JAINA CONCORDANCE AND BHĀṢYA CONCORDANCE

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Some years have elapsed since we published our "Prospectus" of a Jaina Concordance (concordance of Prakrit verses) in the quarterly *Jain Journal* (Calcutta, January 1970). Meanwhile the work has made some progress and a review of the present position seems both desirable and possible.

The project is not concerned with any well-known literary area but with the metrical material in early Jaina literature, more particularly with the so-called "Niryuktis" and "Bhāṣyas". These two literary types—commentaries and pseudo-commentaries on the Śvetāmbara Canon—have baffled the specialists since Leumann's day. One of the latest publications in this field is L. Alsdorf's article on *"Jaina Exegetical Literature and the History of the Jaina Canon"*. It discusses the various stages in the development of the exegetical literature (verse and prose: Niryuktis, Bhāṣyas; Cūrṇis, Ṭīkās) and has a direct bearing on the present subject. As the words "Niryukti" and "Bhāṣya" will be used throughout the article, it seems necessary to stress from the outset that here we do not use them in the sense of two different literary types (although this is inevitable and justified in certain cases), but as a collective term—"Niryuktis-and-Bhāṣyas"—distinguishing the corpus of metrical commentaries from that of the prose commentaries (Cūrṇis, Ṭīkās). The contents of the metrical commentaries (commentaries, pseudo-commentaries, independent literary matter designated as commentary) can be summarized as follows:

(i) "Nikṣepas" (and analogous dialectical structures) filled with dogmatical and non-dogmatical matter, detailed discussions of well-defined topics being rare.—Studied by E. Leumann, L. Alsdorf, B. Bhatt.

(ii) Monastic discipline.—S. B. Deo, C. Caillat, A. Mette, C. B. Tripathi, K. K. Dixit.

(iii) Narrative matter (summaries, references).—E. Leumann (publications and left papers).

(iv) Various dogmatical topics.—E. Leumann.

On the whole, a study of the *literary stratification* presents still greater problems than the study of individual topics. The reader who is interested in the literary problems and wants some general information on the relevant works is referred to the

following: *Daśavaikālikasūtra und -niryukti nach dem Erzählungsgehalt untersucht und herausgegeben* von Ernst Leumann. ZDMG 46.1892, pp. 581–663.—*Jaina Sāhitya kā Bṛhad Itihāsa*, Pt. 3, Vārāṇasī 1967 (the whole volume: 8, 548 pp.). A translation of a Niryukti (Bhāṣya) tract has been prepared by A. Mette, *Piṇḍ'esaṇā*, Wiesbaden 1973 (Ogha-Niryukti 331–595, Bhāṣya 192–302). Chapter 5 of Vaṭṭakera's *Mūlācāra* (a work which cannot be separated from the metrical commentaries of the Śvetāmbara Jainas) has been translated by K. Okuda, a pupil of L. Alsdorf (*Eine Digambara-Dogmatik*, Wiesbaden 1975).

Below we supply a list of all the works covered by the Jaina Concordance at this stage (both *metrical* works and prose works containing *verses*).

(A) Works of the Śvetāmbara Āgama (*excluding* those Niryuktis which are traditionally included in the canon)

Aṅgas 1–11 (Sūtrakṛtāṅga: 723 vss.,		
remaining Aṅgas: 770 vss.)	1493	
Anuyogadvārasūtra	143	
Daśāśrutaskandhasūtra	56	
Daśavaikālikasūtra	514	
Jītakalpasūtra	103	
Nandīsūtra	99	
Prakīrṇakas	2935	
Upāṅgas 1–12	660	
Uttarādhyayanasūtra	1640	Total: 7 643

(B) Niryuktis and Bhāṣyas

Ācārāṅga-Niryukti	376	
Āvaśyaka-Niryukti	2386	
Kalpa-Bhāṣya ("Bṛhatkalpa-Bhāṣya")	6490	
Daśāśrutaskandha-Niryukti	148	
Daśavaikālika-Niryukti	446	
Jītakalpa-Bhāṣya	2606	
Niśītha-Bhāṣya	6703	
Ogha-Niryukti	1139	
Pañcakalpa-Bhāṣya	2666	
Piṇḍa-Niryukti	709	
Sūtrakṛtāṅga-Niryukti	205	
Uttarādhyayana-Niryukti	617	
Viśeṣāvaśyaka-Bhāṣya (Koṭyācārya's recension)	4346	
Vyavahāra-Bhāṣya	4768	Total: 33 605

