

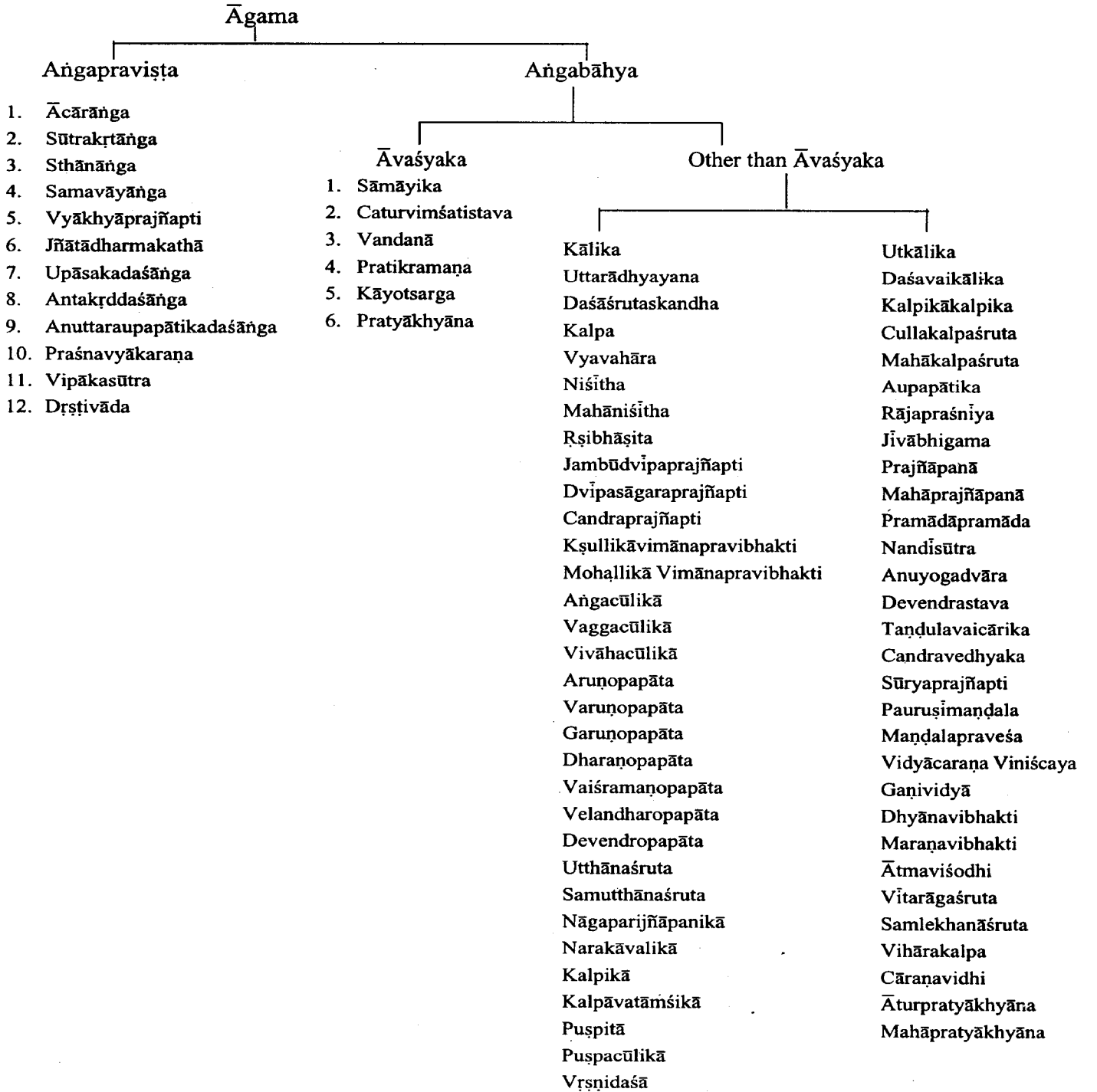
Jaina Literature [From Earliest Time to c. 10th A. D.]

Jaina Literature of Early Period

Ancient Indian Literature was composed mainly in three languages, i.e., Saṁskṛta, Pāli and Prākṛta. Out of these three Pāli is nothing but a shade of Prākṛta language. As a literary language, Prākṛta, being a group of various local dialects as Māgadhi, Pāli, Paisāci, Śaurasenī, Mahārāṣṭrī, was never developed as a single language but as a group of languages. Various types of Apabhraṁśa were also developed from Prākṛta. Its various shades developed according to their different places and time. If we consider these three main languages from religious point of view, all the Vedic religious literature is found in Saṁskṛta while the Jaina canonical and Buddhist literature is in Prākṛta and Pāli, respectively. So far as the Jaina religious literature of early period is concerned, it was mainly written in Prākṛta known as Prākṛta canons. Jainas started writing from c. 3rd-4th A. D. in Saṁskṛta but notably these Saṁskṛta works are based on Prākṛta works whether as an independent or in the form of commentaries.

So far as the Jaina literature (of early period) prior to c. 3rd A. D. is concerned, barring few of the early philosophical and literary treatises, it is mainly confined to the canonical literature only. Majority of

the canonical literature belongs to this period, though their final editing and writing on palm-leaves belong to c. 5th A. D. Among Śvetāmbara canons, except the *Nandīśūtra* and the later edition of *Praśnavyākaraṇa*, most works were composed before the c. 3rd A. D. No doubt, some interpolations and changes did take place therein at the time of Valabhī Council yet they are clearly traceable. It would be a great mistake if on account of these interpolations and changes the whole of the Āgamas are regarded as posterior. Although most of the works of this period contain the religious preachings with some popular parables and stories as well as religious code of conduct, certain works deal with Jaina cosmology, metaphysics, *Karma* philosophy and theory of knowledge also. The list of canonical literature is, for the first time, found in *Nandīśūtra* (c. 5th A. D.). If we accept *Nandīśūtra* as a work of c. 5th A. D., all the works referred to in *Nandīśūtra* belong to a date prior to it. But they all were not composed in a single spur of moment. All the canonical works, it seems are composed in during c. 5th B. C. to c. 4th-5th A. D., i.e., within one thousand years. The works mentioned in the *Nandīśūtra* are the following :



