

## Bibliography of Studies Connected with the Āvaśyaka-Commentaries\*

by

KLAUS BRUHN

*The subject is too complex to be explained here.*  
(Hermann JACOBI)

*Kommt Zeit, kommt Licht.*  
(Ernst LEUMANN)

### § 1. Āvaśyaka literature and exegetical literature

#### § 1.1. The problem

The memory of Ernst LEUMANN is so closely connected with his unfinished *Übersicht über die Āvaśyaka-Literatur* that a reconsideration of the intriguing Āvaśyaka issue seems to be called for.

This requires in its turn the survey of a much wider area within early Jaina literature, the area of the Nirvyūkti.s (metrical, mainly āryā.s; Prakrit), Bhāṣya.s (metrical, almost always āryā.s; Prakrit, later than the Nirvyūkti.s), Cūṛi.s (prose, Sanskrit/Prakrit), and Ṭīkā.s (prose, Sanskrit, later than the Cūṛi.s). For this area we can use the general term "exegetical literature" (exegesis of Sūtra.s of the Śvetāmbara Āgama). The "exegetical literature" can, in its turn, be subdivided into a number of smaller divisions or "literatures":

Ācāra, Sūtrakṛta, Bhagavatī, Daśāśruta, Kalpa, Vyavahāra, Niśītha,  
Uttarādhyayana, Daśavaikālika, Āvaśyaka, Piṇḍaniryukti, Oghaniryukti.

Each literature consists of an exegetical sequence, the *last* member (or phase) being formed by works of the Ṭīkā type (works called Ṭīkā, Vṛtti etc.). The *first* member is as a rule a Sūtra, but there are no extant Sūtra.s in the case of the closely related Ogha- and Piṇḍaniryukti.s. However, minimal traces of an original (Ogha) Sūtra have been isolated by A. METTE in her study of the Oghaniryukti; see METTE 1974, pp.9 (with fn.29) and 133 (fn.58). Most of the relevant Sūtra.s are very old, and these old Sūtra.s "form a kind of nucleus or oldest layer . . . of the canon" (ALSDORF 1977: 6-7). However, vis-à-vis the later exegetical development, the canonical Sūtra.s receded largely into the role of mere catalysts. The concept of *literatures* is derived from the title of the *Übersicht* (see for the same suggestion KHADABADI 1991, English Section: 32). Refer to BHATT 1997 for the Bhagavatī, which is a sort of newcomer in the above list.

It is easy to demonstrate in a theoretical discussion that the importance of the four generic terms, "Niryukti" etc., is limited (BRUHN 1996: 11-12). Even the broader terms added by us ("exegetical literature", twelve "literatures") may be open to criticism. But that does not mean that we can do without all these terms. They have their relative importance. A critical discussion also does not imply that we can dispense with an outline of the situation.

---

\* The title and the idea of this bibliography have been taken from a list published several years ago by N. BALBR (BALBR 1990: 73-74). My § 3 is an extended version of that list. — The present paper could not have been written without extensive discussions about problems of manuscriptology and Jaina literature which I have had with the late CHANDRABHĀL TRIPĀTHI during the past decades.

We shall therefore present a <brief outline> of the *Āvaśyaka-literature*, one member of the above list of literatures. This outline will be presented with the proviso that neither the Āv.-literature nor any other "literature" are typical *stricto sensu*, but that the Āv.-literature and all the other "literatures" are at least typical to some extent. In the outline we shall, however, refrain from extending individual statements to the other literatures by presenting the Āv.-literature or its parts as typical. On the other hand, we shall feel free to call certain developments in and around the Āv.-literature *atypical*. We have no doubt chosen the Āv.-literature for the purpose of demonstration because this is our principal subject, but that is not to say that other literatures would be better paradigms. An analogous <brief outline> of one or two additional literatures would nevertheless be useful. For the *extent* of the metrical works the reader is referred to TRIPĀTHI 1981 (for a rough survey also to BRUHN 1977: 68-69).

Needless to say our procedure excludes definitions in the strict use of the term. We have no answer to the question of *what a Nirukti actually is*. On the whole, we use the expression "Nirukti.s" etc. neither as a generic term (Nirukti.s as a defined set) nor as a morphological term (Nirukti style, Nirukti phase). Therefore, the word "Nirukti" appears in our text normally only as a part of work titles (°nirukti). Furthermore, we do not know whether there are any general clues for detecting a broad stratification within the exegetical literature, e.g. a morphological difference between an earlier "*nikṣepa* phase" and a later "*post-nikṣepa* phase". Our outline is restricted to the basic facts:

The central work in the Āv.-literature is the *Āvaśyaka Nirukti*, and it can be said that this is based on the Āv. Sūtra, a short and semi-ritualistic composition, consisting of six sections I-VI and contained in Haribhadra's Āv. Ṭīkā (JĀS 15: 333-358). The Āv. Nirukti is pseudo-exegetical and para-exegetical rather than truly exegetical. Major vehicles of exposition are — in addition to didactic stories — *dvāra-gāthā.s*, *nikṣepa.s*, etymologies, chains of synonyms, and *caturbhaṅga.s* (BALBIR 1993a: 62-63 and 475). LEUMANN has shown that the Āv. Nirukti can be subdivided into several textual layers (*Übersicht*: 29<sup>b</sup>-31<sup>b</sup>). To the Nirukti, a Bhāṣya has been added at some point of time which consists of 256 verses spread over the text of the Āv. Nirukti. (All the 1623 plus 256 verses are covered by the term "Āv. Nirukti".) One atypical feature is the inclusion of canonical text material (large portions of the universal history up to Mahāvīra) into the Āv. Nirukti (as just described). Another atypical development is the composition of the Viśeṣāvaśyaka Bhāṣya by Jinabhadra (6th/7th c.: BALBIR 1993a, p.75; "ob. A.D.588 or 594": DHAKY 1996, p.47, fn.14). Jinabhadra's Bhāṣya explains approximately the first half of the Āv. Nirukti (chapters I-VI, VIII-X: BALBIR 1993a, pp.76 and 43) and comprises about 4300 verses (including the relevant Āv. Nirukti verses). It has been transmitted in three versions with different verse totals. In order to distinguish them from Jinabhadra's Viśeṣāvaśyaka Bhāṣya, the 256 verses included earlier into the Āv. Nirukti are called Mūla-bhāṣya verses. Refer for all the verse totals to TRIPĀTHI 1981 (305 and 327-28) and BALBIR 1993a (pp.46 and 75-81).

After the verse commentaries we have to mention the prose commentaries. There is a Cūṛṇi (by "Jinadāsa", see BALBIR 1993a: 81), and there are several Ṭīkā.s (Haribhadra *et alii*). The relationship between the Cūṛṇi and the Ṭīkā (H.) has been characterized by L. ALSDORF (1977: 2-3) and described in some detail by N. BALBIR (1993a: 81-84). The two prose commentaries supply *inter alia* numerous stories which supplement the narrative matter contained in the Āv. Nirukti. They comment on both Sūtra and Nirukti, primarily on the latter (ALSDORF 1977: 3). There are connections between Cūṛṇi/Ṭīkā and the commentaries on the Viśeṣāvaśyaka Bhāṣya and Bṛhatkalpa Bhāṣya (BALBIR 1993a: 201). The *Āvaśyaka Ṭīkā.s* which are later than Haribhadra are not of great importance but cannot be ignored altogether.

To the two paragraphs of our <brief outline> we add two supplementary notes. (i) A specific problem is raised by the basic parallelism between Sūtra and commentaries, as well as between different commentaries. Āvaśyaka Sūtra, Āvaśyaka Nirukti, Āvaśyaka Mūlabhāṣya, Viśeṣāvaśyaka Bhāṣya, Āvaśyaka Cūṛṇi, and Āvaśyaka Tīkā are parallel (quasi-parallel, supplementary) compositions. External parallels (canon etc.) can be added. This situation produces simple questions about *relationships* which concern the works in toto and which require more than generalizing answers. So far this matter has been ignored, unconsciously rather than deliberately, the reason being the lack of palpable content deviations within the Āv.-literature. Obviously it has not been thought necessary to describe (for example) in a systematic manner which parts of the Āv. Sūtra have been treated in the Āv. Nirukti and in which way they have been treated (but see *Übersicht* 1\*, fn.\*\* and BALBIR 1993a: 83). We therefore need synopses and, to some extent, minute comparisons. There are also points of more than ordinary importance. It would for example be worthwhile to study the attitude of Jinabhadra to the nikṣepa technique, which was part and parcel of his basic text, the Āv. Nirukti. The archaic nikṣepa technique had already been discarded in Umāsvāti's Tattvārthadhigama Sūtra, and Umāsvāti's life-time is placed in the fourth century, i.e. about two centuries before Jinabhadra.