(C) Other Śvetāmbara works

    Bandhasattriṃśikā by Abhayadeva 36

    Isibhāsiyāiṃ 494

    Kṣetrasamāsa by Jinabhadra 657

    Saṃgrahaṇī by Jinabhadra 353

    Uttarādhyayana-sūtra-niryukti-Ṭīkā by Śāntisūri 770

    Vasudevahiṇḍi by Saṅghadāsa 143

    Viśeṣaṇavatī by Jinabhadra 317   Total: 2 770

(D) Digambara works (mainly "Para-Canon")

    Bhaktis ("Kundakunda") 127

    Kaṣāyaprābhṛta by Guṇabhadra 245

    Kundakunda (works attributed to him except

        Bhaktis and Prābhṛtas) 1327

    Mūlācāra by Vaṭṭakera 1411

    Mūlārādhanā by Śivārya 2174

    Prābhṛtas ("Kundakunda") 503   Total: 5 787

                                           Grand Total: 49 805

Group (A) consists mainly of prose works, groups (B)—(D) comprise almost exclusively metrical works. However, Daśavaikālikasūtra and Uttarādhyayanasūtra are metrical works in group (A) and contain only a few prose sections. Later metrical material is represented by the seventeen prakīrṇakas (ten of them forming a group in a narrower sense), "Prakīrṇaka" being a traditional term for a number of smaller works which are with few exceptions also metrical.—The only prose work *outside (A)* is Saṅghadāsa's Vasudevahiṇḍi. Śāntisūri's Ṭīkā is not included as a work in its own right but on account of the verses quoted by this author.—Verses contained in the prose commentaries on the Niryuktis and Bhāṣyas have been treated on the same footing as the verses clearly *belonging* to the Niryuktis and Bhāṣyas when there was no clear evidence that they did *not* belong to these two strata. However, incorporation was based exclusively on the particular edition used for the concordance work (i.e. never on more than one edition).
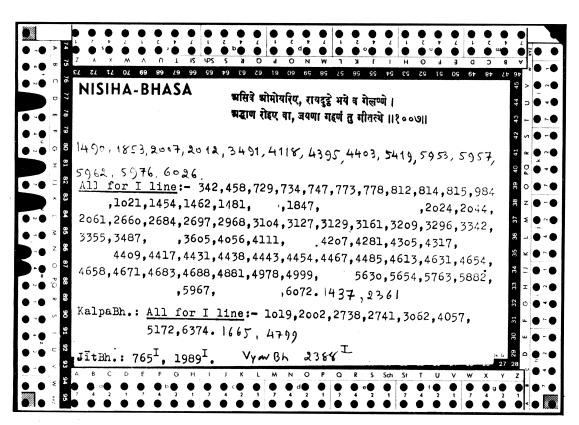
The ascertaining of the real total of verses contained in a work is a problem to which we paid special attention. Some aspects of this problem are well-known: different editions (and in particular different "recensions" as they exist in the case of some works) present different totals, the difference ranging between one or two verses as one extreme and scores of verses as the other. Mistakes in counting, mistakes in writing (and printing) are other factors to be reckoned with. A peculiarity of the

Niryuktis and Bhāṣyas is the distinction between different layers of transmission: different layers (e.g. Mūlabhāṣya and Niryukti) are very often interlaced but distinguished by separate numbering. Again counting may be sectionwise or continuous throughout the whole work. There are in fact only a few cases where the last verse-figure appearing in a text-edition is identical with the "real total" (our total). In all the other cases a new numbering has to be introduced, not only in order to find the total, but also for a continuous and reliable numbering of the individual verses contained in the works. By contrast, the problem of textual variants does not present special problems. The text of a verse is largely fixed by the metre (Āryā in more than 95 % of the cases); orthographical variants are of restricted import. Real variants are mainly supplied by the mass of parallels—a fact which renders insignificant such variants as are due to the different forms of *a specific occurrence of a verse* (in a particular context).