Unfortunately, all the above mentioned works are not available, today. Some of them are lost. Out of twelve *Aṅga Āgamas*, the 7th chapter of *Ācārāṅga* (*Mahāparijñā*) and the major portion of *Drṣṭivāda* are said to be extinct. So far as the subject-matter of 7th chapter of *Ācārāṅga* is concerned, in my opinion, it was mainly related to the *Jinakalpa* or strict code of conduct of naked monks. When the followers of this strict code of conduct disappeared gradually, no serious efforts were made to restore it and finally it got lost. Likewise, the twelfth *Aṅga Drṣṭivāda*, said to be containing five parts (i) *Parikarma*, (ii) *Sūtra*, (iii) *Pūrvagata*, (iv) *Anuyoga* and (v) *Cūlikā*, seems to have dealt mainly with the philosophical doctrines of other schools of thought including the Pārśva tradition. *Pūrvagata*, the third part of *Drṣṭivāda*, exclusively, dealt with the doctrines of Pārśva tradition, later on accepted as the doctrines of Mahāvīra. All these works were preserved only through oral tradition, because, Jaina monks and nuns were strictly prohibited to write on palm-leaves, those days. That study and preservation of the Jaina literature, written on palm-leaves were prohibited due to the strict observance of non-violence. They were of the opinion that in the process of writing, studying and preserving the palm-leaf works, the injury to the *Jīvas* was inevitable. That is why, they made no efforts to restore them in written form. This was the reason behind the loss of *Drṣṭivāda* as well as some other āgamas. In my opinion, *Drṣṭivāda*, in particular, became extinct, because of following factors — firstly, its contents were not fully in accordance with Mahāvīra's tradition and were mostly related with philosophical discussions of other traditions and schools, hence unable to arouse interest in Jaina monks. Secondly, the concepts, accepted by Mahāvīra's tradition, were included in other Āgamic texts also, hence Jaina monks did not make any effort to preserve the Pūrva literature. Thirdly, due to the oral tradition, other *Aṅga* āgamas could not remain

intact. We find that earlier subject-matter of *Praśnavyākaraṇa* has been completely changed. Similarly, partial changes as well as some additions are also noted in the subject-matter of *Jñātādharma-kathā*, *Antakṛddasāṅga*, *Anuttraupapātika* and *Vipāka-sūtra*. Among the secondary canons (*Aṅga-bāhya āgamas*) following works, known as *Kālika* and *Utkālika*, respectively were also lost in due course of time. The details of such canons are as under :

Kālikasūtra not available presently —

1. Kṣullikāvimānapravibhakti
2. Mahallikavimānapravibhakti
3. Aṅgacūlikā
4. Vaggacūlikā
5. Vivāhacūlikā
6. Aruṇotapāda
7. Varuṇotapāda
8. Garuṇotapāda
9. Dharaṇotapāda
10. Vaiśramaṇotapāda
11. Velandarotapāda
12. Devendrotapāda
13. Utthānaśruta
14. Samutthānaśruta
15. Nāgaprajñāptipāṇikā.

Utkālikasūtra not available presently

1. Kalpikākalpikā
2. Cūlakalpikā
3. Mahāprajñāpanā
4. Pramādāpramāda
5. Pauruṣīmaṇḍala
6. Maṇḍala Praveśa
7. Vidyācaraṇa Vinīścaya
8. Dhyānavibhakti
9. Vītarāga Śruta
10. Vihārakalpa
11. Cāraṇavidhi.

About the subject-matter of these *Kālika* and *Utkālikasūtras*, not extant today, it is very difficult to

comment upon. Their subject-matter can be inferred on the basis of their titles only. One *Āṅgasūtra*, i. e., *Dṛṣṭivāda*, 15 *Kālikasūtra* and 11 *Utkālikasūtras*, thus, the number of extinct or not available texts, comes to be 27, in total. Except these 27, all the 51 texts are available. At present six *Āvaśyakas* being counted as one, the number finally becomes 46. It is not possible here to deliberate on the corresponding authorship, date and subject-matter of each and every text of this list in this article, so I shall discuss, in short, only few important works in their chronological order.

Primary Canons (Āṅgas)

Ācārāṅga is considered as the oldest of all the works of the early period. According to the scholars, the first part of *Ācārāṅga* belongs to the c. 5th-4th B. C. This part contains the original preachings of Lord Mahāvīra. It deals with the spiritual preachings alongwith the basic principles of non-violence and ethical code of conduct, prescribed for Jania monks and nuns. Its last chapter depicts a real picture of the ascetic life of Lord Mahāvīra. The 7th chapter of the first part is supposed to be lost after the composition of its *Niryukti*, i. e., c. 2nd-3rd A. D. The second part of *Ācārāṅga* is known as *Āyāracūḍā* – an appendix. It mainly deals with the detailed rules and regulations or the code of conduct of Jaina monks and nuns alongwith some of the events of the life of Mahāvīra. Modern scholars opine that the second part of *Ācārāṅga* was composed during the c. 2nd-1st B. C. Another important canonical work of this era is *Sūtrakṛtāṅga* dating c. 4th-3rd B. C. This work is also full of spiritual and moral preachings but its peculiarity lies in the presentaion of different philosophical views prevalent in that particular era. Like *Ācārāṅga*, it also comprises two parts (*Śrutaskandhas*). Scholars are of the opinion that the second part of *Sūtrakṛtāṅga* is some what posterior to the first.

The third important work in chronological

order of the Jaina canonical literature is *Isibhāṣiyāim* (*Rṣibhāṣitam*). All the scholars of Prākṛta and Jainology : Western and Indian, consider it of c. 4th-3rd B. C. It marks the catholicity of early Jaina thinkers. It contains the ethical preachings as well as philosophical views of forty-five thinkers. Out of these Nārada, Asitadevala, Āṅgīrasa, Pārāśara, Āruṇa, Nārāyaṇa, Yājñavalkya, Uddālaka, Vidura etc. definitely belong to Upaniṣadic tradition. Similarly, Sāriputta, Vajjiputta, Mahākāśyapa etc. belong to Buddhist tradition while Pārśva and Vardhamāna belong to the Jaina tradition. A few others are of other independent Śramaṇic tradition, not extant today. This work shows that in the early period the Upaniṣadic and other Śramaṇic traditions were tolerant as well as respectful to each other.

Uttarādhyayana and *Daśavaikālika* are other important works of this early phase. *Uttarādhyayana* contains thirty-six chapters, mainly dealing with the religious preachings as well as some metaphysical doctrines of Jainism. Some chapters of this text are regarded as the later additions by the scholars but in no way they are later than the c. 2nd or 1st B. C. The next work *Daśavaikālika*, composed by Ārya Śayyambhava (c. 5th-4th B. C.) mainly deals with the ethical code of conduct of Jania monks and nuns alongwith the spiritual discourses and preachings. However, we can not deny the possibility of the interpolations to the some extent in its final editing.

