important cause of binding some *karma prakṛtis* (cf. *T.S.* VI.16 and 18), and these

numerous *karma prakrtis* are pushed forward as the determinant causes of retribution and transmigration. Strictly speaking, the principle of *vaira* remains as the remote source for the evolution of the so-called *karma* theory of the Jainas. And the concept of *rajas* or *mala* occurring in the late first canonical stage, which even though it proves an advancement made in casting off the remnant of the primitive notion of *vaira*, largely shares the same circle of thought as the *vaira* theory.

453 Upon entering the second canonical stage, the concept of *vaira* was replaced by the concept of *kriyā* which is inevitably the cause of inviting *vaira*. As we have previously examined, the canonical authors in the second stage onwards engaged in formulating and illustrating the categorical *kriyā* groups such as 18 *kriyās*. And with the entry in the third canonical stage, they turned their keen attention to the character-analysis of beings, which can be ultimately reducible to various types of *kriyās* in a broad sense, e.g., physical, cognitive, emotive, conative, affective, and so on.<sup>17</sup> Such an inquiry falls beyond the narrow sense of *kriyā* expressed in terms of categorical *kriyā* groups, which therefore remained in the field of ethics alone and eventually ceased its development. On the other hand, the majority of *mūla* and *uttara karma prakrtis* and the contents of the *sthāna* triplet came out of numerous *anuyoga* items formulated in the process of the character-analysis of beings, which thus became the direct source for the development of the *karma* doctrine. The concept of *kriyā* in narrow sense thus stands in a transitory position between the principle of *vaira* and the *karma* theory. And we should remember that these formal *kriyā* groups were frequently discussed with the same language of *karma* theory.

454 The Jainas began to develop their scheme of *pudgala* in the third canonical stage, without which the theory of *karma* could have never been advanced. A serious inquiry into the nature of *pudgala* naturally called for a serious investigation into the nature of *jīva*, and vice versa. Here the Jainas were ready to grasp the distinct nature of *jīva*, *pudgala* and *karma* as well as the relation between them, which are again absolutely essential in dealing with the theory of *karma*. It thus appears that the evolution of the so-called *karma* doctrine in the most rudimentary stage began in the third canonical period.

455 All this lucidly explains why the Jaina theory of *karma* had to take a dilatory course of development after the other branches of knowledge had been well advanced. The doctrine of *karma* expresses in a theoretical form the essence of Jainism developed in religious, ethical and ontological fields, culminating in the principle of *tattvas* which evolved in the final canonical stage. It thus made a rapid advancement in the immediate post-canonical stage, which had enough vitality to keep on developing until the medieval age.

Part 2 *Karma* – Nature and Mechanism

- 456 It is maintained in XVI.2.568 that *caitanya* is the agent of *karma bandha*. The reason forthcoming is that a *jīva* eats matter and accumulates it in his *śarīra*, which then transforms accordingly. Likewise he accumulates *karma* matter (*pudgala*), which transforms into hardship, discomfort, illness, mental occupation (*saṅkalpa*) and death. All this is caused by *caitanya* but not by *acaitanya*. This exposition is couched in non-technical terms, and we place this text in the third canonical stage. Then, XVII.4.601 expounds that a being in any class binds and experiences misery wrought by himself, and that his *vedanā* is self-wrought and he experiences *vedanā* wrought by himself. This is a basic position of the *karma* theory. The method of discussion by taking up beings in this and that class, which is usual in the fourth canonical stage, must have commenced in the third canonical stage. We assign the third canonical period to this text.
- 457 XII.5.451 reads that a single being as well as the world (*jagat; jīva-samūha*, according to Abhayadeva) transform into various states because of *karma*, but not because of *akarma* (without *karma*). This again belongs to the fundamental theory of *karma*. This text along with *sūtra* 450 (cf. C-1a) are referred to in XX.3.665 for its total content. A similar idea is expressed in XIV.6.517 in the following way. All the beings eat matter which then undergoes changes, and they are born of material *yonis* and attain life-span due to matter. Similarly, they obtain their states of existence and life span, and undergo transformation by binding *karma* matter. *Karma* is examined here on the analogy of *āhāra* and *pudgala pariṇāma*, as in the case of XVI.2.568 above. These texts belong to the early stratum of *karma* theory, which we assign to the third canonical stage excepting XX.3.665 that we place to the third-fourth canonical stages.
- 458 VII.8.294 explains that beings in all classes are in a state of happiness when all miseries made in the three tenses of time are exhausted. Likewise, XIV.4.510 says that a being undergoes transformation by way of suffering at times, not suffering at times, and both suffering and not suffering at times. But when miseries are experienced and exhausted, he remains in his everlasting original nature. VII.3.278 offers the explanation that beings in all classes experience *karma* and purge out *no-karma*, and thereby *vedanā* differs from *nirjarā*, which each take place at a different time. The distinction between *karma* and *no-karma* must have been made at the earlier stage of *karma* history when *karma* was examined in the context of *pudgala*. This distinction generally disappears in the later age. These discussions relevant to *vedanā* and *nirjarā* made in the texts above are all elementary, and we allot to them the third canonical stage.
- 459 The following passages express the mechanism of *karmic* process. I.1.8 (cf.

D-1b) reads that *calamāṇe calie*, *udīrijamāṇe udīrie*, *veijjamāṇe veie* and *pahijjamāṇe pahīṇe* belong to *utpanna pakṣa*, while *chijjamāṇe chinne*, *bhijjamāṇe bhinne*, *daddhamāṇe (dejhamāṇe) dadḍhe*, *mijjamāṇe mae* and *nijjarijjamāṇe nijjinne* belong to *vigata pakṣa*. The distinction of the phenomenon called *prahāṇa* or the state of losing *karmic* efficacy immediately following *vedanā* came to be disregarded in later times. Here 'udīrie' denotes *udaya*, but not *udīraṇā* or the earlier maturation of *karma* prior to its natural development into *udaya*. *Vigata pakṣa* is largely considered on the analogy of the atomic decomposition, which must have occurred in the early stage of *karma* theory, i.e., the third canonical stage.

- 460 An idiomatic sentence, 'eyati veyati calati phandai ghaṭṭai khubbhai udīrai taṃ taṃ bhāvaṃ pariṇamati' occurs in III.3.152 (cf. D-1a, E-3a-3) in relation to beings' vibration, in V.7.212 (cf. B-1) in relation to atom-composite, in XVII.3.597 (cf. C-1c-2) in relation to śaileśi, and in XVIII.3.620 (cf. E-3a-3) in relation to *pāpa karma*. 'Veyati' here must mean 'vepana' but not 'vedanā', thus 'eyati' through 'udīrai' expresses the process of *kriyā-āsrava-bandha-udaya*. The application of this idiomatic passage to the subject matter of atom-composite clearly suggests that the *karmic* process as such was originally considered in the context of *pudgala*. Also 'jīva kiṃ bandhae kiṃ pakareti kiṃ ciṇāti kiṃ uvaciṇāti?' occurring in XII.1.439 (cf. E-3a-3) expresses the process of *karma bandha* through *sattā*.
- 461 It is said in I.3.27 that beings in all classes bind *kāṅkṣāmohaniya karma* by way of 'sarveṇa sarvaṃ' ("by a whole, a whole is bound"; "a whole" meaning "the entire soul *pradésas*", cf. V.7.215 in B-1). The succeeding *sūtra* 28 reads that beings bind *kāṅkṣāmohaniya karma* in the three tenses of time which is likewise true with its *upacaya*, *udaya*, *vedanā* and *nirjarā*. These texts are concerned with *kāṅkṣāmohaniya*, however the theory expressed here is applicable to all the *karma prakṛtis*. Thus the mode of *karmic bandha-upacaya-udaya-vedanā-nirjarā* takes place constantly by the entire soul *pradésas*. I.3.27-28 belong to the fifth canonical stage (cf. E-3b-2).
- 462 VII.1.265 reads that a suffering *jīva* in any class is touched by misery, grasped by misery, experiences misery and purges it out, but not in the case of an unsuffering *jīva* in any class. According to the old idea, H are constantly in a state of pain, and G are constantly in a state of happiness. However, when mythological accounts went on developing in the way that G fight among themselves and so on (cf. A-3), this idea also took the course of change that H experience *ekānta duḥkha* but occasionally *sātā* also, and G do *ekānta sātā* but occasionally *asātā* also (cf. VI.10.256 and VII.6.282 in E-3b-4). "An unsuffering *jīva* in any class" must be expressing the later idea as such. We place this text in the fifth canonical stage.

- 463 I.3.35 reads that when one maturizes *karma* (*udīraṇā*) he develops immature *karma* into a state of maturity, then he censures himself (*garhā*) and carefully guards himself (*saṃvara*) with effort and will, that when one subsides *karma* (*upāsama*) he subsides immature *karma*, then he censures... with effort and will, that when he experiences *karma* he experiences already matured *karma*, then he censures... with effort and will, and that when he expels *karma* he expels that which has just brought about its fruit, then he censures... with effort and will. Here the text takes up the ethical principles such as *saṃvara* and *garhā* in the essentially ontological context of *karmic udīraṇā*, *upāsama*, *vedanā* and *nirjarā*. *Saṃvara* is primarily an ontological principle denoting the stoppage of *karmic* inflow, the equivalent term of which in the field of ethics is *saṃyama*. However, the text here uses this term *saṃvara* in the sense of *saṃyama* inasmuch as *garhā* expressed here denotes a mild punishment in the field of *tapas*. It is already symptomatic here that the then direction was heading towards the later formulation of *tattvas*. The concept of *udīraṇā* does not occur in the early stage of *karma* history, and we would assign this text to the fourth-fifth canonical stages. We should recall that II.5.106 (cf. D-3) describes the Jaina laymen as well acquainted with the principles of *jīva-ajīva-punya-pāpa-āsrava-saṃvara-nirjarā-kriyā-adhikaraṇa-bandha-mokṣa*.
- 464 The Jaina theoreticians show interest in determining who are liable to gain *mahā* or *alpa* of (*karma*-) *kriyā-āsrava-vedanā*. The *Prajñāpanā* XVII.1 takes up the problem whether beings in this and that class are *sama-vedanā* and *sama-kriyā*, which stands in a less advanced stage than the ones that are taken up below. XVIII.5.626 reads that in one and the same class of beings (H.A.M.G) abiding in the same abode, heretics are liable to gain (*mahā karma*-) *kriyā-āsrava-vedanā* but orthodox Jainas *alpa* kinds as such. XIX.5.654 reads that H.A.M in the final life span subject to *alpa* (*karma*-) *kriyā-āsrava-vedanā* but those in the beginning life span to *mahā karma* up to *vedanā*, while this is the opposite in the case of G (because G are destined to be born as A<sup>5</sup> and M). These texts must fall in the fourth-fifth canonical stages.
- 465 VII.10.306 discusses that he who lights fire is liable to have *mahā* (*karma*-) *kriyā-āsrava-vedanā*, while another who extinguishes fire is liable to gain *alpa* kinds as such, because by lighting fire he commits *samārambha* to a greater number of beings, either *trasa* or *sthāvara*, than by extinguishing it. This text is part of the *kālodāyī* story which we placed in the fifth canonical stage. V. 6.204 conducts a similar discussion, and we may assign it to the fourth-fifth stages.
- 466 VI.3.232 offers the idea that he who subjects to *mahā* (*karma*-) *kriyā-āsrava-vedanā* binds matter particles (i.e., *karma* matter) in all directions, accumulates them constantly, and experiences pain and undergoes changes just as a fresh piece of cloth absorbs impure matter particles, but he who subjects to

*alpa karma*, etc., cuts them off and experiences happiness just as a dirty piece of cloth leaves off impure matter particles when washed. This text introduces here the concept of *varṇavadhya karma* (cf. E-3b-3). VI.3.232 is accompanied by a *gāthā* covering the topic in *Uddésaka* 3 which includes *sūtras* belonging to the fifth canonical stage. Hence this text is assignable to the final canonical period. Likewise, the hellish beings in the seven earths are discussed in X III. 3.474 in relation to *mahā-alpa (karma-) kriyā-āsrava-vedanā-rddhi-dyuti*, and we assign it to the fourth-fifth stages. X IX.4.653. computes alternative combinations of *mahā-alpa āsrava-kriyā-vedanā-nirjarā*, which yields sixteen different types. H are said to have *mahā āsrava-kriyā-vedanā* and *alpa nirjarā*, G have *mahā āsrava-kriyā* and *alpa vedanā-nirjarā*, while A and M may have all kinds of alternative combinations. Here we note that *kriyā* is reckoned after *āsrava*, which must be an error made in the process of transmitting the text. *Nirjarā* is a topic which is not properly handled even in the *Prajñāpanā*, and a discussion of the quantity of *nirjarā* generally occurs in the final canonical stage. We can place this text in the fifth canonical period.

467 VI.1.230 says that monks practising *pratimās* attain *mahā vedanā-nirjarā*, hellish beings in the 6th and 7th earths attain *mahā vedanā* and *alpa nirjarā*, monks in the state of *śailési* attain *alpa vedanā* and *mahā nirjarā*, and Anuttaropapatika *devas* attain *alpa vedanā-nirjarā*. This text was composed obviously after VI.1.228 which reads that *mahā vedanā* means *mahā nirjarā* and *mahā nirjarā* means *mahā vedanā* (because as much *karma* is experienced so much *karma* has to be expelled by the end of *samsāra*), however praiseworthy *nirjarā* is the best whether *vedanā* is *mahā* or *alpa*. It continues to explain that hellish beings in the 6th and 7th earths subject to *mahā vedanā*, but their *nirjarā* is not as much as that of the monks. The reason forthcoming is that hellish beings bind *karma* tightly (*gāḍha*) therefore they cannot expel them easily in great quantity upon experiencing it, while ascetics bind *karma* loosely (*śliṣṭa*), and therefore they can easily purge it out in great quantity. *Gāḍha bandha* and *śliṣṭa bandha* are illustrated by similes of difficulty and easiness of washing a mud-stained cloth and a dust-stained cloth, difficulty of beating off fragments of an anvil, easiness of burning hay and speed of evaporating water dropped on red hot iron. Thus *nirjarā* derived by *śliṣṭa bandha* is praiseworthy as it quickens the end of *samsāra*. These texts belong to the fifth canonical stage.

468 We can recognize in these texts above that *vedanā-nirjarā* form a distinct categorical couplet. *Āsrava* is taken up in relation to *kriyā*, both of which are virtually synonymous, the one expressing the ontological aspect and the other expressing the ethical aspect of the same phenomenon. *Bandha* is usually coupled with *mokṣa* as evinced in II.5.106. We have already observed how the concept of *saṃvara* was pushing its way towards this line. The doctrine of *tattvās* was thus in the process of formulation during the fourth-fifth canonical stages.<sup>18</sup>

- 469 Finally IX.31.364-69 offer a detailed process of attaining emancipation for a person who has either heard or not heard (*soccā-asoccā*; *śrutvā-śrutvā*) the religious discourses delivered by those belonging to a *kevali*'s camp as follows: (364-68) *Asoccā*: (364) Several stages to attain *kevali*hood, which are couched in terms of *karma prakṛtis* (cf. E-3b-2); (365) Heretics with *vibhaṅga jñāna* can obtain *avadhi* by way of attaining *samyaktva* (i.e., by being converted to Jainas) (cf. C-1d-3); (366) Description of an *avadhika* and his steps for attaining *kevali*hood (cf. E-2); (367-68) Description of an *asoccā kevali* (cf. F-2-1); (369) *Soccā*: The same accounts as *asoccā*, the differing points of which alone are here explained (cf. F-2-1).
- 470 What concerns us here is the content expressed in *sūtra* 366. It considers an *avadhika* in terms of *léśyā*, *jñāna*, *yoga*, *upayoga*, *saṃhanana*, *saṃsthāna*, *śarira* (height), *āyus*, *veda* and *kaṣāya*. The text continues to explain that an *avadhika* as such gradually abandons 4 *gatis*, 4 *kaṣāyas*, 5 *jñānāvaraṇīyas*, 9 *darśanāvaraṇīyas* and 5 *antarāyas*, then thoroughly cutting off *mohaṇīya karma* accumulated like a head-heavy palm tree, and upon scattering the dusts of *karma*, he becomes totally free from *karmic* obstructions and instantly attains *kevala jñāna-darśana*. This concept is apparently the forerunner of so-called *kṣapaka śreṇī*.<sup>10</sup> *Apūrva-karaṇa* which is mentioned in this context does not make its appearance in the *Prajñāpanā*. The *karma* specialists are here making their way towards the formulation of the mechanism of *guṇasthānas*. This text belongs to the final cononical stage.

### Part 3 Bandha

#### (a) General Aspects

471 We are going to handle here the materials relevant to the following topics: (1) Mode of *karma bandha*, (2) *Karma bandha* treated in the category of *bandha* in general, (3) Types of *karma bandha*, and (4) Causes of *karma bandha*. *Karma prakṛtis* will be treated in Part 3-b.

#### (1) Mode of *karma bandha*

472 I.6.55 expounds the mode of *karma bandha* in the way that *jīva* and *pudgala* (i.e., *karma*) are mutually bound, mutually touched, mutually penetrated, mutually tied up with *sneha* (cf. *sneha-kāya* in I.6.56 in B-1) and remain in a mutually united state. It is exemplified by a simile of a boat with a hundred holes which remains under water due to the inflow of water through holes. This text must share the age of I.6.56, i.e., the third canonical stage.

473 It is explained in VIII.10.358 that the entire soul *pradeśas* of beings in all classes are thickly covered (*avibhāga-pariccheda*, without leaving any space) and interpenetrated (*aviṣṭita-praveṣṭita*) by the infinite number of each *mūla prakṛti*. This is likewise true with each soul *pradeśa* of all beings excluding the case of *jñānāvaraṇīya-darśanāvaraṇīya-mohaniya-antarāya* (i.e., *ghātikas*) of M (i.e., *kevalis*). Here it touches upon the concepts of *ghātika* (*-aghātika*) without so naming, the designations of which were probably offered in the post-canonical age because Umāsvāti, while distinguishing these concepts, also does not know these names. *Ghātika-aghātika* types of *karma* necessarily involve the concept of *kevali samudghāta*, and the *Prajñāpanā* XXXVI.710 talks about *kevali samudghāta* and the expulsion of *veda-āyur-nāma-gotra karmas* (*aghātikas*). This passage is however too early to occur yet in this stage, because the concept of *śliṣṭa bandha* which must be closely related to the expulsion of *aghātika karmas* in *kevali samudghāta* does not yet arise in the fourth canonical stage. Also a simple operation of grouping *karma prakṛtis* into *puṇya-pāpa* divisions which have relevancy to *ghātika-aghātikas* is not yet performed in the fourth canonical stage, which make their first appearance in the T.S. VIII.26 and *bhāṣya*. The concepts of *ghātika-aghātika* minus so naming must have occurred in the fifth canonical stage. We assign our text to the same period.

474 The Jainas attach the term '*āvaraṇīya karma*' to *jñāna* and *darśana*. And they habitually explain the mode of *karmic* bondage in terms of *āvaraṇa* of the soul *pradeśa/s* much as the other schools do, for instance, Yoga school. However, the descriptions of the mode of *karma bandha* offered in these texts above patently reveal that they considered it in the way that each soul *pradeśa* as well as all the soul *pradeśas* are interpenetrated by all types of *karma*

matter. A soul *pradésa* which is the size of an atom is *amūrta*, therefore from the standpoint of *kṣetra* it can allow interpenetration of numerous *karma* matter, though each is larger in size than an atom from the standpoint of *dravya*. We should keep in mind that the Jainas formulated the concept of *karma bandha* primarily on the analogy of atomic combination in the context of *pudgala* (cf. B-1).

475 'Avaraṇa' which expresses an idea of enveloping the surface of a certain thing is therefore not the exact term to describe the mode of *karmic* bondage of the Jainas in the strict sense of the terms. The Jainas must have adopted the terms such as *jñānavaraṇiya* and *darśanāvaraṇiya* in the metaphorical sense that the illuminating capacity of a *kevali*'s *jñāna-darśana*, for instance, becomes manifest when these types of *karma* disappear. According to the Jainas, *ananta pradésas* of a being exist within its 'sarīra, wherein *ananta karma* matters of all types are tightly interpenetrated as in the case of atomic combination. And *karmic bandha-upacaya-udaya-vedanā-nirjarā* are constantly in a state of operation in the entire soul *pradésas* by way of 'sarveṇa sarvam'. Mind is also of the size of a 'sarīra according to the canonical authors, therefore *jñāna-darśana āvaraṇiyas* are uniformly spread in all the soul *pradésas*. Head-*āṅgopāṅga nāma karma* matter, for instance, must be also deemed as uniformly pervading all the soul *pradésas* but not confined in the part of a head alone. The function of *head-āṅgopāṅga nāma karma* is to produce the physical constitution as such. Thus all the *karma prakṛtis* are uniformly interpenetrated in the entire soul *pradésas*, while functioning their respective roles, otherwise the operation of 'sarveṇa sarvam' becomes difficult.

(2) *Karma bandha* treated in the category of *bandha* in general

476 Before we handle the types of *karma bandha*, let us glance over the position of *karma bandha* treated in the context of the category of *bandha* in general. XX. 7.673 classifies *bandha* into three types, i.e., *jīva-prayoga*, *anantara* and *paraṃpara*. *Anantara bandha* and *paraṃpara bandha* constitute the successive process of *bandha* occurring immediately after *jīva-prayoga bandha* or *bandha* caused by the impulse of a being, the classification of which did not seem to have survived for long. This text thus discusses *prayoga bandha* alone in terms of twenty-four *daṇḍakas* or types of beings. It offers a treatment of these three types of *prayoga bandha* in connection with *karma bandha* of eight *mūla prakṛtis*, *udaya-prāpta-karma-bandha*, and the bondage of *veda*, *darśanamohaniya*, *cāritramohaniya*, 'sarīra, *sañjñā*, *lēśyā*, *drṣṭi* and *jñāna*. This apparently exhibits a clumsy editorial skill. Our text probably falls in the fourth-fifth canonical stages.

477 VI.3.233 maintains that *pudgala upacaya* (accumulation of matter particles) of a piece of cloth is due to *prayoga* (effort) and *visrasā* (spontaneity), while

*karma upacaya* of a *jīva* is due to *prayoga*, i.e., threefold *yogas*. It repeats an old account that A<sup>1</sup> have *kāya prayoga*, A<sup>2-4</sup> have *kāya-vāk prayogas* and the rest of beings have all the three types, through which they accumulate *karma* matter. In other words, it considers *yoga* as the cause of *āsrava* and *bandha*. VI.3.234 considers *sādi-sānta* of the relevant types of *bandha* expressed in the previous *sūtra*. Accordingly, *pudgala upacaya* of a piece of cloth is *sādi-sānta*. As to *karma upacaya*, that of an *iryāpathika bandhaka* is *sādi-sānta*, that of a *bhavasiddhika* is *anādi-sānta*, and that of an *abhavasiddhika* is *anādi-ananta*. The state of *samsāris*, is then said to be *sādi-sānta* and that of *siddhas* *sādi-ananta*. These *sūtras* may also fall in the fourth-fifth canonical stages.

- 478 XVIII.3.619 classifies *bandha* into *dravya bandha* and *bhāva bandha*, the former of which is divided into *prayoga bandha* consisting of *śliṣṭa-gāḍha* and *visrasā bandha* consisting of *sādi-anādi*, and the latter of which is divided into *mūla prakṛti bandha* and *uttara prakṛti bandha*. *Śliṣṭa-gāḍha bandhas* are here enumerated in the *dravya* class in contrast to *prakṛti bandha* listed in the *bhāva* class. This text belongs to the fifth canonical stage as we see below.