The term "Jaina Concordance" (as distinct from "Bhāṣya Concordance", see p. 80) refers to the collection of punch-cards housed in the Institut für Indische Philologie und Kunstgeschichte (Freie Universität Berlin) and built up mainly through the efforts of Dr. B. Bhatt. The entire project is being sponsored by the Deutsche Forschungsgemeinschaft. The friendly co-operation of the L. D. Institute of Indology, Ahmedabad, may likewise be mentioned.

Below we describe (i) the Jaina Concordance in its present form, (ii) problems affecting the scheme directly or indirectly, and (iii) a publication brought out in connection with the preparation of the Jaina Concordance.

First of all the pages of the text-editions were photocopied, and each individual verse was cut out and pasted on a separate punchcard (Fig. 16). The titles of the large and middle-sized works were printed on the cards. Whenever our numbering of a verse differed from the numbering in the printed edition it was necessary to add the new number by hand on the card. The cards (verses) were first arranged work-wise and in the order in which they appear in the works. This position (work *and* numbering in the work) was marked by punches. In order to indicate the place within the work (i.e. the numbering) in a convenient way we have subdivided the works into blocks of 25 verses each, and reference through the second punching is to "blocks" (not to individual verses). When this had been done, the cards were arranged in an alphabetical manner so as to form three Sections: Bhāṣya Section (Bṛhatkalpa-Bhāṣya, Jītakalpa-Bhāṣya, Niśītha-Bhāṣya, Pañcakalpa-Bhāṣya, Vyavahāra-Bhāṣya); Āvaśyaka-Niryukti Section (Āvaśyaka-Niryukti); General Section (the remaining works on our list). Subsequently, the first two Sections were photocopied by Messrs. Schneider FERACOP (Berlin), so that the photocopies of the first two Sections could be kept separately while the original cards of these two Sections were merged with the General Section. Due to the punches, cards belonging to any particular work can now easily be extracted from the collection, and the arrangement

NISIHA-BHASA

असिरे ओमोयरिए, रायदुड्डे भये व गेलण्णे ।
अद्धाण रोइए वा, जयणा गहणं तु गीतत्थे ॥१००७॥

1490, 1853, 2007, 2012, 3491, 4118, 4395, 4403, 5419, 5953, 5957, 5962, 5976, 6026.

<u>All for I line</u>:- 342, 458, 729, 734, 747, 773, 778, 812, 814, 815, 984
,1021, 1454, 1462, 1481, ,1847, ,2024, 2044,
2061, 2660, 2684, 2697, 2968, 3104, 3127, 3129, 3161, 3209, 3296, 3342,
3355, 3487, ,3605, 4056, 4111, .4207, 4281, 4305, 4317,
4409, 4417, 4431, 4438, 4443, 4454, 4467, 4485, 4613, 4631, 4654,
4658, 4671, 4683, 4688, 4881, 4978, 4999, 5630, 5654, 5763, 5882,
,5967, ,6072. 1437, 2361

KalpaBh.: <u>All for I line</u>:- 1019, 2002, 2738, 2741, 3062, 4057,
5172, 6374. 1665, 4799