The other works dealing with the ethical code of conduct are *Niśītha*, *Daśāśrutaskandha* (*Āyāradasā*), *Vyavahāra* and *Kalpa*, all composed by Ārya Bhadrabāhu inc. 3rd B. C. These works, not only deal with the code of conduct but with transgressions and atonements also.

Against general belief, that all the *Āṅgas* are composed by the *Gaṇadharas*, direct disciples of Lord Mahāvīra, some opine that except *Ācārāṅga* and *Sūtrakṛtāṅga*, all the *Āṅgas* are composed later on. In

my opinion, it is very difficult to assign any particular date or authorship to these extant works because of containing different levels of the development of Jaina thought, occurred through different ages.

After *Ācārāṅga* and *Sūtrakṛtāṅga*, next two *Āṅgas* in successive order are *Sthānāṅga* and *Samavāyāṅga*. They may be considered as encyclopaedia of early Jaina thoughts and beliefs, mainly based on the numbers more or less similar to *Aṅguttaranikāya* of Buddhist tradition. Both these works provide more information about the Jaina order and development of Jaina thoughts of the later period, i.e., c. 3rd-4th A.D. The next in the list is *Bhagavati* (*Vyākhyāprajñapti*) mainly dealing with different aspects of Jaina philosophy. According to a group of scholars, this voluminous work, was composed at different phases and not at one time. Evidently, it has references to the later works like *Prajñāpanā*, *Anuyogadvāra*, etc. belonging to c. 1st-4th A. D. and side by side, depicts various earlier original concepts, witnessing change in the process of development of Jaina thoughts. The next work of early period is *Jñātādharmakathā*. Second part of this work is considerably later than the first. The first contains mainly stories preached by Lord Mahāvīra to his disciples. Its 19 chapters, referred to in *Āvaśyaka-sūtra*, are undoubtedly, composed in the early period. The next among *Āṅga* canons is *Upāsakadaśāṅga*, considered as the first work related to the code of conduct of lay devotees (*Śrāvakaś*). It comprises life-sketches of ten prominent lay followers of Lord Mahāvīra. Not having any trace of any later work, it belongs to the early period. *Antakṛddāśāṅga* deals with the life-stories and ascetic life of the persons, attaining their salvation in the last span of their life. According to *Sthānāṅga*, it has only ten chapters dealing with life-stories of 10 persons. But present volume contains life-stories of 93 persons. It clearly shows that not at the time of Valabhī *Vācanā* alone but even after that some additional matters

were incorporated in *Sthānāṅga*. Same is the case with *Anuttaropapātikadaśāṅga*. Its early edition contained life-stories of only ten persons who attained *Sarvārthasiddhi Vimāna* and were supposed to attain liberation in their next births. Of Jaina canon *Praśnavyākaraṇadaśā*, unfortunately, the earlier contents are totally extinct. It seems that the present subject-matter of this work was incorporated in around c. 7th A.D. Its extant edition deals with five *āsravas*, viz., violence, untruthfulness, theft, unchastity and possessiveness alongwith five *saṃvaras*, viz., truthfulness, non-stealing, chastity and non-possession. Last available work of *Āṅga* canon is *Vipākadaśā*, dealing with fruits of merit and demerits.

Secondary Canons (Upāṅga)

The first work of the secondary canons is *Aupapātika*, dealing with the episode of Sūryābhadeva. It also depicts a beautiful picture of ancient art and architecture. On the basis of this depiction, scholars date this work not earlier than c. 1st-2nd A.D. The next work of this category is *Rājaprasāniya* which, so far its subject-matter is concerned, is more similar to the Buddhist Pāli canon — *Pasenīyasutta*. The third and the fourth, *Jīvābhigama* and *Prajñāpanā*, respectively, deal with the Jaina metaphysics in general and the concepts of *jīva* and *ajīva* in particular. The authorship of *Prajñāpanā* is attributed to Ārya Śyāma (c. 1st A.D.). Out of these twelve secondary canonical works only *Prajñāpanā's* authorship is known. About the authorship of other works, we are still in dark. The fifth one is *Jambūdvīpaprajñapti*, mainly dealing with Jaina Geography in addition to the life-history of Ṛṣabhadeva. The subject-matter of next two works, *Sūryaprajñapti* and *Candraprajñapti* are related with Jaina cosmology in general and Jaina astronomy in particular. Scholars date these c. 2nd-1st B.C. Other five works of this bunch are very short and rather of less important.

Besides *Āṅga* & *Upāṅga* canonical literature,

Candrakavedhyaka, *Taṇḍulavaicārika*, *Āturpratyā-khyāna*, *Mahāpratyākhyāna*, *Marānavibhakti*, mainly concerned with the Jaina *Sādhana*, are known as *Prakīrṇakas*, in general and *Samādhimarāṇa* in particular. All these works are, undoubtedly earlier to the c. 4th-5th A.D.

Among the non-canonical works of this period, very few in number are extant, namely *Tattvārtha-sūtra* and its auto-commentary (c. 3rd-4th A. D.), *Paumacariya* of Vimalasūri (c. 2nd-5th A. D.) and Digambar works composed in Śauraseni Prākṛta like *Kasāyapāhuḍa* of Guṇadhara (c. 4th A. D.) and *Ṣaṭkhaṇḍāgama* of Puṣpadanta Bhūtabali (about c. 5th A. D.). Apart from these, the works of Kundakunda, Samantabhadra and Siddhasena Divākara may also be considered as the works of early period. Scholars differ on the exact date of composition of these works, except that of *Tattvārtha-sūtra*. They date these in between c. 2nd-5th A. D.

Among non-canonical literature, the first *Niryuktis*, ten in number, are of great importance. These (*Niryuktis*) mainly explain the meaning of Jaina technical terms from the various stand-points alongwith the brief account of the subject matter of that particular Āgama. Scholars widely differ about the time and authorship of *Niryuktis* except that of *Govindaniryukti*. Some are of the opinion that these *Niryuktis* are composed by Bhadrabāhu-I (c. 3rd B. C.) while others consider these to be composed by Bhadrabāhu-II, the brother of Varāhamihira (c. 6th A. D.). But in my humble opinion, as external and internal evidences show it was neither of Bhadrabāhu-I or of Bhadrabāhu-II. But, Āryabhadra of c. 2nd-3rd A. D., in all probability, was the author of these *Niryuktis*. I have given various reasons in support of this view in my independent article published in *Sāgara Jaina Vidyābhārati* (Pārśvanātha Vidyāpīṭha, Varanasi, 1994). Presently, we have only the following *Niryuktis* :

1. *Āvaśyakaniryukti*,
2. *Daśavaikālikaniryukti*,
3. *Uttarādhyayananyiryukti*,
4. *Ācārāṅganiryukti*,
5. *Sūtrakṛtāṅganiryukti*,
6. *Daśāśrutaskandhaniryukti*,
7. *Kalpaniryukti* and
8. *Vyavahāraniryukti*.