### (3) Types of *karma bandha*

- 479 The following three types of *karma bandha* receive treatment in the *Bhagavati*, i.e., (1) *iryāpathika-sāmparāyika*, (2) *śliṣṭa-gāḍha*, and (3) *prakṛti-sthiti-anubhāva (anubhāga)-pradésa*. We have already discussed in III.3.152 (cf. D-1a) that *iryāpatha kriyā* and *sāmparāyika kriyā* have evolved in the context of *karma* theory during the fourth and early fifth stages. This text also says of *iryāpathika bandha* that it binds *karma* at the first moment, experiences it at the 2nd moment and purges it out at the 3rd moment, which explains the mechanism of *karma bandha-vedanā-nirjarā* of a *sayoga kavali* who is free from *kaṣāyas*. *Sāmparāyika bandha* belongs to all the rest of *samsāris* who are beset with *kaṣāyas*.
- 480 *Śliṣṭa-gāḍha* types of *bandha* which are touched upon in the *Uttara XIX* are closely related to *iryāpathika-sāmparāyika* types of *bandha*. I.1.18 reads that an undisciplined monk does not attain liberation because by binding seven *karma prakṛtis* excluding *āyus (prakṛti bandha)*, he changes their *śliṣṭa bandha* into *gāḍha bandha*, their short duration into long duration (*sthiti bandha*) their mild *anubhāva* into intense *anubhāva (anubhāva bandha)*, their lesser *pradésas* into more *pradésas (pradésa bandha)*, and thus by enjoying and accumulating them, he remains in *samsāra*, on the other hand a disciplined monk attains salvation because the reverse of the same occurs to him. This text is referred to in XII.1.439. Similarly I.9.78 asserts that a monk who takes *ādhākarma* binds seven *karma prakṛtis* excluding *āyus* and changes *śliṣṭa bandha* into *gāḍha bandha*... up to remains in *samsāra (yāvat* here inexpressly

- refers to I.1.18), because he transgresses *dharma* by way of committing *himsā* to living beings. The opposite result is said to ensue to a monk who takes permitted food. I.9.78 and 79 are referred to in VII.8.297 for its total content.
- 481 *Śliṣṭa-gāḍha* bandhas occur, besides these texts, in VI.1.228 (cf. E-2), XVI.4.571 (cf. E-4) and XVIII.3.619 above wherein these are placed in the class of *dravya bandha*. From this it appears that *śliṣṭa-gāḍha* types of bondage denote the physical modes of binding things either loosely or tightly. In the context of *karma* theory, these are thus understood as the loose-tight types of *karmic* bondage which effect *nirjarā* easily or with difficulty.
- 482 There is no doubt that *iryāpathika bandha* and *sāmparāyika bandha* originated from *iryāpatha kriyā* and *sāmparāyika kriyā*, which are distinguished by the absence and presence of *kaṣāyas* on the part of the agents. And *śliṣṭa-gāḍha bandhas* must have been primarily considered as the loose-tight modes of *karmic* bondage corresponding to *iryāpathika-sāmparāyika bandhas* which pertain to the types of agents as such. Note VI.1.228 (cf. E-2) where the same simile used for *iryāpathika bandha* in III.3.152 (cf. D-1a) occurs for *śliṣṭa bandha*. It thus seems that these two couplets of bondage evolved to explain the same phenomenon by expressing its different aspects. Bandha couplet of *iryāpathika-sāmparāyika* remained to be discussed in the context of *karma* theory, while *bandha* couplet of *śliṣṭa-gāḍha* soon came to be widely taken up in the context of *bandha* in general. We place all these texts above in the final canonical stage.
- 483 We have previously mentioned that the well-known four types of *karma bandha* by *prakṛti-sthiti-anubhāva-pradésa* were formulated in the post-*Prajñāpanā* period. We have observed above that I.1.18 brings in these fourfold types of *bandha* for discussion.
- 484 I.4.40 emphatically declares by appealing to the authority of *arhats* that no being can achieve salvation without experiencing the fruits of bad *karma* (*pāpa karma*) wrought by himself. Because *karma* is said to be as of two kinds, i.e., *pradésa karma* and *anubhāva karma*, of which the former is inevitably experienced, and some of the latter are experienced but some are not. *Pradésa karma* must mean the *pradésas* of *karma*, and *anubhāva karma* the *anubhāva* of *karma*.<sup>20</sup> *Pradésa karma* and *anubhāva karma* are expressed here in the context of *vedanā*, but not in the context of *bandha*. This leads us to assume that *pradésa bandha* and *anubhāva bandha* originally evolved in the context of *vedanā*, because from our empirical experience of sensations it is easy and natural to have an idea that the space and intensity of *karma* can be experienced. The theorization of these two divisions in the category of *karma bandha* was then made on the rational level that whatever divisions thought

about in the category of *karmic udaya* (i.e., *vedanā*) had to exist correspondingly at the time of *bandha*. And when *bandha* established itself in four divisions according to the well-known four standpoints, these two divisions came to be disregarded and no longer talked about in the context of *vedanā*, for it would be a tautology. The concept expressed in this text is then the ancestor of *anubhāva-pradēsa bandhas*, which can be placed in the early fifth canonical stage.

485 XVIII.3.620 reads that differences exist in *pāpa karma* bound (*kade*) in the past, present and future, which can be illustrated by the different motions of an arrow shot in the air at the beginning, middle and end. *Pāpa karma* in this context must mean karma matter but not *kriyā*. According to Abhayadeva, this text attempts to show that *karmic* intensity undergoes transformations in the course of time as shown in the illustration. Then this problem must have arisen at the time when the concept of *anubhāva bandha* arose, which happened in the final canonical stage. *Sthiti bandha* (*karma sthiti*) of eight *mūla prakṛtis* is taken up in VI.3.235 by way of minimum and maximum time duration. This is explained in relation to *abādḥā kāla* (i.e., period prior to *niṣeka*) of these type *karmas* and the period of *karma niṣeka* (i.e., drip by drip process of *karmic* rise) which is calculated by way of *karma sthiti* minus *abādḥā kāla*. This passage which involves later *karma* technicalities, should be placed in the final canonical period.

486 Finally VI.8.249 expounds *āyur bandha* in six divisions, i.e., *jāti-nāma-nidhatta*, *gati-n.n.*, *sthiti-n.n.*, *avagāhanā-n.n.*, *pradēsa-n.n.*, and *anubhāva-n.n.*, which also make appearance in the *Prajñāpanā* VI.326-27. *Nidhatta* means, according to Abhayadeva, *niṣeka-prāpta*. *Āyur bandha* in these sixfold divisions are easily reducible to the *bandha* quadruplet, the former of which thus stands a precursor of the latter. This text must belong to the early fifth canonical stage. The *Prajñāpanā* VI.326-27 must therefore have been added in later times.

#### (4) Causes of *karma bandha*

487 Umāsvāti enumerates *mithyadarśana*, *avirati*, *pramāda*, *kaṣāya* and *yoga* as the causes of *bandha*, which are known as the causes of *āsrava* to the *Sthāna* V.2.517 and *Samavāya* 16. The causes of *āsrava* and those of *bandha* are needless to say identical. We have just noted that *yoga* in three divisions is considered as the cause of *karmic* bondage in VI.3.233. As aforementioned, III.3.151 offers *pramāda-pratyaya* and *yoga-nimitta* as the causes of ascetics' *kriyā* (cf. D-1a). I.3.34 asserts that *kāṅkṣāmohaniya karma* is bound due to *pramāda-pratyaya* and *yoga-nimitta*, which further pursues its origin in the way that *pramāda* is derived from *yoga*, *yoga* from *virya*, *virya* from *śarira*, and *śarira* from *jiva*. This text probably falls in the early fifth canonical stage.

488 The *Prajñāpanā* XXIII.1.600 informs that *mūla prakṛtis* are bound due to *rāga-dveṣa* or *kaṣāyas*. It is said in the *Bhagavati* XII.1.439 (which refers to I.1.18) that one binds seven *karma prakṛtis* excluding *āyus* by giving way to four *kaṣāyas*. I.1.18 and I.9.78 discussed in E-3a-3 consider that an indisciplined monk (*asaṃvṛta*) and a monk enjoying *ādḥākarma* bind seven *karma prakṛtis* excluding *āyus*. These are relevant to *avirati*. *Mithyādarśana* is the obvious cause of *avirati*. These texts belong to the fifth canonical stage, which testifies that the causes of *bandha* in five kinds were theorized in the very late canonical period.

Part 3 (b) *Karma Prakṛtis*

- 489 Eight *mūla prakṛtis* were established by the time of the *Prajñāpanā*, which must have been known at the end of the third canonical stage. The *Prajñāpanā* XXIII.2 belongs to the final canonical stage. *Uttara prakṛtis* are still at the early stage of formulation in *Prajñāpanā* XXIII.1, where those of *darśanāvaraṇīya*, *āyus* and *antarāya* alone appear in the standardized form, while those of *mohaniya* are expressed in terms of *vedaniya* in five divisions, i.e., *samyaktva*, *mithyātva*, *samyak-mithyātva*, *kaṣāya* and *nokaṣāya* (of which subdivisions are not offered). The rest of *uttara prakṛtis* show lots of peculiarities. The *Prajñāpanā* XXIV-XXVII calculate the number of *mūla prakṛtis* which can be simultaneously bound and experienced.
- 490 We previously handled in Part 3 (a) a few texts which exhibit how many *mūla prakṛtis* are bound at the same time by committing certain actions. The possibility of simultaneous bondage of various *mūla prakṛtis* is also computed in VII.10.359 to the effect that he who binds *mohaniya* necessarily binds all the rest, he who binds *jñānāvaraṇīya*, *darśanāvaraṇīya* or *antarāya* binds all the rest except *mohaniya* which he may or may not bind, and he who binds *vedaniya*, *āyus*, *nāma* or *gotra* (i.e., *aghātikas*) binds the rest of *mūla prakṛtis* except *jñānāvaraṇīya*, *darśanāvaraṇīya*, *mohaniya* and *antarāya* (i.e., *ghātikas*) which he may or may not bind. This text takes up the problem with regard to the later so-called *ghātika-aghātika* types of *karma*, which must fall in the final canonical stage.
- 491 VI.3.236 argues who does or does not bind, or may or may not bind which *mūla prakṛtis*. The agents are expressed in terms of *anuyoga* items, i.e., those with or without *veda*, *samyama*, *drṣṭi*, *sañjñā*, *bhavasiddhi*, *darśana*, *pariyāpta*, *bhāṣā*, *parita*, *jñāna*, *yoga*, *upayoga*, *āhāra* and *śarīra* (*sūkṣma-bādara* and *carama-acarama*). The succeeding *sūtra* 237 offers their relative strength in conclusion. The *Prajñāpanā* deals with the problem of *karmic* bondage in terms of twenty-four *daṇḍakas* or types of beings. In the post-canonical age, our problem is treated in terms of *sthāna* triplet. The *anuyoga* items utilized in our text shows some distance to arrive at the list of 14 *mārganāsthānas*. It is, however, noteworthy that the canonical authors made use of these *anuyoga* items in the context of *karmic* bondage. We assign this text to the fifth canonical period.
- 492 The *karma* specialists take up the problem of *pariśaha* and *karmic* bondage in VII.8.342. The text explains that *jñānāvaraṇīya*, *vedaniya*, *mohaniya* and *antarāya* are responsible for causing twenty-two *pariśahas*, and enumerates which *karma prakṛti* brings about which *pariśahas*. It continues to consider which types of agent bind how many *pariśahas* and experience how many of them at the same time. The T.S. IX took its relevant materials directly from

this text. This text must belong to the last canonical stage.

- 493 All these texts in the fifth canonical stage handle the problem of *karmic* bondage within the class of *mūla prakṛtis*. And it was only in the post-canonical age that *uttara prakṛtis* were brought into discussion in the same context. This implies that the Jainas formulated the final list of *uttara prakṛtis* in the fifth canonical stage. Let us now take up the following *karma prakṛtis* in due order : (1) *Antarāya karma*, (2) *Mohaniya karma*, (3) *Nāma karma*, (4) *Vedaniya karma*, (5) *Āyus karma*, and (6) *Īryāpathika-sāmparāyika karmas*.

(1) *Antarāya karma*

- 494 A queer term occurring in I.8.70 is *viriyavadhya karma*, which however is unambiguous that it means *viryāntarāya*. According to the text, when two persons who are alike in colour and age possessing similar weapons fight, one wins the fight and the other loses it, because the one who loses it has bound *viriyavadhya karma* and has not subsided it. *Viryāntarāya* occurs as a division of *antarāya karma* in the *Prajñāpanā* XXIII.1. However, *varṇavadhya* occurs in the fourth-fifth stages (cf. I.7.62); *indriyavadhya* and *vedavadhya* (cf. XXXIII.1.843) likewise occur in the fifth stage. The term *viriyavadhya* was probably in use at about this time. We would place this text in the fourth-fifth canonical stages.

(2) *Mohaniya karma*

- 495 The *Prajñāpanā* XXIII.1 enumerates five subdivisions of *mohaniya karma* without classifying them into two main divisions, i.e., *darśana* and *cāritra*. The *Uttara* XXXIII classifies them into two types in the standardized form, however its XXIX.20 speaks of *kāṅkṣāmohaniya* in the sense of *darśanamohaniya*. Since the *Prajñāpanā* does not know *kāṅkṣāmohaniya*, but it is still talked about in the *Uttara*, it must have been current in the early fifth canonical stage. The *Bhagavati* I.3 collects a number of passages relevant to *kāṅkṣāmohaniya karma* as follows.
- 496 I.3.29 enumerates the following fivefold causes of *kāṅkṣāmohaniya vedanā*, i.e., *śāṅkitā* (disbelieving in *dharma*), *kāṅkṣitā* (having worldly desires), *vicikitsitā* (becoming suspicious of things and persons), *bheda-samāpanna* (becoming dissentient) and *kaluṣa-samāpanna* (becoming censurable). This content is repeated in I.3.37, which further explains that these five causes occur for ascetics due to the difference in *jñāna*, *darśana*, *cāritra*, *linga*, *pravacana*, *prāvacani*, *kalpa*, *mārga*, *mata*, *bhaṅga*, *naya*, *niyama* and *pramāṇa*. Here *kāṅkṣāmohaniya* clearly denotes *darśanamohaniya*. These causes of *kāṅkṣāmohaniya vedanā* are virtually identical to the causes of its bondage, and we should also remember that the *Prajñāpanā* XXIII.1 makes five divisions of *mohaniya karma* in terms of *vedaniya*. These five causes are listed in T.S. VII.

18 in similar terms as the fivefold *aticāras* of *samyagdr̥ṣṭi*. We place both texts in the fifth canonical stage, the latter of which is clearly stamped with the advanced concepts of the late period.

- 497 Then by appealing to the authority of a *jīna* whose teachings are true beyond doubt (cf. I.3.30 in D-2a-1), I.3.36 asserts that all the beings including A' experience *kāṅkṣāmohaniya karma*. This text indirectly refers to I.3.35 (cf. E-2; fourth-fifth stages) by way of '*jāva purisakkāraparikkamei vā*'. This passage again falls in the final canonical stage. We have already touched upon I.3.27-28 (cf. E-2) which explains the mode of *bandha* up to *nirjarā* of *kāṅkṣāmohaniya karma* by way of '*sarveṇa sarvam*', and I.3.34 (cf. E-3a-4) which inquires into the causes of *kāṅkṣāmohaniya karma bandha* in due order of *pramāda* < *yoga* < *virya* < *sarira* < *jīva*. The discussions made in all these texts are not peculiar to *kāṅkṣāmohaniya* alone but pertain to *karma prakṛtis* in general. These texts must have been composed when *kāṅkṣāmohaniya karma* was still new in the early fifth canonical stage, then it soon came to be replaced by *darśanamohaniya karma*.
- 498 I.9.74 (cf. D-3; third-fourth stages) reads that a monk who is *kāṅkṣāpradveṣa kṣiṇa* will soon attain liberation. *Kāṅkṣā-pradveṣa* here means *rāga-dveṣa* that belongs to the domain of *cāritramoha*, but not to that of *darśanamoha*, which thereby has nothing to do with *kāṅkṣāmohaniya karma*.
- 499 The *Dāsāsrutaskandha IX (Mohaniya sthāna)* which must have been composed in the third canonical stage collects a number of causes resulting in *mohaniya sthāna*, which are largely due to *avirati*. *Mohaniya* thus roughly connotes *cāritramohaniya*, however some causes offered here are applicable to *darśanamohaniya* also.
- 500 V.6.211 informs us that he who tells a lie by making a false statement or a false attribution binds the same sort of *karma* as such, the fruit of which he experiences wherever he is born. This pertains to the later so-called *cāritramohaniya karma*. This text distinguishes *pratisarvedanā* (awareness of the rise of a new sensation occurring prior to the phenomenon of *vedanā*) from *vedanā*. The distinction of a phenomenon as such usually occurs at the beginning stage of *karma* theory, i.e., the third canonical stage. I.4.39 reads that due to the rise of *mohaniya karma*, a being attempts to increase (his immoral strength) with *bāla virya* and decrease it with *bāla virya* or with *bāla-panḍita virya*, and due to the subsidence of this *karma*, he attempts to increase (his moral strength) with *panḍita virya* and decrease it with *bāla-panḍita virya*. It goes on to explain that such an attempt is performed by the soul, and it happens in this way because he liked doing so previously (and thus bound it), but he does not like doing so at present. We place this text in the third-fourth stages.

- 501 V.4.196 says that *Anuttaropapātika devas* are *upāsānta-moha*, and their moha (for sexual desire) is neither active nor exhausted. XIV.2.502 maintains that madness occurring to all the classes of beings is of two kinds, i.e., possessed by *Yakṣas* or due to the rise of *mohaniya karma*. The former is said easier to bear and easier to get rid of than the latter. Living beings are possessed by madness (*Yakṣavēsa*) when gods throw *āsubha pudgalas* at them, and gods in the lower order are possessed by madness when gods in the higher order throw *āsubha pudgalas* at them (cf. XVIII.7.631 in D-2b-3). Both of these texts seem to fall in the fourth-fifth canonical stages.
- 502 V.4.185 expounds that the ordinary men laugh (*hāsya*) or become sad (*utsuka* which is usually called *śoka*) due to the rise of *cāritramohaniya karma*, while *kevalis* don't due to its absence, and that by laughing or by in sorrow, beings excluding A<sup>1</sup> bind seven or eight *mūla prakṛtis*. The same exposition is made as to *nidrā-pracalā* due to *darśanāvarāṇiya* (i.e., *darśanamohaniya*) *karma*. This text may belong to the fifth canonical stage.
- 503 IX.31.364, which is a part of 'soccā-assoccā kevalis' (cf. E-2) composed in the final canonical period, describes some stages after which *kevala jñāna* dawns to an aspirant. It reads that *dharmā* is obtained by *kṣayopāsama* of *jñānāvarāṇiya*, *śuddha-bodha* by that of *darśanāvarāṇiya*, the state of *anagāra* by that of *dharmāntarāya*, *brahmacarya* by that of *cāritrāvarāṇiya*, *saṃyamayatana* by that of *yatanāvarāṇiya*, *saṃvara* by that of *adhyavasānāvarāṇiya*, *śrūta jñāna* by that of *śrūta-jñānāvarāṇiya*, *avadhi jñāna* by that of *avadhi-jñānāvarāṇiya*, and *kevala jñāna* by that of *kevala-jñānāvarāṇiya*.
- 504 Anomalouse here are the types of *karma* called *darśanāvarāṇiya*, *dharmāntarāya*, *cāritrāvarāṇiya*, *yatanāvarāṇiya* and *adhyavasānāvarāṇiya*. *Darśanāvarāṇiya* which occurs in V.4.185 above is equivalent to *darśanamohaniya*. We have already come across *dharmāntarāya kriyā* in XVI.3.570 (cf. D-1a), which occurs in the context that when a doctor cuts off a tumour of a monk who has been engaged in *kāyotsarga*, the monk is said to have committed *dharmāntarāya kriyā*. Unmistakably, *dharmāntarāya* means producing obstacles to following the monastic codes of ascetics, which must have been later absorbed in the class of *cāritramohaniya*. *Cāritrāvarāṇiya* is here used in the context of *brahmacarya*, which can only be *cāritramohaniya*. Likewise, *yatanāvarāṇiya* and *adhyavasānāvarāṇiya* must be the variations of *cāritramohaniya karma*. *Darśanamohaniya* and *cāritramohaniya* occur in the *Uttara XIII*, before the time of which our text must have been composed.

(3) *Nāma karma*

- 505 The *Prajñāpanā XIII.1* enumerates *manojña śabda-rūpa-gandha-rasa-sparśa* and *mano-vāk-kāya sukhatā* as the fruits of *sātā-vedaniya* and the reverse

contents as the fruits of *asātā vedaniya*. Likewise, it reckons *iṣṭa 'sabda-rūpa-gandha-rasa-sparśa-gati-sthiti-lāvaṇya-yāsaḥkīrti-utthānakarma-bala-vīrya-puruṣakāraparākrama-svara* and *kānta-priya-manojña svaras* as the fruits of *sukha nāma karma*, and the reverse contents as the fruits of *duḥkha nāma karma*. Its XXXV classifies *vedanā* into various types, i.e., *'sita-uṣṇa-mīśra*, *dravya-kṣetra-kāla-bhāva*, *'sarira-mano-mīśra*, *sātā-asātā-mīśra*, *duḥkha-sukha-aduḥkhāsukha*, *ābhyupagamikī-aupakramikī* (voluntary-involuntary) and *nidā-anidā* (conscious-unconscious). The Uttara XXXIII follows the subdivisions of *vedaniya* and *nāma karma* listed here. All this explains that *vedaniya* and *nāma karma* were primarily considered in the context of physical sensation, thus these two *karma prakṛtis* were not clearly distinguished from each other in the early stage. *Sātā-asātā* and *sukha-duḥkha* are often used synonymously in the *Bhagavati*. We have already handled in E-2 some *sūtras* pertaining to *sukha-duḥkha*, upon which we will not dwell any more.

- 506 Let us first take up the passages relevant to *nāma karma*. XIV.5.515, which is a non-dialogue text, offers *iṣṭa-anīṣṭa sthānas* of H.A.M.G which are expressed in terms of *pratyanubhāva*. It informs that H experience 10 *anīṣṭa sthānas* beginning with *'sabda* up to *utthāna*, G experience 10 *iṣṭa sthānas*, and A.M. experience both. We place this text in the fourth-fifth canonical stages.
- 507 In relation to the delivery of a child, I.7.62 (fourth-fifth stages) holds a view that if he has bound *varṇavadhya karma* and has not subsided it he is born in bad shape, with bad colour, smell, taste and touch, he is born ugly (*anīṣṭa*, *akānta*, *apriya*, *āsubha*, *amanojña* and *amanāpa*) with a voice which is low, pitiful, *anīṣṭa* up to *amanāpa* along with unpleasant speech, but if he has not bound it he is born in the opposite form. Likewise, VI.3.232 (cf. E-2; fifth stage) offers a similar account as to those who subject to *mahā-alpa* of (*karma-*) *kriyā-āsrava-vedanā*. The term *varṇavadhya karma* is not employed in this text. *Duḥkha nāma karma* was thus called *varṇavadhya karma* also.

#### (4) *Vedaniya karma*

- 508 The following passages pertain to *vedaniya karma*. VII.6.285 reads that compassion to beings, not giving them pain, sorrow, distress, beating and difficulty cause one to bind *sātā vedaniya karma*, and their opposite to bind *asātā vedaniya karma*. The T.S. VI.12-13 enumerate similar causes that bind *sātā-asātā vedaniyas*, which must have been directly drawn from this text. We can place this text in the fifth canonical stage.
- 509 Some heretics maintain in VI.10.256 that all beings experience *duḥkha* alone, against which MV retorts that H experience *duḥkha* alone but occasionally *sātā* also, G experience *sātā* alone but occasionally *asātā* also, and A.M. experience both *sātā* and *asātā* (cf. VII.1.265 in E-2). We place this text in the fifth

canonical stage.

510 VII.6.284 reads that H.A.M.G bind *karkaśa vedaniya karma* by committing 18 *kriyas*, but M alone bind *akarkaśa vedaniya karma* by refraining from them. Abhayadeva explains *karkaśa* in terms of *raudra-duḥkha* and *akarkaśa* in terms of *sukha* as in the cases of Skandaka Ācārya and Bharata, etc. These are no doubt the variations of *sātā-asātā vedaniyas*, however *karkaśa-akarkaśa vedaniyas* seem to have been used in a specific context. We would at present place this text in the fifth canonical stage.

(5) *Āyuṣ karma*

511 *Āyuṣ karma* exhibits various peculiar features in contrast to the other *karma prakṛtis*. It has fourfold divisions, i.e., H.A.M.G. It is bound during the last six months or 1/3, 1/9 or 1/27 part of the total *āyus* (see also the *Prajñāpanā* VI.324) when the cause of death arises. Its fruition occurs as soon as a being enters his new life, until then it remains intact in a dormant state. It is bound loosely or intensely depending on the mental perturbation of the agent at the time of its bondage, and if the bondage is loose his life span in the next birth is *apavartaniya* or his temporal duration can be reduced, but if the bondage is tight his life span in the next birth is *anapavartaniya* or his temporal duration equals the destined life quantum. *Āyuṣ karma* thus expresses a gross quantity of life, but not the exact length of years of survival.

512 These are some of the peculiar features of *āyuṣ karma*, and they seem to have emerged from carefully observing the occurrence of death. Death often comes all suddenly, for instance, through accident or disaster, and the moral conduct of the agent is not responsible. It is thus difficult to let *āyuṣ karma* express itself in terms of the length of years, and there is enough room to give rise to the concept of *kaṛaṇa* such as *upakrama* (cf. *Prajñāpanā* VI.324-25). When other *karma prakṛtis* are bound, all the *samsāris* are destined to bind their next life quantum. *Āyur bandha* operates inevitably and automatically due to the bondage of other *karma prakṛtis*. The next *āyuṣ karma* has to be bound sometime in the present life, however, such being the case, it is difficult to determine when it is to be bound. The karma specialists came up with a solution to this problem by establishing a rule that it ought to be bound when the causes of death arise close to the time of death. The peculiar rules regarding the time of *āyur bandha* seem to have been made primarily on the basis of logic.

513 Beings' *gati* is determined by *gati nāma karma*, but not by *āyuṣ karma*. The divisions of *āyuṣ karma* based on *gati* can only express the life quantum of beings in the relevant *gati*. However, since the divisions of *āyur bandha* are made on the basis of *gati*, the causes of *āyuṣ karma* came to be theorized in

terms of ethical context at the time of its bondage, wherein *śliṣṭa-gāḍha bandhas* are brought in to explain *sopakrama-nirupakrama* of the next *āyus*. We can see from this short review that the concept of *āyur bandha* was rationally formulated in conformity with empirical observations. The *Prajñāpanā* seems to be roughly acquainted with the mechanism of *āyur bandha*, but the theorization of its causes as such must have been made in the later period.