JītBh.: 765^I, 1989^I. Vy~Bh 2388^I

16   Punchcard of Jaina Concordance

within a work can be restored in a semi-mechanical manner (system of blocks). Reinsertion into the whole collection would be *non-mechanical* as the alphabetical arrangement was not translated into punches. Our punching was prophylactic (and kept to a minimum). The employment of computers was not possible. Our experience has shown that—apart from the problem of re-typing for a computer—the texts in their present form (spelling, word-division) would not have formed a suitable basis for the employment of a technical aid of this kind. The alphabetical arrangement is based on the beginnings of the verses, i.e. the *verse* is the unit, and not the half-verse or the quarter-verse. This restriction was inevitable and we hope it will not palpably impair the usefulness of the concordance (see p. 79 below).—The tracing of parallels is not the only purpose, but the main purpose of the project. In the case of the Bhāṣya Section, Dr. Bhatt has recorded on the cards all the parallels occurring within this group (except the Pañcakalpa-Bhāṣya which was added later). This procedure is demonstrated by our photograph which shows the card for Niśītha-Bhāṣya 1007. The great number of parallels mentioned on this card is an exception, but it merely demonstrates in an extreme form what is to some extent a typical feature of the material. The handwritten figures in the top area are references to complete parallels (vss. identical with verse 1007). They show that in this case the verse occurs 15 times (in the Niśītha-Bhāṣya itself). All the remaining figures on the card refer to instances where only the first line (first half) of the verse is identical, occasionally a little more or less. There are 65 line-1 parallels in the Niśītha-Bhāṣya, *10* in the Bṛhatkalpa-Bhāṣya, *2* in the Jīta-Bhāṣya, and *1* in the Vyavahāra-Bhāṣya. The total of parallels is increased slightly if the instances from the remaining works are added. However, the main "habitat" of the verse and its variants is the Niśītha-Bhāṣya, and it is mainly a perusal of this work which would bring to light additional material (i.e. material not traced by the mechanism of the concordance). As the first line occurs more than ninety times, it was found convenient to type the figures on a sheet and to paste photocopies of the sheet on all the cards concerned. But whenever separate reference had to be made to *complete parallels* (as on our card), it was necessary to remove the relevant figures from the set of *line-1 parallels* (hence the fifteen blanks in the central area of our card).

Our verse occurs in a similar form in the "Āvaśyaka-Niryukti". There it does not belong to the earlier strata (Niryukti proper, Mūlabhāṣya) but to a layer of verses added later on and arranged in groups, each of which has a separate numbering (hence the figure "12" in the edition, our own number being "1684"). The verse is supplied *inter alia* in the edition with Haribhadra's commentary (Agamodaya Samiti, p. 626[a]), and it has been commented upon by this author. It is missing in the relevant context in the Cūrṇi (Ratlam 1929 [Uttarabhāgaḥ], p. 102), although the Cūrṇi has a different passage (prose sentence) starting with "asiv'umoyarie" in the same section; see p. 101 of the Cūrṇi edition. By and large, the presence of the verse within the Āvaśyaka-Niryukti is not altogether irrelevant to the present discussion, and we

shall therefore supply two versions, that of Niśītha 1007 (15 occurrences in the Niśītha-Bhāṣya) and that found in the Āvaśyaka-Niryukti (and elsewhere):—

Niśītha-Bhāṣya:

> asive[1] omoyarie[2] rāya dutthe[3] bhae[4] va gelanne[5]
> addhāṇa-rohae[6] vā jayaṇā gahaṇaṃ tu gīy'atthe // 1007 //

Āvaśyaka-Niryukti (connected with Niśītha Bhāṣya 3605):

> asive[1] omoyarie[2] rāya dutthe[3] bhae[4] va āgādhe
> gelanne[5] uttim'atthe[6] nāṇe[1] tava-daṃsaṇa[2]-caritte[3] // 12 //

The metre will be correct if we read (as at least one version of the verse does) *rāyā dutthe*, and *gelannĕ*. The chain is an enumeration of misfortunes, some general (*omoyarie*: famine, *rāya dutthe*: malevolent king) and some personal (*gelanne*: disease, *uttim'atthe*: death). Originally meant to provide for exemptions from certain rules under unfavourable conditions, the chain later became a convenient device to justify all sorts of deviations from the rigid rules of the early community. Apart from this, the authors (more particularly the compilers of the Niśītha-Bhāṣya) employed the chain in all conceivable contexts. A peculiar feature of this chain (hardly found in other chains) is the fact that it gave rise to numerous verses showing *complete or partial identity*. And it is this aspect which suggested the selection of Niśītha-Bhāṣya 1007 in the present context. For "chains" as such see p. 75 f. below. We have indicated by fresh numbering (1—3) the presence of a second, shorter chain in the Āvaśyaka-Niryukti verse (originally three members).

We shall now proceed to a description of the problems.