Apart from these, two more *Niryuktis* — *Ogha* and *Piṇḍa* are also available, but considered to be the part of *Āvaśyakaniryukti* and *Daśavaikālikaniryukti*, respectively, hence, not independent works. We also have a mention of two more *Niryuktis* on *Sūrya-prajñāpti* and *Rṣibhāṣita*, but they are extinct now.

To conclude, we can say that more than hundred works could be considered to belong to this early period but about thirty of them are now extinct.

Jaina Literature of this Period

The evolution and changes occurred in Jaina thought and practice during c. 3rd-10th A. D. is traceable through its literature. For literature is the mirror of the cultural development of any society. The prime period of the composition of literary works of Jainism corresponds to c. 3rd-10th A. D. Almost all the important works of Jainism were finally composed and edited in this period. The literature, which emerged in this period, may be divided into five categories :

1. *Āgamas* and their commentaries.
2. Philosophical works.
3. Works related to the Jaina religious practices.
4. Jaina epics and other narrative literature.
5. Secular Literature of Jainas.

1. Āgamas and their Commentaries

As I have already mentioned that except *Nandīsūtra* and present edition of *Praśnavyākaraṇa*, most of the *Āgamas* were composed before c. 3rd A. D. but their final editing had been done only in the

c. 5th A. D. At the time of this final editing, interpolation of many later developed philosophical concepts and informations regarding the Jaina order creaped into these. The *Nandīśūtra*, the *āgamic* work composed during this period, deals with the Jaina theory of five-fold knowledge as well as contains its later developments which took place in c. 4th-5th A. D. Similarly, the drastic changes in the original subject-matter of *Praśnavyākaraṇa* and partial changes in *Antakṛddasā* and *Anuttaraupapātīkadasā* also occurred during this period. Almost all the *Prākṛta* and some of the early *Saṃskṛta* commentaries on the Jaina *Āgamas* were written in this period, in form of *Niryuktis* (c. 3rd-4th A. D.), *Bhāṣyas* (c. 6th A. D.) and *Cūrṇis* (c. 7th A. D.). This period is of great literary importance because majority of the *Āgamic* works were finally edited and some of them were even composed also in this period.

Besides these *Niryuktis*, *Oghaniryukti* and *Piṇḍaniryukti* are also available but *Oghaniryukti* is considered as the part of *Āvaśyakaniryukti* and *Piṇḍaniryukti* as the part of *Daśavaikālikaniryukti*, hence they are not independent works. Though, *Niryuktis* on *Sūryaprajñaptī* and *Ṛṣibhāṣita* are referred to in *Āvaśyakaniryukti* (Verse 85) but at present these two are not available. The *Niśīthaniryukti*, considered to be the part of *Ācārāṅganiryukti* is mixed with its *Bhāṣya*. All these *Niryuktis* are written in *Prākṛta* verses and deal very precisely with the contents of the respective *Āgamas*.

After *Niryukti*, *Bhāṣyas* on *āgamic* texts were composed in c. 5th-6th A. D. The *Bhāṣyas* are more exhaustive and elaborate than those of *Niryuktis*. They were also composed in *Prākṛta* verses. *Bhāṣyas* are quite prolific in their contents referring to various concepts of Jaina philosophy and the code of the conduct for monks and nuns with their exceptions and punishments.

Among *Bhāṣya*, *Viśeṣāvaśyakabhāṣya* is the most important. It is the first work of Śvetāmbara tradition, dealing with the problems of Jaina philosophy with minute details. The concept of five-fold knowledge has been discussed elaborately with a critical approach herein. Among various proofs given for the existence of soul, one bears similarity to that of Rene Descartes (c. 16th A. D.), a Western philosopher, proving the existence of soul through doubt itself. In *Viśeṣāvaśyakabhāṣya*, various contrary views of Jaina ācāryas are mentioned and reviewed alongwith the views of some rebellious Jaina thinkers, i.e., *Nihnavas*. It also deals with the differences of Śvetāmbara and Digambara traditions regarding the successiveness and simultaneity of *Kevalajñāna* and *Kevaladarśana* as well as the problem of nakedness of the monk with full details. Other *Bhāṣyas* mainly deal with the ethical code of conduct of ascetics with their exceptions and the conditions in which these exceptions could be followed alongwith their atonements. The *Bhāṣyas*, dealing with the code of conduct of monks are — *Daśavaikālikabhāṣya*, *Uttarādhyayana-bhāṣya*, *Bṛhatkalpabhāṣya*, *Vyavahārabhāṣya*, *Niśīthabhāṣya* and *Jītakalpabhāṣya*. Some of the *Bhāṣyas* also contain some informations of historical importance. As the authors of the *Bhāṣya*, we have only two names : Jinabhadraṇi and Saṅghadāsagaṇi. Jinabhadraṇi is the author of *Viśeṣāvaśyakabhāṣya* while Saṅghadāsagaṇi is the author of *Bṛhatkalpa*, *Vyavahāra* and *Niśīthabhāṣyā*. Of these two Saṅghadāsagaṇi is supposed to be senior to Jinabhadra, because Jinabhadra, in his work *Viśeṣaṇavati* has referred the *Vasudevahiṇḍī*, a work authored by Saṅghadāsagaṇi. The period of Jinabhadra, is undoubtedly, the latter half of the c. 6th A. D. As Saṅghadāsagaṇi was senior to Jinabhadraṇi, it leaves no room for doubt that he must have flourished in second half of the c. 6th A.D. All these *bhāṣyas* are of considerable length; composed in *Prākṛta* verses and deal with

their subjects exhaustively. We find a rich cultural data and some informations about the cultural history of India in the *Bhāṣyas*.

Next, the *Cūrṇis*, unlike the *Niryuktis* and *Bhāṣyas* are written in prose. *Niryuktis* and *Bhāṣyas* are written in Prākṛta only, while the *Cūrṇis* in Prākṛta mixed with Samskr̥ta. Among *Cūrṇis* — *Āvaśyaka*, *Daśavaikālika*, *Uttarādhyayana*, *Sūtrakṛtāṅga*, *Anuyogadvāra*, *Nandī* and *Niśītha*, are the most important.