There is furthermore (ii) an extensive literature, Śvetāmbara and Digambara, which lies outside the exegetical sequence (Āv. Sūtra plus Āv.-commentaries) and for which we can use the term "Āvaśyaka orbit" (BALBIR 1993a: 90-91). "Āv.-literature" is thus Āv. Sūtra, plus Āv.-commentaries, plus Āv.-orbit. See for the orbit *Übersicht*: 2\*-6\* on "Āv.<sup>2</sup>" and "Āv.<sup>3</sup>". LEUMANN defines Āv.<sup>2</sup> (Śvetāmbara) and Āv.<sup>3</sup> (Digambara) in terms of thematic structures rather than in terms of well-defined literary works. In his description, Āv.<sup>2</sup> is fourfold (I-IV), while Āv.<sup>3</sup> is threefold (Kriyākālāpa: A-C) and fivefold (Śrāvakapratikramaṇa: I-V). Refer for Āv.<sup>2</sup> or "Ṣaḍāvaśyakasūtra" also to BALBIR 1993a: 33-34.

N. BALBIR has given an extensive survey of the Āv.-literature on pp.33-91 of her Āv. monograph (1993a). The survey includes a conspectus of the Āv. Nirukti (pp.63-75). The relevant paragraphs of the English Summary (pp.474-78) can also be consulted.

Naturally, scholars have tried until recently to grasp the exegetical literature in its entirety. The attempts to describe the structure of the exegetical literature *in toto* started with LEUMANN who presented in 1892 an advanced but complicated Denkmodell of the ex. literature as part of his study in the Daśavaikālika-literature (591-92). Later on, H. JACOBI tried to describe the situation in his own words and with special reference to the narrative material within the exegetical literature. However, he finished with a note of resignation, quoted at the head of this article (1932: vii), and added a reference to LEUMANN. Since then several scholars have tried to reduce the exegetical literature to a basic model, but there has not been and probably never will be a proper break-through (BRUHN 1996: 11-12). We should therefore mention that we understand our optimistic second motto (LEUMANN 1885: 135) in a very general sense and not with respect to a future Denkmodell.

### § 1.2 Ernst LEUMANN's *Übersicht*

So far we have referred only once to LEUMANN's *Übersicht*, by now an almost legendary work. Far from being an "Übersicht" in the usual acceptance of the term, the book is a loosely connected aggregate of highly technical studies. Printed before the end of the nineteenth century, when there were no more than five or six Jainologists in Europe, it is in a strange way directed to a hypothetical reader *who is already familiar* with the main facts. In particular, there is no basic information about the exegetical genders (Nirukti.s etc.); LEUMANN probably

expected the reader to know his earlier Daśavaikālika study (1892). The *Übersicht* has 64 over-sized pages (each page in two columns with more than 75 lines), the format being dictated by the planned facsimile reproduction of a very old Āvaśyaka manuscript (details below). No less than 26 pages of the *Übersicht* (about 40% of the whole) are devoted to Jinabhadra. The work is unfinished and the print ended after the first two words of a new sentence (removed by W. SCHUBRING in the publication: *Übersicht*: p.C). More than one monograph could be derived from the *Übersicht*, but it is not a monograph itself. Below we present a partial overview of the components of the work.

Pages A-D. Title, Preface etc.

Pages I-IV. Manuscripts and copies (*Abschriften*).

Pages 1-6. "Āv.", "Āv.<sup>2</sup>" (Śaḍāvaśyaka: Śvetāmbara tradition), and "Āv.<sup>3</sup>" (Kriyākālāpa and Śrāvakaṣatikramaṇa: Digambara tradition). "Āv." is a sophisticated term. It stands (i) for the lost prototype of the Āv. Sūtra, (ii) for the remnants of the prototype as preserved by the Śvetāmbara and Digambara traditions, and (iii) for the inflated text as preserved by Haribhadra and the Āv. Cūrṇi. See *Übersicht*: 1<sup>b</sup>24-2<sup>a</sup>6; 19<sup>a</sup>-19<sup>b</sup>. In the Āv. Sūtra (Haribhadra with Cūrṇi), Sections I-III are preserved in a form which is close to the prototype, whereas Sections IV-VI are inflated. LEUMANN's notation of section and tradition is as follows (taking Section I as an example): "Āv.I" ("Āv.") — "Āv.I<sup>2</sup>" ("Āv.<sup>2</sup>") — "Āv.I<sup>3</sup>" ("Āv.<sup>3</sup>").

--> SUMMARY of Āv.IV-VI: *Übersicht*: 2<sup>a</sup>13-49.

Columns 6<sup>a</sup>-8<sup>a</sup>. Sections I-III (Āv., Āv.<sup>2</sup>, Āv.<sup>3</sup>).

--> TEXT AND TRANSLATION of Āv.I-III: *Übersicht*: 6<sup>a</sup>-8<sup>a</sup>.

Columns 8<sup>a</sup>-14<sup>b</sup>. Monographic study of Section III.

Columns 14<sup>a</sup>-15<sup>b</sup> . . . . .

Columns 15<sup>b</sup>/16<sup>a</sup>-19<sup>a</sup>. Complete text of Mūlācāra VII, an earlier version of the Āv. Nirvyukti (Digambara tradition).

Columns 19<sup>a</sup>-23<sup>b</sup> . . . . .

Columns 23<sup>b</sup>-27<sup>b</sup>. Bhadrabāhu (i.e. Bh., the teacher of Sthūlabhadra): the literary sources (Āv.-commentaries *et alia*).

Columns 27<sup>b</sup>-29<sup>b</sup> . . . . .

Columns 29<sup>b</sup>-31<sup>b</sup>. The four layers ("redactions") of the Āv. Nirvyukti.

Columns 31<sup>a</sup>-56<sup>b</sup>. Jinabhadra. The Viśeṣāvaśyaka Bhāṣya and its commentaries (31<sup>a</sup>-55<sup>b</sup>): Extensive analysis. Short analyses of the other works of Jinabhadra, viz. Kṣetrasāmāsa, Saṃgrahaṇī, and Viśeṣaṇavatī (55<sup>a</sup>-56<sup>b</sup>). LEUMANN's text on the Viśeṣaṇavatī consists of no more than four sentences which conclude the *Übersicht* (56<sup>b</sup>, lines 72-79). It is supplemented by no.306 of the present catalogue.

Further observations on LEUMANN's Āvaśyaka studies will follow in § 2.2. Here we have introduced his *Übersicht* only in order to tell the reader in a general manner which information on the Āvaśyaka issue he may find in the work and which not. Methodologically, future work on the Āv.-literature will certainly differ from LEUMANN's approach, however, largely in the sense that LEUMANN's writings must be decoded and that ways must be found of providing LEUMANN's high-tech philology with a sound didactic fundament. New methods certainly have to be introduced here and there, but in most cases minor adjustments will be sufficient to carry LEUMANN's ways smoothly from the nineteenth to the twenty-first century. We shall not conclude our discussion without quoting SCHUBRING's dictum on LEUMANN which is well-known amongst Jainologists: "By this great work [the *Übersicht*] he was many decades ahead of his time" (*Lehre*: § 4; *Doctrine* § 6). It is only fair to repeat that there is no magical door to the exegetical literature. Our exposition has also demonstrated that, as late as one hundred years after LEUMANN, we are not even in a position to present the entire subject in a comprehensive and systematic manner.

### § 1.3. Niryukti.s and Mūlasūtra.s in the Jaina tradition

The Jaina tradition of the canonical and post-canonical writings consists of numerous lists (BRUHN 1987). We have not tried to base our exposition on such data, but it is necessary to say a few words on those two lists which are relevant to the exegetical literature. There is a list of ten *Niryukti.s* which includes the Āv. *Niryukti*. It exists in two versions: Āv. *Niryukti* 84-85 (*Übersicht*: 21<sup>a</sup>-22<sup>a</sup>) and Rṣimaṇḍalasūtravṛtti (JACOBI 1881: 12). See also *Doctrine* § 43, ALSDORF 1977: 5-7, BALBIR 1993a: 39-41 (and p.64, line 20). Most of the titles in the *Niryukti* list are identical with the headings of our "literatures". In connection with references to the *Niryukti* list we usually find a date suggested by LEUMANN (*Übersicht*, column 28<sup>b</sup>: "80 A.D."). But refer to KHADABADI 1991: 28 for later datings. Mūlacāra V 82 mentions an Ārādhana *Niryukti* which does not appear in the list (*Übersicht* 16<sup>a</sup> and 21<sup>b</sup>). The *Mūlasūtra* lists are parts of Āgama lists, and they also include an Āvaśyaka text. There are basically two Āgama lists, both not yet sufficiently analyzed: JACOBI (1881: 14) and R.L. MITRA (WEBER 1883: 227). They have in their Mūla sections respectively "Uttarādhyayana, ĀVAŚYAKA, Daśavaikālika, Piṇḍa *Niryukti*" and "Utt., VIŚEṢĀVAŚYAKA, Daśav., Pākṣika". See H.R. KAPADIA for discussion and further sources (CBM: xvi-xix and KAPADIA 1941: 41-47). The *Niryukti* list is to be understood as a list of commentaries, but the *Mūlasūtra.s* are a part of the canon itself.

