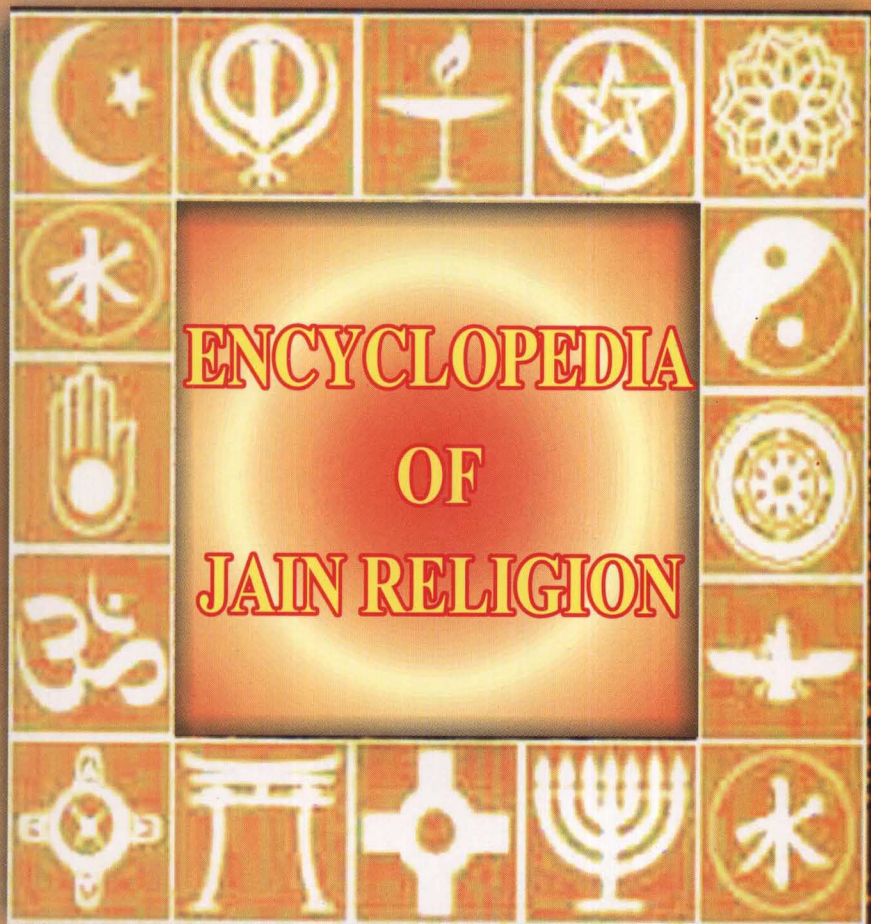




**ENCYCLOPEDIA
OF
JAIN RELIGION**

Edited by
**K.L. CHANCHREEK
DR. MAHESH K. JAIN**

'*Encyclopedia of Jain Religion*' is a multi-volume elaborate study of this oldest religious sect. This *Encyclopedia* has been designed to cover a wide range of *Jain* religious thought in a systematic manner, theme wise and serves as an authentic reference tool. In the new millennium this is perhaps the first systematic study of *Jain* religion.

Volume one of this *Encyclopedia* deals with the antiquity and historicity of Jainism which attracted the attention of scholars to study and trace the long history and a large continuing presence of Arhat tradition which is pre-Aryan; Volume two is a prolegomenary description of Jaina scriptures, which developed through centuries and by stages and took a literary and philosophical form during ten centuries from Mahavira's salvation. Volume three traces the Jaina way of worship, observance of specific rituals and fasts besides celebration of fairs, festivals and festive occasions since ancient days. Jains worship only five worshipful once the Arhats, Siddhas, Acharyas, Upadhyayas and Sadhus besides some Godlings—Yakshas and Yakshis and attending guards. Volume four and five traces and analyses the Jaina concept of God and creation of the universe, doctrine of worship, theory of Soul, doctrine of Karma, Lesyas, Nine Padarthas (Fundamental Truths and Pudgala—Matter), moral themes and philosophical issues like doctrine of Anekantavada, Panch Mahavratas, Sramans culture, Yoga, Penance and Santhara and liberation. Volume six traces how people earned their livelihood through agriculture, farming and trade, according to Jaina texts. Jains were actively involved in the growth of agricultural activities, industry and trade channels. Undoubtedly the management

ENCYCLOPEDIA OF JAIN RELIGION

Volume 2

Editors

K.L. Chanchreek

Dr. Mahesh K. Jain

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JAINA CANONICAL LITERATURE

I

1. Introduction .
2. Study of Jaina Canonical Sutras

1

Introduction

In the canonical texts¹, Mahavira's, teaching is called niggantha pavayana; more precisely duvalas' angagani-pidaga. These have been treated exhaustively by Kapadia in his learned book 'A history of canonical literature of the Jainas.' This means the basket of teacher (s) containing 12 Angas. The consonance with the tipitaka and the Anga of the Buddhists (see Winternitz, History, 2, 3, 8) is apparent. As to anga, a reminiscence of the Vedangas is equally possible. But while 'Vedanga' means 'auxiliary members' (to the Vedas), the Jain Angas are members of or unit formed by themselves. The collection through which this unit must have been established is due to a Council at Pataliputra described by the Svetambaras considering that Bhadrabahu, who belonged to the 6th generation following Mahavira played an important role in it, this Council must have taken place in the 2nd decade of the 4th century B.C. According to Schubring :

"On the other hand as was pointed by Jacobi the oldest texts owing to material observations seem to date from times not earlier than the end of the 4th and the beginning of 3rd century, the more so since the value of the literary products is acknowledged not earlier

1. Schubring, Walther : The Doctrine of the Jainas, p. 71

than a good time after their being composed and then leads to their collection.

‘We have seen that the Angas are not additions to something previously existing. Tradition on the other hand, will have it differently is speaking of the so-called Puvva. They are no longer in existence.’

Abhayadeva says that the Angas were composed by Mahavira’s Ganadharas either immediately in the spirit of the preceding oral tradition or indirectly after first (puvva) having established that tradition (Attham bhasai araha, suddham ganthanti ganahara ninnam). But he does not derive the Angas from the Puvva.

It is generally believed by the scholars that many authoritative texts were either lost, or were mostly composed in a high poetical and prosaic style and then proceeds with dogmatical ones followed by minor legendary accounts.

For the Digambaras, the Angas of the Svetambaras are younger productions, and when the latter give the number of words in them, the former bring up other figures against them. To a certain degree it is justified to look upon the Angas as being of a younger age, since they have not come down to us in their original shape. Jaina Scholar and Art Historian, Saryu Doshi observes :

“To prevent further fragmentation, the Jains convened a Council of Monks at Pataliputra where the learned assembly compiled the extant sections of their canonical teachings. Disputes concerning the validity of this anthology arose when a number of the monks who had left during the famine returned to Magadha. They found it to be full of inaccuracies and aberrations and therefore rejected it. This and other points of contention regarding the monk’s code of conduct led to a split in the community. The dissenters claimed to be

closer to the teachings of Mahavira in their convictions, as well as in their religious practices. Declaring themselves to be the Mula Sangha, 'the original group', they broke away to form the Digambara sect."

"In the centuries that followed, the breach became permanent and complete, with each sect having its own set of canonical teachings. The Digambara sect adopted as its canon the works of Monk Dharasena and Monk Gunabhadra which were compiled around the first century B.C. from the disintegrated mass of Jain religious pedagogy. Meanwhile, the Svetambara sect renewed its efforts at consolidating its teachings through collective resolutions as at Pataliputra. The Svetambaras summoned a Council of Monks at Mathura in the fourth century A.D. and thereafter convened two more, in quick succession, at Vallabhi in Saurashtra. The second conclave held at Vallabhi, around the beginning of the sixth century A.D., proved to be the most constructive. There, under the guidance of Monk Devarddhigani,² the participants agreed unanimously to commission redactions of the sacred texts. The transcription of the texts, in a methodical manner—as opposed to earlier sporadic efforts—must also have commenced at this time.

"The Jain tradition mentions repeated attempts, individual as well as collective, towards preserving the canonical and exegetical teachings. Yet curiously, the Jains do not possess any written text that can be dated between the fourth century B.C., when the Council at Pataliputra was convened, and the sixth century A.D., when the Second Council at Vallabhi was held. Actually,

2. Doshi, Saryu : Masterpieces of Jain Painting (introduction), p. 27

few extant Jain manuscripts belong to a date earlier than the tenth century A.D. This is all the more surprising since references to writting material occur in Jain religious texts composed around the sixth century A.D. What could be the reason for this hiatus between the decision to commit the sacred texts to writing the their actural appearance in manuscript form?

Evidently the Jains were not in a position to implement their resolves as enthusiastically as they made them. Also, perhaps their efforts were hampered by the inaccessibility of the materials required for writing a connected text. Therefore, only a few texts must have been transcribed and these apparently did not survive the inhospitable climatic conditions. Again, there is possibility that manuscripts were destroyed during the Islamic invasions that swept the country during the eleventh and twelfth centuries. Although all these rationalisations have been put forward, they are not truly convincing. For, none of them adequately accounts for the extreme paucity of transcribed manuscripts before the tenth century A.D. and their gradual appearance thereafter.

A more plausible explanation for this phenomenon is two-fold : firstly, there appears to have been no organised and sustained effort at transcribing and documenting Jain teachings: and secondly, the facilities for the safe-keeping of these manuscripts were lacking. The concept of temple-libraries as repositories of written texts had yet to germinate and take shape. In the absence of such an institution, the efforts made towards the commissioning, collecting and storing of manuscripts proved ineffective. It was only after the eighth century that this activity received the necessary

impetus. This occurred when the *bhattarakas*³—the religious and temporal heads of the community—made a conscious effort in that direction. The institution of the *shastra-bhandaras*, its origin and growth are closely inter-linked with the developments within the traditions of Jain monarchism.”

Temple Repositories

The historical development of the Jain religious order shows that in the first few centuries after the death of Mahavira, the monks led an itinerant life preaching and propagating the faith. Thereafter—from the second century A.D. to the eighth century A.D.—Jainism received substantial patronage from kings, queens and ministers of state. Generous endowments enabled the community to build grand temples and monastic establishments. Quite frequently, land grants accompanied these donations and gradually, the Jain clergy found itself burdened with the management of properties and religious establishments. The complicated and complex nature of the task required that it be entrusted to a senior member of the order and the person appointed to this position came to be known as the *bhattaraka*. This office appears to have been created in the eighth century A.D., judging from the genealogical charts of the *bhattaraka* tradition.

The *bhattarakas* were—and still are in some places—the administrative heads of Jain religious establishments. As the custodians of temples they were in charge of the maintenance of the buildings, the images enshrined within them and all the paraphernalia connected with temple rituals. And, it was their

3. Ibid., p. 27

involvement in the organisational aspects of temple management which set the *bhattarakas*, who were also ordained men, apart from other ascetics of the Jain faith.

Many of these organisational heads were erudite and dedicated men. By virtue of their position they were in close and constant contact with the lay votaries of the order. They used this effectively to channelise the piety of their followers into beneficial activities.”⁴

“It is probably”, says Schubring, “That all this was the result of two councils, the one taking place at Mathura, the other at Vallabhi (Kathiawar) and both presided by Skandila and Nagarjuna respectively. In the course of time the former must have gained the upper hand, for, one of our Vallabhi council Devarddhi undertook to lay down the working of the text definitely, he gave the Nagarjuniya Pathas not the first, but the originator. Devarddhi is reported to have got copies of the holy works multiplied with a view to provide with them as many communities as possible.”⁵

“Jaina literature is a vast field and the cultural material hidden in it is of immense importance. The canon forms the earliest Jaina literature. The Jaina canon as a source of cultural history is not less significant than the Buddhist and Vedic literatures. The essence of the Jaina canon lies in the teachings of Lord Mahāvīra. The Aṅga texts form the nucleus of the entire canon.”⁶

“Jain literature possesses a distinctive quality of its own. Encompassing a vast body of collective works, the Jain canon illuminates the inner thoughts and ideals of

4. Ibid., p. 27

5. Schubring, Walther, p. 73

6. Melita, Mohan Lal : Jaina Culture, p. 3

an exceptional group of minds from a distant epoch. At the core of the ancient texts rest the first stirrings of metaphysical speculation. The sacred books are didactic in tone and the earliest among them strikes as a mosaic of 'truths', pieced together from heterogeneous elements. Although the foundations of Jain literature were established by learned monks and sages, the edifice, once erected, was enlarged and embellished by the various contributions of poets. The canon covers a broad spectrum of literary activity that spans over two thousand years.

Large segments of the canonical assemblage are devoted to the discussion of subjects such as Karmic Theory; the classification of living beings; the doctrine of soul and matter; the mythical and geographical accounts of the continents and the oceans. The sermons include graphic renditions of the Jain concept of torment in hell for the wicked as well as delightful descriptions of the celestial abodes of the gods for the pious. The ancient literature also incorporates scientific works which pertain to the proper division of time and the seasons, as well as the sciences of astronomy and cosmology. Yet other sections are concerned with rules for monks and laypeople, and contain warnings about 'heretical' religious orders. Frequently, the authors resort to polemical observations to justify a point. For example, a direct criticism of Brahmanical rituals reads as follow: "If it were true that perfection can be attained by ablutions with cold water, then fishes, tortoises and snakes would attain the highest perfection. And, if water really washed away the evil deed, then it must need wash away the good deeds also."

The teachings project the approach to spiritual purification through the strictest observance of self-

abnegation, patience and humility. In this context the touching ballad of Nemi conveys the ideal of asceticism by juxtaposing the portrait of the ascetic life against that of a warrior or ruler. The understanding of Jain philosophy is intimately connected with the life of Mahavira, who is perhaps the most acclaimed preceptor of the community. Jainism demands rigid adherence to religious vows, even in the face of adversity and therefore holds Mahavira, the Great Hero, as the archetype of the Jain mendicant.”⁷

Of the various teachings, the one bearing the title “Holy Teachings and Explanations” is significant in its exposition of the Jain dogmas. This document, conceived in the dialogue form of question and answer, provides, more than any other work, glimpses of Mahavira as an historical figure. Through it, we gain a perspective on his personality, his life, his work, as well as his relationship with his disciples and contemporaries. It also serves as an important record for the history of linguistics and the development of literary style : it carries the authentic echoes of the founder’s own manner of expression.

“Side by side, the canonical and non-canonical traditions evolved. A large body of non-canonical literature comprising of epics, poetry, legends, stories and fables served to elaborate and elucidate the canonical texts. Often, the difference between the two genres becomes amorphous. The narrative mode is particularly suitable for effecting transitions back and forth and the *Adi-Purana*, a Digambara Jain text of epic proportions, employs this method constantly. The progression of the narrative is periodically interrupted

7. Doshi, Saryu, p. 83

by intervals during which Rishabha or another saint expounds on the Jain canon. This text is also notable for the little tales and fables that are inserted into the mainstream of the narration. They are not mere digressions, nor are they placed there for entertainment; they serve the more subtle purpose of teaching and reinforcing the Jain beliefs. The *Adi-Purana* is conceived and structured in the popular question and answer form which is so common in Indian literature. The exchanges, involve occasional questions and lengthy elaborate responses.

“Biographies of Tirthankaras and sages also abound. In this sphere the distinctions between fact and fiction become irrelevant and the line between the two is conspicuously absent. In the legends of historical figures such as Mahavira and Parshva, history and myth intertwine. In the *Kalpa-sutra*, a canonical text of the Svetambara Jains, there is a section that narrates the stories connected with the last three Tirthankaras—Mahavira, Parshva and Nemi—and the first Tirthankara, Rishabha. The accounts are enrusted with formal stereotyped formulae which tend to become monotonous, so much so that in the later stories, only a catchword is given by way of reference to passages in the previous narration. This cliché technique occurs fairly frequently in works intended for recitation.

Among the *kathanakas* (little tales) there is the charming story known as the *Kalakacharya-Katha*, which forms part of the literature of the Svetambara Jains. The legend, apparently with an historical core, resembles a Prakrit poem in its mixture of prose and verse. Here again, fact and fable are interwoven in the same textual fabric.

The theme of the *Yashodhara-Charita* is a perennial

favourite with the Digambara Jains. It is a fable that deals with one of the five basic injunctions : restraint from killing. The literary form adopted for this work is to follow the fate of one person as he goes through various re-incarnation—from that of a human, to an animal, to a bird, and back to a human. The underlying intention of this piece is to stress the suffering brought upon oneself by sin.

It is evident from these legends and fables that the Jains, like their co-religionists, enjoyed garnishing their teachings with story-telling, propagating their doctrinal values by means of parables, and combining the natural with the supernatural. It is obviously a literature directed toward the masses which effectively exploits the Indian taste for the miraculous. The work also contains many contemporaneous themes and popular tales that the authors borrowed from prevailing literary traditions and adjusted to fit their own context. The *puranas* and the *charitas* often served as an outline within which all sorts of tales of adventure and fables were introduced. The mythological framework functions as a supplement to the canon and becomes an effective agent in religious instruction and edification. It provides fascinating insight into the essence of Jainism.”⁸

According to Schubring, “while history, as we have seen, is concerned with the Angas only, we have learnt that there were more works in existence. This is no wonder since the Angas do not include any regulated prescriptions for the marks” discipline which have been observed from early times onward. Its germ are the 6 avassaya, i.e. formulae for daily recital, the knowledge of which was indeed ‘indispensable’. They are the

8. Ibid., p. 84

startting point of discipline and, therefore alone are opposed to all other ananga-pavittha or avassaya-vairitta.”⁹

“There is no dearth of literature on ancient Indian religions. In this land of antique culture foreign religions like Islam and Christianity entered even long after the Aryan Brahmanism subdued the land. But none of the literature—Southern or Northern, Sanskrit, Tamil or Pali come forward with any testimonial evidence to claim or to vindicate that the protagonists of Jainism and Buddhism were the same people who entered India as invaders. Scholars have not controverted the fact that Buddhism and Jainism originated in Bharatvarsha. They have, however, consented to say that the Buddhism and Jainism emerged and developed out of some controversial aspects of Brahmanism. These sects were the outcome of a strong reaction to the doctrine and practices of Brahmanism. These were nothing but two sets of ‘antithesis’ that grew as two distinct religious sects in course of time. According to them this antithesis arose as a natural process of evolution of a thesis called Hinduism.

But a thorough examination of the issue from historical perspective does not justify the claim. There is no available document to substantiate the story of the Kshatriya revolt against the Brahmanical supremacy. Why should the Kshatriyas revolt against the divine caste hierarchy which has made them unchallengeable rulers of the ninety percent of the society? Why should they go against the Brahmins’ superiority claim? The divinity in the Brahmins has conferred on them the ‘divine rights’ to rule. Why should the class as a whole go for the

9. Schubring, Walther, p. 78

suicidal move? A class revolts against the disadvantages only. The duty of the Kshatriyas was to kill. They were trained in marshal arts, they were made experts in wanton killings. Their pass-time and pleasure game was nothing but hunting, killing and merrymaking. Why should they revolt against the spiritual killings of animals in the sacrificial *Yajnas*? Genesis of Buddhism and Jainism is found in the pre-Vedic *Bharatvarsha*. Buddhism and Jainism are found to be the indigenous religions of India.

Let us examine, whether these two religions, having very ancient traditions were aboriginal religions of India or they emerged out of the reactions or intra-conflicts of the ideas and executions of rituals and practices of the Brahmanism itself?

Here Biswas critically examines both Buddhism and Jainism. "Out of these two major religious groups of ancient India one, namely Jainism continued to exist un-breached as a prosperous mercantile sect, especially in the western India. The Jains eventually surrendered to the Brahmanical doctrine of divine-slavery that is caste system. They also abandoned the course of catholicity and proselytizing process, thereby did not disturb the Hindu caste system in any manner by converting low castes in their fold or by giving any such expositions that there was no caste in Jainism or that the caste system had any inherent bad aspects, in their *Shastras*. That the Jainas started accepting castes is indicated in the '*Niruktis*' of *Acarangasutta*. The *sutta* describes the castes and mixed castes as has been shown in the *Manu Smriti*. "Sixteen *Varnas* arise out of the admixture of four *Varnas*."

The introvert Jainism remained endogamous, never took up any missionary zeal to expand out side the

members of the creed. What to talk about internationality, it did not even assume the national character. This may be the main reason for their undisturbed existence. The history of Buddhism, on the contrary is a story of incessant struggle for its survival. In the mortal conflict it was engaged with the 'hate-philosophy' and the doctrine of 'divine-slavery' of the Brahmanism.

Buddhism, on the other hand is the most catholic religion of universal brotherhood. It launched frontal attack against all prerogatives and disadvantages attached to birth by the Brahmanical caste system. It became international and destroyed the fundamental ideals behind all sorts of theory of endogamy and narrow culture.

The sacred books or Agamas of Jainas consist seven divisions, among which *Angas* form the oldest, first and the most important division. The *Angas* are eleven in number, of which the *Acharanga Sutta* setting forth the rules of conduct of the Jaina monks; has been translated by the eminent scholar Dr. Jacobi, and the *Upasakadasha*, setting forth the rules of conduct of Jaina lay man has been translated by Dr. Hoernle. When we try to find out the answer to the question: what were the earliest scriptures in India, we indeed, fall in the same state of surprise to understand that not the Vedas but Agama Shastras were the earlier scriptures than the Vedic literature and the authority of Agams were higher than the Vedas. A Sanskrit scholar and discoverer of '*Satya-Dharma*', on this point writes : 'On this issue the documentary evidence is recorded from the Shastras as

*"Agamannigamo Jato Nigamad Jamalohabhabat
Janmalad Veda-samjatam Vedas Jatang
Puranakam.*

*Puranat Smritisangiatam, Smrite Ranyani Yanicha
Tani Grahayani Yatnena Chottamng Hi
Chromotchramat."*

'Nigama was written from Agama : Jamala came from Nigama, Vedas were written from Jamala; Puranas from Vedas; Smritis came from Puranas and the other shastras came from Smrities. Their superiority goes in ascending order."

From this evidence also it becomes quite clear that the native and pre-Vedic schools of thought, religion and philosophy along with their written shastras were much older than the Vedic texts.

Not only the language or literature of the pre-Vedic time but the historicity also of the Jain *Tirthankaras* of Pre-Gautama period has been accepted by many. "The legends of Vardhamana Mahavira are much less attractive than those of Gautama Buddha and are even more formalized and reliable, but as he is referred to in the Buddhist scriptures as one of the Buddha's chief opponents, his history is beyond doubt. He was born about 540 B.C. and was the son of Siddhartha, a chief of the clan of Janantrikas, the associates of the Licchavi chief Cetaka, and thus like the Buddha he was wholly the product of the oligarchical martial clan which became one of the most powerful forces of that time. Though he was educated as a prince, married and had a daughter, his real interest lay in the quest for salvation. At the age of thirty when his parents were dead, he left his home for a life of asceticism. At first he followed the practices of an ascetic group called the Nirgranthas ('Free from Bonds'), which had been founded some two hundred years earlier by a certain Parasanath. The term Nirgrantha was later used for the members of the order which Mahavira founded and (Parsava)

Parasanath was remembered as the twenty third (23rd) of the twenty four (24) great teachers or Tirthankaras ('Ford Makers') of the Jain faith."

For over twelve years, the last of the Jaina Tirthankaras, Vardhamana wandered from place to place, begging his food, meditating, disputing, and subjecting his body to austerities of all kinds. At first he wore a single garment which he never changed, but after thirteen months he laid his encumbrance aside, and the rest of his life was spent in complete nudity. For some six years, his hardship was shared by another ascetic, Gosala Maskariputra, but eventually the two quarreled and Gosala left Vardhamana to found the sect of Ajivikas.

Mahavira Vardhamana is called 'Nataputta' and he was one of the '*Nirgranthas*'. According to the tradition of AcharangaSutta (the Jaina *Shastra*) Mahavira travelled like Gautama Buddha."¹⁰

According to Jaina canon Mahavira found enlightenment in his thirteenth year of asceticism. He became 'Arhant', a Jina. In the Jaina canonical literature the religious behaviour and conducts of Jaina monks are quite different of Vedic and Buddhistic order.

Biswas says : "The Jaina scriptures of earlier period are not found. The earlier texts so far available were written during A. D. 454 to 467. And these were not written in the eastern part of the country where it originated. The Councils of Vallabhi (in Gujarat) are famous to have produced the Jaina canon, in the form in which we find it in the present day."¹¹

10. Biswas, S. K. : Buddhism : the Religion of Mohenjodaro and Harappan cities, pp. 35-38

11. Ibid., p. 39

“The canonical texts are broadly divided into two groups : Aṅga-praviṣṭa and Aṅga-bāhya. The authorship of the first group is attributed to the *Gaṇadharas* (Principal Disciples) of Mahāvīra, whereas that of the second group is ascribed to different Sthaviras (Senior Preceptors). The credit of editing the available canon goes to Preceptor *Devarddhigaṇi Kṣamāśramaṇa* who flourished after a thousand years of the liberation of Lord Mahāvīra.

As the Buddhist monks held three councils to recollect and systematise the preachings of Lord Buddha, the Jaina monks also held three councils to recollect, revise and redact the holy teachings of Lord Mahāvīra. The first Jaina council was held at *Pāṭaliputra* (Patna) after 160 years of the liberation of Lord Mahāvīra when the twelve years' long famine ended. The monks who assembled there could recollect only eleven Aṅgas. It was, however, not possible for them to recall the twelfth Aṅga, viz., the *Drṣṭivāda*. It was only Preceptor Bhadrabāhu who possessed knowledge of that text at that time. He could not participate in the council, as he was already engaged in some specific course of meditation in Nepal. The Council deputed *Sthūlabhadra* and some other monks to go to Nepal and learn the *Drṣṭivāda* from Preceptor Bhadrabāhu. It was, however, only Sthūlabhadra who could acquire knowledge of the *Drṣṭivāda*. Thus, up to Preceptor Sthūlabhadra all the twelve Aṅgas could be preserved.

The Second Council met under the chairmanship of Preceptor Skandila at Mathurā after 825 years of the death of Lord Mahāvīra. Another similar Council synchronising with the second one was held at Vallabhī under the presidentship of Preceptor Nāgārjunasūri.

The third Council also met at Vallabhī under the

chairmanship of Preceptor Devarddhigaṇi Kṣamāśramaṇa after 980 (or 993) years of Lord Mahāvira's emancipation. At this council all the canonical texts then available were systematically written down and an attempt was made to reconcile the differences pertaining to the two councils previously held at Mathurā and Vallabhī.

The texts other than the Aṅgas (the Aṅgabāhya group) is classified into five sub-groups. Thus, we have in all six groups of canonical texts. They are known by the following names : (1) Aṅgas, (2) Upāṅgas, (3) Mūlasūtras, (4) Chedasūtras, (5) Cūlikāsūtras and (6) Prakīrṇakas. All these works are in Prakrit."¹²

In the words of B.C. Law "The Jain literary records developed through centuries and by stages. It is difficult to say that the Jain canon belongs to one particular period as the works belonging to it are of different ages and origins. The sacred books of the Jains underwent considerable changes with the result that some works or portions of works were added to the canon from time to time. The words of Mahāvira, the celebrated founder of Jainism, were handed down by an oral tradition which took a complete literary form through ten centuries from his demise. Up to a certain date this tradition was known in the form of the fourteen pūrvas, which themselves presuppose the existence of an earlier ten that had embodied the religious tradition of Pārśva and formed a common basis of the Jaina and Ājivika canon. That the pūrvas were gradually lost may be accounted for by the rise of the sacred books of the Jain canon—the *siddhānta* or *āgama* by way of compilation from time to time. The process of compilation passed through several

12. Mehta, Mohan Lal, p. 24

stages when it was stopped on account of the preparation of a final redaction of the canon at the council of Vallabhi under the presidency of Ārya Devarddhigaṇi in 454 or 467 A.D.”¹³

The occasional references to the texts representing the various divisions of the said canon seem to suggest a stratification of the *aṅgas*, *upāṅgas* and the rest and a chronology of their gradual development.

There was a stage when the twelve *aṅgas* were known and acknowledged as the only authoritative Jain sacred books. According to the tradition of the Jain Church the twelfth *aṅga* called the *Dṛṣṭivāda*¹⁴ has been lost. But even the loss of this *aṅga* may be accounted for by the compilation of other books on its basis. Practically speaking nothing has been lost. The *Sūtrakṛtāṅga* (II, 1.27) expressly refers to the twelve *aṅgas* as forming the canon of the Jainas, ‘which has been taught, produced, and declared by the Śramaṇas, Nirgranthas, namely the Ācārāṅga (all down to) the Dṛṣṭivāda’.

There are the sacred texts which were venerated as *maiṭṭhāna* (*mātrshāna*, matrices)¹⁵ precisely as the Buddhists held the five *Nikāyas* as *mātukā* or matrices of their canon.¹⁶ Jacobi wrongly equates *maiṭṭhāna* with *māyāsthāna*.¹⁷ The twelve *aṅgas* were no doubt the matrices or fundamental bases of the Jain *Siddhānta*. Jacobi holds that the first book of the Ācārāṅga and

13. *Jaina Sūtras*, SBE, Pt. I, Intro., p. xxvii.

14. This text deals chiefly with the *dṛṣṭis* or *diṭṭhis* which are nothing but the philosophical views of the Jainas and other schools as the title suggests.

15. *Sūtrakṛtāṅga*, I, 9. 24. *Mātrshāna* is also explained as *Karmopadāna-sthāna*.

16. Cf. *Indian Culture*, Vol. I, pp. 107ff., for the meaning of *mātukā*.

17. *Jaina Sūtras*, II, p. 304, f.n. 3.

(Referred and quoted by B. C. Law, p. 1)

that of the *Sūtrakṛtāṅga* may be reckoned among the most ancient parts of the *Siddhānta*. He further holds that the Vaitāliya metre used in the Pāli *Dhammapada* represents an older stage in the development of the Vaitāliya than that in the *Sūtrakṛtāṅga*.¹⁸ Regarding the *aṅgas* it may be shown that *Ardha-Māgadhi* which is the literary idiom developed in them is younger than Pāli of the Buddhist canon preserved in Ceylon. Instances of parallelism between Jainism and Buddhism may be cited as well as of the influence of the latter on the former. Such epithets of Mahāvīra as *Buddha*, *Tathāgata*, *Sugata*, and *Sambuddha* are borrowed. *Jina*, *Arhat*, *Tirthaṅkara*, *Vira*, *Mahāvīra*, *Vaiśālīka*, *Nirgrantha*, the great *Brāhmaṇa*, the great *Śramaṇa* and the like are the Jain specials among the titles of Vardhamāna.

Silāṅka and other Jain commentators have tried to clear up allusions in the ancient Jain texts to the prevailing views, beliefs, and practices by means of systems and doctrines of the Sāṅkhya, the Vedānta or the Buddhist Śūnyavāda philosophy. Similar allusions to these very views, beliefs and practices in the Pāli canonical texts suggest no doubt a much earlier stage of Indian religious thought which was imperfectly understood by the Jain scholiasts. The safer means of distinguishing between earlier and later matter in the Jaina *aṅgas* consists in the side-lights that may be gathered from the Pāli *Nikāyas* but not from the speculations made by the Jain scholiasts who flourished long after Mahāvīra or his immediate disciples. The Jaina *aṅgas* are the main set of texts upon which we

18. *Ibid.*, I, Intro., p. xli.

(Referred and quoted by B. C. Law, p. 2)

can safely rely but the Pāli *Nikāyas* are no doubt of great help in corroborating the Jain evidence. The books of the Jain canon clearly show that the terminology and exposition of Jaina thought had developed by stages.

The older parts of the canon contain many archaic forms. The older prose works generally abound in endless repetitions but some contain systematic expositions. Originally there were two kinds of Jain sacred books : the fourteen *pūrvas* and the eleven *aṅgas*. The fourteen *pūrvas* were reckoned to make up a twelfth *aṅga* called the *Dṛṣṭivāda*. The knowledge of the fourteen *pūrvas* remained up to Sthūlabhadra, the eighth patriarch after Mahāvīra. For some time only ten *pūrvas* were known and then the remaining *pūrvas* were gradually lost. This is the Śvetāmbara tradition regarding the *pūrvas*. The fact is that the *pūrvas* existed prior to the composition of the *aṅgas*.

“The importance of the early Jain literary records furnishing materials for an all round history of India from the sixth century B.C. to the beginning of the Christian era has already been carefully discussed. The chronological position of Jainism has now been made sufficiently clear. The difficulty arose from the fact that the Jaina canon belonging to the Śvetāmbara sect was finally closed as late as the sixth century A.D. The earlier literary traditions in the shape and form of the fourteen *pūrvas* were gradually lost beyond recovery. How far and in what forms the Jain canonical texts which are now available preserve in them the contents of the *pūrvas* is still a big problem. The Jain tradition would have us believe that the fourteen *pūrvas* were condensed in the twelfth *aṅga* known as the *Dṛṣṭivāda* which is unfortunately lost. We have still a very imperfect knowledge of the canonical texts of the Digambaras.

The important text called *Ṣaṭkhaṇḍāgama* of Puṣpadanta and Bhūtabali has been recovered from the Kanarese country in south India. Dr. Hiralal Jain thinks that in it we have not only an important canonical book of the Digambaras but also a later representation of the subject-matter of the *Drṣṭivāda*. Another very ancient and exhaustive work on Jain cosmology called the *Tiloya Paṇṇatti* has been published under the auspices of the *Jivarāja Jaina Granthamāla*. The later Jain tradition preserves the name of the Ājivika canon consisting of eight *mahānimittas* and two *mārgas* which are partially at least based upon the *pūrvas* coming down from the time of Pārśva, the illustrious predecessor of Mahāvīra. The texts now included in the Śvetāmbara Jain canon contain evidence of literary, religious and philosophic development of more than ten centuries. It would not have been possible to form any idea of this chronology of thought but for many interesting instances of parallelism between the Buddhist and Jain canon. As rightly pointed out by Jacobi, Jainism in its earlier phase was a presupposition of Buddhism in spite of many parallel passages occurring in the two traditions. A good comparative study of the contents of early Jain and Buddhist texts as has been done to some extent in this treatise will surely be very useful although we have now broad outlines of literary history of Jainism and Buddhism.”¹⁹

Schubring's classification

Walther Schubring²⁰ identifies Svetambara canon (**Agama, Siddhanta**) as follows : Angas 1. Ayara (quoted

19. Law, B.C., p. 3

20. Schubring, Walther, pp. 80-84

as Bambhaceraim, Culao, Bhavana, Vimutti), 2. Suyagada, 3. Thana, 4. Samvaya, 5. Viyahapannatti, 6. Nayadhammakahao (quoted as Naya and Dhammakahao), 7. Uvasagadasao, 8. Antagadadasao, 9. Anuttarovaiyadasao, 10. Panhavagaranaim, 11. Vivagasuya

Uvngas (Upangas) according to Walther Schubring are : 1. Rayapasenaijja, 2. Uvavaiya (quoted as Samosarana and Umavaiya), 3. Jivabhogama, 4. Pannavana, 5. Surapannatti, 6. Jambuddiva-pannatti, 7. Canda-pannatti, 8. Nirayavaliyao, 9. Kappavadim-siyao, 10. Pupphiyao, 11. Pupphaculao, 12. Vanhidasao

Painnas : Causarana, Aurapaccakkhana, Bhattaparinna, Samthara, Mahapaccakkana, Candavijjhaya, Ganivijja, Tandulaveyaliya, Devindatthaya, Viratthaya and others.

Cheyasuttas : Ayaradasao, Kappa, Vavahara, Nisiha, Mahanisiha, Pancakappa, Jiyakappa

Nandi, Anuogadara, Mulasutta : Uttarjjhaya, Avassayanijjutti, Dasaveyaliya, Pindanijjutti, Ohanijjuti

The commentaries on the canonical texts exhibit the usual preferences and defects of scholastic literature, i. e., they represent the apprehensions of their time. Most popular sanskrit explanations composed, as regards the Angas and Uvngas, by the classical scholars Silanka or Silacarya, who concluded his Acaratika in Saka 798-872 A.D., Abhayadeva, who wrote in S. 1135 or 1139, and Malayagiri, who composed his sanskrit grammer between S. 1200 and 1230

These great works mark the end of a long development; what follows then (dipika or avachurni) is insignificant and mostly no longer independent. The personalities above mentioned are preceded by Haribhadra, who among various other scholarly works,

wrote the Nandi and Avasyakalika. As Jinavijaya proved he belongs to the middle of 8th century.

Nijjuttis are looked upon as works of Bhadrabahu, but these are centuries later. Leumann holds that the collection of Nijjuttis to be mentioned presently came into existence about 80 A.D.

In his famous treatise on Jaina philosophy entitled "Outlines of Jainism" (1903) Jaini has produced a summarised account saying that Jaina Scriptures, as unfolded in the *Aṅgas* and outside them, is largely based upon the *Gommaṭa-sāra* by Śrī Nemi-Chandra Siddhānta-Chakravartin, *Jīva-kāṇḍa*, 348 sqq. Digambaras reproduced with modifications from the *Jaina Gazette* (1905) pp. 133-140²¹ (for a similar list see the *Tattvārthasāra-dīpaka* of Sakala-kīrtti, chapter i, quoted by Sir R. G. Bhandarkar in his *Report on the Search for Sanskrit MSS. 1883-4* (Bombay, 1887), pp. 106-10). It includes, as will be seen, works supposed to have been lost even at the time of the Council of Pāṭali-putra in B.C. 312 : it is therefore of the nature of a dogma or canon. In the *Samavāya-aṅga* and in the *Nandī-sūtra* of the Śvetāmbaras we find similar lists, with variations, however, in the huge numerical figures and in other particulars. The more usual enumeration, based upon the surviving literature, is as follows (see the article "Jainism", by Professor Jacobi, in the *Encyclopadia of Religion and Ethics*, Vol. VII):—

1. Eleven *Aṅgas*
2. Twelve *Upāṅgas* : *Aupapātika*, *Rāja-praśniya*, *Jīvābhigama*, *Prajñapanā*, *Jambūdvīpa-prajñapti*, *Chandra-prajñapti*, *Sūrya-prajñapti*, *Nirayāvali* (or

21. Jaini, J.L. : *Outlines of Jainism* (1903); See also *Jaina Gazette*, 1905, p. 103-140.

Kalpika), *Kalpāvatamsikā*, *Pushpikā*, *Pushpa-chūlikā*, *Vṛishṇi-daśās*.

3. The *Pañṇas* (*Prakīrṇakas*) : *Chatuḥ-śaraṇa*, *Samstāra*, *Ātura-pratyākhyāna*, *Bhakta-parijñā*, *Taṇḍula-vaiyālī*, *Chandābīja*, *Devendra-stava*, *Gaṇibīja*, *Mahā-prathyākhyāna*, *Vīra-stava*.
4. Six *Chheda-sūtras* : *Niśītha*, *Mahā-niśītha*, *Vyavahāra*, *Daśa-śruta-skandha*, *Bṛihat-kalpa*, *Pañchakalpa*.
5. Two *Sūtras* : *Nandī*, *Anuyoga-dvāra*.
6. Four *Mūla-sūtras* : *Uttarādhyayana*, *Āvaśyaka*, *Daśa-vaikālika*, *Piṇḍa-niryukti*.

It will be seen that there is a partial correspondence between the two lists. The spellings are generally overlooked.

The work done by Kapadia entitled "The Canonical Literature of the Jainas," Bombay is undoubtedly of great worth, besides B. C. Law's scholarly and research oriented study.

2

Study of Jaina Canonical Sutras

Jaina scriptures are as sacred and important to the Jaina community, as Dharamashastras to the Hindus or Tripitikas to the Buddhists. They believe that Lord Mahavira enlightened Indrabhuti Gautama to comprehend the reality in the right perspective. This enlightenment enabled Gautama to perceive the reality. Gautama imbibed the doctrine of 'Anekanta' on the basis of which he compiled Mahavira's teachings in the twelve āṅgas (canons).

Like Gautama many other scholars attended Mahavira's discourse. They also expressed their desire to know the nature of reality. Mahavira enlightened them with the philosophy of Anekanta and sharpened their spiritual propensities. Just as they excelled in the Vedic and secular sciences, so also they attained perfection in the knowledge propounded by the Arhats.

'The teachings of Mahavira—the gospel of truth, non-violence and equality are still an eternal source of moral strength to the world.'¹

Dr. Law on Jaina Canonical Literature

Dr. B.C. Law has given a vivid account of the Jaina canonical literature in his famous book 'Some Jaina

1. Tulsi, Acharya : Bhagvan Mahavira, p. 54-55

Canonical Sūtras.' This publication is widely read to understand the Jaina religion throughout the world, which summarises Jaina Scriptures in an orderly way. In the Introduction of this book E.J.Thomas² writes, "that this publication not only gives a clear analysis of the canonical texts of the Jains, but also contributes to the much wider question of the growth and ramifications of Indian philosophical and religious conceptions." In the opinion of Thomas, "it is an impartial and balanced description. The Jaina canonical texts also provide answers to the Indian chronology."

Thomas has quoted Buhler who has described that "the Jains did not stop at merely expounding their own doctrines in Sanskrit works. They also devoted themselves to the secular sciences of the Brahmans. Their achievements in grammar, astronomy as well as in some branches of secular literature, have been so important that they have received notice even from their opponents, and some of their works are still of importance for European Science. In Southern India, where they were active among the Dravidians, they have also aided in the development of these languages. The literary language of the Kanarese, of Tamil and of Telugu, rests on the basis laid by the Jaina monks. This activity led them indeed far from their proper aims, but it has created for them a not unimportant position in the history of Indian literature and culture."

Dr. Law³ has classified, "the sacred texts of the Jainas known as the *Agamas*, which are collectively called the *siddhāntas*, are forty-five in number. They may be divided as follows :

2. Thomas, E.J., Introduction to B.C. Law's book.

3. Law, B.C. : Some Jaina Canonical Sutras, p.4

- (I) *Twelve Āṅgas*.—(a) Āyāraṃga sutta (Ācārāṅga sūtra), (b) Sūyagaḍaṃga (Sūtrakṛtāṅga), (c) Thānaṃga (Sthānāṅga), (d) Samavāyaṃga, (e) Bhagavati-viyāhapaṇṇatti (Vyākhyā-prajñapti), (f) Nāyādhammakahāo (Jñātā-dharmakathā), (g) Uvāsagadasāo (Upāsakadaśā), (h) Aṃtagaḍadasāo (Antakṛddaśā), (i) Aṇuttarovavāiyadasāo (Anuttara-upapātikadaśā), (j) Paṇhāvāgaraṇaiṃ (Praśnavyā-karaṇani), (k) Vivāga-sūyam (Vipāka-sūtram), and (l) Diṭṭhivāya (Drstivada).
- (II) *Twelve Upāṅgas*.—(a) Ovavāiya (Anupapātika), (b) Rāyapasenaijja or Rāyapasenaiya (Rājaprasāniya), (c) Jivājiabhogama, (d) Paṇṇavaṇā (Prajñāpanā), (e) Sūrapaṇṇatti or Sūriyapaṇṇatti, (f) Jambuddivapaṇṇatti (Jambudvipa-prajñapti), (g) Camdapaṇṇatti (Candraprajñapti), (h) Nirvāvali, (i) Kappāvadamsiāo (Kalpāvatamaṃsikā), (j) Pupphiāo (Puṣpikā), (k) Puppha cūliāo (Puspacūlikā), and (l) Vaṇhidasāo (Vṛṣṇidaśā).
- (III) *Ten Prakīrṇakas (Paiṇṇas)*.—(a) Caūsaraṇa (catuḥśaraṇa), (b) Āurapaccakkhāṇa (Aturapratyākhyāna), (c) Bhattapariṇṇā (Bhakta-pratijñā) (d) Saṃthāra, (e) Taṃdulaveyāliya, (f) Camdāviṇṇhaya, (g) Deviṃdatthaa, (h) Gaṇivijjā, (i) Mahāpaccakkhāṇa, and (j) Viratthaa.
- (IV) *Six Ceyā suttas (Ceda sūtras)*.—(a) Nisiha, (b) Mahānisiha, (c) Vavahāra, (d) Ayāradasāo, (e) Kappa (Bṛhatkalpa), and (f) Paṃcakappa.
- (V) *The two solitary texts*.—Nandīsutta and Aṇuogadāra. These two sūtras have no common name.

- (VI) *Four Mūlasuttas*.—(a) *Uttarjñhayana*,
 (b) *Āvassaya*, (c) *Dasaveyāliya*, and
 (d) *Piṇḍanijjuttī*.

Of the twelve *aṅgas*, Jain philosophy has been dealt with in the *Āyāraṅga sutta* and *Paṇhāvāgaraṇāim*. Doctrinal and other matters have been discussed in the *Sūyagaḍaṅga*. Mahānimittas, monism, pluralism (aṇikkavāda—*Thānaṅga*, IV, 4), eternalism, materialism, etc., form the subject-matter of the *Thānaṅga*. The *Viyāhapaṇṇatti* not only throws light on the life of Mahavīra but also discusses other topics. Persons belonging to any school of Jain thought will find the *Nāyādharmakahā* very useful. A picture of ancient social life has been given by the *Uvāsagadasāo*. The *Aṃtagadadasā* gives an account of persons who became siddhas after death and the *Aṇuttarovāvaiyadasā*, of the lives of persons who became gods after their death in the *Anuttaravimāna*. Names of some tribes and planets are found in the *Paṇhāvāgaraṇa*. That the good and bad deeds done in previous births have their respective influences, has been dealt with in the *Vivāgasuya*. Some narratives too are found in the same *aṅga*.⁴

“The twelve *upāṅgas* too deal with various subjects from philosophy to astronomy, geography to biography. The *Upavāiṇya* gives an account of various attainments and penances of the Jaina Saints. A fine literary piece by itself, the *Rāyapasenaiya* deals with the intricate problem of the identity of soul and body through the dialogue between Paësi and Kesi. The very essence of Jainism can be found in the *Jivājivābhigama*. Astronomy from Jain standpoint has been well treated in the *Sūriya-*

4. Ibid., pp. 4-5

paññatti and *Caṃdapaññatti*. The *Sūryaprajñāpti* (*Sūriyapaññatti*) is the most important astronomical book of the Jainas. It is written in Jain Prākṛit and divided into twenty sections. The arrangement of the matter is not systematical. There is a commentary on the text by Malayagiri. The astronomic-chronological period on which the system of this text is based, is the well-known quinquennial cycle with which we have long been acquainted from the *Jyotiṣa Vedāṅga*. The same cycle is also described in the *Garga-Saṃhitā*. As regards the revolutions of the sun and the moon according to the *Sūrya-prajñāpti* it differs from the statements made by Garga and in the *Vedāṅga* only in one important point. According to it the cycle begins with the summer solstice at the moment when the moon is full in the beginning of *Abhijit* and the sun consequently stands in *Puṣya*. As regards the sun's motion in circles of different diameter the text treats of the increase and decrease of the length of the day. It also contains a long exposition of the dimensions of the circles. It adds an interesting account of the sideway-motion of sun. It also records an account of the motion of the moon, etc. Dr. G. Thibaut has written an interesting article on it in the J.A.S.B. (Vol. xlix, pp. 107-127; 181-206). The *Jambuddivapaññatti* is an interesting treatise on geography. It should be studied along with the Jaina *Vividhatīrthakalpa* which is not included in the canon. The lives of Kāla, ten sons of Seniya and others have been narrated in the *Nirayāvalī*. Of the *Prakīrṇakas* the *Caṃsaraṇa* consists of 63 verses in Prākṛit dealing with the six essential daily duties and four refuges. Its authorship is ascribed to Vīrabhadra. The *Gaṇivijjā* is a work on astrology. Of the six *Ceya suttas*, the *Nisīha* serves as a guide to the Jain monks and nuns as it contains rules governing their life. The

relationship between the preceptor and his disciples has been discussed among other things in the *Mahānisiha*. The *Vavahāra* discusses what the Jain saints should avoid and what they should undertake. The qualities of an ācārya and an upādhyāya are also noted in it. Of the Mūlasuttas the *Pinḍanijjuttī* deals with the pious life and subjects of discipline. Bhadrabāhu was its author.⁵

5. Ibid., pp. 5-6

JAINA CANONICAL LITERATURE

II

1. ACARAṄGA SŪTRA (Ayaramga Sutta)
2. SŪTRAKRATĀṄGA (Sugagadāṃga)
3. STHĀN AṄGA (Ṭhāṇaṃga)
4. SAMAVAYAṄGA (SamaNāyāṃga)
5. VYĀKHYĀ PRAJÑAPATI (Bhagavati-Viyāha-prajñapti)
6. JÑĀTRIDHARMAKATHĀ (Nāyāhammakahāo)
7. UPĀSAKADAŚĀ (Uvāsagadasāo)
8. ANTAḲṚTA DASĀṄGA (Aṃtagaḍa-Dasāo)
9. A N U T T A R A U P A P Ṭ A T I K A D A Ś Ā
(Aṇuttarovavāiyadasāo))
10. PRAŚNA VYAKARAṆĀNĪ (Paṇhāvāggraṇāim)
11. VIPĀKA SUTRA (Vivāga-Sūya)

1

Acaraṅga Sūtra (Ayaramga Sutta)

According to Mohanlal Mehta—"The Ācārāṅga is divided into two sections. The first section has at present eight chapters but formely it had nine. The second section has sixteen chapters. This Aṅga, as its very name suggests, deals with the way of life of a monk. It furnishes us with materials pertaining to the life of Lord Mahavīra. The first section is the oldest of all the Jaina works."

Jaini Says "The Āchāra-aṅga comprises a full exposition of the rules of conduct for ascetics. It contains 18,000 padas (words)."

Dr. Law¹ describes the characteristics of this Sutta in the following words : "The Ācārāṅga is the first Jaina aṅga. It contains important rules for the Jain monks and nuns. An attempt has been made here to compare these rules with those of the Hindus and Buddhists noticing their main points of agreement and difference. This text is a mixture of prose and verse which we so frequently meet with in Buddhist literature. The sermons contained in it consist mainly of exhortations and warnings. Both in this Sūtra and in the Sūtrakṛtāṅga we find some verses which in form and contents can be well included in the Pāli Suttanipāta or Dhammapada.

1. Law, B.C. : Some Jaina Canonical Sutras, p. 7

These belong to the ancient Indian Sāmaṇa literature. This book has been edited for the PTS, London (1882), and translated into English by Jacobi in SBE, Vol. XXII. It has also been edited by Schubring, Leipzig, 1910, and translated into German by him in *Worte Mahāvīras*. The Āgamodaya Samiti of Bombay has published an edition with commentary.

The rules of conduct as laid down in the *Acārāṅga Sūtra* contain also the rules of decorum and etiquette. No penal laws are added to them. The Jain rules are classified in the *Sūtra* under such general heads as begging, walking, modes of speech, entry into other's possessions, postures, place of study, and attending to the calls of nature. Here begging includes the begging of food and drink, begging for a bowl, the begging of clothes, and begging for a residence or a couch. Under these sub-heads are to be found the rules governing the modes of eating and drinking, dressing and lying down. Walking includes travelling, crossing, swimming and other forms of movement. The postures are those which are involved in religious exercises.

The reasons or arguments behind these rules are based on such general principles as the avoidance of situations in which the monk or nun may be guilty of hurting or killing all forms of life, or of inconveniencing others, or of wounding social, moral or religious scruples of others, the avoidance of situations in which the monk or nun may run the risk of endangering his or her own position, or of receiving bodily injuries, or of feeling discomfort, or of being found guilty of theft or trespass, or moral degradation, or of mental perturbation, and the avoidance of all situations in which the monk or nun may be found acting under the slightest influence of greed, ill-will, evil intention, discontent, delusion,

inconsideration, haughtiness, and the like.

According to Mahavīra² the two concepts of *parissava* and *āsava* meaning spring of sin and influx of sin and their opposites go together;* while according to the Buddha *parissaya* (Skt. *parīśraya*) stands for the internal spring of impiety and demerit. (Cf. *Anguttara*, III, p. 388; *Sutta-nipāta*, verses 42 and 45; *Niddesa*, I p. 12, etc.)

A monk or a nun on a begging-tour should not accept flattened grains (*tusodagam*), grains containing much chaff (*javadagam*). He or she should not accept fossil salt or sea salt which is impure and unacceptable. He or she should not accept food which is prepared over the fire, for such food is impure and unacceptable. He or she should not accept food which has been placed on a post, or on a roof or on a platform or some such elevated place. He or she should not accept food which is kept in an earthenware. He or she should not accept food placed on the earth body, wind body or fire body, for such food is impure and unacceptable. He or she should not accept food which is placed on vegetable or animal matter.³ He or she should not accept such water as has been taken from the bare ground. Its taste or nature has not been altered and it has not been strained.⁴ He or she should not accept juice of mangoes, pomegranates, cocoanuts, tamarinds, etc. He or she should not accept juice of mangoes, pomegranates, cocoanuts, tamarinds, etc. He or she should not accept

2. Ibid., p.8

* *Ācārāṅga*, p. 18 : *ye āsavā te parissavā, ye parissavā te āsavā, ye anāsavā te aparissavā, ye aparissavāte anāsavā*. Of. Asoka's Rock Edict X—*eshe in parīśrave yaṃ apuññaṃ*.

3. *Ācārāṅga Sūtra*, II, 1.7.

4. Ibid., II, 1.7.

raw things such as mustard seeds. He or she should not accept raw powdered fruits, unripe wild rice, honey, liquor, etc. He or she should not accept some raw plants, vegetables, raw substances, etc. He or she should not accept any part of the sugarcane as it is impure and unacceptable, meat or fish containing many bones.⁵ He or she may accept food which is offered on a plate or in a copper cup if the moisture on the hands of the giver is dried up. A monk or a nun should not use for religious postures a lodging place used by the house-holder, in which there are workmen, children, cattle, food and drink.

A mendicant should not stay in halting places, garden-houses, family houses, monasteries which are much frequented by fellow ascetics. It is difficult to obtain pure and acceptable alms. A monk or a nun should not use for religious postures a lodging where the householder and his wife go about naked or hide themselves, or talk about sexual pleasures. He or she should not use for religious postures a lodging which is a much frequented playground. He or she should not accept a couch if it is free from eggs and living beings, but is heavy.

A monk shall not beg pointing with a finger at the householder or moving him with a finger, threatening or scratching him with a finger, praising or cursing him.⁶

He or she should speak with precision, employing language in moderation and restraint which is grammati-

5. *Ibid.*, II, 1.4.1.

6. *Acārāṅga Sūtra*, II, 1.63 :

No gāhāvatiṃ aṃguliyaē uddisiya jāejjā, no gāhāvatiṃ aṃguliyaē cāliya jāejjā, no gāhāvatiṃ tajiya jāejjā, no gāhāvatiṃ aṃguliyaē uggulaṃpiya jāejjā, no gāhāvatiṃ vaṃdiya jāejjā, no vayaṇaṃ pharusaṃ vadejjā.

cally correct and understanding its true import.⁷

•When a monk or a nun knows that in a village or a town there is no large place for religious practices or for study, he or she should not remain there during the cold season. He or she may circumspectly wander from village to village. He or she on the pilgrimage where road lies through a forest should not choose this road. A monk or a nun on a pilgrimage, if there is some water-course on the way which must be crossed in a boat, should not ascend such a boat which plies up or down or across the river. A monk or a nun in entering a boat should not choose the stern or the prow or the middle of the boat. If a monk or a nun sees that water enters through a leak in the boat which becomes dirty all over, he or she should not approach the boatman and inform him of it. A monk or a nun swimming in the water should not touch another person's foot, hand or body with his or her own hand. He or she, swimming in the water, should not dive up and down, lest water should enter into his or her eyes, ears, nose or mouth. If a monk or a nun swimming in the water is overcome by weakness, he or she should throw off his or her clothes, either all or a part of them. A monk or a nun should not wipe or rub or brush or dry, or warm or heat his or her body. If a monk or a nun on a pilgrimage comes across a sheet of shallow water, he or she should first wipe his or her body from head to feet. He or she should wade through the shallow water on a straight line. A monk or

7. *Ibid.*, II, 4.1 :

Se bhikkhū vā vaiyāyārāiṃ soccā nisamma imāiṃ aṇāyārāiṃ aṇāyari-yapuvvāiṃ jāṇejjā : je kohā vā vāyaṃ viumjaṃti je māṇā vā, je māyāe vā je lobhā vā vayaṃ viumjaṃti, jāṇato vā pharusam vadaṃti, ajāṇato vā pharusam vadaṃti savvaṃ etaṃ sāvajjam vajjejjā; vivegaṃ āyāe dhuvam ce'daṃ jāṇejjā adhuvam vā.

a nun wading through shallow water should not plunge in deeper water for the sake of pleasures. If a monk or a nun perceives in his or her way waggons, cars, a friendly or hostile army, he or she should not walk on straight. A monk or a nun, wandering from village to village together with the master or a teacher, should not touch the hand of the master or teacher with his or her own. While sleeping a monk shall take care that his bed is kept at such a distance from that of the next person that he does not touch his neighbour's hand or leg or body with his own.⁸ A monk or a nun should not use speech whether truth or untruth or truth mixed with untruth, if it be sinful, blamable, rough, coarse, and hard. A monk or a nun seeing any kind of disease should not talk thus : 'He has got boils or leprosy. His hand is cut, or his foot, nose, ear or lip is cut.'⁹ A monk or a nun seeing a man or a cow should not speak about them thus : 'His body is well grown, well compacted, his flesh and blood are abundant.' A monk or a nun wanting to get clothes may beg for cloth made of wool, silk, hemp, palm leaves, cotton, etc. He or she should not

8. *Ācārāṅga Sūtra*, Ed. Jacobi, II, 2.3.26:

Se bhikkhū vā bahuphāsue sejjāsaṃthārae sayamāṇe no annamannassa hatthenaṃ paenam hatthaṃ payaṃ kāenaṃ kāyaṃ āsūejjā, anasāyamiṇe tao saṃjayāṃ eva bahuphāsue sejjāsaṃthārae saejjā.

(Quoted by Law, pp. 9-10)

9. *Ibid.*, II, 4.2.1:

Se bhikkhū vā jahā v'egaiyāiṃ rūvāiṃ pāsejjā, tahā vi tāiṃ no evaṃ vadejjā, taṃ jahā : gaṃdī gaṃdī ti vā, kuṭṭlā ti vā jāva mahumchiṇi tti vā hatthacchinne hatthacchinne it vā; evaṃ pāda nakka kaṇṇa utthā; je yāv'anne tahappagārā eyappagārāhiṃ bhāsāhiṃ buiyā buiyā kuppamti māṇavā, te yāvi tahappagārā eyappagārāhiṃ bhāsāhiṃ abhikaṃkha no bhāsejjā.

(Quoted by Law, p. 10)

resolve to go farther than half a *yojana* to get clothes. He or she should not accept clothes which a layman has bought, washed, dyed, rubbed, cleaned or perfumed. A monk or a nun should not accept clothes made of fur, fine ones, beautiful ones, etc. He or she should not accept plaits of fur or other materials. He or she may ask for clothes which he or she has well inspected from a house-holder or his wife. He or she should not accept clothes which are full of eggs or living beings, for they are impure. He or she may accept clothes which are strong, lasting and are fit for a mendicant. He or she should not wash his or her clothes because they are not new.

If a single mendicant borrows for a short time a robe from another mendicant, the owner of it should not take such a robe for himself nor should he give it to somebody else. A monk or a nun should not make coloured clothes colourless or colour colourless clothes. If a monk sees thieves in his way, he should not leave the robe out of fear or to save his clothes. A monk or a nun should not accept a bowl bought by a layman. He or she should not accept expensive bowls or bowls containing precious materials. He or she may accept a bowl from a householder or his wife after having it thoroughly inspected. He or she may beg for a bowl used by a former owner or by many people. A monk or a nun entering into the abode of a householder for the sake of alms should circumspectly leave it after examining his or her alms-bowl and removing living beings from it, if there be any. He or she should not wipe or rub a wet or moist alms-bowl. He or she might go to a sugarcane plantation or to a garlic field. He or she may beg for a dwelling place, paved with clay or wood. He or she should not ease nature on an unfit

ground, on a pillar or bench or scaffold or loft or tower or roof. He or she should not ease nature on the bare ground or on wet ground or on dusty ground or on a rock or clay containing life or a timber inhabited by worms. He or she should not ease nature in a place where the householders or their sons have sown or will sow rice, beans, or sesamum (*satiṇi vā vīhiṇi va muggāṇi vā māsāṇi vā tīlāṇi vā...*).¹⁰ He or she should not ease nature in a place where there are heaps of refuse, mud, etc. He or she should not ease nature in fire places or in a place where suicide is committed, or in gardens, parks, woods, temples, or wells. He or she should not ease nature in cross roads or in town gates or pathways burnt. He or she should not ease nature at sacred places near rivers, marshes, or ponds. He or she should not ease nature in fresh clay-pits, fresh pasture grounds for cattle or in a field of vegetables. He or she should take his or her own chamber-pot and ease nature in a secluded place where no people pass or see them and leave the excrements on a heap of ashes.¹¹

The Buddhist rules of decorum pertaining to dressing, bodily movements, poses, gestures, postures, laughing, speaking, etc., are appropriately combined with those relating to walking, sitting, standing and lying down. A Buddhist monk is required to be properly clad with a view to appearing in the eyes of others as a person endowed with moral scruples and sense of decency. Twenty-four rules of decorum are provided for the regulation of the Buddhist manner of eating. They

10. *Sāli* and *vīhi* both mean rice; *mugga* and *māsa* both mean beans and *tīla* means sesamum. Jacobi is wrong in translating *māsāṇi vā tīlāṇi* as pulse or barley.