(1) The Jaina Concordance is almost complete. Two or three works may be added later on, but this is not a matter to be discussed here. Completeness exists, however, merely in the technical sense of completion of the project, not in the strict acceptance of the term. Anything like real completeness cannot be achieved under the circumstances. Firstly, (not many, but) several important works could not be included because they have not been edited—and in some cases not even described adequately in the available catalogues of manuscripts. The recond reason is of a more intrinsic character and connected with specific problems of research. There is a complicated pattern of cross-relations between metrical works and non-metrical works. In his above-mentioned article, L. Alsdorf observes that "a comparison of the Viśeṣāvaśyakabhāṣya with the Āvaśyakacūrṇi leaves to me no doubt that the former is a mere versification of the prose tradition represented by the latter". Whatever the historical relationship in a given case, the parallelism between metrical commentaries (Niryuktis and Bhāṣyas) on the one hand and prose commentaries (Cūrṇis and "Ṭīkās" [Ṭīkās, Vṛttis etc.]) on the other is of fundamental importance. Also, the Niryuktis and Bhāṣyas present only to a limited extent true explanations

of canonical passages. They are a later development issuing from the earlier phase of the Āgama. Under these circumstances, any prose passage from a prose commentary or from the Āgama itself may supply a true "parallel" (parallel in the normal acceptance of the term) to a concordance verse. To these two main considerations (unedited works, verse-prose relationship) we have to add two more points. The prose commentaries contain a large number of verses, and it is with the help of our concordance that such verses can be "identified" (by tracing them somewhere as parts of a work included in the concordance). But there are numerous verses in these commentaries which will *not* be found in the concordance works ("new verses"). For a sample survey we have included *one prose commentary* (Śāntisūri, see Section C on p. 69 above), containing 770 verses. (The inclusion of verses which appear in the prose commentaries but may be Niryukti or Bhāṣya verses—p. 69 above—is a different matter.) So far it has not been possible to ascertain the number of "new verses" supplied by Śāntisūri, and as the extraction of verses from a prose commentary takes much time, it was not possible to extract the verses from other commentaries as well.—Finally we have to mention that in the case of some works it was difficult to decide whether they should be included in our corpus, partly because they seemed to be later in date (though "old" in a general sense) and partly because the subject matter differed considerably from the material in our concordance works. The works under consideration are, however, of limited extent (in the case of large works it would have been easy to reach a clear decision).

Jaina tradition (and Indian tradition generally speaking) not only operates with certain types of works (aṅgas, upāṅgas, mūlasūtras, etc.) but also with fixed lists of works ("11 Aṅgas", "10 Niryuktis"). These are noteworthy attempts on the part of ancient authors (redactors, "historians of literature") to organize their material. Even the traditional concept of a fairly well defined "canon" (Āgama) should be viewed from this angle. Whether such attempts have more than historical interest (study of the ancient "history of literature") has to be explored in each individual case. The old lists need not depict correctly the actual state of the literary material in their respective days. In any case we should not let ourselves be misguided by striving after completeness *in the terms of those early authorities*. A concordance covering "all the existing Bhāṣyas and Niryuktis" is not on that ground a complete concordance. A verse from the Uttarādhyayanasūtra or even a prose passage from the Ācāra (Canon) may be much more relevant to a discussion of disciplinary matter (on the average Niryukti and Bhāṣya level) than a verse from the little-known "Bṛhadbhāṣyas" on the Niśīthasūtra and Bṛhatkalpasūtra.

(2) A problem which affects not only the Concordance but also the interpretation of the material (see the next point) is the abundance of "chains of terms" or *Begriffsreihen*. The term *Begriffsreihe* has come to stay in Buddhological studies (E. WALD-SCHMIDT *et alii*). It is still more relevant to Jaina dogmatics. Naturally such chains are very often transmitted in more than one form. Even then we may be permitted

to describe as "loose" such chains which show *very considerable fluctuation*. Most chains in Jaina dogmatics are "loose", their looseness being at least partially due to the enormous frequency of some of these chains. The looseness concerns number, "members" (two versions of the same chain may have the same number of members, but some of them may not be identical), order, and vocabulary (a word in one chain replaced by a synonym in the other, all terms except the first replaced by *ādi*). Verses containing identical chains very often have identical beginnings, but identity of the entire first line (as in our cluster on p. 73 f. above) is exceptional. Without going into details we can say that, on the whole, the concordance is of great help in a study of chains. An exhaustive collection of the relevant material (complete list of occurrences for each individual chain) would, no doubt, be easier with the help of a *word*-concordance comprising both metrical works and prose works. But this is not to say that an adequate survey of the various chains is not possible under the present circumstances.