BÜHLER's list requires an additional comment. The list (45 titles in all) has been published by JACOBI to whom it had been supplied by G. BÜHLER (JACOBI *l.c.*). It is not known how BÜHLER came into its possession. It was the basis of A. WEBER's description of the canon. In the case of "Āvaśyaka", WEBER described the Āvaśyaka *Niryukti* (WEBER 1885: 53). SCHUBRING originally followed BÜHLER's list with its 45 titles *verbatim* (1926: VIII-IX). However, he defined the *Mūlasūtra* category as "Uttarajjhāyā, Āvassaganijjutti, Dasaveyāliya, Piṇḍanijjutti", reading *Āvaśyaka* as *Āvaśyaka Nirvṛtti*. Later on, SCHUBRING presented in § 41 of his *Doctrine* the traditional list with adjustments, though he still mentioned the figure "45" in § 40. The figure "45" is in fact supported by the medieval Śvetāmbara tradition (KAPADIA 1941: 58), and although not very old it may be earlier than the details of BÜHLER's list. SCHUBRING called the third *Mūlasūtra* in the *Doctrine* again "Āvassaganijjutti".

A case like this, involving the categories of *Niryukti.s* and *Mūlasūtra.s*, shows that we must use the ancient traditions with caution. The terms "*Mūlasūtra*" and "*Chedasūtra*" have been discussed repeatedly: WEBER 1883: 446-47 (Ch.); WEBER 1885: 41-43 (M.); CHARPENTIER

1922: 32 (M.); SCHUBRING: 1924 (*Kl.Schr.* 436<sup>b</sup>: M.); SCHUBRING 1932 (*Kl.Schr.* 111: Ch. and M.); SCHUBRING 1962: § 40 (Ch. and M.); SCHUBRING 1966: 2 (Ch. and M.); KAPADIA 1941: 35-36 (Ch. and M.) and 41-47 (M.); KAPADIA in CBM: xvi-xix (M.); CAILLAT 1975: 176-77 (header pagination; Ch. and M.); WRIGHT 1967 (quoted according to CAILLAT 1975, Ch. and M.); and ALSDORF 1977: 7 (M.). The greater or lesser importance attached to the two terms reflects different "attitudes". WEBER wrote in 1883 (p.446): "Der Name *Chedasūtra* . . . (cheda, Schnitt, Abschnitt?) ist sehr verschiedener Deutung fähig. Eine authentische Erklärung ist mir dafür nicht zur Hand." Similarly in 1885 (p.41): "Worauf dieser Name [M.] sich bezieht, ist mir annoch unklar . . . Auch ist derselbe bis jetzt für die betreffenden Texte erst in ganz moderner Zeit nachweisbar." In other words, WEBER expressed a scepticism about literary traditions (= traditions relevant to literary history) which was due to his lack of familiarity with the *prāyaścitta* decad (CAILLAT 1975: p.93 of the header pagination), but which is even then expedient to this day. There can be little doubt that the terms *cheda* and *mūla* are identical with the terms for *prāyaścitta*.s VII-VIII (WRIGHT 1967); but this does not help us to understand the strange redactorial arrangement as a whole (the titles "Ch." and "M." as well as the *Mūla* category as such). It can also be asked why the important texts of the *Mūla* category (which includes Utt. and Daśav., two very old texts of the canon) have never found an adequate place in the ensemble of Āgama lists. We shall return to KAPADIA ("third *Mūlasūtra*" or *Āvaśyaka*) in § 2.3. The title "*Āvaśyaka*" plays a prominent part in a list contained in the *Nandī* (WEBER 1885: 10-18; BRUHN 1987: 102-03), but this throws no light on the later *Mūla* lists.

It may be added that the growth of the Āv.-literature was not a matter of course. We do not know why the enormous complex of the Āv.-literature was erected on the narrow basis of the Āv. Sūtra. Moreover, the Āv. Sūtra does not belong to a very early stratum of the canon. The twelvefold *dharma* of the householder in Āv. Sūtra VI (BALBIR 1993a: 37) is an enlargement of the relevant section of Upāsakadaśa I, and the whole of the Āv. Sūtra as we know it is basically written in Jaina Māhārāṣṭrī, not in Ardhamāgadhī. The *e*-nominatives found in Āv. Sūtra VI have been taken from the Upāsakadaśa. See also BALBIR 1993a: 34-35 for the question of monastic and laic portions in the Āv. Sūtra. Finally it is difficult to understand why an atypical literary composition like the Āv. Sūtra (largely concerned with moral obligations, and precursor of innumerable ritualistic manuals) was chosen as the basis of a literature with mixed dogmatical contents in the first stage (Āv. Nirvyūkti and prose commentaries) and with primarily theoretical contents in the second stage (Viśeṣāvaśyaka Bhāṣya).

## § 2. Āvaśyaka studies in retrospective

### § 2.1. The foundations: Georg BÜHLER and Albrecht WEBER

Āvaśyaka studies are as old as modern Jainology. They started with the introduction of manuscripts into this branch of Indology, and this means that they were connected with the name of Georg BÜHLER (1837-98). BÜHLER's merits are not forgotten, but we may not remember the enormous impact of his activities on Indology in the nineteenth century. This is already reflected in the long list of obituaries which appeared immediately after his death in the *Indian Antiquary* (vol.27: the December issue of the year 1898) and in the biography published in 1899 by J. JOLLY in the *Encyclopedia of Indo-Aryan Research*. E. LEUMANN observes on p.369 of his obituary for BÜHLER in the *Indian Antiquary* (27: 368-70): "Thus he rescued two whole branches of literature from oblivion, viz., the Kashmiri branch which comprises Vedic and Saṅskṛit texts and the extensive Prākṛit and Saṅskṛit literature of the Śvetāmbara Jains." He concludes (p.370) by saying: "So, once more, we may state fairly that

Bühler would have marked an epoch in Indian Philology, — he would, indeed, have remodelled it by giving it a new and larger base, even if he had done nothing else than securing for scientific investigation the three thousand manuscripts that we owe to him." Refer for BÜHLER's work also to CAILLAT *forthc.* (*ubi alia*). Prof. CAILLAT's review includes several observations on contemporary publications: R.P. GOLDMAN, J.E. CORT, and the late K.W. FOLKERT. These authors had criticized in one form or another *attitudes* of Indological schools and Indologists. We fully agree with the objections raised by Prof. CAILLAT against the relevant theses. We would like to add that the difficulties faced whenever we want to analyze *studies in attitudes* are considerable. FOLKERT criticizes for example the tendency, found according to him with JACOBI and BÜHLER, to regard the "non-ascetic features" of Jainism as "secondary accretions" (FOLKERT 1993: 104). A systematic analysis of such contentions and their relevance would require a terminological apparatus which is beyond the philological standard methodology. Besides, we must remember that scientific attitudes (patterns, premises, presuppositions, etc.) are "everywhere," so that a comprehensive study will have to throw light on the network of attitudes which is a normal element in many sections of the humanities.

BÜHLER had presented or sold "nearly 500 manuscripts" to the Royal Library in Berlin (LEUMANN 1898: 369; SPH 1892: VII-VIII). They included eight Āvaśyaka manuscripts. The first scholar to examine Āvaśyaka texts was therefore A. WEBER (1825-1901), who catalogued the Brahmanical and Jaina manuscripts in Berlin (ABC Nos:20-21) and described BÜHLER's Jaina manuscripts in SPH 2.2 and 2.3 (1888 and 1892). The former volume (nos.1773-1928) contains the Śvetāmbara canon with the *Āvaśyaka manuscripts* (nos.1911-18). The eight Āvaśyaka entries occupy pages 739-806 of SPH 2.2 and give substantial information about the Āv. Nirvyūkti (no.1913), about Haribhadra's Tīkā on the Āv. Nirvyūkti (no.1914), and about Hemacandra Maladhārin's commentary on Jinabhadra's Viśeṣāvaśyaka Bhāṣya (no.1915). WEBER had described the Āv. Nirvyūkti already on pp.50-76 of his study on the Śvetāmbara canon (WEBER 1885). But his treatment of the canon had been comparatively short, and the reader should also consult, along with WEBER 1885, the Āvaśyaka entries of WEBER's Berlin catalogue which appeared three years later.