11. *Ācārāṅga Sūtra*, II, 10.

(Quoted by Law, p.11)

are intended to make the Buddhist monk or nun considerate and careful, gentle and graceful, moderate and ungluttonous in eating with due sense of propriety, proportion and decency. Fifteen rules of decorum applying to the Buddhist manner of preaching the doctrine are intended evidently not only to keep up the dignity of the preacher but also to avoid the awkwardness of the situation and ineffectiveness of the preaching itself. The Buddhist rules of decorum may be shown to have as their immediate literary background the rules laid down in the various *Gr̥hya sūtras* which too speak of the four main *iryāpathas* as consisting of standing, sitting, walking and lying down, the rest being subservient to them. (For a comparative study vide B.C. Law, *Buddhist Rules of Decorum* published in *R.K. Mookerjee Volume (Bhārata-Kaumudī)*, I, pp. 381ff.). The Jain rules of conduct and decorum, agreeing in their essential features with the Buddhist rules, are broadbased upon careful considerations and keep observations. A comparative study of these rules as enforced by different religions of the world is sure to yield many fruitful results.

The *sūtra* speaks of Lāḍha (Rāḍha)¹² as a pathless country with its two divisions : Subbhabhūmi (probably the same as Sk. Suhma) and Vajjabhūmi which may be taken to correspond to the modern district of Midnapur. (Jacobi, *Jaina Sūtras*, I, p. 84). It speaks of the inhabitants of the Rāḍha country as rude and generally hostile to the ascetics. The dogs were set upon them by the Rāḍha people as soon as the ascetics appeared near their villages (I, 8.3-4). The mischief-makers whom the lonely ascetics had to practical jokes on them (*Ibid.*, 18.3-10; cf. *Majjhima*, I, 79 : *Mahāsīhanādasuttanta*).

12. Law, p.12

2

Sūtrakratāṅga (Suyagadāṅga)

According to Jaini : "The *Sūtrakṛita-aṅga* comprises a detailed exposition of knowledge, humility, etc.; of religious rites and difference between the rites of one's own religion and those of the religions of others. It contains 36,000 *padas*."

In the words of Mohanlal Mehta : "The *Sūtrakṛtāṅga* is divided into two sections. The first section has sixteen chapters and the second seven. This *Aṅga* mainly deals with the refutation of heretical doctrines."

Dr. Law writes in detail tracing its importance in the Jaina Canon :

"The *Sūtrakṛtāṅga* is the second *aṅga* and is probably much older than the *Uttarādhyayana* which resembles the *Sūtrakṛtāṅga* with regard to its objects and some of the topics treated. The object of the *Sūtrakṛtāṅga* is to guard young monks against the heretical opinions and to guide them to obtain the highest good.¹ It may be treated as the most valuable guide for young monks. According to Jacobi it lays some claim to poetical art in the variety of the metres employed and in the artificial character of some verses. It may therefore be considered as the composition of one author. Jacobi is right in pointing out that the views

1. *Jaina Sūtras*, (SBE), Pt. II, p. xxxviii.

of the agnostics (*ajñānavādins*) are not clearly stated in the Jain texts and the explanation of the commentators is vague and misleading. But from Buddhist writings we may get a pretty correct idea of what agnosticism was like.² It must be admitted that the philosophic ideas current at the time of the Buddha and Mahāvīra are of the greatest importance to the historian of that period. In the opinion of Jacobi, Mahāvīra has established the *syādvāda* in opposition to the agnosticism of Sañjaya.

The *Sūtrakṛtāṅga* has three commentaries : (i) *Silāṅka's Tīkā* which is the oldest commentary extant, (ii) the *Dīpikā* composed in 1517 A.D., and (iii) a Gujrati gloss known as *Bālāvabodha*. This text has been published with various commentaries in the *Āgamasamgraha*, Vol. 2, Bombay, 1880. The *Āgamodaya Samiti* has also published this text with *Silāṅka's* commentary (1917). This text has been translated into English by Jacobi in S.B.E., Vol. 45, and some selected sections have been translated into German by Schubring—'Worte Mahāvīras'. Dr. P. L. Vaidya's edition of this text (*Sūyagaḍaṃ*, Poona, 1928) deserves mention.

As regards Mahāvīra, the founder of Jainism, he is represented as the great teacher who possessed infinite knowledge and infinite faith and who put the law in a true light like a lamp. He saw everything. He had no impurity. He was virtuous, of a fixed mind, the highest and the wisest in the whole world. He had broken all ties and he was above danger. He shone forth, endowed

2. Cf. the doctrine of Sañjaya Belaṭṭhiputta in the *Sāmaññaphala sutta* of the *Dīgha Nikāya* of the *Suttapiṭaka*, and its elaboration in the *Brahmajāla sutta* (*Dīgha*, I).

(Quoted by Law, p. 13)

with many virtues. After having taught the highest law, he practised the highest contemplation (*śukladhyāna*).³ After having annihilated all his *karma*, he reached the unsurpassable highest perfection. He was omniscient and the best of those who have taught *nirvāṇa*. As chastity is the highest of austerity, so Mahāvira is the highest of men. As *nirvāṇa* is the chief object of the law, so there is no one wiser than Mahāvira. He understood the doctrines of the *kriyāvādins*, the *akriyāvādins*, the *vinayavādins*⁴ and the *ajñānavādins*.⁵ He mastered all philosophical systems and practised control as long as he lived. He abstained from the company of women and from eating at night. He practised austerity for the removal of pain. He led a religious life without using cold water for more than a couple of years. He realized singleness, guarded his body, got intuition and was calm. He did not use what had expressly been prepared for him. He well saw bondage coming through action. He did not use another's robe, nor did he eat out of another's vessel. He could walk attentively looking on his path. He did not seek sleep for the sake of pleasure. He sustained fearful and manifold calamities. Always well controlled

3. *Śukladhyāna* is not only the highest but also the purest mediation. It is one of the two good ways of meditation.

4. Cf. *Silabbataparāmāsa* in Buddhism—*Khuddakapāṭha*, p. 5. Cf. *Suttanipāṭa*, verse 231; *Vinaya*, I, 184; *Majjhima*, I, 433; *Dhammasaṅgaṇi*, 1005; *Āṅguttara*, III, 377; IV, 144 ff.; *Mahāniddeśa*, 98.

5. Vide *Sūtrakṛtāṅga*, II, 5. The upholders of *ajñānavāda* are represented as those thinkers who, pretending to be clever, reason incoherently and do not get beyond the confusion of their ideas (*Sūtrakṛ.*, I, 12.2). Inefficiency of knowledge is the real upshot of *ajñānavāda* (*Uttarādh.*, XVIII, 23).

(Quoted by Law, p. 14)

he bore pains caused by grass, cold, fire, flies, etc. He travelled in the pathless country of the Rāḍhas in Vajjabhūmi and Subbhabhūmi; he used there miserable beds and seats. he patiently endured the abusive languages of the peasants, being perfectly enlightened. He was struck with a stick, his flesh was cut off and his hair was torn. But he sat there motionless. He was able to abstain from indulgence of the flesh, realizing that uncleanness of the body, anointing of the body, shampooing, and bathing were considered useless. He did not drink for half a month or even for a month. He did not drink even for six months. Sometimes he ate stale food. He committed no sin, nor did he induce others to do so. He meditated, being free from sin and desire and not attached to sounds or colour.⁶

Now let us pass from the teacher to the teachings, according to which a wise man should not be angry if reprimanded. He should be of a forbearing mood. He should not associate with mean persons. He should not do anything mean (*caṇḍāliya*).⁷ He should meditate by himself after having learnt his lessons. He should not commit any evil act. He should not speak unasked for. He should not tell a lie when asked. If the self is subdued a person will be happy. It is better to subdue one's own self by self-corporal punishment.⁸ He should never do

6. Cf. Ācārāṅga Sūtra, I, 8.

7. He should not behave like a *Caṇḍāla*. It really means places where people of low caste live. There was a belief in Buddha's time that the *Caṇḍālas* used to bring bad luck to those who saw them (*Jāt.*, IV, 235). They were so much hated by the Brahmins that some among them on account of having tasted the food of a *Caṇḍāla* were put out of caste (*Jāt.*, IV, 235); vide also B.C. Law, *Concepts of Buddhism*, pp. 11ff.

8. Cf. *Uttarādhyayana*, I, 16.

(Quoted by Law, pp. 14-15)

anything disagreeable to the superiors (*Buddhānaṃ*, enlightened ones) either in words or deeds, openly or secretly. He should never remain silent if spoken to by the superior. He should always politely approach his teacher.

A wise man believes in the existence of the soul. The Jains do not deny the existence of the soul but the unalterable character of the soul.⁹

The road to final deliverance depends on four causes and is characterized by right knowledge and faith. The road as taught by the Jinas consists of (1) right knowledge, (2) faith, (3) conduct, and (4) austerities. Human beings will obtain beatitude by following this road. Knowledge is five-fold : knowledge derived from the sacred books (*śruta*), perception (*ābhinibodhika*),¹⁰ supernatural knowledge (*avadhī*),¹¹ knowledge of the thoughts of others (*manahparyāya*), and the highest and unlimited knowledge (*kevala*).

The knowledge of substances, qualities and all developments¹² has been taught by the Jinas. Substance is the substratum of qualities, the qualities are inherent in one substance but the characteristic of developments is that they inhere in substances or qualities. *Dharma*, *adharma*, space, time, matter, and souls are the six kinds of substances.¹³ *Dharma*, *adharma* and space—each of them is a substance but time, matter, and souls

9. Cf. *Sūtrakṛtāṅga*, I, 12.21; *Majjhima*, I, 483; *Sūtrakṛtāṅga*, I, 6.27; I, 10.17.

10. Knowledge which is derived from one's experience, thought or understanding.

11. Cf. *Kalpasūtra*, 15—*Ohina ābhōemāne*.

12. *Dravya*, *guṇa* and *paryāya*. Cf. *Sūtrakṛtāṅga*, I, 12. Bom. Ed., 482; Cf. *Uttarādhyayana*, XXVIII, 7.

13. They are imperishable and eternal by their very nature—*Sūtrakṛtāṅga*, I. 1.15-16. (Quoted by Law, pp. 14-15)

form an infinite number of substances. The characteristic of *dharma* is motion, that of *adharma* is immobility¹⁴ and that of space (*ākāśa*) is to make room. The characteristic of time is duration (*vartanā*) that of soul is the realization of knowledge, faith, conduct, austerities, energy and realization of its developments. The characteristic of matter is sound, darkness, lustre, etc. The characteristic of development is singleness.¹⁵

A person who owns a small property in living or lifeless things or consents to others holding it, will not be delivered from misery.¹⁶ If he kills living beings or causes other men to kill them or consents to their killing them, his iniquity will go on increasing. A sinner who makes the interest of his relations and companions his own will suffer much. His wealth and his nearest relations cannot protect him from future misery. According to atheists the five gross elements, earth, water, fire, wind, and air, are the original causes of things, from them arises *ātman*; on the dissolution of these five elements, living beings cease to exist. Every body has an individual soul. These souls exist as long as the body exists but after death they are no more. There are no souls which are born again. There is neither virtue nor vice, there is no world beyond, on the dissolution of the body the individual ceases to be.¹⁷ Some hold that when a man acts or causes another to

14. *Sūtrakr.*, I, 1.2.2.3; I, 1.4.8.

15. Cf. *Uttarādh.*, XXVIII, 13.

16. *Sūtrakṛtāṅga*, I, 1.2 :

cittamaṃtamacittam vā parigihya kisāmavi.
annaṃvā aṇujānāi evaṃ dukhāṇamuccai..

17. *Ibid.*, I, 1.11.12 :

Patteṃ kasiṇe āyā, je vālā je a paṃjhiā.
saṃti piccā na te saṃti, nattvi sattovavāiyā..

(Quoted by Law, p. 15)

act, it is not his soul which acts or causes to act. The fatalists hold that pleasure and pain, final beatitude, and temporal pleasure and pain are not caused by the souls themselves nor by others, but the individual souls experience them. It is the lot assigned to them by destiny. According to Mahāvīra, those who hold this view do not understand that things depend partly on fate and partly on human exertion. The doctrine of the *akriyāvādins*¹⁸ augments the misery of world existence of those people who do not well consider the nature of acts. He who intends to kill a living being, but does not do it by his bodily act, and the who unknowingly kills one, both are affected by that act. There are three ways of committing sins : by one's own action, by commission, and by approval of the deed. One reaches *Nirvāṇa* by the purity of heart. Some hold that the soul of a person who is pure will become free from bad *karma* on reaching beatitude. The world is boundless and eternal.

Nattvi puṇeva pāvevā, nattvi loe ito pare.
sarīrassa viṇāscnaṃ, viṇāso hoi dehīno..

18. Both Mahāvīra and *Buddha* declared themselves as *kriyāvādins* or upholders of the doctrine of action. The doctrine of action which Mahāvīra taught makes men conscious of their responsibility for all their acts, mental, vocal or bodily. This doctrine has also awakened the consciousness that salvation is not a gift of favour but an attainment within human possibility. In the teachings of Mahāvīra *kriyāvāda* is sharply distinguished from *akriyāvāda* (doctrine of non-action), *ajñānavāda* (scepticism) and *vinayarāda* (formalism), precisely as in the word of the Buddha. Buddhism has been promulgated as a form of *kriyāvāda* or *karmavāda*. In order to arrive at a correct understanding of the doctrinal significance of *kriyāvāda* in Jainism it is necessary not only to see how it has been distinguished from *akriyāvāda*, *ajñānavāda* and *cinayāvāda* but also other types of *kriyāvāda*.

(Quoted by Law, p. 16)

In this world living beings suffer ~~materially~~ for their deeds. A learned or a virtuous man will be punished for his deed when he is given to actions of deceit. Men who are drowned in lust and addicted to pleasures will be deluded for want of control. One should exert and control oneself and follow the commandments proclaimed by the Arhats. Heroes of faith who do not commit sins, and exert themselves aright, who subdue anger and fear, will never kill living beings. A worthy and wise man should be careful in this world. He who has entered the road leading to the destruction of *karma*, who controls his mind, speech, and body, who has given up his possessions and relations, should walk about subduing his senses. A sage bears pleasant and unpleasant things. He also bears three kinds of calamities arising from beasts, men and gods. He should not fear for his life. A wise man should not quarrel, should possess right conduct, and should be guarded in his words and thoughts. He should adopt for his welfare the best and the highest law proclaimed in this world by the Jina. A person should look at beatitude as the end in view. Virtuous men regard pleasures as equal to diseases. The unhappy suffer again and again from delusion. When calamity befalls a man or the end of his life draws near, he must go. The wise believe that there is nothing to protect him. All living beings owe their present form of existence to their own *karma*. The wicked suffering latent misery err about in the circle of births, subject to birth, old age and death. Misery is caused by oneself and not by others (Sayamkaḍaṃ ṇannakaḍaṃ ca dukkhaṃ—*Sūtk*, 1.12.). One should not kill living beings in the three-fold way (by thoughts, words, and acts) being intent on spiritual welfare and abstaining from sins.¹⁹

A sinner does not confess his wrong but rather boasts of it when reprimanded. The adulterers are severely punished. A fool who is bound in the fetters of sensuality will be subject to delusion again and again.

The following classes of living beings have been declared by the Jinas : earth, water, fire, wind, grass, trees, corn and movable beings, viz. oviparous and viviparous, those generated from dirt and those generated in fluids. People are wicked, who kill beings for the sake of their own pleasure. Reckless men who cut the sprouts down out of regard for their own pleasure, destroy many living beings. Sprouts are beings possessed of natural development. People are wicked, who destroy seeds for their own pleasure. A wise man who knows the truth, should know and understand that all beings desire happiness. All creatures who have committed sins will suffer. A miserable man who becomes a monk in order to get food from others and a flatterer by the desire of filling his belly will come to grief. Wrong beliefs and bad conduct are worthless. A servile man should not desire pleasant sounds and colours but conquer his longing for all kinds of pleasures.

Sinneres, subject to love and hatred and doing wrong, acquire *karma* arising from passions and commit many sins. The careless commit sins by thoughts, words, and acts. A cruel man does cruel acts and is thereby involved in other cruelties. Sinful undertaking will in the end bring about miseries. A pious monk, who is free from bonds and has done away with all fetters, annihilates his bad *karma* and removes the thorn of sin. Following

19. *Sūtrakṛtāṅga*, I, 2.3.21 :

Tibideṇavi pāṇa māhaṇe, āyadite aṇiyāṇa saṃvujhe.

Evaṃ siddhā aṇaṃ taso saṃpai je aṇāgayāvare..

(Quoted by Law, p 17)

the right conduct he exerts himself. A wise man can conquer his greed and enter upon the noble path. When a wise man comes to know that the apportioned space of his life draws towards its end, he should in the meantime quickly learn the method of dying a religious death.²⁰ The virtuous exert themselves with regard to the distant end, i.e., liberation. One should live indifferent to one's own happiness, calm and without attachment. The iniquity (*vaira*) of all men, who cling to property, goes on increasing. A wise man should be content with such food and drink as will sustain his life. He knows all worldly vanities and renounces them and thus brings about his final liberation.

He should mortify his flesh thinking of his duty and giving up his sorrows, without regard to worldly interests. One should try to realize that he is single and alone, thereby he will obtain liberation which is not anything unreal but the best thing. A man possessed of carefulness will be a saviour to others in all circumstances. A pious monk, free from bonds, should wander about desiring neither honour nor fame.

The akriyāvādins who do not understand the truth bring forward various opinions. They, having a perverted intellect, do not recognize the action of the soul, though it does exist and act.

Those men whom women cannot seduce are directed towards liberation by their pious acts and they show the way to others. One should not yield to temptation; being free from faults, he has reached the incomparable cessation of *karma*.²¹

20. Cf. *Uttarādhyaṇa*, Ch. V.

21. *Sūtrakr.*, I, 15.9 and 12 :

Itvinu je na sevamti, āimokhā du te jaṇā.

(Quoted by Law, pp. 18-19)

He is a *Brāhmaṇa* because he has abstained from all sinful actions, viz. love, hatred, quarrel, calumny, backbiting, deceit, untruth, etc. He possesses *samitis*, always exerts himself, and he is not angry nor proud.

He is a *Nirgrantha* (Jaina) because he is single, awakened and well-disciplined. He knows the absolute *ātman*, possesses *samitis* and equanimity; he knows the true nature of self; he has renounced the causes of sin; he does not desire fame, respect and hospitality; he knows the law and endeavours to gain liberation; he lives well-restrained.

The atheists contend that those who maintain that the soul is something different from the body cannot tell whether the soul is long or small, globular or circular, triangular or square, whether black or blue or red or yellow or white, whether bitter or pungent, whether hard or soft.²²

A man cannot experience what another has done, that is, his *karma*. Individually a man is born, individually he dies, individually he falls from the state of existence, and individually he rises.²³ His passions, consciousness, intellect, perceptions and impressions belong to the individual exclusively.²⁴

Sentient beings practise the following kinds of activity : sinning for one's own interest, sinning without a personal interest, sinning by slaying, through accident,

te jaṇā vaṃdhaṇummukkā, nāvakaṃkhaṃti jīviyaṃ..

Nivāre va ṇa liejjā, vinnasoe aṇāvile.

aṇāile sayā daṃte, saṃghiṃ patte aṇelisam.

22. *Sūtrak.*, II, 1.15.

23. Cf. the Buddhist idea of rises and falls of beings as individuals according to their deeds.

24. *Sūtrak.*, II, 1.41.

by error or sight, by lying, by taking what is not freely given, by a mere conceit, through pride, through greed, through deceit, through bad treatment of one's friends, and actions referring to a religious life.²⁵

A wise man should neither himself commit violence nor order others to do so nor consent to the violence done by somebody else. A clever man should not be defiled by sin. All beings are fond of life, like pleasure, hate pain, shun destruction and desire to live.²⁶ To all life is dear. The clever one who adopts the true faith stands in the right place. The world is greatly troubled by women. He is called a hero who is not vexed by the hardships caused by control. The hero does not tolerate discontent and lust; he is not careless; he is not attached to the objects of the senses. A sage who adopts the life of wisdom should treat his gross body roughly. He who has right intuition uses mean and rough food. A wise man who knows the world and has cast off the idea of the world should prudently conquer the destruction to righteousness. Giving up all gaiety, circumspect, and restraint, one should lead a religious life. The liberated one conquers wrath, pride, deceit, and greed. He who conquers one passion, conquers many and he who conquers many conquers one. A wise man should avoid love, hatred, delusion, conception, birth, death, hell, animal existence, anger, pride, deceit, and greed. For the liberated and inactive there is no passage from birth to birth. The greatest temptation in this world is

25. *Sūtrakr.*, II, 2.4.

26. Cf. *Sabbe tasanti daṇḍassa sabbe bhāyanti maccuno, attānaṃ upamaṃ katvā na haneyya na ghātaye...Sabbesaṃ jīvitam piyaṃ* (*Dhammapada, Daṇḍavagga*, vv, 129-130).

All are afraid of punishment, all fear death, making oneself the type one should not strike or kill...To all life is dear.

woman. When strongly affected by the influence of the senses he should mortify himself, stand upright, wander from village to village, take no food at all, and withdraw his mind from women. The self is the knower or experiencer and the knower is the self. Some who embrace the law will practise it, being careful about its outward signs, not giving way to worldliness, but being firm. Quitting all worldliness, one should bear all disagreeable feeling being possessed of the right view (*samyakdarśana*).²⁷ Those who deserve to be called fools are born again and again. The learned, wise, and steadfast hero will always be victorious in right faith. A saint with right intuition, who cherishes compassion for the world, should preach, spread and praise the faith, knowing the sacred law (*vedavid*). He should proclaim it among those who exert themselves, not neglecting tranquillity, indifference, patience, liberation, purity, uprightness, gentleness and freedom from worldly cares. One should preach the law of the mendicants to all kinds of creatures. A man who exerts himself is of a steady mind without attachment, unmoved by passion, having no worldly desires, such a man should live the life of an ascetic. The noble ones having impartially preached the law, those who are awakened should not wish for pleasure. One who is free from passions is self-controlled, knowing birth in the upper and nether

27. *Samyakdarśana* or right faith consists in an insight into the meaning of truths as proclaimed and taught, a mental perception of the excellence of the system as propounded, a personal conviction as to the greatness and goodness of the teacher and a ready acceptance of certain articles of faith for one's guidance. It is intended to remove all doubt and scepticism from one's mind,

regions. One who is free from desire, cherishes piety.

The first great vow of the Jains is abstinence from killing living beings.²⁸ A Jain is careful in his walk. He searches into his mind and speech. He is careful in laying down his utensils of begging. He eats and drinks after proper inspection. The second great vow is avoidance of falsehood.²⁹ A Jain speaks after deliberation. He comprehends and renounces anger, greed, fear, and mirth. The third great vow is avoidance of theft.³⁰ A Jain begs after deliberation for a limited space. He consumes his food and drink with the permission of his superior. A Jain who has taken possession of some space should always take possession of a limited part of it and for a fixed time. He should constantly have his grant renewed. He may beg for a

and to establish or re-establish faith. It is such a form of faith as is likely to inspire action by opening a new vista of life and its perfection. Right faith on the one hand, and inaction, vacillation on the other, are mutually incompatible. Cf. the Buddhist idea of right view (*sammādiṭṭhi*) which conveys the sense of faith or belief rather than that of any metaphysical view or theory. It is precisely in some such sense that the Jains use the term *sammādaṃsana*. *Sammādiṭṭhi* suggests an article of faith which consists in the acceptance of the belief that there is such a thing as gift, that there is such a thing as sacrifice, etc. (Cf. *Sāleyyaka Sutta*, *Majjhima*, I, pp. 285ff.) There cannot be right faith unless there is a clear pre-perception of the moral, intellectual or spiritual situation which is going to arise. Right faith is that form of faith which is only a stepping stone to knowledge (*paññā*). It is the faith or conviction acquired by a Buddhist stream-attainer who is sure to reach the goal.

28. Cf. the ten precepts of the Buddhists; *pāṇātipātā-veramaṇī*.

29. Cf. *Musāvādā-veramaṇī* of the Buddhists.

30. *Adinnādānā-veramaṇī*.

limited ground for his co-religionists after deliberation. The next vow is avoidance of sensual pleasures.³¹ A Jaina should not continually discuss topics relating to women. He should not regard and contemplate the lovely forms of women. He should not recall to his mind the pleasures and amusements he formerly had with women. He should not eat and drink too much. He should not drink liquor or eat highly seasoned dishes.³² He should not occupy a bed or a couch belonging to women. The last great vow is freedom from possessions.³³ If a living being with his ears hears agreeable or disagreeable sounds, he should not be attached to them. If he with his eyes sees agreeable or disagreeable forms, he should not be attached to them. If he with his nose smells agreeable or disagreeable smells, he should not be attached to them. If he with his tongue tastes agreeable or disagreeable things, he should not be attached to them. If he with his organ of feeling feels agreeable touches, he should not be attached to them.

The Jains join hands with the Buddhists in grouping Pūraṇa Kassapa's doctrine under a *kriyāvāda* (*Sūtrakṛtāṅga*, I, 1. 1-13). Makkhali Gosāla is the propounder of the theory of evolution of individual things by natural transformation. What Ajita really contemplated was not to identify body with soul or matter with spirit but to point out that the particular object of experience must be somehow viewed as an indivisible whole (*Sūtrakṛ.*, II, 1.15-17). An important passage of

31. *Abrahmacariyā-veramaṇi*. According to some these four vows are the same as the four restraints in Jainism. (Cf. *Sūtrakṛ.*, II, 7.17.)

32. Cf. *Surāmerayamajja-pamādaṭṭhānā-veramaṇi*.

33. Buddhists *Jātarūparajatapaṭiggahaṇā vermaṇi*.

(Quoted by Law, p 22)

the *Sūtrakṛtāṅga* (I, 1.13) clearly states that his was really a theory of the passivity of soul. The logical postulate of Kavandin Kātyāyana's philosophy is no other than the Permenedian doctrine of Being. Nothing comes out of nothing (*noya uppajjae asam*). What is does not perish; from nothing comes nothing (*sato nacci vināso, asato nacci sambhavo*).

In a passage of the *Sūtrakṛtāṅga* (Jaina Sūtras, II, p. 411) a Jaina accuses Makkhali Gosāla of immoral habits but Buddha's account prominently brings out the fact that the Ājīvikas were far from being profligate and immoral. It is interesting to note that the idea of right living (*sammā ajīvo*) which the Ājīvikas advocated, was taken by the Jainas and Buddhists mainly from them.

The *Sūtrakṛtāṅga* refers to Rājagṛha as a rich, happy and thriving city (Jaina Sūtras, SBE, III, 419). There lived a friar well-versed in magic art at Rājagṛha. He carried off every woman he saw. The king being informed of it was determined to find out the friar and punish him. The friar was killed by the king who released all the captured women; one of them refused to return to her husband being smitten with love for her seducer. Being advised she was made to drink the milk mixed up with friar's bones. This took the spell off her and cured her of her strange passion (Jaina Sūtras, II, p. 383, f.n. 1).

At Nālandā there was a rich and prosperous householder named Lepa who had a beautiful bathing hall. There was a park called Hastiyāma. Once Gautama Buddha lived at Nālandā. He had a discussion with Udaka, a Jaina and a follower of Pārśva. He failed to accept Gautama's views as to the effect of *karma* (*Sūtrakṛ.*, II, 7; Jaina Sūtras, SBE, II, pp. 419-20).

The Hatthitapasas mentioned in the *Sūtrakṛtāṅga* were those who used to kill every year one elephant for the purpose of food on the ground that thereby they minimized the slaughter of life (Jaina Sūtras, II, p. 418). The Brahmin lawgivers prohibited the eating of some kinds of fish and flesh. But this selection does not prohibit the eating of all kinds of fish and flesh enjoined by the religious feeling of the recluses. The Upāli sutta of the Majjhima Nikāya (I, 377) contains an interesting discussion of this subject. The Jain householder Upāli points out that according to his Master every act of killing is a cause of demerit whether the act be intentional or not. Buddha demurred to this view of Mahāvīra. He thought that a man does not commit any sin if the act be unintentional. It is impossible, according to the Buddha, to abstain from killing, for even in moving about a man is bound to put to death many lives. The Jainas took exception to the Buddhist view and in interesting account of it is given in the *Sūtrakṛtāṅga* (Jaina Sūtras, II, pp. 414-417).

It is interesting to note that the sinners come to the great impassable hell called Asūrya,³⁴ i.e., where the sun does not shine. Here also they are roasted. The sinners are hewn with axes like pieces of timber. They are stewed in iron caldrons filled with their own blood. They are not reduced to ashes. They undergo this kind of punishment for their misdeeds. In hells sinners suffer in consequence of the sinful deeds done by them while on earth. The noses, ears and lips of sinners are cut off

34. *Sūtrakṛtāṅga*, I, 5.11 :

Asūriyaṃ nāma mahābhitāvaṃ, aṇḍhatamaṃ duppataraṃ mahantaṃ.

Nuddhaṃ a heyaṃ tiriyaṃ disāsu, samāhinaṃ jacca gaṇikiyāim..

with razors, and their tongues are pulled out with sharp pikes. They are thrown into large caldrons and boiled. They are compelled to drink molten lead and copper when they are thirsty.³⁵ There is a terrible towering mountain called the Vaitālika where evil-doers are long tortured. Thus the sinners are tortured day and night. They cry at the top of their voices in a dreadful hell which contains various implements of torture.

Hells are round inside, square outside, on their floor razor-like arrows are thick-set. They are filled with perpetual darkness. Their floor is slippery with a coat of marrow, fat, flesh, blood, and matter, and besmeared with grease. These hells are very rugged, difficult to pass and horrid. Those who are condemned to live in these hells do not sleep nor slumber, nor do they get any consolation, or comfort or recreation, but the denizens of hell suffer intolerable agonies.³⁶

35. Sūtrakṛtāṅga, I, 5.25 :

Pakhippa tāsu payapaṃtivāle, attassare te kaluṇaṃ rasaṃte.
Taehā iyā te taṇu taṃvatattaṃ, pajjimaṇaṭṭataraṃ rasaṃti..

36. Ibid., II, 2.67 :

Noceva ṇaraesu neraiyā niddāyaṃ tivā palāyaṃtivā suiṃvā
rauiṃvā dhitṃvā matiṃvā navalabhaṃte teṇaṃ tattva nujjalaṃ
vinulaṃ pagāḍaṃ kaduyaṃ kakkasaṃ caṃphaṃ dukhaṃ
duggaṃ tibbaṃ duruhiyāsaṃ neraiyā veyayaṃ
paccaṇubbhavamāṇā vidaraṃti. (Quoted by Law, p. 24)

3

Sthān-aṅga (Ṭhāṇaṃga)

J.L. Jaini says : The *Sthān-aṅga* comprises an exposition of one or more *sthānas*, or points of view in considering *jīva* (soul), *puḍgala* (matter), and other *dravyas*. While the *jīva-dravya*, or soul, is from the point of view of consciousness the same everywhere; from the point of view of being liberated (*siddha*) or mundane (*saṃsārin*) it is of two kinds. Similarly, the *saṃsārin*, or mundane *jīva*, that is, the soul not yet perfectly freed from the bondage of *karmas*, which keep it moving in the cycle of existences, is of three kinds, stationary (*sthāvara*), deficient in the organs of the senses (*vikalendriya*), and in possession of all the organs of the senses (*sakalendriya*). The liberated souls, too, are of many kinds from the point of view of place, time, etc. This *Aṅga* contains 42,000 *padas*.

Dr. B.C. Law writes in detail : The *Ṭhāṇaṃga* is the third *aṅga* of the Jain canon. This text has been edited in the *Āgamsaṃgraha* (Vol. III, Benares, 1880) with a Sanskrit and a Prakrit commentary. Abhayadeva Sūri's commentary on it published in Bombay is very helpful. This text deals with the various themes of the Jain religion in numerical order from 1 to 10 (*ekasthānaka*, *dvisthānaka*, *tristhānaka*, etc., up to *daśasthānaka*) as in the *Aṅguttara Nikāya* or *Ekuttara Nikaya* of the *Suttapiṭaka*. It contains parables in a nutshell, its

contents are varied, and some of them are not directly connected with Jainism, e.g., themes of mathematics as in *sūtra* 747. It enumerates four kinds of baskets, teachers, fishes, mendicants, balls and men, etc. Some important literary data about the *siddhānta*, specially a table of contents of the *Drṣṭivāda*, are found in this *aṅga*. The entire work is mostly in prose. Each section deals with the objects according to their numbers, the maximum number being ten. This *aṅga* also deals with *nayas*, *mahanimittas*, eight types of philosophers, ten kinds of *satya*, ten types of calculations, ten kinds of sins, ten kinds of wonders, seven notes of the musical scale (*svaras*), etc.

The *Thāṇaṅga* enumerates eight *mahānimittas* or great omens or signs helping divination or prognostication of what is to happen. The Jaina commentators take them to be the names of the eight separate treatises of the lost *Ājīvika* scripture to which they add two other names, namely the *Gītamārga* and *Nṛtyamārga*. But no suggestion like this is made in our text. The commentator of this text explains the first name *Bhauma* as a treatise dealing with subjects like earthquake, the second as one dealing with prognostics of dreams and the like. The Pāli *Jātakas* speak of the four *mahānimittas* or great omens planned by the gods as means of making Prince Siddhartha to face the stern realities of life and to renounce the world. The *Mahāparinibbāna* suttanta¹ speaks of eight causes of earthquake, while the *Mahasupina Jataka*² contains an interpretation of certain dreams. The prognostics of

1. *Dīgha*, II, pp. 107ff.

2. *Jātaka* (Fausböll), I. pp. 334ff.

dreams are also suggested in the Jātaka account of the dream of Queen Māyā. Our sūtra mentions the eight branches of *Āyurveda* or the science of medicine. The list includes the four, namely, *jaṅgoli*, *bhūtavejjā*, *kharatanta* and *rasātaṇa* (*rasāyana*) which are somewhat different from those included in the usual *Ayurveda* and Pāli lists (Cf. *Brahmajāla Sutta*, *Dīgha*, I; Cf, also the *Chandogya list*—*Chāndogya Upaniṣad*, 2nd Khaṇḍa, 2nd Khaṇḍa and 7th Khaṇḍa). The list of eight types of philosophers is very interesting. This may be reduced to the list of eight types of philosophy. The first is *ekavāda* or monistic doctrine. The commentator refers to the old Upaniṣadic idea of soul as the sole abiding and ultimate reality which is the same in essence as the Brahman. Evidently the *Ekavāda* corresponds to the Pāli *Ekaccasassatavāda* mentioned in the *Brahmajāla Sutta*. The second is *Anekavāda* or the plurastic doctrine. This may be taken to correspond to the Pāli *Sassatavāda* in the *Brahmajāla Sutta*, having behind it the philosophy of *Pakudha Kaccāyana*, which might be construed both as dualism and pluralism. The *Sāṅkhya* and the *Vaiśeṣika* doctrines may be cited as examples of dualism and pluralism respectively. The third is *Mitavāda* which seems to correspond to the Pāli *Antānantavāda* in the *Brahmajāla Sutta*. The Jaina commentator, however, draws our attention to the Upaniṣadic conception of the length and size of the embodied soul—*anguṣṭhaparvamātram*. The fourth is *Nirmitavāda* or theistic-deistic doctrine which corresponds to the Pāli *Issaranimmānavāda* or the theory of creation of the world of men and things by the will of God. This is elaborately dealt with in the *Brahmajāla Sutta* under the monistic type. The fifth is *Sātavāda* or the doctrine of happiness, which

corresponds to the Pāli *Diṭṭhadhammanibbānavāda* of the *Brahmajāla Sutta*. The motto for this doctrine probably was *Sukhenasukhamadhigantabbam*, the way to happiness should lie through happiness. The sixth is *Samucchedavāda* or the doctrine of the annihilation of individuality after death which corresponds to Pāli *Ucchedavāda* of the *Brahmajāla Sutta*. The seventh is *niyata* or *nityavāda*. If it stands for *niyatavāda*, it means the doctrine of necessity, determinism or fatality, of which the typical example at the time of Mahāvira and Buddha, was the philosophy of Gosāla. But it really stands for *Nityavāda* or the doctrine of eternality and as such it corresponds to the Pāli *Sassatavāda* of the *Brahmajala Sutta* with the following as its axiom : 'something comes out of something'. It is in this light that the Jaina commentator explains this type. The eighth is a descriptive name, *Nasanti-paralokavāda*, for the doctrine of denial of future existence, reward and retribution. This is typically the philosophy of Ajita Kesakambala and Pāyāsi (Jaina Paēsī) as described and criticized in the Pāli and Jaina canon. The *Diṭṭhivādins* or dogmatists hold 'Nothing save the doctrine we uphold, nothing save the dogma we preach is true'. (*Ṭhānaṅga*, IV, 4.)

As for the table of contents of *Drṣṭivāda*, the twelfth *aṅga*, as supplied by our text and the *Samavāyāṅga*, it has led Dr. Hiralal Jain to think that the Digambara Jaina work called the *Saṭkhaṇḍāgama* not only preserves the contents of the lost *aṅga* but furnishes also a commentary on them.

Our text mentions four kinds of mental concentration (*jhāna*), each with its four varieties. The *jhāna* is defined in Jainism as the resting of consciousness on a single object even for a moment (*anto muhuttamattam*,

cittāvatthānaṃ egavatthummi). The first is called *arthadhyāna* of which the characteristic mark is self-mortification or that which is resorted to by a person who is oppressed by the fear of the world. The second is *raudra* or terrific, as it is attended by worst cruelties to life. The third is *dharmya* or pious, as it is not bereft of the practices of piety as enjoined in the scriptures. The fourth is *sukla* or purificatory as it serves to purge all impurities due to the karmic effect.³

3. Law, pp. 26-27

4

Samavayaṅga (Samavāyāṅga)

J.L. Jaini writes : "The *Samavāya-aṅga* gives an account of the similarites that arise from the point of view of *dravya* (elements of the universe), *kshetra* (place), *kāla* (time), *bhāva* (character). From the point of view of *dravya*, *dharma* and *adharma* are alike (that is, both are elements of the universe). From the point of view of place, the place of mankind and the first *indraka-bila* of the first hell and the first *indraka-vimāna* of the first heaven are alike. From the point of view of time, the *utsarpiṇī* and *avasarpiṇī* eras are alike. From the point of view of *bhāva*, perfect faith and perfect knowledge are the same. This *Aṅga* has 164.000 padas."

Dr. Law writes that "This *sūtra*¹ is counted as the fourth *Aṅga* of the Jain *Āgama* which may be regarded as a Jaina canonical compilation in continuation of the third *aṅga* called *Thāṇaṃga*. Both the *aṅgas* follow the numerical method of presenting their subject-matters as in the Pāli *Aṅguttara* or *Ekuttara Nikāya*. The *Thāṇaṃga* agrees more closely with the *Aṅguttara Nikāya* in so far as their numerical groupings stop at

1. Ed. by Rai Dhanapat Singha, Published by the Jaina Prabhakara Press, 1890; Ed. with commentary in the *Āgamasamgraha*, Vol. 4, Benares, 1880; with Abhayadeva's commentary by the Agamodaya Samiti, Bombay, 1918.

(Law, p. 28)

the number ten while the *Samavāyaṃga* supersedes them in going not only beyond ten but also beyond hundred and even as far as a *kror* and *kror* of *krors*.

The title of the *sūtra* implies that it presents in a nutshell the contents of all the *aṅgas*, the fourteen *puvvas* and a few other texts of the canon besides the principal tenets of Jainism. In view of the fact that the *sūtra* includes even its own contents, one cannot help doubting that the text in its extant form retains its earlier identity. The suspicion about its later transformation increases when we find that it speaks of the eighteen later developments of the *Brāhmī* script, and enumerates the thirty-six sections of the *Uttarjīhayāṇa* besides giving the contents of the *Nandī sūtra*. It is equally important to note that the idea given of the extent of the *aṅgas* is not quite the same as that of the texts in their present form. The main importance of the *sūtra* is therefore mainly historical in so far as it throws light not only on the subject-matters of the fourteen *puvvas* and the twelfth *aṅga*, which are lost beyond recovery, but also on the earlier extent of the *aṅgas* forming the principal texts of the Śvetāmbara Jain Canon. This *sūtra* contains the enumeration of the two *rasīs* and their sub-divisions, two types of hellish creatures, etc. It also deals with three Vedas (*purisa*, *itthī* and *napuṃsaka*), twenty-four *Tirthaṅkaras*, nine *Vāsudevas* and nine *Baladevas*, etc.

The *Lalitavistara*² offers us a list of sixty-four alphabets which were learnt by the Bodhisatta. This list names the three main parent scripts, *Brāhmī*, *Kharoṣṭhī* and *Puṣkara-sārī* before introducing the later local varieties of the *Brāhmī* and a few numerical and notational symbols. The Jaina *sūtra* altogether ignores

2. Ed. Leumann, pp. 125-126.

(Law, pp. 28-29)

the *Kharoṣṭhī* alphabet. The only parent script mentioned is the *Baṃbhī* (*Brāhmī*). The *Yavanalipi* finds mention for the first time in Kātyāyana's *Varttika* to Panini's Grammar. The *aṅka*, *gaṇita* and *gandharvalipis* are all mathematical and musical notations. The *Ādarśa*, *Mahesvara*, *Dāmī* and *Bolidi* cannot be identified. The same remark holds true in the case of the remaining names. The chief interest of the study of the *sūtra* centres round the information supplied regarding the contents of the fourteen *puvvas* and the twelfth *aṅga* known as the *Dṛṣṭivāda*. It is suggested that the twelfth *aṅga* was the direct outcome of the fourteen *puvvas*. The connection shown between the two is too ingenious to carry conviction. The *puvvas* were the ancient traditions the number of which grew up gradually from eight to fourteen and the Jain tradition also speaks of the process of their gradual disappearance. So far as the twelfth *aṅga* is concerned, its subject-matters seem to be appropriately termed *pravādas* meaning discussions or disputations. They are enumerated as follows : (1) *utpāda*—setting forth the origination of all substances and their circumstantial changes, (2) *āgraṇīyaṃ*—describing the extent of the different types of souls among the substances and their transformations, (3) *vīrya*—enlightening us on the active energies of the *ajīvas* and the *jīvas*, (4) *asti-nāsti*—expounding what truly exists and what is not or judging the nature of reality from different standpoints in accordance with the Jain doctrine of *syādvāda*, (5) *nāṇa*—defining the five kinds of knowledge, (6) *satya*—setting forth the nature of truth, self-control, truthfulness along with their opposites, (7) *ātmā*—discussing the nature of self (soul) in different ways according to Jaina modes or methods (*nayas*), (8) *karma*—dealing with

the classification of *karma* and defining the kinds of *karma*, (9) *pratyākhyāna*—dealing with the subject of *pratyākhyāna*, (10) *vidyā*—dealing with the subject of learning, (11) *abandhya*—dealing with the subject of fruitfulness, (12) *prāṇāyuh*—dealing with the spans of life of living beings, (13) *kriyaviśāla*—dealing with the prescriptions regarding different religious practices, and (14) *lokavindusāra*—dealing with the art of language.

In this as well as in other Jaina canonical *sūtras* Baladeva and Vāsudeva and their families are accorded a very prominent place. The Pāli *Mahāniddesa* distinctly bears evidence to the existence of the two groups of devotees, namely, those of Baladeva and Vāsudeva.³ Saṃkarṣaṇa (Baladeva) and Vasudeva figure as special objects of worship also in the Ghosunḍi stone inscription. Among the five *vīras* or family heroes of the Vṛṣṇis, Baladeva was given precedence over Vāsudeva. But since the name of *Sāmba* was eliminated from the list and the *caturvyūha* doctrine came into existence in about the first or second century A.D., Vāsudeva came to occupy the first and the most important place. The two lists of twenty-four *Tīrthankaras*, the one relegated to the *Airāvata kalpa* and the other to the future cosmic system, are absolutely fantastic and they carry no meaning save and except that according to the Jain conception the present is just a repetition of the past as future is that of the present. The enumeration of the different doctrinal points of Jainism, the classification of the living beings according to the species, soul-types, existences, activities and destinies, the classification of the gods, *asurakumāras* and the infernal beings, are all too trivial to deserve full treatment here.

3. *Niddesa*, PTS Ed., I, p. 89—Vāsudevavattikā vā honti, Baladevavattikā vā honti. (Law, pp. 29-30)

5

Vyākhyā-prajñapti (Bhagavati-Viyāha-prajñapti)

According to J.L. Jaini the *Vyākhyā-prajñapti* or *Bhagavatī* or *Vivāha-prajñapti*, gives an account of the 60,000 questions which the chief disciples put to the omniscient Lord, the Tīthāṅkara, with the answers. It has 228,000 *padas*.”

Dr. Law writes in detail that : “The fifth Jain *Aṅga*¹ : popularly known as the *Bhagavatī Sūtra*, is rightly judged by Winternitz as a Jain canonical mosaic of various texts integrated into a single explanatory treatise on Jainism. It is accordingly entitled *Viāhapaṇṇatti*. It is also known as *Bhagavatīviyāhapaṇṇatti*, *Bhagavatī*, *Vivāhapaṇṇatti*, and *Paṇṇatti*. The old name of *Viyahappaṇṇatti* is often corrupted to *Vivahappaṇṇatti*. The title *Bhagavai*, which arose later, is originally only an adjective (Schubring, *Die Lehre Der Jainas*, 1935, p. 63). This text has not yet been translated into English. It has been edited with Abhayadeva’s commentary and published in three volumes by the Agamodaya Samiti of Bombay (1918-1921). Weber and Schubring have made much use of this text (*Über ein Fragment der Bhagavatī*, in *Abhandlungen der Berliner Akademie der*

1. Law, B.C. : Some Jaina Canonical Sutras, p. 31

Wissenschaften, 1865; *Worte Mahavīras*). Some portions of this text have been translated into German by Schubring. A Gujrati translation (1-6) has appeared (Ahmedabad, 1927). Dr. A. Weber's *Fraugment der Bhagavatī* (Berlin, 1866) is worthy of notice. This text contains questions and answers, Mahāvīra replying to the questions of his chief disciple, Indrabhūti, and partly in the form of dialogue-legend (*Itihāsa-saṃvāda*). This text gives a very good account of the life and work of Mahāvīra whose dissertations on *saṃsāra* and *karma* are worth noticing. There are two works of this name which is not the original title of either. The fourth *upāṅga*, *Paṇṇavaṇā* often has the epithet *Bhagavai*.

The *Bhagavatī* is one of the most important and sacred texts of the Jaina *Siddhānta*. *Bhagavatī*, translated by 'holy' is just an honorific to signify its great importance as a work of exposition of the tenets and legends connected with the life of Mahāvīra. This text contains 41 sections, each is called a *śataka* (century). Every section has 10 chapters, each of which is called an *uddesaka* or concise presentation of subject-matters. It appears of have followed the *uddesa* and *niddesa* methods, the first implying the presentation of theses and the second their elucidation. Its contents are 'a motley mixture of ancient doctrines and traditions with numerous later additions containing frequent allusions to other works more especially to the *Paṇṇavaṇā*, the *Jivājivā-bhigama*, the *Uvavāiyya*, the *Rāyapaseṇaijja*, the *Nandī* and the *Āyāradasāo*.²

The 15th section which contains the legendary or semi-historical matters relating to the life of Mahāvīra and his relationship with some of his predecessors and

2. Winternitz, A History of Indian Literature, Vol. II (Cal. Univ. Pub.), pp. 442-443 (Quoted by Law, p. 32)

contemporaries is not unreasonably regarded as an independent text which was subsequently taken into the *Bhḡavatī Sūtra*.

The expositions are introduced in the form of dialogues between Mahāvīra and his disciples including *Gautama* (Goyama Indabhūti). In some of the *uddesakas* they assume the form of catechisms or questions and answers. *Abhayadevaśūri* wrote a commentary on this *sūtra*, which was known to him under two titles, *Viāhapaṇṇatti* (*Vyākhyā-prajñapti*) and *Vivāhapaṇṇatti* (*Vivādhā-prajñapti*) both of which he explains and justifies. *Abhayadeva* rightly points out that in some places the tenets are explained by *Sudharman* to *Jambusvāmi*. Each section begins with an introduction stating the time, the place, the occasion of the dialogue or discourse and mentioning the persons taking part in it. It may be pointed out that each section stands as a typical *sūtra* of the Jain or Buddhist canon. Accordingly the component chapters generally appear without any such introduction. In the *Bhagavatī Sūtra* we have the following *khandas* or topical divisions : *sādhana*, *cāritra*, *siddhānta*, *anyatīrthika*, *viññāna*, *gaṇita*, *kutūhala*, *deva*, *nāraka* and *anyajīva*.

The standpoint of Jainism as presented in the *Bhagavatī* is in no way different from that in other texts of the Jain Āgama. The fundamental principle of Jainism is *ahimsā* and the attainment of *nirvāṇa* is the highest goal. The practice of *tapas* or austerities marks and characterizes all the prescriptions, practices, and disciplines in Jainism. The plurality of souls is a point in Jain philosophy which is the same as in the Sāṅkhya system. The main point of difference between the two is that in Jainism the souls with consciousness as their fundamental attribute are vitally concerned with our

actions, moral and immoral, virtuous and wicked, in which sense they are active principles; while in the Sāṅkhya system the *puruṣas* with consciousness as their fundamental attribute are passive principles inasmuch as their nature is not affected by any and all of the activities relegated to *Prakṛti* or evolvent. In Jainism³ too the souls and substances do not undergo any change. They are liable to changes due to changes in circumstances. Both the systems necessitate a careful consideration of the cosmical biological embryo-logical, physical, mental and moral positions of the *jīvas* or living individuals of the world as a whole. These constitute the scientific background of the two systems of thought. One can say that these constitute also the scientific background of Vedānta and Buddhism. The Jainas developed a cosmographical gradation of beings more or less in agreement with those adopted in other systems. But the Jainas followed a tradition of Indian thought which took a hylozoistic view of nothing that there is nothing formed even in the world of matter, nothing which exists in space and time, which does not represent some kind or form or type of *jīva*. And it is assumed that all of them are in the process of development or evolution in the physical structures, modes of generation, foods and drinks, deportments, behaviours, actions, thoughts, ideas, knowledge, intelligence and the like. So we need not be astonished that Jainism speaks of earth-lives, water-lives, fire-lives and wind-lives, each with its numerous sub-divisions. The plants with their numerous sub-species stand above the material lives. From the plants we pass on to the animal world consisting of an infinite variety of species

3. Ibid, p. 33

and from that to the world of men. Above and below man we are led to think of the celestial and infernal beings, the *devas* and *nairayikas*.

Along with the cosmical situation, the cyclical envelopment and development of the earth through the successive periods of time, the geographical position of the living beings is considered, inasmuch as the conditions of their pleasure and pain, happiness and misery are partially determined by it. Accordingly the *Bhagavatī Sūtra* discusses in agreement with the *Jambudvīpaprājñaptī* and other texts, the geographical situation of Jambudīpa and Bhāratavarṣa, the latter denoting India. Their physical and natural environments too are relevantly taken into consideration. Jainism attributes just one sense to the material beings and the plants. The higher organic beings evolve out of the stage in which they are possessed of one sense, the sense of touch, into the stages in which they become gradually endowed with greater and greater number of senses, the maximum number being six. The nature and quality of their nutriments, the modes of eating, drinking, assimilation, etc., also differ according to the diversity of the species of flora and fauna. Similar differences are also made out with regard to the celestial and infernal beings. The study of the lives of mythical beings such as the gods, the demons, and the like is on the whole anthropomorphic. The moral ideas of right and wrong, good and evil, virtue and vice, restraint and unrestraint, bondage and salvation, really appertain to the world of men.

The expositions⁴ and discussions of the salient doctrinal points of Jainism are full of logical niceties

4. Ibid, p. 34

and disproportionate details. The *sūtra* points out that the organic world is characterized by six constant and opposed phenomena, namely, gain and loss, pleasure and pain, life and death (XV, I). The *sūtra* clearly presupposes the development of atomic theory (*paramāṇuvāda*) in Indian philosophy. Some of the current theories are quoted and criticized (I, 10; II 1; V, 7). According to the Jain theory as in our *Sūtra*, each atom is the smallest unitary whole of matter (*pudgala*). Each of them is characterized by its internal cohesion (*siṇeha*). We cannot speak of a half atom (*arddha*) since an atom is an indivisible unit of matter. With the division it ceases to be an atom (*paramāṇoḥ ardhikaraṇe paramāṇutvābhāva-prasaṅgāt*). A molecule (*aṇu*) is a combination of atoms more than one. An aggregate of matter (*skandha*). results from an organic combination of five molecules. Disintegration of a corporeal aggregate results from the separation of the molecules and atoms. Here one may realize the force of the Jain argument for regarding even the material beings, the earth-lives, water-lives, etc., as distinct forms of life, each appearing as an individual with its internal cohesion so long as it exists as such. So through the process of organic development or evolution we pass through the different degrees and forms of internal cohesion.

The story of conversion of the Brāhmin wanderer named *Khandaka* (*Skandhaka*) by Mahāvīra in the *Bhagavatī Sūtra* (II, 1) is very interesting. The name of the wanderer sounds like the wanderer Sandaka in the Pāli *Majjhima Nikāya* (Vol. I, p. 513). Like other Brāhmin wanderers *Khandaka* is said to have been well versed in the four *Vedas*, the six *Vedāṅgas*, and the *Itihāsa-purāṇa* regarded as the fifth *Veda*. Here the list

also includes mathematics (*gaṇita*) and the *śaṣṭi-tantra* of the *Sāṅkhya* Philosophy. The difficult austerities practised by the wanderer since his conversion to the Jain faith are in substance and detail like those described in the *Antagaḍadsāo* and *Ovavaia* Suttas and in the Pali *Mahadukkhakhandha*⁵ and *Mahāsihanāda sūttas*.⁶ The dialogue contained in this uddesa throws some light on the doctrine of infinity and finiteness, endlessness, and limitedness discussed in the *Pāli Brahmajāla Sutta* (*Dīgha*, I).

In the *Brahmajāla Sutta* the Buddha refers to the four different propositions maintained by the contemporary and earlier recluses and Brāhmaṇas on four different grounds. (*Dīgha*, I, pp. 22ff.). These are : (1) that this world is limited and circumscribed (*antavā ayam loko parivaṭumo*); (2) that it is limitless and without an end (*ananto ayam loko अपरियanto*); (3) that it is both limited and unlimited (*antavā ca ayam loko ananto ca*), meaning that the world is limited above and below and unlimited crosswise; (4) that is neither limited nor unlimited. The explanation given by Buddhagosa in his commentary, the *Sumaṅgalavilāsinī*, is not very illuminating. As he suggests, the limited or unlimited character of the world depends on the limited or unlimited view taken by the contemplative in his mental perception or vision (I, p. 115). Here we miss the philosophical aspect of the propositions. It appears that the third proposition referred to the view upheld by Mahāvīra and his disciples. According to Mahāvīra the world may be construed in some respects as limited and in some respects as unlimited (*sa-ante loe anante*

5. *Majjhima Nikāya*, I, pp. 83-90.

6. *Ibid.*, I, pp. 68-83. (Quoted by Law, p. 34)

loe). Here he considers the positions of the world from the four points of view, from the point of view of substance (*davvao*), from that of field of existence (*khettāo*), from that of time (*kāla*) and from that of phenomena (*bhāvāo*). It is maintained that considered from first two points of view the world is limited and considered from the remaining points of view, it is unlimited (II, 1). It may be observed that with regard to all contradictory views the *Bhagavatī Sūtra* assigns to Mahāvīra a kind of synthetic position seeking to justify both of them, each from its own point of view. This was undoubtedly consistent with the 'It may be' doctrine (*syātvāda* of Jainism).

The Jaina ideas⁷ regarding the advent of different living beings in different states or forms of existence are on the whole the same as those in other Indian systems. The main difference lies only in some unimportant details. The Jains too believe in the possibility of bodily advent without the help of any sex union. The Jaina belief, however, is a belief in the transmigration of soul, a point in which it differs from the Buddhist conception of rebirth without any transmigration of soul from embodiment to embodiment. The soul in Jainism as in most of the Indian systems is the factor which polarizes the field of matter and brings about the organic combination of the elements of existence. If the position be that death means an event which takes place when the soul leaves the body, the question arises whether it passes off in some form of corporeality (*sasarīrī*) or without any such corporeality (*asarīrī*). Here too the traditional Jain position is, it may be that it goes out in some form of corporeality

7. Ibid, p. 35 (Law, p. 35)

and it may equally be that it does so without any form of corporeality (*Siya sarīrī vakkamai, siya asarīrī vakkamai*). With reference to the gross body characterized as *audārika*, *vaikriya* and *āhāraka*, the soul goes out without any corporeality, while with reference to the subtle body characterized as *tajjasa* and *kārmaṇa* (karmic) it departs in its subtle body (I, 7). Deaths and destinies are broadly distinguished as those undergone by fools and those by the wise. The deaths on the part of fools that take place due to different causes or under different circumstances serve to lengthen the course of gliding in the cycle of births and deaths and those on the part of the wise go to shorten it. This too is a commonplace in the popular Indian belief.

Attention may be drawn to another interesting point. The account given in our *sūtra* of the doctrinal position of Mankhaliputta Gosāla, the leader of the Ājīvika thought, seeks to make out this point of difference and distinction between Jainism and Ājīvikism. Gosāla's position is an unqualified fatalism or determinism while Mahāvira's position is not so, inasmuch as it distinctly leaves scope for freedom. According to Gosāla death signifies a suspended animation while periodical reanimation as in plant-life is the order of nature. The Jains seem to construe that if we accept Gosāla's position, we cannot think of death as a phenomenon, but death in the case of all things formed or compounded is inevitable.

It is interesting to note that our *sūtra* (I, 76) speaks of a dispute between Kālāsavesiyaputta, a follower of Pārśva and a disciple of Mahāvira. It ends with the former's begging permission to stay with him after having changed the law of the four vows for the law of

the five vows enjoining compulsory confession. This is surely a supplement to the *Uttarādhyayana* dialogue between Kesin and Gautama as representatives of the two Nirgrantha orders, old and new. The date of Gosāla's death taking place sixteen years before Mahāvīra's death was coincident with the great war fought between king Kūṇiya (Ajātaśatru) and king Ceḍaga of Vaiśālī for the possession of an extraordinary elephant (*Bhagavatī Sūtra*, Āgamodaya Samiti edition, p. 319). On the death of Mahāvīra the confederacy of nine Mallas and nine Licchavi clans and the kings of Kāśī and Kośala instituted a festival in honour of that event (*Bhagavatī Sūtra*, p. 316). It may be remarked that the *Bhagavatī* like other Jaina canonical sūtras is unaware of the position of Kūṇiya as the king of Magadha. Kūṇiya is represented as the king, better viceroy of Aṅga, in his father's time. Aṅga was governed as a separate province under Kūṇiya with Campā as its capital (*Ibid.*, p. 316).

Udāyana of *Sauvīradeśa* was succeeded by his nephew Keśi in whose reign *Vitahavya* was completely ruined (*Bhagavatī Sūtra*, p. 619). He went to the extent of renouncing the world but when the question of the succession of his son Abhi came before him, he said to himself : 'If I renounce the world after appointing Abhi to royal power, then Abhi will be addicted to it and to the enjoyment of human pleasures. He will go on wandering in this world.' This led him to renounce the world appointing his sister's son Keśi to royal power (*Bhagavatī Sūtra*, pp. 619-20). It is not a case of the matriarchal system in vogue?

King Śatānika's sister *Jayantī* was a staunch follower of Mahāvīra (*Ibid.*, p. 558). The *Bhagavatī Sūtra* informs us that in the war with Vaiśālī, Kūṇiya is said to have

made use of *mahāsilākaṇṭaka* and *rathamūṣala*. The first seems to have been some engine of war of the nature of a catapult which threw big stones, and the second was a chariot to which a mace was attached to kill men as the chariot moved about (pp. 316, 319). We have also the mention of *Tāmali*, apparently a citizen of Tamalitti or Tāmralipti (Tamluk), who is described as a *Moriya-putta*. It is difficult to make out whether Tāmali of our *sūtra* was in any way connected with the *Mauryas* of *Magadha*. He is introduced rather as a rich merchant (III, 1). The *Uvāsagadasāo* and the *Bhagavatī Sūtra* mention a few rich lay disciples of Mankhaliputta Gosāla belonging to the *Vaiśya* class, e.g., *Kuṇḍakuliya* (*Kunda Koliya*), a citizen of Kampillapura, *Saddālaputta*, a rich potter of Polāsapura, *Hālāhalā* and *Ayampula* of Śrāvastī, which was the main centre of the *Ājīvika* activity according to the *Bhagavatī Sūtra*.⁸

8. Ibid, pp. 35-36

6

Jñātadharmakathā (Nāyādhammakahāo)

“The *Jñātṛidharma-kathā-aṅga* is also called *Dharma-kathā-aṅga*. It gives an exposition in detail of the nature, etc., of nine padarthas, jīva, etc., as well as the answers to questions which the Gaṇa-dharas put to the Lord. It has 556,000 padas,” says *J.L. Jaini*.

