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A HISTORY OF
THE CANONICAL LITERATURE OF THE JAINAS

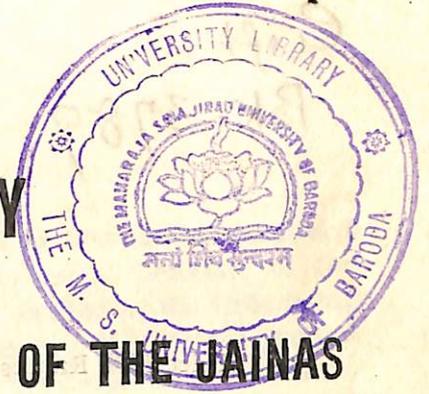
H. R. Kapadia

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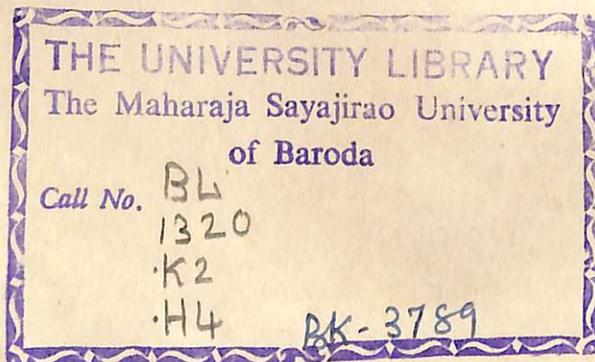
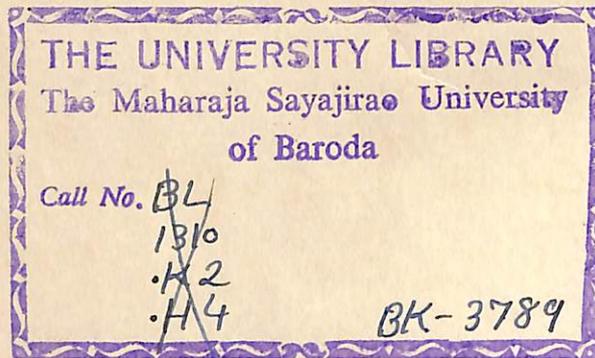


**A HISTORY
OF
THE CANONICAL LITERATURE OF THE JAINAS**

BY
HIRALAL RASIKDAS KAPADIA

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PREFACE

It was about a decade and a half ago that an idea struck me that I should write a comprehensive history of the canonical literature of the *Jainas*. This idea got crystallized when, on being invited by the Bhandarkar Oriental Research Institute, I commenced preparing a *Descriptive Catalogue of Jaina Manuscripts* deposited in this Institute by the Government of Bombay. While I was engaged in this work, I found that barring *A Sacred Literature of the Jainas*, an English translation of the valuable German contribution by the late Prof. A. Weber, and *A History of Indian Literature* (vol. II) by Prof. Maurice Winternitz, Ph. D., there was no work which presented the history of the *Jaina* literature as a connected whole. And as regards these two works, too, I found that the first one was hardly accessible, and that *full justice* was not done to the history of the *Jaina* canonical literature by either of these scholars, who had treated the extant exegetical literature in a cursory manner and had practically neglected the extinct *Āgamas*. Prof. Winternitz was in a better position to do the needful; but, since he had selected a much wider field than the history of the *Jaina* literature, he could not devote to it as many pages as might be desired. So I undertook this work, and by the time two parts of vol. XVII of *D. C. J. M.* got published, I finished the spade-work. Subsequently I found that the task undertaken by me presented far greater difficulties than I had foreseen. So I had half a mind to wait till I had completely surmounted them. But, on realising that such a desirable stage may not be reached in near future and even the work as it stood, would be useful to students, if not to scholars, I have taken this bold step of placing it before the public.

Incidentally I may invite the attention of veteran scholars to certain questions which require investigation. For instance they occur on pp. 37, 40, 71, 78, 116, 117 etc.

In this work I have given quotations *in extenso* in order that the general reader may be saved the trouble of procuring the original works, and may still judge for himself. I have given at the end two Indexes. Of these the first deals mainly with the names of authors and other personages and sects and tribes and the like. It has been compiled and arranged according to the *English* alphabet by my eldest son Vipinacandra B. A. (Hons.).¹ The second is more extensive. It includes the names

¹ He has recently passed this examination with *Saṃskṛta* (entire) and has secured the first class.

of works, their sections etc., arranged according to the *Nāgarī* alphabet by my daughter Manoramā, and it is checked by my younger son Vibodhacandra. For the purposes of Indexes only the modern transliteration-system has been adopted. Accordingly *Gaina* is given under "Jaina" and so on.

Considering the various topics dealt with in this book I have thought it desirable to give "Analysis". The portions pertaining to the main body of the work are printed in bigger types as compared with those used for the portions incorporated in foot-notes. Further, I have used abbreviations at times, e. g., D. C. J. M. for 'Descriptive Catalogue of Jaina Manuscripts', *Visesā* for 'Visesāvassayabhāsa', *Āv. Lit.* for 'Übersicht über die *Āvasyaka-Literatur*', com. for 'commentary', p. for 'page' etc.

I record my sense of gratitude to all those authors whose works I could consult and derive benefit from, and especially to the late Prof. Winternitz who used to take keen interest in my literary activities. Further, I thank Mr. N. I. Desai B. A., the Printer for the care and enthusiasm with which he has printed this work.

In the end I acknowledge my indebtedness to the University of Bombay for the substantial help it has granted towards the cost of the publication of this book.*

M. T. B. College
Surat.
19th August '41

Hiralal R. Kapadia.

* I am deeply indebted to the following *Jain* gentlemen each of whom has given me a sum of money by way of encouragement:

- (i) Raosaheb Kantilal Ishwarlal.
- (ii) Mr. Maneklal Chunilal, J. P.
- (iii) Messrs Vadilal Poonamchand & Sons.

ANALYSIS

I Origin and utility of the authoritative works, impossibility of furnishing a complete list of names and details of all the schools of thought, continuities and extinctions of some of the *Jaina* scriptures, establishment of the *Jaina tīrtha*, 3 questions by Indrabhūti to Lord Mahāvīra and his replies - *tripadī*, 15 *niṣadyās*, similarity of some of the *dvādaśāṅgīs* even in words, explanations about the differences of opinion regarding the order of the composition of the 12 *Āṅgas* and that of the 5 sections of the 12th *Āṅga*, contents of *Aṅuoga*, four *anuyogas* and their relative importance, various meanings of the word 'scripture', 2 definitions of *sammasūya* and *micchāsūya*, enumeration of the *Jaina* scriptures, 300 *Śrutakevalins* and their compositions, works of Bhadrabāhusvāmin, the 10 *Nijjuttis* and the works associated with them, works of *Daśapūrvadhara*s and *Pratyekabuddhas*, classifications of some of the *Āgamas* as *Mūlasūtras*, *Chedasūtras*, *Upāṅgas* and *Prakīrṇakas* and 147 *adhyaṅgas* recited by Lord Mahāvīra.

(Attribution of superhuman nature, *kālacakra* and its sub-divisions, 7 extinctions of the *Jaina* scriptures and the corroborative evidences pertaining to them, names of the 24 *Tīrthāṅkaras* of the present age, delivery of the sermon by Lord Mahāvīra, names of his 11 *Gaṇadhara*s, definitions of *niṣadyā*, *sat* and *nītya*, mention of *tripadī* and *mātrkāpadas*, formation of 9 *gaṇas*, names of the five sections of *Diṭṭhivāya*, orders pertaining to the composition and arrangement of the 12 *Āṅgas*, synonyms of *Aṅuoga*, an example of synecdoche, etymology and description of the contents of *Aṅuoga*, three interpretations for *Mūlapādhamāṅuoga*, description of *Cittantaragaṇḍīyā*, references about the 4 *anuyogas*, a reason for mentioning only *kāliyasūya*, *Diṭṭhivāya*, the fountain-head of scriptures, meanings of Apocrypha, a list of non-*Jaina* works, 3 varieties of the authoritative *sūtra*, the date of Bhadrabāhusvāmin, comparison of the designations of *Gaṇadhara* and *Śrutakevalin*, names of the 10 *Nijjuttis*, those of 6 *Cheyasuttas*, and those of the 10 *Daśapūrvadhara*s and the number of the *Prakīrṇakas* in a *tīrtha*).

II Five kinds of *jñāna* (knowledge), definition of *śrutajñāna*, 12 limbs of *śrutaburuṣa*, various definitions of *aṅgapavīṭṭha* and *aṅgabāhira*, a tabular representation of the main classes and sub-classes of *śrutajñāna*, definitions of *kāliyasūya* and *ukkāliyasūya* and a list of works grouped under these heads, 3 meanings of *kāliyasūya*, 6 popular groups of the *Āgamas*, the usage of the word 'Āṅga' in *Jaina* and non-*Jaina* schools, references about the names of the 12 *Āṅgas*, 6 *Vedāṅgas* and their 4 *Upāṅgas*, a list of the 12 *Uvāṅgas*, differences of opinion regarding the

association of some of the *Uvaṅgas* with *Aṅgas* and their sequence, the earliest references about the words *Uvaṅga* and *Upaṅga*, classifications of the *Uvaṅgas* as *kāliyasūya* and *ukkāliyasūya*, 16 points about the *Uvaṅgas*, 2 interpretations of *Cheyasutta*, the oldest reference about *Cheyasutta*, modern and ancient views about the number of the *Cheyasuttas*, the date of the loss of *Pañcakappa*, its substitution by *Jīyakappa*, the dates of *Pañcakappa* and its two *Bhāsas*, Prof. Winternitz' view about the dates of *Dasā*, *Kappa* and *Vavahāra*, interdependence of *Nisīha* on *Vavahāra*, and the 1st 2 *Cūlās* of *Āyāra*, different interpretations of the word *Mūlasutta*, origin of the two *Cūlās* of *Dasaveyāliya*, authorship of *Āvassaya* and *Uttarajjhayāna*, the number and order of *Mūlasuttas*, *Pinḍanijjuttī*, an off-shoot of *Dasaveyāliya* and *Ohanijjuttī*, that of *Āvassaya*, origin of the two *Cūlās* of *Dasaveyāliya*, the authorship of *Āvassaya* and *Uttarajjhayāna*, references about *Paiṇṇaga* and *Prakīrṇaka*, and the synonyms of the former, the no. of *Paiṇṇagas*, different lists of *Paiṇṇagas* and their authorship, 2 *Cūliyasuttas*, various groupings of *Āgamas*, the corresponding stand-points being *anuyoga*, the no. of their titles, a common ending and prefixes like *culla* etc., the *Digambara* classifications of the *Āgamas* and their substitute canon viz. the 4 *Vedas*, and 45 and 84 *Āgamas*.

(5 kinds of *nāṇa*, 14 and 20 varieties of *suyanāṇa*, *gaṇipīḍaga*, a synonym of *Aṅga*, the meaning of *Śrutasthavira* and that of *pauruṣī*, the dates of the origins of the *Sthānakavāsīn* and *Terāpanthīn* schools, the Sāṃskṛta names for the 11 *Aṅgas* and 12 *Uvaṅgas*, the date of Siddhasena Gaṇi, works of Jinabhadra Gaṇi *Kṣamāsramaṇa*, names of the 3 different sets of *Paiṇṇagas*, the date of Jinavallabha Gaṇi, a reference to 36 *Nigamas*, 10 names of *Ditthivāya*, 10 *ajjhayaṇas* of *Dihadasā* and the names of 10 *Dasās*).

III Transmission of learning in olden days, 18 *lipis* taught to Brāhmī by Lord Rṣabha, her father, reasons for not writing the *Vedas* etc. in ancient times, the main object of *Jaina* saints for not reducing their sacred literature to writing, penalties for violation, an irony of fate, 12-year famines in the times of Skandīla Sūri and Nāgārjuna Sūri, councils summoned at Mathurā and Valabhī by these Sūris, the redaction of the *Jaina* canon under the presidentship of Devarddhi Gaṇi *Kṣmāsramaṇa*, differences of opinion regarding its date, 9 important features of this redaction, codification and composition of the *Jaina* canon as different entities, allegations of some of the *Digambaras* in connection with the *Śvetāmbara* canonical literature, and their refutations and the non-development of its exegesis at the hands of the *Digambaras*.

(References to 12-year famines in the times of Bhadrabāhusvāmin, Ārya Suhastīn and Vajrasvāmin, the Hāthigumphā inscription of the Emperor Khāvela, council at Pāṭaliputra, the 3 *Bauddha* councils, mention of the Nāgār-

jūnyas, *vaṇṇā* and *peyyālam*, artifices employed while writing Mss., the code of Jainism, and the 3 periods pertaining to the history of Zoroastrianism).

IV An infinite no. of the *Tirthaṅkaras*, loss of more than infinite *dvādaśāṅgīs* and *Paiṇṇagas*, oblivion of *Ditthivāya* during the famine, approach to Bhadrabāhusvāmin, the gradual dissipation of the 14 *Puṇvas*, mention of some of the *Pūrvadhāras*, the complete extinction of *Ditthivāya* in *Vīra Saṃvat* 1000, the *Digambara* view about the loss of 14 *Puṇvas* and that of 11 *Aṅgas*, the *Digambara* list of persons conversant with 14 *Puṇvas*, 10 *Puṇvas*, 5 *Puṇvas*, 11 *Aṅgas* and 1 *Aṅga*, reasons assigned for the loss of *Puṇvas* by Professors Weber, Jacobi, Schubring, L. Alsodolf and others, *Vīra Saṃvat* 683, the *Digambara* date of the complete loss of the holy canon, extinction of *Mahāpariṇṇa* (i. e. *Āyāra*, I, 7) and its date, constituents of *Āyāra*, (II), loss of a major portion of the 6th *Aṅga* and probably that of *Aṅgas* 7 to 11, too, striking differences between the extant *Pañhāvāgarāṇa* and one described in *Nandī*, a doubt about the genuineness of the available *Candapanṇatti*, restoration of *Mahānisīha*, extinction of several *Nijjuttīs*, *Bhāsas* and *Cuṇṇīs* on *Pañcamāṅgalasūyakkhanda* and its incorporation in a *Mūlasutta*, loss of two *vācanās* of *Mahānisīha* and that of *Pañcakappa* as well, extinction of 17 *giddhidasā* and 147 *adhyayanās* recited by Lord Mahāvīra, 9 reasons for the unique position of *Ditthivāya*, 7 varieties of *Parikamma* and their 83 sub-varieties, *nayas* and the 7 *Parikammās*, 22 *Suttas* and 4 view-points such as *chinnacchedanaya*, *acchinnacchedanaya* etc., names, contents, *paḍas* and extent of the 14 *Puṇvas*, quotations and works extracted from the *Puṇvas*, the language and study of the *Puṇvas*, 225 *Vatthus*, 84 *Pāhūḍas* attributed to Kundakunda, 14 *Pāhūḍas* of the *Śvetāmbaras* along with their references etc., extracts from the *Aṇuoga*, 34 *Cūliyas*, the order in which the 5 sections of *Ditthivāya* were studied and became extinct, description of about 37 extinct works and that of 10 *Dasās*, untraceability of about 70 *gāthās* quoted from *Āgamas* in the extant ones, extinction of some of the *Nijjuttīs*, the reasons for the loss of some of the *ajjhayaṇas* etc. and the survival of only 4 *Āgamas* till the end of this *ara* and in the end, their extinction.

(The sacred *suttas* of a period prior to the date of omniscience of Lord Mahāvīra, no reference to *āyāgapāṭa* in the extant literature, *Ditthivāya* and Bhadrabāhusvāmin, periods of 7 *vācanās*, date of Āryarakṣita Sūri and his knowledge of *Puṇvas*, 54 *uttama-puruṣas*, the 9 *ajjhayaṇas* of *Āyāra*, and their subject-matter, definition of *paḍa*, restoration of *Mahānisīha*, a curriculum noted in *Vavahāra*, the meanings of *nijjuhaṇā* etc., references to *Mahāprāṇa*, definition of *antarmuhūrta*, inability to count 46 *māyapayas* of *Ditthivāya*, *Mātikās* of the *Bauddhas*, references about *labdhīs* and names of the *ajjhayaṇas* of *Antagaḍadasā* and *Puṇṇhacūlā*).

V 9+16 *ajjhayaṇas* of *Āyāra*, contents of *Āyāra* (I) and those of its 4 *Cūlās* forming *Āyāra* (II), the authorship of *Cūlās* III and IV, a controversy about the interpretation of *Āyāra* (II, 1, 10, 6), metres of verses in *Āyāra*, *Dhammapāda* and *Suttanipāta* and their consequent dates, 23 significant *ajjhayaṇas* of *Sūyagaḍa*, the antiquity of its language, titles of its *ajjhayaṇas* II and IV, metres of the verses of *Sūyagaḍa*, 10 *ajjhayaṇas* of *Thāna* and its contents, the subject-matter of *Samavāya*, 41 *saās* of *Viāhapaṇṇatti*, the translation of its s. 557 and its refutations, names of the *Āgamas* alluded to in this *Aṅga* V, contents of this *Aṅga*, 29 sections and contents of *Nāyādhammakahā*, elegical stanzas, graphic descriptions of a bed-chamber etc., 10 *ajjhayaṇas* of *Uvāsagadasā* and their subject-matter, presentation of the social life, descriptions of Piśāca, an elephant and a serpent, 8 *vaggas* of *Aṅga* VIII and 3 of IX, 10 *ajjhayaṇas* of *Aṅga* X, 2 *suyakkhandhas* of *Aṅga* XI and the social life described therein, description of Campā, Puṇṇabhadda etc., given in *Ovavāya*, contents of *Uvāṅgas* I and II, 9 *pratipattis* of *Jivājivābhigama*, 36 *paṇyas* of *Pannaṇā*, 20 *paḥudas* of *Sūriyapaṇṇatti*, 7 *vakkhakkāras* of *Jambuddivapaṇṇatti*, contents of *Uvāṅgas* VIII-XII, 20 *uddesas* of *Nisīha*, 6 *ajjhayaṇas* of *Mahānisīha* and their contents, 10 *uddesagas* of *Vavahāra*, 10 sections of *Dasāsuyakkhandha* and their subject-matter, 3 *vācyas* of *Pajjosanākappa* and their contents, 9 *vācanās*, *vyākhyānas* or *ḷaṇas* and public reading of this work, 6 *uddesagas* of *Kappa* and their contents, the subject-matter of *Jiyakappa*, names of the 36 *ajjhayaṇas* of *Uttarajjhayaṇa*, misunderstanding about *Ugghāya* etc., contents of *Uttarajjhayaṇa*, discussion about the title *Dasaveyāliya*, contents of the 10 *ajjhayaṇas* of this *Mūla-sutta* and their comparison with those of *Āyāra* etc., *Āvassaga-suttas* treated by Haribhadra Sūri, contents of *Ohanijjuttī* and *Piṇḍanijjuttī*, eulogy of 27 saints in *Nandī*, non-Jaina works noted in *Aṇuogaddāra* and their identification, Prof. A. B. Dhruva's misunderstanding, contents of *Pakkhiyasutta* and 17 *Painnagas*, significance of the title *Isibhāsiya*, and topics treated in *Samsattanijjuttī*.

(English renderings of *suyakkhandha*, *ajjhayaṇa*, *uddesaga*, *hole* and *gole*, 16 diseases, an example of a *gama* and 8 interpretations of "सुर्यं मे आउसं भगवया एतमक्खं", Prof. Jacobi's view criticized by Prof. K. H. Dhruva, *anārya* tribes, kinds of jewels and vessels, transference of the embryo, a list of commentaries on *Pajjosanākappa*, Kṛṣṇa and his relatives, 10 conditions of a living being, and names of the 45 *ajjhayaṇas* of *Isibhāsiya*).

V1 Two groups of the canonical literature, origin of exegesis, extinction of the exposition co-eval with Lord Mahāvīra, occasional admixture of the verses of *Bhāsa* with those of the *Nijjuttī* and the impossibility of separating them, definitions of *Nijjuttī* and *Bhāsa*, a tabular representation of the 4 redactions of *Āvassayanijjuttī*, 2 sections

of *Samāyanijjuttī* and 9 sub-sections of the 1st thereof, 5 sub-sections of *Paḍikkamaṇanijjuttī*, contents of *Peḍhiya* etc., the subject-matter of *Dasaveyāliyanijjuttī* and those of other available *Nijjuttīs*, the question of the identity of *Pañcakappa* with *Pañcakappanijjuttī*, 6 sub-sections of the 7th section of *Mūlayāra*, the order of the 10 *Nijjuttīs*, explanation of the word *Nijjuttī*, the main constituents of *Nijjuttī* and its three-fold nature, distinguishing features of *Bhāsa* and *Cuṇṇi*, *Bhāsas* of 11 *Āgamas*, a bird's-eye-view of *Vīsesi*° and other *Bhāsas*, *Cuṇṇis* of 20 *Āgamas*, contents of *Nisīhaviśeḥacuṇṇi*, date of *Nandīcuṇṇi*, contents etc. of *Cuṇṇis* on *Aṇuogaddāra*, *Āvassaya*, *Uttarajjhayaṇa*, *Kappa*, *Vavahāra*, *Dasāsuyakkhandha* and *Jiyakappa*, *Bhāsas* and *Cuṇṇis* on some of the non-canonical works, the Samskrta commentaries on *Āgamas* and their dates, a tentative list of the extinct commentaries, synonyms of *ṭhā*, super-commentaries, date of Koṭyācārya and the question of his identity with Śīlānka, date of the *ṭhās*, *ṭabo* and its synonyms, Gujarātī commentaries of *Āgamas*, loss of 3 *anuyogas* pertaining to scriptures, and *Saṅgahaṇīs*.

(A reference to *Pravacanasiddhi*, definition of *sutta*, the extent of *Pañcakappa*, a curious order of the composition of *Nijjuttīs*, examples of *bhāsaśleṣa*, information about Pādalipta Sūri, extinction of *Dvāsaptatīprabandha*, some details about 3 Kālaka Sūris, criticism about the identity of Tattvāditya and Tattvācārya, information about Abhayadeva Sūri, Prof. H. D. Velankar's view about Koṭyācārya's period examined, some of the writers of *svopajñā* commentaries, the period when the *Jainas* settled in Gujarat, and names of the *Āgamas* translated into English).

VII A clarion call of Prof. Winternitz, the *Jaina* contributions in the linguistic field and their evaluation, intonation, versified commentaries, synonyms, *nikkheva*, *nirutta*, grammatical information, poetics, *sutta*, its significance, characteristics and equivalents, allegations about the use of the word *sutta*, *gatapratyaḡatasūtras*, probably a peculiarity of the *Jaina* canon, origin of the *praśnottara-paddhatti*, ethics, maxims, metaphysics, logic, *syādvāda*, *saptabhaṅgī*, parallels in non-Jaina literature, the ascetic literature of ancient India, the *Jaina* literature, a wonderful store-house for stories, tales, fables, anecdotes, parables etc., folk-lore, music, staging of dramas, erotic, mathematics, alchemy, the science of medicine, modern branches of knowledge and their nucleus as embodied in the canonical literature, paleographic and educational data furnished by the canonical literature, ethnology, foot-wear and outfit, nautical, water, stick, and lullaby.

(Evaluations of *Jaina* literature by occidental scholars from 1876-1903, the word *sūtra* used in various senses in olden days, Prof. Charpentier's view about the use of the word *sūtra* by the *Jainas* and the *Bauddhas*, articles on *Jaina* ethics, varieties of *pramāṇa*, *jñāta* and *vivāda*, references about *Samāna* and *Bambhāna*, the legend about Sagara's sons and the descent of the Ganges, kinds of serpents, and 29 types of *pāpāsruṭa*.

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23-28	*Ārhatajīvanajyoti (Pts. I-VI) (1934, 1935, 1935, 1936, 1937, 1941)	
29-31	Descriptive Catalogue of Jaina Manuscripts Vol. XVII, Pts. I-III published by Bhandarkar O. Research Institute (1935, 1936, 1940)	
32	Gaṇitatilaka (saṭīka) with Sans. intro. (Gaekwad's O. Series)	(1937)
33	*Pataṅgapurāṇa	(1938)
34	*Pataṅgapothī	(1939)
35	Tattvarasikacandrikā (Pt. I)	(1939)
36	Anekāntajayapatākā with 2 ṭīkāś & Eng. intro. (G. O. S.)	(1940)

* This sign is used to indicate that the work is illustrated.

1 The 2nd edition is published in 1940.

- 37 Pāiya at a Glance (1940)
 38 The Student's English-Pāiya Dictionary with 3 Appendices (1941)

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- 1-2 Des. Cat. of Jaina MSS. Vol. XVII, Pt. IV & Vol. XVIII, Pt. I
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¹ See Mrs. Kapadia's પ્રાચીન અને અર્વાચીન સમયની સ્ત્રીઓનો પહેરવેશ (pp. 8 & 69) where a list of 35 additional articles is given.

[†] This sign suggests that the pertinent article is connected with a philological discussion.

² About to be published.

CHAPTER I

GENESIS OF THE JAINA SCRIPTURES

It seems that every person, male or female, likes the idea of substantiating his or her views, secular or religious, by quoting some authority or other. This becomes almost a necessity especially for those persons who profess to follow some religion at least, and who are anxious to prove the validity and superiority of their religious beliefs. They naturally refer to the original works of their school as the best and final authority, and attribute their authority either to God or to a human being free from any blemishes whatsoever.¹

Humanity and religion practically go hand in hand. If so, it is no wonder, if we were to find that an enormously big number of religions has come into existence, and several of them have become a dead letter by this time so much so that in spite of the advance science can claim to have made, we are not in a position to give even a definite list of all these religions, leaving the question of their details apart.

Out of the various religions that had their origin and development in India during the last several millenniums and that have not still disappeared, Jainism is here singled out for being treated at length, especially owing to its vast and varied literature.

¹ Such a human being in his own times or thereafter is looked upon as super-human, and in course of time, miraculous and mysterious stories gather round his life.

With these preliminary remarks, I shall now take up the question of the genesis of the *Jaina* scriptures.

According to Jainism, the universe is uncreated and unending. It has neither a beginning nor an end, though it undergoes modifications in every *samaya*, the minutest division of time. Taking the entire universe into consideration, Jainism flourishes for ever, and so do the *Jaina* scriptures. But if we were to examine this topic from the stand-point of India, we shall find that such is not the case. Even during the present cycle of time known as *Hundā avasarpinī*, Jainism got completely wiped off seven times, and even its scriptures shared no better fate.² But this refers to a very very remote age; for, for the last hundreds of millenniums, Jainism has been existing in this land, and to express it definitely, it has not disappeared, once it here got promulgated by Lord *Sāntinātha*, the 16th *Tīrthānkara*, out of 24 who flourished during the present *avasarpinī* period.³ This does not mean that all the *Jaina* scriptures that were then composed or compiled still survive in words, though, of course, in spirit they do exist even now in some form or other. This is what the *Jaina* tradition says.

1 *Avasarpinī* has for its counter-part *utsarpinī*, along with which it makes up a *kāla-cakra* or the twelve-spoked wheel of time. This *kāla-cakra* is the basis of law of time so far as 5 Bharata *kṣetras* (zones) and 5 Airāvata *kṣetras* are concerned. It is two-fold because of its division into *avasarpinī* and *utsarpinī*. There are six spokes in *avasarpinī* beginning with unadulterated happiness and ending in utmost misery. Reverse is rather the case with *utsarpinī* which, too, has six spokes.

2 Cf. the following lines occurring in *Viāhapannatti* (XX, 8):—
“एषु णं तेवीसाए जिणंतरेसु पुरिमपच्छिमएसु अट्टसु २ जिणंतरेसु एत्थ णं कालियसुयस्स अवेच्छेदे प० मज्झिमएसु सत्तसु जिणंतरेसु एत्थ णं कालियसुयस्स वोच्छेदे प० सव्वत्थ वि णं वोच्छिन्ने दिट्ठिवाए ।” (स. ६७७)

Visaṇṇavā (v. 103) of Jinabhadra Gaṇi Kṣamāsramāṇa, *Pavayaṇasāruddhāra* (v. 430-431) of Nemicaṇḍra Sūri and *Sattarisayatthāna* (v. 213) of Somatilaka Sūri may be consulted.

3 “जंबुद्वीपे णं भंते ! दीवे ‘भारहे’ वासे इमीसे ओसप्पिणीए कति तित्थगरा पन्नत्ता ? गोयमा ! चउवीसं तित्थगरा पन्नत्ता तं जहा—उसभमजियसंभव अभिणंदणं च सुमत्तिसुप्पभसुपासससिपुप्फदंतसीयलसेज्जंस-वासुपुज्जं च त्रिमलअणंतधम्मसंतिकुंथुअरमल्लिसुगिसुव्वयनमिनेमिपासवद्धमाणा २४ ।” (स. ६७६)

—*Viāhapannatti* (XX, 8)

Jainism enunciates a rule that on the attainment of omniscience, a *Tīrthānkara* delivers a sermon,¹ and generally some persons do come forward to follow the noblest and highest path chalked out by him—technically speaking to take the *Jaina dīkṣā* and thus to form a class of the *Jaina* clergy.² Out of them, those who are going to be the greatest apostles, technically known as *Gaṇadhara*s compose *dvādaśāṅgīs*, each of which forms a nucleus of the *Jaina* scriptures.

Lord Mahāvīra had eleven *Gaṇadhara*s Indrabhūti and others³ and each of them composed a *dvādaśāṅgī*. To enter into details, Indrabhūti after he had taken *dīkṣā*, bowed to Lord Mahāvīra and asked: “किं तत्तं” (what is the essence underlying the animate and inanimate objects)? The Lord replied: “उपपन्नेइ वा” (everything has a creation). Thereupon, once more, Indrabhūti asked the same question; for, he could not believe that there was nothing else but creation, when, with his own eyes he could see destruction and permanence as well. The Lord replied: “विगमेइ वा” (everything perishes). This again led him to put the same question once more. This time the Lord replied: “धुवेइ वा” (everything is permanent). This final answer solved his doubts, and he could catch the real spirit of Jainism.⁴ For, all this while the answers had set him

1 Kalikālasarvajña Hemacandra Sūri observes in his *Triṣaṣṭiśalākāpuruṣacaritra* (parvan X, sarga 5):—

“न सर्ववितरेहः कोऽप्यत्रेति विदन्नपि । कल्प इत्यकरोत् तत्र निषण्णो देशनां विभुः ॥ १० ॥”

2 By clergy, I here mean both monks and nuns. These together with the *Jaina* laity comprising *Śrāvakas* and *Śrāvikās* form the fourfold church known as *caturvidha saṅgha* to whom even the *Tīrthānkara* pays due respect.

3 Bhadrabāhusvāmin says in his *Āvassayanijjuttī*:—

“पढमित्थ इंदभूई विइओ उण होइ अग्गिभूइ ति ।
तइए य वाउभूई तओ वियत्ते सुहम्मे य ॥ ५९३ ॥
मंडिय मोरियपुत्ते अकंपिए चैव अयलभाया य ।
मेयजे य पभासे गणहरा होति वीरस्स ॥ ५९४ ॥”

4 In this connection I may quote the following lines from Haribhadra Sūri's commentary (p. 277a) on *Āvassaya* and its *Nijjuttī* (v. 735):—
“तत्र गौतमस्वामिना निषद्यात्रयेण चतुर्दश पूर्वाणि गृहीतानि । प्रणिपत्य पृच्छा निषद्योच्यते । भग-
वांश्चाचष्टे—‘उपपन्नेइ वा विगमेइ वा धुवेइ वा’ । एता एव तिस्रो निषद्याः, आसामेव सकाशाद्
गणभृताम् ‘उत्पादव्ययध्रौव्ययुक्तं सत्’ इति प्रतीतिरुपजायते, अन्यथा सत्ताऽयोगात् । ततश्च ते पूर्वभव-
भावितमतयो द्वादशाङ्गमुपरचयन्ति ।”

thinking, and as if by way of sudden realization, the ideas had rushed past in his mind in the following vein:—

“What can be the distinguishing feature of a substance (*dravya*)? Well, it must be *sat*, and what is *sat*? It is nothing but a simultaneous possession of birth, decay and permanence.¹ And what is permanence? It means indestructibility of the essence or quality of the substance, though accidental qualities of this substance can and do undergo a modification.”²

This realization of facts spurred him on to compose a *dvādaśāṅgī*, an act evolving out of the fructification or operation of *Gaṇadhara-nāma-karman*.

Before we proceed further and examine the question of other *Gaṇadharas* composing a *dvādaśāṅgī*, we may note that each of the three questions asked by Indrabhūti, is styled as *nisejjā* in Prākṛta³ and *niṣadyā* in Samskṛta.⁴ Furthermore, all the three questions are collectively known as *niṣadyātraya* in Samskṛta.⁵ Similarly every answer that the Lord gave, goes by the name of *pada* or *mātrkāpada*⁶ in Samskṛta

1 Cf. “उत्पादव्ययध्रौव्ययुक्तं सत्”, the 29th sūtra of *Tattvārthadhigamaśāstra* (adhyāya V) composed by Umāsvāti Vācaka:—

2 “तद्वाच्यं नित्यम् ।”—*Tattvārtha* (V, 30)

3 The *Cummi* (p. 370) on *Āvassaya* and its *Nijjutti* (v. 735) may be here quoted as under:—

“तं कदं गदितं गोयमसामिणा ? तिविहं (? तीहिं) निसेज्जाहिं चोदस पुव्वाणि उत्पादितानि । निसेज्जा णाम पणवतिकण जा पुच्छा ।”

4 See p. 3, fn. 4.

5 See p. 3, fn. 4. Also see the following (last) line of the 2nd verse of *Apāpapurīṣaṅkṣiptakalpa* of Jinaprabha Sūri:—

“जप्रच्युद्रादशार्द्धी भवजलधितरीं ते निषयात्रयेण ”

Kalpākiraṇāvalī (p. 120b) of Dharmasāgara Upādhyāya may be also referred to.

6 Haribhadra Sūri in his com. (p. 7a) on *Dasaveyāliya* and its *Nijjutti* (v. 8) says: “एकं मातृकापदं, तद् यथा—‘उपपन्नं वा’ इत्यादि, इह प्रवचने दृष्टिवादे समस्तनयवादवीजभूतानि मातृकापदानि भवन्ति, तद् यथा—उपपन्नं वा, विगमेद् वा, ध्रुवेद् वा.”

and all collectively, by the name of *tripadī*¹ or *padatrayī*² or the like.³

It appears that we have no means to know the number of *niṣadyās* pertaining to the remaining 10 *Gaṇadharas*; but it is certain that at least one of them had a recourse to fifteen *niṣadyās*.⁴ This shows that this particular *Gaṇadhara*, at least, was rather backward in intelligence as compared with Indrabhūti; or else why should he have been obliged to put such a big number of questions as 15? Furthermore, we do not know the actual answers given by Lord Mahāvira by way of replies to these 15 *niṣadyās*; but it seems highly probable that *tripadī* might have played therein the main part, if not the sole part.

As already said on p. 3, on the whole, 11 *dvādaśāṅgīs* were composed by 11 *Gaṇadharas*, one by each of them. It, however, so happened that the *dvādaśāṅgīs* of the 8th and the 9th *Gaṇadharas* not only tallied in meaning, but even in the compilation of words, and so did the *dvādaśāṅgīs* of the 10th and the 11th *Gaṇadharas*.⁵

1 See the following verse of Dhanapāla's *Tilakamañjarī*:—

“नमो जगन्नमस्याय मुनीन्द्रायेन्द्रभूतये । यः प्राप्य त्रिपदीं वाचा विश्वं विष्णुरिवानशे ॥१९॥”

Muniratna's *Amamacaritra*, Devānanda Sūri's *Gautamāṣṭaka* (v. 2), Lakṣmīvallabha's *Kalpadrūmakalikā* (p. 141^a and p. 141^b) and Vinayavijaya Upādhyāya's *Subodhikā* (p. 118^a) may be also consulted.

2 See the following verse of *Triṣaṣṭi* (1, 3):—

“उत्पादो विगमो ध्रौव्यमिति पुण्यां पदत्रयीम् । उद्दिश जगन्नाथः सर्ववाङ्मयमातृकाम् ॥ ६५८ ॥”

Devendra Sūri, too, has used this word in his com. (v. 1) on his own work *Kammavivāga* (v. 60).

3 I do not remember to have noted a Prākṛta equivalent of *tripadī* like *tivaī*, in the *Jaina* literature.

4 The following lines from the *Cummi* (p. 337) on *Āvassaya* may be here consulted:—

“जदा य गणहरा सव्वे पव्वजिता ताहे किर एगनिसेज्जाए एगारस अंगाणि चोदसहिं चोदस पुव्वाणि, एवं ता भगवतो अत्थो कहितो, ताहे भगवतो एगपासे सुत्तं करंति, तं अक्खरोहिं पदेहिं वंजणेहिं समं ”

5 Cf. *Triṣaṣṭi* (X, 5):—

“एवं रचयतां तेषां समानां गणधारिणाम् । परस्परमजायन्त विभिन्नाः सूत्रवाचनाः ॥१७३॥
अकस्मिन्ताऽचलात्रोः श्रीमेतार्य-प्रभासयोः । परस्परमजायन्त सहक्षा एव वाचनाः ॥१७४॥”

This is rather a curious coincidence;¹ for, there is no wonder, if the underlying spirit of one *dvādaśāṅgī* does not differ from that of another, when each has the same basis viz. *tripadī* to fall back upon.

A *dvādaśāṅgī* means no doubt a collection of 12 *Āṅgas*. But it should be borne in mind that there is a difference of opinion regarding the order of these 12 *Āṅgas* which constitute a *dvādaśāṅgī*. Some believe that the 12 *Āṅgas* were composed in the following order:—

(1) *Āyāra*, (2) *Sūyagaḍa*, (3) *Thāna*, (4) *Samavāya*, (5) *Viāhapaṇṇatti*, (6) *Nāyādhammakahā*, (7) *Uvāsagadasā*, (8) *Antagaḍadasā*, (9) *Anuttaravāyiyadasā*, (10) *Paṇhāvāgarāna*, (11) *Vivāgasuya* and (12) *Diṭṭhivāya*.²

Others maintain that 14 *Puvvas* which make up *Puvvagaya*, one of the five sections of *Diṭṭhivāya*, were first composed, and they were followed by the composition of the rest of the *dvādaśāṅgī*.⁴ There is no explicit statement, so far as I know,

1 This coincidence led to the formation of 9 *gaṇas* (schools) instead of 11; for, otherwise there would have been 11 schools, one school for each *Gaṇadhara* out of 11. That only 9 schools came into existence is borne out by the following line occurring in the *Cuṇṇī* (p. 337) on the *Āvassaya*:—

“अकंपिय-अयलभातीणं एगो गणो, मेयज्ज-पभासाणं एगो गणो, एवं नव गणा होंति।”

2 These are the titles of 12 *Āṅgas*. *Āṅgas* 6 to 11 have their titles in plural; so some mention them in the nominative as *Nāyādhammakahā*, *Uvāsagadasā*, *Antagaḍadasā*, *Anuttaravāyiyadasā* and *Paṇhāvāgarāṇām*. See *Samavāya* (s. 136) and *Nandī* (s. 45).

3 The pertinent portion in *Nandī* (s. 57) which mentions these five sections is:—

“दिट्ठिवाए णं सव्वभावपरूवणा आघविज्जइ, से समासओ पंचविहे पन्नते, तं जहा-परिकम्मे १ सुत्ताइ २ पुव्वगए ३ अणुओगे ४ चूलिया ५॥”

4 Cf. the following lines of the *Cuṇṇī* (pp. 56-57) on *Āvassaya*:—

“से किं तं पुव्वगयं ? कम्हा पुव्वगतं ति ? उच्यते-जम्हा तित्थकरो तित्थपवत्तणकाले गणहरा सव्वसुत्ता-वारत्तणतो पुव्वं पुव्वगतसुत्तत्थं भासइ तम्हा ‘पुव्वं’ ति भणित्ता, गणहरा सुत्तरयणं कोन्ता आयाराइरयणं कोन्ति ठवेंति य, अण्णारियमतेणं पुण पुव्वगतसुत्तत्थो पुव्वं अरहता भासिया गणहरेहि वि पुव्वगयं चैव पुव्वं रइयं पच्छा आयाराइ, एवमुत्तो चोदक आह-णणु पुव्वावरविरुद्धं, कम्हा ? आयारणिज्जुत्तीए भणितं-‘सव्वेसिं आचारो’ गाहा, आचार्य आह-सत्यमुत्तं किन्तु ठावणा, इमं पुण अक्खररयणं पडुच्च भणितं, पुव्वं पुव्वा कता इत्यर्थः”

Malayagiri Sūri has reproduced this very view in his com. (p. 240^b) on *Nandī*. Abhayadeva Sūri, too, has done the same as can be seen from his

which says that on 14 *Puvvas* being composed, the remaining portion of *Diṭṭhivāya* was composed, and then the 11 *Āṅgas* commencing with *Āyāra* and ending with *Vivāgasuya*. But this seems to be the natural course to have been followed; for, it is too much to believe that the composition of the 14 *Puvvas* was immediately followed by that of the 11 *Āṅgas*, thus leaving the remaining 4 sections of *Diṭṭhivāya* to be attended to, last.

From the above survey we come to the conclusion that 12 *Āṅgas* were no doubt composed, but the difference of opinion exists with regard to their order of composition, some believing *Āyāra* to be the first and *Diṭṭhivāya* to be the last, whereas others believing *Diṭṭhivāya* to be the first and *Āyāra*, *Sūyagaḍa* and other *Āṅgas* as following it.

This finishes the question about the composition of 12 *Āṅgas*, but there remains one more knotty problem to be tackled before we can finish the discussion about the genesis of the *dvādaśāṅgī*. It refers to the order of the composition of the various sections of *Diṭṭhivāya*. As already noted on p. 6, there are five sections of this *Diṭṭhivāya* viz. (1) *Parikamma*, (2) *Sutta* (at times used in plural), (3) *Puvvagaya*, (4) *Aṇuoga* and (5) *Cūliyā*. Now we find that these 5 sections are mentioned in two different orders in the religious works of the *Jainas*. For instance, *Nandī*, on one hand, mentions the five sections in the order noted above, whereas some works such as Hemacandra Sūri's *Abhidhānacintāmaṇi* (II, 160^a), Devendra Sūri's com. (p. 17)² on his own work

com. (pp. 130^b-131^a) on *Samavāya*. Siddhasena Gaṇi has also endorsed this very view in his com. (p. 208^b) on *Pavayanāsārūddhāra*. In Siddhasena Gaṇi's *bhāṣyānusāriṇī tīkā* (p. 94) on *Tattvartha* (1, 20) and in *Triṣaṣṭi* (X, 5, 172) only one view is mentioned i. e. to say 14 *Puvvas* were first composed. Anyhow we can see that there have been two views propounded in this connection at least as early as the date of the *Cuṇṇī* referred to on p. 4.

1 “परिकर्म-सूत्र-पूर्वानुयोग-पूर्वगत-चूलिकाः पञ्च ।

स्युद्धेष्टिवादभेदाः पूर्वाणि चतुर्दशपि पूर्वगते ॥ १६० ॥”

2 “परिकर्म १ सुत्त २ पुव्वाणुओगे ३ पुव्वगय ४ चूलिया ५ एवं ।
पण दिट्ठिवायभेया चउदस पुव्वाइ पुव्वगय ॥”

Kammavivāya (v. 6), Vinayavijaya Upādbāya's *Lokaprakāśa* (III, 792¹) and Akalaṅka's *Tattvārtharājavārtika* (p. 51)² assign to *Puvvagaya*, the 4th place rather than the 3rd, and to *Aṇuoga*, the 3rd place instead of the 4th, the order of the rest being the same as before. This means that we have two orders as under:—

I (1) *Parikamma*, (2) *Sutta*, (3) *Puvvagaya*, (4) *Aṇuoga* and (5) *Cūliyā*.

II (1) *Parikamma*, (2) *Sutta*, (3) *Aṇuoga*, (4) *Puvvagaya* and (5) *Cūliyā*.

And hence the knotty problem before us. Is this difference really an outcome of some deliberate understanding or is it purely accidental, and as such it has no such significance as we may be inclined to attribute? In other words, did this difference arise because in course of enumerating the sections of *Diṭṭhivāya*, no special attention was paid to their order—the order being then looked upon as immaterial and enumeration the main goal to be achieved? I do not know, if there is any source which throws light upon this problem. So I may try to solve this problem, by assuming for the present that these orders represent two different views regarding the composition (*racanā*) and the subsequent arrangement (*sthāpanā*) of the five sections of *Diṭṭhivāya* with a view to facilitate their study. I have not come across any reference explicit or implicit wherefrom we can deduce that it was rather some other section of *Diṭṭhivāya* which was first composed and not *Puvvagaya* comprising 14 *Puvvas*. It is true that there is a possibility to construe that the composition of the 14 *Puvvas* is not to be taken in quite a literal sense; but it, after all, refers to the composition of *Diṭṭhivāya* in its entirety, though 14 *Puvvas* are specifically

1 Herein there is the same verse as noted on p. 7, fn. 1.

2 “स पंचविधः परिकर्म सूत्रं प्रथमानुयोगः पूर्वगतं चूलिके चेति।”

Taking this reference together with those noted on p. 7, fn. 1-2, we see that instead of *Aṇuoga* (Sk. *Anuyoga*), we have its synonyms *Puvvāṇuoga* (Sk. *Pūrvānuyoga*) and *Prathamānuyoga* (Pr. *Paḍhamāṇuoga*).

mentioned¹ in virtue of their importance and the consequent unique position they hold, not only so far as the 12th *Āṅga* is concerned but all the 12 *Āṅgas* are concerned. But even this construction does not at all improve our situation.

It appears that looking to the nature of the five sections, they must have been composed in the very order in which they are mentioned in *Nandī*, and that the other order only reflects the attitude that can be taken regarding the study and teaching of *Aṇuoga*, the 4th section of *Diṭṭhivāya*. To put it explicitly, on seeing that *upakrama*, *nikṣepa*, *anugama* and *naya* form the four entrances to *anuyoga* or exposition, one may be inclined to believe that the *Aṇuoga* in question, too, is associated with these four entrances. If this is correct, it may be added that it is an open secret that one has to go through the first two entrances before studying a scripture (strictly speaking its portion), and the last two entrances are resorted to, after one has been initiated into the portion concerned. Some may therefore look upon the first two entrances as the main ones; for, it is after mastering them that the study of the portion concerned is commenced, whereas others may attach more importance to the last two as they help in cultivating and culminating the real study. It is this difference of opinion which may lead to the change in the assignment of the orders for *Puvvagaya* and *Aṇuoga*. For, those who hold the first view may assign to *Aṇuoga*, a place prior to that meant for *Puvvagaya*, whereas those who hold the second view may place *Puvvagaya* ahead of *Aṇuoga*. This means that some may believe that the right place for *Aṇuoga*, is just where it is first made use of, whereas some may believe that the initial stage is not so important as the culminating one, and that the latter follows the initiation of the work in question, and hence it cannot be assigned a place prior to that work but only one following it.

1 This so to say furnishes us with an example of the figure of speech known as 'synecdoche'.

This is what can be roughly said by taking into account the subject-matter of *Anuogaddāra* and the etymology¹ of the word 'anuyoga'. But it may be argued that this is not the correct view; for, the nature of *Anuoga* as expounded in the sacred works of the *Jainas* hardly warrants or justifies this state of affairs.² On the contrary, the two main divisions of *Anuoga* viz. *Mūlapadhamānuoga* and *Gaṇḍiyānuoga*³ and their contents lead us to

1 In the *Cuṇṇi* (p. 58) on *Nandī* (s. 57) we have:—

“अणुयोगो ति अनुयोग इत्येतत्, अनुरूपो योग अनुयोग इत्येवं सर्व एव सूत्रार्थो वाच्यः, इह जन्मभेद-पर्यायशिक्षादियोगः विवक्षितोऽनुयोगो वाच्यः, स च द्विविधो मूलपदमाणुयोगो गंडिकाविशिष्टश्च।”

Malayagiri Sūri observes while commenting upon this sūtra:—

“अथ कोऽयमनुयोगः? अनुरूपोऽनुकूलो वा योगोऽनुयोगः सूत्रस्य स्वेनाभिधेयेन सार्धमनुरूपः सम्बन्धः”

Hemacandra Sūri has said the same thing almost *ad verbatim* in his com. (p. 105) on *Abhidhānacintāmaṇi* (III, 160).

2 See the ending portion of the *Cuṇṇi* quoted here in fn. 1. The lines that follow it may be also noted:

“तत्थ मूलपदमाणुयोगे ति, इह मूलभावास्तु तीर्थकरः, तस्स प्रथमं पूर्वभावादि अथवा मूलस्य पदमा भवा-णुयोगो एत्थ तित्थगरस्स अतीतभवभावा वट्टमाणवयज्जमादिया भावा कहेज्जेति, अहवा जे मूलस्स भावा ते मूलपदमाणुयोगो, एत्थ तित्थकरस्स जे भावा प्रयत्तास्ते परियायपुरिसत्ताइ भाणियव्वा; गंडियाणुयोगो ति इत्थुमादिपर्वकडिकावत् एकधिकारत्तणतो गंडियाणुयोगो भण्णति, ते च कुलकरादियातो विमलवाहणादि-कुलकराणं पुव्वभवज्जम्माणाम्पमाणं गाहा, एवमादि जं किञ्चि कुलकरस्य वत्तव्वं तं सव्वं कुलकरगंडियाए भणितं, एत्थं तित्थगरादिगंडियासु वि”

From this it can be seen that the *Cūrnīkāra* interprets *Mūlapadhamānuoga* in three ways while commenting upon the following portion of *Nandī* (s. 57):—

“मूलपदमाणुओगेणं अरहंताणं भगवंताणं पुव्वभवा देवगमणाइं आउं चवणाइं जम्मणाणि अभिसेभा रायवरसिरीओ पव्वज्जाओ तवा य उग्गा केवलनाणुप्पयाओ तित्थपवत्तणाणि अ सीसा गणा गणहरा अज्जपवत्तिणीओ संघस्स चउव्विहस्स जं च परिमाणं जिणमणपज्जवओहिनाणी सम्मतसुअनाणिणो अ वाइं अणुत्तरगईं अ उत्तरवेउव्विणो अ सुणिणो जत्तिआ सिद्धा सिद्धीपहो जह देसिओ जच्चिरं च कालं पाओ-वगया जे जहिं जत्तिआइं भत्ताइ छेइत्ता अंतगडे सुणिवस्सत्ते तमरओवविप्पमुके मुखखसुहमणुत्तरं च पत्ते एवमत्ते अ एवमाइभावा मूलपदमाणुओगे कहिआ, सेत्तं मूलपदमाणुओगे।”

3 This consists of several kinds of *gaṇḍiyās*. One of them is *Cittantaragaṇḍiyā* and is described in the *Cuṇṇi* (pp. 58-61) on *Nandī* (s. 57) as under:—

“चित्तंतरगंडियं ति, चित्ता इति अनेकार्थाः अंतरे इति उसभअजियंतरे वा दिट्ठा, गंडिका इति खंडं अतो चित्तंतरे गंडिका दिट्ठा, तो तेसिं परूवणा पुव्वायरिण्हिं इमा निदिट्ठा—

आदिज्जसादीण उसभस्स पओप्पए णरवतीणं । सगरसुयाण सुवुद्धी इणमो संखं परिकथेइ ॥ १ ॥

चोइस लक्खा सिद्धा णिवइण्णेको य होति सव्वट्ठे । एवेकेके ठागे पुरिसजुणा होंतसंखेज्जा ॥ २ ॥

पुणरवि चोइस लक्खा सिद्धा णिवदीण दोण्णि सव्वट्ठे । जुगठाणे वि असंखा पुरिसजुणा होंति णायव्वा ॥ ३ ॥

जाव य लक्खा चोइस सिद्धा पण्णास होंति सव्वट्ठे । पण्णासहाणे वि य पुरिसजुणा होंतिसंखेज्जा ॥ ४ ॥

assume that this *Anuoga* deals more or less with the biographies of the *Tīrthāṅkaras*, the *Kulakaras*¹ (patriarchs²), the *Gaṇadhāras* and several other persons who attained liberation or were born in the *Anuttara vimānas* during the period that began with the life of Lord R̥ṣabha and ended with the birth of Jītaśatru, father of Lord Ajita. In short, *Anuoga* is *dharmakathānuyoga* which consists of *kathās* having mostly for their central figures, persons who attained liberation or who were about to attain liberation in the next birth or so. Relying on this view, one may try to explain as under, the difference in the orders of the 3rd and 4th sections of *Diṭṭhivāya*:—

A student of Jainism knows it full well that there are four *anuyogas*³ viz. (1) *dharmakathānuyoga*, (2) *gaṇitānuyoga*, (3) *dravyānuyoga* and (4) *caranākaraṇānuyoga* permeating⁴ the entire sphere

एगुत्तरा दुलक्खा सव्वट्ठाणे य जाव पण्णासा । एक्केकुत्तराणे पुरिसजुणा होंतिसंखेज्जा । ५ ॥
विपरीयं सव्वट्ठे चोइस लक्खा य निव्वुओ एगो । सच्चैव य परिवाडी पण्णासा जाव सिद्धीए ॥ ६ ॥
तेण परं लक्खादि दो दो ठाणा य समग वच्चंति । सिवगतिसव्वट्ठेहिं इणमो तासिं विधी होइ ॥ ७ ॥
दो लक्खा सिद्धीए दो लक्खा णरवदीण सव्वट्ठे । एवं तिलक्खचउ पंच जाव लक्खा असंखेज्जा ॥ ८ ॥
सिवगतिसव्वट्ठेहिं चित्तंतरगंडिता ततो चउरो । एगा एगुत्तरिया एगादि वित्तिउत्तरा तइया ॥ ९ ॥
ततिएगादि तिओत्तर निगपादि ओत्तरा चउत्ये य । पढमाए सिद्धेको दोण्णि य सव्वट्ठसिद्धंमि ॥ १० ॥
ततो तिण्णि णरिंदा सिद्धा चत्तारि होंति सव्वट्ठे । इय जाव असंखेज्जा सिवगतिसव्वट्ठे सिद्धेहिं ॥ ११ ॥
ताए विउत्तराए सिद्धेको तिण्णि होंति सव्वट्ठे । एवं पंच य सत्त य जाव असंखेज्ज दो तिच्चि ॥ १२ ॥
एग चउ सत्त दसगं जाव असंखेज्ज होंति दोतिण्णि । सिवगतिसव्वट्ठेहिं तिउत्तरा एत्थ पेयव्वा ॥ १३ ॥
ताहे तियगादिविउत्तराए अऊणतीसं तु तियग ठावेउं । पढमे उ णत्थि खेवो सेसेसु इमे भवे खेवा ॥ १४ ॥”

In all, there are 32 verses; but I have here given only 14.

1 For the lives of 7 *Kulakaras* the reader should refer to *Samavāya* (s. 157), *Paumacariya* (III, 50-58) and *Triṣaṣṭi* (I, 2, 137-206).

2 This is, of course, a rough rendering.

3 Cf. the following lines occurring in Śilāṅka Sūri's com. (p. 1^b) on *Āyāra*:—

“अतः प्रारभ्यतेऽहं चरनानुयोगः, स च चतुर्धा, तद् यथा—धर्मकथानुयोगो गणितानुयोगो द्रव्यानुयोगश्चरण-करणानुयोगश्चेति, तत्र धर्मकथानुयोग उत्तराध्ययनादिकः, गणितानुयोगः सूर्यप्रज्ञप्त्यादिकः, द्रव्यानुयोगः पूर्वाणि सम्मत्यादिकश्च, चरणकरणानुयोगश्च आचारादिकः, स च प्रधानतमः, शेषाणां तदर्थत्वात्”

For further references and some details about 4 *anuyogas*, see Maladhārin Hemacandra Sūri's com. (pp. 931-932) on *Viśeṣāvassayabhāsa* (v. 2295), Śāntīcandra Upādhyāya's *Pranayaratnamāñjūṣā*, a com. (pp. 2^a-2^b) on *Jambuddhivapaṇṇatti*, etc.

4 *Āvassayanijjuttī* (v. 227), *Āvassayabhāsa* (v. 774) and *Viśeṣāvassayabhāsa* (v. 2288) bear testimony. All these three verses are identical, and the first of them is reproduced in the latter two works *ad verbatim* as under:—

of the *Jaina* scriptures. Furthermore, he must be aware of the fact that it is possible to say that *kathānuyoga* is more beneficial and more appealing than *dravyānuyoga* so far as laymen are concerned. So it is not unnatural if one assigns to *Anuoga*, a place prior to *Puvvagaya*, on the ground that *Anuoga* is mostly, if not entirely, associated with *dharmakathānuyoga* (probably of a higher type), and *Puvvagaya*, with *dravyānuyoga*¹, which is, in a way, subordinate to *kathānuyoga*. Similarly one who may be attaching the greatest importance to *dravyānuyoga* in preference to any of the rest of the *anuyogas*, may very well turn the tables against *Anuoga* and assign to it a place next to *Puvvagaya*, and not ahead of it.

These are the only solutions I can think of, at present. Consequently I shall not now any more dwell upon this problem.

This finishes a rough survey of the genesis of the *dvādaśāṅgī*; but that does not mean the termination of the topic of this chapter. For, there are a good many *Jaina* scriptures besides the *dvādaśāṅgī*, though they are practically evolved² out of this *dvādaśāṅgī*,

“देविद्वंद्विपहिं महाणुभावेहिं रक्खियज्जेहिं । जुगमासज्ज विमत्तो अणुओगो तो कओ चउहा ॥ २२७ ॥”

The following verses of the *Āvassayanijjuttī* may be also consulted:—

“जावति अज्जवइरा अपुहुत्तं कालियाणुओगस्स । तेणारेण पुहुत्तं कालियसुय दिट्ठिवाए य ॥ २२५ ॥
अपुहुत्ते अणुओगो चत्तारि दुवार भासइ एगो । पुहुत्ताणुओगकरणे ते अत्थ तओ वि वोच्छिन्ना ॥ २२६ ॥”

These very verses occur in *Āvassayabhāsa* as v. 763 and 773 and in *Visesāvassayabhāsa* as v. 2284 and 2286. It may be noted that it is only *kāliya suya* which is mentioned here. This has been done with a view to show that it is *mukya* (principal), and that *ukkāliya suya* is *gaṇṇa* (subordinate). So says Hemacandra Sūri in his com. (p. 928) on *Visesāvassayabhāsa* (v. 2289).

1 Cf. the following verse of the *Āvassayamūlabhāsa*:—

“कालियसुयं च इसिभासियाइं तइआ य सूरपत्तनी ।
सव्वो य दिट्ठिवाओ चउत्थओ होइ अणुओगो ॥ १२४ ॥”

This very verse occurs in *Visesāvassayabhāsa* as v. 2294.

2 So far as this *dvādaśāṅgī* is concerned, its 12 *Āngas* are evolved out of *Diṭṭhivāya* also known as *Bhūyāvāya*. So¹ says the following verse of *Visesāvassayabhāsa*:—

“जइ वि भूयावाए सव्वस्स वओमस्स ओयारो । निज्जइण तदावि हु दुग्गेहो पप इत्थी य ॥ ५५१ ॥”

and that they are not the immediate compositions just coeval with the establishment of the *tīrtha* by the *Tīrthānkara* in question. This means that I should, first of all, define the phrase “*Jaina* scriptures” and then indicate the scriptures which are not included in the *dvādaśāṅgī*.

To begin with, I may note the various meanings of the word ‘scripture’ as given in *The Concise Oxford Dictionary of Current English* (p. 1072 of the new edition revised by H. W. Fowler). They are: “The Bible with or without the Apocrypha¹ (usually without article; also Holy scripture or the Ss.; a doctrine not found in S. or the Ss.); a or the quotation from the Bible; (attrib) taken from or relating to the Bible (a s. text, lesson; cf. scriptural); sacred book of non-Christian community; (archaic) inscription.”

From this it follows that leaving aside the archaic meaning of the word ‘scripture’ viz. ‘inscription’, it signifies a sacred book of any community, Christian or non-Christian. So one may naturally take the phrase ‘*Jaina* scriptures’ to mean sacred books of the *Jainas*. This view is correct, but I may add that the phrase can be interpreted in another way, too. In order that this may be easily realized, I shall give here two definitions, of *sammasuya* (Sk. *samyak-śruta*), and two of *micchāsuya* (Sk. *mithyā-śruta*), as well. According to the 1st definition the *dvādaśāṅgī* and other scriptures based upon it—the works which are composed by the *Jaina* saints of a very high calibre are classed as *sammasuya* whereas the works composed by the non-*Jainas* who are wanting in right knowledge

1 The meanings of Apocrypha are given in this Dictionary on p. 50. They are: “Books of old Testament included in Septuagint and Vulgate, but not originally written in Hebrew, nor counted genuine by Jews, and excluded from Canon at Reformation. In order that we can follow this, we may note the meanings of Septuagint and Vulgate. They are respectively as under:—

“Greek version of O. T. including the apocrypha said to have been made about 270 B. C. by seventy translators.”

“Latin version of the Bible prepared by Jerome te in the 4th c.”

are classed as *micchāsuya*.¹ According to the 2nd definition, all the works included in these two classes are *sammasuya* so far as a *samyagdr̥ṣṭi* (one having a right sort of faith) is concerned, whereas they are *micchāsuya* so far as a *mithyādr̥ṣṭi* (one having wrong faith) is concerned.² Consequently, according to this second definition, any and every sacred work, *Jaina* or non-*Jaina* is a *Jaina* scripture to a *samyagdr̥ṣṭi*.³ But I here do not use the phrase 'Jaina scriptures' in this wide sense but in the previous sense—the restricted sense. That is to say, I interpret 'Jaina scriptures' as authoritative works⁴ composed by eminent *Jaina* saints such as the *Gaṇadhara*s, *Śrutakevalin*s, *Daśapūrvadhara*s, *Pratyekabuddha*s and the like. To be explicit, I should now enumerate these works.

Bhadrabāhusvāmin⁵ is the last i. e. the 5th *Śrutakevalin*, in case we use this word *Śrutakevalin* in the strictest sense;⁶ if not,

1 “जं इमं अण्णाणिपिहिं मिच्छादिद्विपिहिं सच्छंददुद्धिमइविगपिअं तं जहा-भारहं रामायणं भीमासुरकखं क्रोडिल्लयं सगडमदिआओ खोड(? घोडग)मुहं कप्पासिअं नागसुद्धुमं कणगसत्तरी वइसेसियं बुद्धवयणं तेरासिअं कावाल्लिअं लोगाययं सट्ठितंतं मादरं पुराणं वागरणं भागवं पायंजली पुस्सेदेवयं लेहं गणिअं-सउणसअं नाडयाइं, अहवा वावत्तरि कलाओ चत्तारि अ वेआ संगोवंगा, एआइं मिच्छदिद्विस्स मिच्छत्त-परिग्गहिआइं मिच्छासुअं, एयाइं चैव सम्मदिद्विस्स सम्मत्तपरिग्गहिआइं सम्मसुअं, अहवा मिच्छदिद्विस्स वि एयाइं चैव सम्मसुअं, कम्हा? सम्मत्तहेउत्तणओ, जम्हा ते मिच्छदिद्विआ तेहिं चैव समपहिं चोइआ समाणा केइ सपक्खदिद्वीओ चयंति, से तं मिच्छासुअं।”—*Nandī* (s. 42).

2 “जं इमं अरहेतेहिं ... पणीअं दुवाल्लसंगं गणिपिडगं ... चोइसपुव्विस्स सम्मसुअं अभिण्णदसपुव्विस्स सम्मसुअं, तेण परं भिण्णसु सयणा, से तं सम्मसुअं।”—*Nandī* (s. 41). See also fn. 1.

3 This is true in the case of some of the *mithyādr̥ṣṭis* too, in case works like the *Vedas* lead them to the right path and thus enable them to leave the non-*Jaina* fold and to become followers of Jainism. See the concluding lines of fn. 1.

4 In this connection, I may quote the following verse:—

“अहंप्रोक्तं गणधरदृष्टं प्रत्येकबुद्धदृष्टं च । स्थविरग्रथितं च तथा प्रमाणभूतं त्रिधा सूत्रम् ॥”

This is quoted by Drona Sūri, in his com. (p. 3^a) on *Ohanijjuttī* in support of his statement as under:—

“अर्थतस्तीर्थकरप्रणीतं सूत्रतो गणधरनिबद्धं चतुर्दशपूर्वधरोपनिबद्धं दशपूर्वधरोपनिबद्धं प्रत्येकबुद्धोपनिबद्धं च ।”

This idea can be seen in the following verse of Vattākerasvāmin's *Mūlāyāra* (V), too:—

“सुतं गणधरकथिदं तदेव पत्तेयबुद्धिकथिदं च । सुदकेवल्लिणा कथिदं अभिण्णदसपुव्वकथिदं च ॥ ८० ॥”

5 He died in *Vira Samvat* 170. So says Hemacandra Sūri in his *Parisiṣṭaparvan* (IX, 112).

6 The strictest sense means to use the word '*Śrutakevalin*' for one who is conversant with all the 14 *Puvvas*, both in words and meanings.

he is last but one, and Sthūlabhadra¹ is the last. All the 11 *Gaṇadhara*s of Lord Mahāvīra were *Śrutakevalin*s, and there were other saints of His, 289 in number, who, too, were *Śrutakevalin*s. They were followed by Jambūsvāmin² and 4 *Śrutakevalin*s viz. (1) Prabhavasvāmin, (2) Śayyambhava Sūri, (3) Yaśobhadra Sūri and (4) Sambhūtivijaya. Out of all these *Śrutakevalin*s, we have already dealt with *Gaṇadhara*s and 12 *Angas* composed by each of them. It is said that *Āvassaya* is composed by Indrabhūti, the very 1st *Gaṇadhara*; but since the opinions differ in this connection and since the question of its genesis requires a lot of space, I reserve it for subsequent treatment. As regards 289 *Śrutakevalin*s, we do not know, if any one of them had composed any work. The same is the case with Jambūsvāmin and Prabhavasvāmin. Sayyambhava Sūri, a junior contemporary of Prabhavasvāmin and a predecessor of Bhadrabāhusvāmin, has at least one work viz. *Dasaveyāliya* attributed to him. This and the two *Cūliyās*³ associated with it, I shall deal with, in due course. As regards Yaśobhadra Sūri and Sambhūtivijaya, we are again in the dark. Then comes the case of Bhadrabāhusvāmin. He is an author of ten *Nijjuttis*.⁴ Over and above that, he is looked upon as the author of *Pajjosaṇākappa*, the 8th chapter of *Dasāsuyakkhandha* and other

1 He completely knew the meaning of the 1st 10 *Puvvas* only, though he had studied all the 14 *Puvvas* in words.

2 He is the last of the persons to have attained omniscience in this *avasarpīṇi*. No doubt, he, too, is a *Śrutakevalin*. But as *Gaṇadhara*s are usually styled as *Gaṇadhara*s and not *Śrutakevalin*s, as the former designation is superior to the latter, similarly it is more consistent to say that Jambūsvāmin is *kevalin* than to address him by an inferior designation of *Śrutakevalin*. In short, the word *Śrutakevalin* is generally used for such persons who do not attain omniscience during their life but at the same time master the complete *śrutajñāna*. This will explain why I have separately mentioned Jambūsvāmin.

3 There are two *Cūliyās* in the case of *Āyāra*, too, as we shall see hereafter.

4 This is what Bhadrabāhusvāmin has himself said in the following verse of his *Āvassayanijjuttī*:—

“आवस्सयस्स दसकालियस्स तह उत्तरज्झमायारे । सूयगडे निज्जुत्ति वोच्छामि तहा दसाणं च ॥ ८२ ॥
कप्पस्स थ निज्जुत्ति ववहारस्सेव परमनिउणस्स । सूरियपण्णत्तीए वोच्छं इसिभासियाणं च ॥ ८३ ॥”

*Chedasūtras*¹ viz. *Vavahāra* and *Kappa*,² and that he is said to be an author of *Piṇḍanijjuttī* and *Ohanijjuttī* as well.

The ten *Nijjuttis* here referred to, are versified commentaries in Prākṛta on the following 10 works:—

- (1) *Āvassaya*, (2) *Dasaveyāliya*, (3) *Uttarajjhayaṇa*, (4) *Āyāra*, (5) *Sūyagaḍa*, (6) *Dasāsuyakkhandha*, (7) *Kappa*, (8) *Vavahāra*, (9) *Sūriyapaṇṇatti* and (10) *Isibhāsiya*.

Out of these ten works, we had an occasion to mention (1), (2), (4) and (5) up till now. As regards (3), it appears that it is not a work of one single author, though Prof. Banarasidas in his *Ardhamāyadhī Reader* (p. 45) attributes its authorship to Bhadrabāhusvāmin. Works (6), (7) and (8) come under the class of works known as *Chedasūtras*, and they are said to be the compositions of Bhadrabāhusvāmin. Works (9) and (10) are rather anonymous, and out of them, the last is said to be a work consisting of 45 *ajjhayaṇas* narrated by 45 *Pratyekabuddhas*, one by each of them.³

Before proceeding further, I may mention that all these 10 works which are commented upon by Bhadrabāhusvāmin, a *Śrutakevalin*, deserve to be included in the list of *Jaina* scriptures (and I accordingly do so), though a work like *Sūriyapaṇṇatti* is anonymous. For, its author, whoever he was, must have been an outstanding personality, and this work of his must have been

1 In all, there are, roughly speaking, six *Chedasūtras* viz., (1) *Nisīha*, (2) *Mahānisīha*, (3) *Vavahāra*, (4) *Dasāsuyakkhandha*, (5) *Kappa* and (6) *Pañcakappa* or its substitute *Jīyakappa*.

2 Cf. the following verse of *Pañcakappabhāsa* composed by Saṅghadāsa *Kṣamāśramaṇa*:—

“वदामि भद्राहुं पाईणं चरिमसयलमुयणाणि । सुत्तत्थकारगमिसिं दसाण कप्पे य ववहारे ॥”

For this verse see pp. 259 and 67 of *Descriptive Catalogue of Jaina Manuscripts* (vol. XVII of Des. Cat. of the Govt. collections of Mss. deposited at Bhandarkar O. Research Institute), and Peterson, Report IV, p. 100.

3 Cf. the following lines occurring in Yaśodeva Sūri's com. (p. 67^a) on *Pakkhiyasutta*:—

“इतिभासियाइं ति इह ऋषयः प्रत्येकबुद्धसाधवस्ते चान नेमिनाथतीर्थवर्तिनो नारदादयो विंशतिः पार्श्वनाथतीर्थवर्तिनः पञ्चदश, वर्द्धमानस्वामितीर्थवर्तिना दश ब्राह्मणः, तैर्मापितानि पञ्चचत्वारिंशत्सङ्ख्यान्य-ध्वयनानि श्रवणाद्यधिकार (स)वन्ति ऋषिभाषितानि ।”

of a very high order as not only to attract the attention of a *Śrutakevalin* but to lead him to comment upon it.

To this list of the *Jaina* scriptures so far enumerated, may be added works composed by Sthūlabhadra. But we do not know whether he at all composed any work. This finishes the enumeration of the works of one and all the *Śrutakevalins*. Now we may turn to the works of *Dasāpūrvadhara*s.¹ Vajrasvāmin is said to be the last in the lot.² We do not know if he or any other *Dasāpūrvadhara*s except Śyāma Sūri who preceded him, ever composed any work. *Pañṇavaṇā* is said to be the work of this very Śyāma Sūri.

It may be added in this connection that some of the *Saṅgrahaṇīs* on *Upāṅgas* are compositions of some of the *Dasāpūrvadhara*s; for, this is what we learn from Droṇa Sūri's com. (p. 3^a)³ on *Ohanijjuttī*.

This means that it now remains to examine the question of the works of the *Pratyekabuddhas*. Some of the *ajjhayaṇas* of *Uttarajjhayaṇa* are said to be the works of some of the *Pratyekabuddhas*. Moreover, some of the works known as *Prakīrnakas* are attributed to them about which we shall refer to, hereafter.

This rough discussion about the works that can be termed as *Jaina* scriptures, gives us an idea as to the number of works of which the genesis remains to be attempted. They are:—

- (1) *Āvassaya*, (2) *Dasaveyāliya*, (3) *Uttarajjhayaṇa*, (4) *Dasāsuyakkhandha*, (5) *Kappa*, (6) *Vavahāra*, (7) *Sūriyapaṇṇatti*, (8) *Piṇḍanijjuttī*, (9) *Ohanijjuttī*, (10) *Cūliyās* and (11) *Pañṇavaṇā*.

1 This is due to the fact that in this *avasarpinī*, there has not flourished any such saint who knew 13, 12 or 11 *Puṇvas*. The following lines from Droṇa Sūri's com. (p. 3^a) on *Ohanijjuttī* may be quoted in this connection:—

“अस्यामवसर्पिण्यां चतुर्दशपूर्व्यनन्तरं दशपूर्वधरा एव सजाता न त्रयोदशपूर्वधरा द्वादशपूर्वधरा एकादशपूर्वधरा वा”

2 In *Subodhikā* (p. 169^b) it is said:—

“महागिरिः १ सुहस्ती च २ सुरिः श्रीगुणसुन्दरः । इयामार्यः ४ स्कन्दिलाचार्यो ५ रेवतीमित्रसरिराद् ६ ॥ श्रीधर्मो ७ भद्रगुप्तश्च ८ श्रीगुप्तो ९ वज्रसरिराद् । युगप्रधानप्रवरा दशैते दशपूर्विणः ॥”

3 The pertinent line is as under:—

“दशपूर्वधरा अपि शासनस्योपकारका उपाङ्गादीनां सङ्ग्रहण्युपरचनेन हेतुना”

It may be noted that out of these 12 works, the first three along with the 8th and the 9th form a group known as *Mūlasūtra*. The 4th, 5th and the 6th are classed under the name of *Chedasūtra*, while the 7th and the 11th, under the name of the *Upāṅga*. This will show that over and above the *Jaina* scriptures noted up till now, there are some more *Jaina* sacred works; for, the number of the *chedasūtras* as already stated is 5 or 6, and that of the *Upāṅgas* 12. No doubt, almost all of these works are anonymous, and it is very very difficult to ascertain their dates of composition. Even then an attempt must be made to examine their genesis, too; for, they are also after all, *Jaina* scriptures, though perhaps not in the strictest sense. But as this chapter has already outswollen in size, I have to reserve this topic for subsequent treatment. I may therefore conclude this chapter by mentioning only two facts as under:—

(1) There are works known as *Prakīrnakas*. They were composed by the 14,000 disciples¹ of Lord Mahāvīra—the disciples who were endowed with four types of *mati-jñanā*. These disci-

1 There is a difference of opinion as to whether these are the direct pupils of Lord Mahāvīra or the indirect ones, and as such they are not necessarily contemporaneous with Lord Mahāvīra. In this connection I may reproduce the following lines from Malayagiri Sūri's com. (p. 208^b) on *Nandī* :—

“एके सूर्यः प्रज्ञापयन्ति—इदं किल चतुरशीतिसहस्रादिकं ऋषभादीनां तीर्थकृतां श्रमणपरिमाणं प्रधानसूत्र-विरचनसमर्थान् श्रमणानधिकृत्य वेदितव्यं, इतरथा पुनः सामान्यश्रमणाः प्रभूतरा अपि तस्मिन् २ ऋषभा-दिकाले आसीरन्, अपरे पुनरेवं प्रज्ञापयन्ति—ऋषभादितीर्थकृतां जीवतामिदं चतुरशीतिसहस्रादिकं श्रमण-परिमाणं प्रवाहतः पुनरेकैकस्मिन् तीर्थे भूयांसः श्रमणा वेदितव्याः, तत्र ये प्रधानसूत्रविरचनशक्तिसमन्विताः सुप्रसिद्धतद्ग्रन्था अतत्कालिका अपि तीर्थे वर्तमानास्तत्राधिकृता द्रष्टव्याः, एतदेव मतान्तरमुपदर्शयन्नाह— ‘अथवे’त्यादि, अथवेति प्रकारान्तरोपदर्शने, यस्य ऋषभादेस्तीर्थकृतो यावन्तः शिष्यास्तीर्थे औत्पत्तिकया वैनयिकया कर्मजया पारिणामिकया चतुर्विधया बुद्ध्या उपेताः—समन्विता आसीरन् तस्य—ऋषभादेस्तावन्ति प्रकीर्णक-सहस्राण्यभवन्, प्रत्येकबुद्धा अपि तावन्त एव, अत्रैकं व्याचक्षते—इह एकैकस्य तीर्थकृतस्तीर्थेऽपरिमाणानि प्रकीर्णकानि भवन्ति, प्रकीर्णककारिणामपरिमाणत्वात्, केवलमिह प्रत्येकबुद्धरचितान्येव प्रकीर्णकानि द्रष्टव्यानि प्रकीर्णकपरिमाणेन प्रत्येकबुद्धपरिमाणप्रतिपादनात्, स्यादेतत्—प्रत्येकबुद्धानां शिष्यभावो विरुध्यते, तदेतद-समीचीनं, यतः प्रजाजकाचार्यमेवाधिकृत्य शिष्यभावो निषिध्यते, न तु तीर्थकरोपदिष्टशासनप्रतिपत्रत्वेनापि, ततो न कश्चिद् दोषः, तथा च तेषां ग्रन्थः—इह तिल्ये अपरिमाणा पञ्चगा, पञ्चगसामिअपरिमाणत्तणओ, किंतु इह सुत्ते पत्तेयबुद्धपणीये पञ्चगं भाणियव्वं, कम्हा?, जम्हा पङ्णगपरिमाणेण चैव पत्तेयबुद्धपरिमाणं कीरइ, (इति) भणियं ‘पत्तेयबुद्धा नि तत्तिया चैव’ ति, चोयग आह—‘नणु पत्तेयबुद्धा सिस्सभावो थ विरुञ्जए’ आयरिओ आह—‘तिल्यरपणीयसासणपडिबन्नत्तणओ तस्सीसा हव्वंती’ति, अन्ये पुनरेवमाहुः—‘सामान्येन प्रकीर्ण-केस्तुल्यत्वात् प्रत्येकबुद्धानामत्राभिधानं, न तु नियोगतः प्रत्येकबुद्धरचितान्येव प्रकीर्णकानिति’।”

ples, as some say, are not necessarily the *Pratyekabuddhas*;¹ but whatever it may be, we have no means to know exactly which works were composed by them. The works styled as *Prakīrnakas* and enumerated under the two groups known as *kāliya-sūya*² and *ukkāliya-sūya*³ are perhaps some of the works composed by these *Pratyekabuddhas*. Whether it is so or not, their genesis will be taken up hereafter.