All these *Cūrṇis* were written by Jinadāsaganī Mahattara. In *Nandīcūrṇi* it is clearly mentioned that this work was completed in Śaka Samvat 598 corresponding to 676 A. D. It is, therefore, concluded that most of the important *Cūrṇis* were written in c. 7th A. D. Some *Cūrṇis* viz., *Daśavaikālika* of Agastyasimha and *Cūrṇisūtras* on *Kaśāyapāhuḍasutta* are the earlier among the *Cūrṇi* literature.

Among whole of the commentary literature *Cūrṇis* hold an important place because first, they deal with the various subjects and are directly concerned with social and cultural heritage of Jainism. Secondly, they supply so many informations about the Jaina History pertaining c. 1st-6th A. D.

Cūrṇis were succeeded by Samskr̥ta commentaries, written on different *Āgamic* texts, known as *Vṛttis* or *Vivaraṇas*. Among Samskr̥ta commentators Haribhadrāsūri is the earliest, flourished in the middle of the c. 8th A. D. He wrote commentaries on *Āvaśyaka*, *Daśavaikālika*, *Jīvābhigama*, *Prajñāpanā*, *Nandī*, *Anuyogadvāra* and *Piṇḍaniryukti*. Śīlāṅkācārya, flourished in the c. 9th A. D. believed to have written several commentaries on *Āgamas* but unfortunately at present only two commentaries on *Ācārāṅga* and *Sūtrakṛtāṅga*, are available. After Śīlāṅka, Abhayadevasūri and Śāntisūri are the prominent names among commentators. Abhayadevasūri has commented on nine of eleven *Aṅgas* except *Ācārāṅga* and *Sūtrakṛtāṅga*, hence called *Navāṅgi-*

vṛttikāra. Śāntisūri has written a commentary on *Uttarādhyayanasūtra*. Both of these later Samskr̥ta commentators flourished, during c. 10th-11th A. D. This trend of commentary-writing is still current in Śvetāmbara tradition.

In Digambara tradition, *Kaśāyapāhuḍasutta* and *Ṣaṭkhaṇḍāgama* are considered as equivalent to *āgamas*. These works are written in c. 4th-5th A. D. On *Kaśāyapāhuḍasutta* first commentary was written by Yativṛṣabha in the form of *Cūrṇi-sūtras* in c. 6th A. D. After that in c. 9th A. D. Vīrasena wrote two commentaries *Jayadhavalā* and *Dhavalā* on *Kaśāyapāhuḍa* and *Ṣaṭkhaṇḍāgama*, respectively. *Mahādhavalā* is a commentary on the one part of *Ṣaṭkhaṇḍāgama*, written by his disciple Jinasena. These commentaries mainly deal with Jaina philosophy in general and *Karma* theory in particular.

2. Important Philosophical Works of this Period

Among the Jaina philosophical works composed between c. 3rd-10th A.D., the *Tattvārthasūtra*, with its auto-commentary by Umāsvāti, is the pioneer one and may be considered as the first systematic work on Jaina philosophy. Composed in c. 3rd A. D., it also has the credit of being the first *Samskr̥ta* work of Jaina literature, written in the style of other *Sūtragranthas* of Indian philosophy. The especiality of this work is that it is equally respected as well as accepted by both the sects of Jainism — Śvetāmbara and Digambara. It encompasses ten chapters dealing with Jaina metaphysics, epistemology and ethics. Its first chapter deals mainly with Jaina theory of knowledge, *Naya* and *Nikṣepa*, second with *Jīva* (living substance), third and fourth with hells and heavens, fifth with Jaina metaphysics, sixth to ninth chapters with Jaina doctrine of *Karma* and Jaina *sādhana* or ethical code of conduct of house-holders and monks, respectively. Finally, the tenth one deals with the concept of liberation (*mokṣa*). Notably, the concept of *Guṇasthāna* and *Saptabhaṅginaya* (Seven-fold

judgement) are totally absent in it. This shows that these concepts came into existence later during c. 5th-6th A.D.

After *Tattvārthasūtra*, Ācārya Siddhasena Divākara's *Sanmatitarka* is the next critical and important work, composed in c. 4th A. D. in Prākṛta verses. It explains critically the concept of *dravya* (substance), *guṇa* (properties), *paryāya* (modes) and their mutual relationship on the basis of the Jaina theory of *Naya*, *Nikṣepa* and *Anekāntavāda* (non-absolutism). It is the first work in which one-sided views of other philosophers are critically examined to establish Jaina theory of *Anekāntavāda*. Some of the *Dvātrīṃśaka-dvātrīṃśikās*, of the same author, also, critically examine the philosophical views of other Indian schools under the pretext of praising the *Jina*. Even if the refutation of the philosophical views of other schools of Indian philosophy is found in the canonical works also, they are neither critical nor systematic in their approach. Siddhasena for the first time, critically examined the views of other Indian philosophies, showing their logical inconsistencies. So far as the works on Jaina epistemology are concerned, *Nyāyāvatāra* of Siddhasena may be considered the first work on Jaina logic. This work provides the base to understand the later gradual developments in Jaina logic, particularly the contribution of Akalaṅka and Vidyānandi in this regard.

Among the writers of the Digambara sect, who wrote independent philosophical treatises, Samantabhadra (c. 5th A. D.) occupies an important place. His *Āptamīmāṃsā* is a noted scholarly presentation. It immitates *Sanmatitarka* of Siddhasena, in style but differs in language. *Sanmatitarka* is in Prākṛta verses, while *Āptamīmāṃsā* is in Saṃskṛta verses. It also critically evaluates the one-sided views of other philosophies. These two works namely, *Sanmatitarka* and *Āptamīmāṃsā*, may be considered as the prime works for the exposition of Jaina theory of

Anekāntavāda. *Āptamīmāṃsā* is an important work which establishes the concepts of Jainism after a critical evaluation of those of the other schools of Indian philosophy.