Dr. Law says : “The text of *Nāyādhammakahāo* (Skt. *Jñātādharma-kathā*) which is also called *Nāyasūya* is the sixth *aṅga* of the Śvetāmbara Jain canon.* It comes under narrative literature of the Jains. It is very useful from etymological and grammatical standpoint. *Ardha-Māgadhi Naya* is the same as Sanskrit *Jñāta*. The title may be explained as ‘Stories for the dhamma of *Nāya*’ (*Jñātṛ*), i.e., Mahāvīra, who is also called *Jñātṛputra*, *Nāya* or *Nātaputta*. The text is divided into two *sūyakkhandhas* called *Nāya* and *Dhammakahā*. The former has nineteen *ajjhayaṇas* and the latter, ten *vaggas*. It contains didactic and religious narratives. The stories found here explain the teachings of Mahāvīra. The text also contains an exposition of elements.

The story of a mariner reminds us of the Pāli *Valāhassa Jātaka* (*Jāt.*, No. 196). The winged horse occurs in both. Besides legends and fables we find

* Law, B.C. : Some Jain Canonical Sutras, p. 38

romantic stories and adventures, tales of robbers, mariners, etc. The stories of Dovāi (*Draupadī*) and a pious layman as found in this text have been introduced to show the destiny of persons through various rebirths. The story of the former is no doubt a corruption of the *Mahābhārata* legend of *Draupadī*'s marriage with five *Pāṇḍava* brothers as pointed out by Winternitz.

The text furnishes us with the names of some of the non-Aryan tribes and refers to eighteen languages, four Vedas, and *ṣaṣṭitantra*, sixteen diseases, etc. There are some graphic descriptions of the bed-chamber of *Dhāraṇī* of a demon, six seasons, etc. Some interesting details may be gathered from this text. *Kālī*, an old maiden (*vaḍḍakumārī*) joined *Pārśva*'s order and was entrusted to *Pupphacūlā*, the head of the nuns (*Nāyā*., II, i, pp. 222ff.). The succession by primogeniture was then in vogue. The kingdom descended directly to the king's eldest son and all was right if the king had an heir, but if he died heirless it was a great problem for the ministers (*Ibid.*, 14, 153ff.). The palaces are described in this text as lofty. They had domes (*thūbhiyā*) and their floors were richly decorated with various kinds of gems and jewels (*Ibid.*, I, p. 22). The harem (*oroḥa*) was a part of the royal pomp (*Ibid.*, 16, p. 185). *Sihaguhā* (mountain cave) is mentioned as a *corapalli* which was located in an unapproachable mountain ravine (*Ibid.*, 18, p. 209). A robber was put into prison where his feet were tied in a wooden frame (*Ibid.*, 2, pp. 53ff.). For some slight fault merchant *Dhanna* of *Rāyagiha* met with the same fate (*Ibid.*, 2, p. 5). Four varieties of elephants, viz. *Bhadda*, *Manda*, *Miya* and *Saṅkiṇṇa*, are classified according to their seasonal uses, physical strength, intelligence and ability. etc. (*Ibid.*, I, p. 39; Cf. *Sammohavinodanī*, p. 397,

mentioning ten kinds of elephants : *Kālāvakañca Gaṅgeyyaṃ, Paṇḍaraṃ Tamba-Pinigalaṃ, Gandha-Maṅgala-Hemañ ca uposatha-Chaddant' ime dasātī*).¹ When *Mithilā* was besieged by *Jiyasattu* and other kings, king *Kumbhaga* closed the city gates and the citizens could not move out (*Ibid.*, 8, p. 112). The paddy was sown during the rains and when ripe the crops were harvested with new sharp sickles, thrashed, winnowed and then taken to the granary where they were kept in new sealed jars (*Ibid.*, 7, 86). Flower-houses were made during festivals (*Ibid.*, 8, 103). Woodgatherers (*kaṭṭhahāragā*), leaf-gatherers (*pattahāragā*) and grass-cutters (*taṇahāragā*) were found roaming about in forests (*Ibid.*, 13, 143). Tortoises were eaten by the people (*Ibid.*, 4). Clothes were moistened with soda (*sajjiyākhāra*) and heated on fire and then washed with clean water (*Ibid.*, 5, 74). Various kinds of cloth were loaded in waggons and carried for (*Ibid.*, 17, 203). The king could commute the sentence of death for banishment (*Ibid.*, 8, 107). *Mithilā* is mentioned as a port and the seafaring merchants of *Campā* came here for trade (*Ibid.*, 8, 97ff.). *Kāliyadīva* was the place where there were rich mines of gold, jewels and diamond and which was noted for horses (*Ibid.*, 17, 201ff.). There was the necessity of passport (*rāyavarasāsana*) (*Ibid.*, 8, 98).

There was the worship of various deities (*Ibid.*, 8,

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1. The *Himalayan forests* are said to have abounded in elephants living in herds or as rogues, distinguished as *Vāmanikā* (dwarfish), *Uccākaṣarīkā*, *Uccakaṣerukā* and *Chaddantā* (six-tusked). The last named class is associated with the Chaddanta lake and is noted for the high quality of the ivory (B.C. Law, *India as Described in Early Texts of Buddhism and Jainism*, p. 65). (Quoted by Law, p. 39)

100). There were taverns and gambling houses (*juyakhalaya*) (*Ibid.*, 2, 48). The country of *Daddara* was noted for its sandal wood (*Ibid.*, 8, 98). The town of *Hatthikappa* or *Hatthakappa* was visited by the five *Pāṇḍavas* (*Ibid.*, 16, 199ff.). It may be identified with *Hathab* near *Bhavnagar* in *Gujarat*. The *sayamvara* of *Dovāi* (*Draupadī*) was held in the city of *Kampillapura*² (*Ibid.*, 8, 178). *Pāṇḍu Mahura* may be identified with *Madura* in *South India*. It was the place where the *Pāṇḍavas* were asked by *Kaṇha Vāsudeva* to go and reside there (*Ibid.*, 16, 197ff.). *Damaghosa*, father of *Śīsupāla*, was invited to attend the marriage ceremony of *Dovāi* (*Draupadī*) in *Kampillapura* (*Ibid.*, 8, 178). *Kaṇha Vāsudeva* ruled over *Varabāi* together with many princes and chiefs (*Ibid.*, 6, 68). He had many queens. The five *Pāṇḍavas* were chosen by *Draupadī* (*Ibid.*, 16) as her husbands. A rich courtesan of *Campā* was versed in the traditional sixty-four arts, possessed sixty-four accomplishments of a courtesan and knew the science of erotic very well. She was a linguist, well versed in dialects and an accomplished singer and dancer. There was the sleeping chamber of queen *Dhāriṇī* as having an outer courtyard, polished pillars, latticed windows, circular stairs, brackets, appertures and a room on the roof. The outside was whitewashed with stone and the inside was decorated with pictures. A mention is made of five kinds of nurses who were engaged to tend children: wet-nurse (*Khīra*), toilet-nurse (*maṇḍana*),

2. Or *Kāmpilyanagara* (*Mahābhārata*, 138, 73-74) which was the capital of southern *Pañchāla*, identical with modern *Kampil* in the *Farokhabad* district, *U.P.* (*B. C. Law, Geography of Early Buddhism*, p. 18; *B. C. Law, Panchalas and their capital Ahichchatra*, *M.A.S.I.*, No. 67, pp. 3ff.). (Law, p. 40)

bath-nurse (*majjana*), play-nurse (*kiḷavaṇa*) and lap-nurse (*aṅka*) (*Ibid.*, I, p. 21).

The seven categories are not fully enumerated anywhere in the *sūtra*. In a few instances, the *sūtra* refers to the principles of *jīva* and *ajīva* (*ahigaya jīvājīve*).³ The characteristic feature of the physical body which forms an aspect of *ajīva* is described in detail. It is full of impurities, it is perishable, it is subject to change and decay. *Malli* the Videha-princess is found to point out its defects before Jiyasattu and others. The text lays special stress on sense-control. This is beautifully illustrated by the simile of the two tortoises and the jackal (4th *ajjhayaṇa*). The jackal was very eager to appease its hunger by the flesh and blood of the tortoise. But, of the two tortoises, one expanded its limbs, while the other with-held them into its bosom. The jackal could catch hold of the former only, and in the case of the latter, it could do no harm. Similarly, one who is accustomed to concentrate his senses towards worldly objects is liable to destruction, while the other who is keen to withdraw them from the worldly objects is not subject to sorrows and afflictions.

The ideas of *āśrava* and *saṃvara* are found in this text, though the terms are not explicitly mentioned therein. The commentator has used these terms *āśrava* and *saṃvara*. *Āśrava* is that which causes the soul to be affected by sins, while *saṃvara* is the prevention of sins by watchfulness. It is the principle of self-control by which the influx of sins is checked. It is an aspect of *tapas*.

The doctrine of *indiyajavanijja* and *no-indiyajavanijja*⁴

3. *Nāyādharmmakahāo* (ed. N. V. Vaidya), pp. 73, 75.

4. *Ibid.*, p. 76.

is expounded to Śuka in the fifth *ajjhayaṇa*. The former speaks of the stage when the senses out of their own accord come under perfect control and thus they cannot function according to the sweet will of the agent. But the latter is far more superior to this. It is the stage when passion, illusion, attachment and the like are totally brought under control. This is possible only when the *Sāṅkhya-yoga* teachers are also found to hold similar views (*Yoga-bhāṣya*, ii, 55).

From the fifth *ajjhayaṇa* we learn that the mendicant Śuka was initiated into the Jaina faith. He with his one thousand followers was an adherent of *Sāṅkhya* and practised the five kinds of restraints and observances having purification (*śauca*) as the basis of his cult (*saṃkhasamae laddhaṭṭhe paṃcayama paṃcaniya-mayuttam soyamūlam*).⁵ Once he happened to roam with his followers in the vicinity of the town of Sogaṃdhiyā where lived a rich man named Sudaṃsaṇa. The mendicant expounded his own doctrine to him thus, 'Just listen Sudaṃsaṇa, our religion is based upon purification (*śauca*) which again is of two kinds : (1) *dravyaśauca* and (2) *bhāvaśauca*. The former is to be practised by earth and water, while the latter is to be done by the aid of kuśagrass and by citing some mantras (*amhaṃ soyamūlae dhamme paṇṇatte...maṃtehi ya*).⁶ By observing these two purifications one may easily reach heaven (*aviggheṇaṃ, saggaṃ gacchati*).⁷

Our text refers to a bare outline of *Sāṅkhya* doctrine. The above-mentioned *yamas*, *niyamas* (*śauca* only forming an aspect of the latter) are enumerated and explained in the system of Patañjali (i, 30, 32). They

5. *Ibid.*, p. 73.

6. *Ibid.*, p. 73.

7. *Ibid.*, p. 74.

are only held to be the means of practising Yoga which again helps one to attain *samādhi* or meditation.

Sudāṃsaṇa became a follower of Śuka. Once he happened to meet Thāvaccāputta, a follower of Mahāvīra. A long dialogue took place between them, in which the so-called Sāṅkhya view was criticized by Thāvaccāputta and the Jaina view was expounded. The question put before the Jaina teacher is interesting. It is as follows : ‘Well, Sir, are you one, two or many; are you eternal and immutable, or subject to change and decay? (ege *bhavaṃ duve bhavaṃ... aṇegabhuya-bhavabhavie vi bhavaṃ*)’⁸ The reply given by the Jaina teacher was based upon Syādvāda (Abhayadeva’s commentary, p. 588, Calcutta Ed., Samvat 1933).

This sūtra has been edited with Abhayadeva Sūri’s commentary and published by the Agamodaya Samiti, Bombay, 1916. Another readable and critical edition has been published by Prof. N. V. Vaidya of the Ferguson College, Pune, 1940. Steinthal (*Specimen der Nayadhammakahā*, Diss. Leipzig, 1881), W. Hüttemann, (*Die Jñāta Erzählungen im sechsten Aṅga des kanons der Jinisten*, Strassburg, 1907), and E. Leumann (*Wiener Zeitschrift für die Kunde des Morgenlandes*, 3, 1889) have also carefully studied this sūtra.”

8. *Ibid.*, p. 77. (Law, p. 42)

7

Upāsakadaśā (Uvāsagadasāo)

Dr. B.C. Law writes : “The *Uvāsagadasāo* (*Uvāsagadasāu* or *Upāsakadasās*) is the seventh *aṅga*. It contains ten chapters (*ajjhayaṇas*) dealing with the legends about the ten *upāsakas* or pious householders who by means of asceticism obtained *mokṣa* or emancipation. The legends are all told after a stereotyped pattern in the most monotonous manner as rightly pointed out by Winternitz. This text has been edited with the Sanskrit commentary by Abhayadeva Sūri and translated into English with notes by Hoernle in the *Bibliotheca Indica Series*. The Agamodaya Samiti has also published an edition of this text with Abhayadeva Sūri’s commentary. Leumann (*Wiener Zeitschrift für die Kunde des Morgenlandes*, 3, 1889) and Barth (*Revue de l’histoire des Religions*, Paris, 19, 1889) have carefully studied this text which contains mostly narratives. an elaborate metrical version of the contents of this *aṅga* in Prākṛit is available. The whole work seems to have been compiled for devotional purposes. It furnishes us with materials which give a vivid picture of the social life of those days. It contains the stories of pious householders who became lay adherents, the wealthy potter named Saddālaputta, who was at first a follower of Makkhali Gosāla, but afterwards went over to Mahāvīra and Kuṇḍakoliya

whose faith in Mahāvīra remained unabated.

In the *Uvāsagadasāo* (Lecture I) we find that Vāṇiyagāma or Vesālī was ruled by Jiyasattu. Vesālī and Videha were ruled by Ceḍaga, the maternal uncle of Mahāvīra. The same text refers to the site of an ancient shrine called Gunasīla in the neighbourhood of Rājagrha (VIII, 231). The Kālasilā was perhaps no other than what is called the site of Guṇasīla-caitya in this text. The settlement of Kollāga and the village of Bālaka at some distance from Nālandā were places that became scenes of early actions of Gosāla, the leader of the Ājivikas, who met Mahāvīra first in Rājagrha.¹

There was a Jaina temple outside the town of Vāṇiyagāma which bore the name of Duipalāsa in the north-easterly direction.²

The town of Vāṇiyagāma mentioned in secs. 77-78 of the *Uvāsagadasāo* curiously agrees with the description of Vesālī given in the Tibetan *Dulva*.³ Gautama, a senior disciple of Mahāvīra, addressed him thus 'I desire, Revered Sir, with your permission, as the turn for the indulgence for my sixth meal has arrived, to go round the city of Vāṇiyagāma, to the upper, lower and middle classes, on a begging tour of house to-house collection.'⁴

Bāraṇasī, Kampillapura, Palāśapura and Ālabhī were the important towns within the kingdom of Jiyasattu

1. *Uvāsagadasāo*, Hoernle, App., pp. 1-2.

2. Hoernle, *Uvāsagadasāo*, I, p. 2. *Vāṇiyagāmassa nayarassa vahiya uttarapuratthime disibhāe Duipalāsae nāmam ceie.*

3. *Ibid.*, II, p. 6.

4. *Ibid.*, I, p. 36. *icchāmi ṇaṃ, bhante, tubbhehiṃ abbhaṇuṇāe chaṭṭhakhamāṇassa pāraṇagaṃsī vāṇiyagāme nayare uccanīyamajjhīmāiṃ kulāiṃ gharasa-muddāṇassa bhikkhāyariyāe aḍṭṭhāe.*

(*Uvāsagadasāo*, pp. 84, 90, 95, 105, 160 and 163). All these places could be reached from Śrāvastī by convenient roads. In the neighbourhood of Śrāvastī there was a settlement (*sannivesa*) called Śaravana which was the birthplace of Gosāla Maṅkhaliputta, the great master of the Ājīvikas (*Ibid.*, App. I). Palāśapura was another important centre of the Ājīvikas (*Ibid.*, p. 105).

There lived at Benares a prosperous householder named Sūrādeva. He possessed a very rich treasure of gold and herds. He took upon himself the law of the householder and lived in conformity with the teachings of the law which he had received from Mahāvīra.⁵ Another prosperous householder named Cūlanipiya lived at Benares. His wife was named Sāmā. He possessed a treasure of gold and herds. He was the cause of prosperity to whatever business he was concerned with. At a certain time Mahāvīra came and a congregation went out from Benares to hear him. He lived in conformity with the teachings of the law which he received from Mahāvīra. Afterwards through lofty ascetic practices he was reborn as a deva (*Uvāsagadasāo*, II, pp. 90-98). The *Uvāsagadasāo* refers to the early career of Mahāvīra as a teacher when there seems to have been an alliance of Kāsī-Kośala, Aṅga, Āḷavī, Videha, Vaiśālī, Pāvā and Kuśinārā against the growing power of Magadha. But in spite of such an alliance, Aṅga was conquered by Bimbisāra and permanently annexed to Magadha. Kuṇika-Ajātaśatru, son of Bimbisāra, is

5. *Ibid.*, p. 84 : Bāṇarasim nāma nayarī. Koṭṭhae ceie. Sūrādeva gāhāvai aḍḍhe. Cha hiraṇakoḍio jāva...Cha vayā dasagosāhassienam vaenam...paḍivajjai gihidhammam...samaṇassa Bhagavao Mahāvīrassa dhamma-paṇattim uvasampajjittānam viharai. (Quoted by Law, pp 43-44)

represented throughout the Jaina literature as the king of Aṅga (Campā).

The text, as its title implies, is solely concerned with the matters relating to the good life of the laity. In the Pāli canon the *Saṅgīti Suttanta*⁶ is similarly devoted to the whole duty of a noble householder. In the *Aṅguttara Nikāya* there are several sections dealing with the life of householders. In the Pāli discourses the instructions are of a more general than of sectarian interest. Here in the Jaina text the dominant motive is to guide the conduct of the Jaina laity. It is pointed out that the fatalistic creed of Gosāla is unethical. So Jainism is insistent on a view of life which makes a person morally responsible for his deeds. The Jaina *upasakas* are called upon to fulfil the twelve vows, the five of which are lesser (*anuvratas*) and the seven disciplinary (*sikṣavratikas*). The ideal life of the Jain householder Ānanda is a glaring instance of how these vows could be practised. The five essential vows are the five *mahāvratas*. Ānanda took the solemn vows to abandon injury to living beings, indulgence in lying speech, theft, adultery, and hankering after wealth beyond the use of personal things such as toilet, clothings, food and drink.

The five gross transgressions of the vow of non-injury consist in coercion, violence, dismemberment of the body, overloading and starving others. The five gross transgressions of the vow of truthfulness consist in false accusation under the influence of passion, false accusation in secrecy, betrayal of the confidence of one's wife, communication of false information, and

6. *Digha*, III, pp. 207-271; B. C. Law, *A History of Pāli Literature*, Vol. I p. 114. (Law, p. 45)

falsification of documents. The five gross transgressions of the vow of honesty consist in the receipt of stolen property, employment of thieves, smuggling, use of false weights and measures and trade in contrabands. The five gross transgressions of the vow of conjugal fidelity on the part of the husband consist in visiting a concubine, visiting a respectable woman, amorous dalliance with other women, arranging marriages for strangers, and excessive sex indulgence. The five gross transgressions of the vow of non-excess in worldly possessions consist in exceeding one's limit in the matter of landed property, gold, livestock, money, foodstuff and utensils.

The five typical transgressions of the vow of the quarters (*dikvrata*) consist in going beyond the limit in the upward, the downward and horizontal directions, enlarging the space limit of one's movement and failure of memory. The five typical transgressions of the law of abstention from unprofitable employment consist in talking about things of an amorous import, behaving like a buffoon, talking about impure things, assisting in a bad thing and exceeding the need of things of personal use.

The five typical transgressions of the law of equanimity consist in indulgence in evil thought, evil speech and evil deed, forgetfulness of the law of equanimity and want of proper attention to the law of equanimity.

The five typical transgressions of the law of keeping within a certain place consist in the employment of one's family members as messengers, the employment of one's servants as messengers, communication by word of mouth, communication by gestures, and intimation by sign.

The five typical transgressions of the law of keeping

the sabbath (*posadha*) consist in the use of a bed which is unexamined or badly examined, which is unwiped or badly wiped, the use of a spot for easing nature which is unexamined or badly examined, which is unwiped or badly wiped, and the imperfect observance of the abstinences prescribed.

The five typical transgressions of the law of proper distribution of alms consist in putting something away among living things, covering up the alms with living things, neglecting the appointed hour, acting at the instance of others and miserliness.

The five typical transgressions of the law of self-mortification for meeting death consist in longing after this world, longing after the next world, longing after life, longing after death and longing after sensual enjoyment.

The five typical transgressions of the law of right belief consist in scepticism, fickleness, distrustfulness, praising of heterodox teachers and intimacy with them.

The four kinds of unprofitable employment consist in malevolent conduct, inconsiderate conduct, supply of dangerous objects and directing of sinful acts.⁷

7. Law, p. 46

8

Antakṛta-Dasāṅga (Aṃtagaḍa-Daśāo)

Dr. B.C. Law writes : The Aṃtagaḍa-dasāo (*Antakṛta-daśāṅga*)* is known as the eighth aṅga of the Śvetāmbara canon. It consists of eight vaggas or divisions, each forming a group of a certain number of lessons. The number of lessons is ten in the first, fourth, and eighth divisions; eight in the second; thirteen in the third and seventh, and sixteen in the sixth. Each lesson is conveyed through an appropriate personal story of a legendary character. The stories are those of 'the end-winners', meaning the persons who died either attaining liberation with death or being assured of it at the time of death. The stories place in a group appear to be more or less of the same pattern as regards the nature of the end attained. The aṅga took its name from the stories of the end-winners' narrating their *antagaḍadasā* or happy ends. The stories of such achievements on the part of different persons, men and women, are related with reference to the dispensation of the two Tīrthaṅkaras, Ariṭṭhanemi (Ariṣṭhanemi) the twenty-second Jain and Mahāvīra the last Jain. Accordingly the divisions with the stories and lessons mark on the whole two stages in the continuation of the main dialogue, namely, pre-Mahāvīra and Mahāvīra. The earlier stage

* Law, B.C. : Some Jaina Canonical Sutras, p. 47

is covered by the career of Ariṭṭhanemi and the reign of Kaṇha Vāsudeva of Western India, and the later stage by the career of Mahāvīra and the reign of king Seniya of Rāyagiha (Rājagrha). The text as a whole is presented in the shape and form of a dialogue between the Ārya Suddharman the only Gaṇadhara or leading disciple who survived Mahāvīra, and his pupil the Ārya Jambu. The scene of action is laid in the city of Campā, at the shrine of (the Yakkha) Puṇṇabhadda. It was translated for the first time into English by Dr. L.D. Barnett, and subsequently by M. C. Modi with the help of the commentary written by Abhayadeva. The Āgamodaya Samiti of Bombay has edited it along with two other texts with Abhayadeva's commentary. *P. L. Vaidya's* introduction, notes and appendix are useful.

There is enough of ingenuity and looseness in the invention or narration of the legendary tales, though it is not without a method or purpose. The succession of the divisions follows apparently a mechanical plan, the logical sequence of thought being not easily understandable, and the beauty of the narratives is often marred by textual abridgements or cross references. As Modi points out, the first five divisions contain semi-legendary stories of the heroes related to Kaṇha Vāsudeva with Ariṭṭhanemi as the living Tīrthaṅkara, the vaggas six and seven narrate the stories of Mahāvīra's disciples, the eighth vagga contains the theological details of the penances, while the vaggas seven and eight are concerned with the narratives of the queens of king Seniya.

The first division contains the stories of ten princes, Gotama, Samudra, Sāgara, Gambhira, Stimita, Acala, Kāmpilya, Akṣobhya, Prasenaṇjit (Paseṇai, Pāli Pasenadi), and Viṣṇu, all born in the royal house of the

king Andhakavṛṣṇi of Dvāravatī (Dvārakā) and the queen Dhāriṇī. It is fittingly introduced with a description of the city of Dvāravatī, 12 *yojanas* in length and 9 *yojanas* in breadth, built by the genius of Kuvera, the lord of wealth. With its gold ramparts, five-coloured cornices of various jewels, and beauty and glory, grandeur and happiness, it resembled Alakā, the capital city of Kuvera. The Mt. Revata or Raivata stood at its north-eastern gate, bearing on its summit a garden called Nandanavana, the grove of Nandana. There was an old abode (shrine) of the Yakṣa Surapriya in a fine Aśoka tree in the midst of a woodland. In this very city dwelt king Kṛṣṇa Vāsudeva (Kāṇha Vāsudeva) holding lordship over ten princely nobles headed by Samudravijaya, over five great warriors headed by Baladeva, over three and a half crores of princes headed by Pradyumna (Pajjuṇṇa), over sixty thousand fighters headed by Sāmba, over fifty-six thousand mighty men headed by Mahāsenā, over twenty-one thousand warriors headed by Virasena, over sixty thousand monarchs headed by Ugrasena, over sixteen thousand queens headed by Rukmiṇī (Ruppinī), over many thousands of courtezans headed by Anaṅgasenā, and the like. Thus Dvāravatī was both the seat of the imperial power of Kṛṣṇa Vāsudeva as well as the capital of the kingdom of Dvāravatī with Andhakavṛṣṇi as its king and Dhāriṇī as its queen.

The model story is that of Prince Gotama who renounced the world and placed himself as a Jaina recluse under the guidance of Ariṭṭhanemi when the latter visited Dvāravatī, attended by the four grades of gods. His life of effort lasted for a period of twelve years, during which he studied the *sāmāyika* and other

yogic postures and practices¹ along with the eleven *aṅgas* (to the exclusion of the twelfth called *Dṛṣṭivāda*). He fulfilled the twelve avowed ways of a mendicant, *bhikkhupaḍimāo*, miscalled 'monastic standards'² along with the *guṇaratna* austerity for sixteen months. He took at last farewell, and climbed up Mt. *Śatruñjaya* (*Settunja*), on the summit of which he bravely met his end by a month's starvation, obtaining *siddhi*.

There are inter-allusions to the story of *Meghakumāra* which is fully narrated in the *Nāyādhammakahā*, and to that of *Mahadbala* in the *Bhagavati Sūtra* or *Vyākhyā-prajñapti*.

The remaining nine stories and lessons are of the same type.

The second division contains the stories of eight *Yādava* princes, *Akṣobhya*, *Sāgara*, *Samudra*, *Himavat*, *Acala*, *Dhāraṇa*, *Pūraṇa* and *Abhicandra*, to the exclusion of *Stimita* and *Viṣṇu*. These narratives agree substantially with those in the first division. As for the two points of difference, the text wants us to understand that here *guṇaratna* is the single form of austerity, and that the period of effort is sixteen years instead of twelve. This second list of the princes born in the family of *Andhakavṛṣṇi* and *Dhāriṇī* differs in respect of three names from the first. As known to the commentator *Abhayadeva*, *Kuntī* and *Mādrī* were the two younger sisters to Prince *Viṣṇu*.

The third division consists of the stories and

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1. *Sāmāyika*, *cauvisattha*, *vaṃdanaka*, *pratikramaṇa*, *kāyotsarga* and *pratyākhyāna*—these six practices constituted a Jaina *ṣaḍaṅgayoga* which is a substitute for the *aṣṭāṅgayoga* connected with *haṭhayoga*. Barnett's interpretation of *sāmāyika* is quoted by Modi, *op. cit.*, pp. 99ff.
 2. Modi, *op. cit.*, pp. 100ff (Law, pp. 48-49)

examples of thirteen persons, Anita, Anantasena, Ajitasena, Anīghacarita, Devasena, Śatrusena, Sāraṇa, Gaja, Sumukha, Dummukha, Kuṇḍa, Dāruka and Anādrṣṭi.

The story of Anita is introduced with a description of the city of Bhaddilapura which was the capital of king Jitaśatru. There was a beautiful garden by the name of Śrīvana on its south-east side. In that city Anita was born to Nāga, a rich banker, by his wife Sulasā. He was brought up in the midst of enormous wealth. He was placed in his eighth year under a tutor for training in sciences and arts. When he had passed his boyhood, his parents made him take the hands of thirty-two daughters of wealthy bankers within a day. This is followed by an exaggerated account of the wedding presents received by him. It was at the garden of Śrīvana that he happened to meet Ariṣṭhanemi. The sequel of the story is similar to the story of Prince Gotama. The two points of difference to be noted are : (1) that he studied the fourteen *pūrvas* instead of the eleven *aṅgas*, and (2) that his period was twenty years.

The five stories that follow are of the same pattern. The seventh story concerning Sāraṇa, a son of Vāsudeva and Dhāriṇī, reads almost like that of Prince Gotama. Here Sāraṇa studies the fourteen *pūrvas* that are traditionally known to have been incorporated into the twelfth *aṅga* called *Drṣṭivāda*. In the same category we are to place all the remaining stories but that of Gaja Sukumāra. Strangely enough, Prince Sumukha is described as a son of king Baladeva of Dvāravatī by his queen Dhāriṇī, whereas in the case of the remaining princes the parents are Vāsudeva and Dhāriṇī. Dāruka who is mentioned in the Great Epic as the charioteer of

Kṛṣṇa Vāsudeva is counted here among the sons of Vāsudeva and Dhāriṇī.

Turning at last to the story of Prince Gaja, we notice that he is introduced as the eighth or last son of Devakī, mother of Kṛṣṇa Vāsudeva, who was born in her womb. According to the Pāli *Ghata Jātaka* (No. 355). Devagabbhā gave birth to ten sons including Kaṇha Vāsudeva and Baladeva. The Jaina legend gives an altogether different account of the circumstances under which Devakī's earlier-born seven sons were stealthily taken away from her by the god Harinaigameṣī and brought up in the house of Nāga and Sulasā. She gave birth to six or seven sons, exactly resembling Nalakubera, in fulfilment of a prediction made to this effect by the Jaina recluse Atimukta. All but Kṛṣṇa Vāsudeva renounced the world and moved about in the country as disciples of Ariṭṭhanemi. Devakī, too, is represented as a queen of Vāsudeva, king of Dvāravati. Kṛṣṇa Vāsudeva tried in vain to keep his brother Gaja in the world, and his mistake was that he had brought in Somā, a handsome daughter of the Brahmin Saumila, to be his brother's wife. The Brahmin was so awfully angry with Gaja that he had renounced the world to pass as a recluse abandoning his daughter. On seeing the latter passing one evening by the burning ground of Mahākāla, the Brahmin took a piece of a broken pot from a burning pyre and threw it on his head. The princely recluse bore calmly the pain without any wrathful feeling towards the oppressor. In that blissful mood of soul he obtained the supreme knowledge and vision and passed away. The great teacher Ariṭṭhanemi exhorted Kṛṣṇa Vāsudeva not to bear wrath against Saumila who even by spiteful action lent indirectly an aid to his younger brother Gaja.

The fourth division sets forth ten glaring examples of the Jaina virtue based on the personal stories of Jāli, Mātali, Upatāli, Puruṣasena, Vārisena, Pradyumna, Sāmba, Aniruddha, Satyanemi and Dṛḍhanemi. These stories are in many respects similar to that of Prince Gotama; the two main points of difference lie in the study of the twelve *aṅgas* and the period of sixteen years. Here Jāli, Mātali, Upatāli, Puruṣasena, and Vārisena are described as the sons of Vāsudeva and Dhārini, Pradyumna as the son of Kṛṣṇa Vāsudeva and Rukmiṇi, Sāmba as the son of Kṛṣṇa Vāsudeva and Jāmbavatī, Aniruddha as the son of Pradyumna and Vaidarbhi, and Satyanemi and Dṛḍhanemi as the sons of Samudravijaya and Sivā.

In the fifth division we have ten lessons imparted through the personal stories and examples of the eight wives of Kṛṣṇa Vāsudeva : Padmāvatī, Gaurī, Gāndhārī, Lakṣmaṇā, Suṣamā, Jāmbavatī, Satyabhāmā, and Rukmiṇi, and of the two wives of Prince Sāmba.

The queen Padmāvatī became interested, like her mother-in-law the queen Devakī, in the worship of Aṛiṭṭhanemi when the great teacher came to Dvāravatī and preached his noble doctrine before her husband Kṛṣṇa Vāsudeva. Kṛṣṇa was anxious to know the factors by which the delightful and prosperous city of Dvāravatī would be destroyed. The saint mentioned wine, fire, and Dvaipāyana as the three destroying factors. Kṛṣṇa at this moment thought that blessed were those princes of the blood, Jāli, Mātali and the rest who betook themselves to religious life. The great teacher clearly perceived the trend of the sad thought which arose in the mind of Kṛṣṇa. Thereafter Kṛṣṇa became curious to know how his own death would come about and where he would be reborn. Aṛiṭṭhanemi's reply was that after

the destruction of the city of Dvāravatī by the wrath of Dvaipāyana, the action of fire and the drunkenness of the Vāsudevas (i.e., Yādavas), Kṛṣṇa would be sent forth with Rāma Baladeva (Balarāma) to Pāṇḍu-Mathurā on the south, where he would meet the sons of king Pāṇḍu, Yudhiṣṭhira and others, and there in the presence of the Pāṇḍava brothers, in the Kuśāmba forest, and under an excellent banyan tree, he would remain on a slab of stone with his body covered with a yellow robe, when he would be pierced in his left foot by a sharp arrow released from the bow by Jarākumāra. Thus he would come to death and would be reborn in hell. Thereafter he would be reborn in the continent of Jambudvīpa, in the country of Bhāratavarṣa, in the land of Puṇḍra, in the city of Śatadvāra, where he would be the twelfth Jain in the next era of progress, finding himself for many years in the status of a *Kevalin*. It is said that this prophecy made Kṛṣṇa glad.

In view of the impending calamity of the city of Dvāravatī Kṛṣṇa asked all persons to renounce the world and lead the mendicant life in the religious order of Aritṭhanemi. Under this persuasion his queens headed by Padmāvatī, and the two wives of Prince Sāmba became nuns, studied the eleven *aṅgas*, observed religious practices, and then passed away obtaining the final liberation.

Here we have a very curious Jaina version of the Kṛṣṇa legend, having a few points of similarity with the Brahmanical and Buddhist versions. The obvious purpose of the Jaina narrative was to gain popularity for the Jain faith in Western India by making the local people believe that the whole of the Yādava race attained salvation under the benign influence and guidance of Aritṭhanemi, the twenty-second Tīrthaṅkara. The Jaina

inventor of the legends would purposely ignore the fact that Kṛṣṇa Vāsudeva's teacher was Ghora Āṅgīrasa. According to the *Upaniṣad* tradition Kṛṣṇa following the instruction of Ghora Āṅgīrasa became free from all worldly attachments. According to the Jaina legend he could aspire to become a Jina. These were the current legends accounting for the destruction of the Andhakavṛṣṇis.

It is no less important to note that the Jaina legends connect the sons of Pāṇḍu with the Pāṇḍya country of the south with Mathurā (modern Madura) as its capital. Dr. Barnett rightly observes : 'The Pāṇḍiyans, however, were not Pāṇḍavas and the Jaina identification of the two dynasties is probably based on popular etymology. A like attempt to connect the two families occurs in the Tamil chronicle given in Taylor's *Oriental Historical MSS.* (Vol. I, pp. 195ff.), which states that Madurā at the time of the Bhārata war was ruled by Babhruvāhana, the son of Arjuna, by the daughter of the Pāṇḍiya king of Madurā. The *Mahābhārata*, on the other hand, makes Babhruvahana the son of Arjuna, by Citrāṅgadā, daughter of Citravāhana, the king of Maṇipura.'

The association of the Pāṇḍyas of the south with the Sūrasenas of Mathurā and the Pāṇḍus of Northern India is probably alluded to in the confused statement of Megasthenes regarding Heracles and Pandaia.³ In the Pāli chronicles of Ceylon the Pāṇḍyas are invariably represented as Pāṇḍus.⁴ In the *Jātakas* the five sons of Pāṇḍu are nowhere connected with the Kuru country.

3. Law B.C., *Tribes in Ancient India*, p. 190; H. C. Raychaudhuri, *Political History of Ancient India*, 4th Ed., p. 272; McCrindle, *Ancient India* (Megasthenes and Arrian), pp. 163-164.

4. Cf. *Mahāvamśa*, Chap. 7, v. 50; *Dīpavamśa*, Chap. 4, verse 41. (Law, pp. p. 50-53)

Arjuna of the Yudhiṣṭhira line, who is represented in the *Kurudhamma Jātaka* (No. 276) as the ideal king of the Kurus is evidently different from Arjuna the third son of Pāṇḍu. Thus there still lies a mystery about the relationship of the Pāṇḍavas with Kṛṣṇa Vāsudeva.

From the sixth division begins the second stage of the main dialogue. This division is important for the short stories of Makāti, Kiṅkama, Mudgarapāṇi, Kāśyapa, Kṣemaka, Dhṛtiḥara, Kailāsa, Haricandana, Dvāratraya, Sudarśana, Pūrubbhadra, Sumanabhadrā, Supratiṣṭha, Megha, Atimukta and others. Makāti was rich householder of Rājagṛha who renounced the world after he had met and waited upon Mahāvīra at the shrine of Guṇaśila. He studied the eleven *aṅgas*, the *sāmāyika*, and other religious practices. He practised the *guṇaratna* form of self-mortification. He died on Mt. Śatruñjaya, obtaining liberation. Kiṅkama whose personal story is similar to that of Makāti attained *siddhi* on Mt. Vipula which guarded the city of Rājagṛha on one side. Among the remaining persons, all of whom passed away on the same Mt. Vipula. Mudgarapāṇi was a garland-maker in Rājagṛha. The rich householders Dvāratraya and Megha, too, belonged to the same city, while Kṣemaka and Dhṛtiḥara were citizens of Kākandī, Kailāsa and Haricandana of Saketa, Sudarśana and Pūrubbhadra of Vaṇijagrāma (Paṇyagrāma?), and Sumanabhadrā and Supratiṣṭha of Śrāvastī. Atimukta was a prince born in the royal house of king Vijaya who reigned in the city of Palāsapura, and Anakṣya was a king of Benares who renounced the world like king Udayana (of Vatsa). The two model stories and examples are those of Mudgarapāṇi and Prince Atimukta.

During the reign of king Śreṇika, Arjunaka was a rich garland-maker in the city of Rājagṛha and

Bandhumatī was his wife. He had a big flower garden outside the city, and far from it was his family shrine built and dedicated to the Yakṣa Mudgarapāṇī. In it the statue of the Yakṣa stood. Arjunaka became a devotee of this demi-god from his very childhood. When a festival was announced in the city of Rājagṛha, Arjunaka went out with his wife to his flower garden. After gathering the flowers the husband and wife walked towards their family shrine when they were entrapped by some wicked men. He afterwards killed them with an iron mace.

A pious Jaina householder named Sudarśana was going to pay his homage to Mahāvīra; he was attacked on the road by Arjunaka Mudgarapāṇī, but no harm was done to him on account of his virtue and spiritual strength. Arjunaka took the vow of a Jaina mendicant under the guidance of Mahāvīra and proved himself to be a completely reformed man. When he wandered about in the city of Rājagṛha for alms the angry crowd of men and women harshly treated him, but he patiently endured suffering with equanimity. With the kind permission of Mahāvīra he passed away by starving for a half-month.

There is nothing striking in the story of Prince Atimukta save and except that he became a Jaina mendicant in his early life, when he was a mere boy. 'You are a child, my son, said his father', and have no understanding. What do you know of the doctrine? The reply is given in the form of a riddle, 'What I know, I do not know, and what I do not know, I know'. By this he meant that he knew that one who is born must die, but he did not know how death would take place and exactly when. The riddle does not exhibit much of a literary art, nor does its explanation go to prove a great philosophic insight. We have better examples of such

riddles in Pāli *Āṅgulināla Sūta*⁵ and *Mahā-ummagga Jātaka* (No. 546).

In the seventh division we have the personal stories of the thirteen wives of king Śreṇika of Rājagrha, all of whom renounced the world and fared well at death as the Jaina nuns. They were known as Nandā, Nandavatī, Nanduttarā, Nandiśreṇikā, Mārutā, Sumārutā, Mahāmārutā, Marudevā, Bhadrā, Subhadrā, Sujātā and Bhūtadattā.

The eighth or concluding division is devoted to the stories of ten Jaina nuns who studied the eleven *aṅgas*, the *sāmāyika* and other religious practices, and led a rigorous religious life under the guidance of the Āryā Chandanā, the leading Jaina Therī of the age. Kālī, Sūkālī, Mahākālī, Kṛṣṇa, SuKṛṣṇā, Mahakṛṣṇā, Virakṛṣṇā, Ramakṛṣṇā, Piṭṛsenakṛṣṇā, and Mahasenakṛṣṇā are suggested as their names.

Here we have a description of the ten kinds of penances (*tavokammā*) observed by the ten nuns who were previously the wives of king Sreṇika. These are known as Ratnāvalī, Kanakāvalī, Muktāvalī, Kṣudraka (lesser) Siṃhanikrīḍita, Mahallaka (greater) Siṃhanikrīḍita, Sapta-saptaniya to Daśa-daśamya, Kṣudraka Sarvatobhadra, Mahallaka Sarvatobhadra, Bhadrattara-pratima, and Acambit-vardhamāna (āyaṃbilavaḍḍhamāna). The technical explanation of each involves a mathematical arrangement of numbers expressive of the number of meals and fast days in different permutations and combinations, for all of which the reader may be referred to Abhayadeva's commentary on the text of the *Aṃtagaḍadasāo*⁶

5. *Majjhima Nikaya*, II, pp. 97-105.

6. *Ibid.*, p. 54 (Law, pp. 53-54)

9

Anuttaraupapātikadaśā (Aṇuttarovavāiyadasāo)

In the words Dr. B.C. Law : The *Aṇuttarovavāiyadasāo*¹ (*Anuttara-aupapātikadaśāṅga*) is the ninth *aṅga* which deals with the lives of persons who after their death were reborn as gods. They would therefrom descend to this world, attain human birth and achieve final emancipation. It treats of the *ekāvatārins*, or the once-returners (Pāli *sakadāgāmins*) most of whom are the sons of king Śreṇika. The stories are mostly abbreviated. The *aṅga* consists of three *vaggas* or divisions; the first containing ten lessons, the second, thirteen and the third, ten, making a total of thirty-three lessons. In Jacobi's opinion the descriptions are very tedious and they consist mostly of endless enumerations.

Though this text is placed in the list of *aṅgas*, its contents go to show that it presupposes other works of the Jain canon, particularly the *Aupapātika Sūtra*. The list of persons whose examples are set forth in each division is given in verse precisely as in the *Aṃtagaḍadasāo* to which the ninth *aṅga* stands no more than a supplement or sequel.

1. This text has been edited by Dr. Barnett along with the *Aṃtagaḍadasāo*. Dr. P.L. Vaidya has also edited it (Poona, 1932). Abhayadeva's commentary is very helpful.

In the Jaina cosmography the middle place is occupied by the world of men. Above this stand the three grades of gods, one above the other, the highest being the *Vaimānikas* or gods dwelling in their respective lofty mansions. Below them are the *Gaiveyyakas* and the lowest are known as the *Kalpas*. The *Gaiveyyakas* too are provided with mansions of their own.

This *aṅga* too is presented in the form of a dialogue put into the mouth of Sudharman and his pupil Jambu. The scene of action is laid in the city of Rājagṛha.

In the first division all but Vehalla and Vehayasa are mentioned as the sons of king Śreṇika by his queen Dhāriṇī and the rest including Abhaya as princes whose mother was the queen Cellanā. It may be noted that the name of Prince Abhaya is met with in the Pāli Nikāyas particularly in the *Abhayarājakumāra Sūtta* of the *Majjhima Nikāya* (Vol. I, pp. 392-396). The thirteen fortunate men whose examples are set forth in the second division are also represented as princes born to king Śreṇika by his queen Dhāriṇī.

The model story in the third division is that of Dhaṇva. Sunakṣatra² who finds mention in the Pāli Nikāyas as a Licchavi prince and lay supporter of the Jaina order, is included here in the list of ten persons. Dhaṇva is described as prince born in the royal house of king Jitaśatru of Kākandī. He became a Jaina monk and he strictly observed the religious practices and rules of life. The real interest of the story lies in the graphic description of the personal condition of the aspirant, while he was going through the hardship of the penances.

2. Pāli Sunakkhatta, *Dīgha*, III, pp. 1ff; B. C. Law, *Historical Gleanings*, p. 16. (Law, pp. 55-56)

It may be pointed out that a similar description of the penances is found in the Pāli *Mahādukkhakkhandha Sūta* of the Majjhima Nikāya (Vol. I, pp. 83-90). The forms of austerity described in the Pāli discourse are the penances observed by the Buddha previous to his enlightenment. These are found fruitless by him as means of salvation.

10

Praśna-Vyakaraṇānī (Paṇhāvāgarāṇām)

Dr. B.C. Law writes : The *Paṇhā-Vāgarāṇa Sūya*¹ (*Praśna-vyākaraṇa sūtra*) is counted as the tenth aṅga of the Śvetāmbara āgama. It is otherwise known as *Praśna-vyākaraṇadaśā* for the simple reason that it consists of ten lectures or chapters (*ajjhayaṇas*), the five of which are devoted to the topic of *anhaa* and the remaining five to that of *saṃvara*. Abhayadeva Sūri wrote an authoritative commentary on it. It has been edited along with the text. Winternitz points out that it is a purely dogmatic presentation, which does not correspond either to the title of the work or to the table of contents in the *Thānaṅga* 10 and in the *Nandī*. Schubring (*Worte Mahāvīras*, p. 13) says that a later work took the place of the old aṅga which is lost. The title of the *sūtra*, *Praśna-vyākaraṇa*, implies at the first sight that the text is the catechism or book of questions and answers. But the text, as we now have it, is not of this nature. The contents of a *Paṇhā-Vāgarāṇa* as given in the *Sthānāṅga* and *Nandīsūtra* presuppose a canonical work consisting of 108 *praśnas*, 108 *apraśnas*, 108 *praśnāpraśnas*, *vidyātisayas* and discourses of saints with Nāgākumāras and other Bhavanapatis. The present

1. The Āgamodaya Samiti has published an edition with Abhayadeva's commentary (1919).

text does not meet these requirements. On the other hand, it appears as a methodical and elaborate exposition of the two topics mentioned above. As such it may be judged as a learned dissertation on the subjects and as an important literary production of the scholastic age. Abhayadeva is compelled to explain the title of the present *sūtra* in a manner to suit its contents. He says, *praśnānām, vidyāviśeṣānām yāni vyākaraṇāni teṣaṃ pratipādanaparā daśā daśādhyāyana-pratibaddhāḥ granthapaddhataya iti Praśnavyākaraṇadaśāḥ*. The *Praśna-vyākaraṇadaśā* is a treatise comprising ten lectures that establish the expositions of certain select topics. The methodical expositions are all ascribed to Sudharman the fifth *gaṇadhara*, who addressed them to his pupil Jambuswāmin. The two main topics dealt with in this treatise are *anhaa* and its anti-thesis *saṃvara*. The term *anhaa* is equated with Sanskrit *āsnavaḥ* (*āśravaḥ*).² Thus *anhaa* is taken to be the same as *āśrava* which goes to form an antithetical pair with *saṃvara*. The anti-thetical pair which occurs in the Pillar Edicts of Aśoka verbally corresponds with the *puṇya* and *pāpa* of Jainism. In these edicts *āsinava* stands in contrast to *kayāṇa* : *apāsinave bahukayāṇe*³ (Pillar Edict II.). It would seem that the word *āsinava* is employed there as a synonym of *pāpa* as opposed to *kalyāṇa* or *puṇya*. There is still a difference of opinion⁴ as to whether the Asokan word

2. *Āsnava* is from *ā* root *snu*. *Āśrava* is from root *Śru*, to flow, whence 'a flowing of the soul from the senses towards their external objects'. In *Āpastamba Dh. S.* (II, 25, 19) the word *āśrava* is taken to mean 'external objects by which a person is attracted outwards' (*Yaiḥ puruṣaḥ āśrāvyaṭe, vahiḥ ākriṣyate*) (R.K. Mookerjee, *Asoka*, 1928, p. 174).

3. B. M. Barua, *Asoka and his Inscriptions*, 1946, p. 274.

4. D. R. Bhandarkar, *Asoka*, 1932, pp. 107-109.

āsinava corresponds to the Ardhamāgadhi *anhaa* or to the Pāli and Sanskrit *ādinava*. There is evidently no such Sanskrit word as *āsnava* used in the Brahmanical or Buddhist works. Here we have *ādinava* in its place but the Asokan term *āsinava* clearly presupposes a Sanskrit word like *āsnava* as suggested by the Jain scholiast. So far as the meaning of the two words *āsnava* and *ādinava* is concerned, it is practically the same. Just as in Jain literature it has *āśrava* for its synonym, so in the Amarakoṣa the two synonyms suggested for *ādinava* are *āśrava* and *kleśa*.⁵ It is important to note that *anhaa* is characterized in our text as *anādika* (*ādivirahitaḥ*), 'beginningless', 'that of which the sinful action is the root cause', as explained by Abhayadeva. This suggests no doubt that our text is concerned not so much with the sins as 'with innate proneness to sin'.

The five sinful deeds that one commits due to the innate proneness to sin stand as opposed to five great vows (*mahāvratas*) that follow from the principle of *saṃvara* or self-restraint. The five sinful deeds are enumerated as *hiṃsā* (harming life), *mosa* (lying), *adatta* (thieving), *abambha* (incontinence), and *pariggaha* (hankering after worldly possession). Each of them is taken up as a subject for separate treatment. The harming of life is deprecated by the Jinas as a sinful deed which is fierce, terrible, mean, rash, undignified, shameless, inhuman, fearful, dreadful in reaction, greatly fearful, horrible, frightful, unlawful, causing anxiety, reckless, unrighteous, uncompassionate, pitiless, leading to a hellish life and destructive in effect.

5. Amarakoṣa, 3.2.29—*Ādinavāśravau kleśe*. (Law : Some Jaina Canonical Sutras, pp. 57-58)

This sinful deed serves to generate delusion and great fear and it brings about mental distress in fear of death. This is the first door to impiety. It is defined as violence done to life, driving soul out of the body, arousing suspicion in the mind of other beings, harming those who can be harmed, and that which should not be done. It consists in hurting, killing, doing, violence, oppressing, killing in three ways of thought, word and deed emulating, ending the lease of life, and the like. Harming life is an iniquity of which the consequences are bitter. It is of various kinds and it has various modes. It causes pain and brings misery to others. It is an outcome of unrestraint. In this connection our text furnishes a long but interesting list of the fauna and flora, classified according to the number of senses possessed by them. Many are the root causes that lead beings to commit this sin. The main causes are, however, anger, pride, conceit, and greed, all of which are ultimately rooted in delusion. It stands to destroy all good things in men. In the same connection our text discusses the position of the professional boar-killers, fish-catchers, fowlers, hunters and the like. It also discusses the position of several cruel tribes and peoples such as the Śakas, Yavanas, Śabaras, Barbaras, Kāyas, Muruṇḍas, Udas, Bhaḍakas, Tittikas, Pakkanikas, Kulākṣas, Gauḍas, Siṃhalas, Pārasas, Kroñcas, Andhras, Drāviḍas, Bilvalas, Pulindas, Arosos, Dumbas, Pokkaṇas, Gandahārakas, Vālhikas, Jallas, Romas, Māsas, Bakusas, Mālavas, Cuñcukas, Cūlikas, Koṅkanakas, Medas, Pahlavas, Mahuras, Ābhāsikas, Ānakkas, Cīnas, Lāhsikas, Khasas, Hāsikas, Neharas, Mahārāṣṭras (Maustikas), Ārabas, Davilakas, Kuhaṇas, Kekayas, Hūṇas, Romakas, Roravas, Marukas and Cirātas

(Kirātas).⁶ The list of tribes and peoples notorious for their cruel habit and nature is sufficient to indicate that out text is a compilation of a post-Christian period.

The second door to impiety is lying which is defined and characterized as telling an untruth which makes a person light and fickle, which is fearful, which causes enmity and brings ill-fame and the like. It is an immoral act in which the low-born persons indulge. It is cruel in its effect and it makes a liar untrustworthy. It is deprecated by the best of saints. It is linked up with the blackest of soul colourings and it only serves to increase as man's state of woe and degradation, and to bring about the cycle of re-births. It carries with it the idea of indulgence in falsehood, cheating, deceiving, crookedness, false deposition and useless talks and the like. Anger, greed, fear and envy are the various mental factors that are behind lying. This door to impiety also includes the preaching and promulgation of false doctrines and misleading philosophical views of life. Some typical instances of false doctrines and misleading views are given. The first of them is typically the philosophical view attributed in the Pāli *Nikāyas* to Ajita Kesakambala represented as an avowed *nāstika*. The Buddhist doctrine of the five aggregates⁷ is also put in the category of *nāstikya*. The *nāstikavāda* is taken to mean the denial of manly energy, the existence of heaven and hell, and the possibility of reward and retribution and the like. The instances of *astikavāda* cited are shown to be equally misleading. The Jain

6. For details of some of these tribes vide B. C. Law, 'Tribes in Ancient India' (Bhandarkar Oriental Series No. 4).

7. Keith, *Buddhist Philosophy*, pp. 85ff. B. C. Law, *Buddhaghosa* (BBRAS, 1946), p. 136. (Law, pp. 59-60)

teacher repudiates the idea of God as the creator and ordainer of all things and the all beings. He discards the theory of soul as a passive principle. Both the Sāṅkhya and the Vedānta doctrines stand self-condemned in his opinion. That there is a sectarian note in the statement and criticism of the views of other schools of thought is undeniable. The details of the modes of lying practises and committed with reference to persons and things are important as throwing light on the social condition and moral standard of the age.

The third door to impiety is taking away what is not given (*adattādānam*). It is defined as an act of stealing, oppressing, bringing death and fear, an iniquity which is terrifying, a sinful deed which is rooted in covetousness and greed. It is undignified in its nature and it produces a bad name. It is equally deprecated by good men. By it one incurs the displeasure of persons, near and dear. It is full of passion and delusion. It goes by the name of theft, stealing other people's property, seeking gain from the belongings of others, greed for the wealth of others, cupidity, thieving, spoiling the hand with the ugliness of the act and the like. Robbery, dacoity and such other daring acts all come within the definition of taking away what is not given. Plundering, looting, carrying spoils and booties in the name of war are also included in this act of impiety. In this connection our text furnishes some details about warfare, weapons, and armaments. It also supplies some interesting information regarding different punishments meted out to the thieves and robbers. Their miserable life here and hereafter is described in detail.

The fourth door to impiety is known as incontinence (*abam̐bham*). It is defined as a sexual dalliance coveted in the worlds of gods, men and demons, which is a net

and noose of amour, which is a hindrance to the practice of austerities, self-restraint, and chaste life, which brings about death, bondage, and coercion, and which is a cause of infatuation and delusion. It bears the name of sexual congress, sex-indulgence, delight in vulgar life, sexual enjoyments with the goddesses and family maidens. They too are not free from this kind of infatuation. The demons, *nāgas*, *garuḍas* and *supaṇṇas* too are no exceptions to the rule. Among men, the monarchs, kings, overlords, chaplains, high officers of the state, all run after this. The same passion is equally perceptible among the lower creatures. In this connection our text gives us the details about the physical forms, dresses, beautification, wiles and guiles, and various pleasing artifices, by which women entice men. Incidentally the modes of generation are discussed, according to which, living beings are to be classified as viviparous, oviparous and the like. This classification is the same as that met with in Pāli and other Indian texts.

The fifth door to impiety is known as *pariggaha* or hankering after worldly possessions such as varieties of gems, gold, jewels, perfumes, scents, unguents, conveyances, utensils, household furniture, landed properties, wealth and opulence. It is rooted in greed and it is an expression of craving and thirst for worldly things. So it does by the name of craving (*tanhā*), worldly attachment (*āśatti*) and it is characterized by the great longing for earning, acquisition, accumulation, hoarding, insatiety and the like. Even the gods are not free from this hankering after worldly possessions. The emperors, Vāsudevas, Baladevas, Māṇḍalikas, chieftains, Tālavaras, commanders-in-chief, millionaires, bankers, *rāṣṭrikas*, *purohitas*, and the like are all guided by it. Worldly possessions comprise all secular sciences and

arts, worldly enjoyments, agriculture, industry and commerce by which men are implicated in various conflicts and clashes of interests. In this connection our text speaks of sixty-four sciences and arts (*catusaṭṭhi*).

After dealing with the five doors to impiety the *sūtra* takes up for consideration the five doors to *saṃvara* or self-restraint, one by one. They are spoken of as virtues that stand for deliverance from all kinds of suffering. The first is called *ahiṃsā* (non-harming), the second, the truthful speech (*saccavayaṇaṃ*), the third, taking only what is given (*dattam-anuṇṇā*), the fourth, continence (*bambhaceraṃ*) and the fifth, non-hankering after worldly possessions (*aparigga-hattaṃ*), which constitute the five great vows that are conducive to the good and welfare of the world.

The first principle of non-harming is praised as the island, the refuge, the destination, the basis, and *nirvāṇa* to the worlds of men, gods and demons. It is just another name for pity (*dayā*), forbearance, purity, goodness, welfare, protecton, morality, self-control, self-restraint, self-guarding and the virtue which is the abode of the perfected ones (*siddhas*).

The truthful speech is the second door to self-restraint. This is the accepted principle of all noblemen, teachers and saints. It implies one's moral purity and uprightness, and it is a virtue which inspires confidence. It requires a person to abstain from praising himself and condemning others. In this connection the *sūtra* speaks of twelve kinds of language, namely, Prākṛita, Saṃskṛita, Māgadhi, Paisācī and Apabhraṃśa, etc. each distinguished according to prose and verse. Some grammatical details are also given which are too well-known to need any comment here.

The third door to self-restraint is accepting what is

given. It implies an abstinence from taking away what is not one's own, from stealing and committing theft. This too is a virtue well-praised and a noble principle of self-control and self-restraint.

The fourth door to self-restraint is continence or chaste life.* It is the root principle of the best of austerities, regulated life, knowledge, faith, conduct and perfect discipline. It implies moral rectitude which is cultivated as a path to deliverance. In its magnitude it is mighty like the Himalaya and it is extolled as something in the heart of the deep ocean. This is indeed the very fundamental principle of religious life.

The fifth door to self-restraint is non-hankering after worldly possessions. The non-hankering may be both internal and external. The external hankering is an obstacle to religious practices and the internal hankering leads a person to the incorrectness of method, recklessness, thoughtlessness and moral contaminations. This is the principle of non-attachment which is conducive to the practice of *samitis* and *guptis*. This stands on the very top of the path which leads to deliverance and emancipation.

Of the five great moral vows (*pañcamahāvratas*) enforced by Mahāvīra the first four represented the four principles of self-restraint (*cātuyāmasaṃvara*)⁸ as prescribed by Pārśvanātha for his followers. It is the fifth principle of non-hankering after worldly possessions that was added to the earlier list of four by way of an

* Law, p. 62

8. *Cātuyāmasaṃvara* was undoubtedly as phraseology of the religion of Pārśva. But as presented in Buddhist literature it acquired altogether a new connotation with Mahāvīra's followers. Some are of opinion that it means the four characteristics of a Jaina recluse as understood by the Buddhist author (B. C. Law, *Mahāvīra : His Life and Teachings*, pp. 13ff; I.H.Q. II, 705; *Majjhima*, II, pp. 35-36).

improvement. The five moral precepts as enjoined by the Buddha for the guidance of the conduct of the laity are somewhat different from the Jaina five great vows. The three principles of *ahiṃsā* (non-harming), non-stealing, and truthful speech, are common to both. The fourth Jaina vow of chastity (*brahmacarya*) is deeper in its significance than the Buddhist principle of non-excess in sexual indulgence. The Jain vow corresponds more with the Buddhist principle of *brahmacariya* which is prescribed for the recluses. The fifth Jain vow is implied in the Buddhist principle of non-participation in any worldly transaction by the recluses. Although the enumerations of the principles are somewhat different, they are all important to both the systems. We have a systematic exposition of the moral precepts in the Pāli commentaries, particularly in Buddhaghosa's encyclopaedic work known as the *Visuddhi-magga* or the *Path of Purity*.⁹ It will be seen that the Buddhist method of exposition is more lucid, direct, and clearly psycho-ethical. There is an important point of difference between the Jain and Buddhist presentations of the vows and precepts. In the Jain presentation a greater emphasis is laid on the side of abstinence from impious acts, while in Buddha's presentation much stress is laid on the positive aspect of virtues. It is not enough that a person abstains from doing a wrong thing inasmuch as a progressive man is expected to cultivate and develop friendliness, honest life, truthfulness, etc. But the difference is one of degree and not of kind.

9. *Visuddhimagga* (PTS), Vol. I, pp. 6ff; P. Maung Tin, *The Path of Purity*, Pt. I, pp. 8ff.; B. C. Law, *A History of Pāli Literature*, Vol. I, pp. 400ff.; B. C. Law, *Aśvaghōṣa*, p. 85; Cf. *Vinaya*, II, 162; *Samyutta*, IV, 342, II, 68; *Milinda*, 333 and *Anguttara*, IV, 248ff. etc. (Law, pp. 62-63)

Vipāka Sūtra (Vivāga-Sūya)

Dr. B.C. Law writes* : The *Vivāga-sūya*¹ (*Vipāka Sūtra*) is counted as the eleventh *aṅga* of the Śvetāmbara Jain āgama. Winternitz calls it the text of the ripening of actions. As its name implies, it deals with the consequences or resultants, painful or happy, of past deeds. It contains stories on the retribution of good and bad deeds after the manner of the Buddhist *karma* stories in the *Avadāna-Śataka* and *Karma-Śataka*. The *sūtra* illustrates the painful consequences by ten anecdotes and happy resultants by ten stories, each illustrative anecdote or story forming a distinct section of two parts into which the text is divided. The stories after narrating the careers of persons concerned as human beings proceed to describe the courses of their transmigration until their attainment of liberation in the end. In the first part dealing with the painful consequences, eight out of ten persons concerned are males and two females, while in the second part all the ten persons concerned happen to be males. The *sūtra* is judged as a *kathanuyoga* type, inasmuch as it develops

* Law, B.C. : Some Jaina Canonical Sutras, p. 64.