(3) Some problems of interpretation are of such a general nature that they are felt whenever we direct our attention to the text material.

(3.1) In his article on Jaina Exegetical Literature, L. Alsdorf observes that the language of the Niryuktis is "above the niceties of grammar: to say nothing of syntax". This applies *mutatis mutandis* also to the Bhāṣyas, or rather to the entire Niryukti-Bhāṣya material (of course not to each individual verse). Furthermore, Alsdorf observes that the old Niryukti verses are just "mnemonic stanzas supplying the teacher with catchwords". We may even say that the Niryuktis-and-Bhāṣyas present different types of ungrammatical matter: catchwords in their widest sense (as mentioned by Alsdorf), dvāra-gāthās (ad hoc enumerations of topics to be treated in the sequel), chains, caturbhaṅgīs, "guru-laghu values", and so on. All this favours mechanical forms of composition, frequent repetitions, and minimization of the grammatical text in a given stanza (apart from the composition of verses which have no grammatical text at all). Emphasizing once more the importance of chains, we may say that some of them are so long and so frequent that they permeate a considerable number of verses. We quote a few cases, always giving the first two words of what seems to be the commonest form of the chain. *Misfortunes:* "asive omoyarie" (p. 74 above); ⟨aspects⟩ in *nikṣepa* operations: "nāmaṃ ṭhavaṇā" (L. Alsdorf, B. Bhatt); *classes of living beings and other ahiṃsā topics:* "puḍhavi daga" (A. Mette); *atonement:* "āloyaṇa paḍikamaṇe" (C. Caillat). The reader is also referred to *"The Jinist Studies by Dr. Otto Stein"* (ed. Jina Vijaya Muni, Ahmedabad 1948). O. Stein has discussed in his study several chains occurring in canonical works.

(3.2) When dealing with chains we are by and large on firm ground, although the explanation of single members and the classification of the different versions of one and the same chain may present difficulties. More involved is the problem of

"opposed categories" and the problem of "derived terms". Below we give instances of opposed categories (without comment) and a list of devices for the derivation of terms (each set of devices preceded by a rough description of its function *in italics*, terms in ⟨...⟩). Instances from *canonical* works have been included in both cases.

Opposed categories

aṅgapaviṭṭha / anaṅgapaviṭṭha	davv'aṭṭhayāe / paes'aṭṭhayāe
āgamao / no-āgamao	nicchaya naya / vavahāra naya
ogh'ādeseṇaṃ / vihāṇ'ādeseṇaṃ	paogasā / vīsasā
oheṇa / vibhāeṇa	mukkellaga / baddhellaga
gīy'attha / agīy'attha	mūlaguṇa / uttaraguṇa
guru / lahu *(atonement)*	lukkha / niddha
carima / acarima	loiya / lo'uttariya
jahanneṇaṃ / ukkoseṇaṃ	saṃgaha naya / vavahāra naya
Jiṇakappiya / Therakappiya	savva / desa
jumma / oya	suddha / asuddha .
tasa / thāvara	suhuma / bāyara
davva / bhāva	seu / keu

Derivation of terms

neutrality [etc.]:	miśra, ubhaya, tad-ubhaya, ubhaya-tara. [Also compare ⟨napuṃsaka⟩ vs. puruṣa and strī; ⟨naigama naya⟩ vs. saṃgraha naya and vyavahāra naya.]
neither nor:	tad-vyatirikta.
not in the strict sense:	no-.
degree:	deśa, [duplication in:] ⟨suṣama-suṣamā⟩.
"pure":	śuddha.
"basic":	mūla.