(2) As stated in *Pajjosaṇākappa* (s. 147)⁴ and in *Trisastī* (X, 13, v. 223–224⁵), Lord Mahāvīra when he was about to attain *nirvāna*, recited 55 *adhyayanās* dealing with the fructification of *punya* (merit), 55 pertaining to the fructification of *pāpa* (demerit),⁶ 36 though unasked, and one more named as *Pahāṇā* (Sk. *Pradhāna*). We do not know whether he did or did not inform the audience as to whose compositions they were. Hence the problem before us, of deciding their authorship. Roughly speaking, we may attribute the authorship of all these 147 *adhyayanās* to Lord Mahāvīra; but even then the question as to whether any one of these *adhyayanās* is incorporated in the existing canon, remains practically unsolved.

1 See the ending portion of fn. 1 of p. 18.

2-3 See pp. 23–24.

4 The pertinent lines are as under :—

“छट्टेणं भत्तेणं अपाणएणं साङ्गा नक्खत्तेणं जोगमुवागएणं पच्चूसकालसमयंसि संपक्खिअंकनिसण्णे पणपत्तं अज्झयणाइं कल्लाणफलविवागाइं पणपत्तं अज्झयणाइं पावफलविवागाइं छत्तीसं च अपुइ-वागरणाइं वागरित्ता पहाणं नाम अज्झयणं विभावमाणे २ कालए”

5 They are—

“कल्याणफलपाकानि पञ्चपञ्चाशतं तथा। तावन्त्यधविपाकानि जगावध्ययनानि तु ॥ २२३ ॥
पट्टिन्निशतमप्रश्नव्याकरणान्यभिधाय च। प्रधानं नामाध्ययनं जगद्गुरुरभावयत् ॥ २२४ ॥”

6 One may be tempted to believe that some of the *ajjhayanās* of *Vivāgasūya*, the latter portion of *Ovavāya* and the like may have something to do with some of these 110 *adhyayanās*.

7 This is explained in *Subodhikā* (p. 125^b) as below:—

“प्रधान नाम एकं मरुदेव्यध्ययनं”

CHAPTER II

CLASSIFICATIONS OF THE ĀGAMAS

Jainism deals with five kinds of knowledge (*nāṇā*).¹ One of them is known as *sūya-nāṇa* (Sk. *śrūta²-jñāna*).³ It can be roughly translated as scriptural knowledge. It is derived from the reading or preaching of scriptures or through an object known by sensitive knowledge (*ābhiniḥohica-nāṇa³*). It can be variously classified.⁴ According to one of the classifications, it is two-fold: (i) *aṅga-pavitṭha* (Sk. *aṅga-praviṣṭa*) and (ii) *anaṅga-pavitṭha* (Sk. *anaṅga-praviṣṭa*).⁵ The former means 'contained in the *Āngas*', and the latter, 'not contained in the *Āngas*'. *Anaṅga-pavitṭha* is designated as *aṅga-bāhira* (Sk. *aṅga-bāhya*), too⁶; for, it comprises works standing outside the *Āngas*-not belonging to the *Āngas*.

1 Cf. the following sūtra of *Nandī*:

"नाणं पंचविहं पत्रत्तं, तं जहा-आभिणिवोहिअनाणं सुअनाणं ओहिनाणं मणपज्जवनाणं केवलनाणं ।" (स. १)

The following sūtra of the *Tattvārtha* (I) may be also referred to:

"मत्तिश्रुतावधिमनःपर्यायकेवलानि ज्ञानम् ।" (स. ९)

2 "श्रुतमासवचनमागम उपदेश पेटिह्यमाम्नायः प्रवचनं जिनवचनमित्यनर्थान्तरम्." This line occurring in the *Bhāṣya* (p. 88) on *Tattvārtha* (I, 20) gives the synonyms of *śrūta*.

3 This is also known as *mai-nāṇa*.

4 (i) This is borne out by the following sūtra occurring in *Nandī*:

"सुयनाणपरोक्खं चोदसविहं पत्रत्तं, तं जहा-अक्खरसुयं १ अणक्खरसुयं २ सण्णिसुयं ३ असण्णिसुयं ४ सम्मसुयं ५ मिच्छसुयं ६ साइअं ७ अणाइअं ८ सपज्जवसिअं ९ अपज्जवसिअं १० गमिअं ११ अगमिअं १२ अंगपविहं १३ अणंगपविहं १४ ।" (स. ३८)

(ii) Devendra Sūri in his *Kammavivāga* (v. 6) has mentioned these very 14 varieties, but in the following verse, he has referred to 20 varieties:

"पज्जय १ अक्खर २ पय ३ सइघाया ४ पडिवत्ति ५ तह य अणुओगो ६ ।
पाहुडपाहुड ७ पाहुड ८ वत्थु ९ पुव्वा १० य ससमासा ११ ॥७॥"

5 See the ending portion of the 1st part of the above fn.

6 Cf. "तं समासओ दुविहं पण्णत्तं, तं जहा-अंगपविहं अंगवाहिरं च ।"-*Nandī* (s. 44)

The *aṅga-pavitṭha sūya-nāṇa* has 12 sub-divisions, each of which is known as an *Ānga*.¹ Thus it is identical with the *dvādaśāṅgī* which consists of 12 *Āngas* viz. *Āyāra* etc., and which is so often referred to as *dvālasaṅga gaṇipīḍaga* (Sk. *dvādaśāṅga gaṇipīṭaka*) in the canonical works of the *Jainas*.² These 12 *Āngas* are looked upon as the 12 limbs (*aṅgas*) of a *śrūta-puruṣa* or the *śrūta* personified. They are: 2 *pādas* (feet), 2 *jaṅghās*³ (lower legs), 2 *ūrus*⁴ (thighs), 2 *gātrārdhas* (back and belly), 2 *bāhus* (hands), 1 *grīvā* (neck) and 1 *śiras* (head).⁵ *Āyāra* and the other 11 *Āngas* are respectively compared with these limbs so that *Āyāra* and *Sūyagaḍa* stand for the feet of the *śrūta-puruṣa*, whereas *Ditṭhivāya*, for the head. On the other hand, so far as *anaṅga-pavitṭha sūya-nāṇa* is concerned, it does not form a part and parcel of this *śrūta-puruṣa*;⁶ for, it comprises such scriptures as are not included in the *dvādaśāṅgī*. This furnishes us with only one of the definitions of the two kinds of *sūya-nāṇa* above referred to; for, there are two more. According to one of them, what is composed by the *Gaṇadhara*s is *aṅga-pavitṭha* whereas what is composed by *Śrutasthavira*s⁷ is *anaṅga-pavitṭha*. According to the other definition,

1 *Ānga* is also known as *Gaṇipīḍaga*. This is what I surmise from the following line occurring in *Samavāya* (s. 57):

"त्तिण्हं गणपिडगाणं आयाचूलियावज्जाण सत्तावचं अज्जयणा पत्रत्ता, तं जहा-आयारे सयगडे ठाणे"

2 For instance we come across "दुवालसंगे गणपिडगे" twice in *Samavāya* (s. 148) and "दुवालसंगे गणपिडगे" in sūtras 1 and 136 of this very work. See also p. 14, fn. 2.

3-4 In *The Standard Sanskrit English Dictionary* by L. R. Vaidya, the meanings of these words are respectively given as "leg from the ankle to the knee" and "the thigh." That a distinction is made between *jaṅghā* and *ūru* in *Jaina* works is borne out by *Samarāiccacariya* (vide the description of *Aggisamma* given in the 1st bhava).

5 Cf. the following verse occurring in the *Cuṇṇī* (p. 47) on *Nandī*:—
"पादयुगं जंघोरू गातदुवर्गं च दो य बाहू ता । गोवा सिरं च पुरिसो वारसअंगो सुतपविहो ॥"

6 See the opening lines of fn. 1 of p. 22.

7 A *Śrūta-sthavira* means one conversant with *Thāṇa* and *Samavāya*. Cf. "ठाणंग-समवायधरेणं समणे णिगंथे सुयथेरे"—*Thāṇa* (III, 2; s. 159).

that *śruta* which exists in every *tīrtha*—in short which is *nīyata*, is *āṅga-pavitṭha*, and the rest of the *śruta* is *anāṅga-pavitṭha*.¹ It may be noted that Ānandasāgara Sūri has recently propounded a view in *Siddhacakra* (IV, 8, p. 175²) that even a *Gaṇadhara* can be an author of the *anāṅga-pavitṭha* works, and thus *Āvassaya*, though coming under the class of *anāṅga-pavitṭha*, is a work composed by a *Gaṇadhara*. If this view is accepted, it follows that though the author of *āṅga-pavitṭha* is none else but a *Gaṇadhara*, the author of *anāṅgapavitṭha* is a *Gaṇadhara* and a non-*Gaṇadhara* as well. Furthermore, in *Siddhacakra* (IV, 8, p. 175) he has said that *anāṅga-pavitṭha* may be also associated with a question from a *Gaṇadhara*. But this is an erroneous statement as can be seen from Malayagiri Sūri's com. (p. 48^b)³ on *Āvassaya* where it is distinctly stated that *anāṅga-pavitṭha* has nothing to do with a question or questions of a *Gaṇadhara*, though it may be however the outcome of a question or questions from some one else or that without any body asking a question to a *Tīrthānkara*, he himself may have expounded a subject, and later on, it may have been embodied in words by some devotee of his. As regards the genesis of *āṅga-pavitṭha*, there are no such options; for, it after all originates from the *nīṣadyās* and *tripadī*.⁴

1 “इचेत्स सुतपुरिसस जं सुतं अंगभागठितं तं अंगपविट्टं भणइ, जं पुण एतस्सेव सुतपुरिसस वड्ढेणे ठितं अंगवाहिरं ति भण्णत्ति, अहवा

गणहरकयमंगगतं जं कतं थेरेहिं वाहिरं तं च । णियतं अंगपविट्टं अणिययसुतं वाहिरं भणितं ॥”

—*Cunzi* (p. 47) on *Nandī*.

The 550th verse of *Visesāvassayabhāsa* may be also referred to. It runs as under:

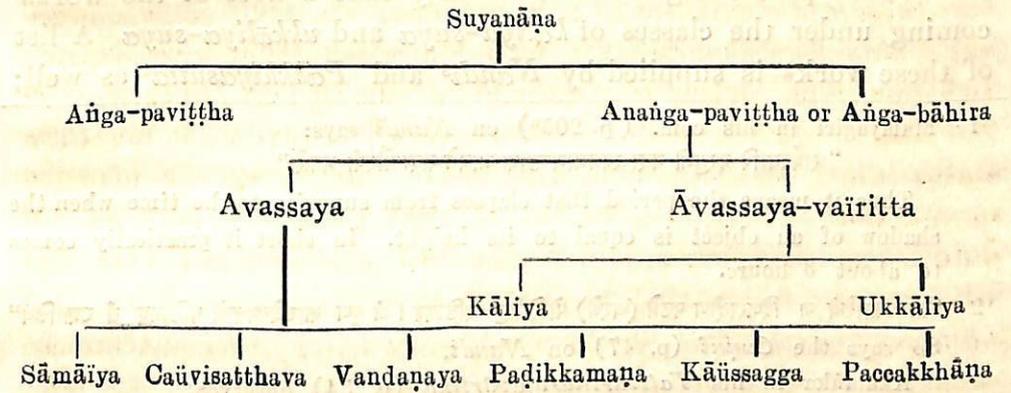
“गणहरयेरकयं वा आपसा मुक्त्वागरणो वा । धुवचलविसेसओ वा अंगाण्णेषु नाणत्तं ॥ ५५० ॥”

2 For the pertinent portion see my Gujarātī work *Ārhata āgamonūm avalokana yane Tattvarasikacandrikā* (Pt. I, p. 63).

3 “वारत्रयं गणधरपुष्टेन सता भगवता तीर्थकरेण यत् प्रोच्यते ‘उप्पनेइ वा, विगमेइ वा धुवेइ वा’ इति पदत्रयं तदनुसृत्य यन्निष्पन्नं तदङ्गप्रविष्टं, यत् पुनर्गणधरप्रश्नव्यतिरेकेण शेषकृतप्रश्नपूर्वकं वा भगवतो मुक्त्वा व्याकरणं तदधिकृत्य यन्निष्पन्नं जम्भप्रश्नयादि, यच्च वा गणधरवचस्येवोपजीव्य दृग्धमावश्यकनिर्युत्तयादि पूर्वस्थ-विरेस्तदनङ्गप्रविष्टं यदि वा यत् सर्वतीर्थकरतीर्थेष्वनियतं तदनङ्गप्रविष्टं, सर्वपक्षेषु द्वादशाङ्गान्यङ्गप्रविष्टं, शेषमनङ्गप्रविष्टं”

4 Maladhārin Hemacandra, too, has practically said the same thing as can be seen from the following lines of his com. (p. 298) on *Visesāvassayabhāsa*:-

This finishes a discussion about *āṅga-pavitṭha* and *anāṅga-pavitṭha*. So we shall now deal with the divisions of the latter. They are: (i) *āvassaya* and (ii) *āvassaya-vairitta*. Out of these, *āvassaya* has six sub-divisions viz, (i) *sāmāya*, (ii) *caūvisatthava*, (iii) *vandanāya*, (iv) *paḍikkamaṇa*, (v) *kāūssagga* and (vi) *paccakkhāṇa*, whereas *āvassayavairitta* has two viz. (i) *kāliya* and (ii) *ukkāliya*.¹ Before we mention the various works coming under the categories of *kāliya* and *ukkāliya*, we may present the results of this dichotomy in a tabular form as under:—



From this discussion, it will be seen that there are four principal divisions of the sacred canon of the *Jainas* viz. (1) *āṅga-pavitṭha*, (2) *āvassaya*, (3) *kāliya* and (4) *ukkāliya*. Leaving aside the six sub-divisions of *āvassaya*, we may define *kāliya* and *ukkāliya* as under:—

“वारत्रयं गणधरपुष्टस्य तीर्थकरस्य सम्बन्धी य आदेशः—प्रतिवचनमुत्पाद-व्यय-श्रौव्यवाचकं पदत्रय-मित्यर्थः, तस्माद् यद् निष्पन्नं तदङ्गप्रविष्टं द्वादशाङ्गमेव, मुक्तं-मुक्त्वा-अप्रश्नपूर्वकं च यद् व्याकरणम्-अर्थप्रतिपादनं तस्माद् निष्पन्नमङ्गवाह्यमभिधीयते, तच्च आवश्यकदिकम् ॥”

Here, instead of *tripadī* we have its synonym *padatraya*. Malayagiri Sūri, in his com. (p. 3^a) on *Jīvābhigama* has used the phrase *mātrkāpada-traya* as can be seen from the following line:

“भगवान् हि वर्द्धमानस्वामी...एतन्मातृकापदत्रयमुक्तवान्-उप्पनेइ वा विगमेइ वा धुवेइ वा”

1 “से किं तं अंगवाहिरं? अंगवाहिरं दुविहं पणत्तं, तं जहा-आवस्सयं च आवस्सयवहरितं च । से किं तं आवस्सयं? आवस्सयं छुविहं पणत्तं, तं जहा-सामाहं च उवीसत्थवो वंदणयं पडिक्कमणं काउस्सगो पच्चक्खणं, सेतं आवस्सयं । से किं तं आवस्सयवहरितं? आवस्सयवहरितं दुविहं पणत्तं, तं जहा-कालिं च उक्कालिं च ॥”—*Nandī* (s. 44)

That *śruta* which is studied-recited during the first and last *pauruṣīs* of both day and night, is styled *kāliya-suya*, while that *śruta* which is studied-recited at all times except *kālavēlā*, is designated as *ukkāliya-suya*.²

As already noted in the concluding lines (p. 12) of fn. 4 (p. 11), *kāliya-suya* is principal whereas *ukkāliya-suya* is subordinate. But, in *Nandī* etc., the works of the former class are mentioned after the enumeration of those of the latter class.

Before proceeding further, we may take a note of the works coming under the classes of *kāliya-suya* and *ukkāliya-suya*. A list of these works is supplied by *Nandī*³ and *Pakkhiyasutta*⁴ as well;

1 Malayagiri in his com. (p. 205^a) on *Nandī* says:

“सर्वस्यापि वस्तुनो यदा स्वप्रमाणच्छाया जायते तदा पौरुषी भवति”

Thus it means the period that elapses from sun-rise to the time when the shadow of an object is equal to its height. In short it practically comes to about 3 hours.

2 “तत्र कालियं ज दिगरादीण पढमे (चरमे) पोरिसीसु पढिज्जइ । जं पुण कालवेलावजे पढिज्जइ तं उक्कालियं”
So says the *Cummi* (p. 47) on *Nandī*.

Akalānka in his *Tattvārtharājavārtika* (p. 54) observes:

“स्वाध्यायकाले नियतकालं कालिकं । अनियतकालमुत्कालिकं”

3 “उक्कालियं अणेगविहं पण्णत्तं, तं जहा-दसवेआलिअं कप्पिआकप्पिअं चुल्लकप्पसुअं महाकप्पसुअं उववाइअं रायपसेणिअं जीवाभिगमो पण्णवणा महापण्णवणा पमायपमायं नंदी अणुओगदाराइं देविदत्थओ तंदुलवेआलिअं चंदाविज्जयं सुरपण्णत्ती पोरिसिमंडलं मंडलपवसो विज्जाचरणविणिच्छओ गणिविज्जा ज्ञाणविभत्ती मरणविभत्ती आयविसोही वीयरगसुअं संलेहणासुअं विहारकप्पो चरणविही आउरपच्चक्खाणं महापच्चक्खाणं एवमाइ, से तं उक्कालियं ।

से किं तं कालियं? कालियं अणेगविहं पण्णत्तं, तं जहा-उत्तरज्जयणाइं दसाओ कप्पो ववहारो निसीहं महानिसीहं इसिभासिआइं जंबुदीवपन्नत्ती दीवसागरपन्नत्ती चंदपन्नत्ती खुड्ढिआविमाणपविभत्ती महल्लियाविमाणपविभत्ती अंगचूलिया वग्गचूलिया विवाहचूलिया अरुणोववाए वरुणोववाए गरुडोववाए धरणोववाए वेसमणोववाए वेल्धरोववाए देविदोववाए उट्टाणसुए ससुट्टाणसुए नागपरिआवणिआओ निरयावलियाओ कप्पिआओ कप्पवडिसिआओ पुप्फिआओ पुप्फचूलियाओ वण्णीदसाओ, एवमाइथाइं चउरासीइं पइन्नगसहस्साइं भगवओ अरहओ उसहसामिस्स आइतिथयरस्स तथा संखिज्जाइं पइन्नगसहस्साइं मज्झिममाणं जिणवरणं चोइस पइन्नगसहस्साणि भगवओ वद्धमाणसामिस्स, अहवा जस्स जत्तिआ सीसा उप्पत्तिआए वेणइआए काम्भियाए पारिणामिआए चउव्विहाए बुद्धीए उववेआ तस्स तत्तिआइं पइन्नगसहस्साइं, पत्तेअबुद्धा वि तत्तिआ चैव, सेत्तं कालियं, सेत्तं आवस्सयवइरित्तं, से तं अणंगपविट्ठं । (सू० ४४)”

4 “नमो तेसिं खमासमणाणं जेहि इमं वाइयं अङ्गवाहिरं उक्कालियं भगवन्तं तं जहा-दसवेआलिअं कप्पियाकप्पियं चुल्लं कप्पसुअं महाकप्पसुअं ओवाइयं रायपसेणइयं जीवाभिगमो पन्नवणा महापन्नवणा नन्दी अणु-ओगदाराइं देविन्दत्थओ तन्दुलवेआलिअं चंदाविज्जयं पोरिसिमण्डलं मण्डलपवसो गणिविज्जा

but they differ in some respects. In order that this may be realized, I give below the names of works forming a group known as *kāliya-suya* as given in *Nandī* (s. 44):—

- (1) Uttarajjhayaṇa¹, (2) Dasā², (3) Kappa, (4) Vavahāra,
- (5) Nisiha, (6) Mahānisiha, (7) Isibhāsiā³, (8) Jambuddivapaṇṇatti,
- (9) Divasāgarapaṇṇatti, (10) Candapaṇṇatti, (11) Khuddiyā-Vimā-
- ṇapavibhatti, (12) Mahalliyā-Vimānapavibhatti, (13) Aṅgacūliyā,
- (14) Vaggacūliyā, (15) Vivāhacūliyā, (16) Aruṇovavāya, (17)
- Varuṇovavāya, (18) Garulovavāya, (19) Dharanovavāya, (20) Vesa-
- maṇovavāya, (21) Velandharovavāya, (22) Devindovavāya, (23)
- Uttbhānasuya, (24) Samuttbhānasuya, (25) Nāgapariyāvāṇiā⁴, (26)
- Nirayāvaliyā⁵, (27) Kappiyā⁶, (28) Kappavaḍimsiyā⁷, (29) Pupphiyā⁸,
- (30) Pupphacūliyā⁹ and (31) Vaṇhidasā.¹⁰

On comparing these names with those given in *Pakkhiyasutta* (p. 66^a and p. 66^b), we find:

(1) The following 7 additional works are mentioned there:—

- (a) *Sūrapaṇṇatti*, (b) *Vaṇhiya*¹¹, (c) *Āsivisabhāvaṇā*¹², (d) *Di-*
- thivisabhāvaṇā*¹³, (e) *Cāraṇabhāvaṇā*¹⁴, (f) *Mahāsumiṇabhāvaṇā*¹⁵
- and (g) *Teyaganisagga*¹⁶.

(2) There is no mention of *Dharanovavāya*.

(3) In all, there are 37 works noted under the group known as *kāliya-suya*.

Though in the printed edition we have *Vaṇhia* and *Vaṇhi-*
dasā, it is doubtful, if there is really any work like *Vaṇhia*; for, Yaśodeva Sūri while commenting upon *Pakkhiyasutta* takes no notice of it.

विज्जाचरणविणिच्छओ ज्ञाणविभत्ती मरणविभत्ती आयविसोही संलेहणासुअं वीयरगसुअं विहारकप्पो चरणविही आउरपच्चक्खाणं महापच्चक्खाणं ।” (p. 61)

“णमो तेसिं खमासमणाणं जेहि इमं वाइयं अङ्गवाहिरं कालियं भगवन्तं तं जहा-उत्तरज्जयणाइं दसाओ कप्पो ववहारो इसिभासियाइं निसीहं महानिसीहं जंबुदीवपन्नत्ती सुरपन्नत्ती चन्दपन्नत्ती दीवसागर-पन्नत्ती खुड्ढियाविमाणपविभत्ती महल्लियाविमाणपविभत्ती अंगचूलियाए वग्गचूलियाए विवाहचूलियाए अरुणोववाए वरुणोववाए गरुडोववाए वेसमणोववाए वेल्धरोववाए देविदोववाए उट्टाणसुए ससुट्टाणसुए नागपरियावणियाणं निरयावलियाणं कप्पियाणं कप्पवडिसियाणं (p. 66^a) पुप्फियाणं पुप्फचूलियाणं वण्हिआणं वण्हिदसाणं आसीविसभावाणाणं दिहीविसभावाणाणं चारण-भावाणाणं महासुमिणभावाणाणं तेयगनिसग्गाणं” (p. 66^b)

1-16 All these names are mentioned in plural.

As regards the works coming under the group known as *ukkāliya-suya*, *Nandī* (s. 44) mentions the following:—

- (1) *Dasaveyāliya*, (2) *Kappiyākappiya*, (3) *Culla-Kappasūya*, (4) *Mahā-Kappasūya*, (5) *Uvavāiya*, (6) *Rāyapaseṇiya*, (7) *Jīvabhigama*, (8) *Paṇṇavaṇā*, (9) *Mahāpaṇṇavaṇā*, (10) *Pamāyappamāya*, (11) *Nandī*, (12) *Aṇugadāra*¹, (13) *Devindatthaḥ*, (14) *Tandulaveyāliya*, (15) *Candāvijjhaya*, (16) *Sūrapaṇṇatti*, (17) *Porisimaṇḍala*, (18) *Maṇḍalapavesa*, (19) *Vijjācaraṇavinicchāya*, (20) *Gaṇivijjā*, (21) *Jhāṇavibhatti*, (22) *Marāṇavibhatti*, (23) *Āyavisohi*, (24) *Viyarāgasūya*, (25) *Samlehaṇāsūya*, (26) *Vihārakappa*, (27) *Caraṇavihi*, (28) *Ārapaccakkhāṇa* and (29) *Mahāpaccakkhāṇa*.

This list differs from the one given in *Pakkhiyasutta* (p. 61^b) in the following respects:—

- (1) There is no mention of *Sūrapaṇṇatti* there.
(2) In all, there are 28 works, all of which, of course, tally with those mentioned in *Nandī*.

From this it follows that according to *Nandī*, *Sūrapaṇṇatti* belongs to the class known as *ukkāliya-suya*, whereas according to *Pakkhiyasutta*, it belongs to the class known as *kāliya-suya*.

I may note *en passant* that some mention 32 works as belonging to *kāliya-suya*. Out of them 29 works are the same as noted in *Nandī*, and the additional ones are as under:—

- (1) *Nirāyavisohi*, (2) *Marāṇavisohi*, and (3) *Āyavibhatti*.

Further, there are several works which come under the class of *kāliya-suya*. They are not only anonymous but we have no idea about them except that they are *Paṇṇagās*.

It may be here noted that none of the 12 *Āngas* is included in any of the two groups viz. *kāliya-suya* and *ukkāliya-suya*. So there arise two questions as under:—

- (1) Why are the 1st 11 *Āngas* referred to as *kālīka-śrūta* by Abhayadeva Sūri in his com. (p. 792^b) on *Viāhapannatti* (XX, 8; s. 677) and by Hemacandra² Sūri in his com. (p. 931) on *Viśeṣāvassayabhāsa* (v. 2294)?

1 This name occurs in plural.

2 For the pertinent portion see *Tattvarasikacandrikā* (pt. I, p. 68).

(2) How is it that the *Cuṇṇi* (p. 47)¹ of *Nandī* (s. 44) and Malayagiri Sūri's com. (p. 203^a)² on this very *Nandī*, refer to *Āyāra* etc., as works belonging to the *kāliya-suya* group?

The answer appears to be that the word *kāliya-suya* is here used in the 2nd sense out of 3: (i) in contrast with the word *ukkāliya*, (ii) etymologically and (iii) as a synonym of *caraṇa-karaṇānuyoga*³. The 2nd sense conveys that while studying the 11 *Āngas*—the entire *śrūta*, *kāla* (time) is taken into account, and consequently each of the works so studied is called *kāliya*.

This finishes the discussion about one type of classifications of the *Jaina* scriptures; but there remains another to be attended to, though this is not probably as old as the former one. It is however more popular than the former. According to it the scriptures are divided into 6 groups viz. (1) *Āṅga*, (2) *Uvaṅga*, (3) *Cheyasutta*, (4) *Mūlasutta*, (5) *Paṇṇaga* and (6) *Cūliyasutta*.

Before we deal with these groups, we may note that it is only the *mūrtipūjaka Śvetāmbaras* who use all these six designations; for, the *Sthānakavāsins*⁴ seem to use only first four, while the *Digambaras*, only the 1st and the 5th.

Āṅga—*Āṅga* is a word common to both the *Prākṛta* and *Saṃskṛta* languages. It is a term to be met with in the *Vaidika* literature wherein it signifies the six auxiliary sciences (helpful in the study of the *Vedas*) viz. (1) *Śikṣā* (phonetics), (2) *Chandas* (prosody), (3) *Veyyākaraṇa* (grammar), (4) *Nirukta* (philology), (5) *Kalpa* (ritualism) and (6) *Jyotis* (astronomy). In the *Bauddha* literature, too, we come across this word. For instance, in the *Majjhimanikāya* 22 (I, p. 133) and in several passages in the *Āṅguttaranikāya*, there is mention of a division of the Canon into 9 *Āngas* viz. (1) *Sutta* (prose sermons), (2) *Geyya* (sermons in a mixture of prose and verse), (3) *Veyyākaraṇa*

1 “तं च प्रायसो आचारादि कालियसुतं ।”

2 “तच्च प्राय आचारादि कालिकश्चुतम् ।”

3 This is what the *Cuṇṇi* (p. 2) on *Dasaveyāliya* says. The pertinent line is: “चरणकरणाण्युयोगो नाम कालियसुतं”

4 These represent a non-idolatrous (*amūrtipūjaka*) section of the *Śvetāmbaras* which originated in *Vikrama Saṃvat* 1530. It is said that a subsection known as *Terāpanthīs* arose from this section in *Saṃvat* 1816.

5 Cf. the lines reproduced from the com. on *Ānugaddāra* on p. 29.

(explanations, commentaries), (4) *Gāthā* (stanzas), (5) *Udāna* (pithy sayings), (6) *Itivuttaka* (short speeches beginning with the words 'Thus spake the Buddha'), (7) *Jātaka* (stories of the former births of Buddha), (8) *Abbhutadhamma* (reports of miracles) and (9) *Vedalla* (teachings in the form of questions and answers). This is what is suggested by the late Prof. Winternitz in his work entitled *A History of Indian Literature* (vol. II, p. 10). He there adds:

"This division does not allude to a canon complete in itself, or to definite books, but is only meant to classify the various types of Buddhist texts according to their form and contents."

As already noted, in the *Jaina* literature, too, we find this word.¹ Herein, it stands for a limb of the *śruta-puruṣa*, there being such 12 limbs, in all.

Under these circumstances, it is difficult to say as to which school first used this term '*Āṅga*' and as to which school subsequently borrowed it. Prof. M. V. Patwardhan, however remarks:

"The Śvetāmbara Jains have also borrowed the term *Āṅga* from their Brahmanical opponents, to denote the first twelve principal works of their canon, while the Digambara Jains have also borrowed the term *Veda* from the same source, to denote the principal divisions of their sacred literature."²

It hardly remains to be added that the canonical texts that go by the name of 12 *Āṅgas* form the very first and fundamental group out of six, and that all the 12 *Āṅgas* are mentioned in *Samavāya* (s. 1³ and 136⁴), *Nandī* (s. 45⁵), *Aṅuogaddāra* (s. 42⁶), *Pakkhiyasutta*⁷ (p. 70^a), the *Bhāṣya* (p. 10⁸) on *Tattvārtha* (I, 21) etc.

1 For instance see p. 21 and the following line from *Vivāgasūya* (I):

"दसमस्स अङ्गस्स पण्हावागरणं अयमट्ठे पत्रत्ते, एक्कारसमस्स णं भन्ते ! अङ्गस्स विवागसुयस्स"

2 See *The Daśavaikālikasūtra: A study* (pp. 19-20).

3 "आयारे १ सूयगडे २ ठाणे ३ समवाए ४ विवाहपत्रत्ती ५ नायाधम्मकहाओ ६ उवासगदसाओ ७ अंतगडदसाओ ८ अणुत्तरोववाइदसाओ ९ पण्हावागरणं १० विवागसुए ११ दिट्ठिवाए १२"

4 There is the same passage as noted above, except that for the 9th and the 10th works we have: "अणुत्तरोववाइदसाओ ९ पण्हावागरणाइं."

5 "आयारो १ सूयगडो २ ठाणं ३ समवाओ ४ विवाहपत्रत्ती ५ नायाधम्मकहाओ ६ उवासगदसाओ ७ अंतगडदसाओ ८ अणुत्तरोववाइदसाओ ९ पण्हावागरणाइं १० विवागसुअं ११ दिट्ठिवाओ"

6 We have the same passage here *ad verbatim* as in *Nandī* (s. 45).

7 Here the passage differs from that in *Nandī* only regarding the 10th *Āṅga*; for, here we have पण्हावागरणं instead of पण्हावागरणाइं.

8 "आचारः, सूत्रकृतं, स्थानं, समवायः, व्याख्याप्रज्ञप्तिः, ज्ञातधर्मकथाः, उपासकाध्ययनदशाः, अन्तकृदशाः, अनुत्तरोपगतिकदशाः, प्रभव्याकरणं, विपाकसूत्रं, दृष्टिपात इति ।"

As regards the date of the word *Āṅga*, it may be said that it is as old as the composition of the *Āṅgas*; for, this word occurs in *Vivāgasūya* (I) etc., and the word *Duvālasāṅga* in *Samavāya* etc.

Uvaṅga— This word has *Upāṅga* for its Saṁskṛta equivalent. But it seems that neither *Uvaṅga* nor *Upāṅga* is used by the *Bauddhas* to indicate any work or works of their school. On the other hand the *Vaidikas* have used the word *Upāṅga* for the following four works (rather branches) associated with the six *Vedāṅgas*:—

(1) *Purāṇa*, (2) *Nyāya*, (3) *Mīmāṃsā* and (4) *Dharmaśāstra*.

That there are *Āṅgas* and *Upāṅgas* for the *Vedas* is corroborated by *Nandī* (s. 42) and *Aṅuogaddāra* (s. 41). Besides Hemacandra Sūri, too, in his com. (p. 36^b) on *Aṅuogaddāra* says:

"चत्वारश्च वेदाः सामवेद-ऋग्वेद-यजुर्वेद-ऽथर्वणवेदलक्षणाः साङ्गोपाङ्गाः; तत्राङ्गानि शिक्षा-कल्प-व्याकरण-च्छन्दो-निरुक्त-ज्योतिष्कायनलक्षणानि षट्; उपाङ्गानि तद्ब्याख्यानरूपाणि तैः सह वर्तन्ते इति साङ्गोपाङ्गाः ।"

Just as the *Vaidikas* have four *Upāṅgas*, so have the *Jainas* 12. Prof. W. Schubring in his *Worte Mahāvīras* (p. 8) says that there were originally only five *Upāṅgas*.¹ Up till now I have not come across any source earlier than *Suhabohasāmāyārī* (*Aṅuttā-ṇavihi*), a work of the 12th century of the *Vikrama* era which specifies the number of the *Uvaṅgas* as 12 and which gives their names. It is composed by Sricandra Sūri, pupil of Dhaneśvara Sūri. Therein, on pp. 31^b-32^a we have:—

"इयानि उवंगा-आयारे उवाइयं उवंगं १ सूयगडे रायपसेणइयं २ ठाणे जीवाभिगमो ३ समवाए पन्नवणा ४ भगवईए सूरपन्नत्ती ५ नायाणं जंबुद्वीवपन्नत्ती ६ उवासगदसाणं चंदपन्नत्ती ७ तिहिं तिहिं आयविळेहिं एक्केकं उवंगं वचइ, नवरं तओ पन्नत्तीओ कालियाओ संघटं च कीरइ, सेसाण पंचणहमंगाणं मयंतरेण निरावलियासुयखंधो उवंगं, तत्थ पंच वग्गा निरयावलियाउ कप्पवडिसियाउ पुप्फियाउ पुप्फचूलियाउ वण्हीदसाउ"²

1 See *A His. of Ind. Lit.* (p. 435, fn. 3).

2 The late Vijayadāna Sūri (born in *Samvat* 1924) in his work *Vividha-prāśnottara* (p. 159) has quoted a portion from some *sāmācārī* which he says is composed by a *prāṇa* Ācārya. This portion gives us the same information about the association of the *Uvaṅgas* with the *Āṅgas* as we have seen in this work. It runs as under:

From this we get the names of the 12 *Uvaṅgas*. They are also suggested in the following verse (p. 34^b) of this very work:—

“उ० रा. जी. पन्नवणा सू० जं० चं० नि० क० क० पु० पु० वहिदसनामा ।

आयाराइउवंगा नायन्वा आणुपुत्रीए ॥”¹

Viyārasāra (also called *Viyāralesā*) of Pradyumna Sūri, too, furnishes us with the Prākṛta names of the 12 *Uvaṅgas*. The pertinent verses are as under:—

“ओवइ रायपसेणीय जीवाभिगमो तहेव पन्नवणा ।

चंदस्स य सूरस्स य जंबुदीवस्स पन्नत्ती ॥ ३४७ ॥

निरयावलिया कप्पिय पुप्फिय तह पुप्फचुल्लिओवंगं ।

वण्हदसा दीवसागरपन्नत्ती मयविसेसेण ॥ ३४८ ॥”

From this we learn that at least in the time of this Pradyumna Sūri who flourished in the 14th century of the *Vikrama* era, a difference of opinion had arisen as to which work was to be considered as the 12th *Uvaṅga*. Further, in this connection it may be added that Pradyumna Sūri differs from Śricandra Sūri and Jinaprabha Sūri as well; for, he mentions *Candapaṇṇatti* as the 5th *Uvaṅga*, whereas the other two Sūris mention *Sūrapaṇṇatti* as the 5th *Uvaṅga*, and similar is the case with the 6th and the 7th *Uvaṅgas*. Yaśodeva Sūri, strikes altogether a different note; for,

“आयारे ओववाइयं १ मयगडे रायपसेणियं २ ठाणे जीवाभिगमो ३ समवाए पन्नवणा ४ एए उकालिया भगवइए सरपत्ती ५ नायाधम्मकहाणं जंबुदीवपत्ती ६ उवासगदसाणं चंदपत्ती ७ एए कालिया सव्वे वि अ उदेससमुदेसअणुनत्थं आयंवलित्तिगेण वचंति । अत्तेसिं पुण पन्नवणवज्ज तज्जोगमज्जे आयंवलित्तिगपूरणेण तित्ति वि वचन्ति । अंतगडदसाइयाणं पंचन्हमंराणं निरयावलिसयक्खं उवंगं, तंमि पंच वग्गा १ कप्पिआओ, २ कप्पवडिसयाओ ३ पुप्फिआओ, ४ पुप्फचुल्लियाओ एएसु दस दस अज्जयणा वण्हदसासु वारस एवं दिण ५ सुअक्खंथे दिण २ सव्वे वि दिण ७ ।”

1 Practically this very verse with a slight difference is found in *Vidhi-prapā* of Jinaprabha Sūri. None of these verses, however, gives us the complete titles of all the 12 *Uvaṅgas*. At best we know therefrom only two titles viz. *Paṇṇavaṇā* and *Vaṇhidasā* in full, and the rest are indicated by their initial letters. Jinaprabha Sūri's *Siddhāntāgamastava* (v. 21-31) supplies us with the Saṁskṛta names of these 12 *Uvaṅgas* as under:

(1) *Upapātika*, (2) *Rājaprasāya*, (3) *Jīvabhīgamādhyaṇa*, (4) *Prajñāpanā*, (5) *Jambūdvāpajñāpti*, (6) *Candraprajñāpti*, (7) *Sūryaprajñāpti*, (8) *Nirayāvalikā*, (9) *Kalpāvataṁsikā*, (10) *Puṣpikā*, (11) *Puṣpacūlikā* and (12) *Vṛṣṇidasā*.

in his com. (p. 63^b) on *Paḷkhiyasutta*, he says that *Prajñāpanā* and *Bṛhatprajñāpanā* are two *Uvaṅgas* for *Sāmāvāya*.¹ This is rather strange; for, I have not come across any authority who mentions more than one *Uvaṅga* for any one of the *Āngas*. Usually we find references wherein only one *Uvaṅga* is mentioned for every *Āṅga*.² It appears that Hīravijaya Sūri has made an attempt to reconcile this difference³ by saying that *Prajñāpanā* and *Mahāprajñāpanā* are not two different works.⁴ This fails to satisfy me. But at the same time, I am not in a position to explain this situation. Will any veteran scholar of Jainism be therefore pleased to do so?

We shall now examine the exegetical literature of the 12 *Uvaṅgas* if that can throw any light regarding their number and their relation with the corresponding *Āngas*. The earliest com. on *Ovavāya*⁵, available at present, is composed by Abhayadeva Sūri, the *navāṅgavṛttikāra*.⁶ Therein he simply says that this is the *Uvaṅga* of *Āyāra*,⁷ but does not mention its number. The same

1 “तथा ‘पणवणत्ति’ जीवादीनां प्रज्ञापनं प्रज्ञापना। बृहत्तरा महाप्रज्ञापना। एते च समवायाङ्गस्योपाङ्गे इति।”

2 It seems that the following verse of *Abhūdhānacintāmaṇi* (kāṇḍa II), suggests that only the 1st 11 *Āngas* had each an *Uvaṅga*:

“इत्येकादश सोपाङ्गान्यङ्गानि द्वादश पुनः । दृष्टिवादो द्वादशाङ्गी स्याद् गणितिकाहया ॥ १५९ ॥”

From its com. (p. 104) we can infer that *Aupapātika* is the 1st *Uvaṅga*.

3 In *Prameyaratnamañjūṣā* (p. 2^a), its author Śānticaṇḍra has made the following observation after he has pointed out as to which *Uvaṅga* belongs to what *Āṅga* (this is just in accordance with *Suabohasamāyari*):

“अत्र च उपाङ्गक्रमे सामाचार्यादी कश्चिद् भेदोऽप्यस्ति”

4 This is what I infer from fn. 1 (p. 1^b) to *Prameyaratnamañjūṣā* where the following line occurs:

“पाक्षिकवृत्तौ महाप्रज्ञापनाऽपि परमेकार्थतादयोः (हीरः०)”

It may be noted that in fn. 2, on this very page it is said: “प्रकीर्णकरूपेति स्थानाङ्गे (हीर०).” This 2nd fn. is in connection with *Candraprajñāpti*.

5 Some name this work as *Uvavāya*.

6 This title is justifiable since he has commented upon *Āngas* 3 to 11 as the earlier commentaries on these *Āngas* were lost by his time. In *Samvat* 1120 he commented upon the 3rd, 4th and 6th *Āngas*, and in 1128 on the 5th.

7 “इदं चोपाङ्गं वर्तते, आचाराङ्गस्य.....समीपभावेनेदमुपाङ्गम्” (p. 1^a).

is the case with Malayagiri Sūri¹ who has commented upon *Uvaṅgas* 2 to 7 viz. *Rāyapaseṇiya*², *Jivābhigama*³, *Pannavanā*⁴, *Sūrapaṇṇatti*⁵, *Candapannatti*⁶ and *Jambuddivapaṇṇatti*. In his com. on the 3rd *Uvaṅga*, he refers to an earlier com.,⁷ but he has not mentioned the commentator. So this does not help us. His com. on the 7th *Uvaṅga* was lost at least by the time *Prameyaratnamāñjūṣā* was composed⁸ in *Samvat* 1661. So this also does not improve the situation.

Śricandra Sūri has commented upon *Uvaṅgas* 8 to 12, in *Samvat* 1228. But he is silent so far as the number of the *Uvaṅgas* is concerned. So it now remains to be seen as to what Haribhadra Sūri⁹, well-known as the *dharmasānu* of Yākinī *Mahattarā* has said in his com. on *Pannavanā*, the 4th *Uvaṅga*. It exists in a Ms. form.¹⁰ On going through the first few folios of one of its Mss., I came across the following line:—

“तच्चोपाङ्गप्रकीर्णकाद्यनेकभेदमिदं...अपवर्गावहमिति कृत्वा तदेकदेशभूतप्रज्ञापनाख्योपाङ्गप्रवेशानु-
योगः प्रारभ्यते ।”

This only informs us that *Pannavanā* is an *Uvaṅga*; but it throws no further light on this problem.

- 1 He was a contemporary of Kumārapāla; for, in some of his works he has said कुमारपालराज्ये and in his grammar he has said: “अरुणत् कुमारपालोऽरातीन्.”
- 2 “कस्याङ्गस्येवमुपाङ्गम् ? उच्यते सूत्रकृताङ्गस्य” (p. 1^a).
- 3 “तृतीयाङ्गस्य स्थानान्मो.....जीवाजीवाभिगमनामकमुपाङ्गं पूर्वटीकाकृताऽतिगम्भीरमस्पाक्षरैर्व्याख्यातम्.” (p. 1^b).
- 4 “प्रज्ञापनेति कः शब्दार्थः ?.....इयं च समवायाख्यस्य चतुर्थाङ्गस्योपाङ्गम्” (p. 2^a and p. 2^b).
- 5 It seems, nowhere in the com., it is said that it is an *Uvaṅga*, much less that it is an *Uvaṅga* of such and such an *Āṅga*.
- 6 The com. on this work is in a Ms. form and is not available to me at present.
- 7 See the ending portion of fn. 3.
- 8 “उपाङ्गानां च मध्ये प्रथममुपाङ्गं श्रीअभयदेवसरिभिर्विवृतं, राजप्रभृतीनादीनि षट् श्रीमलयगिरिपादैर्विवृतानि, पञ्चोपाङ्गमयी निरयावलिका च श्रीचन्द्र[प्रभ]सरिभिर्विवृता, तत्र प्रस्तुतोपाङ्गस्य वृत्तिः श्रीमलयगिरि-
कृताऽपि सम्प्रति कालदोषेण व्यवच्छिन्ना”
- 9 According to *Gāthāsahasrī* composed in *Samvat* 1630, he died in *Samvat* 535. Another tradition which can be traced till the 13th century gives 529 A. D. as the date. But several modern scholars believe that he lived from A. D. 700 to 770 or so.
- 10 For a Ms. see *D. C. J. M.* (vol. XVII, pt. I, pp. 203-204).

Turning to Siddhasena¹ Gaṇi's com. on *Tattvārtha* (I, 21) and its *Bhāṣya* (p. 94), we come across the following line:—

“उपाङ्गानि २ राजप्रसेनकीयौपपातिकादीनि”

This very line occurs in Haribhadra Sūri's com. (p. 76^b) on *Tattvārtha* (I, 21) and its *Bhāṣya*.

From this it follows that these two commentators look upon the 2nd and 1st *Uvaṅgas* as *Upāṅgas* and include some more works in the same group; but unfortunately we do not know as to what they are. One more point worth noting in this connection is that the order of the 1st two *Uvaṅgas* as mentioned by both of these commentators of *Tattvārtha*, differs from that noted before. Can we therefore infer that here the order is immaterial and enumeration, the main object? Or is it that in the time of these commentators, *Rājaprasenakīya* was looked upon as the 1st *Uvaṅga* and *Aupapātika* as the 2nd, and subsequently³ the order was reversed? I am not in a position to give a final answer to these questions at present. So leaving them aside I may note that at least by the time the *Bhāṣya* on *Tattvārtha* was composed, a certain class of works was no doubt designated as *Upāṅga*,⁴ and the same was the case at least by the time when *Nirayāvalīśuyakkhandha* was composed.⁵

- 1 He flourished sometime between the 6th and the 9th centuries. Probably he is an author of the com. on *Āyāra*—the com. lost by the time Śīlāṅka commented upon it, and he is the very one designated as *Gandhahastin*.
- 2 This name *Rājaprasenakīya* is rather unique, and the same is the case with the name *Rājaprasenajit* occurring in *Devendranarakendraprakaraṇa* composed by Muniçandra Sūri, the *guru* of Vādin Deva Sūri; for, usually, in Saṁskṛta we come across the name *Rājaprasānīya*. It may however be added that the Saṁskṛta equivalent of *Rāyapaseṇiya*, a name occurring in some of the Mss. of *Nandī* may be *Rājaprasenakīya*.
- 3 Hemacandra considers *Aupapātika* as the 1st. This is what can be inferred from his com. (p. 104) on *Abhidhānacintāmaṇi* (II, 159). There he says: “इत्येकादश प्रवचनपुरुषस्य अज्ञानीवाङ्गानि सहोपाङ्गैः औपपातिकादिभिर्वर्तन्ते सोपाङ्गानि”
- 4 “तस्य महाविषयत्वात् तांस्तानर्थानधिकृत्य प्रकरणसमाप्यपेक्षमज्ञोपाङ्गानानात्मम्..... अन्यथा ह्यनिवद्ध-
मज्ञोपाङ्गशः समुद्रप्रतरणवत् दुर्ध्ववसानं स्यात्”—*Bhāṣya* (p. 94) on *Tattvārtha*
- 5 “उवंगाणं भंते ! समणेणं, जाव संपत्तेणं के अट्टे पन्नत्ते ? ॥ ३ ॥ एवं खलु जंत्तु ! समणेणं एवं उवंगाणं पंच वग्गा पन्नत्ता, तं जहा—निरयावलियाओ १ कप्पवडिसियाओ २ पुप्फियाओ ३ पुप्फचूलियाओ ४ वण्हिदसाओ ५ ।” (pp. 3-4)

Did all these 5 *vaggas* form one text originally, and were they separately counted subsequently?

Before I deal with the 3rd group viz. *Cheyasutta*, I think, I should recapitulate the results arrived at, during this investigation about the names and the number of the *Uvaṅgas*. They are:—

- (1) There is no mention of the group *Uvaṅga* in any of the *Āṅgas*.
- (2) This word is not found in any canonical work earlier than *Nirayāvalīśuyakkhandha*.
- (3) Its Sāṃskṛta equivalent *Upāṅga* is met with in the *Bhāṣya* on *Tattvārtha*, and in no other Sāṃskṛta *Jaina* work prior to it, so far as I know.
- (4) Only 5 *Uvaṅgas* are mentioned in *Nirayāvalīśuyakkhandha* and 2 in the *Bhāṣyānusārīṇī tīkāś* of *Tattvārtha*, though more are alluded to, in these *tīkāś*.
- (5) The earliest work to mention all the 12 *Uvaṅgas* is *Suhabohasāmāyārī*.
- (6) *Viyārasāra* is perhaps the earliest work to note that some look upon *Divasāgarapaṇṇatti* as the 12th *Uvaṅga* instead of *Vahnīdasā*.
- (7) It appears that none except Yaśodeva Sūri mentions more than one *Uvaṅga* for any one of the *Āṅgas*, and he, too, does so in the case of the 4th *Āṅga* only.
- (8) The usual list of the 12 *Uvaṅgas* is: (i) *Ovavāīya*, (ii) *Rāyapasenaīya*, (iii) *Jīvābhigama*, (iv) *Pannaṇaṇā*, (v) *Sūrapaṇṇatti*, (vi) *Jambuddivapaṇṇatti*, (vii) *Candapaṇṇatti*, (viii) *Nirayāvalīyā*, (ix) *Kappavadiṃsiyā*, (x) *Pupphiyā*, (xi) *Pupphacāliyā* and (xii) *Vaṇhidāsā*.
- (9) Out of these, the 4th was regarded as *Uvaṅga* as early as the date of its com. composed by Haribhadra Sūri.
- (10) *Suhabohasāmāyārī* is perhaps the very first work to mention the 12 *Āṅgas* to which the 12 *Uvaṅgas* belong.
- (11) Abhayadeva Sūri has noted that the 1st *Uvaṅga* belongs to the 1st *Āṅga*. Malayagiri Sūri has similarly mentioned

that the 2nd, 3rd and 4th *Uvaṅgas* are respectively associated with *Āṅgas* 2 to 4.¹

- (12) We come across the names of certain works in *Nandī* (s. 44) which tally with those of all the 12 (or 13) *Uvaṅgas*. If these works are identical, these *Uvaṅgas* are at least as old as the *Nandī*. From fn. 3, p. 17 it may be inferred that some of them, if not all, are not later than *Samvat* 114, the year in which Vajrasvāmin died.
- (13) In *Nandī*, the names of the *Uvaṅgas* 1 to 5 are found included in the *kāliya-suya* group whereas the names of the rest, in the *ukkāliya-suya* group.
- (14) Only the name of the author of the 4th *Uvaṅga* is recorded whereas the rest of the *Uvaṅgas* are anonymous.
- (15) The 12 *Uvaṅgas* are not arranged according to their dates of composition; for, otherwise the 5th *Uvaṅga* would have been assigned a place prior to the 4th on the ground that it was commented upon by Bhadrabāhusvāmin about 200 years before Ārya Śyāma Sūri composed the 4th *Uvaṅga*; for, this Sūri is said to have been living in *Vīra Samvat* 376 or 386. Consequently the underlying principle adopted in fixing the order of the *Uvaṅgas* seems to be based upon the consideration of their associations (real or assumed) with the 12 *Āṅgas* viz. *Āyāra* etc.
- (16) The *Uvaṅgas* are subsidiary to the *Āṅgas*; but on that account they are not their glosses or explanations but they rather develop some point or points referred to in the *Āṅgas*.

Cheyasutta—This word or its variant *Chedasutta* is a term which is to be found only in the *Jaina* canon; for, it seems that neither the *Vaidikas* nor the *Bauddhas* have adopted it, to denote any class of their sacred or secular works. *Chedasūtra* is its Sāṃskṛta equivalent. It does not seem to have been defined anywhere. So its meaning has become more or less a matter of conjecture. Prof.

¹ Malayagiri Sūri has referred to a *Cuṇṇī* on *Jīvābhigama*, in his com. (p. 73^a) on *Rāyapasenaīya* (s. 29). So it remains to be ascertained if any association of this *Uvaṅga* with any *Āṅga* is specified therein.

Schubring (*Kalpasūtra*, p. 8 and *Orientalistische Literaturzeitung*, 1924, 484) assumes that the expressions *Cheda-sūtra* and *Mūla-sūtra* are derived from *Cheda* and *Mūla*, two kinds of penances¹ mentioned in Jainism.² It may be added that the *Mūlasūtra*, at least in their present form seem to have nothing to do with penances. *Cheda* means 'cut', and consequently *Chedasūtra* may be construed as a treatise which prescribes cuts in seniority (*dāksā-paryāya*) in the case of the *Jaina* clergy on their violating any rules of their order.³

This is one of the conjectures. The other and more plausible conjecture I may make, is based upon the following verse of *Pañcakappabhāsa* quoted in *Abhidhānarājendra* (vol. III, p. 1361):—
“परिणाम अपरिणामा अइपरिणामा य तिविहा पुरिसा तु । णातुणं छेदसुत्तं परिणामणे होंति दायव्वं ॥”

From this it follows that a class of works which can be taught to the *parināta* pupils only, and not to the other two types of pupils viz. *aparināta*⁴ and *atiparināta*⁵, is designated as *Chedasutta*.

These are the two conjectures I may note at present. So I shall now refer to the oldest source where the word *Cheyasutta*⁶ or its variant *Chedasutta* is to be met with. The former word occurs in the *Āvassayanijjuttī*, the pertinent verse being as under:—

“जं च महाकप्पसुअं जाणि अ सेसाणि छेयसुत्ताणि ।
चरणकरणुओग ति कालिअत्थे उवगयाणि ॥ ७७७ ॥”⁷

- 1 In all there are 10 types of penances. See *Jiyakappā* (v. 4).
- 2 See *A His. of Ind. Lit.* (vol. II, p. 461, fn. 4).
- 3 Prof. W. Schubring has expressed this very view in his introduction (p. III) to “*Dasaveyāliya Sutta*”. For, there he has said: “another group of texts which are intended to lay down rules of monkish life and to fix the course of procedure in case of transgression, is called *Cheyasutta* after the छेय (छेद), a punishment which consists in “shortening” the seniority of the culprit, thus degrading him in rank.”
- 4 Undeveloped; not properly developed in intelligence etc.
- 5 Overdeveloped; hyperlogical.
- 6 The word *Cheyasuya* occurs in *Jiyakappacūṇṇī* (v. 9) of Siddhasena Sūri. The verse in question is as under:
“जेण य छेयसुयत्था आवत्तीदाणविरयणा जत्तेण । पुरिसविसेसेण फुडा निज्जूडा जीयदाणकप्पस्मि विही ॥९॥”
- 7 This verse is incorporated as v. 2295 in *Vīśeṣāvassayabhāsa*.

The latter word occurs in *Pañcakappabhāsa*.¹

Though the word ‘*Cheyasutta*’ thus occurs as early as the date of *Āvassayanijjuttī*, there is no mention about the number of *Cheyasuttas* till we come to a very very late date. The earliest source which I remember at present, and which mentions the number and names of *Cheyasuttas* is Bhāvaprabha Sūri’s com. (p. 94) on his own work *Jainadharmavacastotra* (v. 30). There this Sūri who attained this status in *Samvat* 1772 says: “अथ निशीथ १ महा-निशीथ २ व्यवहार ३ दशाश्रुतस्कन्ध ४ वृहत्कल्प ५ जीतकल्प ६ इति षट् छेदग्रन्थाः ॥”
On this very page he has quoted the following verse which shows that in his days at least, the number of the *Cheyasuttas* was fixed as six:—

“इकारस अंगाइ ११ बारस उवंगाइ २३ दस पयनाई ३३ ।
छ छेय ३९ मूल चउरो ४३ नंदी ४४ अणुयोग पणयाला ४५ ॥”

In modern days, too, the very six works noted above are looked upon as *Cheyasuttas*. Furthermore, *Jiyakappa* is considered as a *Cheyasutta* owing to the extinction of *Pañcakappa* which used to be looked upon as the 6th *Cheyasutta*. In this connection, it may be mentioned that some of the modern *Jaina* Munis believe that *Pañcakappa* formed a part and parcel of the *Bhāsa* on *Kappa*, and somehow it came to be looked upon as a separate treatise—a case similar to *Ohanijjuttī* and *Pindanijjuttī*. I am not at present in a position to point out either the actual date since *Pañcakappa* began to be considered as a separate treatise or the actual date when it got lost. It is however suggested in *Jaina granthāvalī* (p. 16)³ that *Pañcakappa* was available till *Samvat*

- 1 In *Vīśeṣacūṇṇī* (XVIII, fol. 469), we come across this word in the following lines quoted by Muni Kalyāṇavijaya, in his article “आपणां प्राश्रुती” published in *Jaina Yuga* (I, 3, p. 87):—
“गिसीहमादियस्त छेदसुत्तस्त जो अत्थो आगतो सुत्तं वा मोक्खलाणि वा पच्छित्तविहाणाणि मंताणि वा जोणिपाहुइं वा गाहंती अणत्थागाहेति”
- 2 This is also called *Dasā* and *Āyāradasā* as well.
- 3 “पयंयकल्पुं मूल संवत् १६१२ सूधी मोल्लुइ हत्तुं, पल्लु हावमां ते शुभ थयुं छे. जेना संअधि अहु शोध करतां पल्लु जेनी प्रत हाथ आवी नथी. उक्कनं कंवेजना संअहमां पल्लु ते मधी नथी. इत्तं जेठयो पत्तो मध्ये छे इ अंवातमां गारथ जेवथंअना पासे जे पुस्तका छे तमां ते प्रत पाना १० नी तेनी शीपमां लमेकी जल्लाय छे ता ते त्यां होवाने संअव छे, मादे सुत्ररुथिशोधक जेनाये त्यां तपाथ करवी जेधये छीजे.”

1612. Whatever it may be, it is possible to fix *terminus ad quem* and *terminus a quo* so far as the date of the composition of *Pañcakappa* is concerned. A student of *Jaina* literature knows it full well that there are two *Bhāsas* on the *Pañcakappa* viz. *Laghubbāsa* and *Vuddhabhāsa*. The authorship of the *Pañcakappa* is attributed to Bhadrabāhusvāmin in its *Cunṇi*.¹ If this is correct, it may be inferred that *Pañcakappa* is not posterior to the life-time of Bhadrabāhusvāmin. As regards *Vuddhabhāsa*, its authorship is attributed to Saṅghadāsa *Kṣamāsramaṇa*,² whose exact life-period is not known, but who is supposed to have flourished not later than a millennium after the *nirvāṇa* of Lord Mahāvira. This *Vuddhabhāsa* seems to be preceded by *Laghubbāsa*. If so, the date of *Pañcakappa* is at least anterior to that of *Laghubbāsa* and *a fortiori* to that of *Vuddhabhāsa*. Whatever may be the date of *Pañcakappa*, I do not think it is as old as *Dasā*, *Kappa* and *Vavahāra* on each of which a *Nijjutti* is composed by Bhadrabāhusvāmin. If it were at least equally old, how is it that there is no mention of it even in *Nandī*? I am aware of the fact that some believe that this *Pañcakappa* along with *Nisīha* and *Mahānisīha* was composed by a *Gaṇadhara* but can they give any proof for it?

With these remarks about *Pañcakappa*, I may now say a few words about *Dasā*, *Kappa* and *Vavahāra*.³ They are mentioned together in several scriptures, e. g. in the following line of *Vavahāra* (X, para 20):—

“पञ्चवासपरियाए कप्पइ दसा-कप्प-ववहारे उद्दिसितए”

1 “अधुनाऽस्मिन्नामनिष्पन्ने निक्षेपे पंचकल्पसंज्ञके येनेदं दशाकल्पसूत्रे प्रवचनहितार्थाय पूर्वादाहृतं तस्य नमस्कारं करोमि प्रत्येकशः गाहासूत्रकर्तुः।”—*D. C. J. M.* (vol. XVII, pt. II, p. 257)

It is said that in *Vicārāṃṛtasaṅgraha* Kulamaṇḍana Sūri has suggested that Saṅghadāsa is the author of *Pañcakappa*.

2 “महत्पंचकल्पभाष्यं संघदासकृमाश्रमणविरचितं समाप्तमिति”

—*D. C. J. M.* (vol. XVII, pt. II, p. 261)

3 These are mentioned in various works e. g. in *Āvassayanijjutti* (v. 82–85), *Nandī* (s. 44) etc. They are also noted in the following line occurring in Siddhasena Sūri's *Cunṇi* (p. 1) on *Jiyakappa*:—

“को वि सीसो विणीओ आवस्सय-दसकालिय-उत्तरज्झयणा-ऽऽयार-निसीह-स्यगड-दसा-कप्प-ववहार-माइयं अंगपविट्ठे वाहिरं च ”

It may be noted that in the *Bhāṣya* (p. 90) on *Tattvārtha* (I, 20), this very order is preserved,¹ but *Dasā* is there separately mentioned from *Kappa* and *Vavahāra*, whereas the last two, jointly. These groupings of the three works in two different ways at least suggest that they are somehow connected.

In *A His. of Ind. Lit.* (vol. II, p. 464), the question about the dates of the *Cheyasuttas* is discussed. The pertinent lines are as under:—

“The old, genuine Kalpa-Sūtra is the fifth Cheda-Sūtra, which is also called Bṛhat-Kalpa-Sūtra or Bṛhat-Sādhu-Kalpa-Sūtra. It is the principal work on the rules and regulations for the monks and nuns. A necessary supplement to it is the Vavahāra, the third Cheda-Sūtra. The Kalpa-Sūtra teaches liability for punishment, and the Vavahāra the meting out of the punishment. The Nisīha, the first Cheda-Sūtra, containing regulations for punishment for various transgressions against the rules of daily life, is a later work. It has embodied the major portion of the Vavahāra in its last sections, and has numerous similar Sūtras in common with Cūlas I and II of the Āyāraṅga. Probably both these works originated in one and the same earlier source... The Piṇḍa-Nijjutti and Oha-Nijjutti, which also deal with discipline, are also occasionally classed among the Cheda-Sūtras. A still later work than these two Nijjuttis is the Mahā-Nisīha-Sutta, which appears as the second, and sometimes as the sixth Cheda-Sutta, but which in reality can scarcely be attributed to the Canon with correctness. The principal contents of the text which we have before us and which perhaps took the place of an earlier canonical Mahā-Nisīha that went astray, are rules regarding confession and penance, which are emphasized as the most important steps towards liberation.”

From this we see that according to the late Prof. Winternitz the following is the order of the composition of the *Cheyasuttas* mentioned in this para:—

- (1) *Kappa*,² (2) *Vavahāra*, (3) *Nisīha*, (4) *Piṇḍanijjutti*, (5) *Ohanijjutti* and (6) *Mahānisīha* (available at present).

1 “दशाः कल्प-व्यवहारौ निशीथम्.” Why *Kalpa* and *Vavahāra* are here jointly mentioned is explained by Yaśovijaya in his com. (p. 51^a–51^b) on this work as under: “आभवत्प्रायश्चित्त-दानप्रायश्चित्तयोः कल्पनाद् भेदनाद् व्यवहरणाद् दानाच्च कल्प-व्यवहारौ, उभयविषय-श्चित्तज्ञापकताया उभयत्र पर्याप्तत्वाद् द्वित्वविश्रान्तपदाभिधानम्”

2 In the *Nijjutti* (v. 266) on *Kappa*, it is stated that *Kappa* has no *anānu-pūrvā* when thought of in connection with *Vavahāra*, and that it occupies the

I may add that since *Nisīha* is mentioned in the *Āyāraṇij-jutti*¹ by Bhadrabāhusvāmin, it is not later than this work of his. But it is difficult to say whether it is his composition or that of a *Ganadhara*, and in the former case whether it precedes any of his 3 works viz. *Dasā*, *Kappa* and *Vavahāra*, which, in the opinion of some Ācāryas, form one *śrutaskandha*.

It may be mentioned that in the *kāliya-sūya* group we come across the following names in a serial order:—

Dasā, *Kappa*, *Vavahāra*, *Nisīha* and *Mahānisīha*.

This suggests that probably originally there were these 5 *Cheyasuttas* only, and that in course of time *Pañcakappa* was reckoned as the 6th *Cheyasutta*,² and when it was lost, it was replaced by *Jīyakappa* of Jinabhadra Gaṇi.³ As stated in the ending portion⁴ of the *Bhāsa* on *Jīyakappa*, this *Jīyakappa* represents the essence of *Kappa*, *Vavahāra* and *Nisīha*.

Whatever may have been the number of the *Cheyasuttas* in the beginning, it appears that at least one work of this type must

1st place from the stand-point of *pūrvānupūrvī* and the 12th place from that of *paścānupūrvī*, when *Dasā* is taken into account. The pertinent verse is as under:

“दुष्टं अणुपुष्पी न हवइ पुष्पाणुपुष्पिओ पदमं । पच्छाणुपुष्पि विइयं जइ उ दसा तेण वारसमं ॥२६६॥”

While commenting upon this verse Malayagiri Sūri says on p. 81:

“केचिदाचार्याः प्राहुः—कल्प-व्यवहार-दशा एकश्रुतस्कन्धः, तन्मतेन यदि दशा अपि गण्यन्ते तदा पूर्वा-पूर्व्या प्रथमं पश्चानुपूर्व्या द्वादशमम्.”

1 “आयारस्स भगवओ चउत्थचूलाए एसो निज्जुत्ती । पंचमचूलनिसीहं तु सा य उवरिं भणीहामो ॥”

—D. C. J. M. (vol. XVII, pt. I, p. 7)

2 If *Pañcakappa* is a part of the *Bhāsa* on *Kappa* as suggested on p. 37, its enumeration as the 6th *Cheyasutta* must have taken place after its having attained a status of being looked upon as an independent treatise.

3 He is the author of (i) *Visesāvassayabhāsa*, (ii) its com. in Sāmskr̥ta, (iii) *Saṅghayanī* popularly known as *Bṛhatsaṅgrahaṇī*, (iv) *Khettasamāsa*, (v) *Visesaṇavaī*, (vi) *Jhānasaya* and perhaps (vii) a *Bhāsa* on *Nisīha*. He is said to have died in *Vīra Saṃvat* 1115.

4 The pertinent verses are as under:

“अप्यगन्धमहत्थो इति एसो वण्णिओ समासेणं । पंचमतो ववहारो नामेणं जीयकपो त्ति ॥

कप-ववहारारणं उदहिसरिच्छाण तह गिसीहरस्स । सुतरतणविन्दुणवणीतभूतसारिस्स णातव्वो ॥”

have been composed during the life-time of a *Ganadhara*;¹ for, a work dealing with exceptions to the general rules for asceticism can have its origin almost side by side with the work embodying the general code. Even then if we were to assume for the time being that such a work owes its existence to a degenerated state of affairs that may have prevailed in the *Jaina* clergy after the *nirvāṇa* of Lord Mahāvira, it is in no way later than the date for the *Āvassayanijjutti*.

As recorded in the *Mahānisīha* available at present, it is so to say a patch-work; for, several Sūris had a hand in giving it a final shape, since the Ms. of this work was awfully worm-eaten.²

It seems rather strange that even in *Viyārasāra* where a list of 45 *Suttas* (together with *Pañcakappa*, *Jīyakappa*, *Pinḍanijjutti*, *Ohanijjutti*, *Nijjuttis*, *Bhāsas* and *Cunnis*) is given, there is no mention whatsoever of *Mahānisīha*. Furthermore, here there is not a single work spoken of as a *Cheyasutta*, though the following works well-known as *Cheyasuttas* are noted as under:—

“कप २५ निसीह २६ दसासुय २७ ववहारो”

Can we hereby infer that the order and the number of the *Cheyasuttas* were not fixed for a pretty long time?

We may end this topic by noting one more point. Is *Mahākappasūya* which is mentioned in the *Āvassayanijjutti* (v. 777), a *Cheyasutta*? If so, why is it not mentioned along with other *Cheyasuttas* such as *Kappa*³ etc? Besides, does not this very verse lead us to believe that at least two to three *Cheyasuttas* existed prior to the composition of *Āvassayanijjutti*?

Mūlasutta—I have not come across any Prākṛta or Sāmskr̥ta work of sufficient antiquity⁴ where the word *Mūlasutta* or *Mūlasūya*

1 Can we infer from fn. 1 of p. 37 that *Nisīha* is the oldest?

2 See D. C. J. M. (vol. XVII, pt. II, pp. 32–33).

3 This cannot be identified with *Mahākappasūya*; for, the latter is *ukkaliya*, whereas the former *kāliya*. Vide p. 24, fn. 3.

4 The late Prof. Weber in his *Indische Studien* (XVII, 41) has said that the term *Mūlasūtra* does not occur anywhere in the canon; but it is however found in *Āvassayanijjutti* (XI, 61). But this is his slip; for, there the expression *mūlasuttagāhā* is used in contrast with the *gāthās* of the *Nijjutti*.

or its Samskr̥ta equivalent *Mūlasūtra* occurs. Moreover, it seems that this nomenclature like that of the *Cheyasutta* is purely an element of the *Śvetāmbara* school of thought. Further, no *Jaina* saint of olden days seems to have defined the word *Mūlasutta* or *Mūlasūtra*. Such being the case, modern scholars have expressed their opinions in this connection. For instance, in *A His. of Ind. Lit.* (vol. II, p. 466, fn. 1) we have:—

“Why these texts are called ‘root-Sūtras’ is not quite clear. Generally the word *mūla* is used in the sense of ‘fundamental text’ in contradiction to the commentary. Now as there are old and important commentaries in existence precisely in the case of these texts, they were probably termed ‘Mūla-texts.’ The explanation given by *Charpentier* (*Uttarādhyayana-Sūtra*, Introduction, p. 32): ‘Mahāvira’s own words,’ does not seem to me to be justified in any way.¹ *Schubring* (*Worte Mahāvīras*, p. 1, cf., also *O L Z* 1924, 484 and above, II, p. 461, note 4) is of opinion that ‘the Mūla-Sūtras are’ as their name indicates, ‘intended for those who are still at the beginning (*mūla*) of their spiritual career.’² *Guérinot* (*La Religion Djaina*, p. 79) translates *Mūla-Sūtra* by ‘traté originaux.’”

1 This view is however upheld by Prof. Patwardhan. For, he says in ‘*The Daśavaikalikasūtra: A Study*’ (p. 16) as under:

“We find however the word *Mūla* often used in the sense of ‘original text,’ and it is but reasonable to hold that the word *Mūla* appearing in the expression *Mūlasūtra* has got the same sense. Thus the term *Mūla-sūtra* would mean ‘the original text’ i. e. ‘the text containing the original words of Mahāvira (as received directly from his mouth).’ And as a matter of fact we find, that the style of *Mūlasūtras* Nos. 1 and 3 (उत्तराध्ययन and दशवैकालिक) is sufficiently ancient to justify the claim made in their favour by their general title that they represent and preserve the original words of Mahāvira. We must of course make liberal allowance for alterations and modifications in such cases, so that the expression ‘original text’ or ‘original words’, is to be understood in a slightly loose sense.”

2 This is what Prof. Schubring practically repeats in his introduction (p. III) to his edition of ‘*Dasaveyāliya Sutta*’. There he says:

“This designation seems to mean that these four works are intended to serve the Jain monks and nuns in the beginning (मूल) of their career...

At an early stage the monk has to become acquainted with the principal tenets and rules of the Order. To the latter belong the *Avassaga* (आवश्यक) formulas and the rules regarding the acquisition of alms (पिण्ड) from which two of the *Mūlasūttas* derive their name.”

In *Jaina-tattva-prakāśa* (p. 218) the significance of this term *Mūlasūtra* is explained as under:—

If the root of a tree is strong, that tree can last long and can have a number of branches etc. Similarly the class of treatises which when studied can strengthen the root of the tree of *samyaktva* and make it develop into the form of the ten-fold religion for the clergy, can be designated as *Mūlasūtra*.

These are the various explanations. My personal view is the same as one expressed by Prof. Schubring¹ and mentioned on p. 42.

Usually the following works are designated as *Mūlasuttas*:—²

(1) *Uttarajjhayana*, (2) *Dasaveyāliya*, (3) *Avassaya*³, (4) *Piṇḍaniṇḍijutti* and (5) *Ohanijutti*.

Occasionally some mention even *Pakkhiyasutta* as a *Mūlasutta*.⁴ It may be mentioned *en passant* that none however considers the number of *Mūlasuttas* as five or six. Their number is either counted as 3 or 4. The *Sthānakavāsins* ignore *Piṇḍaniṇḍijutti* and *Ohanijutti* altogether; for, they do not look upon these works as those composed by Bhadrabāhusvāmin. So they fix 3 as the number of *Mūlasuttas*. Prof. Weber and Prof. Bühler, too, mention this very number, but not for the same reason as advanced by the

1 It may be noted that Prof. Schubring has offered another explanation for *Mūlasutta* (vide p. 36). But there I differ from him.