## § 2.2. Ernst LEUMANN

We now return to the subject of the *Übersicht*. WEBER was followed by ERNST LEUMANN (11.4.1859-24.4.1931) who wrote on p.iv<sup>a</sup> of the *Übersicht*: "Schon 1882 in Berlin bemerkte ich bei meiner Beschäftigung mit den Jaina-Handschriften der Königlichen Bibliothek, daß die Āvaśyaka-nirvyūkti (der Śvetāmbara-Literatur) eine besondere Beachtung verdiene." The Āvaśyaka literature in all its strangeness, complexity, and immensity had been recalled to life. Nor was LEUMANN content to study the Berlin material which he had hit upon by chance, but rather he built up his "logistics" with amazing thoroughness. From different countries he procured a great number of Jaina manuscripts (Āvaśyaka manuscripts and other material), thus demonstrating that international cooperation could be launched without difficulty even in a little known field such as Jainology. The actual study of the Āvaśyaka texts lasted from 1882 (*supra*) to 1898, the year when the *Übersicht* in its present form was printed. The reader will find the chronological details on p.iv of the *Übersicht*. In column IV<sup>b</sup>, LEUMANN mentions the printed but unpublished materials:

"die Excerpte (p.1-20) sind im Herbst 1894 gedruckt,  
die Lichtdrucktafeln (1-35)<sup>2</sup> sind zur gleichen Zeit hergestellt,  
die Pratīka-Liste (p.21-32) ist im darauffolgenden Winter gedruckt . . ."

These three prints (further details *infra*) are also referred to in an obviously provisional title for the complete (fourfold) Āvaśyaka publication, as is seen in W. SCHUBRING's *Vorwort*:

"Ein im Nachlaß vorgefundener Titelentwurf lautet: 'Übersicht über die Āvaśyaka-Literatur mit Excerpten aus der Śīlāṅka-Handschrift und einer photographischen Reproduktion derselben sowie mit einer Pratīka-Liste zum Viśeṣāvaśyaka-Bhāṣya.' Die hier genannten Bestandteile liegen dem Seminar ebenfalls in je einem Exemplar vor. Sie gleich den nachstehenden Bogen zu veröffentlichen verbot jedoch die Beschränktheit der Mittel und im Falle der Handschriftentafeln, nach deren Format Leumann den vorliegenden Textband einrichtete, die Unmöglichkeit der Vervielfältigung."

The 36 (35 plus 1) plates are facsimiles of a palm-leaf manuscript, dated *samvat* 1138 and containing Koṭyācārya's commentary on Jinabhadra's Viśeṣāvaśyaka Bhāṣya (LEUMANN calls Koṭyācārya "Śīlāṅka": BALBIR 1993a: 78). This remarkable manuscript has already been mentioned in one of KIELHORN's lists (see p.431<sup>b</sup> of the JRK). It is *P XII 57* in LEUMANN's numbering (*Übersicht*: IV<sup>b</sup>, fn.2) and is preserved in the Bhandarkar Oriental Research Institute in Pune (CBM: no.1106, see pp.467-69). Plates 1-35 show the full obverse and reverse of the palm-leaves, whereas plate 36 reproduces script columns on the scale of 1:1, which were selected for palaeographical studies. The 36 facsimiles were to form a companion volume to the text portion of the *Übersicht* and, as mentioned by SCHUBRING, they account for the size of the four prints. For a few additional details, concerning mainly the unpublished prints, the reader is referred to LEUMANN's footnote (*Übersicht*: IV<sup>b</sup>, fn.2), to LEUMANN 1894, and to CBM: 375. Of the various dates appearing on p.iv<sup>b</sup> of the *Übersicht* we mention only the date of the printing of the study (1898). If we remember that in 1898 LEUMANN was just in the middle of his scholarly career, we wonder why he discontinued his Āvaśyaka studies at this point in time (he was then thirty-eight) and did not return to them in his later years (he reached the age of seventy-two). Occasional publications on other Jaina subjects, as undertaken after 1898, cannot be called a continuation of his Āvaśyaka studies. In fact, LEUMANN became — broadly speaking *after* his Āvaśyaka phase — once more a pioneer, but then in the completely different field of Saka studies, where he achieved a major breakthrough as early as 1892 (SCHUBRING 1934: 71). However, this cannot explain the complete break in his Āvaśyaka studies. Nor can we reconstruct the history of the publication. The printing of the three parts must have been an expensive undertaking, and it is not known whether any publisher was involved or whether it was exclusively LEUMANN's doing. The long delay of the publication which appeared only a few years after LEUMANN's death is another mystery. It seems that at one point in time LEUMANN was keen to publish the incomplete manuscript as soon as possible, while later on he was equally keen to postpone its publication.

The introduction to the *Übersicht* somewhat puzzles the reader (see especially pp.I and IV). On the one hand, LEUMANN does not conceal the difficulties of the work done by him: He stresses for example on p.I that he could only use *manuscripts* for his studies. On the other hand, he describes his work in an easy manner, combining less relevant and more relevant topics, and he does not try to present it as the milestone in the history of Jainology which it actually is. Also, LEUMANN first introduces the reader in a legible manner to the subject of the book (p.I<sup>a</sup>, p.1), but afterwards changes his style abruptly, suddenly expecting from the same reader familiarity with remote details of the Āv.-literature.

SCHUBRING wrote in his obituary (1934: 75): "LEUMANN hat die 'Riesenkräfte', die BÜHLER ihm einst mit Recht zusprach, Jahre hindurch einer 'Übersicht über die Āvaśyaka-Literatur' gewidmet und aus einer ungeheuren Stoffsammlung heraus ein kirchen- und literargeschichtliches Werk zu gestalten unternommen, mit dem er seiner Zeit weit voraus war. Hätte er es



in tief zu beklagender Weise nicht unterlassen, das in der Anlage und durch Beigaben vielleicht allzu groß gedachte Werk abzuschließen, so würde seine Jaina-Forschung in diesem ihre Krönung gefunden haben. Es ist aber zu hoffen, daß es in Kürze möglich sein wird, wenigstens den fertig vorliegenden Teil zu veröffentlichen." To this day a guide to or critical analysis of the *Übersicht* does not exist. Such an analysis could also serve as a substitute for a translation into English.

For information about the manuscripts used for the *Übersicht* the reader is referred to pp.I-IV of the book. The data given by LEUMANN are heterogeneous. They are partly connected with the Āvaśyaka project and partly with the general project of a collection of Jaina manuscripts at Strasbourg. Only a fraction of LEUMANN's Āvaśyaka manuscripts belongs to Strasbourg, and conversely only a fraction of the Strasbourg collection consists of Āvaśyaka manuscripts. Furthermore, there is a list of the Śvetāmbara manuscripts at Strasbourg (pp.III-IV), whereas the corresponding list of Digambara manuscripts had already been published by LEUMANN in vol.11 (1897) of the Vienna Oriental Journal, as mentioned on p.II<sup>b</sup> in the paragraph for *Strassburg*. Finally, LEUMANN lists not only manuscripts but also copies (*Abschriften* and *Auszüge*) prepared by him from manuscripts. Refer for further information on pp.II-IV to CJM: 12-13.

LEUMANN's printing project had consisted of four parts (mentioned by SCHUBRING and quoted above). SCHUBRING published the *Übersicht* in 1934 along with a *Vorwort* on p.C, and in this case the original print is no longer extant. The other three parts are kept as unpublished unica in the *Hamburger Seminar*: the thirty-six *Lichtdrucktafeln* (no.189), the *Pratīka-Liste zum Viśeṣāvaśyaka-Bhāṣya* (no.187), and the *Excerpte aus der Śīlāṅka-Handschrift* (no.188). Besides the *Übersicht* (1934) and the *Erzählungen* (1897, unfinished), one Āvaśyaka article (1885) and one Āvaśyaka note (1894) have been published by LEUMANN. Most of the Āvaśyaka material in the *Papers* has been indexed in the present catalogue under Āvaśyaka-headings. Some of these titles (e.g. no.176: "general plan of the *Übersicht*", "lose Zettel zum Gedruckten") are probably more directly connected with the *Übersicht* than others. However, there are no indications that any part of the material relevant to the *Übersicht* had been ready for the press (*Übersicht*: C<sup>b</sup>, lines 2-15). Furthermore, LEUMANN always made liberal contributions to publications of colleagues, and such contributions are also found in two publications which are connected with the Āv.-literature (JACOBI 1932 and TAWNEY 1895). Refer for LEUMANN's Āvaśyaka *inedita* also to BALBIR 1993a: 26-30 and 93-97 (93-97: observations on the Cūrṇi.s, edited *ibid.*).

M. WINTERNITZ (Jaina Literature: 1920/1933) did not know the *Übersicht* which was published in 1934. SCHUBRING's *Lehre* (1935) devotes a separate section (§ 55) to the Āvaśyaka Niryukti, but mentions the *Übersicht* only in a few lines. However, the text of the *Doctrine* (1962) supplies in § 55 additional information about LEUMANN's research and also contains other textual changes.