The statement of the two methods or operations (which overlap to some extent) is tentative. However, the "derived terms" (e.g. āloyaṇa paḍikamaṇe ⟨mīsa⟩) will certainly be recognized as standard elements of Jaina nomenclature, and the "opposed terms" constitute at any rate an area where Jaina scholasticism presents itself in an extreme form. The affinitiy between the two operations and Jaina dialectics is obvious. Both phenomena are the result of general dialectical *tendencies* but supply at the same time the material for the established dialectical *structures*. Material for the study of the two operations will be found in various publications, more particularly in B. Bhatt's book on *The Canonical Nikṣepa* (Berlin 1977). The area of distribution outside Jainism is not to be discussed here.

(3.3) The vocabulary of the Niryuktis and Bhāṣyas also presents difficulties. Many of the words are not found (or not found with the required meaning) in the standard

dictionary, the Pāia-Sadda-Mahaṇṇavo. Others are found, but only as occurring in Niryuktis and Bhāṣyas. This development is certainly not explained by the nature of scholasticism alone. It would rather appear that there was a tendency in the metrical commentaries to replace as many words as possible, even words of a trivial character, by farfetched substitutes, and this can already be seen in the case of our two verses (p. 74 above). Probably we ought to say that the authors of the Niryuktis and Bhāṣyas not only coined new words (as was probably done in all periods), but that they strove to develop a vocabulary which was only understood in the community.

(3.4) The last point to be mentioned here is the pattern of disposition, the *Dispositionsschema*, as found in the works. There is a very conspicous endeavour on the part of the ancient authors to state beforehand the points to be discussed. This may be done in various forms, but chains of the type just discussed and dvāragāthās are the commonest. Here, we do not refer to the *character* of these organizing devices but to the lack of conformity between such "announcements" and the actual text which should correspond to them. Such discrepancies are possibly an inherent feature of the exposition and not just the result of textual changes (enlargement, abbreviation, transposition).

(4) A systematic comparison of different metrical works showing partial agreement in their texts is always faced with the problem of different degrees of relationship. Two verses may agree totally, almost completely, partially, and so on. It follows from the foregoing remarks that the situation is still more involved in the case of the Bhāṣyas and Niryuktis. There is not only agreement between different works, but also within one and the same work. Moreover, verses and parts of verses occur in different contexts with different functions. Chains are ubiquitous, but also evasive, being sometimes reduced to a single member. Conventional types of parallelism are not missing: Sometimes entire blocks of verses occur in two different works. But it is on the whole difficult to express the amount of overlapping, repetition etc. in quantitative terms.

(5) The last problem to be discussed is purely technical. Verses which agree completely or in part are separated in our concordance whenever the beginnings show differences. But such differences can be removed to a large extent by standardization, more particularly by a "rigid" standardization. A "limited" standardization would merely remove differences due to misspellings (*jati*, i.e. Skt. *yadi*, corrected into *jai*). A "rigid" standardization would remove all orthographical variants: even the correct form *jadi* would be replaced by the common *jai* (but here, and probably even in some cases of misspellings, the original form would remain on record in one way or the other, replacement being merely a procedure concerning the alphabetical arrangement). One of the best examples is (Skt.) *yathā* which appears very often at the beginning of a verse and is variously rendered by *jahā, jaha, jah', jadhā, jadha*

and *aha*. We may even go one step further and visualize the possibility of a stan-dardization which removes stylistic variants (e.g. *jahā* versus *tahā*, both serving as connectives). Standardization is never a simple undertaking. We have, therefore, to distinguish between its actual execution under certain conditions and the general observation that there are means to remove the effect of artificial separations brought about by a mechanical alphabetical arrangement.—In principle, we ought to distin-guish standardization from the possibility to trace parallels by a system of operations adapted to the character of the material (e.g. replacing the initial word by a subs-titute, transposing the first two words, and so on). This is a time-consuming process to be reserved for special situations.

The observations under (5) have explained to some extent—further reasons could be added—why arrangement on a verse basis (p. 73 above) is on the whole sufficient. It would of course be difficult to locate with the help of the Jaina Concordance in a short time a considerable number of more or less disconnected verses. But this is a hypothetical situation which does not warrant the prohibitive investment of time and money required already in the case of an extension of the verse basis to a half-verse basis.—Observations conducted along lines similar to those guiding our discussion in paragraphs 2—4 are found in Mme Caillat's monograph *Candāvej-jhaya* (Paris 1971) on pp. 39—56.