2 The earliest source I can mention in this connection at present is Bhāvaprabhā Sūri’s com. (p. 94) on *Jainadharmavarastotra* (v. 30). There it is said: “अथ उत्तराध्ययन १ आवश्यक २ पिण्डनिर्मुक्ति तथा ओघनिर्मुक्ति ३ दशवैकालिक ४ इति चत्वारि मूलसूत्राणि ।”

It seems that the word *tathā* is to be construed as ‘or’; if not, the number of the *Mūlasuttas* will be five and not four.

3 In the introduction (p. III) to ‘*Dasaveyāliya Sutta*’ Prof. Schubring has made an erroneous statement (this is probably his slip). For, instead of *Avassaya*, he has mentioned *Avassaganijutti*. The pertinent lines are as under:

“Together with the *Uttarajjhāyā* (commonly called *Uttarajjhayana Sutta*), the *Avassaganijutti* and the *Piṇḍaniṇḍijutti* it forms a small group of texts named *Mūlasutta*.”

4 See *A His. of Ind. Lit.* (vol. II, pp. 430 and 471).

Sthānakavāsins. It may be that they may have been led to the same conclusion on the following understanding:-

Pinḍanijjuttī seems to be alluded to in the following verse of the *Nijjuttī* on *Dasaveyāliya* (p. 161^b):—

“भावस्सुवगारिता एत्थं दन्वेसणाइ अहिगारो । तीइ पुण अत्थजुत्ती वत्तवा पिंडनिज्जुत्ति ॥ २३९॥”¹

So it may be inferred that *Pinḍanijjuttī* is an off-shoot of the *Dasaveyāliyanijjuttī* and hence, in a way, that of *Dasaveyāliya* as it after all supplements the information given in *Pinḍesaṇā*, its fifth *ajjhayana*. Similarly *Ohanijjuttī*, too, is an off-shoot of *Āvassayanijjuttī* (v. 665) and somehow that of *Āvassaya*. Consequently, if these off-shoots are not separately counted but are somehow looked upon as included in the works of which they are the off-shoots, the number of the 5 *Mūlasuttas* comes to 3.

Dr. Charpentier, Prof. Winternitz and Dr. Guérinot add to this number *Pinḍanijjuttī*, and thus they consider the number of *Mūlasuttas* as four. There are persons who, instead of looking upon *Pinḍanijjuttī* as the 4th *Mūlasutta*, consider *Ohanijjuttī* as the 4th. This will explain why I say that there is none who considers the number of *Mūlasuttas* as 5. Nevertheless, apparently Prof. Schubring seems to be an exception to this rule; but I think he, too, is not keen on believing or maintaining that the traditional number of the *Mūlasuttas* is anything else but three or four.

Just as there is a difference of opinion regarding the number of the *Mūlasuttas*, so is the case with the orders in which they are enumerated by different scholars. They are:—

(1) *Uttarajjhayana*, *Āvassaya* and *Dasaveyāliya*.

(2) These three works in this very order with *Pinḍanijjuttī* as the 4th.

1 While commenting upon this verse Haribhadra Sūri says on p. 162^a and p. 162^b:—

“सा च पृथक्स्थापनतो मया व्याख्यातैवेति नेह व्याख्यायते.”

The editor of this work has written a foot-note on this as under:—

“पिण्डनियुक्तेः पृथक्स्थापितत्वात् तत्र भद्रबाहुस्वामिनाऽर्थयुक्तिव्याख्यातेति नात्राध्ययनार्थाधिकारे तद्व्याख्यानम् । अन्यथा वाऽस्ति हरिभद्रसंस्कृता पिण्डनियुक्तिवृत्तिरिति तामाश्रित्यापि स्यादित्दं वचः ।”

(3) *Uttarajjhayana*, *Dasaveyāliya*, *Āvassaya*, *Pinḍanijjuttī* and *Ohanijjuttī*.

(4) These five works with *Dasaveyāliya* as the last.

Out of these various orders, the first is mentioned by Prof. Weber and Prof. Bühler; the second by Dr. Charpentier, Prof. Winternitz and Dr. Guérinot; the third by Prof. Schubring; and the 4th by Bhāvaprabha Sūri.

It is very difficult to say as to which order is to be preferred in view of its being more scientific than the rest. If we were to examine this question from the stand-point of authorship, we may allot to *Pinḍanijjuttī* and *Ohanijjuttī*, the last place in the lot. Previous to them may be assigned a place to either of the remaining three *Mūlasuttas*, and their inter-arrangement may vary according to the stand-point we may take regarding their authorship. As for *Dasaveyāliya*, there is no difference of opinion pertaining to its authorship so far as the text embodying the 1st 10 *ajjhayanās* is concerned. This is of course the work of Sejjambhava (Sk. Śāyambhava) Sūri who was probably born in *Vīra Saṃvat* 36 and who died in *Vīra Saṃvat* 98. The probable date of this composition is *Vīra Saṃvat* 72. The question of the authorship of the two *Cūliyās* viz. *Raivakkā* and *Vivittacariā* may be here taken up. Haribhadra Sūri is silent about the authorship of the 1st *Cūliyā* while as regards the 2nd, he says that according to the *ṛddhavāda*, some Āryā (a Jainā nun) brought it from Lord Śimandharasvāmin.² Hemacandra Sūri, the well-known polygrapher observes in his *Parīśiṣṭaparvan* (IX, v. 83-100)³ that Jyesthā, one

1 See my Preface to *D. C. J. M.* (vol. XVII, pt. III).

2 “एवं च वृद्धवादः—कयाचिदार्ययाऽसहिष्णुः कुरगङ्गुक्रमायः संयतश्चातुर्मासिकादावुपवासं कारितः, स तदारधनया मृत एव, ऋषिघातिकाऽहमित्युद्धिमा सा तीर्थकरं पृच्छामीति गुणावर्जितदेवतया नीता श्रीसीमन्धरस्वामिसमीपं, पृष्टो भगवान्, अदृष्टचित्ताऽघातिकेत्यभिधाय भगवतेमां चूडां प्राहितेति ।”

In the very 1st verse of *Vivittacariā*, of which the above lines form an explanation, it is said that this *Cūliyā* is told by an omniscient being. The pertinent line is: “चूलिभं तु पवक्खामि सुभं केवल्लिभासियं”

3 “ततोऽयुस्ताः पुनस्तत्र स्वरूपस्थं निरूप्य च । ववन्दिरे स्थूलभद्रं ज्येष्ठा चारख्यत्रिजां कथाम् ॥ ८३ ॥ श्रीयकः सममस्माभिर्दीक्षामादात्त किन्त्वसौ । धुधानान् सर्वदा कर्तुं नैकभक्तमपि क्षमः ॥ ८४ ॥ नयोक्तः पृथुषणार्थां प्रत्याख्यातवानुक्तो मया पूर्णोऽवधौ पुनः ॥ ८५ ॥

of the sisters of Sthūlabhadra and a *Jaina* nun brought from Lord Sīmandharasvāmin, as a present to the *Jaina* church, four *adhya-yanas* viz., *Bhāvanā*, *Vimukti*, *Ratikalpa* and *Vicitracaryā*. Out of them, the first two were allotted by the *Jaina* church, a place in *Āyāra* as its two *Cūlās* and the last two, as the two *Cūlās* of *Dasaveyāliya*. This will show that the two *Cūlās* of *Dasaveyāliya* are composed and assigned a place in the *Jaina* scriptures during the life-time of Sthūlabhadra and his *Guru* Bhadrabāhusvāmin, too; for, the narration about the 4 *Cūlās* takes place soon after Jyeṣṭhā's conversation with Bhadrabāhusvāmin.¹ According to some printed editions, there are verses expounding these *Cūlās*, and they form a part of *Dasaveyāliyanijjuttī*,² and thus the *Cūlās* under consideration belong to the same period as that of Bhadrabāhusvāmin.

त्वं प्रत्याख्याहि पूर्वार्धं पर्वेदमतिदुर्लभम् । इयान् कालः सुखं चैत्यपरिपाय्यापि यास्यति ॥ ८६ ॥
प्रत्यपादि तथैवासौ समयेऽभिहितः पुनः । तिष्ठेदानीमस्त्रपार्धमित्यकार्षीत् तथैव सः ॥ ८७ ॥
प्रत्यासन्नाऽधुना रात्रिः सुखं सुप्तस्य यास्यति । तत् प्रत्याख्याद्भक्तार्धमित्युक्तः सोऽकरोत् तथा ॥ ८८ ॥
ततो निशीथे सम्प्राप्ते स्मरन् देवगुरुनसौ । क्षुत्पीडया प्रसरन्त्या विषय त्रिदिवं ययौ ॥ ८९ ॥
ऋषिघातो मयाऽकारीत्युत्तान्यन्ती ततस्त्वहम् । पुरः श्रमणसङ्घस्य प्रायश्चित्ताय दौकित्या ॥ ९० ॥
सङ्घोऽप्याख्यद् व्यथायीदं भवत्या शुभभावया । प्रायश्चित्तं ततो नेह कर्तव्यं किञ्चिदस्ति ते ॥ ९१ ॥
ततोऽहमित्येवोचं च साक्षादख्याति चेज्जनः । ततो हृदयसंविच्छिन्नोऽयं मम नान्यथा ॥ ९२ ॥
अत्रार्थे सकलः सङ्घः कायोत्सर्गमदादथ । एत्य शासनदेव्योक्तं वृत्तं कार्यं करोमि किम् ॥ ९३ ॥
सङ्घोऽप्येवमभाषिष्ट जिनपार्थमिमां नय । साऽऽख्यत्रिभिर्गण्यर्थं कायोत्सर्गेण तिष्ठत ॥ ९४ ॥
सङ्घे तद्यतिपेदाने मां साऽनैषीज्जिनान्तिके । ततः सीमन्धरः स्वामी भगवान् वन्दितो मया ॥ ९५ ॥
'भरता'दागतायैयं निर्दोषैत्यवदज्जनः । ततोऽहं छत्रसन्देहा देव्याऽऽनीता निजाश्रयम् ॥ ९६ ॥
श्रीसङ्घायोपदां प्रेषीन्मन्मुलेन प्रसादभाक् । श्रीमान् सीमन्धरस्वामी चत्वार्यध्ययनानि च ॥ ९७ ॥
भावना च त्रिष्टुक्तिश्च रतिकल्पमथापरम् । तथा विचित्रचर्या च तानि चैतानि नामतः ॥ ९८ ॥
अप्येकया वाचनया मया तानि धृतानि च । उद्गीतानि च सङ्घाय तत् तथाऽऽख्यानपूर्वकम् ॥ ९९ ॥
आचाराङ्गस्य चूले द्वे आद्यमध्ययनद्वयम् । दशवैकालिकस्यान्यदथ सङ्घेन योजितम् ॥ १०० ॥”

1 “विहारक्रमयोगेन 'पाटलीपुत्र' पत्तनम् । श्रीभद्रबाहुरागत्य बाह्योद्यानमशिश्रियत् ॥ ७७ ॥
यक्षादयोऽपि विज्ञाय त्रितिन्योऽत्रान्तरे तु ताः । भगिन्यः स्थूलभद्रस्य वन्दनाय समाययुः ॥ ७८ ॥
वन्दित्वा गुरुमुचुस्ताः स्थूलभद्रः क नु प्रभो ! । लघुदेवकुलेऽस्तीह तासामिति शशंस सः ॥ ७९ ॥
ततस्तमभिलुक्ताः समायान्तीर्विलोक्य सः । आश्चर्यदर्शनकृते सिंहरूपं विनिर्ममे ॥ ८० ॥
दृष्ट्वा सिंहं तु भीतास्ताः सुरिमैत्य व्यजिज्ञापन् । ज्येष्ठार्थं जग्रसे सिंहस्तत्र सोऽद्यापि तिष्ठति ॥ ८१ ॥
ज्ञात्वोपयोगादाचार्योऽप्यादिदेशेति गच्छत । वन्द्यं तत्र वः सोऽस्ति ज्येष्ठार्थो न तु केशरी ॥ ८२ ॥”-*Ibid.*

2 For instance, in Prof. K. V. Abhyankar's edition, the last verse of this *Nijjuttī* runs as under:—

“आओ दो चूलाओ आणीआ जकिखणीए अज्जाए।
सीमन्धरपासाओ भवियाण विबोहणद्वाए ॥ ४४७ ॥”

It may be that these verses come from the pen of one who composed *bhāsa* on *Dasaveyāliya*. If so, we cannot argue on the basis of these verses alone, that they belong to the period of Bhadrabāhusvāmin. Anyhow, we may, for the time being, assume that the two *Cūlās* are composed during the life-period of Bhadrabāhusvāmin; but even then the question of the order of these two *Cūlās* with *Pinḍanijjuttī* and *Ohanijjuttī* remains practically unsolved.

So far as *Āvaṣṣaya* is concerned, its authorship is either attributed to Indrabhūti or to a contemporaneous *Śrutasthavira*. Of course, here, by *Āvaṣṣaya*, I mean that portion of *Āvaṣṣaya* on which we have Bhadrabāhusvāmin's *Nijjuttī* and not the entire portion rightly or wrongly included in *Āvaṣṣaya* at present. If we were to accept the view of the majority that *Āvaṣṣaya* was composed by Indrabhūti on the very day he composed *dvādaśāṅgī*, it certainly deserves a place prior to the rest of the *Mūlasuttas*.

Bhadrabāhusvāmin's *Nijjuttī* (v. 4)¹ throws light on the authorship of *Uttarajjhayana* which consists of 36 *ajjhayanās*. There it is said that some of the *ajjhayanās* are taken from *Āṅga*, some are propounded by *Jina*, some by *Pratyekabuddhas*, and some are discourses (*samvādas*). Vādivetāla Śānti Sūri in his com. (p. 5)² to this work observes that the 2nd *ajjhayana* is taken from *Drṣṭivāda*, the 10th is propounded by Lord Mahāvīra, the 8th is the work of Kapila, and the 23rd is a *samvāda* between Keśin and Indrabhūti. Some even go to the length of saying that all the 36 *ajjhayanās* have been revealed—propounded by Lord Mahāvīra when he was about to attain *nirvāna*. This view is challenged and rightly by the late Vijayananda Sūri alias Ātmārāmji Maharāja, with whom I,

1 “अंगापभवा जिणभासिया य पत्तेयबुद्धसंवाया । वंघे मुक्खे य कया छत्तीसं उत्तरज्झयणा ॥ ४ ॥”

2 “अङ्गाद्-दृष्टिवादादेः प्रभवः—उत्पत्तिरेषामिति अङ्गप्रभवानि, यथा परिषदाध्ययनं, वक्ष्यति हि—
“कम्मप्पवायुपुब्बे सत्तरसे पाहुडंमि जं सुत्तं । सनयं सोदाहरणं तं चैव इहं पि णायव्वं ॥ १ ॥”

जिनभाषितानि यथा हुमपुष्पिकाऽध्ययनं, तद्धि समुत्पन्नकेवलेन भगवता महावीरेण प्रणीतं, यद् वक्ष्यति—
“तंजिस्साए भगवं सीसाणं देइ अणुसट्ठि” ति, ‘चः’ समुच्चये, प्रत्येकबुद्धाश्च संवादश्च प्रत्येकबुद्धसंवादं तस्मा-
दुत्पन्नानीति शेषः, तत्र प्रत्येकबुद्धाः कपिलादयः तेभ्य उत्पन्नानि यथा कापिलाध्ययनं, वक्ष्यति हि—
‘धम्मदुया गीयं’ तत्र हि कपिलेनेति प्रक्रमः, संवादः—सङ्गतप्रश्नोत्तरवचनरूपस्तत उत्पन्नानि, यथा—केशिगौत-
मीयं, वक्ष्यति च—“गोतमकेसीयो य संवायसमुद्धियं तु जम्हे यं” इत्यादि ।”

too, concur. I am at present inclined to believe that *Uttarajjhayana* of multiple authorship is anterior to *Dasaveyāliya*. On this basis I may tentatively suggest the following order for the *Mūla-suttas* according to their composition:—

(1) *Āvassaya*, (2) *Uttarajjhayana*, (3) *Dasaveyāliya*, (4) its two *Cūlās*, (5) *Piṇḍanijjuttī* and (6) *Ohanijjuttī*.

Paiṇṇaga—This is a term used in *Nandī* (s. 44 etc.),¹ and its Samskrta equivalent *Prakīrṇaka* occurs in *Trisasti* (I, 3, 581²) etc. Instead of *Paiṇṇaga* we have at times *Paiṇṇagajjhayana*³ (Sk. *Prakīrṇakādhyayana*) and *Paiṇṇa*⁴ (Sk. *Prakīrṇa*) as well. Thus a particular group of the sacred works of the *Jainas* is named in Prakṛta in three ways: (i) *Paiṇṇaga*, (ii) *Paiṇṇajjhayana* and (iii) *Paiṇṇa*. Out of these the 1st and the last can be translated as “a miscellany”,⁵ whereas the second as ‘a miscellaneous lesson’, but this is not what this special group stands for. It practically conveys the sense of *āvassaya-vairitta*—a fact one can infer from the *Cunṇi* (p. 50)⁶ on *Nandī* (s. 44). One may even go a step forward and equate it with *aṅga-bāhira*.

Number—As regards the number of the *Paiṇṇagas*, it is not fixed like the number of the *Aṅgas* which is, of course, 12 for one and all the *tīrthas*. This number differs from *tīrtha* to *tīrtha*.

1 See p. 18, fn. 1 and p. 24, fn. 3.

2 “विस्तृतं बहुधा पूर्वैरज्ञोपाङ्गैः प्रकीर्णकैः । स्याच्छब्दलालितं शेषं श्रुतज्ञानमनेकधा ॥ ५८१ ॥”

3 “पङ्कणगज्जयणा वि सव्वे कालिय-उकालिया चउरामीइ सहस्ता”

—*Cunṇi* (p. 50) on *Nandī* (s. 44)

4 “तंदुलवेयालिया ३३ चंदाविज्जय ३४ तदेव गणिविज्जा ३५ ।

निरयविभत्ती ३६ आउरपच्चक्खाणा ३७ इय पइत्ता ॥ ३५० ॥”

From this it appears that only the 5 works mentioned here are *Paiṇṇagas*.

5 In *A His. of Ind. Lit.* (vol. II, p. 429) the word *Paiṇṇas* is translated as “scattered pieces”, whereas on p. 473, the word “*Prakīrṇakas*” as “miscellanea”. Further, on p. 458 it is said: “The ten *Paiṇṇas* or “scattered pieces” correspond to the Vedic *Parīśiṣṭas*, and are, like the latter mostly metrical and deal with all kinds of subjects pertaining to the Jaina religion.”

6 See fn. 3.

For instance, there were 84000 *Paiṇṇagas* in the *tīrtha* of Lord Rṣabha, *sāṅkhyāta* in the *Tīrthas* of subsequent 22 *Tīrthanīkaras*, and 14000 in the *tīrtha* of Lord Mahāvīra; or in every *tīrtha* the number of the *Paiṇṇagas* was as many thousands as the number of pupils endowed with four types of *matī*, a *Tīrthanīkara* had.¹ At the time when *Nandī*² was composed, the names of 60³ (31+29) *Paiṇṇagas* were noted while at the time *Pakkhiyasutta*⁴ was composed, the names of 65⁵ (37+28) *Paiṇṇagas* were noted. But at least since the time of Bhāvaprabha Sūri, the number of *Paiṇṇagas* is fixed as ten.⁶ In his com. (p. 94) on *Jainadharmavarastotra* (v. 30) the 10 *Paiṇṇagas* are mentioned as under:—

“अथ चउसरण पयन्तु २ आउरपच्चक्खाण ३ भक्तपरिज्ञा ४ तंदुलवियालियं
५ चंदाविजय ६ गणविज्जा ७ मरणसमाहि ८ देवेन्द्रसूत्र ९ संस्तारक
१० इति दश प्रकीर्णकाणि ।”

Here, through over-sight, one *Paiṇṇaga* is left out. Probably it is *Mahāpaccakkhāna*.

Though the number of the *Paiṇṇagas* has been fixed as ten at least for the last 200 years, there is no uniformity as to which works are to be so looked upon. However, in Weber's *Verzeichniss der*

1 See p. 24, fn. 3.

2 This cannot be dated later than the date of the redaction of the canon which is either *Vira Samvat* 980 or 993.

3 See pp. 25 and 26.

4 Its date is to be settled, but it is certainly prior to *Samvat* 1180, the year in which Yaśodeva Sūri commented upon it.

5 See pp. 25 and 26.

6 See p. 37.

7 This is borne out by *Jaina Granthāvalī* where three different sets of 10 *Paiṇṇagas* are mentioned as under:—

(i) चतुःशरण, आतुरप्रत्याख्यान, भक्तपरिज्ञा, संस्तारक, तंदुलवैचारिक, चंद्रवेध्यक, देवेदस्तव, गणिविद्या, महाप्रत्याख्यान and वीरस्तव—pp. 44-46

(ii) अजीवकल्प, गच्छाचार, मरणसमाधि, सिद्धप्राभृत, तीर्थोद्धार, आराधनापताका, द्वीपसागरप्रज्ञप्ति, ज्योतिष्करंडक, अंगविद्या and तिथिप्रकीर्णक—pp. 62-64

(iii) पिंडविशुद्धि, सारावलि, पर्यताराधना, जीवविभक्ति, कवचप्रकरण, योनिप्राभृत, अंगचूलिया, वंगचूलिया, वृद्धचतुःशरण and जंबूपयन्त्री—pp. 64-68

On p. 72, all these three sets are given; but through over-sight *Piṇḍaniryukti* is mentioned there, instead of *Piṇḍavisuddhi*.

Sanskrit und Prākṛit-handschriften der Königlischen Bibliothek zu Berlin (vol. II, pt. II), in *La Religion Djaina* by Guérinot, in *A His. of Ind. Lit.* (vol. II, p. 429) and in *D. C. J. M.* (vol. XVII, pt. 1) the following works are noted as 10 *Pañnagas*:—

- (1) *Caṅsarāṇa*, (2) *Āurapaccakkhāṇa*, (3) *Bhattaparimṇā*, (4) *Saṅthārāga*, (5) *Tandulaveyāliya*¹, (6) *Candāvijjhaya*, (7) *Devindatthaya*, (8) *Gaṇivijjā*, (9) *Mahāpaccakkhāṇa* and (10) *Viratthava*.²

In the edition published by Rai Dhanapatisinh Bahadur, in A. D. 1886 we have the following 10 *Pañnagas*:—

- (1) *Catuḥsarāṇa*, (2) *Tandulavaicārīka*, (3) *Devendrastava*, (4) *Gaṇividya*, (5) *Samstāraka*, (6) *Āturapratyākhyāna*, (7) *Bhaktaparimṇā*, (8) *Candrāvedhyaka*, (9) *Mahāpratyākhyāna* and (10) *Marāṇavibhakti* (also known as *Marāṇasamādhi*).

In the Āgamodaya Samiti Series the following 10 *Pañnagas* have been published in A. D. 1927 in the order noted below:—

- (1) *Catuḥsarāṇa*, (2) *Āturapratyākhyāna*, (3) *Mahāpratyākhyāna*, (4) *Bhaktaparimṇā*, (5) *Tandulavaicārīka*, (6) *Samstāraka*, (7) *Gacchācāra*, (8) *Gaṇividya*, (9) *Devendrastava* and (10) *Marāṇasamādhi*.

In Prof. Schubring's *Die Lehre der Jainas nach der alten Quellen dargestellt*, the very 10 *Pañnagas* noted in *D. C. J. M.*, etc. along with two more viz. *Tīrthodgālika* (Pr. *Tīrthogāliya*) and *Ārādhānāpatakā* (Pr. *Ārāhanāpadāyā*) are dealt with.

In *D. C. J. M.* (vol. XVII, pt. I, pp. 317-388), I have described the following works as supernumerary *Pañnagas*:—

- (1) *Āngacūliyā*, (2) *Āṅgavijjā*, (3) *Ajīvākappa*, (4) *Āurapaccakkhāṇa*, (5) *Ārāhanāpadāyā*, (6) *Kavayaddāra*, (7) *Gac-*

1 In Hemacandra's com. (p. 5^a) on *Anuogaddāra*, this work is named as *Tandulavicārāṇa*. The pertinent line is as under:—

“आवश्यकदिषु तण्डुलविचारणादिप्रकीर्णकेष्वपि नैव एव विधिः”

2 The Sanskrit titles of these ten works are as under:—

- (i) *Catuḥsarāṇa*, (ii) *Āturapratyākhyāna*, (iii) *Bhaktaparimṇā*, (iv) *Samstāraka*, (v) *Tandulavaicārīka*, (vi) *Candrāvedhyaka*, (vii) *Devendrastava*, (viii) *Gaṇividya*, (ix) *Mahāpratyākhyāna* and (x) *Virastava*.

chāyāra, (8) *Jambūsāmicajjhayana*, (9) *Joisakarandaga*, (10) *Tīrthogāli*, (11) *Divasāgarapaṇṇattisaṅgahaṇi*, (12) *Paññantārāhanā*, (13) *Pinḍavisuddhi*, (14) *Marāṇavihi*, (15) *Jonipāhuda*¹, (16) *Vaṅgacūliyā*, (17) *Sārāvalī* and (18) *Siddhapāhuda*.

In this connection it may be mentioned that as suggested by Prof. Schubring, *Kavayaddāra* is a part and parcel of *Ārāhanāpadāyā* (dāra 30, from v. 25).² Thus there remain 17 works for which the designation *Pañnaga* should be justified. Out of these works (3), (4), (7), (8), (14) and (17) are referred to as *Pañnagas* in their corresponding Mss.³, whereas the rest in *Jaina Granthāvalī* (pp. 62-68).

As a passing reference it may be noted that 13 *Pañnagas* are mentioned in the following verses of *Siddhāntāgamastava*—a fact noted in its *vivṛti* by a pupil of Viśālarāja⁴:

“वन्दे मरणसमार्धिं प्रत्याख्यानं ‘महा’-‘ऽऽसुते’पपदे।

संस्तार-चन्द्रवेध्यक-भक्तपरिज्ञा-चतुःशरणम् ॥ ३२ ॥

वीरस्तव-देवेन्द्रस्तव-गच्छाचारमपि च गणिविद्याम्।

द्वीपाधिप्रज्ञितिं तण्डुलवैतालिकं च नुमः ॥ ३३ ॥”

Authorship—Most of *Pañnagas* are anonymous, but some of them viz. *Caṅsarāṇa*, *Āurapaccakkhāṇa*⁵ and *Bhattaparimṇā* are attributed to Virabhadra. Some take this Virabhadra to be a

1 This work is also known as *Jonivihāna* referred to in the following verse of *Viśesāvassayabhāsa* as can be seen from its com. (p. 750) by Maladhārin Hemacandra Sūri:

“इति हक्खायुवेदे जोणिविहाणे य विसरिसेहिते। दीसइ जम्हा जम्म सुहम्म! तं नायमेगंते ॥३७७५॥”

2 See the German Review of *D. C. J. M.* (vol. XVII, pts. I and II) published in *Orientalistische Literaturzeitung* (1937, Nr. 3, p. 185). Here it is said that *Divasāgarapaṇṇattisaṅgahaṇi* is a part of *Jivābhigama*.

3 See *D. C. J. M.* (vol. XVII, pt. I).

4 See my article entitled “Methods adopted by Jaina writers for recording their names and those of their Gurus in the works composed by them” and published in *The Annals of B. O. R. I.* (vol. XVII, pt. I, pp. 84-86).

5 That the author of this work is Virabhadra is suggested in its com. See *D. C. J. M.* (vol. XVII, pt. I, pp. 276-278).

pupil of Lord Mahāvira, who himself had given him *dīkṣā*, whereas others believe that Virabhadra, the author of these works (as available now) is the same as the author of *Ārāhanāpadāyā* which is composed in *Samvat* 1008,¹ and which refers to *Bhattapariṇā*.² *Vaṅgacūliyā* (*Vaggacūliyā*) is composed by Jassabhadda, *Jonipāhuda* by Paṅhapravāṇa (?), *Pajjantārāhaṇā* by Soma Sūri and *Pindavisohi* by Jinavallabha Gaṇi.³ As regards *Gacchāyāra*, its author whoever he may be, has not flourished prior to the composition of *Mahānīṣika*, *Kappa* and *Vavahāra* since as specifically mentioned in this *Gacchāyāra*, it is based upon these works.

Cūliyāsutta—This is a designation used for only two works *Nandī* and *Aṅuogaddārā*. *Cūlikāsūtra* is its Samskṛta equivalent. How this name has arisen is not clear. Does it mean that these works are as it were appendages to the fundamental works and hence they are so named?

I do not know of any source of sufficient antiquity that employs this terminology for these two works. The earliest work I can point out at present is *Epitome of Jainism*⁴ (Appendix C, p. xxxvii) by Nahar and Ghosh.

This finishes a rough survey of the main types of classifications of the *Āgamas*. So I shall now try to classify them from other stand-points. To begin with, I may group them according to the specific *anuyoga* they are associated with. Of course, such a state of affairs did not exist prior to the time of Ārya Rakṣita Sūri. It is this Sūri who on seeing that his pupil Puṣpamitra

1 See *D. C. J. M.* (vol. XVII, pt. I, p. 329).

2 Vide Muni Puṅyavijaya's private communication to me wherein he refers to his article "आराधनापताका और वीरमद्रगणि" published several years ago in *Jaina Hitaiṣī*.

3 For his life and works see *Apabhraṃśakāvya-trayī* (intro. pp. 5-37). He died in *Samvat* 1167. In *Samvat* 1125, he corrected *Samvegaraṅgaśāla* of Jinacandra Sūri.

4 Herein, over and above the names of 45 *Āgamas*, those of 36 works known as *Jaina Nigamas* or *Upaniṣads* are given.

found it difficult to remember all the four *anuyogas*¹ associated with the *Āgamas*, divided them into four groups according to the *anuyoga* with which they were mainly concerned. On this basis we learn that the 1st 11 *Āngas* and *Dasaveyāliya* are associated with *caranākarāṇānuyoga*; *Uttarajjhayaṇa* and *Isibhāsiya*, with *dharmakathānuyoga*; *Sūrapaṇṇatti*, *Jambuddhivapaṇṇatti* and the like, with *gaṇitānuyoga*; and the *Puvvagaṇya*, with *dravyānuyoga*.² This information is incomplete; for, several scriptures are left out. It is however possible to fix the particular *anuyoga* in their case, too. Consequently instead of doing so, I shall define the four *anuyogas*. *Caranākarāṇānuyoga* takes into account the rules and regulations governing the life of a *Jaina* clergy; *dharmakathānuyoga*³ deals with religious stories, parables and the like; *gaṇitānuyoga* of which *kāla*⁴ is a synonym, is associated with mathematics; and *dravyānuyoga*⁵ deals with philosophy—metaphysics, logic etc.

The *Āgamas* can be also classified according to the number of their titles; for, there are at least some *Āgamas* which have more than one title. For instance, out of the 12 *Āngas*, the 2nd has 3: *Sūtagaḍa*, *Suttakaḍa* and *Sūyagaḍa*,⁶ the 5th 5: *Bhagavatī-viyāhapaṇṇatti*, *Bhagavatī*, *Viāhapaṇṇatti*, *Vivāhapaṇṇatti* and

1 The earliest source mentioning the 4 *anuyogas* seems to be the *Nijjuttī* on *Dasaveyāliya*. The pertinent verses are as under:—

"सुयत्ताणे अणुओगेणाहिगयं सो चउव्विहो होइ । चरणकरणाणुओगे धम्मे काले य दविण य ॥ ३ ॥
अणुत्तपुट्टाहं निदिसिउं एत्थ होइ अहिगारो । चरणकरणाणुओगेण तस्स दारा इमे होन्ति ॥ ४ ॥"

In the *Cunṇī* (p. 2) on this *Nijjuttī*, we have:

"सो य चउव्विहो, तं जहा-चरणकरणाणुओगे, धम्माणुओगे, गणियाणुओगे, दव्वाणुओगे,"

2 Cf. "चरणकरणाणुओगे णाम कालियसुयं, धम्माणुओगे इस्सिभासियाहं उत्तरज्जसुणादि, गणिणा(?)णुओगे मूरपण्णत्ति जंउदीवपण्णत्ति एवमादि, दवियाणुओगे णाम दिट्ठियायो"—*Dasaveyāliyacunṇī* (p. 2)

3 For this we have in Prākṛta *dhammakahāṇuoga* and *dhammāṇuoga*.

4 See fn. 1.

5 In Prākṛta we have for this, *davvāṇuoga* and *daviyāṇuoga*, too.

6 This is what we learn from the following verse of *Sūyagaḍanijjuttī*:—
"सुयगडं अङ्गणं विइयं तस्स य इमाणि । सुत्तगडं सुत्तकडं सुयगडं चैव गोण्णाहं ॥ २ ॥"

*Paṇṇatti*¹; the 10th 2: *Paṇhāvāgarāṇa* and *Paṇhāvāgarāṇadasā* and the 12th 10: *Diṭṭhivāta*, *Hevāta*, *Bhūyavāta*², *Taccāvāta*, *Sammāvāta*, *Dhammāvāta*, *Bhāsavijata*, *Puvvagata*, *Anujogagata* and *Savvapāṇabhūtajīvasattasuhāvaha*.³ It may be mentioned en passant that the 6th, 7th and 9th *Āngas* have more than one title in Saṃskṛta, though each has only one in Prākṛta. To be explicit, the 6th *Ānga* has 3: *Jñātādharmakathā*, *Jñātādharmakathā*⁴ and *Jñātādharmakathā*⁵; the 7th 2: *Upāsakadaśā* and *Upāsakādhyayanadaśā*; and the 9th 2: *Anuttarapapātīkadasā* and *Anuttaropapātīkadasā*.

Turning to the *aṅga-bāhira* works, we find that some of them, too, have more Prākṛta titles than one. As for example, the 1st *Uvaṅga* has 2: *Ovavāyā* and *Uvavāyā*; the 3rd 2: *Jīvābhigama* and *Jīvājīvābhigama*; and the 8th 2: *Nirayāvāliya* and *Kappiyā*. Out of the remaining *Āgamas*, *Nisāha* has 4: *Nisāha*, *Nisāhajjhāyana*, *Āyārapagappa*⁶ and *Paggappa*⁷; *Dasāsuyakkhandha*, 4: *Dasāsuyakkhandha*, *Āyāradasā*, *Dasā* and *Dasāsuya*; *Uttarajjhāyana*, 2: *Uttarajjhāyana* and *Uttarajjhāyā*⁸; *Dasaveyāliya*, 2: *Dasaveyāliya*

1 This name occurs in *Antagadadasā* (vagga VI, para 2) and in *Vivāgasuya* (suyakkhandha I, ajjhāyana 2). The pertinent lines are respectively as under:—

“तए णं से मकई गाहावई इमीसे कहाए लद्धे जहा पण्णत्तीए गंगदत्ते”

“इन्दुभूह नामं अणगारे जाव लेस्से छदंछहेण जहा पण्णत्तीए”

2 Instead of this we have *Bhūyāvāya*, too (vide p. 12, fn. 2).

3 “दिट्ठिवायस्स णं दस नामहेज्जा षं० तं०—दिट्ठिवातेति वा हेउवातेति वा भूयवातेति वा तच्चावातेति वा सम्मावातेति वा धम्मावातेति वा भासाविजतेति वा पुव्वगतेति वा अणुजोगतेति वा सव्वपाणभूतजीव-सत्तसुहावेति वा”—*Thāṇa* (X; s. 742).

4 See p. 28, fn. 8.

5 See the following line of *Tattvārtharājavārtika* (p. 51):—

“तद्यथा—आचारः, सूत्रकृतं, स्थानं, समवायो, व्याख्याप्रज्ञप्तिः, ज्ञातृधर्मकथा, उपासकाध्ययनं अंतकृदश, अतुत्तरोपपत्तिकदश, प्रभव्याकरणं, विपाकसूत्रं, दृष्टिवाद इति।”

6 This word occurs in *Nisāhabhāsa* as can be seen from the following line occurring in *D. C. J. M.* (vol. XVII, pt. II, p. 10):—

“आयारपगप्पस्स उ इमाहं गोण्णाहं णामभिज्जाहं”

See also *Āyāranijjuttī* (v. 291).

7 Cf. *D. C. J. M.* (vol. XVII, pt. III, p. 437).

8 See p. 43, fn. 3.

and *Dasakāliya*; *Caṅsarāṇa*, 2: *Caṅsarāṇa* and *Kusalānubandhi-ajjhāyana*; *Marāṇavihi*, 2: *Marāṇavihi* and *Marāṇasamāhi*; and *Jonipāhuda*, 2: *Jonipāhuda* and *Jonivihāna*.

So far as the Saṃskṛta titles of the *aṅga-bāhira* works are concerned, the 2nd *uvaṅga* has 3 titles viz. *Rājaprasānīya*, *Rājaprasenakīya* and *Rājaprasenajit* (vide p. 33, fn. 2). Same is the case with *Tandulavaicārika*. For, besides this title it has two more: *Tandulavicāraṇā* and *Tandulavaitālika* (vide p. 50, fn. 1 and p. 51).

As noted on p. 2, some of the scriptures have their titles in plural. So they can be divided into two classes: (i) those having their titles in plural and (ii) those having them in singular. *Āngas* 6 to 11, *Uvaṅgas* 8 to 12, *Uttarajjhāyana*, *Dasā* and *Isibhāsiya* belong to the former class whereas the rest to the latter class.

It may be mentioned in passing that *Pajjosanākappa* has a popular title viz. *Kalpasūtra*, and *Kappa*, *Brhatkalpasūtra*.

Another stand-point which can be utilized for the classification of the *Āgamas* is to note as to which of them have a common ending. On this basis we can form groups of *Āgamas* which end in (i) *dasā*, (ii) *vavāya*, (iii) *suya*, (iv) *ajjhāyana*, (v) *bhāvaṇā*, (vi) *paṇṇatti*, (vii) *vibhatti*, (viii) *cūliya*, (ix) *nijjuttī*, (x) *visohi*, (xi) *thaya*, (xii) *vijjā*, (xiii) *vihi*, (xiv) *veyāliya*, (xv) *paccakkhāna* and (xvi) *pariyāvaṇīya*. The detailed list of all these 16 groups having corresponding endings may be given as under:—

I *Āngas* 6 to 11, *Vaṇihadāsā*, *Āyāradasā*, *Bandhadasā*, *Dogiddhidāsā*, *Dihadāsā*¹ and ² *Sankhevitadasā*.³

1 This has 10 *ajjhāyanas* some of which agree in name with those of *Nirayāvālisuyakkhandha*—*Narakāvalikāśrutaskandha* as suggested by Abhayadeva Sūri in his com. (pp. 512^a–513^a) on *Thāṇa* (X; s. 755).

2 As stated in *Thāṇa* (X; s. 755) it has the following 10 *ajjhāyanas*:—

“सुद्धिया विमाणपविभत्ती १ महल्लिया विमाणपविभत्ती २ अंगचूलिया ३ वग्गचूलिया ४ विवाह-चूलिया ५ अरुणोववाते ६ वरुणोववाते ७ गरुलोववाते ८ वेल्धरोववाते ९ वेसमणोववाते १०”

3 Cf. the following sūtra of *Thāṇa* (X):—

“दस दसाओ षं० तं० कम्मविवागदसाओ उवासगदसाओ अंतगडदसाओ अणुत्तरोववायदसाओ आयारदसाओ पण्हावागरणदसाओ बंधदसाओ दोगिद्धिदसाओ दीहदसाओ संखेवितदसाओ।” (स. ७५५)

The 1st *suyakkhandha* of *Vivāgasuya* is known as *Kammavivāgadasā*.

- II *Arunovavāya, Garulovavāya, Devindovavāya, Dharaṇovavāya, Varunovavāya, Velandharovavāya* and *Vesamanovavāya*.
- III *Utthānasuya, Culla-kappasuya, Mahā-kappasuya, Vīyārāgasuya, Saṃlehaṇāsuya* and *Samutthānasuya*.
- IV *Uttarajjhayana, Kusalānubandhicajjhayana, Jambūsāmi-ajjhayana, Nandicajjhayana* and *Nisihajjhayana*.
- V *Asivisabhāvaṇā, Caranabhāvaṇā, Thiminabhāvaṇā, Ditthvisabhāvaṇā* and *Mahāsuminabhāvaṇā*.
- VI *Candapannatti, Jambuddivapannatti, Divasāgarapannatti* and *Sūrapannatti*.
- VII *Khuddiyā-vimāṇapavibhatti, Jhāṇavibhatti, Marāṇavibhatti* and *Mahalliyā-vimāṇapavibhatti*.
- VIII *Āṅgacūliyā, Vaggacūliyā* and *Vivāhacūliyā*.
- IX *Ohanijjutti, Pindanijjutti* and *Samsattanijjutti*.
- X *Āyavisohi, Nirayavisohi* and *Marānavisohi*.
- XI *Devindatthaya* and *Vīratthaya*.
- XII *Āṅgavijjā* and *Gaṇivijjā*.
- XIII *Caranavihi* and *Marānavihi*.
- XIV *Tandulaveyāliya* and *Dasaveyāliya*.
- XV *Ārapaccakkhāṇa* and *Mahāpaccakkhāṇa*.
- XVI *Utthānapariyāvaṇiya* and *Nāgapariyāvaṇiya*.

To all these classifications of *Āgamas*, one more may be added. This is based upon the fact that some of the *Āgamas* have practically the same title except that the word meaning small or great is used as a prefix. They are: (i) *Culla-kappasuya* and *Mahā-kappasuya*, (ii) *Khuddiyā-vimāṇapavibhatti* and *Mahalliyā-vimāṇapavibhatti*, (iii) *Nisīha* and *Mahānisīha* and (iv) *Pannavaṇā* and *Mahāpannavanā*¹.

So much for the *Āgamas* of the *Śvetāmbaras*. The *Digambaras*, too, divide their *Āgamas* into two classes: (i) *āṅga-praviṣṭa* and (ii) *āṅga-bāhya*. The former has 12 sub-divisions, and their names

1 It may be noted that at times even *Pindanijjutti* has the word *mahalliyā* prefixed to it, in order to distinguish it from the *Piṇḍesaṇa-nijjutti* which is smaller than this and which forms a part of *Dasaveyāliya-nijjutti*. See *D. C. J. M.* (vol XVII, pt. III, No. 1116).

almost tally with those of the 12 *Āṅgas*. The latter has many sub-divisions, *kālīka* and *utkālīka* being chief of them. *Uttarādhyayana* is mentioned in this connection in *Tattvārtharājavārtika* (p. 54); but it is there neither specifically referred to as *kālīka* nor *utkālīka*. Turning to *Tattvārthasāradīpikā*¹, we learn that *Parīkarma*, one of the five sections of *Dṛṣṭivāda* includes works such as *Candraprajñapti, Sūryaprajñapti* and *Jambūdvīpaprajñapti*. The *āṅga-bāhya* group is said to consist of 14 works, each of which is styled as *Prakṛṇaka*. The first four of them are entitled as *Sāmāyika, Caturvīṃśatistava, Vandana* and *Pratikramaṇa*. These seem to correspond with the four sections of *Āvassaya*, out of six. The other works worth noting are: *Daśavaikālīka, Uttarādhyayana*, and *Kalpa-Vyavahāra* since they remind us of the corresponding works of the *Śvetāmbaras*. It may be mentioned that the *Digambaras* believe that it is long since that all the canonical treatises of the *Jainas* have been lost, and the *Śvetāmbara* canonical works are not genuine. Besides, the *Digambaras* have a secondary canon or a substitute canon. This canon which is spoken of as the four *Vedas*, consists of works of a later date. These works are divided into 4 *anuyogas*. As for example, the *Purāṇas* or the legendary works like *Padmapurāṇa, Harivaṃśa-purāṇa, Mahāpurāṇa, Uttara-purāṇa* etc., are looked upon as forming a group known as *prathamānuyoga*. Similarly cosmological works such as *Sūryaprajñapti, Candraprajñapti* etc., come under the group *karaṇānuyoga*. The works on the *dārśanika* (philosophical) literature e. g. Kundakunda's *Pavayaṇasāra, Umāsvāti's Tattvārtha, Samantabhadra's Āptamīmāṃsā* etc., form the third group styled as *dravyānuyoga*. Ritualistic works like Vattakera's *Mūlācāra* and *Trivarnācāra, Samantabhadra's Ratnakaraṇḍaśrāvākācāra* make up the fourth group known as *caraṇānuyoga*. This is what we learn from *A His. of Ind.*

1 On the basis of this work, a complete survey of the canonical treatises of the *Digambaras* is given in Bhandarkar's Report for 1883-4, p. 106 ff. As stated in *A His. of Ind. Lit.* (vol. II, p. 473 n) this may be compared with Weber, HSS.-verz. II, 3, 823 f., Guérinot, p. xxx f., and J. L. Jaini's preface (p. 12 ff.) to SBJ (vol. V).

Lit. (vol. II, p. 474) where the following note occurs by way of substantiating this information:—

“Cf. G. Bühler, in *Ind. Ant.* 7, 1878, p. 28 f.; *Farquhar*, Outline, 218 f.; *Guérinot*, *La religion Djaina*, p. 81 ff., 85 f. A somewhat divergent division of the *Anuyogas* is given by S. C. Ghoshal in *SBJ*, i, p. xi.”

We may now end this chapter by noting that the number of the *Āgamas* was fixed as 45 at least by the time *Viyārasāra* was composed, and this number is acceptable even now to several *Mūrtipūjaka Śvetāmbaras* who look upon 11 *Āngas*, 12 *Uvaṅgas*, 6 *Cheyasuttas*, 4 *Mūlasuttas*, 10 *Pañnagās* and 2 *Cūliyāsuttas* as the 45 *Āgamas*¹. Some of them however believe that the number of the *Āgamas* is 84 consisting of the following works:—

11 *Āngas*, 12 *Uvaṅgas*, 5 *Cheyasuttas*, 3 *Mūlasuttas*, 30 *Pañnagās*, 2 *Cūliyāsuttas*, *Pakkhiyasutta*, *Khāmaṇāsutta*, *Vandittusutta*, *Isibhāsiya*, *Pajjosaṇākappa*, *Jiyakappa*, *Jaijīyakappa*, *Saddhājīyakappa*, 10 *Nijjuttis*, *Pindanijjutti*, *Samsattanijjutti* and *Visesāvassayabhāsa*.

The late Rajendralal Mitra in his *Notices of Sanskrit Manuscripts*² (vol. III, p. 67) has given a list which is strikingly different from the traditional one.

¹ These are also known as *Suttas* and *Siddhānta* as well.

² This has been published from Calcutta, in A. D. 1874.

CHAPTER III

REDACTION OF THE JAINA CANON

In ancient days in India, it was customary to transmit learning from generation to generation orally, and that this state of affairs continues down to the present times at least in the case of the olden type of *pāthasālās*¹ which teach Jainism, Saṁskṛta or the like. This will show that it is not the want of knowledge of the art of writing to which this state of affairs can be ascribed. For, according to the *Jaina* tradition Lord Rṣabha who flourished in the 3rd *ava* (spoke) of the present *avasarpinī* period, taught this art of writing—18 *lipis*² to his daughter Brāhmī with his right hand.³ The *Vaidika* Hindus, on the other hand, ascribe it to Brahman, the Creator of the Universe. Leaving aside these pre-historic items of a very remote age, and turning to a period only 4000 years preceding the present century, we can give ample proofs of the fact that India knew the art of writing in the remote past. Various scripts such as Brāhmī, Mohenjo Dero⁴ etc., bear full testimony to this. It however seems true that the art of printing was unknown in ancient days in India.

¹ For a brief description see my paper on *The Jaina System of Education* (pp. 218-219) published in “*Journal of the University of Bombay*” (vol. VIII, pt. 4).

² For exposition of these 18 *lipis* see my paper on *Outlines of Palaeography* (pp. 93-94) published in *J. U. B.* (vol. VI, pt. 6).

³ Cf. the following line occurring in the *Bhāsa* on *Āvassaya*:—
“देहं लिखीविहाणं जिणेण बंधीर दाहिनकरेण”

Abhayadeva Sūri's com. (p. 36^b) on *Samavāya* (XVIII) and his com. (p. 5^a) on *Viyāhapaṇṇatti*, *Triṣaṣṭi* (I, 2, 963), Amaraçandra Sūri's *Padmānanda mahākāvya* (X, 79) and *Subodhikā* (p. 149^b) may be consulted in this connection.

⁴ Rev. H. Heras has written an article on “The Eastern Island script and the script of Mohenjo Dero”. See *A. B. O. R. I.* (vol. XIX, pt. II, pp. 122-126).

That the sacred works of the *Jainas* were not freely reduced to writing for several centuries and thus for this period the services of the art of writing remained practically unutilized for lightening the burden of the memory, requires a satisfactory explanation. In the case of the *Vaidika* literature, it may be argued that its sacred character was partly responsible for this; for, it was probably feared that the most sacred possession of the race might pass into profane hands, if the *Vedas* were committed to writing.¹ Furthermore, the necessary guidance for cultivating proper accent and intonation—a point of great importance could be had from the lips of an animate teacher and not from the pages of an inanimate book.² Over and above this, there was a danger of a scribe committing dittographic and haplographic errors and at times misreading the characters and thus transforming the original out of recognition.³ I do not think, it is any one of these considerations that weighed heavily in the minds of the *Jaina* saints and that prevented them from reducing to writing the sacred works of their school. On the contrary, it appears that their desire of strictly observing their noble and ennobling *mahāvratā* viz. *aprigraha* prevented them from resorting to writing. Moreover, those saints who kept Mss. were denounced. This is borne out by the *Cunni* (p. 214) on *Dasaveyāliya*, the *Bhāsa*⁵ on *Nisīha*, the *Bhāsa*⁶ on *Kappa* etc. Further, penances were prescribed to those who wrote even one letter.⁷ But the times, as it were, willed it otherwise, and in course of time these rules had to be modified,⁸ so much so that permission was given for keeping any of the five types⁹ of Mss. pertaining to the *Nijjuttis* of *kāliyasūya*¹⁰, on find-

1-3 See Dr. A. S. Altekar's *Education in Ancient India* (pp. 145-146).

4 "पोत्थयसु धेपंतयसु असंजमो भवइ"

5-6 "पोत्थय जिग दिइंतो वग्गुर लेवे य जाल च्चेक्क य"

7 "जत्तियमेत्ता वारा मुंचति बंधति व जत्तिया वारा ।

जति अक्खराणि लिहति व तति लहुगा जं च आवजे ॥"—*Bhāsa* on *Kappa*

8 In the *Cunni* (p. 21) on *Dasaveyāliya*, it is said: "काले पुण पडुच्च चरण-करणट्टा अवोच्छित्तिनिमित्तं च गेण्हमाणस्स पोत्थय संजमो भवइ ।"

9 See my paper *Outlines of Palaeography* (pp. 101-102).

10 In the *Bhāsa* on *Nisīha* (XI1) it is observed: "धेपति पोत्थयपणं कालिगणिज्जुत्तिकोसट्टा"

ing that the intellect, the grasping power and the retentive capacity were getting deteriorated.¹ Later on, it was found absolutely necessary to prepare a number of Mss. of the *Jaina* canonical literature. How this happened may be briefly described as under:—

It was in the time of Skandila Sūri that a famine² lasted for 12 years. Some say that it worked a havoc on the *Jaina* scriptures while others say that it so happened that all the principal *Anuyogadhāras* except Skandila Sūri died in Northern India.³ So Skandila summoned a council of *Jaina* saints at Mathurā and made up the *kāliyasūya* by taking a note of whatever could be gathered from them.⁴ A similar attempt to this *Māthurī*⁵ or *Skāndilī vācanā* was almost simultaneously made by Nāgārjuna⁶ at Valabhī

1 In the *Viśvacunni* on *Nisīha*, it is remarked: "मेहा-ओगहण-धारणादिपरिहारिणि जाणिऊण कालियसुयणिज्जुत्तिणिमित्तं वा पोत्थयपणं धेपति । कोसो त्ति समुदाओ ।"

2 In the *Jaina* literature we come across references about three twelve-year famines prior to this. They occurred in the time of Bhadrabāhusvāmin, Ārya Suhastin (c. *Vīra Saṃvat* 291) and Vajrasvāmin respectively. The first of them was terrible; for, it made all the Munis except Bhadrabāhusvāmin forget *Ditthivāya* (for details see Ch. IV). As regards the other two famines, it appears that it did not affect the knowledge of the *Jaina* scriptures in the case of the survivors. But these famines must have severely told upon the scarcity of food—an inference we can draw from the following lines occurring in the *Cunni* (pt. I, p. 404) on *Āvassaya*:—

"इतो य वइरस्वामी दक्खिणावहे विहरति, दुब्भिकखं च जायं वारसवरिसंगं, सब्वतो समेता छिन्नपंधा, निराधारं जातं । तद्देवइरस्वामी विज्जाए आहडं पिंडं तद्विसं आणेति"

3 Cf. the following lines occurring in the *Cunni* (p. 8) on *Nandī*:

"वारससंवच्छरीए महंते दुब्भिकखकाले भत्तट्टा अण्णतो ठिताणं गहण-गुणणा-सणुप्पेहाऽभावतो सुते विष्पण्ठे पुणो सुभिकखकाले जाते 'मधुरा'ए महंते साधुसमुदए खंदिल्लायरियप्पमुहसंघेण जो जं संभरइ त्ति एव संघडित्तं कालित्तुत्तं । जम्हा य एयं 'मधुरा'य कयं तम्हा 'माहुरा वायणा' भण्णति । × × × अण्णे भण्णति—जहा सुतं ण णट्टं तम्मि दुब्भिकखकाले, जे अण्णे पहाणा अणुयोगधरा ते विण्णट्टा, एगे खंदिल्लायरिए संघे, तेण 'मधुरा'ए अणुयोगो पुण साधुणं पवत्तियो त्ति सा 'महुरा वायणा' भण्णति ।"

4 It appears that this happened sometime between *Vīra Saṃvat* 827 and 840.

5 As this *vācanā* took place in the Saurasena region, it is possible that the Sauraseni Prākṛta may have influenced it.

6 His *vācanā* is known as *Nāgārjunī* or *Valabhī*.

(modern Valā of Kathiawar).¹ Hemacandra Sūri, in his commentary (p. 207) on *Yogasāstra* says that the *Āgamas* were got written by Skandila Sūri and Nāgārjuna Sūri.² Unfortunately it so happened that the version of one did not tally with that of the other in its entirety.³ So an attempt to improve this situation was however later on made by the council⁴ that met at Valabhī, under the able presidentship of Devarddhi

1 “अथि ‘मद्रा’उरीए सुयसमिद्धो खंदिलो नाम सूरी, तदा ‘वलहि’नयरीए नागज्जुणो नाम सूरी। तेहि य जाए वारसवरिसिए दुक्काले निव्वडभावओ विफुट्टि (?) काऊण पेसिया दिसोदिसिं साहवो। गमिउं च कद्वि दुत्थं ते पुणो मिलिया सुगाले। जाव सज्जायंति ताव खंडुखुखुडीह्वं पुव्वाहियं। ततो मा सुय-वोच्छिती होउ ति पारदो सूरीहिं सिद्धंतुदारो। तत्थ वि जं न वीसरीयं तं तहेव संठवियं। पम्हुट्टणं उण पुव्वावारावडंतसुत्तथाणुसारओ कया संघटणा।”—A Ms. of Bhadrēśvara Sūri’s *Kahāvālī*

2 “जिनवचनं च दुष्पमाकालवशादुच्छिन्नप्रामिति मत्वा भगवद्भिर्नागाजुन-स्कन्दिलाचार्यप्रभृतिभिः पुस्तकेषु न्यस्तम्।”

3 “इह हि स्कन्दिलाचार्यप्रवृत्तौ दुष्पमानुभावतो दुर्भिक्षप्रवृत्त्या साधूनां पठनगुणनादिकं सर्वमप्यनेशत्। ततो दुर्भिक्षातिक्रमे सुभिक्षप्रवृत्तौ द्वयोः सद्बयोर्मैलापकोऽभवत्। तद् यथा-एको ‘वलभ्या’मेको ‘मथुरा’याम्। तत्र च सत्रार्थसङ्घटने परस्परं वाचनाभेदो जातः।”

—Malayagiri’s com. (p. 41) on *Jōsakarāṇḍaga*

4 This is thus the 3rd council that tried to restore the *Jaina* scriptures, and in a way it is the 4th, in case we admit that a council had met at Pāṭaliputra in the life-time of Sthūlabhadra. Some believe that the following rendering of the Hāthīgumphā inscription of the Emperor Khāravēla suggests this:—

“The four-fold *Āṅga-saptika* of 64 sections lost in the time of the Maurya king, he restores.”—J. B. O. R. S. (IV, p. 236).

In *A His. of Ind. Lit.* (vol. II, p. 431 n) it is said: “If Sten Konow (*Acta Or.* 1, 1922, p. 20 ff.) is right in his explanation of the Hāthīgumphā inscription of Khāravēla, then this inscription would furnish a confirmation of the *Jaina* tradition regarding the Council of Pāṭaliputra and the Diṭṭhivāya, and King Khāravēla (170 B. C. ?) would in that case have compiled a recension of the *Āngas* in 64 sections. Konow’s explanation is ingenious, but very much open to doubt.”

Turning to the *Bauddha* literature, we find parallels to these *Jaina* councils. For instance as noted in *A His. of Ind. Lit.* (vol. II, pp. 4 and 5) 3 councils were convened in connection with the restoration and adjustment of the *Bauddha* scriptures: The 1st council was organized by the immediate disciples of Lord Buddha and was held in the city of Rājagaha (modern Rajgir); the 2nd was held at Vesālī, 100 years after the *nirvāna* of Lord Buddha; and the 3rd was convened in the time of King Aśoka when the compilation of a real canon of the sacred texts of the *Bauddhas* was undertaken.

Gaṇi *Kṣamāśramaṇa*, after the terrible famine which had lasted for 12 years, came to an end. At this council, all the important works of the *Jainas* then available were written down. This event is technically known as *pustakārohaṇa* of the *Jaina Āgamas* or ‘Redaction of the *Jaina Canon*’.¹ It appears that the Skāndi-lyas who had attended this council believed that this Redaction of the *Jaina* canon could be dated as *Vīra Saṃvat* 980 whereas the Nāgārjunīyas said that the correct date was *Vīra Saṃvat* 993 (vide p. 64, ll. 4–6).² Thus this difference had its origin in the fact that some saints thought that 980 years had then elapsed since the *nirvāna* of Lord Mahāvīra, whereas others thought that 993 years had elapsed. Whatever may be the exact date, this Redaction of the Canon has been a momentous event in the *Jaina* annals. Its importance lies in the following particulars:—

- (i) Not only were the works written formerly at Mathurā and Valabhī again written and codified, but some more were written. Of course, we have neither a complete list wherein these works are enumerated nor any source which mentions the order³ in which they were written.
- (ii) A serious attempt was made to reconcile the differences in the two versions pertaining to the councils held at Mathurā and Valabhī.
- (iii) In cases where this failed, it was thought desirable to note the variants, either in the original *Āgamas* or their commentaries. In the former case, the variants were

1 “श्रीदेवार्हिंगणिक्षमाश्रमणेन श्रीवीरादशीत्यधिकनवशत (९८०) वर्षे जातेन द्वादशवर्षीयदुर्भिक्षवशाद् बहुतरसाधुव्यापत्तौ बहुश्रुतविच्छिन्नौ च जातायां..... भविष्यद्भव्यलोकोपकाराय श्रुतभक्तये च श्रीसङ्घायहाद् मृतावशिष्टतदाकालीनसर्वसाधून् ‘वलभ्या’माकार्यं तन्मुखादविच्छिन्नावशिष्टान् न्यूनाधिकान् श्रुतितानुवृत्तितानागमालापकाननुक्रमेण स्वमत्या सङ्कलय्य पुस्तकारूढाः कृताः। ततो मूलतो गणधरभाषितानामपि आगमानां कर्ता श्रीदेवार्हिंगणिक्षमाश्रमण एव जातः।”—*Sāmācārīśataka* of Samayasundara

2 Cf. “वीरनिर्वाणसंवत् और जैन कालगणना” (pp. 118–119).

3 None seems to have fixed the order of the canonical works available at present. So I have taken up this problem. On a cursory examination I find that some of the *Uvāngas* etc. were written first and then some of the *Āngas*. See *Tattvarasikucandrikā* (pt. I, p. 49).

generally introduced by the words वायणंतरे पुण, of which a typical example is furnished by the following lines occurring in *Pajjosanākappa* (s. 147):—

“समणस्स भगवओ महावीरस्स जाव सव्वदुक्खप्पहीणस्स नव वाससयाई विइकंताई,
दसमस्स य वाससयस्स अयं असीइमे संवच्छरे काले गच्छइ, वायणंतरे पुण अयं
तेणउए संवच्छरइ इइ दीसइ”.

In the latter case there was a reference to the Nāgārjuniya school.¹

(iv) Practically the entire *Jaina* canonical literature was written according to the version of the Mathurā council, as a connected link. I use the word practically to denote that *Joisakarandaga* is based upon the Valabhī version.

(v) Several *vannaūs*² which were occurring in more than one *Āgama* were written out at full length only once, and then they were not reproduced *ad verbatim*, a second time, but only a reference was made to them

1 “नागार्जुनीयास्तु पठन्ति-एवं खलु०।”—*Tikā* (p. 245) on *Āyāra*
“नागार्जुनीयास्तु पठन्ति-समणा भविस्सामो०”—*Ibid.*, p. 253
“नागार्जुनीयास्तु पठन्ति-जे खलु०।” — “ p. 256
“नागार्जुनीयास्तु पठन्ति-पुट्ठो वा०।” — “ p. 303
“अत्रांतरे नागार्जुनीयास्तु पठन्ति-सो ऊण तयं उवट्ठियं०।” —*Tikā* (p. 64) on *Sūyagada*
“नागार्जुनीयास्तु पठन्ति-पल्लिमंथमहं वियाणिया०।”—*Ibid.*, p. 64

2 *Vannaū* (Sk. *varṇaka*) means a description. This word is placed after any one of the following words or the like of which the description is to be supplied from the foregoing portion or another work:—

A city, a sanctuary, a great forest, trees, a dais of earthen blocks, Jambū, Mahāvīra, a king, a queen, a dream, a gymnasium and the physical exercises, a bath-house, an audience-chamber, a palace and a procession.

It may be noted in this connection that at times legends related after a stereotyped pattern are often represented in the *Jaina* canon as a mere skeleton which the reader is left to fill in with set words and phrases like clichés. As observed in *A His. of Ind. Lit.* (vol. II, p. 450, fn. 3) “we find something similar in the canon of the Sarvāstivādins.” Furthermore, there on p. 280, fn. it is said: “Clichés of the same kind, also occur in the Bengali poems, s. Dinesh Chandra Sen, *History of Bengali language and literature*, p. 585 f.”

by writing the word *vannaū*¹, by indicating their source,² by alluding to a parallel person³ or an object, by mentioning the words occurring in the beginning and the end⁴ or by writing the word *jāva*⁵, a stenographic symbol.⁶ The *ālāvagas*, too, were similarly treated.

(vi) The former practice of referring to a third party all the controversial questions, was set aside,⁷ and the codified works were thence forth looked upon as final authorities.

1 Cf. “तेण कालेण तेण समएण ‘चम्पा’ नाम नयरी होत्था। वण्णओ। ‘पुणभदे’ चेइए। वण्णओ।”

—Dr. P. L. Vaidya’s edition of “*Uvāsagadasāo*” (I, 1)

2 “तए णं से भगवं गोयमे ‘वाणियगामे’ नयरे, जहा पण्णत्तीए तहा”—*Ibid.*, (I, 79)

3 Cf. “तं सेयं खलु ममं कळं जाव जलन्ते विउलं असणं ४, जहा पूरणो”—*Ibid.*, (I, 66)

4 Cf. “तेण कालेण तेण समएण अजसुहम्मं समोसरिए जाव जम्बू पञ्जुवासमाणे एवं वयासी।”
—*Ibid.*, (I, 2)

5 In the Pāli literature, the use of *peyyālam* serves almost a similar purpose as *jāva*; for, it is there used for curtailing the recurrence of identical passages. Vide Dr. P. L. Vaidya’s intro. (p. x) to “*Uvāsagadasāo*”.

In *Āyāra* and *Ovavāiya*, descriptions are not curtailed unless they are once given there. *Uvāsagadasā* furnishes us with a strange case; for, in its § 59 we have *jāva*, and what is thus curtailed, is given in full *later on* in §§ 206–208.

6 The idea of lessening the trouble in writing and perhaps of saving in materials like paper or palm, seems to have given rise to these artifices and some more to be just noted—the artifices which may have been resorted to, at the time of this redaction or subsequently when manuscripts were written. The additional artifices are as under:—

(a) Instead of writing the entire form of the gerund when it is preceded by the very verb of which it is a gerund, only the number 2 along with *tā* is written after the verb concerned. See (b), III.

(b) Sometimes only a number such as 3, 4, 5 or so occurs after a word. This suggests an association of similar ideas or topics, or at times it refers to a part of the usual formula. In order that this may be fully grasped I may quote the following examples:—

(i) “तए णं अहं संक्किए ३”—*Uvāsagadasā* (I, 86) and “अवसेसं सव्वं हिरण्ण-सुवण्णविहिं पच्चकखामि ३”—*Ibid.*, (I, 17)

(ii) “तं सेयं खलु ममं कळं जाव जलन्ते विउलं असणं ४”—*Ibid.*, (I, 66)

(iii) “तं मित्त जाव विउलेण पुप्फ ५ सक्कारेइ”—*Ibid.*, (I, 66), “धम्मकंखिया ५ धम्म-पिवासिया ५”—*Ibid.*, (II, 95) and “पासइ, २ ता आसुरत्ते ५”—*Ibid.*, (II, 99)

(iv) “इड्डी ६ लद्धा ३”—*Ibid.*, (II, 113) and “सुरं च ६ आसाएमाणी ४ विहरइ”—*Ibid.*, (VIII, 244)

7 See *J. S. E.* (pp. 226, 227 and 246).

(vii) Important events and incidents which were subsequent in origin to those noted in the original works and which were even at times almost contemporaneous with the sitting of the council held for the Redaction of the *Jaina* canon, were embodied in words by this council.¹ It incorporated them in the works composed long ago, even at the cost of anachronism.² For, it appears that it was believed that if they were not to be so³ noted, it would not be so well preserved for the later generations.⁴ But it seems that though this purpose may have been served to some extent, it has added to our difficulties so far as the fixing of dates of certain persons, events and the like is concerned.

(viii) Devarddhi Gaṇi *Kṣamāśramāṇa*, in a way, virtually became the author of the works codified under his supervision.⁵

1 Some may be inclined to suggest that this council has nothing to do with this embodiment as this came from the very pens of the original authors of the corresponding works—the authors who could foresee what was going to happen in future. But it seems that such a suggestion can hardly carry any weight at least in these days.

2 It appears that the question of anachronism is not of so vital importance to a *Jaina* as the soundness and veracity of what he accepts as a part and parcel of Jainism. Whatever is said or written by a *Gīārtha*, is looked upon by him with as much authority as an *Āgama*, provided that *Gīārtha* is really so. Such being the code of Jainism, the council may not have hesitated in making necessary additions.

3 Had they noted the additions separately, they would have been obliged to mention their locations in the corresponding works, not by pointing out the pages and lines but by reproducing the necessary portion to which they were to be appended. Even such an attempt would not have been so very serviceable as embodying the required portion in the very work itself. For, the reader would have been then often obliged to refer to this Appendix, which, if not by his hand, was likely to be neglected by him.

4 No *Jaina* author of the olden days was prepared to say that he was contributing something original; for, he believed that the omniscient did know whatever he said. Consequently he was satisfied if his work became helpful to the pupils concerned—no matter even if it was looked upon as a compendium. This view, too, may have induced the council to take the step it did.

5 See p. 63, fn. 1.

(ix) This codification acted as a preventive from further modernization of the sacred works.

Before concluding this chapter, I think it necessary to point out the pitfall to which some are likely to succumb, in case they confound this codification of the *Jaina śāstras* with that of their composition by identifying these two different events. It will be a sheer folly, therefore, to believe that the dates of the compositions of the various *śāstras* codified at Valabhī are none else but the date of their codification. This folly, if committed, will not only amount to accepting at best *terminus ad quem* as the date of the *śāstras* but taking it to be the same as *terminus a quo*. In short, the dates of the composition of the various *śāstras* codified are much earlier than the date of their codification though it is true that the dates of the new portions that may have been then incorporated in the *śāstras* are the same as that of the codification.

There is another pitfall one should be beware of. Some of the *Digambaras* maintain that all the canonical treatises got forgotten during the 12 years of famine in the reign of Candragupta Maurya, and the canon as shaped at Pāṭaliputra by the *Śvetāmbaras* is at best a patch-work and is not genuine. They believe that the end of the *Vīra Saṃvat* 683 or so marks the complete extinction of the *Jaina* canon. This sounds very strange; for, one can understand if some works or their parts get forgotten in course of time, in adverse circumstances; but a sweeping remark that not even an iota of the *Jaina* canon survived the year *Vīra Saṃvat* 683 or so passes comprehension, unless it may be due to a miracle or a catastrophe of terrible intensity. So far as I know, there is no record or reference to any such thing in the annals of the Indian History.¹

1 There is no mention of any overflowing of the banks by some gigantic river or that of the shores by the Arabian sea or the Indian ocean leading to the submersion of the country all around and the consequent death of each and every one who knew the *Jaina* canon in part or entirety. No deluge is referred to as submerging this sub-continent. There is no reference to any volcanic eruption of which the lava reduced the surroundings to nothing. No conflagration laying its cruel hands on the country inhabited by the *Jainas*,

No migration of the *Jainas* is referred to as leaving this land for some other country as was the case with the Zoroastrians who left their native land as suggested by scholars, on being persecuted by the followers of a different faith. Even then, they do possess at least some fragments of their Holy scriptures.¹ Moreover, there is no mention of any political or social revolution—a cataclysm that seriously disturbed the atmosphere. Even granting that any one or more of the catastrophes here alluded to or the like may have befallen the unlucky, how is it that it could produce such a terribly adverse effect only so far as the knowledge of the *Jaina* canon was concerned, whereas it failed to produce any perceptible effect on the Holy scriptures of the non-Jainas who were the co-inhabitants of the *Jainas*?

Without any further dilation, I may add that this idiosyncrasy to which some of the *Digambaras* seem to have fallen a prey—the view that the lamp of the *Jaina* canon ceased to burn and illuminate from *Vira Samvat* 683 or so is a thing I shudder at. It has deprived us of the valuable legacy we could have got, by way of the preservation of at least some part or parts of the *Jaina* canon and its enrichment by way of its exposition at the hands of eminent *Digambara* scholars like Akalanka and others.

As regards the allegations viz. (1) that the *Svetāmbara* canonical literature is a patch-work and (2) that it is not genuine, I do not think it worth while to refute them; for, it appears that Vincent Smith's *The Jaina Stūpa and other Antiquities of Mathurā*

is mentioned to have occurred. No earthquake on a huge or small scale is referred to as having brought about the ruins of the *Jainas*. Nowhere the crust of the earth seems to have given way and swallowed all it could lay hand on.

1 Cf. *History of Zoroastrianism* by Dastur Dr. M. N. Dhalla (Oxford University Press, New York). In its review published in the morning edn. of the "Times of India" dated 15th oct., 38 it is said:

"The History of Zoroastrianism falls into three well-defined linguistic periods: The Gathic, the later Avestan, and the Pahlavi. Its beginning is lost in the mist of forgotten ages, and the scriptures that have survived are only blurred and broken fragments."—P. B. V.

and the learned opinions of Indologists can very well serve the necessary purpose.¹ Moreover, I do not intend to enter into a controversy in this connection; but at the same time I am prepared to hear convincing arguments that may be advanced to support the allegations, and if satisfied, I shall identify myself with persons making these allegations. But, at least for the present I hold a contrary view, though I admit that some passages here and there appear to wear a colour of a patch-work. Under these circumstances, I shall therefore sum up this discussion by quoting the following lines from the late Prof. Jacobi's introduction to *The Sacred Books of the East* (vol. xxii, p. xxxix):—

"Devarddhi's position relative to the sacred literature of the Jainas appears therefore to us in a different light from what it is generally believed to have been. He probably arranged the already existing MSS. in a canon, taking down from the mouth of learned theologians only such works of which MSS. were not available. Of this canon a great many copies were taken, in order to furnish every seminary with books which had become necessary by the newly introduced change in the method of religious instructions. Devarddhi's edition of Siddhānta is therefore only a redaction of the sacred books which existed before his time in nearly the same form. Any single passage in a sacred text may have been introduced by the editor, but the bulk of Siddhānta is certainly not of his making. The text of the sacred books, before the last redaction of the Siddhānta did not exist in such a vague form as it would have been liable to if it were preserved by the memory of the monks, but it was checked by MSS."

1 Cf. *A His. of Ind. Lit.* (vol. II, pp. 434-435).

CHAPTER IV

THE EXTINCT ĀGAMAS OF THE JAINAS

In each of the two cycles of *kālacakra*, *avasarpinī* and *utsarpinī* there flourish 24 *Tīrthāṅkaras* in this Bharata *kṣetra* and Airāvata as well. Moreover, an infinite number of *kālacakras* has elapsed by this time. Hence we can easily conclude that the number of the *Tīrthāṅkaras* that have flourished by this time is infinite. According to the traditional view of the *Jainas*, all the *Gaṇadhara*s of each of these *Tīrthāṅkaras* composed *dvādasāṅgīs*. Furthermore, several direct or indirect disciples of every *Tīrthāṅkara*, who were endowed with four kinds of *matī* must have composed *Paiṇṇagas* as stated in *Nandī* (s. 44). Leaving aside the sacred literature that came into existence after the omniscience of Lord Mahāvīra, the preceding one seems to have been practically¹ irrevocably lost for ever. No record is available for it. This is perhaps natural; but it may appear certainly wonderful that there is no complete record to be found regarding the scriptures which were composed during a millennium beginning from 500 B. C. and ending with 500 A. D. Hereby I mean to suggest that we have no means to exactly point out all those scriptures which are now lost to us and of which

¹ I use this word to indicate the following items:—

- (i) Lord Mahāvīra while renouncing the world uttered a *Sāmāiyasutta*. Probably this very one is preserved in the *Āvassaya*.
- (ii) He performed an *īryāpathikā kriyā*, after having crossed a river, prior to his attainment of omniscience. So on this occasion he may have uttered some *sūtra* similar to the *Iriyāvahīyasutta* occurring in the *Āvassaya*.
- (iii) Some scholars believe that the 14 *Puvvas* belonged to a predecessor of Lord Mahāvīra, and at least some extracts from them are available at present.

the composition does not go beyond 2550 years.¹ It is a pity that we do not possess even a list regarding the scriptures codified at the Valabhī council, convoked by Devarddhi Gaṇi. So our attempt, however serious and sincere it may be, to make a note of all these extinct works cannot yield the desired result. Even then it should be made so that we can have as least a glimpse of the works lost to us by this time. This endeavour of ours would have been surely facilitated, and the results we are going to arrive at would have been quite precise in case a scientific Catalogus catalogorum of *Jaina* manuscripts had been prepared and published by this time. In the absence of such a source, it now remains to examine the *Jaina* works wherein incidentally a loss of some work or works may have been noted; but owing to the want of sufficient time and free access to printed and unprinted works, a thorough investigation of these materials is not possible for the present writer. Even then an attempt is being made in this direction with the hope that it will act as a stimulus to others finally leading them to a complete success in view of the thorough investigation of this problem they may be inclined to carry out in near future.

