

BUCHBESPRECHUNGEN/COMPTES RENDUS

BOLLÉE, Willem B. *Bhadrabāhu Br̥hat-kalpa-niryukti and Sanghadāsa Br̥hat-kalpa-bhāṣya. Romanized and metrically revised version, notes from related texts, and a selective glossary.* 3 Parts. Stuttgart: Franz Steiner, 1998. (Beiträge zur Südasienforschung, Südasien-Institut, Universität Heidelberg, 181,1; 181,2; 181,3.) ISBN 3-515-07270-5. xxiv, 411, xxxiv, 421, viii, 315 pp. Price: DM/sFr 280. = (öS 2044. =)

Jaina exegetical literature is vast, complicated, and little explored. The volumes under review deal with the Niryukti and the Bhāṣya of the “real” Kalpasūtra, also known as Vedakalpa or Br̥hat(sādhu)kalpa, and to be distinguished from the Paryuṣaṇā-Kalpa (vol. I p. 1).¹ “There are various ways”—Bollée explains in the Introduction (vol. I p. 4)—“of dealing with bulky Indian scriptural traditions of [this] kind ...

(1) one can make a systematic inventory of the contents and turn it into a cultural study ...

(2) One can choose a portion of text which is related, edit, translate and comment on it with the help of the ṭikā etc. ...

(3) The entire text can be brought out as a basis for further study, with a complete glossary ... or with an ample selection of important words.”

Bollée then concludes: “The [Br̥hatkalpabhāṣya] being still virginal territory so far I have ... opted for the third approach to start work on it.” This means that most of this study consists of the Prakrit text of the Br̥hat-

1 The text edited and translated under the name Kalpasūtra by Hermann Jacobi (see the Bibliography, Part 3 p. 270 under Jacobi, where 1878 has to be corrected to 1879; and Part 1 p. 1 where 1882 has to be corrected to 1884) and others (e.g. K.C. Lalwani) is neither identical with the Br̥hatkalpasūtra nor with the Paryuṣaṇā-Kalpa, though it contains the latter. For a description of this text and its position in the Jaina canon, see Winternitz, 1920: 309-310.

kalpa-niryukti and the Brhat-kalpa-bhāṣya—which cover most of Parts 1 and 2—and of a glossary of selected words—which fills most of Part 3. The Introduction recalls that “the vocabulary [= glossary, JB] is of primary interest in the present study, the text serving mainly as a reference” (p. 5). Indeed, “[g]lossaries of this kind may on the one hand serve as an index rerum and a complement to the table of contents; on the other, they can provide the new *Dictionary of the Prakrit Languages* appearing in Poona and the supplements of Turner’s *Comparative Dictionary of the Indo-Aryan Languages* with new words, wordforms and references, and thus may indirectly also be useful for the etymological references in dictionaries of modern Indian languages” (p. 4).

In constituting the text, use has primarily been made of the 6-volume Brhatkalpabhāṣya edited by Chaturvijaya and Punyavijaya (Bhavnagar 1933-1942).² However, since the Brhatkalpabhāṣya borrows at times from the Āvaśyaka- and Oha-Niryukti, and parts of it are borrowed by the Niśitha- and Viśeṣāvaśyaka-Bhāṣya, existing editions of these works have been explored for variant readings. Even though I have found no explicit remark to this extent, it appears that the Niryukti is printed in *italics*, the Bhāṣya in ordinary print.

The “Glossary of Selected Words” lists selected words (253 pages of them), followed by the corresponding Sanskrit word and the occasional reference to commentary or secondary literature. Strangely enough, the Part (no. 3) which contains the “Glossary of Selected Words” (pp. 1-253) also contains “Additions and Corrections to the Glossary” (pp. 305-311). It is a pity that these additions and corrections have not been inserted in the glossary itself. The same applies to the “Additions to the Remarkable Sanskrit words from the Commentary” (pp. 312-315) which complements “Remarkable Sanskrit words from the Commentary” (pp. 254-259).

There are other unexpected portions. The end of Part 1 consists of “Corrections on: Materials for an Edition and Study of the Piṇḍa- and Oha-Nijjuttis of the Śvetāmbara Jain Tradition,³ Stuttgart 1994” (pp. 371-372). “Corrections on: The Nijjuttis on the Seniors of the Śvetāmbara

Siddhānta, Stuttgart 1995” (p. 373),⁴ and “Appendix: Elfrun Linke, Glossary of Schubring’s Doctrine of the Jainas” (pp. 374-411); Part II contains “Corrections on: Materials for an Editions (*sic*) and Study of the Piṇḍa- and Oha-Nijjuttis, vol. II Stuttgart 1994” (p. 421). All these portions are no doubt useful—and indeed, all users of the English version of Schubring’s *Lehre der Jainas* will wish to use Linke’s Glossary⁵—but it is somewhat surprising to find them hidden away in this study.