The concordance will no doubt throw light on the words concerned by tracing the great number of internal parallels. It will be possible to publish partial concordances in book-form (see below), to prepare new editions of Niryuktis and Bhāṣyas (with more or less complete references to verse parallels), and to study the character of the verse material in one of the prose commentaries. But apart from this it seems desirable to promote in a general manner an understanding of the works under consideration. Amongst the left papers of Muni Punyavijaya was a transcript of the Pañcakalpa-Bhāṣya, and this was very kindly placed at our disposal by Pt. Dalsukh Malvania, the then Director of the L. D. Institute of Indology, Ahme-dabad. Although it is in principle not possible for us to edit or even transcribe unpublished works for the purpose of the concordance, we felt that this was an exceptional situation and a chance which should not be missed. I (Tripathi) have therefore prepared an edition based on Muni Punyavijaya's transcript. (At the same time the verses were incorporated into the Jaina Concordance in the form in which they appear in the transcript). The Pañcakalpa-Bhāṣya comprises 2666 verses and has the form of a well arranged compendium which is possibly better suited to introduce the student into Bhāṣyas on monastic discipline than many other works. An independent "Pañcakalpasūtra" does not and probably never did exist. The Pañcakalpabhāṣya has been published in 1977 (Indologia Berolinensis 5). Consider-able pains have been taken to indicate the internal organization of the work by an elaborate system of intercalated titles (see. pp. 2—4 of the Introduction). Aids of such character are indispensable in the case of Niryuktis and Bhāṣyas. The part

played *by the Concordance* in connection with the Pañcakalpa-Bhāṣya edition has also been described in the Introduction (p. 2).

We have deliberately included in the title of the present survey the name of a separate project—the Bhāṣya Concordance—which will be built up on the basis of the Jaina Concordance. Experience shows that a *card-concordance* is used only where it is located (although the cards could be made available to other institutions in the form of photocopies). It was therefore decided at an early stage that a certain part of the material should be published in *book-form* under the title "Bhāṣya Concordance". Such a publication would moreover direct the interest of Jainologists and specialists in dogmatical literature—Jaina, Buddhist, Brahmanical—to the largely unexplored material contained in the Niryuktis and Bhāṣyas.

We have selected for the Bhāṣya Concordance the five works mentioned on p. 70 above under the heading "Bhāṣya Section":—

Bṛhatkalpa-Bhāṣya (6490 vss., no verses in the sūtra).

Jītakalpa-Bhāṣya (2709 vss., Jinabhadra's Jītakalpa-"sūtra" included).

Niśītha-Bhāṣya (6703 vss., no verses in the sūtra).

Pañcakalpa-Bhāṣya (2666 vss., independent sūtra not existent).

Vyavahāra-Bhāṣya (4768 vss., no verses in the sūtra).

Total: 23 336 vss.

It is in this area that we observe a maximum of overlapping, either within one single work or between the five works. Parallel verses will be traced on the lines described above (i.e. mainly on the basis of identical beginnings of the first lines). It is only the recording system which has to be explained in some detail. Verse parallels and half-verse parallels (one-line-parallels) will be recorded. Such a parallel may occur in the same work, within the area of the Bhāṣya Concordance, or within the area of the entire Jaina Concordance. "Minor" parallels (less than one line) are, in principle, not to be included. However, identity at the beginning, extending over a number of words, is not irrelevant, and these parallels will become available automatically. But whereas they are brought into focus by *contiguous arrangement* in the case of verses belonging to the five works covered by the Bhāṣya Concordance, they become lost in the case of the other verse material (Jaina Concordance) unless they are explicitly mentioned. It seems, therefore, advisable to include references to verses from without the area of the Bhāṣya group whenever the identity at the beginnings is worthy of note. To give an example: a verse in the Āvaśyaka-Niryukti, having several initial words in common with a Bṛhatkalpa-Bhāṣya verse, will be *mentioned* (after the Bṛhatkalpa-Bhāṣya verse).

The Bhāṣya Concordance is an effort to X-ray a part of the relevant literary material—subject no doubt to limitations such as are inevitable under the circumstances. It is hoped that its publication will not only help to solve individual problems but will also afford a better view of the general situation.