- 514 V.3.183 tells that *āyus karma*, which has led a being to take the present birth in the respective *yonī*, i.e., respective *gati*, was bound in the previous life. XVIII.5.627 reads that the next *āyus karma* bound by any being remains intact during his present life, which is experienced at the moment when he takes birth in the new place. We place these texts in the late third-fourth canonical stages. VII.6.282 also says that the next *āyus karma* of H.A.M.G is bound in the present life, which is experienced when they are being born and after they are born in the next birth places. It brings *mahā-alpa vedanā* of beings into discussion in the context of when they are being born and after they are born, and which kinds of *vedanā* H.A.M.G acquire. Here it is said again that H experience *duḥkha* alone but occasionally *sātā* also, and G experience *sātā* alone but occasionally *asātā* also. The succeeding *sūtra* 283 reads that all beings bind *āyus karma* unconsciously (*anābhoga-nirvartita*). A series of these passages must belong to the fifth canonical stage.
- 515 According to II.10.684, A and M are of both *sopakrama āyus* and *nirupakrama āyus*, but H and G are of *nirupakrama āyus*. The following *sūtra* 685 (cf. C-1c-6) explains that the rebirth of H.A.M.G takes place due to death caused by *ātma upakrama*, *para upakrama* or *nirupakrama*, but A and M due to all three causes. We place these *sūtras* in the fourth-fifth canonical stages. XIV.1.501 argues that *paraṃparopapannakas* in all classes of beings alone bind *āyus karma* but not *anantaropapannakas* nor *anantaraparaṃparopapannakas* (those in the transit path/s). Likewise *paraṃparanirgatas* in all classes of beings bind *āyus karma* but not *anantaranirgatas* nor *anantaraparaṃparanirgatas*. This text involving transit path belongs to the final canonical stage.
- 516 It is informed in V.6.203 that short life span is bound by committing *prāṇatipāta* and *mṛṣāvāda* as well as donating impure food to the right recipients, while long life span is bound by doing the opposite, and that unhappy long life span is bound by committing *prāṇatipāta* and *mṛṣāvāda* as well as by insulting, abusing, talking ill of, despising right recipients and offering unwholesome food to them, while happy long life span is bound by doing the opposite. This text was composed when the principal rules of lay conduct were on the process of being established, i.e., the later third-fourth canonical stages.
- 517 VI.4.239 (cf. C-1c-6, D-2a) asserts that the *āyus* of living beings in general and that of Vaimānikas are determined by *pratyākhyāna*, *apratyākhyāna* and

*pratyākhyāna-apratyākhyāna*, while the *āyus* of the rest of beings is determined by *apratyākhyāna*. I.8.63-64 (cf. C-1c-6) read that totally stupid M will repeat *samsāra* as H.A.M.G, totally wise M may bind *deva āyus* in kalpopapanna or may never bind *āyus* by attaining salvation, and half wise M will bind *deva āyus* due to partial subsidence (*désa-uparama*) and partial renunciation (*désa-pratyākhyāna*). We place these texts in the fifth canonical period.

- 518 In I.9.75 some heretics insist that the present and future *āyus karma* can be bound simultaneously, which is opposed by MV saying they cannot be bound at the same time. This text may fall in the third-fourth canonical stages. The same account is repeated in V.3.182, which describes the mode of *āyur bandha* in the way that thousands of *āyus karma* matter are tightly linked up each other like the meshes of a net one after the other. This text may belong to the fourth-fifth canonical stages. *Avici maraṇa* or wave like disappearance of *āyus karma* expressed in X III.7.495 (cf. D-2a-3) also concretely explains how the *karma* specialists conceived the mechanism of the bondage and disappearance of *āyus karma*. This text refers to *avadhi maraṇa* and *ātyantika maraṇa*, which are distinguished on the basis of a criterion as to whether the same division of *āyus karma* can be bound again by the same agent or not. These types of *marāṇa* are expounded in terms of *dravya-kṣetra-kāla-bhava-bhāva*. This text belongs to the final canonical stage. We have already touched upon the six divisions of *āyur bandha* expressed in VI.8.249 in E-3a-3.

(6) *Īryāpathika-sāmparāyika karmas*

- 519 The canonical authors formulated *īryāpathika karma* and *sāmparāyika karma* corresponding to these types of *bandha*. These types of *karma* continued to be discussed even in the post-canonical stage.<sup>21</sup> VII.8.340-41 argue that *īryāpathika karma* is bound by M who are free from sex inclinations (*avedaka*) at present, but *sāmparāyika karma* is bound by H.A.M.G. The aphorist here tries to show the possible combinations of *vedas* that the *avedaka* may have had in the past, and attempts to demonstrate the possible combinations in binding these types of *karma* in the three tenses of time. Then, *īryāpathika bandha* is said to be *sādi-sānta*, which is bound by way of 'sarveṇa sarvam'. The plethora in computing the alternative combinations in this way does not mean much in the total context. We place these passages in the final canonical stage.

Part 4 *Vedanā and Nirjarā*

- 520 We have already examined some passages relevant to *vedanā* and *nirjarā* in the foregoing parts, which we shall not dwell on any more. This part is very short as a result.
- 521 The discussions of the *karma* theory conducted in the *Prajñāpanā* as well as in the *Bhagavati* are in the main concentrated on the problems of *bandha* and *vedanā*. The *karma* specialists formulated the mechanism of *karmic* process of *bandha-vedanā-nirjarā* essentially on the analogy of the mechanism of atomic process of *saṅghāta-pariṇāma-bheda* as a whole. However, *karma* is bound with the soul, which ontologically differs from the phenomenon of *pudgala bandha*, thus the *karma* specialists had to formulate the concepts of *bandha-vedanā-nirjarā* occurring between the soul and *karma* with the help of empirical observations. We have previously noted that many *karma prakṛtis* were originally conceived in the context of *vedanā*, and the types of *bandha* called *anubhāva-pradēsa* were primarily considered in the context of *vedanā*. These were then theorized and systematized in the context of *bandha*. In other words, without a scrupulous analysis of the empirical phenomena of *vedanā*, it was impossible for them to formulate the concept of *karma bandha*. It thus stands to reason that the *karma* specialists in the canonical age engaged themselves in the discussion of *bandha-vedanā* in the main.
- 522 I.2.20 reads that a being and beings in all classes experience self-wrought misery (*duḥkha*) when its fruit has arisen (*udinna*), but not when it has not yet arisen. Therefore some beings experience it but some do not (i.e., when some beings experience it, some others do not experience it). The same rule is said to be applicable to self-wrought *āyus*. *Udaya* and *vedanā* express the same phenomenon by the different agents, i.e., *karma* and the soul. This text can be placed in the late third canonical stage.
- 523 XVI.2.565 says that old age is experienced by a body, but sorrow by the mind. Therefore A<sup>1-4</sup> who do not possess a mind experience old age alone, while other beings experience both old age and sorrow. This text may belong to the late third canonical stage. It is explained in VII.7.291 that A<sup>1-4</sup> as well as plants and some *asañjñi trasas* (i.e., *sammūrchimaja*) experience sensations involuntarily (*akāma-nikaraṇa*) due to the absence of the mind, that some *sañjñis* also experience the same due to inattentiveness or not utilizing the mind, and that some capable *sañjñis* experience strong voluntary or purposive desire (*prakāma-nikaraṇa*) but in this case they are unable to attain the other shore and devaloka, etc. The *Prajñāpanā* XXXIV enumerates the types of *vedanā* called *ābhyupagamiki-aupakramiki* (voluntary-involuntary) and *nidā-anidā* (conscious-unconscious). Let us place this text in the fourth canonical stage.

- 524 Some heretics argue in V.5.201 that beings have *vedanā* corresponding (*evambhūta vedanā*) to action (*karma*), against which MV offers his view that beings in all classes have *vedanā* which does or does not correspond to action. This text takes up the problem of *kriyā-vedanā*, but not *bandha-vedanā* because *karma prakṛtis* necessarily produce their corresponding types of *vedanā* unless *saṅkramaṇa* takes place. This problem involves the relation held between *kriyā* and *bandha*, which is expressed in V.6.211 (cf. E-3b-2; 3rd stage) that a man who tells a lie binds the same sort of *karma* as such. In this case, the action of telling a falsehood yields to bind *māyā kaṣāya karma* in the class of *cāritramohaniya*. This is, however, an old view. False speech falls in the categories of *kaṣāya* and *avirati*, which also causes one to bind animal *āyus karma* (cf. T.S. VI.17). By telling a lie, he thus binds both *cāritramohaniya karma* and animal *āyus karma*, then experiences the fruits of these two different *karma prakṛtis*. Then his *vedanā* does and does not correspond to his original action. If this is the import of this text, it belongs to the fourth-fifth canonical stages. Abhayadeva explains this passage by bringing in the case of *āyur bandha* and sudden death occurring due to accidental calamities, etc. for which the agent's moral action cannot be responsible, and in relation to the problem of *sthītighāta-rasaghāta*.
- 525 VI.1.229 maintains that *asātā vedanā* occurs to H by fourfold *āsubha karaṇas*, i.e., *manas, vāk, kāya* and *karma*, but not by *akarāṇa*, that *sātā vedanā* occurs to G by these fourfold *śubha karaṇas*, but not by *akarāṇa*, and that both *sātā* and *asātā* occur to A and M by both *śubha* and *āsubha karaṇas* but not by *akarāṇa* (A<sup>1-4</sup> do not of course possess all threefold *yogas*). This text enumerates *yoga* and *karma* of both *śubha-āsubha* types as the causes of experiencing *sātā-asātā vedanā*. *Śubha-āsubha* types of *yoga* necessarily cause *śubha-āsubha* types of *karmic* bondage, which inevitably bring forth *sātā-asātā vedanā*. *Śubha-āsubha* here are expressed in terms of *karaṇa*. It is likely that the definition of *āsrava* made in the T.S. VI and the division of *karma* into *puṇya-pāpa* groups expressed in its VIII.26 and *bhāṣya* were suggested when the text came to be composed. We place this passage in the fifth canonical stage.
- 526 It is said that *nirjarā* or purging of karmic particles from the soul *pradeśas* constantly occurs by way of 'sarveṇa sarvaṃ' or by the entire soul *pradeśas* (cf. I.3.28 in E-2). *Karmic* particles thus purged are mere matter particles (*pudgala*) devoid of *karmic* efficacy. As afore-examined, the canonical authors frequently raise the question of who can know and see these purged matter particles which are intangible to the sense organs. *Nirjarā* of *karmā* matter is thus considered by the Jainas as the real physical phenomenon on the theoretical level inasmuch as *skandhas* are decomposed in the natural phenomena. On the ethical level, they believe that *nirjarā* is effected by way of *tapas* and *pariśahajaya* (cf. T.S. IX.3 and 8), the thought of which has been prevalent in India since remote antiquity.

527 XVII.3.621 informs that beings take in 1/asankhyāta of matter particles (*pudgala āhāra*) and purge out 1/ananta of them. It continues to say that no one is able to sit... sleep on the purged matter particles, for they are intangible. XVI.4.571 offers an idea that even by spending *kotīkotī* years, H cannot exhaust as much *karma* as an *annaglāyaka* monk (i.e., a monk who eats food cooked during the previous day at an improper time, as he is unable to wait for the right time) can exhaust it within a short fast. The reason forthcoming is that *karmic* bondage of H is too tight (*gādha*) to effect *nirjarā* easily just as an old man cannot cut a *kośamba* tree with a blunt axe, but *karmic* bondage of monks is loose enough (*śīṣṭa*) to effect *nirjarā* easily just as a young and strong man can easily cut a *sālmali* tree with a sharp axe. Then XVII.7.637 informs that *devas* exhaust *ananta karmic* particles during 100 and 500,000 years. Abhayadeva explains them to be *punya karma* matter particles. According to this text, *Vānamāntara devas* take 100 years to exhaust these *karmic* particles ... and *Sarvārthasiddhi devas* do 500,000 years. All these texts which compute the quantity of *karma nirjarā* belong to the final canonical stage.

## SECTION F JAINA CHURCH

## Part 1 Mahāvira and Related Persons

528 MV's life account depicted in the earliest stratum of the canon as an austere *tapasvi* and the promulgator of Jaina faith went through a complete transformation in the *kalpasūtra*, in which he is portrayed as the saviour of the three worlds. The accounts of MV, his family, relatives, close disciples, dissident and rivals make their sudden appearance in the canonical story texts including the *Bhagavati* and the texts dealing with church chronology such as the 3rd appendix to the *Ācāra* II, *Nandi* and *Kalpa*. All of them belong to the fourth through the fifth canonical stages when the Jaina church entered the stage of compiling its own history.

529 Many of these materials in the *Bhagavati* had thus been silently transmitted in the school for nearly one thousand years until they had the opportunity of official expression in the late canonical period. Such being the case, these materials reflect the then church authorities' intentions and motivations in handling these historical personages. It is thus impossible for us to evaluate them as conveying truthful facts that actually occurred in the days of M.V. And proving to what extent they are historical and valid is an independent problem, which is beyond our present attempt. We must here confine ourselves to our original objective of determining the chronological stages of the relevant materials at our disposal. Our discussion will proceed according to the order of the following topics: (1) Mahāvira, (2) Mahāvira and his relatives, (3) Mahāvira and his disciples, and (4) Mahāvira and his rivals.

## (1) Mahāvira

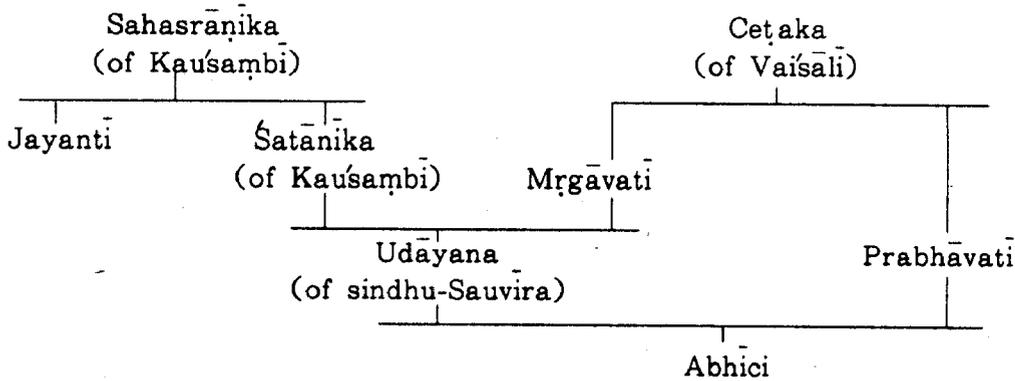
530 XVI.6.578 is a non-dialogue text pertaining to ten kinds of dreams seen by MV on the eve of his achieving *mokṣa*, which also appears in the *Sthāna* X.1022. The content of dreams and their interpretation are described as follows: (1) a devil-like palm tree— a sign of the destruction of *mohaniya karma*, (2) a white feathered cuckoo— a symbol of '*sukla dhyāna*', (3) variegated feathers— a sign of conversance with the 12 *Āngas*, (4) double stringed jewels— preaching twofold *dharma*s, i.e., lay and ascetic, (5) a herd of white cows— four *saṅghas*, (6) a big pond full of blooming lotus— proclamation of religion to the four classes of gods, (7) a great ocean— crossing *saṃsāra*, (8) a huge sun— revelation of *kevala jñāna-darśana*, (9) Mt. Mānuṣottara made of blue cat's eye gems— a symbol of MV's fame spreading over the three worlds, and (10) MV himself seated on the throne on top of Mt. Meru— preaching religion to the three worlds.

531 A rule that one attains *mokṣa* by way of '*sukla dhyāna*' was formulated in the

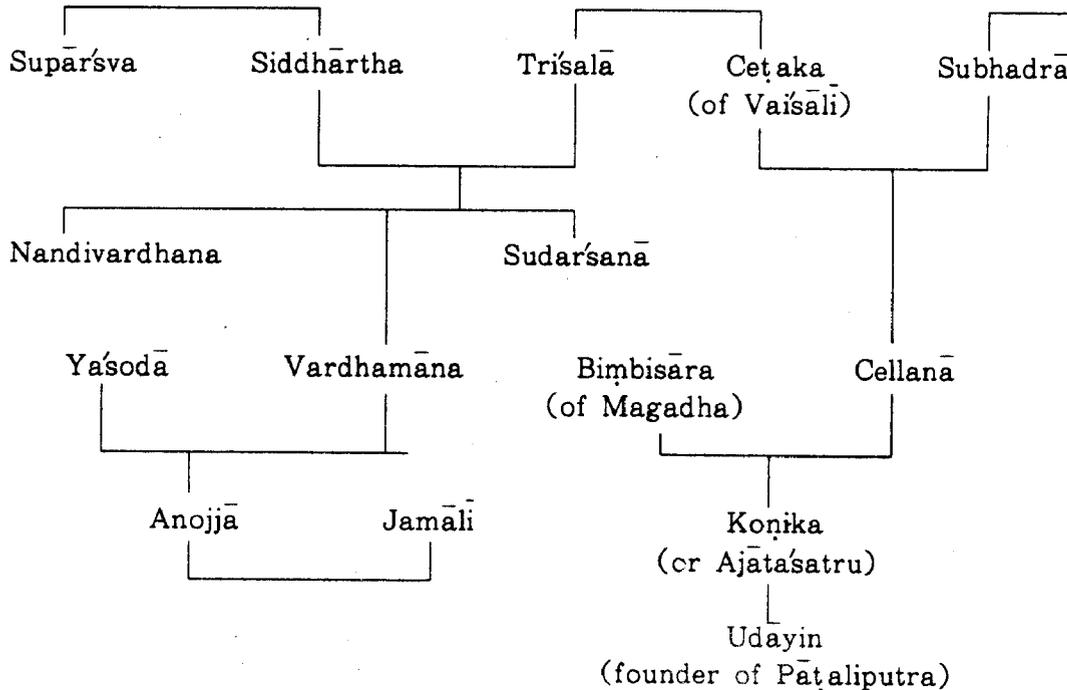
final canonical stage, to which this text belongs. The concepts expressed in 6, 9 and 10 above can occur only when the Jaina-centred world view was accomplished in the final canonical age. This non-dialogue text must have been drawn from the *Sthāna* in order to add more information on the topic of dreams introduced in the previous *sūtras* 576-77 (cf. D-2a-3).

(2) Mahāvira and his relatives

532 XII.2.440 and XIII.6.490-91 (cf. D-3) offer the lineage of king Udāyana as follows:



533 If we place this lineage in the chronological lines relevant to MV (copied from the *S.B.E.* XII, Introduction, p.xv), the total picture of the relationship held among those appearing in the relevant *Bhagavati* stories below will become much clearer:



534 Jayanti is called as the first patron of the Jainas in Vaiśālī in XII.2.440, which is a part of her story running through 440-42. *Sūtra* 441 is a mere descriptive

account of our heroine Mṛgavati and Udāyana attending MV's sermon. In the last sūtra, Jayanti is initiated into the Jaina order of nuns. King Udāyana is likewise initiated into the order of monks in X III.6.490-91, while distressed Abhici runs to King Koṅika (cf. D-3). We have already placed these texts in the fifth canonical stage.

- 535 A dramatic scene where MV meets his parents is described in IX.33.379-81. Brahmin Ṛṣabhadatta who has been already converted to Jainism and his wife Devānandā who is also a lay Jaina, approach MV to attend his sermon; there-upon milk flows out of Devānandā's breast, and she remains steadfastly gazing at MV as if possessed by something. The reason for this strange happening, MV explains, that this Brahmin lady is actually his real mother and he is her own son. His parents are then both initiated, by MV's hand, and Devānandā is entrusted to Āryā Candanā for special care (also cf. D-3).
- 536 The *Kalpasūtra* describes that MV was removed from the womb of Brāhmaṇi Devānandā and transferred to the womb of Kṣatriyāni Trīsalā by Harīṇaigameṣi. We have already touched upon Harīṇaigameṣi's position expressed in the *Bhagavati* V.4.186 (cf. A-3-4). Mysterious birth account of MV in the *Kalpasūtra* was obviously concocted on the basis of the *Bhagavati* IX.33.379-81 and V.4.186. Then, the text under our consideration, although expressed in the form of a pure dramatic fiction, is probably hiding a historical fact concerned with MV's real parents, that remains to be investigated. At present we content ourselves with surmising that MV was in all probability born as the son of this Brahmin couple, and was then for some reason or other adopted and brought up by a Kṣatriya couple. He was thus probably in a position to be claimed by both classes.
- 537 That MV is a Kṣatriya never occurs before the time of *Kalpasūtra*.<sup>22</sup> The Jainas' disgust with the Brahmins and the consequent claim of their Master in the Kṣatriya class seems to be related to the mass exodus of the Jainas from Mathurā which took place in the Gupta age due to the Hindu revival movement led by the Vaiṣṇavas in the main. This historical event was sufficient to cause the then Jaina authorities to make up their Master's birth story without hesitation as told in the *Kalpasūtra*. This text was probably written around the time when V.4.186 was composed, i.e., the early fifth canonical stage.
- 538 In contrast to the above story which is designated 'Brāhmaṇa Kuṇḍagrāma', Jamālī's story occurring in IX.33.382-89 is designated 'Kṣatriya Kuṇḍagrāma'. This story tells that Jamālī, after hearing MV's sermon, finally obtains his parents' permission and is initiated into MV's order; but after committing offences against MV, he leaves him and dies without performing *ālocanā-pratikramaṇa* (cf. D-1b; also cf. D-3 for his future). Here his relationship with MV as his son-in-law, which must have been an open secret in tradition, is

least mentioned. In this story, Jamālī is depicted with honour in the former half; and even the latter half relevant to his offences offers indifferent factual information of his misconduct without openly condemning him as a dissident. This careful treatment of his account becomes clear in comparison with that of Gośāla who is ridiculed throughout. Very soon the church authorities brought a verdict of guilty upon Jamālī as the first *nihnavaka* when they had to compile the official history of the Jaina church. We have already placed this story in the early fifth canonical stage.

### (3) Mahāvira and his disciples

- 539 MV. and Gautama (Indrabhūti, the 1st *gaṇadhara*) appearing as the catechist and the interlocutor in this formal catechistic style of writing do not convey their historical personalities. This is likewise true with the 2nd and the 3rd Gautamas (Agnibhūti and Vāyubhūti, the 2nd and the 3rd *gaṇadharas*) appearing in III.1.125-32. A good number of MV's other disciples, lay or ascetic, also appear in the stage of the *Bhagavati* stories. However, these disciples were in majority used as the models of such and such type-story, and are therefore unlikely to be historical figures. If we exclude them along with MV's relatives treated above, there are only a few texts which convey some specific relationship held between MV and his disciples, namely, those pertaining to Gautama and Atimuktaka.
- 540 After delivering a sermon, MV calls Gautama in XIV.7.520 and says, "You have been devoted to me for a long time, praised me, you have been known to me, served me, followed me, attended to me and co-operated with me since the last birth in heaven through to the immediately succeeding human life in the previous birth. But we will soon become equal (i.e., to attain siddhahood) after fulfilling this present life." This affectionate scene between MV and his favourite disciple is probably the product of the early fifth canonical stage when the church authorities were attempting to compile the historical account of MV and persons related to him. This theme then came to be developed later by Hemacandra in his *Triṣaṣṭi-salākā-puruṣa-caritra*, for instance.<sup>23</sup>
- 541 The story of Atimuktaka, a child monk, is told in V.4.187. One day, after heavy rain, Atimuktaka went out in response to the call of nature with his duster in armpit and his alms bowl in hand. He saw a small pipe-line from which water was flowing. He then clogged it with mud to stop the water flow, and started to play a boat game by floating his alms bowl on the water. His senior monk reported it to MV, who rebuked the monk saying no one should speak ill of this child as he would accomplish liberation in this very life.
- 542 In which life one attains salvation is a favourite topic of the canonical authors in the fourth-fifth stages. The *Antakṛt* VI tells about the story of child

Atimuktaka's initiation into the monastic order, but it occurs in no other earlier canonical text. The peculiar position of child monks, had they existed in the earlier age, should have brought about relevant rules and many stories. From MV's rigid idealism of *ahimsā* by way of practising lonely wandering, it is hard to imagine that MV himself allowed children into the monastic order, which must have begun when group wandering had become a customary practice for the ascetics. And the Atimuktaka stories must have been composed when the church authorities began to accept children in their order. At present we would place our text in the fourth-fifth canonical stages.

#### (4) Mahāvira and his rivals

543 Regarding MV's opponents, Gośāla, the leader of the Ājīvikas, alone comes in the *Bhagavati* story in its XV (*sūtras* 538-59), which is an exceptional *'sataka* devoid of *uddésakas*. As was early pointed out by many scholars, this *'sataka* was originally an independent story, which must have been incorporated into the *Bhagavati* probably on the decision of the Third Valabhī Convention. The *Vyavahāra* X lists '*Teyanīsagga*', which again occurs in the *Nandi* 44. And the Jainas began to talk about Gośāla and the Ājīvikas in the age of canonical story texts. From this it is difficult to support an assumption that there was an archetype of this text composed in a much earlier age. This is also borne out by its well knit plot showing the relationship held between the leaders of the two schools motivated by a unique intention, which if deleted would have nothing substantial in this story. *Sūtra* 549 refers to the *Prajñāpanā* II.126, and *sūtra* 553 to the *Prajñāpanā* XVI.474. This *Sataka* XV thus belongs to the fifth canonical period.