LEUMANN's name as a Jainologist is so closely connected with the Āvaśyaka issue that we sometimes forget how many other Jaina texts he has studied as well. His main publication outside the Āvaśyaka field was a substantial article on the Daśavaikālika Sūtra and Niryukti (1892). In another article he studied the story of Citta and Sambhūta as recorded *inter alia* in the Uttarādhyayana literature; see LEUMANN 1891 (also ALSDORF 1957 and OBERLIES 1996). Both the *Erzählungen* and the *Übersicht* demonstrate LEUMANN's familiarity with the Br̥hatkalpabhāṣya. In spite of its specialized subject, even the *Übersicht* shows the wide range of LEUMANN's Jainological (and Indological) interests.

LEUMANN's unpublished studies (Āvaśyaka and "non-Āvaśyaka", Jaina and non-Jaina) can now be consulted on the basis of the present catalogue. The numerous Index references s.v. "Haribhadra" confirm for example SCHUBRING's observation: "Kein Gelehrter hat sich damals intensiver mit Haribhadra beschäftigt als LEUMANN; Dutzende von Heften mit subtilem Material zeugen davon." (1963: *Kl.Schr.*, p.486; see also *Übersicht: C<sup>b</sup>*.) There are many cases where the unpublished studies stand alone in the sense that they are not advertised by published contributions. To avoid misunderstandings we must also add that the *Hefte* or notebooks are no ordinary records. Their texts has been set down with meticulous care, and it is presented in extremely close writing (cf. OBERLIES 1996: 261 for a specimen). Easy access to his *published studies* will soon be granted by LEUMANN's *Kleine Schriften* (forthcoming).

### § 2.3. Āvaśyaka studies after LEUMANN

Work after LEUMANN is in the first place editorial work done in India. Almost all the relevant text editions will be found in TRIPĀTHĪ 1981, an article which should be consulted along with CJM (Ser.Nos.37-46). There are, however, a few unedited works even now. Further information will be found in the JRK ("Āvaśyaka", "Mūlācāra", "Sāmāyika" [sic] *et alia*), and in the NCC ("Āvaśyaka" *et alia*). A separate edition of the Āv. Sūtra (Haribhadra's text with Cūṃṇi variants) has appeared in the Jaina-Āgama-Series in 1977.

H.R. KAPADIA isolated a huge mass of Āvaśyaka manuscripts which he described in CBM (1940), a volume of the BhORI catalogue series which was devoted to the four Mūlasūtra.s. Here, the Āvaśyaka texts were classified as the "third Mūlasūtra", and the description of the relevant manuscripts is covered by pp.132-480 of the volume (Nos.730-1112). That the category called "third Mūlasūtra" lacked real unity was not denied. The definition on pp. xvi-xvii of CBM ran as follows:

"Then [after the description of Uttarādhyayana and Daśavaikālika] follows the description of the Mss. of *Ṣaḍāvaśyakasūtra* and its component factors along with that of the Mss. [commentaries] elucidating this literature. It may be mentioned *en passant* that the main object of separately treating these component factors of *Ṣaḍāvaśyakasūtra* and their explanatory literature has been to give due importance to these factors — the sūtras most of which constitute *Āvaśyakasūtra* as visualized by Haribhadra Sūri, who is well-known as Yākinī-mahattarā-dharmasūnu."

The Āvaśyaka material presented two problems, i.e. internal classification *and* definition, definition in the sense of a distinction between "Āvaśyaka" and "non-Āvaśyaka". The difficulties had already been reflected in a catalogue by A.B. KEITH (1935, India Office Library), which had been reviewed by SCHUBRING in 1936 (*Kl. Schr.*: 453<sup>b</sup>). KAPADIA used the distinction between "component factors" and "explanatory literature" (*supra*) as a general guideline. As a consequence, shorter texts of the *sūtra* or *stotra* type were described at the beginning (nos.730-970), while the long commentaries formed the subsequent part (nos. 971-1112). The *caesura* (no.970 : no.971) is of course our suggestion and not always confirmed by the entries. No doubt, KAPADIA made use of the *Übersicht*, both in CBM (pp.371ff.) and one year later in KAPADIA 1941 (pp.173ff.). However, the "third Mūlasūtra" in CBM was not an attempt to organize the Āvaśyaka texts. This chapter merely served as a broad category which accommodated, besides Āvaśyaka texts of every description, also remotely related material which was clearly outside the Āv.-literature.

What may be called the "LEUMANN renaissance" started in 1965 when L. ALSDORF observed in a lecture in the *Collège de France*: ". . . il m'est impossible de passer sous silence une tâche qui outre son importance concrète me semble être pour nous une obligation morale: la reprise du travail sur l'Āvaśyaka d'Ernst Leumann que j'ai déjà cité à maintes reprises" (ALSDORF 1965: 82). Naturally, SCHUBRING had utilized the LEUMANN material even earlier, but it was mainly through ALSDORF and some of his students that LEUMANN was recalled to life. This is, however, not to say that in those days much was published which was directly and substantially connected with LEUMANN's work. It was his *influence* which made itself felt. Also, the enormous literary heritage, the "notebooks", gradually became a regular source of information for all those who worked in the field.

More direct contact with LEUMANN's work is reflected in the Strasbourg catalogue of C. TRIPĀTHĪ and in the Āvaśyaka publication by N. BALBIR and TH. OBERLIES. The Strasbourg catalogue (CJM) is actually a handbook which can be used by all scholars working on early Jainism. It is closely connected with LEUMANN's Jainological studies and contains a number of Āvaśyaka entries (Ser.Nos.37-46, 51, 52ff.). N. BALBIR devoted her unpublished thesis (BALBIR 1986) to the Āvaśyaka commentaries, and in cooperation with TH. OBERLIES she prepared the double volume based on LEUMANN's *Āvaśyaka-Erzählungen*. This volume is in the first place a complete evaluation of LEUMANN's study (BALBIR: "*Traductions*", OBERLIES "*Glossar*"), but it also includes a general survey of the Āv.-literature and an exhaustive description of the narrative material in the Āv.-commentaries (BALBIR: "*Introduction générale*"). We now present the bibliography which was the starting point of this article.

### § 3. Āvaśyaka bibliography (secondary sources)

We have arranged the bibliographical data in two different sections (§§ 3-4). Each title appears but once.

Refer in connection with the present section to BALBIR 1993a for the following: (i) the subdivision of the Āv. Niryukti into twenty chapters as used by WEBER (arabic chapter figures) and LEUMANN (roman chapter figures with arabic verse figures), pp.41-43 and 126; (ii) *Conspectus sommaire de l'Āvaśyaka Niryukti*, pp.63-75; (iii) *Inventaire du narratif āvaśyakéen*, pp.126-95. SCHUBRING's scepticism concerning the subdivision of the Āv. Niryukti into twenty chapters (1962: § 55, fn.) is too strong. However, modern publications normally use the continuous numbering (1-1623). As far as prose stories are concerned we supply in our notes (in square brackets) in most cases the references to the Āv. Cūrṇi (Vols.I-II). For further references the reader is referred to the *Inventaire*. We noticed several studies which focus attention on parallelisms between Āvaśyaka Cūrṇi and *Vasudevahinḍī*. Two minor Āvaśyaka contributions by LEUMANN have been mentioned in the *Inhaltsverzeichnis* of the *Kleine Schriften* (addenda to K. WATANABE 1909 and E. COSQUIN 1909). For various reasons, a bibliography like the present one cannot be complete.

Ludwig ALSDORF, *Der Kumārapālāpratibodha*. Hamburg 1928. [Pp.26-27: the Sthūlabhadra legend in the commentaries on Āvaśyaka Niryukti chapters XVII and IX.]

Ludwig ALSDORF, "Zwei neue Belege zur 'indischen Herkunft' von 1001 Nacht": *ZDMG* 14.1935, pp.275-314. *Kl.Schr.*: 518-57. [Pp.545 ff.: text and translation of Āvaśyaka Cūrṇi, Vol.I: 540-41.]