Broadly speaking we can divide the *Āgamas* into two groups: the *Āṅgas* and the *Paiṇṇagas*. The number of the former is fixed as 12; but such is not precisely the case with the latter, if the number 14000 is not taken to be correct. Anyhow the examination regarding the latter is more difficult than the former. We shall therefore proceed with the first group first. Therein we find that *Ditthivāya* is lost, though not, all of a sudden. To be quite explicit, I may mention some of the details that throw light in this direction.

It was in the time of Bhadrabāhusvāmin that Magadha had to face the calamity resulting from a twelve-year famine. This seriously affected the study of the *Jaina* saints who could hardly get sufficient alms even by begging from door to door. This resulted in their forgetting *Ditthivāya*—a fact those saints became

¹ That some portion is lost is certain; for, in the extant literature, there is no mention of an *āyagapāta*. Further, there is no reference to Khāvela except in *Himavanta Therāvāḥ*.

conversant with, when they assembled after *subhikṣā* had set in, and *durbhikṣā* had disappeared. Thereupon, they sent a pair of Munis, technically known as *saṅghāṭaka* to Bhadrabāhusvāmin who was practising *mahāprāna* in Nepal; for, he was the only one who was then in a position to remember and teach *Diṭṭhivāya*. He, however, declined to teach *Diṭṭhivāya* on the ground that he was then engaged in practising *mahāprāna*, a *dhyāna*, he could not attend to, during the twelve-year famine. The two Munis on their return informed the *saṅgha* accordingly. It thereupon sent another pair of Munis asking them to put a question to Bhadrabāhusvāmin as to the penalty prescribed for disobeying the order of the *Jaina* church, and to prescribe this very penalty to him for the same offence committed by him. The two Munis reached Nepal and asked the desired question to Bhadrabāhusvāmin. He answered: one who does not obey the order of the *Jaina* church deserves to be excommunicated. Thereupon, the two Munis said that the *Jaina* church assembled in Magadha, had prescribed this very penalty to him inasmuch as he had refused to teach *Diṭṭhivāya*. Bhadrabāhusvāmin quickly realized the situation and conditionally agreed to teach *Diṭṭhivāya*.¹ The underlying condition was that he would neither talk to the taught nor the taught should talk to him—exchange a single word with him when he was engaged in teaching or even otherwise, and that he would impart lessons by seven instalments during a day.² This being agreed upon, 500

1 "तस्मिन् य काले बारसवरिसो दुक्कालो उवट्ठितो । संजता इतो इतो य समुद्धतिरे अच्छित्ता पुणरवि 'पाडलि-पुत्ते' मिलिता । तेसिं अण्णस्स उद्देसओ, अण्णस्स खंडे, एवं संघाडितेहिं एक्कारस अंगणि संघातितानि, दिट्ठिवादो नत्थि । 'नेपाल'वत्तणीए य भद्रबाहुसामी अच्छति चोद्दसपुच्ची, तेसिं संघेण पत्थवितो संघाडओ 'दिट्ठिवादं वायहिं' ति । गतो, निवेदितं संघकज्जं तं, ते भणति-दुक्कालनिमित्तं 'महापाणं' न पविट्ठो मि, इयानि पविट्ठो मि, तो न जाति वायणं दातुं । पडिनियेत्तेहिं संघस्स अक्खातं । तेहि अण्णो वि संघाडओ विसज्जितो-जो संघस्स आण अतिक्रमति तस्स को दंडो ? । ते गता, कहितं, तो अक्खाइ-उग्घाडिज्जइ । ते भणति-मा उग्घाडेह, पेसेह मेहावी, सत्त पाडिपुच्छगाणि देमि ।"—*Cummi* (pt. II, p. 187) on *Avassaya*

2 *Parisistaparvan* (IX, 68-69) and *Titthogāliya* (v. 736) seem to differ from each other so far as the periods for the *vācanās* are concerned. The pertinent portions are respectively as under:—

"तत्रैकां वाचनां दास्ये भिक्षाचर्यात आगतः । तिस्रु कालेषु तिस्रोऽन्या वाचनास्तथा ॥ ६८ ॥

सायाहप्रतिक्रमणे जाते तिस्रोऽपरः पुनः । सेत्स्यत्येवं सद्कार्यं मत्कार्यस्याविबाधया ॥ ६९ ॥"

"पारियकाउस्सग्गो, भत्तट्ठितो व अहव सेज्जाए । नितो व अइतो वा एवं भे वायणं दाहं ॥७३६॥"

Jaina Sādhus with two attendants for every one of them; came to Nepal and tried to prosecute their studies. But all except Sthūlabhadra left the place as they could not face this situation.¹ He (Sthūlabhadra), too, could not completely master all the 14 *Puvvas* as for some reason or other Bhadrabāhusvāmin withheld the meaning of the last four *Puvvas* from him. Thus the meaning of the last 4 *Puvvas* got lost in *Vīra Saṃvat* 170, the year in which Bhadrabāhusvāmin died. Later on, with the death of Sthūlabhadra, even the verbal embodiment of these four *Puvvas* came to an end, as he was debarred from teaching them to others.² Then, for some time at least, there flourished persons who were conversant with the first ten *Puvvas*, Vajrāsṃvāmin being the last in the lot. After his *svargagamana*, there remained none who knew all the ten *Puvvas* in toto. Āryarakṣita Sūri³ who survived him, knew at least 9 *Puvvas* plus 24 *javiyas* of the 10th⁴

1 "उज्जुत्ता मेहावी, सद्दाए वायणं अलभमाणो ।

अह ते थोवा थोवा, सव्वे समणा विनिस्सरिया ॥ ७४१ ॥

एको नवरि न मुचति, सगडालकुलस्स जसकरो धीरो ।

नामेण थूलभदो, अविहीसाधम्मभदो ति ॥ ७४२ ॥"—*Titthogāliya*

2 "अह भणइ थूलभदो अण्ण रूवं न किंचि काहामो ।

इच्छामि जाणित्तं जे अहमं चत्तारि पुव्वाइ ॥ ८०० ॥

नाहिसि तं पुव्वाइ सुयमेत्ताइ विमुग्गहा हिति (?)

वस पुण ते अणुजाणे जाण पण्ढाइ चत्तारि ॥ ८०१ ॥

एतेण कारणेण उ पुरिसजुगे अट्ठमम्मि वीरस्स ।

सयरहेण पण्ढाइ जाण चत्तारि पुव्वाइ ॥ ८०२ ॥"—*Ibid.*

3 For his life see *Āvassayacummi* (pt. I, pp. 397-415). He died in *Vīra Saṃvat* 584, the very year when a schism named "Abaddhaditṭhi" arose in Daśapura. But according to *Vālabhī Theravālī*, he died in *Vīra Saṃvat* 597. It may be noted in passing that this furnishes us with an example of the difference of 13 years in calculations in the case of the Skāndīliya and Nāgārjunīya schools. See p. 63.

4 In *Āvassayacummi* (pt. I, p. 404) it is said:—

"अचिरेण नव पुव्वाणि अधिताणि, दसममाहत्तो वेत्तुं, ताथे अज्जवहारा भणति-जवियाइ करेहि, एयं परिकम्ममेयस्स, ताणि य सुहुमाणि, गाढं गणिते तं सुहुमं, चउवीसं जविया, सो वि ताव तं अज्जाइ ।"

Cf. the following lines occurring in Hemacandra's com. (p. 1003) on *Viśeṣāvassayabhāsa* (v. 2509):—

"शेषस्तु आर्यवैरस्वामिनः समीपेऽधीतो यावद् नव पूर्वाणि, तथा चतुर्विंशतियविकानि ।"

In *Prabhāvākacaritra* (II, v. 117), there is mention of nine and a half *Puvvas*, and this very thing is noted there in the case of Āryānandīla, too.

but he did not master the 10th completely. It appears that since his time the knowledge of the *Puvvas* went on getting curtailed so much so that by *Vīra Saṃvat* 1000, all the *Puvvas* got forgotten, and thus *Ditthivāya* became extinct.¹

It may be noted that in this cycle of time, there is no intermediate stage so far as the reduction of the knowledge from 14 *Puvvas* to 10 *Puvvas* is concerned. For, there has flourished none who knew 13, 12 or 11 *Puvvas*. So says Droṇa Sūri in his com. (p. 3^a)² on *Ohanijutti*.

Some believe that Nāgahastin or his contemporary knew five *Puvvas*, and that Skandila, Himavanta, Nāgārjuna, Govinda Vācaka, Saṃyamaviṣṇu, Bhūtadinna, Lohitya Sūri, Dūśya Gaṇi and Devarddhi Gaṇi *Kṣamāśramaṇa* and several *Cūrnikāras*, knew at least the first *Puvva*, over and above the 11 *Āngas*.³

It may not be amiss if we were to take a note of what the *Digambaras* say regarding the gradual loss of the 14 *Puvvas*. There is no unanimity of opinion in this connection; for, different versions are given in different works. Śubhacandra's *Āṅgapañṇatti*, Brahma-Hemacandra's *Suyakkhandha*, Indranandi's *Śrutāvātāra*, Jinasena's *Ādipurāna*, *Uttarapurāna*, *Harivamśapurāna* and some of the *Digambara Pātāvalīs* in Prākṛta may be cited as instances. This is not the place where I can try to examine each of them separately and come to any definite conclusion by attempting reconciliations where possible. I shall therefore remain contented by giving only one version in this connection—the version noted in *Jainasatyaprakāśa* (I, 7, pp. 213–214). Therein it is said: In *Vīra Saṃvat* 62, Jambūsvāmin attained liberation. He was the last *kevalin*. Viṣṇukumāra, Nandimitra, Aparājita, Govardhana and Bhadrabāhusvāmin I were conversant with 14 *Puvvas*. This brings us down to a period upto *Vīra Saṃvat* 162. Then

1 “जंबुद्वीपे षं दीवे ‘भारहे’ वासे इमीसे ओसपिणीए देवाणुपियाणं एगं वाससहस्सं पुव्वगए अणुसज्जिसति।”

2 See p. 17, fn. 1.

3 See Muni Darśanavijaya's article entitled as “दिगम्बर शास्त्र कैसे बने?” and published in *Jainasatyaprakāśa* (I, I, p. 15).

came the era when we had persons who knew only 10 *Puvvas*. Their names are: Viśākha, Proṣṭhila, Kṣatriya, Jaya, Nāgasena, Siddhārtha, Dhṛtisena, Vijaya, Buddhilla, Deva (Gaṅgadeva) and Dharmasena. This covers a period upto *Vīra Saṃvat* 345. In *Śrutāvātāra* it is said that in the time of Nāgahastin, some one knew at least five *Puvvas*. Ācārya Dharasena is said to be conversant with two *Puvvas*. As a passing reference, I may add that amongst persons who knew only 11 *Āngas* and who were thus not conversant with any one of the *Puvvas*, are mentioned Nakṣatra, Jayapāla, Pāṇḍu, Dhruvasena and Kaṃṣa. The last died in or about *Vīra Saṃvat* 565. Then we come across the names of persons who knew *Āyāra*, the 1st *Āṅga* only. They are: Subhadra, Yaśobhadra, Bhadrabāhu II and Lohārya. This brings us down to *Vīra Saṃvat* 683. The end of this year marked the extinction of the *Jaina Āgamas* in their entirety. This view, strange as it is, is advocated by some of the *Digambaras*, and it has led some of the *Svetāmbaras* to question the very authority of the *Digambara* extant works.

From this exposition it must have been seen that one and all the 14 *Puvvas* were not simultaneously lost or forgotten, but that their knowledge gradually dwindled so that by *Vīra Saṃvat* 1000, the *Puvvagaya* became extinct.

This finishes the discussion about the loss of the main section of *Ditthivāya*. So it now remains to note the stages about the loss of its remaining four sections. But as it requires an investigation about their contents, I defer its treatment for the time being, and in the meanwhile I note the various reasons assigned by modern scholars for the loss of *Ditthivāya* in general and the 14 *Puvvas* in particular.

Prof. Jacobi in his intro. (p. XLVI) to *S. B. E.* (vol. XXII) observes:

“Professor A. Weber assigns as the probable cause of the *Drishḍivāda* being lost, that the development of the *Svetāmbara* sect had arrived at a point where the diversity of its tenets from those embodied in that book became too visible to be passed over. Therefore the *Drishḍivāda*, which contained the *Pūrvas*, fell into neglect; I cannot concur in Professor Weber's

opinion seeing that the Digambaras also have lost the Pūrvas, and the Aṅgas to boot. It is not probable that the development of Jainism during the two first centuries after the Nirvāṇa should have gone on at so rapid a pace that its two principal sects should have been brought to the necessity of discarding their old canon. For, as stated above, after the splitting of the church in these two sects the philosophical system of the Jainas remained stationary, since it is nearly the same with both sects. As regards ethics, both sects, it is true, differ more. But as the extant canon of the Svetāmbaras is not falling into neglect, though many practices enjoined in it have long since been abandoned, it is not more probable that they should have been more sensible on the same score at the time when the Pūrvas formed their canon. Besides, some of the Pūrvas are said to have continued to be extant long after the time which we have assigned for the formation of the new canon. At last they disappeared, not by an intentional neglect, I presume, but because the new canon set into clearer light the Jaina doctrines, and put them forward more systematically than had been done in the controversial literature of the Pūrvas."

The latest information we can gather on this point is to be found in L. Alsdorf's article *A new version of the Agadadatta story* published in "New Indian Antiquary" (vol. I, No. 5, August 1938). There on p. 287 it is said:

"I must confess that I do not believe in the legendary and biographical contents of the fourth part of the *Drṣṭivāda* but regard the Jaina tradition on this point as unfounded. I agree with SCHUBRING (*Lehre der Jainas*, § 38) who has made it at least very probable that the real contents of the *Drṣṭivāda*, consisted of an exposition and refutation of heretical doctrines, and that this was the reason of its loss: it was thought undesirable to preserve these old discussions because their study could lead to a revival of heretical views and actions¹. The four parts of the *Drṣṭivāda*², viz. *parikamma*, *suttāim*, *puvvaḡaya*, and *anuyoga*, contained the "introductions", the "teachings" and the "*pūrvapakṣa*" (this, and not "old texts" being the real meaning of "*pūrvva*"!) which were refuted by the "investigation" (*anuyoga*). This well-nigh excludes the possibility of legendary and biographical contents of the *Anuyoga*; and I think the reason why such contents were ascribed to it later is not difficult to find. It is certain that, though the traditional subdivision of the *Drṣṭivāda* is probably genuine, the detailed tables of contents given in the *Nandī* and in the 4th *Aṅga* are entirely fantastic because at the time when they were composed

1 If this view is accepted, how is it possible to account for the several heretical doctrines one comes across in *Sūyagada*?

2 This has 5 parts in all, *Cūliya* being the last.

the text was already lost and its contents were no longer known¹. Now when the real contents of the *Drṣṭivāda* had been forgotten, this text became a convenient place where everything could be located which it was thought desirable to invest with canonical authority. And since a continuous and systematic account of the Jaina mythology and hagiology, the "History of the 63² Great Men", was not found in the existing canon, it was attributed to the last part of the *Drṣṭivāda*. The *Vasudevahindī*, too, solemnly professes to be derived from the *prathamānuyoga* portion of the *Drṣṭivāda*, but it need hardly be pointed out that the Jain version of the *Bṛhatkathā* is not likely to have formed part of one the oldest works of the Jain canon."

In my humble opinion, *Ditthivāya* got lost as its major portion *Puvvaḡaya* was extremely difficult to be remembered and studied in view of its *gamas*³ and *bhaṅgas*⁴, the latter requiring a great deal of the mathematical ability to grasp them. In short, this 12th *Aṅga* was a hard nut to crack.

With this digression, if it can be so called, I shall once more take up the thread of the *Svetāmbara* trend of thought and notice what it has to say regarding the loss of works other than *Ditthivāya* already referred to. Turning to *Āyāra* we find that out of the nine *ajjhayanās*⁵ which form its first *suyakkha-*

1 It is not a rule that on a work being lost, its contents get forgotten.
2 It appears that originally we had 54 *uttama-puruṣas* as is borne out by *Samavāya* (s. 54) and Śīlācārya's *Caṇḍanna-mahāpuruṣacariya* (composed in *Saṃvat* 933), and it is Hemacandra Sūri who was probably the 1st to have dealt with 63 *śalākāpuruṣas* by adding 9 *Prativāsudevas* to the list of 54 great men viz., 24 *Tirthaṅkaras*, 12 *Cakravartins*, 9 *Baladevas* and 9 *Vasudevas*.

3 Cf. "से किं तं गमिभं ? र दिद्विवाओ, अगमिभं कालिभं सुयं"-*Nandī* (s. 44). In this connection, in *Nandīcunṇī* (pp. 46-47) it is said: "आदिमज्जावसाणे वा किञ्चि विसेस-जुत्तं सुत्तं दुगादिसत्तगसो पडिज्जमाणं गमितं भण्णति, तं च एवविहं उस्सणं दिद्विवाए."

4 See my intro. (p. xiii) to *Gaṇitatilaka* published along with *Simhati-laka* Sūri's com. in G. O. Series as vol. LXXVIII.

5 Cf. the following verses occurring in the *Āyāramijjuttī*:—

"सत्यपरिण्णा १ लोमविज्जओ २ य सीओसणिज्ज ३ सम्मत्तं ४ ।
तह लोमसारनामं ५ धुयं ६ तह महापरिण्णा ७ य ॥ ३१ ॥
अट्टमए य विमोक्खो ८ उवहाणसुयं ९ च नवमगं भणियं ।
इच्छेसो आयारो आयारग्गाणि सेसाणि ॥ ३२ ॥"

ndha, *Mahāpariṇṇā*, its seventh *ajjhayana*¹ is lost at least by the time of Śilānka Sūri; for, he has mentioned this loss as a reason as to why he is not commenting upon it.² It is rather strange that at least some of the verses, if not all, which form a part of the *Āyāranijjuttī* and which are said to pertain to this *Mahāpariṇṇā*, are preserved and are seen printed in the editions of *Āyāra* containing its *Nijjuttī* and Śilānka Sūri's com. It is difficult to say for certain as to when this *Mahāpariṇṇā*, got lost. It seems to be extant at least in the time of Vajrasvāmin; for, he restored the extinct³ *ākāśagāminī vidyā* from this *ajjhayana*.⁴ The second *suyakkhandha* of *Āyāra* now-a-days consists of the four *Cūlās* viz. (1) *Piṇḍesaṇḍī*⁵, (2) *Sattasattikkagā*, (3) *Bhāvaṇā* and (4) *Vimutti*, and it had one more *Cūlā* viz. *Nisīha*, in the time of Bhadrabāhusvāmin.⁶ Out of them, the 2nd *Cūlā* has been evolved out of this *Mahāpariṇṇā* as stated in *Āyāranijjuttī* (v. 290)⁷; but

1 See p. 77, fn. 5. It is however the 9th *ajjhayana* according to *Samavāya* (s. 9). From *Ind. Stud.* (vol. XVI, p. 251 seq.) we learn that *Nandī*, *Āvassayanijjuttī* and *Vidhiprapā*, too, say so—*S. B. E.* (XXII, intro. p. XLIX).

2 “अधुना सप्तमाध्ययनस्य महापरिणान्तस्यैव तत्र व्यवच्छिन्नमिति कृत्वाऽतिलङ्घ्याष्टमस्य सम्बन्धो वाच्यः।”

3 Cf. “महापरिणान्तं विज्ञा पम्हुद्वा आसी सा पदानुसारिणा तेणुद्धरिता”
—*Āvassayacūṇḍī* (pt. I, p. 394)

4 See the following 769th verse of *Āvassayanijjuttī* :—
“जेणुद्धरिता विज्ञा आयासगमा महापरिणान्तो । वंदामि अज्जवद्दरं अपच्छिमो जो अ सुअहराणं ॥ ७६९ ॥”

5 It seems that there is no specific name for the 1st *Cūlā*. So I have suggested this to facilitate the discussion.

6 This is corroborated by the following verse of *Āyāranijjuttī* :—
“णवमंभचेरमद्दो अद्दरसपयसहस्सिओ वेओ । हवइ य सपंचचूले बहुवहुतरओ पयग्गेणं ॥ ११ ॥”

From this verse, it may be inferred that the name of each of the *ajjhayanas* at least of the first *suyakkhandha* is *Bambhacera*, and that the entire work is styled as *Veā* (*Veda*). Śilānka Sūri, while commenting upon this verse has said: “पञ्चमी निशीथाध्ययनं, बहुवहुतरओ पदग्गेणंति तत्र चतु-श्रुलिकात्मकद्वितीयश्रुतस्कन्धप्रक्षेपाद् बहुः, निशीथाख्यपञ्चमचूलिकाप्रक्षेपाद् बहुतरः”

A question may here arise as to who incorporated *Nisīha* in *Āyāra* and who again separated it and restored it to a position of a separate treatise.

7 See Chap. V.

according to *S. B. E.* (vol. XXII, intro. p. 1)¹, all the *Cūlās*. The ending portion of the *Nijjuttī* on *Mahāpariṇṇā* explains the meanings of the two words which make up *Mahāpariṇṇā* from the standpoint of the four *nikṣepas*, whereas its 34th verse² says that it deals with *parisahas* and *upasargas*, the outcome of infatuation. It may be added that *Mahāpariṇṇā* is a *sātisaya adhyayana*. So says Malayagiri Sūri in his com. (p. 46) on v. 146 of *Kappanijjuttī*.

By taking into account the description of *Nāyādhammakahā* as given in *Nandī* (s. 51), we may infer that the portion of this *Āṅga* which exists now is practically a drop in the ocean. For, hundreds of *ākhyāyikās*, *upākhyāyikās* and *ākhyāyikopākhyāyikās* are lost. All these seem to have been extinct at least by the time of Malayagiri Sūri, if not by the time of Jinadāsa Gaṇi. *Āṅgas* 7 to 11 are said to have *saṅkhyeya pada*³-*sahasras* (vide *Nandī* s. 52-56). So it may be that they, too, are not available in toto.

If we examine the extant *Pañhāvāgarana*, in the light of the contents of the 10th *Āṅga* noted in *Nandī* (s. 55), we are led to either of the two conclusions:—

(i) The old 10th *Āṅga* is altogether lost, and one similar in name is substituted for it by some one who flourished prior to Abhayadeva Sūri.

(ii) The extant *Pañhāvāgarana* is a fragment of the old one of which the contents have not been fully noted in *Nandī*.

1 Here 'sāisayattaṇṇa' is wrongly translated as 'superfluous'.

2 “निसंगा य छेदे ६ मोहसमुत्था परीसहुवसग्गा ७ । निज्जाणं अट्टमए ८ नवमे य जिणेण एवं ति ९ ॥ ३४ ॥”

This verse along with the 33rd throws light on the subject-matter of *Āyāra*. So it may be here noted as under:—

“जिसंजमो १ अ लोगो जह वज्जइ जह य तं पजहियव्वं २ ।
सुहदुक्खतित्तिक्खा विय ३ सम्मत्तं ४ लोगसारो ५ य ॥ ३३ ॥”

3 I do not know if there is any *Svetāmbara* source which defines *pada*. But in *The Sacred Books of the Jainas* (vol. II, p. 29), a *madhyama-pada* is said to consist of 16, 34, 83, 07, 888 letters, and on pp. 29-31, are given the specific numbers of these *madhyama-padas* for one and all the 12 *Āṅgas*.

This finishes a rough survey about the loss pertaining to the *dvādaśāṅgī* of Sudharman.¹ As regards the 12 *Uvaṅgas*, it is doubtful how far the *Candapannatti* available at present is genuine; for, it almost tallies with *Sūriyapannatti ad verbatim*.² So if this is not genuine, it must be looked upon as lost.

So far as the 6 *Cheyasuttas* are concerned, some portion of *Mahānisīha* must have been lost in the days Haribhadra Sūri tried to restore it, when several leaves of its Ms. got decayed.³ As stated in its 3rd *ajjhayana*, by this time several *Nijjuttis*, *Cunnis* and *Bhāsas* composed to explain *Pañcamāṅgalasuyakkhandha* had become extinct. This *Pañcamāṅgalasuyakkhandha* was once a separate work by itself, and was later on incorporated in a *mūlasutta* by Vajrasvāmin, who had a *padānu-sārini* labdhi.⁴

1 He outlived the rest of the *Gaṇadhara*s, and as explained in *J. S. E.* (pp. 204-205), only his *gaṇa* continued. So the *dvādaśāṅgīs* of the other *Gaṇadhara*s practically came to an end by the time they took up *anaśana*, and handed over their pupils to him.

2 Cf. the following 26th verse of *Siddhāntagamastava*:—

“प्रणमामि चन्द्रस्यप्रज्ञमी यमलजातके नव्ये ।
गुम्फवपुषैव नवरं नातिभिदाऽर्थात्मनाऽपि ययोः ॥ २६ ॥”

3 “एतद्य य जत्य जत्य पण्णाणुलग्गं सुत्तालावगं न संपज्जइ । तत्थ तत्थ सुयहरेहिं कुलिहिं य दोसो न दायवो ति । किंतु जो सो पयस्स अचित्तचित्तमणिकप्पभूयस्स महानिसीहसुयकखंथस्स पुन्वायरिसो आसि तहिं नेव कखंडाखंडीए उदेहियाइएहिं हेजुहिं बहवे पत्तगा परिसडिया तहावि अचंतसुहमत्थाइसयं ति । इमं महानिसीहसुयकखंथं कसिणपत्रयणस्स परमसारभूयं परं तत्तं महत्थं ति कलिज्जणं ॥ पवयणवच्छल्ले (त्ते) णं बहुभव्वसतो- (त्ता)वयारियं च काउं तदा य आयहियाट्टयाए आयरियहरिभदेणं जं तत्थायरिसे दिट्ठं त (त्ते) सव्वं समतीए साहिज्जणं लिहियं ति ॥ अत्रेहिं पि सिद्धसेणदिवायए-बुद्धवाइ-जक्खसेण-देवगुत्त-जसवद्धण-खमासमणसीसरविगुत्त-णेमिचंद-जिणदासगणिसखमगसव्वरिसि (? सच्चसिरि)पमुहेहिं कु (जु)गप्पहाण-सुयहरेहिं बहुमन्नियमिणं ति”—*D. C. J. M.* (vol. XVII, pt. II, pp. 32-33)

4 “एयं तु जं पंचमंगलसुयकखंथस्स वक्खाणं तं महया पवंधेणं अणत्तगमपज्जवेहिं सुत्तस्स य पिहभूयाहि निज्जुत्ती-भास-चुण्णीहिं जेहव अणत्तनाणदंसणधरेहिं तित्थयेरहिं वक्खाणि(यं) त्तेव समासओ वक्खाणिज्जंत आसि । अहन्नया कालपरिहाणिदोसेणं ताओ निज्जुत्ती-भास-चुन्नीओ वुच्छिन्नाओ इउ (? ओ) य वचंतेणं कालसमणं महिद्धीपत्ते पयाणुसारी वयरसामी नाम दुवालसंत्तसुयहरे ससुप्पत्ते तेणेयं पंचमंगलमहासुयकखंथस्स उद्धारो मूलसुत्तस्स मज्जे लिहियो मूलसुत्तं पुण सुत्तत्ताए गणहरेहिंअत्थत्ताए अरहंतेहि भगवंतेहि धम्म-तित्थकरेहिं तिलोगमहिहएहिं वीरजिणिदेहिं पन्नविधं ति । एस बुद्धसंपयाओ।”—*Ibid.*, p. 32

In *Jaina Granthāvalī* (p. 16) it is said that there were 3 *vācānās* of *Mahānisīha*. Out of them only the *bṛhadvācānā* is available now.¹

So far as *Pañcakappa* is concerned, it is not available now; but its *Cunni* and *Bhāsa* exist.

Turning to *Pañnagas* we find that only very few are available at present. For, firstly, out of 14,000 *Pañnagas*, only 60 have been specifically mentioned in *Nandī*, and so probably a majority of them were lost in those days. Secondly, out of these 60 works, 12 *kāliya* works are lost. Their numbers are 11, 12, and 16-25.² The following 5 additional *kāliya* works noted in *Pakkhiyasutta* are also lost:—

Āsivisabhāvanā, *Diṭṭhivisabhāvanā*, *Cāraṇabhāvanā*, *Mahāsu-minābhāvanā* and *Teyaganisagga*.

Turning to *Nandī*, we find that 14 *ukkāliya* works are lost by this time. Their numbers are 2, 3, 4, 9, 10, 17, 18, 19, 21 and 23-27.³ From *Pakkhiyasutta*, no additional information can be had. Thus, in all 17 *kāliya* works and 14 *ukkāliya* works are lost so far as *Nandī* and *Pakkhiyasutta* are concerned. Taking *Vavahāra* (X) into account, we find that *Uṭṭhānapariyāvaṇiya* and *Thiminābhāvanā*⁴

1 “બૃહદ્વૈકાલિકામાં એની લઘુવાચના, મધ્યમ વાચના અને બૃહદ્વાચના એમ ત્રણ વાચના અનુક્રમે શ્લો. ૩૫૦૦-૪૫૦૦-૪૫૪૮ ની નોંધી છે, પણ હાલમાં એની બૃહદ્વાચના જ ઉપલબ્ધ થાય છે.”

2 For their names see p. 25. 3 See p. 26.

4 “૨૦ તિવાસપરિયાયસ સમણસ્સ નિમ્માન્થસ કપ્પહ આયરપકપ્પે નામં અજ્ઞયણે ઉદ્દિસિત્તપ્પ. ૨૧ ચઙ્ગવાસ-પરિયાય કપ્પહ સ્વયગ્ગે નામં અજ્ઞે ઉદ્દિસિત્તપ્પ. ૨૨ પન્નવાસપરિયાય કપ્પહ દસ-કપ્પ-વવહારે ઉદ્દિસિત્તપ્પ. ૨૩ અઠ્ઠવાસપરિયાય કપ્પહ ઠાણ-સમવાએ ઉદ્દિસિત્તપ્પ. ૨૪ દસવાસપરિયાય કપ્પહ વિયોહે નામં અજ્ઞે ઉદ્દિસિત્તપ્પ. ૨૫ ઇક્કારસવાસપરિયાય કપ્પહ સુહિયાવિમાણપવિભત્તી મહહિયાવિમાણપવિભત્તી અજ્ઞચૂલિયા વગ્ગ-ચૂલિયા વિયાહચૂલિયા નામં અજ્ઞયણે ઉદ્દિસિત્તપ્પ. ૨૬ વારસવાસપરિયાય કપ્પહ અરુણોવવાએ ગરુલો-વવાએ ધરુણોવવાએ વેસમણોવવાએ વેલંચરોવવાએ નામં અજ્ઞયણે ઉદ્દિસિત્તપ્પ. ૨૭ તેરસવાસપરિયાય કપ્પહ ડહાણપરિયાવણિએ સમુદ્દાણસુએ દેવિન્દોવવાએ નામપરિયાવણિએ નામ અજ્ઞયણે ઉદ્દિસિત્તપ્પ. ૨૮ તોદસવાસપરિયાય કપ્પહ ટ્ઠિમિણભાવણા નામં અજ્ઞયણે ઉદ્દિસિત્તપ્પ. ૨૯ પન્નરસવાસપરિયાય કપ્પહ ચારણભાવણા નામં અજ્ઞયણે ઉદ્દિસિત્તપ્પ. ૩૦ સોલસવાસપરિયાય કપ્પહ આસીવિસભાવણા નામં અજ્ઞયણે ઉદ્દિસિત્તપ્પ. ૩૧ સત્તરસવાસપરિયાય કપ્પહ દિટ્ઠીવિસભાવણા નામં અજ્ઞયણે ઉદ્દિસિત્તપ્પ. ૩૨ ઇગ્ગણીસવાસ-પરિયાય કપ્પહ દિટ્ઠીવાએ નામં અજ્ઞે ઉદ્દિસિત્તપ્પ. ૩૩ વીસવાસપરિયાય સમણે નિગ્ગન્થે સવ્વસુયાણુવાઈ ભવહ.”

Instead of giving the pertinent portion, I have here given the entire *sūtra* as it throws light as to what works were known and probably even existed at least when *Vavahāra* was composed; for, they form a curriculum,

are extinct, and looking to *Thāna* (X, s. 755) *Dogiddhidasā* and portions of some of the remaining 9 *dasās*¹ are extinct. Over and above these works, 147 *adhyayanas* recited by Lord Mahāvira at the time of his *nirvāna* are lost, with the exception of those that may have been existing in the available *Āgamas*.

These are the extinct works I have been able to trace up till now. So I shall now try to give details about them as far as possible and shall accordingly commence with *Ditthivāya*.

Ditthivāya holds a unique place in the *Jaina* canon for several reasons, some of which are as under:—

- (1) It is the first work composed by each of the *Ganadharas*.²
- (2) According to the opinion of Bhadrabāhusvāmin³ and others⁴, females owing to some of their weaknesses⁵ are not entitled for its study. Thereby it is suggested that it is not within the reach of one and all, but it is meant for the deserving few.⁶
- (3) There is not a single subject or a topic which does not come within its compass. It deals with *mantras*, *tantras*, and *yantras*, too.
- (4) It has got ten significant names, and thus it forms a glaring exception to the rest of the *Jaina* scriptures.
- (5) It is the very first work lost by the *Jainas*.

1 See p. 55, fn. 3.

2 For a difference of opinion see pp. 6-7.

3 “तुच्छा गारववहुला चलिन्दिया दुब्वला धिरेण य ।

इति अइसेसज्जयणा भूयावाओ य नो त्थीण ॥ १४६ ॥”—*Kappanijjuttī*

This very verse occurs in *Visesāvassayabhāsa* as v. 552.

4 By others I mean Jinabhadra Gaṇi, Koṭyācārya, Maladhārin Hemacandra, Malayagiri Sūri, Jinadāsa Gaṇi Mahattara and Haribhadra Sūri.

5 See fn. 3 and *J. S. E.* (p. 239).

6 In *Āvassayacunnī* (pt. I, p. 35) it is said:—

“बहवे दुम्मेधा असत्ता दिट्ठिवायं अहिज्जिउं अप्पाउयाण य आउयं ण पडुप्पति, इत्थियाओ पुण पाएण तुच्छाओ गारववहुलाओ चलिन्दियाओ दुब्वलधिरेओ, अतो एयासिं जे अतिसेसज्जयणा अरुणोववाय-गिलीहमाइणो दिट्ठिवातो य ते ण दिज्जति ।”

(6) Its contents are so to say preserved by the *Śvetāmbaras* and the *Digambaras* as well, though they differ in some of the details.

(7) It is a splendid example of the *gamika śruta*.¹

(8) It abounds in *bhaṅgas*.²

(9) Some of the works³ either partially or wholly are extracted from this *Ditthivāya*.

As already noted on p. 6, *Ditthivāya* is divided into five sections viz., (1) *Parikamma*, (2) *Sutta*, (3) *Puvvagaya*, (4) *Aṇuoga* and (5) *Cūliyā*, out of which at least the 1st two had become extinct at least by the time Jinadāsa Gaṇi Mahattara wrote his *Cunni* on *Nandā*.⁴

Parikamma—Just as it is necessary to know fundamental operations such as addition, subtraction etc., before one can solve arithmetical problems, so one should study *Parikamma* before one can commence the study of *Sutta*, *Puvvagaya* etc.⁵ Thus *Parikamma* is a stepping-stone for further study. It is of seven kinds: (1) *Siddhasenīā-parikamma*, (2) *Manussasenīā-pari°*, (3) *Putthasenīā-pari°*, (4) *Ogāḍhasenīā-pari°*, (5) *Uvasampajjanasenīā-pari°*, (6) *Vippajahanasenīā-pari°* and (7) *Cūācūāsenīā-pari°*. Each of these kinds has sub-varieties which, in all, come to 83. *Siddhasenīā-pari°* has 14 sub-varieties: *Māugāpaya*, *Egattḥiyapaya*, *Atthapaya*, *Pāḍhoāmāsapaya*,⁶ *Keubhūā*, *Rāsibaddha*, *Egagūṇa*, *Dugūṇa*, *Tigūṇa*, *Keubhūā*, *Paḍiggaha*, *Samsārapaḍiggaha*, *Nandāvatta* and *Siddhāvatta*.⁷ *Manussasenīā°*, too, has 14 sub-varieties. Out of them the names of 13 are practically the same as those noted for *Siddhasenīā°*, the 14th being *Manussāvatta*. *Putthasenīā°* has 11 sub-varieties. The names of them are *Pāḍhoāmāsapaya* upto *Nandāvatta* as noted before,

1-2 See p. 77. 3 For their list see pp. 88, 89 and 96.

4 See p. 84, fn. 1 and 2.

5 Cf. “परिकम्म त्ति जोगकरणं, जथा गणितस्स सोलस परिकम्मा तग्गहितसुत्तथो सेसगणितस्स जोगो भवति, एवं गहिदपरिकम्मसुत्तथो सेससुत्तादिदिट्ठिवादसुत्तस्स जोगो भवति”—*Nandūcunni* (p. 55).

6-9 In *Samavāya* (s. 147) we have *Ogāhanasenīā-pari°*, *Paḍoḍḍhapaya*, *Āgāsapaya* and *Siddhabaddha* respectively.

the 11th being *Putṭhāvatta*. Each of the rest has 11 sub-varieties. The names of the 1st 10 of them are the same as noted for *Putṭhaseniā*, while the respective names for the 11th are: *Ogādhāvatta*, *Uvasampajjanāvatta*, *Vippajahanāvatta* and *Cuācuāvatta*. See *Nandī* (s. 57). Practically we know next to nothing about all these 83 sub-varieties.¹ Even there is no explanation given as to why *Keubhū* is mentioned twice, while enumerating the 14 sub-varieties of *Siddhaseniā*.

Out of these 7 kinds of *Parikamma*, the first six which refer to *svasamaya*, come within the range of the 4 *nayas* viz. *Saṅgha*, *Vavahāra*, *Rjusutta* and *Saddāi*. *Negama* is of two kinds: *Saṅghahiya* and *Asaṅghahiya*. The former is included in *Saṅgha*, and the latter in *Vavahāra*. The *Saddāi nayas* which are 4, are to be counted as one. So says the *Nandīcunṇi* (p. 106). It further says: All the 7 kinds are accepted by the *Ājīvagas*, and they are propounded by *Gosāla*, and they are looked at in three ways. It seems *Jinadāsa Gaṇi*, the author of this *Nandīcunṇi* makes no difference between the followers of *Gosāla*, the *Ājīvagas* and the *Terāsiyas*.

Sutta—This term is explained as one suggesting the meaning of all *dravyas*, *pariyāyas* and *nayas*.² There are 22 *Suttas* as under in this section:—

(1) *Ujjusuya*, (2) *Parinayāparinaya*, (3) *Bahubhaṅgiā*, (4) *Vijayacariya*, (5) *Anantara*, (6) *Parampara*, (7) *Māsāna*, (8) *Saṅgha*, (9) *Sambhīma*, (10) *Ahavāya*, (11) *Sovatthiāvatta*, (12) *Nandāvatta*, (13) *Bahula*, (14) *Putṭhāputṭha*, (15) *Viāvatta*, (16) *Evambhū*, (17) *Duyāvatta*, (18) *Vattamānappaya*, (19) *Samabhirūḍha*, (20) *Savvaōbhadda*, (21) *Passāsa* and (22) *Duppaddigga*. See *Nandī* (s. 57).³

1 “तं च परिकम्भं सिद्धसेणितपरिकम्भादिशूलभेदयो सत्तविधं उत्तरभेदयो तेसीतिविधं मातुअपदादी, तं च सव्वं मूलत्तरभेदं सुत्तत्थयो वोच्छिण्णे जहागतसंपदात् वा वच्चं”—*Nandīcunṇi* (p. 55)

2 “सुत्ताइं ति उज्जुसुताइयाइं वावीसं सुत्ताइं, सव्वदव्वाण सव्वपज्जवाण सव्वणयाण सव्वभंगविकप्पणोव-दंसगाणि, सव्वस्स णय(?) पुव्व)गतस्स यत्थस्स य स्यग ति स्यणतो सुत्ता अणित्ता जहाभिहाणत्थातो, ते य इदाणि सुत्तत्थतो वोच्छिण्णा, जहागतसंप्र(प)दायतो वोद्धव्वा”—*Ibid.*, (p. 56).

3 In *Samavāya* (s. 147), the 4th, 7th, 10th and 21st *Suttas* are named as *Vippaccāya*, *Samāna*, *Ahāccaya*, and *Paṇāma* respectively.

No information is available regarding the contents of any one of these. We may however note that herein we find names which remind us of the two *nayas* viz. *Evambhūta* and *Samabhirūḍha*.

The 22 *Suttas* are *chinnacchedanayika* for *svasamayikas* whereas they are *acchinnacchedanayikas* for the *Ājīvagas*. Further, they are *trikanayikas* for the *Terāsiyas*, while they are *catuṣkanayikas* for *svasamayikas*. According to the *chinnacchedanaya*, all the *sūtras* of the *Āgamas* are independent of one another i. e. to say the preceding one has nothing to do with the subsequent one or ones nor has the subsequent one anything to do with the preceding one or ones. Reverse is the case according to the *acchinnacchedanaya* which believes that the preceding and following *sūtras* are inter-connected i. e. to say they are not independent of one another.

The four view-points from which 22 *Suttas* can be seen and which are just mentioned, give us 88 varieties of this section in all.

Purvagaya—This is fourteen-fold inasmuch as it consists of the following 14 *Purvās*:—

(1) *Uppāya*, (2) *Aggānīya*, (3) *Vīriā*, (4) *Atthinathippavāya*, (5) *Nānappavāya*, (6) *Saccappavāya*, (7) *Āyappavāya*, (8) *Kammappavāya*, (9) *Paccakkhānappavāya*, (10) *Vijjānuppavāya*¹, (11) *Avāṅgha*, (12) *Pāṇāi*, (13) *Kiriāvisāla* and (14) *Lokabindusāra*.

These names are here given according to the *Nandī* (s. 57). In *Pavayanasāruddhāra* (*dvāra* 92), we come across almost these very names except that for *Kammappavāya*, we have *Samayappavāya* and for *Lokabindusāra*, *Bindusāra*. For contents according to the *Śvetāmbara* point of view, one may refer to the *Cunṇi* (pp. 57–58) on *Nandī*, *Abhayadeva Sūri*'s com. (p. 131^a and p. 131^b) on *Samavāya*, *Siddhasena Gaṇi*'s *Tīkā* (pp. 207–208) on *Pavayanasāruddhāra* etc.² From these sources we learn: The 1st *Purva* deals with the origin of all the *dravyas* and *pariyāyas*; the 2nd, with their measurements (*parimāna*); the 3rd, with the potentialities—powers of the animate and inanimate objects; the

1 For a variant see p. 90.

2 A list of the names of the 14 *Purvās* along with their contents is found in the *Digambara* works, too, e. g. in *Tattvārtharājavārtika* (pp. 51–53).

4th, with the existence and non-existence of objects from the stand-points of *dravya*, *ksetra*, *kāla* and *bhāva*; the 5th, with five kinds of knowledge; the 6th, with *saṃyama* and truth and their opposites; the 7th, with an exposition of *ātman* from various stand-points; the 8th, with eight kinds of *karman* and their subdivisions; the 9th, with *pratyākhyāna*; the 10th, with *vidyās*-miraculous lores; the 11th, with merit and demerit and their fructifications; the 12th, with 10 types of *prāṇa* and various kinds of *āyusya*; the 13th, with activities pertaining to *saṃyama* etc.; and the 14th, with a subject not mentioned.

In the *Cuṃṇi* (pp. 57-58) on *Nandī*, in Malayagiri Sūri's com. on it and in *Pavayanāsāruddhāra* (*dvāra* 92), the number of the *padas* each *Puvva* consists of, is given; but some times, they differ. e. g. in the case of the 1st, 7th, 8th and 10th *Puvvas*.

Incidentally it may be noted that as stated in *Subodhikā*, the quantity of ink required for writing the 1st *Puvva* equals the volume of one elephant, that for the 2nd, that of 2, for the 3rd, that of 4 and so on in G. P. so that for the 14th it equals that of 2¹³ i. e. 8192 elephants.

Quotations from the *Puvvas*-Maladhārin Hemacandra Sūri in his com. on *Visesāvassayabhāsa* has at times given the *ālāvagas* etc., from the *Puvvas*.¹ He believes that v. 117 of this *Visesā*² which runs as under belongs to *Puvvagaya*:-

“सोद्विओवलद्वी होइ सुयं सेसयं तु मइनाणं ।

मोत्तूणं दन्वसुयं अकखरलंभो य सेसेसु ॥ ११७ ॥”

He ends the explanations of this verse with the words “इति पूर्वगतगाथासङ्क्षेपार्थः”¹²

(That this v. 117 belongs to a *Puvva*, is corroborated by the words “तत्प्रतिपादिका चेयं पूर्वान्तर्गथा” occurring in Devendra Sūri's *vivṛti* on *Kammavivāga* (v. 4). These words are followed by the 117th verse noted above.

Maladhārin Hemacandra while commenting on v. 128 (“बुद्धिद्विष्टो”) identifies it as a *gāthā* from a *Puvva*. While commenting on v. 2335 of *Visesā*³ he observes on p. 946:-

1 It seems in doing so, he has probably followed Koṭyācārya's com. on *Visesā*⁰.

2 In Koṭyācārya's com. (p. 58) we have: “इति पूर्वगतगाथाक्षरार्थः”

“आत्मप्रवादानामकं पूर्वमधीयानस्य तिष्यगुप्तस्यायं सूत्रालापकः सा (? स)मायातस्तद् यथा-
“एगे भंते! जीवपएसे जीवे ति वत्तव्वं सिया ? । नो इण्ठे समट्टे । एवं दो, तिन्नि, जाव दस, संखेज्जा, असंखेज्जा भंते! जीवपएसा जीव ति वत्तव्वं सिया ? । नो इण्ठे समट्टे, एगपएसुणे वि णं जीवे नो जीवे ति वत्तव्वं सिया । से केणं अट्टेणं ? । जम्हा णं कसिणे पडिपुत्ते लोगागासपएसतुत्ते जीवे ति वत्तव्वं सिया, से तेणं अट्टेणं” इति ।”¹

In the com. (p. 960) on v. 2390 of *Visesā*⁰ he says:-

“तत्र च्छिन्नच्छेदनकनयुवक्तव्यतायामालापकाः समायाताः, तद् यथा-“पडुप्पत्तसमयनेरइया² सन्वे वोच्छिज्जिसंति, एवं जाव वेमाणिय ति, एवं वीयाइसमएसु वि वत्तव्वं” ।”

Abhayadeva Sūri in his com. (p. 9^a) on *Pañcāsaga*, notes the following verse as occurring in *Puvvagaya*:-

“जारिसओ अइमेओ जह जायइ जह य तत्थ दोसगुणा ।

जयणा जह अइयारा भंगो तह भावणा नेया ॥”

For, there he says: “न चेयं गाथा न प्रमाणं, पूर्वान्तर्गततयाऽस्याः प्रतिपादनात् ।”

Vinayavijaya in *Lokaprakāśa* (III, v. 803 f.) says on p. 51^b: “उक्तं च भाष्यकृता—

“सदसदविसेसणाओ भवहेउजहिच्छिओबलंभाओ ।

नाणफलाभावाओ मिच्छहिद्विस्स अन्नाणं ॥”³ -पूर्वान्तर्गतैयं गाथा ।”

So this *gāthā*, too, belongs to some *Puvva*.

Before we proceed further we may note that in *Visesā*⁰ (v. 2513), its author alludes to *Kamappavāya Puvva*. The pertinent verse is as under:-

“कम्मप्पवायपुव्वे वद्धं पुट्टं निकाइयं कम्मं ।

जीवपएसेहिं समं सुईकलावोवमाणाओ ॥ २५१३ ॥”

Extracts⁴ from the *Puvvas*:-According to the *Jaina* tradition the *Daśapūrvadhāras* extract portions from the *Puvvas* necessarily and the *Caturdaśapūrvadhāras*, if a special occasion arises. This

1 Cf. Koṭyācārya's com. (p. 687).

2 In Koṭyācārya's com. (p. 699) we have a variant पडमसमयउप्पत्ता³ for this. It appears that the entire *ālāvaga* is not given here.

3 This very verse occurs four times in *Visesā*⁰ as v. 115, 319, 521 and 2844.

4 The Prākṛta word for this is *nijjuhanā* whereas the Samskṛta one, *niryūhanā*. The former occurs in *Visesā*⁰ (v. 551), and there it means “composition” (*racanā*). The words निज्जुहं, निज्जुहणं and निज्जुहिया are found in verses 12, 14 and 15 of

is what we learn from the following line occurring in Haribhadra Sūri's com. (p. 12^a) on *Dasaveyāliya*:—

“चउदसपुव्वी कम्ह वि कारणे समुप्पे णिज्जुहति, दसपुव्वी पुण अपच्छिमो अवस्स-
मेव णिज्जुहइ.”—Cf. *Dasaveyāliyacummi* (p. 7)

I may give below the names of works along with those of the *Puvvas* from which they are extracted:—

(I) *Uvasaggaharathotta*, some *Puvva*;¹ (II) *Ohanijjutti*, *Paccak-
khānappavāya*;² (III) *Kammappayādi*, *Kāmaprakṛti Prābhṛta*;³
(IV) *Pratiṣṭhākalpa*, *Vijjappavāya*;⁴ (V) *Sthāpanākākalpa*, *Paccak-
khānappavāya*;⁵ (VI) *Siddhaprābhṛta*, *Aggānīya*; (VII) *Pajjo-
saṅgākappa*, *Paccakkhānappavāya*;⁶ (VIII) *Dhammapannatti*,
Ayappavāya;⁷ (IX) *Pindesaṅgā*, *Kammappavāya*;⁸ (X) *Vakkasud-
dhi*, *Saccappavāya*;⁹ (XI) the rest of the *ajjhayanās* of *Dasave-
yāliya*; *Paccakkhānappavāya*;¹⁰ (XII) *Paṇṣahajjhayaṇa*; *Kammapp-*

Dasaveyāliyanijjutti. Haribhadra Sūri in his com. on this work says: “निर्यूढं
पूर्वगतदुद्धृत्य विरचितं” (p. 9^b) and “निर्यूढं पूर्वगतोद्धृत्य विरचनकार्त्तरि” (p. 10^b). The
editor of this work observes: “यूढं उद्धरण इत्यागमिको धातुरिति न्यायसङ्ग्रहः” (p. 12, fn.).
In spite of these explanations, it remains to be ascertained whether *nijjuhāṇā*
means a re-production *ad verbatim* or that of an essence embodied in words
by the author concerned.

- 1 See Rājasekhara Sūri's *Caturvimsatiprabandha* (my edn., p. 7).
- 2 See Malayagiri Sūri's com. (p. 341^b) on *Āvassayanijjutti* (v. 665), Hemacandra Sūri's com. (p. 842) on *Visesā* (v. 2040) and Droṇa Sūri's com. (p. 1^b) on *Ohanijjutti*. In this last com. it is said: “ओषसामाचारी-ओषनिर्युक्तिः, दशधा सामाचारी इच्छामिच्छेत्यादि, पदविभागसामाचारी-कल्प-व्यवहारः। तत्र ओषसामाचारी च नवम-पूर्वान्तर्वर्ति यत् तृतीयं सामाचारीवस्वरितं तत्रापि विंशतितमात् प्राभृतात् साध्वनुग्रहार्थं भद्रबाहुस्वामिना निर्यूढा, दशधा पुनरुत्तराध्ययनेभ्यो निर्यूढा इच्छामिच्छेत्यादिका”
- 3 See Malayagiri Sūri's com. (p. 220^a) on *Kammappayādi*.
- 4 See Sakalacandra Gaṇi's *Pratiṣṭhākalpa*.
- 5 See Yaśovijaya Gaṇi's *Sthāpanākulakasvādhyāya* published in *Pañcāprati-
kramana* at Mhesana.
- 6 See *Subodhika* (p. 7^a).

7-10

“आयपपायपुव्वा निज्जुहा होइ धम्मपन्नत्ती।

कम्मपपायपुव्वा पिंडस्स उ एसणा ति विहा ॥ १६ ॥

सच्चपपायपुव्वा निज्जुहा होइ वक्खुद्धी उ।

अवसेसा निज्जुहा नवमस्स उ तइयवत्थो ॥ १७ ॥”

pavāya;¹ (XIII) *Pañcakappa*, a *Puvva*;² (XIV-XVI) *Dasā-
suyakkhandhā*, *Kappa*⁴ and *Vavahāra*;⁵ *Paccakkhānappavāya*;
(XVII) *Mahākappa*, a *Puvva*;⁶ (XVIII) *Nisīha*, *Paccakkhānapp-
pavāya*;⁷ (XIX) *Nayacakka*, *Nānappavāya*;⁸ (XX) *Sayaga*, a
Puvva;⁹ (XXI) *Pañcasāṅgaha*, a *Puvva*;¹⁰ (XXII) *Sattariyā*, a
Puvva;¹¹ (XXIII) *Mahākāmaprakṛtiprābhṛta*, a *Puvva*;¹² (XXIV)
Kaṣāyaprābhṛta, a *Puvva*¹³ and (XXV) *Jīvasamāsa*, a *Puvva* (?).¹⁴

The language of the *Puvvas*—This is usually supposed to
be Samskrta and not Prakṛta. This view is probably based upon
the following references:—

(i) Vijayānanda Sūri in his *Tattvanirṇayaprāsāda* (p. 412)
quotes the following verse, with “यत उक्तमागमे”¹⁵ prefixed:—

“मुत्तण दिट्ठिवायं कालिय-उक्कालियंसिद्धंतं।

थी-वालवायणत्थं पाइयमुइयं जिणवरेहिं ॥”¹⁶

(ii) Prabhācandra Sūri in his *Prabhāvākacaritra* (*Vṛddhavā-
diprabandha*, v. 114) observes:—

“चतुर्दशापि पूर्वाणि संस्कृतानि पुराऽभवन् ॥ ११४ ॥”

1 See Vādivetāla Śānti Sūri's com. (p. 5^b) on *Uttarajjhayana* where the
following verse from it is quoted:—

“कम्मपपायपुव्वे सत्तरसे पाहुडम्मि जं सुत्तं।

सणयं सोदाहरणं तं चेव इहं पि णायन्ते ॥ २-६९ ॥”

- 2 See *D. C. J. M.* (vol. XVII, pt. II, p. 257).
- 3 *Ibid.*, p. 60. 4-5 *Ibid.*, p. 239.
- 6 See Hemacandra Sūri's com. (p. 932^b) on *Visesā* (v. 2295).
- 7 Cf. “आयारपकप्पो पुण पच्चक्खाणस्स तइयवत्थो।
आयारनामधिज्जा वीसइमा पाहुडच्छेया ॥ २९१ ॥” —*Āyāranijjutti*
- 8 See *Prabhāvākacaritra* (Mallavādiprabandha, v. 14).
- 9 See the Hindī prastāvanā (pp. 16-17) to Devendra Sūri's *Kammavivāga* publi-
shed by “Śrī Ātmānanda Pustakapracāraka Maṇḍala in A. D. 1918. There
it is said:—
“श्वेताम्बर-सम्प्रदाय में १ कर्मप्रकृति, २ शतक, ३ पञ्चसंग्रह, और ४ सप्ततिका ये ४ ग्रन्थ और
दिगम्बर-सम्प्रदाय में १ महाकर्मप्रकृतिप्राभृत तथा २ कषायप्राभृत ये दो ग्रन्थ पूर्वोद्धृत माने जाते हैं।”
- 10-13 See fn. 9. 14 See *Jīvasamāsa* (v. 285).
- 15 Up till now I have not been in a position to trace this *Āgama*.
- 16 As stated in the upodghāta (p. 9) to *Pāiyasaddamahānava* (pt. IV),
this verse is quoted in *Ācāradinakara* by Vardhamāna Sūri.

(iii) Some of the *Śvetāmbaras* of the present days state that the following 3 works written in Samskr̥ta have been extracted from *Puvvagaya* :—

(1) *Namo'rhat*, (2) *Namo'stu Vardhamānāya* and (3) *Viśā-lalocana*.

While trying to verify this statement, I find that in *Hīrapraśna* also called *Pras̥nōttrasamuccaya* (prakāśa III, p. 28^b) it is stated that *Namo'rhat* is extracted from a *Puvva*.

It may be however noted that the quotations from the *Puvvas* given on pp. 86-87 suggest that the *Puvvas* were composed in Prākṛta, in case these are reproductions *ad verbatim*.

The study of the Puvvas—A *Caturdaśapūrvadhara* can go through all the 14 *Puvvas*, both in word and meaning in a *muhūrta*¹, in case he has practised '*mahāprāṇa*² *dhyāna*'. This is what is said in *Parīṣiṣṭaparvan* (IX, 62³). Padmamandira Gaṇi, however, in his com. (p. 183^b)⁴ on Dharmaghoṣa Sūri's *Rṣimāṇḍala-prakarāṇa* (v. 181) observes that in virtue of this *dhyāna* having been practised, a *Caturdaśapūrvadhara* can in an *antarmuhūrta*⁵ have the *guṇana* of all the *Puvvas* from the beginning to the end and in the reverse order to boot.

Vatthus—The 14 *Puvvas* have sections known as *Vatthus*. Their numbers are respectively 10, 14, 8, 18, 12, 2, 16, 30, 20, 15, 12, 13, 30 and 25 (vide *Nandī* s. 57⁶). In all, they come to 225.

1 This is the 30th part of a day, and practically it equals 48 minutes.

2 This is alluded to in the following verse of *Sirisirivālakahā* :—

“महापाणञ्जायदुवालसंगसुत्तत्तदुभयरहस्तो । सञ्जायतप्परप्पा एसप्पा चव उवञ्जाओ ॥ १३३० ॥”

3 “महाप्राणे हि निष्पन्ने कार्ये कस्मिंश्चिदागते । सर्वपूर्वाणि गुण्यन्ते सूत्रार्थाभ्यां मुहूर्ततः ॥ ६२ ॥”

4 “पूर्णे तस्मिन् महाप्राणे पूर्वाणि गुणयेत् किल । आदितोऽन्तं यावदन्तादादि चान्तमुहूर्ततः ॥ १८८ ॥”

5 This means a period which ranges from 9 *samayas* to a *muhūrta* less by one *samaya*, as can be seen from the following verse of *Lokaprakāśa* (III) :—

“समयेभ्यो नवभ्यः स्यात् प्रभृत्यन्तमुहूर्तकम् । समयोनमुहूर्तान्तमसङ्ख्यातविधं यतः ॥ ३४ ॥”

6 “दस चोदस अट्ट(S)डारसेव वारस दुवे अ वत्थुणि । सोलस तीसा वीसा पन्नरस अणुप्पवायम्मि ॥ ०१ वारस इक्कारसमे वारसमे तेरसेव वत्थुणि । तीस पुण तेरसमे चोदसमे पण्णवीसाओ ॥”

From this it follows that the 10th *Puvva* is here named as *Anuppavāya* instead of *Vijjānuppavāya*.

Nowhere I have come across the names of all these *Vatthus*. Only the name of the 3rd *Vatthu* of the 9th *Puvva* is mentioned as *Sāmāyārī* in Droṇa Sūri's com. (p. 1^b) on *Ohanijjuttī* and that of a *Vatthu* of the 10th as *Neuṇiya* in *Viśeṣā* (v. 2390).

The Pāhudas

In *Kammavivāga* (v. 7) we find twenty varieties of *suyā-nāna* referred to. Out of them *Pāhuda*, *Pāhuda* and *Vatthu* and each with the word 'samāsa' added it deserve to be here noted. Devendra Sūri in his com. (p. 19) on *Kammavivāga* (v. 7) explains them as under:—

“प्राभृतान्तर्वर्ती अधिकारविशेषः प्राभृतप्राभृतम् १३ । तद्द्यादिसमुदायस्तु प्राभृतप्राभृत-समासः १४ । वस्त्वन्तर्वर्ती अधिकारविशेषः प्राभृतम् १५ । तद्द्यादिसंयोगस्तु प्राभृतसमासः १६ । पूर्वान्तर्वर्ती अधिकारविशेषो वस्तु १७ । तद्द्यादिसंयोगस्तु वस्तुसमासः १८ ।”

Siddhasena Gaṇi's com. (p. 94) on *Tattvārtha* (I, 20) also throws light on this topic. There it is said: “वस्तूनि पूर्वस्यैवांशोऽल्पः, वस्तुनः प्राभृतमल्पतरं, प्राभृतात् प्राभृतप्राभृतमल्पतरं, ततोऽभ्ययनं ग्रन्थतोऽल्पतरं, तत् उद्देशकोऽल्पतर इति ।”

From this it follows that *Vatthu* (Sk. *Vastu*) is a section of a *Puvva*, and *Pāhuda* (Sk. *Prābhṛta*) is a sub-section of this section. This *Pāhuda* has sections each known as a *Pāhuda*. *Vatthu* is bigger than *Pāhuda* and *Pāhuda* is bigger than *Pāhuda*.

The *Digambaras* believe that Kundakunda Ācārya has composed 84 *Pāhudas* out of which 8 are available at present; but, herein I am not dealing with any one of them; for, I am here concerned with the *Śvetāmbara* literature on this point, and, moreover, these 8 extant *Pāhudas* do not form a part of the canonical literature. I may say that in this literature, nowhere a list of all the *Pāhudas* is given; but we can surely collect the stray references which give us the names of the following *Pāhudas* :—

1 It may be noted that this *Pāhuda* has nothing to do with the 20 *pāhudas* of *Sūriyapaṇṇatti* and 21 *pāhudas* of *Joisakarandaga*.

2 There seems to be no such work which mentions either the number or the names of the *Pāhudas* of each *Vatthu*. From p. 89, fn. 7, we learn that the 3rd *Vatthu* of the 9th *Puvva* has at least 20 *Pāhudas*, and that the name of this 20th is *Āyāra*. From p. 89, fn. 2, we learn that the 8th *Puvva* has at least 17 *Pāhudas*, and from p. 92, fn. 1, we see that the 5th *Vatthu* of the 2nd *Puvva* has 20 *Pāhudas*, and its 4th *Pāhuda* is named as *Kammapayadi*.

(1) *Āyārapāhuda*, (2) *Kappapāhuda*, (3) *Kammapayadīpāhuda*, (4) *Jayapāhuda*, (5) *Jonipāhuda*, (6) *Dukkhmāpāhuda*, (7) *Nādayavihipāhuda*, (8) *Nimittapāhuda*, (9) *Paṭṭhāpāhuda*, (10) *Vijjāpāhuda*, (11) *Vimānapāhuda*, (12) *Saddapāhuda*, (13) *Sarapāhuda* and (14) *Siddhapāhuda*.

Out of these, *Āyārapāhuda* (*Ācāraprābhṛta*) is mentioned by Bhadrabāhusvāmin whereas *Kappapāhuda* (*Kalpaprābhṛta*) and *Vijjāpāhuda* (*Vidyāprābhṛta*) by Jinaprabha Sūri in his *Vividhatīrthakalpa* on pp. 5 and 6 respectively. *Kammapayadīpāhuda* (*Karmaprakṛtiprābhṛta*) is similarly mentioned by Malayagiri Sūri in his com. (p. 219)² on *Kammapayadī* (v. 474) and *Jonipāhuda* (*Yoniprābhṛta*) by Kṣemakīrti Sūri in his com. (p. 401) on *Kappa* (I). Jinadāsa Gaṇi, too, has mentioned *Jonipāhuda* in his *Viśeḥacūṇi* where *Nimittapāhuda* (*Nimittaprābhṛta*) is referred to. Bhadrēśvara Sūri in his *Kahāvālī*, has mentioned *Jonipāhuda* and *Nimittapāhuda* as well as *Vijjāpāhuda* and *Siddhapāhuda* (*Siddhaprābhṛta*) while narrating the life of Pādalipta in the section known as "Pālitacarita". *Saddapāhuda* (*Śabdaprābhṛta*) is noted by Siddhasena Gaṇi in his *ṭikā* (p. 50) on *Tattvārtha* (I, 5). The pertinent line is:—"प्राभृतं इति, शब्दप्राभृतं तत्र पूर्वस्ति यत् इदं व्याकरणमायातं, तत्रः शब्दप्राभृतं यो जानाति स प्राभृतज्ञो गुरवेव ब्रवीति ब्रह्ममिति।" *Sarapāhuda* (*Svaraprābhṛta*) is mentioned by Abhayadeva Sūri in his com. (p. 395^b) on *Thāna* (VII, s. 553). Similarly *Nādayavihipāhuda* (*Nātyavidhiprābhṛta*) is referred to by Malayagiri Sūri in his com. (p. 52^b) on *Rāyapaseṇiya* (s. 23). *Dukkhmāpāhuda* is mentioned by Devendra Sūri in his *yantra* viz. *Dvisahasrayugapradhānasvarūpa* where he attributes this work to Bhadrabāhusvāmin. See *D. C. J. M.* (No. 828 of 1895-1902). *Paṭṭhāpāhuda* is alluded to by Ratnaśekhara Sūri in his com. on *Śrāddhavidhi*. See (p. 95).

In the introduction to *Nirvāṇa-kalikā* (p. 6) attributed to Pādalipta Sūri, it is said that the *Pāhudas* were composed between the period ranging from the life-time of Bhadrabāhusvāmin

1 This is mentioned in the intro. (p. 6) to *Nirvāṇakalikā*.

2 "तत्र च द्वितीयेऽप्रायणीयाभिधानेऽनेकवस्तुसमन्विते पूर्वे पञ्चमे वस्तु त्रिंशत्तिप्राभृतपरिमाणम् । तत्र कर्म-प्रकृत्याख्यं चतुर्थं प्राभृतं चतुर्विंशत्यनुयोगद्वारमयम् । तस्मादिदं प्रकरणं नीतं आकृष्टमित्यर्थः ।"

to the 2nd century A. D. If so, these cannot be looked upon as sections of the *Puvas* composed by the *Gaṇadharas*.

Āyārapāhuda, *Kappapāhuda* and *Kammapayadīpāhuda*—I have not come across a description pertaining to any one of these *Pāhudas* except that as stated in *Vividhatīrthakalpa* (p. 5) Bhadrabāhusvāmin extracted *Satruñjayakalpa* from *Kalpaprābhṛta*, and Vajrasvamin and Pādalipta Sūri abridged it.

Jonipāhuda—In the com. (pp. 401 and 753) on *Kappa* it is said that this is a section of *Puvas*. *Viśeḥacūṇi* throws greater light on it. There it is said that animate objects from *ekendriyas* to *pañcendriyas* can be generated by one who knows this *Jonipāhuda*, and Siddhasena Sūri had accordingly generated horses.¹ The pertinent lines are: "तत्र ओरालिए एगिदियादि पंचविधं तं जोगिपाहुडातिणा, जहा सिद्धसेनायरिएण अस्सा पक्ता।"—*Jainayuga* (I, 3, p. 90)

In the *Viśeḥacūṇi* (XVIII, 469) we have:—
"गिसीहमादियस्स ञ्छेदसुत्तस्स जो अत्थो आगतो सुत्तं वा मोक्खामि वा पच्छित्तविहाणाणि मंताणि वा जोगिपाहुडं वा गाहंतो अण्णत्थ गाहेति."

In Hemacandra's com. (p. 750) on *Viśeṣā* (v. 1775) it is said:—
"योनिविधाने च योनिप्रामृते विस्दसानेकद्रव्यसंयोगयोनयः सर्पसिंहादिप्राणिनो मणयो हेमादयश्च पदार्था नानारूपाः समुपलभ्यन्ते।"

In *Prabhāvākacāritra* (Pādaliptaprabandha, v. 115-127) we come across a narrative where it is said that Rudradeva Sūri was teaching *Yoniprābhṛta* to his pupil when there came the portion dealing with the method of generating fish. A fisherman who was staying beside this place heard this conversation and carried on his profession accordingly. The Ācārya, later on, came to know about this and dissuaded the fisherman from generating fish. In this very narrative (v. 128) we come across a line where it is said that lions were generated.

A photo-copy as well as the original Ms. of a work known as *Jonipāhuda* can be had at the Bhandarkar O. R. Institute; but as this work is in a fragmentary condition and even several folios are not properly arranged, it is difficult to make out a head or

1 This act of generation is known as *nirvartanādhiḥkara*.

tail out of it. Even then some lines are given by me in *D. C. J. M.* (vol. XVII, pt. I, pp. 383-384). From this we learn that this work is composed by Panhapravaṇa Muni, and it is copied in *Saṃvat* 1582. In another place, we notice the name Praśnaśravaṇa mahāmuni. Some take this work to be the same as *Jonipāhuda*, but I have grave doubts about it. See my "Preface" (p. xxiv) to *D. C. J. M.* (vol. XVII, pt. III). In the introduction (p. 6) to *Nirvāṇakalikā* it is said: "Dharasena composed the Yoni-prabhṛta about 135 A. D."

Dukkhamāpāhuda and *Nādayavihipāhuda*—It seems that we have no description available of any one of these *Pāhudas*. All the same, it may be inferred that the latter must be dealing with dramas and their staging.

Nimittapāhuda—This is defined in *Kahāvalī* as under:—
"जत्थ उण केवलियाजोइससयणाइनिमित्तं सुत्तिज्जइ तं निमित्तपाहुडं ।"

From this it follows that it deals with *nimittas* including astrology (*jyotis*) and the science of dreams. It may be noted that *nimitta* includes *jyotis*; if not, it would have been separately mentioned in *Nisāha* etc., where the *Jaina* clergies are forbidden to get alms by *yogacūrṇa vidyā* and *nimittaprayoga*.

Nimitta is defined in *Visesā*° (v. 2163) as under:—
"लक्ष्मिज्जई सुभासुभमणेण तो लक्खणं निमित्तं ति । भोमाइ तदद्विहं तिकालविसयं जिणाभिहियं ॥"

That *nimittajñāna* is looked upon as valid can be seen from the following verse occurring in *Sūyagada* (I, 12, 9):—
"संवच्छरं सुविणं लक्खणं च निमित्तदेहं च उग्पाइयं च । अहंगमेयं बहवे अहिता लोसि जाणति अणागयाइं ॥"

Nimitta may be either eight-fold or six-fold. The former is referred to in the following *gāthā*:—
"भोम सुमिणेतल्लिखं दिव्वं अंगं सरलक्खणं तह य । वैजणमद्विहं खलु निमित्तमेव मुणेयव्वं ॥"

When *nimitta* refers to happiness, misery, profit, loss, life and death, it is looked upon as six-fold. It seems that Gosāla knew this six-fold *nimitta*; for, in *Viāhapannatti* (xv; s. 539) it is said that he knew six types of *nimitta*. In *Silāṅka Sūri's* com. (p. 218^b) on *Sūyagada* we come across the following passage:—
"अत्र चाह्ववर्जितानां निमित्तशास्त्राणामनुष्ठेन छन्दसा अर्धत्रयोदश शतानि सूत्रं तावन्त्येव सहस्राणि वृत्तिः तावत्प्रमाणलक्षा परिभाषेति ।"

This means that the text of *nimittasāstras*, *Āngas* apart, comes to 1250. ślokas, its *vṛtti* to 12500 and its *paribhāṣā* to 12 lacs and a half. It remains to be ascertained as to which this text is. Is it *Nimittapāhuda* or some other work probably based upon it?

There is a work known as *Praśnavyākaraṇa* on which the late Mr. C. D. Dalal has noted 3 commentaries viz. *Cūdāmaṇi*, *Jyoti* and anonymous. He has suggested that *Jayaprabhṛta* is another name of *Praśnavyākaraṇa*, but Muni Kalyāṇavijaya expresses his doubt about it. Vide *Jainayuga* (I, 3, p. 93).

Pāhudas 9 to 13—We have practically no details available about these *Pāhudas* except what I have practically already noted. About *Saddapāhuda* I may add that Hemacandra Sūri while commenting upon a grammatical portion (p. 150^b) occurring in *Anuogaddāra* (s. 130) expresses his inability to explain some part of it as *Śabdaprabhṛta* is lost (vide Chap. VII).

Jinamaṇḍana Gaṇi, in his *Kumārāpālāprabandha* (pp. 98^b-99^a) has said that 21 names of Śatruñjaya are noted in *Vidyāprabhṛta*. In the svopajñā *vṛtti* (p. 56^b) of *Śrāddhavidhi* we have:—
"प्रतिष्ठाप्राभृतात् श्रीपादलितोद्भूतप्रतिष्ठापद्धतौ च यथामणितम्"

From this it follows that Pādalipta's *Pratiṣṭhāpaddhati* is based upon *Pratiṣṭhāprabhṛta*.

Siddhapāhuda—This is defined in *Kahāvalī* as below:—
"जत्थ पायलेब्बजणमुडिवाईहिं सिद्धा स(: ? प)रुविज्जति तं सिद्धपाहुडं"

It appears that Āryasamita Sthavira could stop the flow of a river by *yogacūrṇa* on account of his knowledge of *Siddhapāhuda*. That Pādalipta Sūri and Nāgārjuna Sūri could fly by applying some thing on the sole of a foot, is probably due to their knowledge of this work. It may be added that probably it was the knowledge of this *Pāhuda* that helped the two pupils of Susthitācārya in remaining invisible by means of some *añjana* applied to eyes and in sharing the food of King Candragupta.

In this connection it may not be amiss to state that we have another work available at present and named as *Siddhapāhuda*. It is extracted from *Aggāṇṇya* (vide p. 88), but it should not be on that account confounded with the one in question.

Anuoga—Etymology of this word is already given on p. 10. Furthermore its main divisions¹ and their contents are also noted on pp. 10–11. So, there remains very little to be said here.

Extracts from the Anuoga—Some of the biographical sketches of the great men may have been extracted from *Padhamānuoga*.² *Vasudevahindī*³ is probably so; if not, it is at least based upon it as can be seen from the following lines occurring in it:—

“तथ ताव सुहम्मसामिणा जंबुनामसस पदमाणुओगे तित्थदर-चक्रवट्टिदवारवंसपरुवणागयं वसुदेवचरियं कहियं ति तस्सेव पमवो कहेयव्वो, तप्पभवस्स य पमवस्स ति।”

*Bambhadattacarīya*⁴ is said to be extracted from *Ditthivāya* and hence perhaps from *Padhamānuoga*.

Cūliyā—These *Cūliyās* are also known as *Culla-vatthus*.⁵ Only the first four *Puvvas* have *Cūliyās*. Therein the 1st *Puvva* has 4 four *Cūliyās*, the 2nd 12, the 3rd 8, and the 4th 10. In all we have 34 *Cūliyās*.⁶ They are studied last.⁷

1 In the com. (p. 98) on *Siddhāntāgamastava*, *Anuoga* is styled as *Pūrvānuoyoga*, and it is there described as having two sections viz. *Prathamānuoyoga* and *Kalanuoyoga*.

2 It may appear that *Padhamānuoga* was not only extant but even available to Jinadāsa Gaṇi, as can be inferred from the following words occurring in his *Āvassayacūṇi* (pt. I, p. 160):—

“एतं सर्वं गाहाहिं जहा पदमाणुयोगे तदेव इहं पि वन्निज्जति वित्थरतो।”

Moreover, the following lines thereof seem to substantiate this statement:—

(i) “एत्थंतेर चित्तंरगडिता विभासियव्वा जाव सगरो जातो ति”—*Ibid.*, pt. I, p. 214

(ii) “एकं जया मरुदेवाप, सेसाणि जहा चित्तंरगडियाप”—*Ibid.* pt., I, p. 488

From this it follows that *Cittantaragandīya* was available to him—a fact corroborated by its description given by him in *Nandīcūṇi*. But this inference is not valid. For, by taking into account the date *Śaka Saṃvat* 598 (*Saṃvat* 733) mentioned by him as the year in which he completed *Nandīcūṇi* and the date of the extinction of *Puvvagaya* viz., *Vīra Saṃvat* 1000 (*Saṃvat* 530), it seems more reasonable to believe that he got the traditional information about the contents of the *Anuoga* rather than to say that he had this part of the *Āgama* directly accessible to him.