1. Edited along with the *Aṃtagaḍadasāo* and *Aṇuttarovavāiyadasāo* with Abhayadeva's commentary and published by the Āgamodaya Samiti of Bombay (1920). Upadhye's edition (1935) is very useful.

its themes with the help of appropriate narratives that are presented mostly in their bare outlines. As Siddhasena in his commentary on the Tatthvārtha (I, 20) explains, the title of the sūtra means that the text indicates and sets forth the felt consequences of deeds : *Vipākaḥ karmaṇām anubhavastam sūtrayati darśayati tad Vipākasūtram*. Although the word *karmaphala*, meaning the fruits or results of deeds, may be taken broadly as a synonym of *karmavipāka*, in the Pāli *Nikāyas* a distinction is generally made between *phala* and *vipāka*, the first is taken to mean immediate results and the second after effects or results that follow as consequences. The word *vipāka* carries with it the notion of maturity. Accordingly the word *vipāka* impiles the resultants that become ripe from the totality of deeds in a particular birth.

The ten narratives in part I are the stories of Mṛgāputra, Ujjitaka, Abhagnasena, Sakata, Brhaspatidatta, Nandivardhana, Umbaradatta, Saurikadatta, Devadatta and Añjusuta and those in part II are the stories of Suvāhu, Bhadranandi, Sujāta, Vāsava. Jainadāsa, Dhanapati, Mahadbala, Mahaccandra and Varadatta. In general outlines the stories in each part are similar. Whether the course of transmigration starts in each case from past misdeeds or from past good deeds, it ends in the attainment of liberation. The turning point in each career takes place at a happy juncture where the person concerned is brought somehow or other into the august presence of Mahāvira. The adoption of the life of a Jain recluse and the fulfilment of the duties incumbent thereon bring about the final liberation. Considered from this point of view the purpose of the stories is the same as that of the Pāli *Apadānas* of the early Buddhist brothers and

sisters. But as compared with them the Jain stories are uninteresting. An important point of distinction between them is that the *Apadānas* are related by the *theras* and *therīs* themselves, whereas in the Jain stories the course of transmigration is recounted by the Jain author and partly predicted by Mahāvīra himself.

The scenes of action of different stories are laid in a few cities of northern India bounded evidently on the south by the Vaitāḍhya (Vindhya) mountain. Their presiding deities are said to have been certain *Yakkhas*. The *sūtra* speaks of some *Dhammaghosa* class of Jain *theras* (II, 1) who are said to have wandered about with a retinue of 500 recluses. Whether it was their duty to preach the doctrine or to convey the message of piety is to be ascertained. From the description given in the *sūtra* it appears that the intention is to describe them as wandering teachers preaching the doctrine. The story of a *Dhammaghosaka* as met with in the Pāli commentary on the *Dhammapada*² leads us to think that it was the duty of a *Dhammaghosaka* to convey the message of piety to the people. The same may be inferred from the duty assigned by Aśoka to the agents employed for the purpose (M.R.E. Yerragudi version). Incidentally as noted by Mr. Kapadia³ there are a few

2. *Dhammapada Commentary*, Vol. III, p. 81. (Quoted by Law, p. 65)

3. The Canonical Literature of the Jainas. p. 116 f.n. The *sūtra* mentions 16 kinds of diseases (section 22) : asthma, cough, fever, burning sensation in the body, pain in the stomach or belly, fistula, piles, indigestion, an eye-disease, headache, loss of appetite, pain in eyes and ears, itching, dropsy, leprosy and a disease which rapidly consumes anything when eaten. The remedies are prescribed in section 23. Besides, the *sūtra* refers to human sacrifices (section 107), cruel ways of inflicting punishments for theft and adultery (sections 37, 63),

references having bearing upon social and religious life of the people but these are of very minor importance. From Jain doctrinal point of view the *sūtra* contains nothing new or important. Its purpose evidently is to discourage indulgence in five sinful deeds and to encourage the practice of five great vows, both of which have received a systematic treatment in the *Praśna-vyākaraṇa Sūtra*.

various instruments used by jailors for inflicting corporal punishments (sections 120-21). etc. Vide also *The Canonical Literature of the Jainas*, pp. 136-37. (Law, p. 65)

JAINA CANONICAL LITERATURE

III

UPANGAS

- 1 AUPAPĀTIKA SŪTRA (Ovavāiya Sūya)
- 2 RĀJAPRAŚNĪYA SŪTRA (Rāyapasenaiya Sūya)
- 3 JIVĀJĪVĀBHIGAMA
- 4 PRAJNĀPAṆĀ (Paṇṇavaṇā)
- 5 SURAPANNATTI OR SŪRIYAPANATTI
- 6 JAMBUDVĪPAPRAJŅAPTI (Jambuddivapaṇṇati)
- 7 CAMDAPANNATTI (Candra-prajnapati)
- 8 NIRAYĀVALĪ SŪTRA

1

Aupapātika Sūtra (Ovavāiya Sūya)

In the words of Dr. B.C. Law : Aupapātika sūtra¹ (Ovavāiya sūya) which is also called the *Uvavāiya* is counted as the first *upāṅga* among the texts of the Śvetāmbara canon. Some hold that the Sanskritized form *Aupapātika* is erroneous. *Uvavāiya* means the attainment of an existence as pointed out by S. Lévi.² An *upāṅga* is by its name and definition an ancillary work. Abhayadeva Sūri has written the earliest commentary on it. This text consists of 189 *sūtras*, each of which is represented by a complete paragraphic statement on a particular topic or by a particular stanza, if it is in verse. The *suttas* forming the concluding part of the text are in verse, while the preceding portion is mostly in prose. The stanzas forming the concluding *suttas* 168-169 are really interesting and important as epitomizing the statements in prose on the spiritual position and destiny of the *siddhas* or perfected ones. There are similar mnemonies also under a few other *suttas* such as 49, 56, 76 and 144. The method of

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1. E. Leumann has edited this *sūtra* under the title *Das Aupapātika Sūtra* in the *Abhandlungen für die Kunde des Morgenlandes*, herausg. von der Deutschen Morgenländischen Gesellschaft, viii, 2, Leipzig, 1883; a complete edition in the Agamodaya series has been published.
 2. *J.A.*, 1912, t. XX. (Law, p. 67)

treatment followed is catechetical. The text seeks to combine a treatise and a book of discourses into an organic whole. It presents its subject-matter broadly in two contexts : (1) the meeting of Mahāvira and king Kūṇika of Campā, and (2) the meeting of Mahāvira and his senior disciple Indrabhuti. Its objects is to impress on the mind of the hearer or reader the unsurpassed greatness of Mahavira's personality the superior worth of his teachings, and the superior position of his disciples, lay, ordained and advanced. The place assigned to the *siddhas* is the highest of all. The hierarchical order is carefully shown in the second context or book comprising the *suttas* 62-189. The Pāli *Puggalapaññati*,³ a book of the *Abhidhammapiṭaka*, presents the classified human types in a hierarchichal order of its own, but its treatment is thoroughly psycho-ethical but not historical. The true Pāli counterpart of its is to be traced in those *suttas* in which the *niṭṭhās* or goals are distinguished.

The *Aupapātika sūtra* follows a distinct literary art of its own with its direct appeal. Naturalness and the sense of ease characterize its mode of presentation. It seems on the whole what may be described as an artless art. Its diction is clear, racy, sober and dignified, in spite of the fact that the Jain theological motive of self-glorification and self-exaltation runs through its whole length. The descriptions of the city of Campā, the sancturary of Puṇṇabhadda, the Asoga tree in the garden surrounding it, king Kūṇiya, son of Bimbisāra, his queen Dhārīṇī, and Mahāvira given in it are vivid and graphic and they well serve the purpose. The text also contains

3. Edited by R. Morris for the PTS; translated into English by B. C. Law/under the title of *Designation of Human Types* (PTS Tr. Series No. 12). (Quoted by Law, p. 68)

the account of Mahāvīra's *samosaraṇa* in Campā and the pilgrimage of Kūṇiya to this place. The founder of Jainism is given the epithet, *Ādikara* or the first doer (*āigare tiṭṭhakare*—*Aupapātika Sūtra*, secs, 61, 20).

The *Aupapātika Sūtra* places the *Vemānika devas* as the highest in the scale, then the *Jyotiṣis*, the *Vāṇamantarās* and *Bhavanavāsīs*. The *Vemānika* gods and angels are represented by Sohamma Īśāṇa, Sanankumāra, Mahinda Bambbhā (Brahmā), Lantaga, Mahāsukka, Sahassārā, Acchutapadī and the rest. Māhinda's heaven is the heaven of thirty-three gods together with the *lokapālas*. In the *Jyotiṣi* class are placed the sun, the moon, the plantets, comets, and stars including Rāhu. The *Vāṇamantara devas* comprise the *Bhūtas*, *Piśācas*, *Yakṣas*, *Rākṣasas*, *Kinnaras*, *Kimpuriṣas*, *Gandhabbas*, etc. The *Asuras*, *Nāgas*, *Supaṇṇas*, *vijju* (*vidyut*, lightning), fire continent (*dīva*), ocean (*udahī*), *diśakumāras* (quarter gods), *pavana* (wind gods), and thunder gods (*thaṇya*) represent the *Bhavanavāsīs*. Below them are the earth-lives, water-lives, fire-lives, and wind-lives. Above all of them stands the incomparable Jina with his advanced disciples (sections 32-37).

The eight *maṅgalas* were the eight auspicious symbols or emblems of the Jains : *sovatthiya* (*svastika*), *sirivacca* (*śrīvatsa*), *nandiyāvatta* (*nandyāvarta*), *vaddhamānaga* (*vardhamāna*), *bhaddāsana* (*bhadrāsana*), *kalasa*, *maccha* (*matsya*) and *dappaṇa* (*darpaṇa*).⁴ Other enumerations of *mangalas* are also met with the Jain text.⁵ In order to oust the vested interests of the Brāhmaṇas from the field, the Jains and the Buddhists had to introduce certain *maṅgalas*

4. *Aupapātika Sūtra*, sec. 49.

5. *Ibid.*, secs, 53-55.

claimed as very efficacious. The Buddhists introduced chanting of the Maṅgala sutta laying much stress on the thirty-seven points of *maṅgala* or moral conditions of human welfare.⁶

The Brahmins as *Lakkhaṇa-pāṭhakas* suggested certain prominent bodily characteristics of a mahāpuriṣa or great man (*mahāpuriṣa-lakkhaṇāni*).⁷ As the early Jain and Buddhist texts go to prove that the Jains and the Buddhists simply utilized them in establishing that the Founder of their own Order was the greatest of men.⁸ In the *Aupapātika Sūtra* (sec. 16) Mahāvīra is praised as *Dhammavaracaūrantacakkavattī* as the Buddha is called the supreme founder of the kingdom of righteousness.

The *Aupapātika Sūtra* speaks of the *tāpasas* as those *religieux* who adopted the *vānaprastha* mode of life on the banks of the sacred rivers typified by the Ganges. They were either fire-worshippers, family men or those who slept on the bare ground. They were either sacrificers or performers of funeral rites or owners of property. The water jugs and cooking pots were among their belongings. They followed different modes of bathing in the body waters. Some of them used to blow conch shells or were winnow-beaters (*kula-dhamakas*). Some of them killed deer for vension and skin, and some killed elephants to make food provision minimizing the slaughter of life. Some went about

6. Cf. *Maṅgala Sutta of the Khuddakāpatha*, pp. 2-3; *Mahāmaṅgala Jātaka* (No. 453); and the *Sutta Nipāta*, pp. 46-47.

7. *Digha*, II, 17ff.; *Sutta Nipāta*, 1019, 1021; *Digha*, III, 142ff; *Digha*, I, 88, 105; *Jāt.*, I., 56; *Mahāvamsa*, 5.91, etc.

8. *Aupapātika Sūtra*, sec. 16; Cf. *Digha Nikaya*, iii, pp. 142ff. (*Lakkhaṇa Suttanta*). (Quoted by Law, p. 69)

holding a sticks erect or with the gaze fixed on a particular direction. They used the bark of a tree as their garment, and lived either on the sea-shore or near water at the foot of a tree, feeding on water, air, water-plants, roots, bulbs, barks, flowers, fruits and seeds. They rendered their body cooked by the heat of the five kinds of fire and stiffened by the sprinkling of water (sec. 74). The same sūtra mentions a class of recluses (*pavvaiyā-samaṇā*)⁹ who were addicted to sensual pleasures, vulgar ways and vaunting and were fond of singing and dancing (sec. 75). It distinguishes between the Brāhmaṇa¹⁰ and the Kṣatriya *parivrājakas* and describes them as those *religieux* who either followed the Kāpila School of Sāṅkhya or the Bhārgava School of Yoga or represented the four grades of Indian ascetics : Bahudakā, Kuṭibratā (Kuṭicakā), Hamsā, and Paramahamsā. Some of them were Kṛṣṇaparivrājakas (secs, 76-81). The Ājīvikas are placed in a different category, their description being the same as in the Theravāda Buddhist texts (*Ibid.*, sec. 120). A gradation of *niṭṭhā* or goals aimed at by the *Tāpasas*, *Parivrājakas* and *Ājīvikas* is suggested in the *Aupapātika Sūtra* as in Buddhaghosa's *Papañcasūdanī*¹¹ and some of the later *Upaniṣads*. Gosala's doctrine of six *abhijātas* or grades of spiritual advancement may be compared with *niṭṭhā* or goals.

According to the *Aupapātika Sūtra* the destiny of worldly men is *Vāṇamantara*, that of the *Vānaprastha tāpasas* is the world of the *Jyotiṣī* gods, that of the *parivrājakas* is *Brahmaloka* and that of the *Ājīvikas* is

9. Cf. *Digha*, III, p. 130—*samaṇā Sakyaputtiyā*.

10. *Attha māhaṇaparivvāyā*, *Aupapātika*, sec. 76; cf. B. C. Law, *Historical Gleanings*, p. 9.

11. PTS Ed., II, pp. 9-10; 199, 217. (Quoted by Law, pp. 69-70)

Acyutapada (secs. 70, 71, 74, 81 and 120). According to the Buddhist commentator Buddhaghosa, Brahmaloka is the goal of the Brāhmaṇas, Ābhassaraloka is that of the tāpasas, Subhakiṇṇaloka is that of the Parivrājakas and Anantamānasa is that of the Ājīvikas (Papañcasūdanī, PTS. ii, p. 9—*Brāhmanānaṃ hi Brahmaloکا nitthā, tāpasānaṃ Ābhassarā, paribbājakānaṃ Subhakiṇṇā (Subhakiṇhā), Ājivakānaṃ Anantamānaso...*). The sūtra speaks of some recluses who extol themselves, denounce others and do work for the welfare of the householders. After going through many births and rebirths they are reborn among the Ābhiyogika gods (sec. 121). There are some religieux called niṇhagas (*nihnakas*) who discard the works of wisdom and adhere to wrong views. They are recluses in their outward garb only. The *Trairāsikas* (*Terāsiyā*) are counted among the seven such classes of men. They are destined to be reborn after going through a long cycle of rebirths among the upper Graiveya gods (*ubharimesu gevejjesu*—sec. 122).

There are men in the world who are virtuous, practise piety, and honestly earn their livelihood. They keep their vows and do not commit life-slaughter. They are free from anger, pride, deceit, greed, etc. They are typified by the lay worshippers who after their death are reborn in the heaven of *Acyutakalpa* (*accue kappe devattāe*—secs. 123-124). The lay worshippers as householders cannot be expected to be completely free from attachment and capable of completely abstaining from killing. It is possible for those among the followers of Mahāvīra who have renounced the world to practise the *samitis* and *guptis*¹² and to carry out the instructions of

12. Five *samitis* and three *guptis* constitute eight means of self-control (Cf. Dīgha, I. p. 172, where the ideas of *gutti* and

the Master. Those who are not much advanced among the ordained disciples are destined to be reborn among the gods of the sarvārthasiddha mahāvīmāna (secs. 125-129). Those who are far advanced find their place in the realm of souls above the mundane world (*loy'agga-paiṭṭhāṇā havanti*—sec. 120). The *sūtra* is ultimately concerned to give us a clear description of the destiny of the *siddhas* or perfected ones. The eternal and immutable spiritual world in which they live after the completion of their mundane career is variously called *kevalakappa*, *isipabbhāra*, *taṇu taṇutaṇu*, *siddhi*, *siddhālae*, *mutthi*, *muttālae* *loy'agge*, *loyagga thūbhiyā*, (*lokāgrasthūpikā*) and *loy'agga—paḍibujjhaṇā*. *Isipabbhāra* is the most familiar name for this world. It is far above the worlds of gods and Brahmās. It is nevertheless called a world by itself (*pudhavī*) where the *siddhas* dwell for all time to come. It is absolutely free from birth, decay, death, and the cycle of births and rebirths. The *siddhas* while they live on earth cannot altogether get rid to physical troubles, the duration of life and their designation by name and family. They utterly destroy all that binds the soul to this earth and contaminates it. They too carry on their routine work of the day but when they attain to the final state of perfection and emancipation and pass away forever from mundane existence, they make an end of all pain. Thus with the Jainas the ultimate state of individual existence is an eternal and unchanging world which is the abode for the liberated souls. It is nowhere pointed out how the liberated souls pass their days in that world whether in a state of activity or in that of passivity (secs. 160-167).

samiti are the same). For details, vide Appendix II—*Principles of Jainism*. (Law, p. 70)

The *sūtra* gives us an interesting list of Vedic branches of learning or subjects of study consisting of the *Riurveda* (*Ṛgveda*), *Yojuveda* (*Yajurveda*), *Sāmaveda*, *Ahavaṇaveda* (*Atharvaṇa-veda*), *Itihāsa* the fifth *Veda*, *Nighaṇṭu* the sixth *Veda*, six *Vedāṅgas*, six *Upāṅgas*, works on *rahassa* (*rahasya*), *Saṭṭhitamta* (*Śaṣṭitantra*) and many other Brahmanical treatises. The six *Vedāṅgas*¹³ are said to have been represented by the auxiliary works, *sikkhā* (phonetics), *kappa* (ritual), *vagaraṇa* (*vyakaraṇa*, grammar), *chanda* (metre), *nirutta* (exegesis), and *joiṣa* (*jyotiṣa*, astronomy-astrology) *Aupapātika Sūtra*, sec. 77). It (sec. 76) speaks of the two allied systems of *Sāṅkhya* and *Yoga*, while the Jain *Anuyogadvāra Sūtra* (sec. 41) mentions *Buddhasāsanam* (*Buddhism*), *Vaisesiyam* (*Vaiśeṣika* system), *Logāyatam* (*Lokāyatam*), *Purāṇas*, *Vyākaraṇa*, *Nātakas*, *Vaiśikas*, *Koḍiliāyam* or *Koḍillayam* (*Arthāśāstra* of *Kauṭilya*), the *Kāmasūtras* of *Ghoḍayamuham* (*Ghoṭakamukham*), etc. The same *sūtra* (sec. 107) refers to the development of *vatthuvijjā* (*vāstuvidyā*) or science of architecture. The *vatthuvijjā* and *vaḍḍhakisippa* as understood in a comprehensive sense included as subjects of study the planning and founding of cities, towns and villages, the erection of buildings of various styles, palaces, council-halls, forts, gateways, decorative designs, selection and sanctification of sites, examination of soil, selection and preparation of building materials, laying out of parks, gardens and the rest. The architects were known as *thaptis* or *vaḍḍhakis*. Carpentry, wood-carving, stonemasonry, etc., were all connected with the art of building.

13. Really we find seven *Vedāṅgas* instead of six, if *Samkhāna* or arithmetic is included in them. (Law, p. 71)

The early Jain and Buddhist texts bear evidence to the progress made in *Jyotiṣa* which was otherwise known as *Nakkhattavijjā* or study of the lunar constellations, their positions, movements, cataclysms and effects. In Buddha's time people were familiar with the phenomena of lunar and solar eclipses, the names of the seven planets, the appearance and disappearance of the comets, and the succession of three or six seasons. The experts in *Jyotiṣa* were required to make forecasts of all coming events, celestial or terrestrial (*Aupapātika Sūtra*, secs. 36 and 107; cf. *Dīgha Nikāya*, i, p. 10).

The consecration of king Kūṇiya (variant Koṇiya), son of king Bhimbhasāra (variant Bhambhasāra, Pāli Bimbisāra, Bimbāsāra of the *Lalitavistara*) in the city of Campā is the grand occasion when Campā was visited by Mahāvira. The scene of action is laid in the Punnabhadda cetiya (ceie) which was evidently a Yakkha shrine. This shrine was surrounded on all sides by large woodlands. The august presence of the Master is said to have attracted a large number of visitors including all sections of the citizens and all high officials of the State and different Kṣatriya tribes such as those of the Licchavis and Mallas, the Ikṣvākus and Jñātr̥s. King Bhimbhasāra, father of Kūṇiya, does not appear to have been present at the ceremony of his son's consecration. The queens of king Kūṇiya are said to have been headed by Dhāriṇī in some sections and by Subhaddhā in other contexts. Vijirā, who is mentioned as the wife of Ajātaśatru and daughter of king Prasenajit of Kośala, is conspicuous by her absence in the Jain account. Even the political connection of Aṅga having Campā as its capital with the kingdom of Magadha is not indicated. Whethere Kūṇiya was consecrated to the rulership of Aṅga and Campā as an independent monarch or simply

as a Viceroy of his father, the text is silent on this point. Even it may be doubted whether Kūṇiya of the *sūtra* is the same person as Ajātaśatru of the Buddhist texts and *Purāṇas*. The tendency of the compiler of the *sūtra* is to describe all persons and things connected with Mahāvīra in their ideal aspect. The queens of king Kūṇiya were all well-accomplished ladies and perfect beauties. The king himself was endowed with all good qualities and bodily perfections to be installed, hailed and obeyed as the rightful sovereign of Campā. The city itself with its walls, gates, ramparts, palaces, parks and gardens, wealth and prosperity internal joy and happiness, was a veritable paradise on earth. These ideal descriptions are just a part of the general artifice for magnifying the glory of Mahāvīra and his religion. But it is not difficult to make out that the *sūtra* in its extant form is a much later compilation than the age which witnessed the advent of Mahāvīra and the rise of Jainism. The *sūtra* refers to certain high officials such as *gaṇaṇāyaga*, *daṇḍanāyaga* and *tālavara*, whose designations are met with in the Indian inscriptions of the post-Christian period (sec. 15). That the Jainas were out to excel the Brahmins, the Buddhists, and the rest in the art of poetical and laboured exaggerations, is particularly noticeable in the enumeration and description of the physical characteristics of Mahāvīra as a great man, the characteristics that are said to be 8,000 in number in place of 32 of the Buddhist tradition (*aṭṭa-sahassa-vara-puṇḍralakkhaṇadhare*). There are nevertheless a few earlier references that help us to clarify some parallel Pāli passages. For instance the *sūtra* expressly mentions the *Atharvaveda* which is left to be understood in the Buddhist Nikāyas before the expression *Itihāsa pañcamam*, *Itihāsa* the fifth Veda.

Although some of the later categories of the Jain thought such as *davva*, *khetta*, *kāla* and *bhava* (sec. 28), *loe*, *aloe*, *jīvā*, *ajīvā*, *bandhe*, *mokkhe* and the like (sec. 56) are met with, the method of their treatment is still in an earlier stage of development.¹⁴

14. Law, pp. 72-73

2

Rājaprasāñīya Sūtra (Rāyapasenaiya Sūya)

Dr. B.C. Law summarising the Sūtra says : The *Rāyapasenaiya* or *Rāyapasenaijja* or *Rājaprasāñīya sūtra*¹ is counted as the second *upāṅga*. Malayagiri Sūri, who was a contemporary of Kumārapāla, wrote a commentary on it. As its title implies it is a dialouge in which a king is the interlocutor. The kingly interlocutor is called Paesi (Sanskritized as Pradeśī) of Setavyā, a town which is placed in the half of the kingdom of Keyaya. Keśī, a follower of Pārśva, is represented as the gifted Jain recluse who answered the quetions put to him by Pradeśī, met the arguments put forward by the latter, while discussing the important problem of furture life and rebirth according to the law of Karma. Pradeśī is in the rôle of a typical *akriyā-vādin* of the *Sūtrakṛtāṅga* and in that of a veritable *nāstika* denying the existence of soul as an entity apart from the body. This philosophical dialogue is contained in the second part of the *sūtra*, while the first part is concerned with

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1. *Rāyapasenaiya Suttam* edited by Pandit Vecaradāsa Jivarāja Doshi. This text has also been edited with Malayagiri's commentary by the Āgamodaya Samiti, Bombay, 1925; vide also Weber, *Ind. Stud.*, 16, 382ff; Leumann, *Transactions of International Congresses of Orientalists*, VI, Leiden, 1883, III, 2, 490ff. H.B. Gandhi translated and annotated it in 1938. (Law, B.C. : Some Jaina Canonical Sutras, p. 74)

the description of a grand worship of Mahāvīra by Pradeśī reborn as the god known as Sūryabhadeva. The turning point in the progressive career of Sūryābhadeva (which is to say that of Pradeśī) begins as usual from his interview with Mahāvīra. The Pāli counterpart of this Jain sūtra is undoubtedly the dialogue known as the *Pāyāsi suttanta* in the *Dīgha Nikāya*. In the Pāli *suttanta* the dialogue is put in the mouth of the Buddhist recluse, Kumarakassapa, the Flower-Talker (*citrakathī*) and the chieftain Pāyāsi of Setavyā, a town within the kingdom of Pasenadi of Kośala, and a halting place on the southern road. Thus the scene of action is laid in both the texts in the town of Setavyā situated not far from Sāvattihī the capital of Kośala.

The philosophical discussion contained in the Pāli dialogue took place after the Buddha's demise, and it must have taken place almost immediately after the Buddha's *parinibbāna*, for we have a Serissakavimāna story, which, in the body of the text, is said to have been narrated a century after the Buddha's demise. In this story the *nāstika* chieftain is represented as a god who became a dweller in the Serissaka mansion and functioned as the protector of the caravan merchants in their journey across the desert of Rajputana. In the Pāli dialogue Pāyāsi is represented as reborn immediately after his death as a god in a lower and lonely heavenly mansion, while his disciple Uttara is placed as a god in a higher and happier mansion. Both of them were visited from the earth by the thera Gavampati. In the Jain account the Serissaka god of the later Vimāna story appears as the Sūriābhadeva. But in the Jaina treatment the philosophical discussion took place between Pradeśī and Keśī, the latter being a follower of Pārśva who is represented in the

Uttarādhyayana Sūtra as the contemporary of Mahāvīra and Gautama Indrabhūti. It is through Keśī that the followers of Pārśva accepted also the discipleship of Mahāvīra. If the god Sūriābha had waited on Mahāvīra, the first heavenly rebirth of Pradeśī took place prior of the Buddha's demise. Evidently the Jaina account is a later literary manipulation bearing a peculiar stamp of originality. In the Buddhist account there is no attempt to magnify the greatness of Buddha. Here the historical motive is more dominant than either literary or theological. The theological motive is not, however, altogether absent in the Buddhist narrative, but it does not go beyond proving that Pāyāsi's first rebirth in a lower and lonely mansion, and his disciple's rebirth in a higher and happier mansion, were due to the fact that the former lacked reverence in offering a meal to the *thera* Kumārakassapa and his retinue, while his disciple was not wanting in it in offering the food on behalf of his teacher. The point of agreement in both the accounts is that although in the beginning of the philosophical discussion Pāyāsi or Pradeśī was not inclined to be convinced of the existence of an after-life, in the end he confessed that he was a believer. The arguments advanced by Pāyāsi or Pradeśī were all logical, relevant, and philosophical, while both Kumārakassapa and Keśī used some popular ghost stories by way of philosophical argument. Nevertheless the victory is claimed for the Buddhist *thera* and the Jain recluse. The inference to be drawn from both the accounts is that *nāstikya* as known at the time of Mahāvīra and the Buddha was neither the creed of Jainism nor that of Buddhism. Crass materialism was taken as something contrary to progressive life.

In the first part we have excellent literary

descriptions of the city of Amalakalpā, the āmrāsālavana shrine, the Aśoka tree, the Prithviśilāpaṭṭa, king Sveta and queen Dhāriṇī of Āmalakalpā, physical characteristics, and mental and moral qualities of Mahāvira, the celestial mansion of Sūryābhadeva, its beautiful pillars and opera-hall and pavilion, its *maṇipīṭha*, throne, *Bhadrāsana* and vehicles and conveyances. The grandeur of the worship is heightened by songs, dances, and instrumental music and enlivened by 32 varieties of dramatic representations (*abhinayas*). These are described as Candrāvati, Sūryāvati, the rise of the moon, the rise of the sun, and the like. The technical significance of them is not quite clear. In the Nemichandra Sūri's commentary on *Uttarajjhayaṇa* (XIII) there is mention of a *nāṭyavidhi* known as *Mahuyarigīya*. Names of some of the musical instruments are given in this *sūtra* (sec. 23).² A List of nine material associated with writing is also given (sec. 43).³ How far this mode of worship was consistent with the Jaina conception of austere religious life is not discussed. But the whole affair is described as a matter which concerned the celestial world. The details given of architectural varieties and decorations along with the *divya-nāṭyavidhis* are important as bearing upon the development of the *śilpa* and *nāṭyaśāstras*. Corresponding to such a description we have pictures of various celestial mansions in the Pāli *Vimānavatthu*,

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2. *Saṅkha*, *siṅga*, *sankhiyā*, *kharamuhī*, *peyā*, *paṇava*, *bherī*, *vallakī*, *cittaviṇā*, *sughosā*, *tūṇā*, *tumbaviṇā*, *kalasiyā*, *veḷu*, *magariyā*, *lattiya*, *vaṃsa*, etc.
 3. *Pattaga* (leaves), *kambiyā* (wooden board), *dora* (thread), *lehaṇī* (pen), *masi* (ink), *lippāsana* (inkpot), *akkhara* (letters), *poṭhaya* (book), *saṅkalā* (chain). (vide J. C. Jain, *Life in Ancient India as depicted in the Jain Canons*, p. 175).

but the Pāli descriptions pale into insignificance as compared with the Jaina narration. The Buddhist stories seem to belong to a much earlier stage of the Indian literary art and they are utilized only to encourage the practice of piety among the people and not as a means of heightening the glory of the Buddha in particular.

This text is of great importance as a literary piece of work. No doubt it begins with a long and tedious story in the style of the *Purāṇas* but the nucleus of the work as pointed out by Winternitz is really the dialogue between the king and the monk ending in the conversion of the former (*Rāja-praśnīya Sūtra*, 65-79). According to Winternitz it is a splendid and lively dialogue in which the monk endeavours to prove to the king that there is a soul (*jīva*) independent of the body (*deha*), whilst the king thinks that he has proved the contrary by means of experiment. The king says that he has caught hold of a thief who has been cut up and hacked to pieces, but no trace of any soul has been found, whilst the monk retorts that he is even simpler than some people who wanted to make a fire and chopped up the fire-sticks (Winternitz, *History of Indian Literature*, Vol. II, pp. 455-6). Dr. Barua in his *Pre-Buddhistic Indian Philosophy* (p. 295) has made this point clear by saying that it is not possible to separate the soul from the body, pointing out that this is the soul and that is the body. It is possible in the case of a sword and its scabbard.

According to Winternitz the Sanskrit translation of the title *Rājapraśnīya* is probably erroneous. Presumably the work originally treated of king Prasenañjit of Kośāla in whose place Paësi was inserted. Winternitz evidently bases his contention on the supposition that the title of the *upāṅga*, *Rāyapasenaijja*, as given in some of the *aṅgas*, is derived from Rājā Pasenaji (Pāli, Pasenadi;

Barhut, Pasenaji). But it is difficult to derive grammatically Pasenaijja from Pasenaji. Had it been derived from Pasenaji, the title would have been simply Pasenajja instead of Pasenaijja. The Pāli dialogue definitely proves that the philosophical discussion took place between a *thera* and the ruler of Setavyā, and king Pasenadi is kept altogether out of the picture, although Pāyāsi happened to be a chieftain under him.⁴

4. Law, pp. 74-77

3

Jivājivābhigama

Summarising the Upanga, Dr. Law writes : The *Jivājivābhigama* is the third *upāṅga* which consists of twenty sections. It deals with the fundamentals of Jainism and is wanting in philosophical speculation. Really it contains the doctrine of the living and non-living things. It mainly points out the various classifications of *jīva*¹ and *ajīva*. The former comprises

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1. These come under *Navatattva* or the Doctrine of nine terms according to the Jainas (*Uttarādhyayana*, XXVIII, 14). These two terms comprehend the world of existence as known and experienced. The *jīva* signifies all that has life and the *ajīva* signifies the things without life. The world of life is represented by the six classes of living things and beings, the first three of which are immovable and the last three movable. The earth-lives, water-lives and plants are immovable beings; while the movable beings are the fire-lives, wind-lives and those with an organic body. The living things are either subtle or gross, and the living beings belong to *saṃsāra* or those whose souls are perfected. Through the gradation of living things and beings one can trace the evolution of the senses, the lowest form of beings being provided with only one sense, the sense of touch. (Cf. *Sūtrakṛtāṅga*, I, 7.1; *Uttarādhyayana*, XXXVI. The study of the category of *jīva* is important because it is connected or interconnected with the six classes of beings that the process of *karma* sets in and the nature of man's conduct is determined. The things without life are either formed or formless. The formed are compound things and atoms

all entities endowed with life, while the latter includes those which are devoid of life. It is in the form of questions and answers like the fourth *upāṅga* called the *Paṇṇavaṇā*. It gives a description of the universe in all its details and supplies a comprehensive classification of the living beings. The section dealing with the continents and oceans is an interpolation according to Winternitz.² It is connected with the *Jambudivapaṇṇatti* which is a work on Jaina cosmology and geography. This text has been edited in the Seth Devchand Lalbhai Jaina Pustakoddhāra Samiti Series with Malayagiri's commentary (1919).

The text first of all deals with *ajīva* which is primarily

constituting the world of matter. The world of the formless is represented by the first four of the *astikāyas* (*dharma*, *adharma*, space and time). *Dharma* and *adharma* explain motion and absence of motion respectively. Space explains how things and beings appear mutually distinct and time explains their duration of existence. Thus the category of *ajīva* helps us in completing our study of the world of life and of existence. It is interesting to compare the notions of *jīva* and *ajīva* as found in the text of the *Jivājivābhigama* with those given in other Jain texts (vide B. C. Law, *Mahāvīra : His Life and Teachings*, pp. 90ff.)

In Buddhism *jīva* and *ajīva* convey the same meaning as in Jainism. In the *Mahāli Sutta* of the *Dīgha Nikāya* (I, p. 157—*taṃ jīvaṃ taṃ sarīraṃ udāhu aññaṃ jīvaṃ aññaṃ sarīraṃ*. Cf. *Majjhīma*, I, 157 : *Anguttara*, II, 41) the Buddha raises the question whether *jīva* and *sarīra* are the same but he does not answer the question. He simply leads the discourse up to arhatship along the series of mental states set out in the *Sāmaññaphala Sutta* (*Dīgha*, I). *Jivitindriya* mentioned in the Pāli texts (Cf. *Vanaya*, III, 73; *Samyutta* V. 204; *Milinda*, 56) is the faculty of life. In the *Milinda-Pañha* the word *jīva* occurs. It is used in the sense of living being or soul.

2. *History of Indian Literature*, II, 456.

classified into two heads : *rūvi* (possessed of form) and *arūvi* (without any form). The latter is further classified into ten heads and those comprise *dharmāstikāya* (principle of motion), *adharmāstikāya* (principle of rest) and the like along with their further subdivisions into *deśa* and *pradeśa*. They are called *arūvi* because they cannot be perceived by the senses. Their validity is to be established on the strength of scriptural evidence. *Rūvi ajīva* has four varieties, which are as follows : (1) *khandhā*, (2) *khandhadesā*, (3) *khandhappaesā* and (4) *paramāṇu poggalā*. Of these *khandha* is said to be the aggregate of atoms which forms a complete molecular constitution. Any physical body which is capable of perception may be taken as a *khandha*; half of this is *khandhadesa*, and the half of this half again is called *khandhappaesa*. The second and the third do not possess full molecular constitution; they are in the formative stage. The fourth variety known as *paramāṇu poggala* is the primary atom which cannot be further subdivided. The *Vaiśeṣikas*, on the other hand, hold that two atoms make one *dvyaṇuka* and three *dvyaṇukas* or six atoms make one *tryasareṇu* which comes under the range of perception. This is more subtle than the *khandha* of the Jainas. All the entities which fall under *rūvidrava* have got colour, odour, taste, touch, and structure as their five different constituents. This is all about inanimate substance.

The various species and sub-species of *jīvas* are elaborately enumerated in the text and side by side their characteristic features are also dealt with. They are primarily classified into two groups : (1) mobile (*tasa*), and (2) immobile (*thāvara*). The former roughly comprises the four kinds of living beings and these are (1) hellish, (2) animal, (3) human, and (4) celestial.

The immobile is of three kinds and it covers all earthly and fluid bodies and the whole of the vegetable kingdom.

The Sāṃkhya system also classifies the entire world of living beings (*Kārikā*, 53) but its treatment is different from that of the Jain text. All these immobile beings possess only one sense-organ of touch. The animal world beginning with such insects as earthworms and ending in man is brought under four main organisms having two, three, four, and five sense-organs.

All inanimate objects possessing forms have got the following five attributes : (1) colour, (2) odour, (3) taste, (4) touch and (5) figure. Like other systems of thought, sound is not regarded as a special attribute. Taste has got five varieties and these are bitter, pungent, astringent, acid and sweet. Salt is not separately mentioned. Touch is also minutely classified. It is of eight types and these are hard, soft, heavy, light, hot, cold, rough and smooth. Figures are classified into ellips, circle, triangles, etc., but no mention of polygon.

The main interest of the text lies in the classification of the *jīvas* or animates. They are primarily classified according to the number of sense-organs they possess. Those possessing only one sense-organ, i.e., that of touch, are classified first. Under this head come the following five varieties :

- (1) Earth-lives, such as rocks, salt, arids, various metals in the shape of iron, lead, gold, diamond, pigments, corals, gems, are included in this list. In the Vaiśeṣika system too hair-splitting arguments are raised to establish the fact that gold falls under the category of fire.
- (2) Water lives, such as rain water, hot springs, saline water of the sea, dews and the like.

- (3) Fire-lives, such as lightnings, thunder-bolts, luminaries, meteor, etc.
- (4) Air-lives, such as storms, intermittent winds, high-winds, low-winds, etc. Even the purely material bodies are also held as *jīvas* according to the Jainas.
- (5) Vegetable and plant lives. An attempt has been made in the *gāthās* (pp. 36-43) to classify them scientifically and it is interesting to note that various kinds of grass, sugar-canes, and bamboos (p. 40A, *gāthā* 8) are described together. It should be observed that the twigs, roots, leaves, fruits and flowers of the same tree are said to possess independent lives.

Then comes the world of animals and insects. These are also classified according to principle of the number of sense-organs. The microscopic organisms are not overlooked. Last of all come those which possess all the five sense-organs, namely, that of touch, taste, smell, sight and hearing. Under this head we find the four classes of *jīvas*, namely, (1) Hellish beings, (2) Gods, (3) Human beings, and (4) Infra-human beings, such as beasts and birds. All these are classified further in detail. In the list of gods, no mention of *pitṛloka* is found.

Different kinds of births also find a prominent place in Jainism. Young ones of some species are born in the wombs, while there are others produced from eggs. But there are some species of minute organisms which are of spontaneous growth (*saṃmucchimā*).

There are some stray references to philosophical discussions. We find some technical terms which are not generally mentioned in other systems of thought. As

regards *leśyā*³ it is regarded as soul-soiling emotion or tint. It has got six varieties, namely, black, blue, grey, yellow, lotus-hued (some call it red) and white. The first three are connected with bad emotions and consequently they give rise to evil. However, these colours are not to be regarded as the intrinsic colour of the soul.

Regarding eight-fold *karman*, the *karma*-particles are found amongst the hellish creatures right up to the Vaimānik gods. Owing to inherent association with them an individual is forced to migrate in the metempsychosis. The eight-fold *karman* consists of the following :—(1) knowledge-obscuring action, (2) cognition-obscuring, (3) feeling, (4) deluding, (5) length of time, (6) destiny⁴, (7) family determining, and (8) obstructive. These are further subdivided into 148 sub-classes.

3. Cf. *Sūtrakṛtaṅga*, 1.4.21; *Uttarādhyayana*, XXXIV.

4. The sixth *karma* (*nāma*) decides which of the four states or conditions shall be our particular *gati* (destiny). (Law, B.C. : Some Jaina Canonical Sutras, pp. 78-81)

4

Prajñāpaṇā (Paṇṇavaṇā)

Dr. B.C. Law says : The *Paṇṇavaṇā* is the fourth *upāṅga* which is ascribed to Ajjasāma (Āryaśyāma) who is said to have lived 376 or 386 years after Mahāvīra's death (Winternitz, *History of Indian Lit.*, II, p. 433). It consists of 36 sections dealing with (1) *Prajñāpaṇā* (*paṇṇavaṇā*), (2) *Sthānā* (*thāṇā*), (3) *Bahuvaktavya* (*bahuvattavvaya*), (4) *Sthiti*, (5) *Viśeṣa*, (6) *Vyutkrānti* (*Vakkanti*), (7) *Ucchvāsa* (*ūsāsa*), (8) *Sanjñā* (*sannā*), (9) *Yoni* (*joṇi*), (10) *Carama*, (11) *Bhāṣā*, (12) *Sarīra*, (13) *Pariṇāma*, (14) *Kaṣāya*, (15) *Indriya* (*indiya*), (16) *Prayoga* (*paoga*), (17) *Leśyā* (*lessā*), (18) *Kāyasthiti* (*kayaṭṭhii*), (19) *Samyaktva* (*sammatta*), (20) *Antakriya*, (21) *Avagāhanāsthāna* (*ogāhaṇāsaṃṭhāṇa*), (22) *Kriya* (*kiriya*), (23) *Karma*, (24) *Karmabandha*, (25) *Karmavedaka* (*kammaveya*), (26) *Vedabandhaka* (*veyabandha*), (27) *Vedavedaka* (*veyaveya*), (28) *Āhaṇa*, (29) *Upayoga* (*uvaoga*), (30) *Darśanatā*, (31) *Sanjñā* (*sanni*), (32) *Samyama* (*saṃjaya*), (33) *Avadhi*, (34) *Pravicarāṇā*, (35) *Vedanā*, and (36) *Samudghāta* (*samugghāya*). It deals with Jain philosophy. It is also known as *Paṇṇavaṇā-Bhagavatī*. This text has been published in the *Āgama-Saṃgraha Series* started by Dhanapat Singha with Malayagiri's commentary and Sanskrit translation in Benares (1884) and there is also another edition of this text in the *Āgamodaya Samiti*

Series (1918-1919). It contains matters relating to geography and ethnography. It is interesting to note that this text places Aṅga and Vaṅga in the first group of Aryan peoples. The text (pp. 60B-61A) also refers to many important places such as Rāyagiha (Rājagṛha), Magaha (Magadha), Aṅga, Vaṅga, Kaṃcanapura (Kāñcanapura), Bāṇārasī (Benares), Kampilla (Kāmpilya) Paṃcāla (Pañcāla), (Ahicchatra, Dāravati (modern Dwarka), Mililavi (Mithilā), Namdipura in Sāṇḍilya, Gajapura in Kururāṣṭra, Vairāṭa in the Vatsa kingdom, Vītabhaya in the Sindhudeśa, etc. Some of these are not found in other literature. The text mentions various flowers the most important of them being *Navamallikā*, *Bandhujīvaka*, *Mallikā*, *Yuthikā*, *Campakā*, *Vāsantī*, *Mṛgadantikā*, *Mogara*, *Jāti*,¹ etc. (I. 23. 2375). It also mentions various fruits, e.g. mango, fig, plantain, date, citron, breadfruit, pomegranate, woodapple, etc. (I. 23. 12-7). It also refers to various trees, e.g. *Nimba*, *Jambu*, *Sāla*, *Vakula*, *Palāśa*, *Bilva*, *Aśoka*, *Aśvattha*, *Udumbara*, *Sirīsa*, *Saptaparṇa*, *Lodhra*, *Candana*, *Arjuna*, *Āmalaga*, *Bibhitaka*, *Mātuliṅga*, *Nandī*, *Baṭa*, *Tilka*, etc.² (I. 23.12ff, 35ff.). The text refers to tailors

1. Cf. Pāli *Apadānā* (P.T.S.), pp. 346-47; *Bandhujīva* (*Pentapetes Phoenixea*)—a kind of plant having red flowers. It is called *Bandhuli* or *Bandhuka* flower in Sanskrit. *Campaka* is called *Campā* in Bengal, a pretty large tree, flowering time rainy season, delightfully fragrant (vide B. C. Law, *Studies in the Apadāna*, J.B.B.R.A.S. (New Series), Vol. 13 (1937)).
2. Cf. Pāli *Apadana*, (P.T.S), pp. 346 ff. *Aśoka* (*saraca asoca*)—a medicinal plant, handsome tree; flowers at the beginning of the hot season; flowers pretty large in clusters; when first opens the flower is of a beautiful orange colour, gradually changing to red, forming a variety of shades, fragrant during the night. *Bilva* is *Bel* (*Aegle marmelos*). *Nimba* (*Melia adsadirachta*)—its flowers are sweet scented. *Palāśa* (*Butea*

(*tunṇagā*) weavers (*tantuvāya*) and makers of silk cloth (*paṭṭakula*) (I. 37). Ivory workers are mentioned among important artisans (*Ibid.*, I. 37). Leather bags were made for holding water (*Ibid.*, I. 37). The Āryas are divided into five classes according to place (*khetta*), birth (*jati*), family (*kula*), trade (*kamma*), language (*bhāsā*), and arts and crafts (*sippa*). (*Ibid.*, I. 37)

Fronḍasa)—flowering time March-April, flowers deep red shaded with orange and silver coloured down. *Sāl* (*Shorea Robusta*—Barhut, Fig. 28). *Tilaka* (*Tilvaka*, *Symplocos racemosa*) Sanskrit *Lodhra*. *Udumbara* (*Ficus glomerata*) is fig. (Barhut, Fig. 30). *Vakala* 'vakula (*Mimusops elengi*)—flowers white, fragrant. *Matulinga* *Mātluṅga* *Matluṅga* (*citrus medica*) is the citron. *Jambu* (*Eugenia jambolana*) *Kālajām* (blackberry). *Bibhiṭaka* *Baheḷā* (*Terminalia belerica*). Its fruits are the commercial Beleric myrabolans. *Haritaka*, *Bibhiṭaka* and *Āmalaka* form the three commercial myrabolans. They are known as *Triphalā* in Bengal. (Law, B.C. : Some Jaina Canonical Sutras, pp. 82-83)

5

Surapannatti or Sūriyapanatti

According to Mohanlal Mehta : Surapannatti or the Sūryaprajñapti is a work on astronomy. It is divided into twenty chapters. It deals not only with the sun, as its name suggests, but also with the moon etc.

6

Jambudvīpaprajñapti (Jambuddīvapaṇṇatti)

The *Jambuddīvapaṇṇatti* is the sixth *upāṅga* which contains a description of Jambudvīpa or India. It gives us the mythical geography of the Jainas. It is a work on Jaina cosmology divided into seven sections. In the third section there is a description of Bhāratavarṣa. This text with Sānticaṇḍra's commentary has been published by the Seth Devchand Lalibhai Jaina Pustakoddhāra Samiti. Kirfel (*Cosmographie der Inder*, Bonn and Leipzig, 1920) and Glasenapp (*Der Jainismus*) have studied this text.

The *Jambuddīvapaṇṇatti* speaks of seven *varṣas* or countries constituting the seven main divisions of Jambudvīpa. The same Jain work locates Harivarṣa to the north of Bhāratavarṣa and the Himalayan mountain, and divides the Himalayan range into two : the greater (*mahāhimavanta*)¹ and the lesser (*cullahimavanta*). The former extends eastwards up to the eastern sea, that is, the Bay of Bengal, and the latter westwards and then southwards up to the sea below the Varṣadhara mountain,

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1. The Jain *Mahāhimavanta* seems to correspond with the Emodos or Hemodes (Pāli *Himavata*) of the classical writers, which represents that part of the Himalayan range which extended along Nepal and Bhutan and onward towards the ocean (McCrindle, *Ancient India*, pp. 132 and 186).

i.e. the Arabian Sea.² Like Bhāratavarṣa in the Jambuddivapaṇṇatti Jambudvīpa in the Pāli texts is described as the kingdom of a king-overlord (*cakkavatti*)—*Jambuddivapaṇṇatti* iii, 41 : ‘*Bharahe vāse...Bharahe namaṃ rāyā cauraṃta cakkavattī samuppajjitthā.*’ The Vaitāḍhya (Vindhya) mountain range divides India into northern half called Āryāvarta and the southern half (*dakṣiṇārdha*) later called *Dākṣiṇātya*.³ The Bhāratavarṣa appears from the north like a bedstead and from the south like a bow (*uttarāo palimkasamthāna-samthie, dāhiṇāo dhanupitṭha-samthie*). By the two great rivers Gaṅgā and Sindhu and the Vaitāḍhya mountain range it is divided into six portions. It is 526 6/19 leagues in extent.⁴ The text speaks of six varaṣaparvatas in Jambudvīpa, namely, Himavān, Hemakūṭa, Niṣadha, Nīla, Śveta and Śṛṅgavān, enumerated from south to north, each forming a long range from sea to sea. The *Jambuddivapaṇṇatti* connects the origin of the Ganges with a flow through the eastern outlet of a great lake in the Lesser Himalayan range and that of Sindhu with a flow through its western outlet. It speaks of a similar lake in the Greater Himalayan range. The lake Anotatta has, like the lotus lake, four outlets on its four sides, from each of which flows a river. The four rivers that flow from the four outlets of the lotus lake (*Padmahrada*) are Gaṅgā, Rohitā, Sindhu, and

2. *Jambuddīpa-paṇṇatti*, i, 9 : *Bharahe nāmaṃ vāse...cullahimavanitassa vāsa-harapavvayassa dāhiṇeṇaṃ dāhiṇalavaṇa-samuddassa uttareṇaṃ, puratthimala-vaṇasamuddassa paccatthimeṇaṃ...* The same extension of the range is implied in the *Milinda*, p. 114.
3. *Ibid.*, i, 12 : *Bharahe vāse Veyaddhe nāmaṃ pavvaye paṇṇatte : uttaraddha-Bharahavāsassa dāhineṇaṃ dāhiṇabhara-havāsassa uttareṇaṃ.*
4. *Jambuddīva-paṇṇatti*, i, 9.

Harikāntā.⁵ Many rivers fall into the Ganges through which they enter the eastern sea,⁶ not directly. In this text we have mention of eight peaks of the Greater Himalayan range, of eleven of the Lesser range and of nine of the Vaitāḍhya range which divides India into two halves. The eight peaks of the Greater Himalayan range are Haimavatapati, Rohitanadisurī, Harivarṣapati, Hṛisurī, Mahāhima-vadadhiṣṭhāṭṭr, Harikāntānadisurī, Siddhayatana, and Vaidūrya.⁷ The eleven peaks of the Lesser range comprise Kumaradeva, Siddhayatana, etc.⁸ The list of nine peaks associated with the Vaitāḍhya range begins with Siddhāyatana and ends in Tamiśraguhā.⁹ The text derives the name of Bhāratavarṣa from king Bharata whose sovereignty was established over it. Its shape is described as one like that of a half-moon. The Bhāratavarṣa is described as a peninsula with seas on its three sides, east, south and west.¹⁰ Kuśāvati, the capital of Dakṣiṇakośala, may have been precisely the city, which under the name of Ayodhyā, is associated with the Vaitāḍhya range along which there were sixty Vidyādhara towns.¹¹ Magadha is called Magahatitthakhetta in this text. The text seems right in suggesting that there were two lakes each called Mahapadmahrada, one connected with the Kṣudrahi-mavanta or western Himalayan range and the other connected with the Mahāhimavanta or eastern Himalayan range.

5. *Ibid.*, iv, 34, 35.

6. *Ibid.*, iv, 34 : Puratthabhimuhi avattasamānī coddasahiṃ salilasahasschi samaggā ahe jagaiṃ dālaittā puratthimaṇaṃ lavaṇasamuddaṃ samappei.

7. *Ibid.*, uv, 80.

8. *Ibid.*, iv, 35.

9. *Ibid.*, i, 12.

10. *Ibid.*, i, 10, 12.

11. *Ibid.*, i, 12 : *saṭṭhim vijjhāharanagarāvāsā*. (Law, B.C. : Some Jaina Canonical Sutras, pp. 84-85)

7

Camdapannatti (Candra-prajnapati)

This is an astronomical book of the Jainas.

8

Nirayāvali Sūtra¹ (Nirayāvaliya Sūya) Group

The *Nirayāvaliya* group of five *upāṅgas* consists of *Nirayāvaliyā* or *Kappiyā*, *Kappavadimsayā*, *Pupphiyā*, *Pupphaculiyā* and *Vanhidasā*. These texts are separately counted to make up the number twelve of the *upāṅgas* of the *Śvetāmbara* canon. The *Nirayāvaliyā* or *Kappiyā* gives the lives of the ten sons of Śreṇika; the *Kappavadimsayā*, the lives of their ten sons; the *Pupphiyā*, the description of ten gods, the Moon, the Sun and the like; the *Pupphaculiyā*, that of ten goddesses, Śrī, Rī and the like, while the *Vanhidasā* contains the legends of the twelve princes of the Vṛṣṇi race. All the five books form parts of this *sūtra* as a whole. The first book or *Nirayāvaliyā* proper dealing with the unhappy destiny of the ten half brothers of Kūṇika, and the second book dealing with the destiny of their ten sons, stand as two Jain literary pieces inspired by the plot of the Sanskrit *Daśakumāracarita*. The number ten plays its important rôle in the first four

1. This text has been edited by Warren in Amsterdam (1879). The Jaina Āgamodaya Samiti has also brought out an edition of this *sūtra* with Candrasūri's commentary (Ahmedabad 1922). This *sūtra* has been published in Benares (1885) in the *Āgamasamgraha* of Dhanpat Singha, cf. *Z.D.M.G.* 34. 178ff.

books of the *Nirayāvaliyā* group while a slight departure is made in the *Vaṇhidasā*. As compared with the literary excellence of the *Dasakumāracarita* the Jaina pieces seem to be hackneyed and laboured, dull and uninteresting. In the first piece king Śreṇika is said to have ten queens besides Cellanā, the daughter of Ceḍaga of Videha and Vesālī. The ten sons were named, Kāla, Sukāla, Mahākāla, Kṛṣṇa, Sukṛṣṇa, Mahākṛṣṇa, Virākṛṣṇa, Rāmākṛṣṇa, Pitṛsenākṛṣṇa and Mahāsenākṛṣṇa after their mothers Kālī, Sukālī and the rest. The list supplied is evidently fantastic and unhistorical. The connection of king Śreṇika with Rājagrha is very vaguely suggested. His son Kūṇika is invariably connected with the city of Campā, which is known as the capital of Aṅga in Pāli literature. After the death of king Śreṇika, his son Kūṇika, overwhelmed with grief, left Rājagrha for Campā. Kūṇika had an uterine brother Vehalla, by name. King Śreṇika out of his love for Prince Vehalla gave him a Gandhahasti known by the name of Śreyanāga and a precious necklace, which were wanted by Kūṇika at the instance of his Queen Padmāvatī. Prince Vehalla sought for the protection of his maternal grandfather king Ceḍaga of Videha and Vesālī in this emergency. Kūṇika sent an emissary to Ceḍaga for the surrender of Vehalla together with Śreyanāga and the necklace. King Ceḍaga brought the matter to the notice of the nine Licchavis and the nine Mallakis and the kings of Kāśī and Kosala then in alliance. A terrible battle ensued. The ten half-brothers of Kūṇika fought on his side and they were all killed in action and were reborn in hells. The anecdotes of the twelve princes of the Vṛṣṇi race show the brighter side of the picture. They by their virtuous deeds were all

reborn in different heavenly worlds. The Vṛṣṇi stories are better told in the *Aṃtagaḍadasāo*.

The Jaina verdict on the fate of Kūṇika's ten half brothers is rather hard and partial. No remark is made on the action of king Ceḍaga evidently for the reason that he happened to be the maternal grandfather of Mahāvira himself. King Kūṇika of Campā passes in Jain literature as an ideal king quite contrary to the picture given of him in the Pāli canon.² It seems that all the historical legends as met with in many of the Jain books were invented with a theological motive from which the Buddhist legends too are not absolutely free.

2. B.C. Law : *Buddhistic Studies*, Chap. VII and Law : *Some Jaina Canonical Sutras*, pp. 86-87)

JAINA CANONICAL LITERATURE

IV

CEYA SUTTAS (CEDA OR CHEDA SUTRAS)

- NISITHA
- MAHANISITHA
- VYASAHARA
- DASASRUTASKANDHA
- BRHATKALPA
- JITKALPA OR PANCAKALPA

Ceya Suttas (Ceda or Cheda Sutras)

According to Mohanlal Mehta : "The word '*cheda*' means 'cut'. Probably the treatises that prescribed cuts in seniority of monks on their violating monastic discipline, were called Chedasūtras. The existing texts belonging to this group are not exclusively devoted to this type of punishment. They deal with all sorts of topics pertaining to monastic jurisprudence. The following works are included in this group :

(1) *Niśītha*, (2) *Mahāniśītha*, (3) *Vyavahāra*, (4) *Daśāśrutaskandha*, (5) *Bṛhatkalpa*, (6) *Jītakalpa* or *Pañcakalpa*.

The *Niśītha* consists of twenty chapters. It prescribes some rules pertaining to monastic life. Punishments for various transgressions are also prescribed in it. Certain exceptions to the general rules also find place therein.

The *Mahāniśītha* has six chapters and two appendices. It deals with some specific topics relating to ascetic life. It contains some narratives, too. It is not yet published.

The *Vyavahāra* contains ten chapters. It supplies injunctions and prohibitions regarding the conduct of monks and nuns. It prescribes a number of atonements and penances, too, by way of punishment for various transgressions.

The *Daśāśrutaskandha* consists of ten chapters. Of

them, one deals with eleven *upāsakpratimās* (postures and penances pertaining to a lay-votary) and the rest explain different aspects relating to monastic life.

The *Bṛhatkalpa* has six chapters. It supplies rules and regulations regarding the conduct of monks and nuns.

The *Jitakalpa* consists of 103 verses. It prescribes penances pertaining to violations of rules of monastic life. These penances are in the form of ten types of expiations (*prāyaścittas*).

The *Pañcakalpa* is extinct."

Dr. Law has given a detailed account of these suttas :

"The *Nisīha*, which is a *cheda sūtra*, contains 20 chapters. Some have called it *Niseha* instead of *Nisīha*. The rules governing the life of monks and nuns and various penances by way of punishment for violating the rules regarding begging of alms, etc., are given in it.

According to Schubring, the name is to be explained only as a cross form between *niseha*, 'prohibition', and *nisīhiyā*, 'place of study'. In the *Samavayāṅga*, possibilities of *ārovaṇā* have been described as parts of the *āyārapakappa*. But is it difficult to say in spite of its similarities with *Nisīha* (20) whether a particular text is to be understood by this term or not. That the *Nisīha* belongs to the *āyāra* is mentioned in the *Samavāyāṅga* (44a) in a manner that is self-contradictory (Weber, *Indische Studien*, 16, 254ff.). But it is suggested by the *Samavāyāṅga* (73b) where *āyāra cūliyā* must have meant the *Nisīha* and not the *vimutti āyāra* (II. 16).

The *Mahānisīha*, which is also a *cheda sutra*, contains six *ajjhayaṇas*. It treats of miscellaneous matters, e.g. relationship between a preceptor and his pupil, Sumati and Nāila, daughter of *Suyyasivī*, etc. This

text has many topics common to those in *Nisīha*. W. Schubring's *Das Mahānisīha Sutta* (Berlin, 1918) is worthy of notice. The text refers to two cities named Kusatthala located in Magadha (p. 16) and Sambukka situated in Avanti (p. 27). It mentions a peculiar custom that when the dead bodies were not duly disposed of, they were left uncared for at the mercy of wild beasts and birds (p. 25).

The *Mahānisīha* deals with :—(i) *Salluddhaṇa*, about confession and penance; (ii) *Kamma-vivāgavāgarāṇa*, a big central piece in prose dealing with the result of bad behaviour, chastity, sexual temperament, and moralistic thoughts; (iii) ritual and significance of the *pañca-maṅgala* and other formulas; (iv) the story of Sumāi and Nāila; and (v) *Navanīyasāra*. Here are found the account of Gaccha and teacher, with stories about Vaira and Kuvalayappabha; (vi) *Gīyatthavihāra*—Nandisena's personal exploits; Aṣāḍa's personal exploits; about confessions and penances; Medhamālā's insufficient confessions; intercourse with efficient and inefficient monks; stories of Īsara, Rajjā, Lakkhanadevi-khaṇḍottha and devotion to monkhood which can only be unconditional. Then followed two supplementary chapters : (vii) about penances, and (viii) story of Sujjhasiri and Susaḍha. These are the contents of the *Mahānisīha*. The *Gacchāyāra* stands in close relation with the *Mahānisīha*, for it has borrowed almost one-third of its contents from it.