- Ludwig ALSDORF, "What Were the Contents of the *Drṣṭivāda*?: Embassy of the FR Germany (eds.) *German Scholars on India*. Vol.I. Varanasi-1 1973: 1-5. *Kl.Schr.*: 252-56. [Viśeṣāvaśyaka Bhāṣya with Hemacandra Maladhārin, vss. 551-552.]
- Ludwig ALSDORF, "Nikṣepa — a Jaina Contribution to Scholastic Methodology": *JOI* 22.1973, pp.455-463. *Kl.Schr.*: 257-265. [Discussion of the *āvaśyaka-nikṣepa*, as contained in *Anuyogadvāra*, on. pp.260-62 and 263; see *Übersicht*: 14<sup>a</sup>, lines 53-55; 46<sup>a</sup>, lines 36 ff.]
- Nalini BALBIR, "The Micro-genre of *dāna*-stories in Jaina Literature": *Indologica Taurinensia* 11.1983, pp.145-61. [Numerous references to the *Āvaśyaka*-literature.]
- Nalini BALBIR, "The Monkey and the Weaver-bird: Jaina Versions of a Pan-Indian Tale": *Journal of the American Oriental Society* 105.1(1985), pp.119-34. [Ed. and transl. of *Āv. Cūṛṇi*, Vol.I: 345-46.]
- Nalini BALBIR, *Etudes d'exégèse Jaina. Les Āvaśyaka*. Thèse pour le Doctorat ès-Lettres. Paris 1986. Unpublished. [Comprehensive and analytical overview of the *Āv. Nirukti* and its prose commentaries, with special emphasis on the narrative aspect.]
- Nalini BALBIR, "The Perfect Sūtra as Defined by the Jainas": *Berliner Indologische Studien* 3.1987, pp.3-21. [*Āv. Nirukti* 880-886.]
- Nalini BALBIR, "Anadhyāya as a Jaina Topic. The Precepts": *Wiener Zeitschrift für die Kunde Südasiens* 34.1990, pp.49-77. [*Āv. Nirukti* 1321-1417.]
- Nalini BALBIR, "Stories from the *Āvaśyaka* Commentaries": *The Clever Adulteress & Other Stories*. Ed. Ph.GRANOFF. Mosaic Press, Oakville - New York - London 1990: 17-74. [Transl. of stories from *Āv. Cūṛṇi* and *Ṭikā* with special emphasis on the respective dogmatic topics.]
- Nalini BALBIR, *Introduction générale et Traductions*, being the first volume of the *Āvaśyaka-Studien* (= *Alt- und Neu-Indische Studien* 45,1). Stuttgart 1993. [The *Āvaśyaka-Studien* — *ANIS* 45,1 ("BALBIR 1993a") and *ANIS* 45,2 ("OBERLIES 1993") — are based on LEUMANN 1897: 6-45.]
- Nalini BALBIR, "Jaina Exegetical Terminology: Pk. *vibhāsā*: 'Detailed Exposition'": *JSD* (1993), pp.67-84. [*Āv. Cūṛṇi*, Vol.I: 115-16.]
- Nalini BALBIR, "Formes et terminologie du narratif jaina ancien": *Genres littéraires en Inde*. Ed. N.BALBIR, Presses de la sorbonne Nouvelle 1994: 223-61. [Numerous references to the *Āvaśyaka*-literature.]
- Nalini BALBIR, "An Investigation of Textual Sources on the *samavasaraṇa* ('The Holy Assembly of the Jina')": N. BALBIR and J.K. BAUTZE (eds.), *Festschrift Klaus Bruhn*. Reinbek 1994, pp.67-104. [*Āv. Nirukti* and *Bṛhatkalpabhāṣya*.]
- A.L. BASHAM, *History and Doctrines of the Ājīvikas*. London 1951. [Pp.41-45, 70, 267; see also Rez. SCHUBRING — *ZDMG* 104.1954: 257 foll. = *Kl.Schr.* 469 foll.; Gośāla's itinerary: *Āv.Cūṛṇi*, Vol.I: 283-96.]
- Acharya Vijay BHUVANBHANUSURI, *The Essentials of Bhagavān Mahāvīr's Philosophy. Gaṇadharavāda*. Lala S.L.Jain Research Series 4.1989. Delhi.

- Klaus BRUHN, *Śīlāṅkas Cauppaṇṇamahāpurisacariya. Ein Beitrag zur Kenntnis der Jaina-Universalgeschichte*. Hamburg 1954. [This study also considers the Āvaśyaka-version of the universal history.]
- Klaus BRUHN, "Āvaśyaka Studies I": K. BRUHN, A. WEZLER (eds.), *Studien zum Jainismus und Buddhismus. Gedenkschrift für Ludwig Alsdorf*. Wiesbaden 1981: 11-49. [Our study was useful within its limits in that it helped to focus attention on the subject. K.B.]
- Klaus BRUHN, "Repetition in Jaina Narrative Literature": *Indologica Taurinensia* 11.1983, pp. 27-75. [See p.70 for the Āvaśyaka-version of the Universal History; Āv. Nirvyukti 146-659.]
- Klaus BRUHN, "Five Vows and Six Avashyakas". Berlin 1998 (Internet)
- Klaus BUTZENBERGER, *Beiträge zum Problem der personalen Identität in der indischen Philosophie. Die jainistischen Beweise für die Existenz eines jīva im Viśeṣāvaśyakabhāṣya*. Unpublished thesis, München 1989. — [Monographic study of the *jīvāstīrvavāda*: Viśeṣāvaśyaka Bhāṣya: 2000-2059 = first item of the Gaṇadharavāda. All eleven items of the Gaṇadharavāda are listed on pp.14-15: verses 2000-2479 in the version with Jinabhadra's autocommentary. — Two articles by the same author are connected with or based on the Gaṇadharavāda: "Der Zweifel (saṃśaya, sandeha) in der indischen Philosophie" [mainly Gaṇadharavāda 1]: *Berliner Indologische Studien* 7.1993, pp.59-77; "Jainism and Madhyamaka Buddhism. A Survey of the Gaṇadharavāda, Section 4": N. BALBIR, J.K. BAUTZE (eds.), *Festschrift Klaus Bruhn*. Reinbek 1994: 225-254.
- Christine CHOINACKI, *Vividhatīrthakalpāḥ. Regards sur le lieu saint jaina*. Vols.I-II. Pondichéry 1995. [See also *Bull. d'études Indiennes* 9.1991, pp. 37-59, and our note in JSD: 36.]
- F.-R. HAMM, "Jaina-Versionen der Sodāsa-Sage": *Beiträge zur indischen Philologie und Altertumskunde* (W. SCHUBRING Fel.Vol.). Hamburg 1951: 66-73. [Āv. Cūrṇi, Vol.I: 534; this article demonstrates *inter alia* the relationship between Āvaśyaka-version and Vasudevahiṇḍi-version.]
- Hermann JACOBI, "Zusätzliches zu meiner Abhandlung: Ueber die Entstehung der Çvetāmbara and Digambara Sekten": *ZDMG* 40.1886: 92-98, *Kl.Schr.* 857-63. [Schism VIII. Cf. LEUMANN 1885 *passim*; BALBIR 1993a: 146; Āv. Cūrṇi Vol.I: 427-430.]
- Hermann JACOBI, *Sthavirāvalīcarita or Paṛiṣiṣṭaparvan*. Second ed. Calcutta 1932. [Pp.vi-xx: references to the Āvaśyaka commentaries in connection with a study of the accounts of the *sthavira*.s; on pp.viii-x, JACOBI's text includes a "synoptic table of the sources of the Paṛiṣiṣṭa Parvan", prepared by LEUMANN and containing numerous references to the Āvaśyaka-commentaries.]
- J. JAIN, *The Vasudevahiṇḍi*. Ahmedabad 1977, *L.D.Series* 59. [J. JAIN analyses on pp.570-77 a story of the Vasudevahiṇḍi (Valkalacīrin) which has been "quoted verbatim" in the Āv. Cūrṇi, Vol.I: 455-60; see also BALBIR 1993a: 149.]
- B.K. KHADABADI, "Āvaśyakacūrṇi and the Tale of Cīlātīputra": *Tulsī Prajñā* No.12 / March 1981, pp.15-23. [Āv. Cūrṇi, Vol.I: 496-98; BALBIR 1993a: 153.]
- Rolf H.KOCH, *Die Erzählungen aus der Namaskāra-Vyākhyā der Āvaśyaka-Tradition*. Thesis, München 1990. [Text and transl. of the stories in the Namaskāra-Vyākhyā; see also METTE 1983.]

