

**Pujya Agama Prabhakara Muniraja Sri Punyavijayaji,
Pujya Tyagigana, my Brothers and Sisters,**

When I received the kind invitation of the President of the Shri Jain Atmanand Sabha, Bhavnagar, I did not take much time to decide to accept it and participate in the celebrations of the Diamond Jubilee of this Sabha. I have been requested also to announce the publication of the Dvadasaranayacakra edited by Muni Shri Jambuvijayji Maharaja and published by the Sabha. I am quite aware of my limitations in shouldering this responsibility; still, there are obvious reasons for my readily coming over here.

As a student of Indian literature in general and of Jain literature in particular, I have been always appreciating the publications brought out by this Sabha. Secondly, I am interested in the great work, the Dvadasaranayacakra, which has its own specialities for various reasons. Thirdly, I have great regard for the assiduous and devoted scholarship of Muni Shri Jambuvijayaji. And lastly, who would not like to come in closer touch with the band of zealous Sravakas who are so much interested in the pursuit of learning and piety?

The number of Prakrit and Sanskrit works published by the Sabha is pretty big; and some of them, for instance, the Vasudevahindi, the Brhatkalpabhasya etc., are both unique and of great interest. It is an institution like this which could give necessary patronage to the publication of works edited by Muni Shri Chaturavijayaji and Punyavijayaji who constitute a composite literary personality. They mark a continuity of scholarship which is quite well-known in Jaina literature as in the case of Virasena, Jinasena and Gunabhadra.

Today there is an urgent need that proper editions of ancient texts and their critical studies should be presented to the world of scholars. In this respect, the ancient Bhandaras like those at Jaisalmer, Pattan, Cambay etc. have rich mss. material. The Mss. need not be looked upon as mere property. In good old days, Mss. were not only preserved but also copied from time to time. I know, there are some monks who would like to copy down old works on palm-leaves even today; but the days of manual copying on large scale are gone for good. We are living in an age of printing, fast printing, indeed. If the Mss. wealth from Gujarat is to be properly handed down to posterity, we want well trained editors who can methodically

and carefully study the Mss. and prepare authentic editions of them for the benefit of generations of scholars. The late lamented Dr. V. S. Sukthankar, who is well-known as the great editor of the Mahabharata, once wrote to me: "Only a sound and critical text can serve as a foundation of further research in literature. In the absence of such texts, all subsequent research is sheer waste of good time and energy, as has proved to be the case in so many notable instances of operating with a corrupt or defective text. Half the controversies in the world would never have been begun if we had better texts". That only shows how important it is to edit ancient texts in a proper manner. In this respect, the ancient Bhandaras of Gujarat, worthy monks like Muni Shri Punyavijayaji and patron institutions like the Atmananda Sabha have all together rendered valuable service to the cause of the publication of Jaina works. The late lamented Pt. Nathuramaji Premi once told me that he was inspired by the Granthamala published by this Sabha in starting the Manikachandra D. J. Granthamala which too has done useful work by bringing to light many unpublished texts. You know, after the sad demise of Pt. Premiji, both Dr. Hiralal Jain, Jabalpur and myself are trying to rejuvenate it under the patronage of the Bharatiya Jnanapitha.

Right from the beginning, I am interested in the edition of the Dvadasaranayacakra. This text, I was aware, presented peculiar problems for a critical editor; and I have been closely watching how different attempts were made in this direction by different institutions and individuals. Naturally, there is pleasure, even satisfaction, in associating oneself with the publication of an important work like this.