In the *Mahānisīha* we find that he who in his strivings for the highest goal has his thoughts concentrated on his ownself, will attain the best success. There are many who practise with a secret dart (*salla*), that is, an unconfessed sin in his heart. All their strivings are rendered nugatory. Only after complete confession is

the pursuit of *Dharma* crowned with success. The reward of truthful confession is *kevala* knowledge. Many nuns attain release through confession and penance. Physical pain which comes from outside, seems to many to be more easily bearable than asceticism and self-discipline. Even an evil-dore often keeps silent tenaciously, although the king would reward his confession.

In the *Kammavivāgavāgaraṇa*, we find a description of sufferings of all beings in this world. Gods suffer in so far as they know that their glory will not last forever. Some do not believe in the salutary result of keeping out the influence of karma. Some creatures suffer misery uninterruptedly and have not a moment of peace. One should not think of women, nor speak to them, nor live in the same house with them, nor go about in their company. There are also women who are of the highest order. If an ordinary woman fails to get her wished-for object, her passion burns. If a woman controls herself, she ultimately attains salvation.

He who avoids intercourse, should abstain himself from possession and injuring beings. The opportunity of being awakened does not come again, if it is missed. A belated confession is painful but wholesome. Those who know about penances should inform others what they have to do.

In order to consolidate the true knowledge, one can begin only by invoking the deity, and this act of showing respect to the deity consists of the five-fold formula of benefice (*Pañcamāṅgala*). On an astrologically auspicious day the pious one after preparing himself by means of fasting goes to the sacred site, bends on his knees before the statues (*paḍimā-bimba*) of the saints and concentrates his mind on the first of the adulatory formulas, and on the following days on formulas 2-5.

Release will be his reward who properly worships an *arhat* or *tīrthakara*. The worship has two forms : the ascetic life of a monk, and the mildly active life of a laity. The former is morally higher.

Sumai and Nāila, two rich brothers of the laic-state of the city of Kusatthala in Magadha, are compelled to wander about on account of the loss of their property. On the way they meet five monks and a lay brother, and they join them. But Nāila, a follower of Aritṭhanemi, soon realizes that they are in evil company and he tries to persuade Sumai to leave them. In course of a dialogue, he refers to the blameworthy activities of their comrades. Sumai persists in accompanying them. The restrictions which Nāila demands are, in his opinion, impossible to observe. So Nāila has to leave Sumai. After five months there is a famine in which those seven perished.

Under Navanīyasāra one should belong to a good *Gaccha*, which is conducted by a good Gaṇin. The order in *Gaccha* will remain valid up to the time of Duppasaha. The behest of the teacher should not be disregarded and elucidatory example serves the story of the five hundred disobedient monks of Vaira, who was followed by 1,500 nuns besides these monks. In course of a pilgrimage in honour of Candappaha, they commit many misdeeds. They are reminded of the evil consequences of their misdeeds but in vain.

The sutta refers to the four kinds of teachers. Of these four kinds the *bhāvāyariya* is to be regarded as equal to a *tīrthakara* and his behest is to be obeyed like that of latter. The penance which a teacher is liable to perform is many times more difficult than that of an ordinary monk. He to whom the conduct of a *Gaccha* is to be entrusted should behave like a monk. The prestige

of the teacher (*āṇā*) will endure till the time of Sirippabha. The text gives a description of persons not fit for the Order. If a teacher admits such men into the Order he would be guilty of a grave offence.

According to our sutta the canon is to be handed down by the teacher in the correct form. In course of time many transgressed the sacred doctrine. A teacher harbouring false views is not destined for release. It has been implicitly stated in the Sutta that an *arhat* (apparently a teacher and nothing more as in Chap. V of the *Mahānisīha* should never allow a woman to touch him on any account. The daughter of a *purohita*, who is in the service of a grocer, feels a longing for flesh and groats during her pregnancy and procures these by selling valuables belonging to her master. For this, she is home-interned by the king till her delivery. After she has given birth to a boy, she escapes. The child is well brought up by the king's order, and is later made the superintendent of a slaughter-house (*sūṇādhivai*). This office earns for him sojourn in the deepest hell.

In our sutta Nandiseṇa is attracted by the thought of suicide. But a monk dissuades him by saying that he cannot bring about death by any means before proper time. Soon after that, harassed by tribulations, Nandiseṇa intends to hurl himself down from the summit of a hill, but he has been dissuaded in the same way. First he must enjoy to the fullest extent his earlier *karma* and then live in self-discipline. According to the prescribed rule, he brings back to the teacher his monk's vessel and proceeds as a laity to another place. One day to beg for alms he enters the house of a hetaira uttering the usual formula *dhammalābha*. She does not care for *dhamma* but is only after money and property. Thought magic power Nandiseṇa procures her 12 1/2

Koṭṭis in gold and turns to go away but stops on account of her importunities. He decides not to adhere to the diet rules so long as he is able to convert ten persons daily to the right faith. In course of time the hetaira's love letters him. The latter blames him saying that he has not lived according to his teachings, and has moreover traded in *dhamma*. Nandiseṇa recognizes his sin and embarks on a heavy penance. He will be released when all his *karma* will be destroyed.

Āṣāḍa, a pupil of Bhūikkha, has also resolved to commit suicide, but he has been prevented from doing so. But still he thinks of committing suicide. When at last he perceives this to be an act of sin, he imposes on himself a penance and dies without complete confession. His punishment is a series of existences. He attains Nirvāṇa after his re-birth as the son of a brahmin in Mathurā. None should think that penances do not purify. Self-mortification should be undergone in penances. The penance destroys evil. The confession is to be made to the Kevalin or the perfected one. Every impulse of sin binds Karman-misery. A layman can therefore never come above the middle stage of existence (*majjhimā gāī*) even when he confines himself to his own wife. Otherwise he will behave like the nun Medhamālā who cherished sinful desire for a layman, and came to the uppermost hell for not having confessed this breach of discipline. Distinction between good and evil can be learnt only by living in company with efficient monks in *Gīyatthavihāra*. On the advice of a *Gīyattha* one may even take poison, for it will change into nectar; but nectar taken at the behest of an *agīyattha* will change into poison. One should rather live with a snake than with an *agīyattha*. One who breaks his oath is to be shunned. The first example of an *agīyattha* is the monk Īsara.

As the first *Tīrthakara* goes into Nirvāṇa, the gods. In order to witness the event, appear on the earth. On that occasion the memory of his previous existences flashes through the mind of one of the spectators; he becomes a monk and attains *Pratyekabhuddhahood*. Īsara asks this *Pratyekabuddha* about his origin, etc., and the latter gives him detailed information, but Īsara does not believe him. The *Pratyekabuddha* seeks out the Jina and becomes a *gaṇadhara* under him. When after the Jina's death he begins to expound the canon, it strikes him that the theory that he who injures an earthly being is a bad monk, is unfeasible. But he at once recognizes this thought to be a great sin and undertakes a fast and again goes to that *Pratyekabuddha*. The latter holds that on no account should earthly and other beings be injured. But Īsara is again of a different opinion, thinking how the *Pratyekabuddha* holds such a view when he himself eats food that is prepared in fire and does not at all live without water. He leaves him and decides to expound the *Dharma* himself. He then expires. The *Gaccha* of Bhadda consisting of 500 monks and 1,200 nuns, has the practice of taking only water instead of the fourth meal. Nun Rajjā falls ill for taking water. Some nuns thereupon resolve not to confine themselves to water only. Only one of them considers a previous karman to be the cause of her malady. At this perception she attains *Kevala* knowledge. King Jambūdādimā and his queen Siriyā get, after many sons, the longed for daughter named Lakkhaṇādevī. Her husband dies shortly after marriage. The young widow is in great anguish. About this time a *Tīrthakara* comes to the country, and the king with all his relations gets converted to his doctrine. When alone the nun Lakkhaṇādevī once watches with envy the amorous sports of the birds and

comes to regret her vow of chastity. Being conscious of her sin, she wants to confess and do penance, although through her confession she exposes herself and her people. This thought at last gets the upper hand. Thereupon under pretences of acting in the interest of someone, she makes enquiries about the measure of the penance to be performed in purification of her sin and actually performs it. But her sin is not destroyed thereby. She only hastens the punishment for her penance. In the next existence she is Khaṇḍoṭṭhā, the maid of a famous hetaira whom, however, Khaṇḍoṭṭhā far excels in beauty. The hetaira therefore decides to cut off her ears, nose and lips; so that she may never again gain the favour of male admirers; but intends to spare her life. Khaṇḍoṭṭhā, however, is forewarned by a dream and flies. After long wanderings she comes to the city of Saṃkhaṇḍa, and is there married by a rich man. The latter's first wife, however, fired with jealousy, thrusts one night, while Khaṇḍoṭṭhā is asleep, a fire-brand twice into her abdomen; the corpse she throws away to animals to be devoured. The husband thereupon becomes a monk.

Goyama suggests the theory that one can become a monk only through stages of successive corporeal existences. After attaining correct insight in one existence, one takes the laic oath in the next and so forth, till at last in nine further stages he reaches the height of monastic life. This doctrine will surely win over all those who cannot decide to be a monk immediately. A tortoise flying from its enemies finds refuge in a hiding place. From there it has a full view of the lotus pond with all its beauties. What it sees is taken by it to be the heaven, and it resolves to bring there its whole clan. But returning it cannot find the

place any more. So also to the human being salvation is offered only once. Never again will he attain salvation, if the chance is missed. One should always be on his guard and contemplate the vastness of possible existences. The human being does not realize how injurious his desires are. In a moment his life may come to an end. Therefore he should fully utilize his time, and with tenacity and energy work for his salvation.

He who transgresses the injunction of the *Tirthakara* goes to hell. The monk who fails to follow the doctrine in the slightest detail cannot attain release. A monk or a nun guilty of transgression will be purified by penance only. The text refers to major and minor infringements of the rules of contemplation in shrines, of confessions, of residence, etc., and the punishments for them are mentioned. The *Pacchittasutta* is of very great importance. It deals with the observance of penance-rules, punishment for a teacher who is careless about them, and punishment for a *Gaccha* who defies these rules.

A man of sound judgment will immediately take to penance for his own salvation. He who has become pure through confession, but again commits sin through negligence, goes to hell.

In the city of *Sambukka* in the land of *Avantī* lives a poor Brahmin named *Sujjhasiva*. His wife dies while giving birth to a daughter named *Sujjhasirī*. The cause of her mother's death is that in her previous existence as the subsidiary wife of a king she had desired the death of the mother of the heir to the throne in order that she might secure royal power for herself and her son. *Sujjhasirī* is very beautiful. During her adolescence a long famine sets in, and her father is compelled to sell her to a rich Brahmin overseer (*māhaṇagovinda*).

Being looked down upon in his native land, he leaves it, and becomes rich in a foreign country. After 8 years of famine the overseer becomes poor. His eldest son is seen by his mother enjoying a repast of rice-dish with a prostitute. He feels himself threatened, and frightens his mother so that she faints. Family, relatives and friends are empty words; in truth, everybody pursues his own object and does not care for his relations unless they are of use to him. Her own son is the example. One should therefore break this bond that causes nothing but misery, and devote oneself to *Dharma*.

The daughter of a king, who is favourably disposed towards mendicants becomes a widow immediately after marriage. Her father puts her in charge of mendicants. She herself would have preferred to die on the pyre, as she would in no way dishonour her noble family. But the king, although overjoyed on account of her family-pride, orders her to follow his plan; moreover self-immolation is not the custom of his family. After his death, as he has no son, royal power goes to her. One day, in the audience hall, she notices a young man of great beauty and contemplates him with longing. He, however, as he is already inclined towards Jaina religion, resolves to become a monk. With that purpose he goes to Hiraṇṇakkurudī, in order to await a teacher there. The king of the country sees him and questions him about the name on the sealing ring (*muddā-rayāṇa*) on his hand. The young man, however, would not give out the name of the man who gave it. If the king, however, promises to embrace his religion, then he would reveal it to him. The king thereupon orders a sumptuous meal and gives the desired promise. The youth now mentions the name. He is captured by the enemy who has come to conquer the city. As he knows himself to be sinless,

he bravely offers himself for execution. He then resolves to become a monk. His whole retinue and the enemy also do the same.

Here also is explained why his awakening was so easy. The youth was already a monk in a previous existence, but at that time had committed a verbal offence, which brought on him a life-long punishment. The youth, now a renowned teacher, repairs to Mount Sammeyasela in order to prepare there for death through fasting. On the way he visits the residence of the queen (*itthī-narinda*). After his sermon she too with her retinue resolves to embrace monachism, and joins the party. On the hill is to take place the great confession, and the teacher reminds the ex-queen that she would have to confess also the fact that she had once looked on him with sinful desire. She does not so frankly admit it with the result that she has to undergo many existences. A cowherd woman commands Sujjhasirī to come with her, and in exchange for that supplies the family daily with milk. At last the famine is over and Sujjhasiva, Sujjhasirī's father, comes back as a rich man. He notices the beautiful girl, and not knowing that she is his own daughter, takes her to be his wife. After giving proof of his affluence to the cowherd woman, he takes the girl home and lives with her happily. Sujjhasirī then relates to Sujjhasiva the story of her birth. Sujjhasiva is ordained a monk and afterwards becomes a *kevalin*.

Everyone has to expiate his own crime. But annihilation is effected by the control of functions, not through time. In time *karman* is not only annihilated, but also bound down. He who controls the functions, has no doubt to taste the result of previous *karman*, but gathers no new one. One should not allow oneself to be

guilty of negligence, then the *karman* vanishes.

Sujjhasiri is pregnant with Sujjhasiva's child. She has therefore to begin her penance after child-birth. But she resolves to destroy her child and dies immediately after the birth. She is assigned to the sixth region of hell. The boy, whom she has exposed, is saved by a potter who, with the assistance of his wife, brings him up and names him Susaḍha after his own father. Later Susaḍha becomes a monk but on account of his infringement of the law of self-discipline, due to his imperfect knowledge, he is born repeatedly.*

* Law, B.C. : Some Jaina Canonical Sutras, pp. 88-95

**JAINA CANONICAL
LITERATURE**

V

KALPASUTRA

Kalpa Sūtra

Dr. B.C. Law summarising the Kalpa Sutra says : The *Kalpasūtra* is supposed to have been composed in its original form by Bhadrabāhu. In its present form it is a compilation made in 980¹ years after the passing away of Mahāvīra, i.e. A.D. 454, during the reign of Dhruvasena, king of Gujarat. Yaśovijaya, Devicandra, Jñānavimala, and Samayasundara wrote commentaries on this text. All of them were most probably written between fifteenth and seventeenth centuries according to Dr. Stevenson. Jacobi in the introduction to his edition of the *Kalpasūtra* says, that the oldest commentary that he has used is the *Pañjikā* written by Jain Prabhamuni. There are various printed editions of this text. This text has been translated by H. Jacobi in S.B.E., Vol, XXII and by Dr. J. Stevenson in 1848. There is an edition of this work by Hermann Jacobi with an introduction, notes and a Prākṛit-Sanskrit Glossary published in 1879.

According to the Svetāmbaras, the *Kalpasūtra* is a great authority and is always read publicly during the

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1. The date 980 corresponds with 454 of the Christian era on the supposition that at the time *Nirvāṇa* was placed 470 before *Vikrama*. But if at that time the older tradition, by means of which the date of *Nirvāṇa* was fixed, was still in use, the corresponding year of the Christian era would be 514 A.D. (Law, B.C. : Some Jaina Canonical Sutras, p. 96)

Varṣāvāsa or *Pujjūṣan*. The major portion of this work is devoted to the biography of Mahāvīra. The archaic style in which this portion is written has got much in common with the old *sūtras* written in prose. The *Jinacaritra*, the *Sthavīrāvalī* and the *Sāmācārīs* collected together in one book under the title of *Kalpasūtra* were, according to the tradition, included in Devarddhigaṇin's recension of the Jaina scriptures, though it is not contained in the *Siddhanta*. The *Kalpasūtra* is said to contain 1,216 *granthas*. A careful study of the text leads us to calculate more than 100 *granthas* above the fixed number.

The text is full of repetitions. The entire *Kalpasūtra* was read on the first night of the *Pajjūṣan* but since it was read in the *sabhā* of king Dhruvasena of Ānandapura to console him after the death of his beloved son, it was explained in nine *vācanās* or *vyākhyānas*.

There are two *Kalpa sūtras* : *Kalpasūtra* of Bhadrabāhu and the old *Kalpasūtra* edited by Schubring, which is only a collection of monastic rules.

The *Samācārī* is a code of rules for asceticism. In it we have in prose rules and regulations pertaining to *Pajjūṣan* or the Lent. The *Pajjūṣan* corresponds to the Buddhist Vassa and is divided into two parts, the 50 days that precede and the 70 that succeed the 5th of Bhādra *Śuklapakṣa*. The Śvetāmbaras observe the fast during the former period and the Digambaras during the latter.

The *Kalpasūtra* ascribed to Bhadrabāhu shows the early stage of the development of Jinalogy when the tradition of four Jinas was cherished by the Jaina community. The Buddhalogy, too, had presumably such an early stage with the tradition of four Buddhas. The number gradually increased from four to seven, from

seven to twenty-four, from that to twenty-nine including the future Buddha, and from that to innumerable Buddhas. Going by this analogy, one can say that the tradition of twenty-four Tīrthaṅkaras was of later growth. The four Jinas whose life-history is presented in the *Kalpasūtra* are Ṛṣabhadatta, Ariṣṭanemi, Pārśva and Mahāvīra.

The Jain canonical sūtras furnish us with some interesting details about the life and activity of some kings and queens, princes and princesses, sages and other persons, some of whom played an important part in the history of Jainism. Besides they contain some useful historical and geographical data as well as some miscellaneous matters which need careful consideration.

We read about Ṛṣabha that he was a Kosalan Kṣatriya of the *Kāśyapa gotra*. He bore the five epithets representing him as Ṛṣabha, the first king, the first mendicant, the first Jina, and the first Tīrthaṅkara, in short, as the great pioneer in the history of human greatness.

Ṛṣabha was born of Marudevī, wife of the patriarch² Nābhi. When Marudevī conceived, she dreamt 14 dreams,³ the first of which was a bull coming forward with his face, unlike mothers of Tīrthaṅkaras who see elephant in their first dream. The dreams were interpreted by the patriarch Nābhi in the absence of professional interpreters.

2. *Kulakara* : these *Kulakaras* were the first kings and founders of families at the time when the rest of mankind were Yugalins. The first *Kulakara* was Vimalavāhana, the seventh and last of the line Nābhi (S.B.E., *Jaina Sūtras*, Pt. I, 281 fn.). According to the Digambara belief there were fourteen *Kulakaras*, beginning with Pratisruti Nābhi.

3. The Digambaras name 16 dreams.

Riding in his palanquin and followed on his way by a train of gods, men and asuras, Rṣabha came right through the town of Vinītā to the park called Siddhārthavana and stopped under the excellent Aśoka tree and with his own hands plucked out his hair in four handfuls. After fasting for two days and a half Rṣabha put on divine robe which he discarded after a time and became naked.⁴ He tore out his hair and entered the state of homelessness in the company of 4000 high nobles, royal persons, and Kṣatriyas. Neglecting his body, he meditated upon himself for one thousand years. Outside the town of Purimatāla, in the park called Sakatāmukha, under the excellent tree *nyagrodha*, he, after fasting for three days and a half, being engaged in deep meditation, attained the highest knowledge and intuition called *Kevala*. He had 84 *gaṇas* and 84 *gaṇadharas*. He had an excellent community of 84000 *śramaṇas* with Rṣabhasena at their head; 300,000 nuns with Brahmīsundarī at their head⁵; 305,000 lay votaries with Śreyāṃśa at their head⁶; 554,000 female lay votaries with Subhadrā at their head⁷; 4,750 sages who knew the fourteen Pūrvas; 9,000 sages who were possessed of the *Avadhi* knowledge; 20,000 *Kevalins*; 20,600 sages who could transform themselves; 12,650 sages of vast intellect; 12650 professors; 20,000 male and 4,000 female disciples who had reached perfection.

He instituted two epochs in his capacity of a Maker of an end : the epoch relating to generations and that

4. The Digambaras make him a naked saint at the very outset.

5. The Digambaras give the number of nuns as 350,000.

6. Lay votaries, according to the Digambaras, were 300,000 with Draḍaratha at their head.

7. 500,000 were the female lay votaries according to the Digambaras, among whom Suvratā was the chief one.

relating to psychical condition. The former ended after numberless generations and the latter from the next *muhūrta* after his Kevalaship. He after fasting for six days and a half died on the summit of mount Aṣṭāpada in the *Samparyaṅka* position, while in the company of ten thousand monks.

Ariṣṭanemi or Neminātha was born of Queen Sivā, wife of King Samudravijaya in the town of Sauripura (Soriyapura). He was named Ariṣṭanemi as his mother saw in a dream a *nemi*, the outer rim of a wheel, which consisted of *riṣṭa* stones flying up to the sky. Riding in a palaquin Ariṣṭanemi went right through the town of Dvārāvātī to the park called Revatika and stopped under the Aśoka tree. There after fasting two days and a half, he put on a divine robe and in the company of a thousand persons he tore out his hair and entered the state of homelessness.⁸ He did not take care of his body for 54 days. On the 55th day he acquired the highest knowledge and intuition called *Kevala* after fasting three days and a half without taking water, under a Veṭasa (Banyan) tree on the summit of mount Girnar. He had 18 *gaṇas* and 18 *gaṇadharas*.⁹ He had an excellent community of 18,000 *śramaṇas* with Varadatta at their head, 40,000 nuns with Ārya Yakṣiṇī at their head; 1,69,000 lay votaries with Nanda at their head; 336,000 female lay votaries with Mahāsuvaratā at their head;¹⁰ four hundred sages who knew the fourteen *Pūrvas*; 1,500 *Kevalins*;

8. The Digambaras disagree here with the Śvetāmbaras, as they believe that Ariṣṭanemi became a naked saint like all other Tirthaṅkaras.

9. The Digambara texts mention eleven *gaṇas* and eleven *gaṇadharas* with Varadatta at their head.

10. The Digambaras name one lakh and three lakhs male and female lay votaries respectively.

1,500 sages who could transform themselves; 1,000 sages of vast intellect; 800 professors; 1,600 sages in their last birth; 1,500 male and 3,000 female disciples who had reached perfection. Ariṣṭanemi instituted two epochs in his capacity of a Maker of an end; the epoch relating to generations and the epoch relating to psychical condition, the former ended in the eighth generation and the latter in the twelfth year of his Kevalaship. He lived three centuries as a prince, 54 days in a state inferior to perfection, something less than seven centuries as a *Kevalin*, full seven centuries as a *śramaṇa* and some thousand years on the whole. He liberated himself in a squatting position on the summit of mount Girnar after fasting a month and in the company of 536 monks.

The Arhat Pārśva¹¹ was born of Queen Vāmā, wife of Aśvasena, King of Benares. Before the venerable ascetic Pārśva had adopted the life of a householder, he possessed supreme knowledge and intuition. When he understood, by virtue of this knowledge, that the time for his renunciation had come, he left all, and riding in a palanquin followed on his way by a train of gods, men and asuras, he went right through the town of Benares to the park called Aśramapada and proceeded to the excellent tree Aśoka. There he got down from his palanquin, took off his ornaments and with his own hands plucked out his hair in five handfuls. When the moon was in conjunction with the asterism Viśākhā, he tore out his hair and entered the state of homelessness after fasting for three days and a half. For 83 days practising

11. *Kalpasūtra*, *Jinacarita*, 150; *Pāśc arahā Bāṇarasīc nayarīc Assaceṇassa ranno Vammāc devīc...kucchiṃsī gubbhattāc vakkamte*. Pārśva was an ascetic who lived some 250 years before Mahāvira.

strict morality and surmounting all obstacles on the 84th day, Pārśva under a Dhātaki tree, after fasting two days and a half, being engaged in deep meditation, reached the infinite; highest knowledge and intuition called *Kevala*.

The venerable ascetic Pārśva had eight *gaṇas* and eight *gaṇadharas* (Subha and Āryaghoṣa, Vaśiṣṭha and Brahmācārin, Saumya and Srīdhara, Virabhadra and Yasa). He had an excellent community of 16,000 *śramaṇas* with Āryadatta at their head; 38,000 nuns with Puṣpacūlā at their head; 164,000 lay votaries with Suvrata at their head; 327,000 female lay votaries with Sunandā at their head,¹² 350 sages who knew the 14 Pūrvas; 1,400 sages who were possessed of the *Avadhi* knowledge; 1,000 *Kevalins*; 1,100 sages who could transform themselves; 600 sages of correct knowledge; 1000 male and 2,000 female disciples who had reached perfection; 750 sages of vast intellect; 600 professors; and 1,200 sages in their last birth. He instituted two epochs in his capacity of a Maker of an end, the epoch relating to generations, and the epoch relating to psychical condition; the former ended in the fourth generation, the latter in the third year of his Kevalaship. He lived 30 years as a householder, 83 days in a state inferior to perfection, something less than 70 years as a *Kevalin*, full seventy years as a *śramaṇa* and some hundred years on the whole. He attained to *Nirvāṇa* in the first month of the rainy season, after fasting a month

12. The Digambara books name ten *gaṇas* and an equal number of the *gaṇadharas*, among whom Svayambhū was the chief apostle. They also differ in giving the number of nuns, laymen and female lay votaries, which according to them, is 26,000, one lakh and three lakhs respectively.

on the summit of mount Sammeta, in the company of 83 persons.¹³

Pārśva was worshipped by the people as a prophet of the Law. He had a disciple named Keśī who completely mastered the sciences and right conduct. He had Śruta (Knowledge derived from the sacred books) and *Avadhi* knowledge (limited and conditioned knowledge). He came to the town of Srāvastī and lived in a park called Tiṇḍuka. At that time there lived a Jina named Vardhmāna who had a famous disciple named Gautama. Gautama knew twelve *aṅgas* and was enlightened. He also came to Srāvastī and lived in a park named Koṣṭhaka. Keśī and Gautama lived protecting themselves by the *guptis*. The disciples of both of them reflected thus : 'Is the Law of Pārśva the right one or the Law of Mahāvīra? Does the Law as taught by the great sage Pārśva recognize four vows? Does the Law forbid clothes for a monk or does it allow the use of under and upper garments? Knowing the thoughts of their pupils, Keśī and Gautama met each other. Asked by Keśī, Gautama replied, 'Wisdom recognizes the truth of the Law and the ascertainment of true things. The Tirthaṅkaras have fixed what is necessary for carrying out the Law.' Their opinion is that knowledge, faith and right conduct are the true causes of final liberation. Self is the one invincible foe together with four cardinal passions (namely, anger, pride, deceit and greed) and the five senses. Love, hatred, etc., are heavy fetters, attachment is a dangerous one; having regularly destroyed them, one should live according to the rules of conduct. Love of existence is the dreadful plant which brings forth dreadful fruit.

13. The Digambaras minimize this number to 36 only.

Passions are the fire; knowledge, a virtuous life, and penances are the water. Passion should be subdued. Mind is an unruly, dreadful and bad horse. One should govern it by the discipline of the Law. The heterodox and the heretics have all chosen a wrong path, the right path is that which is taught by the Jinas. The right path is the most excellent one. The flood is old age and death which carry away living beings. Law is the refuge and the most excellent shelter. The body is the boat, life is the sailor and the circle of births is the ocean which is crossed by the great sages. The omniscient Jina has risen after putting an end to the circle of births. He is the luminary who brings light into the whole world of living beings. *Nirvāṇa* is the safe, happy, and quiet place which the great sages reach. It is freedom from pain. It is difficult of approach. Those sages who reach it are free from sorrows and they have put an end to the stream of existence. Thus Gautama removed the doubts of Keśi who bowed down his head before him. Keśi sincerely adopted the Law of the five vows proclaimed by the first Tirthaṅkara. Thus we find that in the meeting of Keśi and Gautama subjects of greatest importance were settled and knowledge and virtuous conduct were brought to eminence.

Mahāvira, the last Tirthaṅkara of the Jainas, is described as a great Brāhmaṇa, a great guardian, a great guide, a great preacher, a great pilot and a great recluse. He belonged to the Kāśyapa *gotra*. He was a son of Kṣatriya Siddhārtha, also known as Śreyāṃśa and Yaśaṃśa and of Kṣatriyāṇī Triśalā, also known as Videhadattā. His mother was a sister to Ceṭaka, one of the kings of Vaiśālī. He was born in the town of Kuṇḍapura, a suburb of Vaiśālī, and therefore he was

called Vaiśālāī or a citizen of Vaiśālī.¹⁴ According to the *KalpaSūtra* (secs. 114-16), he was born in Kollāga and naturally when he assumed the mon's vocation he retired to the *cheiya* of his own clan called Duīpalāsa situation in the neighbourhood of his native place called Kollāga.

He married Yaśodā, a Kṣatriya lady.¹⁵ A daughter was born to them, named Anojjā or Priyadarśanā. It is interesting to note that Mahāvīra wore clothes for about the first thirteen months.¹⁶ The *Kalpasūtra* informs us that Mahāvīra was a mere teacher during the first 12 years of his monkhood and that in the second year he became a naked monk. According to the *Bhagavatisūtra* he received Gosāla Maṅkhaliputta as a disciple at Nālandā. They lived in concord for six years after which they separated on account of a doctrinal difference. Gosāla pre-deceased Mahāvīra by sixteen years. Mahāvīra spent six years in Paṇiyabhūmi. At the age of forty-two he became a Jina, a *Kevalin* (omniscient). He knew and saw all conditions of the worlds of gods, men and demons : whence they come, whither they go, whether they are born as men or they come, whither they go, whether they are born as men or animals, or become gods or infernal beings according to their deeds.¹⁷ During the thirty years of his career as a teacher he spent twelve rainy seasons in Vaiśālī and Vāṇijagrāma, fourteen in Rājagrha and the suburb of

14. *Sutrakṛtaṅga*, 1, 2, 3, 22 : *arahā nāyaputte bhagavaṃ Vesālīe vi jāhiettivemi*.

15. B. C. Law, *Mahāvīra : His Life and Teachings*, p. 21.

16. *Kalpasutra*, 117.

17. *Jaina Sūtras*, I, pp. 263-64; *Kalpasūtra*, 121 : *sa-devamanuyasurassa logassa pariyāyaṃ jānai pāsai, savva-loe savva-jivānaṃ āgaṃ gaiṃ thiṃ cavaṇaṃ uvavāyaṃ...*

Nālandā, six in Mithilā, two in Bhadrikā, one in Ālavikā, one in Prañitabhūmi, one in Śrāvastī and one in the town of Pāvā.¹⁸ He died in the town of Pāvā cutting asunder the ties of birth, decay and death.¹⁹ From the *Kalpasūtra* it is clear that since Mahāvīra renounced the life of a householder, he spent forty-two rainy seasons in different places. The *Kalpasūtra* list is so worded as to suggest an idea of succession as regards the places where Mahāvīra spent forty-two rainy seasons since he had renounced the world. The idea of succession is suggested by such expressions as 'first rainy season in Asthigrāma' and 'last rainy season in Pāpā or Pāvā.' Taken in order the places stand in the list as follows :—

1. Asthigrāma—first rainy season.
2. Campā and Priṣṭicampā—next three rainy seasons.
3. Vaiśālī and Vāṇijagrāma—next twelve rainy seasons.
4. Rājagṛha and Nālandā—next fourteen rainy seasons.
5. Mithilā—next six rainy seasons.
6. Bhadrikā—next two rainy seasons.
7. Ālabhikā—next one rainy season.
8. Pañitabhūmi—next one rainy season.
9. Śrāvastī—next one rainy season.
10. Pāpā—last rainy season (Vide B. C. Law, *Mahāvīra : His Life and Teachings*, p. 32.).

When he died at Pāvā, the eighteen confederate kings of Kaśī and Kośala, the nine Mallakis and nine Licchavis instituted an illumination.²⁰ These nine Licchavis paid

18. *Kalpasūtra* 122.

19. *Jaina Sūtras*, I, p. 264.

20. *Kalpasūtra*, 128 : jaṃ rayañiṃ ca ṇaṃ samaṇe Bhagavaṃ Mahāvīre jāva savva-dukkha-ppahīṇe, taṃ rayañiṃ ca ṇaṃ

tribute to Ceṭaka, king of Vaiśālī, who was the maternal uncle of Mahāvīra. The Jaina *Kalpasūtra* refers to these nine branches of the Mallas. It is not yet possible to collect the names of all these branches. The *Kalpasūtra* (&147) definitely records that Mahāvīra lived 30 years as a householder, more than 12 years in a state inferior to perfection, less than 30 years as a *Kevalin*, 42 years as a recluse, and 72 years on the whole. In the *Aupapātika Sūtra* (Sec. XVI) he is praised as the overlord of the kingdom of righteousness. He with the permission of his elder brother, fulfilled his promise of going out to establish the religion of the Law which benefits all beings in the whole world.²¹

Mahāvīra had an excellent community of 14,000 monks headed by Indrabhūti, 36,000 nuns headed by Candanā, 159,000 lay votaries headed by Śaṅkhaśataka, and 318,000 female lay votaries headed by Sulasā and Revatī.

The *Kalpasūtra* refers to Indrabhūti, a disciple of Mahāvīra, who also bears the name of Gotamasvāmī or Gotama.²² The same *sūtra* points out²³ that Rṣabha is believed to have lived for 8,400,000 *pūrva* years while Pārśva and Mahāvīra lived for 100 and 72 years

Mallaī nava Lecchāī, Kāsi-Kosalagā attharasa vi gaṇa-rāyāṇo amāvasāe pārābhoyaṃ posahovavāsaṃ paṭṭha-vaiṃsu; 'gae se bhāv'-ujjoe, davv'-ujjoyaṃ karissāmo.

21. *Kalpasūtra*, secs. 110-111 : *Samāṇe bhagavaṃ Mahāvīra dakkhe dakkhapaiṇṇe Paḍiruve alline bhaddae viṇie nae nāyaputte nāyakulacande Videhe Videhadiṇṇe Videhajacce Videhasamāle tisaṃ vāsāiṃ Videhaṃsikkaffu ammāpi ihiṃ devattagāehiṃ gurumahattarachiṃ abbhanunnāte samattapaiṇṇe punaraviloyanti ehiṃ jiyakappi-ehiṃ...eraṃ vayāsi* (*Kalpasūtra*, Dhanpat Singha's Ed., pp. 64-65).

22. Ed. Jacobi, p. I.

23. *Kalpasūtra*, 227, 168 and 147.

respectively. The *Kalpasūtra*²⁴ further points out that Nemi attained the age of 1,000 years. There was a dispute between Kālāsavesiyaputta, a follower of Pārśva, and a disciple of Mahāvīra.²⁵

Mahāvīra had nine *gaṇas* and eleven *gaṇadhara*s. Some of the well-known Jain monks were Indrabhūti, Agnibhūti, and Vāyubhūti, each of whom instructed 500 *śramaṇas*. Some of the famous *sthaviras* were Āryavyakta of the *Bharadvāja gotra*, Ārya Sudharman of *Agniveśyāyana gotra*, Mandikaputra of the *Vāśiṣṭha gotra* and Mauryaputra of the *Kāśyapa gotra* besides Akampita, Acalabhrātṛ, Metārya and Prabhāsa.

Doshi says : "The *Kalpa-Sutra* is among the most revered books of the Svetambara Jains, as well as the most ancient. Attributed to Acharya Bhadrabahu who lived during the fourth century B.C., the text represents a section of the Jain canon. It is actually the eighth chapter of a larger canonical work, the *Dasha-Shruta-Skanda* and is known by one of the two titles : *Pajjosavana-Kalpa* or *Pajjosamana-Kalpa*. The term *pajjosavana* in the first title can be equated with *pariyushana* which in Jain literature signifies the spending of four months of the rainy season in one place. In this context the word *pariyushana* has a wider connotation than when used to denote the well-known eight-day spiritual festival which is celebrated in the month of Bhādrapada (August-September). The word *pajjosamana* from the second title can be equated with *pariyushana-samana*, which implies forgiveness. The term *kalpa* denotes conduct, 'right behaviour' or prescribed rules. Thus this chapter, when referred to

24. *Ibid.*, 182.

25. Cf. *Bhagavati sūtra*, śataka I, sūtra 76.

as *Pajjosavana-Kalpa*, means, “conduct appropriate during the period of rain-rest’ and, when called the *Pajjosamana-Kalpa*, indicates “conduct governed by forgiveness.” Both titles are closely related and when designated as the *Kalpa-Sutra* indicates a treatise concerned with the correct forgiving conduct that is followed by the ordained during the rainy season—from the day of the full moon in the month of Ashadha to the same day in the month of Kartika.

For Jain monks, nuns and acolytes, the rainy season is a period of rest during which they temporarily give up their itinerant ways and settle down in one place. They utilise this time for spiritual cleansing which includes fasting, meditation, the reading of scriptures and preaching. The eight-day festival of *Paryushana*—from the thirteenth day of the dark half of the month of Bhadrapada to the fourth day of the bright half of the same month takes place during this period and is celebrated with great religious fervour by the entire Jain community. During these days the Jain laity, under the guidance of holy teachers, aspires to spiritual upliftment through fasting, attending religious discourses and visiting places of worship. The spiritual activities include the recitations of the *Kalpa-Sutra*, and therefore it enjoys a special importance among religious texts. And though it is only a chapter of the *Dasha-Shruta-Skanda*, the *Kalpa-Sutra* has the status of an autonomous treatise.

The *Kalpa-Sutra* is known as the *sutra* of 1200 *shlokas*. Written in prose, the work consists of three parts : the *Jain Charita*, the *Sthaviravali* and the *Sadhu Samachari*. The first of these contains an account of the lives of the twenty-four Tīrthankaras; it begins with a description of the list of the twenty-fourth, and the most recent, Tīrthankara known as Mahāvira. The text

moves backwards in time, narrating briefly the lives of the twenty-third Tirthankara, Parshva, and the twenty-second Tirthankara, Nemi. Thereafter only the names of the Tirthankaras are mentioned except when the narrative comes to the first Tirthankara, Rishabha. The life of Rishabha, again, is described in some detail. The second section of this text, the *Sthaviravali*, consists of the names of leaders who founded the numerous sub-sects which, over the centuries, have fragmented the Jain ecclesiastical order. In the last section, the *Sadhu Samachari*, The code of conduct prescribed for monks and nuns during the rainy season appears in detail.

Doshi further says : "According to the Jain tradition all monks recited the *Kalpa-Sutra* on the fiftieth night after the commencement of their rest for the rainy season. The custom of reciting the *Kalpa-Sutra* to large congregations where the laity also participated became popular sometime around the fifth century A.D. and has continued till today. This practice necessitated the ready availability of copies of the *Kalpa-Sutra*, and as a result, it became the most reproduced text. Hundreds of *Kalpa-Sutra* manuscripts were prepared between the twelfth and the twentieth centuries and kept in the *shastra-bhandaras*. Some were embellished with miniatures and the more sumptuous ones were adorned with border decorations. Certain manuscripts were written with gold and silver inks. The *Kalpa-Sutra* was the most frequently and profusely illustrated text of the Svetambara Jains, and while most illustrations corresponded to verses in the text, it was not unusual to find a few which did not find explicit mention. Such illustrations generally occurred in the sections referring to the lives of the Tirthankaras Parshva, Nemi and Rishabha and represented legends familiar to the laity.

Thus, even though the text did not mention the episode, the viewer experienced no difficulty in identifying the subject of the illustration. Occasionally, several scenes were combined in one miniature; at other times they were represented separately. The later manuscripts—painted after A.D. 1450—were as a rule more elaborately and profusely illustrated.”²⁶

26. Doshi, Saryu : Masterpieces of Jain Painting, pp. 103-140

JAINA CANONICAL LITERATURE

VI

NANDI AND ANUYOGADVARA SUTRA

Nandi and Anuyogadvāra Sūtra

Cūlikasūtras :

“The Nandī and the Anuyogadvāra are called Cūlikāsūtras. In the opinion of Mohanlal Mehta : The word ‘cūlikā’ means ‘appendix’. The two Cūlikāsūtras may be taken as appendices to the entire Jaina canon.

The Nandī contains a detailed exposition of five kinds of knowledge. In its beginning a list of senior preceptors (*sthavirāvalī*) is given.

The Anuyogadvāra deals with different types of topics—metaphysical, grammatical, logical, mathematical etc. It is a small Encyclopedia of Jaina subjects.”

On this sūtras Dr. Law opines that : “The Nandī Sūtra¹ and the Anuyogadvāra² are occasionally counted among the *Prakīrṇakas*, but they really stand as two companion texts forming a group by themselves. The first sūtra as its title implies contains an ‘auspicious introduction’ to the study of the Śvetāmbara canonical texts, and as such its main bearing is on the Jain method of education. Like the Anuyogadvāra it is compiled partly

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1. Edited with Malayagiri’s commentary in the Āgamodaya Samiti Series, Bombay, 1924.
 2. Edited with Hemacandra Sūri’s commentary in the Āgamodaya Samiti Series, 1924.

in prose and partly in verse. One of the first forty-seven verses contains an eulogy of the *tirthaṅkara*, two that of Mahāvīra, fourteen that of the Jain *Sangha*, two introduce the twenty-four *tirthaṅkaras*, two mention the eleven *gaṇadharas* or leading disciples of Mahāvīra, one extols the order of Mahāvīra, and eleven supply us with a succession of 27 Jaina teachers from Sudharman to Dūṣyagaṇi, the teacher of Devavācaka who is identified with Devarddhigaṇi under whose guidance the final redaction of the Śvetāmbara āgama was made in the Council of Vallabhi. If Devavācakaṇi, who is regarded as the author of the *Nandī Sūtra*, be the same person as Devarddhigaṇi, the work cannot be dated earlier than the 6th century A.D.

The succession of twenty-seven teachers traced from Sudharman the *gaṇadhara*, who survived the Master, is by itself an evidence to prove the lateness of the date of compilation of the *Nandī Sūtra*. Apart from giving the main themes of the different canonical texts, the *Nandī Sūtra* resembles the *Anuyogadvāra* in mentioning such secular Indian literature as represented by the two Sanskrit epics, and such treatises as the Kauṭīliya *Arthaśāstra*, the Kāmasūtra of Ghoṭakamukha, the Vaiśeṣika system of philosophy, the doctrine of Buddha, the Sāṃkhya system of Kapila, the Lokāyata doctrine, the Yoga system of Patañjali, the *Bhāgavata Purāṇa*, the works on mathematics and dramaturgy, grammar, and poetics, besides the four Vedas and their later appendices, the *Aṅgas* and *Upāṅgas*. Malayagiri wrote a commentary on the *Nandī Sūtra* which is helpful in understanding the meaning of the text.

The distinctive contribution made in the *sūtra* to the exposition of Jainism as a system of thought consists, however, in the various classifications of knowledge

(*ñāṇam*). In outlining its thesis on knowledge, it takes up for consideration the five kinds of knowledge recognized in the earlier texts of the Jain āgama. These are enumerated as *ābhinibodhika*, *śruta*, *avadhi*, *manaḥparyāya* and *kevala*. The first of them is the knowledge directed to the perception of the objects as they stand over against us. This knowledge is of two kinds, namely, direct (*paccakkham*) and indirect (*parokkham*). The direct knowledge is also of two kinds, namely, that which is accessible to sense perception (*indiyapaccakkham*), and that which is not accessible to sense perception (*no-indiyapaccakkham*). The knowledge which is accessible to sense perception is of five kinds, namely, that which is accessible to the sense of hearing, to that of sight, to that of smell, to that of taste, and to that of touch. The knowledge which is not accessible to sense perception is of three kinds, namely, that which is accessible to *avadhi* knowledge, that to *manaḥparyāya* and that to *kevalañāṇa*. The knowledge which is accessible to *avadhiñāṇa* is of two kinds, namely, that which leads to future states of existence (*bhavapaccaiyaṃ*) and that which leads to the destruction and cessation of the cause and process of rebirth (*khāovasamiyaṃ*). By the word *Bhava* is meant in Jainism the three states of existence, namely, those of infernal beings, those of human beings, and those of celestial beings. The knowledge which brings about the states of existence is of two kinds : that which brings about the state of gods and that which brings about the state of infernal beings. The knowledge which brings about the destruction and cessation of the cause and process of rebirth is of two kinds : that which brings about the destruction and cessation of the cause of rebirth in the state of human beings, and that which

brings about the destruction and cessation of the cause of rebirth as animals endowed with five senses. Here destruction means the destruction of the after-effects of the *karmas* darkening *avadhi* knowledge, which have arisen. Cessation means the stoppage of such *karmas* as have not yet arisen; when such *karmas* are either destroyed, if they have arisen, or are stopped, if they have not arisen, the *avadhi* knowledge arises, the *avadhi* knowledge of persons endowed with special qualities or that of one who has renounced the world. As defined in the *Anuyogadvāra* the *ābhinibodhika* knowledge is one which is directed to the objects (*atthābhimuho*) and determined (*niyao*). It is perceptual in its character in so far as the objects are known through the sense-perception. It is indirect when the objects are perceived without the aid of the five organs of sense. Immediacy is its distinctive characteristic. The *ābhinibodhika* knowledge may be a knowledge dependent on the scripture (*suyanissiyam*) or independent of the scripture (*asuyanissiyam*). These are really two kinds of *matināṇa*, the first of which arises immediately from the scripture irrespective of any scholastic interpretation of it, and the second arises independently of the scripture and is conducive to the destruction and cessation of the cause of rebirth. The indirect *ābhinibodhika* knowledge is also accessible to *avadhināṇa*, *manaḥparyāya* and *kevalanāṇa*.

The *śruta-nāṇa* is also a kind of *ābhinibodhika* knowledge which is indirect. It is a knowledge which is based upon study and derived from literature. There may be literature and literature, scripture and scripture. To the Jainas the scriptures other than the Jainas are false scriptures. So far as Jainism is concerned the *śruta* knowledge is either one embodied in the *aṅgas* or

that embodied in the works other than the *aṅgas*. The works other than the *aṅgas* are all auxiliaries to the *aṅgas*.

The *ohi* or *avadhiññāṇa* is a knowledge which is limited by the objects to which it is directed. It operates on the whole in connection with substance (*davva*), place (*khetta*), time (*kāla*), and states of existence (*bhava*). It implies the internal perception of the objects from different angles, each implying a particular *modus operandi*.

The *manaḥparyāyaññāṇa* is the same term as Pāli *cetopariyāyaññāṇam* and both the terms suggest the knowledge of what is passing in the mind of others. So both really imply the idea of thought-reading. Our *sūtra* discusses some important points in this connection. It opines that this kind of knowledge arises in human and not in superhuman beings, in the wise ascetics, and not in the stupid human beings, who are subject to rebirth.

The *kevalaññāṇa* is perfect knowledge. It is of two kinds, namely, *bhavastha* and *siddha*, meaning the knowledge which is within the reach of those, who are still in a certain human state of existence and the knowledge which is within the reach of perfect ones. The word *bhavastha* means an individual, who is in a certain state of existence in which he is liable to the effects of *karma*. Here the individual must be taken to be human being because *kevalaññāṇa* is not within the reach of beings in other states of existence. *Kevalaññāṇa* is a knowledge which arises without the aid of the senses, etc. It is pure and stainless in the sense that it is not covered, tarnished, confounded or confused by any cause or factor. *Bhavasthas* are the persons who are in different stages of spiritual progress. Their position appears to be similar to that of the Buddhist

ariyapuggalas occupying seven spiritual ranks below that of an *arhat* or *elect*. *Caramasamayasiddha* is evidently the same word as the Pāli *Caramabhavika*. The *siddhas* are all *arhats*. The perfect knowledge in the case of the *siddhas* is broadly distinguished as immediate (*anantara*) or gradual (*parampara*). From the classification of *kevalañāṇa* it appears that the Jains and the Buddhists alike kept before them a distinction between *tīrthakaras* or *sayambuddhasiddhas* on the one hand, and *pratyekabuddhas* and *buddhabodhitas* or *śrāvakabuddhas* on the other. Through *kevalañāṇa* Jainism aimed at the attainment of a kind of unaided knowledge by which omniscience could be gained. Whether this knowledge is arrived at through any discursive process of thought or intuition is still a problem to be solved. But from its description it appears that whether its mode is intuition or not, it is so much articulated that it can operate unaided, unobstructed, and unlimited.*

* Law, B.C. : Some Jaina Canonical Sutras, pp. 104-107

JAINA CANONICAL LITERATURE

VII

MULASUTTAS

1. UTTARADHYAYANA SUTRA
2. AVASYAKA SUTRA
3. DASAVAIIKALIIKA SUTRA
4. TATTVĀRTHADIGAMA SŪTRA

1

Uttaradhyayana Sutra or Uttarajjhayana Suya

In the words of Mohan Lal Mehta : “Two explanations are offered for the term ‘Mūlasūtra’. Some scholars are of the opinion that the term ‘Mūlasūtra’ means the original text, i. e., the text containing the original words of Lord Mahāvira as received directly from his mouth. Some are of the view that the Mūlasūtras are the fundamental texts intended for those who are at the beginning of their spiritual career. The following works are designated as Mūlasūtras :

(1) Uttarādhyayana, (2) Daśavaikālika, (3) Āvaśyaka, (4) Piṇḍaniryukti or Oghaniryukti.”

Dr. Law observes : The *Uttarādhyayana* is one of the *Mūla sūtras*. Śīlāṅka and Malayagiri include it under *Ishibhāsiya* (utterances of the sages). Siddhasena holds this view. The *Uttarādhyayana* is one of the texts found among the *Aṅgabāhyas* occurring in the canon of the Śvetāmbaras. It is one of the earliest sacred writings of the Jainas and one of the most valuable portions of the canon. The work consisting of 36 sections is a compilation of various texts belonging to different periods. It is metrical in its main part. It is really not the work of a single author. This text is held in the same estimation as the Buddhist texts of the *Dhammapada* and the *Suttanipāta*. It contains

admonitions to pupils, explanations of four most precious things, of *karma* and sins, etc. Its intention as rightly pointed out by Jacobi (*Jaina Sūtras*, II, p. xxxix) is to instruct a young monk in his principal duties, to commend to him the ascetic life by precepts and examples and to warn him against the dangers in his religious life. Winternitz rightly holds that in this text we meet with a number of beautiful old *Itihāsa* dialogues and ballads of ascetic poetry.¹ The latter part of the *Uttarādhyayana* consists of chapters containing purely dogmatical expositions. There is legendary matter as well as matter of a general religious and moral character. The text contains scanty historical and geographical information. The *Uttarādhyayana-niryukti* which contains less than 600 verses gives us some help in understanding the meanings of some passages of the text. This text has been edited with an introduction, critical notes, and a commentary by Jarl Charpentier, Upsala, 1922. Śānti Ācārya's commentary published in Devchand Lalbhai Jaina Pustakoddhāra Series Nos. 33, 36, and 41 is worthy of notice. Jacobi has translated this text and the *Sūtrakṛtāṅga* into English in the *Sacred Books of the East Series*. Another edition by Muni Śrī Jayanta Vijaya with a commentary by Kamalasaṃyama (Agra, 1923-27) in three volumes may be mentioned.

In Chapter XIV of this text we find that a *purohita* (chaplain) recommends the Brahmanic ideal according to which a man should first study the *Vedas* as a Brahmacārin, then fulfil the duties of a householder, and only in old age retire to the forest to lead a hermit's life. This has its parallels with slight variations in the

1. *History of Indian Literature*, II, p. 468.

Mahābhārata (XII, 175), *Mārkaṇḍeya Purāṇa* (X) and the Pāli *Jātaka* (No. 509).

In Chapter IX of the same text in the beautiful ballad of King Nami, the ascetic ideal is contrasted with that of the warrior and ruler. This has its parallels in the *Mahābhārata* (XII, 178, 2) and the Pāli *Jātaka* (No. 539).

The Chapter XII of the text has its counter-part in the *Mātāṅga Jātaka* (N. 497). The legend of Citta and Sambhūta of Chapter XIII of the text has long been traced by Leumann in the Pāli *Jātaka* No. 498.

The *Uttarādhyayana sūtra* enjoins that a monk on receiving an order (*āṇāniddesa-kare*) from his superior goes to him watching his nods and motions. He is well behaved. He who desires his own welfare should adhere to good conduct. He who desires liberation (*niyogārthin*, *mokṣārthin*) will be received everywhere. He should acquire valuable knowledge and avoid what is worthless. He should always be meek and should not be talkative in the presence of the wise.² A monk should avoid untruth. He should not tell anything sinful or meaningless or hurtful. On the highway or in a barber's shop (*samare*) as single monk should not stand with single woman nor should be talk to her. A monk should sally forth at the right time and return at the right time. He should not approach dining people sitting in a row; but should collect alms that are freely given. He should eat a moderate portion at the right time. He should wait for his alms alone, not too far from other monks nor too near them.³

2. *Uttarādh.*, I, 2, 6-8.

3. *Ibid.*, I, 24-26, 31-33.

There are twenty-two troubles⁴ which a monk must learn and know, bear and conquer in order not to be vanquished by them. They are as follows : hunger, thirst, cold, heat, gad-flies, and gnats (all biting or stinging insects as lice), nakedness, women, to be discontented with the objects of control, erratic life, place for study (*nisīhiyā*), lodging, abuse, corporeal punishment, to ask for something (*yāyanā*, *yācanā*), to be refused, illness, the pricking of grass, dirt, kind and respectful treatment, understanding, ignorance and righteousness. A monk, who is strong in self-control and does penance, should not cut or cause another to cut anything to be eaten nor cook it or cause another to cook it though his body is weakened by hunger. He should know the permitted measure of food and drink and wander about with a cheerful mind. Though troubled by thirst he should not drink cold water. He should try to get distilled water.⁵ Wandering about on deserted ways, being thirsty, he should bear the trouble of thirst. If a restrained monk occasionally suffers from cold on his wanderings, he should not walk beyond the prescribed time, remembering the teachings of the Master. A monk should not entertain such a thought : 'I have no shelter, and nothing to cover my skin, therefore I shall kindle fire to warm myself'. If a monk suffers from the heat of hot things or from the heat of his body or from summer heat, he should not lament the loss of comfort. A monk should remain undisturbed suffering from insects. He should not scare away insects nor keep them off. He should not kill living beings. A monk should not entertain

4. *Ibid.*, II. (*Parīsaha*—that which may cause trouble to an ascetic and which must be cheerfully borne).

5. It means water which by boiling or some other process has become so changed that it may be regarded as lifeless.

such thoughts : 'My clothes are torn, I shall go naked or I shall get a new suit.' A houseless and poor monk who wanders from village to village should bear the trouble of an ascetic life. He should wander about free from sins and perfectly passionless. A monk knows that worldly men have a natural liking for women. Knowing this he renounces women and easily performs his duties as a perfect monk. A monk should live on allowed food; he should wander about bearing all troubles in a village or a town or a market place or a city. He should acquire no property. He should sit down alone in a burial place or in a deserted town or below a tree. Sitting there he should brave all dangers. A monk who does penances and is strong in self-control will not be affected beyond measure by good or bad lodgings. If a layman abuses a monk, he should not be angry with him. If a monk hears bad words, he should silently overlook them and should not take them to heart. He should not be angry if beaten. He should not entertain sinful thoughts. He should meditate on the law.⁶ He should beg food from a householder when his dinner is ready. A monk who thinks thus, 'I get nothing today, perhaps I shall get something tomorrow,' will not be grieved by his want of success. If a monk suffers pain or falls sick, he should cheerfully make his mind steady and bear the evils that attack him. He will be a true monk if he continues to search for the welfare of his soul. If a naked ascetic lies on the grass, his body will be hurt. Though hurt by the grass he will not use clothes.⁷ A wise monk should not lament his loss of comfort. He should bear all difficulties waiting for the destruction of Karma. By practising a noble and

6. *Uttarādhyaṇa*, II, 26.

7. What is manufactured from threads. *Uttarādh.*, II, 35.

excellent law he should carry the filth on his body till he expires. He should not evince predilection for a gentleman who salutes him or rises from his seat on his approach or invites him to accept alms in his house. He should not think thus : 'There is no life to come nor an exalted state to be acquired by penances.'

A Monk should know what alms may be accepted. He should beg food only for the sustenance of life. Those who explain the marks of the body and who know the foreboding changes in the body are not to be called novices.⁸

As the fallow leaf of the tree falls to the ground, when its days are gone, so the life of men will come to its close⁹. As the life is so fleet and existence so precarious, one should wipe off the sins committed. A rare chance is human birth for the living beings, hard are the consequences of actions. The soul which suffers for its carelessness is driven about in the *saṃsāra* by its good and bad *karma*.¹⁰ It is a rare chance to become an elect. If one believes in the law, he will surely practise it; when human body grows old and hair turns white, the power of human ears decreases, the power of eyes decreases, the power of touch decreases, in short all human power decreases. One should cast aside all attachments and give up wealth. The enlightened and

8. *Nirjarā*.

9. *Uttarādh.*, X. This sermon was preached by Mahāvira to Gautama to help him to reach *Kevala-jñāna*. It contains much of Mahāvira's doctrine. The effect of the sermon was such as to enable Gautama to cut off love and reach perfection. According to the *Uttarādhyayana Sūtra*, the keeping of the *guṇi* is supposed to protect a *religieux* from all temptations.

10. For the Jain idea of *karma*, B. C. Law, *Jain View of Karma* in *Bhāratīya Vidyā*, Vol. VI, Nos. 7 and 8.

liberated monk should control himself and should preach to all the road of peace.¹¹

An intelligent pupil will rise from his seat and answer the teacher's call modestly and attentively (*Uttarādhyaṇa*, 1. 21). A good pupil has the best opinion of his teacher, thinking that he treats him like his son or brother. He should not provoke his teacher's anger nor should he himself grow angry. If the teacher is angry, he should pacify him by kindness and appease him with folded hands. An intelligent man who has learnt the sacred texts takes his duties upon himself (*namati*, *lit*, bows down). When a worthy teacher is satisfied with a pupil, he will make over to him his vast knowledge of the sacred texts and the pupil will gladden the heart of his teacher by his good deeds.¹²

A wise man suffering from heat should not long for a bath or pour water over his body or fan himself. He should not care whether he gets alms or not. He should not long for pleasant things. He should comfort himself knowing the consequences of actions, as the actions productive of ignorance afterwards take effect.¹³ It is difficult for a living being to obtain four things of great value : (1) Human birth, (ii) Instruction in the law, (iii) Belief in it, and (iv) Energy in self-control.¹⁴ The universe is peopled by manifold creatures who are born in the world in different families and castes for having done

11. This sermon was delivered by Mahāvira to his disciple Indrabhūti who belonged to the Gotama-gotra.

12. *Uttarādhyaṇa*, I, 47.

13. *Ibid.*, II, 41.

14. *Ibid.*, III, I :

*cattāri paramaṃgāni dullāhāniha jantuṇo .
māpusattam sui saddhā saṃjamammi ya viriyam .*

various actions.¹⁵ Sometimes they go to the world of gods and sometimes to hells and sometimes they become *asuras* (demons) in accordance with their actions; sometimes they become *Kṣatriyas* or *Caṇḍālas* or worms or ants. Living beings of sinful actions, who are born again and again, are not disgusted with this *saṃsāra*. By the destruction of *karma* living beings will reach in due time a pure state and will be born as men.¹⁶ Though born as human beings it will be difficult for them to hear the law; having heard it they will do penances, combat their passions, and abstain from killing living beings. It will be difficult for them to believe in the law though they may hear it. Many who are shown the right way are led astray.

The pious obtain purity and the pure stand firmly in the law. After having enjoyed in due time the unrivalled pleasures of human life, he will obtain true knowledge by his pure religious merit acquired in a former birth. Knowing that the four requisites are difficult to obtain, he will apply himself to self-control and he will be an eternal *siddha* (perfected one), when he will be able to shake off the remnant of *karma* by his penances.¹⁷

One cannot prolong one's life,¹⁸ therefore one should not be careless. Men who acquire wealth by evil deeds adhering to wrong principles will lose it. People in this world and in the next cannot escape the effect of their own actions.

Wealth will never protect a careless man in this

15. *Ibid.*, III, 2 :

*samāvannāṇa saṃsāre nānāgottāsu jaisu
kammā nānāvihā kaṭṭu puḍho vissam̐bhiyā payā*

16. *Ibid.*, III, 7.

17. *Ibid.*, III, 1, 2.

18. Cf. *Sūtrakṛtāṅga*, 1, 2, 2, 21.

world. Like a wise man trust nobody but be always on the alert.

One cannot quickly arrive at discernment; therefore one should exert one's self, abstain from pleasures, understand the world, guard one's self, and be impartial like a sage. External things weaken the intellect and allure many; therefore keep them out of mind. Remove pride, delusion, greed and deceit. Heretics who are impure and proud are always subject to love and hatred and they are wholly under the influence of their passions. Despising them as unholy men, one should desire virtues till the end of one's life.¹⁹

There are two ways of life ending with death :²⁰
 (i) death with one's will, and (ii) death against one's will. Death against one's will is the death of an ignorant man and it happens to him several times. Death with one's will is the death of a wise man and it happens once as in the case of a *Kevalin*.²¹ A fool being attached to pleasures does cruel actions. One who is attached to pleasures and amusements will be caught in the trap of deceit. The pleasures of this life are in your hand but the future pleasures are uncertain. It is doubted whether there is any next world. An ignorant man kills, lies, deceives, drinks wine and eats meat, thinking that this is the right thing to do. A man desirous of wealth and women accumulates sins by his act and thought. Fools who do cruel deeds will suffer violently. When death really comes, the fool trembles in fear. He dies the

19. *Uttarādhyaṇa*, IV, 10-13.