Another important work of this age is *Dvādaśāranayacakra*, authored by Mallavādī in c. 5th A. D., aiming to establish Jaina theory of *Anekāntavāda* by pointing out inconsistencies in the thoughts of other schools of Indian philosophy. The style of this work is somewhat different from that of *Sanmatitarka* and *Āptamīmāṃsā*, as these two later works are composed in verses and deal with their subject-matter in a precise manner. *Nayacakra* is composed in prose and deals with its subject-matter exhaustively. The distinguishing feature of *Dvādaśāranayacakra* is that it critically examines the views of one philosophical school through the arguments of its opponent. In this way it makes a circle (*cakra*) in which the last school of thought is refuted or critically examined by the first one. On the basis of these three important works, this age is known as "The Age of Critical Presentation of *Anekāntavāda*". Besides '*Anekāntajayapatākā*' and '*Anekāntavādapraveśa*' of Haribhadra (c. 8th A. D.) also deal with the same subject-matter, but in a different manner. *Viśeṣa-vaśyakabhāṣya*, of Jinabhadraṇi *Kṣamāśramaṇa*, is one of the important work of this age. In Śvetāmbara tradition it is the first work which deals with various problems of Jaina philosophy in detail and with minute observation. In Digambara Tradition also the *Tattvārthasūtra* is considered as the first systematic work on Jaina philosophy. The oldest available commentary on *Tattvārthasūtra* in Digambara tradition is Pūjyapāda Deva-nandi's *Sarvārthasiddhi* which is next to *Svopajñā-bhāṣya* (auto-commentary of Umāsvāti). It is composed in the first half of c. 6th A. D.

During c. 8th A. D. two more commentaries were produced namely Akalaṅka's *Tattvārthavārttika*

and Vidyānandi's *Śloka-vārttika* which are of great importance. Both of these works not only propound the Jaina philosophy but also critically evaluate and estimate the other philosophical systems. Like other works, these commentaries also discuss the points of dispute between Śvetāmbara and Digambara sects, such as the concept of women's liberation (*strī-mukti*), the taking of food by omniscients (*kevalī-bhukti*) etc. At the same time in Śvetāmbara tradition too, two commentaries on *Tattvārthasūtra*, namely *Tattvārthādhigamasūtra* and *Tattvārthasūtravārttika* by Siddhasenagaṇi (c. 7th) and Haribhadra (c. 8th) respectively, were brought out.

The composition of independent works on Jaina doctrine of *Karma* starts with c. 4th A. D. In Digambara tradition the independent works on Jaina doctrine of *Karma* composed during c. 4th-10th A. D. are *Mahākarma-prakṛti-prābhṛta* (*Ṣaṭakhaṇḍasāstra*) by Puṣpadanta Bhūtabali (c. 4th A. D.), *Kaṣāyaprābhṛta* by Guṇadhara (c. 4th A. D.), *Kaṣāyaprābhṛta Cūṛṇi* by Yativṛṣabha (c. 6th A. D.), *Dhavalā Tīkā* and *Jayadhavalā Tīkā* by Vīrasena (c. 9th A. D.) and *Gommaṭasāra* by Nemicaṇḍra Siddhāntacakravartī (c. 10th A. D.). Similarly, in Śvetāmbara tradition *Karmaprakṛti* by Śivaśarmasūri (c. 5th A. D.), *Prācīna-Ṣaṭkarmagrantha*, *Śataka* and *Saptatikā* by Śivaśarmasūri and *Pañcasanḡraha* are the noted treatises composed during this age. All these works present detailed description of Jaina Philosophy in general and Jaina doctrine of *Karma* in particular.

Haribhadrasūri composed more than eighty works on different aspects of Jaina philosophy and religion. He developed a Jaina system of Yoga on the basis of Patañjali's Yoga and established some new concepts of Jaina Yoga. Haribhadra was a prolific writer who has written on every aspect of Jaina philosophy and religion. His *Ṣaḍdarśanasamuccaya* and *Śāstravārtīsamuccaya* are two important works which describe comparatively the thoughts of other

systems of Indian philosophy. In *Śāstravārtīsamuccaya*, he has paid more respect and veneration to the other schools of thought. It was Haribhadra who for the first time started the cult of commentary writing in Saṃskṛta which was developed by Śīlāṅka (c. 9th A. D.) and Abhayadevasūri (latter part of c. 11th A. D.). These commentaries not only explain the facts about the different *āgamic* topics but also critically examine the philosophical concepts.

During this period a number of spiritualistic treatises appeared. Kundakunda added distinct idea to Jaina spirituality through his voluminous literature. According to Digambaras, his period is supposed to be c. 1st A. D., mainly based on the evidence of *Markara Abhilekha* which has already been proved as fake inscription. According to new researches his period has been established as c. 6th A. D. (See — Aspects of Jainology, Vol. III, ed. by Prof. M. A. Dhaky & Prof. S. M. Jain, P. V., 1991, p. 8). He has contributed a lot to the field of Jaina philosophy, by writing his distinguished works as *Samayasāra*, *Pravacanasāra*, *Niyamasāra* etc.

3. Works on Religious Practices and Ethics

The literature related to Jaina religious practices may be divided into following five categories :

- (i) Hymns composed in the praise of *Tīrthaṅkaras*.
- (ii) Works related to the modes of worship, rituals and religious ceremonies.
- (iii) Works concerned with religious preachings.
- (iv) Works composed on Jaina *Sādhana* and Yoga.
- (v) Works related to the Code of Conduct of Monks and Nuns as well as house-holders.

Under the first category *Dvātrimśikās* of Siddhasena Divākara (c. 4th A. D.) hold an important place. He has written 32 *Dvātrimśikās* out of which seven — first five, 11th and 21st are composed in the

praise of different *Tīrthaṅkaras*. Many of these *Dvā-trimśikās*, apart from praising the *Tīrthaṅkaras*, critically examine the theories of other philosophical systems. The next important work of this eulogical literature is Samantabhadra's *Svayambhūstotra*. It consists of 143 ślokaś written in praise of twenty-four *Tīrthaṅkaras*. Kundakunda's *Daśabhakti* is also an important work dealing with ten-fold *lakṣaṇas* of *dharma*. Another most popular and well-received work, respected equally by both the sects — Śvetāmbara and Digambara, is Mānatuṅga's *Bhaktāmarastotra* (c. 6th A.D.) composed in the praise of first *Tīrthaṅkara* Ṛṣabhadeva.

The second category encompasses the work related to Jaina modes of worship and rituals. The first work of this category was *Pūjāprakarāṇa* by Umāsvāti but unfortunately it is not available. Similarly, in Digambara tradition some more treatises related to this theme viz. *Arhatpratiṣṭhā* and *Jinā-bhīṣeka*, both authored by Pūjyapāda Devanandī (c. 6th A. D.), are also not available today. A few works on Jaina modes of worship were also composed but presently except some of *Pañcāśakas* and other works by Haribhadra, none of these are available. Among nineteen *Pañcāśakas* only following are related to this theme :

- (i) *Dīkṣāvidhi*
- (ii) *Caityavandanavidhi*
- (iii) *Pūjāvidhi*
- (iv) *Jinabhavana-nirmāṇa-vidhi*
- (v) *Pratiṣṭhā-vidhi* and
- (vi) *Jinayātrā-vidhi*.