3 This is referred to in *Āvassayacūṇi* (pt. II, p. 324).

4 This episode is given by Haribhadra Sūri in his com. on *Uvaśapaya* (v. 357).

5 “चत्तारि दुवालस अट्टु चैव दस चैव चुल्लवत्थुणि।

आइछाण चउण्हं सेसाणं चूलिआ नत्थि॥”—*Nandī* (s. 57)

6–7 “ता य चूलाओ आदिहपुव्वाण चउण्हं, चूलवत्थु भणिततो चैव सत्थुवरि ठवित्ता पडिज्जति व।..... चूलवत्थु ति चउतीसं।”—*Nandīcūṇi* (p. 61)

This finishes the exposition about the contents of *Parikamma* etc. So, as stated on p. 75, I shall now deal with the order in which the five sections of *Ditthivāya*¹ became mostly² extinct. Up till now none seems to have tackled this problem. I am probably the 1st to have done so in 1939 in *Tattvarasikacandrikā* (pt. I, pp. 52–55) in Gujarāti. I do not know if any one has even criticized my views by this time. So, once more I express them³ in this connection and request the veteran scholars to examine them and to give their verdict.

It appears that a work gets obliterated when its study ceases. If so, it means we should note how the 5 sections were being studied.⁴ It is well-nigh certain that the study of the 1st two sections preceded that of the rest.⁵ As regards *Parikamma*, it seems that at least some persons carried on its study side by side with and that, too, ahead of the corresponding *Puvva*—an inference I draw from Āryaraksita Sūri's episode.⁶ On this basis it can be suggested that the study of the *Parikamma* pertaining to each *Puvva* ended with the extinction of that *Puvva*; for, it was no use preparing the *Parikamma* of that *Puvva* which had ceased to exist. If this suggestion is correct, it follows that the *Parikamma* associated with the study of the last 4 *Puvvas* became a dead letter by

1 As stated in *Samavāya* (s. 46), *Ditthivāya* has 46 *Māuyāpayas*. Each of the 14 varieties of *Parikamma* has only one *Māuyāpaya* (vide p. 83). So it follows that some other section or sections of *Ditthivāya* must have *Māuyāpayas*. Abhayadeva Sūri in his com. (p. 69b) on *Samavāya* (s. 46) makes a tentative suggestion in this connection as under:—

“‘द्विवायस्स’ ति द्वादशाङ्गस्य ‘माय्यापय’ ति सकलवाङ्मयस्य अकारादिमातृकापदानोव हृष्टिवादार्थ-प्रसवनिबन्धनत्वेन मातृकापदानि उत्पादविगमधौन्यलक्षणानि, तानि च सिद्धश्रेणि-मनुष्यश्रेण्यादिना विषयभेदेन कथमपि भिद्यमानानि षट्चत्वारिंशद् भवन्तीति सम्भाव्यन्ते।”

2 “सर्वमिदं प्रायो व्यवच्छिन्नं”—Malayagiri Sūri's com. (p. 238b) on *Nandī* (s. 57).

3 These are rather somewhat revised ones.

4 For a tentative treatment of this topic see *J. S. E.* (pp. 235–287).

5 This assumption is based upon the fact that in all the references about the 5 sections of *Ditthivāya*, I know of, *Parikamma* is invariably assigned the 1st place and *Sutta* the second.

6 See p. 78, fn. 4.

the time Sthūlabhadra died, and a similar inference can be drawn for the *Parikamma* pertaining to the rest of the 10 *Puvas*.

There is another alternative regarding the study of *Parikamma*. Just as even now-a-days some persons complete the study of the Samskrta grammar before they enter the field of literature, so *Parikamma* being a stepping-stone to *Puvvagaya*, some may have been mastering it completely before they began to study even the 1st *Puva*.

As regards the study of the *Sutta*, the *Jaina* literature—even the narrative branch of it, seems to be completely silent. So I may suggest that the case of the extent of the study of the *Sutta* is parallel to that of *Parikamma*, and equally so is its loss.

So far as the *Puvas* are concerned, it appears that their study must have been preceded by that of the pertinent portions or the entire ones of the *Parikamma* and the *Sutta*.¹ The study of *Anuoga* may have been partly preceded and partly followed by that of the corresponding *Puva*, in case it dealt with *upakrama* etc., as suggested on p. 9. As regards the branch of hagiology, its study may have been taken up after that of the corresponding portion of the *Puva* or it may have preceded it, in case either the taught were inquisitive to know the lives of the persons referred to in the *Puva* they were about to learn or the teacher wanted to create interest about the pertinent *Puva* amongst his pupils. Whatever it may be, it is almost certain that the study of the *Anuoga* which may have been taken up in instalments corresponding to each *Puva* or which may have been altogether reserved after that of the *Puva* in question or to take an extreme case after that of all the *Puvas*, was given up as soon as the study of the *Puvas* came to an end. If so, it may be said that the loss of the last 4 *Puvas* was followed by the cessation of the study of the corresponding *Anuoga* or as an extreme

1 The *Sutta* seems to be an index to the aphorisms of *Puvvagaya* and their meanings. If so, it is more or less a tabulated summary—an analytical digest of the contents of *Puvvagaya* in extenso, and thus it may be compared with the *Mātikās* of the *Bauddhas*, and it may be looked upon as forming a background for the study of the *Puvas*.

case by that of the *Anuoga* in its entirety, and this cessation must have finally led to its loss. The loss of the remaining *Puvas* gives rise to a parallel case for the loss of the corresponding *Anuoga*.

Turning to the *Cūliyās*, we find that though they are said to belong to the *Puvvagaya* and to be exact to the 1st four *Puvas* only, their nature as expounded in *Nandīcūṇi* (p. 61) makes us believe that they had something to do with other sections, too. Further, their study seems to have been preceded by that of the 1st four sections in case we endorse the opinion² expressed in the *Nandīcūṇi* that they are given the last place not only regarding the arrangement of the 5 sections but their study, too. This means that the *Cūliyās* got forgotten or became extinct by the time Sthūlabhadra died.

With these words about the order of the loss of the different sections of *Diṭṭhivāya*, I shall now resume the question about the nature etc. of the remaining extinct works, and shall accordingly commence with the works of the *kāliya suya*.

Khuddiyā-Vimānaparibhatti—This is an *ajjhayana* dealing with the *vimānas* which may or may not have entered *āvalikkā*. It is the 1st *ajjhayana* of *Saṅkhevitadasā* (vide p. 55, fn. 2). From *Samavāya* (s. 37, 38 and 40) we learn that this *ajjhayana* had at least 3 *vaggas*, the 1st having 37 *uddesanakālas*, the 2nd 38 and the 3rd 40 respectively. This *ajjhayana* used to be prescribed as one of the text-books to a *Sādhu* whose *dīkṣāpariyāya* was of 11 years.

Mahalliyā-Vimānaparibhatti—This work has the same subject-matter as the above one, the only difference being that it treats it at a greater length. This is the 2nd *ajjhayana* of *Saṅkhevitadasā* (vide p. 55, fn. 2). From *Samavāya* (s. 41-45) it can be seen that this work had at least 5 *vaggas*, the *uddesanakālas* of which were 41, 42, 43, 44 and 45 respectively. This *ajjhayana* was also one of the text-books for a *Sādhu* of 11 years' standing.

1-2 “चूल” ति सिद्धं दिद्विवाते तं परिकम्म-सुत्त-पुव्व-पुव्वाणुओगे य भणितं, ... चूलवत् भणितो चैव सव्वुवरि ठवित्ता पडिज्जंति य.” The earlier portion of this seems to be erroneous; for, Malayagiri Sūri in his com. (p. 246) quotes it as under:—

“दिद्विवाए जं परिकम्म-सुत्त-पुव्वा-पुव्वाणुओगे न भणियं तं चूलसु भणियं.”

*Arunovavāya*¹—This is an *ajjhayana* dealing with the *samaya* (code) and *upapāta* of Aruṇa, a god. As stated in *Nandīcunṇi* (p. 49) Aruṇa approaches a saint who is engaged in the *guṇana* of this *ajjhayana*. He then respectfully hears the same from him. On this being completed, he requests that saint to ask for a boon; but the latter declines to do so. Thereupon he circumambulates the saint and returns to his celestial abode.² This work is the 6th *ajjhayana* of *Saṅkhevitadasā*, and it is *sāṭisaya* (vide p. 82, fn. 6). It was one of the text-books for a Sādhu of 12 years' standing, the other text-books being *Garulovavāya*, *Dharaṇovavāya*, *Vesamanovavāya* and *Velandharovavāya*.

*Varunovavāya*³, *Garulovavāya*, *Dharaṇovavāya*, *Vesamanovavāya*, *Velandharovavāya* and *Devindovavāya*.—All these except the 3rd and the last, are also the *ajjhayanās* of *Saṅkhevitadasā*. They have Varuṇa, Garula, Dharaṇa, Vaiśramaṇa, Velandhara and Devendra (Śakra) respectively as the main characters as is the case with *Arunovavāya* having Aruṇa. So it appears that some of the passages of *Arunovavāya* may be occurring *mutatis mutandis* in these *ajjhayanās*. Moreover, as stated in the *Bhāsa* (p. 109)⁴ on *Vavahāra* (X) Varuṇa discharges a scented shower and Aruṇa and Garula give gold, when they are so to say invoked.

Utthāṇasuya and *Samutthāṇasuya*—As stated in *Nandīcunṇi* (p. 49), when an enraged Sādhu recites *Utthāṇasuya* once, twice or thrice, the family, the village or the capital or the like which has offended him becomes desolate. Later on, when he being pacified, recites *Samutthāṇasuya* once, twice or thrice, whatever has been desolated, becomes re-inhabited. Such an event is narrated in the case of Damasāra Muni in *Ātmāprabodha*⁵ composed by Jinalābha

1 This is mentioned in *Avassayacunṇi* (pt. 1, p. 35).

2 In this connection, Abhayadeva Sūri in his com. (p. 513^b) on *Tṛaṇa* (s. 756) observes:—“एवम्भूतं च श्रुतं कालविशेष एव भवति”

3 According to Haribhadra Sūri's com. (p. 96^a) on his own work *Pañcavathuga* (v. 585) this was one of the text-books for a Sādhu of 12 years' standing.

4 “नागावरुणो वासं अहणा गहला य वीयगं देती ।
आगेतुण य वती सदिसह किं करेमि ति ॥ ११० ॥”

5 See pp. 137-138 of the edition published by Hiralal Hansaraj in A. D. 1909.

Sūri in Samvat 1833. There he is represented as a contemporary of Lord Mahāvīra.

Both of these works are *sāṭisaya*. So says Kotyācārya in his com. (p. 201) on *Viśeṣā* (v. 555). Maladhārin Hemacandra Sūri, too, says the same thing. It may be noted that both these commentators have given *Samutthāna* as the Samskrta equivalent of *Samutthāna*; but Jinadāsa Gaṇi differs from them; for, he says in *Nandīcunṇi* (p. 49): “समुवद्वाणसुयं ति वत्तवे वगारलोवातो समुवद्वाणसुयं ति भणितं”

Samutthāṇasuya was a text-book for a Sādhu of 13 years' standing, as was the case with *Utthāṇapariyāvaṇiya*.

Nāgapariyāvaṇiya—This is an *ajjhayana* wherein the Nāgakumāras play an important role. When a saint concentrates upon this work, the Nāgakumāras bow to him, and without leaving their residential quarters, give them boons therefrom.

Āsīvisabhāvaṇā—It is a work which more or less deals with venoms. As stated by Yaśodeva Sūri in his com. (p. 69^a) on *Pakkhiyasutta*, this work says that there are two types of living beings having poison in their jaws. The first type of them is so by their very birth. They include scorpions, frogs, serpents and human beings. The poison of a scorpion can at best pervade a body equal to that of half of Bharata *kṣetra*; that of a frog, double this body; that of a serpent, a body equal to Jambūdvīpa; and that of a human being, a body equal to the *samaya-kṣetra* (i. e. *manuṣyaloka*).

The second type acquires poison by practising a penance or so. It includes the five-organed *tiryacs*, human beings and gods up to those of Sahasrāra, so long as these gods are *aparyāpta*. These beings kill others by cursing them. This act is tantamount to a serpent's bite etc.¹

Ditthīvisabhāvaṇā—This work deals with those who have poison in their *dr̥ṣṭi* (eyes). This may remind one of the *dr̥ṣṭi-va-sarpas* like Caṇḍakauśika who was enlightened by Lord Mahāvīra.

1 It should be borne in mind that this exposition is based upon the significance of the title of this work. Same is the case with the following four works. This is what Yaśodeva Sūri says in his com. (p. 69^b) on *Pakkhiyasutta*, the actual wording being “अत्र चासीविषभावनादिग्रन्थपञ्चकस्वरूपं नामानुसारतो दर्शितं, विशेष-सम्प्रदायश्च न दृष्ट इति”.

Cāraṇabhāvanā—This work deals with Vidyācāraṇas and Jaṅghācāraṇas. They are saints who can fly owing to the *labdhi*¹ (miraculous power) acquired by them by practising austerities or by studying this work.²

Mahāsumiṇabhāvanā—This work deals with great dreams.³

Teyaganisagga—This work has for its subject-matter a discharge of a fiery substance. The acquisition⁴ of *tejolesyā*⁵ and perhaps that of *śītalesyā* may have been treated in this work.

Kappiyākappiya—This is a work which deals with the two topics viz. *kalpa* (what should be practised or is acceptable) and *akalpa*, its opposite.

Culla-Kappasūya—This work explains what is *kalpa*. Its title suggests that it is a smaller treatise as compared with *Mahākappasūya*.

Mahā-Kappasūya—This work, too, deals with *kalpa*. It is so named either because it is voluminous or because it is deep in meaning. This is probably a *Cheyasutta*; but, on that account it is not possible to identify it with any of the six well-known *Cheyasuttas*. It will be a folly to think that this work is the same as *Kappa* (*Bṛhatkalpasūtra*); for, it is mentioned over and above *Kappa*, in *Viśeṣā*⁶ (v. 2295)⁶

1 For the description of this *labdhi* and that of many more see *Oṇavāṭya* (s. 24, p. 16), *Viāhapannatti* (XX, 9; s. 683-4), *Viśeṣā*⁶ (v. 779-803), Haribhadra Sūri's com. (p. 47^b) on *Āvassaya*, *Pavayanāsāruddhārā* (v. 595-601), the *svopajña* com. (p. 14) on *Yogaśāstra* (I, 9) and the English translation of *Triṣaṣṭi* (vol. I, pp. 75 and 79).

2 "पन्नसे चारणभावनं ति उदिसिए उ अज्जयणं । चारणलद्धी तहिये उपज्जंती तु अहि(ही)यम्मि ॥ ११५ ॥"

3 In all there are 72 dreams. Out of them 30 are great as stated in *Pajjosanākappa* (s. 73). But the *Bhāsa* (p. 109^b) on *Vavahāra* (X) says as under:—

"इच्छंती सुसुमिणा वायाला नेव हुंति महासुमिणा ।
वायत्तरी सव्वसुमिणा वन्निज्जंते फलं तेसिं ॥ ११४ ॥"

4 This may be due to a penance or the study of this work. This is what is said in the following verse of *Bhāsa* (p. 110^a) on *Vavahāra*:—

"तेयस्स निसरणं खलु आसीविसत्तं तहेव दिट्ठिविसं ।
लद्धीतो समुप्यज्जे समहीयसुं तु एएसु ॥ ११७ ॥"

5 See *Viāhapannatti* (XV; s. 543).

6 See p. 36.

As stated in the *Bhāsa* (p. 108^b) on *Vavahāra* (X), *Vagga-cūliyā* is a *cūliyā* of *Mahākappasūya*.¹ The pertinent verse is as under:—

"अंगाणमंगचूली महाकप्पसुयस्स वग्गचूलीओ ।
विवाहचूलिया पुण पण्णत्तीए सुणेयव्वा ॥ १०७ ॥"²

Mahāpannavanā—This work treats of the topics of *Pannavanā* to a greater extent than what is done in *Pannavanā*. Along with this it makes up the two *Uvāngas* of *Samavāya*.³

Pamāyappamāya—This *ajjhayana* deals with five types⁴ of *pramāda* and the cessation from them (i. e. *apramāda*).

Porisimāṇḍala—This work mentions the *porisīs* pertaining to the different *maṇḍalas*.

Maṇḍalapavesa—This work throws light as to how the sun and the moon go from one *maṇḍala* to another.

Vijjācāraṇavinicchaya—This work deals with the nature and fructification of knowledge and character.

Jhānavibhatti—This work deals with the classifications of *dhyāna* (meditation).

Āyaviśohi—This work points out repentance etc. as the ways of purifying a defiled soul.

Vīyarāgasūya—This work explains the nature of the passionate and the dispassionate.

1 Abhayadeva Sūri in his com. (p. 513^a) on *Thāna* (s. 755) however strikes a different note. For, he says:

"अङ्गस्य-आचारादेश्चूलिका यथाऽऽचारस्यानेकविधा, इहोक्तानुक्तार्थसङ्ग्राहिका चूलिका, वग्गचूलिय ति इह च वगेः-अध्ययनादिसमूहः, यथा अन्तकृद्देशसु अष्टौ कर्गास्तस्य चूलिका वग्गचूलिका, विवाहचूलिय ति व्याख्याभगवती तस्याश्चूलिका व्याख्याचूलिका ।"

2 Malayagiri Sūri while commenting upon this says:—

"अङ्गानामुपासकदशाप्रभृतीनां पञ्चानां चूलिका निरावलिका अङ्गचूलिका महाकल्पश्रुतस्य चूलिका वग्गचूलिका व्याख्या पुनः प्रज्ञप्तेः-व्याख्याप्रज्ञप्तेश्चूलिका मन्तव्या ।"—p. 108^b

3 See p. 31, fn. 1.

4 Cf.—"मज्जं विसय कसाया निदा विगहा य पन्नमी भणिया । एए पंच पमाया जीवं पाडन्ति सेसारे ॥"

This is a verse quoted by Yaśodeva Sūri in his com. (p. 64^a) on *Pakkhiyasutta*.

Samlekhanāsuya—This is a work which deals with *dravya-samlekhanā* and *bhāva-samlekhanā*. The former consists in reducing the necessities of life, and the latter, in controlling passions.

Vihārakappa—This work supplies a code governing the lives of the *Sthavira-kalpins* and the *Jina-kalpins*.

Caranavihi—This work has *carana* (conduct of a clergy) as its subject-matter. This *carana* includes the five great vows etc.

Nirayavisohi—As stated on p. 26, some look upon this work as *ukkāliya suya*.¹ But no additional information can be had about it except that it is extinct.

Maranavisohi—In *Ācāradinakara* (pt. II, p. 303^b) we have a list of works belonging to the *kāliya suya* and *ukkāliya suya*, and therein this work is noted as *ukkāliya*.

Āyavibhatti—This work is noted as *ukkāliya* on p. 26. No further particulars are available except that it is extinct.

*Utthānapariyāvaṇiṇīya*²—This was one of the text-books for a Sādhu of 13 years' standing. It seems to be the same as *Utthānasuya* for the following reasons:

(i) In the edition of *Vavahāra* having *Bhāsa* and *Malayagiri Sūri's* com., there is *Utthānasuya* instead of *Utthānapariyāvaṇiṇīya*. In *Pañcavatthuga* (v. 585), too, it is so.

(ii) In the *Bhāsa* (p. 109^a)³ on *Vavahāra* (X), *Devindovavāya* is equated with *Devindapariyāvaṇa*. So, on this analogy *Utthānasuya* may be identified with *Utthānapariyāvaṇiṇīya*.

Thimiṇabhāvaṇā—This was the text-book for a Sādhu of 14 years' standing according to *Vavahāra*. But, it is not so as can be seen from *Pañcavatthuga* (v. 586)⁴.

1 On p. 26, l. 22, read *ukkāliya-suya* for *kāliya-suya*.

2 The word *utthānapariyāvaṇiṇīya* occurs in *Vihārapannatti* (XV; s. 540); but there it is not used to denote this or any other work.

3 “तेरसवासे कप्यह उद्दाणसुए तहा ससुद्दाणे । देविंदे परियावण नागाण तहेव परियावणीया ॥ १११ ॥”

4 This verse and verses 582-585 and 587 and 588 are quoted by Abhayadeva Sūri in his com. (p. 301^b) on *Thāna* (V, I, s. 399).

Now I shall deal with the 10 *Dasās*. *Kammavivāgadasā* has 10 *ajjhayanās*. They are mentioned in *Thāna* (X; s. 755) as under:—

“मियापुत्ते १ त गोत्तासे २ अंडे ३ सगडे ति यावरे ४ ।

माहणे ५ नंदिसेणे ६ त, सोरिय ति ७ उदुंबरे ८ ॥

सहसुइहे आमलते ९ कुमारे लेच्छती १० इति ॥”

Out of these the 1st, the 4th, the 6th, the 7th and the 8th *ajjhayanās* agree in name with the 1st, 4th, the 6th, the 8th and the 7th of the 1st *suyakkhandha* of *Vivāgasuya*¹, whereas the 2nd, the 3rd, the 5th, the 9th and the 10th are equated with the 2nd, the 3rd, the 5th, the 9th and the 10th of the 1st *suyakkhandha* by Abhayadeva Sūri in his com. (pp. 507^b, 508^a and 508^b) on *Thāna*. Thus it seems that none of the *ajjhayanās* of *Kammavivāgadasā* is lost. Same is the case with the 10 *ajjhayanās* of *Uvāsagadasā*.² For, their names as given in *Thāna* (s. 755) tally with those³ given in *Uvāsagadasā* (p. 1). *Antagaḍadasā* has 10 *ajjhayanās*, the names of which are mentioned in *Thāna* (s. 755) as under:—

“णमि १ मातंगे २ सोमिले ३ रामगुत्ते ४ सुदंसणे ५ चेव ।

जमाली ६ त भगाली त ७ किंकमे ८ पल्लते ति य ९ ॥

फाले अंबडपुत्ते त १० एमेते दस आहिता ॥”

Turning to the available *Antagaḍadasā*, we do not find therein these 10 *ajjhayanās* but come across 8 *vaggas*, and that the 1st *vagga* has ten *ajjhayanās* as noted in its following verse:—

“गोयम समुद्द सागर गंभीरे चेव होइ थिमिए य ।

अयले कंपिल्ले खल्ल अकखोभ पसेणइ वणही ॥”⁴

1 “मियापुत्ते य उज्झियए अभग सगडे वहस्सइ नन्दी ।
उम्बर सोरियदत्ते य देवदत्ता य अब्जु य ॥”—*Vivāgasuya* (I)

2 “आणंदे १ कामदेवे २ अ गाहावति चूलणीपिता ३ ।
सुरादेवे ४ चुल्लसतते ५ गाहावति कुंडकोलिते ६ ॥
सहालपुत्ते ७ महासतते ८ पंदिणीपिया ९ सालतियापिता १० ।”

3 We have here the above verses almost *ad verbatim*.

4 This verse is quoted by Abhayadeva Sūri in his com. (p. 509^b) on *Thāna*, but there instead of *Vaṇhī* we have *Vinḥū*.

Thus the names herein entirely differ from those mentioned above.¹ Abhayadeva Sūri, however reconciles this incongruity by saying that this may be due to a difference in *vācanās*.² This view is strange; so, if it cannot be accepted, the old *Antagaḍadasā* should be looked upon as lost.

According to *Thāna* (s. 755), *Anuttarovavāriyadasā* has 10 *ajjhayanās* as noted below:—

“इसिदासे य १ धण्णे त २ सुणकखत्ते य ३ कातिते ४ [ति य] ।
सट्ठाणे ५ सालिभेदे त ६ आणंदे ७ तेतली ८ ति त ॥
दसन्नभेदे ९ अतिमुत्ते १० एमेते दस आहिया ॥”

On examining the available *Anuttarovavāriyadasā*, we find that it has 3 *vaggas* having 10, 13 and 10 *ajjhayanās* respectively. Their names are given there as below:—

1. All of them except *Kinkama* which occurs as a name of the 2nd *ajjhayana* of the 6th *vagga* differ from the names of the *ajjhayanās* of the remaining 7 *vaggas* as can be seen from the following verses of the extant *Antagaḍadasā*:—

“अक्खोभ सागरे खलु ससुद्ध हिमवन्ते अयलनामे य ।
धरणे य पूरणे वि य अभिचंदे चैव अट्टमप ॥”—p. 4

“अणीयसे अणंतसेणे अजियसेणे अहिणयसिज्ज देवजसे सत्तसेणे सारणे यए सुसुद्धे इम्भुद्धे
कूवए दारुए अणाहिटी ॥”—p. 4

“जालि मयालि उवयालि पुरिससेणे य वारिसेणे य ।
पज्जुन्न सम्भ अणिरुद्ध सच्चनेमी य दढनेमी य ॥”—p. 19

“पउमावई य गोरी गन्थारी लक्खणा सुलीमा य ।
जम्भवह सच्चभंमा हप्पिणि मूलसिरि मूलइत्ता वि ॥”—p. 20

“महकाती किंकेमे चैव मोगारपाणी य कासवे ।
खेमए धिइधरे चैव कलासे हरिचन्दणे ॥

वारत्त सुदंसण पुण्णभइ सुमणभइ सुपइट्टे महे ।
अइसुत्ते य अलक्खे अज्जयणाणं तु सोलसये ॥”—p. 25

“नन्दा तह नन्दमई नन्दुत्तर नन्दसेणिया चैव ।
मरुया सुमरुय महमरुय मरुदेवी य अट्टमा ॥

भहा य सुभहा य सुजाया सुमणा इ या ।
भूयदिन्ना य बोद्धवा सेणियभज्जाण नामाई ॥”—p. 38

“काली सुकाली महाकाली कण्हा सुकण्हा महाकण्हा ।
वीरकण्हा य बोद्धवा रामकण्हा तेहेव य ॥
पिउसेणकण्हा नवमी दसमी महासेणकण्हा य ॥”—p. 38 (N. V. Vaidya's edn.)

2 “वाचनान्तरापेक्षाणीमान्तीति सम्भावयामः, न च जन्मान्तरनामापेक्षयैतानि भविष्यन्तीति वाच्यं,
जन्मान्तराणां तत्रानभिधीयमानत्वादिति ।”—p. 509^b

“जालि मयालि उवयालि पुरिससेणे य वारिसेणे य ।
दीहदन्ते य लट्टदन्ते य वेहल्ले वेहासे अभय इ य कुमारे ॥”—p. 48

“दीहसेणे महासेणे लट्टदन्ते य गृहदन्ते य सुद्धदन्ते ।
हल्ले दुमे दुमसेणे महादुमसेणे य आहिए ॥

सीहे य सीहसेणे य महासीहसेणे य आहिए ।
पुण्णसेणे य बोद्धवे तेरसमे होइ अज्जयणे ॥”—p. 50

“धन्ने व (? य) सुनक्खत्ते इसिदासे य आहिए ।
पेल्लए रामपुत्ते य चन्दिमा पुट्टिमा इय ॥

पेटालपुत्ते अणगारे नवमे पोट्टिले इय ।
वेहल्ले दसमे पुत्ते इमेए दस आहिया ॥”—p. 51 (N. V. Vaidya's edn.)

From this it follows that at best only the names of the 1st 3 *ajjhayanās* tally, and so Abhayadeva Sūri suggests that the names noted in *Thāna* are according to some other *vācanā*. If this suggestion cannot be accepted, they must be supposed to be extinct.

The 10 *ajjhayanās* of *Āyāradasā* as noted in *Thāna*³ agree with those of the available one, and hence they are so to say in tact.

As regards the 10 *ajjhayanās* of *Pañhāvāgavanadasā* mentioned in *Thāna* (s. 755),⁴ they seem to be lost in toto; for, the available *Pañhāvāgavanā* has 5 *ajjhayanās* dealing with *āsrava* and 5 with *samvara*, and the available *Isibhāsiya* has probably nothing to do with the 3rd *ajjhayana* noted here, in fn. 4.

As stated in *Thāna* (s. 755) *Bandhadāsā* has 10 *ajjhayanās* as under:—

“बंधे १ य मोक्खे २ य देवद्धि ३ दसारमंडलेवित ४ आयरियविप्पडिवत्ती
५ उवज्जातविप्पडिवत्ती ६ भावणा ७ विमुत्ती ८ सातो ९ कम्मे १० ।”

1 These are also the names of the 1st 5 *ajjhayanās* of the 4th *vagga* of *Antagaḍadasā*.

2 In Abhayadeva Sūri's com. (p. 509^b) on *Thāna*, there is a variant “पोट्टिके”.

3 “वीसं असमाहिट्टाणा १ एगवीसं सबला २ तेत्तीसं आसायणातो ३ अट्टविहा गणिसंपया ४ दस
चित्तसमाहिट्टाणा ५ एगारस उवासगपडिमातो ६ बारस भिक्खुपडिमातो ७ पज्जोसवणा कप्पो ८ तीसं
मोहणिज्जट्टाणा ९ आजाइहाणं १० ।”

4 “उवमा १ संखा २ इत्तिभासियाई ३ आयरियभासिताई ४ महावीरभासियाई ५ खोमगपसिणाई ६
कोमलपसिणाई ७ अट्टगपसिणाई ८ अंगुट्टपसिणाई ९ बाहुपसिणाई १० ।”

While explaining this, Abhayadeva Sūri notes on p. 512^b: “पसिणाई” ति प्रश्रविद्या यकाभिः क्षौमकादिषु देवतावतारः क्रियते इति, तत्र क्षौमकं-वस्त्रं अदागो आदर्शः अङ्गुष्ठः-हस्तावयवः बाहवः-भुजा इति ।”

If *Bhavaṇā* and *Vimutti* noted here cannot be identified with the 3rd and the 4th *Cūlās* of *Āyāra*, they, too, along with the remaining 8 *ajjhayaṇas* should be considered as lost.

Dogiddhidasā has 10 *ajjhayaṇas*. They are mentioned in *Thāṇa* (s. 755) as under:—

“वाते १ विवाते २ उववाते ३ सुक्खित्ते कसिणे ४ बायालीसं सुमिणे ५ तीसं महासुमिणा ६ वावत्तरिं सव्वसुमिणा ७ हारे ८ रामे ९ गुत्ते १०.”

All of them are lost. From the titles of the *ajjhayaṇas* 5-7 it appears that they deal with dreams—a subject supposed to be treated in *Mahāsūminabhāvaṇā*.

As regards *Dihadasā*, we learn from *Thāṇa* (s. 775) that it has 10 *ajjhayaṇas*. The pertinent portion is as under:—

“चंदे १ सूरते २ सुक्के ३ त सिरिदेवी ४ पभावती ५ दीवसमुद्दीववत्ती ६ बहुपुत्ती ७ (?७) मंदरे ति त ९ (?८) ये संभूतविजते ८ (?९) ये पम्ह ९ (?१०) ऊपासनीवासे ।”

In *Pupphiyā* (p. 21^b) we come across the following verse which mentions its 10 *ajjhayaṇas*:—

“चंदे १ सूर २ सुक्के ३ बहुपुत्तिय ४ पुत्रमाणिमहे ५-६ य । दत्ते ७ सिवे ८ बले या ९ अणादिये १० चेव बोद्धव्वे ॥”

From this it may be inferred that the *ajjhayaṇas* 1, 2, 3 and 7 of *Dihadasā* are perhaps the same as the 1st 4 *ajjhayaṇas* of *Pupphiyā*. As regards the 4th, it may be equated with the 1st of *Pupphacūlā*.² Thus the rest seem to be lost.

So far as *Saṅkhevitadasā* is concerned, its 10 *ajjhayaṇas* as stated in *Thāṇa* (s. 755) are those noted on p. 55, fn. 2. Out of them, only *Āṅgacūliyā*, *Vaggacūliyā* and *Vivāhacūliyā* are extant; the rest are extinct.

With these words about the 10 *Dasās*, I shall now refer to a remark in the introduction (p. 7) to *Nirvāṇakalikā*. It is as under:—

1 This appears to be a misreading. If so, it should be “सूर त”.

2 As stated herein it has 10 *ajjhayaṇas* noted in the following verse:—

“सिरि १ हिरि २ चित्ति ३ कित्ति(त्ती)ओ ४ बुद्धि(दी) ५ लच्छी ६ य होइ बोद्धव्वा । हलादेवी ७ सुरादेवी ८ रसदेवी ९ गन्धदेवी १० य ॥”

“The most important feature of the work¹ is that it contains nearly 70 verses (*Gāthas*²), some of which are actually quoted as from “Agamas”³ and others are also probably from “Agamas”⁴ although not expressly stated so to be. These verses cannot be identified in any of the available “Agamas”⁵.”

If this statement is correct, it follows that either the available *Āgamas* are wanting in these *Gāthās* or that the corresponding *Āgamas* are now lost.

As regards the exegetical literature of the canonical texts, it may be noted that we have lost several *Nijjuttis*⁶ etc. For instance, Govinda Vācaka's *Nijjuttī*⁷ is not available now, and so are Bhadrabāhusvāmin's *Nijjuttis* on *Sāriyapannatti* and *Isibhāsiya*. Even some of the *Nijjuttis* on *Pañcamāṅgalasuyakkhandha* have long since become a dead letter.⁸

These are the details regarding the nature of the extinct *Āgamas* that I have been able to gather from some of the *Jaina* sources. I admit that in many a case they are nothing more than a mere guessing based upon their etymology. I may add that in certain cases it may be that even if the entire *Jaina* literature existing at present is fully investigated, it may not mend matters. Anyhow such an attempt is desirable as it can give us a final understanding about the nature of the extinct *Āgamas*.

In the end, before I conclude this chapter, I may tentatively suggest why these are lost. As already noted, certain *ajjhayaṇas* are *sātisaya*⁹, and hence they were reserved to be studied by the

1 *Nirvāṇakalikā*.

2-5 No diacritical signs are here used.

6 That there was a fairly large number of *Nijjuttis* is borne out by the following line occurring in the *Pakkhiyasutta* (p. 66^b):

“अंगवाहिरे कालिप भगवते ससुत्ते सअत्ये सग्गंथे सन्निज्जुत्तीय ससंगहणीय”

7 This is mentioned in *Visehacūṇṇi* on *Nisīha* (XI) and *Dasaveyāliyanijjuttī* (v. 82). In the former we come across the following lines:—

“गोविन्दो नाम भिक्खू जे तो अट्ठारस वारा पुच्छा तेण पग्निन्दियजीवसाहणं गोविन्दणिज्जुत्ती कया । पस णाणतेणो ।”

8 See p. 80, fn. 4.

9 For instance, *Mahāpariṇṇā* (p. 78), *Aruṇovavāya* (p. 82), *Uttāṇasūya* (p. 101) and *Samuṭṭhānasūya* (p. 101) are some of them.

selected few only—the few who were not going to misuse them. As the number of these persons slowly and slowly became less and less owing to the vicious period we are passing through, according to the *Jaina* tradition, it naturally brought about the extinction of the *ajjhayanās* in question. As regards the rest, it appears that they must have fallen into oblivion owing to the lack of interest on the part of those who had to study them.

This finishes the exposition about the extinct *Āgamas* whose number will go on increasing so much so that only four of them will exist up to the end of the present *tīrtha*,² and thereafter they, too, will perish, and thus there will remain no *Āgamas* whatsoever, till a new epoch will dawn with the flourishing of *Tīrthāṅkaras* in India when the *dvādasāṅgīs* etc. will be again composed. So says the *Jaina* tradition.

CHAPTER V

THE EXTANT ĀGAMAS OF THE JAINAS

In the last chapter we dealt with the extinct *Āgamas*. So we shall here treat the extant ones which, together with the former, make up the *Jaina* canon. It is true that the *Āgamas* which we have to-day, are not the exact prototypes of those composed several centuries ago; for, they have undergone some changes, the linguistic ones and those introduced at the time of the Redaction of the canon being chief of them. The *Āgamas* available at present, however, confirm to their critical editions prepared under the able supervision of Devarddhi Gaṇi *Kṣamāsraṃaṇa*. It appears that for several *Āgamas*, we have palm-leaf Mss. at least as old as the second quarter of the 12th century of the *Vikrama* era. It is neither possible nor necessary to consult them while dealing with the extant *Āgamas*; for, their printed editions seem to be fairly reliable.

ĀYĀRA

With these preliminary remarks, I shall now begin with *Āyāra*, the 1st *Āṅga*. It is divided into two *suyakkhandhas*¹, the 1st having at present 8 *ajjhayanās*² (formerly 9) and the 2nd 16.³ Most of these *ajjhayanās* are sub-divided into *uddesas*⁴, each of which consist of *suttas*. It appears that formerly there was only the 1st *suyakkhandha* comprising the following 9 *ajjhayanās*:-

1 Literally this means a trunk of (the tree of) the scripture. It may be roughly translated as 'section'. H. Jacobi has translated it as 'book'. See *S. B. E.* (vol. XXII, p. 1).

2 This word has been translated as 'lecture' by H. Jacobi.—*Ibid.*, p. 1

3 Cf. "से जं अंगद्वयाय पदमे अंगे, दो सुअकखंधा, पणुवीसं अज्झयणा, पंचासीह उद्देसणकाला"
—*Nandī* (s. 46)

4 H. Jacobi has translated this as 'lesson'. See *S. B. E.* (vol. XXII, p. 1). *Ajjhayanās* 1 to 6, 8 and 9 of the 1st section have 7, 6, 4, 4, 6, 5, 8 and 4 *uddesas* respectively, whereas *ajjhayanās* 1 to 7 of the 2nd have 11, 3, 3, 2, 2, 2 and 2. Thus *ajjhayanās* 8 to 16 of the 2nd have no *uddesas*.

1 Out of them, *Dasaveyāliya* will be available only in meaning.

2 "वासाण सहस्सेण य एकवीसाय इहं भरहवासे । दसवेयालियअत्थो दुप्पसहजंमि नासिहीति ॥ ५० ॥"
"इगवीससहस्साइं वासाणं वीरमोक्खगमणाओ । अब्बोच्छिन्नं होही आवस्सगं जाव तित्थं तु ॥ ५२ ॥"
"इगवीससहस्साइं वासाणं वीरमोक्खगमणाओ । अणुओगदार-नंदी अब्बोच्छिन्नाउ जा तित्थं ॥ ५३ ॥"

—*Tīthogālī* as suggested in *Vividhapaṣṇottara* (p. 188)

(1) *Satthaparinnā*, (2) *Logavijaya*, (3) *Siosanijja*, (4) *Samatta*, (5) *Logasāra*, (6) *Dhuya*, (7) *Mahāparinnā*, (8) *Vimokkha*, and (9) *Uvahānasuya*.¹

By the time Bhadrabāhusvāmin wrote a *Nijjuttī* on *Āyāra*, there were *Āyāraggas* added to this 1st section.² *Āyāragga* means a *Cūlikā*. So says Śīlānka Sūri in his com. (p. 6^b) on *Āyāra*. From *Āyāranijjuttī* (v. 11)³ we learn that *Āyāra*, the 1st *Āṅga*, herein styled as *Veda*, has 9 *ajjhayanās*, each known as *Bambhacera*.⁴ It consists of 18000 *payas* (Sk. *padas*), has 5 *Cūlās* and is vast and vaster⁵ on account of the extent of the *padas*. It may be noted that nowhere in the *Āyāranijjuttī*, we come across the names of all the 5 *Cūlās*. From its v. 297⁶ we learn the names of *Cūlās* 2 to 5. They are (1) *Sattikkagā*, (2) *Bhāvanā*, (3) *Vimutti* and (4) *Āyārapakappa*. Further, we learn that the 1st *Cūlā* consists of 7 *ajjhayanās*,⁷ and so is the case with the 2nd *Cūlā*. Each of the rest has, however, only one.⁸

1 These are the names given in *Āyāranijjuttī* (v. 31-32) quoted on p. 77, fn. 5. All these except the 7th are translated in *S. B. E.* (vol. XXII) as knowledge of the weapon, conquest of the world, hot and cold, righteousness, essence of the world, cleaning, liberation and the pillow of righteousness respectively.

2 “आयारगणत्थो वंभचेरु सो समोयइ । सोऽवि य सत्थपरिण्णापं पिंडिअत्थो समोसरइ ॥ १२ ॥”

—*Āyāranijjuttī*

Āyāragga is also called *Āyāraṅga*. See p. 118, fn. 2.

3 See p. 78, fn. 6.

4 Cf. “नव वंभचेरा पन्नत्ता, तं जहा-सत्थपरिण्णा लोवविजओ etc.—*Samavāya* (s. 9)

See also *Samavāya* (s. 51) and Śīlānka's com. (p. 290^a) on *Āyāra*.

5 For explanation see p. 78, fn. 6.

6 “जवोगहपडिमाओ पढमा सत्तिकगा विइअचूला । भावण-विमुत्ति-आयारपकप्पा तिन्नि इअ पंच ॥ २९७ ॥”

7 On this understanding can it not be named as *Sattikkagā* as has been done in the case of the 2nd *Cūlā*?

8 Thus, the 1st 4 *Cūlās* have 16 *ajjhayanās*. Their names are given as under by Malayagiri Sūri in his com. (p. 211^a) on *Nandī* by way of a quotation:—

“विदेसण (१) सेज्जि(२)रिया (३) भासजाया (४) य वत्थ (५) पाएसा (६) ।

उगाहपडिमा (७) सत्तसत्तिकया (८-१४) य भावण (१५) विमुत्ती (१६) ॥”

Herein there are no specific names for *ajjhayanās* 8-14. In a way, this is justifiable since each of them is spoken of as *Sattikkagā* or *Sattikkagā* or the like. However, from the ending portion of each of them

That the second *suyakkhandha* is a later addition¹ to the 1st, is borne out by the following considerations:—

(i) As suggested in *Āyāranijjuttī* (v. 287)² *Āyāraṅgas* (i. e. to say the 5 *Cūlās*) have been composed by the Sthaviras—the *Śrutakevalins*,³ who extracted them from the 1st *suyakkhandha* known as *Āyāra*.

(ii) The sources for the five *Cūlās* are definitely pointed out in *Āyāranijjuttī* (v. 288-291).⁴

(iii) Several European scholars hold this view.⁵ Such being the case, I may mention the following particulars by way of a corroborative evidence:—

(i) Śīlānka Sūri points out the *maṅgalas*, the initial, the middle and the last from the 1st *suyakkhandha* only.⁶

we learn the names of the 1st four *Sattikkagās* as *Thānā*, *Nisīhiyā*, *Uccārapāsavana*, and *Sadda* respectively. The rest can be named as *Rūva*, *Parākiriya* and *Annamannakiriya*.

1 This cannot be dated later than the composition of *Āyāranijjuttī*.

2 “थेरेहिणुगहट्टा सीसहिअं होउ पागडत्थं च । आयाराओ अत्थो आयारगेसु पविमत्तो ॥ २८७ ॥”

3 “स्थविरैः श्रुतवृद्धैः—चतुर्दशपूर्वविद्धिनिर्घुडानीति”—Śīlānka's com. (p. 282^a)

4 “विइअस्स य पंचमए अट्टमगस्स विइयंमि उदेसे । भणिओ पिंडो सिजा वत्थं पाउगहो” —वेव ॥ २८८ ॥

पंचमगस्स चउत्थे इरिया वणिज्जेइ समासेण । छट्ठस्स य पंचमए भासजायं विद्याणाहि ॥ २८९ ॥

सत्तिकगाणि सत्त वि निज्जुडाइ महापरिन्नाओ । सत्थपरिन्ना भावणं निज्जुडाओ धुय विमुत्ती ॥ २९० ॥

आयारपकप्पो” पुण पच्चचूखाणस्स तेइयवत्थओ । आयारनामधिज्जा वीसइमा पाहुडच्छेया ॥ २९१ ॥”

5 In *S. B. E.* (vol. XXII, intro., p. xli), it is said: “I am of opinion that the first book of the *Ākārāṅga Sūtra* and that of *Sūtrakṛtāṅga Sūtra* may be reckoned among the most ancient parts of the *Siddhānta*.” On p. xlvii we have: “The first book, then, is the oldest part of the *Ākārāṅga Sūtra*; it is probably the old *Ākārāṅga Sūtra* itself to which other treatises have been added.”

In *A His. of Ind. Lit.* (vol. II, pp. 435-436) it is said: “The first *Āṅga* is the *Āyāraṅga-Sutta*. In two lengthy sections (*s'ruta-skandha*) it treats of the way of life (*āyāra*, Sansk. *ācāra*) of a monk. The first section, which makes a very archaic impression, is most decidedly earlier than the second, and yet even the first is a mosaic pieced together from heterogeneous elements.” On p. 437 it is said: “Section II of the *Āyāraṅga* is a much later work, as can be seen by the mere fact of the subdivisions being described as *Cūlās*, i. e., ‘appendices’.”

6 See intro. (p. xlvii) to *S. B. E.* (vol. XXII). Here it is said: “Śīlānka points out as such the first sentence of the first lesson of the

(ii) Both the *suyakkhandhas* evidently differ from each other in style and in the manner in which the subject is treated.¹ By the by it may be noted that there is a difference in style in the case of the 3rd *Cūlā* and the two preceding ones. This is probably due to the diversity of the matter.²

Some even go to the length of saying that the 1st *ajjhayaṇa* of the 1st *suyakkhandha* is the oldest of all its *ajjhayaṇas*, and is written in the most archaic language. If this is correct, we can say that there are at least³ three strata in *Āyāra*: (a) the very first *ajjhayaṇa*, (b) the remaining ones of the 1st *suyakkhandha* and (c) the 2nd *suyakkhandha*.

We may now turn to the contents⁴ of the *Āyāra*. As its very name suggests, it deals with rules and regulations pertaining to the conduct of the *Jaina* clergy,⁵ and it is thus an example of *caranakaraṇānuyoga*. *Uvāsagadasā* which has for its subject-matter the discipline of the *Jaina* laity, may be looked upon as its compliment. As regards the details about the contents of *Āyāra*, the titles of one and all the *ajjhayaṇas* indicate them. Even then it may be pointed out that *ahiṃsā* is held out as an ideal, and the means to refrain from *hiṃsā* and the rigidity of the monastic life are here treated at length. To conclude, the 1st *Cūlā* deals with topics associated with the begging of food, a couch,

first lecture, the first sentence of the fifth lesson of the fifth lecture, and the latter half of the 16th verse in the fourth lesson of the eighth lecture of the first book."

1 *Ibid.*, p. XLVII. 2 *Ibid.*, p. LII.

3 The 5 *Cūlās* are not the composition of one and the same author, as can be seen from p. 113, fn. 2. So they present different strata according to their chronological order of composition. Moreover, if it is true that the verses and their fragments which are liberally interspersed with the prose of the 1st section, are older than the corresponding passages in prose—a view held by some scholars, it furnishes us with another kind of strata.

4 Vasunandin in his com. *Ācāravṛtti* on Vattakera's *Mūlāyāra* observes that Vattakera intended to give in this work of his, a brief summary of the *Āyāra*. Cf. *A His. of Ind. Lit.* (vol. II, p. 577).

5 "आचारो ज्ञानद्वयत्र कथ्यते स आचारः"—Siddhasena Gaṇi's com. (p. 91) on *Tattvārtha*

clothes and a bowl, and with the modes of speech¹ and the regulation of possession.

The 2nd *Cūlā* gives rules regarding religious postures, the places of study and those for easing nature. Moreover, it points out the places the clergy should avoid e. g. the places where musical instruments are being played upon. In short, the clergy should withstand the temptations of sound, colour etc.

Before I deal with the 3rd *Cūlā*, I may mention that *Nisīha* has certain *suttas* agreeing with those of the 1st two *Cūlās*.

The 3rd *Cūlā* furnishes us with materials pertaining to the biography of Lord Mahāvira—the materials embodied in several cases² in phrases recurring in *Pajjosanākappa*.³ It also deals with the five *mahāvratas* and the reflections associated with them.

The 4th *Cūlā* which marks the end of the *Āyāra*, contains 12 verses, the contents of which may remind a *Bauddha* scholar of *Therāgāthās*.

This much may be deemed sufficient so far as the contents⁴ of *Āyāra* are concerned. So I shall now mention the following

1 Here it is said that the words like *hole* and *gole* should not be used; for, they are abusive terms. They are translated in *S. B. E.* (vol. XXII, p. 151) as "you loon! you lout!" In the fn. of this page we have:—

My conjectural translation is based on the meaning of the Sanskrit words *hoḍā*, *golā*."

It may be noted that *hole*, *gole* and *vasule* occur in *Dasaveyāliya* (VII, 14), and the words *hola*, *vasula* and *gola* in *Nāyādhammakahā* (I, 9; s. 84).

2 For instance §§ 1, 2, 7, 8, 10, 14, 15, 15, 17 and 23 of *Bhāvaṇā* can be respectively compared with §§ 1, 2, 97, 98, 90, 10, 108, 109, 110 and 117 of *Pajjosanākappa*. See *S. B. E.* (vol. XXII).

3 The author of *Āyāranijjuttī* is supposed to be the same as that of *Pajjosanākappa*. If this is correct, the author of the latter must have borrowed from *Āyāra*. For, firstly *Bhāvaṇā* is extracted from *Sattha-pariṇṇā*, and secondly it is a work of a *Sthavira* other than the one who wrote a *Nijjuttī* on it.

4 Incidentally it may be mentioned that in this *Āyāra* (I, VI, 1) there is a description of the untarnished soul, and that there is a reference to 16 diseases as under:—

factors whereby the 3rd and the 4th *Cūlās* cannot be looked upon as brought by Jyesthā from Lord Simandhara, though, so suggested in *Parīśiṣṭaparvan* (IX, v. 97-100).

(i) Jyesthā is a contemporary of Bhadrabāhusvāmin according to the *Parīśiṣṭaparvan*, and this very Bhadrabāhusvāmin informs us in his *Āyāranijjuttī* (v. 290) that *Bhāvanā*, the 3rd *Cūlā* is extracted from *Satthaparinnā*, and *Vimutti*, the 4th *Cūlā*, from *Dhuyā*.

(ii) The last verse of *Dasaveyāliyanijjuttī*, too, confirms this opinion; for, it speaks of only two *Cūlās* and not four, and they are supposed to be identical with the ones occurring at the end of *Dasaveyāliya*.¹

(iii) As already noted on p. 45, Haribhadra Sūri mentions a tradition dealing with one *Cūlā* only.

All these factors go against *Parīśiṣṭaparvan*. But then there arises a question as to on what basis Hemacandra Sūri gave the episode in *Parīśiṣṭaparvan*. Was it a tradition that he narrated or had he any specific work to rely upon? Leaving this question for future investigation, I may note the following points:—

“गण्डी अदुवा कोट्टी रायंसि अवमारियं । काणियं द्विम्मियं चैव कुणियं खुज्जियं तथा ॥
उयरिं च पास मुत्तिं (? मूयं) च सणियं च गिलासिणं । वेवयं पीढ-सणियं च सिलिवइं महु-मेहिणं ॥
सोलस एणं रोगा अक्खाया अनुपुव्वसो । अहं णं फुसन्ति आयंका फासा य असमजसा ॥”

These 16 diseases may be translated as below:—

Boils (? scrofula), leprosy, consumption, epilepsy, blindness, stiffness, lameness, hump-backedness, dropsy, dumbness, apoplexy (?), morbid appetite from overdigestion, tremour, crippledness, elephantiasis and diabetes.

It may be noted that these have very little in common with the 16 diseases mentioned in *Vivāgasūya* (I) as under:—

“सासे कासे जरे दाहे कुच्छिसूले भगन्दरे ।
अरिसा अजीरए दिट्ठीमुद्धसूले अकारए ।
अच्छिवेयणा कणवेयणा कण्डू उयरे कोट्टे ॥”

1 “आओ दो चूलाओ आणीआ जक्खणीए अजाए । सीमंधरपासाओ भविणण विबोहणट्टाए ॥ ४४७ ॥”

This verse is looked upon by some as spurious. But it should not be forgotten that in *Dasaveyāliyanijjuttī*, there is a reference to two *Cūlās*. The pertinent verse is as under:—

“दो अज्झयणा चूलिय विसीययंते थिरीकरणमेणं । विइए विवित्तचरिया असीयणगुणाइरेगफला ॥ २४ ॥”

(i) The 1st *ajjhayanā* opens with the well-known sentence “सुयं मे आउसं भगवया एवमक्खायं”, and all its *uddesas* as well as those of the rest of the 1st *suyakkhandha* and some of the 2nd, too, end with “त्ति वेमि”.

(ii) So far as I know it is not specifically mentioned as to who separated *Nisīha* from *Āyāra*. Even the reason of doing so is not stated. So I may suggest that the idea of teaching only the deserving may have been the cause of separating *Nisīha* from *Āyāra*. To be explicit, as already noted on p. 82, the nuns were debarred from studying *Nisīha*, a *sātisaya* work; but they were permitted to study *Āyāra*. So, from the days the above-mentioned restriction came into force, *Nisīha* must have got separated from *Āyāra*.

(iii) *Āyāra* (II, 1, 10, 6²) has been once a matter of great controversy between the *Jainas* and the late Prof. Jacobi. The latter translated the words मंस and मच्छ by meat and fish and thereby suggested that the *Jaina* ascetics in olden days accepted these articles of food. He, however, expressed his revised opinion in his letter³ dated 14-2-28. There he has said that “बहुअट्टियेण मंसेण वा मच्छेण वा बहुकण्टएण” has been used in the metaphorical sense as can be seen from the illustration of नान्तरीयकत्व given by Patañjali in discussing a *Vārtika* ad Pāṇini (III, 3, 9⁴) and from Vācaspatimiśra's com. on *Nyāyasūtra* (IV, 1, 54⁵). He has concluded: “This meaning of

1 This furnishes us with an example of a *gama*, and as such it is interpreted in 8 ways by Malayagiri Sūri in his com. (p. 212^a) on *Nandī*, while illustrating a *gama* from the stand-point of *abhidheya* (*artha*), the other view-point being *abhidhāna*.

2 “से भिक्खू वा जाव समाणे सिया णं परो बहुअट्टियेण मंसेण वा बहुकण्टएण मच्छेण वा उवनिमंतिज्जा-आउसतो समणा! अभिकंखसि बहुअट्टियं मंसं बहुकण्टयं मच्छं वा पडिगाहित्तए? एयप्पगारं निग्घोसं सोच्चा निसम्म से पुव्वामेव आलोइज्जा-आउसो ति वा र नो खलु मे कण्णइ बहुं पडिगां, अभिकंखसि मे दाउं जावइयं पुग्गलं दल्लयाहि!” (s. 281).

3 This original letter is in my possession and has been printed in my article *Prohibition of Flesh-eating in Jainism* published in “The Review of Philosophy and Religion” (vol. IV, No. 2).

4 The pertinent lines are: “कश्चिन्मांसार्थी मत्स्यान् सशकलान् सकण्टकानाहरति नान्तरीयकत्वात् । स यावदादेयं तावदादाय शकलकण्टकान्युसजति । एवमिहापि” . This passage is repeated *ad verbatim* in the *Mahābhāṣya* ad IV, 1 92.

5 “तस्मान्मांसार्थीव कण्टकानुद्धृत्य मांसमशन्नानर्थं कण्टकजन्यमाप्नोतीत्येवं प्रज्ञावान् दुःखमुद्धृत्येन्द्रियादि-साधनं सुखं भोक्षते ॥”

the passage is therefore, that a monk should not accept as alms any substance of which only a part can be eaten and a great part must be rejected."

(iv) The date of the composition of *Āyāra* can be settled from the metres used in it. An attempt in this direction was made by the late Prof. H. Jacobi in *S. B. E.* (vol. XXII, intro. XLI-XLII). There he has said:—

"Again, ancient Pāli works seem to contain no verses in the Āryā metre; at least there is none in the *Dhammapadam*, nor have I found one in other works. But both the *Ākārāṅga* and *Sūtrakṛtāṅga* contain each a whole lecture in Āryā verses of a form which is decidedly older than, and probably the parent of the common Āryā... From all these facts we must conclude that the chronological position of the oldest parts of the *Jaina* literature is intermediate between the Pāli literature and the composition of the *Lalita Vistara*."

In this connection the late K. H. Dhruva has observed in his *Evolution of Gujarati verse*¹ (p. 171) that the German scholar Jacobi believes that the composition of *Suttanipāta* is followed by that of *Dhammapada*, and those of *Āyāra* and *Sūyagada* are even later than those of these *Bauddha* works. Further, on p. 173, Dhruva says that there is a slip on the part of Jacobi in naming *Gāthānuṣṭubhā saṃsṛṣṭī*² as the olden *Aryā* and in assigning to *Āyāra* and *Sūyagada* a date later than that of *Dhammapada*, on the ground that this metre is used in these two *Jaina* works. For, this metre is used even in *Suttanipāta*³ in its *Mettasutta* and *Tuwaṭṭakasutta*⁴, and consequently it should be looked upon as

1 This work is written in Gujarātī and is named as under:—
"પદ્યરચનાની ઐતિહાસિક આલોચના."

2 This metre is used for *Thiṭṭaparīṇā* and *Uvāhānasūya*. The latter is edited as it is and also as it should be from the metrical view-point by K. H. Dhruva in *Evolution of Gujarati verse* (pp. 185-196).

3 In this connection, K. H. Dhruva has observed on p. 174 as under:—
"લુપ્ત યથેવા શબ્દો જ્ઞાના પ્રયોગો અને ભિક્ષુની સાદી અસલી રહેણીકરણીને આધારે કરી ચૂક્યું છે કે સુત્તનિપાત જ્ઞાનામાં જ્ઞાનો ખૌદ્ધ પદાત્મક સંગ્રહ છે. ખૌદ્ધ સંઘની સ્થાપના તે જ્ઞાનો પૂર્વે અવધિ મનાય છે. આચાર અને સૂયગડ અંગ એક જ જૈન મુનિની કૃતિ છે, જ્યારે સુત્તનિપાત અનેક ભિક્ષુકાળના ખૌદ્ધ ભિક્ષુનાં સુતોનો સંગ્રહ છે."

4 "એનું મેતસુત્ત સમગ્ર અને તુવટ્ટકસુત્તનો મોટો ભાગ પણ એ જ મિત્ર હંદમાં છે."
—*Ibid.*, p. 172

younger to *Dhammapada*—a situation no scholar can approve of. On p. 174 he concludes this topic by saying that the canonical literature (*suttasāhitya*) of the *Jainas* is as old as that of the *Bauddhas*, and to be more exact, it seems that some of the *suttas* of *Suttanipāta*¹ are anterior to and some are posterior to those of *Āyāra* and *Sūyagada* whereas some are even contemporaneous with those of these *Jaina* works.²

SŪYAGADA

Sūyagada—This is the 2nd *Āṅga* having 3 titles as noted on p. 53. It is divided into 2 *suyakkhandhas*.³ Out of them the 1st has 16 *ajjhayanās*, whereas the 2nd 7. Thus, in all there are 23 *ajjhayanās*.⁴ But, only the 1st 5 *ajjhayanās* and those, too, of the 1st *suyakkhandha* only, have *uddesas*, their respective numbers being 4, 3, 4, 2 and 2; the rest have no *uddesas* whatsoever. The 1st *suyakkhandha* has all its *ajjhayanās* except the 16th (last) entirely in verse⁵. But, so far as the 2nd *suyakkhandha* is concerned, it has its 1st 2 *ajjhayanās*, the 4th and the 7th wholly in prose whereas the 3rd in prose with 4 verses almost at the end, and the 5th and the 6th entirely in verse.

1 "પદ્યબંધની કસોટી સૂચવે છે કે એ સંગ્રહનો ત્રિબંડુલાતુબંડુલી સંસ્કૃષ્ટિમાં રચાયેલાં સુત્તવાળો ભાગ આચાર અને સૂયગડથી કંઈક જુનો જણાય છે; અને કૌકલિયક કુટુંબ સાથે સંબંધ ધરાવતો ભાગ ઉક્ત જૈન અંગોથી અર્ધી સદી મોટો રચાયેલો સંભવે છે. સંપૂર્ણ આર્થાં એમાં ઉપલબ્ધ નથી તે કારણથી પ્રસ્તુત ખૌદ્ધ સુત્ત શર્યંભવ મુનિના દસ-વેઆલયની પૂર્વે ગોઠવાય છે."—*Ibid.*, p. 174

2 "સુત્તનિપાતમાં કેટલાંક સુતો આચાર અને સૂયગડ અંગ પહેલાનાં, કેટલાંક તે બેના પછીનાં અને કેટલાંક સમકાલીન ભાગે છે."—*Ibid.*, p. 174

3 I do not know if there is any source which mentions the specific names of both of these sections. From Śīlaṅka's com. (p. 8^a) on *Sūyagada* we see that the 1st section is named as *Gāthāsoḍaśaka* (Pr. *Gāthāsoḍa-saya*), i. e. one of which *Gāthā* is the 16th *ajjhayana*.

4 Cf. the following verse of *Sūyagadanijjuttī*:—
"દો જેવ સુયક્કન્ધા અજ્ઞયણાઈં ચ હોન્તિ તેવીસં । તેત્તિસુદેસણકાલા આચારાઓ હુગુણમજ્જં ॥ ૨૨ ॥"

5 They are in different metres such as *Anuṣṭup*, *Vaitāliya* etc. Prof. Jacobi in *Z. D. M. G.* (vol. XXXVIII, 593 and vol. XLV, 101) has noted that *Vaitāliya* stanzas and *Yamakās* occur.

As regards the language of this 2nd *Āṅga*, it is said in *A His. of Ind. Lit.* (vol. II, p. 431):

"The most archaic language is to be found in the *Ayāraṅga-Sutta*, and next to this, in the *Sūyagaḍaṅga-Sutta* and the *Uttarajjhayaṇa*. *Ardha-mā-gadhī* is quite different from *Jaina-Māhārāṣṭrī*, the dialect of the non-canonical *Jaina* texts."

As regards the authorship of both the *suyakkhandhas* the *Jaina* tradition is unanimous in believing it to be a work of one and the same *Gaṇadhara*. It seems Prof. Winternitz differs; for, in *A His. of Ind. Lit.* (vol. II, p. 438) he says:—

"This *Āṅga*, too, consists of two books, the second of which is probably only an appendix, added later, to the old *Āṅga* which we have in the 1st book."

I, however, do not endorse this opinion especially when Prof. Schubring in his *Worte Mahāvīras* (p. 17 f.) observes that *Sūyagaḍa* (II, I) "is closely related to *Āyāra* I (*Bambhacerāim*) both in wording and mode of expression." and when K. H. Dhruva attributes the authorship of both of these works to the same author.²

We may now note the contents of *Sūyagaḍa*.³ To begin with, we may quote *Samavāya* (s. 23) where the names of all the 23 *ajjhayanās* are given, since these names, being significant, help us in this direction:—

"तेवीसं सूयगडञ्जयणा पत्रता, तं जहा समए १ वेतालिय २ उवसगपरिणणा ३ थीपरिणणा ४ नरयविभत्ती ५ महावीरथुई ६ कुलीलपरिभासए ७ वीरिए ८ धम्मए ९ समाही १० मग्गे ११ समोसरणे १२ आहत्तहिए १३ गंथे १४ जमईए १५ गाथा

1 See *A His. of Ind. Lit.* (vol. II, p. 441 n).

2 See p. 118, fn. 3.

3 "सूत्रीकृता अज्ञानिकादयो यत्र वादिनस्तत् सूत्रकृतम्"

—Siddhasena Gapi's com. (p. 91) on *Tattvārtha*

4 This name occurring in I, 2, 1, 22 is doubly interpreted in *Sūyagaḍanijjuttī* (v. 28): (i) *vaidārika* or destroyer of *karmans* and (ii) *vaitālika*, the metre in which it is composed.

5 This title is explained in two ways: (i) indicating the opening words and (ii) suggesting the *śrīkhalābaddha-yamaka*. The latter fact has been noted in *Sūyagaḍanijjuttī* as under, while its another title *Āyanijjā* is being explained:—

"जं पढमस्सडन्तिमए विद्ध्यस्स उ तं हवेज्ज आदिम्मि ।
एणयाणिज्जं एसो अत्तो वि पज्जाओ ॥२३३॥"

१६ पुंडरीए १७ किरियाठाणा १८ आहारपरिणणा १९ [अए]पच्चकखणकिरिया २०
अणगारसुयं २१ अइइज्जं २२ णालंदज्जं २३"

These titles are translated by the late Prof. Jacobi as under in *S. B. E.* (vol. XLV, contents):—

"The doctrine, the destruction of *Karman*, the knowledge of troubles, knowledge of women, description of the hells, praise of *Mahāvīra*, description of the wicked, on exertion, the law, carefulness, the path, the creed, the real truth, the *Nirgrantha*, the *Yamakas*, the song, the lotus, on activity, knowledge of food, renunciation of activity, freedom from error, *Ādraka* and *Nālandā*."

On p. 249 of this work he has written the following foot-note, in connection with the title of the 2nd *ajjhayaṇa*:—

"The name of this lecture, which occurs in its last line, is *vēyāliya*, because, as the author of the *Niryukti* remarks, it treats on *vidārika*, destruction (of *Karman*), and because it is composed in the *Vaitāliya* metre².

1 In *Samavāya* (s. 16) the names of these 16 *ajjhayanās* are given with some slight variation here and there with the opening words viz. "सोळस यं गाहा सोळसगा पत्रता." Can we hereby infer that the generic title of each of the 16 *ajjhayanās* is *Gāhā*?

2 "निर्युक्तिकारणे अतुसरिणे जर्मन विद्वान्नेकाणी सूयगड अंगना ध'जेअ अतुवांठ (S. B. E. Series Vol. XLV)मां प्राकृत वैतालीय जेव the destruction of *Karman* (=कर्मनु विहारण के विहलन) जेवा अर्थमां वे छे, अने जे प्राकृत जेवने देआलीयनं इपांतर मानी वैतालीय छ'इने पणु अर्थ जेपजवे छे. जेमां जहु वांघा आवे छे. प्रथम तो सं. वि+इ अथवा वि+इल् धातु उपरथी विआलिय (सं. विहारित) अथवा तो विअलिय (सं. विहलित) शब्द अतुक्रमे अग्रिम प्राकृतमां नीपणे, पणु वेआलिय न नीपणे. जे इप तो अंतःपाती जे नहि. पणु उत्तर प्राकृतमां सं'बने, उत्तरकालीन इपना प्रयोग सामे समयविरोधना वांघा उपरांत जीने जेक वांघा जेवो याय छे. जेनी व्युत्पत्ति सं. वि+इ अथवा तो वि+इल् उपरथी साधी 'नाश' अर्थ करी शकय, पणु 'कर्मनो नाश' जेवो अर्थ शी रीते शक्य अने? पोतानी इहपना अभाधित छे जेम मानी वेई जर्मन विद्वयं सूयगडना प्रथम श्रुतस्कंधना पं'इरमा अज्जयलुनी जमइय संज्ञाने पडछे आवे छे, परंतु आ संज्ञा द्विअर्थी छे नहि. जमइय (सं. यमकित) जेवने जेक ज अर्थ शक्य छे, यमकवाणुं. जे शब्दने अज्जयलुना आद्य प्रतीक जमइयं साधे कं'ठ पणु सं'अं'ध होय, तो यमकनो प्रयोग सूयववानो छे. जेमजे पसं'ठ करेला हृष्टांतमां जे अर्थ छे ज नहि. पं'इरमा अज्जयलुनां आयालिय अने सं'कलिय नारातर यमक किंवा शूकंपलायमकनां वायक छे. जीने कोष अर्थ जेमांथी अलाकारे ज-भि'यी ताएलीने ज कढाय. जमइय अने वेआलीय शब्द अतुक्रमे अलंकारशास्त्रना यमक अलंकारना अने छ'इ:शास्त्रना वैतालीय छ'इना जोधक छे. प्रस्तुत जे अज्जयलुनां नाम विषय उपरथी नहि, पणु छ'इना अने शब्दालंकारना प्रयोग उपरथी ज शोभवामां आल्यां छे."

—*Evolution of Gujarati verse*, p. 169n,

For either word, *vaidārika* (or rather *vaidālika*, cf. *karmavidalana*) and *vaitāliya* may, in *Gaina Prākṛit*, become *vēyāliya* or *vetāliya*. A play of words was apparently intended; it would have been impossible, if both words had not become identical in sound. We may, therefore, conclude that the language of the author obeyed the same phonetic laws as the *Gaina Prākṛit* exhibited in our Mss., or in other words, that the text has been written down in about the same language in which it was originally composed. The name of the Fifteenth Lecture leads to the same inference, for it is called *gamaiya* (*yamakiya*) because each of its verses contains the verbal ornament called *yamaka*, and because it opens with the words *gamaiyam* (*yad atitam*)."

As regards the title of the 15th lecture he has said as under on p. 329 by way of a foot-note:—

"This lecture has been named from its opening words *gamaiyam*, which also means, consisting of *yamakas* (compare *Journal of the German Oriental Society*, vol. xl, p. 101). For in this lecture each verse or line opens with a word repeated from the end of the preceding one. This artifice is technically called *sṛiṅkhala-yamaka*, or *chain-yamaka*, a term which seems to be contained in another name of our lecture, mentioned by the author of the *Niryukti* (verse 28), viz. *ādāniya-saṅkaliyā*. For *saṅkaliyā* is the *Prākṛit* for *sṛiṅkhalā* (e. g. in our text, I, 5, 2, 20), though *Silāṅka* here renders it wrongly *saṅkalita*; and *ādāniya* by itself is used as a name of our lecture."

This 2nd *Āṅga* wherein we come across a number of similes¹ deals with the refutation of heretical doctrines. Its 1st two *ajjhayanās* explain the holy life and give us a graphic description of the difficulties a monk should surmount and especially the temptations he should face boldly. The 3rd *ajjhayana* vividly depicts the various works exacted from a male who has become a slave of his wife owing to his being unduly attached to her, and thereby furnishes us with materials throwing light on the Hindu Society of those days. Then we have an entire *ajjhayana* which treats of hells and the gruesome torments therein.² This is followed

1 For example see I, 1, 2, 15 & 19; I, 2, 1, 15; I, 3, 1, 2 and I, 14, 2.

For additional illustrations, the reader may refer to such verses as begin with *एवम्*. The number of these verses is, no doubt, enormous.

2 In this connection, in *A His. of Ind. Lit.* (vol. II, p. 440) it is said:—

"Like the authors of so many texts of the *Purāṇas* and *Buddhist Suttas*, a section of this *Jaina Āṅga*, too dwells with truly Sadistic complacency on the fantastic description of the hells..."

by the praise of Lord Mahāvira whom the author depicts as the standard of righteousness. Then we have later on the well-known four heresies: *ajñānavāda*, *vinayavāda*, *akriyāvāda* and *kriyāvāda*.¹ This finishes a rough survey of the 1st *suyakkhandha*. Turning to the 2nd we find that it has practically the same themes as the 1st; for, it, too, deals with polemics, which give us at least a glimpse of the various religious sects² of the olden India. In the end we have disputations of Ārdra with Gośāla, a *Bauddha*, a *Vaidika* priest, a *Vedāntin* and a *Hastitāpasa*, and that of Udaka, a follower of Lord Pārśva with Gautama.

Thus the contents of this 2nd *Āṅga* supply a young monk with materials whereby he can fortify himself against the heretical doctrines of alien teachers and preachers, can confirm himself in the right faith and can lead himself to the *summum bonum*.

Metres—There seems to be no old source which discusses the metres of verses of *Āyāra* and *Sūyagada*. As already observed on p. 118 this question has been however handled in modern days by the late Prof. Jacobi and by the late K. H. Dhruva. The latter observes in *Evolution of Gujarati verse* (p. 152) as under:—

"सुत्तमलना सांप्रत व्याख्यानमा आधार तरीके स्वीकारवा आचार अने सूयगड अंगमा चार न छंदो प्रयोग छे, अनुष्टुप्तो त्रिष्टुप्तो वैतालीय (या. वेआलीय) तो अने गाथानुष्टुपी संसृष्टिनो. सौमा अधिक प्रचार अनुष्टुप्तो छे."

On p. 154 he quotes a verse from *Sūyagada* (I, 1, 4, 8) and names its metre as *Sautta anuṣṭubh*. Further, on this page he says that in *Sūyagada*, *Ārcika triṣṭubh* is used 46 times, *Traiṣṭubhī upajāti* 92 times and *Indravajrā* 25 times. As an illustration of *Sautta triṣṭubh* he quotes on p. 156 *Sūyagada* (I, 14, 17), and for that of *Vaitāliya*, I, 2, 2, 20 on p. 157. Here he says that in *Sūyagada* there is not a single verse in *Vṛddhavaitāliya* usually known as *Aupacchandāsika* in prosody. On p. 158 is quoted I, 2, 1, 6 as an illustration of a verse of which the 1st foot is in *Vṛddhavaitāliya* and the rest in *Vaitāliya*. The metre of which

1 For details see my intro. (pp. 53-62) to *Tattvartha* (vol. II). For a discussion in German see F. O. Schrader's *Über den stand der Indischen Philosophie zur Zeit Mahāvīras und Buddhas* (Strassburg, 1902).

2 See *Schools and Sects in Jaina Literature* by Mr. Amulya Chandra Sen,

there is no name to be found in prosody and which is designated by K. H. Duruva as *Gāthānuṣṭubhī saṃsr̥ṣṭi* in virtue of its being a combination of *Anuṣṭubh* and *Gāthā*, is used in both the *uddesas* of *Thāpariṇṇā* and in the ending portions of some other *ajjhayanānas* as well. On p. 159, 3 verses are quoted from *Sūyagada*. They are: I, 4, 1, 4; I, 1, 3, 16; and I, 1, 8, 26. Out of these the 1st has its 1st and 3rd feet in *Anuṣṭubh*, the 2nd in *Vṛddhatara gāthika khaṇḍa* (18 *mātrās*) and the 4th in *Vṛddha khaṇḍa* (15 *mātrās*). As regards the remaining two verses, each has its 1st 3 feet in *Anuṣṭubh* whereas the 4th in *Gāthika khaṇḍa* of 15 and 18 *matrās* respectively. I, 2, 3, 22¹ of *Sūyagada* is in *Jāgatānuṣṭubhī saṃsr̥ṣṭi*.

THĀNA

Thāna is the 3rd *Āṅga*. It is divided into ten sections known as *ajjhayanānas*,² with no specific names for them except *Ēkasthānaka*, *Dvīsthānaka*, *Trīsthānaka* etc., up to *Daśasthānaka*—the names probably coined by Abhayadeva Sūri in his com. on this *Thāna*. Some of these sections have sub-sections known as *uddesas*. For instance, sections II, III, IV and V have 4, 4, 4 and 3 *uddesas*, whereas the rest have none. Nevertheless each section is divided into *suttas*.³ Their total number is 783.

The entire work is mostly in prose,⁴ and each section of it deals with objects according to their number,⁵ the maximum number going up to 10. In section III (s. 128) persons are divided into 3 classes, best, mediocre and worst, and these are each further subdivided into 3 sub-classes. In section VII, are mentioned 7 *nayas* (s. 552), 7 *svaras* or the notes of the musical scale (s. 553⁶), 7

1 In the edition used by K. H. Dhruva, it seems that this is written as if it is in prose. So he modifies it slightly on p. 162n and turns it into a verse.

2 For corroboration see p. 21, fn. 1. At times *ajjhayanānas* are called *thānas*. See the end of V, i.

3 The very 1st *sutta* is: "सुयं मे आउसं! तेणं भगवया एवमक्खवायं ।"

4 *Sutta* 553 consists of several verses.