20. *Ibid.*, V, 1-32.

21. He possesses *kevalajñāna* or omniscience. He is all-seeing and all-knowing. He has obtained the fifth degree of knowledge. Cf. *Aparisesa* in Buddhism. Vide *Jaina Sūtras*, I, pp. 260-264. It is the highest and unlimited knowledge.

death against one's will. Some householders are superior to some monks in self-control. But the saints are superior to all householders in self-control. A faithful man should practise the rules of conduct for householders. He should never neglect the fast. Those who are trained in self-control and penance, monks or householders, who have obtained liberation by absence of passions, go to the highest regions. The virtuous and the learned do not tremble in the hour of death. A wise man will become calm through patience with an undisturbed mind at the time of death. When the right time for death has come, a faithful monk should in the presence of his teacher suppress all emotions of fear or joy and wait for his end. When the time for quitting the body has come, a sage dies the death with one's will.²²

All men who are ignorant of truth are subject to pain. A wise man, who considers well the ways that lead to bondage and birth, should search for the truth. A man of pure faith should realize the truth that he will have to suffer for his own deeds.²³

Clever talking will not work salvation. Fools though sinking lower and lower through their sins believe themselves to be wise men. One should wander about carefully in this endless *saṃsāra*. One should never desire worldly objects but sustain one's body only to be able to annihilate one's *karma*. Recognizing the cause of *karma* one should wander about waiting for one's death.²⁴ One should conduct one's self so as to commit no sin.

An ignorant man kills, tells lies, robs on the highway,

22. Cf. *Ācārāṅga Sūtra*, I, 7, 8.

23. *Uttarādhyaṃyana*, VI, 1-3; Cf. *Sūtrakṛtāṅga*, I, 9, 5.

24. *Ibid.*, VI, 10-14.

steals goods, and deceives others.²⁵ He is to go to the world of the *asuras* (demons) against his will. Those men, who through the exercise of various virtues become pious householders, will surely reap the fruit of their actions. A virtuous man cheerfully attains the state of gods. He who has not given up pleasures will not be able to reach the true end of his soul. He will go astray again and again though he has been taught the right way. A sinner will be born in hell and a virtuous man will be born in heaven.

The best of sages, who is free from delusion and possesses perfect knowledge and faith, seeks for the benefit and eternal welfare and for the final liberation of all beings.

Stupid sinners go to hell through their superstitious beliefs. One should not permit the killing of living beings. A careful man does not injure living beings. In thoughts, words, and acts he should not do anything injurious to worldly beings.

It is difficult to satisfy anybody. The more one gets the more one wants. A man's desire increases with his means. One should not desire women who continually change their minds, who entice men and then make a sport of them as of slaves.²⁶

One who is ignorant of truth, egoistical, greedy, without self-discipline, and who talks loosely, is devoid of learning. Egoism, delusion, carelessness, illness, and idleness are the five causes which render good discipline impossible. Discipline is called virtue for eight causes : (1) not to be fond of mirth, (2) to control oneself, (3) not to speak evil of others, (4) not to be without

25. *Ibid.*, VII, 5.

26. *Ibid.*, VIII, 17-18.

discipline, (5) not to be of wrong discipline, (6) not to be covetous, (7) not to be cholerick, and (8) to love truth.²⁷

He who is well protected by the five *saṃvaras*²⁸ and is not attached to this life, who abandons his body, who is pure, and does not care for his body, wins the greatest victory.

Karma is produced by sinful thoughts and it is by the influence of this *karma* that Citra and Sambhūta were separated. All singing is but prattle, all dancing is but mockery²⁹, all ornaments are but a burden and all pleasures produce but pains.³⁰ Pleasures which are liked by the ignorant and which produce pain, do not delight pious monks, who do not care for pleasures but are intent on the virtue of right conduct. He who has done no good deeds in this life and who has not practised the Law, repents for it in the next world, when he has become a prey to death which carries off a man in his last hour. He alone will have to share his suffering,

27. *Uttarādhyaṇa*, XI, 4, 5.

28. *Samvara* is preventing by means of *saṃmitis* and *guptis* the sins or influx of the *karma* upon the soul. *Samvara* is the practice of self-restraint with regard to the body, speech and mind. It is the other aspect of *dukkhakārikā* or *tapas*. It is included in the *Navatattva* or the doctrine of nine terms. (B. C. Law, *Mahāvīra : His Life and Teachings*, pp. 89-90.)

29. Cf. *Anguttara*, I, 261—'singing is lamentation, dancing causes madness'. (*Ruṇṇaṃ idaṃ bhikkhave ariyassa vinaye yadidaṃ gitaṃ, ummatikaṃ idaṃ bhikkhave ariyassa vinaye yadidaṃ naccaṃ*.)

30. *Uttarādhyaṇa*, XIII, 8, 16, 17 :

*Sabbaṃ vilaviyaṃ giyaṃ sabbaṃ naṭṭaṃ viḍambiyaṃ .
sabbe ābharaṇā bhārā sabbe kāmā duhābahā 16
vālābhirāmesu duhāvāhesu na taṃ suhaṃ kāmaguṇesu rāyaṃ
virattakāmāṇ tavaḥaṇāṇaṃ yaṃ bhikṣuṇaṃ sīlaguṇe rayāṇaṃ .
17*

neither his kinsmen nor his friends, nor his relations will bear it, for *karma* follows the doer.³¹ Life drags on towards death continuously, and old age carries off the vigour of man.³² Time elapses and the days quickly pass. Pleasures of men are not permanent. They come to a man and leave him just as a bird leaves a tree devoid of fruits. If one is unable to give up pleasures then he must do noble actions, follow the Law and have compassion for all creatures. Brahmadata, king of the Pañcālas, did not act on the advice of the saint. He enjoyed the uttermost pleasures and afterwards sank into the deepest hell. Citra, the great sage of excellent conduct and penance, was indifferent to pleasures; after he had practised the highest self-control, he reached the highest stage of self-perfection.³³

The lot of man is transitory and precarious. His life does not last long. He finds no delight in domestic life.³⁴ Pleasures bring only a moment's happiness. But suffering for a long time brings intense suffering and no happiness. Pleasures are an obstacle to the liberation from existence, and are a mine of evils.³⁵ The soul cannot be apprehended by the senses because it possesses no corporeal form and since it has no corporeal form, it is eternal. The fetter of the soul has been traced to its bad qualities and this fetter is described as the cause of worldly existence. Being ignorant of the Law human beings formerly did sinful actions and through their wrong-mindedness they could not enter the Order. Mankind is harassed by death. It

31. *Ibid.*, XIII, 21-23.

32. *Ibid.*, XIII, 26.

33. *Ibid.*, XIII, 34-35.

34. *Uttarādhyaṇa*, XIV, 7.

35. *Ibid.*, XIV, 13.

is taken hold of by old age. The day that goes by will never return. He who has acquired righteousness may look upon death as his friend.³⁶ Faith will enable him to put aside attachment.³⁷ The pleasures are causes for the continuance of worldly existence.³⁸ One should be cautious in this matter. He should learn the Law thoroughly, practise severe penance, being of firm energy.³⁹

A man of limited knowledge talks foolishly on these four heads: the existence of the soul, its non-existence, idolatry, and the inefficiency of knowledge. The man who commits sin will go to hell but those who have walked the road of righteousness will obtain a place in heaven. One should live and walk about according to the rules of self-control.

Soul (*jīva*), the inanimate things (*ajīva*), the binding of the soul by *karma* (*bandha*), merit (*puṇya*), demerit (*pāpa*), that which causes the soul to be affected by sins (*āśrava*), the prevention of sins by watchfulness (*saṃvara*), annihilation of *karma* (*karmakṣaya*) and final deliverance (*mokṣa*) are the nine truths.⁴⁰

Faith is produced by nature (*nisarga*), instruction

36. *Ibid.*, XIV, 19, 20, 21, 23, 24, 26, 27.

37. *Ibid.*, XIV, 28.

38. *Ibid.*, XIV, 47.

39. *Ibid.*, XIV, 49-50.

40. *Ibid.*, XXVIII, 14. This is known as the *Navatattva* or the doctrine of nine terms, which represents the main system of Jainism. *Jīva* and *ajīva* comprehend the world of existence as known and experienced. The world of life is represented by the six classes of living beings, while the movable things are the fire lives, wind lives, and those with an organic body. *Saṃvara* is the principle of self-control by which the influx of sins is checked. The category of *saṃvara* comprehends the whole sphere of right conduct.

(*upadeśa*), command (*ājñā*), study of the *sūtras*, suggestion (*bīja*), comprehension of the meaning of the sacred lore (*abhigama*), complete course of study (*vistāra*), religious exercise (*kriyā*), brief exposition (*saṃkhepa*) and Law⁴¹ (*dharma*).

He who truly understands by a spontaneous effort of his mind the nature of soul, inanimate things, merit and demerit and who puts an end to sins (*āśravaśaṃvara*), believes by nature. He who believes these truths having learnt them from somebody else believes by instruction. He who has got rid of love, hatred, delusion and ignorance believes by command. He who obtains righteousness by the study of the *sūtras* believes by the study of the *sūtras*. He who knows the sacred lore believes by the comprehension of the sacred lore. He who understands the true nature of all substances believes by a complete course of study. He who sincerely performs all duties by right knowledge, faith, etc., believes by religious exercise. He who is not versed in the sacred doctrines believes by brief exposition. He who believes in the truth of the realities believes by the Law. There is no right conduct without right belief, it must be cultivated for obtaining the right faith; righteousness and conduct originate together or righteousness precedes conduct.⁴² Without right faith there is no right knowledge, without right knowledge there is no virtuous conduct, without virtues there is no deliverance, and without deliverance (*mokṣa*) there is no perfection.⁴³

41. *Uttarādhyayana*, XXVIII, 16.

42. *Ibid.*, XXVIII, 29.

43. *Ibid.*, XXVIII, 30. *Mokṣa* is the essential point in the teachings of Mahāvira, which is generally understood as emancipation. It really means the attainment of the highest state of

Conduct which produces destruction of *karma* is the avoidance of everything sinful, the initiation of a novice, purity produced by peculiar austerities and destruction of desire and sins.⁴⁴

Austerities are two-fold : external and internal. By knowledge one knows things, by faith one believes in them, by conduct one gets freedom from *karma* and by austerities one reaches purity.⁴⁵ Great sages whose object is to get rid of all misery proceed to perfection having destroyed their *karma* by control and austerities.

Mahāvīra has given instructions regarding exertion in righteousness. Those who believe in it, accept it, practise it, comply with it, study it, and understand it, have obtained perfection, enlightenment, deliverance and final beatitude.

He has dealt with the following subjects :-
 (1) *Longing for liberation (samvegaṇaṃ)*. By the longing for liberation, the soul obtains an intense desire for the Law. By an intense desire for the Law, he quickly arrives at an increased longing for liberation. He destroys anger, pride, deceit and greed. He becomes possessed of right faith and by the purity of faith, he will reach perfection after one birth, (2) *Disregard of worldly objects (nibbedenaṃ)*. By disregard of worldly objects, the soul quickly feels disgust for pleasures enjoyed by men, gods and animals. He becomes indifferent to all objects;

sanctification by the avoidance of pains and miseries of worldly life. Even at this stage the soul appears to be the same without the least change in its condition. It is the *summum bonum* or the state of perfect beatitude as attained. It may also mean final deliverance or liberation from the fetters of worldly life and total annihilation or extinction of human passion.

44. *Ibid.*, XXVIII, 32-33.

45. *Ibid.*, XXVIII, 34-35.

thereby he ceases to engage in any undertaking with the result that he enters the road to perfection. (3) *Desire for the Law (dhammasaddhānaṃ)*. By the desire for the Law, the soul becomes indifferent to pleasures. He abandons the life of householders and as a houseless monk, he puts an end to all pains, mental and bodily. (4) *Obedience to the coreligionists and to the guru (gurusāhammiya-sussūsaṇāya)*. By obedience to them, the soul obtains discipline. By discipline and avoidance of misconduct he avoids being born as a denizen of hell; by devotion to the guru, he obtains birth as a good man and gains perfection and beatitude. (5) *Confession of sins before the guru (āloyaṇayā)*. By this act the soul gets rid of the thorns of deceit, wrong belief, etc. He obtains simplicity and annihilates karma. (6) *Repenting of one's sins to oneself (nindaṇayā)*. By this act, the soul obtains repentance and becoming indifferent by repentance, he prepares for himself an ascending scale of virtues by which he destroys karma. (7) *Repenting of one's sins before the guru (garihaṇayā)*. By this act the soul obtains humiliation. He will leave off all blameable occupations and apply himself to praiseworthy occupations. (8) *Moral and intellectual purity of the soul (sāmāi)*. By such purity the soul ceases from sinful occupations. (9) *Adoration of the 24 Jinas (caubbisattha)*. By this adoration, the soul arrives at purity of faith. (10) *Paying reverence to the guru (vandanā)*. By this act the soul destroys such karma as leads to birth in low families. He wins the affection of the people and brings about general good will. (11) *By expiation of sins (paḍikkamaṇe)*, the soul obviates transgressions of the vows; thereby he stops the āśravas or sins. (12) *By a particular position of the body (kāyussagge)*, the soul gets rid of past and present

transgressions which require *prāyaścitta* (expiatory rites). (13) *By self-denial (paccakkhāṇe)*, the soul shuts the doors of the *āśravas*⁴⁶ and prevents desires from arising in him.

(14) *By praises and hymns (thavathuimaṅgalenaṃ)* he obtains wisdom consisting in knowledge, faith and conduct. (15) *By keeping the right time (kālapaḍilehanayā)*, he destroys *karma* which obstructs right knowledge. (16) *By practising penance (pāyaccittakaraṇe)*, he gets rid of sins and commits no transgressions. (17) *By begging forgiveness (khamāvayaṇayā)*, he obtains happiness of mind. (18) *By study (sajjhāṇe)*, he destroys *karma* which obstructs right knowledge. (19) *By the recital of the sacred texts (vāyaṇae)*, he obtains destruction of *karma* and preserves the sacred lore. (20) *By questioning the teachers (paḍipucchaṇayā)*, he arrives at a correct comprehension of the *sūtra* and its meaning. (21) *By repetition (paḍiyaṭṭaṇayā)*, he reproduces the sounds or syllables and commits them to memory. (22) *By pondering (anuppehā)* on what he has learnt, he loosens the firm hold which the seven kinds of *karma* have upon the soul; he shortens their duration and mitigates their power. (23) *By religious discourses (dhammakahā)*, he obtains destruction of *karma*, he exalts the creed and by exalting the creed he acquires *karma* for the future bliss. (24) *By the acquisition of sacred knowledge (suyassaārāhaṇayāe)* he destroys ignorance. (25) *By concentration of his thoughts (egaggamaṇa-saṃnivesaṇayā)*, he obtains stability of the mind. (26) *By control (saṃjame)*, he obtains freedom from sins. (27) *By austerities (taveṇa)* he cuts off *karma*.

46. *Āśrava* is that which causes the soul to be affected by sins.

(28) *By cutting off karma (bodāṇeṇa)* he obtains freedom from actions. (29) *By renouncing pleasures (suhasāyeṇa)* he obtains freedom from false longing. (30) *By mental independence (appaḍivaddhayā)*, he gets rid of attachment. (31) *By using unfrequented lodgings and beds (vicittasayanāsaṇa sevaṇayā)*, he obtains *gupti* or conduct. He will be steady in his conduct. (32) *By turning from the world (viniyaṭṭaṇayā)*, he will strive to do no bad actions. (33) *By renouncing collection of alms in one district only (ekamaṇḍalyāṃ āhāra karaṇaṃ)*, he overcomes obstacles. (34) *By renouncing articles of use (ubahipaccakkhāṇeṇa)*, he obtains successful study. (35) *By renouncing food (āhārapaccakkhāṇeṇa)* he ceases to act for the sustenance of his life. (36) *By conquering his passions (kaṣāyapaccakkhāṇeṇaṃ)* he becomes free from passions. (37) *By renouncing activity (Yogapaccakkhāṇeṇa)* he obtains inactivity. By ceasing to act, he acquires no new *karma*. (38) *By renouncing his body (sarīrapaccakkhāṇeṇa)* he acquires the pre-eminent virtues of the *siddhas* (perfected ones). (39) *By renouncing company (sahāyapaccakkhāṇeṇa)* he obtains singleness and avoids disputes, quarrels, passions, etc. (40) *By renouncing ail food (bhattapaccakkhāṇeṇa)* he prevents his birth many times. (41) *By perfect renunciation (sahbhāvapaccakkhāṇeṇa)* he enters the final stage of pure meditation wherefrom there is no return. (42) *By conforming to the standard of monks (paḍirūvaṇayā)* he obtains ease and will be careful. He will inspire all beings with confidence and practise austerities. (43) *By doing service (veyāvaccena)* he acquires *karma* which brings about for him the name and family name of a Tirthankara. (44) *By fulfilling all virtues*

(*sabbaguṇasampanṇayā*) he will not be born again. (45) *By freedom from passions (vīyarāgayā)*, he destroys the ties of attachment and desire. (46) *By patience (khanti)*, he overcomes troubles. (47) *By freedom from greed (mutti)* he obtains voluntary poverty. (48) *By simplicity (ajjave)*, he will become upright. (49) *By humility (mahave)* he will acquire freedom from selfconceit. (50) *By sincerity of mind (bhāvasacce)*, he will obtain purity of mind. (51) *By sincerity of religious practice (karaṇasacce)*, he obtains proficiency in it. (52) *By sincerity of acting (jogasacce)*, he will become pure in his actions. (53) *By watchfulness of his mind (managuttayā)*, he concentrates his thoughts.⁴⁷ (54) *By watchfulness of speech (vayaguttayā)*, he is free from prevarication. (55) *By watchfulness of the body (kāyaguttayā)*, he obtains *saṃvara* (restraint). (56) *By discipline of the mind (manasamāhāraṇayā)*, he obtains concentration of his thoughts. (57) *By discipline of the speech (vayasamāhāraṇayā)*, he obtains development of faith. (58) *By discipline of the body (kāyasamāhāraṇayā)*, he obtains development of conduct. He may obtain perfection, enlightenment and deliverance. (59) *By possession of knowledge (ñāṇasaṃpanṇayā)*, he acquires an understanding of words and their meanings. (60) *By possession of faith (dāṃsaṇasaṃpanṇayā)* he destroys wrong belief. (61) *By possession of conduct (cārittasampanṇayā)* he obtains stability. (62) *By subduing the organ of hearing (soindiyaniggahenaṃ)* he overcomes his delight in all pleasant or unpleasant sounds, he acquires no new *karma* and destroys the old one (63-66). All these apply also to his subduing the organs of sight, smell, taste

47. *Uttarādhyayana*, XXIX, 1-53.

and touch with regard to pleasant colours, smells, tastes and touches (*cakkhindianiggahe*, *ghānindianiggahe*, *jihvindianiggahe*, *phāsindianiggahe*) (67-71). By conquering anger he obtains patience. By conquering pride he obtains simplicity/ By conquering deceit he obtains humility. By conquering greed he obtains content. By conquering love, hatred and wrong belief, he exerts himself for right knowledge, faith and conduct. After destroying various kinds of *karma* he obtains absolute and complete knowledge and faith (*kohavijae*, *mānavijae*, *māyāvijae*, *lobhavijae*, *pijjadosamicchā-damsanavijae*). (72) By stability (*selesī*).⁴⁸ He first stops the functions of his mind, then the functions of the speech, then those of the body, at last he ceases to breathe. During the time required for pronouncing five short syllables, he is engaged in the final pure meditation in which all functions of his organs have ceased and he at the same time destroys the four remnants of *karma*. (73) Freedom from *karma* (*akammayā*). The soul after having got rid of his *audārika kārmaṇa* bodies takes the form of a straight line, goes in a moment without touching anything and taking up no space, and then the soul develops into the natural form and obtains perfection.⁴⁹

A person becomes free from sins by abstaining from

48. Lit. the state of a mountain (*śalesī*), *Uttarādhyayana*, XXIX.

49. *Uttarādhyayana*, XXXIX, 73. Every *jīva* has two bodies, *kārmaṇa* and *taijasa*, and also a third which may be *audārika* or *vaikreya*. Every *jīva* save and except a Perfected One forms round it through its *karma* a body which is called its *kārmaṇa* body and another invisible body, *taijasa*, which at its death will enable it to assume a new form. These two unseen bodies are indestructible. S. Stevenson, *Heart of Jainism*, p. 206. Cf. the Upaniṣadic conception of the *sthūla*, *sūkṣma* and *kāraṇa* bodies assumed by the soul.

life slaughter, falsehood, theft and sexual indulgence. He becomes free from sins by possessing the five *samitis* and the three *guptis*, by freedom from passions, by subduing the senses, by conquering conceit and avoiding delusions.⁵⁰

As pointed out before, austerities are of two kinds : external and internal. External austerities are fasting, abstinence, collecting alms, abstention from dainty food, mortification of the flesh, and taking care of one part of the body. Fasting is of two kinds: temporary fasting and fasting which precedes and ends with death. The temporary fasting is of six kinds : (1) in the form of a line—if four fasts of two, three, four and five days are performed in this order, they form a line, (2) in the form of a square, (3) in the form of a cube. (4) of a sixth power, (5) of a twelfth power, and (6) of any arrangement, Fasting which is to precede death is of two kinds with regard to the motions of the body: with change of position and without change.

Abstinence is briefly of five kinds : with regard to substance, place, time, state of mind and development. He who takes less food than he usually does, performs abstinence with regard to substance.

Place means a village, capital, mine, settlement of a wild tribe, poor town, town with a harbour, a large town, an isolated town, a hermitage, a halting place, a resting place, garden house, etc.⁵¹

50. *Uttarādhyayana*, XXX :

Pāṇivahamusāvāyā adattamehuṇapariggahā virao ¹

Rāibhoyaṇavirao jīvo bhavai aṇāeavo ²

Pañcasamio tigutto akṣāo jīindio .

Agāravo ya nissallo jīvo hoi aṇāsavo ³

51. *Uttarādhyayana*, XXX, 16-18.

Gāme nagare taha rāyahāṇinigame ya āgare palli .

Abstinence with regard to time is observed by him who goes about in the time of the four *Paurūshis*⁵² of the day. If he collects alms in a part of the third *Paurūshi* or in its last quarter, he observes abstinence with reference to time.

Abstinence with regard to the state of mind is observed by him who accepts alms from a man or a woman, from an adorned or unadorned person, if that person does not change his disposition or condition.

The ten persons entitled to service are : (1) *ācārya*, (2) *upādhyāya*, (3) *sthavira*, (4) *tapasvin*, (5) *glāna*, (6) *saiksha*, (7) *sādharmika*, (8) *kula*, (9) *gaṇa*, and (10) *saṅgha*.⁵³

Study is five-fold : Saying or learning one's lesson, questioning the teacher about it, repetition, pondering and religious discourse.

One should not meditate on painful and sinful things, one should meditate on the Law with a collected mind. This is meditation. If a monk remains motionless while lying down, sitting or standing upright, this is called abandoning of the body which is one of the internal austerities.⁵⁴

One should practise self-control. Love and hatred are two evils which produce bad *karma*. If a monk always avoids them, he will not be subject to transmigration. A

*Khede Kabbadaḍaṇamuhapaṭṭanamadaṃbasambāhe .
 āsamapae vihāre sannivese samāyaghose ya .
 thalisenākhandhāre satthe samvaṭṭakotte ya .
 vādesu vā racchāsu vā ghāresu vā evamittiyaṃ khettaṃ .
 kappai u evamāi evaṃ khetteṇa ja bhave .*

52. A *paurūshī* is the fourth part of a day or a night; about the time of the equinoxes when the day or the night contains 12 hours, the *paurūshī* contains 3 hours.

53. *Uttarādhyayana*, XXX, 33.

54. *Ibid.*, XXX, 35-36.

monk, who always avoids the thrice three-fold hurtful, conceited and delusive acts, will not be subject to transmigration. Hurtful acts (*daṇḍa*) are threefold as referring to thoughts, words and acts. Conceited acts (*gārava*) include pride of riches, of taste, and of pleasure or fashion. Delusive acts are *māyā*, *nidāna*, and false-belief (*mithyādarśana*). A monk who well bears calamities will not be subject to transmigration. A monk who always avoids the four different kinds of praises, passions, expressions of the emotions, and of the four meditations, will not be subject to transmigration. A monk who always exerts himself with regard to the five vows, the five objects of sense, the five *samitis* and the five actions, will not be subject to transmigration. A monk who always exerts himself with regard to the six *leśyās*,⁵⁵ the six kinds of bodies and the six regular functions as eating, will not be subject to transmigration. A monk who always exerts himself with regard to the seven rules of accepting alms and the seven causes of danger to others, will not be subject to transmigration. A monk who always exerts himself with regard to the eight objects of pride, and the tenfold Law of the monks, will not be subject to transmigration. The eight objects of pride are : caste, family, beauty, piety, knowledge, success, power and intelligence.⁵⁶ A monk who always exerts himself with regard to the eleven duties of the *upāsakas* (lay disciples) and the twelve duties of the *bhikkhus* will not be subject to transmigration. A monk

55. *Leśyā* is said to be that by means of which the soul is tinted with merit and demerit. It arises from *yoga* or *kaṣāya*, namely, the vibrations due to the activity of body, mind or speech or passions. It means *soul type* (Leumann, *Aupapātika sūtra*, Glossary).

56. Cf. *Sūtrakṛtāṅga*, II, 2, 17.

who always exerts himself with regard to the thirteen actions productive of *karma*, fourteen kinds of the living beings, and the fifteen places of punishment of the wicked, will not be subject to transmigration. A monk who always exerts himself with regard to the sixteen *gāthās*, eighteen kinds of continence and nineteen *jñātādhyayanas*⁵⁷ will not be subject to transmigration. A monk who always exerts himself with regard to the twenty-one forbidden actions, and the twenty-two troubles, will not be subject to transmigration. A monk who always exerts himself with regard to the twenty-three lectures of the *Sūtrakṛtāṅga*, the twenty-five clauses, and the twenty-six chapters of the *dasās*,⁵⁸ will not be subject to transmigration. A monk who always exerts himself with regard to the twenty-seven virtues of the laity and the twenty-eight lectures of the *Prakalpa*,⁵⁹ the twenty-nine causes of wrong knowledge, the thirty causes of delusion, the thirty-one qualities of the perfected ones, the thirty-two pure operations of mind, speech and body, and the thirty-three articles regulating the intercourse between monks, specially pupils and teachers, will not be subject to transmigration.⁶⁰

By the teaching of true knowledge, by the avoidance of ignorance and delusion and by the destruction of love and hatred one arrives at deliverance which is nothing but bliss. One should serve the *guru* and the old teachers, avoid foolish people, apply oneself earnestly to study, and to ponder jealously on the meaning of the *sūtras*. A monk engaged in austerities, who longs for righteousness, should eat the proper quantity of allowed

57. *Nāyādharmakahāṇo*.

58. *Uvāsagadasāo*.

59. *Ācārāṅga Sūtra*.

60. *Uttarādhyayana*, XXXI, 15-20.

food, should select a companion of right understanding, and should live in a solitary place. If he does not meet with a suitable companion, he should live by himself abstaining from sins and not devoted to pleasures. Love and hatred are caused by *karma* which has its origin in delusion. *Karma* is the root of birth and death. Misery consists in birth and death. Misery ceases on the absence of delusion, delusion ceases on the absence of desire, desire ceases on the absence of greed, and greed ceases on the absence of property.⁶¹ Pleasant food (*rasā*) should not be enjoyed with preference, for it generally makes men overstrong (*driptikara*), and desires rush upon the strong. The mind of those who always live in unfrequented lodgings, who eat low food, who subdue their senses, and who are vanquished as disease is by medicine, will not be attached by love. A monk engaged in penance should not allow himself to watch the shape, beauty, coquetry, laughter, prattle, gestures, and glances of women nor retain a recollection of them in his mind. Not to look at, not to long for, not to think of, not to praise womankind—this is fit for the meditation of the noble ones and it is always wholesome to those who delight in chastity.⁶² Those who possess the three *guptis* cannot be disturbed by well-adorned goddesses. To a man who longs for liberation, who is afraid of *saṃsāra* and lives according to the Law, nothing in the world offers so many difficulties as women who delight the mind of the ignorant. To those who have overcome the attachment of women, all others will offer no difficulties. From the desire of pleasure arises the misery of the whole world. Whatever misery of mind

61. Cf. B. C. Law, *Concepts of Buddhism*, pp. 28 ff.

62. Cf. Instructions to Nanda, *Saundarananda Kāvya*, Cantos 8 and 9.

and body there is, the dispassionate will put an end to it. A monk who is engaged in austerities, who longs for righteousness, should not fix his thoughts on the pleasant objects of the senses. He who is passionately fond of colours will come to untimely ruin. He who passionately hates a colour, will at the same moment suffer pain. He who is very fond of a lovely colour hates all others, hence a fool suffers misery. He who has a passion for colour will kill many movable and immovable beings. A passionate fool intent on his personal interest torments those beings in many ways. When he is not satisfied with these colours and his craving for them grows stronger and stronger, he will become discontented. Misled by greed he will take another's property. When he is overcome by a violent desire, he takes another's property and when he is not satisfied with those colours, then his deceit and falsehood increase on account of his greed; yet he will not get rid of his misery. A man who is indifferent to true colours⁶³ is free from sorrows. All such passions as anger, pride, deceit, greed, disgust, aversion to self-control, delight in sensual things, mirth, fear, sorrow, carnal desire for women, arise in a man who is attached to pleasures. When he ceases to desire the objects of the senses, his desire for pleasures will become extinct. A dispassionate man who has performed all duties, will quickly remove the obstacles to right knowledge and right faith. Then he knows and sees all things. He is free from delusions, hindrances and sins. He is proficient in meditation and being pure he will arrive at beatitude. He will get rid of all misery

63. *Leśyā* is the term signifying colour (*Sūtrakṛtāṅga*, 1.6.13; *Jaina Sūtras*, II p. 196 f.n.) The classification of living beings in terms of six colours may be traced in Pārśva's doctrine of six *jīvanikāyas* (*Ācārāṅga*, II, 15.16).

which always afflicts mankind. He becomes infinitely happy and obtains the final aim.⁶⁴

There are eight kinds of *karma* :⁶⁵ (1) which acts as an obstruction to right knowledge (*jñānāvaraṇīya*), (2) which acts as an obstruction to right faith (*darśanāvaraṇīya*), (3) which leads to experiencing pain or pleasure (*vedanīya*), (4) which leads to delusion (*mohanīya*), (5) which determines the length of life (*āyuhkarma*), (6) which determines the name or individuality of the embodied soul, (7) which determines *gotra* or family name, and (8) which prevents a person from entering the path leading to eternal bliss (*antarāya*).⁶⁶

Obstruction to knowledge is five-fold : (a) obstruction to knowledge derived from the sacred books (*śruta*); (b) obstruction to perception (*ābhinibodhika*), (c) obstruction to supernatural knowledge (*avadhijñāna*), (d) knowledge of the thoughts of other people (*manaḥparyāya*), (e) the highest, unlimited knowledge (*kevala*).⁶⁷ The following are the different kinds of

64. *Uttarādh.*, XXXII.

65. *Karma* is the deed of the soul. It is a material forming a subtle bond of extremely refined karmic matter which keeps the soul confined to its place of origin or the natural abode of full knowledge and everlasting peace.

66. *Uttarādh.*, XXXIII., 1-3/

*Aṭṭha kammāṃ vocchāmi āṇupubbim jahākamaṃ.
jehim vaddho ayaṃ jīvo saṃsāre parivaṭṭai.
nāṇassāvaraṇijjaṃ dāsaṇāvaraṇaṃ taḥā.
veyaṇijjaṃ taḥā moḥaṃ āukammaṃ taheva ya.
nāmakammaṃ ca goyaṃ ca antarāyama taheva ya.
evameyāi kammāṃ aṭṭheva u samāsao.*

67. The first kind of knowledge corresponds to what the Buddhists call *sutamayāpaññā*; the second kind to what they call *cintāmayāpaññā*; the third kind to what they call *vilokana*; the

obstruction to right faith : sleep, activity, very deep sleep, a high degree of activity, a state of deep-rooted greed. *Vedaniya* is two-fold : pleasure and pain. *Mohaniya* is two-fold as referring to faith and conduct. The three kinds of *Mohaniya* referring to faith are right faith, wrong faith, and faith, partly right and partly wrong. The two kinds of *Mohaniya* referring to conduct are (1) what is experienced in the form of the four cardinal passions, and (2) what is experienced in the form of feelings different from them.⁶⁸ *Āyuṣka* is four-fold : denizens of hell, brute creation, men and gods. *Nāma* is two-fold : good and bad. *Gotra* is two-fold : high and low. *Antarāya* is five-fold as preventing gifts, profits, momentary enjoyment, continuous enjoyment, and power. The number of atoms of every *karma* is infinite. The *karma* is the six directions of space binds all souls. The six directions of space are the four cardinal points. The number of perfected souls is infinite.⁶⁹

The *leśyās* are different conditions produced in the soul by the influence of different *karma*. They are,

fourth kind to what they call *cetopariyāññāṇa* and the fifth kind to what they call *sabbaññutā* or omniscience consisting in three faculties : of reviewing and recalling to mind all past existences with details, of perceiving the destiny of other beings according to their deeds, and of being conscious of the final destruction of sins. Cf. *Tattvārtha Sūtra*, i, 9. *Kevala* means that which is limited by the object, that which is sufficient to survey the field of observation. Cf. *Kalpasūtra*, 15. *Manahparyāyajñāṇa* is defined in the *Ācārāṅga Sūtra* (II, 15, 23) as a knowledge of the thoughts of all sentient beings. *Kevalajñāṇa* is defined in the same text as omniscience enabling a person to comprehend all objects and to know all conditions of the worlds of gods, men and demons (II, 15, 25).

68. *Uttarādh.*, XXXIII, 5-10.

69. *Ibid.*, XXXIII, 12-18, 24.

therefore, not dependent on the nature of the soul, but on the *karma* which accompanies the soul. They are named in the following order : black, blue, grey, red, yellow, and white.⁷⁰ The black *leśyā* has the colour of a rain cloud, a buffalo's horn. The blue *leśyā* has the colour of the blue *aśoka* (*Jonesia asoka*) having red flowers. The grey *leśyā* has the colour of the flower of *atasī* (*Linum usitatissimum*) having blue flowers. The red *leśyā* has the colour of vermilion. The yellow *leśyā* has the colour of orpiment. The white *leśyā* has the colour of conch-shell. The taste of the black *leśyā* is more bitter than that of *tumbaka* (*Lagenaria vulgaris*). The taste of the blue *leśyā* is more pungent than black pepper and dry ginger. The taste of grey *leśyā* is sourer than that of unripe mango. The taste of red *leśyā* is more pleasant than that of ripe mango. The taste of yellow *leśyā* is better than that of excellent wine and various liquors, honey and *Maireyaka*. The taste of white *leśyā* is better than that of dates, grapes, milk and pounded sugar. The degrees of the *leśyās* are three or nine or twenty-seven or eighty-one or two hundred and forty-three. Each of these degrees is three-fold : low, middle and high. A man who acts on the impulse of the five sins, who commits cruel acts, who is wicked and mischievous, develops the black *leśyā*. A man who has anger,

70. The Buddhist idea of contamination of mind by the influx of impurities from outside, illustrated by the simile of a piece of cloth dyed blue, red, yellow or the like, would seem to have some bearing on the Jain doctrine of the six *leśyās*, which is merely hinted at in the *Sūtrakṛtāṅga* (I, 4, 21) where a Jain saint is described as a person whose soul is in a pure condition (*leśyā*) and fully explained in the *Uttarādhyayana* (XXXIV). The Jaina religious efforts are directed towards the acquisition of pure *leśyā* (*Sūtrakṛtāṅga*, I, 10, 15).

ignorance, hatred, wickedness, deceit, greed, carelessness, love of enjoyment, etc., develops the blue *leśyā*. A man who is dishonest in words and acts, a heretic, deceiver, a thief, etc., develops the grey *leśyā*. A man who is humble, well-disciplined, restrained, free from deceit, who loves the Law, develops the red *leśyā*. A man who controls himself, who is attentive to his study and duties, develops the yellow *leśyā*. A man who controls himself, who abstains from constant thinking about his misery, who is free from passion, who is calm and who subdues his senses, develops the white *leśyā*. The black, blue, and grey *leśyās* are the lowest *leśyās*, through them the soul is brought into miserable courses of life. The red, yellow and white *leśyās* are the good *leśyās*, through them the soul is brought into happy courses of life. In the first and last moment of all these *leśyās*, when they are joined with the soul, the latter is not born into a new existence.⁷¹

Things without life are (1) possessing form, and (2) formless. There are ten kinds of formless things, e.g. *dharma*, *adharma*, space, division, time (*addhāsamaya*), etc.⁷² *Dharma*, *adharma* and space are ever without beginning and end. The four kinds of things possessing form are compound things, their divisions, their indivisible parts and atoms. Subtle things occur all over the world. Living beings are of two kinds : those

71. *Uttarādhyayana*, XXXIV.

72. *Ibid.*, XXXVI, 4-6 :

Rūviṇo cavarūvī ya ajivā duvihā bhavē
arūvī dasahā vuttā rūviṇo ya caubbihā
dhammatthikāe tahese tappaese ya āhie
ahamme tassa dese ya tappaese ya āhie
āgāse tassa dese ya tappaese ya āhie
addhāsamae ceva crūvī dasahā bhavē

still belonging to the *saṃsāra* and the perfected souls. The perfected souls have no visible form. They are developed into knowledge and faith and they possess paramount happiness. Living beings are of two kinds : movable and immovable. The earth-lives are of two kinds : subtile and gross. The subtile earth is but of one kind as there is no variety. Plants are of two kinds : subtile and gross. There are three kinds of immovable living beings and three kinds of movable beings. The fire-lives are of two kinds : subtile and gross ones. Denizens of hells are of seven kinds according to the seven hells. Animals are of three kinds : aquatic, terrestrial, and aerial. Those souls who cherish wrong views, who commit sins and kill living beings, will not reach enlightenment at the time of death. Those who cherish right views, do not commit sins and are enveloped in white *leśyā*, will reach enlightenment at the time of death. Those who love the creed of the Jainas and piously practise it, will be pure and free from passions and will in due time get out of the circle of births. Miserable men who do not know the creed of the Jinās will many times commit unholy suicide and die against their will. Those who are well versed in the sacred lore and possess much knowledge, who awaken piety in others and appreciate the good qualities, are worthy to hear the doctrine of salvation. Those who practise spells and besmear their bodies with ashes for the sake of pleasure realize the *ābhiyogika-bhāvanā*.⁷³ Those who use weapons, eat poison, throw themselves into fire and water and use things not prescribed by the

73. The *Ābhiyogidevas* are genii who serve the gods. This *bhāvanā* leads one to birth as an *ābhiyogi deva*. *Uttarādhyayana*, XXXVI; *Jaina Sūtras*, II, p. 231.

rules of conduct, are liable to be born and to die again and again.

If a monk is positive in his assertions, if he is malicious, egoistical, greedy and without self-discipline, if he is always unkind, if he does not share with others, then he is called ill-behaved.⁷⁴ If he is always humble, steady, free from deceit, if he is not proud of his learning, if he listens to friendly advice, if he does not speak ill of his friend behind his back, if he is enlightened, polite, decent, and quiet, then he is called well-behaved.⁷⁵ Monks will go to the highest place after their *karma* has been annihilated.⁷⁶

He who adopts the law in the intention to live as a monk should live in company with other monks, upright and free from desires. Free from love he should live as a model of righteousness, abstaining from sins and versed in the sacred Law. Ignorant of abuse and injury a steadfast monk should be a model of righteousness, always protecting his souls from sins; neither rash nor passionate, he should endure everything. He controls himself, keeps the vows, practises austerities and meditates on his soul. A true monk does not care for his life, abandons every delusion, avoids men and women, always practises austerities and does not betray any curiosity. He does not profess and live on divinations. He also abstains himself from spells, roots, every kind of medical treatment, purgatives, emetics, fumigation, anointing of the eye, etc. A Jaina monk is forbidden to take from the householders bed, lodging, drink, food, dainties and spices. He who understands all religious

74. *Uttarādhyayana*, XI, 9.

75. *Ibid.*, XI, 7-13.

76. *Ibid.*, XI, 31.

disputations, who practises selfdiscipline, who meditates on his soul, who is wise, hardy, and observes everything, who is calm, and does not hurt anybody, is a true monk. He who is not living by any art, without house, without friends, subduing his senses, free from all bondages, sinless and eating little, lives single leaving the house, is a true monk.⁷⁷

There are ten conditions for the realization of celibacy. By hearing and knowing them the monks will reach a high degree of self-discipline, of contemplation, of stopping sins by means of the *samitis* and *guptis*, will be well protected, will guard their senses and chastity. The ten conditions are the following :—

- (1) A monk may occupy various places for sleep or rest but he should not occupy such places as frequented by women, cattle or eunuchs. If he occupies such places for sleep or rest as frequented by women, cattle, or eunuchs, there may arise a doubt as regards his chastity or he will acquire a dangerous illness of long duration of he will become a slave to passion.
- (2) He should not talk about women.
- (3) He should not sit together with women on the same seat.
- (4) He should not look at or think of the charms and beauties of women.
- (5) He should not listen behind a screen or wall to the singing or laughing or crying of women.
- (6) He should not remember the pleasures and amusements which he enjoyed in the past together with women.
- (7) He should not eat well-dressed food.

77. Uttarādhyayana, XV. 15, 16.

- (8) He should not eat or drink to excess.
- (9) He should not wear ornaments.
- (10) He should avoid sounds, colours, tastes, smells, and feelings of touch.⁷⁸

A bad monk is one who despises the learning and discipline which his preceptors and teachers have taught him. He is disrespectful to his teachers and preceptors. He does not control himself though he believes himself to be well controlled. He hurts living beings. He walks with great haste and without care. He is fierce and overbearing. He carelessly inspects things. It is the duty of a monk to examine everything which he uses very closely in order to avoid hurting living beings. He always slights his teachers. He is deceitful, talkative, arrogant, greedy and rough. He delights in quarrels and perverts truth. He is not careful in sitting down. He is careless about his bed. He does not practise austerities. He eats after sunset and when admonished he makes an angry reply. He leaves his own teacher and follows a heretical one. He is of a bad disposition and frequently changes his school or group (*gaṇa*). He lives by fortune telling. He eats the food of his relations and does not like living by alms.⁷⁹

One should adopt the Law of monks (*paryāya dharma*), the vows, the virtues and the endurance of the calamities, abandoning the great distress, and the great delusion. He should keep the five great vows, e.g. not to kill, to speak the truth, not to steal, to be chaste, to have no property at all. A wise man should follow the Law taught by the Jinas. A monk should be of a forbearing nature, restrained and chaste. He should

78. *Uttarādhyayana*, XVI.

79. *Ibid.*, XVII.

live with his senses under control. He should walk about in utter indifference and bear everything, pleasant or unpleasant. A monk who comes in contact with dangerous and dreadful calamities will not be afraid of them. An ascetic will by means of his simplicity enter the path of *Nirvāṇa*. He is neither grieved nor pleased, he is intent on the benefit of his soul and he strives for the highest good.

There are five *samitis* and three *guptis* which constitute eight articles of the Jain creed.⁸⁰ The *Samitis* are the following : (1) going by paths, trodden by men, beasts, carts, etc., and looking carefully so as not to cause the death of living beings; (2) gentle, sweet and righteous speech; (3) receiving alms in a manner to avoid forty-two faults; (4) receiving and keeping things necessary for religious exercises, and (5) performing the operation of nature in an unfrequented place. The three *guptis* are the following : (1) preventing mind from sensual pleasure by engaging it in contemplation, study, etc.; (2) preventing the tongue from saying bad things by a vow of silence; and (3) putting the body in an immovable posture. The walking of a well-disciplined monk should be pure in respect to the cause, time, road and effort. Knowledge, faith and right conduct are included in the cause; the time is daytime; the road excludes bad ways; the effort is four-fold as regards substance, place, time, and condition of mind. A well-disciplined monk should work carefully. He should avoid anger, pride, deceit, greed, laughter, fear, loquacity and slander. He should use blameless and concise speech at the right time. He should avoid while begging the

80. *Ibid.*, XXIV, 1 :

*Aṭṭha pavayaṇamāyāo samii gutti taheva ya .
pañceva ya samiiio tao gutti āhiyā .*

faults in the search, in the receiving, and in the use of three kinds of objects, namely, food, lodging, and the articles of use. There are sixteen *Udgama doṣas* by which food becomes unfit for a Jain monk, e.g. the fault inherent in food which a layman has prepared for religious mendicants, the fault in a kind of food which a layman has prepared for a particular monk, the food which has been prepared for festivities, which has been reserved for a monk, when he has to open locks before he gets at the food, when a monk calls while the dinner is being cooked, and for his sake more food is put in the pot which is on the fire, etc. There are ten faults of receiving, e.g. when a monk accepts alms from a frightened layman (*śaṅkita*), when the food is soiled by animate or inanimate matter (*mrakṣita*), when a layman mixes up pure with impure food (*unmiśrita*), etc. A zealous monk should wipe the thing after having inspected it with his eyes, then he should take it up or put it down. Exerements, urine, saliva, mucus, and uncleanness of the body should be disposed of in the way described. In a place neither frequented nor seen by others, which offers no obstacles to self control, which is not covered with grass or leaves, which is spacious, in such a place he should leave his exerements, etc. There are (1) truth, (2) untruth, (3) a mixture of truth and untruth, and (4) a mixture of what is not true and what is not untrue.⁸¹ A zealous monk should prevent his mind from desires for the misfortune of somebody else, from thoughts on acts which cause misery to living beings and from thoughts on acts which cause their destruction. In standing, sitting, lying down, jumping,

81. *Uttarādhyayana*, XXIV, 20 :

*Saccā ṭaheva mosā ga saccamosā ṭaheva ga .
cautthi asaccamosā ga managuttiyo caubbiḥā .*

going and in the use of his organs, a zealous monk should prevent his mind from intimating evil desires, etc. These are the *samitis* for the practice of the religious life and *guptis* for the prevention of everything sinful.

The correct behaviour of monks consists of ten parts : *āvaśyikā* is required when a monk leaves a room; *naiṣedhikī* on entering a place; *āpricchanā* or asking the superior's permission for what he is to do himself; *pratipricchanā*, for what somebody else is to do; *chandanā* or placing at the disposal of other monks the things one has got; *icchākāra* in the execution of one's intention by oneself or somebody else; *mithyākāra* in blaming oneself for sins committed; *tathākāra*, in assenting to make a promise; *abhyutthāna*, in serving those who deserve respect and *upasampad*, in placing oneself under another teacher.⁸²

After sunrise during the first quarter of the first *paurūshī* (the fourth part of a day or a night) a monk should inspect and clean his things and pay his respects to the superior. He should ask him with joined hands, 'What shall I do now'? If he is ordered to do some work he should do it without tiring. A clever monk should divide a day into four equal parts, and fulfil his duties in all the four parts. In the first *paurūshī* he should study, in the second he should meditate, in the third he should go on his begging-tour, and in the fourth he should study again. The *paurūshī* increases or decreases a digit (equal to five minutes) every week, two digits every fortnight, and four digits every month. A clever monk should divide the night into four parts and fulfil his duties in all the four parts. In the first *paurūshī* he

82. *Uttarādhyayana*, XXVI, 2-7.

should study, in the second he should meditate, in the third he should sleep, and in the fourth he should study again. When a small part of the quarter is left in which the leading star stands, during that space of time, being considered intermediate days, a monk should watch. In the first quarter of the first *paurūshī* he should inspect his things, pay his respect to his superior, then begin to study, not allowing himself to be affected by any pain. In the last quarter of the first *paurūshī* after paying his respect to the *guru*, a monk should inspect his alms-bowl without performing the expiation of sins concerning time. He should first inspect his mouth-cloth, then his broom, and taking the broom in his hand he should inspect his cloth. Standing upright he holds his cloth firmly and inspects it leisurely, then he spreads it and at last he wipes it. He should spread the cloth without shaking or crushing it in such a way as to make the folds disappear; he should fold up six times in length and nine times in breadth and then he should remove beings with his hands. He must avoid want of attention in commencing his work, in taking up the corners of the cloth, and in sitting upon the haunches (*vedikā*). He must avoid to hold the cloth loosely or at one corner. If he who is engaged in inspecting a thing, talks with anybody, renounces something, receives his lessons from another, he neglects his inspection. He who is careful in the inspection, protects the six kinds of living beings, e.g., the earth bodies, water bodies, fire bodies, wind bodies, plants and animals. In the third *paurūshī* he should beg food and drink for any of the following six reasons : (1) to prevent illness, (2) to serve the *guru*, (3) to comply with the rules about walking, (4) to comply with the rules of self-control, (5) to save one's life, and (6) to meditate on the Law. A zealous Jaina should not

beg food for the following reasons : (1) in case of illness, (2) in case of disaster, (3) to preserve one's chastity and the *guptis*, (4) out of compassion for living beings, (5) in the interest of penance, and (6) to make an end of one's life. In the fourth *paurūshī* a monk should put away his alms-bowl and then he should begin to study. In the last quarter of the fourth *paurūshī* he should pay his respect to the *guru* and after having performed *kālapratikramaṇa*⁸³ he should inspect his lodging. A zealous monk should find the place where to discharge his excrements and urine. He should reflect on all transgressions he has committed during the day with regard to knowledge, faith and conduct. Having finished *kāyotsarga* and paid his respect to the *guru*, he should confess his sins committed during the day. Then having recited the *Pratikramaṇa Sūtra* and having destroyed his sins he should pay his respect to the *guru*. Having finished *kāyotsarga* he should pronounce the customary praises. A monk should do the same thing in the first *paurūshī* during the night, in the fourth *paurūshī* and in the last quarter of the fourth *paurūshī*. Then he should reflect on all sins committed during the night with regard to knowledge, faith and conduct. Then he should confess his sins committed during the night. Having finished *kāyotsarga* and paid his respect to the *guru* he should practise those austerities which he has undertaken, and praise the perfected saints.

Renouncing household life a sage should know and give up those attachments which take hold of men. A restrained monk should abstain from killing, stealing, lying, carnal intercourse and greed. In his thoughts, a monk should not long for a pleasant dwelling house. He

83. It seems to consist in *kāyotsarga*. It is nothing but expiation of sins concerning time.

should happily live in a burial place, in a deserted house, below a tree, in solitude, etc. A well-controlled monk should live in a pure place which is not too much crowded and where no women live. A monk should abstain from building a house. Out of compassion for living beings a monk should not cook nor cause another to cook. A monk should cause nobody to cook because beings living in water, corn, wood, etc., are destroyed in food and drink. He should not light a fire. In his thoughts a monk should not long for gold and silver. He is not to engage in buying and selling. He who is to live on alms, should beg but not buy. He should collect alms in small parts. he should contentedly go on his begging-tour whether he gets alms or not. A great sage should not eat for the sake of the pleasant taste of the food but for the sustenance of his life. He should meditate on true things only, committing no sins and having no property. He should walk about careless of his body till his end comes. He obtains absolute knowledge and reaches eternal beatitude, free from passions and sins, without property and without egoism.

A monk is holy through his innocence. He allows no troubles to influence his words, thoughts and acts. He should take no notice of the seductive pleasures and endeavour to shake off delusion. Knowing the highest law, he should perform his religious duties. He should be free from attachment and earnest in the performance of austerities.

Begging is a hard task. It is painful never to take anything but what is freely given. Some weak men who are unable to preserve their chastity will become disheartened. Some fools take a pious monk for spy, bind him and insult him. Some low people who lead a

life of iniquity being subject to love and hatred, injure a monk.

There are some tender affections which monks cannot easily overcome. A monk should renounce attachment, for every attachment is a cause of sin. A holy monk may find many inducements and seductions in this world, but they should not break down like weak bullocks carrying a heavy burden uphill. A monk should slip off the ties that bind him to his house, he should wander about for the welfare of his soul. A wise and thoroughly restrained monk should bear all hardships and wander about till he reaches final liberation. The Buddhists hold that pleasant things are produced from pleasant things. Those who exert themselves at the proper time feel not remorse afterwards. The heroes who have got rid of their fetters do not long for their life. A monk should strive for the attainment of *nirvāṇa* which consists in peace.

A worthy monk should have no intercourse with women considering the consequences. A virtuous monk should never keep company with the wicked. He should not stay in the house of a householder except by constraint. He should obey and serve a wise and a pious teacher.

A true monk should not say that this is meritorious and this is not meritorious. He should guard his soul, bring his senses under his control and put a stop to the current of the *saṃsāra*.

If a poor monk, subsisting on the meanest food, is attached to vanities and makes his monkhood a means of sustenance, he will suffer again and again. A monk should combat pride of genius, pride of sanctity, pride of birth, and pride of good living. He having conquered aversion to control and delight in sensual objects, should

silently repeat to himself : a man must come and go according to his own *karma* alone. The pious are not given to blamable sinful practices. Avoiding all evils, monks should without embarrassment and passion preach the Law.

A monk who complies with the rules for the *yatis* as regards postures, lying down, sitting and exertion, who is thoroughly acquainted with the *samitis* and *guptis*, should explain each single point of conduct. He should not allow himself to be influenced by pleasant sounds. He should expound the *syādvāda*,⁸⁴ he should use permitted kind of speech and should be impartial and wise. He should utter pure speech which is in accordance with the creed of the Jinas. He should well learn the sacred text, endeavour to teach the creed and should not speak unduly long. He should not pervert or render obscure the truth.

A monk who does not act nor kill, who is free from anger, pride, deceit and greed, who is calm and happy will never entertain such wish that after his departure from the world he will become a god or a perfected saint. He does no actions arising from sinful causes, nor has them done by another person nor does he consent to another doing them. A monk should not take food or drink when he knows that a householder to satisfy him or for the sake of a co-religionist has brought it. One should eat when it is time for eating, seek cover when it is time for seeking cover, and sleep when it is time for sleeping. When a monk preaches the Law, he should preach it not for the sake of food or drink, but he should preach it indefatigably for no other motive than the annihilation of *karma*. Such a monk searches

84. Vide B. C. Law, *Mahāvīra : His Life and Teachings*, pp. 72 ff.

the Law, knows the Law and endeavours to gain liberation. He knows and renounces action and worldly occupation, he is free from passions, possesses the *saṃitis*, being wise, virtuous and liberated, living on low food, desiring to get to the shore of the *saṃsāra*, fulfilling the general and particular virtues.

A monk abstains from the five cardinal sins, slaughter of living beings, etc. He does not clean his teeth with a tooth-brush, he does not accept perfumes, emetics and collyrium. Such a monk does not act nor kill; he is free from anger, pride, deceit and greed; he is calm and happy. He is well controlled and restrained, avoids and renounces sins, is not active but careful and thoroughly wise.

The wrongly instructed Śramaṇas do not comprehend the soul's bondage through *karma* (*karmabandha*). A wise monk should improve his chances for final liberation. He should conform himself to the opinions taught by the Jinas and wander about till he reaches final liberation.

The doctrinal is not the only aspect of Jainism as represented in the canonical *sūtras*. It embraces also another aspect which may be called disciplinary or practical. In other words, Jainism as propounded and promulgated by Mahāvīra and his leading disciples sets forth not only the nature of the truth and the ideal but lays down the path to the realization of both. The disciplinary aspect comprehends the rules of life conducive to reaching the goal set before it. It was chiefly in and through the life of the monks or mendicants that the ideal of conduct was sought to be fulfilled. The *sūtras* mostly contain the rules, prescriptions or restrictive orders laid down for the guidance of the disciples aspiring to lead an ideal life. The

samyakcāritra is held out as the ideal of conduct reached in the life in the life of the conquerors and their chief disciples. This is the highest standard of perfection to be kept always in view. It is nowhere assumed that all of them who pass as the Jain monks have followed the right path or that there are no black sheep in the fold. There are good and bad monks. The ways of both are sharply contrasted here and there. The *sūtras* are concerned mainly with the monks eager to follow the prescribed course of action.

It is interesting to note that sufferings in hell as described in the Buddhist and Jain books are almost identical. Neither in the Buddhist nor in the Brahmanical system, and in fact in no Indian religious system, is there any conception of eternal, never-ending suffering in hell, like the Christian or rather the Hebrew eschatological conception of *Gehenna*, the abode of the wicked where they suffer endless torments by fire. Some of the Christian fathers no doubt hold that ultimately there would be an end to the punishment of the most wicked as well as of the details; but this is not the idea of either the early or the mediaeval Church, and even Protestant Divines stick to the idea of the never-ending punishment of the damned. This, however, is quite foreign to the Indian conception, according to which, every act either good or bad, produces happiness or suffering only for a limited period, though the period may be considerably long according to the nature of the deed.

According to the Jains, in hell there is suffering from heat and cold.⁸⁵ The sinners are cut, pierced and hacked

85. *Uttarādhyayana*, XIX, 47, 48 :

Naraesu veyanā uṇhā assāyā veiyā mae

Naraesu veyanā siyā assāyā veiyā mae

to pieces with swords and daggers, with darts and javelins. They undergo sharp, horrible and acute pain. The imprudent sinners who injure many beings without relenting will go to hell. They are pierced with long spikes and tridents and are roasted.

Our *sūtra* furnishes us with some interesting information about some kings, monks and sages.

Harikeṣabala was born in the family of Caṇḍālas. He became a monk and sage possessed of the highest virtues. He subdued his senses. He observed the rules of walking, begging, speaking, etc. He controlled himself and was always attentive to his duty. He protected his thoughts, speech, and body from sins. He had a quarrel with the Brāhmaṇas and was beaten.⁸⁶

There was a famous Brahmin named Jayaghosa⁸⁷ who was pledged to perform the great vows of the Jainas. This great sage who subdued all his senses, came to the town of Benares. He took up his abode in a holy place outside Benares. At the same time another Brahmin named Vijayaghosa, who was well versed in the *Vedas*, offered a sacrifice in Benares. Jayaghosa went to the sacrifice of Vijayaghosa to beg alms. He was refused alms by the priest. On account of this he was neither angry nor pleased as he always strove for the highest good. He spoke the following words to the priest which refused to give him alms : 'You do not know what is most essential in the *Vedas* nor in sacrifices, nor in the heavenly bodies, nor in duties. You do not know those who are able to save themselves and others.' The priest kept quiet. He together with those

86. *Ibid.*, XII.

87. *Ibid.*, XXV.

assembled requested the great sage to tell them the most essential subject in the *Vedas* and the most essential in the sacrifice, etc. The great sage replied, 'The most essential subject in the *Vedas* is the *Agnihotra* and that of the sacrifice is the purpose of the sacrifice, the first of the heavenly bodies is the moon and the best of *Dharmas* is that of *Kāśyapa*. He who has no worldly attachment after entering the Order, who does not repent after having become a monk and who takes delight in the noble words, is called a *Brāhmaṇa*. A lean, self-subduing ascetic who reduces his flesh and blood, who is pious, and who has reached *Nirvāṇa* is a *Brāhmaṇa*. He who thoroughly knows living beings and does not injure them in any of the three ways (by thoughts, words, and deeds) is a *Brāhmaṇa*. He who does not speak untruth from anger, or from greed or from fear is a *Brāhmaṇa*. He who does not take anything which is not given to him is a *Brāhmaṇa*. He who does not carnally love divine, human, and animal beings in thoughts, words, and deeds is a *Brāhmaṇa*. He who is not defiled by pleasures is a *Brāhmaṇa*. He who is not greedy, who lives unknown, who has no house, and who has no friendship with householders is a *Brāhmaṇa*. He who has given up his former connections with his relations and parents and who is not given to pleasures is a *Brāhmaṇa*. One does not become a *Śramaṇa* by the tonsure, nor a *Brāhmaṇa* by the sacred syllable *Oṃ*, nor a *Muni* by living in the forest, nor a *Tāpasa* by wearing clothes of *Kuśagrass*. One becomes a *Śramaṇa* by equanimity, a *Brāhmaṇa* by chastity, a *Muni* by knowledge, and a *Tāpasa* by penance. One becomes a *Brāhmaṇa* or a *Kṣatriya*, or a *Vaiśya*, or a *Śūdra* by one's actions. He is a *Brāhmaṇa* who is exempt from

all *karma*.⁸⁸ The most excellent Brahmins who possess good qualities are able to save themselves and others.' Vijayaghosa spoke to Jayaghosa with folded hands : 'You have well declared to me what true Brāhmanhood consists in. You are a sacrificer of sacrifices. You are the most learned of those who know the *Vedas*. You know *Jyotiṣāṅga*. You know the Law perfectly well.' Vijayaghosa requested him to accept alms. Jayaghosa replied thus : 'I don't want any alms but Oh Brāhmaṇa, enter the Order at once lest you should be drifted about on the dreadful ocean of the *saṃsāra* whose eddies are dangerous. The fools who love pleasures will be fastened to *karma* but the passionless will not.' Vijayaghosa learnt the excellent Law from Jayaghosa and then he entered the Order. Jayaghosa and Vijayaghosa both destroyed their *karma* by self-control and penance and reached perfection.⁸⁹

King Nami⁹⁰ remembering his former birth became an exalted Buddha and he retired from the world after placing his son on the throne. After having enjoyed pleasures he became enlightened and gave up his pleasures. After having given up the town and country of Mithilā,⁹¹ his army, women and his retinue, he retired

88. Cf. *Suttanipāta*. *Vāseṭṭhasutta* : *Kammanā brāhmaṇo hoti, kammanā hoti abrahmaṇo*. (V 650)—One becomes a Brāhmaṇa by work and one becomes a non-Brāhmaṇa by work. Cf. *Bhāhmanavagga* of the *Dhammapada*, Chap. XXVI.