Then I feel special regard for Muni Shri Jambuvijayaji. Years back, his father Guru and himself came to Kolhapur and halted there for one Caturmasa. The distance between the Upasraya and my residence was just a few minutes walk. He often came to my place in the evening; and we discussed canons of textual criticism in which I have been very much interested and about which he was keen to know more and more. In fact, I visited the Upasraya now and then to pay my respects to the Father and son, the Guru and Sisya. I felt a bit surprised and also a little pride that this young man relinquished the world and got himself wedded to the cause of learning and piety life long! Later, I received from him off-prints of his articles; and through common friends, I heard about the work he was doing. The last that I called on him was in Ahmedabad along with my friend Pt. Dalasukhabhai Malavania. I found him much changed in physical appearance. He looked lean and emaciated; but, behind that frail body, I could see from whatever I discussed with him that there was a burning zeal not only for devotion to learning but also for advancement of learning. He showed us photographic copies of Tibetan Mss. He was making striking progress in the study of Tibetan and other languages. Today we are all here to express our respectful felicitations to Muni Shri Jambuvijayaji on his finishing the first part of the Dvadasara-nayacakra.

The Sangha, with its four limbs of Muni, Aryika, Sravaka and Sravika, often comes together for Mandira-pratistha or Bimba-sthapana or some other religious festival. We are all accustomed to these things. Functions with political dignitaries are a fashion of the day. Today, however, you are all gathered here with some solemnity to witness the publication of a work, Dvadasaranayacakra by name, the contents of which are still to be fully studied by many, edited by a monk whose wealth and authority are only his scholarship and devotion to learning. This is something significant. The spirit of Sastradana is there in the blood of our Sravakas and Sravikas. This is well-known from the Prasastis of many of works and Mss. available in Gujarat. This is true even outside Gujarat. A pious lady from Karnatak, Attimabbe by name, got prepared one thousand copies of the Kannada Kavya, Santipurana of Ponna (c.933 A.D.) and distributed them all over the country. Certainly, she saved by her Sastradana this great work from falling into oblivion. Well even in the age of printing and of more prosperity we print only one thousand copies of our books, some time even less.

Jainism is described as Ethical Realism: that is correct in more than one way. The Acara-dharma in Jainism has a twofold objectives; first, it aims at spiritual purification and secondly wants to make an individual a worthy social being who can live as a responsible citizen and a well-behaved neighbour. The first objective arises out of the Jaina theory of Karman which is an automatically functioning law under the dispensation of which every one must get the fruit, good or bad, of his or her thoughts, words and deeds. In this law of Karman, there is no scope for divine intervention. The god as creator is not admitted there, nor can bestow favours and mete out punishment to the worldly beings. This is indeed a bold approach basically advocated in Jainism whereby an individual is really an architect of his own fortunes and misfortunes. Karman is conceived as subtle matter, or a form of energy which affects the soul as a result of one's own thoughts, words and acts. As a matter of fact, every Jiva or soul is already under the influence of Karman from beginningless time. He experiences the fruits of his past Karmas and contracts the fresh ones. So the cycle of action and its fruit goes on. It is only through disciplined living that one can control the Karmas and through penances etc. one can get rid of them. And when the soul is completely free from Karman, that is spiritual emancipation.

The second objective helps one to develop an attitude of equality towards all the beings and cultivate a sanctity for the individual's life, his attitudes and his possessions.

The moral code in Jainism is well graded to suit one's ability and environments. It is prescribed to him according to his will to carry it out sincerely, without any negligence on his part either in understanding it or putting it into practice.

The doctrine of Ahimsa is the foundation of Jaina ethics. If we correctly understand it, it will be seen that it is the recognition of the inherent right of the

individual to live so unanimously and universally expressed that every one wants to live and nobody likes to die. Thus, therefore, no one has any right to destroy or harm any other living being. Viewed as such, Ahimsa is the fundamental law of civilised life and rational living. As observed by Albert Schweitzer. "The laying down of the commandment not to kill and not to damage is one of the greatest events in the spiritual history of mankind". The Jaina moralist is quite aware of the practical difficulties a true and rigorous Ahimsite has to face. He has been far ahead of the times when he arranges the sentient beings in progressive series according to the biological development of the form of life in them. This is intended to enable one to abstain from killing or harming living beings of higher and higher forms of life, and ultimately, as one advances spiritually, to abstain from the lower forms too steadily and gradually. It is not enough that one has reverence for the life of the individual only, but one must also respect the sanctity of the attitudes, of the personality and of the possessions of the individuals. This approach is the sumtotal of the Jaina vows which are enumerated thus; Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha.