544 A bare summary of the *Bhagavati* XV is as follows: (1) After the twenty-fourth year of his ascetic life, Gośāla expounds his doctrine to six travellers, who in turn explain to him the eight *nimittas* which are said to have been drawn from the *Pūrvas*. On this basis, Gośāla formulates his doctrine of the six inevitables. (2) Gośāla's life story before becoming a mendicant. (3) Gośāla is finally accepted as MV's disciple after having been refused three times, and they practise asceticism together for six years. (4) They quarrel over the reanimation of sesame seeds, and Gośāla loses. (5) Gośāla teases *bāla-tapasvi* Vaiśyāyana, who in anger emits at him hot *tejo léśyā*, which is neutralized by cold *tejo léśyā* emitted by MV to save him. (6) Gośāla, by then practising *tapas*, is capable of emitting *tejo léśyā*, and claims that he has attained *jina*-hood, which MV denounces. (7) Gośāla in anger threatens MV through MV's disciple Ananda by telling a parable. (8) MV prohibits monks from associating with Gośāla. (9) Gośāla's past lives; his theory of *mokṣa*; MV criticizes him saying his behaviour is comparable to that of a thief. (10) Gośāla in anger emits *tejo léśyā* at MV, which comes back at him. (11) Gośāla declares that MV will die within six months, against which the latter retorts that he will live

sixteen more years but Gośāla will die within seven days. (12) Gośāla becomes mad, and in that condition formulates the *eight caramas* and the four *pānakas*; he dies by confessing that MV alone is a *jina* but not he himself; his death ceremony. (13) MV becomes sick from an attack of bilious fever on the way of wandering tour, which worries his disciple Simha because of Gośāla's forecast; MV dispels his worry and sends him to Revatī to get a chicken killed by a cat cooked for him instead of two pigeons that she is about to prepare for him; MV regains his health. (14) Future rebirth and liberation of Gośāla.

- 545 Many scholars have already made critical studies and historical evaluation of this text.<sup>24</sup> We should remember here that the doctrines and history of the early Ajivikas are not preserved on the side of the Ajivikas but are available only through the opponents' literature, either the Buddhist or the Jaina. The *Bhagavati* text above therefore reflects the Jaina view of Gośāla as the leader of the rival school offered in the fifth canonical stage, when the Jainas gained strength while the Ajivikas lost theirs. Ajivika school was probably a stronger sect than Jaina school until Aśoka's reign at least, and the Jainas must have faced severe pressures from the Ajivikas. This text was composed when the Jainas did not need to worry at all about the repercussion from their opponents who had already lost their battle. We should also recall here that the Jainas probably absorbed the Ajivika lay rules into theirs in the final canonical stage (cf. VIII.5.329 in D-2c).
- 546 A point of interest in this story is the ending portion pertaining to MV's meat eating. This item 13 is a fiction made up in relation to Gośāla's prophesy, therefore its historicity can well be doubted. MV here ordered a chicken killed by a cat, instead of the two pigeons she was especially preparing for him. MV was therefore going to take meat which was not especially killed for his sake, thus abiding by his own teaching of *ahimsā* by way of three *karaṇas*, and safeguarding the prohibitory rule of *adhakarma*.
- 547 The *Ācāra* I.9.4:509 reads that MV, who ate less, was never attacked by diseases, and that he never desired to have medical treatment when wounded or not wounded. Its 516 informs us that MV, having entered a village or a town, begged for food which had been prepared for somebody else. According to MV's teaching, taking sin-free meat as nutriment in the place of medicine must have been preferred to taking medicine which inevitably involves *himsā* of plant and mineral lives. Fasting is, no doubt, the best medicine. However, when fasting was judged not to be immediately helpful in curing certain types of illness, Jaina ascetics in the canonical age must have also prescribed similar kind of sin-free meat in the wake of MV's story told in the *Bhagavati* XV above. For the rule of absolute vegetarianism must have been imposed upon the Jaina communities, both ascetic and lay, in the post-canonical age, as we have discussed on this problem in Ch. I, Sec. II.

Part 2      *Tīrthaṅkaras*

548 Jaina cosmography was completed in the fifth canonical stage and Jaina mythology was then rapidly developing, which prompted the canonical authors to establish the roles of *arhats* on the cosmic level, in both time and space, from the Jaina-centred world view. In this final part, we would like to discuss the problems relevant to (1) *Soccā-asoccā kevalis*, (2) 24 *tīrthaṅkaras* and (3) Great personages of the Jainas.

(1) *Soccā-asoccā kevalis*

549 The topic of *soccā-asoccā kevalis* is taken up in IX.31.364-69, which we placed in the fifth canonical stage (cf. E-2 for the outline). According to *sūtra* 364, one is called *soccā* (*śrutvā*) or having heard religious lore from any one of the following ten types of persons: (A) a *kevali*, his *śrāvakas*, *śrāvikas*, *upāsakas* and *upāsikas*, (B) a *kevali's pākṣika* (the same *kevali's* succeeding disciple/s, i.e., *gaṇadhara/s* in succession), his *śrāvakas*, *śrāvikas*, *upāsakas* and *upāsikas*. *Sūtra* 367 states that an *asoccā kevali*, who attains *kevalihood* without hearing any discourse from these persons, may answer some questions when asked, but would not preach himself, and he may recommend others to be initiated into a monastic order, but he would not initiate them himself. A *soccā kevali*, who attains *kevalihood* by hearing the discourses delivered by them, is said in *sūtra* 369 to participate in preaching activities and initiate his disciples. The residing places of both types of *kevalis* in the three worlds and the number of relevant *kevalis* attaining *mokṣa* in one minute are recorded in *sūtras* 368-69.

550 This text thus distinguishes *soccā kevalis* who are the active members of a monastic order from *asoccā kevalis* who are outside the church organization. As far as their social activities are concerned, they resemble *bodhisattvas* and *pratyekabuddhas*. *Tīrthaṅkaras* are necessarily *asoccā kevalis* in the mode of their awakening, but they organize their independent *tirthas* to promulgate their religion of salvation, which is said to be the role of *soccā kevalis*. The same is true for the position of *buddhas* who are necessarily *pratyekabuddhas* in the mode of awakening, but they are necessarily *bodhisattvas* as to the role of their activities in the world. *Pratyekabuddha* is originally said to mean "Buddha himself" in the state of hesitation in preaching what he had just realized to the public. Later when the *bodhisattva* concept arose, the term *pratyekabuddha* came to be used in the sense of an *arhat* who can be awakened by himself without hearing others' discourses and devotes himself for the accomplishment of himself alone, not for the sake of others. The Jainas have no such tradition, and the nature of *tīrthaṅkaras* certainly differs from that of *bodhisattvas*. The classification of *kevalis* into *soccā-asoccā* mentioned above must be felt needed in the process of formal theorization of church organization, and it is likely that their concepts were formulated much under the sway

of Mahāyānism-cum-Hīnayānism of the Buddhists.

(2) 24 *Tirthaṅkaras*

- 551 The roles of 24 *tirthaṅkaras* are discussed in XI.8.675-81. The previous *sūtra* 674 offers in introduction that the cosmic time cycle of *avasarpinī-utsarpinī* governs five Bharatas and five Airāvatas, but not five Mahāvīdehas (cf. A-2). *Sūtra* 675 explains that 24 *arhats* preach the doctrine of four *yamas* in Mahāvīdehas, that 22 *arhats* in the middle do the same in Bharatas and Airāvatas, and the first and the last *arhats* preach the doctrine of five *vratas* accompanied by *pratikramaṇa* (twice daily repentance) in Bharatas and Airāvatas. The same idea occurs in the *Sthāna* IV.1.329. Our text imparts a list of 24 *tirthaṅkaras* born in Bharata in Jambūdvīpa in this *avasarpinī*, wherein the 6th is called Suprabha and the 8th Śāśi, who are respectively called Padmaprabha and Candraprabha in the later literature. The position of the 12 *Āngas* in relation to 24 *tirthaṅkaras* is taken up in *sūtra* 676 that *kālika śrutas* (here meaning the 11 *Āngas*) exist during the eight interims at the beginning and end, which do not exist in the seven middle interims (i.e., the 9th-16th), and that the *Dṛṣṭivāda* does not exist throughout these twenty-three interims. *Sūtra* 677 mentions that MV's *Pūrvagata* lasts for 1,000 years and other *tirthaṅkaras'* *Pūrvagata* lasts for *saṅkhyāta* or *asaṅkhyāta* years in Bharata in Jambūdvīpa in the present *avasarpinī*.
- 552 In the same Bharata in the same present cosmic time, MV's *tirtha* is said in *sūtra* 678 to last for 21,000 years, and the *tirtha* of the 24th future *tirthaṅkara* is said in *sūtra* 679 to last for *saṅkhyāta* years, which equals the length of time that Ṛṣabha of Kauśāla enjoyed as a *jina*. This *sūtra* must be acquainted with the content expressed in the *Sthāna* IX.920 which offers 9 *koṭikoṭi sāgaropamas* as the duration of Ṛṣabha's jinahood. *Sūtra* 680 then defines that *arhats* are necessarily *tirthaṅkaras*, and a *tirtha* consists of four *varṇa śramaṇa saṅghas*, i.e., monks, nuns, laymen and laywomen. Finally, *sūtra* 681 tells that these *arhats* are necessarily *prāvacaṇis* or preachers of *pravacana*, that *pravacana* consists of the 12 *Āngas* (*dvādaśāṅga gaṇi-piṭakas*), and that the Kṣatriyas of noble families (i.e., the Ugras, Bhogas, Rājanyas, Ikṣuvākus, Jnātas and Kauravas) attain liberation or *devaloka* by embracing the Jaina *dharma*.
- 553 Here the concept of 24 future *tirthaṅkaras* that naturally presupposes the existence of 24 past *tirthaṅkaras* creeps in. Since 24 present *tirthaṅkaras* were born in Bharata in this present *avasarpinī*, 24 future *tirthaṅkaras* are to be born in the immediately succeeding *utsarpinī*, and 24 past *tirthaṅkaras* had been born in the immediately preceding *utsarpinī*. And since this *kāla cakra* is turning round eternally, the number of the past and future *tirthaṅkaras* is assumed to be innumerable.
- 554 The roles of 24 *tirthaṅkaras* authorized by the then canonical authorities are:

(1) To preach the 12 *Āṅgas*, (2) To preach five *vratas* or four *yamas* in Bharatas, Airāvatas and Mahāvīdehas, and (3) To organize *tīrthas*. The rule that the 11 *Āṅgas* exist in the first and the last eight interims but do not exist in the seven interims in the middle must be an expression of the idea that the 11 *Āṅgas* are not constantly maintained by the people due to their nature and conditions. The plan of its distribution by dividing twenty-three interims into roughly three equal divisions is however a mechanical one. Likewise, the rule that five *vratas* are taught by the first and the last *tīrthāṅkaras* alone is obviously a mechanical and formal operation, because the 1st *tīrthāṅkara* takes his birth in *suṣamadūṣamā* period when people can observe the vows better than those in *duṣamasuṣamā* period in which the rest of 23 *tīrthāṅkaras* take their birth (see also *Uttara* XXIII.26 for the exposition of preaching five vows and four vows.)

555 The canonical authorities must have therefore considered logically and mechanically that the 12 *Āṅgas* to be preached by the rest of 23 *tīrthāṅkaras* are fundamentally the same as those taught by MV himself in order to express an idea that the 12 *Āṅgas* subsist in the universe eternally, even though they sometimes disappear totally or partially depending on the nature and conditions of their holders. We may recall here that the nature and profile of the universe are said in V.9.225 (A-1-2) to have been proclaimed by Pārśva already, which is referred to in IX.32.377 (C-2). This is conveyed by MV to Pārśva's followers in V.9.225, and upon hearing it these Pārśvans are immediately converted to MV's order. It would be normal to expect that these Pārśvans would react by becoming more proud of their master and deepen their faith in Pārśva. However, they are immediately converted here, obviously because MV shows the supreme knowledge that this fact had already been known to Pārśva. Calling for the previous *tīrthāṅkara*'s authority as such must have been done during the current of thought that the 12 *Āṅgas* are preached by all the *tīrthāṅkaras* and they subsist eternally in the world.

556 In this connection, we should recall the intriguing problem of the lost *Pūrva* included in the *Dr̥ṣṭivāda* which also came to be lost. In our text above, the Jainas in the final canonical period are putting the problem of the *Pūrva* in the frame of a rule that MV's *Pūrva* lasts for 1,000 years. One more obvious intention noted here is to extol the Kṣatriya class and their noble families including Jnāta clan. The self-evident intention is to assert that MV belongs to the Kṣatriya class. The church authorities thus attempted to theorize *tīrthāṅkaras*' roles and positions in the mythological context, which was also a trend then current in all the religious schools. This text was composed in the early fifth canonical stage.

## (3) Great personages of the Jainas

- 557 The topic of great personages including 24 *tīrthaṅkaras* makes its appearance in V.5.202. According to it, in Bharata in this present *avasarpinī* 7 *kulakaras*, 24 *tīrthaṅkaras*, their parents, their first female followers, 12 *cakravartis*, their mothers and consorts, 9 *baladevas*, 9 *vāsudevas*, their parents, and 9 *prativāsudevas* are born. It refers to *Samavāya* 246ff. for further information. XVI.6.577 (cf. D-2a-3) mentions that there are forty-two common dreams and thirty great dreams, which are also known to *Sthāna* X.1035, for instance. It then informs the number of dreams to be seen by the mothers of the great personages as follows: fourteen dreams by the mothers of *tīrthaṅkaras* and *cakravartis*, seven out of fourteen by the mothers of *vāsudevas*, four by the mothers of *baladevas*, and one by the mothers of *māṇḍalikas*. In the Sudarśana story in XI.11.427-31 (cf. A-2), the mother of Mahābala (Sudarśana's past life) dreamed one of these fourteen dreams, by which he was foretold to become a *māṇḍalika* or a provincial governor.
- 558 Needless to say, *vāsudevas*, *baladevas* and *prativāsudevas*, who are merely expressing the hierarchical positions of the Jaina great personages, were taken over from the Vaiṣṇavas who kept on troubling the Jainas at Mathurā from the late Kushan through the Gupta period to the effect that the Jainas had to desert the city. The Jainas, in revenge, placed all these great Vaiṣṇavas under the dominion of *tīrthaṅkaras*. This theme then expanded to produce the Jaina *purāṇas* in the medieval age. All these texts belong to the final canonical stage.
- 559 Finally, XVII.4.624 reads that as many '*varā aṃdhaga-vaṅhiṇo jīvā*' exist so many '*parā aṃdhaga-vaṅhiṇo jīvā*' do. Andhaka-vṛṣṇis are the descendants of Kṛṣṇa. '*Vara purisa*' denotes Vāsudeva Kṛṣṇa. Therefore, '*varā... jīvā*' are *vāsudevas* and '*parā... jīvā*' are *prativāsudevas*. There are 9 *vāsudevas*, 9 *baladevas* and 9 *prativāsudevas*. This text therefore amounts to saying that the number of *vāsudevas* and that of *prativāsudevas* are equal. This passage seems to be exhibiting an earlier position prior to the formulation of the number of these personages. From an archaeological source, a class of Neminātha image flanked by Vāsudeva and Balarāma is said to make appearance in the late Kushan and post-Kushan age.<sup>26</sup> *Vāsudeva* occurring in the *Īnātadharmā* I.5 and 16, for instance, is expressed in the singular, but the *Jambūdvīpa p.* VII.175 expresses him in the plural. In all probability, this text was composed in the fourth-early fifth canonical stages prior to the *Jambūdvīpa p.*

## **CHAPTER IV**

### **CONCLUSION**



## CHAPTER IV CONCLUSION

- 560 Our task of a chronological analysis of the *sūtras* in *Śatakas* I-XX is over, and its results have been entered in the final column of the table in Chapter II. We have previously posed a series of questions, i.e., (1) Which texts constitute the *Bhagavati* nucleus and what is its nature?, (2) How and why it developed into the present form?, and (3) What is the position of the *Bhagavati* in the Jaina canonical literature? Let us answer these problems in this chapter of conclusion.
- 561 That *Śatakas* XXI-XLI belong to the fifth canonical stage has been already testified by Dixit in his article, "A Recent Study of *Bhagavatisūtra* Reviewed", by analyzing their formal structure exhibiting a uniform methodical tendency of the authors in utilizing the earlier materials. Excluded from this uniform structural construction is *Śataka* XXV: its *Uddeśakas* 1-5 deal with the ontological problems of *jīva-ajīva* (six *dravyas*) and the rest of *Uddeśakas* 6-12 deal with ethical problems relevant to *nirgranthas*, *saṃyatas* and *saṃsāri jīvas*. This *Śataka* XXV is a collection of systematic treatises on these subject matters, which distinguishes itself from *Śatakas* I-XX that on the whole consist of a disorderly assembly of numerous fragmentary passages on various topics. XXV.3 takes up the problems of *sansthāna* and *'sreṇi* involving *yugma* method. The T.S. is acquainted with the ethical problems handled in this *śataka* in general. However, Umāsvāti does not make use of the list of the later so-called 14 *jīvasamāsa* which occurs in XXV.1.716 in terms of 14 *saṃsāri samāpannaka jīvas*. The former portion of this *śataka* pertaining to the ontological problems is probably a post-Umāsvāti product.
- 562 As already examined by Deleu, XXVI-XLI which deal with the ontological problems including *jīva*, *ajīva* and *karma* can be conceived as a whole in terms of the structure of their subdivisions, i.e., (1) XXVI-XXX > XXXIII-XXXIV; (2) XXXI-XXXII > XXXIII-XL and XLI.<sup>1</sup> And it is a salient feature of *Śatakas* XXI-XLI that they are dividable into distinct formal groups, i.e., XXI-XXIII, XXIV, XXV, XXVI-XXX, XXXI-XXXII, XXXIII-XXXIV, XXXV-XL and XLI.<sup>2</sup> XXI-XXIII reproduce the materials dealt with in XI.1/8.408-15 (X-*sūtras*: reference is made to the *Prajñāpanā*); XXV.3.731 refers to the *Nandī* for the information on the 12 *Aṅga gaṇipitakas*; XXV.4.733 refers to XVII.4.623 for the *yugma* method; XXV.4.737 refers to the *Prajñāpanā* XI; XXV.5.748 refers to the *Jīvājīvābhigama* for the information of *nigoda*; and XXV.5.749 refers to XVII.1.592 (X-*sūtra*: reference is made to the *Anuyogadvāra*). The *yugma* method is developed into *ksudra-mahā-rāsi yugmas* in *Śatakas* XXXI-XXXII, XXXIV-XL and XLI. Also *vaggas* and *avāntarāśatas* (sub-*śatakas*) become the popular and formal divisions of these *śatakas*. It is thus indisputable that *Śatakas* XXI-XLI belong to the fifth canonical stage, which are placed after the former twenty *śatakas* due to their formal distinction taking the form of a collection of systematic treatises on

*jīva-ajīva.*

563 Now, on the basis of the chronological evaluation of the texts made in the Table of Synopsis in Chapter II, let us sort out which texts in *Sātakas* I-XX belong to which canonical stages in the following Table I. When a *sūtra* or a *sūtra* group covers a few subject fields, we underline only one of them to be taken up in the succeeding Table IV. In a few cases, there occurs a text which covers two totally different subjects belonging to two different ages. These should have been treated as two independent texts, which the *Bhagavati* editors in the modern age counted as one. Such a text is entered here twice under two different age groups. From this naturally ensues the fact that the number of texts entered in Table I is larger than the original number of texts reckoned in the present printed text. As we have cautioned at the beginning of Chapter III, the topical entries of the contents of *sūtras* shown in the 1st column of the Table of Synopsis are not always complete and exhaustive, and this limitation should be kept in mind.

564 And in order to avoid complication, subject fields are indicated in the tables of Ch.IV up to 2 units only, that is, A-1 and C-1c, etc., but not A-1-1 and C-1c-2, etc., as recorded in the Table of Synopsis and Ch.III.

TABLE I

565	The first stage onwards (1>)	569	The third stage
	X. 3.401 B-1		I. 1.8 <u>D-1b</u> , E-2
			2.20 E-4
566	The second stage		3.32 B-1
	II. 5.112 (H) C-1a		6.50 A-2
	VII. 6.332 (N.D.) D-2b		6.54 A-1
	6.333 D-1b, <u>D-2b</u>		6.55 E-3a
	6.334 C-1a		6.56 B-1, <u>C-1a</u>
			8.65-69 <u>D-1a</u> , D-1b
567	The second stage onwards (2>)		10.80 (H) D-1a, D-1b, <u>B-1</u>
	VII. 8.339 D-2b		II. 1.84 C-1a
	X. 2.398 D-2b		1.86 C-1a
			5.105 D-2a
568	The second-third stages		III. 4.156 C-1a
	I. 3.30-31 D-2a		4.157 B-1
	3.33 D-2a		4.158 C-1d
	6.51 A-1		V. 2.180 C-1a
	VII. 1.262 D-2c		6.205-6 D-1a
	3.274-75 C-1c		6.211 E-3b
			7.212 B-1

569	7.218	D-2a	570	XVIII. 7.631 (H)	D-2b
	9.222	D-2a			
	9.223	<u>B-1</u> , C-1d	571	The third-fourth stages	
VI.	10.255	C-1b	I.	4.39	E-3b
	10.257	C-1c		4.42	C-1d
VII.	2.270	D-2a		9.74	D-3, E-3b
	3.276	C-1a		9.75 (H)	E-3b
	3.278	E-2	II.	1.87-89	<u>D-3</u>
	7.289	C-1b		5.100-4	C-1a
	7.290	C-1d	V.	3.183	E-3b
	8.294	E-2		4.191	C-1d
VIII.	3.324	C-1b		4.198	C-1c
	6.335	D-1a		6.203	E-3b
	7.336 (H)	D-1b, <u>D-2b</u>		6.207 (H)	C-2
	10.360	C-1b		7.213	B-1
IX.	34.390	D-1a	VI.	7.245	C-1c
	34.391-92	D-1a	VII.	7.492-94	B-1
XI.	5.450	C-1a	XIV.	10.537	C-1d
	5.451	E-2	XVIII.	5.627	E-3b
	8.458	C-1c		6.630	B-1
XIV.	1.499	C-1d		8.640	C-1d
	4.509	B-1	XX.	3.665	<u>C-1a</u> , E-2
	4.510	E-2			
	6.517	<u>C-1c</u> , E-2	572	The fourth stage	
	6.518	C-1c	V.	4.193	C-1d
	9.533	<u>C-1d</u> , B-1		4.194	C-1d
	9.534	C-1b		7.214	B-1
	9.535	B-1	VI.	9.253	C-1d
XVI.	1.560	C-1a	VII.	2.273	B-1, <u>C-1b</u>
	1.561	C-1a		3.277	C-1d
	1.562	D-1a		7.291	E-4
	2.565	E-4	X.	2.399 (N.D.)	D-2b
	2.568	E-2	XII.	10.468	B-1
	6.580	B-1	XIV.	4.511	B-1
	8.584	D-1a		4.512	B-1
	8.585	<u>A-1</u> , B-2		8.526	A-1
XVII.	1.590	D-1a	XVIII.	9.641	C-1c
	4.601	E-2		10.642	D-2b
XVIII.	8.639 (H)	D-2b		10.644	B-1
			XX.	5.667-69	B-1
570	The third stage onwards (3>>)		573	The fourth-fifth stages	
I.	4.41	B-1	I.	1.16	D-2a
V.	6.204	D-1a		1.19	<u>D-3</u> , A-1
VIII.	10.355	B-1			

573	2.23	C-2	573	XIV. 2.502	E-3b
	3.35	E-2		5.515 (N.D.)	E-3b
	5.43	A-1		7.523	D-2b
	5.44-49	C-1b		7.524-25	A-3
	6.52	D-1a		8.527	C-1c
	7.57-58	<u>C-1c</u> , D-1b		8.530	A-3
	7.60	<u>C-1c</u> , D-1b		8.532	A-3
	7.61-62	<u>C-1a</u> , E-3b		9.536	D-2b
	8.70	E-3b		XVI. 1.563-64	D-1a
	10.81 (H)	D-1a		3.570	<u>D-1a</u> , E-3b
III.	3.149-53 (S)	<u>D-1a</u> , E-3a		8.583	B-1
	4.155	C-1d		XVII. 1.591	D-1a
	6.161	C-1d		4.600	D-1a
V.	3.182 (H)	E-3b		XVIII. 4.624	F-2
	4.187 (S)	F-1		5.625	A-3
	4.196	E-3b		5.626	E-2
	5.200	C-1d		7.632	D-2a
	5.201 (H)	E-4		8.638	D-1a
	6.204	E-2		XIX. 5.654	E-2
	6.210	D-3		7.657	A-1
	7.215	B-1		XX. 7.673	E-3a
	7.216-17	B-1		10.684	E-3b
	8.220 (S)	B-1		10.685	<u>C-1c</u> , E-3b
	8.221	C-2			
VI.	3.233-34	E-3a	574	The fifth stage	
	6.243	A-1		I. 1.17	C-1b
	6.244	C-1c		1.18	E-3a
	10.254 (H)	D-2b		3.27-28	E-2, <u>E-3b</u>
VII.	1.263	D-2c		3.29	E-3b
	1.266	D-1a		3.34	E-3a, <u>E-3b</u>
	7.288	D-1a		3.36-37	E-3b
	8.292	C-1d		4.40	E-3a
VIII.	2.315	C-1a		6.53 (S)	A-1
	6.331	D-2c		7.59	C-1c
	10.353 (H)	D-2a		8.63-64	C-1c, <u>E-3b</u>
	10.356	B-1		8.71	C-1c
X.	2.395	D-1a		9.72	C-1c
XI.	10.420	A-1		9.73	B-2
	10.421	C-1b		9.76 (S)	D-2b
	10.422	C-1b		9.77	D-2a
	12.432-34 (S)	C-1c		9.78	E-3a
	12.435 (S)	C-1c		9.79	D-2a
XII.	7.456-57	A-1, <u>C-2</u>		II. 1.90-95 (S)	<u>A-1</u> , C-1b, D-2a
XIII.	4.474	A-1, <u>E-2</u>		5.99 (H)	C-1c