89. *Uttarādhyayana*, XXV, 44-45 :

*Evam se Vijayaghose Jayaghosassa antie .
anagārassa nikkhanto dhammaṃ soccā anuttaram
Khavittā pubbakammāṃ saṃjameṇa taveṇa ja .
Jayaghosa Vijayaghosā siddhiṃ pattā anuttaram .*

90. Cf. Jacobi, *Ausgewählte Evzählungen in Mahārāṣṭri*, Leipzig, 1886, pp. 41 ff. *Uttarā*, IX.

91. Capital of Videha which is identical with ancient Tirabhukti (modern Tirhut).

from the world and went to a lonely place. In the opinion of Nami, men frequently apply punishment wrongly, the innocent are put in prison and the perpetrators of the crime are set at liberty. One will be the greatest conqueror, if he can conquer himself. He who conquers himself obtains happiness. It will be better if he can control himself, no matter whether he gives alms or not. It is difficult to satisfy a greedy man for his avidity is boundless like space. One should practise austerities. Pleasures are the thorn that rankles, pleasures are poison, pleasures are like a venomous snake. He who is desirous of pleasures will not get them and will come to a bad end at last. He will sink with anger, he will go down through pride and delusion, he will block up his path, he will incur dangers through greed. A saint is praised for his simplicity, humility, perfect patience and perfect liberation.

Sañjaya was the king of Kāmpilya.⁹² He chased a deer on horseback in the Keshara park in Kāmpilya and he killed the frightened deer there. In the park there was an ascetic intent on sacred study and meditating on the Law. The king killed the deer that fled to him. He quickly came there, saw the killed deer and the monk. Having dismissed his horse the king respectfully bowed down before the monk saying, 'Forgive me, Revered Sir.' The monk made no reply to the king. The king said, 'I am Sañjaya, Revered Sir. A monk might by the fire of his wrath reduce millions of men to ashes.' The monk replied, 'Oh king, be without fear but grant safety to others. In this transient world of living beings why are you addicted to cruelty? One day

92. Capital of southern Pañcāla identical with modern Kampil in the Farokhabad District, U.P. *Uttarādhyayana*, XVIII.

you must part with everything in this transient world. Why do you cling to the kingly power? Life and beauty which you love so much are transient like a stroke of lightning. Wives, children, friends, and relations, all are dependent on a man during his life, but they will not follow him in death. Sons in great sorrow will remove the dead body of the father to the cemetery. So the parents will do the same thing with their sons and relations. Oh king! do penances. Whatever actions a man has done, good or bad, with his *karma* he will depart to the next life.' The king was taught the Law by this monk. Sañjaya gave up his kingly power and adopted the faith of the Jinas in the presence of the venerable monk Gardabhāli.⁹³

Bharata, who was the eldest son of Rṣabha, the first Tirthaṅkara, became the first universal monarch and resided at Ayodhyā.⁹⁴ He gave up his kingdom and pleasures and entered the Order. Sagara, the king of Ayodhyā, also gave up the kingdom and reached perfection through his compassion. Maghavan, son of king Samudravijaya of Śrāvastī, entered the Order. Sanatkumāra, son of king Aśvasena of Hastināpura, placed his son on the throne and then practised austerities. Śānti, a universal monarch of great power, gave up his kingdom and reached perfection. King Kunthu and King Ara also reached perfection. Mahāpadma of Hastināpura gave up his kingdom and practised austerities. Harisena, son of king Mahāhari of Kāmpilya, reached perfection and Gaya, son of king Samudravijaya of Rājagṛha, renounced the world and practised self-restraint. Daśamabhadra, who was a

93. *Ibid.*, XVIII.

94. The earliest capital of Kośala on the river Sarayū in U.P.

contemporary of Mahāvīra, after giving up his flourishing kingdom of Daśārṇa, became a monk. Karakaṇḍu of Kalinga, Dvimukha of Pañcāla, Nami of Videha and Naggati (Nagñajit) of Gandhāra were the four individual Buddhas (*Pratyekabuddhas*). Udayana, the famous king of Sauvīra, who was also a contemporary of Mahāvīra, renounced the world. Nandana, son of king Agniśikha of Benares, abandoned all pleasures and exerted himself for the best truth. King Vijaya left his excellent kingdom and became a monk. Mahābala, son of king Bala of Hastināpura, practised severe penances with an undistracted mind and took upon himself the glory of self-control.⁹⁵

In the town of Sugrīva there was a king named Bala-bhadra and his chief queen was Mṛgā. They had a son named Balaśrī, also known as Mṛgāputra. Mṛgāputra saw a restrained śramaṇa and his mind became pure. He being devoted to self-control went to his parents and spoke thus : 'I have learnt the five great vows. I know the sufferings that await the sinners in hell. I have ceased to take delight in the great ocean of saṃsāra. Allow me, therefore, to enter the Order. Oh parents, I have enjoyed pleasures which are like poison, their consequences are painful as they entail continuous suffering. This body is impermanent. It is impure. It is a miserable vessel of suffering. It is an impermanent residence of the soul. Human life, an abode of illness and disease, which is swallowed up by old age and death, does not please me even for a moment. Birth is misery, old age is misery, and so are diseases and death,⁹⁶ and nothing but misery is the saṃsāra in which

95. *Uttarādhyayana*, XVIII.

96. Cf. *Visuddhimagga* (P. T. S.), II, p. 498 'Jāti pi dukkhā, jarā pi dukkhā, maraṇaṃ pi dukkham...'

men suffer distress. Leaving behind my house, gold, sons, wife, relatives, and my body I must depart one day. A person without having followed the Law, if he starts for the next world, will come to grief on his way, suffering from illness and disease.' The parents replied, 'It is difficult to perform the duties of a *śramaṇa*. A monk must possess innumerable virtues. It is a difficult duty to be impartial towards all beings of the world and to abstain from injury to living beings, to be always careful to speak wholesome truth, to accept alms free from faults and to abstain from taking what is not given, to keep the severe vow of chastity, to give up all claims on wealth, corn and servants and to abstain from all undertakings. It is very difficult not to eat at night any food of the four kinds, i.e. food, drink, dainties, and spices. My son, you are accustomed to comfort. You will not be able to live as a *śramaṇa*. It is difficult to get over the ocean of duties. **Self-control is untasteful like a mouthful of sand.** Enjoy the human pleasures of five senses.' The son replied, 'Parents, in this world nothing is difficult to perform being free from desire. In the *saṃsāra* which is a mine of dangers and a wilderness of old age and death, I have undergone dreadful births and deaths. I have suffered agonies in this world. Many times I have been crushed like sugarcane in presses. In every kind of existence I have undergone suffering.' Parents said to him, 'A man is free to enter the Order but it causes misery to a *śramaṇa* that he may not remedy any ailings.' The son replied, 'Oh parents, I shall practise the Law by controlling myself and doing penance. A pious monk goes to many places but afterwards he goes to the upper regions. A monk on his begging tour should not hate or blame the food he gets.' With his parents' permission he gave up all his

properties, his power and wealth, sons, wife and relations. He observed the five great vows, practised the five *samitis* and was protected by the three *guptis*. He exerted himself to do mental as well as bodily penance. He was without property, without egoism, without attachment, without conceit, and impartial to all beings. He was indifferent to success or failure in begging, happiness and misery, life and death, blame and praise, honour and insult. He was free from sins and fetters. He was indifferent to pleasant things. He has no interest in the world and in the next. He obtained praiseworthy self-purification and sacred knowledge by meditating upon himself. He thoroughly purified himself by knowledge, right conduct, faith, penance, and pure meditation. After having lived many years as a *Śramaṇa* he reached perfection.⁹⁷

King Śreṇika Bimbisāra of Magadha once made a pleasure excursion to the Maṇḍikukṣi Caitya. It was a park full of trees, creepers, flowers, and birds. There the king saw a restrained and concentrated ascetic sitting below a tree. When the king saw his figure, he was very much astonished and said to him with clasped hands, 'Though young you have entered the Order. In an age fit for pleasure you exert yourself as a monk.' The ascetic replied, 'I am without a protector, Oh king, there is nobody to protect me, I know no friend nor any one to have sympathy with me.' Then the king laughed and said, 'How should there be nobody to protect one so accomplished as you are? I am the protector of religious men, Oh monk! You enjoy pleasures with your friends and relations, for it is a rare chance to be born as a human being.' The ascetic said, 'You yourself are

97. *Uttarādhyayana*, XIX.

without a protector, Oh king! As you are without a protector, how can you protect anybody else?' The king said, 'I have horses, elephants, and subjects, a town and a seraglio, power and command. In possession of so great means which permit the owner to enjoy all pleasures how could he be without protection? Revered Sir, you speak untruth.' The ascetic said, 'Oh king, you do not know the meaning and origin of the word, "without protection". Hear with an undistracted mind in what way a man can be said to be without protection. In the town of Kauśāmbī my rich father lived. In my childhood I caught a very bad eye-disease and a severe burning fever in all my limbs, I suffered dreadfully. The best physicians came to my help but in vain. They could not rid me of my pains. Hence I say that I am without protection. My father, my mother, my brothers, my sisters and my loving and faithful wife could not rid me of my pains. At last I succeeded in getting rid of my pains by becoming a homeless monk. My own self is the doer and undoer of misery and happiness. Oh king, many men after having adopted the Law of the Jinās go astray. If an ordained monk through carelessness does not strictly keep the vows but desires pleasures, his fetters will not be completely cut off. He who is careless with regard to the vows and neglects penance and self-control will not be a winner in the battle of life. He, who has the character of a sinner and who does not control himself, will come to grief for a long time. He who practises divination from bodily marks, who is well versed in augury, superstitions and rites, who gains a sinful living by practising magic tricks, will have no refuge at the time of retribution. A sinner goes from darkness to darkness to utter misery. An unholy man who breaks the monastic rules rushes to hell. He who

accepts forbidden alms will go to hell. In vain he adopts nakedness, who errs about matters of paramount interest, neither this world nor the next will be his. Thus a self-willed sinner who is desirous of pleasures will grieve. He who possesses virtuous conduct and life, who has practised the best self-control, who is free from sins and who has destroyed his *karma*, will obtain *mukti* or salvation.' Thus the ascetic preached at length this great sermon. The king fully realized that he was without protection and spoke thus : 'Oh great sage, you have made the best use of human birth. You have made a true gain, you are a protector of mankind, for you have entered the path of the best of Jinas, you are the protector of all unprotected beings. Forgive me, Oh ascetic, I have disturbed your meditation, by asking you to enjoy pleasures.' Thus the king together with his wives, servants, and relations became a staunch believer in the Law with a pure mind. The ascetic who was rich in virtues, protected by the three *guptis*, walked about on the earth, free from delusion and abstaining himself from doing injury to living beings.⁹⁸

In the town of Sauryapura⁹⁹ there was a powerful king named Vasudeva, who possessed the characteristic marks of a king. He had two wives named Rohiṇī and Devakī. Each of them had a beloved son, Rāma and Keśava. In the same town there was another powerful king named Saṃudravijaya who was endowed with the characteristic marks of a king. He had a wife named Śivā whose famous son was Ariṣṭanemi who was the lord of ascetics. Ariṣṭanemi had a strong body, who was gifted with an excellent voice and possessed many

98. *Uttarādhyayana*, XX.

99. This town was named after Kṛṣṇa (Sauri, an epithet of Kṛṣṇa).

lucky marks of the body. Vasudeva's son Keśava wanted to marry Rājimatī. Hearing that many animals would be killed during the marriage ceremony, Keśava renounced the world. Rājimatī thought that it would be better for her to become a nun. Firm and decisive she cut off her tresses. When she entered the Order, she induced many people, her relations and servants, to follow her. She took off her clothes and was naked. She was thus seen by Rathanemi. On seeing her naked Rathanemi's peace of mind was disturbed. Rājimatī was frightened when she discovered herself alone with the monk. Rathanemi spoke to her, 'Oh dear, beautiful lady, do accept me for your lover. You shall have no cause to complain. Come, let us enjoy pleasures.' When Rājimatī perceived that Rathanemi's strength of will was broken, and temptation had overpowered him, she did not lose the presence of her mind and defended herself. She maintained the honour of her family and her virtue and said to him thus, 'Shame upon you, Oh famous knight, it would be better for you to die. I am the daughter of a Bhoja king and you are an Andhakavṛṣṇi. Being born in a noble family let us practise self-control. If you fall in love with every woman you see, you will be without any hold.' Having heard these well-spoken words of the virtuous lady he returned to the Law. protected in thoughts, words and acts, subduing his senses and keeping the vows, he practised true śramaṇahood throughout his life. After practising severe austerities, Ariṣṭanemi and Rājimatī reached the highest perfection on having completely destroyed their karma.¹⁰⁰

100. *Uttarādhyayana*, XXII.

There was a learned sage named Garga who was an elder and a leader of the group (*gaṇa*).¹⁰¹ He thought thus : 'He who rides in the car of religious exercise, crosses the *saṃsāra* but he who puts bad bullocks before his car, will be tired by beating them, he will feel vexation and his goad will be broken at last. A bad bullock will bite its mate in the tail, it will break the pin of yoke or it will leave the road. It will fall down on its side or sit down or lie down or it will jump up. It will furiously advance with its head lowered for an attack. It will stand still as if dead or run at full speed. Just as bad bullocks are when put before a car, so are bad pupils when yoked to the car of the Law. They break down through want of zeal. Some attach great importance to their success, some to their comfort, some are averse to begging, and some are afraid of insults. A bad pupil makes objections and points out imagined difficulties, he frequently acts in opposition to the words of the superiors. If bad pupils are sent on an errand, they do not do what they are bidden but stroll about wherever they like. After they have been instructed, admitted into the Order, and nourished with food and drink, they disperse in all directions like geese whose wings have grown.' Garga further thought, 'What have I to do with bad pupils? I am disheartened. As are bad pupils so are bad bullocks. I shall leave them and practise severe austerities.' The learned sage who was full of kindness, grave and always meditating, wandered about on earth leading a virtuous life.

There lived at Campā a merchant named Pālita who was a disciple of Mahāvira. As a lay disciple he was well versed in the doctrines of the Jinas. Once he went

101. *Ibid.*, XXVII.

to the town of Pihunḍa on business. He was given a daughter in marriage by a merchant while he was there. When she became pregnant, Pālita took her with him on his returning home. She was delivered of a child at sea. As the boy was born at sea, he was named Samudrapāla. He studied seventy-two arts and acquired knowledge of the world. His father got a beautiful wife for him named Rūpiṇī with whom he amused himself in his palace. Once he saw from the window of his palace a man sentenced to death on his way to the place of execution. Seeing this he became agitated and said thus : 'This is the bad result of wicked actions.' He became enlightened at once. He took leave of his parents and entered the state of homelessness. The great sage Samudrapāla understanding the sacred lore and completely practising the best Law, shone forth being possessed of the highest knowledge and glory. Having annihilated his *karma* he obtained exemption from transmigration, being steadfast and free from all fetters.¹⁰²

There is a mention of Pithunḍa as a sea-coast town in the *Uttarādhyayana sūtra* (sec. xxi), reminding us at once of Khāravēla's Pithuda-Pithunḍaga and Ptolemy's Pitundrai. Lévi locates Pitundra in the interior of Maisolia between the mouths of the two rivers, Maisolos and Mānadas, i.e. between the delta of the Godāvārī and the Mahānadi, nearly at an equal distance from both. It would, therefore, be convenient to search for its location in the interior of Chikakole and Kalingapatam towards the course of the river Nāgāvātī which also bears the name of Lāṅguliya. Our *sūtra* refers to Śrāvastī being ruled by Maghavan, a son of king Samudravijaya.

102. *Uttarādhyayana*, XXI.

This city was visited by Keśī, formerly a follower of Pārśva and subsequently a follower of Mahāvīra.¹⁰³

The *Uttarādhyayana** refers to the Bhojas as Kṣatriyas and descendants from those whom Ṛṣabha acknowledged as persons deserving of honour.¹⁰⁴ It also refers to an ancient, wealthy, famous and beautiful town named Isukāra (Isuyāra or Usuyāra) after its ruler Isukāra (the arrow-maker).¹⁰⁵

103. *Ibid.*, VIII.

104. *Jaina Sūtras*, II, p. 71 and f.n. 2.

105. *Uttarādhyayana*, XIV, I.

* Law, B.C. : Some Jaina Canonical Sutras, pp. 108-146

2

ĀVAŚYAKA SŪTRA (ĀVASSAYA SŪYA)

The Āvassaya (Āvaśyaka) Sūya consists of six sections (*adhyāyas*) corresponding to the six āvassayas or the six essential daily duties of a Jaina for the purification of one's own self. The six āvassayas are known as *sāmāiya* or *sāmāyika* (way to balance of mind), *cauṇṣatthava* or *caturviṃśatistava* (eulogy or glorification of the 24 *Tirthaṅkaras*), *vandaṇaya* or *vaṇḍana* (veneration of the teacher), *paḍikkamaṇa* or *pratikramaṇa* (confession and expiation), *kāussagga* or *kāyotsarga* (penance through certain postures of the body or asceticism) and *paccakkhāṇa* or *pratyākhāṇa* (abstinence from food or avoidance of sensual pleasures). This sūya (sūtra) is the second *mūlasūtra* which has come down only in conjunction with the *nijjutti*.¹ Haribhadra Sūri wrote a commentary on this work. There is also a commentary on it by Jinabhadra.² Leumann has published the first three *suttas* in Roman characters with their German translation in *Übersicht Über die Āvaśyaka-Literatur*. Some hold that Āvassaya is a composition of Śrutasthavira. The authorship of this sūtra is either attributed to Indrabhūti or a

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1. *Śrī Āvaśyaka Sūtra*, part I, with *Niryukti* by Bhadrabāhu Svāmin, Bombay, 1928, Āgamodaya Samiti.
 2. Bühler, *Leben des Hemachandra*, pp. 74ff.

Śrutasthavira. Some are of opinion that it was composed by Indrabhūti on the very day he composed *Dādaśāṅgī*. It contains many interesting narratives.

As its title implies, the *sūtra* is very useful from the standpoint of Jain religion. It is counted among the *mūla-sūtras* probably for the reason that it contains the lectures or dissertations on the six essential duties of a pious Jaina (*mūlaguṇā*). The definition of the five kinds of knowledge is just incidental to its main themes. The first of them is called *sāmāyikaṃ* which is derived from *sama* (*samabhāva*) meaning balance or from *samyaktva* meaning rightness of direction. The *sāmāyika* carries with it the conception of *dvāra* or door, mode, method, means, or way. It is regarded as a means of gaining knowledge, faith and right conduct, all comprehended by the term *sama*. A *sama* or a man having the balance of mind is one who, being free from passion and hatred, looks upon all beings like himself and the term *sāmāyika* implies the Jain prescribed method of attaining to such a condition of the self. It implies on the one hand the abandonment of the blamable actions and on the other the cultivation of blameless actions. The *sāmāyika* vow means the maintenance of a balanced state of mind (*madhyasthabhāva*) with regard to all blamable actions and passion and hatred. The Jain texts prescribe rules to be observed by the laity in taking and fulfilling the *sāmāyika* vow. The *sikkhā* or practice (*abhyāsaḥ*) is of two kinds namely, *āsevanā* (cultivation) and *grahaṇa* (grasping through study). The study of the subject of *sāmāyika* has four doors :—(1) a door which is like one to a city enclosed by a wall to which public has no access (*akritadvāraṃ*), (2) the second is a difficult one due to the rush of men, elephants and horses (*kritayikadvāraṃ*), (3) four main doors

(*caturmūladvāram*), and (4) the special door which is easy of ingress and egress. The *sāmāyika* vow as a preliminary to the Jain religious practices primarily means *virati* or abstinence.

The second essential duty is the eulogy of the 24 *Tirthaṅkaras* and the third is the veneration of the leading disciples of Mahāvira. The importance of these two to a Jain is too apparent to need any comment.

The fourth theme is *pratikramaṇa* which means the prescribed mode of confession and expiation. The word *pratikramaṇa* implies the idea of gradual steps in walking out of the clutches of impurity and proceeding towards purity. The *pratikramaṇa* mode is concerned in point of time with the past. So it is said, 'I step out of the past, I practise self-restraint with regard to the present, I practise abstinence with regard to the future' (*atītaṃ paḍikkamāmi, paḍuppannaṃ samvaremi, aṇāgayaṃ paccakkhāmi.*) Thus the expiation of the past misdeeds is possible by the door or means of self-reproach (*nindādvārena*). The checking of the present misdeeds is possible by the door or means of self-restraint (*saṃvaradvārena*) and the prevention of future misdeeds is possible by the door or means of abstinence (*pratyākhyānavārena*). He who steps out of the clutches of impure and sinful deeds is a person who adheres to right views, and the practice of meditation is the accredited way of egress. *Pratikramaṇa* is distinguished into two kinds in respect of substance, place, time, and state of existence. According to another classification, it is of five kinds, namely, stepping out of the door to sin (*āśavadārapaḍikkamaṇa*), stepping out of rashness (*micchāttapaḍikkamaṇa*), stepping out of four contaminations, (*kaṣāyapaḍikkamaṇa*), stepping out of improper thoughts, words and actions

(*yogapaḍikkamaṇe*) and stepping out of the states of existence (*bhāvapaḍikkamaṇe*). According to the third classification *pratikramaṇa* is of the following kinds : stepping out of the sins committed in respect of attending to calls of nature, coughing, removing mucus of the nose, rashness in respect of expanding and contracting the limbs.

The word *pratyākhyāna* is defined as giving up or abandoning what is a hindrance to spiritual progress. Like *pratikramaṇa* the *pratyākhyāna* mode implies the idea of a gradual process of renunciation. The purpose of the *pratikramaṇa* mode is to step out of the effect of past misdeeds while that of *pratyākhyāna* mode is to put a stop to the possibility of committing sins. So its concern is with the future in point of time. It means regulation of human conduct so that the person under training can abstain from committing sins and can proceed towards the attainment of *mokṣa* (emancipation). The fulfilment of the five major vows along with the minor vows, the practice of purity in respect of food, the fulfilment of the vow of restricting one's movement to a limited area, etc., all come within the scope of *pratyākhyāna* mode. The *pratyākhyāna* mode is to be practised in three ways, namely, by thought, word and deed.

The sixth theme is *kāyotsarga* which is an ascetic mode of atoning for the excess in sinful indulgences (*aticāra*). It implies the idea of particular bodily postures to be adopted in keeping oneself unmoved on a suitable spot. It is a Jain mode of the *Jhāna* (*dhyāna*) practice. He who practises this mode is required to keep his mind, body and speech under perfect restraint. His mind is to be kept intent on the particular object of meditation. If the *pratikramaṇa* mode is concerned with

the past and the *pratyākhyāna* with the future, the *kāyotsarga* mode may be taken to be concerned with the present. Jainism lays stress on the practice of self-mortification as a means of checking one's passion as well as of inducing mental concentration. From *sāmāyika* to *kāyotsarga* all the six modes are meant to be carefully studied and methodically practised with a view to clearing the path of progress of the aspirant towards the attainment of emancipation. Our *sūtra* has cited some interesting and instructive stories by way of illustrating these six modes.

This *sūtra* contains some interesting historical details. During the war between Candanā's father and king Śātānika, she was caught hold of by an army of the enemy and sold in Kauśāmbī to a banker named Dhanāvaha who named her Candanā in spite of her already bearing the family name of Vasumatī. The banker's wife Mūlā was jealous of her and having cut her hair put her into custody. She afterwards became a nun (*Āvassaya Sūtra*, pp. 223-25; cf. *Kalpasūtra*, *Subodhikā-ṭikā*, *sūtra* 118, pp. 106-7). Mṛgāvati who was married to king Śātānika of Kauśāmbī was also known as a princess of Videha (cf. *Ibid.*, p. 223). Śivā was married to Candapadyota of Ujjayinī (cf. *Ibid.*, p. 677). King Udayana was married to Vāsavadattā (*Ibid.*, p. 674; cf. *Triṣaṣṭiśalākā*, parva X, pp. 142-45). Vāsuladattā, the daughter of Pradyota of Avanti, became the wife or one of the three wives of king Udena of Kosambī (*Ibid.*, p. 674). Jyeṣṭhā was married to Nandivardhana, brother of Lord Mahāvīra and ruler of Kuṇḍagrāma (*Ibid.*, p. 677). Sujyeṣṭhā joined the Order of Mahāvīra's disciples (*Ibid.*, p. 685). Mahāvīra during his wanderings as a monk visited Kāśī (*Ibid.*, p. 221; cf. *Kalpasūtra*, *Subodhikā-ṭikā*, p. 106). Ajātaśatru of

Magadha not only humbled Kośala and permanently annexed Kāśī but also absorbed the state of Vaiśālī (*Ibid.*, p. 684). Magadha and Avanti were brought face to face with each other (*Ibid.*, p. 690; cf. *Parīśiṣṭaparvan*, canto 6, v. 191). Udāyin was a devout Jain. Nanda, the son of a courtesan by a barber, was a king of Magadha. He ascended the throne 60 years after the *nirvāṇa* of Mahāvīra (*Ibid.*, p. 690). The Nanda dynasty had a line of Jain ministers beginning with Kalpaka who was made to accept the ministership (*Ibid.*, pp. 691-92). With the help of this minister, Nanda uprooted all the reigning Kṣatriya dynasties (*Ibid.*, p. 693). The minister of the ninth Nanda was Sakaṭāla who had two sons. After the death of Sakaṭāla, Nanda offered the ministership to his elder son Sthūlabhadra, but he refused this office. According to the Jain tradition Candragupta was the son of a daughter of the chief of the village of rearers of the king's peacocks (*mayūrapoṣaka*) (cf. *Ibid.*, pp. 433-34). After the defeat of king Nanda, his treasures were divided by Candragupta and Parvata between themselves (*Ibid.*, p. 435). Cāṇakya was a native of Caṇaka, a village of Golla district. (*Ibid.*, p. 433). Bindusāra, the son and successor of Candragupta, was also guided by his father's minister Cāṇakya. (*Ibid.*, p. 184).*

* Law, B.C. : Some Jaina Canonical Sutras, pp. 147-150

3

DAŚAVAİKĀLIKA SŪTRA (DASAVEYĀLIYA SŪYA)

The *Dasaveyāliya Sūya*¹ (*Daśavaikālika Sūtra*) is one of the four *mūlasūtras* of the *Śvetāmbara āgama*. Sejjambhava is said to have been the author of this book which contains in a nutshell tenets of Jainism. This text was originally compiled in order to give his son Mānaka the chance of grasping the essence of Jainism within a short period of six months at the end of which he was to die.² Sejjambhava (Śreyambhava) was the pupil of Prabhava who was the pupil of Jambu. Jambu was the pupil of Sudharman who was Mahāvīra's

1. Vide K. V. Abhyankar, *Dasaveyāliya Sutta* with the *Niryukti*, 1932; Prof. A. M. Ghatage, Parallel passages in the *Daśavaikālika* and the *Ācārāṅga* (*New Indian Antiquary*, Vol. I, No. 2, May, 1938); *Dasaveyāliya Sutta* edited by E. Leumann and translated with introduction and notes by W. Schubring, Ahmedabad, 1932.
2. Sejjambhava was enlightened by the apparition of a picture of the Jina and left his house when his wife was pregnant. She gave birth to a son named Mānaka. When the boy was 8 years old, he enquired about his father, and when he came to know that he became an ascetic, he went forth to see him and became his pupil. As the father knew that his son had only six months more to live, he taught him the *Dasaveyāliya* within that period. (Winternitz, *A History of Indian Literature*, II, pp. 470-471).

immediate disciple. The year 98 after the death of Mahāvira may be counted as the date when the *Dasaveyāliyasūya* was written.³ The gist of the āgama teaching which it gives was thoroughly mastered by Sejjambhava together with the traditional expositions and interpretations. This sūtra enunciates the noblest principles of the Jaina faith which emphasizes with equal force right knowledge and right conduct as its constituents. Some of the sayings regarding the monastic life contained in this sutta remind us of the sayings in the Buddhist *Dhammapada* and the *Mokṣadharmā* section of the *Śāntiparva* of the *Mahābhārata*. This text is divided into ten *ajjhayaṇas*. The Chapters I–III, V–VIII and X are written entirely in verse. The topics discussed are the following : Flowers, monkhood, conduct, six groups of living beings, search for food, exposition of *dharma*, purity of speech, restriction to conduct, devotion to discipline and saintship.

In the first chapter we find that religion which is the highest bliss is made up of non-injury, self-restraint and penance. In the second chapter a person can be said to have renounced the world who casts away enjoyments and renounces pleasures which are entirely his own. A monk should control his passion regarding a woman. He should mortify himself, abandon all idea of delicacy, overcome desires, remove the feeling of hatred and control passion. In the third chapter the following are the improper things to be avoided by the sages who are free from the ties of the world and who have made themselves firm in self-restraint :—

- (1) a thing done purposely for the monk;

3. Weber, *Indische Studien*, 17, 77.

- (2) a thing purchased for the monk;
- (3) a thing brought for the monk from a distant place;
- (4) dinner at night;
- (5) scents, flowers, fan, shampooing;
- (6) playing at counters;
- (7) playing at dice;
- (8) bearing the umbrella when not required;
- (9) wearing shoes;
- (10) kindling fire;
- (11) cleaning the limbs;
- (12) service of householders;
- (13) remembrance of past pleasures when ill;
- (14) ginger, sugarcane which is not ripe, sea salt, purgative, collyrium, painting the teeth, decoration of the body, etc.

All these things should be shunned by the sages. The monks who are free from worldly ties, are acquainted with the five ways of the influx of *karma*, who are well-restrained in the six classes of living beings, who have controlled the five senses and who are courageous. The self-restrained monks, who are full of contentment, are uncovered in cold seasons, heat themselves in hot seasons, etc.

In the fourth chapter we find the question of non-violence which requires a thorough examination of the presence of life in the various things of the world. Life exists wherever there is growth and movement. A monk ought to see that no violence of any kind is done to any living thing, however small or great. The six great vows are enunciated in this chapter. The following are the topics discussed here :

- (1) On the knowledge of life and non-life depends the chain of successive higher steps of spiritual

progress made up of the knowledge of the various resulting future conditions;

- (2) The knowledge of freedom and bondage;
- (3) Disgust with worldly life;
- (4) Abandonment of enjoyment;
- (5) Homelessness;
- (6) Self-restraint;
- (7) Removal of the *karma* dirt;
- (8) Right knowledge and faith;
- (9) Knowledge of the world and emptiness;
- (10) Motionless condition of the body;
- (11) Annihilation of *karma*; and
- (12) The perfected condition.

In the fifth chapter we find that a monk, moving about for alms in a village or a town, should go about slowly without any mental agitation with his mind perfectly undisturbed. He should walk about avoiding living beings, water, earth, pits and uneven surfaces. He should not move in the vicinity of the houses of prostitutes. He should avoid a dog and a recently delivered cow on the road. Moving for alms in all families without any distinction, he should not walk fast nor engage himself in talking or laughing. He should not closely look at windows. He should avoid from a distance the private houses of kings, householders and policemen. While moving for alms he should not check attending to calls of nature. He should avoid a room where there are scattered flowers or seeds. He should stand within the permissible area, looking at the ground. He should avoid the sight of bathrooms or privies. He should not desire to accept food although offered with unsoiled hand or spoon or pot. He should avoid bulbs, roots or palm fruits. He should reject costly food or drink or water in brown sugar pots, or water of flour or

rice. He should invite with permission from his preceptor other monks with a cheerful mind in the prescribed order, and if some of them so desire, he should eat his food with them. He should move about at a proper time and return at a proper time. Moving about for alms he should not anywhere sit or begin to relate any religious story. A self-restrained monk moving about for alms should not stand reclining upon the fastening bar or against the panels of the door. He should not desire even in mind to have the wood-apple or the citron fruit. Undejected he should seek alms.

A wise monk should never be depressed. A self-restrained monk should not be angry, if a householder does not offer bed, seat, garment, etc. A monk should not beg of a woman or of a man, or of a young person or of an old person who had saluted him. A monk who hankers after name and fame incurs much sin. A wise monk avoids rich oils and ghee, and desists from taking intoxicating liquors.

In the sixth chapter falsehood is always condemned by the monks in this world. A monk should avoid lies completely. He should not indulge in sexual intercourse. A restrained monk does not accept anything, not even a tooth-brush without begging it of householders. Restrained monks possess a garment, a pot or a blanket or a duster without any attachment. A self-restrained monk never injures in any of the three ways, viz., by self, by others or by consent given to others. A monk should observe self-restraint avoiding the four things declared unfit for use, viz., food, residence, garment and the pot. Monks leading a religious life and free from worldly ties with their mind fixed on self-restraint, should avoid food and drink meant for them as also the things purchased for them from a distance. A monk

should not take food and drink in bronze cups or earthen jugs. Noble monks should not sleep on chairs, cots, stools and arm-chairs. If a monk moving for alms prefers to sit in the householder's place, he is thereby susceptible to an improper behaviour. A monk if he is very old or ill or wishes to practise penances, should sit in a householder's house. He should not use sandal ointment for anointing the body. Monks purify their soul and remove sins with a vision free from delusion, devoted to penances, full of self-restraint and straightforwardness.

In the seventh chapter, a monk should not speak what is not true, what is partly true and partly false, what is false, and what is not practised by the enlightened monks. He should not utter a speech which is neither true nor false. He should avoid harsh or harmful speech. He should not speak with definiteness about a thing he does not know. He should not address a woman as a fool. He should not talk about cows fit to be milched. A wise monk should not address a householder in any of the following ways : 'sit down, come, go, etc.' One who is endowed with right knowledge and conduct and who is devoted to self-restraint and penance is called a monk. A wise monk should always speak what is conducive to good.

In the eighth chapter a monk should not sit on a seat full of dust. He should not take cold water, ice or hailstone. A self-restrained monk should take hot water which is made lifeless by fully boiling it. He should neither kindle nor stir nor extinguish burning fire. He should not place his foot on seeds, fungus or moss. He should not cut grass. He should note down eight subtle things, water-life, flour-life, subtle germs, subtle insects, subtle moss-life, subtle seed-life, subtle plant-life and

subtle egg-life. A self-restrained monk, vigilant and well-composed in all his senses, should exert himself with all his mental powers. He should always clean the begging bowl, the blanket, the place of residence, the spot for attending calls of nature, his bed sheets and his seat.

In the ninth chapter, he should not despise others, nor should he be puffed up. Anger puts an end to love, conceit destroys humility, deceit destroys friendship, while avarice destroys everything. One should destroy anger by calmness, conquer conceit by softness, deceit by straightforwardness and avarice by contentment. A monk should behave modestly before other monks of superior religious merit. He should not show fondness for sleep. He should not find delight in secret talks. He should always devote his activities to the practice of monkhood. He should ask his learned preceptor the true meaning in case of doubt. He should sit near him by keeping in a proper position his hands, feet and body with senses well controlled. He should not sit placing his leg upon his thigh. A self-controlled monk should speak in a language which is perfect, distinct and unambiguous. He should not laugh at a sage who is possessed of the practice and knowledge of monkhood. A monk should not talk to a householder about astrology, dream significance, etc. A monk should not narrate any story to women in a solitary place, nor should he gaze at a woman who is well adorned. To a monk seeking the benefit of his soul, decoration, contact with women, rich food are like a deadly poison. He should not feel attachment for lovely things. He should not ponder over bodily stature or the sweet talk and glance of women. Sin committed in previous births disappears in a monk who is devoted to religious study and good meditation,

who is engaged in penance and who is not sinful. He should not show disrespect to his preceptor out of his family pride or anger or deception. The displeasure of the learned preceptor leads to the mental delusion of the pupil with no hope of release. Sense of shame, compassion, self-restraint and celibacy are the causes that lead to the purification of the soul. The preceptors are the great oceans of learning pursuing liberation, possessed of equanimity of mind, character, and intellect. Obedience is the root of the tree of religion and liberation is the highest result. It is by obedience that one gets quickly fame and learning. An ignorant man who is proud, deceitful and bad-tongued, is driven down the current of worldly life like a log of wood in a stream. A monk should have lower beds than those of his preceptor. He should adore his feet with humility. Touching the preceptor's body or garments, he should say 'forgive me for my fault, I will not commit it again'. A wise man should hear his preceptor getting up from his seat. A monk should not blame anybody in his absence. He should not use harsh language in the presence of another. A monk who neither blames nor disdains a young or old person, monk or householder, and abandons self-conceit and anger, is really a worthy one. A wise monk on hearing the excellent precepts of the worthy preceptors should move about devoted to the five vows, guarded in the three protections, and free from four passions, viz., anger, pride, deceit and avarice.

In the tenth or the concluding chapter the four items of spiritual ecstasy are the following : modesty as understood by the old monks—spiritual ecstasy from modesty, spiritual ecstasy from the study of scriptures, spiritual ecstasy from penances and spiritual ecstasy from conduct. Under spiritual ecstasy from modesty

are found listening attentively to instructions, understanding the instructions thoroughly, conforming to spiritual learning and freedom from self-conceit. A monk should not practise penances for securing an interest in this world. He should do it for the destruction of his *karma*. He should also observe the rules of conduct prescribed for the monks for stopping the influx of *karma*. He should remain in this world without property, gold and silver and must have right faith. A real monk is one who takes up a motionless position on the cremation ground, who is not afraid of any dreadful sight, who is absolutely regardless of the body, being devoted to the practice of penances. He is a real monk who knows birth and death to be real dangers and who exercises control over hands, feet, tongue and senses and knows the true meaning of the Holy Scriptures. He remains without greed, who does not care for his life, and remains steady and undeceitful. A characterless monk should not be respected. A real monk is not proud of caste, nor of form, nor of gain, nor of learning and who devotes himself to religious meditation.

A householder's life is attended with many troubles and sins. People certainly despise the fallen monk who is devoid of spiritual glory. A monk after having enjoyed much with a licentious mind and led a life which has no self-control, goes after death to a condition which cannot be described. A monk should try to avoid crowded places and places where he is likely to be insulted. He should try to have food or drink that is brought from a near place which is visible. He should not do service to householders. He should always think of himself in the first and last watches of the night. Self is always to be protected with all the senses kept well within bounds.*

* Law, B.C. : Some Jaina Canonical Sutras, pp. 151-156

4

TATTVĀRTHĀDIGAMA SŪTRA

According to Umāsvāti's *Tattvārthādigama sūtra*,¹ right belief (*samyak darśana*), right knowledge (*samyak jñāna*), and right conduct (*samyak cāritra*) constitute the path to liberation. These are called three gems in

1. Umāsvāti's *Tattvārthādigama sūtra* or 'the Manual for the understanding of the true nature of things' is held in high respect both by the Śvetāmbaras and Digambaras and is read even now by the Jains in private houses and temples. It deals with logic, psychology, cosmography, ontology and ethics of the Jains. It expounds a doctrine of categories and a theory of *pramāṇas* (means of proof).

The author of this *sūtra* is known to the Digambaras as Umāsvāmin and the Śvetāmbaras name him as Umāsvāti better known as Vācaka Śramaṇa or Nagara Vācaka. According to some he lived from about 135 to 219 A.D. He must be earlier than Siddhasena Divākara who wrote a commentary on this text. It is a non-canonical *sūtra* according to the Śvetāmbaras but the Digambaras regard it as a later cononical work.

This text has been edited with the commentary by Keshavlal Premchand Mody in *Bibliotheca Indica Series*, 1903-1905. There is a Hindi commentary published in 1906. J. L. Jaini's edition of the text with introduction, translation, notes and commentary in English, published at Arrah in 1920, in the *Sacred Books of the Jains*, Vol. II, is worthy of notice. There is a German translation by H. Jacobi published in *Z.D.M.G.*, Band LX, 1906. Motilal Ladhaji's edition of this text by Umāsvātivācaka (Poona, 1927) deserves mention.

Jainism. Each of them can be considered in its threefold aspect. e.g., the subject, the object and the means. In right belief there is the believer, that which is believed and the means of believing. In right knowledge there is the knower, the known and the means of knowing. In right conduct there is the pursuer of conduct, conduct itself and the means of conducting. The right belief is the basis upon which the other two rest. It is an essential preliminary to right knowledge. It is the cause and right knowledge is the effect. Right conduct is caused by right knowledge and implies both right knowledge and right belief.

The five kinds of knowledge are :—Knowledge through the instrumentality of sense, knowledge derived from the study of scriptures, direct knowledge of matter within the limits of time and space, direct knowledge of other's thoughts, and perfect knowledge.

The five kinds of conduct² are :—Equanimity, recovery of equanimity after a downfall, pure and absolute non-injury, all but entire freedom from passion, and ideal and passionless state.

Right belief, right knowledge, right conduct, and right austerities are called the *ārādhanaś*.

The right belief is the belief or conviction in things ascertained as they are.³ *Samyakdarśana* is of two kinds : (1) belief with attachment, the four signs of which are the following : calmness (*praśama*), fear of mundane existence in five cycles of wanderings (*saṃvega*), substance (*dravya*), place (*kṣetra*), time (*kāla*), thought activity (*bhāva*), and compassion towards all living beings (*anukampā*), and (2) belief without attachment (the purity of the soul itself).

2. Cf. *Sūtrakṛtāṅga*, I, 1.4.10-13.

3. Cf. *Uttarādhyayana sūtra*, XXVIII, 28, 29.

The right belief is attained by intuition, acquisition of knowledge from external sources. It is the result of subsidence (*upaśama*), destruction-subsidence (*kṣayopaśama*) and destruction of right belief deluding *karmas* (*darśana-mohaniya-karma*).

Right belief is not identical with faith. It is reasoned knowledge. *Adhigama* is knowledge which is derived from intuition, external sources, e.g., precepts and scriptures. It is attained by means of *pramāṇa* and *naya*. *Pramāṇa* is nothing but direct or indirect evidence for testing the knowledge of self and the son-self. *Naya* is nothing but a standpoint which gives partial knowledge of a thing in some of its aspects.

Right knowledge is of five kinds : (1) knowledge through senses—knowledge of the self and the non-self through the agency of the senses and mind; (2) knowledge derived from the study of the scriptures; (3) direct knowledge of matter in various degrees with reference to subject-matter, space, time and quality of the object known; (4) direct knowledge of others' thoughts, simple or complex; and (5) perfect knowledge.

Guṇa-pratyaya is that which is acquired by merit as distinguished from clairvoyance. It is of six kinds : (1) accompanying clairvoyance, that which goes with one to another place; (2) non-accompanying clairvoyance; (3) increasing; (4) decreasing; (5) firm; and (6) changeable. Clairvoyance is of three kinds : partial, high and full. Partial clairvoyance is fallible, the remaining two are infallible. Thought-reading is of two kinds: (1) simple direct knowledge, (2) complex direct knowledge. Between clairvoyance and thought-reading the differences relate to their purity, place, person of inherence and subject-matter. Thought-reading is purer than clairvoyance. Clairvoyance can extend to

the whole world, whereas thought-reading is limited to the world of men. Clairvoyance can be acquired by all beings possessed of mind, and thought-reading can be acquired by saints through supernatural powers. The object of clairvoyance is gross, that of thought-reading, subtle.

Full clairvoyance knows one atom and simple thought-reading knows an infinitesimal part of an atom. Doubt is possible in knowledge derived through the senses but it is not possible in clairvoyance. There may be an error in clairvoyance. Wrong knowledge is due to the confusion of cause and effect.

Six *dravyas* or substances are soul (*jīva*), matter (*pudgala*), motion (*dharma*), rest (*adharma*), space (*ākāśa*), and time (*kāla*).

The nine *padārthas* or nine principal terms of the doctrine are the following :—Life (*jīva*), non-living (*ajīva*), merit (*puṇya*)⁴ and demerit (*pāpa*), influx (*āśrava*),

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4. *Punya and Pāpa*.—The actions which lead to the good *karma* which brings peace of mind are called *puṇya*. It is of many kinds : *annapuṇya* (merit acquired by giving food to the deserving people); *pānapuṇya* (merit acquired by giving water to the thirsty); *vastrapuṇya* (merit acquired by giving clothes to the poor, especially to the monks); *layana-puṇya* (merit acquired by building or lending a house to a monk); *śayanapuṇya* (merit acquired by providing seats and beds); *manapuṇya* (merit acquired by thinking well of every one); *kāyapuṇya* (merit acquired by saving a life or rendering service); *vacanapuṇya* (merit acquired by speaking without hurting anybody's feelings); and *namaskārapuṇya* (merit acquired by reverent salutations).

There are various kinds of *pāpa* or sin : *jīva-himsā* (to take any life) is the most heinous of all crimes according to the Jains. Sins are also acquired by speaking falsehood (*asatya* or *mṛṣāvāda*), dishonesty, unchastity, covetousness, anger, conceit, attachment and avarice.

bondage (*bandha*), stoppage of influx (*saṃvara*), relinquishment (*nirjarā*) and liberation (*mokṣa*).

The six kinds of embodied souls are :—Earth-bodied, water-bodied, fire-bodied, air-bodied, vegetable-bodied (*vanaspati kāyika*), and mobile (*trasakāyika*).

The six colour affections (*leśyā*)⁵ are :—Black (*kṛṣṇa*), blue (*nila*), grey (*kāpota*), yellow (*padma*), pink (*teja*), and white (*śukla*).

The five categories relating to the reality of substance are :—*Jīva*, *Pudgala*, *Dharma*, *Adharma* and *Ākāśa*. The vows are the following : non-injury, truth, non-stealing, chastity, and non-attachment to worldly objects.

The six kinds of carefulness are :—Carefulness relating to walking, speech, eating, lifting, laying down, and excretion.

The four states of existence are :—Existence as inmates of hell, sub-human beings, celestial beings, and liberated beings.

The characteristic of soul is *cetanā* (consciousness). It is of three kinds : (1) *Jñāṇacetanā* or consciousness

5. Cf. *Sūtrakṛtāṅga*, I. 10, 15; *Uttarādhyayana*, XXXIV.

Kṛṣṇa leśyā is the worst of the three bad emotions colouring soul. *Nilā leśyā*, this emotion is less evil than the last. *Kāpota* (grey) *leśyā* may lead men to do evil. A man under its command becomes crooked in thought and deed.

Teja leśyā removes all evil thoughts from the *jīva* under its sway.

Padma leśyā is a good emotion; through its power a man controls anger, pride, deceit and avarice.

Śukla leśyā—when a man is under its influence, love and hatred disappear.

There are three bad emotions and three good emotions—black, blue and grey are the three bad emotions; yellow, pink and white are the three good emotions.

of pure knowledge in its full extent, (2) *Karmacetanā* or consciousness of experience of action, and (3) *Karmaphalacetanā* or experience of fruition of *karmas*. *Ajīva* or non-soul is that which is devoid of all these three kinds of consciousness.

By name (*nāma*), representation (*sthāpanā*), privation (*dravya*) and present condition (*bhāva*), their aspects are known. Soul and non-soul can be considered in two aspects (*nikṣepa*): (1) negative aspect (*nāma-nikṣepa*), and (2) positive aspect (*bhāvanikṣepa*).

Jīva can be known in the following ways :—(1) *Jīva* exists (*sat*), (2) multiplicity of souls (*saṅkhyā*), (3) soul is found in the whole universe (*kṣetra*), (4) soul touches the whole universe (*sparsāna*), (5) eternity of soul (*kāla*), etc.

Indriya is so called because *Indra* means the soul and the sense-organs are appurtenances of soul.

The soul's thought-activity is of five kinds :—(1) subsidential, i.e., that which rises from the subsidence of a *karma* of the deluding kind; (2) purified, i.e. that which rises from the destruction of *karma*, e.g. *ghātiya*; (3) mixed; (4) operative, i.e., that which rises from the operation, i.e., fruition of *karma*; and (5) natural. *Ghātiya* or destructive *karmas* attack and affect the very nature of soul. *Aghātiya karma* is that which does not affect the nature of soul. *Ghātiya karmas* are four in number, viz. (1) knowledge-obscuring (*jñānāvaraṇīya*), (2) belief obscuring (*darśanāvaraṇīya*), (3) deluding (*mohaniya*), which intoxicates soul, and (4) constructive *karmas*.

Knowledge (*antarāya*),⁶ belief, charity, gain, enjoyment, re-enjoyment, power, faith and conduct are the nine kinds of energies (*vīrya*).

6. Vide Jacobi's note in *Tattvārthādigama sūtra*, Jacobi's Ed., p. 536.

Passions (*kaṣāyas*)⁷ are four in number : anger, pride, deceit and greed.

Sexes are of three kinds : feminine, masculine and neuter.

Pure *jīvatva* is limited to the *siddhas* (perfected ones).

There are various cycles; space cycle, matter cycle, time cycle, incarnation cycle, human cycle, sub-human cycle, thought cycle, etc.

Mundane souls are of two kinds : rational (those who have mind), and irrational (those who have no mind).

The senses are of two kinds : external senses and internal senses. The external senses have a two-fold formation : (1) the organ itself, and (2) its protecting environment. Internal organ means the soul itself which is co-extensive with and of the same form as the organ in which it incarnates. External organ means the material organ which is permeated by the internal organ or the soul.

Internal environment is the matter immediately surrounding the organ. External environment is the matter which is not so immediately situated with reference to the organ.

Sense faculties are of two kinds :—(1) *Labdhi* : It is the attainment of the manifestation of the sense faculty by the partial destruction; and (2) *Upayoga* : The conscious attention of the soul directed to that sense.

Touch is of eight kinds, e.g. cold, rough, smooth, etc.

Taste is of five kinds, e.g. pungent, bitter, sweet, etc.

7. Passions or *kaṣāyas* are the things which tie one down to this world.

Smell is of two kinds, e.g. sweet smell and bad smell.

Colour is of five kinds.

In the passage of the soul from one embodiment to another there is only karmic body vibration (*karmayoga*).

The bodies are of five kinds : (1) *audārika* (gross), (2) *vaikriyaka* (fluid), (3) *āhāraka* (assimilative), (4) *taijasa* (caloric), and (5) *kārmaṇa* (karmic).

The non-soul extensive substances are *dharma*, *adharma*, *ākāśa*, *pudgala*⁸ and *kāya*. *Kāya* means extensive, having extent like the body.

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8. *Puggala*, *Attā*, *Satta* and *Jīva* are the four terms which occur in Buddhism in connection with all discussions relating to individual, individuality, personality, self and soul (*Kathāvatthu*, I, p. 26; B. C. Law, *The Debates Commentary*, P.T.S., pp. 10ff.). The problem of individuality is bound up with the problem of the ego, percipient or internal knower (*vedagū*). As a biological term *Puggala* is nowhere used to deny the existence of an individual being or a living person. The particular individual or individuals are beings that exist in fact, grow in time, and ultimately die. According to the *Milinda-pāṇha* individuals are signified by some names arbitrarily fixed. The personal name is only a conventional device to denote an individual and to distinguish him from other individuals. It has no connotation beyond this symbolism. The name is insufficient as a means of forming a complete idea of the individual concerned.

Puggala means an individual or a person as opposed to a group or multitude or class. In later *Abhidhamma* literature it is equal to character or soul.

According to the Buddhists an individual has no real existence. The term *Puggala* does not mean anything real. It is only apparent truth (*sammutisacca*) as opposed to real truth (*paramatthasacca*). *Puggalavādin*'s view is that the person is known in the sense of real and ultimate fact, but he is not known in the same way as other real and ultimate facts are

The special attributes of *jīva*-soul are the following :— Knowledge (*jnāna*), belief (*darśana*), bliss (*sukha*), energy (*vīrya*), right belief (*samyak darśana*), right conduct (*samyak cāritra*), etc. The special attributes of *pudgala* are the following :—touch, taste, smell, colour, *dharma*, *adharma*, *ākāśa* (space), and *kāla* (time). *Samyaktva-kriyā* (right directed) is that which strengthens right belief; *mithyārtva-kriyā* (wrong directed) is that which strengthens wrong belief; *prayoga-kriyā* is bodily movement : *samādāna-kriyā* is the tendency to neglect vows; *iryāpatha-kriyā* (actions relating to behaviour) is walking carefully by looking at the ground; tendency to accuse others in anger; a wicked man's readiness to hurt others; weapons of hurtfulness, the thing which may cause mental pain to oneself or others; depriving another of vitalities of age, sense-organs, powers and respiration; infatuated desire to see a pleasing form; frivolous indulgence in touching; inventing new sense-enjoyments; answering calls of nature in a place frequented by men, women and

known. He or she is known in the sense of a real and ultimate fact and his or her material quality is also known in the sense of a real and ultimate fact. But it cannot truly be said that the material quality is one thing and the person another, nor can it be truly predicted that the person is related or absolute, conditioned or unconditioned, eternal or temporal, or whether the person has external features or whether he is without any. One who has material quality in the sphere of matter is a person, but it cannot be said that one who experiences desires of sense in the sphere of sense-desire is a person. The genesis of the person is apparent, his passing away and duration are also distinctively apparent, but it cannot be said that the person is conditioned (cf. *Kathāvatthu* on *Puggala*). For a further discussion, see Law, *Concepts of Buddhism*, Chap. VII; Law, *A History of Pali Literature*, Vol. I, pp. 328-329; Law, *Designation of Human Types* (P.T.S.), Introduction.

animals; indifference in dropping things or throwing oneself down upon the earth; undertaking to do by one's own hand what should be done by others; admiration of hurtful or unrighteous thing, proclaiming sins of others; misinterpreting the scriptural injunctions which we do not want to follow; disrespect to scriptural injunctions out of vice or laziness; expressing delight in other's misdeeds; trying to persevere in one's attachment to worldly belongings; deceitful disturbance of someone's right knowledge and faith; praising actions due to wrong belief; not renouncing what ought to be renounced.

Karmic matter is due to the following pain-bringing feelings : (1) pain; (2) sorrow; (3) repentance; (4) weeping; (5) depriving of vitality; and (6) piteous moaning to attract compassion.

For the vow against unchastity the following should be observed : (1) not reading or hearing stories exciting attachment to women; (2) not seeing their beautiful bodies; (3) not remembering the past enjoyment of women; (4) not taking exciting drinks; (5) not beautifying one's own body; (6) meditation on *maitrī* (benevolence for all living beings); (7) delight at the sight of beings; (8) compassion; and (9) indifference.

Householder's life has eleven stages :—

- (1) A true Jaina must have perfect and intelligent belief in Jainism. He must have a good knowledge of its doctrines and their applications. He must give up meat, wine and honey. He must have a belief free from defects. He must observe five vows.
- (2) He must not destroy life, must not tell a lie; must not make unpermitted use of another man's property; must be chaste; must make a perpetual and daily vow to go in certain

directions; must avoid useless talk; must limit the articles of his diet and enjoyment for the day; must worship at fixed times, morning, noon and evening; must give charity for the sake of knowledge, etc., every day; must try not to transgress the last seven vows.

- (3) He must meditate faultlessly, regularly and for fixed hours, not less than 48 minutes every time.
- (4) He must fast faultlessly on the 8th and 14th day of every lunar fortnight.
- (5) He must not take animate vegetable and water.
- (6) He must not take or give food or drink at night.
- (7) He must give up sexual intercourse even with his wife.
- (8) He must give up his means of livelihood, cooking, etc.
- (9) He must give up his desire for the worldly objects, and be contented with abandoning all his properties except a few clothes and utensils.
- (10) He must not advise on any worldly activity.
- (11) He will beg his food and refuse what is especially prepared for him.

A householder must have seven supplementary vows :

- (1) taking a lifelong vow to limit directions; (2) taking a vow to limit a period of time; (3) taking a vow not to commit purposeless sin; (4) taking a vow to devote so much time every day for spiritual advancement; (5) taking a vow to fast on four days of the month; (6) taking a vow every day limiting one's enjoyment of consumable and non-consumable things; and (7) taking a vow to take one's food after feeding the ascetics with a portion of it.

There are five defects or partial transgressions (*aticārā*) in a man of right belief : (1) doubt, (2) desire

of sensual pleasures, (3) disgust, (4) thinking highly of wrong believers, and (5) praising them.

The partial transgressions of the first vow (*ahiṃsāanuvrata*) are the following :—(1) angrily or carelessly tying up an animal or human being; (2) angrily or carelessly beating an animal or human being; (3) angrily or carelessly mutilating an animal or human being; (4) angrily or carelessly overloading an animal or human being; (5) angrily or carelessly withholding food or drink from an animal or human being.

Partial transgressions of the second vow are the following : (1) preaching false doctrines; (2) divulging the secret actions of a man or woman; (3) forgery and perjury (*kuṭalekhakriyā*); (4) unconscientious dealing by means of speech (*nyāsāpahāra*); (5) divulging what one guesses by seeing the behaviour of others.

Partial transgressions of the third vow are the following : abetment of theft, receiving stolen property, illegal traffic, false weight, and adulteration.

Partial transgressions of the fourth vow are the following : (1) bringing about the marriage of people who are not one's own family; (2) intercourse with a married immoral woman; (3) intercourse with an unmarried immoral woman; (4) unnatural sexual intercourse; (5) intense sexual desire. The partial transgressions of the first *guṇavrata* are the following :—

- (1) negligence to go higher than one's own limit in the vow;
- (2) negligence to go lower than one's own limit in the vow;
- (3) negligence to go in the eight directions beyond one's own limit;
- (4) negligence to increase in one direction and decrease in another the boundaries;

(5) forgetting the limit in the vow.

The partial transgressions of the second *guṇavṛata* are the following :—

- (1) sending for something beyond the limit;
- (2) sending someone out beyond the limit;
- (3) sending one's voice out beyond the limit;
- (4) making signs for persons beyond the limit;
- (5) throwing some material beyond the limit;

The partial transgressions of the third *guṇavṛata* are the following :—

- (1) indulging in fun at another;
- (2) mischievous practical joking;
- (3) garrulity;
- (4) overdoing a thing;
- (5) keeping too many consumable and non-consumable objects.

The partial transgressions of the first *śikṣāvṛata*⁹ are the following :—

- (1) misdirection of mind;
- (2) misdirection of body;
- (3) misdirection of speech;
- (4) lack of interest;
- (5) forgetting due formalities.

The partial transgressions of the third *śikṣāvṛata* are the following :—

- (1) taking living things.
- (2) taking anything connected with a living thing;
- (3) taking a mixture of living and non-living things;
- (4) taking exciting food.
- (5) taking badly cooked food.

9. *Śikṣāvṛatas*—They are all intended to encourage the laity in the performance of their religious duties.

The partial transgressions of the second *śikṣāvṛata*, which are unimportant, are not mentioned in this book.

The partial transgressions of the fourth *śikṣāvrata* are the following :-

- (1) placing the food on a living thing,
- (2) covering it with a living thing;
- (3) delegation of host's duties to another person;
- (4) lack of respect in giving;
- (5) not giving at the proper time.

The partial transgressions of peaceful death are the following :-

- (1) desire to prolong one's life;
- (2) desire to die soon;
- (3) attachment to friends;
- (4) repeated remembrance of past enjoyments;
- (5) desire of enjoyments in the next world.

The fruition of charity is different according to the difference in manner, thing given, person who gives and the person to whom it is given. The manner of giving is of nine kinds : (1) respectful reception of an ascetic; (2) seating him on an exalted seat; (3) washing his feet; (4) worshipping him; (5) saluting him; (6-8) purity in speech, body and mind; (9) faultless way of giving food. The giver must possess seven qualities : (1) he must not wish any gain in this world in its exchange; (2) he must give calmly without anger; (3) he must be happy at giving; (4) without deceit; (5) without envy; (6) without repentance; and (7) without pride.

The person to whom the thing is given must be one of the three kinds : (1) ascetics, (2) laymen with vows, (3) laymen with right belief but not with vows.

Karuṇādāna is the gift of compassion to any one who is in need of it. It is of four kinds : (1) food, (2) medicine, (3) knowledge, and (4) removal of the cause of fear.

The causes of bondage (*bandha*) are the following

:(1) wrong belief; (2) perverse belief; (3) doubt, scepticism; (4) veneration; (5) wrong belief caused by ignorance; and (6) inborn error.

Vibrations in the soul through mind, body and speech, are the following : true mind, false mind, mixed true and false mind, neither true nor false mind.

The soul which has passion assimilates matter which is fit to form *karma*. This is called bondage. It is of four kinds according to the nature of karmic matter, duration of the attachment of karmic matter to the soul, fruition, number of karmic molecules which attach to the soul.

The relinquishment of karmic matter is caused by austerities (*tapasā nirjarā ca*). Prevention is proper control over mind, speech and body. This is called *gupti*.¹⁰ *Samitis* are the following :—proper care in walking, speaking, eating, lifting, laying and excreting.

The ten virtues are the following :—forgiveness (*uttamakṣamā*), humility (*uttama mārḍava*), honesty (*uttama ārjava*),¹¹ contentment (*uttama śauca*),¹²

10. Cf. *Uttarādhyayana*, XXX. *Samitis*—The five *samitis* are the ways of arresting the inflow of *karma* with reference to outward behaviour. In order to arrest the inflow of *karma*, one must guard the words of one's mouth. Circumspection must be exercised about all matters connected with eating. An ascetic must be careful to possess only five cloths. Equally important with the five rules of outward behaviour are the rules for controlling the mind, speech and body (*guptis* : *manogupti*, *vacanagupti* and *kāyagupti*).