Haribhadra has discussed the subjects in his *Ṣoḍaśakas* also. Some *Ṣoḍaśakas* such as *Pratiṣṭhā-vidhi*, *Pūjāphala* and *Dīkṣādhikāra* may be regarded as related to this theme. *Pañcāśakas* are composed in Prākṛta, while *Ṣoḍaśakas* in Saṁskṛta. Haribhadra's *Caityavandana* alongwith its auto-commentary *Caityavandana-bhāṣya* and *Pratiṣṭhākalpa* are the noted

works of this category.

The third category of religious literature includes the works such as Kundakunda's *Aṣṭapāhuḍa*, Pūjyapāda Devanandī's *Iṣṭopadeśa* and Dharmadāsagaṇi's *Upadeśamālā* composed in Prākṛta, Saṁskṛta and Prākṛta, respectively. However, the authorship of *Upadeśamālā* is a matter of dispute. Above mentioned both the works lucidly record the preachings of religious doctrines. Haribhadra has also contributed some works such as *Upadeśapada*, *Dharmabinduprakaraṇa*, *Upadeśaprakaraṇa* and *Sambodhaprakaraṇa* to this theme.

The fourth category related to Jaina *sādhana* and Yoga, abounds in its literature. *Prasamarati-prakarāṇa* by Umāsvāti (c. 3rd-4th A. D.) may be regarded as the first work of this category. Pūjyapāda Devanandī's *Samādhitantra* (c. 6th A. D.) also belongs to the same category. On Jaina Yoga Haribhadra contributed a lot by writing several books on Jaina yoga. *Yogavimśikā*, *Yogaśataka*, *Yogabindu*, *Yogaḍṛṣṭisamuccaya* and *Dhyānaśataka* are some of his important works on Jaina yoga.

The fifth category comprises the works composed on Jaina ethics and code of conduct for Jaina monks and nuns. It is the category to which several works have been contributed by the Ācāryas of both the sects — Śvetāmbara and Digambara. In Śvetāmbara tradition, apart from commentaries (*Bhāṣyas* and *Cūrṇis*) written on Jaina Āgamas on this very theme, some independent works were also composed, particularly dealing with the ethical code of conduct of Jaina ascetics and lay-followers. Among these works, Umāsvāti's '*Śrāvaka-prajñāpti*' may be regarded as the first, but unfortunately it is also not available. In Digambara tradition, *Mūlācāra* and *Bhagavati-Ārādhana*, are the important works elaborately dealing with the code of conduct of Jaina monks and nuns.

In my opinion, *Mūlācāra* and *Bhagavati-Ārādhana* basically belong to Yāpanīya tradition and

not to Digambara. I have proved this on the basis of multiple internal as well as external evidences in my book *Jaina Dharma kā Yāpanīya Sampradāya*. In Digambara tradition *Ratnakaraṇḍaśrāvaka-cāra* of Samantabhadra (c. 6th A. D.) is regarded as the first work composed on the ethical code of conduct for Jaina house-holders, however, its authorship is also a matter of dispute. In Śvetāmbara tradition after '*Uvasagadasāo*', the seventh *aṅga* of Jaina canons, '*Sāvayapaṇṇatti*' by Haribhadra is the first available work, dealing with the code of conduct for Jaina lay-devotees. Some independent works dealing with the atonement (*Prāyaścitta*) were also written in this period among which Jinabhadra's '*Jītakalpa*' stands as the most important work. Later on, on the basis of *Jītakalpa*, Indranandi's *Chedapiṇḍasāstra* and *Cheda-sāstra* by unknown writer were composed in Yāpanīya tradition. Especiality of these two works lies in the fact that they not only prescribe the laws of the atonement for Jaina monks and nuns but for the male and female lay-devotees also.

4. Jaina Narrative Literature

Jaina narrative literature of this period is generally divided into five categories, viz. (i) biographies of the 63 illustrious personalities (*Śālākāpuruṣas*) described together in one book, (ii) life-stories of these religious great personalities described independently in a work, (iii) religious tales in romantic form, (iv) semi-historical *prabandhas* and (v) compilation of stories in the form of *kathākoṣas*.

However, main objective of the narratives was religious exhortation meant for the masses. It may be noted that most of the literature of this form, excluding canonical texts belong to this period, i.e., c. 3rd-10th A. D. Though some prominent works of the narrative literature such as *Triṣaṣṭiśālākāpuruṣa* of Hemacandra, semi-historical *prabandhas* — *Prabhāvaka-carita*, *Prabandha-cintāmaṇi*, *Ākhyānakamaṇikośa*, *Prabandhakōśa*, etc., have been composed

between c. 12th-14th A. D.

In the first category *Caupannamahāpuruṣa-carīyam* of Śīlāṅkācārya (c. 9th A. D.) depicts the life of 54 out of 63 *Śālākāpuruṣas*, leaving out 9 *Pratīvasudevas*, in Prākṛta. Containing 10,800 verses, it deals with 19 characters out of 54, exhaustively, while the remaining characters have been described only in few pages. It belongs to Śvetāmbara tradition. In Digambara tradition, Jinasena and his pupil Guṇabhadra (c. 9th A. D.) also composed *Mahāpurāṇa* or *Triṣaṣṭicaritra* in Saṃskṛta. It is divided in two parts — *Ādipurāṇa* and *Uttarapurāṇa*, describing the life of 63 great personalities of Jainism. On the same theme Puṣpadanta also composed one of the greatest work of *Apabhramśa* language, namely *Triṣaṣṭimahāpuruṣa-guṇālaṅkāru* (later c. 10th A. D.). Puṣpadanta carries to perfection the possibility of *Apabhramśa* as a vehicle of poetry.

Second type includes many *Kathās*, *Ākhyānas* and *Caritas* in Saṃskṛta, Prākṛta and *Apabhramśa*. It deals mainly with the biographies of individual *Tīrthaṅkaras* and other celebrated personalities of their times. The first and foremost work of the corresponding period is certainly *Paumacariya*, of Vimalasūri (c. 2nd-5th A.D.) of *Nāila* or *Nāgila Kula*, which deals with the life-stories of Lakṣmaṇa and Rāvaṇa. It is a pioneer work of Jains on *Rāmakathā*. It has considerable impact on one work of Raviṣeṇa's *Padmacarita* (c. 7th A. D.) in Saṃskṛta and Svayambhū's *Paumacariu* (c. 8th A. D.) in *Apabhramśa*. There is also another version of Jaina *Rāmakathā* represented by Guṇabhadra (898 A. D.) in *Uttarapurāṇa* and followed by some other Digambara writers of (c. 10th A. D.). Some other works of this category are *Pārśvābhyaṇya* by Jinasena (c. 9th A. D.), *Harivaṃśapurāṇa* by other Jinasena (c. 9th A. D.), *Vardhamānacarita* by Asaga, *Neminirvāṇamahākāvya* by Vāgbhaṭṭa, *Candra-prabhacarita* by Vīrasena and some Kannaḍa works

such as *Ādipurāṇa* by Pampa and *Śāntipurāṇa* by Ponna (c. 10th A. D.) may also be included in this category. It is also to be noted that stories of Rāma and Kṛṣṇa are well recognised in Jaina tradition and Jaina writers composed so many independent works on the life of these two great personalities, accordingly.