574	5.106-11 (S)	D-3	574	10.258	C-1d
	8.115	A-3	VII.	1.259	C-1c
	10.117-24	B-2		1.260	A-1, <u>C-1d</u>
III.	1.125-32	A-3		1.261	D-1a, <u>D-2c</u>
	1.133-40 (S)	A-3		1.264	C-1d
	2.141-48 (S)	A-3		1.265	E-2
	4.159	D-2b		1.267-69	D-2b
	5.160	<u>D-2b</u> , D-3		2.271	D-2a
	6.162	A-3		3.279	B-1, <u>C-1b</u>
	7.163-67	A-3		6.282-83	E-3b
	8.168	A-3		6.284	E-3b
IV.	1-4/5-8.171-72A-3			6.285	E-3b
V.	1.175-78	A-2		8.295 (N.D.)	C-1d
	2.179	C-1a		8.296	D-2a
	4.184	C-1d		8.297	<u>D-2a</u> , E-3a
	4.185	E-3b		9.298	D-2b
	4.186	A-3, <u>F-1</u>		9.299-303 (S)	D-3
	4.188 (S)	C-1d		10.304-7 (S)	B-1, <u>B-2</u> , D-1a, E-2
	4.189	D-2a	VII	1.308-14	B-1
	4.190	A-3		2.319-20	C-1d
	4.195	C-1d		5.327	D-2c
	4.197	C-1d		5.328	D-2c
	4.199	D-2b		5.329 (N.D.)	<u>D-2c</u> , D-3
	5.202	F-2		5.330	A-1
	6.209 (N.D.)	D-2b		8.338	D-2a
	7.209 (N.D.)	C-1d		8.340-41	E-3b
	9.224	A-2		8.342	E-3b
	9.225 (S)	A-1		10.354	D-2a
	9.226	A-1		10.357	B-2
	10.227	A-2		10.358	E-3a
VI.	1.228	<u>E-2</u> , E-3a		10.359	E-3b
	1.229	E-4	IX.	31.364-69	C-1d, E-2, E-3b, <u>F-2</u>
	1.230	E-2		32.370-78 (S)	C-2
	3.232	<u>E-2</u> , E-3b		33.379-81 (S)	F-1
	3.235	E-3a		33.382-89 (S)	D-1b, <u>F-1</u>
	3.236-37	E-3b	X.	1.393	A-1
	4.238	C-1b		3.400	A-3
	4.239	C-1c, D-2a, <u>E-3b</u>		4.403 (S)	A-3
	5.240	A-1		6.406	A-3
	5.241	A-1			
	8.248	A-1	X I.	10.419	A-1
	8.249	E-3a, E-3b		11.423-31 (S)	<u>A-2</u> , F-2
	9.252	A-3	X II.	1.436-39 (S)	D-2a, <u>D-2c</u> , E-3a
	10.256 (H)	E-3b		2.440-42 (S)	C-1c, D-2a, <u>F-1</u>

574	4.444-47	B-1	8.582	A-1
	5.448-49	B-2	9.586	A-3
	8.459	D-1b, <u>D-3</u>	11/14.588	C-1b
	10.466-67	C-1b	XVII. 1.589 (S)	D-3
XIII.	1.469-71	C-2	2.593	D-2a
	2.472	C-2	2.594 (H)	D-2a
	4.478-79	A-1	2.595 (H)	C-1b
	4.480	B-2	2.596	A-3
	4.481-82	B-2	3.597-98	C-1c
	4.483	C-1c	3.599	D-3
	4.484	B-2	6/11.603-8	C-1c
	4.485	A-1	12.609	C-1b
	4.486	A-1	13/17.610-14	C-1b
	6.488	C-2	XVIII. 1.615	C-1b
	6.489	A-3	2.616 (S)	A-3
	6.490-91 (S)	D-3, <u>F-1</u>	3.617 (S)	C-1d
	7.495	<u>D-2a</u> , <u>E-3b</u>	3.619-21 (S)	<u>E-3a</u> , <u>E-4</u>
	9.497	D-2b	4.622	C-1b
XIV.	1.500	C-1c	4.623	C-2
	1.501	E-3b	5.628	A-3
	2.503	A-3	6.629	B-1
	2.504	A-3	7.633 (S)	B-2
	3.505-6	D-2a	7.634	C-1b
	3.507	A-3	7.635	A-3
	5.514	C-2	7.636	A-3
	5.516	A-3	7.637	E-4
	6.519	A-3	10.643	B-1
	7.520	F-1	10.645-46 (S)	C-1b, <u>D-2b</u>
	7.521	C-1d	XIX. 3.650-52	C-1c
	7.522	B-1	4.653	E-2
	8.531	A-3	8.658	C-1c
	9.534	A-3	9.659	C-1c
XV.	538-59 (S)	F-1	10.660	C-1b
XVI.	2.566-67 (S)	<u>A-3</u> , <u>D-2a</u> ,	XX. 1.661	C-1b
	4.571	<u>E-4</u>	2.662-63	B-2
	5.572-75 (S)	<u>A-3</u> , <u>D-1b</u>	3.664	C-1b
	6.576	D-2a	6.670-72	C-1c
	6.577	D-2a, <u>F-2</u>	8.674-81	A-2, <u>F-2</u>
	6.578 (N.D.)	F-1	9.682-83	D-2b
	6.579	D-3	10.686	C-2

## 575 The fifth stage (X)

I.	1.9-15	P.	<i>Sthiti-ucchvāsa-āhāra-karma</i>
	2.21	(P.)	<i>Āhāra</i> , etc.
	2.22	P.	<i>Lésyā</i>
	2.24	P.	<i>Mokṣa</i>
	2.25	(P.)	<i>Asam̐yata bhavya dravya deva</i>
	2.26	(P.)	<i>Asan̐jni</i>
	4.38	P.	<i>Karma prak̐rti</i>
	10.82	(P.)	<i>H-viraha kāla</i>
II.	1.83	-	<i>Ucchvāsa-Skandaka gāthā</i>
	1.85	P.	<i>Ucchvāsa-niḥsvāsa</i>
	2.96	P.	<i>Samudghāta</i>
	3.97	Ji.	<i>Pr̐thvī</i>
	4.98	P.	<i>Indriya</i>
	6.113	P.	<i>Bhāṣā</i>
	7.114	Ji.,P.	<i>Deva</i>
	9.116	Ji.	<i>Samaya kṣetra</i>
III.	3.154	Ji.	<i>Lavaṇa samudra-vṛddha-hāni</i>
	9.169	Ji.	<i>Indriya</i>
	10.170	Ji.	<i>Pariṣad</i>
IV.	9/10.173-74	P.	<i>Lésyā</i>
V.	2.181	Ji.	<i>Lavaṇa samudra</i>
	4.192	Anu.	<i>Pramāṇa</i>
	6.208	Ji.	<i>H-vikurvaṇā</i>
VI.	2.231	P.	<i>Āhāra</i>
	5.242	Ji.	<i>Lokāntika deva</i>
	7.246	(Jam.)	<i>kāla vibhāga</i>
	7.247	(Jam.)	<i>Bharata in suṣamasuṣamā</i>
	8.250	(Ji.)	<i>Lavaṇa samudra</i>
	9.251	P.	<i>Karma bandha</i>
VII.	2.272	P.	<i>Pratyākhyāni-apratyākhyāni</i>
	4.280	Ji.	<i>Jīva</i>
	5.281	Ji.	<i>Pakṣi</i>
	6.286-87	(=Jam.)	<i>Bharata in duḥsamaduḥsamā</i>
	8.293	R.	<i>Jīva samāna</i> , e.g., <i>hasti-kunthu</i>
VIII.	2.316 (N.D.)	(R.,Sth.)	<i>Jñāna-viṣaya</i>
	2.317-18	R.,N.	<i>Jñāna; jñāni-ajñāni</i>
	2.321-22	N.,Ji.,P.	<i>Jñāna-jñāni</i>
	3.323	P.	<i>Vṛkṣa</i>
	3.325	P.	<i>8 pr̐thvis-carama-acarama</i>
	4.326	P.	<i>Kriyā</i>
	7.337	P.	<i>Gati</i>
	8.343	Ji.,(=Jam.)	<i>Sūrya: Jyotiṣka</i>
	9.344-52	P.	<i>Bandha</i>

IX.	1.361	Jam.	Jambūdvīpa
	2.362	Ji.	Jyotiṣka
	3/30.363	Ji.	28 dakṣiṇāntaradvīpas
X.	1.394	P.	Śarīra
	2.396	P.	Yoni
	2.397	P.	Vedanā
	3.402	P.	Bhāṣā
	5.404-5	Ji.	Devi
	7.34.407	Ji.	28 uttarāntaradvīpas
X I.	1/8.408-15	P.	Utpala...nalina
	9.416-18 (S)	Ji.,Aup.	(Siva)Dvīpa-samudra
	11.426	P.	Jīva-sṭhiti
X II.	3.443	Ji.	Prṭhvi
	6.452-55	(S-C)	Rāhu; śaśi and āditya
	9.460.65	P.,Ji.	Deva
X III.	3.473	P.	H-antarāhāra, etc.
	4.475-77	Ji.	H-sparśa, etc.
	5.487	P.	Āhāra
	8.496	P.	8 karma prakṛtis
	10.498	P.	Samudghāta
X IV.	3.508	Ji.	H-pudgala pariṇāma and vedanā pariṇāma
	4.513	P.	Jīva-ajīva-pariṇāma
	8.528-29 (S)	Aup.	Aṃbada parivrajaka
X VI.	3.569	P.	Karma
	7.581	P.	Upayoga; paśyattā
	10.587	P.	Avadhi
X VII.	1.592	Anu.	Bhāva
	5.602	P.	Īsāna's sabhā
X VIII.	3.618 (S)	P.	Nirjarā pudgala- 'jānai pāsai'
	4.623	P.	Kaṣāya
X IX.	1.647	P.	Léśyā
	2.648	P.	Garbha and léśyā
	3.649	P.	A <sup>1</sup> -pratyekāśarīra, etc.
	5.655	P.	Vedanā
	6.656	Ji.	Dvīpa-samudra
X X.	4.666	P.	Indriyopacaya

576 The total number of *sūtras* belonging to each canonical stage is shown in the following Table II:

Table II

The first stage onwards	1
The second stage	4
The second stage onwards	2
The second-third stages	7
The third stage	64
The third stage onwards	4
The third-fourth stages	27
The fourth stage	18
The fourth-fifth stages	87
The fifth stage	355
The fifth stage (X)	118
	687
	+ 7
	694

577 We have added here 7 *sūtras* which form the opening passages of the *Bhagavati* (i.e. *namaskāra mantras* and prologue passages entitled 'Rājagṛha'). The total number we have entered in this table is 694, and the total number of *sūtras* in the *Suttāgame* is 686. The reason for this difference has already been explained.

578 The sub-totals of *sūtras* belonging to the following age groups are shown in two groups in Table III below. We are not quite certain of the exact dates of the texts falling in the first stage onwards, the second stage onwards and the third stage onwards, which we include in their later age groups. Thus, group (1) indicates the approximate number composed in each age group.

Table III

579	(1) (a) The first stage onwards – the second-third stages	14
	"    "    "    "    – the third stage	78
	(b) "    "    "    "    – the third-fourth stages	109
	"    "    "    "    – the fourth stage	127
	(c) "    "    "    "    – the fourth-fifth stages	214
	(2) The fifth stage	(661)
	(a) The texts in <i>Śatakas</i> I-IX	355
	(b) X- <i>sūtras</i> "    "    " + 7 opening passages	125
	(c) The texts in <i>Śatakas</i> XI-XLI (687-867)	181

580 The *Bhagavati* colophon which forms the final *sūtra* says that it contains 8,400,000 *padas* (*culasiya-saya-sahassā*). The *Samavāya* 162 records that the *Vivāhapaṇṇatti* contains 84,000 *padas* (*caurāsīm paya-sahassā*). And the *Nandi* 50 counts 288,000 *padas* in it. *Pada* is said by the post-canonical authors to be of three kinds, i.e., *artha-pada*, *pramāṇa-pada* and *madhayama-pada*.

*Artha-pada* is based on a word conveying a meaning, therefore the number of *artha-padas* in a passage equals the number of words therein. *Pramāṇa-pada* is based on eight syllables. *Madhyama-pada* is a technical term involving the total number of the possible combinations of all the letters in *Ardhamāgadhi* in relation to the canonical texts, and it is said that the *Nandī* calculation above is based on this *madhyama-pada*.<sup>3</sup> We can at present disregard the *Nandī* calculation of words in the *Bhagavati*.

- 581 The *Bhagavati* runs through pp.384-939 in the *Suttāgame* v.1, that is, it covers 556 pages in all. One page therein contains over 300 words. Then,  $300 \times 556 = 166,800$ : thus it actually contains over 166,800 words. We have now counted it by *artha-pada*.
- 582 84 is one of the favourite numbers of the Jainas, therefore the accuracy of calculation offered by the *Bhagavati* colophon and the *Samavāya* is highly questionable. The *Bhagavati* colophon counts the number of its *padas* 'culasiya-saya-sahassā', which means 8,400,000 but not 184,000. The *Samavāya* 162 collects various items whose number amounts to 'caurāsūṃ saḥassā' (84,000) and 'caurāsūṃ saya-sahassāim' (8,400,000). It counts the number of *Prakīrṇakas* as 84,000 also.
- 583 8,400,000 thus stands for a huge number, which does not convey the accurate number of *padas* contained in the *Bhagavati*. We should also be aware of the fact in this connection that the Third Valabhi Council redacted and penned down the previous Mathurā version instead of the previous Valabhi version, and no record remains as to which canonical texts were copied at the Third Valabhi Council.
- 584 In the following Table IV, we will see what kinds of contents are expressed in the texts belonging to these age groups, excluding X-*sūtras* (of which contents are shown in Table I) and the *sūtras* belonging to *Śatakas* XXI onwards. Table IV is based on Table I. As previously mentioned, when a *sūtra* or a *sūtra* group covers more than one subject field in Table I, we enter the underlined entry only in Table IV to make our analysis simpler. From this it ensues that certain subject fields in certain age groups appearing in Table I are not at all shown in Table IV, or they are shown less in Table IV than they are actually offered in Table I. These differences are indicated in parentheses. For instance, "(D-1b -1)" in the second stage means that D-1b in the second stage in Table I which has only one entry is not shown in Table IV at all, or "B-1 (+2)" in the third stage means that there are originally two more entries under B-1 in the third stage in Table I, but they are not shown in Table IV. Their *sūtra* numbers can easily be checked in Table I, and their contents are easily locatable in the Table of Synopsis in Chapter II.

## Table IV

585	The first stage onwards			
	B-1	X.	3.401	' <i>Khu khu</i> '
586	The second stage			
	C-1a	II.	5.112	Mahātapopatira <i>prabhava</i>
		VII.	6.334	' <i>Joi jhiyāi</i> '
	(D-1b -1)			
	D-2b	VII.	6.332	<i>Piṇḍa grahaṇa</i> and <i>upabhoga</i>
			6.333	<i>Arādhaka</i>
587	The second stage onwards			
	D-2b	VII.	8.339	<i>Vyavahāra</i>
		X.	2.398	<i>Bhikṣupratimā</i> and <i>ārādhana</i>
588	The second-third stages			
	A-1	I.	6.51	<i>Lokānta-alokānta</i> , etc.— <i>sparśa</i>
	C-1c	VII.	3.274-75	<i>Vanaspati kāyika—āhāra</i>
	D-2a	I.	3.30-31	<i>Jina; arādhaka</i>
			3.33	<i>Gamaniya</i>
	D-2c	VII.	1.262	<i>Trasa samārambha pratyākhyāna</i>
589	The third stage			
	A-1	I.	6.54	<i>Loka sthiti</i>
		XVI.	8.585	<i>Deva's gati</i> not in <i>aloka</i>
	A-2	I.	6.50	<i>Sūrya</i>
	B-1(+2)	I.	3.32	<i>Asti-nāsti—pariṇāma</i>
			10.80	<i>Paramāṇu—saṅghāta-bheda; bhāṣā</i>
		III.	4.157	<i>Balāhaka—pariṇāma</i>
		V.	7.212	<i>Paramāṇu-skandha—ejanā</i>
			9.223	<i>Udyota-andhakāra</i>
		XIV.	4.509	<i>Pudgala pariṇāma</i>
			9.535	<i>Sūrya</i>
		XVI.	6.580	<i>Ghrāna-saha-gata pudgala</i>
	(B-2 -1)			
	C-1a	I.	6.56	<i>Sūkṣma sneha kāya</i>
		II.	1.84	<i>A<sup>1</sup>—ucchvāsa-niḥsvāsa</i>
			1.86	<i>Vāyukāya</i>
		III.	4.156	<i>Vāyukāya—vikurvaṇā</i>
		V.	2.180	<i>Odana</i> , etc.— ' <i>sattha-pariṇāmīā agari-jīva-sarirā</i> '
		VII.	3.276	<i>Ananta (kāyika) jīva</i>
		XII.	5.450	<i>Garbhagata jīva—pariṇāma</i>

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	XVI. 1.560	<i>Vāyukāya-janma-maraṇa</i>
	1.561	<i>Agnikāya in āṅgarikārika-sṭhiti</i>
C-1b	VI. 10.255	<i>Jīva</i>
	VII. 7.289	<i>Kāma-bhoga</i>
	VIII. 3.324	<i>Jīva pradēśas</i>
	10.360	<i>Jīva-pudgali-pudgala</i>
	XIV. 9.534	<i>H.A.M.G-iṣṭa-anīṣṭa pudgala</i>
C-1c	VI. 10.257	<i>Āhāra</i>
	XII. 8.458	<i>G&gt;nāga, etc.</i>
	XIV. 6.517	<i>Jīva-āhāra-pariṇāma-yoni-sṭhiti</i>
	6.518	<i>Jīva-āhāra</i>
C-1d(+1)	III. 4.158	<i>Lēśyā</i>
	VII. 7.290	<i>Kṣiṇa bhogi</i>
	XIV. 1.499	<i>Lēśyā</i>
	9.533	<i>Karma-lēśāyā- 'jānai pāsai'</i>
D-1a(+1)	I. 8.65-69	<i>5 kriyās</i>
	V. 6.205-6	"
	VIII. 6.335	"
	IX. 34.390	<i>Kriyā</i>
	34.391-92	<i>5 kriyās</i>
	XVI. 1.562	"
	8.584	"
	XVII. 1.590	"
D-1b(+3)	I. 1.8	<i>'Calamāṇe calie'</i>
D-2a	II. 5.105	<i>Maithuna</i>
	V. 7.218	<i>Sārambha-saparigraha</i>
	9.222	<i>Rājagṛha</i>
	VII. 2.270	<i>Supratyākhyāna-duspratyākhyāna</i>
D-2b	VIII. 7.336	<i>'Tiviham tivihēṇa asaṃjayā...'</i>
	XVIII. 8.639	" " "
E-2(+1)	VII. 3.278	<i>Karma vedanā and no-karma nirjarā</i>
	8.294	<i>Jīva-sukha-duḥkha</i>
	XII. 5.451	<i>Jīva pariṇāma</i>
	XIV. 4.510	" "
	XVI. 2.568	<i>Karma bandha caitanya-kṛta</i>
	XVII. 4.601	<i>Ātma-kṛta duḥkha and vedanā</i>
E-3a	I. 6.55	<i>Karma bandha</i>
E-3b	V. 6.211	<i>Mṛṣāvādi-karma bandha and vedanā</i>
E-4	I. 2.20	<i>Vedanā</i>
	XVI. 2.565	"

590 The third stage onwards

B-1	I. 4.41	<i>Pudgala-jīva-sāsavata</i>
	VIII. 10.355	<i>Pudgala pariṇāma</i>

590	D-1a	V. 6.204	5 <i>kriyās</i>
	D-2b	XVII. 7.631	<i>kevali's bhāṣā</i>
591	The third-fourth stages		
	B-1	V. 7.213	<i>Paramāṇu-skandha—chedana</i> , etc.
		XIII. 7.492-94	<i>Bhāṣā, manas, kāya</i>
		XVIII. 6.630	<i>Paramāṇu-skandha—varṇa</i> , etc.
	C-1a	II. 5.100-4	<i>Garbhagata jīva</i>
		IX. 3.665	" " — <i>pariṇāma</i>
	C-1c	V. 4.198	<i>Sayoga kevali</i>
		VI. 7.245	<i>Śāli</i> , etc.— <i>sthiti</i>
	C-1d	I. 4.42	<i>Chadmasthas— 'kevali bhavittā...sijhamti'</i>
		V. 4.191	<i>Kevala jñāna-darśana</i>
		XIV. 10.537	<i>Kevali and siddha</i>
		XVIII. 8.640	<i>Paramāṇu-skandha— 'jānai pāsai'</i>
	C-2	V. 6.207	<i>'Cattāri paṃca joyāṇa-sayāim'</i>
	D-3	I. 9.74	<i>Kāṅkṣāpradveṣa kṣiṇa</i>
		II. 1.87-89	<i>Nirgrantha-samsāri-mukti</i>
	(E-2 -1)		
	E-3b (+1)	I. 4.39	<i>Mohaniya karma</i>
		9.75	<i>Āyur bandha</i>
		V. 3.183	" "
		6.203	" "
		XVIII. 5.627	<i>Āyus karma</i>
592	The fourth stage		
	A-1	XIV. 8.526	<i>Abādhanāntara</i>
	B-1 (+1)	V. 7.214	<i>Paramāṇu-skandha—sārdha</i>
		XII. 10.468	<i>Prthvi and paramāṇu-skandha—ātmā or no-ātmā</i>
		XIV. 4.511	<i>Paramāṇu—'sāsvata-aśāsvata</i>
		4.512	<i>Paramāṇu—carama-acarama</i>
		XVIII. 10.644	<i>Dravya (pudgala) parasparāvagāha</i>
		IX. 5.667-68	<i>Paramāṇu-skandha—varṇa</i> , etc.
		5.669	<i>Paramāṇu</i>
	C-1b	VII. 2.273	<i>jīva—'sāsvata-aśāsvata</i>
	C-1c	XVIII. 9.641	<i>Bhavya dravya jīva and sthiti</i>
	C-1d	V. 4.193	<i>Kevala jñāna-darśana</i>
		4.194	<i>Vaimānika deva—jñāna-darśana</i>
		VI. 9.253	<i>Léśyā— 'jānai pāsai'</i>
		VII. 3.277	<i>Léśyā and karma</i>
	D-2b	X. 2.399	<i>Ārādhanā</i>
		XVIII. 10.642	<i>Anagāra—asidhārāvagāha</i>
	E-4	VII. 7.291	<i>Vedanā</i>

## 593 The fourth-fifth stages

A-1 (+3)	I . 5.43	<i>Pr̥thvī</i>
	VI. 6.243	"
	X I . 10.420	<i>Loka-aloka-vistāra</i>
	XIX. 7.657	<i>Devāvāsa</i>
A-3	XIV. 7.524-25	<i>Lavasaptama deva; Anuttaropapatika deva</i>
	8.530	<i>Avyābādha deva</i>
	8.532	<i>Jṛmbhaka deva</i>
	XVII. 5.625	<i>Asurakumāra-dar'saniya-adar'saniya</i>
B-1	V. 7.215	<i>Paramāṇu-skandha-sparśa</i>
	7.216-17	" " - <i>kālataḥ</i>
	8.220	<i>Paramāṇu-skandha</i>
	VIII. 10.356	<i>Pudgalāstikāya pradēsa/s</i>
	XVI. 8.583	<i>Paramāṇu-gati (in one samaya)</i>
C-1a	I . 7.61-62	<i>Garbhagata jīva</i>
	VIII. 2.315	<i>Āśiṣa</i>
C-1b	I . 5.44-49	H.A.M.G
	X I . 10.421	<i>Jīva parasparāvagāha</i>
	10.422	<i>Jīva pradēsas-alpabahutva</i>
C-1c	I . 7.57-58	H- <i>utpāda-udvartana</i> and <i>āhāra</i>
	7.60	G>A.M.
	VI. 6.244	<i>Marāṇa samudghāta</i>
	X I . 12.432-34	G- <i>sthiti</i>
	12.435	" "
	XIV. 8.527	<i>Sāla vr̥kṣa, etc., and mokṣa</i>
	XX. 10.685	<i>Jīva-utpāda-udvartana</i>
C-1d	III. 4.155	' <i>Devam...jāṇa-rūveṇam</i> '- ' <i>jānai pāsai</i> '
	6.161	<i>Avadhi-vibhaṅga-jnāni</i>
	V. 5.200	<i>Chadmasthas- 'kevali bhavitta...sijhamti'</i>
	VII .8.292	" " " "
C-2	I . 2.2 <sup>2</sup>	<i>Śūnya kāla, etc.</i>
	V. . . . .	<i>Jīva-vṛddha-hāni</i>
	X II . . . . . 57	<i>Loka-vistāra; jīva-janma-marāṇa</i>
D-1a	I . 6.5 <sup>2</sup>	18 <i>kriyās</i>
	10.31	<i>Iryāpatha-sāmparāyika kriyā</i>
	III. 3.149-53	<i>Kriyā-pramāda pratyaya-yoga nimitta, etc.</i>
	VII. 1.266	<i>Sāmparāyika kriyā</i>
	7.288	<i>Iryāpatha kriyā</i>
	X. 2.395	<i>Iryāpatha-sāmparāyika kriyā</i>
	XVI. 1.563-64	<i>Adhikarāni-adhikarāṇa</i>
	3.570	<i>Dharmāntarāya kriyā</i>
XVII. 1.591	5 <i>kriyās</i>	
	4.600	<i>Kriyā</i>
	8.638	<i>Iryāpatha kriyā</i>