- Ernst LEUMANN, "Die alten Berichte von den Schismen der Jaina": *Indische Studien* XVII. Leipzig 1885: 91-135. [Schisms I-VII; Āv. Cūrṇi, Vol.I: 416-430; LEUMANN describes his sources on pp.91-98 and 130-31. See JACOBI 1886 for schism VIII.]
- Ernst LEUMANN, "Daśavaikālika-sūtra und -niryukti": *ZDMG* 46.1892, pp.581-663. [Pp.592-95: Daśavaikālika Niryukti and Āvaśyaka Niryukti.]
- Ernst LEUMANN, "Ueber die Āvaśyaka-Literatur": *Actes du Dixième Congrès International des Orientalistes*. Session de Genève 1894: 125. Leiden 1897. [Twenty-one lines describing LEUMANN's Āvaśyaka-studies.]
- Ernst LEUMANN, *Die Āvaśyaka-Erzählungen*. Leipzig 1897: 1-48. *Abhandlungen für die Kunde des Morgenlandes*. [See BALBIR 1993a and OBERLIES 1993. Refer for the texts used by LEUMANN to BALBIR 1993a: 201-209; the stories of the Āv. Cūrṇi have been taken from Vol.I: 44-124. LEUMANN's study is unfinished as explained in the postscriptum.]
- Ernst LEUMANN, *Übersicht über die Āvaśyaka-Literatur* ("Übersicht"). Hamburg 1934. Pp. A-D + I-IV + 1-56.
- Dalasukhabhāi MĀLAVANĪYĀ, *Ācārya Jinabhadra-kṛta Gaṇadhara-vādanām Saṃvādātmaṇa Anuvāda...* Gujarāta Vidyāsabhā. Ahmedabad 1952. [Gujarati translation.]
- Dalasukhabhāi MĀLAVANĪYĀ, *Ācārya Jinabhadra Gaṇi Kṣamāśramaṇa-kṛta Gaṇadhara-vāda kā Gujarātī se Hindī Anuvāda*. Prākṛta Bhāratī. Puṣpa 10. Jaipur 1982.
- Adelheid METTE, *Indische Kulturstiftungsberichte und ihr Verhältnis zur Zeitaltersage*. Wiesbaden 1973. [A. METTE discusses a section of the universal history (R̥ṣabha legends *et alia*). See pp.7-24 for Āvaśyaka-commentaries and other sources, and pp.9-17 for a synopsis of Āv. Cūrṇi (Vol.I: 153-56) and Vasudevahiṇḍi. Refer also to our note in JSD: 21-22.]
- Adelheid METTE, "The Tale of the Elephant Driver in Its Āvaśyaka-version": *Pandit Kailash Chand Shastri Felicitation Volume*. Rewa 1980: 549-559. [Āv. Cūrṇi, Vol.I: 461-465. BALBIR 1990b: 21-24.]
- Adelheid METTE, "The Tales Belonging to the *namaskāra-vyākhyā* of the *Āvaśyaka-Cūrṇi*. A Survey": *Indologica Taurinensia* 11.1983, pp. 129-144. [Āv. Cūrṇi, Vol.I: 503-590. Paraśurāma/Subhūma story in Āv. Cūrṇi and Vasudevahiṇḍi: pp.132-33.]
- Adelheid METTE, "Gotama und die Asketen": *Studien zur Indologie und Iranistik* 13/14.1987, pp.139-48. [Āv. Cūrṇi, Vol.I: 382-84, 389-90.]
- Adelheid METTE, *Durch Entsagung zum Heil. Eine Anthologie aus der Literatur der Jaina*. Zürich 1991 (Benziger). [See pp. 189-92 for the sources.]
- Adelheid METTE, "'Giftmüllentsorgung' im Alten Indien. Einige Bestimmungen zum Schutze des Lebens aus den Ordensregeln der Jainamönche." Forthcoming. [Analysis of Āv. Niryukti XV, the so-called "Pariṣṭhāpanikī Niryukti"; BALBIR 1993a: 46 and 72:]
- Thomas OBERLIES, *Glossar ausgewählter Wörter zu E. LEUMANN'S "Die Āvaśyaka-Erzählungen"*, being the second volume of the *Āvaśyaka-Studien* (= *Alt- und Neu-Indische Studien* 45,2). Stuttgart 1993. [See BALBIR 1993a.]
- Śāha Cunlāla Hakamacanda [sic], śrīmān pūrvadhara ācāryavarya Jinabhadra gaṇi kṣamāśramaṇa kṛta śrī Malladhāri ācārya śrī Hemacandra ācārya kṛta vṛtti sahita śrī

Viśeṣāvaśyaka bhāṣāntara. bhāga 1-2. gāthā 1-1548, 1549-3603. Āgamodaya Samiti. Bombay 1924, 1927. [Gujarati translation.]

U.P. SHAH, *Jaina-Rūpa-Manḍana (Jaina Iconography)*. Vol.I. New Delhi 1987, Abhinav Publications. [In the JRM and elsewhere, U.P.Shah has used the Āvaśyaka-commentaries in connection with his studies in Jaina art and iconography. See the Āvaśyaka-captions in the Index of JRM (where "p.34" is to be added after "Āvaśyaka-cūṛṇi"). BY THE SAME AUTHOR: "A Unique Jaina Image of Jivantasvāmi", *Journal Or. Inst. Baroda* 1.1951, pp. 72-79; Āvaśyaka Cūṛṇi, Vol.I: 397-401. "Brahma-Śānti and Kaparddi Yakṣas", *Journal M.S. University of Baroda* 7.1958, pp.59-72; Āvaśyaka Cūṛṇi, Vol.I: 272-74.]

Esther A. SOLOMON, *Gaṇadharavāda. Translation and Explanation*. Gujarat Vidya Sabha. Ahmedabad 1966.

N. TATIA, *Aspects of Jaina Monasticism*. Ladnun 1981. [Discussion of the āśāyaṇā theme on pp.27-30. See Āv. Nirvyukti with Haribhadra's Ṭīkā, foll. 725<sup>a</sup>-727<sup>b</sup> for the saṃgrahaṇī version and foll.728<sup>a</sup>-760<sup>a</sup> for the sūtra version.]

N. TATIA, *Jaina Meditation*. Ladnun 1986. [See pp.86-97 for the Dhyānaśataka = Āv. Nirvyukti XIV; BALBIR 1993a: 72.]

C.H. TAWNEY, *The Kathākoṣa . . . Translated . . . With Appendix, Containing Notes by Professor Ernst Leumann*. London 1895. [LEUMANN's appendix on pp.233-43 contains numerous references to the Āvaśyaka-commentaries.]

Dhirubhai P. THAKER, *Kṣamāśramaṇa Jinabhadra Gaṇi's Gaṇadharavāda . . . with Mala-dhārin Hemacandra Sūri's Commentary, ed. by Muni Rainaprabha Vijaya with transl. . . . by Prof. Dhirubhai P.Thaker*. Panjrapole Ahmedabad 1942.

Katrin VERCLAS, *Die Āvaśyaka-Erzählungen über die Upasargas des Mahāvīra im Vergleich mit den Versuchen des Bodhisarva in der buddhistischen Literatur*. Thesis, Hamburg 1978. [Especially stories occurring in Āv. Cūṛṇi, Vol.I, pp. 269-322.]

#### § 4. General bibliography

- |               |   |
|---------------|---|
| ABC           | K.L. JANERT, <i>An Annotated Bibliography of the Catalogues of Indian Manuscripts</i> , Pt.1. Wiesbaden 1965.   |
| ALSDORF 1957  | L. ALSDORF, "The Story of Citta and Sambhūta": S. RADHAKRISHNAN <i>et al.</i> (eds.), S.K. BELVALKAR Fel.Vol. Benares 1957: 202-08. <i>Kl.Schr.</i> : 186-92.                       |
| ALSDORF 1965  | —, <i>Les études Jaina. Etat présent et tâches futures</i> . Paris, Collège de France 1965.   |
| ALSDORF 1977  | —, "Jaina Exegetical Literature and the History of the Jaina Canon": A.N. UPADHYE <i>et al.</i> (eds.), <i>Mahāvīra and His Teachings</i> . Bombay 1977: 1-8.                       |
| Āv. Cūṛṇi     | Āvaśyaka Cūṛṇi. Śrī Rṣabhdevjī Keśarīmaljī Śvetāmbar Saṃsthā. 2 Vols. (quoted as "Vols. I-II"). Ratlam/Indore 1928 and 1929. [See TRIPĀTHĪ 1981: 304; BALBIR 1993a: 81-82, 92-101.] |
| Āv. Nirvyukti | Āvaśyaka Nirvyukti. [With Haribhadra's Ṭīkā:] Āgamodaya Samiti. Bombay 1916, 1917. [TRIPĀTHĪ 1981: 305; BALBIR 1993a: 38-75.]   |