The third type marks an interesting phase in Indian literature, in which religious tales are presented in a romantic form. The *Taraṅgalolā* of Pādaliptasūri in Prākṛta is lost but its epitome in Saṁskṛta *Taraṅgāvatī* indicates that it might have possessed engrossing literary qualities. Then there is the *Vasudevahiṇḍī* of Saṅghadāsagaṇi (c. 6th A. D.). *Vasudevahiṇḍī* is probably the Mahārāṣṭrī version of Guṇāḍhya's famous *Bṛhatkathā*, written in Sātavāhana period. Vasudeva, the father of the Kṛṣṇa, the romantic hero of this novel, evidently remind us of Naravāhanadatta, the Hero of Guṇāḍhya. Next there is *Samarāiccakahā* of Haribhadra in Prākṛta described by author as religious story, i. e., *Dharmakathā*. The fortune of the hero Samarāditya is traced through his 9 previous births. The underlying principle of these narratives is the doctrine of *Karma*. Haribhadra's *Dhūrtākhyāna* in Prākṛta is also one of the important works of Jaina literature. It shows through this imaginary tale how skilfully the incredible legends of Hindu Mythology could be ridiculed. Next, *Kuvalayamālā* (Mahārāṣṭrī Prākṛta) by Śvetāmbara ācārya Udyotanasūri, composed in 799 A. D. shows author's thorough acquaintance with works of previous writers by referring to them. He has beautifully described the corrupt city life. *Upamitibhava-prapañcakathā* is composed in Saṁskṛta in 906 A. D. by Siddharṣi. The work of Siddharṣi is an elaborate and extensive allegory. It is a narrative consisting of series of birth stories, i. e., the hero of all the stories is the same person in different births. Ācārya proposes to explain the mundane carrier of the soul (*Jīva*) under the name of *saṁsārī jīva* from the lowest stage of

existence to the final liberation. The conversion of the cruel king Marudatta to Jainism is the theme of this work. No literature representing the fourth type, i. e., semi-historical *prabandhas* has been written in corresponding period. All these *prabandhas* are written after c. 12th A. D.

The last type is represented by the compilation of stories or *Kathākoṣas*. The stories contained in these works have got a definite moral purpose to be propagated and as such teachers and preachers could use them independently without any specific context, throughout their discourses. Many of the *Kathākoṣas* are of anonymous composition.

The well known work of this type is *Dharmopadeśamālā* of Jaisimhasūri (867 A. D.) composed in Prākṛta. The work has auto-commentary and has 156 stories. *Bṛhatkathākoṣa*, composed in 931 A. D. by Hariṣeṇa, is also one of the important works of Yāpanīya tradition of Jainism. It is very informative Jaina text of early medieval period.

5. The Secular Literature of Jains

As defined, being a realistic system with a high spiritualistic bias, the basic texts of Jainism deal with the phenomena of the spiritual kingdom as well as physical universe. Jaina Ācāryas introduced various learnings aiming at the developement of personalities and character, preservation of its cultural heritage, shoulder the responsibilities of the ascetic and house-holders in society and performance of religious duties. These aims are achieved by learning such subjects as could strike the balance between the spiritual as well as worldly life.

The earlier Jaina canons mention different subjects dealing with worldly phenomena. *Sūtra-kṛtāṅga*, *Bhagavatī*, *Samavāyāṅga*, *Nandīsūtra*, *Prajñāpanā*, *Jambūdvīpaprajñāpti*, *Candra* and *Sūrya-prajñāpti* describe various aspects of biology, grammar, *chanda*, *nirukta*, *jyotiṣa*, geography, astronomy

etc., but in *Āgamas* these different subjects are intermingled. Realising necessities of some independent works regarding worldly phenomena, Jaina *ācāryas* composed some secular literature dealing with the physical phenomena.

As the result, by the beginning of c. 3rd A. D. several independent works were composed on various subjects such as — Astronomy, Astrology, Geography, Mathematics, Biology, Arts and Architecture, Linguistic and Medicinal discipline, i. e., *Āyurveda*, etc. It would be in the fitness of the things to record some of the details about such works, viz. *Lokavibhāga* of Sarvānandi (c. 6th A. D.) and *Tiloyapaṇṇatti* of Yati-vṛṣabha composed in Prākṛta, are two important works on Astronomy and Geography. Some more works like Umāsvāti's *Jambūdvīpasamāsa* and *Kṣetravicāra* (c. 3rd A. D.) and *Bṛhatkṣetrasamāsa* of Jinabhadraṇi Kṣamāśramaṇa (c. 7th A. D.) also dealt with Geography and some aspects of Jaina cosmology. Among these works,

Kṣetravicāra is not available today. *Jīvasamāsa* and *Jīvavicāra* as well as *Taṇḍulavaicārika* are the works dealing with Jaina Biology. Puṇyapāda Devanandī (c. 6th A. D.) had composed a treatise named *Vaidyakaśāstra* dealing with *Āyurvedic* medicines, but this work is also not available. *Jyotiṣakaraṇḍaka* is a *Prakīrṇaka* which deals with Jaina Astrology. In the field of grammar, *Jainendra Vyākaraṇa* or *Endravyākaraṇa* of Indranandī (c. 6th A. D.), *Śākaṭāyana Vyākaraṇa* alongwith its auto-commentary, *Āmogha-vṛtti* of Pālyakīrti Śākaṭāyana (c. 9th A. D.) and *Śvayambhū Vyākaraṇa* of Tribhuvana Svayambhū (c. 8th A. D.) are regarded as important works of this category.

The literary evolution of Jainas, particularly in Prākṛta, which took place during c. 5th B.C.-10th A. D. shows that the Jaina *ācāryas* were versatile genius. They composed various treatises on different subjects but mainly on philosophical and religious topics.