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(D-1b -2)

D-2a	I. 1.16	<i>Ārambha</i>
	VII. 10.353	<i>Śīla-śruta</i>
	XVII. 7.632	<i>Upadhi-parigraha-prañidhāna</i>
D-2b	VI. 10.254	<i>Sukha-duḥkha upadarśana</i>
	XIV. 7.523	<i>Bhakta pratyākhyāni anagāra and āhāra</i>
	9.536	<i>Nirgrantha's tapas</i>
D-2c	VII. 1.263	<i>Āhāra dāna-phala</i>
	VII. 6.331	" " "
D-3	I. 1.19	<i>Akāma pariśahajaya-phala</i>
	V. 6.210	<i>Ācārya-upādhyāya-mokṣa</i>
E-2	I. 3.35	<i>Udiraṇa-upāsama-vedanā-nirjarā</i>
	V. 6.204	<i>(Karma-)kriyā-āsrava-vedanā</i>
	XIII. 4.474	<i>H-karma-kriyā-āsrava-vedanā-rddhi-dyuti</i>
	XVII. 5.626	<i>(Karma-)kriyā-āsrava-vedanā</i>
	XIX. 5.654	" " " "
E-3a (+1)	VI. 3.233-34	<i>Bandha</i>
	XX. 7.673	<i>Prayoga bandha</i>
E-3b (+3)	I. 8.70	<i>Viryavadhya karma</i>
	V. 3.182	<i>Āyur bandha</i>
	4.196	<i>Anuttaropapātikas-upāsānta moha</i>
	XIV. 2.502	<i>Unmāda</i>
	5.515	<i>Iṣṭa-anīṣṭa sthāna</i>
	XX. 10.684	<i>Sopakrama nirupakrama āyus</i>
E-4	V. 5.201	<i>Vedanā</i>
F-1	V. 4.187	<i>Atimuktaka</i>
F-2	XVII. 4.624	<i>'Amḍhagavaṇhiṇo jīvā'</i>

594 The fifth stage

A-1 (+1)	I. 6.53	<i>Loka pūrvam, aloka pūrvam, etc.</i>
	II. 1.90-95	<i>Loka, jīva, etc. - sānta-ananta</i>
	V. 9.225	<i>Loka</i>
	9.226	<i>Devaloka</i>
	VI. 5.240	<i>Tamaskāya</i>
	5.241	<i>Kṛṣṇarāji</i>
	8.248	<i>8 pṛthvis</i>
	VII. 5.330	<i>Devaloka</i>
	X. 1.393	<i>10 diśās and jīva-ajīva</i>
	XI. 10.419	<i>Loka-aloka</i>
	XIII. 4.478-79	<i>Loka-madhya bhāga; aṣṭa-pradeśika-rucaka</i>
	4.485	<i>Loka - 'kahi...bahusame?'</i>
	4.486	<i>Loka-sansthāna and vistāra</i>
	XVI. 8.582	<i>Loka and jīva-ajīva</i>
A-2 (+1)	V. 1.175-78	<i>Sūrya and kāla vibhāga</i>

		9.224	<i>Kāla vibhāga</i>
A-2	V.	10.227	<i>Candra</i>
	X I.	11.423-31	<i>Kāla; Mahābala</i>
A-3 (+1)	II.	8.115	<i>Camaracañcā</i>
	III.	1.125-32	<i>Camara, etc.—ṛddhi...vikurvaṇā</i>
		1.133-40	<i>Īsāna's ṛddhi, etc.</i>
		2.141-48	<i>Camara and Śakra</i>
		6.162	<i>Ātmarakṣas</i>
		7.163-67	<i>Śakra's lokapālas</i>
		8.168	<i>Devādhipati</i>
	IV.1-4/5-8.171-72		<i>Īsāna's lokapālas</i>
	V.	4.190	<i>Deva's bhāṣā</i>
	VI.	9.252	<i>G—vikurvaṇā</i>
	X.	3.400	<i>G—ṛddhi and 'vīivaejjā'</i>
		4.403	<i>Trāyastriṃśa deva</i>
		6.406	<i>Śakra's sabhā</i>
	X III.	6.489	<i>Camaracañcā</i>
	X IV.	2.503	<i>Parjanya</i>
		2.504	<i>Tamaskāya</i>
		3.507	<i>G—ṛddhi and 'vīivaejjā'</i>
		5.516	<i>G—vikurvaṇā</i>
		6.519	<i>Devendra—bhoga and ratigrha</i>
		8.531	<i>Śakra</i>
		9.534	<i>'Egā ṇaṃ bhāṣā'</i>
	X VI.	2.566-67	<i>Śakra's bhāṣā</i>
		5.572-75	<i>Gāṅgadatta</i>
		9.586	<i>Balicañcā</i>
	X VII.	2.596	<i>G—vikurvaṇā</i>
	X VIII.	2.616	<i>Śakra</i>
		5.628	<i>G—vikurvaṇā</i>
		7.635	<i>Devāsura saṅgrāma</i>
		7.636	<i>G—dvīpa-samudra gamana</i>
B-1 (+1)	VII.	1.308-14	<i>Pudgala pariṇāma</i>
	X II.	4.444-47	<i>Paramāṇu-skandha—saṅghāta-bheda; pudgala parivartanā</i>
	X IV.	7.522	<i>6 tulyakas</i>
	X VIII.	6.629	<i>Guda, etc.—varṇa, etc.</i>
		10.643	<i>Paramāṇu-skandha and vāyukāya—sparśa</i>
B-2	I.	9.73	<i>Guru-laghu</i>
	II.	10.117-24	<i>Pāncāstikāya</i>
	VII.	10.304-7	"
	VIII.	10.357	<i>Lokākāśa and jīva pradēśas</i>
	X II.	5.448-49	<i>Prānatipāta, etc.—'kati-vanne...?'</i>
	X III.	4.480	<i>Pāncāstikāya</i>

	4.481-82	<i>Astikāya pradeśas</i> and <i>kāla-sparśa</i>
	4.484	<i>Dharma-adharma-ākāśa</i>
	XVIII. 7.633	<i>Pāncāstikāya</i>
	XX. 1.662	<i>Lokākāśa-ālokākāśa</i>
	2.663	<i>Pāncāstikāya</i>
C-1a	V. 2.179	<i>Anila</i>
C-1b (+2)	I. 1.17	<i>Jñāna-darśana</i>
	VI. 4.238	<i>Jīva-sapradeśa-apradeśa</i>
	VII. 3.279	<i>Jīva-sāsāvata-aśāsāvata</i>
	XII. 10.466-67	<i>Ātmā</i> and <i>jñāna-darśana</i>
	11/14.588	<i>Bhavanavāsi-āhāra</i> , etc.
	XVII. 2.595	<i>Jīva</i> and <i>jīvātma</i>
	12.609	<i>A<sup>1</sup>-āhāra</i> , etc.
	13/17.610-14	<i>Nāgakumāra</i> , etc. - <i>āhāra</i> , etc.
	XVIII. 1.615	<i>Jīva-prathama-aprathama</i> and <i>carama-acarama</i>
	4.622	18 <i>kriyās</i> , etc. - <i>paribhoga-aparibhoga</i>
	7.634	<i>Vaikriyika śarira</i>
	XIX. 10.660	<i>Vyantara-āhāra</i> , etc.
	XX. 1.661	<i>A<sup>2</sup>-A<sup>5</sup>-pratyekāśarira</i> , etc.
	3.664	<i>Prāṇatipāta</i> , etc. - 'ṇaṇṇattha āyāe pariṇamaṃti'
C-1c (+2)	I. 7.59	<i>Vigrahagati</i>
	8.71	<i>Virya</i>
	9.72	<i>Jīva-guru-laghu</i>
	II. 5.99	<i>G-veda vedanā</i>
	VII. 1.259	<i>Vigrahagati</i> and <i>āhāra</i>
	XIII. 4.483	<i>A<sup>1</sup>-avagāhanā</i>
	XIV. 1.500	<i>Vigrahagati</i>
	XVII. 3.597-98	<i>Ejanā; Calana</i>
	6/11.603-8	<i>Marāṇa samudghāta</i> and <i>āhāra</i>
	XIX. 3.650-52	<i>A<sup>1</sup>-avagāhanā</i>
	8.658	<i>Nirvṛtti</i>
	9.659	<i>Karāṇa</i>
	XX. 6.670-72	<i>Marāṇa samudghāta</i> and <i>āhāra</i>
C-1d (+2)	V. 4.184	<i>Śabda</i>
	4.188	<i>MV's antevāsis-antakriyā</i>
	4.195	<i>Anuttaropapātika</i> and <i>mano-dravya-vargaṇā labdhi</i>
	V. 4.197	<i>kevala jñāna-darśana</i>
	7.219	<i>Hetu-ahetu</i>
	VI. 10.258	<i>Kevala jñāna-darśana</i>
	VII. 1.260	<i>Loka sansthāna, jīva-ajīva</i> and <i>kevala jñāna-darśana</i>

	1.264	<i>Siddha's gati</i>
	8.295	<i>Sanjñā; H-vedanā</i>
	VIII. 2.319-20	<i>Labdhi; jñāni-ajñāni</i>
	XIV. 7.521	<i>Anuttaropapātikas— 'eyam-attham jānamti pāsanti'</i>
C-2	IX. 32.370-78	<i>Jīva-utpāda-udvartana</i>
	XIII. 1.469-71	<i>H-utpāda-udvartana</i>
	2.472	<i>G-utpāda-udvartana</i>
	6.488	<i>Jīva-janma-maraṇa</i>
	XIV. 5.514	<i>Agnikāya</i>
	XVIII. 4.623	<i>Yugma catuṣka</i>
	XX. 10.686	<i>Kati-sāncita, etc.</i>
(D-1a -2)		
(D-1b -3)		
D-2a (+6)	I. 9.77	<i>Apratyākhyāna</i>
	9.79	<i>Sthira-asthira</i>
	V. 4.189	<i>'Devā nam no samjaya'</i>
	VII. 2.271	<i>Pratyākhyāna</i>
	8.296	<i>Hasti-kunthu-apratyākhyāna kriyā</i>
	8.297	<i>Sthira-asthira; karma bandha</i>
	VIII. 8.338	<i>Pratyanika</i>
	10.354	<i>Āradhanā</i>
	XIII. 7.495	<i>Maraṇa</i>
	XIV. 3.505-6	<i>H.A.M.G-vinaya</i>
	XVI. 6.576	<i>Svapna and jāgara</i>
	XVII. 2.593	<i>Dharma-adharma-dharmādharmā</i>
	2.594	<i>Bāla-pañḍita-bālapañḍita</i>
D-2b	I. 9.76	<i>Sāmāyika, etc.</i>
	III. 4.159	<i>Anagāra-vikurvaṇā</i>
	5.160	" "
	V. 4.199	<i>Pūrvadhari</i>
	6.209	<i>Āradhanā</i>
	VII. 1.267-69	<i>Eṣaṇā doṣa</i>
	9.298	<i>Anagāra-vikurvaṇā</i>
	XIII. 9.497	" "
	XVIII. 10.645-46	<i>Yātrā, etc.</i>
	XX. 9.682-83	<i>Vidyācāraṇa and jaṅghācāraṇa</i>
D-2c	VII. 1.261	<i>Sāmāyika</i>
	VIII. 5.327	"
	5.328	<i>Sthūla pratyākhyāna</i>
	5.329	<i>Ājivika upāsaka</i>
	XII. 1.436-39	<i>Pauṣadhopavāsa</i>
D-3 (+3)	II. 5.106-11	<i>Samyama-tapas-phala, etc.</i>
	VII. 9.299-303	<i>Mahāsīlā kaṅṭhaka saṅgrāma and Ratha</i>

			<i>mūsala saṅgrāma</i>
594		X II. 8.459	<i>A-gati</i>
		X VI. 6.579	<i>Svapna and mokṣa phala</i>
		X VII. 1.589	<i>Udayi and Bhūtananda</i>
		3.599	<i>Samvega, etc. - phala</i>
E-2 (+3)	VI.	1.228	<i>Vedanā-nirjarā</i>
		1.230	" "
		3.232	<i>(Karma-)kriyā-āsrava-vedanā</i>
	VII.	1.265	<i>Duḥkhi-duḥkha</i>
	X IX.	4.653	<i>Āsrava-kriyā-vedanā-nirjarā</i>
E-3a (+5)	I.	1.18	<i>Karma bandha</i>
		4.40	<i>Karma-pradēsa, karma-anubhāva</i>
		9.78	<i>Karma bandha</i>
	VI.	3.235	<i>Sthiti bandha</i>
	X VIII.	617-21	<i>Bandha; pāpa karma</i>
E-3b (+3)	I.	3.27-28	<i>Kāṅkṣāmohaniya bandha...nirjarā</i>
		3.29	<i>Kāṅkṣāmohaniya vedanā</i>
		3.34	" bandha
		3.36-37	" vedanā
		8.63-64	<i>Āyur bandha</i>
	V.	4.185	<i>Cāritramohaniya karma</i>
	VI.	3.236-37	<i>Karma bandha</i>
		4.239	<i>Pratyākhyāna and āyur bandha</i>
		8.249	<i>Āyur bandha</i>
		10.256	<i>Sātā-asātā vedanā</i>
	VII.	6.282-83	<i>Āyur bandha</i>
		6.284	<i>Karkāsa-akarkāsa vendaniya</i>
		6.285	<i>Vedaniya karma</i>
	VIII.	8.340-41	<i>Īryāpathika-sāmparāyika karma bandha</i>
		8.342	<i>Pariṣaha and karma bandha</i>
		10.359	<i>Karma bandha</i>
	X IV.	1.501	<i>Āyur bandha</i>
E-4 (+4)	VI.	1.229	<i>Sātā-asātā vedanā</i>
	X VI.	4.571	<i>Nirjarā</i>
	X VIII.	7.637	<i>G-karma kṣaya kāla</i>
F-1	V.	4.186	<i>Hariṇaigameṣi</i>
	IX.	33.379-81	<i>Ṛṣabhadatta and Devānandā</i>
		33.382-89	<i>Jamālī</i>
	X II.	2.440-42	<i>Jayanti</i>
	X III.	6.490-91	<i>Udayana and Abhici</i>
	X IV.	7.520	<i>MV and Gautama - mokṣa</i>
	X V.	538-59	<i>MV and Gośāla</i>
	X VI.	6.578	<i>MV's mahāsvapna</i>

594	F-2 (+1)	V. 5.202	<i>Kulakara</i> , etc.
		IX. 31.364-69	<i>Soccā-assoccā kevali</i>
		XVI.6.577	<i>Svapna</i> and <i>mahāsvapna</i>
		XX. 8.674-81	24 <i>tirthaṅkaras</i>

595 Let us see below what kinds of peculiarities emerge from this Table IV. Those bearing an asterisk are the important concepts occurring in the *Bhagavati*, as discussed in the previous chapter.

596 **The first stage onwards**

This text X.3.401 is a miscellaneous item and is of an uncertain date.

597 **The second stage: the second stage onwards: the second-third stages**

Here occurs a text which exhibits the early stage of the formulation of Jaina cosmography.\* The discussion of *jīva* is yet rudimentary, and in the field of ethics, ascetic conduct is the main focus of attention.

598 **The third stage**

The texts showing the early stage of Jaina cosmography\* continue to appear. The scheme of *pudgala*\* commences its formulation, i.e., *aṇu-skandha*, *pariṇāma* and minor problems relevant to *pudgala*. The nature of *jīva*\*, though elementary, begins to be taken into consideration. A<sup>1</sup> are the beings frequently discussed in this stage. The chart of rebirth\* and *leśyā* theory\* start to be formulated. Frequent illustrations of 5 *kriyās*\* are offered, and the problem of '*calamāṇe calie*'\* occurs here for the first time. The most elementary step of karma doctrine\* begins in this stage, which is concerned in general with the problems of *bandha-vedanā*.

599 **The third stage onwards: the third-fourth stages**

Advance is made on the scheme of *pudgala*\*, and the theory of *pradeśa*\* must have been formulated during this stage. The rule is established that one achieves *mokṣa* upon attaining *kevala jñāna-darśana*.\* The problem of '*jāṇai pāsai*'\* begins to appear.

600 **The fourth stage: the fourth-fifth stages**

The scheme of *pudgala*\* is substantially rounded off, and four well-known standpoints\* are firmly established during these stages. The remote ancestor of *saptabhaṅgi*\* makes its appearance. The problems of *jīva* are mainly tackled from the cosmic aspect. The problem of *kriyā* involving Gaṅga's *nihṇava*\* makes its appearance in this age. *Īryāpatha* and *sāmparāyika kriyās*\* emerge. The *karma* theory takes up the aspect of *mahā-alpa* of (*karma*-) *kriyā-āsrava-vedanā*, etc., along with *sopakrama-nirupakrama āyus*. Also curious types of *karma* such as *viriyavadhya*\* begin to appear. A story of Atimuktaka and the problem relevant to the number of *vāsudeva-prativāsudevas* make their

appearance.

### 601 The fifth stage

All subject fields are dealt with in this stage. Frequency of entries by subject is as follows (only larger figures are offered here): A-3 (30); E-3b (20); D-2a (19); C-1b (16); A-1 and C-1c (15); C-1d (13); B-2, D-2b and E-3a (10); D-3 (9); E-2 and F-1 (8); C-2 and E-4 (7). As indicated above, the composition of mythological accounts and stories\* suddenly becomes prominent. Also in this stage, the story texts relevant to MV, his family, relatives, disciples, dissident and rival\* emerge, and it should not be lost sight of that the problem of MV's birth is relegated to the Kṣatriya class.\* The Jaina cosmography is completed during this stage with the provision of Tamaskāya\* and Kṛṣṇarāji.\* The theory of directions\* also evolves here. The table of time divisions including *kāla cakra*\* gets ready. The doctrine of *pañcāstikāya*\* is established, thus enabling the completion of the classification of *ajīva*.\* The concept of *guru-laghu*\* evolves herein, related to which are the mechanisms of transit path,\* the siddha's *gati*\*, *agurulaghu nāma karma*\* and *agurulaghu guṇa*\*. The nature of *jīva*\* comes to be more clearly defined. The sizes of A<sup>1</sup>\* are taken into consideration and the technicalities involving *nirvṛtti-karaṇa*\* creep in at this stage. Also devised here are the methods of computing the number of *jīvas* by *yugma*, *sañcita* and *ṣaṭka*, etc.\* The forerunner of *nayavāda*\* also makes its appearance. In the field of ethics, the problems of *pratyākhyāna*\*, *ārādhana*\*, ascetics' supernatural powers\* and lay conduct\* are predominantly treated. *Mokṣamārga*\* also becomes a favourite topic in this age. The types of *karma bandha*\* are established and various *uttara karma-prakṛtis*\* make their appearance. The quantity of *karma nirjarā*\* comes to be calculated. The 24 *tirthaṅkaras*' roles and positions in relation to the *Āṅgas* and vows, etc.,\* are expressed in terms of a dogma; and the concepts of *soccā-assocā kevalis*\* and the great personages make their appearance.

602 Frequency of entries of heretical texts, non-dialogue texts and story texts in various canonical stages is as follows:

H.	The second stage	1
	The third stage	3
	The third stage onwards	1
	The third-fourth stages	2
	The fourth-fifth stage	5
	The fifth stage	4
N.D.	The second stage	1
	The fourth stage	1
	The fourth-fifth stages	1
	The fifth stage	5
S.	The fourth-fifth stages	5
	The fifth stage	26

- 603 The peculiar problems treated and developed in the *Bhagavati* but not in the other canonical texts are; *nihnava* issues involving 'calamāṇe calie'; the theory of directions; *yugma* and *sancita* methods, etc.
- 604 Case illustrations or realistic illustrations of a certain topic or concept applied in daily experience are prominently found in the *Bhagavati*: for instance, those of categorical *kriyā* groups; those of *mahā* and *alpa* of (*karma*-)*kriyā-āsrava-vedanā*, etc.; those of deva's and *anagāra*'s *vikuruvaṇā*; and those of *ārādhana* made on the basis of death bed performance of *ālocanā* and *pratikramaṇa* (which frequently appear in the canonical story texts also).
- 605 The following problems are traceable of their evolution and/or development in the *Bhagavati* if the relevant passages in the other canonical texts are examined together: scheme of *pudgala*; theory of *pradésas*; doctrine of *pañcāstikāyas*; *guru-laghu* and related concepts; characteristic nature of *jīva*; *léśyā* theory; rebirth chart; *karma* theory and related concepts; *anuyogadvāras* and four standpoints; *nayavāda*; MV's birth account, etc.
- 606 The following concepts treated in the *Bhagavati* are accepted in the other canonical texts: rule of achieving *mokṣa* upon attaining *kevala jñāna-darśana*; *īryāpatha* and *sāmparāyika kriyās*; *Tamaskāya* and *Kṛṣṇarāji*; *kāla cakra*; roles of the 24 *tīrthaṅkaras* and related concepts, etc.
- 607 In the other texts, both canonical and post-canonical, the following topics are developed: cosmography; mythology; story composition; church history; codes of ascetic and lay conduct; *karma* theory; theory of knowledge and dialectics; mechanism of transit path; problems pertaining to *mokṣa* and *mokṣamārga*, etc.
- 608 As we have examined in the Third Chapter, various methodical forms of exposition are devised and experimented with in the *Bhagavati*, so that earlier thoughts can be expressed in a more systematic way. Many of them came to be used in composing the other canonical texts. *Śatakas XXI ff.* also exhibit typical examples as such, which are derived from the practice of applying *anuyoga* items to classified items.
- 609 Then the *Bhagavati* incorporates passages from the other canonical texts in a large scale by indicating reference sources for the relevant problems. Frequency of the entries of X-*sūtras* based on Table I is as follows:

610	Referred texts	Direct references	Indirect references
	<i>Prajñāpanā</i>	42	4
	<i>Jivajīvābhigama</i>	23	1
	<i>Jambūdvīpa p.</i>	2	3

<i>Rājapras̄niya</i>	2	1
<i>Aupap̄atika</i>	2	-
<i>Nandi</i>	2	-
<i>Anuyogadvāra</i>	2	-
<i>Sūrya-Candra p.</i>	-	1
<i>Sthāna</i>	-	1

- 611 According to Deleu's analysis,<sup>4</sup> the *Bhagavati* absorbs (1) practically the entire *Prajñāpanā* contents, (2) major portions of the *Jivājivābhigama* (i.e., nearly the whole Third *Pratipatti* which includes the *Dvīpasāgara p.*, a part of the Second *Pratipatti* and the last section of the Fifth *Pratipatti*, which excludes the parts already covered by the *Prajñāpanā*, and (3) nearly the whole *Jambūdvīpa p.* (i.e., *Vakṣāras I-VI* and a part of *Vakṣāra VII*). It means that the *Bhagavati* absorbed all these *Paṇṇatti* texts belonging to the late canonical age in order to avoid unnecessary duplications, which implies that this incorporation was made on the whole with a definite intention and plan.
- 612 References made to other canonical texts by non-X-sutras in *Śatakas I-XX* are: (1) direct reference to the *Samavāya* (V.5.202; F-2-3, fifth stage); (2) indirect references to the *Sthāna* (V.7.219 N.D.; C-1d-3, fifth stage), (VII.2.271; D-2a-2, fifth stage), (VII.8.295 N.D.; C-1d-1, fifth stage), (VIII.2.315; C-1a, fourth-fifth stages), (VIII.8.338; D-2a fifth stage), (XVI.6.578 N.D.; F-1-1, fifth stage), (XVIII.7.632; D-2a-2, fourth-fifth stages), and (XX.8.675-81; F-2-2, fifth stage); (3) indirect reference to the *Vyavahāra* (VIII.8.339; D-2b-1, second stage onwards); and (4) direct reference to the *Daśāśrutaskandha* (X.2.398; D-2b-1, second stage onwards). This implies that the *Bhagavati* absorbed several texts belonging to the late canonical stage from the *Sthāna* in the main. It should be noted, however, that the absorption of the other canonical texts started in the earlier stage, i.e., the second stage onwards.
- 613 *Bhagavati* contains a number of heretical texts, non-dialogue texts and story texts including an independent story called the '*Tejo nisarga*', besides numerous fragmentary dialogue passages consisting of *Śatakas I-XX* and systematic treatises consisting of *Śatakas XXI-XLI*. Heretical texts are generally composed with the intention of demonstrating the supremacy of the Jaina Sect among the then philosophical schools pertaining to the relevant theoretical problems. Heretical texts also include those involving Gaṅga's *nihnava* issue.
- 614 Story texts in the *Bhagavati* are largely of three groups, i.e., (1) those expressing, in some way or other, the theoretical problems of various topics on *jivājivā* in the guise of stories in order to edify the lay followers, (2) those showing the early Jaina church history pertaining to MV, his family, relatives, disciples, dissident and rival, and (3) mythological stories. The first two

groups are typical of the *Bhagavati* in contrast to the other *Āṅgic* story texts, which are generally of a didactic nature on ethics and conduct illustrating what kinds of action bear what kinds of result. The last group is shared by the works on cosmography and geography.