- Āv. Sūtra      Āvaśyaka Sūtra. *JĀS* 15.1977, pp.338-58. [Haribhadra's text with Cūrṇi; BALBIR 1993a: 34-38.]
- Āv. Ṭīkā      Reference is always made to Haribhadra's commentary. See Āv. Niryukti. [TRIPĀṬHĪ 1981: 305; BALBIR 1993a: 83-85.]
- BHATT 1997      B. BHATT, "Preliminary Introduction to the Bhagavatī-Avacūri": *Xth World Sanskrit Conference*. 1997. Bangalore. English Abstracts: 164. [The Bhagavatī-Avacūri, or Bhagavatī-Vyākhyāna, and the 271 Prakrit āryā.s of the Bhagavatī-literature.]
- BRUHN 1977      K. BRUHN and C.B. TRIPĀṬHĪ, "Jaina Concordance and Bhāṣya Concordance": *Beiträge zur Indienforschung* (E. WALDSCHMIDT Fel.Vol.). Berlin 1977: 67-80.
- BRUHN 1987      K. BRUHN, "Das Kanonproblem bei den Jainas": A. and J. ASSMANN (eds.), *Kanon und Zensur*. München 1987 (Wilhelm Fink), pp.100-112.
- BRUHN 1996      —, "Ludwig Alsdorf's Studies in the Āryā": *Berliner Indologische Studien* 9/10.1996, pp.7-53.
- CAILLAT 1975      C. CAILLAT, *Atonement in the Ancient Ritual of the Jaina Monks*. Ahmedabad 1975. *L.D.Series* 49. Transl. from the original French.
- CAILLAT (forthc.)      —, "Luigi Pio Tessitori and International Cooperation in the 19th-20th century": International Conference "Tessitori and Rajasthan", Bikaner 21st - 23rd February 1996.
- CBM      H.R. KAPADIA: Cat. BhORI 17,3a (the four Mūlasūtra.s). Poona 1940. See ABC No.264 for the BhORI series.
- CHARPENTIER 1922      J. CHARPENTIER, *The Uttarādhyayanasūtra*. Uppsala 1922.
- CJM      C. TRIPĀṬHĪ, *Catalogue of the Jaina Manuscripts at Strasbourg*. E.J. Brill 1975. — Unfortunately, this book is no longer available.
- DHAKY 1996      M.A. DHAKY, "The Date and Authorship of Nyāyāvatāra": *Nirgrantha* 1.1996, pp.39-49.
- FOLKERT 1993      K.W. FOLKERT, *Scripture and Community. Collected Essays on the Jains*. Edited by John E. CORT. Atlanta 1993. The chapter on "Jain Religious Life at Ancient Mathurā: The Heritage of Late-Victorian Interpretation" (pp.95-112) is a reprint from the Mathurā volume edited by D.M. SRINIVASAN (*Mathurā*, New Delhi 1989:103-112). [Short editorial comment by D.M. SRINIVASAN on p.XII<sup>a</sup>.]
- JACOBI 1881      H. JACOBI, *The Kalpasūtra of Bhadrabāhu*. Leipzig 1881. *Abhandlungen für die Kunde des Morgenlandes*. [Paryuṣaṇākalpasūtra.]
- JĀS      *Jaina-Āgama-Series*. Bombay 1968 foll.
- JRK      H.D. VELANKAR, *Jinaratnakośa. An Alphabetical List of Jaina Works and Authors*. Vol.I Works. Poona 1944.
- JSB      *Jain Sāhitya kā Bṛhad Itihās. bhāg 3. Āgamik Vyākhyāṇam*. Varanasi 1967.



- JSD R. SMET and K. WATANABE (eds.), *Jain Studies in Honour of Jozef Deleu*. Tokyo 1993 (Hon-no-Tomosha).
- KAPADIA 1941 H.R. KAPADIA, *A History of the Canonical Literature of the Jainas*. Surat 1941.
- KEITH 1935 A.B. KEITH, *Catalogue of the Sanskrit and Prākṛit Manuscripts in the Library of the India Office*. Vol.II: *Brahmanical and Jaina Manuscripts*. Oxford 1935.
- KHADABADI 1991 B.K. KHADABADI, "Reflexions on the Jaina Exegetical Literature": M.A. DHAKY and SAGARMAL JAIN (eds.), *Pt. Dalsukhbhai Malvani Felicitation Volume I*. Varanasi 1991: 27-33.
- Kl.Schr. A. WEZLER (ed.), *Ludwig Alsdorf. Kleine Schriften*. Wiesbaden 1974.
- K. BRUHN (ed.), *Walther Schubring. Kleine Schriften*. Wiesbaden 1977.
- N. BALBIR (ed.), *Ernst Leumann. Kleine Schriften*. Stuttgart 1998.
- LEUMANN 1891 E. LEUMANN, "Die Legende von Citta und Sambhūta": *Wiener Zeitschrift für die Kunde des Morgenlandes* 5.1891, pp. 111-46 and 6.1892, pp. 1-46.
- LEUMANN 1898 —, "Bühler as a Collector of Mss.": *The Indian Antiquary* 27.1898, pp.368-70.
- METTE 1974 A. METTE, *Piṇḍ'esaṇā. Das Kapitel der Oha-nijjuti über den Bettelgang*. Franz Steiner 1974.
- NCC *New Catalogus Catalogorum*. Madras 1949 ff.
- OBERLIES 1996 Th. OBERLIES, "Die Erzählungen vom Kāmpilya-König Brahmādatta. Eine Untersuchung im Anschluß an Vorarbeiten von ERNST LEUMANN": *Berliner Indologische Studien* 9/10. 1996: 259-313.
- SCHUBRING 1924 W. SCHUBRING, review of J. CHARPENTIER, *The Uttarādhyayana-sūtra*: *OLZ* 1924(8), col. 483-485. *Kl.Schr.*: 436-37.
- SCHUBRING 1932 W. SCHUBRING and E. LEUMANN, *The Dasaveyāliya Sutta*. Ahmedabad 1932. *Kl.Schr.*: 109-248.
- SCHUBRING 1934 W. SCHUBRING, "Ernst Leumann" [Obituary]: *ZDMG* 87. 1934, pp.69-75.
- SCHUBRING 1935 —, *Die Lehre der Jainas*. Berlin und Leipzig 1935.
- SCHUBRING 1936 —, review of → KEITH 1935: *OLZ* 1936(3), col.177-80. *Kl.Schr.*: 452-53.
- SCHUBRING 1962 —, *The Doctrine of the Jainas*. Motilal Banarsidass 1962. [Translated by W. BEURLIN from a revised version of SCHUBRING 1935.]
- SCHUBRING 1963 —, review of R. WILLIAMS, *Jaina Yoga*: *ZDMG* 114.1964, pp. 202-204. *Kl.Schr.*: 485-87.

- SCHUBRING 1966 —, *Drei Chedasūtras des Jaina-Kanons. Āyāradasāo, Vavahāra, Nisiha*. Hamburg 1966. [Mit einem Beitrag von Colette CAILLAT.]
- SPH A. WEBER, *Sanskrit- und Prakrit-Handschriften*. Berlin. SPH 2.1 (1886), SPH 2.2 (1888), SPH 2.3 (1892). See ABC No.20 for bibliographical details. Refer for the Jaina manuscripts to SPH 2.2 (Śvetāmbara canon) and SPH 2.3 (non-canonical Śvetāmbara literature).
- TRIPĀTHĪ 1981 C. TRIPĀTHĪ, "The Jaina Concordance in Berlin. A Bibliographical Report": K. BRUHN and A. WEZLER (eds.), *Studien zum Jainismus und Buddhismus* (L. ALSDORF Comm. Vol.). Wiesbaden 1981: 301-29.
- Viśeṣāvaśyaka Bhāṣya Jinabhadra's Viśeṣāvaśyaka Bhāṣya. [TRIPĀTHĪ 1981: 327-28; BALBIR 1993a: 75-81.]
- WEBER 1883/85 A. WEBER, "Über die heiligen Schriften der Jaina": *Indische Studien* 16.1883, pp.211-479 and 17.1885, pp. 1-90. [Pp.50-76 of 17.1885 are devoted to the Āvaśyaka-literature.] — English transl. by H.W. SMYTH in vols. 17.1888 - 21.1892 of the *Ind. Antiquary*. The Āvaśyaka-literature is discussed on pp. 329-341 of vol. 21.1892. Refer for complete references to the entry SMYTH/WEBER in the *Inhaltsverzeichnis* of Ernst Leumann, *Kleine Schriften*. See also SPH 2.3, p.viii, fn.3. [On p.373 of vol. 21.1892 of the *Ind. Antiquary*, SMYTH concludes his translation with the following remark: "In conclusion, I desire to extend my most hearty thanks to Dr. E. Leumann for the generous assistance he has rendered in reading the proof of this treatise. This assistance comprises very numerous corrections made on the basis of MSS. and printed matter which were not accessible to me. I have also used to great advantage Kielhorn's Report and especially Peterson's Detailed Report."]
- WINTERNITZ 1933 M. WINTERNITZ, *A History of Indian Literature*. Vol.II. *Buddhist Literature and Jaina Literature*. Calcutta 1933. Transl. from the original German.
- WRIGHT 1967 J.C. WRIGHT, review of → SCHUBRING 1966, and C. CAILLAT, *Les expiations dans le rituel ancien des religieux jaina*: *BSOAS* 30(2).1967, pp.418a-419a.
- YAŚOVIJAYA 1976 MUNI YAŚOVIJAYA, *Samvaccharī Pratikramaṇ kī Saral Vidhi*. Surat 1976. [Instructions for the performance of the Āvaśyaka ritual by Śvetāmbaras.]