5 "यत्रैकादीनि पर्यायान्तराणि वर्णयन्ते तत् स्थानम्"

—Siddhasena Gaṇi's com. (p. 91) on *Tattvārtha* (I, 20)

6 Over and above the *svaras*, their *sthānas*, their generating organs animate and inanimate, the fruits of singing the musical notes, their *grāmas* and *mūrchanas*,

saṃudghātās or explosions (s. 586) and 7 schisms¹ (s. 587). In section VIII we come across 8 types of philosophers (s. 607), 8 *mahānimittas* (s. 608), 8 *vibhaktis* (cases) with illustrations² (s. 609) etc. Therein the 8 types of philosophers are: (1) *Egāvātis* or Monists, Theists or Monotheists, (2) *Aṇegāvātis* or Pluarists, (3) *Mitavādīs* or Extensionists, (4) *Nimittavādīs* or Cosmogonists, (5) *Sayavātīs* or Sensualists, (6) *Samuccheda-vātīs* or Annihilationists, (7) *Nitāvādīs* or Eternalists and (8) *Na-santi-paraloga-vātīs* or Materialists-Hedonists. In section X we have 10 types of *dravyānuyoga* (s. 727), 10 kinds of *satya* (s. 741), 10 sorts of *suddhavākyānuyoga* (s. 744³), 10 types of calculations (s. 747), 10 sections of the *Āngas* 7 to 9 (s. 755), 10 kinds of sons (s. 762) and 10 sorts of wonders (s. 777). At times, these enumerations contain parables in a nutshell. As for example, there are 4 kinds of baskets and also of teachers; there are 4 sorts of fish and also of mendicants; there are 4 varieties of ball and also of men etc.

SAMAVĀYA

This is the 4th *Āṅga*. It is divided into 160 *suttas*. These mostly deal with objects⁴ according to their number, and thus, in

their sources etc. are dealt with, in this *sutta*, with a passing reference to *Sakkata* (Sk. *Samskr̥ta*) and *Pāgata* (Sk. *Prākṛta*) and to *Isibhāsiya* (Sk. *R̥sibhāṣita*). The pertinent portion is as under:—

“सकता पागता चैव दुहा भण्ठीओ आहिया ।

सरमंडळमि गिज्जते पसत्था इसिभासिया ॥” (p. 394)

This very verse with a variant “भण्ठीओ होति दोण्णि वा” for the 2nd foot occurs in *Anuogaddāra* (p. 131).

In short, this is a *svaramandala*, and it is entirely reproduced in *Anuogaddāra* (s. 127).

1 See E. Leumann's article “Die alten Berichte von den Schismen der Jaina” published in *Indischen Studien* (vol. XXII, pp. 91-135).

2 The 6 verses given in this connection occur almost *ad verbatim* in *Anuogaddāra* (s. 128).

3 “दसविधे सुद्धावाताणुओगे पं० तं०-चंकारे १ मंकारे २ पिकारे ३ सेतंकारे ४ सातंकारे ५ एगत्ते ६ पुधत्त ७ संजूहे ८ संकामिते ९ सिन्ने १० ।”

4 “सम्यग्वायनं वधेधरनद्यादिपर्वतानां यत्र स समवायः”

—Siddhasena Gaṇi's com. (p. 91) on *Tattvārtha* (I, 20)

a way continue the subject-matter of the 3rd *Āṅga*; for, *suttas* 1 to 135 enumerate different entities in rising numerical groups (*samavāyas*) of 1 to 100¹, 150, 200, 250, 300, 350, 400, 450; 500, 600, etc. up to 1100; 2000, 3000 etc. up to 10,000; 1 lac, 2 lacs etc., up to 9 lacs; 9000², 10 lacs, 1 crore and 1 *koṭīkoṭi* of *sāgaropamas*. This is followed by the description of the 12 *Āṅgas*, two *rāsīs*⁴ and their sub-divisions, two types of hellish beings etc., varieties of *avadhijñāna* etc., 6 types of *saṃhanana*, 6 sorts of *saṃsthāna*, 3 *vedas*, the 7 *Kulakaras* of the past *utsarpiṇī*, the names etc., of the 24 *Tīrthaṅkaras*, 12 *Cakravartins*, 9 *Vāsudevas* and 9 *Baladevas* of the present *avasarpiṇī*, names of the 24 *Tīrthaṅkaras* of the Airāvata zone and those of the *Tīrthaṅkaras* to flourish. In s. 157, *Kappa* is referred to.

VIĀHAPANNATTI⁵

This is the 5th *Āṅga* having 5 titles as noted on pp. 53-54. It is divided into 41 sections known as *saās*⁶, almost all of which

- 1 Under number 18, 18 kinds of the Brāhmī script are mentioned, and under number 36, names of the 36 *ajjhayanās* of *Uttarajjhayāna* are given. This latter topic must have been incorporated in *Samavāya* after its compilation, and same must be the case with the mention of *Nandī* therein.
- 2 As regards this incongruity Abhayadeva Sūri observes on p. 106^a:—
“इदं च सहस्रस्थानकमपि लक्षस्थानाधिकारे यदधीतं तत् सहस्रशब्दसाधर्म्याद् विचित्रत्वाद् वा सूत्रगते-
ल्लेखकदोषाद् वेति ।”
- 3 The data regarding the extents of these *Āṅgas* do not tally with their present extents.
- 4 They are: (i) *jīvarāsī* and (ii) *ajīvarāsī*.
- 5 Ten different meanings of this title are noted by Abhayadeva Sūri in his com. (pp. 2-3) on this work. Therein he has suggested the following Sanskrit equivalents of this title:—
(1) व्याख्याप्रज्ञप्ति, (2) व्याख्याप्रज्ञाप्ति, (3) विवाहप्रज्ञप्ति, (4) विवाहप्रज्ञाप्ति, (5) विवाध-
प्रज्ञप्ति, (6) विवाधप्रज्ञाप्ति.
- 6 This word is used in the beginning of the 2nd *saā*. In *Samavāya* (s. 81) we have: “विवाहप्रज्ञप्ती एकासीति महाजुम्मसया पन्नत्ता”. Abhayadeva Sūri, while commenting upon this says on pp. 88^b and 89^a:—

“व्याख्याप्रज्ञप्त्यामेकासीतिमहाजुम्मसयानि प्रज्ञप्तानि, इह च ‘शत’शब्देनाध्ययनान्युच्यन्ते, तानि कृत-
युग्मादिलक्षणराशिविशेषविचाररूपाणि अत्रान्तराध्ययनस्वभावानि तदवगमावगम्यानीति ।”

have sub-divisions styled as *uddesas*¹, and these, too, are further divided into *suttas*. Abhayadeva Sūri observes in his com. (p. 8) on this work that it has 10,000 *uddes’akas*, 36,000 *praśnas*² and 2,88,000 *padas*. But, in *Samavāya* (s. 140) and *Nandī* (s. 49) the numbers for the *padas* are given as 84,000 and 1,44,000 respectively.

As regards the subject-matter³, various topics are discussed in this work. But, since there seems to be no inter-connection between the *uddesas* of one and the same *saā*, much less between those of the different *saās*, we find that for getting a complete view of any one topic, we have often to refer to different *uddesas* of the various *saās*. *Śrībhagavatīsāra*, a *chāyānuvāda* prepared by Mr. G. J. Patel, however, solves this difficulty; for, he has re-arranged the *suttas* and grouped them according to the subject they deal with. In doing so, he has divided the work into 10 *khaṇḍas* with their respective titles as under:—

Sādhana, *cāritra*, *siddhānta*, *anyatīrthika*, *vijñāna*, *ganita*, *kutūhala*, *deva*, *nāraka* and *anyajīva*, with the word *khaṇḍa* added to each of them.

- 1 *Saās* 1 to 8, 12, 13, 14, 18, 19 and 20 have each 10 *uddesas*, the 9th and the 10th have each 34, the 11th 12, 15th none, 16th 14 and 17th 17. *Saās* 21 to 41 have the number of their *uddesas* as under:—
80 (8 *vaggas*), 60 (6 *vaggas*), 50 (5 *vagga*), 24, 12, 11 (*thānas*), 11, 11, 11, 11, 28, 28, 124, 124, 132, 132, 132, 132, 132, 231 and 196. The *saās* 33 and 34 have each 12 *avantarasaās*, and *saās* 35 to 40 have each 12 *mahājummasaās*.

The significant titles of almost all these *uddesas* are mentioned in verse, mostly in the beginning of each of the *saās*, and the corresponding verse is styled as *saṅgrahanīgāthā* (vide the beginning of the com. of the 6th *saā*).

- 2 Most of these *praśnas* are asked by Indrabhūti Gautama to Lord Mahāvīra; for, only at times we find that his other pupils Agnibhūti, Vāyubhūti, Maṇḍitaputra, Mākandiputra and Roha, Jayantī, a Śrāvikā, and some non-Jainas ask him a question. In the answers given to these questions by Lord Mahāvīra we come across a queer case (XVIII., 3; s. 619) where Gautama is addressed instead of Mākandiputra, though the answer is in connection with the question asked by the latter. This is due to an answer being here reproduced from *Pannavanā* (XV, 1). Vide its com. (p. 742^a).
- 3 “व्याख्यायन्ते जीवादिगतयो यत्र नयद्वारेण प्ररूपणाः क्रियन्ते सा व्याख्याप्रज्ञप्तिः ।”
—Siddhasena Gaṇi’s com. (p. 91) on *Tattvārtha* (I, 20).

It may be here remarked that the following lines occur in *Śrībhagavatīsāra* (p. 300):—

“કું હમણાં મરણુ પામવાનો નથી, પણ ૧૬ વર્ષ જીવવાનો છું. માટે તું મેંદિક નગરમાં રેવતી ગૃહપત્ની છે, તેને ત્યાં જા. તેણે મારે માટે બે કબૂતર રાંધીને તૈયાર કર્યાં છે. પણ તેને કહેજે કે મારે તેમનું કામ નથી; પરંતુ ગૃહ કાલે બિલાડાએ મારેલા કુકુડનું માંસ તેણે તૈયાર કરેલું છે, તે મારે માટે લઈ આવ.”

This translation was greatly resented by the *Jainas* especially when Mr. G. J. Patel's article “મહાવીરસ્વામીનો માંસાહાર” got published in *Prasthāna* (Pustaka XXVI, No. 1, pp. 66-74, Samvat 1995, Kārtika). Several articles² were written as a rejoinder by some of the *Jaina* Sādhus and others. There they have pointed out that the words કપોય, મજ્જાર and કુકુડ³ do not here mean a pigeon, a cat and a cock; but stand for કુમ્ભાળ, વાયુવિશેષ or વિરાલિક (a kind of *vanaspati*) and વીજપૂરક respectively. They have further supported their view by quoting *Nighaṇṭus* and *Suśrutasaṃhitā* (XLVI).

I may note in passing that in II, 5 (s. 112) a spring (*haraū*) of hot water in Rājagṛha is described, and in XII, 6 (s. 453) there are mentioned 9 names of Rāhu.

In the end, I may mention that by way of cross-references, the following *Āgamas* are alluded to, in this 5th *Āṅga*:—

(1) *Rāyappasenañija* (s. 133), (2) *Jivājivābhigama* (s. 114), (3) *Jambuddivapannatti* (s. 362), (4) *Pannavaṇā* (s. 173), (5) *Anuogaddāra* (s. 593), (6) *Ovavāya* (s. 383), (7) *Nandī* (s. 732) and (8) *Āvassaya* (s. 384).

Āyāradasā, too, is noted in *A His of Ind. Lit.* (vol. II, p. 443).

1 The original passage is as under:—

“તં ગચ્છહ જં તુમં સીહા! મેંદિકગામં નગરં રેવતીયં ગાહાવતિણીયં ગિહિં । તસ્ય જં રેવતીયં ગાહાવદ્યમમ મટ્ટાંપ દુવે કપોયસરીરા ઉવકલકલિયા તેહિ નો અટ્ટો અસ્થિ । સે અળ્લે પારિયાસિય મજ્જારકકે કુકુડમંસપ તમાહરાહિ, ઇણ અટ્ટો !”—XVII, 9; s. 557,

2 Four of them have been published in *Jaina satya prakāśa* (vol. IV, nos. 6 and 7). Therein the articles of Ānandasāgara Sūri and Vijayalāvaṇya Sūri deserve to be specially noted.

3 These words may have been singled out with a view to making the pertinent lines construable according to the 4 different *anuyogas*.

This *Āṅga* throws light on the biography¹ of Lord Mahāvira. For, not only do we here come a cross his various names but we find those of his several pupils, that of his pseudo-pupil Gosāla,² those of his antagonists Jamālī³ and others, and those of his contemporaries who were the followers of Lord Pārśvanātha. Further, this *Āṅga* (VII, 8; s. 299) mentions Vajji Videhaputta who conquered nine Mallāi rulers and nine Lecchāi rulers. It furnishes us with information about the initiation of Jayantī, sister of the father of King Udayana.⁴ Over and above this, in the 9th *saū* (33; s. 380) we come across the various tribes to which the female attendants of Devānandā belonged.⁵ Names of the 16 *jātis*, *grahas* and heretical sciences viz. the 4 *Vedas*, *Itihāsa*, *Nighaṇṭu*, *Vaidika Upāṅgas* and *Ṣaṣṭhitātra*⁶ are here mentioned. Albrecht Weber in a note to his famous *Lectures on the History of Indian Literature* (2nd German edn., 1876) has referred to the atomistic theory of *Jaina* philosophers as found in this fifth *Āṅga*.

NĀYĀDHAMMAKAHĀ

This is the 6th *Āṅga*. Its name is mentioned in Samskrta in two or three ways, and it gives a nice food to one interested in etymological discussions.⁸ This 6th *Āṅga* is divided into two

1 In IX, 33; s. 381 we come across an account of the meeting of Lord Mahāvira with his mother Devānandā. As stated therein, at the sight of Lord Mahāvira, milk began to flow from the breasts of this woman, her arms swelled beside her bangles, her bodice got stretched, and she experienced horripilation.

2 See the 15th *saū*. Its English translation by R. Hoernle has been published as an appendix in his edition of *Uvāsagadasā* (Bibliotheca India, Calcutta, 1888-1890). This *saū* is referred to by W. W. Rockhill in *The life of the Buddha and the early History of his Order*, 1884.

3 See IX, 33. 4 See XII, 2.

5 “ચિલાહ્યાહિં વામણિયાહિં વડહિયાહિં બન્વરિયાહિં રેસિગણિયાહિં જોણિહ્યાહિં ચારુગણિયાહિં પહ્લવિયાહિં લ્હાસિયાહિં લુહસિયાહિં આરવીહિં દમિલીહિં સિંધલીહિં પુલ્હિદીહિં પુલ્હલીહિં મુરંહીહિં સવરીહિં પારસીહિં” (s. 380). Cf. the 6th *Āṅga* (s. 18) and the 10th (s. 4).

6 For details about this work see *Purātattva* (V, p. 81).

7 This is also named as *Nāyasuya*. Vide *Nāyādhammakahā* (II; p. 246^b).

8 See Malayagiri's com. (pp. 230^b and 231^a) on *Nandī* and “મગવાન મહાવીરનો ધર્મકથાઓ” (p. 179), a Gujarātī translation of the 6th *Āṅga*.

suyakkhandhas named as *Nāya*¹ and *Dhammakahā*.² The former has 19 subdivisions³, each styled as *ajjhayana*; and the latter has 10⁴, each styled as *vagga*. Further, each *vagga* has subdivisions⁵, each known as *ajjhayana*.

As regards the contents, we have in the 8th *ajjhayana*, the narration of Malli, the 19th *Tīrthānkara* as a female. She gets a *mohanaghara* ("a house intended for confusion") prepared in order to make the six princes (who wooed her) realize the filth of the human body and thereupon make them decide to renounce the world. In the 9th, we come across a mariner's fairy tale. Herein is mentioned the winged horse as is the case with the *Valahassa-jātaka* (No. 196). The 16th *ajjhayana* furnishes us with a narration of Dovaī (Sk. Draupadī) in the form of a story of her rebirth.⁶

In the 2nd *suyakkhandha* there is a story of the goddess Kālī.

1-2 Each of these names occurs in plural.

3 Their names are given in the following verses of this very work:—

“उक्खित्तणाए १ संघाडे २ अंडे ३ कुम्मे ४ य सेल्लो ५ ।
तुंब ६ य रोहिणी ७ मल्ली ८ मायंदी ९ चंदिमा १० इय ॥
दावद्वे ११ उदगणाए १२ मंडुके १३ तेयली १४ वि य ॥
नंदीफले १५ अवरकंका १६ अतिवे १७ सुंसमा १८ इय ॥
अवरे य पुंडरी य णायए १९ एयुण वी सतमे ॥”

It is said that out of these, the 14th *ajjhayana* may be compared with *Avassayacunni* (pt. II) where *paccakkhāna* is explained.

4 “दोचस्स णं भंते ! सुयक्खंस्स धम्मकहाणं समणेण जाव संपत्तेण के अट्टे पत्तते ? एवं खलु जंचु ! समणेण जाव संपत्तेण धम्मकहाणं दस वग्गा पत्तता”-II, 1; s. 148.

5 Their respective numbers are 5, 5, 54, 54, 32, 32, 4, 4, 8 and 8. The total comes to 196.

6 In *A His. of Ind. Lit.* (vol. II, p. 449) it is remarked: “This is a monkish corruption of the legend from the Mahābhārata of Draupadī's marriage to the five brothers.”

7 As regards this *suyakkhandha*, Prof. Winternitz observes:—

“Book II of this *Āṅga* is a complete contrast to Book I both in form and contents, and is more closely associated with the seventh and the ninth *Āṅgas*.”—*Ibid.*, p. 448.

This entire work¹ deals with² narratives³ which have a moral and religious purpose behind them.⁴ They excite interest and attest attention, are free from sectarian spirit and are useful to persons of any and every school of thought. Such is the opinion expressed by Mr. D. B. Kalelkar in Gujarātī, in his foreword to the Gujarātī translation⁵ of this work.

This *Āṅga* (I, 1; s. 17), too, supplies us with names of some of the *anārya* tribes. Furthermore it mentions 16 jewels⁶ (I; s. 16) and 72 *kalās* (I; s. 20), and refers to 18 Deśī languages (I; s. 22), 4 *Vedas* and *Śaṣṭhitantra*, 16 diseases⁷ (XIII; s. 100) etc.

1 Herein almost in the beginning we come across the following line:—

“जति णं भंते ! समणेण भगवया महावीरेण...पंचमस्स अंगस्स अयमट्टे पत्तते, छट्ठस्स णं अंगस्स णं भंते ! णायधम्मकहाणं के अट्टे पत्तते ? !”

Similar lines are to be met with, in the *Āṅgas* 7 to 11. From this it may be deduced that the meanings of *Āṅgas* 5 to 11 have been propounded by Lord Mahāvīra.

2 Narratives, apologues, fables and the like wherein are clothed ethical and religious truth in the graceful and pleasing drapery of metaphor, serve a useful purpose of engaging the attention, of impressing the memory and strewing the path to abstract dogmas with flowers. This is what Rev. J. Long has said in his work entitled as *Scripture truth in Oriental Dress* (p. i).

3 “ज्ञाताः-दृष्टान्तास्तानुपादाय धर्मो यत्र कथ्यते ता ज्ञातधर्मकथाः ।”

—Siddhasena Gaṇi's com. (p. 91) on *Tattvārtha* (I, 20)

4 The narrative of 4 daughters-in-law of a merchant given in VII (s. 63) may be cited as an instance. For its extract in English see *A His. of Ind. Lit.* (vol. II, p. 446).

5 This has been published in the Puñjābhāi Jaina Granthamālā No. 3, 1931.

6 The pertinent lines are:—

“रयणाणं १ वहराणं २ वेरुलियाणं ३ लोहियकुखाणं ४ मसारगहाणं ५ हंसगभाणं ६ पुलगाणं ७ सोगंधियाणं ८ जोहरसाणं ९ अंकाणं १० अंजणाणं ११ रयणा(या)णं १२ जायरुवाणं १३ अंजण-पुष्पाणं १४ फलिहाणं १५ रिहाणं १६ अहावायेरे पोमले परिसाडेइ.”

This same passage occurs almost *ad verbatim* in *Rāyāpasenīya* (s. 8). By रयण is here meant ककेयण.

Ten gems are noted in *Kummāputtacariya* in the following verse:—

“सोगन्धिय-ककेयण-मरगय-गोमेय-इन्दनीलाणं ।
जलकन्त-सुरकन्तय-मसारगह-सङ्क-फलिहाणं ॥ ७४ ॥”

In *Arthadīpikā* (p. 159^a) 60 kinds of jewels are mentioned.

7 See pp. 116 and 136.

In IX; s. 90, we come across a pretended elegy¹ of Rayana-divadevayā. In passing it may be noted that in this *Āṅga*, there are used reduplicatives² e. g. कर(ड)क(ड)स्त्र (IX; s. 80), तद्वद्वैत (IX; s. 80), धमधमैत (IX; s. 81), मिसिमिसेमाणे (I; s. 27) etc.

While concluding this topic, I may mention that in this *Āṅga* we come across some graphic descriptions e. g. those of the bed-chamber of Dhāraṇī (I; s. 9), a voyage (VIII; s. 69), a Piśāca (VIII; s. 69), a ship-wreck (IX; s. 80) etc. Moreover, the six seasons are described in 6 verses, one for each of them (vide IX; s. 81).

In the end it may be remarked that the Mss. of this 6th *Āṅga* present many different readings.³ Some of them are noted⁴ and explained⁵ by Abhayadeva Sūri in his com. on it.

UVĀSAGADASĀ

This is the 7th *Āṅga*. It consists of 10 *ajjhayanās* noted on p. 105, fn. 2. Out of them the first enumerates, in minute details, the various vows and observances undertaken by Ānanda⁶ and his wife in the presence of Lord Mahāvīra. Ānanda, on his leading a pious life as a lay adherent (*uvāsaga*⁷) for 20 years, attains *avadhijñāna*.

The next 4 *ajjhayanās* furnish us with the lives of 4 other lay adherents who did not give up their vows, even though each

¹ This is perhaps the earliest to be met with, in the *Jaina* literature.

² It may be noted in this connection that an interesting article entitled *Reduplicatives in Indo-Aryan* and written by Dr. S. M. Katre has been published in "Bulletin of the Deccan College Research Institute" (vol. I, no. 1, pp. 60-70), and a list of onomatopoeic words occurring in Puṣpa-danta's *Nāyakumārācariya* (an Apabhraṃsa work of the 10th century) is given in its edition by Prof. Hirālāl Jain on p. lvii.

³ Out of them, those occurring in 3 Mss. deposited at B. O. R. I. and in Abhayadeva Sūri's com. are given by Prof. N. V. Vaidya, in his edition (pp. 231-245) of this *Āṅga*.

⁴ See pp. 8^a, 16^a etc.

⁵ See p. 16^a etc.

⁶ For analysis and episode of this Ānanda, one of the ten Mahāśrāvakas, see R. Ch. Dutt's *A History of civilization in Ancient India* (vol. II).

⁷ "उपासकैः-श्रावकैरेवं स्थातव्यमिति येष्वध्ययनेषु दशसु वर्ण्येते ता उपासकदशाः"

—Siddhasena Gaṇī's com. (p. 91) on *Tattvārtha* (I, 20).

of them was threatened by one god or another, with the loss of the life, relatives, health and property respectively.

The 6th deals with the life of Kuṇḍakoliya whose faith remains unshaken in Lord Mahāvīra's teachings, though they are denounced by a god while propounding the tenets of Gosāla to him.

The 7th supplies us with a story of Saddālaputta, formerly a devotee of Gosāla. Lord Mahāvīra convinces him by arguments that the doctrine of Gosāla is faulty. Thereupon he becomes a staunch convert, so much so that an attempt made by Gosāla himself to make him re-embrace his faith, fails.

The 8th illustrates as to how Revai (Sk. Revati) harasses her husband Mahāsayaya by subjecting him to temptations to enjoy sensual objects. He however remains firm, and Revai suffers for rejecting Jainism.

The 9th and the 10th *ajjhayanās* deal with the quiet and peaceful lives led by Nandiṇīpiya and Śālihipiya, the two great devotees of Lord Mahāvīra, out of 10.

On the whole, this 7th *Āṅga* furnishes us with materials which give us a vivid picture of the social life of those days. Incidentally I may note that s. 184⁷ mentions some of the vessels used in those days, and the *suttas* 94-95, 101-102 and 107 supply us with a graphic description of Piśāca, an elephant and a serpent—the 3 forms assumed one after another by a god who had come to verify the statement of Indra regarding the unflinching faith of Kāmadeva, one of the Mahāśrāvakas of Lord Mahāvīra.

⁷ "तत्थ णं बह्वे पुरिसा दिण्णभइभत्तयेयणा कळाकळिं बह्वे करए य वारए य पिहडए घडए य अडुघडए य कलसए य अलिअए य जम्बूलए य उट्टियाओ य करेन्ति।"

Abhayadeva Sūri, while commenting upon this says:—

"करकान्-वार्धटिकाः, वारकांश्च-गडुकान्, पिठरकान्-स्थालीः, घटकान् प्रतीतान्, अडुघटकांश्च-घटाडुमानान्, कलशकान्-आकारविशेषवतो बृहद्घटकान्, अलिअराणि च महदुदकभाजनविशेषान्, जम्बूलकाश्च लोकरूढ्याऽवसेयान्, उट्टिकांश्च-सुरातैलादिभाजनविशेषान्."

Other vessels such as कडाहय (s. 129), कडिल्ल (s. 94), कलन्द (s.), किल्ल (s. 94), कोट्टिया (s. 94) are mentioned. Further अहरी (s.), निसापाहाण (s. 94) and निसालोढ (s. 94) occur in this *Āṅga*, and they mean a crushing stone, a broad rectangular piece of stone and a cylindrical piece of stone respectively. The last two are spoken of, as निसार and निसातर in Gujarātī and as पाटा and वरवंदा in Marāṭhī.

ANTAGADĀSĀ

This 8th *Āṅga* consists of only one *suvaṅkhaṇḍha*. It has 8 *vaggas*¹ with 10, 8, 13, 10, 10, 16, 13 and 10 *ajjhayaṇas*² respectively. It deals with the lives of the *Antakṛtevalins* or those who attained omniscience when they were about to die and who on their death became *Siddhas* (liberated).³ The narratives given here are not complete by themselves. For instance, the narration of Prince Goyama given in the 1st *ajjhayaṇa* goes only so far as the dream of Dhāriṇī; for a further link up to the list of wedding presents we have to take passage *mutatis mutandis*, from the *Bhagavāi* (XI, II; s. 430); then, after two short paras taken from this 8 and 5th *Āṅgas* respectively, the material upto the taking of the vows is to be supplied from the 6th *Āṅga*; and thereafter this 8th *Āṅga* gives a little bit of information which gets completed on our referring to the 5th *Āṅga*.

The 1st 5 *vaggas* supply us with some information about the city of Bārāvai (Sk. Dvārāvati), Vasudeva, Devakī⁴ and her 8 sons, Kaṇhā (Sk. Kṛṣṇa) being the 7th, and the destruction of Bārāvai.

In the 6th *vagga* we have the story of Muggarapāṇi and that of Prince Aīmutta⁵. The latter is a riddle story, its seed, so to say being implanted in the following riddle:—

“जं चैव जाणामि तं चैव न जाणामि । जं चैव न जानामि तं चैव जानामि”⁶

The 7th *vagga* mentions the names of the 13 queens of Seniya and the 8th, penances such as Rayanāvalī, Kaṇagāvalī, Sihanikkīliya (small and big), Savvaōbhadda (small and big) and Muttāvalī.

1 This shows that this *Āṅga* is wanting in 2 sections. So some are inclined to interpret its title as ‘the fortunes or vicissitudes of the *Antagadas*’. They do not translate *dasā* as ‘ten’.

2 See p. 106, fn. 1.

3 Cf. अन्तकृतः—सिद्धास्ते यत्र ख्यायन्ते वर्धमानस्वामिनस्तीर्थं पृतावन्त इत्येवं सर्वकृतान्ता अन्तकृद्दशाः ।”
—Siddhasena Gaṇi’s com. (p. 91) on *Tattvārtha* (I, 20)

4 At the sight of her 1st 6 sons she experiences a similar condition as done by Devānandā and described in the 5th *Āṅga*. See p. 129, fn. 1.

5 For a portion of his life see the 5th *Āṅga* (V, 3; s. 187).

6 Cf.—“यस्यामतं तस्य मते मते यस्य न वेद सः । अविज्ञातं विज्ञानतां विज्ञातमविज्ञानताम् ॥”

—*Kenopaniṣad* (II)

ANUTTAROVAVĀIYADASĀ

This is the 9th *Āṅga*. It is divided into 3 *vaggas*, each of which is further subdivided into 10, 13 and 10 *ajjhayaṇas* respectively.¹ It deals with the lives of persons who after their death, were born as gods in Anuttaravimāna² and who will therefrom descend to this world, will attain a human birth and will achieve final emancipation. In short, it treats about *Ekāvātārins*, most of whom are the sons of King Seniya. It may be noted that the *kathās* given here are not everywhere complete, but portions of the former ones are referred to, in short, in the latter ones. In the 3rd *vagga* we have a description of Dhanya’s body immensely reduced on his having practised austerity. This description begins with his feet and ends with his head. The last *sutta* mentions some of the noble attributes of Lord Mahāvīra.

PAṆHĀVĀGARANA

This work somehow looked upon as the 10th *Āṅga* is divided into 10 *ajjhayaṇas*, out of which the 1st five deal with *āsrava* and the last five, with *saṃvara*³. We find herein names of *anārya* tribes (s. 4) and those of 9 *grahas*. The contents of this work widely differ from those of *Paṇhāvāgarana* noted in *Thāṇa* and *Nandī*. In *Nandī* this work is said to have consisted of 108 *praśnas*,⁴ 108 *apraśnas* and 108 *praśnāpraśnas*, *vidyātisāyas* and discourses of saints with Nāgakumāras, and other Bhavanapatis. Malayagiri Sūri interprets *praśnas*, *apraśnas* and *praśnāpraśnas* as under:—

“या विद्या मन्त्रा वा विधिना जप्यमानाः पृष्टा एव सन्तः शुभाशुभं कथयन्ति ते प्रश्नाः तेषामष्टोत्तरं शतं; या पुनर्विद्या मन्त्रा वा विधिना जप्यमाना अपृष्टा एव शुभाशुभं कथयन्ति तेषामष्टोत्तरं शतं, तथा ये पृष्टा अपृष्टाश्च कथयन्ति ते प्रश्नाप्रश्नाः”

Thus it will be seen that the extinct work mostly dealt with *vidyās* and *mantras*.

1 For their names see p. 107, fn. 4.

2 Cf. “अनुत्तरोपपादिका देवा येषु ख्यायन्ते ता अनुत्तरोपपातिकदशाः”
—Siddhasena Gaṇi’s com. (p. 91) on *Tattvārtha* (I, 20)

3 In s. 21, we have 60 synonyms for *akimsā*.

4 Cf. “प्रश्नितस्य जीवादेर्यत्र प्रतिवचनं भगवता दत्तं तत्र प्रश्नव्याकरणम्”
—Siddhasena Gaṇi’s com. (p. 91) on *Tattvārtha* (I, 20)

VIVĀGASUYA

This is the 11th *Āṅga*. It deals with the fructification or matured fruits (*vivāga*)¹ of deeds, bad and good, done in previous births.² This work is accordingly divided into two *suyakkhandhas* styled as *Duhavivāga*³ and *Suhavivāga*,⁴ the former occupying a space about 7 times that occupied by the 2nd. Each of these furnishes us with ten narratives.⁵ These narratives describe the lives of ten persons. Therein their two lives as a human being are given in details whereas their subsequent transmigrations in the *samsāra* and their attaining liberation in the end, are summarily disposed of. In the *Duhavivāga* all the 10 persons concerned are not males as is the case with *Suhavivāga*; but, there are only 8 males, the remaining two being females.

This *Vivāgasuya* can be looked upon as a work on *kathā-nuyoga* as it deals with narratives. These narratives supply us with a beautiful picture of the society of those days when this work was composed. For instance, we learn therefrom (§9) that a blind man led by a man having eyes and having a stick held in front of him used to earn his livelihood by going to various houses and by creating a feeling of compassion for him in the persons he came across. The mention of 16 diseases (§22) viz. asthma, cough, fever, burning sensation in the body, pain in the stomach or belly, fistula, piles, indigestion, an eye-disease, head-ache, loss of appetite, pain in eyes and ears, itching, dropsy and leprosy and over and above this, that of *aggiā* (§ 27), a disease which rapidly consumed anything when eaten and which according to Abhayadeva Sūri, is known as *bhaskaka*, give us an idea of the diseases known in those days. The remedies in the case of the 1st 16

1 Cf. "विपाकः-कर्मणामनुभवस्तं सूत्रयति-दर्शयति तद् विपाकसूत्रम्"

—Siddhasena Gaṇi's com. (p. 91) on *Tattvārtha* (I, 20)

2 This may remind a *Bauddha* scholar of *Avadānaśataka* and *Karmaśataka*.

3-4 Each of these names is mentioned in plural in *Vivāgasuya*. See § 4.

5 In *Suhavivāga* only the first narrative is given in full, whereas the rest, in bare outlines.

diseases (§ 23) such as various kinds of enema, purgatives, vomitings, medicated baths etc., show how far the medical science was then developed. So far as surgical science is concerned, cutting of veins and skin for making them bleed, deserves to be noted.

Propiation of deities for begetting progeny^r (§ 138), fanciful longings of women when pregnant (§ 40, 68), throwing of a still-born child on a dung-hill (§ 47) or placing it under a cart (§ 95) and then bringing it back with the belief that it may thereby live long (§ 47), human sacrifices (§ 107) for winning the favour of deities, festivals in honour of Indra and others (§ 11), extremely barbarous and cruel ways of inflicting punishments for theft and adultery (§ 37, 63) and the various instruments etc. used by jailors for inflicting corporal punishments to prisoners (§ 120-121), proficiency of harlots (§ 34), and various preparations of flesh etc. (§ 66, 93, 135, 151) are some of the aspects of the society which are reflected in the narratives given in this *Āṅga*.

OVAVĀIYA

This work is considered as the 1st *Uvaṅga*.² Herein are described in full, the city of Campā, the sanctuary of Puṇṇabhadda and the garden surrounding it, the Asoga tree therein, King Kūṇiya alias Bhimbhasāraputta, his queen Dhāriṇī and Lord Mahāvira³, to name a few out of many. These descriptions are reproduced, indicated by the word *vaṅga* or abbreviated by introducing the word *jāva*, when they are required elsewhere; for, this *Uvaṅga* is practically the 1st work codified at the council of Valabhī. Over

1 Some females are over-anxious to have a child. *Sutta* 137 describes their longings which can be compared with *Abhijñānaśakuntala* (VII, 17). Further, the wording of this *sutta* is identical with s. 5 of the 8th *Āṅga* (III, 8). So the description given in s. 137, ought to have been abbreviated by using *jāva*, and, if, at all, it was to be given in full, it ought to have been so done in s. 40.

2 Siddhasena Gaṇi, too, believes so, in case such an inference can be drawn from the following line occurring in his com. (p. 27) on *Tattvārtha* (VI, 14):

“उपाङ्गानि औपपातिकप्रभृतीन्वैज्ञानिकानुवादीनि”

3 In *Über ein Fragment der Bhagavatī* a similar description of Lord Buddha is given by Dr. A. Weber.

and above this work being a store-house of splendid descriptions, it has a historical importance, too, as it refers to Lord Mahāvīra's *samosarāna* in Campā and the pilgrimage of Kūṇiya to that place. Further, the various attainments and penances¹ of the saints of Lord Mahāvīra are here mentioned in details, and this is followed by the description of various celestial beings² who come to attend upon Lord Mahāvīra. His sermon delivered on this occasion may be looked upon as the last item of the 1st part³ which may be named as *Samosarāna*. The 2nd part opens with the description of Indrabhūti's journey to Lord Mahāvīra, and various questions (regarding the re-births) asked by the former to the latter. *Sutta* 74 deals with various *Tāvasas*, and the following ones up to s. 100 with *Parivāyagas*, *Ammāḍa* being one of them. His subsequent life as Dadhapaiṇṇa is then dealt with. In the end we have exposition about the *saṃugghāya* resorted to, by some of the omniscient beings, description of the abode of the liberated and the condition therein. *Suttas* 168-189 which form the ending portion, are in verse, whereas the preceding portion is mostly in prose.

RĀYAPASEṆIYA

This *Uvaṅga* deals with the birth of King Paësi as Sūriabha *deva*, his celestial grandeur and enjoyments, his staging of a drama and a dance in the presence of Lord Mahāvīra, the description of his *vimāna*, and a dialogue regarding the identity of soul and body between Paësi and Kesi Gaṇadahara, a follower of Lord Pārśva. Prof. Winternitz attaches immense value to this dialogue; for, he considers it as a beautiful piece of literature.⁴ As regards the title etc. of this *Uvaṅga*, it may be noted that in the 5th *Āṅga* (s. 133) and elsewhere⁵, too, it is mentioned as *Rāyappasenājjā*.

1 In s. 30 these are treated at length.

2 *Sutta* 38 furnishes us with a description of celestial damsels.

3 The author has not divided the work into 2 parts; but this is what some of the modern scholars do.

4 See *A His. of Ind. Lit.* (vol. II, p. 455).

5 See *Āvassayacūṇṇī* (pt. I, p. 142).

JĪVĀJĪVĀBHIGAMA¹

This *Uvaṅga* is divided into 9 sections² known as *pratipattis*.³ It deals with the fundamental principles of Jainism, and thus furnishes us with details about the animate and inanimate objects. The 3rd *pratipatti*⁴ contains the description of continents and oceans, and it is looked upon by Prof. Winternitz as an interpolation (vide *A His. of Ind. Lit.* vol. II, p. 456). The entire treatment in this *Uvaṅga* is in the form of questions and answers, as is the case with the 4th *Uvaṅga*.

PANNAVANĀ⁵

This *Uvaṅga* is a master-piece of Jain philosophy. It is divided into 36 sections, each known as *payā*. Each of these *payas* deals with one particular topic in all its aspects and may be hence looked upon as a thesis on the subject concerned, in an epitomized form. These 36 *payas* are named in Prākṛta in v. 4-7⁶. Malayagiri Sūri in his com. (p. 6^b) on this work mentions their names in Saṃskṛta. They are: (1) Prajñāpanā, (2) Sthāna,

1 This is styled as *ajjhayaṇa* in its *sutta* I.

2 In *A His. of Ind. Lit.* (vol. II, p. 456) the number of sections has been given as 20. This gives rise to a set of questions: Is this a slip or is it owing to some other method of counting? And, if latter, what is that method?

3 This name occurs in Malayagiri Sūri's com. on this 3rd *Uvaṅga*. Furthermore, therefrom we learn the specific names of one and all the *pratipattis*. They are *Dvividhā*, *Trividhā* etc. up to *Daśavidhā*.

4 This is the biggest section out of 10.

5 This is styled as *ajjhayaṇa* in v. 3, and it is referred to in *Jīvājīvābhigama* (s. 106).

6 Cf. "पञ्चवणा १ ठाणां २ बहुवत्त्वं ३ ठिं ४ विसेसा ५ य ।

वक्कन्ती ६ ऊसासो ७ सन्ना ८ जोणी ९ य चरिमां १० ॥ ४ ॥

भासा ११ सरीर १२ परिणाम १३ कसाए १४ इन्दिए १५ पओगे १६ य ।

लेसा १७ कायठिं १८ या सम्मते १९ अन्तकिरिया २० य ॥ ५ ॥

ओगाहणसण्ठाणा २१ किरियो २२ कम्मे इयावरे २३ ।

[कम्मस्स] वन्धए २४ [कम्मस्स] वेद २५ [ए] वेदस्स, वन्धए २६ वेयवेयए २७ ॥ ६ ॥

आहरि २८ उवओगे २९ पासणया ३० सन्नि ३१ सज्जे ३२ चेव ।

ओही ३३ पवियारण ३४ वेदणा ३५ य तत्तो समुग्घए ३६ ॥ ७ ॥"—*Pannavanā*

(3) Bahuvaktavya, (4) Sthiti, (5) Viśeṣa, (6) Vyutkrānti, (7) Uchhvāsa, (8) Sañjñā, (9) Yoni, (10) Carama, (11) Bhāṣā, (12) Śārīra, (13) Parīṇāma, (14) Kaṣāya, (15) Indriya, (16) Prayoga, (17) Leśyā, (18) Kāyasthiti, (19) Samyaktva, (20) Antakriyā, (21) Avagāhanāsthāna, (22) Kriyā, (23) Karma, (24) Karmabandha, (25) Karmavedaka, (26) Vedabandhaka, (27) Vedavedaka, (28) Āhāra, (29) Upayoga, (30) Darśanatā, (31) Sañjñā (32) Saṁyama, (33) Avadhī, (34) Pravacāranā, (35) Vedanā and (36) Samudghāta.¹

To my mind, this work is, in short, an encyclopedia of Jainism, and if one properly studies it with *Viāhapannatti*, it may make that individual a past-master of Jainism. It may be mentioned *en passant* that its 1st *paya* (s. 36-37) furnishes us with a geographical-ethnographic outline; for, herein there is a mention of the *Ariyas* (*Aryas*) and *Milikkhus* (*Mlecchas*) with their habitations.

SŪRIYAPANNATTI

This *Uvaṅga* is a work on astronomy from a *Jaina* standpoint. It is divided into 20 sections, each of which is styled as *pāhuda*. This is likely to remind one of the sub-divisions of the *Purvas*. The importance of this work for the study of the ancient Indian astronomy has been emphasized by various European scholars; e. g. Prof. H. Jacobi (*S. B. E.* vol. XXII, intro. p. XL), Prof. E. Leumann (*Beziehungen der Jaina-Literatur zu Andern Literatur-kreisen Indiens*, pp. 552-553) and Dr. G. Thibaut (*Astronomie, Astrologie und Mathematik* and *J. A. S. B.* vol. XLIX, p. 108).

This work deals with the moon, too. So Prof. Winternitz is inclined to believe that "it almost looks as though the original *Candā-Pannatti* had been worked into the *Sūra-Pannatti*". Vide *A His. of Ind. Lit.* (vol. II, p. 467).

JAMBUDDĪVAPANNATTI

This is so to say a work on *Jaina* cosmology. It is divided into seven sections, each known as *vakkhakkāra*. In the 3rd section,

¹ *Payas* 3, 5, 6 and 33 are also named as *Alpabahutva*, *Paryāya*, *Upapāto-dvartanā* and *Jñānaparīṇāma*.

there is a description of *Bhāratavarṣa* (India), and, therein the legends about King Bharata are treated at length. According to Leumann (*Z. D. M. G.* vols. 48 and 82) "they can be called an exactly parallel text to *Viṣṇu-Purāṇa* II and *Bhāgavata-Purāṇa* V."

CANDAPANNATTI

This work as it is available now, differs very very little from *Sūriyapannatti*, and such a state of affairs existed at least in the time of Jinaprabha Sūri as can be seen from his *Siddhāntāgamastava* (v. 26). All the same, since Malayagiri Sūri has commented upon it, and since this work is noted in *Thāna* (II, 1; p. 126); *Nandī* (s. 44), etc., there must have existed in olden days some work of this name.

NIRAYĀVALISUYAKKHANDHA

I use this title to indicate a collection of the 5 *Uvaṅgas* viz. (1) *Nirayāvaliā* or *Kappiyā*, (2) *Kappavadimsayā*, (3) *Pupphiyā*, (4) *Pupphacūliyā* and (5) *Vaṇhidasā*. Dr. Weber and Prof. Winternitz believe that these works are separately counted to make the number of the *Uvaṅgas* tally with that of the 12 *Āngas*.

Each of these five works except the last consists of 10 *ajjhayaṅgas* whereas the last has 12.

In *Kappiyā* we have lives of *Kāla* and others, the ten sons² of *Śreṇika*. Similarly *Kappavadimsayā* deals with the lives of their 10 sons.³ *Pupphiyā* describes 10 gods such as the moon, the sun and others, whereas *Pupphacūliyā* furnishes us with some details about 10 goddesses such as *Śrī*, *Hrī*, *Dhṛti* and the like.

In *Vaṇhidasā* we come across legends of the 12 princes of the *Vaṇhi* race. Out of them, the 1st deals with *Nisadha* (*Sk. Niṣadha*), son of *Balarāma* and nephew of *Kṛṣṇa*.

NISĪHA

This *Cheyasutta* consists of 20 *uddesagas*. It deals with the rules governing the life to be led by monks and nuns, and prescrib-

¹ Vide *A His. of Ind. Lit.* (vol. II, p. 457).

² They were killed in their fight with their grand-father *Cedaga* of *Vesāli* and have been born in the 4th hell.—*Kappiyā*

³ They have been born in various heavens.—*Kappavadimsayā*

⁴ Jarl Charpentier says that the title *Nisīha*, though traditional, is wrong; it ought to be *Niseha*.

es atonements and penances by way of punishment for various transgressions against rules pertaining to begging of alms, etc. This work mentions exceptions to the general rules, too.

MAHANĪSIHA

This *Cheyasutta* is divided into 6 sections known as *ajjhayanās*. A three-fold division referred to, in the beginning of this work, is not to be found. There are specific titles for the 1st, 2nd, 5th and 6th *ajjhayanās*. They indicate the subject-matter. The 3rd and the 4th *ajjhayanās* treat of *Kuśīla Sādhus*. In the 4th, there is a narrative about two brothers Sumati and Nāila. The 5th deals with the relation between a *guru* and his pupil. This *ajjhayana* has supplied some materials for composing *Gacchāyāra*.¹ The 6th *ajjhayana* treats of *prāyaścittas* and contains a narrative pertaining to a teacher Bhadda and Rayyā, the Āryikā. The last two *ajjhayanās* which are styled as *Cāliyās*, supply information about the daughter of Suyyasivī. Over and above these specific topics, this *Cheyasutta* has several topics in common with *Nisāha*.

VAVAHĀRA

This *Cheyasutta* is divided into 10 *uddesagas*. It deals with prescriptions and interdictions. It points out what *Jaina* saints are expected to do and what they are expected to refrain from, and the *prāyaścittas* they have to perform, in case they violate the prescribed rules. Further it deals with the desired type of spirit they should have at the time of expiations. It throws light as to what should be done when one or more saints go astray, while they itinerate with many more. It also informs us as to who do not deserve the status of an *Acārya*, an *Upādhyāya* and the like. Nuns holding *padavīs* like *Pravartinī* have to lead their lives according to a set of rules. These are explained in this work. In the end we have the curriculum for a novice whose course of study ordinarily lasts for 20 years. This *Cheyasutta*, too, has been utilized for the composition of *Gacchāyāra*.²

1-2 Cf. "महानिसीह-कप्पाओ ववहाराओ तदेव य ।
साहुसाहुणिसद्दाए गच्छायारं समुद्धिअं ॥ १३५ ॥"

DASĀSUYAKKHANDHA

This *Cheyasutta* consists of ten significant sections. It seems that sections 1 to 7 and 9 are each known as *dasā*, whereas the rest as *ajjhayanās*. The respective topics treated therein are as under:-

(1) 20 *asamāhitthānas* - the causes that upset a *Muni* in his *saṃyama* when he follows a path adverse to his *dharmā*; (2) 21 *sabaladosas* - causes that weaken the spirit of a *Muni*, (3) 33 *āsāyanās* associated with a *guru*, (4) *gaṇisampadā* - the 8 *sampadās* of an *Ācārya* along with their sub-divisions, four types of *vinaya* prescribed to a pupil and their sub-varieties, (5) 10 *cittasamāhitthānas*, (6) 11 *uvāsagapadimās* - the 11 *pratimās* - postures, penances etc., a *Jaina* layman resorts to, (7) 12 *bhikkhupadimās*, (8) *pajjosaṇākappa*,¹ (9) 30 *mohaṇijjattthānas* - causes that lead to the amalgamation of *mohaṇīya karmān* with the embodied soul, and (10) *āyatitthānas*.

It may be added that each of the 7 *dasās* dealing with regulations pertaining to the discipline of the *Sādhus* and *Śrāvakas*, begins with *suyam me āūsam* etc. as in *Āyāra*, and each ends with *ti bemi*. In the 5th *dasā*, there is treated a sermon of Lord Mahāvīra delivered in the presence of King Jiyasattu. It goes up to 17 verses. The 9th *dasā* furnishes us with a sermon of 39 verses preached by Lord Mahāvīra to King Koṇiya and others. In the 10th section we find King Seniya and his queen Cellaṇā listening to Lord Mahāvīra's sermon. Their splendour etc. detract the mind of almost all the *Sādhvīs* and *Sādhus* respectively; Candanabālā and Indrabhuti, however, remain unaffected by wicked thoughts. Lord Mahāvīra thereupon delivers a lengthy sermon.

PAJJOSAṆĀKAPPA

This work forms the 8th section of *Dasāsuyakkhandha*. It is divided into 3 sections styled as *vācyas* by Jinaprabha Sūri in his *Sandehaviśaṇṣadhī*, a *pañjikā* on this work, and by Vinaya-vijaya Gaṇi, too, in his *Kalpasubodhikā*, a com. on this very work. These three *vācyas* are named as *Jinacariya* (Sk. *Jinacarita*), *Therāvalī* (Sk. *Sthavirāvalī*) and *Sāmāyārī* (Sk. *Sāmācārī*). In

1 For details see pp. 143-145.

Jinacvriya, the life of Lord Mahāvīra occupies the major portion. This is narrated "in great detail, with great diffuseness, with descriptions in the Kāvya style and with exaggerations beyond all measure." So says Prof. Winternitz in "A His. of Ind. Lit." (vol. II, p. 463). Here the conception, transference of the embryo² and the birth of Lord Mahāvīra are described in the same way as in *Āyāra*. Further this work furnishes us with vivid information regarding the well-known 14 dreams, their interpretation, Lord Mahāvīra's *grhavāsa*, his twelve years' life as an ascetic and his activities for about 30 years since he became omniscient.

In *Therāvālī*, we find a list of *gaṇas* (schools), their *sākhās* (branches) and the *Gaṇadhāras* (heads of schools). This list is borne out by inscriptions of the 2nd century A. D. Vide Dr. Bühler's *Epigraphica Indica* i (1892) 371 ff., 393 ff. This indirectly shows how far the works codified at Valabhī are genuine. It is true that this *Therāvālī* mentions some of the successors of Bhadrabā-

1 The lives of 23 *Tīrthāṅkaras* are also given here. But they begin with that of Lord Pārśva and go up to that of Lord Rṣabha. Out of them, those of Pārśva, Ariṣṭanemi and Rṣabha are given in English by Dr. Bimala Churn Law in his article "The Kalpasūtra" published in *Jaina Antiquary* (vol. II, Nos. III and IV).

2 The episode about this given in this *Pajjosanākappa* practically tallies in words with one given in *Āyāra* (s. 176). It is presented in a versified form in v. 450, 457 and 458 of *Āvassayanijjuttī*. As suggested by Abhayadeva Sūri in his com. on *Vīahapannatti* (v. 3; s. 186) it is here alluded to. This episode is admitted as genuine by the *Svetāmbaras* only. The *Digambaras* distrust it. But strange to say, it is supported by the excavations carried out in the Kankālī tīlā at Mathura. Alexander Cunningham in his *Archaeological Survey of India* (Annual Reports) III 1873, p. 46 says: "The Kankālī Tila has been...prolific...both in sculptures and inscriptions all of which are pure Jaina monuments. On the upper level stands a large Jaina temple dedicated to Jambū Svāmī. An annual fair is held at this place."

Amongst these excavations we come across sculpture and inscriptions and it is in the former section that we come across an engraved illustration (2½ ft. by 1½ ft.). This is what we learn from *Epigraphic Indica* p. 317, *Mathura Sculptures*, Plate II, and Cunningham's Reports for the *Archaeological Survey of India* XX, Plate IV, 2-5.

husvāmin; but, as it is possible to look upon that portion as inserted in the original work by Devarddhi Gani at Valabhī, it cannot be argued on that account that this *Therāvālī* is not a composition of Bhadrabāhusvāmin. So some other arguments must be advanced to disprove the authorship attributed to him by the *Jaina* tradition.

In *Sāmāyārī* we have in-prose rules and regulations pertaining to *pajjusana* or the Lenten period. Dr. Bimala Churn Law says in this connection in his article "The Kalpasūtra" published in *Jaina Antiquary* (vol. II, No. IV, March 1937, p. 82):—

"This *Pajjusana* corresponds to the Buddhist Vassa and is divided into two parts the 50 days that precede and the 70 that succeed the 5th of Bhādra, *Suklapakṣa*. The *Svetāmbaras* observe fast during the former period and the *Digambaras* during the latter."

This third section which is a code of rules for asceticism, is looked upon by Western scholars as the oldest nucleus, and they opine that Bhadrabāhusvāmin does not seem to be the author of all the three sections which have been united to form a whole in the *Pajjosanākappa*.

Before proceeding further, it may be noted that out of these 3 *vācyas* the 1st is the biggest. Its extent is a little more than 900 *ślokas*. It consists of 228 *suttas*.¹ It is mostly in prose; for, some verses² intersperse it. Its 15th *sutta* is an eulogy of Lord Mahāvīra by Sakra. It is hence known as *Sakrastava*. Its wording is almost identical with *Ovavāyā* (s. 16 & 20). *Sutta* 13 of *Antagādādasā* (VI) and the last para of *Anuttaravavāyādasā* have also something in common with this wording.³ *Sutta* 129 refers to a great planet Bhāsarāsi (Sk. Bhasmarāṣī) which is mentioned in *Thāna* (II, 3), too. It has remained unidentified up till now.

The 2nd *vācyā* has more verses than any of the other two. Its last 14 verses are worth noting. Some of them remind us of the *Therāvālīs* to be met with, in *Nandī* and *Āvassayanijjuttī*. In

1 See D. L. J. P. F. Series, No. 18.

2 *Ibid.*, pp. 2^b, 11^b, 15^b, 32^a, and 39^b.

3 For the details see *D. C. J. M.* (vol. XVII, pt. III, p. 178).

this *vācya* we have a reference to *saṅkhitta vāyanā* on p. 51^a and to *vittharavāyanā* on p. 52^a.

Just as *Pajjosaṅkappa* is divided into 3 *vācya*s, so it is also divided by some of its commentators into 9 sections known as *vācanās* or *vyākhyānas* and into 9 *kṣaṇas* as well. These 9 sections seem to be more or less arbitrary so much so that at times one and the same *sutta* is so split up that one portion of it belongs to one *vācanā* and the remnant, to the other. Vide s. 15.

The extant *Pajjosaṅkappa* is known as *Bārasāsūtra*, too. Its extent is said to be 1216 *śloka*s; but, on actual counting it comes to 100 *śloka*s more. So says Dr. Bimala Churn Law in *Jaina Antiquary* (vol. II, No. III, p. 72).

This *Pajjosaṅkappa* has a very big number of commentaries¹, the only other *Āgama* that can vie with it, to some extent in this respect, being *Āvassaya*.

¹ A tentative list of them may be given as under:—

- (i) Bhadrabāhusvāmin's *Pajjosaṅkappanijjuttī* (c. *Vīra Saṃvat* 160); (ii) Prthivīcandra Sūri's *Paryuṣaṅkalpatippanaka* (13th century); (iii) Vinayacandra Sūri's *Durgapadanirukta* (*Saṃvat* 1325); (iv) Jinaprabha Sūri's *Sandehaviṣaṅgadhī* (*Saṃvat* 1364); (v) Jñānasāgara Sūri's *Kalpa-sūtrāvācūri* (*Saṃvat* 1443); (vi) Jayasāgara Sūri's *Sukhāvabodhaviṣaṅgadhī* (15th century); (vii) Māṇikyāśekhara Sūri's *Kalpasūtraniryuktavācūri* (15th century); (viii) Dharmasāgara Gaṇi's *Kalpakīraṇāvalī* (*Saṃvat* 1628); (ix) Subhaviyaya's *Kalpasūtravṛtti* (*Saṃvat* 1671); (x) Saṅghaviyaya Gaṇi's *Kalpaprādīpikā* (*Saṃvat* 1674); (xi) Jayaviyaya's *Kalpadīpikā* (*Saṃvat* 1677); (xii) Samayasundara Pāṭhaka's *Kalpalatā* (*Saṃvat* 1684-86); (xiii) Sahajakīrti's *Kalpamañjarī* (*Saṃvat* 1685); (xiv) Vinayaviyaya Gaṇi's *Kalpasubodhikā* (*Saṃvat* 1696); (xv) Ajitadeva Sūri's *Kalpasūtrādīpikā* (*Saṃvat* 1698); (xvi) Kamalakīrti's *Kalpabālāvabodha* (17th century); (xvii) Śivanidhāna's *Kalpabālāvabodha* (17th century); (xviii) Śāntisāgara's *Kalpakaumudī* (*Saṃvat* 1707); (xix) Khimāvijaya's *Kalpabālāvabodha* (*Saṃvat* 1707); (xx) Jñānavijaya's *Kalpajñānadīpikā* (*Saṃvat* 1722); (xxi) Vidyāvilāsa's *Kalpabālāvabodha* (*Saṃvat* 1729); (xxii) Dānavijaya's *Dānadīpikā* (*Saṃvat* 1750); (xxiii) Udayasāgara's *Kalpasūtravṛtti* (*Saṃvat* 1755); and (xxiv) Lakṣmīvallabha's *Kalpadrumakalīkā* (18th century).

Out of these the Mss. of Nos. i-iv, vii, viii, x-xiv, xviii, xx, xxiii and xxiv are described in *D. C. J. M.* (vol. XVII, pt. II, pp. 90-199). Further, herein are dealt with, some anonymous *avācūris* dated *Saṃvat* 1469, 1568 and 1618 and a few *Kalpāntaravācya*s.

As stated in *Kalpasubodhikā* (p. 7^b) *Pajjosaṅkappa* was read publicly for the 1st time in the assembly of King Dhruvasena in *Vīra Saṃvat* 980 or 993. Further, it is stated there that *Sādhus* used to recite it at night and *Sādhvīs* used to hear it by day, too, according to the *vidhi* prescribed in *Nisīhacūṇī*.

KAPPA

This is a *Cheyasutta*. It is popularly known as *Bṛhatkalpa-sūtra*. Some name it as *Bṛhatsādhukalpasūtra*. It is divided into 6 *uddesagas*, and it deals with rules and regulations governing the lives of *Jaina* monks and nuns. Restrictions pertaining to their food, apparatuses, halting place etc. are here expounded, and expiations regarding violations or partial transgressions are prescribed. This *Cheyasutta* has some of the passages in common with other *Āgamas*.¹ As already noted on p. 40, this *Kappa* along with *Vavahāra* and *Dasā* form one *suyakkhandha*. At times it is mentioned with *Vavahāra* only.² It is difficult to fix up the date of the compilation of this *Cheyasutta*; but its 50th *sutta*³ and the like may be helpful in this direction.

JĪYAKAPPA

At least now-a-days this work is looked upon as the 6th *Cheyasutta* by several *Śvetāmbaras*. It consists of 103 verses in *Prākṛta*, and its authorship is attributed to Jinabhadra Gaṇi *Kṣamāśramaṇa*.⁴ Herein are prescribed penances pertaining to violations of rules enjoined for *Jaina* saints in their canon. It deals with 10 *prāyaścittas* as usual, and not with 9 as in *Tattvārtha*. Mr. M. D. Desai has noted in *Jaina sāhityno saṅkṣipta itihāsa*

¹ See *D. C. J. M.* (vol. XVII, pt. II, pp. 225-226).

² See p. 39, fn. 1 and Droṇa Sūri's com. (p. 1^b) on *Ohanijjuttī* where we have: "पदविभागसामाचारी कल्पव्यवहारः".

³ "कल्पइ निगंधाण वा निगंधीण वा पुरित्थमेण जाव अंग-मगहाओ एत्तए, दक्खिणेण जाव कोसंबीओ, पच्चत्थिमेण जाव थूणाविसेसाओ, उत्तरेण जाव कुणालाविसयाओ एत्तए। एताव ताव कल्पइ। एताव ताव आरिए खेत्ते। णो से कल्पइ एत्तो बाहिं। तेण परं जत्थ नाण-दंसण-चरित्ताइ उस्सपंति ति वेमि।"

⁴ He has been praised by Siddhasena Sūri in his *Cūṇī* (v. 5-11) on this work *Jiyakappa*. His approximate date is *Vīra Saṃvat* 1115.

(p. 83) that herein 19 kinds of *prāyascittas* are treated; and that this work is a part and parcel of *Nisīha*, since the *vidhāna* of *ajtakālpā* is mentioned there.

UTTARAJJHAYANA

As already noted on pp. 47-48, this is a *Mūlasutta*¹ of multiple authorship. It consists of 36 *ajjhayanās*. Their significant titles are given in the *Uttarajjhayananijjutti* (v. 13-17)² as under:-

- (1) *Vinayasūya*, (2) *Parisāhā*, (3) *Cairāṅgijja*, (4) *Asamkhaya*,
- (5) *Akāmamaṛaṇa*, (6) *Niyānthi*, (7) *Orabbha*, (8) *Kāvilijja*, (9)
- Namipavvajjā*, (10) *Dumapattaya*, (11) *Bahusuyapujjā*, (12) *Harī-*
- esa*, (13) *Citta-Samblāhi*, (14) *Usuārijja*, (15) *Sabhikkhu*, (16) *Samā-*
- hithāna*, (17) *Pāvasamanijja*, (18) *Sañjāijja*, (19) *Miyācārijjā*,
- (20) *Niyānthijja*, (21) *Samuddapālījja*, (22) *Rahanemiya*, (23) *Kesi-*
- Goyamijja*, (24) *Samirā*, (25) *Jannāijja*, (26) *Sāmāyārī*, (27) *Kha-*
- lunkijja*, (28) *Mukkhagā*, (29) *Appamā*, (30) *Tava*, (31) *Carāna*,
- (32) *Pamāyathāna*, (33) *Kammappayadi*, (34) *Lesā*, (35) *Arāgā-*
- rāmagga* and (36) *Jīvājīvasibhatti*.

In *Samavāya* (XXXVI, p. 64) we come across the names of these 36 *ajjhayanās*; but they differ at times from the ones noted above. It may be added that the names of the *ajjhayanās* 3, 4, 7, 10, 14 and 25 can be cited as instances of a name by *ādāna-pada*, one of the 10 types of names noted in *Anuogaddāra* (s. 130).

¹ Instead of this word, Kulamaṇḍana Sūri has used the word *Mūlagantha* as can be seen from the following lines quoted in *Senaprasna* (III, p. 80^b):

“आवस्सय ओहनिज्जुत्ति १ पिण्डनिज्जुत्ति २ उत्तरज्जयणे ३ ।
इसकालियं ४ चउरो वि मूलगन्थे सरेमि सया ॥”

इति श्रीकुलमण्डनसुरिकृतप्रकृतसिद्धान्तस्तवगाथा । एतस्यां च मूलग्रन्थाश्चत्वार एते प्रोक्ताः सन्ति”

The use of this word *Mūlagantha* may remind one of the word *Mūlagrantha* occurring in the *Bauddha* dictionary *Mahāvvyūtpatti* and meaning Buddha's own words.

² Verses 18-26 mention the respective topics of these 36 *ajjhayanās*.

³ *Ajjhayanās* 6, 20 and 23 are respectively named here as *Purisavijja*, *Anāhapavvajjā* and *Goyama-Kesijja*. The rest have their names practically the same as noted above. These names may be compared with those given on p. 30 of *D. C. J. M.*, (vol. XVII, pt. III).

Some information pertaining to the *Jaina* canon can be had from this *Mūlasutta*. For instance in XXIV, 3 we come across the word *duvālasāṅga*, and in XXVIII, 21 we find the words *Āṅga* and *bāhira*. Similarly in XXXI, v. 13 there is a reference to 16 *Gāhās*¹, in v. 14, to (19)² *ajjhayanās* of *Nāyā*, in v. 16, to 23 *ajjhayanās* of *Sūyagada*, in v. 17, to (26) *uddesās* of *Dasā* etc.³, and in v. 18, to (28) *ajjhayanās* of *Pagappa*. As regards this last item, there seems to have been some confusion. Prof. Jacobi and Mr. G. J. Patel, too, have equated *Pagappa* with *Āyāra*, and each of them has said that formerly *Āyāra* had 28 *ajjhayanās*, and it now contains 24, the lost ones being *Mahāparinnā*, *Ugghāya*, *Anugghāya* and *Ārovanā*. I think the author wants to convey by *Pagappa*, *Āyāra* including *Nisīha* which as noted on p. 117 was somehow separated from *Āyāra*. *Mahāparinnā* is lost as already stated on p. 78. *Ugghāya*, *Anugghāya* and *Ārovanā* are each a portion of the extant *Nisīha* dealing with the penances having these very names. To be explicit, *uddesās* 2-5 and 12-19 deal with *Ugghāya*, 1 and 6-11 with *Anugghāya* and 20 with *Ārovanā*. Further, in support of this statement of mine I may quote the following line occurring in *Āvassaya* (III):-

“उवायमणुग्घायं आरोवणं तिविहमो निसीहं उ ॥”

So it follows that only one *ajjhayana* of *Āyāra* is lost and not four. Besides, on this understanding it may be said that by the time *Uttarajjhayana* was composed, *Nisīha* still formed a part and parcel of *Āyāra*, and that it was composed after *Āyārāgga*

¹ These are the 16 *ajjhayanās* of *Sūyagada* (I).
² There are the 19 *ajjhayanās* of *Nāyādhammakahā* (I).
³ By etc. are meant *Kappa* and *Vavahāra*.

⁴ This very line with the following one occurs in Sānti Sūri's com. (p. 617^a) on *Uttarajjhayana*:

“इह अट्टावीसविहो आयारपक्कपनामो उ ॥”

It may be noted that in this com. (p. 616^b) we have:

“प्रकृष्टः कल्पः-यतिव्यवहारो यस्मिन्नसौ प्रकल्पः, स चेह आचाराङ्गमेव”

was added to *Āyāra* (1). It is also possible to say that this is only a record of the old tradition.

Before I deal with the contents of *Uttarajjhayana*, I may mention that leaving aside the 29th *ajjhayana* and some portion in the beginning of the 2nd and the 16th *ajjhayanas*, the rest of the work is in verse, and it comes to 1643 *slokas*. In this connection I may note the following observation made by Prof. Schurbring in his intro. (p. v, fn. 2) to "The Dasaveyāliya Sutta":-

"The Āryā chapters of the Uttarajjhayana Sutta are evidently later than the bulk of that work. The same can be said of the Āryās in Āyāraṅga II, 15."

Ajjhayanas IX, XII-XIV, XXII, XXIII and XXV supply us with old legends: *Ajjhayana* IX deals with a dialogue of King Nami with Indra disguised as a *Brāhmaṇa*. The latter tells him that he should perform his duties as a ruler and a *Kṣatriya*. Thereupon Nami ably refutes his arguments by pointing out the excellence of true asceticism.

Ajjhayana XII is a dialogue between a proud *Purohita* and Bala, a despised Muni of the *Cāṇḍāla* caste. The latter says that a *Brāhmaṇa* is not superior to others simply because he happens to be born as a *Brāhmaṇa*; for, it is rather the right sort of penance that makes a man dignified and lofty. Moreover, undue importance should not be attached to external formalism and ceremonialism.

Ajjhayana XIII is a dialogue between Brahmadaṭṭa (an emperor) and an ascetic. Both of them were once born as brothers in a *Cāṇḍāla* family, and on their being harrassed for their untouchability, they had resorted to asceticism. In this birth, Brahmadaṭṭa is being persuaded to renounce the world but he pays no heed to it.

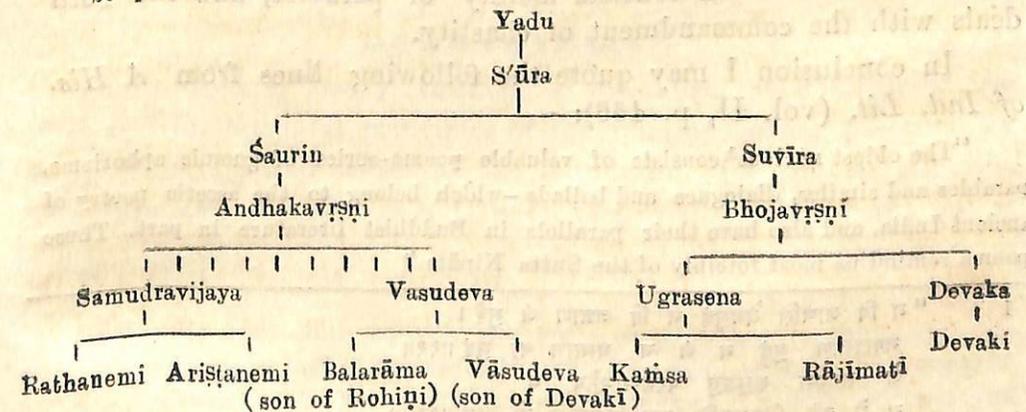
Ajjhayana XIV is a splendid dialogue between a *Purohita* and his sons. Herein the latter convince the former that the ascetic ideal is to be preferred to the pseudo-*Brāhmaṇika* one. Thereupon all of them and the wife of that *Purohita*, too, take the *Jaina dīkṣā*.

Ajjhayana XXII¹ is a dialogue between Rathanemi, an elder brother of Lord Neminātha and Rājimatī. The former, though a *Muni*, makes an indecent offer to the latter, a nun. Thereupon this nun admonishes him and makes him steady in his asceticism.

Ajjhayana XXIII furnishes us with a dialogue between Gautama, the 1st *Gaṇadhara* of Lord Mahāvīra and Keśin, a learned follower of Lord Pārśva.² The former was asked by the latter as to how he reconciled the five *mahāvratas* of Lord Mahāvīra with the *cāujjāma dhamma* of Lord Pārśva, and further, how he interpreted the *acelakatva* propounded by Lord Mahāvīra with *sacelakatva* of Lord Pārśva. Both these points were satisfactorily explained by Gautama. Thereupon Keśin asked him several riddles pertaining to Jainism, and these, too, were beautifully answered. These riddles may remind one of the *Brahmodyas*.

Ajjhayana XXV is a dialogue between Jayaghoṣa *Muni* and Vijayaghoṣa, a *Brāhmaṇa* engaged in performing sacrifice. The

1 Herein it is mentioned that Kṛṣṇa is a son of Vasudeva, and Neminātha, that of Samudravijaya, a brother of Vasudeva. As regards Rājimatī it is said that she was the daughter of Ugrasena, and sister of Kaiṁsa and was betrothed to Lord Neminātha. All these relations with some more may be presented as under:



Kaiṁsa had married Jivayaśā, sister of Jarāsandha.

2 He is said to have attained salvation 250 years before Lord Mahāvīra. In one of his previous births he is represented as King Suvarbāhu. This episode reminds one of the description of Duṣyanta's seeing Śakuntalā and her female friends given in *Abhijñanasakuntala* (I).

former goes to the latter for *bhikṣā* (alms); but the latter refuses to give it to him on the ground that it is meant for the *Brāhmanas* who are well-versed in the *Vedas*, who are for sacrifices, who are conversant with the *Jyotiṣāṅga*, etc. Thereupon Jayaghosa asks him questions¹ which Vijayaghosa fails to answer and which are replied by the former at the request of the latter. This answer given in verses² provides us with a vivacious description of the characteristics of a true *Brāhmaṇa*. Vijayaghosa is satisfied by this answer and renounces the world.

Ajjhayanas XXIV and XXVI-XXXVI deal more or less with the *Jaina* dogmatics. *Ajjhayana* XXVI forms the basis of *daśavidhasamācārī* as stated by Malayagiri Sūri in his com. (p. 341^b) on *Avassayanijjuttī* (v. 665), by Hemacandra Sūri in his com. (p. 842) on *Viśeṣā* and by Droṇa Sūri in his com. (p. 1^b) on *Ohanijjuttī*. It appears that *ajjhayana* XXVIII may be looked upon as the basis of *Tattvārtha*. *Ajjhayana* XXIX points out the different *gūṇas* which finally lead to salvation. In all, they are here given as 73, and each of them is separately treated in order with numbers 1, 2 etc.

As regards the contents of the remaining *ajjhayanas*, it may be noted that the 7th consists mainly of parables, and the 16th deals with the commandment of chastity.

In conclusion I may quote the following lines from *A His. of Ind. Lit.* (vol. II, p. 466):—

“The oldest nucleus³ consists of valuable poems—series of gnomic aphorisms, parables and similes, dialogues and ballads—which belong to the ascetic poetry of ancient India, and also have their parallels in Buddhist literature in part. These poems remind us most forcibly of the *Sutta Nipāta*.”

1 “न वि जाणसि वेयमुहं न वि ज्ञाणं जं मुहं ।

नक्खत्ताणं मुहं न जं च धम्माणं वा मुहं ॥१२॥

जे समंथा समुद्धं परमपणमेव य

न ते तुमं वियाणासि अहं जाणासि तो भण ॥१२॥”

2 Each of these verses has for its refrain: “तं वयं वुम माहणं”.

3 “The earlier sections contain an abundance of archaic and curious forms of *Prākṛit*, s. R. Piśchal, *Grammatik der Prākṛit-sprachen*, in *Grundriss* 1, 8 para 19.”—*A His. of Ind. Lit.* (vol. II, p. 466, fn. 3)

Verse 266 of the 36th *ajjhayana* runs as under:—

“इह पाउको बुद्धे नायए परिनिव्वुए । छत्तीसं उत्तरज्जाए भवसिद्धीयसंमए ॥ २६६ ॥”

From this some are led to believe that these are the last words uttered by Lord Mahāvira before he attained salvation. But commentators of this work as well as Malayagiri Sūri, Siddhasena Gaṇi and others explain the word *uttara* as ‘excellent’ and not as ‘last’. Mr. G. J. Patel however interprets *uttara* as last. Further he accepts the view expressed in *Kalpalatā* to the effect that the exposition of 36 unasked questions is *Uttarajjhāya*; for, he says that there is no other canon which has got 36 *ajjhayanas* and which at the same time can be looked upon as unasked questions. I have already expressed my opinion in this connection on pp. 47-48. So I may now end this topic by noting the following verse from *Uttarajjhayananijjuttī*:—

“कमउत्तरेण पगयं आयारस्सेव उवरिमाई तु । तम्हा उ उत्तरा खलु अज्झयणा हुंति नायन्वा ॥३॥”²

This suggests that the word *uttara* occurring in *Uttarajjhayana* was used to convey that this *Agama* used to be read after *Āyāra*. This arrangement lasted up to Śayyambhava; for, on his composing *Dasaveyāliya* it is being read after it and not after *Āyāra*.

DASAVEYĀLIYA

This work is also a *Mūlasutta* inasmuch as it explains the first and fundamental principles of the religious order preached by Lord Mahāvira and serves as the foundation for the ascetic life. The title *Dasaveyāliya* is not to be met with in this work; but it

1 Vide his com. (p. 206^b) on *Nandī*.

2 Vādivetāla Śānti Sūri explains this verse on p. 5^a as under:—

“क्रमपेक्षमुत्तरं, शाकपार्थिवादित्वान्मध्यमपदलोपी समासः, तेन प्रकृतम्-अधिकृतम्, इहं च क्रमोत्तरेणेति भावतः क्रमोत्तरेण, एतानि हि श्रुतात्मकत्वेन श्वायोपशमिकभावरूपाणि तद्रूपस्यैव आचाराङ्गस्योपरि पठ्यमानत्वेनोत्तराणीत्युच्यन्ते, अत एव आह-‘आयारस्सेव उवरिमाई’ ति । एवकारो भिन्नक्रमः । ततश्च आचारस्योपर्येव-उत्तरकालमेव ‘इमानि’ इति हृदि विपरिवर्तमानतया प्रत्यक्षाणि, पठितवन्त इति गम्यन्ते । ‘तुः’ पूरणे, विशेषश्चायं यथा-शय्यम्भवे यावदेष क्रमः, तदारितस्तु दशवैकालिकोत्तरकालं पठ्यन्त इति । ‘तम्हा उ’ ति ‘तुः’ पूरणे, यत्तदोश्च नित्यमभिसम्बन्धः ततो यस्मादाचारस्योपर्येवेमानि पठितवन्तस्तस्माद् ‘उत्तराणि’ उत्तरशब्दवाच्यानि ।”

is so mentioned twice by Bhadrabāhusvāmin in his *Nijjuttī* (v. 6 and 330) on it. Moreover it is implied in v. 7, 12 and 15 of this *Nijjuttī*, though therein he has named this work as *Dasakāliya* as he has done in v. 1, 14 and 25. Thus he has six times designated this work as *Dasakāliya* and twice as *Dasaveyāliya*.