- 615 These are the important and salient features of the *Bhagavati* I-XX. As to XXI-XLI, We have already noted their features in the beginning of this chapter. The *Bhagavati* thus stands in a peculiar position in contrast to the other canonical texts, for the latter generally take the form of compilations of treatises on certain branches of knowledge, which are composed more or less systematically in order to offer the corollaries arrived at each period of thought development.
- 616 From the analysis made above, it is evident that the *Bhagavati* is fundamentally concerned with the general theoretical problems of *jīva-ajīva* in the *loka-aloka*, which are the essential problems treated in the *Paṇṇatti* texts. For this reason story texts were easily classified into the relevant subject fields. Mythological stories are, of course, the concern of the *Paṇṇatti* texts. Another peculiar theme offered in the *Bhagavati* is the early Jaina church history centered around MV, which is expressed in a group of stories and dissidents' issues, i.e., Jamālī's and Gaṅga's. These problems can be embraced in the category of *jīva* in a broader sense, inasmuch as various problems pertaining to ethics and conduct can be included herein. Thus despite the external appearance of pellmell, the *Bhagavati* has a vital consistency in dealing with the doctrines of *jīva-ajīva* as a whole. As we classified the contents of *Śatakas* I-XX into six sections, i.e., Cosmology, *Ajīva*, *jīva*, Ethical Problems, *Karma* and Jaina Church, the contents of *Śatakas* XXI-XLI can also be absorbed into any one of these six sections. In other words, the *Bhagavati* deals with the problems of *jīva-ajīva* relevant to these subject fields developed in the canonical age.
- 617 These six sections abound in key texts expressing the evolution and development of the concepts of *jīva-ajīva*, upon the basis of which the relevant thoughts documented in many other canonical texts are established in the final form, particularly the later *Paṇṇatti* texts. Therefore, without the help of the *Bhagavati*, the evolution and development of a number of important concepts relevant to *jīva-ajīva* occurring in the other canonical texts are difficult to trace. This is particularly true of the sections on *Ajīva* and *Karma*. The *Bhagavati* is thus indispensable in order to stratify the layers of the other canonical texts that are replete with the later additions, as has been attested in the previous chapters. This must be the most significant feature and value of the *Bhagavati*, and for this reason it must have remained through the long canonical stages without being totally destroyed.

- 618 These key texts are scattered all over *Śatakas* I-XX at random, and as they stand would not be easily comprehended by ordinary persons. It makes us wonder if such an assembly of fragmentary passages might have been used as something like a memorandum by the theoreticians in the canonical age, and a basis from which they attempted to improve the relevant concepts further and explain their later development. It even exhibits features of a possible exercise book for the Jaina theoreticians, in which they freely experimented to formulate novel ideas, tried to offer case illustrations of various topics, and worked out how to express the earlier thoughts anew in more methodical way and on a higher technical level. On the other hand, the *Bhagavati* takes the role of attracting and educating lay followers mainly through its lively story texts.
- 619 The *Bhagavati* assembles numerous passages bearing such characteristics mentioned above, and it is a curious point for us to investigate why such features emerged. This inevitably directs us to examine what was the nucleus of the *Bhagavati* and how it came to be developed into the present form, for such peculiarities must have arisen in the process of its accumulation and filtration of materials guided by the aims and policies of the church authorities in tradition in the long canonical period.
- 620 The *Viyāhapaṇṇatti* (*Vyākhyā-prajñapti*) is a product of the age that produced a group of *Panṇatti* texts or the Jaina doctrinal treatises on *jīva-ajīva* in *loka-loka* involving the relevant subject fields, i.e., astronomy, geography, cosmography and mythology, which include the *Sūrya-Candra p.* (third stage), the nucleus of the *Jivājivābhigama* (fourth stage), *Prajñāpanā* (fourth stage), *Jambūdvīpa p.* (fifth stage) and *Dvīpasāgara p.* (fifth stage). The nucleus of the *Jivājivābhigama* could easily absorb the *Dvīpasāgara p.*, for it does not contradict the nature of a *Panṇatti* text. A style of composition in which topics develop through the dialogue between MV and Gautama is commonly shared by the *Bhagavati*, *Jivājivābhigama* including *Dvīpasāgara p.*, *Prajñāpanā* (even though not in all its chapters), and *Jambūdvīpa p.* We have previously discussed that the 12 *Āngas* must have been authorized at the Second Canonical Council held at Mathurā or Valabhī. All this suggests that the *Bhagavati* was presumably compiled for the first time under the name *Viyāhapaṇṇatti* at about the time of the Second Canonical Council. The *Vyavahāra X* enumerates the *Viyāhapaṇṇatti*, and we have already mentioned that this list of *Vyavahāra* was probably added in the fifth canonical stage.
- 621 Let us now go back to Tables II and III. According to our analysis, the texts composed during the third stage count 64. The Jainas entered the stage of theorization upon entering the third canonical period when the theory of atoms began to be circulated among the philosophical schools. The Jaina authors learnt the art of theorization from them predominantly, and the Jaina scheme of *pudgala* began to develop thenceforth. The rudimentary theory of *karma*

took a course of development on the analogy of atomic combination. Likewise, the classification and character-analysis of beings in the broad cosmographical outlines were taking place during this third canonical stage. It is therefore easy to presume that numerous passages pertaining to these fields must have been composed during this period, which directly developed into the thought system recorded in the texts belonging to the fourth canonical stage.

- 622 The number of texts falling in the pre-third stage is very small, and must have in reality been larger. However, since philosophization by the Jainas in the ontological field (*jīva-pudgala* including *karma* and the relevant ethical subject matters) and the formulation of cosmography began in the third stage, the passages composed in the pre-third stage would not have been so large and even negligible in comparison with the supposedly bulky passages composed during the third canonical stage.
- 623 The pre-*Prajnapana* theoretical and conceptual contents of *jīva*, *pudgala*, *karma* and *loka-aloka* are only locatable in the *Bhagavati*, which could have been systematically compiled in the form of a *Pañṇatti* text inasmuch as the *Surya-Candra p.* was compiled in the field of cosmography in the third canonical stage. We may assume that there was such a plan which did not materialize, probably because all conclusive accounts came to be culminated in the *Prajñāpanā*. And what remains with us at present is a thoroughly reduced collection of bare fragmentary passages on these subject matters. These supposedly numerous materials in the third canonical stage must have then existed in the form of a sizable collection of fragmentary passages in a state of pre-systematization.
- 624 If these materials were in a state of pre-systematization, it is not at all strange to find therein various miscellaneous passages falling outside the said main subject fields. A small number of materials handed down from the pre-third canonical stage must have likewise been jumbled together in the same collection. It thus seems that the *Bhagavati* nucleus texts consisted of a small number of pre-third stage texts, which include the texts on ethics and conduct, and a huge number of the third stage texts, the essential concern of which was the subject matter handled in the *Pañṇatti* texts. In other words, the *Bhagavati* nucleus largely consisted of the texts composed in the third canonical stage.
- 625 Since the nucleus materials were not codified into an independent work, they must have been handed down as they were. Then, gradually added to this collection were the texts falling in the subsequent stages. However, numerous texts must have been filtered out in the course of time, being unable to cope with the theoretically more advanced positions reached at each given period of time. And in the course of this filtration, the nature of the *Bhagavati*

characterized as a treasure house of key texts must have gradually emerged. Thus only those texts which were judged to be more or less important or worthy of preservation must have been selected by the first compilers of the *Viyāhapannatti* at about the time of the Second Canonical Convention. This process of filtration must have continued till the *Bhagavati* took shape in the present form at the Third Valabhī Convention. Also many texts must have been accidentally lost in the course of time, for instance, by the death of many monks who memorized the passages, due to famines, etc.

- 626 It is clear from a glance at Table I and Table IV that texts dealing with the same topic belonging to the first through fourth stages are placed at random in *Sataka* I-XX. This implies that the *Viyāhapannatti* must have been a mere assembly of the texts as such which did not go through the process of systematic organization at the time of its first compilation. We would also assume that the nucleus texts did not have a definite style of writing, and the uniform style of catechism between MV and Gautama came to be gradually prevalent around the time when the *Bhagavati* was first compiled.
- 627 To this collection the texts composed in the fourth-fifth stages were added next. As we can see in Table IV, many texts falling in this period are of theoretical importance or of novel interest to the age. By going through the Table of Synopsis in Chapter II, it becomes clear at once that these texts falling in this age are generally placed in each *uddeśaka* at random without having any topical relevancy to the earlier texts in the same *uddeśaka*. Some *uddeśakas* consist of text/s composed in the fourth-fifth stages alone. And some *uddeśakas* consist of text/s composed in the fourth-fifth stages and those composed in the fifth stage. It is thereby obvious that these texts belonging to the fourth-fifth stages were on the whole, randomly added to the previous collection as they were composed. These numerous passages must have then generally arranged by sound connections and assonances for mnemonic purpose.
- 628 We should recall that the case illustrations of five *kriyas* were already frequently used during the third canonical stage, and this must have easily encouraged the continuation of a similar practice for other topics in subsequent ages, for instance, the case of *maha* and *alpa* of (*karma*-)*kriyā-asrava-vedana* in the fourth-fifth stages. And efforts had been constantly made by the fourth-fifth canonical stages, so that the earlier contents of the Jaina dogmas could be explained and expressed more methodically on a much higher technical level. Also during the same canonical age, the five story texts including the Atimuktaka story were incorporated into the *Bhagavati*. Many important key texts also made their appearance during this period. Thus the aforementioned peculiar features of the *Bhagavati* gradually came to emerge, and became more prominent in the final stage.

629 While going through the process of filtering unworthy materials, the *Bhagavati* came to stand out as a work abounding in key texts. And together with this emerged a feature characterized as a collection of memoranda for the use of the Jaina theoreticians. If the *Bhagavati* gives us an impression that it might have been an exercise book for the Jaina theoreticians, it is because the work happened to be a collection of materials covering 1,000 years of canonical period, and there were constant calls to improve the contents of their thoughts and their methods of exposition. This feature is not so distinct in the other canonical texts, for they were generally compiled in a short period of time within certain restricted canonical stage/s. A few texts on lay conduct already make appearance in the pre-third canonical stage. The 12 *Āṅgas* authorized at the Second Canonical Council include five story books. It was therefore not difficult for the *Bhagavati* to absorb some story passages in the fourth-fifth canonical stages, reflecting the then church policy that the 12 *Āṅgas* were the common sacred codes for both ascetics and laymen. And we should remember that the *Bhagavati* stories in general pose the problems of *jīva-ajīva* in the guise of stories to edify lay followers.

630 Thus the said features of the *Bhagavati* emerged. And if the materials consisting of the *Bhagavati* nucleus were ever compiled as an independent work, all these features in the *Bhagavati* would not have arisen.

631 Added to this collection were the texts belonging to the fifth canonical stage, which are categorically of three groups: (A) Those in *Śatakas* I-XX excluding X-*sūtras*; (B) X-*sūtras* in *Śatakas* I-XX; (C) Those in *Śatakas* XXI-XLI. Let us consider each group one by one.

#### Group A

632 The texts falling in this group were composed in the early fifth stage through late fifth stage. Some of them were obviously retouched in the post-canonical period, e.g., VII.1.267 (cf. D-2b-2) and VII.2.271 (cf. D-2a-2). We learn from the Table of Synopsis that less than 1/3 of these texts are placed in the *uddēśakas* having topical relevancy to the other texts, less than 1/3 without having any relevancy as such, and over 1/3 form independent *uddēśakas* which include many story texts. This indicates that a conscious effort was made for the first time in this stage to integrate the newly composed texts in a coherent context. This must have been done by the editors of the Third Valabhi Council.

#### Group B

633 We have already discussed that X-*sūtras* are composed in terms of reference to the later *Pañṇatti* texts, i.e., *Prajñāpanā*, *Jīvajīvābhigama* (including *Dvīpa-sāgara p.*) and *Jambūdvīpa p.*, and the references made to the other canonical texts are of negligible importance in the total context of X-*sūtras*. These X-*sūtras* in the majority constitute independent *uddēśakas*, and those placed

among other texts generally show no topical relevancy to other texts in one and the same *uddēsaka*. Since the references to the other canonical texts made by non-*X-sūtras* already occur in the earlier age, some of these *X-sūtras* must have been composed gradually in the final canonical stage as the texts referred to were composed or compiled in almost the final form. However, since the total incorporation of these *Paṇṇatti* texts into the *Bhagavati* to avoid mutual reiterations can only have been done intentionally, *X-sūtras* in the majority must have been inserted by the Third Valabhi Convention, which must have had a definite policy for compiling each canonical text by conferring to it a specific characteristic feature and role.

- 634 Since the fundamental problems treated in the *Bhagavati* are shared by the other *Paṇṇatti* texts, there is no doubt that it was easy for the *Bhagavati* to absorb their contents. It did not absorb the total contents of the *Sūrya-Candra p.*, but it incorporated almost the entire contents of the other *Paṇṇatti* texts. The true intention of the then church authorities in doing so is a curious point to be speculated on.
- 635 The *Sūrya-Candra p.* is a treatise on astronomy that asserts the then relevant Jaina views, which go against the early astronomical data and the then prevalent views of the Hindus on the whole. This text stood in the position of an auxiliary science for the Jainas, in assisting them to establish a general plan of their solar bodies or *Jyotiṣkas* and Jaina cosmography. It therefore soon lost its original function when the classes of *jīvas* were firmly established in the cosmographical background. As we have examined in Ch. III, Sec. A-2, the *Bhagavati* has little to do with the so-called astronomical features. It is hence not at all strange that the *Bhagavati* did not integrate the *Sūrya-Candra p.*
- 636 The *Bhagavati* essentially deals with the problems of *jīva-ajīva* in *loka-aloka*. And many passages falling in the fifth canonical stage were composed later than the *Jīva-jīvābhigama*, *Prajñāpanā* and *Jambudvīpa p.* In other words, the *Bhagavati* contains materials on *jīva-ajīva* developed in the pre-*Paṇṇatti* texts as well as the post-*Paṇṇatti* texts. Therefore, by incorporating these *Paṇṇatti* texts into the *Bhagavati*, it can represent the total doctrinal system of *jīva-ajīva* developed by the Jainas in the canonical period.
- 637 The *Bhagavati* stories often describe pious laymen who are well acquainted with the doctrine of *jīva-ajīva* (*abhigaya-jīvājīva*). And this idiomatic phrase '*abhigaya-jīvājīva*' is expressed in a capacity of representing the Jaina doctrinal system as a whole, in contrast to the Brahmanical doctrinal system which is often represented by the *Vedas*, *Itihāsas*, *Purāṇas* and so on. In other words, the doctrine of *jīva-ajīva* came to be recognized as the fundamental doctrinal system of the Jainas distinguished from that of the other schools, and this doctrine of *jīva-ajīva* was imposed upon all Jainas, ascetic and lay, to be

studied as their essential tenet. The position of *jīva-ajīva* as such must have been recognized in the final canonical stage, when the realities of the Jainas called *pañcāstikāyas-cum-addhāsamaya* were firmly established and when the Jaina church construction was thoroughly accomplished. The designation of the content of the *Jivābhigama* as the *Jivājivābhigama*, by referring for its total content of *ajīva* to the *Prajñāpanā*, must have been made in the same circle of thought, in order to proclaim it as a treatise of the essential doctrinal system of the Jainas.

- 638 The 12 *Āṅgas* which are the basic sacred texts of the Jainas, ascetic as well as lay, do not include these *Paṇṇatti* texts, which deal with the doctrine of *jīva-ajīva* developed in the fourth stage through early fifth canonical stage. In order to proclaim and authorize that the doctrine of *jīva-ajīva* constitutes the cardinal doctrinal system for all the Jainas, it was best if all these *Paṇṇatti* texts were incorporated in some way into the *Bhagavati* or the fifth *Āṅga*.<sup>5</sup> The *Bhagavati* as such, then, represents the total Jaina doctrinal system of *jīva-ajīva* developed during the long canonical age. The composition of X-sūtras on a massive scale in the *Bhagavati* was made, in all probability, with such aim and intention held by the authorities of the Third Valabhi Council. The other important *Āṅgabāhya* texts were not absorbed by the *Bhagavati*, because they take up specialized fields of knowledge and thereby fall outside the range of a *Paṇṇatti* text handling the generic problems of *jīva-ajīva*.

#### Group C

- 639 We have described at the beginning of this chapter the summaritcal features of *Śatakas* XXI-XLI, which formally distinguish themselves from the previous twenty *śatakas*, and thereby were placed after them. The contents treated here largely belong to the middle or the late fifth canonical stage. However, XXI-XXIII and XXIV are easily transferable to the earlier *śatakas*.<sup>6</sup> Also if we compare the *anuyoga* items used in *Śatakas* XXI-XLII with those employed in IV. 4.238 and XVIII.1.615 (cf.C-1b), the latter stands in the more advanced position than the former.
- 640 From all this, it is difficult to assume that Group C was composed later than Groups A and B, because some texts in Group A and the majority of X-sūtras in Group B were obviously composed after the texts in Group C. It is thus more plausible to conclude that the composition of the texts falling in all these three groups was simultaneous in the final canonical stage. Those belonging to Group C were placed after the former twenty *śatakas* due to their distinct formal feature, most probably according to the decision of the Third Valabhi Council. The final filtration and selection of non-X-sūtras in *Śatakas* I-XX and the final addition of X-sūtras on a massive scale must have likewise been made by the Third Valabhi Council.

- 641 The expansion of the *Bhagavati* materials to the present size seems to have happened by the stages of process explained above. The clumsy editorial skill exhibited elsewhere in the *Bhagavati* naturally emerged in the process of absorbing new materials. The same concepts were frequently repeated, as they must have been considered important enough to be reiterated by the editors at each given time.
- 642 The *Bhagavati* in the present form is the product of the final retouches made at the Third Valabhi Council, which is responsible for the final edition of these passages as they stand at present. Besides the final selection and placement of the texts composed in the fifth canonical stage as mentioned above, this Canonical Council chose the problem of 'calamane calie' as the opening topic of the *Bhagavati*. It also included a group of story texts relevant to the early history of Jaina church centred round MV, including an independent story called 'Tejo nisarga'. It divided the whole book into *śatakas* and *uddeśakas*, etc., composed the introductory passages and colophon both at the beginning and end of the book, listed the *uddeśaka* titles at the head of each *śataka*, and reshaped the outlook of text construction by inserting the stereotyped prologue and epilogue passages (as a rule, a prologue is made at the beginning of a *śataka*; as a rule, an epilogue is offered at the end of an *uddeśaka* and at the end of the *sūtra* immediately preceding a story text; and a story text is usually accompanied by both prologue and epilogue), and so on. The Third Canonical Convention is also responsible for deciding the ordering principles and methods for editing the *Bhagavati* in the present form as enumerated by Deleu (*Viyāhapannatti*, pp. 47 ff.): (1) the method of prefixing, interpolation, addition and integration; (2) the methods of recurrence, enframement and parallelism; (3) the principle of 'initial' and 'final' topics; and (4) the numerical principle. It is also responsible for the insertion of *varṇaka* references which are made in due sequential order.
- 643 Moreover the Third Valabhi Council prescribed a study plan of the *Bhagavati* in its colophon. The chronological layers of the *Bhagavati* passages are hopelessly entangled, and many expository passages of the earlier concepts must have been filtered out and lost in the course of time. Abhayadeva frequently finds difficulty in understanding the earlier passages, the meaning of which had already been lost by his time. The *Bhagavati* as a whole must have only been comprehensible to brilliant theoreticians even in the final canonical stage, and even these theoreticians must have had a hard time in comprehending some early passages. Such being the case, it is very doubtful how the *Bhagavati* prescription of its study plan was put into practice in reality. The value of this study plan seems to be merely nominal, to express the important position of the *Bhagavati* in the Jaina canon.
- 644 The *Vyavahāra* X.304 and the *Nandī* 44 (v.2, p.1074) enumerate a text called

*Viyāhacūliyā* or *Vivāhacūliyā*, which from its description offered by Schubring<sup>7</sup> seems to have nothing to do with our *Bhagavati*.

645 The analysis made above itself answers the question, "What is the position of the *Bhagavati* in the Jaina canonical literature?" The *Bhagavati* or the fifth *Āṅga* of the Jainas represents the fundamental Jaina doctrinal system of *jīva-ajīva* developed during the long canonical age. By receiving the system of thought developed in the pre-*Bhagavati* age, the *Bhagavati* developed it into the typical Jaina doctrinal system of *jīva-ajīva* which essentially distinguishes the Jaina School from the other philosophical schools. The *T.S.* which crowns the theoretical achievement made in the canonical age came directly from the later thoughts expressed in the *Bhagavati* that embraces the other major *Paṇṇatti* texts, as well as from the theory of knowledge current in the *Nandi* and *Anuyogadvāra* that is again the specialized line of development following in the wake of the *Bhagavati* conceptual contents. In other words, the *Bhagavati* as it stands offers a panoramic record of the Jaina theoreticians' system of thought developed during the canonical period once they entered the stage of theorization, and this prepared the direction of thought developed in the post-canonical period. Its value in the Jaina canonical literature becomes at once obvious if we would imagine about the absence of the *Bhagavati* which is a treasure house of key texts pertaining to the evolution and development of the important concepts on *jīva-ajīva*. It is not at all surprising, then, that the *Viyāhapaṇṇatti* came to be popularly called by the Jainas, both ascetic and lay, by its epithet '*Bhagavati*'.

## APPENDICES



## APPENDIX I NOTES

## CHAPTER 1

1. Some scholars ascribe the origin of the theory of atoms to the Ājīvikas, particularly to Pakudha's theory of seven *kāyas*. However, the sources supporting it are later works like the *Mañimekalai* (cf. Basham: *History and Doctrine of the Ājīvikas*, pp.262 ff.). According to Dr. T. Kimura, no Buddhist text touched upon the problem of *paramāṇu* before the *Mahāvibhāṣā* which was composed ca. 2nd century A.D. He surmises that the circulation of atomism in the Buddhist circle must have begun before the *Mahāvibhāṣā*, possibly in the 1st century A.D. (cf. his *Collected Works*, v.5, pp.210ff.) The *Bhagavati* preserves a more primitive theory of atoms than does the *Mahāvibhāṣā* (e.g., its 136 and 137. Cf. *Encyclopedic Dictionary of Buddhism (Mochizuki Bukkyō Daijiten)*, by S. Mochizuki, v.2, under "Gokumi (*paramāṇu*)". Sekai Seiten Kankōkai, Tokyo, 1973). Such being the case, we may be allowed to place the date of circulation of the atomic theory in the Jaina fold in the 1st century B.C. - 1st century A.D.
2. Kane seems to place the lower limit of the date of the *Sūrya p.* in the 3rd century A.D. in his *History of Dharmaśāstra*, V-1, p.484, and S.S. Lishk places it in 200 A.D. in his "Jaina Jyotisa Vijnana" in *Jain Journal*, XII-1, P.36.
- 3 & 4. See Ohira: *A Study of the Tattvārthasūtra with Bhāṣya*, Ch. III, Sec. IV, pt.2, (1).
5. All of his works and articles listed in the Bibliography are recommended. Our survey made in this Chapter I is based, to a large extent, on his *Early Jainism and Jaina Ontology*.
6. Dixit: "The Problem of Ethics and Karma", p.4.
7. Datt: *Buddhist Monks and Monasteries of India*, p.57.
8. *Epigraphia Indica*, v.20, pp.71ff. K.V. Ramesh: "Jaina Epigraphs in Tamil", Appendix to A. Chakravarti's *Jaina Literature in Tamil*, pp.139-41, nos.1-3 (Bhāratīya Jñānapīṭha Publication, Delhi, 1974). *Jaina śīlā-lekha-saṅgraha*, v.5, p.3, no.1 and p.4, no.2 (Māṇikcandra Digambara Jaina Granthamālā Samiti, Bombay, 1971)
9. *Dictionary of Pāli Proper Names*, v.2, p.1165. (Ref. from *Vinaya* i.233f.; *Aṅguttara-Nikāya* iv.179f.)
10. In this connection, see also, Sukhlal: *Dar'san aur cintan*, pt.2, pp.60ff.