The Jaina moralist has laid equal emphasis on Satya or truthfulness. He knows its value not only in worldly affairs but also understanding and expounding the highest principles of religion and philosophy. He is more of a Tattva-nirninisu than a vijigisu. He would rather say *saccam logammi sara-bhuyam* than *satyam eva jayate*. There is a world of difference between the psycho-philosophical implications behind them, apart from the outlook with which Truth is approached under various critical situations in human affairs.

Great religious teachers, eminent philosophers and outstanding moralists have been all along in search of Truth. Some of them have even gone to the extent of claiming that what they have preached alone constitutes Truth. A common man, however, is simply dazed by the array of truths preached by them and mutually so conflicting. So there stands the eternal question: where is the Truth and how to approach it rather than what is the Truth and who has reached it. The Jaina philosopher has offered his solution which is quite on par with his spirit of Ahimsa which not only breeds respect for all life but also tolerant understanding of all different opinions in the realm of higher thought.

The Jaina philosopher has been careful in classifying statements which are true, untrue, both true and untrue and neither true nor untrue. This analytical approach has led him to the famous doctrine of Anekanta which enables one to look at a situation from different points of view and pool these partial view-points together for an all comprehensive statement. The reality is complex; its modes are passing through a channel of eternal flux; and, after all, the human understanding has its patent limitations. This awareness of the Jaina philosopher has given a peculiar tone to Jaina epistemology; the result is the Nayavada. Naya is the point of view.

or the approach of the knower; and it is put to others through what he says: that is what is implied by Nayavada.

The study of the chronological stratification of the Ardhamagadhi canon, though once begun by W. Schubring and other scholars, is more or less ignored in India; and it is presumed in most of the discussions that the canon is one unit of study. Attempts are already made to trace the seeds of the Nayavada in the canon. We get there plenty of details for the study of Nayavada and Syadvada. When the question of alternative predication arises, we see how Mahavira and his disciples have approached the problem. Such alternatives are many: *sat & asat; asti & nasti; vidhi & niseha; eka & aneka; sasvata and asasvata* etc. Jainism had to face such alternatives in the scheme of its basic metaphysics. Naturally we have the Nayas like the Drvyarthika and Paryayarthika, Niscaya and Vyavahara; some approach having in view Dravya, Ksetra, Kala and Bhava; understanding through Anuyogadvaras etc. This analytical approach was adopted in various directions and for various purposes. If we look at some of the Sutas of Umasvati (I.5-8, V. 32) it is obvious that he is only putting together in a systematic form what was available to him in earlier tradition. A study of a chapter like the Mokkhamaggagai (28) from the Uttaradhyayana and the Pravacanasara and Pancastikaya of Kundakunda clearly brings to light the antecedents of Umasvati.

Umasvati has an important Sutra: *pramana-nayair adhigamah*. It is one of the approaches to understand reality; and it reflects the spirit of the age. He enumerates seven Nayas (I. 33). The approach through Nayas in understanding reality is a field of great scope for originality and practical utility. Siddhasena is essentially a Tattva-nirninisu. He is perhaps one of the boldest among Jaina logicians; he would not hesitate to keep into background the traditional in preferential to the rational. This is obvious from his stating the simultaenity or identity of jnana and darsana in a Kevalin; from his adopting Sanskrit in preference to Prakrit; and even from his attempt, as tradition tells us to put the canon into Sanskrit. The inherent greatness in Siddhasena's works is brought to full bloom by subsequent authors like Mallavadi and Abhayadeva. If Naya is really a point of view, a mode of statement, a logician like Siddhasena could not but reach the conclusion expressed in his famous verse (III. 47):

जावइया वयणवहा तावइया चेव होंति णयवाया ।

जावइया णयवाया तावइया चेव परसमया ॥

This is a remarkable and highly broad-based approach in understanding the various philosophical schools and religious systems. If this is so, it is incumbent on this approach to state what is the basic Naya of some system of thought or the other. Siddhasena himself has led the way in this respect (III 48-49):