11. *Uttama ārjava*—*ārjava* has been understood by some as that simplicity which is opposed to cunningness.

12. *Uttama śauca*—Stevenson points out that there is a manifold duty of purity and cleanliness binding on all monks, for an ascetic must keep himself free from all suspicion of dishonesty or thieving; he must also keep his body pure and his soul free from all dark thoughts (*Heart of Jainism*, p. 154).

truthfulness (*uttama satya*), restraint (*uttama saṃyama*), austerities (*uttama tapa*), renunciation (*uttama tyāga*), selflessness (*uttama ākiñcanya*), and chaste life (*uttama brahmacaryā*).

Twelve meditations are the following :—transitory, helplessness, mundaneness, loneliness, separateness, impurity, inflow, stoppage, relinquishment, universe, rarity of right path, and nature of right path.

Twenty-two sufferings are the following :—hunger, thirst, cold, heat, nakedness, insect-bites, dissatisfaction, women, walking too much, sitting, sleeping, abuse, beating, begging, disease, failure to get alms, contact with thorny shrubs, discomfort from dust, respect or disrespect, lack of knowledge, conceit of knowledge, and failure to attain supernatural power.

External austerities are the following :—(1) fasting; (2) eating less; (3) taking a mental vow to accept food from a householder, if a certain condition is fulfilled; (4) daily renunciation of one or more of the six kinds of delicacies, e.g. butter, milk, curd, sugar, salt, etc.; (5) sitting and sleeping in a lonely place; and (6) mortification of the body.

Internal austerities are the following :—expiation, reverence, service to the saints or worthy people, study, concentration, abandonment of attachment to the body.¹³

The nine kinds of expiation are the following : (1) full and voluntary confession to the head of the Order; (2) repentance for faults; (3) doing good; (4) giving up a much beloved object; (5) giving up attachment to the body; (6) penance of a particular kind; (7) degradation; (8) rustication for some time; and (9) fresh readmission.

13. Cf. *Uttarādhyaṇa*, XXVIII, 34.

Reverence is of four kinds :—for right knowledge, right belief, right conduct and for the observance of the proper form of respect (*upacāravinaya*).

Concentration is of four kinds :—painful, righteous, unrighteous and pure.

The distinctions between the possessionless saints should be considered with reference to conduct, scriptural knowledge, signs, colour affections, contemporaries or successors of the *Tīrthaṅkaras*, etc.

The liberated soul should be considered with reference to space, time, state of existence, sex, *tīrtha* (*Tīrthaṅkara*, teacher), conduct, knowledge, stature, interval, number, quantity, etc.

The liberated state has no signs to characterize it. Liberation takes place only in one time (*kāla*).

From the critical summary of the contents of this *Sūtra* it will be seen that the tenets of primitive Jainism as expounded in the *āgama* texts, were systematized for the first time by Umāsvāti. The outlines of Jainism as a religion and philosophy go to show that the doctrines are yet somewhat crude and the concepts are still vague and indefinite. The Jaina notion of *karma* is undoubtedly of a physical nature. How is it possible for the karmic matter to flow into an individual life to produce a colour effect on soul? How far is such a theory tenable scientifically and metaphysically? These questions are sure to exercise the brains of modern students. In conceiving the soul as a conscious principle co-extensive with the whole of the living organism, the Jaina thinkers made a departure no doubt from the Sāṅkhya idea of *Puruṣa* and the Upaniṣadic idea of *Ātman*. So far as they stood for the innumerability of souls, their position is identical with that of the Sāṅkhya teachers. It is rather unexpected that the Jaina

meditations partake more of the nature of superficial mental reflections adapted to the practice of certain austerities than of the meditations according to the time-honoured yoga practice. It may be true, as claimed by some, that Mahāvira could have trances in any posture and at ease. In other words, he was a great *layayogin* but even Umāsvāti's treatise does not throw any clear light on the early Jaina method of yoga.*

* Law, B.C. : Some Jaina Canonical Sutras, pp. 157-168

JAINA CANONICAL LITERATURE

VIII

1. CANONICAL COMMENTARIES

I

Commentaries

Four Categories of Commentaries

“The Jaina canonical texts are variously explained by different authors in different times. These explanations or commentaries are mainly of four categories : Niryuktis, Bhāṣyas, Cūrṇis and Vṛttis. The Niryuktis and the Bhāṣyas are in verse, whereas the Cūrṇis and the Vṛttis are in prose.

The Niryukti commentaries are composed by Preceptor Bhadrabāhu (5th century A.D.) who is different from the author of the Chedasūtras. All the Niryuktis are in Prakrit. The following canonical texts have Niryuktis on them :

- (1) Ācārāṅga, (2) Sūtrakṛtāṅga, (3) Sūryaprajñapti, (4) Uttarādhyayan, (5) Daśavaikālika, (6) Āvaśyaka, (7) Vyavahāra, (8) Daśāśrutaskandha, (9) Bṛhatkalpa, (10) Rṣibhāṣita.

The Niryuktis on the Suryaprajñapti and Rṣibhāṣita are extinct.

The Bhāṣyas are also in Prakrit. They explain the text as well as the Niryukti commentary. The following canonical works have Bhāṣyas on them :

- (1) Uttarādhyayana, (2) Daśavaikālika, (3) Āvaśyaka, (4) Vyavahāra, (5) Bṛhatkalpa, (6) Niśītha, (7) Jitakalpa, (8) Oghaniryukti, (9) Pinḍaniryukti, (10) Pañcakalpa.

Jinabhadra and Saṅghadāsagaṇi (6th century A.D.) are well-known for their Bhāṣyas. The author of the Viśeṣāvaśyaka-bhāṣya is Jinabhadra. Saṅghadāsagaṇi is the author of the Brhatkalpa-bhāṣaya.

The Cūrṇis are in Prakrit mixed with Sanskrit. Jinadāsagaṇi Mahattara (7th century A.D.) is the author of most of the Cūrṇi on them :

(1) Ācārāṅga, (2) Sūtrakṛtāṅga, (3) Vyākhyā-prajāñpti, (4) Brhatkalpa, (5) Vyavahāra, (6) Niśītha, (7) Daśāśrutaskandha, (8) Jitakalpa, (9) Jivābhigama, (10) Jambūdvipaprajñapti, (11) Uttarādhyayana, (12) Āvaśyaka, (13) Daśavaikālika, (14) Nandī, (15) Anuyogadvāra, (16) Mahāniśītha, (17) Pañcakalpa, (18) Oghaniryukti.

The Vṛttis are in Sanskrit. Haribhadrāsūri, Śilāṅkasūri, Śāntyācārya, Abhayadevasūri, Maladhāri, Hemacandra, Malayagiri, Droṇācārya, Kṣemakīrti etc. are Sanskrit commentators (from 8th century onwards). Abhayadevasūri composed commentaries on all the Aṅgas except the first two, viz., the Ācārāṅga and the Sūtrakṛtāṅga, which were commented upon by Śilāṅkasūri. There are canonical commentaries in some modern Indian Languages, too."

Commentators of Aṅgas

The second Jain Aṅga, 'Sūtrakṛtāṅga' has three commentaries (1) Silanka's Tika, the oldest one, (2) The Dipika composed in 1517 A.D. and (3) a Gujarati gloss known as Balavabodha. (Law, p. 13)

The third Jain Aṅga, 'Thanamga' or Sthanamga (Sthananga) has been edited in the Agamasamgraha. Abhayadeva Sūri's commentary is very helpful. It is both in Sanskrit and Prakrit.

The fourth Jain Aṅga, has Abhayadeva Sūri's

Commentary. Samvayaṅga was published by the Agamodaya Samiti, Bombay, 1918 with commentary.

'Vyakhya-Prajnapati' is the fifth Jain Aṅga. This text has not yet come out in English, as per Dr. Law. Some portions have come out in German, Gujarati and other languages. This has been edited with **Abhayadeva's** commentary and published in three volumes by the Agamodaya Samiti of Bombay.

Jnatadhamakatha (Nayadhamma-kahao) is the sixth aṅga of the Svetambaras. This Sūtra has been edited with Abhayadeva Sūri's commentary and published by Agamodaya Samiti, Bombay. Prof N.V. Vaidya of Ferguson College, Pune has brought out a critical edition of this Aṅga.

Upasakadasa (Uvasagadasao) is the seventh Aṅga. This text has been edited with the Sanskrit commentary by Abhayadeva sūri and translated into English with notes by Hoernle. This Aṅga is also available in Prakrit.

Antakṛta-Dasaṅga is the eighth Aṅga of the Svetambara canon. It was translated into English by Dr. L.D. Barnett, and subsequently by M.C. Modi with the help of the Abhayadevasūri's commentary.

Anuttaraupapatikadasa (Anuttarovavaiyadasao) the ninth Aṅga in the Jaina canon has a commentary by Abhayadevasūri. This Aṅga was edited by Dr. Barnett along with the Amtagaḍadasao in English. Dr. P.L. Vaidya also edited it in 1932, with the help of sūri's commentary.

Prasna-Vyakaranani the tenth Aṅga also has an authoritative commentary.

Vipaka-Sūtra (Vivaga Suya) is the eleventh Aṅga of the Svetambara Jain agama. Abhayadeva sūri wrote its commentary : Abhayadeva Upadhye's edition in English is very helpful.

Commentators of Upaṅgas

Aupapatika Sūtra (Ovavaiya Suya), is the first Upaṅga of the Svetambara canon—Abhayadevasūri has written the earliest commentary on it.

Rajaprasniya Sūtra (Rajapasenaiya Suya) is the second Upaṅga. Malayagiri sūri, who was contemporary of Kumarapala wrote an authoritative commentary on it. H.B. Gandhi translated and annotated it in English in 1938.

Malayagiri sūri also wrote the commentary of the third Upaṅga 'Jivajivabhigama'

Pannavani is the fourth Upaṅga. Malayagiri wrote its commentary.

Jambuddivapannatti is the sixth Upaṅga. The text with Santicandra's commentary has been published by Devchand Lalbhai Jaina Pustakoddhara Samiti

Niryavali Sūtra has a group of five Upaṅgas consisting of (1) Niryavaliya or Kappiya, (2) Kappavadimsaya, (3) Pupphiya, (4) Puppaculiya and (5) Vanhidasa. Candrasūri wrote the commentary of these Upaṅgas. These are of great help.

Kalpa Sūtra Commentaries

The Kalpa Sūtra in its present form was compiled in 454 A.D., i.e., after 980 years of passing away of Mahāvira. Yasovijaya, Devicandra, Jnanavimala and Samayasundara wrote commentaries of this text. According to Dr. Stevenson the commentaries were written between 15th to 17th centuries. Prof. Jacobi translated it with an introduction, notes and a Prakrit—Sanskrit glossary in 1879.

Prakirnakas

Nandi Sūtra is supposed to be written by

Devarddhigani in 6th century. Malayagiri wrote the commentary on it.

Anuyogadvara, like Nandi Sūtra is counted among the Prakirnakas. Hemacandrasūri wrote its commentary.

Uttaradhyayana Sūtra

Uttaradhyayana Sūtra is one of the MulaSūtras. It is one of the main texts found among the Aṅgabahyas. It has the same status as Dhammapada and Suttanipata in Buddhist canon. Santi Acharya's commentary is worthy of notice. Jacobi translated this text in English in S.B.E.S., Muni Jayanta Vijaya, brought out another edition with a commentary by Kamalasamyama. A text with an introduction, commentary, and critical notes was published by Jarl Charpentier.

Avasyaka Sūtra

Avasyaka Sūtra is the second among MulSūtras. Haribhadrasūri wrote a commentary of this work. Jinabhadra, according to Buhler also wrote its commentary. The authorship of this Sūtra is attributed either to Indrabhuti or Srutasthavira.

II

Great Teachers and Their Contributions

Gaṇadhara. (Cf. Gaṇacarīya—Pāli). This term implied the leaders of schools among the J̥ainas. They were eleven in all and their names were Indabhui, Aggibhui, Vaubhui, Viyatta, Suhamma, Mandiya Moriyaputta, Ākampiya, Ayalabhāyā, Meijja and Pabāsa.

Of these the first three were brothers, the fourth, a resident of Kollaga Sannivesa (situated in Magadha), the fifth of the Kasva (Kaśyapa) *gotta* (*gotra*), lived in Mithila (modern Janakpur in Nepalese terai); the sixth pertained to the Vasistha *gotra* and dwelt in the Moriya Sannivesa, (situated in Magadha), the seventh of the Kasava (Kaśyapa) *gotra* also resided in the Moriya Sannivesa, the eighth of the Goyama *gotra*, lived in Mithila, the ninth, who belonged to the Hariyana *gotra*, resided in Kosala (roughly modern Oudh), the tenth, claiming the Kondinna (Kaundinya) *gotra* was a resident of Tungiya sannivesa (modern Tungi about two miles from Bihar) and the eleventh also of the Kondinna *gotra* lived in Rājagṛha (modern Rajgir in Bihar). Excepting Indabhui and Suhamma, the rest of these were Brāhmaṇa teachers, well-versed in Jaina Siddhānta (s.v.). They all died after a month's starvaton in Rājagṛha. Goyama Indabhui, who attained Kevalinship on the day Mahāvīra died, survived his leader by twelve more years and expired at Rājagṛha. The fifth Gandhara Suhamma, became the chief of the Jaina community after Mahāvīra and survived for twenty years. What he had heard from his master he is said to have dictated to his disciple Jambu. The present Niggantha Samaṇas are all his spiritual descendants for the rest of the Gaṇadharas did not leave any such disciples.

Ref. : *Kalpa Sūtra*; *Ava Nirukti Dīpikā*; Law, B.C., *Mahāvīra—His life and Teachings*, London, 1937; *India as Described in the Early Texts of Buddhism and Jainism*, 1941; Jain, J.C., *Life in Ancient India*, 1947 (Salem, R.N.)

Elācārya : He was a great Jaina scholar and commentator of South. But there is some confusion regarding the authenticity of his works.

He was the supposed author of the Tamil classic

Kural (s.v.). This name has been borne by more than one person. According to Jaina tradition, after writing that work he gave it to his disciple, Tiruvalluvar, who introduced it to the Samgham (s.v.) at Madura. According to the same tradition Elācārya was another name Kundakundācārya (first century A.D.) (s.v.). These surmises have been rightly challenged for there is no basis for identifying Elācārya with Kundakundacarya. (Saletore, B.A., *Med. Jainism* pp. 239-43). The intimate association of the Jaina *gurus*, after Sāmantabhadra, subsequent to whom, especially after the foundation of the Drāviḍa Samgham at Madura by Vajranandi, Jainism developed rapidly in South India. If this Elācārya is to be taken as the first one to bear this name, there seem to have been two more who had it. There was another Elācārya, the disciple of Śrīdharadeva, who is supposed to have lived in circa A.D. 910. This date is too late for the Elācārya contemporaneous with Tiruvalluvar, assigned, to the 7th century A.D. (Dikshitar, V.R., *Tamil Literature*, p. 38). The third Elācārya is mentioned in an inscription ascribed to circa A.D. 1060 but nothing is known about him. (E.C., IV, Ng 67, p. 129). This period would also be too late for identifying him with the Elācārya of Jaina tradition. Ramaswami, *Jaina Studies*; Saletore, B.A., *Medieval Jainism*; Dikshitar, V.R., *Studies in Tamil Literature*. Saletore, R.N.)

Karmaprabhṛta and Kaśayaprabhṛta

“The Digambaras believe that the Ācārāṅga etc. have totally vanished. They attach canonical importance to the Karmaprabhṛta and Kaśāyaprabhṛta (both in Prakrit). Karmaprabhṛta is variously known as Mahākarmaprakṛtiprabhṛta, Āgamasiddhānta,

Ṣaṭkhaṇḍāgama, Paramagama, Khaṇḍasiddhānta, Ṣaṭkhaṇḍasiddhānta etc. It is in prose. It was composed by Preceptors Puṣpadanta and Bhūtabali on the basis of the Dṛṣṭivāda. The authors lived between 600 and 700 years after the liberation of Lord Mahāvīra.

The Karmaṣāṣṭak is divided into six sections :

1. Jīvasthāna, 2. Kṣudrakabandha,
3. Bandhasvāmītvavīcāya, 4. Vedānā, 5. Vargaṇā,
6. Mahābandha (Mahadhavalā). It deals with the doctrine of karma.

The Kaṣāyapṛābhṛta is also known as Preyodveṣapṛābhṛta. It was composed by Preceptor Guṇadhara. It is also based upon the Dṛṣṭivāda. Guṇadhara seems to be a contemporary of the authors of the Karmaṣāṣṭak. The Kaṣāyapṛābhṛta. The Kaṣāyapṛābhṛta deals with attachment, aversion etc. It consists of 180 verses.

Dhavalā and Jayadhavalā

The Dhavalā by Vīrasena is an exhaustive commentary on the first five sections of the Karmaṣāṣṭak. Just like the Cūrṇī commentary on canonical works it is also in Prakrit mixed with Sanskrit. The Jayadhavalā is similar commentary on the Kaṣāyapṛābhṛta. It was composed by Vīrasena and Jinasena. They lived in the 9th century A.D.

Kundakunda's Works

Kundakunda's contribution to Jaina philosophy and religion is in no way less important. The Digambaras attach special importance to his works. He wrote only in Prakrit. The Pravacanasāra, Samayasāra, Pañcāstikāyasāra, Niyamasāra etc. are some of his learned works. The Pravacanasāra is a valuable treatise

on Jaina ethics. The Samayasāra is an important work on the nature of self. The Pañcāstikāyasāra deals with the following five entities : soul, matter, medium of motion, medium of rest and space. The Niyamasāra is a work on Jaina monastic discipline. Kundakunda lived in one of the early centuries of the Christian era.

Mulacara and Kārttikeyanuprekṣa

“Vattakera and Kārttikeya, too, probably lived in the early centuries of the Christian era. The Mūlācāra by Vattakera is a Prakrit treatise on the conduct of Jaina ascetics. It is the Ācārāṅga of the Digambaras.

The Kārttikeyānuprekṣā is a Prakrit work composed by Preceptor Kumāra, also known as Kārttikeya. This treatise treats in twelve chapters of the twelve great reflections to which both monk and layman must devote themselves in order to attain emancipation.

Tattvarthadhigama Sūtra

Umāsvāmin or Umāsvāti is the author of the Tattvārthadhigama Sūtra or Tattvārtha Sūtra, the first Sanskrit work on Jaina philosophy. He lived in an early century of the Christian era. The Tattvārtha Sūtra is a manual for the understanding of the true nature of things. It is recognised as an authority by both the Śvetāmbaras and the Digambaras. It deals with Jaina logic, epistemology, psychology, ontology, ethics, cosmography and cosmology. It has a large number of commentaries, one being by the author himself.

Taraṅgavatī and Padmacarita

During the early centuries Pādalīptasūri and Vimalasūri wrote their excellent Prakrit works. The Taraṅgavatī, a religious novel, was composed by

Pādalīptasūri. It is mentioned in the Viśeṣāvaśyaka-bhāṣya of Jinabhadra, Kuvalayamālā of Dākṣiṇyacihna, Tilakamañjarī of Dhanapāla, etc.”

The Padmacarita by Vimalasūri is a Rāma-epic. It contains 118 cantos. Padma is the name of Rāma.

Karmaprakṛti and Pancasaṅgraha

The Karmaprakṛti by Śivasarman and the Pañcasaṅgraha by Candrarṣi are two important Prakrit treatises on the Jain doctrine of karma. They, too, were composed during the early centuries. Both of them have been commented upon by Malayagiri.

Siddhasena's Works

Siddhasena Divakara was a great logician. He also belonged to one of the early centuries. Like Umāsvāti, the author of the Tattvārtha Sūtra, he too, is regarded by both the sects as one of their own. His works include the Sanmatitarka, the Nyāyāvatāra and thirty-two Dvātrimśikās (twenty-two are available). The Sanmatitarka is an excellent Prakrit treatise on the theory of Nayas (ways of approach and observation). It also deals with the theories of knowledge and judgment. The Nyāyāvatāra (Sanskrit) is the earliest Jain work on pure logic. The Dvātrimśikas (Sanskrit) are on different aspects of Jain philosophy and religion. Siddhasena Divākara has really made a valuable contribution of Jain philosophical literature.

Samantabhadra's Works

Samantabhadra's contribution to the philosophical literature of the Jains is equally important. He is the author of the Āptamīmāṃsā, Yuktyanuśāsana and Svayambhūstotra. The Ratnakaraṇḍaka-śrāvakācāra is

also ascribed to him by some scholars. In the *Āptamīmāṃsā* or *Devāgamastotra* the philosophy of non-absolutism is explained. The *Yuktyanuśāsana* is a hymn to Lord Mahāvīra in a philosophical theme. The *Svayambhūstotra* or *Caturviṃśatijinastuti* is a hymn to the twenty-four Jaina Tīrthaṅkaras. The *Ratnakaraṇḍaka-śrāvākācāra* is a manual of morals for the lay-votary. All these works are in Sanskrit. Samanta bhadra was a Digambara preceptor who lived in an early century.

Devanandin's Jainendrvyakarana

Devanandin or Jinedrabuddhi, who is usually known by his honorific name Pūjyapāda, lived between the 5th and 6th centuries. He is famous as a grammarian. His celebrated work *Jainendravākaraṇa* or *Pañcādhyāyī* is in two recensions. The longer one contains 3700 aphorisms, about 700 more than the shorter one. A commentary on the *Tattvārtha Sūtra*, entitled *Sarvārthasiddhi*, was also composed by Pūjyapāda. Some other works are also ascribed to him. He belonged to the Digambara sect.

Mallavadin's Nayacakra

The *Nayacakra* or *Dvādaśāranayacakra* by Mallavādhin is an excellent Sanskrit work on the Jaina theory of Naya. The author is one of the great Śvetāmbara scholars of the early centuries. Tradition reports his decisive victory over the Buddhists. His commentary on Siddhasena Divākara's *Sanmatitarka* is not available. There exists a commentary on the *Nayacakra*, entitled *Nyāyāgamānusārīṇī*, by Simhasūri.

Akalanka's Works

Akalanka (7th century A.D.) was a great Digambara

author and commentator. He composed the following philosophical (logical) treatises in Sanskrit : (1) Laghīyastraya, (2) Nyāyaviniścaya, (3) Pramāṇasaṅgraha and (4) Siddhiviniścaya. He commented upon the Tattvārtha Sūtra and Āptamīmāṃsā. The commentary on the Tattvārtha Sūtra is known as Tattvārtharājavārttika and that on the Aptamīmāṃsa is called Aṣṭaśatī. A treatise on expiatory rites, entitled Prāyaścitta, is also ascribed to Akalaṅka. The authorship of this work is, however, doubtful.

Yasastilaka and Nītvākyaṃṛta

Somadeva, a Digambara author of the 10th century, is famous for his Yaśastilaka and Nītvākyaṃṛta, both in Sanskrit. The Yaśastilaka is a Campū (ornate novel in prose and verse) written after the model of Bāṇa's Kādambarī. Nītvākyaṃṛta is a mixture of ethics and politics in short aphorisms. In the colophons of this work the author mentions the following works as his own : Śaṅṇavatīprakaraṇa, Yuktīcintāmaṇi, Mahendramātalisañjalpa and Yaśodharacaritra (Yaśastilaka). Many famous poets, such as Bhāravi, Bhavabhūti, Bhartṛhari, Guṇādhya, , Vyāsa, Bhāsa, Kālidāsa, Bāṇa, etc., are mentioned in the Yaśastilaka. The last three chapters of this work also form an independent book, called Upāsakādhyayana (Readings for Lay-votaries).

Nemicandra and His Works

Nemicandra, a Digambara author, lived between the 10th and 11th centuries. He was the teacher of Cāmuṇḍarāya who caused the colossal statue of gomaṭa or Bāhubali to be made at Sravaṇa Belgolā in Mysore. His works include the Dravyasaṅgraha, the

Gommaṭasāra, the Labdhisāra, the Kṣapaṇāsāra and the Trilokasāra. The Dravyasaṅgraha is a brief treatise on the Jaina theory of substance. The Gommaṭasāra (also known as Pañcasāṅgraha) is a bulky work on the Jaina doctrine of karma. It consists of two parts : Jivakāṇḍa and Karmakāṇḍa. The Jivakāṇḍa gives a detailed account of the souls and their classification. The karmakāṇḍa deals exhaustively with the nature and effects of karma. The Labdhisāra treats of the attainment of the things that lead to perfection. The Kṣapaṇāsāra deals with the annihilation of passions. The Trilokasāra is a comprehensive treatise on cosmology. It gives detailed description of the three worlds. All these treatises are in the Prakrit and consist of verses.

Prabhācandra's Commentaries

Prabhācandra, a famous Digambara writer of the 11th century, composed a number of commentaries on philosophical and other works. His Prameyakamalamārtaṇḍa and Nyāyakumudacandra are comprehensive Sanskrit commentaries on the Parikṣāmukha (a work on Jaina logic by Māṇikyanandin) and the Laghīyastraya (a work on Jaina logic by Akalaṅka) respectively. They deal with all important philosophical problems.

Works of Ramacandra

Rāmacandra, the chief disciple of Hemacandra, was an exceptionally prolific writer of Sanskrit dramas. He was a great poet and the author of about a hundred works. As many as forty-seven of his works are known at present. His plays include the Nalavilāsa, the Satyahariścandra, the Nirbhayabhīma, the

Kaumudimitrānanda etc. The Nāṭyadarpaṇa is an important work on dramaturgy composed by Rāmacandra in collaboration with his co-pupil Guṇacandra. His poems and hymns include the Kumāravihāraśataka, the Yūgādidevadvātrimśikā, the Prasādadvātrimśikā, the Ādidevastava, the Nemistava etc. He had also composed an excellent treatise on Jaina philosophy, entitled Dravyālaṅkāra, in collaboration with Guṇacandra. His commentary on the Siddhahemaśābdānuśāsana is a valuable work on grammar.

Dharmamṛta of Asadhara

Āśadhara was a great Digambara scholar and poet of the 13th century. He composed a number of learned works and commentaries in Sanskrit. The Dharmāmṛta is his principal work. It is in two parts : Sāgāra-Dharmāmṛta and Anagāra-Dharmāmṛta. The Sāgāra-Dharmāmṛta deals with the duties of the lay-votary, whereas the Anagāra-Dharmāmṛta treats of the conduct of the ascetic. The author himself composed a commentary on this work in 1243 A. D. The original work is in verse.

Jinaprabhasuri's Tirthakalpa

Jinaprabhasūri was a famous Śvetāmbara scholar belonging to the 14th century. He wrote several works in Sanskrit, Prakrit and Apabhraṃśa. Various commentaries were also composed by him. His Tirthakalpa or Vividhatīrthakalpa is a semi-historical work. It gives a description of different Jaina places of pilgrimage along with the names of their founders and the kings who restored them. It also records the relevant dates of different events. The work is partly in Sanskrit

and partly in Prakrit, partly in prose and partly in verse. Its different parts were written separately and then put together by the author. This fact is revealed by the author himself.

Yasovijaya's Works

Yaśovijaya was a prominent Śvetāmbara writer of the 17th century. He composed several excellent treatises and various valuable commentaries in Sanskrit. His works on philosophy include the *Anekānta-vyavasthā*, the *Jñānabindu*, the *Jaina-tarka-bhāṣā*, the *Naya-pradīpa*, the *Nayopadeśa*, the *Naya-rahasya*, the *Nyāya-khaṇḍa-khāḍya*, the *Nyāyāloka*, the *Bhāṣā-rahasya*, the *Pramāṇa-rahasya*, the *Adhyātma-mata-parīkṣā*, the *Adhyātma-sāra*, the *Adhyātmopaniṣad*, the *Ādhyātmika-mata-khaṇḍana*, the *Upadeśa-rahasya*, the *Jñāna-sāra*, the *Devadharma-parīkṣā*, the *Gurutattvavinirṇaya* etc. Some of his valuable commentaries are on the *Aṣṭasahasrī*, *Śāstravārttāsamuccaya*, *Syādvādamāñjarī*, *Yogaviṃśikā*, *Yogasūtra*, *Karmaprakṛti* and *Kāvyaaprakāśa*. He composed some works in Gujarati, too.

It is clear from this brief introduction to Jain literature that there is hardly any subject on which the Jain authors have not been able to write. They have made valuable contributions to the entire range of Indian literature. They have produced religious and philosophical treatises, they have composed dramas and novels, they have written epics and hymns. They have composed a number of works on grammar, lexicography, poetics, metrics, logic, mathematics, astrology, astronomy, polity etc. Thus, they occupy an important position in the history of Indian literature. Their contribution is in no way less significant than that of the non-Jaina authors. Besides Prakrit, Sanskrit and

Apabhramśa, they have produced valuable works in modern Indian languages, too.¹

Even today scholars are engaged in higher research on Jainology, both in India and abroad in a scientific manner. It is high time that a Union Catalogue of Jaina Periodicals and Comprehensive Bibliography on Jaina texts, and related literature is compiled and brought out to meet a long felt demand.

Gommatasara. (1) A Jaina work in Kannaḍa by Nemicaṇḍra Sidhānta, the preceptor of Cāmuṇḍarāya, a feudatory of Rācamalla IV (A. D. 920): he also served under his son the Gangā king Mārasimha (A. D. 961-74). This writer also wrote the *Bāhubalicaritra Śataka* and *Gommaṭasāravṛtti*, a commentary on the *Gommaṭasāra*.

(2) A *Vṛtti* in Kannaḍa written under the direction of Dharmabhūṣaṇa Bhaṭṭāraka by Keśava Varṇi in śaka 1281 (A. D. 1359). This is a Jaina work. Narasimhacharya, *Karṇāṭaka Kavicarite*, I.

Haribhadra's Works

Haribhadra (8th century), a famous Śvetāmbara writer, composed a large number of works both in Sanskrit and Prakrit. He was an eminent author in verse as well as in prose. His *Ṣaḍdarśanasamuccaya* (with Guṇaratna's commentary) is an important treatise on Indian philosophy. It gives a summary of the six philosophical systems of India. He wrote a commentary on the *Nyāyapraveśa* of Diṇnāga, a Buddhist logician. His *Dharmabindu* is a manual of morals. The *Anekāntajayapatākā*, *Śāstravārttāsamuccaya*, *Anekāntavādapraveśa*, *Dvijavadanacapeṭā*,

1. Mehta, Mohanlal : *Jaina Culture*, pp. 38-43.

Paralokasiddhi, Sarvajñasiddhi, Dharmasaṅgrahaṇi, Likatattvanirṇaya etc., are his philosophical treatises. He composed the following works on yoga : (1) Yogadṛṣṭisamuccaya, (2) Yogabindu, (3) Yogaśataka, (4) Yogaviṃśikā and (5) Śoḍaśaka. The Samarādityakathā, Dhūrtākhyāna, etc., are nice stories composed by him. He commented upon a number of canonical works and composed many miscellaneous treatises.

There were two persons with this name and they seem to have lived in different periods.

(1) The first Haribhadrāsūri has been assigned to A. D. 478. (Vidyabhusana, S. C., *Indian Logic*, p. 208). This date cannot be accepted because he is mentioned as the preceptor (*guru*) of Uddyotana who wrote his *Kuvalayamālā* in śaka 700 (A. D. 21st March 779) (Jacobi, Haribhadrāsūri, *Samaraichcha Kahā*, p. ii). Haribhadra refers to many authors like Dignāga, Dharmakīrti, Bhāṭṛhari and Kumārila but not Ādi Śāṅkara who has been placed in A. D. 788-812. Hence Haribhadra must be placed prior to Ādi Śāṅkara. (Jacobi, *Ibid.*, p. iii). Haribhadra was a prominent and versatile Jaina author, who is claimed to be the compiler of Jaina canons for the first time in Sanskrit, with Prākṛt narratives in their original forms. Has also been credited with numerous commentaries on the *Avassaya*, *Dasaveyāliya*, *Nandi*, *Anuyoga* and the *Pannavana* which, however, is not traceable. On this last work.

Malayagiri wrote a commentary. He must be distinguished from his namesake, who lived nearly four centuries later. His work *Samaraichcha Kahā* is interesting from more than one point of view and especially because it throws considerable light on the social, religious and commercial life of his days. As

Uddyotanasūri in A. D. 777 refers to this Haribhadrāsūri, he must have been either his contemporary or his predecessor. (Cf. *P.O.C.*, 1919, p. cxxv).

(2) The second Haribhadrāsūri was better known and is believed to have lived in circa A. D. 1120. He was the pupil of Ānandasūri (A. D. 1093-1135). To him are attributed the following works : *Ṣaḍdarśana Samuchchaya*, *Daśavaikālika-niryukti-ṭikā*, *Nyāya-praveśaka sūtra*, *Nyāyāvatāra vṛtti-ṭikā*. The six systems of philosophy (*ṣaḍdarśana*) explained by him were the Bauddha, Naiyāyika, Sāṅkhya, Jaina, Vaiśeṣika and the Jaiminiya. Two of his fully trained disciples, Hamsa and Paramahamsa, whom he had deputed as the propagators of the Jaina faith, when trying to convert some fanatical Buddhists in the Bhota (Tibet) country, were killed. This loss caused him such grief that he is claimed to have employed the word *viraha* (sorrow of separation) in the last couplet of each of his works of which 1,400 are noted. Though this legend is usually associated with the first Haribhadra Sūri, it is considered more likely that it transpired in the case of the second scholar of that name. (Vidyabhusana, S. C., *A History of Indian Logic*.)²

Hemacandra. (A. D. 1088-1172). A famous Jaina intellectual, writer, preacher and philosopher. The Jaina author Merutunga throws much light on the life and work of this Jaina celebrity. In the country of Ardhāṣṭama in the city of Dhundukka (now Dhandūka) there lived a

2. Vidyabhusana, S. C. *A History of Indian Logic*, Calcutta, 1909; Kailasacandra Sastri, *Nyāya Kumudacandra*, Intr., Bombay, 1938; Saletore, B. A., *Medieval Jainism*, Bombay, 1938; Kapadia, H. R., *A History of the Canonical Literature of the Jinas*, Bombay, 1941; JīnaVijaya Muni, *P.O.C.*, 1919, p. cxxv.

merchant Caciga and his wife, Pāhini. They were Śrīmodha Vāṇīyas (Baniyās) and had a son called Cangadeva (s. v.). When that lad was eight years old, the teacher Devacandra went from Paṭṭaṇa (Pāṭan) to Dhundukka to worship the god there in the Śrīmodha temple. On this occasion Cangadeva was playing with his companions of the same age and suddenly sat on a cushion (āśana) placed on a throne which was intended for the venerable teacher. When Devacandra saw the lad, he discovered that the child would be either an emperor if he was born in a Kṣatriya family or, if he was born in a Vaiśya or Brāhmaṇa family, the chief of saints, who appears once in an age (yuga). Devacandra therefore desired to get hold of that boy and went to his father, Caciga's house but, not finding him there, obtained from the lad's mother Pāhini, her permission to take him away. Then Devacandra with Cangadeva, the lad, went to Karṇāvati where he was brought up in the house of the minister Udayana. Caciga arrived there searching for his son. Udayana had the greatest difficulty in persuading Caciga to part with his son and the father finally agreed but, as he put it, it was not for money, which could never buy the child but out of sheer kindness to the religious teacher, Devacandra. He was at last handed over to Devacandra who renamed him Hemacandra. (Merutunga, *Prabandhacintāmaṇi*, pp. 126-29).

Hemacandra became a very learned scholar and soon attracted the attention of the rulers of Gujarat. After the return of king Siddharāja (A. D. 1094-1143) from a triumphant battle with the Mālava king Yaśovarman, he invited the representatives of all religious sects on separate days to give him their blessings. When their turn came the Jaina teachers,

with Hemacandra as their leader, presented themselves before the king and were honoured with numerous clothes and other gifts. Hemacandra recited a verse invoking the Cow of Plenty to bless king Siddharāja as he had returned after conquering the world. That he was astonished at the invocation speech of Hemacandra and praised him for his learning, some envious persons observed that the Jainas acquired their knowledge by studying non-Jaina treatises. When the king inquired about this from Hemacandra, he replied that the Jainas studied the Jaina grammar, which the blessed Mahāvira had, in his childhood, explained to Indra. At this, one of the rivals challenged Hemacandra not to bother them with that worn-out story but to come forth or mention some contemporary grammarian. At this malignant remark, Hemacandra appealed to the king that, if the latter would help him, implying his patronage, he would write a new grammar complete in its five sections in a short time. That monarch agreed and directed that this project should be carried out. After the king's return to Anahillapura (Anhilwād) (s. v.), he reminded Hemacandra about that grammar, which Hemacandra, after consulting many grammars from several countries, compiled in one year. He named it *Siddhasena*, evidently after the king, complete in five sections and in 125,000 couplets. Among the grammarians, whom Hemacandra had consulted, of course Pāṇini, the father of grammar, was the first, and others were Śakaṭāyaṇa, Candrar, while the works included the *Kālāṇtra* or *Kālāpaka*, a grammar supposed to have been revealed by the god Kumāra or Kārttikeya to Śarvavarman and the *Kaṇṭhābharaṇa*. That work was placed by the king's order on the forehead of an elephant, with a white umbrella held over it and it was fanned by two women *chowri* bearers. In this manner

it was brought to the royal palace where the monarch directed that it should be placed in the royal treasury, that from that day all other grammars should be discarded and the new grammar alone should be read in his wide dominion. Again another jealous person pointed out that the new work contained no description of Siddharāja's lineage and Hemacandra forthwith supplied the details by composing thirty two verses (*ślokas*) to form a connection with the thirty two *padas* already composed. The next morning, when the new grammar was read out, Hemacandra also recited the additional verses which mightily pleased the king. (Merutunga, *Praba.*, pp. 88-89, Tawney's ed.; Somadeva. *Kathā.*, I. pp. 74-75).

Hemacandra's skill as a scholar was also tested on other occasions. When the poet Śrīpāla had engraved some laudatory verses on a copper plate grant, king Siddharāja again sent for the representatives of all sects to revise the panegyric. Hemacandra had deputed a pupil with the stern warning that, when a particular stanza was specially singled out for praise, he should not "exhibit any cleverness." Still that pupil picked out some defects in such a stanza and suffered for it. Hemacandra, on another occasion, was asked to explain a certain couplet at the end of a letter of alliance by the ruler of Dāhaḷa (s. v.) (modern Jubbulpur) as the other learned scholars were silent. Hemacandra quietly explained it by supplying the word *hāra*. (Merutunga, *Praba.*, pp. 93-94). On another occasion, when Siddharāja wanted to know the truth about God, religion and the proper object of veneration, he went on asking every representative of his faith and found that each one exalted his own religion and condemned the others. Then Siddharāja sent for Hemacandra to ascertain his

views on this knotty point and the sage cited a Paurāṇic tale of a certain merchant, who had deserted his young wife and transforming himself into a bull, had ultimately regained his original human form. Then Hemacandra observed that discrimination of the right object of veneration, having become obscured through delusion in this Kali age, brings about salvation by the devout cultivation of all systems of religion, although its precise nature is not known. (*Ibid.*, pp. 105-6). This shows the tolerant nature of Hemacandra. He wrote the *Dvyāśraya Kāvya* to describe Siddharāja's conquests.

Hemacandra continued to be the Royal Preceptor (*Rāja-guru*) of the next Gujarat king Kumārapāla (A. D. 1143-74). This monarch was called *Vicāracaturmukha* Brahma of Discrimination (*Ibid.*, p. 139) for studying etymology under a teacher and in one year mastering three poems with their commentaries. There was much cordiality between this monarch and the Jaina sage Hemacandra. (*Ibid.*, pp. 139-40). He performed many miracles (*Ibid.*, pp. 142-43) and had a rival named *Vāmarāci*. He prophesied the death of Kaṇha, the king of Dābhaḷa (Dāhaḷa), who was about to invade Kumārapāla's kingdom and the latter, being worried, had approached Hemacandra for advice. (*Ibid.*, p. 146). Under his *guru* Devacandra's instructions, Hemacandra practised alchemy by smearing a lump of copper with the juice of a creeper whose name his *guru* would not disclose to him. He had begged it from a woodcutter woman and after he had smeared the copper with it, applied fire to it and it turned into gold.

Hemacandra slowly began to impress on Kumārapāla the tenets of Jainism. Once, when the Gaṇin Yaśascandra arrived at the time of worship at the palace, he swept the place where Hemacandra was to

sit, with a brush and then placed a rug for him to sit, whereupon king Kumārapāla inquired the reason and meaning of such a procedure. Hemacandra replied that probably there were some living creatures there and so the trouble was taken to prevent any injury to them. The king remarked that such a procedure would be justified if a living creature had been seen there and if not, it was only fruitless exertion. At this Hemacandra inquired whether he got ready an army when his enemy, a rival king, had appeared or before hand. Hemacandra added that his religious practice was, in accordance with the system, which monarchs follow in their religious policy. The king was so charmed with this logic that he offered his entire dominion to the sage but he refused it saying that it was not in conformity with all authoritative treatises. On another occasion king Kumārapāla asked Hemacandra if he could diffuse his fame to the end of all time (*kalpa*) by means of any contrivance. Hemacandra answered that the king could do it by relieving the world from debt as Vikramāditya did or by restoring the wooden temple of Someśvara (Somanātha) (s. v.) which had been almost destroyed by the sea. The king immediately consented and, after determining an auspicious moment, forthwith despatched a *Pañcakula* (s. v.) officer there and saw that the building work had commenced. That king told Hemacandra that in two years time the building of the Somanātha shrine would be constructed. The sage observed that the proper time to end his vow of completing the temple would be by making a pilgrimage to that shrine. Kumārapāla had praised Hemacandra so often that his courtiers, without any reason, became hostile to Hemacandra. They slandered him, maligned

him and embarrassed the king by asking him to invite Hemacandra to accompany him to Somanātha. The sage agreed and Kumārapāla also requested Hemacandra to worship Somanātha and he did so and within the sanctum of that shrine Kumārapāla inquired from Hemacandra which deity would grant him salvation. Then Hemacandra showed Kumārapāla the vision of a divine hermit, who revealed to him through the mouth of Somanātha that Hemacandra was the incarnation of all the gods. Realizing this, Kumārapāla inquired what he should do and Hemacandra advised that he should give up, under a vow, all meat and wine, henceforth, all his life. The king complied with and both returned to Anahilapura. Thus was Kumārapāla converted to Jainism and honoured into the title of the Chief of all the Jains.

Hemacandra, besides being a scholar, was also a writer of repute. Apart from his grammar *Siddhasena* and the *Kāvya Dvyāśraya* he wrote, at the request of king Kumārapāla, *The History of the Thirty-Six Great Men*, *Yogaśāstra* and the *Praises of the Twenty Vitarāgas*. (Merutunga, *Praba.*, pp. 129-33). His learning was such that he was also known as *Kalikāla Sarvajña* as he was indeed a very versatile Jaina saint. He became the head of the Jaina community in A. D. 1121. To him are also ascribed the *Abhidhānaciñtāmaṇi*, *Triśaṣṭhiśalākā-Puruṣa-Caritra*, *Anekārthasamgraha* and *Prākṛta Vyākaraṇam*, besides others. His most vital contribution to Indian Logic was *Pramāṇa Mimāṃsā* with his own *ṭikā*.³

He was very popular and has developed cordiality

3. Saletore, R.N. : Encyclopedia of Indian Culture, pp. 532-535

with Kumarapala's minister Kapardin. He died in A. D. 1172.

Hemacandra's works

Mehta writes : "Hemacandra was the most versatile and prolific Jaina writer of Sanskrit. Since he composed works in the most varied domains, he was called 'the Omniscient of the Kali Age (Kalikālasarvajña). He belonged to the Śvetāmbara sect. His patrons were the Caulukya kings Jayasimha (Siddharāja) and Kumārapāla of Gujarat.

As said above Siddhahema-śabdānuśāsana and the Liṅgānuśāsana are two important works on grammar by Hemacandra. The Siddhahema-śabdānuśāsana is in eight chapters. It has the author's own commentaries as well as commentaries by others. Its first seven chapters are on Sanskrit grammar and the eighth one, i. e., the last chapter is on Prakrit (including Apabhraṃśa) grammar. The Liṅgānuśāsana contains 138 verses. It is also commented upon by the author himself as well as by others.

Hemacandra's lexicons include the Abhidhānacintāmaṇi, the Anekārthasaṅgraha, the Deśināmamālā and the Nighaṇṭuśeṣa. The Abhidhānacintāmaṇi consists of six chapters. The Anekārthasaṅgraha and the Nighaṇṭuśeṣa are its supplements. It has the author's own commentary as well as commentaries by others. The Deśināmamālā (also called Ratnāvalī) was the latest and probably the largest of ancient Indian lexicons of a certain class of Prakrit words. In this lexicon the author has quoted Abhimānaciḥṇa, Avantisundarī, Devarāja, Dhanapāla, Droṇa, Gopāla, Rāhulaka, Śāmba, Śilāṅka, Sātavāhana and Pādalipta (only mentioned). It is also commented upon by the author himself.

The Kāvyaṇuśāsana by Hemacandra is an excellent work on rhetoric. It is in eight chapters. It has two commentaries by the author himself. The commentary that explains the aphorisms is called Alaṅkāracūḍāmaṇi and that which explains the Alaṅkāracūḍāmaṇi is known as Viveka.

The Chandonuśāsana is a work on metrics by Hemacandra. It has the author's own commentary.

Hemacandra's Dvyāśrayakāvya (The Poem with a Double Purpose) is intended to give the life-stories of the author's patrons as well as to illustrate the rules of Sanskrit and Prakrit grammar contained in the author's Siddhahemaśabdānuśāsana. It is divided into two parts. The first part, which is in Sanskrit, contains twenty cantos. It describes the Caulukya dynasty and the life of King Jayasīṃha (Siddharāja). The rules of Sanskrit grammar are illustrated in this part. The second part (usually known as Kumārapālacarita), which is in Prakrit, contains eight cantos. It describes the life of King Kumārapāla and at the same time illustrates the rules of Prakrit grammar.

The Triṣaṣṭiśālākāpuruṣacarita (The Lives of the Sixty-three Excellent Men) by Hemacandra is a big poem. It is divided into ten sections. The author himself describes it as an epic poem. It contains the life-stories of the 63 Great Men. The Pariśiṣṭaparvan or Sthavirāvalicarita is the appendix to the Triṣaṣṭiśālākāpuruṣacarita. It contains the life-stories of the Elders (Sthaviras).

Hemacandra composed a few hymns, too. His Vitarāgastotra is a poem in praise of the passionless Lord Mahāvīra. It is at the same time a poetical manual of Jainism. It consists of twenty small sections. The Ayogavyavacchedadvātrimśikā of the author forms the first part of his hymn called Dvātrimśikā. The second

part is called *Anyayogavyavacchedadvātrimśikā*. The first part contains an easy exposition of the doctrines of Jainism. The second part refutes the doctrines of the non-Jaina systems. It has a commentary called *Syādvādamañjarī* by Malliṣeṇa. This commentary serves as an excellent treatise on Jaina philosophy.

The *Pramāṇamīmāṃsā* by Hemacandra is a valuable work on Jaina logic. Its commentary by the author himself enhances the value of the work.

Hemacandra's *Yogaśāstra* is an important work on Jaina yoga. It is in verse and has twelve chapters. The author himself has commented upon it. The work contains a complete doctrine of duties. It treats of the effort one must make to attain emancipation.

The *Arhannīti* or *Laghvarhannīti* composed by Hemacandra is a valuable treatise on Jaina polity. It contains instructions and rules of conduct for kings, ministers, generals and other State officials."

Kuvalayamala

"The *Kuvalayamālā* is a Prakrit poem composed by Uddyotanasūri (Dākṣiṇyaciḥnasūri) in 779 A. D. The author alludes to *Pādalīpta*, *Sātavāhana* *Ṣaṭparṇaka*, *Bāṇa*, *Vimalāṅka*, *Devagupta*, *Jaṭila*, *Prabhañjana*, *Raviṣeṇa* and *Bhavaviraha* *Haribhadra*. There is another *Kuvalayamālā* in Sanskrit composed by Ratnaprabhasūri. It is based on the Uddyotanasūri's original in Prakrit. The author was assisted in this work by his grand-pupil Pradyumnasūri. Both the authors belonged to the *Svetāmbara* sect.

Vidyānandin's Works

Vidyānandin or Vidyānanda (9th century) is a distinguished Jaina philosopher belonging to the

Digambara sect. His Aṣṭasahasrī commentary on the Aṣṭaśatī (Akalaṅka's commentary on the Āptamīmāṃsā of Samantabhadra) is, perhaps, the most difficult of all the Jaina philosophical treatises. It was further commented upon by Yaśovijaya. Vidyānandin's Tattvārthaślokavārttika is an important commentary on the Tattvārtha Sūtra. His original philosophical works include the Āptaparīkṣā, the Pramāṇaparīkṣā, the Patraparīkṣā, the Satyaśāsanaparīkṣā and the Vidyānandamahodaya (extinct). The Yuktyanuśāsanālaṅkāra is his commentary on the Yuktyanuśāsana of Samantabhadra. He has also composed the hymn entitled Śrīpura-Pārśvanāthastotra. The Pañcaprakaraṇa is also ascribed to him. All his works are in Sanskrit.

Puranas

The Mahā-Purāṇa by Jinasena and Guṇabhadra (9th century) is the earliest of the Jaina Purāṇas. It contains the biographies of the 63 Great Men (24 Tīrthaṅkaras, 12 Cakravartins, 9 Baladevas, 9 Vāsudevas and 9 Prativāsudevas). It consists of two parts : Ādi-Purāṇa and Uttara-Purāṇa. The Ādi-Purāṇa is divided into 47 chapters of which 42 are composed by Jinasena and the last 5 by his pupil Guṇabhadra. The Uttara-Purāṇa, which consists of 30 chapters, is exclusively from the pen of Guṇabhadra. The Ādi-Purāṇa contains the biographies of Rṣabha (the first Tīrthaṅkara) and Bharata (the first Cakravartin). The life-stories of the remaining Great Men are given in the Uttara-Purāṇa. The Mahā-Purāṇa is an epic poem in Sanskrit. It claims to give a history of the world. Jinasena, the author of the Ādi-Purāṇa, is different from Jinasena, the author of the Harivaṃśa-Purāṇa.

There exists another Mahā-Purāṇa in the Apabhramśa language by Puṣpadanta. It is also divided into two parts : Ādi-Purāṇa and Uttara-Purāṇa. The Ādi-Purāṇa consists of 37 chapters and the Uttara-Purāṇa 65. The work was completed in 965 A. D. The author also composed two other Apabhramśa works: the Yaśodharacarita and the Nāgakumāracarita. There is also a Mahā-Purāṇa by Malliṣeṇa. It was composed in 1047 A. D. It is in Sanskrit.

The works on the lives of the 63 Great Men, usually called 'Purāṇas', are by the Digambara authors. Similar works by the svetambara authors are called caritras or Caritas (charitas)."⁴

According to Saryu Doshi :

"The Digambara Jains classify the sacred writings of their sect into four sections : the *Prathamanyoga*, lives of Tirthankaras and other great men; the *Karananyoga*, description of the geography of the universe; the *Charananuyoga*, rules of conduct for monks and laymen; and the *Dravyanyoga*, philosophy."

Among the works that fall in the first or *Prathamanyoga* category are the *puranas* which consist of myths and legends from ancient times. The word *purana* pertains to an old tale narrating the life of a single individual. The term *Maha-Purana*—literally translated as "the great legend"—is peculiar to the literature of the Digambara Jain sect and refers specifically to the text which describes the lives of the sixty-three prominent men of the Jain faith. These sixty-three persons are distributed among five groups : the 24 Tirthankaras; the 12 Chakravartins; the 9 Vasudevas; the 9 Baladevas; and the 9 Prativasudevas.

4 Mehta, Mohan Lal : *Jaina Culture*, pp. 24-37.

The *Maha-Purana* is composed of two parts : the *Adi-Purana* and the *Uttara-Purana*. The first section describes the cosmic cycle; the life of the first tirthankara, Rishabha, his ten former births; and the life of Bharata, the first Chakravartin and son of Rishabha. The segment describing the former births of Rishabha contains numerous tales and episodes which have a very tenuous relationship with the main story. The part narrating the lives of the remaining great men forms the *Uttara-Purana*. The *Maha-Purana* contains not only detailed and embellished biographical accounts of the Jain saints and heroic figures, but it also presents a comprehensive picture of the Jain historical and spiritual perspectives. In this sense, the overall significance of the work reaches far beyond that of the heroic epic poem. The section known as the *Adi-Purana*, for example, includes the various rites and consecrations, in their proper order, which an individual must undergo before attaining omniscience and enlightenment. A more practical aspect of the narrative concerns the detailed descriptions of the attempt to develop a form of government. This was apparently initiated because of the deteriorating circumstances that plagued the earth which caused increasing discordance among the people. The text also defines the procedure involved in the institution of a legal system, as well as the elements inherent in town planning. All of these additional features, interspersed within the complicated story-line, contribute toward historical and philosophical insights into the Jain psyche.

Akin to many Hindu *puranas*, the Jain *Maha-Purana* deals with the Genesis of the world, the epochs between the Manus and the legendary dynasties. And, interestingly, it is replete with Brahmanical terms as

well as with rites associated with Brahmanism. This is no accidental occurrence; it is employed to convey, in a subtle manner, that Brahmanism and Hinduism are merely degenerate forms of the true faith—Jainism—which has existed from time immemorial.

One of the early texts on the theme of the sixty-three great men is that composed in Sanskrit by Jinasena during the ninth century A. D., in Karnataka. The author called the work *Trishashtilakshana-Maha-Purana-Samgraha*. He was, however, able to complete only a part of it before his death; his disciple, Gunabhadra, finished the remaining sections. Another poet, Pushpadanta, composed the *Maha-Purana* in Prakrit towards the end of the tenth century, in Manyakheta, the capital of the Rashtrakuta empire.

Texts describing the lives of the sixty-three great men occur in the sacred literature of the Shvetambara sect as well. The most famous among these is the *Trishashti-Shalaka-Purusha-Charita* composed c. 1170-1172 A. D. in Sanskrit by Poet Hemachandra.

The *Maha-Purana*⁵ traces its origin to Mahavira who, according to Jain beliefs, communicated it to his chief disciple, Gautama Ganadhara. The initial verses of the *Maha-Purana* tell of the King Shrenika, who approaches Gautama Ganadhara and entreates him to recite the story of the *Maha-Purana*. Gautama obliges the King with the narrative unfolds in answer to each of Shrenika's questions.

The two compositions of the *Adi-Purana* reflect that each author tends to vary in his treatment of the narrative and in his arrangement of its sections. This poetic license, however, does not interfere with the story-

5. Doshi, Saryu, p. 85

line; the theme remains the same in both versions.

The Jains believe that their religion is timeless and that it has been revealed to humanity by countless Tirthankaras in an infinite series of cosmic cycles, having neither a beginning nor an end.

Jain texts conceive of the cosmic cycle as a wheel; its twelve spokes divide it into twelve segments—each representing a different phase of the cosmic cycle. These phases are :

- 1 : *sushama-sushama* (utmost happiness)
- 2 : *sushama* (happiness)
- 3 : *sushama-dushama* (happiness with some unhappiness)
- 4 : *dushama-sushama* (unhappiness with some happiness)
- 5 : *dushama* (unhappiness)
- 6 : *dushama-dushama* (utmost unhappiness)
- 7 : *dushama-dushama* (utmost unhappiness)
- 8 : *dushama* (unhappiness)
- 9 : *dushama-sushama* (unhappiness with some happiness)
- 10 : *sushama-dushama* (happiness with some unhappiness)
- 11 : *sushama* (happiness)
- 12 : *sushama-sushama* (utmost happiness).

The movement of the cosmic cycle through time is comparable to the single rotation of the wheel. The downward movement of the cycle represents the *avasarpini* era during which time the world succumbs to the influence of the bad serpent; the physical environment as well as the spiritual conditions on earth begin to deteriorate. During this course, suffering steadily increases until it eclipses happiness. The dissipation of piety and knowledge reflects the

degenerative quality of the phase. In this era the life-span, physical stature and energy of human beings become diminutive. When the wheel takes an upward turn, it enters the sphere of influence of the good serpent. A new era—that of *utsarpini*—dawns. Truth and piety are on the ascendancy. From chaos and despair, the environmental conditions of life on earth progress to utmost bliss in six stages—each stage happier than the last. Together these two eras—*avasarpini* and *utsarpini* form one cosmic cycle.

Jain literary conventions compare the cosmic cycle to the lunar cycle. The *avasarpini* and *utsarpini* eras are analogous to the *krishnapaksha* and the *shuklapaksha* of the moon. Just as the brightness of the moon wanes in the *krishnapaksha* phase and waxes in the *shuklapaksha* phase, so the state of happiness in the world decreases in the *avasarpini* era and increases in the *utsarpini* era. Again, just as the *krishnapaksha* and *shuklapaksha* of the moon eternally succeed each other, so do the *avasarpini* and *utsarpini* eras of the cosmic cycle.”⁶

6. Ibid., p. 86

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- Ed. by Rai Dhanpat Singha. Bombay, Jaina Prabhakara Press, 1890.
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5. Vyakhya Prajnapti

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- Ed. with Abhayadeva's commentary. Published in 3 Vols. Bombay, Agamodaya Samiti, 1918-1921.
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(Nayadhammakahao)

(Answers to the Questions put to Lord Mahavira by the Ganadharas.)

Ed. by Prof. N. V. Vaidya.

(6th Anga of Jaina Canon)

7. **Upasakadasa**
Edited with Sanskrit commentary by Abhyadeva Suri. Tr. into English with notes by Hoernle.
(7th Anga of Jaina Canon)
8. **Amtagada Dasao.**
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Bombay, Agamodaya Samiti.
(8th Anga of Jaina Canon)
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 - Also ed. by P. L. Vaidya.
(9th Anga of Jaina Canon)
10. **Panha-Vagarana Suya**
(Prasna-Vyakaranani)
Bombay, Agamodaya Samiti, 1919.
(10th Anga of Jaina Canon)
11. **Vivaga Suya.**
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Bombay, Agamodaya Samiti, 1970.
 - Also Upadhye's edited edn. 1935
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12. **Drstivada (Ditthivaya)**
(Known upto Sthulabhadra. Gradually supposed to be lost)

Upangas

1. **Aupapatika Sutra**

(Ovavaiya Suya).

– Ed. by E. Leumann. Leipzig, 1883.

– Also published by Bombay, Agamodaya Samiti Series

(This is the 1st Upanga)

2. **Rayapasenaiya Suttam**

– Ed. by Pt. Vecaradasa Jivaraja Doshi.

– Also ed. with Malayagiri's commentary. Bombay, Agamodaya Samiti, 1925

– Also translated and annotated by H. B. Gandhi. 1938

(This is the 2nd Upanga)

3. **Jivajivabhigama, with Malayagiri commentary**

Bombay, Seth Dev Chand Lalbhai

Jaina Pustakoddhara Samiti Series, 1919.

(This is the 3rd Upanga)

4. **Pannavana (Prajnapana)**

– Text published in the Agama Samgraha Series, started by Dhanapat Singha with Malayagiri's commentary and Sanskrit translation. Benaras, 1884.

– Also another edition of this text published by Agamodaya Samiti, Bombay, 1918-1919.

(This is the 4th Upanga)

5. **Surapannatti or Suriyapannatti**

(This is the 5th Upanga)

6. **Jambudvipaprajnapati (Jambuddivapannatti)**

– Text with Santicandra's commentary. Bombay, Seth Dev Chand Lal Bhai, 1920

(This is the 6th Upanga)

7. **Camdapannatti** (Candra-Prajnapati)
(This is the 7th Upanga)
8. **Niryavali Sutra** (A Group of five Upangas :
Niryavaliya, Kappavadimsaya, Pupphiya,
Puppaculiya and Vanhidasa)
 - Candra Suri wrote commentary of these
Upangas. Ahmedabad, Jain Agamodaya
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 - Also ed. by Warren. Amsterdam, 1879
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Singha. Benares, 1885

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1. **Kalpa Sutra of Bhadrabahu**
 - Ed. by Dr. J. Stevenson. 1848
 - Translated with an introduction; notes and
Prakrit—Sanskrit Glossary by Prof. Hermann
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 - Also ed. by Schubring
 - Dhanpat Singha's edition
(Yasovijaya, Devicandra, Jnanavimala and
Samayasundara wrote commentaries)
2. **Nandi Sutra, written by Devardhigani.**
Commentary by Malayagiri. Bombay, Agamodaya
Samiti Series, 1924
3. **Uttaradhyayana Sutra** (Uttarajjhayana Suya)
 - Text edited with an introduction, critical notes
and a commentary by Jarl Charpentier.
Upasala, 1922
 - Santi Acarya's commentary. Pub. in Dev
Chand Lal Bhai Jaina Pustakoddhara Series.
Nos. 33, 36 and 41.

- English Tr. by H. Jacobi, with Sutra Krtanga under SBE series.
 - Ed. by Muni Jayanta Vijaya with commentary by Kamalasamyam. Agra, 1923-27 (In 3 Vols.)
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Bombay, Agamodaya Samiti, 1928
(Haribhadra and Jinabhadra wrote commentary on it. Leumann published the first three suttas in Roman characters with German translation : Uber-sicht Uber die Avasyaka-Literature)
5. **Dasavaikalika Sutra**
(Dasaveyaliya Suya) by Sejjambhava.
 - Ed. by E. Leumann and tr. with an introduction and notes by W. Schubring. Ahmedabad, 1932
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