11. Schubring: *The Doctrine of the Jainas*, pp.101-2
12. For instance, cf. Kirfel: *Die Kosmographie der Inder*.
13. For the historical background of the Jainas in the Gupta age involving the great schism, refer to Ohira: *A Study of the Tattvārthasūtra with Bhāṣya*, Ch.III, Sec.IV, pt.1.
14. Kapadia: *History of the Canonical Literature of the Jainas*, p.21.
15. The *Vyavahāra X* records a standard list of texts used for educating monks (based on their year-wise experiences after having been initiated) as follows: *Āyārapakappa, Sūyagaḍa, Dasā, Kappa, Vavahāra, Ṭhāṇa, Samavāya, Viyāha, Aṅgacūliyā, Vaggacūliyā, Viyāhacūliyā, Garulovavāya, Dharaṇovavāya, Vesamaṇovavāya, Velamḍharovavāya, Devimḍovavāya, Nāgapariyāvaṇiya, Simiṇabhāvaṇā, Cāraṇābhāvaṇā, Teyaṇisagga, Āsivisabhāvaṇā, Dittḥivisabhāvaṇā* and *Dittḥivāya*. In the *Nandī 44*, reckoned in the *kālika* class are all texts beginning with the *Aṅgacūliyā*, with the sole exception of the *Cāraṇābhāvaṇā* (the *Simiṇabhāvaṇā* and the rest of the works are placed in brackets). This *Nandī* list makes us suspect that the *Vyavahāra* list above is probably an interpolation made in the fifth canonical stage. The concept of *bhāvaṇā* belongs to the fifth stage. Also the texts involving mythological accounts belong to the last canonical stage.
16. See Krishna Rao: "Kudlur Plates of Mārasimha", in *Mysore Archaeological Report*, 1921, pp.19 and 16, as referred to by S.R. Sharma: *Jainism and Karnataka Culture*, p.15, n.54 (Karnataka Historical Research Society, Dharwar, 1940). Also see *Indian Antiquary*, v.6, no.20.
17. Pt. Malvania explains this point as follows: "We see that amongst Buddhists also the tendency of becoming just like Buddha is not favoured, and it is accepted henceforth that no one has the right to change the 'Vinaya' rules. This is just to say that no one in these days has the right to become Buddha. This is the general tendency of the sectarians that they would rigidly follow the founder, as no one can take the position of the founder, If they allow others to become the same as the founder, then anyone can become *Tīrthāṅkara* and guide all. So a break is made in the form that soon after the founder, no one can have that position which was for the founder or the *Tīrthāṅkara*. This is the explanation of rejecting *mokṣa* after Jambū."
18. Leuman (*Z.D.M.G.*, 48 & 82), referred to by Winternitz in his *History of Indian Literature*, v.2, p.457, n.3.
19. Winternitz: *ibid.*, v.1, p.522.

## CHAPTER III

1. *Jainendra siddhānta kośa*, v.3, p.453.
2. *Kane: History of Dharmasāstra*, V-1, pp.475ff.
3. *Kane: ibid.*, V-1, p.687, n.1081<sup>a</sup>.
4. *Deleu: Viyāhapannatti*, p.97 (his note to this text).
5. *Frauwallner: History of Indian Philosophy*, v.2, pp.16 and 20, etc.
6. Jacobi attempts to explain the origin of *dharma-adharma* in *rajas-tamas* of the Sāṅkhyas in his *Studies in Jainism*, pp.18 and 84-85. The difficulties in accepting his view are as follows. Firstly, *dharma-adharma* are explained in the *Bhagavati* XI.2.663 to mean *punya-pāpa*, which are in conflict with the concepts of *rajas-tamas*. Secondly, the Sāṅkhya *prakṛti* consisting of *tri-guṇas* is equivalent to *pudgala* for the Jainas, whereas *dharma-adharma* are the cosmic principles which have no relevancy to the concept of *pudgala*. Frauwallner already hinted in his *History of Indian Philosophy*, v.2, p.62 that *dharma-adharma* of the Jainas evolved under the influence of *adrṣṭa*. His view was evidently well founded. The following is an attempt to explain how *dharma-adharma* came to evolve on the basis hinted at by Frauwallner in the light of the *Bhagavati* passages.
7. *Frauwallner: ibid.*, v.1, p.143.
8. Dixit: "The Problem of Ethics and Karma Doctrine as Treated in the *Bhagavati Sūtra*", p.8.
9. Dixit: "A New Contribution to the Discussion of a Problem of Jaina Monastic Discipline", p.41.
10. For a comparative study of these concepts, see Caillat: *Atonements in the Ancient Ritual of the Jaina Monks*, pp.116ff, etc.
11. For its historical analysis, see Dixit: "A New Contribution to the Discussion of a Problem of Jaina Monastic Discipline", pp.29ff.
12. *Deleu: Viyāhapannatti*, pp.112-13.

13. Schubring: *The Doctrine of the Jainas*, p.271. S.B.E., XLV, pp.131ff., notes. Deleu: *ibid.*, pp.132-33.
14. See also Deleu: *ibid.*, p.190 (his note to this text).
15. For their explanation, see Malvania's English introduction to *Paṇṇavaṇāsuttam*, pt.2, pp.368-69.
16. *Bhagavatisūtra*, Sailānā edition, v.3, p.1199.
17. See Dixit's analysis of *jīva* in the *Prajñāpanā*, for instance, in his *Jaina Ontology*. It shows the right direction of its analysis.
18. For the development of the doctrine of *tattvas*, see Dixit: "Jaina Theory and Practice of Non-violence", pp.26ff.
19. Dixit: *Jaina Ontology*, p.38.
20. Dixit: "The Problems of Ethics and Karma Doctrine as Treated in the Bhagavati Sūtra", p.8.
21. Shah: "Rajas and Karman", pp.60ff.
22. Malvania: "Tirthankara Mahāvira", p.12.
23. Deleu: *ibid.*, p.209.
24. For their references, see Deleu: *ibid.*, p.214.
25. Ghosh, A., ed.: *Jaina Art and Architecture*, v.1, ch.6, p.66. (Bhāratīya Jñānapīṭha, Delhi, 1974)

#### CHAPTER IV

1. Deleu: *Viyāhapannatti*, p.22.
2. Dixit: "A Recent Study of the Bhagavatisūtra Reviewed", pp.63ff.
3. This is the interpretation offered by J.L. Jaini in his introduction to the *Gommaṭasāra Jivakāṇḍa*, pp.12ff. This is the Digambara interpretation. According to Malvania, the *Nandī* has its own system of counting words in a canonical text by way of doubling its original number; then the *Nandī* took 144,000 for the basis of its calculation.

4. Deleu: *ibid.*, pp.26ff.
5. This speculation is developed upon the basis of Malvania's view.
6. Dixit: *ibid.*, p.65.
7. Schubring: *The Doctrine of the Jainas*, p.122.

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APPENDIX III DHARMA-ADHARMA<sup>1</sup>

*Dharma* and *adharma* constitute the *Pañcāstikāyas* together with *ākāśa*, *jīva* and *puḍgala*. The function of *dharma* is said to be the conditional cause of motion and that of *adharma* the conditional cause of rest. Each of them is the one unseparable substance from the standpoint of *dravya*, pervading in the *lokākāśa* from the standpoint of *kṣetra*, existing eternally in the three tenses of time from the standpoint of *Kāla*, and devoid of material properties from the standpoint of *bhāva*. All these are known to the *Tattvārthasūtra*.<sup>2</sup>

Motion is, however, inherent not only in a *jīva* but in *puḍgala* also according to the doctrines of the Jainas. The function of *puḍgala* is said to provide for a *jīva* his body, speech, mind and respiration.<sup>3</sup> And because Jainism stands on the animistic view of life since the beginning, we find *puḍgala* either in the form of a *jīva*'s living body at present, or in the form of his dead body in the past. For instance, each dust particle exists either in the form of an earth-being's living body at present, or in the form of its dead body from which life has already departed. And as long as *puḍgala* coexists with a *jīva* as his living body, his motion is caused, consciously or unconsciously, by the *jīva* himself, for a *jīva* is of the size of his own body. The dead body in which a *jīva* is no more found consists of atoms and composites. And these matter particles are constantly undergoing the process of division and combination, which will be used by *jīvas* again and again by way of forming their body, speech, mind and respiration in the eternal process of cosmic recycling of *puḍgala*. According to the Jainas, atoms are eternal from the standpoint of *dravya*, but they are not eternal from the standpoint of *bhāva* or from the constantly changing modes of their properties.<sup>4</sup>

The cause of motion or *dharma* is thus a *jīva* himself and *puḍgala* itself. Then, the cause of rest or *adharma* is no other than the absence of motion. It is therefore difficult to understand why the Jainas had to establish *dharma* and *adharma* as independent *dravyas*. Moreover, the word *dharma* usually connotes the 'order', 'law', 'virtue', 'good deed', and so on, and the word *adharma* its opposite. It is therefore very strange that quite abnormal meanings such as the 'cause of motion' and the 'cause of rest' are attached to *dharma* and *adharma*, which are the cosmic principles peculiar to the Jaina school alone. In this 'appendix', we would like to trace how these two principles came to be established in the Jaina sect.

The *Bhagavatisūtra* XX.2.663 lists the synonyms of *dharmāstikāya* as follows: *dharma*, *dharmāstikāya*, cessation of 18 *Kriyās* (5 *aviratis*, 4 *Kaṣāyas*, *preya-dveṣa*, *Kalaha-abhyākhyāna-paiśunya-paraparivāda*, *rati-arati*, *māyāmṛṣāmithyādarśana*), 5 *samitis* and 3 *guptis*. It also lists the synonyms of *adharmāstikāya* as follows: *adharma*, *adharmāstikāya*, 18 *kriyās*, 5 *asamitis* and 3 *aguptis*. *Dharma* here connotes the rules of monks' ethical practice, and *adharma* transgressions of these rules. The synonyms of the former mean 'order', 'law', 'virtue', 'good deed', and so on, in

the ordinary sense of this term, and those of the latter are expressive of their opposites.

Then, the *Bhagavatisūtra* X III.4.480 which takes up the functions and peculiar features of *pañcāstikāyas* states about those of *dharmāstikāya* (or *dharma*) and *adharmāstikāya* (or *adharma*): "All states of moving such as coming and going of a *jīva*, his speaking and blinking of the eyes, and his mental, vocal and physical activities are enabled by the presence of *dharmāstikāya*, and its peculiar nature is motion (*gati*). All states of keeping still such as standing, sitting, lying down and mental concentration are enabled by the presence of *adharmāstikāya*, and its peculiar nature is standstill (*sthiti*)." Catalogued here are centrifugal energy that moves outwards, and centripetal energy that moves inwards as in the case of mental concentration or energy that works to keep it standstill. In other words, *dharma* is the conditional cause of outward motion, and *adharma* that of inward motion or of keeping still.

The contents of *dharma* and *adharma* listed in the *Bhagavatisūtra* XX.2.663 exhibits the most confused position among those of *pañcāstikāyas*. This text seems to have been composed sometime in the early fifth stage,<sup>5</sup> and X III.4.480 in a later period of the fifth stage.<sup>6</sup> At the end of the canonical stage, Umāsvāti poses the question in his *Tattvārthasūtra* X.6, *Bhāṣya*, "Why a liberated soul does not go beyond the end of the world?" To this it is replied, "Because *dharmāstikāya* does not exist. For *adharmāstikāya* is indeed the conditional cause of motion. It does not exist there."

From the materials gathered above, *dharma* and *adharma*, which were principles originally foreign to the Jainas, came to be established as the causes of motion and rest, pertaining to the denial of upward motion of a liberated soul into *aloka* at the time of his final release from *samsāra*. And the reason why *dharma* and *adharma* came to bear the strange meanings of the causes of motion and rest seems to be involved with this problem.

From a considerably early period, the Jainas had advanced a view that *loka* does not exist by itself, but is surrounded by *aloka*. This view is supported by the *Bhagavatisūtra* I.6.51<sup>7</sup> in the following way: "*Loka* lies amidst *aloka*, a continent amidst the ocean, and an ocean amidst the continent, inasmuch as a boat floats in the water, a hole exists in a piece of cloth and a shadow remains in the sunshine." However, it is difficult to postulate that this heavy *loka* can lie directly on absolute space, *aloka*. So they started to assume that *loka* in which *jīvas* and *ajīvas* abide is supported by dense water, dense air, thin air, and then by absolute space, in due order. The *Bhagavatisūtra* I.6.54<sup>8</sup> justifies the above theory by proving it in the following way: "Someone fills a large leather bag with air, and ties the center of it very tightly with a string; then, he lets air out of its upper portion and fills it with water, and unties the string in the middle; now he will find that water in the leather bag is held in the air. Or someone enters water with an air-filled leather bag tied around his waist, and he can surely float on the water."

An outline of the Jaina cosmography thus came to be drawn centering around *loka* supported by *aloka*. The *Trasanāli* runs vertically throughout the center of *loka* which resembles a man practising *dhyāna*. All *jīvas* are said to reside in this *Trasanāli*, as a rule. *Siddhaśilā* is placed on top of *Trasanāli*, in which are found the three worlds in the upper, middle and lower portions. Therefore, the beings who can stand at the very end of *loka* are *siddhas*, or *devas* and human beings endowed with great *ṛddhi*.

A *deva* with great *ṛddhi* is touched upon in the *Bhagavatisūtra* XVI.8.585<sup>9</sup> in the following way: "A *deva* endowed with great *ṛddhi* standing at the end of *loka* cannot bend or stretch his limbs in *aloka*, for there is no *jīva* nor *pudgala* in *aloka*. Because motions of *jīvas* and *ajīvas* (in this case, *pudgala*) occur when *jīvas* try to fetch *pudgala* for the purpose of nourishing themselves." *Jīvas*, however, will not bend or stretch their limbs only in order to catch other *jīvas* or matter particles for the purpose of eating them. The reasoning given in the above *sūtra* is therefore not at all convincing.

The *Sthānāṅga* X.931 reads roughly as follows: "*Loka* cannot become *aloka*, and *aloka* cannot become *loka* in the three tenses of time. Similarly, *loka* and *aloka* can never allow their mutual intrusion. Motion occurs inside *loka* only when *Jīvas* and *pudgala* exist. And *pudgala* gets all dried up and crumbles to pieces at the very end of *loka*, therefore *jīvas* and *pudgala* cannot go beyond it."

These texts are thus maintaining that the universe consists of *loka* and *aloka*, and that these two are independent spaces not allowing mutual intrusion. The argument here is based on the ontological differences of these two spaces: *jīvas* and *pudgala* exist in *loka*, but nothing exists in *aloka*, which is no other than the vast extension of absolute space. The world view of the Jainas had been developed on the basis of this cosmographic dualism. Their world view would have collapsed if this cosmographic dualism had been abandoned. For this reason, it was a pressing issue for the then Jaina theoreticians to demonstrate why *jīvas* and *pudgala* exist in *loka* alone but not in *aloka*. The naive arguments shown in the *Bhagavatisūtra* XVI.8.585 and the *Sthānāṅga* X.931 become understandable in the light of this context. These texts, of course, belong to the age prior to the time when the principles of *dharma-adharma* were established.

The *Bhagavatisūtra* XVI.8.585 takes up a *deva* with great *ṛddhi* as an object of demonstration. However, the highest beings among *jīvas* are the *siddhas*. *Siddhas* reside eternally on top of *loka* that borders on *aloka*, where *devas* cannot reach since they are *samsāris*. The places at the end of the man-shaped *loka* where *devas* can stand are those other than *Siddhaśilā*. This text must therefore have been composed at the time when *Siddhaśilā* did not yet occur in the world map of the Jainas. And since *siddhas* stand at the highest position among *jīvas*, the demonstration becomes most effective if even these *siddhas* are placed in the condition not able to go to

*aloka* as explained in the *Tattvārthasūtra* X.6, *bhāṣya*. The problem of *dharma-adharma* surfaces here for the first time with respect to a liberated soul.

Jacobi early proposed in his "Studies in Jainism" that *dharma-adharma* of the Jainas must have been originated in *rajas-tamas* of the Sāṅkhyas.<sup>10</sup> However, since *dharma-adharma* originally mean good-bad deeds in the context of the rules of Jaina monks' ethical practice as shown in the *Bhagavatisūtra* XX.2.663, these come in conflict with the concepts of *rajas-tamas*. Also the Sāṅkhya *prakṛti* consisting of *tri-guṇas* is equivalent to *pudgala* of the Jainas, whereas *dharma-adharma* are the cosmic principles that have no relevancy to the concept of *pudgala*. It is thus difficult to accept his view.

Then, Frauwallner hinted that *dharma-adharma* of the Jainas must have evolved under the influence of *adr̥ṣṭa* of the Vaiśeṣikas. At some stage, the Vaiśeṣikas introduced into their system the doctrine of *adr̥ṣṭa* or the invisible cosmic force, which works favourably or unfavourably to human beings according to the contents of their meritorious actions (*dharma*) and demeritorious actions (*adharma*). All the world phenomena occurring in the three tenses of time, of which *mokṣa* stands as its final end in view, are deemed to be brought about by this *adr̥ṣṭa*. The Jainas explain that *jīvas'* meritorious and demeritorious deeds invite karmic particles to flow in, and their fruits cause the phenomena of transmigration. This *karma* theory, however, cannot explain, according to Frauwallner, the phenomena occurring in the world. The Jainas, therefore, introduced the doctrine of *adr̥ṣṭa* that had become popular among the other systems of thought, and tried to explain the world phenomena by establishing the principles of *dharma* and *adharma*. Merit or *dharma* causes a driving movement, and demerit or *adharma* hinders a movement and brings it to rest. But sooner or later their ethical meanings came to be lost, and became pure natural forces of motion and rest, but their names still remind us of their origin.<sup>11</sup>

Considering the texts that we have consulted above, Frauwallner's point of argument is very suggestive. Therefore, accepting Frauwallner's suggestion, and upon the basis of the materials introduced above, we would like to examine why and how the two principles of *dharma-adharma* came to be established in the Jaina School.

This doctrine of *adr̥ṣṭa* enabled the Vaiśeṣikas to explain away any causes occurring in the natural phenomena that are inexplicable by known experience. For instance, according to the *Vaiśeṣikasūtra*,<sup>12</sup> the cause of the movement of a needle incurred by a magnet (V.1.15), the cause of water circulation in plants (V.2.8), the cause of upward motion of fire, the cause of sideways motion of air, the cause of motion of atoms when they come in contact, and the cause of initial movement of the mind (V.2.14) are said to be due to *adr̥ṣṭa*. Then, the departure of one's life and mind from his old body and their entry into his new body, the conjunction of food and drink in the womb and the conjunction of other products (V.2.19) are said to be caused by *adr̥ṣṭa*. One's virtuous deeds (*dharma*) or evil deeds (*adharma*) bring

about *adr̥ṣṭa*, which then works upon him favourably or unfavourably accordingly.

We learn further from the *Vaiśeṣikasūtra* in this connection: “Ablution, fast, *brahmacarya*, residence in the family of the preceptor, life of retirement in the forest, sacrifice, gift, oblation, directions, constellations, seasons, sacred hymns and religious observances conduce to *adr̥ṣṭa* (VI.2.2). Observance of four *āśramas* becomes the source of *adharmā* and *dharma* depending on unfaithful and faithful actions (VI.2.3). Application to *dharma* and *adharmā* has desire and aversion for its antecedents (VI.2.17). The accumulation of *dharma* and *adharmā* causes the conjunction of the soul with its body and senses (i.e. life), and the disappearance of them causes their disjunction (i.e. death)(VI.2.18). It has been expounded that salvation results from the soul's actions (VI.2.19).”

A comparison of the contents of *dharma-adharmā* expressed in the *Vaiśeṣikasūtra* above and the synonyms of *dharma-adharmā* listed in the *Bhagavatisūtra* XI.2.663 evinces that *dharma* and *adharmā* connote observance and non-observance of the rules of ethical practice in each school. *Adr̥ṣṭa* which embodies itself in a favourable or unfavourable way according to the religio-moral actions of *dharma-adharmā*, is said by the Vaiśeṣikas to be the cause of motion in the natural phenomena that is inexplicable by empirical experience. This doctrine of *adr̥ṣṭa* and the concepts of *dharma-adharmā* were seized upon precisely as they are by the then Jaina theoreticians to solve their critical issue in hand— the issue of demonstrating why *jīvas* and *pudgala* exist only in *loka* but not in *aloka*. Here surfaced the problem of a *siddha*'s ascent to Siddhāṣilā at the time of his deliverance.’

The *Tattvārthasūtra* X.6 reads, “This ascent(of a liberated soul) occurs because the soul is previously impelled, because it is free from attachment, because its bondage has been snapped, and because it is of the nature of darting upwards.” Its *bhāṣya* reads as follows. “Why a liberated soul cannot go beyond *loka*? It is replied—Because *dharmāstikāya* does not exist. *Dharmāstikāya* is indeed the conditional cause of motion for *jīvas* and *pudgala*. It doesn't exist there. Therefore, since there is no causal condition of motion, motion cannot occur in *aloka*. It is just like a gourd sunk to the bottom of water which doesn't move upwards nor sideways. A liberated soul darts upwards to the end of *loka*, where it remains still and does not move.”

Now, the Digambara edition of the *Tattvārthasūtra* X.7 was produced by bringing together *upakārikās* 10-12 and 14 that are attached to Umāsvāti's own *bhāṣya* on his *Tattvārthasūtra* X.7.<sup>19</sup> It reads, “(The liberated soul darts upwards,) like the potter's wheel, like the gourd devoid of mud, like the shell of the castor-seed, and like the flame of a candle.” These four illustrations given in this Digambara *sūtra* X.7 are arranged so that they can elucidate the four reasons of a liberated soul's ascent listed in *sūtra* X.6. ‘A candle flame’ is used here as an illustration of the reason for a *siddha*'s ascent, and “because it is of the nature of darting upwards” is suggestive of the “upward motion of fire” caused by *adr̥ṣṭa* in the *Vaiśeṣikasūtra* V.2.14.

Freed from the weight of its body and karma, the liberated soul that has returned to its own natural self darts instantly upwards from the earth. It arrives right away at Siddhaśilā on top of *loka* by the force of *adr̥ṣṭa* due to its long-standing *dharma* or virtuous deeds. A *samsāri* cannot rely on the favour of *adr̥ṣṭa* because of his long-standing *adharmā* or sinful deeds, and he is accordingly compelled to remain still in *samsāra* like a gourd sunk under water.

*Adr̥ṣṭa* naturally works inside *loka* alone, as the Vaiśeṣikas do not postulate *aloka*. *Dharma* now works as the cosmic force of upward motion, and *adharmā* as the mechanical force of standstill. Due to the mechanical cosmic force of *dharma*, the liberated soul comes up to the end of *loka*, where it is compelled to remain still due to that of *adharmā*, and neither can it descend below there, for the world below belongs to *samsāris*. The all-knowing and all-seeing *siddhas* of the Jainas thus cannot but remain still on top of the man-shaped world, and contemplate untiringly upon the phenomena eternally occurring in the universe!!

*Dharma* and *adharmā* thus seem to have been established as the cosmic principles of causing upward motion and its rest at Siddhaśilā, pertaining to a liberated soul at the time of its release from *samsāra*. And if *siddhas*, the highest beings among *jīvas* are not allowed to enter *aloka*, the rule surely applies to the rest of beings. If *jīvas* do not exist in *aloka*, *pudgala* that forms their body, speech, mind and respiration can never be found therein. *Aloka* consists of vast absolute space alone. And inside *loka* are found the principles of *dharma* and *adharmā*, in addition to *jīva*, *pudgala* and *ākāśa*, which turned out to be *pañcāstikāyas*, the fundamentals of the Jaina ontology.

The principles of *dharma* and *adharmā* must thus have been created in order to maintain the cosmographical dualism of the Jainas, for the sake of which the Jaina theoreticians made use of the Vaiśeṣika doctrine of *adr̥ṣṭa*. This problem is therefore important from the ontological and cosmographical viewpoints in the Jaina doctrines.

Interestingly enough, the *Bhagavatisūtra* records heretics' reactions to this newly formulated doctrine of the Jainas in VII.10.304 and XVIII.7.633 (§ 234-35).

No doubt, the concepts of *dharma-adharmā* began to be established at about the time when the *Bhagavatisūtra* IX.2.663 was composed. These two principles, however, could never have been conceived without having relevance to a *siddha's* ascent to Siddhaśilā at the time of his deliverance from *samsāra*. The first text that touches upon this problem is the *Tattvārthasūtra* X.6, *bhāṣya*, 'Dharmāstikāyābhāvāt' (Because *Dharmāstikāya* does not exist). This *bhāṣya* indeed clinched the issue. It came to be quoted soon by the *Vīśeṣāvāśyakabhāṣya* of Jinabhadra<sup>14</sup> on the Śvetāmbara side, and the Digambaras treated it as an independent *sūtra* X.8 in their edition of the *Tattvārthasūtra*.<sup>15</sup>

Umāsvāti, who is admittedly well acquainted with why and how the realities of *dharmā-adharmā* came to be established, holds an influential position in the post-Umāsvāti literature regarding this issue. This leads us to infer that these two principles of the Jainas must have been established in a not so remote period from the time when Umāsvāti was active.

#### Notes

1. This article is an improvement made on my article, "Dharma-Adharma", printed in the *Sambodhi*, April 1979 - January 1980, vol.8, nos.1-4, pp.110-12. It is attached here because it was written after the present work had been revised and indexed.
2. The *Tattvārthasūtra* V.3, 5, 13
3. *ibid.* V.19
4. The *Bhagavatisūtra* XIV.4.511
5. § 232-33
6. § 233
7. § 145
8. § 146
9. § 147
10. H. Jacobi: *Studies in Jainism*, pp.18, 84-85
11. E. Frauwallner: *History of Indian Philosophy*, v.2, pp.62-63
12. *Vaiśeṣikasūtra of Kaṇāda with the Commentary of Candrānanda*
13. S. Ohira: *A Study of the Tattvārthasūtra with Bhāṣya*, pp. 12-13
14. S. Ohira: *ibid.* p.72
15. S. Ohira: *ibid.* p.67



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**(Note: English terms appearing in the concerned paragraphic sections are often found under the equivalent Sanskrit terms.)**

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