As stated in v. 7, the title is based upon two ideas viz. the number and the time. The first gives us a clue to the fact that this work consists of ten *ajjhayaṇas*. As regards the time, from v. 12 we see that this work was extracted when the *pauruṣī* was over, whereas from v. 15 we learn that the 10 *ajjhayaṇas* which were extracted, were (systematically) arranged at the *veyāliya* (Sk. *vaikālika*) i. e. to say in the evening. The *Cummi* on the *Dasaveyāliya* (pp. 5 and 7) explains the title *Dasaveyāliya* in various ways. One of them is that this work is read at *vikāla*. Some of the modern scholars who do not agree with these derivations of the title, make various conjectures. For instance, Mr. G. J. Patel opines that Manaka was taught *Puvvas* just after his *dīkṣā* and not after a lapse of 19 years, the period specified for it. Thus he was taught at the improper time (*akāla-vikāla*). Consequently this work goes by the name of *Dasaveyāliya*. He believes that the right name is *Dasakāliya*, the word *kāliya* therein implying its association with *caranākaraṇānūyoga* of which *kāliyasūya* is a synonym according to the *Dasaveyāliyacummi* (p. 2). He adds that when this explanation may have been forgotten and when it may have been found impossible to reconcile its entry as *ukkāliyasūya* and not *kāliyasūya* in *Nandī* (s. 44), its original name *Dasakāliya* may have been replaced by *Dasaveyāliya*, and then to explain this latter title, somehow it was believed to have been compiled at *vikāla*. In this connection I, for one, believe that *Dasakālika* is an abbreviation of *Dasavaikālika*, the Samskrta equivalent of *Dasaveyāliya*. Furthermore, I do not think that the term *kāliya* occurring in the title *Dasakāliya* has been used to denote its association with *caranākaraṇānūyoga*; for, otherwise, at least once in the entire *Jaina* literature, we could have come across the name of at least

one of the 1st 11 *Āngas* wherein the word *kāliya* would have occurred in virtue of these *Āngas* being called *kāliyasūya*, a fact noted on p. 26.

Prof. Schubring has made an ingenious suggestion in his introduction (pp. iv-v) of *The Dasaveyāliya Sutta* as under:-

“वेयालिय is the Prakrit substitute for more than one Sanskrit word.”¹

In the fn. to this he says: “Besides वैकालिक ‘connected with the evening time’ it may be वैचारिक, वैतारिक and वैतालिक². In the canonical *Jaina* work तन्दुलवेयालिय it is the first of these three words.”

Dasaveyāliya is divided into 10 *ajjhayaṇas*. Out of them the 5th has two sub-divisions known as *uddesas* and the 9th 4 whereas the rest have none. *Ajjhayaṇas* I-III, V-VIII and X are entirely in verse.³ *Ajjhayaṇa* IV⁴ begins with a number of passages in prose and *ajjhayaṇa* IX has some portions in prose intersepted by verses.⁵ The titles of one and all these *ajjhayaṇas* are significant. They are: (1) *Dumapupphiyā*, (2) *Sāmaṇṇapuvvaga*, (3) *Khuddiyāyārakahā*, (4) *Chajjivānīyā*⁶, (5) *Piṇdesaṇā*⁷, (6) *Dhammatthakāma*⁸, (7) *Vakkasuddhi*⁹, (8) *Āyārappaṇihi*, (9) *Vinayasa-māhi* and (10) *Sabhikkhu*. These titles can be respectively translated as (1) (a parable) pertaining to flowers of a tree, (2) (the chapter) commencing with monkhood, (3) a brief exposition of conduct, (4) six groups of living beings, (5) search for food, (6) exposition of *dharma*, (7) purity of speech, (8) restriction to conduct, (9) devotion to discipline and (10) he is a saint. These

1 They are: वैचारिक, वैतारिक, वैतालिक, वैक्रिय and विदारक.

2 I think this is a slip, if it is not a misprint. It should be वैतालिक.

3 These have 5, 11, 15, 100+50, 69, 57, 64 and 21 verses respectively.

4 This *ajjhayaṇa* has 29 verses.

5 The 1st 3 *uddesas* of IX has 17, 23 and 15 verses whereas the 4th 7.

6 This is named as *Dhammapannatti* in this very chapter and in *Dasaveyāliyanijjuttī* (v. 16) as well.

7 Cf. the 1st *ajjhayaṇa* of *Āyāra* (II).

8 This is also called *Mahāyārakahā*.

9 See the 4th *ajjhayaṇa* of *Āyāra* (II).

titles indicate the topics discussed in this work. So it will suffice to add that eulogy of *dharma*, firm faith in it, code of discipline and *ahimsā* (non-injury) are the main features of this *Mūlasutta*.

It may be noted that *Dasaveyāliya* appears to be more of a nature of compilation or adaptation than that of an original treatise; for, *Dasaveyāliyanijjuttī* (v. 16-18)¹ mentions several *Puṇḍas* as the sources of its *ajjhayanās*. As one and all the *Puṇḍas* have become extinct by this time, we are not in a position to say whether the sources have been utilized *ad verbatim* or that their spirit is made use of. However turning to the extant *Āgamas* we find:

(i) Verses 7 to 11 of *ajjhayaṇa* II² of *Dasaveyāliya* agree word for word with v. 42 to 44, 46 and 49 of *ajjhayaṇa* XXII of *Uttarajjhayaṇa*.

(ii) The five prose passages³ dealing with the 5 *mahāvratas* and occurring in *ajjhayaṇa* IV of *Dasaveyāliya* tally almost word for word, with the ending portions of *Āyāra* (II, 15).⁴

(iii) *Ajjhayaṇa* VII of *Dasaveyāliya* can be compared with *Āyāra* (II, 4) so far as ideas and phraseology are concerned.

(iv) *Ajjhayaṇa* X of *Dasaveyāliya* has many a point in common with *Uttarajjhayaṇa* (XV). For instance, both have the

¹ See p. 88, fn. 7-10.

² The narrative of Rājimatī and Rathanemi given here is looked upon by Prof. M. V. Patwardhan as only a mutilated version of the same narrative in *Uttarajjhayaṇa* (XXII).

³ The ideas expressed herein and the phraseology in which they are clothed, are to be met with in *Samaṇasutta*, a portion of *Āvassaya*. As regards the repetition of words occurring in these passages it may be said that such a style was adopted for religious works even by the *Vaidika* Hindus. The *Aitareya Brāhmaṇa* (Pañcīkā VII) which is reproduced in Dr. R. G. Bhandarkar's *Second Book of Sanskrit* (p. 192) may be cited as an instance.

⁴ Prof. Walther Schubring, in his intro. (p. iv) on *Dasaveyāliya* observes:-

"It is evident that Dasav. 4 I-V, 5 and 7 show a very close connection with passages in the *Cūlāo* of the *Āyāranga*, the existence of which, together with that of the *Viyāhapannatti* and the *Diṭṭhivāya*, is presupposed by Dasav. 8, 49."

same title, the same refrain for every verse, the same metre¹ and the same topic viz. the qualities of an ideal monk.

In this connection it may be noted that Prof. A. M. Ghatage has reproduced in his article "*Parallel Passages in the Daśavaikālika and the Ācārāṅga*"² 30 paras from *Āyāra* II and certain verses from *Dasaveyāliya* to show their verbal agreement. He has ended this article on p. 137 as under:

"All these considerations go to show that out of the two parallel texts the one found in the *Daśavaikālika* is the older and is preserved in the original form while the prose of the *Ācārāṅga* is younger and is a mutilation of the original verses."

My tentative suggestions are:-

(i) Not only *Dasaveyāliya* is based upon the *Puṇḍas* but equally so are all the 5 *Cūlās* of *Āyāra* i. e. to say *Āyāra* (II) and *Nisīha*, though in the *Āyārānijjuttī*,³ only *Nisīha* is so mentioned.

(ii) The original source for both of these *Āgamas* is in verse and that, too, probably in *Prākṛta*.

(iii) *Āyāra* (II) was composed prior to *Dasaveyāliya*; but, since the original verses were modified therein into prose, it appears to be posterior to *Dasaveyāliya* where the verses must have been kept in tact.

In II, 9 there is mention of a plant named *Haḍḍha*, and in II, 6 and 8, there is a reference to two types of serpents *Agandhana* and *Gandhana*. In III, 8 are mentioned 7 kinds of salt. In verses 13 to 25 occurring at the end of IV are described the stages of spiritual evolution. In VIII, 51 a monk is forbidden to say anything about stars, dreams, omens, spells, medicine etc.

As already noted on p. 46, from the time of *Bhadrabāhusvāmin* or so, two *Cūlās* have been appended to this work.

¹ This appears to be a strange combination of *Triṣṭubh* and *Vaitāliya* *paḍas*.

² This has been published in *New Indian Antiquary* (vol. I, No. 2, May 1938, pp. 130-137).

³ See p. 113.

ĀVASSAYA

This has got six sections known as *Sāmāyā*¹, *Caiivīsathava*², *Vandanaya*³, *Paḍikkamaṇa*⁴, *Kāūssagga*⁵ and *Paccakkhāna*⁶. It is difficult to say as to which *suttas* rightly constitute this *Mūla-sutta*. It is however possible to believe that the *suttas* explained or alluded to in the *Āvassayanijjuttī* belong to the *Āvassaya*. See p. 47. The *suttas* treated by Haribhadra Sūri in his com. on this work are as under:—

(१) करेमि भंते, (२) लोगस्स, (३) वन्दनगसुत्त, (४) चत्तारि मंगलं, (५) चत्तारि सरणं, (६) चत्तारि लोसुत्तमा, (७) इच्छामि पडिक्कमिउं जो मे देवसिओ (८) इरियावहियसुत्त, (९) समणसुत्त, (१०) इच्छामि ठाइउं काउस्सगं जो०, (११) तस्स उत्तरी, (१२) अन्नत्थ, (१३) अरिहंतचेइआणं, (१४) पुक्खवर, (१५) सिद्धाणं बुद्धाणं, (१६) इच्छामि खमासमणो ! उवट्ठिओमि अम्मितर०; (१७) पक्खियखामणा, (१८) सम्मत्तालावग सात्तिचार, (१९-३०) एगादिवय सात्तिचार, (३१) संलेहणाविचार and (३२-३५) पक्कखान.

Out of these (1) belongs to *Sāmāyā*, (2) to *Caiivīsathava*, (3) to *Vandanaya*, (4) to (9) to *Paḍikkamaṇa*, (10) to (18) to *Kāūssagga* and (19) to (35) to *Paccakkhāna*. But it should be noted that (14) and (15) are not the real constituents of *Āvassaya*.

It may be observed that the 1st 3 *suttas* are printed in Roman characters along with their German translation in *Übersicht über die Āvaśyaka-Literatur* which is a splendid work of the late veteran scholar Leumann. This will be hereafter referred to as *Āv. Lit.* An exposition of this *Āvaśyaka-Literature* is reserved for the next chapter. So the reader may refer to it or to *D. C. J. M.* (vol. XVII, pt. III, pp. 132-137). In the end I may add that from *Senaprasna* (p. 20^a) it seems that *Āvassaya* is a composition of *Śrutasthavira*; but, on its p. 51^{a7} it is expressly said that there is every possibility of its being that of a *Gaṇadhara*. Cf. p. 47.

1-6 These may be roughly translated as (i) equanimity of mind, (ii) eulogy of the 24 *Tīrthaṅkaras*, (iii) veneration (of the teacher), (iv) confession and expiation, (v) indifference to body and (vi) abstinence from food etc.

7 The pertinent lines are as under:—

“आवश्यकान्तभूतश्चतुर्विंशतिस्त्वस्त्वारातीयकालभाविना श्रीभद्रबाहुस्वामिनास्कारीति आचाराङ्गवृत्तौ द्वितीयाध्यायनस्यादौ तदत्र किमिदमेव सन्नं भद्रबाहुनास्कारि सर्वाणि वा आवश्यकसूत्राणि कृतान्युत पूर्व गणधरैः कृतानीति किं तत्रमिति प्रश्नः । अत्रोत्तरम्—आचाराङ्गादिकमङ्गप्रविष्टं गणधरैः कृतम्,

OHANIJJUTTI

This work deals with *caranāsattarī*¹, *karanāsattarī*², *paḍi-lehanā* etc. Bhadrabāhusvāmin is said to be the author of this *Mūlasutta*. The extant work has some verses of its *Bhāsa* incorporated in it. The following lines occurring in *Senaprasna* (III, p. 80^b) show the relation of this *Ohanijjuttī* with *Āvassayanijjuttī* and that of *Pindanijjuttī* with *Pindesaṇā-ajjhayana*. These lines are as under:—

“श्रीहीरविजयसुरिप्रमादितप्रश्नोत्तरसमुच्चयग्रन्थे च कश्चिद् भेदो दृश्यते तत् कथमिति प्रश्नः । अत्रोत्तरम्—उक्तगाथायामोघनिर्युक्तेनिर्युक्तित्वेन आवश्यकनिर्युक्त्यन्तर्भूतत्वान्न पृथग् विवक्षा, पिण्डनिर्युक्तेस्तु निर्युक्तित्वेनैव पिण्डेषणध्ययनसूत्रात् पृथग्विवक्षया; प्रश्नोत्तरसमुच्चये तु ओघनिर्युक्तेः छुटकपत्रलिखितानुसारेण विभिन्नविषयत्वात् पृथग् गणनं, पिण्डनिर्युक्तेस्तु पृथग्विवक्षैव सर्वमवदातम् ।”

PINDANIJJUTTI

This is a work which throws light on *pinda* (alms). It enters into a detailed discussion as to which sort of food can be accepted by a *Jaina* monk and which rocks he should steer clear of, while on his way to procure alms. Its authorship is attributed to Bhadrabāhusvāmin.

NANDĪ

This work mainly indulges in the exposition of knowledge and its various classifications. It is partly in prose and partly in verse.³

आवश्यकदिकमङ्गप्रविष्टमङ्गदेशोपजीवनेन श्रुतस्थविरैः कृतमिति विचारासृतसङ्गहावश्यकवृत्त्याद्यनुसारेण ज्ञायते, तेन भद्रबाहुस्वामिनाऽऽवश्यकान्तर्भूतचतुर्विंशतिस्त्वस्त्वारातीयकालभाविना श्रीभद्रबाहुस्वामिनास्कारीति आचाराङ्गवृत्तौ तत्रैवाधिकारोऽस्तीति बोध्यम् ।—p. 20^a

“षडावश्यकमूलसूत्राणि गणधरकृतान्यन्यकृतानि वेति प्रश्नः । अत्रोत्तरम्—षडावश्यकमूलसूत्राणि गणधरकृतानीति सम्भाव्यते, यतो वन्दारुवृत्ता सिद्धाणं बुद्धाणमित्यस्याद्यस्तिस्रो गाथा गणधरकृता इत्युक्तमस्ति, तथा पाक्षिकसूत्रे नमो तेसि खमासमणाणमित्यत्र सर्वत्रालापके सामान्येनैवैककर्तृकत्वं दृश्यते, आवश्यकं मूलसूत्रं मूलसूत्राणि चागमः ततो गणधरकृतमित्यापन्नं, तथा सकलसिद्धान्तादिपुस्तकदिप्यासु ‘षडावश्यकमूलसूत्राणि सुधर्मस्वामिकृतानि’ इति लिखितमस्ति, तथा ‘सामाह्यमाह्याहं एकारसंभगाहं अहिज्जहं इत्याद्युक्तेश्चेति ज्ञेयम् ।”—p. 51^a and p. 51^b.

१ “वय ५ समणधम्मे १० संजम ११ वेयावच्चं १० च वंभगुत्तीओ ९ । नाणाइतियं ३ तव १२ कोहनिगहाई ४ चरणमेयं ॥ २ ॥”—*Ohanijjuttibhāsa*

२ “पिण्डविंसोही ४ समिहं ५ भावण १२ पडिमा १२ य इदियनिरोहो । पडिलेहण २५ गुत्तिओ ३ अभिग्गहा ४ चैव करणं तु ॥ ३ ॥”—*Ibid.*

३ The total number of verses in this *Nandī* comes to 90, and that of *suttas* to 59.

can be rather settled by taking into account the dates of the works noted on p. 161. But, since unfortunately the *Jaina commentaries*¹ are silent about them except the mention of the 4 *Vedas* and their 6 *Āngas*², some of them cannot be at all identified. Further the dates of the rest are not still finally fixed. So I shall make a tentative suggestion in this connection as under:

By *Bhārata* and *Rāmāyaṇa* are meant the two well-known Indian epics viz. *Mahābhārata* and *Rāmāyaṇa*. It seems at the time of the composition of *Aṅuogaddāra*, the former was known as *Bhārata* which later on went on increasing in size on account of the various verses interpolated therein from time to time and which finally received the name of *Mahābhārata*. As stated in *Aṅuogaddāra* (s. 25) *Bhārata* was read and heard in the morning and *Rāmāyaṇa* in the afternoon.

Bhīmāsaurukka or *°kkha*³ may be taken to be *Bhīmāsura* or *Bhīmāsuraḥkhyāna*. Its subject and authorship are not known up till now.

Kodillaya is equated with Kautilya's *Arthaśāstra*. Its date is not fixed. Some take it to be 326 B. C. and some even suppose it to be so very late as 400 A. D.

*Ghoḍayamuha*⁴ is supposed to be some work on *kāmaśāstra* by Ghoṭakamukha⁵, a predecessor of Vātsyāyana.

Sagaḍabhaddiyā stands for *Śakatabhadrīkā*. Nothing can be said about this work except that its title is in plural.

1 *Nandīcunṇī* (p. 39), Haribhadra Sūri's com. (p. 83) on *Nandī*, Malayagiri Sūri's com. (p. 194^b) on *Nandī*, *Aṅuogaddāracunṇī* (p. 16), Haribhadra Sūri's com. (p. 22) on *Aṅuogaddāra* and Hemacandra Sūri's com. (p. 36^b) on *Aṅuogaddāra* are the sources I have examined in this connection.

2 Hemacandra Sūri in his com. (p. 36^b) on *Aṅuogaddāra* (s. 41) says:—
“चत्वारश्च वेदाः सामवेद-ऋग्वेद-यजुर्वेदाऽथर्वणवेदलक्षणाः साङ्गोपाङ्गाः, तत्राङ्गानि शिक्षा २-
कल्प २ व्याकरण ३ च्छन्दो ५ निरुक्त ५ ज्योतिष्कायन ६ लक्षणानि षट्, उपाङ्गानि तद्व्याख्यानरूपाणि तैः
सह वर्तन्ते इति साङ्गोपाङ्गाः।”

3 See p. 14 fn. (here कावालिं is a misprint; it should be कावलिं).

4 In p. 14 fn. and in *D. C. J. M.* (vol. XVII, pt. II, p. 292), too, there is mention of *Khodamuka* instead of *Ghoḍayamuha*. So it may be some unknown work.

5 He is referred to in *Arthaśāstra*.

*Kappāsia*¹ can be rendered as *Kārpāsika* or *Kalpāsika* in Sanskrit. In the former case it may be a work dealing with cotton and in the latter case with permissible food etc.

Nāgasuhuma stands for *Nāgasūkṣma*. It may have something to do with serpents or the Nāga tribes. Its date etc. are unknown.

Kanagasattari (Sk. *Kanakasaptati*) can be equated with Īśvara-krṣṇa's *Sāṅkhyakārikā* which is also known as *Sāṅkhyasaptati*. It is based upon *Śaṣṭitantra* and is commented upon by Māthara and Gauḍa. This Īśvarakṣṇa was once identified as Vindhyaśāsin, a *Sāṅkhya* leader²; but now a days he is looked upon as different from him. Some place him in the second century A. D., and some say his period ranges from 340 A. D. to 390 A. D.³

Vesiya (Sk. *Vaisika*) is said to be some work on *Kāmaśāstra*.

Vaisesiya probably refers to either the *Vaiśeṣika* system of philosophy or some standard work of this name of this school.

Buddhasāṇa for which in *Nandī* (s. 42) we have *Buddhāvayāna* appears to be a *Bauddha* work by that name. If not, it means the *Bauddha* school of thought.

Kāvila seems to refer to the system of Kapila, the proponent of the *Sāṅkhya* system or to a standard work so named by this school or some one else.

Logāyata (Sk. *Laukāyata*) seems to imply the *Lokāyata* system the *Cārvāka darśana* or a work of this school.

Satthiyanta (Sk. *Śaṣṭitantra*) is supposed to be a work of the *Sāṅkhya* school composed by Vārṣaganya or Vārṣagaṇa, guru of Vindhyaśāsin. He is assigned a period from 230 A. D. to 300 A. D. This work is referred to in *Viāhapannatti* (II, 1;

1 There is a variant कप्पाणिसिय in *D. C. J. M.* (vol. XVII, pt. II, p. 292).

2 He is assigned a period from 250 A. D. to 320 A. D. Vide Foreword (p. xcv) to *Tattvasaṅgraha*.

3 *Ibid.* See also Jagadīśacandra Jaina's edition (p. 425) of *Syādvādamāñjarī*.

s. 89¹). *Nāyādhammakahā* (I, v; s. 55), *Ovavārya* (s. 77²) and *Pajjosaṅkappa* (s. 8³). Its authorship is attributed Āsuri.⁴

Mādharma (Sk. *Mādhara*) is the name of the commentator of *Sāṅkhyakārikā*. He is placed in the 1st century A. D. by some scholars whereas some think that the correct date is *cir.* 500 A. D.⁵ The word *Mādharma* here used means a work of Mādhara and seems to be his com. above referred to.

Purāna stands for any one or more of the well-known 18 *Purānas* which must have a date earlier than those of *Nandī* and *Aṇuogaddāra*.

Vāgarāṇa (Sk. *Vyākaraṇa*) may be a proper name of a work or it may be meaning grammar or exposition. Nothing can be said for certain.

Nāḍaya (Sk. *Nāṭaka*) means a drama. It is difficult to say whether this stands for any particular drama or not. And even if it is, we do not know what that drama is.

By *Veyas* are meant the 4 well-known *Vedas*. For their names and those of their six *Āngas* see p. 162, fn. 2. The *Upāṅgas* are commentaries to these six *Āngas*. See p. 162, fn. 2.

We may now deal with other works noted in *Nandī*.

Terāsiya (Sk. *Traināśika*) stands for the school of the *Traināśikas* of whom Rohagupta, pupil of Gupta Sūri is looked upon as the founder. Or it may be a name of some standard work of this school. Rohagupta's date is *cir.* *Vira Saṁvat* 544.

Bhāgava may be a misreading for *Bhaggava*. If so, it can be looked upon as a work of Bhārgava, a distinguished follower

1-3 So far as the pertinent portion is concerned, it is practically the same in all of these *suttas*. It runs as under:-

“रिउवेद-जजुवेद-सामवेद-अहवणवेद इतिहासपंचमाणं निग्धंछट्टाणं चउण्हं वेदाणं संगोवेमाणं सरहस्साणं सारण वारण धारण पारण सडंगवी सट्ठित्तविसारण संखाणे सिक्खाकण्णे वागरण छे निक्खे जोतिसामयणे अत्रेसु य वहुसु वंभण्णएसु परिन्वायएसु ए नयेसु सुपरिनिट्टए यावि”

4 See the edition (p. 424) of *Syādvādamañjari* noted on p. 163.

5 Vide Foreword (pp. lxxvi-lxxvii) to *Tattavasāṅgrāha*.

of the *Sāṅkhya* school. Prof. Winternitz, however, equates it with *Bhāgavata-Purāna*; but is this consistent when *Purāna* is already mentioned prior to this?

Pāyañjali (Sk. *Pātañjali*) stands for either the *Yogasūtra* of Patañjali or the *Mahābhāṣya*.

Pussadevaya (Sk. *Puṣyadaivata*) may be some astronomical work dealing with Puṣya, a constellation or Jupiter who is associated with Puṣya.

From this it may be inferred that on one hand *Nandī* and *Aṇuogaddāra* belong to the 3rd century A. D. whereas on the other hand to the 5th century A. D.

PAKKHIYASUTTA

As already noted on p. 43, this is looked upon by some as a *Mūlasutta*. It begins with the mention of the 5 *mahāvratas* and supplies us with a list of canonical treatises. It also includes the worship of the *kṣamāśramaṇas*. It is a liturgy in verse for the fortnightly *paḍikkamaṇa*. It is recited by the *Jaina* clergy during this *paḍikkamaṇa*.

CAÜSARANA

This work “four-fold refuge” also known as *Kusalānubandhi-ajjhayaṇa* consists of 63 verses in Prākṛta. The first few ones mention the six essential daily duties (*āvāśyākas*) whereas the rest deal with the four-fold refuge viz. that of the *Tīrthankaras*, that of the liberated, that of the *Jaina* clergy and that of religion.

ĀURAPACCAKKHĀNA

This work “the sick one's refusal” is also designated as *Bṛhadāturapratyākhyāna*. It is mostly in verses. The 10th verse is followed by a passage in prose. It deals with various types of death, and indicates the stages arrived at by these types and points out the means leading to them. Muni Darśanavijaya in his article¹ entitled *Mūlācāra* has stated that several verses of this *Painnaga* have been incorporated in *Mūlācāra* (II).

1 This has been published in *Jainasatyaparakāśa* (vol. VI, No. I, pp. 6-10),

BHATTAPARINŪNĀ

This work "dispensing with food" consists of 173 gāthās in Prākṛta. It recommends *bhattaparinnamavāna*¹ and deals with ethical precepts. The word *bhattaparinnā* along with *candagavejjha* occur in v. 807 of *Ohanijjuttī*.

SANTHĀRAGA

This work "the pallet of straw" consisting of 121 gāthās or so points out the importance of *saṁstāraka* and praises those who rightly resort to it. It contains references pertaining to Arnikāputra, Suśāla Ṛṣi, Cānakya, Gajasukumāla and others who gave up attachment to body etc. and attained final emancipation. It may be noted that an attempt to collect references about narratives, legendary anecdotes etc., was made by Kurt von Kamptz in his monograph "Über die vom Sterbefasten handelnden älteren *Painnā* des Jaina-Kanons", Hamburg, 1929. Though this and other *Painnā*s above-referred to deal with rules for a death befitting the sage, they are none the less didactic poems, contain sermons, and "make use of plays on numbers and all kinds of figures of ornate poetry."²

TANDULĀVEYĀLIYA

This work is styled as *Payannaya* just in the beginning of this work. It is referred to as *Tandulavicāranā* by Maladharin Hemacandra Sūri in his commentary (p. 5^a) on *Anuogaddārasutta*. It is mostly in verses, their number being about 125. The main topics dealt with, herein are as under:—

Embryology, food in the embryonic condition, births as a celestial being and a hellish being, 10 conditions of a living being³, description of the *yugmins*, 6 types of osseous structure, and those of the shape of the body, condemnation of woman and resort to *dharma*.

1 Death forms a subject-matter of several other *Painnā*gās viz. *Santhāraga*, *Aurapaccakkhāna*, *Mahāpaccakkhāna* and *Marāṇasamāhi*.

2 See *A His. of Ind. Lit.* (vol. II, p. 460).

3 The pertinent verse is the same as v. 10 of *Dasaveyāliyanijjuttī*. It runs:—

"बाला १ किङ्का २ मंदा ३ बला ४ य पत्रा ५ य हायणि ६ पर्वचा ७।

पुष्पारा ८ मुष्मुही ९ सायणी १० य दसमा य कालदसा ॥३१॥"

Thus this *Āgama* is useful for the study of ancient notions about physiology, anatomy etc. It is quoted in *Dasaveyāliyanijjuttī* (p. 5).

CANDĀVIJJHAYA

This work also known as *Candagavijjha* and consisting of 174 verses, explains how one should behave at the time of death. Incidentally we here come across the description of *rādhāvedha*.

DEVINDATTHAYA

This is a work containing about 292 verses in Prākṛta. It deals with questions and answers pertaining to 32 Indras, their residential quarters, *vimānas* etc. Furthermore it gives us information regarding all the four types of gods.

GANIVIJJĀ

This work consisting of 86 verses in Prākṛta is more or less of an astrological character. For, it deals with auspicious and un-auspicious days, constellations, *muhūrtas*, omens etc. In v. 63 the word *horā* occurs.

MAHĀPACCĀKKHĀNA

This Prākṛta work "great refusal" contains 142 verses. It deals with rules pertaining to confession, renunciation etc.

VĪRATTHAVA

This is a small work in Prākṛta in 43 verses. It has for its main topic enumeration of the various names of Lord Mahāvīra. In short, it is a hymn.

This finishes a discussion about the principal *Āgamas* of the *Jainas*. Of course, there remain certain *Painnā*gās. Out of them only a few are being selected here, for being dealt with.

ĀṄGAVIJJĀ

This is looked upon by some as *Painnā*ga. It is written in Prākṛta, some portions of which are in prose and some in verse. Its extent is indicated in *Jaina granthāvalī* as 9000 *ślokas*. It seems to be an anonymous work. It appears that at least to some extent, it is a *nimittasāstra*.

AJĪVAKAPPA

This is a small work in Prākṛta in 44 verses. It deals with certain articles like a stick, a needle, a nail-cutter etc. which a *Jaina* saint is likely to have with him.

ĀURAPACCAKKHĀNA

This is also a work in Prākṛta in verse. It deals with the glorification of the five *Parameṣṭhins*. See *D. C. J. M.* (vol. XVII, pt. I, p. 326).

GACCHĀYĀRA

This work "school rules" consists of 137 verses or so in Prākṛta. As stated in its 135th verse, it is based upon *Mahā-nisīha*, *Vavahāra* etc. It deals with the following topics:—

The fruit accruing from staying in *gaccha*, characteristics of a *Gaṇi* alias *Sūri*, prowess of *gītārtha*, distinguishing features of *gaccha*, avoidance of undue contact with the *Jaina* nuns and behaviour of these nuns.

JAMBŪSĀMIĀJJHAYANA

This is a work consisting of 21 sections known as *uddesagas*. It deals with the life of Jambūsvāmin.

JOISAKARANDAYA

This work is in verses in Prākṛta. Its sections, like those of the *Purvas* and *Sūriyapannatti* are styled as *pāhulas*. Its subject-matter is more or less astronomy. It is an epitome of *Sūriyapannatti* (vide v. 1). It is in accordance with the *Vālabhī* tradition as is the case with *Jivasamāsa*.

TITTHOGĀLI

This work consists of about 1251 verses in Prākṛta. It has as one of its topics, the life of Bhadrabāhusvāmin. Its verses 620 to 622 throw light on the date of Candragupta's coronation—a subject dealt with by Shantilal Shah in "The Traditional chronology of the Jainas" (pp. 16-17).

These are some of the *Painṇagas*, out of the 20 supernumerary ones described by me in *D. C. J. M.* (vol. XVII, pt. I). For

the description of the rest and the various references pertaining to the extant *Āgamas*, the reader may refer to *D. C. J. M.* (vol. XVII, pts. I-III).

ISIBHĀSIYA

This is a work of which the title is in plural.¹ It is associated with *dharmakathānuyoga*.² Bhadrabāhusvāmin had composed a *Nijjutti* on it; but, unfortunately it is not available now. He has mentioned this work, over and above *Uttarajjhayana*. But Śīlānka Sūri³ and Malayagiri Sūri⁴ include this *Uttarajjhayana* under the head *Isibhāsiya*. Further, Siddhasena Gaṇi too, seems to hold a similar view.⁵ I do not know if this difference of opinion is reconciled by any one. So I may tentatively suggest that all those works which are expounded by Ṛṣis are classed as *Isibhāsiya* by Śīlānka, Malayagiri and Siddhasena, and consequently *Uttarajjhayana*, too, is designated by them as *Isibhāsiya*. As already noted on p. 16, fn. 3, Yaśodeva Sūri opines that *Isibhāsiya* consists of 45 *ajjhayanās*, and they are expositions of 45 *Pratyekabuddhas*. Out of them 20 belong to the *tīrtha* of Lord Neminātha, 15 to that of Lord Pārśvanātha and 10 to that of Lord Mahāvīra.⁶

1 See p. 12.

2 See p. 12.

3 ऋषिभाषितेषु-उत्तराध्ययनादियु-*com.* (p. 386^b) on *Āyāra*

4 "ऋषिभाषितानि-उत्तराध्ययनादीनि"-*com.* (pt. II, p. 399) on *Āvassaya*

5 In his *com.* (p. 90) on the *Bhāṣya* (p. 90) of *Tattvārtha* (I, 21) he has said: "यद् ऋषिभिर्भाषितानि प्रत्येकबुद्धादिभिः कापिलीयादीनि".

6 This is borne out by the *Isibhāsiya* published in A. D. 1927 by Ṛṣabha-deva Keśarīmalajī Samsthā, Rutlam. On its p. 40 we have the *Isibhāsiya-saṅgahanī* as under:

"पत्तेयबुद्धमिसिणो वीसं तित्थे अरिदुनेमिरस । पासस्त य पण्णरस वीररस विलीणमोहरस ॥ १ ॥
गारद १ वज्जितपुत्ते २ असिते ३ अंगरिसि ४ पुण्फसाले ५ य ।
वक्कल ६ कुंमा ७ केयलि ८ कासव ९ तह तेतलिछते १० य ॥ २ ॥
मंखलि ११ जण्ण १२ भयली १३ बाहुयमहु १४ सोरियाण १५ विद् १६ विंपू १७ ।
वरिसे कण्हे १८ आरिय १९ उक्कलवादा य २० तरुणे २१ य ॥
गद्दभ २२ रामे २३ य तहा हरिगिरि २४ अंबड २५ मयंग २६ वारत्ता २७ ।
तंसो य अद्दए २८ वद्धमाणे २९ वाऊ ३० य तीसतिमे ॥ ४ ॥
पासे ३१ पिणो ३२ अरुणे ३३ इसिगिरि ३४ यट्टालए ३५ य वित्ते ३६ य ।
सिरिगिरि ३७ सातियपुत्ते ३८ संजय ३९ दीवायणे ४० चेव ॥ ५ ॥
तत्तो य इंदणगे ४१ सोम ४२ यमे ४३ चेव होइ वरुणे ४४ य ।
वेत्तमणे ४५ य महप्पा चत्ता पंचेव अक्खाए ॥"

A majority of these is mostly in verse, and indulges in various similes. Turning to *Samavāya* (s. 44) we learn that the *Isibhāsiya* contains 44 *ajjhayanās* and deal with 44 Ṛṣis born here after the expiry of their life as celestial beings. *Thāṇa* (X; s. 755) strikes altogether a different note; for, therein one of the *ajjhayanās* of *Pañhāvāgarāṇa*, is looked upon as *Isibhāsiya*. Of course, as already noted on p. 107 such an *ajjhayana* is not to be found in the 10th *Āṅga* available at present.

SAMSATTANIJJUTTI

This is a metrical composition having 63² verses. Its first two verses run as under:—

“उसहाइवीरचरिमे सुरअसुरनमंसिए पणमिऊणं । संखेवओ महत्थं भणामि संसत्तनिज्जुत्ति ॥१॥
वीयाओ पुव्वाओ अग्गेणीयस्स इमं सुअमुआरं । संसइमसंमुच्छिमजीवाणं जाणिऊणं ॥२॥”

From this 2nd verse it follows that this work is extracted from the 2nd *Puvva*. It deals with the birth of *sammūrechima jīvas* that prop up under certain conditions. It points out as to what articles of food and drink are acceptable to a *Jaina Sādhu*. It mentions the periods of days etc., when certain eatables and drinkables cease to be acceptable to him. Further it refers to countries like Magadha, Nepal, Kalinga, Dravida and Saurāstra while discussing the above-mentioned topic.



1 This is named as *Jīvasamsattanijjutti* in one of the Mss.

2 In one of the Mss. there are only 24 verses. The 1st verse begins with वीयाओ पुव्वाओ. Its last verse runs as under:—

“संसत्तनिज्जुत्ती ए(सा) साहूही वे (?) पडियव्वा । अत्थो पुण सोयव्वो सद्धेहिं साहुपासा य ॥”

CHAPTER VI

THE CANONICAL EXEGETICAL LITERATURE

At the very outset, I may mention that I divide the canonical literature of the *Jainas* into two groups. In the first group, I include the pure texts forming the *Jaina* canon, whereas in the second all those works which explain these texts. It is this second group which I wish to deal with, in this chapter.

It seems that in an ordinary course, the need for explanation must have been felt from the time human beings began to communicate their thoughts to one another, and this must have led in its turn to the evolving of the exegetical literature of all the nations, that of the Indians being no exception to this rule. This is not the place where I can enter into a discussion about its origin. Even the fundamental and distinguishing characteristics of the exegetical literatures of all the Indian schools of thought cannot be fully treated. Further it is not here possible to deal with the exegetical literature pertaining to the non-canonical works of even the *Jainas*. So keeping these limitations in view, I shall now proceed with the subject here specified.

In every epoch, so to say, at least one prophet appears to have flourished in India and his sermon, to have served as a basis for explanation and elucidation to be indulged in, by his apostles and followers. To take a special case, according to the *Jaina* tradition, the *Gaṇadharas* compose *dvādaśāṅgīs*, and each of them teaches his own *dvādaśāṅgī* to his pupils. Consequently, while doing so, each must be offering some explanation or other, at least regarding knotty points. But, strange to say, there seems to be no record maintained regarding these explanations of the *dvādaśāṅgīs*. This state of affairs exists not only in connection with the *dvādaśāṅgīs* composed prior to the birth of Lord Mahāvīra, but also in the case of the 11 *dvādaśāṅgīs* composed by his own 11 *Gaṇadharas*.

A student conversant with the *Jaina* system of education knows it full well that first of all, the meaning

(*attha*) of a *sutta* is explained, then is given an explanation associated with *Nijjuttī*, and this is followed by a detailed exposition which is not necessarily confined to what is explicitly expressed in the *sutta*.¹ It seems a similar process must have been followed at least by the 11 *Gaṇadhara*s of Lord Mahāvīra. This means that several types of literature may have been then evolved. We do not know precisely what their natures must have been. Equally ignorant we are regarding their generic name and specific names, too, if any. For, the very first type of the *Jaina* explanatory works on the *Agamas* which form a part of our valuable legacy, is known as *Nijjuttī* in Prakṛta and *Niryukti* in Samskrta, and that its authorship is attributed to Bhadrabāhusvāmin, *carāmasayalasuyanāni* who died in *Vīra Saṃvat* 170. He has composed 10 *Nijjuttīs*. But we do not know their specific names except those like *Āvassayanijjuttī* etc., coined by taking into account the work of which it is the *Nijjuttī*. Further, we do not know the exact dates of their composition. All the same, we may say almost with certainty that none of them is composed after *Vīra Saṃvat* 170. This date is at times questioned on the ground of anachronisms etc.² But this does not seem to be justifiable; for, these anachronisms are in all probability due to the procedure adopted at the time of the Redaction of the *Jaina* canon, and further the question of salutation to himself and the like are an outcome of the sweet confusion due to the intermixture of some of the verses of the *Bhāsa* with those of the *Nijjuttī*. As a corroborative evidence of the latter fact, it may be mentioned that in the *Āvassayanijjuttī* one comes across at least some verses belonging to its *Bhāsa* (vide p. 177). Same is the case with *Dasaveyāliyanijjuttī*. In its edition (having Haribhadra Sūri's com.,) its learned editor

1 See *J. S. E.* (p. 223).

2 By etc., are meant salutation to Bhadrabāhusvāmin to himself and the like. As an example of this salutation the following verse occurring in *Dasaveyāliyanijjuttī* may be here noted:

“वेदामि भद्रबाहुं ‘पईणं’ चरमसयलसुयनानि । सुत्तस्स कारगमिस्सि दसासु कप्पे य ववहारे ॥१॥”

See *D. C. J. M.* (vol. XVII, pt. II, pp. 70 and 259). See also p. 16, fn. 2.

has pointed out that 63 verses of *Bhāsa* have been incorporated in this *Nijjuttī*. See p. 278 of this edn. That some of the verses of the *Bhāsa* on *Kappa* have got mixed up with those of its *Nijjuttī*, is a remark made by Malayagiri Sūri in his com. (p. 2) on this *Kappa*. There he has observed that it is well-nigh impossible to separate these two elements. It may be further noted that *Pañcakappa* which is an offshoot of either the *Kappabhāsa* or more probably that of *Kappanijjuttī* seems to contain the *gāthās* of both of them. Perhaps the 1st 4 or 5 *gāthās* may be definitely pointed out as belonging to the *Kappanijjuttī*. As regards the rest, it is very difficult-almost impossible to decide as to which *gāthā* is that of the corresponding *Nijjuttī* and which is that of the pertinent *Bhāsa*. This is the view held by Muni Puṇyavijaya, a learned disciple of the late Muni Caturavijaya.¹

Under these circumstances, almost² all the extant *Nijjuttīs* and *Bhāsas* may be defined as under:—

Nijjuttī contains verses really belonging to it and some of the corresponding *Bhāsa*, too; but the former preponderate over the latter. Similarly *Bhāsa* consists of verses which legitimately belong to it; and, in addition it has some verses of the relevant *Nijjuttī* as well; but the former exceed the latter in number.

It is in this light that the designations such as *Āvassayanijjuttī*, *Dasaveyāliyanijjuttī*, *Uttarajjhayanānījuttī*, *Dasāsuyakkhandhanijjuttī*, *Nisāhabhāsa*, *Vavahārābhāsa*, *Kappabhāsa* and *Pañcakappabhāsa* of the extant works should be interpreted. The same thing can be said about *Ohanijjuttī* and *Pinḍanijjuttī*, too; for, they contain at least some verses of their corresponding *Bhāsas*. This may suffice so far as the general nature of the *Nijjuttīs* is concerned. So I shall now deal with the extant *Nijjuttīs*.

Āvassayanijjuttī—This is a versified com. on *Āvassaya*. Its extent is differently noted in different Mss.³ Roughly speaking, it varies from 2575 *ślokas* to 3550 *ślokas*. It seems that the original *Nijjuttī* has undergone several additions. These are associated

1 Vide his private communication dated 13-7-40.

2 *Nijjuttīs* on *Āyāra* and *Sūyagaḍa* seem to have very little spurious matter. They appear to have been preserved to us in a form almost free from later additions.

3 Vide *D. C. J. M.* (vol. XVII, pt. III Nos. 1003, 1004, 1007-1009).

with 4 redactions by Prof. E. Leumann who attributes the 1st 3 of them to Bhādrabāhusvāmin, Siddhasena (Divākara)¹ and Jinabhaṭa respectively. After entering into a learned discussion pertaining to these redactions, he has presented it in a tabular form (p. 31) which may be given as under:-

Āvassaya	Āvassayanijjuttī			
	Redaction I	Ped. II	Red. III	Red. IV
				Therāvalī
		I Peḍhiyā		
	II-VIII (Uvaghāyanijjuttī)			
Pañcanamokkāra	IX			
I Sāmāya	X			
II Caūvisatthava	XI			
III Vandana	XII			
IV Paḍikkamaṇa	XIII		XIV (Jhāṇa- saya)	
	XV (Pāritṭhā- vaṇiyānijjuttī)	XVI (Saṅga- haṇī).		
	XVII (Joga- saṅgha)			
	XVIII (Asaj- jhāyanijjuttī)			
V Kaiṣṣagga	XIX			
VI Paccakkhāṇa	XX			

¹ The authorship of *Pūyācāuvvīsī*, a small work in Prākṛta is attributed to him. It is published in *Jainasatyaparakāśa* (vol. V, No. 11, pp. 1-2). From this it appears that it is extracted from some *Puṇḍra*.

In this connection it may be mentioned that no doubt some of the Mss.¹ of *Āvassayanijjuttī* have in the beginning about 50 verses which form a *Therāvalī* and which tally with the verses occurring in *Nandī*. But the exposition of this *Therāvalī* has no place so far as *Viśeṣā*, the *Cunni* on *Āvassayanijjuttī* and its commentaries by Haribhadra Sūri, Malayagiri Sūri² and Śrītilaka Sūri³ are concerned. It is however in the 15th century or so that some of the commentators of *Āvassayanijjuttī* have assigned a place to it therein, e. g. Jñānasāgara⁴, pupil of Devasāgara and Mānikyaśekhara Sūri, pupil of Merutuṅga Sūri. Hence it may be inferred that this *Therāvalī* may have been inserted in *Āvassayanijjuttī* earliest in the 13th century of the *Vikrama* era.

Āvassayanijjuttī explains the six *ajjhayaṇas* of *Āvassaya*. Therein the portion dealing with *ajjhayaṇa* I (*Sāmāya*) is divided into two parts: *Uvaghāyanijjuttī* and *Namokkāranijjuttī*. Out of them the 1st part is further sub-divided into 9 sections as under:-

(i) *Peḍhiyā*, (ii) *Lahvaravariyā*⁵, (iii) *Vuddhavaravariyā*⁶, (iv) *Uvassagga*, (v) *Samosaraṇa*, (vi) *Gaṇahara* also known as *Gaṇaharavāya*, (vii) *Sāmāyārī*, (viii) *Niṇhavavattava*⁷ and (ix) *Sesaūvaghāyanijjuttī*⁸.

The *Nijjuttī* of *ajjhayaṇas* II, III, V and VI has no such sections, whereas that of IV has the following ones:-

- ¹ A Ms. dated *Samvat* 1483(?) may be cited as an instance. See *D. C. J. M.* (vol. XVII, pt. III, No. 1002).
- ² He has referred to a work named *Pravacanasiddhi* on p. 367^a. This work is probably extinct.
- ³ He has composed this com. in *Samvat* 1296.
- ⁴ He has composed the pertinent com. in *Samvat* 1440. See *D. C. J. M.* (vol. XVII, pt. III, p. 452)
- ⁵⁻⁶ See *D. C. J. M.* (vol. XVII, pt. III, pp. 391 and 394). These are also named as *Paḍhamāvaravariyā* and *Bīyavaravariyā*. *Ibid.*, pp. 391-393.
- ⁷ At times this is not separately mentioned.
- ⁸ This is also designated as *Uvaghāyanijjuttī*.

(i) *Jhānasaya*, (ii) *Pāriṭṭhāvāṇiyānījuttī*¹, (iii) *Paḍikkamāsaṅgahanī*², (iv) *Jogasāṅgaha*³ and (v) *Asajjhāyanījuttī*.

Peḍhiyā—Ordinarily this means 'an introduction'; but, here it means a *Nandī* dealing with five-fold knowledge and its sub-varieties. It comprises 79 verses or so. Incidentally herein there is an exposition about the sound we hear, some of the *labdhis* (miraculous powers) and strengths of Vāsudeva and others.

Lahuvaravariyā—*Varavariyā* means proclamation of giving the desired object. This meaning is applicable here at least to some extent; for, the ending verse mentions the amount of donations given by a *Tīrthāṅkara* in a year. This section consists of about 178 verses. Before commenting upon its verse Malayagiri Sūri says: "तत्रोपोद्धतस्यादिमङ्गलमाह". Can this be construed as suggesting that the *Uvaghāyanījuttī* really commences henceforth and that *Peḍhiyā* is an interpolation? The 1st 3 verses deal with salutations to the *Tīrthāṅkaras* in general, the liberated, Lord Mahāvira, his 11 *Gaṇadhara*s, Gaṇḍharavamśa, Vācakavamśa and the holy canon. In the following verse the author says that he will compose the *Nījuttī* of *suyanāna*, and in the subsequent two verses he mentions 10 works of which he intends to compose *Nījuttis*. He then commences *Sāmāyanījuttī*. There he discusses the relative importance of knowledge and character and deals with *upaśamaśrenī*⁴, *kṣapakaśrenī*⁵, *nikṣepas* of *anuyoga*, and methods of exposition. This is followed by *uddeśa* etc., which form 26 entrances of *Uvaghāyanījuttī*. Then is depicted the life of Lord Mahāvira wherein incidentally there is mention of 7 *Kulakaras* and 4 types of *nīti*. The life of Lord Rṣabha, too, is here narrated.

Vuddhavaravariyā—This section consists of about 348 verses. On examining the edition of Malayagiri Sūri's com., it can be said that verses 243-460⁶ of the *Avassayanījuttī* along with v. 33-111

1-2 Some do not look upon these two as forming a part and parcel of the *Nījuttī* on *Avassaya* (IV).

3 This is also styled as *Jogasāṅgahanījuttī*.

4-5 These are respectively the subsidential and destructive ladders useful for spiritual advancement.

6 After verse 415 we have vs. 1-17 dealing with the intervals between every two *Tīrthāṅkaras* out of 24. Similarly there are vs. 1-4 following v. 418.

of its *Bhāsa* make up this section.¹ The latter verses cannot be legitimately looked upon as the pertinent portion. Even then, so far as the contents are concerned, I shall not neglect them. This section commences with the details about the *dīkṣās* of the 24 *Tīrthāṅkaras*. It, too, deals with the life of Lord Rṣabha. It refers to the origin of the *Veda* (v. 366). It ends by giving some details about the life of Lord Mahāvira, such as his donation, his renouncing the world and his going to Karmāgrāma.

On a cursory examination of the contents of this section and the preceding one, I am tempted to believe that only one of them and probably the former rightly constituted the *Avassayanījuttī*, and that the latter one which is more extensive than the former, is a later product subsequently incorporated therein probably at the time of the Redaction of the *Jaina* canon. This surmise is supported by another name of *Vuddhavaravariyā*.

Uvasagga—As this word suggests, this section consisting of about 70 verses, deals with various terrible hardships experienced by Śramaṇa Mahāvira till he attained omniscience.

Samosaraṇa—This section comprises about 69 verses, in case the portion dealing with various penances of Lord Mahāvira given in the beginning is here included. Otherwise it consists of about 48 verses which describe the *samosaraṇa*.

Gaṇahara—This section having about 65 verses, deals with the doubts of the 11 *Gaṇadhara*s of Lord Mahāvira and their removals by the latter.

Sāmāyārī—This is a metrical composition of about 64 verses, and it supplies us with a ten-fold code of laws governing the life of the *Jaina* clergy. Before dealing with this section Malayagiri Sūri observes on p. 341^b: "साम्प्रतमोघनिर्युक्तिर्वक्तव्या, सा च महस्वात् पृथग्-ग्रन्थान्तररूपा कृता ॥ सम्प्रति दशविधसामाचारीप्रतिपादनार्थमाह ।" Similarly, while commenting upon the last verse of this section he remarks on p. 355^b: "इदानीं पदविभागसामाचार्याः प्रस्तावः, सा च कल्पव्यवहाररूपा बहुविस्तरा, ततः स्वस्थानादवसेया।"

1 Herein there are 14 interpolated verses. See *D. C. J. M.* (vol. XVII, pt. III, p. 394).

The remaining portion of *Uvagghāyanijjuttī* consists of about 216 verses. It commences by mentioning 7 causes that decrease the life-period. It deals with 7 *nayas*, 4 *anuyogas*, 7 *Nihnavas* and *sāmāyika*. Incidentally it narrates the lives of Vajrasvāmin, Āryarakṣita Sūri, Damadanta, Metārya, Kālaka, Cilātiputra, Ātreya, Dharmaruci, Ilāputra and Tetāliputra. This finishes the rough survey of *Uvagghāyanijjuttī* which is referred to, in the *Nijjuttī* on other sections of *Āvassaya* and which opens the doors for the treatment of *suttapphāsīyanijjuttī* wherein the 1st topic dealt with is the nature of *sutta*. This is followed by *Namokkārānījuttī* of about 144 verses. Then we have *sāmāyanijjuttī* of about 111 verses.¹ This completes the *Nijjuttī* of *Āvassaya* (I).

Cālvīsattavānījuttī and *Vandaṇānījuttī* consist of about 60 and 190 verses respectively.

*Jhānasaya*² consists of about 106 verses, and it is composed by Jinabhadra Gaṇi *Kṣamāśramaṇa*. It is an exposition of meditation.

*Pārīttihāvānīyānījuttī*³ comprises about 153 verses, and *Paḍikkamaṇasaṅgahaṇī* about 80 verses. Some of the topics dealt with, in the latter are: 7 types of fear, 9 kinds of *brahmaguptis*, 10 types of *dharma*, 11 *pratimās* of a *Jaina* layman and 12 of a saint, 13 *kriyā-sthānas*, 14 *guṇasthānas*, 15 *Paramādhārmikas*, 16 *ajjhāyanas* of *Sūyagada* (I), 17 kinds of self-control, 18 types of non-celibacy, 19 *ajjhāyanas* of *Nāyādhammakahā* (I), 22 hardships, 28 *ajjhāyanas* of *Āyāra* including *Nisīha*, 29 types of *pāpa-srūta* and 31 attributes of the liberated. So leaving aside these two sections and *Jhānasaya*, *Paḍikkamaṇānījuttī* contains about 227 (51+60+5+111) verses. Therein *Jogasaṅgaha* having about 60 verses has the 1st verse in common with *Samavāya* (s. 32). It runs as under:—

“आलोचननिबलावे आवईसु वृद्धम्मया । अणिससओवहाणे य सिक्खा णिप्पडिकम्मया ॥”

1 Its 1st verse is as under:—

“नंदिमणुगोदरं विद्विदुवग्वाइअं च नाऊणं । काऊण पंचमंगलमारंभो होइ सुत्तस्स ॥”

Do the words *Nandi* and *Anugadāra* here used refer to the two *Cūliyāsuttas*?

2 This is referred to by Haribhadra Sūri in his com. (p. 32^a-32^b) on *Dasaveyāliya*.

3 Its 15th verse defines *sutta*. It is as below:—

“पुब्बावरसंजुत्ते वेरग्गकरं सत्तंतमविरुद्धं । पौराणमद्धमागहभासानिययं हवइ सुत्तं ॥”

Kāūssaggānījuttī and *Paccakkhāṇānījuttī* consist of about 172 and 94 verses respectively.

Prof. E. Leumann has noted that Bhadrabāhusvāmin's *Āvassayanijjuttī* is the 1st redaction. This is due to his surmise that this work and *Mūlāyāra* (VII)¹ are based upon some common source which he names as “original-Niryukti” consisting of 170 stanzas.

Dasaveyāliyanijjuttī—This is a *Nijjuttī* on *Dasaveyāliya*. It consists of about 447 verses. Out of them there are about 63 verses belonging to its *Bhāsa*, and they mostly occur in the *Nijjuttī* of the 4th *ajjhāyana*. Haribhadra Sūri in his com. (p. 84^a) to it has noted one verse as भिन्नकर्तृकी. In this *Nijjuttī* we come across the *nikkevas* of एकअ (v. 8), दसग (v. 9), दुम (v. 34), पुष्क (v. 34), घम्म (v. 39), समण (v. 153), काम (v. 161), पय (v. 166), आयर (v. 179), जीव (v. 222), वक्क (v. 269), सुद्धि (v. 283), सयर (v. 328), भिक्खु (v. 333) etc., and *niruttas* of अज्जयण (v. 29-30), समण (v. 156), भिक्खु (v. 342) etc. *Egatthas* also are given e. g. that of आअ (v. 32), दुम (v. 35), पुष्क (v. 36), नाय (v. 52), समण (v. 158-159), वक्क (v. 270) and तवसंजमरय (v. 345-347). In v. 6 *Kappa* is mentioned. In v. 50 there is a reference to a syllogism consisting of 5 members and to one having 10, and in v. 157, a *Jaina* saint is compared with several objects. Four varieties of *gahiyapaya* viz. *gajja*, *paḍḍa*, *geya* and *cunna* are given in v. 170, and the following 4 verses define them. Verse 188 states four types of narration whereas the subsequent ones up to 201 deal with their varieties.² Verses 220, 221 and 224 explain the nature of the soul. In v. 252-253 are enumerated 24 kinds of corn and in v. 254-255 24 kinds of jewels. Verses 259-262 deal with erotics, and v. 351 mentions 8 qualities of gold.³

1 189 verses of this are printed in *Āv. Lit.* (pp. 16-19). On one hand this work is commented upon by Vasunandin in his *Ācāravṛtti* (VII) and on the other hand by Aparājita and Āśādhara in *Dharmāmṛta*.

2 Cf. *Samarācācarīya* (pp. 2-3), *Upamitibhavaprapaṇcākaṭhā* (v. 25-50) and *Kuvalayamālā* of Uddyotana Sūri.

3 For details see Prof. A. M. Ghatage's article “*Daśavaikālika-Niryukti*” published in *The Indian Historical Quarterly* (vol. XI, No. 4, pp. 627-639). Therein he observes:

(i) “The commentator is clearly far-fetched and twisting in interpreting *udāharaṇas* as the *dṛṣṭāntas* of the logical syllogisms.”—p. 637

(ii) “Haribhadra's opinion that a *vāuliya* is a reference to the school of the *Nāstikas* is not very accurate.”—p. 638

Uttarajjhayananijjutti—This comprises about 600 verses. In v. 91¹ there is mention of Bhaddabāhu, in v. 97 that of Ajja-rakkhiya and in v. 104² that of Thūlabhadda with the honorific *bhayavam*. These are no doubt instances of anachronism; but they can be justified in the light of the remarks made on p. 173.

This *Nijjutti* deals with *nikkevas* of several words³ and gives synonyms⁴, too. It mentions *suvaṇṇabhāmi* in v. 120 and *Vāsa-vadattā* and *Udayaṇa* in v. 148. Verses 165-178 supply us with information about 7 Nihnavas and v. 38 to 41 deal with various shapes and sizes—a mathematical topic. Verse 153 mentions 8 limbs of the body, and so does v. 189, whereas v. 190 mentions sublimbs (*upāṅgas*). Verses 198-200 deal with *karaṇas*—an astrological item, and v. 212-235 treat the subject of 17 kinds of death etc. Verses 146-148 mention the ingredients of the best scent-perfume and v. 151 those of an excellent wine. Verse 149 deals with the preparation of a pill, and v. 150 informs us about the diseases that can be cured by it. Verses 124, 126-128 and 130-134 have the same last foot viz. “जायं सरणओ भयं.” From *Vādi-vetāla Śānti Sūri's* com. (p. 141^a) on v. 142 it follows that *Dasaveyāliyanijjutti* is prior to this *Nijjutti*.⁵

Āyāranijjutti—This metrical composition contains about 350 verses. It extends up to the 4th *Cūlā* of *Ayāra*. It, too, supplies us with *nikkevas* of various words.⁶ Verses 18-27 deal with 7 *vannas* (castes) and 9 *vannantarās* etc., and v. 43-59 discuss 10 directions. Various living beings along with their varieties

1-2 These are the Nos. according to D. L. J. P. F. Series, No. 33.

3 संजोग (v. 30), एकअ (v. 142), गणण (v. 143), अंग (v. 144), पमाअ (v. 179), करण (v. 183), काम (v. 208), मरण (v. 208), नियंठ (v. 237), उरम्म (v. 244), कविल (v. 250), नमि (v. 260), दुम (v. 280), बहु (v. 310), सुय (v. 310), पूजा (v. 310), पवयण (v. 455), जत्र (v. 460), साम (v. 480), खलुंक्र (v. 487), सुक्ख (v. 496), चरण (v. 514), and विहि (v. 516) may be cited as instances.

4 See v. 9, 64, 157 and 158. In v. 158 we have the synonyms of *ahimsā*.

5 “एतद्व्याख्या च दशवैकालिकनिर्युक्तावेव निर्युक्तिकृता कृतेत्यत्रोदासितं”

6 आचार (v. 5), अंग (v. 5), वंम (v. 18), चरण (v. 29), सत्य (v. 36), परिण्णा (v. 37), सण्णा (v. 38), दिसा (v. 40), पुढवी (v. 69), सम्म (v. 216), विमुक्क (v. 257), हरिया (v. 308), etc., are some of them.

form the subject of v. 43-166. Therein the earth-bodied, water-bodied, fire-bodied, *vanassai*, the mobile and the wind-bodied are treated in v. 71-79, 107-108, 117-118, 127-143, 152-155 and 165-166 respectively. Verses 228-231 are the *pādapārtis* of “सकुण्डलं वा वयणं न व ति.”¹ In v. 264 there is mention of Ajja Vaira and in v. 266, that of Tosali. These are anachronisms, and hence these verses must have been added at the time of the Redaction of the *Jaina* canon. On examining v. 176² and *Śilānka Sūri's* com. (p. 76^a)³ on it, it follows that *Āvassayanijjutti* was composed earlier than this *Āyāranijjutti*, and from v. 298-299⁴ and 313 it follows that this *Āyāranijjutti* is posterior to *Dasaveyāliyanijjutti*. Besides it is posterior to *Uttarajjhayananijjutti* as well, as can be seen from v. 343⁵ and its com. (p. 397^b)⁶.

*Sūyagadanijjutti*⁷—This consists of about 205 verses. Verses 18 and 20 explain the title *Sūyagada* and *Suttagada*. In v. 68-69

- 1 Cf. Śatārthika Somaprabha Sūri's *Kumāravālapadiboha* (I; p. 27).
- 2 Herein Bhadrabāhusvāmin says: “लोगो भणिओ.”
- 3 “भद्रबाहुस्वामिनाऽयमतिदेशोऽभ्यधायि, स च पूर्वमावश्यकनिर्युक्तिं विधाय पश्चादाचाराङ्गनिर्युक्तिं चक्रे, तथा चोक्तम्—‘आवस्सयस्स दसकालियस्स तह उत्तरज्झमायारे’ ति सूक्तम्।”
- 4 “विदेसणाए जा णिज्जुत्ती सा चेव होइ सेज्जाए। वल्लेसण पाएसण उग्गहपडिमाए सचेव ॥ २९८ ॥
सन्वा वयणविसोही णिज्जुत्ती जा वक्कसुद्धीए। सचेव णिरवसेसा भासज्जाए वि णायव्वा ॥ २९९ ॥”
- 5 “जो चेव होइ मुखो सा उ विमुक्ति पणयं तु भावेणं। देसविमुक्का साहू सव्वविमुक्का भवे सिद्धा ॥३४३॥”
- 6 “नामनिष्पन्ने तु निक्षेपे विमुक्तिरिति नाम, अस्य च नामादिनिक्षेप उत्तराध्ययनान्तःपातिविमोक्षाध्ययनवदित्यतिदिष्टं निर्युक्तिकार आह।”
- 7 Prof. A. M. Ghatage has written an article on this, and it has been published in *The Indian Historical Quarterly* (vol. XII, No. 2, pp. 270-281, June 1936). Herein he has divided the *Nijjuttis* into 3 groups. In the 1st group he has included the *Nijjuttis* on the first two *Āṅgas*. As regards the remaining groups he has said:

“The second group consists of those *Niryuktis* where verses of the so-called *mūla-Bhāṣya* are added to the original *Niryukti* either to explain it or to supplement it (p. 270).

“In the third group come the *Niryuktis* which are now called by the names of the *Bhāṣyas* and *Bṛhad-Bhāṣyas* like those on *Nisīha* and others where it is not now possible to separate the original *Niryukti* and the latter commentary on it.” (pp. 270-271)

For comparison see p. 173.

there is mention of the 15 *Paramādhārmikas*, and in v. 70-84 there is a vivid description of the harassments they cause to the denizens of hell. Verse 119 refers to 363 heterodox schools of thought and v. 127-131 mention the various types of the teacher and the taught. In v. 189, *Isibhāsiya* is referred to. *Nikkevas* of several words are noted e. g. those of गहा (v. 23), सोलस (v. 23), सुय (v. 23)¹, खंध (v. 23)², पुरिस (v. 57), विभक्ति (v. 66), समाहि (v. 104), मग (v. 107), आदाण (v. 132), गहण (v. 132), महत (v. 142), अञ्जयण (v. 143)³, पुंडरीय (v. 144), आहार (v. 169), परित्रा (v. 178), पच्चक्खण (v. 179), सुत्त (v. 181), अह (v. 184) and अलं (v. 201)⁴. In v. 154 it is said that geometry is the best in Mathematics, and v. 191-200 delineate the life of Adda (Sk. Ārdra). From the com. (p. 241^a)⁵ on v. 127 it follows that this *Nijjuttī* is posterior to *Uttarajjhayanānījuttī*, and from v. 182 and its com. (p. 371^a-371^b) it can be seen that this *Nijjuttī* is preceded by *Dasavayāliyanījuttī*, too. See fn. 1-3.

Dasāsuyakkhandhanījuttī—This contains 154 verses distributed over the 10 sections of *Dasāsuyakkhandha* as under:—

11, 3, 10, 7, 4, 11, 8, 6, 7, 8 and 15.

Thus it will be seen that the *Nijjuttī* on the 8th section viz. *Pajjosaṇākappa* is the biggest as compared with those of the rest.

Kappanījuttī—This is mixed up with its *Bhāsa*, at least since the time of Malayagiri Sūri. *Pañcakappa* is associated with it. This name *Pañcakappa* occurs in *Āvassayacunṇī* (Pt. I, p. 415) and in Malayagiri Sūri's com. (p. 83⁶) on v. 274⁷ of *Kappanījuttī* mixed up with *Kappabhāsa*. Two *Pañcakappabhāsas* and *Pañcakappacunṇī* are available. There is no mention of *Pañcakappanījuttī*

1-3 Śīlānka Sūri says that these *niksepas* are treated elsewhere. On p. 371^a-371^b he says: "तत्राचारः क्षुद्रिकाचारकथायामभिहितः, श्रुतं तु विनयश्रुते ।" Haribhadra Sūri in his com. (p. 9^b) on *Dasaveyāliya* says: "श्रुतस्कन्धयोस्तु निक्षेपश्चतुर्विधो द्रष्टव्यो यथाऽऽद्योगद्वारेषु."

4 These nos. of verses are according to Āgamodaya Samiti Series. There the 50th verse is followed by the verse numbered as 53.

5 "ग्रन्थो द्रव्यभावभेदमित्रः क्षुद्रकनैर्ग्रन्थं नाम उत्तराध्ययनेष्वध्ययने तत्र पूर्वमेव सप्रपञ्चोऽभिहितः ।"

6 "भावकल्पः 'पञ्चविधः' पञ्चप्रकारः ॥२७३॥.....एते पञ्चापि प्रकाराः पञ्चकल्पे व्याख्यातास्तथा ज्ञातव्याः।"

7 "छन्विह सत्तविहे वा दसविह वीसइविहे य बायाला । जसस उ नत्थि विभागो सुवत्त जलंधकारो से ॥ २७४ ॥"

probably because its verses have got mixed up with those of either of the two *Pañcakappabhāsas*. I am inclined to equate the above-noted *Pañcakappa* with *Pañcakappanījuttī* and consider the former name as the abbreviation of the latter. On this understanding I have attributed its authorship to Bhadrabāhusvāmin on p. 38.

Pañcakappa as its very name suggests, deals with five *kappas* which are the five varieties of *bhāvakaḥpa* noted on p. 182, fn. 6. I think the exposition of these varieties was reserved by Bhadrabāhusvāmin for being treated as a separate work on the following grounds:—

(i) This exposition was going to be a detailed one.¹

(ii) It could be safely dropped from *Kappanījuttī*.

Vavahāranījuttī—This is on the same footing as *Kappanījuttī*.

Nisīhanījuttī—It is from the *Visehacunṇī* of *Nisīha* that we know about the existence of this work. It points out some of its verses and attributes their authorship to Bhadrabāhusvāmin. It has been practically superseded by *Nisīhabhāsa* wherein these verses have got amalgamated.

Before we proceed further and examine the order of the *Nijjuttīs* we may note:—

(i) *Ohanījuttī* and *Pinḍanījuttī* are not separate *Nijjuttīs*.

(ii) *Samsattanījuttī* is not a *Nijjuttī* on any work, and same is the case with *Ārāhanānījuttī*.

(iii) The *Nijjuttī* on *Āvassaya* should not be confounded with *Āvassayanījuttī* forming the seventh section of *Mūlāyāra*, a *Digambara* work attributed to Vaṭṭakera. For, this seventh section is not a com. on any work either belonging to the *Svetāmbara* school or the *Digambara* one, though it is true that it resembles Bhadrabāhusvāmin's *Nijjuttī* on *Āvassaya* in several respects. For instance, both are divided into six sections corresponding to (i) *Sāmāyā*, (ii) *Caūvisatthava*, (iii) *Vandanāya*, (iv) *Paḍikkamaṇa*, (v) *Paccakkhāṇa*, and (vi) *Kāūssagga*, the six well-known divisions of *Āvassaya*. Besides, they deal with the same subject, and that, too, in *gāthās* in *Prākṛta*.

1 In *Bṛhatṭīpanikā*, the extent of *Pañcakappa* is noted as 1113 ślokas.

Order—We may now take up the question as to the order in which Bhadrabāhusvāmin composed his *Nijjuttis*. Leaving aside the *Nisāhanijjutti*, the 10 *Nijjuttis* appear to be composed in the very order mentioned by him in *Avassayanijjutti* (v. 82-83). As noted on p. 181 *Avassayanijjutti* was composed earlier than *Āyāranijjutti*, and the latter and *Sūyagadanijjutti*, too, are posterior to *Dasaveyāliyanijjutti* and *Uttarajjhayanānānijjutti* (vide p. 182, fn. 1-3). Further this last one is preceded by *Dasaveyāliyanijjutti* (vide p. 180). Padmamandira Gaṇi¹ however strikes a different note² but adduces no arguments to support his statement. But I am inclined to side with Śīlānka Sūri and Vādivetāla Sūri and not with this Gaṇi. Further, for the following reasons, I am led to believe that out of ten, *Avassayanijjutti* is composed first:—

- (I) All the entrances such as *uddesa* etc., (vide p. 186) are treated at length in *Uvagghāyanijjutti*, a section of this *Nijjutti*.
- (II) This *Uvagghāyanijjutti* is referred to in the *Nijjuttis* of other *Āgamas*.
- (III) No *Nijjutti* except the *Avassayanijjutti* is as complete as desired.
- (IV) It is this *Nijjutti* alone that proceeds on a scientific basis and follows the order of the *suttas* it deals with.

From this exposition of the extant *Nijjuttis* their nature must have been realized. So, in order to have an exact idea we shall note the explanations of the word *Nijjutti* given in several places. Some of them are as under:—

(1) *Avassayanijjutti*. Here we have:—

“निज्जुत्ता ते अत्था, जं बद्धा तेण होइ निज्जुत्ती । तहवि य इच्छावेई, विभासिउं सुत्तपरिवाडी ॥”

(2) *Viśeṣā*. Herein the above-noted verse is incorporated and numbered as 1085. Besides, there runs a verse as under:—

“जं निच्छयाऽऽइज्जुत्ता, सुत्ते अत्था इमीएँ वक्खाया । तेणेयं निज्जुत्ती, णिज्जुत्तत्थाभिहाणाओ ॥”

1 This Gaṇi in his com. on *Isimaṇḍalapayarāṇa*—the com. dated *Saṃvat* 1558 says:

“क्रमाद् दशचतुःपूर्ववेदी सुरिगुणाग्रणीः । भद्रवाहुर्यशोभद्वैत्यस्तः सुरिपदक्रमे ॥
दशवैकालिकस्याचाराङ्ग-सूत्रकृताङ्गयोः । उत्तराध्ययन-सूर्यप्रज्ञप्तयोः कल्पकस्य च ॥
व्यवहारविभाषितावदयकानामिमाः क्रमाद् । दशाश्रुताख्यस्कन्धस्य निर्युक्तीदंश सोऽतनोत् ॥”

(3) Haribhadra Sūri's com. (p. 2^b) to *Dasaveyāliya* and its *Nijjutti*. There it is said: “निर्युक्तानामेव सूत्रेऽर्थानां युक्तिः—परिपाट्या योजनं, निर्युक्तयुक्तिरिति वाच्ये युक्तशब्दलोपान्निर्युक्तिः ।”

(4) Śīlānka Sūri's com. (p. 4^a) to *Āyāra* (I. 1. 1). There it is remarked: “निश्चयेनार्थप्रतिपादिका युक्तिर्निर्युक्तिः ।”

(5) Maladhārin Hemacandra Sūri's com. (p. 258^b) to *Anuogaddāra* (s. 151). Here it is said: “नितरां युक्ताः—सूत्रेण सह लोलीभावेन सम्बद्धा निर्युक्ता अर्थास्तेषां युक्तिः—स्फुटरूपतापादानम्, एकस्य युक्तशब्दस्य लोपान्निर्युक्तिः.”

(6) *Mūlāyāra*. In its 515th verse it is said as under:—
‘ण वसो अवसो अवसस्स कम्ममावासयं ति बोधव्वा । जुत्ति ति उवाय ति य णिरवयवा होदि णिज्जुत्ती ॥’

These definitions, no doubt, explain to some extent the meaning of *Nijjutti*; but, in order that its nature may be completely realized, it is necessary to tap another source wherein there is a specific mention of at least its constituents. Up till now I have not come across such a source. So I shall, first of all, quote from the *Dasaveyāliyanijjutti* the following verses which throw some light in this direction and then refer to *Anuogaddāra*:—
“निकखेवेगहनिरुत्तविही पवित्ती य केण वा कस्स । तदारामेयलक्खण तयरिहपरिसा य सुत्तथो ॥ ४ ॥”

“भिकखुस्स य निकखेवो १ निरुत्त २ एगद्वियाणि ३ लिंगाणि ४ ।
अगुणद्विओ न भिकखु अववाया पंच दाराइं ॥ ३३२ ॥”

This shows that *nikkheva*¹, *egattha*² and *nirutta*³ are the main constituents of *Nijjutti*.

From *Anuogaddāra* (s. 151) it can be inferred that *Nijjutti* is three-fold: (i) *Nikkheva-nijjutti*, (ii) *Uvagghāya-nijjutti* and (iii) *Suttapphāsīyanijjutti*. The 1st type deals with *nikkevas*, and the 2nd brings us nearer the *sutta* by dealing with 25 items noted in the following two verses occurring in *Anuogaddāra* (s. 151):—

“उद्देसे १ निद्देसे २ अ निग्गमे ३ खेत ४ काल ५ पुरिसे ६ य ।
कारण ७ पच्चय ८ लक्खण ९ नए १० समोआरणणुमए ११ ॥”

किं १२ कइविहं १३ कस्स १४ कहिं १५ केसु १६ कइं १७ किच्चिरं हवइ कालं १८ ।
कइ १९ संतरं २० अविरहियं २१ भवा २२ गरिस २३ फासण २४ निरुत्ती २५ ॥”⁴

1-3 These are treated in Chapter VII.

4 These very verses occur in *Avassayanijjutti* as v. 137-138. But, therein अनुमअ is separately counted as it should be.

The 3rd type explains the *sutta* under consideration.