जं काविलं 'दरिसणं एवं दव्वट्टियस्स वत्तव्वं ।
 सुद्धोयणतणयस्स उ परिसुद्धो पज्जववियप्पो ॥
 दोहि वि णएहि णीयं सत्थमुल्लएण तह वि मिच्छत्तं ।
 जं सविसयप्पहाणत्तणेण अण्णोण्णणिरवेक्खा ॥

As a Tattvanirninisu, Siddhasena has reached a stage of understanding that different systems of thought are just partial attempts, while the Jaina Darsana is a comprehensive view embodying all the aspects. This he has symbolically put in one of his Stutis (IV. 15).

उद्धाविव सर्वसिन्धवः समुदीर्णा स्त्वयि नाथ दृष्टयः ।
 न च तासु भवान् प्रदृश्यते प्रविभक्तासु सरित्स्ववोदधिः ॥

Well, more pointedly and with specification of Jainism, Jinabhadra states thus in his Visavasyaka-bhasya (72):

एवं विवयन्ति नया मिच्छन्निनिवेसओ परोप्परओ ।
 इयमिह सत्वनयमयं जिणमयमणवज्जमरुचन्तं ॥

This aspect of Nayavada was not bound to find favour with Jaina authors and logicians who had the spirit of vijigisu in them and who imitated the Vadins of their age. Further such an approach opened fresh thinking and planning of the Nayas and could make possible accomodation of different schools of thought under some Naya or the other.

It is with this background of the trend of thinking in Jainism that we have to study the Dvadasaram Nayacakram of Mallavadi Ksamasramana. Hemachandra has complimented Mallavadi as a leading Tarkika. According to Haribhadra Mallavadi wrote a commentary on the Sanmati Tarka of Siddhasena. Though this commentary, like that of Sumati, has not come down to us, that Mallavadi was tempted to write such a commentary is highly probable. Such a thorough study of Sanmati must have further developed his faculty as that of a self-willed rationalist; and the next step seems to have been his composition of the Dvadasaram Nayacakram in which he elaborates fresh possibilities in the development of the Naya doctrine.

The substance is existential in character; it is endowed with inseparable or inherent qualities and separable or superimposed modes: thus its basic character continues through a flux of changes. It is this complex reality that is to be understood through various Nayas which have a reference to Samanya as well as Visesa.

Mallavadi seems to inherit the terminology of his approach from grammatical vocabulary. If things are understood according to their substance, there is general affirmation (*vidhi*); but, if according to their special features, there is a restricted statement (*niyama*). Besides these two Mallavadi recognises a third point of view in which both *Vidhi* and *Niyama* are combined. From these three fundamental modes, Mallavadi develops twelve modes arranged in a circle or wheel; and hence the name *Nayacakram*. Though his *Nayas* are twelve, he shows how they can be grouped under *Dravyarthika* and *Paryayarthika* and how they can be made to correspond to the seven *Nayas* of *Umasvati*. The twelve modes of consideration are:

(1) *Vidhih*, (2) *Vidher Vidhih*, (3) *Vidher Vidhiniyamam*, (4) *Vidher niyamah*, (5) *Vidhi-niyamam*, (6) *Vidhi-niyamasya vidhih*, (7) *Vidhi-niyamasya vidhi-niyamam*, (8) *Vidhi-niyamasya niyamah*; (9) *Niyamah*, (10) *Niyamasya vidhih*, (11) *Niyamasya vidhi-niyamam*, (12) *Niyamasya niyamah*.

The chief object of Mallavadi's exposition, which we are able to understand better only through his great commentator *Simhasuri*, is to bring various systems of thought under one or the other mode of consideration and then refute them. This procedure presumes on the part of Mallavadi great proficiency in various philosophical schools which he is out to refute and at the same time deep skill and methodical rigour in bringing all these views under his fixed pattern.