As pointed out above, a study of the contents or a translation of the texts was not part of the author’s intention. It seems to have come as an afterthought to add a summary of the contents of the Brhatkalpabhāṣya and a translation of the Kalpasūtra to which it is attached, for these occur Part 1 pp. viii-xxiv and Part 2 pp. vii-xxxiv, i.e., in the portions with Roman page numbers immediately following the prefaces and, in Part 1, preceding the introduction.

Little effort is made to explain the complicated nature of Jaina exegetical literature. All is condensed into the following lines (Part 1 p. 2): “As is well-known, *niryuktis* originally may have been composed as memory aids for monastic teachers, and for that very reason they are metrical. Following the expansion of topics to be treated (*brhad-/mūla-/mahā-/bhāṣya* stanzas were added. Thus Bhadrabāhu’s small original (cf. the *niryuktis* on other canonical texts like Āyāranga and Sūyagaḍa) swelled to nearly 7000.” A note accompanying these lines refers to L. Alsdorf’s article “Jaina exegetical literature and the history of the Jaina canon”,⁶ but

² Cited as in Balbir, 1993: 16, where further details can be found. I find no full specification of this work in the volumes under review.

³ The “Contents” (p. v) correctly adds: vol. II.

⁴ This book (“The Nijjuttis on the Seniors ...”) contains itself “Corrigenda on my Materials for an Edition and Study of the Piṇḍa- and Oha-Nijjuttis of the Śvetāmbara Jain Tradition. Vol. II: Text and Glossary. Stuttgart 1994” (Bollée, 1995: 194-197), while “Materials for an Edition and Study ... II” contains an “Appendix: Index to R.N. Shriyan, Mahāpurāṇa of Puṣpadanta. Ahmedabad, 1969” (Bollée, 1994: 397-418).

⁵ The glossary is preceded by a preface signed W.B. (no doubt: Willem Bollée) which suggests that Bollée has prepared the glossary. Elfrun Linke’s role is nowhere explained.

⁶ The “Bibliography” (Part 3 pp. 261-284) specifies this publication as “in: Mahāvīra and his Teachings 1-8” which is of no use. The full reference occurs under

Alsdorf's views as to the nature of Jaina *bhāṣyas* is, as far as I can see, completely ignored. These views Alsdorf expounds in the same article, in a passage which merits quotation (pp. 4-5):

The average *Nijjuttī* numbers a few hundred *gāthās*, and even to this size it has only grown by gradual insertions, part of which ... are called *bhāṣyas*. The same word *bhāṣya*, however, also designates a fourth class of exegetic works, each of which consists of several thousand Prakrit *gāthās*. It was natural to assume, as did Leumann and Schubring, that the *bhāṣya* was nothing but the result of the continued insertion of *bhāṣya* verses into the *Nijjuttī*. ... What this explanation fails to make clear is the relation between *Bhāṣya* and *Cūrṇi*. According to Schubring, the *Cūrṇi* is a commentary on the *Nijjuttī* as well as on the *Bhāṣya*, but in some cases the *Cūrṇi* follows immediately on the *Nijjuttī* without a *Bhāṣya* in between. ... [A] comparison of the *Viśeṣāvaśyakabhāṣya* with the *Āvaśyaka-cūrṇi* leaves to me no doubt that the former is a mere versification of the prose tradition represented by the latter. I believe that, certainly in this case and probably also generally, *Ṭikā* and *Bhāṣya* represent two *parallel* developments: the *Ṭikā* changes the Prakrit language of the *Cūrṇi* to Sanskrit but keeps to the prose form; the *Bhāṣya* versifies the traditional prose but keeps to the Prakrit language. ... [T]hat the *Bhāṣya* really marks a new departure is shown by its very size which is a multiple of that of the average *Nijjuttī*.

Bollée appears to disagree with Alsdorf, as is clear from his remark (Part 1 p. 3) "the additions [i.e., the *bhāṣya* stanzas, JB] ... contain key-words of parables ... which the later exegetical prose texts (*cūrṇi*, *ṭikā* etc.) elaborate" (my emphasis, JB), but he does not say why. On the same page he criticises Jagdishchandra Jain's *Life in Ancient India as Depicted in the Jaina Canon and Commentaries* in the following words: "A disadvantage of this otherwise very valuable study is that its learned author rarely distinguishes between *niryukti*, *bhāṣya*, *cūrṇi* and *vṛtti* thus disregarding the great difference in time between the various strata of tradition." The way the four categories of exegetical literature are presented confirms that, for

Bollée, *bhāṣyas* precede *cūrṇis* and *vṛttis*. Alsdorf's observations, as we have seen, suggest an altogether different chronological order.⁷

The three Parts have each their own Preface and are each dedicated to a different person.

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⁷ "Upadhye" (p. 282): Mahāvīra and his Teaching / Ādināth N. Upadhye ... [et al.] (eds.) - Bombay [1977].

7 On the Āvaśyakaniryukti and Viśeṣāvaśyakabhāṣya, see now also Balbir, 1993: 38 ff.; Bruhn, 1998.

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