(i) The first view-point is of the common man. Even the definition of *Pratyaksa* given by other systems lacks precision. *Ajnanavada* and such other views are brought under this heading. The quotations of the *Purvapaksa* are quite interesting; and they show Mallavadi's range of study. (ii) The second view point brings under its purview the doctrines of *Purusa*, *Niyati*, *Kala*, *Svabhava* and *Bhava*. *Siddhasena* had already touched this topic, the counterparts of which are found in some of the *Upanisads*. (iii) Under the third view-point come the *Samkhya* system and the *Isvaravada*. (iv) under the fourth view-point comes the discussion about *Isvara* versus *Karman*. It is these four view-points that are covered in the first volume of the *Dvadasaram*, *Nayacakram* under publication.

The title of the work is quite significant. The *Nayas* are the twelve spokes of the wheel. Each spoke has a refutative part and followed by a positive part which presents the position of the author. The rim or felly has three parts, each containing four *Nayas*. The *Nabhi* or the nave of the wheel is *Syadvada*.

Simhasuri's commentary (*Nyayagamanusarini*) is important in various ways. It is the commentary that takes for granted Mallavadi's original which the editor has to reconstruct from *Simhasuri's* exposition which often gives only the first and last word of a sentence. The study of Mallavadi and *Simhasuri* have to go hand in hand: if the original text of the former required reconstruction, the exposition of *Simhasuri* needs great effort for clear understandings.

The importance of the *Dvadasaranayacakra* is two fold. First, it is a major contribution to the development of Naya doctrine in Jainism. Secondly, the material presented through this work has a special bearing for the history of Indian philosophy. The author reviews here a large number of contemporary and different systems which we put today under categories of Vedic, Samkhya, Nyaya, Vaisesika, Mimamsa, Advaita, Bauddha, Yoga and schools of grammarians. Further, we get here a number of quotations from Jaina and non-Jaina sources which have great chronological value.

A work *Nayacakra* by name was known from references in other works, but somehow it took time for this work to see the light of day. There are some other smaller texts bearing this name: *Mallavadi's Works*, however, has to be distinguished from them. The high scholarship and the daring innovations with which *Mallavadi* presented his discussion made this work in a way obscure. The very approach of discussion was more of an accommodative than of polemic type; naturally, the work never gave a thrill even to the limited number of authors who had an occasion to study it here and the original text was so buried in the commentary that very few could appreciate its value. Lastly, no lucid commentary came to be written on it. The *Nyayagamansarini* of *Simhasuri* never became popular like the *Syadvadamanjari* which eclipsed as it were the text on which it happens to be a commentary.

Many scholars have taken interest in this work lately; and some articles are written here and there. *Muni Shri Jambuvijayaji* himself has contributed some articles on *Mallavadi* (in the *Buddhi-prakasha*, *Jaina Satyaprakasha*, *Atmanand-Prakasha*). His tracing of a quotation from the *Vakyapadiya* of *Bhartrhari* in the *Pramana-samuccaya* of *Dinnaga* is a valuable piece of research. *Pt. Malavania* has written an exhaustive paper on *Mallavadi* and his work. *Dr. V. Raghavan* has made a casual reference to the *Dvadasaranayacakra* in his Presidential address of the all-India Oriental Conference held at *Srinagar*. *Dr. E. Frauwallner* is one of those few earnest scholars in Europe who are interested in Naya; and it is in the fitness of things that he has added an Introduction to the edition of the *Dvadasaranayacakra* by *Shri Jambuvijayaji*.

In the study of comparative philosophy, chronology is the backbone of all reasonable conclusions. Further, it is to be remembered that whatever is written cannot remain confined to our partisans or followers, but it reaches the hands of all those who are interested in the subject. So, in researches, one cannot afford to be just a pleader or partisan. The method is more important than the conclusions arrived at. Now-a-days there is a tendency that *Sutra* manuals are taken as the beginning of the school of philosophy; but, as a matter of fact, the *Sutra* texts come like a culmination of the codification of the floating views which went to make up a system. Negative evidence does not prove anything. If some work does not mention any other work, this cannot be any basic evidence for further inference in chronological discussions. Then in matters of chronology opinions have no value.

In facts it is the majority of evidence or positive facts rather than that of opinions that should decide an issue. One has to be fair to one's problem; facts, whether favourable or unfavourable to one's conclusion, must be mentioned. No attempt should be made to suppress them because they upset one's preconceived conclusions. I am tempted to make these observations after reading what has been written by Muni Shri Vikramavijayaji on Mallavadi and Nayacakram, referred to below. Such tendencies in research will not yield abiding results; if we have no clear-cut evidence, let us not hazard speculations just because we want to stand by our conclusions at any cost.

Lately, the Dvadasaram, Nayacakram with the Nyayagamanusarini of Simhasuri has occupied the scholarly attention of a number of Jaina dignitaries. In 1952, the first part consisting of Four Aras edited by Muni Chaturavijayaji and Pt. Lalchandaji was published in the Gaekwad's Oriental Series, No. cxvi. A little earlier than that started appearing an edition of it by Shri Vijayalabdhisuri which is now completed in four parts published from Chani (Part I, 1948; Part II, 1951; Part III, 1956; and Part IV, 1960 which has an informative Foreword by Shri Vikramavijayaji). In all such work every edition has its value: critical editing and research pursuits, if systematically carried out, are all progressive efforts towards perfection. The present edition by Muni Shri Jambuvijayaji has its own specialities by which it marks a definite improvement on earlier efforts, and therefore, deserves all our appreciation. On comparison one finds that Shri Jambuvijayaji has a closer study of the text and his restoration of the original of the Dvadasaranayacakra is more definitive and acceptable. Secondly, his mss. material is more exhaustive, and he shows clear evidence of handling it in a critical manner by noting the specialities of each one and by giving the variants wherever necessary. He specifies the method adopted by him in editing and presenting the text. His Tippanis are a remarkable piece of scholarship, and they will be appreciated by all earnest workers in the field of Indian Nyaya. His presentation of the commentary in suitable paragraphs shows how he has done all this with an understanding of the text so difficult in a Nyaya work like this of which no traditional study is inherited. His text of the Pramana-samuccaya in the Bhota-parisista clearly demonstrates what pains he has taken to edit the text in the light of the necessary material. His Introduction is a valuable piece of research. He has pieced together the biographical details about Mallavadi from traditional sources. He assigns Mallavadi to Samvat 414 (-57, i. e., A. D. 357). Any way Mallavadi has to be a younger contemporary of, if not much later than, Siddhasena from whom he has drawn so much of inspiration. Dr. H. L. Jain has shown that Siddhasena's Gunavacana-dvatrimsika has in view Candragupta II of the Gupta dynasty who ruled from A. D. 380 to 413 (Madhya Bharati, Jabalpur 1962, No. I). In fine, here is a model edition of Nyaya work for which I offer my respectful felicitations to Muni Shri Jambuvijayaji, and announce solemnly the publication of this volume. I am sure, the remaining part also will be out soon.

One word more. When a text is edited, it is often believed that nothing more remains to be done. In my humble opinion, a critical edition is just the beginning of advanced studies connected with various problems arising out of its contents. It is necessary that specialists in different branches of Indian philosophy are made to take interest in Dvadasaranayacakra so that more light is shed on various aspects of the history of Indian philosophy. It would be the highest reward for Muni Shri Jambuvijayaji when many Naiyayikas take scholarly interest in this work and critically judge its contents.

I sincerely thank the authorities of the Jaina Atmananda Sabha for giving me this valuable opportunity to associate myself with this function. They have done signal service to the cause to Indian literature in general and Jaina literature in particular by publishing this Dvadasaranayacakra which is quite in keeping with the long standing reputation of the Sabha to which goes the credit of bringing to light works like Brhatkalpabhasya.

In conclusion let me offer my Respects to Agama Prabhakara Muniraja Shri Punyavijayaji who has inspired scholarly work in many of us.

Thank you all.

KOLHAPUR

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(A. N. Upadhye)

Adinatha Neminatha Upadhye