All the *Nijjuttis* attributed to Bhadrabāhusvāmin must have been concise and written in *gāthās* as can be inferred from the 8 printed ones. They were surely compiled long before the Redaction of the *Jaina* canonical works, and according to the *Jaina* tradition they belong to the fourth century B. C. If this is correct can we look upon them as the oldest metrical commentaries forming a part of the Indo-Āryan literature? Whatever may be a reply to this question, it is certain that these *Nijjuttis* were later on followed by several other commentaries. Out of them the two types of commentaries known as *Bhāsa* and *Cunṇi* seem to be the oldest. After their composition, there came an age when the commentaries began to be freely composed in Sāṃskṛta, thus making the exegetical literature on the *Āgamas* of the *Jainas* of four types: (1) *Nijjutti*, (2) *Bhāsa*, (3) *Cunṇi* and (4) *Tīkā*. I use this last word to denote Sāṃskṛta commentaries. This *Nijjutti* etc. are mostly in the chronological order of development. For, *Cunṇi* seems to be an intermediate stage between *Bhāsa* on the one hand and *Tīkā* on the other, on the ground that it is neither entirely in Prākṛta like its predecessors *Nijjutti* and *Bhāsa* nor mostly or completely in Sāṃskṛta like its successor *Tīkā*; but it is a mixture of Prākṛta and Sāṃskṛta so much so that not only one and the same sentence contains portions written in two languages¹, but even a Sāṃskṛta stem has Prākṛta terminations at times. This indicates that the Sāṃskṛta language was slowly but surely receiving more and more attention at the hands of the *Jainas* who wanted to popularize their literature. *Cunṇi* is written in prose, and this is another respect in which it differs from *Nijjutti* and *Bhāsa*.

1 Dhanapāla has written *Vīrastuti* of 11 verses wherein the 1st hemistich of every verse is in Sāṃskṛta and the 2nd in Prākṛta, and Rāmacandra Sūri, too, has written *Ādidevastava* of 8 verses in this manner whereas Haribhadra Sūri's *Sāṃsaradāvanāla*, Ratnaśekhara Sūri's *Caturvīṃśati-stavana* and Bhaṭṭi's *Bhaṭṭikāvya* (XIII) are so composed that they can be considered to be works both in Sāṃskṛta and Prākṛta and can hence be looked upon as examples of *bhaṣāsleṣa*.

Bhāsa is styled as *Gāhā*, too, since it is composed in *gāthās* in Prākṛta. This is what we learn from the *Vyākhyā* of *Viśeḥacunṇi* of *Nisīha* (XX). There its author Śricandra Sūri, pupil of Śilabhadra has made the following observation—

“जे गहेत्यादि । ‘गाथा’शब्देन भाष्यं गाथानिवद्धत्वादभिधीयते ।”

Just as we have not got *Nijjuttis* for all the canonical texts, similarly there are not *Bhāsas* for every *Nijjutti*¹—much less for every *Āgama*. It seems that *Bhāsas* were composed in the case of at least the following 11 *Āgamas*:—

(1) *Avassaya*, (2) *Dasaveyāliya*, (3) *Uttarajjhayana*, (4) *Kappa*, (5) *Pañcakappa*², (6) *Vavahāra*, (7) *Nisīha*, (8) *Pañca-maṅgalasuyakkhandha*³, (9) *Jīyakappa*, (10) *Ohanijjutti* and (11) *Piṇḍanijjutti*.

For *Avassaya*, there are three *Bhāsas*, one of which is known as *Mūlabhāsa*⁴. The others are known as *Bhāsa*⁵ and *Viśeṣā*⁶. There are about 183 verses in *Mūlabhāsa*, about 350 in *Bhāsa* and about 4314 in *Viśeṣā*⁷.

*Viśeṣā*⁶—This is *Sāmāyabhāsa*⁶ i. e. to say a *Bhāsa* on the *Nijjutti* of *Avassaya* (I). Not only are some of the verses of this *Nijjutti* incorporated in it; but, even some of the *gāthās* of two earlier *Bhāsas* on this *Nijjutti*, too, are assigned a place herein. This work is named as *Viśeṣā*⁶ in order to distinguish it from this *Bhāsa* and that, too, probably by some commentator other than

1 For instance there seem to be no *Bhāsas* pertaining to the *Nijjuttis* on *Āyāra*, *Sūyagaḍa*, *Sūriyapaṇṇatti*, *Dasāsuyakkhandha* and *Isībhāsiya*.

2 I have included *Pañcakappa* in this list, as I think that it is after all a *Nijjutti* on a portion of *Kappa*. Herein there is a reference to Kālika Sūri's going to an *Ājivaka* for studying the *aṣṭāṅga-nimitta*.

3 The *Bhāsa* on this is extant. See p. 80, fn. 4.

4-5 See the edition (pp. 573 and 591) of *Viśeṣā*⁶ with Gujarātī translation.

6 Of. “सत्त्वाणुओगमूलं भासं सामाहयस्स सोऊण ।
होइ परिकम्मियमई जोगो सेसाणुओगस्स ॥ ४३१४ ॥”—*Viśeṣā*⁶

7 For a list of these verses see *Āv. Lit.* (pp. 35-36),

Jinabhadra.¹ It refers to *Vāsavadattā* and *Tarangavā* in v. 1508.² The former seems to be none else than the work of Subandhu, a predecessor of Bāṇa and the latter that of Pādalipta Sūri.³ Further, in *Viśeṣā*, there are some verses which tally with those of *Kappabhāsa* and *Vavahārabhāsa*.⁴ Its verses 2104 and 2195 agree *ad verbatim* with *Sammāyaparāṇa* (III, v. 52 and 49). Besides, in this work, there are *Vaidika* references.⁵ These along with their original sources are noted in *Av. Lit.* on pp. 37-38.⁶ All these facts along with the mention of Jinabhadra Gaṇi by Haribhadra Sūri may be utilized for verifying his traditional date (*Samvat* 645). He himself has composed a com.⁷ on *Viśeṣā*—a statement⁸ made by Koṭyācārya in his com. (p. 245) on *Viśeṣā*. This Koṭyācārya is identified by some as Śilāṅka Sūri, the commentator of *Ayāra* etc. But this view is challenged by Ānandasāgara Sūri in his intro. (p. 3) to Part II of *Viśeṣā* edited by him with Koṭyācārya's com. Maladhārin Hemacandra Sūri, too, has written a com. on *Viśeṣā*.⁹

1 In *Kappacunṇi* (*peḍhabandha* 93) we have: "जहा विसेसावस्सयभासे." Vide *Av. Lit.* (p. 31 fn.).

2 "जह वा निदिद्वसा वासवदत्ता-तरंगवद्याहं । तह निदिसगवसओ लोप मयुरकववाड ति ॥१५०८॥"

3 He is referred to in *Nisīhabhāsa* and *Kappacunṇi*. He is said to be a favourite of Muṛuṇḍa, who may be Vinaspharṇi (?), a governor of Pāṭaliputra appointed by King Kaniṣka. It seems he flourished sometime between A. D. 94 to A. D. 162. He is regarded as the originator of a language (?) named after him. He composed a *Deśināmamālā* as can be inferred from *Kalikālasarvajña* Hemacandra's com. on his own work *Rayaṇāvali* (v. 2).

4 See *Av. Lit.* (p. 36) and pp. 21-22 of the portion preceding the Gujarātī *prastāvanā* to *Viśeṣā* (Part II).

5 Some of these occur in the *Cunṇi* on *Āvassaya*, in Haribhadra Sūri's com., on it, in various commentaries on *Viśeṣā*, in *Kincidgaṇadharaṇā* and in a *laghuvṛtti* on *Dasaveyāliya*, too.

6 They are reproduced in *Jaina sāhitya samśodhaka* (vol. II, No. 1, pp. 84-91).

7 This com. is now extinct; but it existed in the time of Maladhārin Hemacandra Sūri (vide his com. on v. 500 of *Viśeṣā*) and also Malayagiri Sūri as can be seen from his com. (pp. 424^b-425^a) to *Paṇṇavaṇā* (*paya* XXI).

8 "अत एव पूज्यपादैः स्वटीकायां प्रायोगहणं कृतम्".

9 In this com. (p. 649) on v. 1508, he has mentioned *Bhadrabāhunimitta*, *Nandasamhita* and *Kāpiliya*. The last two are once more mentioned in the com. on v. 1509 where even the name of Manu occurs.

The *Bhāsa* on *Dasaveyāliya* comprises about 63 verses, and that on *Uttarajjhayaṇa* about 45¹ verses.

For *Kappa*, there are two *Bhāsas* small and big. The former is composed by Saṅghadāsa Gaṇi *Kṣamāśramaṇa* and contains about 6600 *gāthās*. The latter is anonymous, and its extent is 8600 *ślokas* or so.² This latter *Bhāsa* appears to be preceded by the corresponding *Cunṇi* and *Viśeṣacunṇi*.³

There seem to be two *Pañcakappabhāsas* (vide p. 38). Out of them the authorship of the bigger one is attributed to Saṅghadāsa Gaṇi *Kṣamāśramaṇa*.⁴ It comprises about 2574 verses.⁵

The available *Bhāsa* on *Vavahāra* is printed. It is anonymous and consists of about 4629 verses.

In *Jainagranthāvalī* (p. 10) there are noted two *Nisīhabhāsas*. Out of them, one having about 6439 verses is anonymous. But it may be that either this work or the bigger one is composed by Jinabhadra Gaṇi⁶ *Kṣamāśramaṇa*.⁷ Muni Kalyāṇavijaya in his Gujarātī intro. (p. 48) to *Prabhāvaka-caritra* says that either this *Bhāsa* itself or a metrical composition expounding *Nisīha* may be the work of Siddhasena Divākara. He further says on p. 49 that this Siddhasena seems to have written *Tikās* and *Bhāsas* on several *Āgamas*; but, now all of them are lost.

Jīyakappabhāsa is anonymous, and its extent is about 3300 *ślokas*. There is one Ms. of it in the Limbdī Bhaṇḍāra. Its first 3 verses and the last 3 ones are given on p. 17 of the intro. to *Jītakalpasūtra*. Therein it is stated on p. 18 that this *Bhāsa* is posterior to Siddhasena Sūri's *Jīyakappacunṇi*.

1 Two *gāthās* of this *Bhāsa* are noted in Vādivetāla Śānti Sūri's com. (p. 181^a) on *Uttarajjhayaṇa* where on p. 178^b, *Pañcakappa* is referred to.

2-3 See *D. C. J. M.* (vol. XVII, pt. II, p. 254). 4-5 *Ibid.*, p. 261.

6 In his *Viśeṣā*, v. 235 begins with "पोग्गलमोयगदंते." This very verse and the illustrations here referred to occur in *Nisīhabhāsa*. This is borne out by Koṭyācārya's com. (p. 95) on *Viśeṣā* where he says: "पुगले इत्यादि निशीथे वक्ष्यामः." Further, the 1st hemistich of this verse occurs in *Jīyakappacunṇi* (p. 29).

7 See *D. C. J. M.* (vol. XVII, pt. III, p. 468).

Ohanijuttibhāsa and *Pinḍanijuttibhāsa* are each anonymous, and some of the verses of each of them have got mixed up with *Ohanijutti*¹ and *Pinḍanijutti*² respectively.

It may be noted that it will be committing oneself to say that any and every *Bhāsa* is older than one and all the *Cuṇṇis*, though it is true that that *Bhāsa* on which we have a *Cuṇṇi*, is certainly anterior to that *Cuṇṇi*. *Viśesā*³ is posterior to some of the *Cuṇṇis*. *Vuddhabhāsa* of *Kappa* is preceded by its *Cuṇṇi* and *Viśehacūṇṇi*, and same is the case with *Jīyakappabhāsa*. *Cuṇṇi* is as a rule anterior to its corresponding *Viśehacūṇṇi*, and it seems that in order that the latter may be distinguished from the former, the word *viśeha* is added to it.

Just as *Bhāsa* is designated as *Gāhā* so *Cuṇṇi* seems to be styled as *Paribhāsa*, too. *Cuṇṇis* seem to have been written on at least the following 20 *Āgamas*:—

(1) *Ayāra*³, (2) *Sūyagada*⁴, (3) *Viāhapannatti*⁵ (4) *Jīvābhigama*, (5) *Jambuddivapannatti*⁶, (6) *Nisīha*, (7) *Mahānisīha*, (8) *Vavahāra*, (9) *Dasāsuyakkhandha*, (10) *Kappa*, (11) *Pañcakappa*, (12) *Ohanijutti*, (13) *Pañcamāṅgalasuyakkhandha*, (14) *Jīyakappa*, (15) *Uttarājhayana*⁷, (16) *Avassaya*⁸, (17) *Dasaveyāliya*⁹, (18) *Nandī*¹⁰, (19) *Aṇuogaddāra*¹¹ and (20) *Pakkhiyasutta*.

There were two *Cuṇṇis* for (6) and (14); but, now-a-days only one is available in each case. The available one for (6) is

1-2 See the printed editions of these works.

3-4 The *Cuṇṇis* of these *Āgamas* are in press.

5 Its *Cuṇṇi* will be printed hereafter. Its press-copy is being revised by Ānandasāgara Sūri. He says that the *Cuṇṇis* on *Nandī*, *Aṇuogaddāra*, *Avassaya*, *Dasaveyāliya*, *Uttarājhayana*, *Āyāra*, *Sūyagada* and *Viāhapannatti* are in their order of composition. Vide his article “આણંદ આગમોની સૂચિએ અને તેજ સુદ્ધ” published in *Siddhacakra* (vol. IX, No. 8, p. 165).

6 It is doubtful if there is really a *Cuṇṇi* on this work. One noted by me in *D. C. J. M.* (vol. XVII, pt. I, pp. 233-236) is not any com.; but it is a treatise dealing with calculations pertaining to the Jambūdvīpa. This is what Prof. Schubring says. See my Preface (p. xxv) of *D. C. J. M.* (vol. XVII, pt. III).

7-11 The *Cuṇṇis* of these *Āgamas* are published from Rutlam.

called *Nisīhavīśehacūṇṇi*, and it is very prolific in contents.¹ Its author Jinadāsa Gaṇi himself has given it this name in this very work itself. Herein the author has ingeniously mentioned his name², and has referred to Pradyumna *Kṣmāśramana* as his *vidyāguru*. Further he has explained the meaning of *Addhamāgahā*, a Prākṛta language, has mentioned works such as *Siddhivīnicchaya*, *Sammai*, *Jonipāhuda*, *Naravāhanadattakahā*³, *Magahasenā*⁴, *Taraṅgavaṇā*⁵ etc., and has referred to Siddhasena Divākara and his creation of horses⁶ and to a famine during the reign of Candragupta. He has composed *Nandīcūṇṇi*, too, and there in the end, he has cleverly mentioned his name.⁷ In its several Mss., it is assigned a date *Śaka Saṁvat* 598 i. e. *Vikrama Saṁvat* 733. Ānandasāgara Sūri has edited this *Cuṇṇi*, and therein the date is given as *Śaka* 500. This date as well as the upper one are challenged by him. He says that the line pertaining to the date comes from the pen of a scribe and not that of the author.⁸ He has not assigned any reason for it; but it appears that he says so as this date upsets his belief to the effect that Haribhadra Sūri died in *Vīra Saṁvat* 1055.⁹ In this *Nandīcūṇṇi* (pp. 7, 21 etc.) differences of opinion are noted, and on pp. 21-22 there is a discussion about the coexistence of *kevalajñāna* (omniscience) and *kevaladarśana* (absolute undifferentiated cognition). At times there are quotations in Prākṛta (vide p. 43).

From the last line of the printed edition of *Aṇuogaddāracūṇṇi*, it follows that this *Cuṇṇi*, too, is composed by Jinadāsa Gaṇi

1 Cyclostyled copies of this *Nisīhavīśehacūṇṇi* have been recently prepared and presented to several Ācāryas and Bhaṇḍāras. Therein the topics are given in margins.

2 See *D. C. J. M.* (vol. XVII, pt. II, p. 357).

3-5 All these 3 works are extinct as is the case with *Dvāsaptatīprabandha*—a work mentioned by Kalyāṇavijaya in his intro. (p. 7) to *Prabhāvācakaritra*.

6 For pertinent extracts see my article *The Jaina Commentaries* (pp. 299-300) published in the *Annals of B. O. R. I.* (vol. XVI, pts. III-IV).

7 See *D. C. J. M.* (vol. XVII, pt. III, p. xxv of Preface).

8 See his preface to *Nandīcūṇṇi*.

9 For details see my article “નરહિત અને એની સુલેખા વિગતો” published in *Jainadharmaprakāśa* (vol. LVI, no. 5, pp. 156-163).

Mahattara. Several works are mentioned here e. g. *Nandīcunṇi* (p. 1), *Avassaya* (p. 3), *Tandulaveyāliya* (p. 3), *Dharmasamhitā* (p. 12), *Nandī* (p. 16), *Saddapāhuda* (p. 47), Jinabhadra Gaṇi *Kṣamāśramana's Cunṇi* on *sarīrapada* (p. 74) etc. Further this *Cunṇi* supplies us with quotations in Prakṛta² and notes differences of opinions.³ It explains the word *dharmāstikāya* on p. 29 as “अस्तीति द्रौव्यं आय ति कायः उत्पादविनाशो(?) शौ), अस्ति चासौ कायश्च अस्तिकायः, धर्म-श्चासावस्तिकायश्च धर्मास्तिकायः”. On pp. 37-40, are defined *Puvvaṅga* etc., up to *Sisapaheliyā*, and their dots and numerical figures are explicitly mentioned.

Avassayacunṇi is also a work of Jinadāsa Gaṇi *Mahattara* according to Ānandasāgara Sūri and *Jaina Granthāvalī* (p. 18); but, in none of the Mss. deposited at B. O. R. I., there is an entry whereby its authorship may be so attributed. This work is published in two parts. Several works are mentioned therein e. g. in Pt. I *Govindanijjuttī* (p. 31), *Ohanijjuttīcunṇi* (p. 341), *Pañcakappa* (p. 415), *Risibhāsita* (p. 501) and in Pt. II *Dīvasāgarapannatti* (p. 6), *Uttaracūliyā* (p. 157) and *Vasudevahindī* (p. 324).⁴ There are quotations in Samskrta⁵ and Prakṛta⁶. This *Cunṇi* is mostly in Prakṛta, and on pp. 416-417 and 569-576 of its Pt. I, we have passages in Samskrta. In Pt. I, on pp. 374 and 377, a pitcher is described, on p. 530 there is a reference to a writing on *bhūrjapatra*, on p. 566 Cānaka is mentioned, and on p. 601 we have “ग्रा इति सत्तपदा.” In Pt. II, on p. 233 there is mention of Siddasena Kha-

1 “सरीरपदस्त चुण्णी जिणभद्रखमासमणकित्तिया समत्ता ॥” From this I am inclined to infer that Jinabhadra had composed a *Cunṇi* and that, too, probably on *Pannavānā*.

2 See p. 32 etc.

3 See pp. 12, 15, 82, 84 etc.

4 For some of the other works or their sections see pp. 31, 35, 80, 83, 142, 146, 151, 160, 210, 214, 341, 354, 384, 390, 416, 453, 504, 600 and 601 of Part I.

5 See pp. 84, 85, 121, 375, 427, 435 and 462 of Part I and pp. 52, 202, 306 and 307 of Part II.

6 See pp. 515 and 609 of Part I and pp. 24 and 306 Part II. There are good many verses in Prakṛta. See pp. 202-203 of Pt. I and pp. 115, 140-142 and 302 of Pt. II.

māsamāna. Differences of opinion are noted in some places e. g. on pp. 380 and 553 of Pt. I and on p. 147 of Pt. II. On p. 548 we have the well-known story of weighing an elephant, and on p. there is a discourse between Kālaka Sūri¹ and King Datta about the fruit of a sacrifice.

Ānandasāgara Sūri attributes the authorship of *Dasaveyāliya-cunṇi* to Jinadāsa Gaṇi *Mahattara* in his preface to this work. Herein, too, there are quotations in Samskrta² and Prakṛta³. Several *sūtras* which can be traced to Pāṇini's *Aṣṭādhyāyī* are given here (vide pp. 66, 67, 75, 271-274 etc.). *Taraṅgavaṇī* is mentioned on p. 109, *Avassayacunṇi* on p. 118, *Ohanijjuttī* on p. 175, *Pinḍanijjuttī* on p. 178, and *Anugadāra* on p. 300.

Jinadāsa Gaṇi *Mahattara* has composed *Uttarajjhayanacunṇi*. So says Ānandasāgara Sūri who has edited it. In this *Cunṇi* at the end, its author has given some account of himself; but, unfortunately he has not mentioned his name. As stated therein, he is one of the pupils of Govāliya *Mahattara* of *Vāñija kula*, *Koḍiya gaṇa* and *Vayara śākhā*. In this *Cunṇi* we

1 There have been in olden days at least 3 Sūris by name Kālaka. Kālaka I lived from *Vīra Samvat* 300 to 376. Kālaka II flourished in about *Vīra Samvat* 453. He expounded the nature of *nigoda* to *Śakra*. This is what one can infer from *Uttarajjhayanacunṇi* (v. 120); but, according to the *Theravāli* (?) given in *Pajjosaṅkappa*, this exposition is associated with Kālaka I. Kālaka III died in *Vīra Samvat* 465 or so. He is said to have gone to an *Ājīvaka* for studying *Aṣṭāṅganimitta* (vide *Pañcakappacunṇi*). He translated the versified *prakaraṇas* of the *Jaina* canon and became the founder of *gaṇḍikānuyoga*. Further he composed a standard work of narration known as *Prathamānuyoga*. He is the author of *Kālakasamhitā* dealing with *nimittas* and associated with *lokānuyoga*. He transferred the date of *pariyuṣaṇaparvan* from the 5th of Bhādrapada to the 4th. He once left his disobedient pupils and went to his grand-pupil Sāgara who was in *Suvarṇabhūmi*. Out of these 3 Kālaka Sūris, the one here referred to, may be Kālaka I or he may have nothing to do with any one of these. See Muni Kalyānavijaya's intro. (pp. 23-26) to the Gujarātī translation of *Prabhāvākacaritra*.

2 See pp. 105, 123 etc.

3 See pp. 35, 46, 159, 173, 217 etc.

4 Its extent is about 5850 ślokas.

come across quotations in Samskrta¹ and Prākṛta² and differences of opinion³ regarding philosophical topics. On p. 274 we have: “तदन्यत्रामिहितं शेषं दशवैकालिकचूर्णं अभिहितं”. This *Dasaveyāliyacunṇi* may or may not be belonging to this very author. If it is his work it follows that *Dasaveyāliyacunṇi* was composed by him before he composed *Uttarajjhayanacunṇi*.

Abhayadeva Sūri has used a *Cunṇi* and a com. on *Viāhapan-natti* while commenting upon it.⁴

On *Kappa* there are two anonymous *Cunṇis*. But according to *Jaina Granthāvalī* (p. 12), one of them is composed by Pralamba Sūri.

Vavahāracunṇi narrates an episode⁵ pertaining to King Gardabhilla and Kālaka Sūri wherein the latter succeeds in relieving his sister Sarasvatī, a nun from this king who had abducted her, and in dethroning this king. In its 8th section it is stated that Ārya Rakṣita Sūri gave permission to the *Jaina* clergy to keep a *mātraka* (a kind of small vessel) during the rainy season.

Dasāsuyakkhandhacunṇi is anonymous, and it mentions Sidhasena (Divākara). See *D. C. J. M.* (vol. XVII, pt. II, p. 70).

Jiyakappacunṇi, a Prākṛta work of Sidhasena Sūri, is mostly in prose. From p. 19, ll. 20-21⁶ and p. 23, l. 22⁷ it follows that some one else also had composed a *Cunṇi* on *Jiyakappa*; but it seems that this is now lost. The extant *Cunṇi* explains the five varieties of *vyavahāra* with their sub-varieties, gives etymologies and synonyms of some words (vide pp. 4-5, 28 and 30) and explains a rule of Prākṛta grammar on p. 2.⁸ This *Cunṇi* mentions some works as well. Out of them *Pinḍanijjutti* (p. 14) and *Jonipāhuda* (p. 28) may be here noted. On p. 17, there is a refer-

1 See pp. 26, 30, 65, 152, 206, 223-224, 225 etc.

2 See p. 198, 225, 230 etc. 3 See pp. 145-146 etc.

4 See *D. C. J. M.* (vol. XVII, pt. I, p. 86).

5 This episode and the transference of the date of the *paryuṣaṇaparvan* are mentioned in *Nisīhacunṇi*.

6 “विद्यचुन्निकारमएण पोत्थयपणने वि पुरिमड्डु।”

7 “अहवा वितियचुन्निकारमिप्पाएण चत्तारि वि सुत्तेणव गहिया।”

8 “पायए चकारस्स छकारो लक्खणिओ।”

rence to games viz. *atthāvaya* and *cairāṅga*, to gambling, and to *samāsa*, *paheliyā* and *kuhedāga*. So far as the date of this *Cunṇi* is concerned, only its lower limit can be fixed; for, Śricandra Sūri¹, devotee of Dhaneśvara Sūri, pupil of Śilabhadra Sūri has composed a com. on it in *Saṃvat* 1227². As regards its upper limit, it is certainly posterior to the date of the composition of *Jiyakappa* by Jinabhadra Gaṇi.

As regards the remaining *Cunṇis*, I may simply say that those on *Āyāra*, *Sūyagada* and *Pañcakappa* are described by me in *D. C. J. M.* (vol. XVII) whereas the *Cunṇis* on *Jivājivābhigama*, *Ohanijjutti* and *Pakkhiyasutta* are noted in *Jaina Granthāvalī* etc., and one on *Mahānisīha* in *Catalogue of Mss. at Jeselmere* (p. 23).

It may be remarked that the *Cunṇis* on various *Āgamas* are said to be belonging to a period running from the 4th century to the 8th of the *Vikrama* era.

Before dealing with *Tikā* we may note that out of the terms *Nijjutti*, *Bhāsa* and *Cunṇi*, the first does not appear to have been used for a com. on any one of the non-Āgamika works. Such is not however the case with the terms *Bhāsa* and *Cunṇi*; for, they are used for other works, too, though seldom. As the typical examples may be mentioned the following works for which *Bhāsa* is composed:—

(1) *Kammattaya*, (2) *Sadasī*, (3) *Sayaga*, (4) *Sāddhasayaga* and (5) *Sittari*.

Out of these works, there is a *Cunṇi* for all except the first and the second. Further there are *Cunṇis* for *Kammāpayadi*, *Samanovāsagapadikkamaṇa*³ etc. Thus it will be seen that the non-Āgamika works of which the commentaries are styled as *Bhāsa* and *Cunṇi* are few and far between, and at least, so far as the *Śvetāmbara* literature is concerned, these terms seem to have been used for works of sufficient antiquity.

1 Before he became Sūri, he was known as Pārśvadeva Gaṇi.

2 See its printed edition (p. 59).

3 See *D. C. J. M.* (vol. XVII, pt. III, pp. 290-293).

It may not be amiss to note that the three works viz. *Cēryavandanabhāsa*, *Guruvandanabhāsa* and *Paccakkhānabhāsa* collectively known as *Bhāṣyatraya* and *Cēryavandanamahābhāsa*¹ are not commentaries, though the ending word *Bhāsa* occurring there seems to suggest that. It is however true that each of them is a small work written in Prākṛta in *gāthās*.

As regards *Tīkās* i. e. the Sāṃskṛta commentaries on the *Āgamas*, it may be said that there is at least one com. for almost every *Āgama*. Further, all the Sāṃskṛta commentaries are not available now, and Haribhadra Sūri's commentaries are the first amongst the extant ones. That this Sūri had written two commentaries on *Āvassaya* and that the extinct com., was bigger than the available one, is an inference one can draw from its v. 2.² He refers to one of these in his com. on *Dasaveyāliya* (pp. 2^a-4^b) as *Avāśyakaviśeṣavivarāṇa*. He has commented upon *Jīvajīvabhīgama*³, *Paṇṇavanā*, *Piṇḍanijjuttī*⁴, *Nandī* and *Aṇugaddāra*⁵, too.

Next to him comes Śīlāṅka Sūri (Śīlācārya) alias Tattvāditya.⁶ He had commented upon the 1st 9 *Āṅgas* as stated in *Prabhāvākacārītra*⁷; but, now-a-days his *tīkās* on only *Āyāra* and

1 This is a work by Śānti Sūri who has not been identified up till now.

2 "यद्यपि मया तथाऽन्यैः कृताऽस्य विवृतिस्तथापि सङ्क्षेपात् । तद्विस्तृतानुग्रहेतोः क्रियते प्रयासोऽयम् ॥"

From this it follows that persons other than Haribhadra Sūri had commented upon *Āvassaya*. One of them is probably Jinabhāṭa.

3 See *Catalogue of Mss. at Jesalmere* (p. 18).

4 See *D. C. J. M.* (vol. XVII, pt. III, p. 484).

5 In the com. (p. 22) on this, *Āvāśyakavivarāṇa* and *Nandīviśeṣavivarāṇa* are mentioned. These seem to be his own works.

6 "निवृत्तिकुलीनश्रीश्रीलाचार्येण तत्रादित्यापरनाम्ना वाहरिसाधुसहायेन कृता टीका परिसमाप्तेति"

—*Āyāra* with *tīkā* (p. 317^a)

Some identify this Tattvāditya with Tattvācārya, the *dīkṣāguru* of Udyotana Sūri who completed *Kuvalayamālā* when one day of *Śaka* 700 was to elapse. This view is criticized by Ānandasāgara Sūri in his Sāṃskṛta intro. (pp. 3-4) to Part II of *Viśeṣa*⁸ edited with Kōṭyācārya's com.

7 See *Abhayadevasūriprabandha* (v. 104-105). This statement seems to be unreliable. For, *Abhayadeva Sūri* in his com. (p. 1) on *Thāṇa* says:

"विविधाधरत्नसारस्य देवताधिष्ठितस्य विद्याक्रियाबलवताऽपि पूर्वपुरेषेण कृतोऽपि कारणानुमुद्रितस्य..... स्थानाङ्गस्य....उन्मुद्रणमिवानुयोगः प्रारभ्यते ।" Besides *Jinavallabha Sūri*, too, says in *Aṣṭasaptatikā* that there are no commentaries on *Thāṇa* etc. composed by the Sūris of olden days.

Sūyagaḍa are available. Different dates are given in different Mss. for *Āyāratīkā*. They are: *Śaka* 772, *Śaka* 784, *Śaka* 798 and *Gupta* 772.¹ Out of these, I believe the third date is reliable.² This Śīlāṅka Sūri appears to be the author of *Caipañnamahāpurisacariya* composed in *Samvat* 925.³ Herefrom we learn that *Vimalamati* is his real name. As stated by him in his *Āyāratīkā* (v. 3) *Gandhahastin* had commented upon *Śāstraparijñā* i. e. *Āyāra* (I, 1); but this com. is now lost. Some identify this *Gandhahastin* with *Siddhasena Gaṇi*⁴, pupil of *Bhāsvāmin*⁵ and the well-known commentator of *Tattvārtha*. If this is correct, he flourished sometime between the 7th and 9th centuries of the *Vikrama* era.

In the *Sūyagaḍatīkā* (p. 215) Śīlāṅka Sūri has expounded the five *ānantarya* sins⁶—a subject treated by *Siddhasena Gaṇi* in his com. (pt. II, p. 67) on *Tattvārtha*.

Vādivetāla Śānti Sūri has written a com. on *Uttarajjhayaṇa*. He has given narratives therein in Prākṛta⁷ as has been done by *Haribhadra Sūri*.⁸ He is said to have died in *Samvat* 1096.

In the period between the 12th and 13th centuries of *Vikrama* era there flourished 8 commentators of *Āgamas*. They are: (1) *Abhayadeva Sūri*, (2) *Droṇa Sūri*, (3) *Malayagiri Sūri*, (4) *Maladhārin Hemacandra Sūri*, (5) *Nemicandra Sūri*, (6) *Śricandra Sūri*, (7) *Yaśodeva Sūri* and (8) *Śrītilaka Sūri*. The former wrote commentaries on the *Āṅgas* 3, 4 and 6 in *Samvat* 1120, a com. on

1-2 See *D. C. J. M.* (vol. XVII, pt. II, p. 339).

3 Is he the very one who is referred to in the com. on *Rayaṇāvalī* (II, 20; VI, 96; and VII, 40)?

4 This *Siddhasena Gaṇi* is addressed as *Gandhahastin* in the com. (p. 521) on *Tattvārtha* by a pupil of *Yaśobhadra Sūri*.

5 He is a pupil of *Simhasūra*, pupil of *Dinna Gaṇi* *Kṣamāśramaṇa*. Some are inclined to believe that this *Simhasūra* is *Simha Sūri*, a commentator of *Mallavādin's Nayacakra*.

6 This topic is dealt with by *Nāgārjuna* in *Dharmasaṅgraha* (p. 13).

7 This is why this com. is known as *Pāyātikā*.

8 Thus he has not followed Śīlāṅka Sūri who translated into Sāṃskṛta narratives etc. occurring in *Cunṇis*.

the 5th *Āṅga* in *Samvat* 1128 and commentaries on *Āṅgas* 7¹-11 during this interval or at some other time. As stated by him in his com. on *Āṅga* V there was a *ṭīkā* for *Āṅga* V which enabled him to compose his com., and this *ṭīkā* may be the work of Śīlāṅka Sūri. But for *Thāna* etc. he had no previous commentaries to consult. Abhayadeva Sūri has also commented upon *Ovavāriya* by taking the help of a previous com., which is now extinct. He has written *Samgahani* on *Pañnavānā* (III).²

Droṇa Sūri has commented upon *Ohanijjutti*. He assisted Abhayadeva Sūri by revising his commentaries on *Āṅgas* 3 etc.

Malayagiri Sūri has commented upon *Uvaṅgas* II-VII. His com. on *Pañnavānā* is based upon that of Haribhadra Sūri. For the rest, the sources, if any, remain to be investigated. He has written a com. on *Viāhapannatti* (II), *Avassaya*, *Kappa*, *Vavahāra*, *Joisakarandaga* and *Pindamijjutti*.³

Maladhārin Hemacandra Sūri, a senior contemporary of *Kalikālasarvajña* Hemacandra Sūri, has written a *ṭippanāka* on Haribhadra Sūri's com. on *Āvassaya*, a *ṭippanāka* on *Nandī* and a com. on *Aṃugaddāra*.

Devendra Gaṇi, later on known as Nemicandra Sūri has written a com. on *Uttarajjhayana* in *Samvat* 1129. Herein he has given narratives in *Prākṛta* and thus followed in the foot-steps of Haribhadra Sūri and Vādivetāla Śānti Sūri and not in those of Śīlāṅka Sūri.⁴

1 The com. on the 7th was preceded by the com. on the 6th as the latter is there referred to, in the end. Same is the case with the com. on the 8th.

2 He is the author of *Jayatihayanathotta*, a hymn in *Apabhraṃśa* and that of *Mahāvīrastotra* of 22 verses. He is said to have converted in A. D. 1054 Śaṅkaradāsa a *Brāhmaṇa guru* of the *Paramāra* kings of Dhārā.

3 In *Jaina Granthāvalī* (p. 20) it is said that in the *Bṛhatṭippanikā* is noted Malayagiri Sūri's com. on *Visesā*^o, but no Ms. is traced up till now.

4 This shows that there is no hard and fast rule that since the time of Śīlāṅka, *Prākṛta* narrations got replaced by *Saṃskṛta* ones in commentaries, though such a rule is practically laid down by Prof. Leumann in *Z. D. M. G.* (vol. XLVI, p. 581 ff.).

Śricandra Sūri, pupil of Śīlabhadra Sūri has written a com. on *Nisāharisehacunnī* (XX) in *Samvat* 1174. According to Mr. M. D. Desai, he is not a pupil but a grand-pupil. He takes him to be the author of (i) the com. on *Samānovāsagapadikkamaṇa* composed in *Samvat* 1222, (ii) *Nandīdurgapadavyākhyā* composed in *Samvat* 1226, (iii) the com. on *Jiyakappacunnī* composed in *Samvat* 1227, and (iv-viii) the commentaries on *Uvaṅgas* VIII-XII composed in *Samvat* 1228.

Yaśodeva Sūri, pupil of Śricandra Sūri, pupil of Vīra Gaṇi has commented upon *Pakkhiyasutta* in *Samvat* 1180.

Śrītilaka Sūri, pupil of Śivaprabha Sūri has written a com. on *Āvassaya* in *Samvat* 1296.

Kṣemakīrti has completed Malayagiri Sūri's com. on *Kappa* in *Samvat* 1332.

So far as *Pañṇagas* are concerned, only a few are commented upon. For instance, Bhuvanatuṅga Sūri¹ has commented upon *Caūsaraṇa*, *Āirapaccakkhāna* and *Santhāraga*, Guṇaratna upon *Bhattappariṇṇā* and *Santhāraga*² and *Vijayavimala* upon *Tandulaveyāliya* and *Gacchācāra*.³

There are several commentaries on *Jambuddivapaṇṇatti*. Out of them one is composed by Hiravijaya Sūri in *Samvat* 1639 and another named as *Prameyavatnamañjūṣā* by Śānticandra Gaṇi in *Samvat* 1650.

Over and above these *ṭīkā*s on the *Āgamas* there are some more. For instance, in *Samvat* 1572⁴(?) Jinahamśa has written a com. on *Āyāra* and in *Samvat* 1583, Harśakula on *Sūyagaḍa*. Further there are Lakṣmikallola Gaṇi's com. on *Āyāra*, Dānaśekhara Sūri's com. on *Viāhapannatti*, Vinayahamśa's com. on *Uttarajjhayana* etc. Besides these there are some anonymous *avacāris* and *avacāris*, too⁵. Thus it will be seen that a very great no. of

1 He is a pupil of Mahendra Sūri who revised in *Samvat* 1294 his *guru* Dharmaghoṣa Sūri's *Śatapadī*.

2 A com. on this was composed before *Samvat* 1484.

3 The com. on it was composed in *Samvat* 1634.

4 According to *Jaina Granthāvalī* (p. 2) this should be 1582.

5 See *D. C. J. M.* (vol. XVII, pts. I-III).

commentaries has been written on the *Āgamas*. But several have been lost by this time. Out of them the following may be here tentatively mentioned:—

(1-3) *Nijjuttis* on *Sūriyapaṇṇati*¹, *Isibhāsiya* and *Pañcamaiṅgalasuyakkhandha*, (4-5) *Bhāsa* and *Cuṇṇi* on the last of these, (6-8) *Cuṇṇis* on *Nisīha*, *Mahānisīha* and *Jīyakappa*, (9) Pādalipta² Sūri's com. on *Jōisakaraṇḍaga*³, (10) Gandhahastin Sūri's com. on *Āyāra*, (11) Jinabhāṭa's com. on *Āvassaya*, (12-13) Haribhadra Sūri's com. on *Āvassaya*, and one on *Piṇḍanijjutti*, (14) a com. on *Sūyagaḍa*⁴, (15-23) Śīlāṅka Sūri's commentaries on *Āṅgas* III-XI, (24) Malayagiri Sūri's com. on *Jambuddivapaṇṇati*⁵, (25) Maladhārin Hemacandra Sūri's *tippanaka*⁶ on *Nandī* and (26) a com. on *Ovavāyā*.⁷

As already noted, Saṁskṛta commentaries on the *Āgamas* are here spoken of as *Tīkā*. This name is applicable to the Saṁskṛta commentaries to the non-*Āgamika* literature, too. There are other names which are used in both the cases e. g. (1) *vṛtti*, (2) *vivṛti*, (3) *vivarāṇa*, (4) *vivecana*, (5) *vyākhyā*, (6) *vārtika*, (7) *dīpikā*, (8) *phakkikā*, (9) *avacūri*, (10) *avacūri*, (11) *arthalava*, (12) *akṣarārtha*, (13) *bālāvabodha*, (14) *pañjikā*, (15) *tippanaka*, (16) *paryāya* and (17) *chāyā*. Out of them the *avacūri* and the following are not big commentaries; but they are more or less explanatory notes.

This finishes the discussion about the commentaries of *Āgamas*. So I shall now say a few words about those who have written super-commentaries. Koṭyācārya is perhaps the 1st amongst them in case we neglect *Bhāsas* and *Cuṇṇis* and the extinct *Tīkā*s.

- 1 Quotations from its *Nijjutti* are given by Devabhadra Sūri in his com. on *Saṅgrahaṇi*, a work of his *guru* Śricandra Sūri. See Mr. M. D. Desai's work (p. 254) noted on p. 147.
- 2 He is the author of *Kālañāna*, *Praśnaprakāśa*, *Nirvāṇakalikā* etc.
- 3 See (p. 26) of Malayagiri Sūri's com. on it.
- 4 Śīlāṅka Sūri in his com. (p. 1^a) on *Sūyagaḍa* says: “व्याख्यातमङ्गलिह यद्यपि सुरिमुख्यः” Believing that this com. is not a *Cuṇṇi*, I take it to be extinct.
- 5 In *Catalogue of Mss. at Jesalmere* (p. 19) it is said: “इयं मलयगिरीयाऽनुमीयते” If this inference is correct, this name should be dropped.
- 6 See *D. C. J. M.* No. 1099.
- 7 I have excluded from this list Jinabhāṭa Gaṇi's com. on *Visesā* since there is a Ms. of this work in Jesalmere. Vide *Catalogue of Mss. at Jesalmere* (p. 19).

He has written a *Tīkā* on *Visesā*^o, a com. on an *Āgama* (and there on p. 416 he has styled this *Visesā*^o as *vārtika*). Thus his work is a super-com. on an *Āgama*. In this work he has neither referred to Haribhadra Sūri nor to any work of his, even when he had a chance to do so on pp. 142, 237 and 876. So Ānandasāgara Sūri infers that either Koṭyācārya must be his predecessor or his contemporary. On pp. 978-980 there is an exposition of *jñāna-nāya* and *kriyā-nāya*, and it tallies with one occurring in Haribhadra Sūri's com. (pp. 488^b-490^a) on *Āvassaya*. This coincidence may be due to both of them borrowing from Jinabhāṭa's com. on *Āvassaya*. Koṭyācārya has referred to the *Mūlatīkā* of *Āvassaya* in several places e. g. pp. 609, 674, 675, 793, 846 and 855, and this *Mūlatīkā* appears to be none else than that of Jinabhāṭa whom he even mentions. Koṭyācārya has hardly mentioned the name of Jinabhāṭa Gaṇi *Kṣamāśramaṇa* but has mostly referred to him by honorifics. This may be owing to his being a grand-pupil or so. For, he cannot be his direct pupil as can be inferred from the following line occurring on p. 224:—

“भाष्याननुयायि पाठान्तरमिदं.....न चेदं भूयसीषु प्रतिषु दृश्यते.”
So he may be Jinabhāṭa's grand-pupil or so¹. He is referred to as an old commentator by Maladhārin Hemacandra Sūri in

- 1 Prof. H. D. Velankar in his *Descriptive Catalogue of Saṁskṛta and Prakṛta MSS. in the Library of the Bombay Branch of the Royal Asiatic Society* (vols. III-IV, p. 396; No. 1520) says: “According to Hemacandra, Jinabhāṭa himself with Koṭyācārya had written a com. on his own *Bhāṣya*. But I take this to be a slip. It may be that his view is based upon the following line quoted by him in No. 1558 from the *Catalogue of Mss. at Jesalmere* (p. 19):—

“जिनभद्रगणिकमाश्रमणप्रारब्धा समर्थिता श्रीकोट्याचार्यवादि(हरि)गणिमहत्तरेण०”.

The full quotation is given as under at the end of a Ms. of a com. on *Visesā*—the Ms. which is dated as *Saṁvat* 1491 and which is noted on p. 246 of *A Descriptive Catalogue of Mss. in the Jain Bhandars at Pattan*:—

“सूत्रकारपरमपूज्यश्रीजिनभद्रगणिकमाश्रमणप्रारब्धा समर्थिता श्रीकोट्याचार्यवादिगणिमहत्तरेण श्री-विशेषावश्यकलुचुवृत्तिः”

The word हरि in the 1st quotation seems to be added by the late Mr. C. D. Dalal, who probably thought वादि to be a misreading for वाहरि. If so, it is wrong. Prof. Velankar seems to have taken this quotation as coming from the pen of

his com. on *Visesā*. So he must be a senior to him at least by about 300 years or so. Anandasāgara Sūri says that since in the time of Haribhadra Sūri Ambā, Kuṣmāṇḍī and others are mentioned as *vidyās* and Vidyārāja Harinaikamiṣin for *mantra* whereas Koṭyācārya mentions only Kuṣmāṇḍī *vidyā* and Hari-ṇaikamiṣi *mantra*, the latter must be a predecessor of the former. If this argument is correct, we must assign to Koṭyācārya, a date prior to that of Haribhadra Sūri, and in that case there remains no possibility of identifying Koṭyācārya with Sīlāṅka Sūri, the commentator of *Ayāra*, though so done by Prof. H. D. Velankar in No. 1520.

As regards others who have written super-commentaries in Sāṃskṛta, Maladhārin Hemacandra Sūri and Śricandra Sūri may be here mentioned.

Now we may take up the question about the date of Sāṃskṛta commentaries of the *Jaina* canon. But, before doing so we may mention the fact that though it is difficult to exactly define the periods of the various strata underlying the four types of commentaries on the *Āgamas* two of which are often much intermingled, yet it should not be forgotten that they serve "as a depository of very many ancient, historical or semi-historical traditions on the one hand, and of a great mass of popular narrative themes on the other."

About the date of the Sāṃskṛta commentaries pertaining to *Jaina* canonical literature, it may be safely asserted that they had

Hemacandra. But, from p. 17 of *A Des. Cat of MSS. in the Jain Bhandaras at Pattan* it appears that it occurs in a MS. of Koṭyācārya's work. Whatever it may be, I am unable to accept his view unless I get a satisfactory reply to each of the following queries:—

- (i) Does this quotation occur in other Mss? And, if so, what are those Mss?
- (ii) Who is the father of this quotation?
- (iii) Does the word *samarthita* convey the idea of collaboration?
- (iv) If Koṭyācārya had helped Jinabhadra Gaṇi as suggested by Prof. Velankar, they would be contemporaries. And, in that case how can the inference drawn from the line भाष्याननुयायि.....be reconciled with this view?

1 Anandasāgara Sūri considers it to be the 10th century of *Vira* era.

2 See *A His of Ind. Lit.* (vol. II, p. 484).

been composed even before the time of Haribhadra Sūri. If we do not confine ourselves to this *Āgamika* literature, we can very well point out Vācakavarya Umāsvāti's *Bhāṣya* on his excellent work *Tattvārtha* as the oldest *Jaina* Sāṃskṛta com., that has come to our hands. Besides, this *Bhāṣya* stands first amongst the *Jaina* Sāṃskṛta *svopajña* commentaries available at present. Several *Jaina* authors have written *svopajña* commentaries to their works written in Prakṛta and Sāṃskṛta, and so far as the *Āgamas* are concerned only two names viz. those of Bhadrabāhusvāmin and Jinabhadra Gaṇi *Kṣamāśramaṇa* may be mentioned.

The exegetical literature of the *Āgamas* is not only in Sāṃskṛta and Prakṛta; for, it is in Gujarātī, too. The Gujarātī commentaries are given different names such as (1) *Ṭabo*², (2) *Bālāvabodha*, (3) *Akṣarārtha*, (4) *Vārtika*, (5) *Bhāṣā-ṭikā* etc. The words *Ṭabbo*, *Ṭabā*³, *Ṭabu*⁴, *Ṭabaṅka*⁵ and *Ṭabārtha*⁶ are also used for *Ṭabo*, and the last has *Stabakārtha* for its Sāṃskṛta equivalent. It means a small com. Words such as *Bālāvabodha* need no explanation. There are Gujarātī commentaries for several *Āgamas*. For instance we have *Ṭabos* for *Āngas* III, X and XI, *Jambuddāvapannatti*, *Nirayāvalisuyakkhandha*, *Mahānīśha*, *Vavāhāra*, *Kappa*, *Uttarajjhayana*, *Sadāvassaya*, *Caṇṣarāṇa* and *Aurapaṇṇakkhāṇa*, *Bālāvabodhas* for *Āngas* I, III and VI, *Uttarajjhayana*, *Sadāvassaya*, *Santhārāga* and *Nandī*, *Akṣarārtha* for *Aurapaṇṇakkhāṇa* and *Vārtika* for *Ayāra* and *Ānuogaddarē*.⁷

1 (1) Candrarāsi *Mahattara*, (2) Haribhadra Sūri, (3) the celebrated polygrapher, Hemacandra Sūri, (4) Munisundara Sūri, the *sahasrāvadhānin* and (5) Nyāyaviśārada Nyāyācārya Yaśovijaya Gaṇi may be cited as the *Śvetāmbara* authors, and Akalaṅka and Vidyānandin as *Digambara* ones.

2 In the *Catalogue of Mss. of the Limbdī Bhandāra*, the word *Stabbaka* is used in this sense. See pp. 2, 5 etc.

3 This is the designation used by H. T. Colebrooke. See Prof. A. B. Keith's *Descriptive Catalogue of the Mss. in the Library of the India Office* (p. 1257).

4 See *D. C. J. M.* (vol. XVII, pt. I, p. 186).

5 This word occurs in the Ms. (702 c of 1899-1915, B. O. R. I) of Śāntisāgara's *Ṭabo of Bandhasāmita*.

6 See *D. C. J. M.* (vol. XVII, pt. I, p. 230).

7 For description of the corresponding Mss. see *D. C. J. M.* (vol. XVII, pts. I-III).

I have not come across commentaries on *Āgamas* which are written in Hindī¹, Kannada and such other regional languages of India. So I shall end this topic by noting that the Gujarātī commentaries were composed at best in the 13th century² or so when Gujarat became a powerful centre of *Jaina* activities³ and when *Jaina* saints commenced to preach and explain their holy canon in Gujarātī. Anyhow these commentaries cannot be dated earlier than the Gujarātī language itself. Perhaps there must have been some commentaries in Apabhraṃśa, too, from which the old Gujarātī language is derived. But none seems to be available now.

Up to the time of Vajrasvāmin, there were 4 *anuyogas* for each of the *Āgamas*. But, since Āryarakṣita Sūri specified the *anuyogas* for different *Āgamas*, 3 *anuyogas* out of 4 for the various *Āgamas* became extinct. Jinaprabha Sūri furnishes us with a specimen⁴ where we see the application of all the 4 *anuyogas*. Vide *Anekārtharatnamāñjuṣā* (pp. 127-133). These *anuyogas* may be regarded as exegesis.

The English translations⁵ (and the like) of the *Āgamas* may

- 1 *Vacanikā* is a name for a Hindī com. usually belonging to a *Digambara* school which seems to designate *sūtra* as *Kaphī*.
- 2 Pārśvacandra, pupil of Sādhuratna has written a *Bālāvabodha* on *Āyāra*. One of its Mss. is dated as *Saṃvat* 1606.
- 3 It was from the 5th century of the *Vikrama* era that *Jainas* had begun to settle in Gujarat, and by the 12th or 13th century, Gujarat had become a chief centre of Jainism. This is what Muni Kalyāṇavijaya says in his intro. (pp. 11-12) to the Gujarātī translation of *Prabhāvākacāritra*.
- 4 It is v. 336 of *Āvassayanijjuttī*, and it begins with पञ्चमस.
- 5 Out of them the following may be here noted:-

Āyāra and *Pajjosanākappa* are translated (in A. D. 1884) into English with introduction, notes and an index by Prof. Jacobi, and they form vol. XXII of *S. B. E.* He translated in A. D. 1895 *Sūyagada* and *Uttaraj-jhayaṇa* on the same lines. This forms vol. XLV of *S. B. E.* Dr. Rudolf A. F. Hoernle translated the 7th *Āṅga* in A. D. 1888-1890, and Dr. L. D. Barnett the 8th and the 9th *Āṅgas* in A. D. 1907. Dr. Schubring translated and annotated *Dasaveyāliya* in A. D. 1932 and Prof. K. V. Abhyankarā, too, in the same year. Mr. A. T. Upadhye has translated the 11th *Āṅga*

not be looked upon as forming a part and parcel of the exegetical literature of the *Āgamas*; but such is not the case with the critical notes thereon. Even then I cannot express any opinion about them as I have not gone through all of them. So I shall simply mention Dr. P. L. Vaidya's editions of the *Āṅgas* 7 to 9 and 11, the *Uvaṅgas* II (Part II) and VIII to XII wherein he has given glossary, notes and introduction.

Before I conclude this chapter I may note that *Saṅgahanīs*¹ are in a sense a type of exegetical literature, and it consists of verses in Prākṛta—the verses which are so to say mnemonic.² It seems some *Saṅgahanīs* have got mixed up with their corresponding *Āgamas*. *Saṅgahanīgāhās* occurring in *Āṅga* V (vide p. 127), *Jogasaṅgaha* and *Paḍikkamaṇasaṅgahaṇi* are probably some of them. There is *Isibhāsiyasāṅgahaṇi*. Besides these, as noted on p. 17 there were *Saṅgahanīs* for *Uvaṅgas*, and their authors were *Dasupūrvadhara*s.

with notes etc. in A. D. 1935. Prof. H. B. Gandhi has translated and annotated *Rāyapaseṇiya* in A. D. 1938, and Prof. N. V. Vaidya has recently translated some chapters of the 6th *Āṅga*. The latter had translated *Āṅgas* VIII and IX in 1937.

- 1 This word is used in *Pekkkhiyasutta* (p. 66^b) and in *Pupphiyā* (the last *sutta*).
- 2 This is the inference I draw from *saṅgahanīgāhās* occurring in *Anuogad-dāra* (s. 130, p. 145^b), *Pajjosanākappa* (s. 117) etc.

CHAPTER VII

COMPARISON AND EVALUATION

The *Jaina* contributions are vast, varied and valuable. They have enriched in no small measure the treasures of the Indian literature. But, even then, till recently, their value was not probably realized.¹ The *Jaina* contributions have many new things to suggest; but this requires a deep and scientific study. This is borne out by Prof. Winternitz who sounded a clarion call and

¹ Prof. A. Weber has said very little about the *Jaina* literature in his famous *Lectures on the History of Indian Literature* (2nd German edn., 1876). But that was not his fault; for, it may be ascribed to the state of knowledge at that time. He made up this deficiency by giving a splendid account of the *Jaina* literature in the "Indische Studien" vols. XVI and XVII (1888-85) and in his Reports on *Jaina* Mss. in the Royal Library at Berlin (1888-91). He was the very pioneer of the *Jaina* Studies in Europe.

"The brilliant and much-read book on the Literature and Culture of India by Leopold von Schrader, published in 1887, devotes half a page to the sect of the *Jainas* without even mentioning anything about *Jaina* literature."

This is what is said by Prof. Winternitz in *The Jainas in the History of Indian Literature* published in "Indian Culture" (vol. I, No. 2, p. 143).

History of Sanskrit Literature by the late Prof. A. A. Macdonell, published in 1900 has nothing to say about the *Jaina* literature.—*Ibid.*, p. 143.

A. Baumgartner in his learned compilation *Die Literaturen Indiens und Ostasiens* (forming a part of a voluminous *Geschichte der Weltliteratur*, 3rd and 4th edn, 1902) devotes 4 pages to the *Jainas* and their literature, and winds up this topic by quoting the following line from E. Washburn Hopkin's *Religions of India* (Boston, 1895, p. 296 f.):—

"The *Jainas* have no literature worthy of that name."—*Ibid.*, p. 143.

R. W. Frazer in his *Literary History of India* (1898) has well pointed out on p. 310 f. the great influence the *Jainas* have exercised on the Dravidian literature of the south India but he has nothing to say about *Jaina* literature and its place in the *Sanskṛta* and *Prākṛta* literature of India.—*Ibid.*, p. 144

H. Oldenburg in *Die Literatur des alten Indiens*, published in 1903 disposes of the *Jainas* in three lines.—*Ibid.*, pp. 143-144.

awakened us from lethargy by contributing his scholarly quota—writing 172 pages on the religious literature of the *Jainas* in his marvellous work "*A History of Indian Literature*" vol. II. He says:—

"In the English translation of Vol. II of my 'History of Indian Literature' which has been just published, I had to devote 172 pages to *Jaina* literature. But I have treated in these pages only the *religious* literature, while reserving the non-religious poetical and scientific literature of the *Jainas* to the third volume of my book. I am, however, fully aware that I was not able to do full justice to the literary achievements of the *Jainas*. But I hope to have shown that the *Jainas* have contributed their full share to the religious, ethical, poetical, and scientific literature of ancient India."—*Ibid.*, p. 144.

The subject that I have selected for this book debars me from entering the majestic domain of the non-canonical literature¹ of the *Jainas* on the one hand, and the magnificent archive of their religious literature (which for some reason or other could not be completely included in the canonical literature), on the other.

With these preliminary remarks I shall proceed to examine the relative value of the canonical literature of the *Jainas*—a subject which has been incidentally hinted at, in the foregoing chapters.

Languages—To begin with, we may take a survey of the linguistic field. *Prākṛta* as a language holds no insignificant a place therein. It has several varieties², *Pāli*, *Addhamāgahī* and *Soraseṇī* being some of them. Just as we owe the existence of the *Pāli* literature to the *Bauddhas* and that of *Avesta* and *Pahlavi* to the *Zoroastrians*, so for the varied and vivid specimens of the *Addhamāgahī* literature, we are grateful to the *Jainas*. As a crest-jewel of *Addhamāgahī* specimens I may mention *Ayāra* (I, 1). To my mind, its reading appears as if the very words of the first sermon delivered by Lord Mahāvīra or by his first apostle *Indrabhūti* are embodied herein; for, I notice here that there is

¹ This topic has been discussed by me in *A Comprehensive History of the non-canonical Literature of the Jainas*, but this work can be published only after the war is over.

² See Dr. S. M. Katre's article *Names of Prakrit Languages* published in "A Volume of Indian and Iranian Studies presented to Sir E. Denison Ross, Kt., C. I. E."

sublimity in thought, serenity in expression and veracity in words. In short it is a panacea for the afflicted and aspirants after truth.

Had the *Jainas* not resorted to Addhamāgahī language and developed and preserved it as they have done, perhaps we would not have been in a position to explain some of the forms and words occurring in the *Rg-Veda*, *Śuklayajuh-prātiśākhya*, *Atharva-saṃhitā*, *Taittirīyasamhitā*, *Vājasaneyisamhitā*, *Śatapatha Brāhmaṇa*, *Gopatha Brāhmaṇa*, *Taittirīya āraṇyaka* etc.¹

Now a word about Apabhraṃśa language. It appears that the Apabhraṃśa literature consists mostly of the *Jaina* works, those composed by the non-*Jainas* being few and far between. Hemacandra Sūri is the Pāṇini of Apabhraṃśa grammar, and he has quoted several verses from the works of his predecessors. It remains to be ascertained if the following verse occurring in Śilāṅka Sūri's com. (p. 107) on *Sūyagada* is found in any of his works:-

“कोदायओ को समचित्तु

काहोऽवणार्हि काहो दिज्जउ वित्त ।

को उग्घाडउ परिहियउ परिणीयउ को व कुमार

पडियउ जीव खडप्फडेहि बंधइ पावह भार ।”

Probably the following verse, too, occurs in this com.

“वरि विस खइयं न विसयसुहु इक्कसि विसिण मरंति । विसयाविस पुण चारिया णर णरएहिं वि पडंति ॥”

These verses help us to some extent in fixing the period of the origin of Apabhraṃśa literature, though it may be argued that the very fact that the Addhamāgahī language also known as *Ārṣa* and *Ṛṣibhāṣita* is defined as one consisting of 18 *Deśe bhāṣās* distinctly suggests that Apabhraṃśa is very very old and can be said to have its origin at least as early as the composition of the *Jaina* canon.

I may now turn to the Saṃskṛta language. We do not come across any *Jaina* canonical treatise which is written in Saṃskṛta; but, if we can believe that the *Puṃvas* were composed in Saṃskṛta (vide p. 89), their bulk can speak volumes about the *Jaina* contributions in Saṃskṛta. But, as these *Puṃvas* are now extinct,

1. For illustrations see *Pāra-sadda-mahaṇṇava* (vol. IV, intro., p. 11). Dr. P. D. Gune's *An Introduction to Comparative Philology* (p. 192) may be also consulted.

I may refer to the *Cuṃṃis* and Saṃskṛta commentaries on the canonical treatises. Just as in the *Vaidika* mythology, we hear about the Nṛsiṃha *avatāra* (the 4th incarnation) of Viṣṇu and about Ardhanaṛiśvara *rūpa* (form) of Mahādeva, so in the *Cuṃṃis* almost in every sentence we come across a portion in Prākṛta followed by a portion in Saṃskṛta. This hybrid as some might term it, is probably due to the transitional period when an attempt was slowly but surely being made to compose the *Jaina* exegetical canonical literature in Saṃskṛta and not in Prākṛta as before. Is there any parallel instance of this type anywhere else?

Saṃskṛta language has been freely and fairly resorted to by Haribhadra Sūri and other saints who followed him, while they were engaged in composing Saṃskṛta commentaries on the *Jaina* canon. These commentaries and the Saṃskṛta quotations occurring in *Cuṃṃis* enrich the Saṃskṛta literature.

In the end I may say that the Gujarātī commentaries on the *Āgamas* are very helpful for the study of the old Gujarātī language.

Intonation—It seems that most of the people are under the impression that intonation is associated with the *Vedas* only, so far as the Indian literature is concerned. But it is not so; for, in *Anugaddāra* (s. 151) we find the word *ghosa* used while defining this *sutta* and while indicating as to how it should be pronounced. This word *ghosa* meaning *udātādīsvavaraviśeṣa* occurs in *Vavahāra* (X), too. In *Tattvārtha* which is a compendium of a portion of the preachings of *Arhat* as stated in its *Bhāṣyakāvrikā* (v. 22) we have in IX, 25, the word *āmnāya*. It is explained as under in its *Bhāṣya* (p. 258):—

“आम्नायो घोषविशुद्धं परिवर्तनं गुणनं, रूपादानमित्यर्थः ।”

Siddhasena Gaṇi while commenting upon it observes on p. 258:

“आम्नायोऽपि परिवर्तनं उदात्तादिपरिशुद्धमनुभावणीयमभ्यासविशेषः.”

From this it will be clear that *udātta*, *anudātta* and *svarita* are associated with the canonical literature of the *Jainas*, too; but, strange to say that neither do we come across any *Jaina* Mss.

1. At times this presents some features to be had in the Sauraseni language.

of these works indicating *udātta* etc., nor do we find any *Jaina* saint reciting their holy scriptures by paying attention to *udātta* etc.

Versified commentaries—A work may be either in prose or in verse. Usually the text is in prose, and at times it is in verse. But, probably a versified commentary is a novelty, and the fact that we have at least two versified commentaries¹ on one and the same text of the canonical literature of the *Jainas*, is still a greater novelty. For, I do not think that in the Indian literature there is any parallel to this feature of the *Jaina* literature.

*Synonyms*²—We have already noticed that *egattha* is one of the features of *Nijjutti*, and it should be so; for, otherwise a commentary is not worth the name. A thing or a point gets correctly understood, when synonyms are suggested.³ This is one of the reasons⁴ why even in the original texts we find at times words practically having the same meaning used in one and the same sentence. Some of the *Bauddha* texts may be cited as parallels. The *egatthas* of several words are referred to in Chapter VI. To this list may be added *egatthas* of *nikkheva* (v. 150), *sutta* (v. 174⁵), *anuoga* (v. 187) and *vihi* (v. 208) given in *Kappanijjutti* above referred to.

Some scholars go to the length of suggesting that the *egattha* we come across in the *Nijjuttis* is a progenitor of lexicography. If so, it immensely adds to the value of the canonical literature of the *Jainas*. I may add that at times the synonyms are purely *Deśya* words,⁶ and hence they are very useful for the study of languages of olden India.

1 One of them is a *Nijjutti* and the other a *Bhāsa* or at times *Bhāsas*.

2 These occur in Śūdraka's *Mṛcchakaṭīka* (Act I, v. 18, 21, 23 etc.).

3 Cf. “नानादेशजविनेयगणासम्मोहार्थमागमे ह्रमपर्यायशब्दान् प्रतिपादयन्नाह”
—Haribhadra's com. (p. 17^b) on *Dasaveyāliya*.

4 Cf. the following verse of *Kappanijjutti*:—

“वधाणुलोमा खलु सुत्तमि य लाघवं असम्मोहो । सत्यगुणदीवणा वि य एगद्गुणा हवन्ते ॥ १७३ ॥”

5 “सुय सुत्तं गंथं सिद्धंतं सासणे आण वयण उवपसो । पणवणमांगमे इय एगद्ग पज्जवा सुत्ते ॥ १७४ ॥”

In v. 179 the etymology of *siddhanta* (scripture) is given, and in v. 181-183 4 types of a scripture are outlined.

6 See Haribhadra Sūri's com. (p. 17^b) on *Dasaveyāliya*.

*Nikkheva*¹—*Nikkheva* is another constituent of *Nijjutti*, and it seems to be a special feature of the *Jaina* literature. I think it owes its origin to *anekāntavāda* popularly known as *syādvāda*. It leaves no room for confusion so far as metaphysical discussions are concerned. For, every object is denoted by a word, and every word is usually seen to be used in four senses viz. *nāman*, *sthāpanā*, *dravya* and *bhāva*. Out of them *dravya* has further varieties, and they are to be met with, in several *Jaina* works e. g. *Anuogaddāra* (s. 8-27). Here the word *āvassaya* is discussed, and all the varieties pertaining to it are noticed therein.

Nirutta—*Nirukta* is an etymological interpretation. It is a name of one of the six *Vedāṅgas*, and it contains glossarial explanation of obscure words occurring in the *Vedas*. It is also a name of Yāska's com. on the *Nighaṅtu*; but it may be noted that this is not the name given by Yāska himself. This topic of *nirukta* (Pr. *nirutta*) is discussed in *Anuogaddāra* (s. 130; p. 150^a) etc. Some of the words for which *niruttas* occur in *Nijjuttis* are noted by me in Chapter VI. So I shall here simply add that in v. 188 of *Kappanijjutti* with its *Bhāsa*, *nirutta* is defined, and its two varieties viz. *sutta-nirutta* and *attha-nirutta* are mentioned, and in v. 29-30 of *Dasaveyāliyanijjutti*² the word *ajjhayaṇa* is derived. All the extant *Nijjuttis* more or less indulge in the discussion of *niruttas*. So it will be a matter of great pleasure, if some one undertakes to collect and co-ordinate them; for, it will be then easy to compare these etymologies with ones discussed elsewhere. This is another instance how the Indian literature gets enriched by *Jaina* contributions.

Grammar—The canonical literature furnishes us with some

1 The *nikkevas* of several words have been already noted. So it will suffice if I add that those of *maṅgala*, *inda*, *nandī*, *suya*, *sutta*, *gantha* and *vayana* are treated in *Kappanijjutti* mixed up with its *Bhāsa* in its verses 5, 12-15, 24, 175-177, 178, 178 and 185 respectively.

2 Haribhadra Sūri in his com. on this work mentions etymologies of some words e. g. धर्म (p. 21^a), विषय (p. 22^a), चरित्र (p. 23^a), श्रमण (p. 23^a) etc.

grammatical information, which has its own importance¹, though it does not by any means add to our stock of knowledge by way of an original contribution. To begin with, *Āyāra* (II, 4, 1; s. 355) mentions 3 numbers, 3 genders, 3 tenses and 3 persons. *Thāna* (s. 609) deals with 8 cases and their functions. The pertinent portion occurs almost *ad verbatim* in *Anuogaddāra* (s. 128). This latter work notes in s. 130 *bhāvappamāna* and its 4 varieties viz. *sāmāsiya*, *taddhiya*, *dhāviya* and *niruttiya*. Under the 1st variety, 7 kinds of compounds are noted along with their illustrations. The 2nd variety is eight-fold. Herein while explaining *siloināma* Maladhārin Hemacandra Sūri says that since *Śabdaprābhṛta* is extinct, it is not possible to explain it in its entirety. Under the 3rd variety we have “श्रु सत्तायां परस्मैभाषा एव वृद्धौ” etc., whereas under the 4th we have etymologies attended to e. g. “मद्यां शेते महिषः” etc. This portion is to some extent in Sanskrit which is rather unusual. In s. 123 there is an exposition of genders and the corresponding endings (see pp. 111^b-112^b), and in s. 124 that of euphony. Verse 325 of *Kappanijjuttī* mixed up with its *Bhāsa* mentions 5 types² of *paya* - a topic discussed in s. 125 of *Anuogaddāra*, and v. 326, 4 types of *payattha* such as *sāmāsiya* etc., already noted. In the com. (p. 3) to v. 2 of this work, it is noted that certain³ letters and the dual number have no place in Prakṛta whereas in the com. (p. 99) on v. 326, are given the names of 7 kinds of compounds along with their examples, 8 varieties of *taddhita* etc. Kōṭyācārya in his com. (p. 129) on *Viśeṣā*⁴ quotes a verse⁴ whereby we learn that in Prakṛta, the dual number is represented by the plural, and the dative case is replaced by the genitive.⁵

1 For instance, it is in Prakṛta. Bharata's *Nāṭyaśāstra* (XVII, pp. 367-369) is another example of this type; for, it mentions in Prakṛta some characteristics of this language. Further the Āgamas give us an idea about concord in Prakṛta works—a topic discussed by Prof. A. M. Ghatage in his article entitled *Concord in Prakṛit Syntax* and published in the “Annals of B. O. R. I” (vol. XXI, pts. I-II, pp. 73-96).

2 “नाम निवाउवसगं अक्खाइय मिससयं च नायव्वं । पंचविहं हीइ पयं लक्खणकारेहिं निदिहं ॥३२५॥”

3 See *Viśeṣā* (v. 3455). It begins with “एत्य भयेताईणं”

4 Its 2nd foot is quoted by Haribhadra Sūri in his com. (p. 1^b) on *Dasaveyāliya*.

5 For details see my article *Grammatical topics in Pāiya* to be published hereafter.

Poetics—As noted on p. 161 *Anuogaddāra* (s. 130) mentions 9 *kāvya-rasas* along with their illustrations. Therein the mention of *velanāi* as one of the *rasas* seems to be unique¹. Incidentally I may state that *Thāna* supplies us with a lot of *upamās*, and various descriptions² occurring in the Āgamas show the poetical ability of the authors concerned.

Sutta—Leaving aside the 1st *suyakkhandha* of *Sūyagada* and the 6th *ajjhayana* of its 2nd *suyakkhandha*, and several *ajjhayanās* of *Uttarajjhayana* and some of the *Pāṇinagās*, we have the rest of the *Jaina* canon mostly written in prose. They consist of small sentences which are styled as *sūtras*³ (Pr. *suttas*), and this is supposed to have led to every Āgama being designated as *sūtra*⁴. Even Prof. Winternitz uses this terminology; for, he has used the word *Āyāramgasutta* in his article (p. 147) referred to on p. 206, fn. 1.⁵ It is true that these *suttas* appear at times

1 For details see my article “वेदान्त” published in *Mānasī* (vol. VI, No. 1, pp. 19-24).

2 Some of these are noted in the foregoing pages. To these may be added the description of Kacchulla Nārada given in *Nāyādhammakahā* (I, XVI; s. 122) and that of a person to be executed in *Vivāgasuya* (II; § 37).

3 This word is used in the Indian literature of olden days in various senses:

(i) A short rule, a concise sentence or an aphorism used as an aid to memory. This is what is conveyed by the following verse:—

“अल्पाक्षरमसुन्दरं सारवद् विश्वतोमुखम् । अस्तोममनवद्यं च सुदं सुवविदो विदुः ॥”—Cf. p. 214, fn. 4.

The main idea is to achieve the utmost economy of language that can be had without marring the intended sense.

(ii) A work consisting of pithy sentences e. g. *Aṣṭadhyaī* known as *Pāṇinisūtra*.

(iii) A work having short sentences where the utmost verbal economy is not strictly aimed at. The *Prāṭisākhya*, *Śrautasūtras*, *Gṛhyasūtras* and *Dharmasūtras* are the works which may be cited as instances.

(iv) A discourse or a sermon. This meaning is applicable to the sacred works of the *Jainas* and the *Bauddhas*.

4 I am inclined to believe that this word here means a scripture and not a pithy sentence, though both these meanings are conveyed by this word.

5 It remains to be ascertained as to who was the first to have added the word *sutta* as a suffix to the name of an Āgama. I do not think that the author of the work concerned, has done so.

as disconnected members of a joint family.¹ Commentators have tried their level best to show how a subsequent *sutta* is connected with the preceding one; but, even then this has failed to satisfy some of the modern critics. The nature of some of the *suttas* is such that the free translation is desirable, and Mr. G. J. Patel in his *nivedana* (p. 5) to *Āyāra* has already said so, while justifying as to why he has preferred *chāyānuvāda* to the literal translation. In doing so he has said that the method he has adopted is one approved of by Prof. A. B. Dhruva.² In this very *Āyāra* we find that Prof. Schubring splits up sentences -*suttas* in a way that differs from one to be noticed in the *Āgamodaya Samiti* edition. So it seems that the *suttas* are so composed that there is ample space for such differences of opinion. Perhaps this is true not only in the case of the *Jaina suttas* but also in the case of some of the *Bauddha suttas* and *Vaidika sūtras*, too.

The word *sutta* is used in special senses in the *Jaina* canon. One of them is defined as under in *Kappanijjuttī* mixed up with its *Bhāsa*:—

“अप्यगंथ महत्त्वं वत्तीसादोषविरहितं जं च । लक्षणजुतं सुतं अट्टहि य गुणेहि उक्वेयं ॥२७७॥”

From this it will be seen that brevity of expression is only one of the characteristics of a *sutta*, the others being absence of 32 defects and presence of 8 attributes. These 32 defects are treated in v. 278-281, and the 8 attributes in v. 282. Verse 310³ gives the various etymologies of the word *sutta*, and they, too, point out the special significance of this word. Verse 285⁴ defines a *sutta* spoken of by an omniscient being, and v. 315 mentions 3 varieties of *sutta* from two different stand-points. From one angle of

1 They can be grouped as has been done by Mr. G. J. Patel in his translation of *Āṅga V*.

2 “आचारंगसूत्रेण आ अनुवाक सूत्रतांगना अनुवाकनी भाङ्क छायानुवाक ज छे. ज्वना आगमोनी आमतमां जे अनुवाकपद्धति ज वधु उपयोगी छे, जेम आचार्यश्री आनंङ्कसंरक्षां जेवा शास्त्र पंरितो जे पथु कथुल कथुं छे.”

3 सुत तु सुतमेव उ अहवा सुतं तु तं भवे लेलो । अत्यस्त स्युणा वा सुवुत्तमिह वा भवे सुतं ॥२१०॥”

4 “अप्यक्खरमसंदिद्धं सारवं विस्सजोसुहं । अत्योममणवज्जं च सुतं सव्वन्नुभासियं ॥२८५॥”

vision, *sutta* is three-fold viz. *sammā-sutta*,¹ *kāraṅga-sutta*² and *paya-vaṇa-sutta*,³ and from another it is of two kinds viz. *ussaggiya* and *avavāṇiya*. In the com. (p. 97) on v. 318, 3 varieties of a *sūtra* are differently noted. They are: *utsargasūtra*, *apavādasūtra* and *utsargāpavādasūtra*.⁴ Further, this com. adds *apavādotsargasūtra* to these three and thus notes 4 varieties of a *sutta*.⁵ It also furnishes us with corresponding examples. This exposition of the various varieties of a *sutta* has its own value, even when it has a parallel in the non-Jaina literature.

The word *sutta* has several Samskrta equivalents such as *supta*, *śruta*, *sūkta*, *sūtra*, *śrotra* and *srotas*. Out of these the last two are here, out of question. And so is the 1st meaning of *sūtra* out of 3 viz. (i) a prologue of a drama (vide *Mohaparājaya* 48), (ii) a scripture (vide *Thāna* iv, 4) and (iii) a thread. The meaning ‘thread’ is acceptable; for, it can be construed as a thread of tradition—the tradition preserved and perpetuated by a succession of *Tīrthānkaras*.

There are two allegations made by some of the scholars⁶ regarding the word *sutta* used by the *Jainas* and the *Bauddhas*. They are:

(i) The word *sutta* is used in the loosest sense possible.

1-3 *Āyāra* (I, 2, 5, 88), *Vīhapaṇṇatti* (I, 9, 79) and *Namīpavajjā* are the respective instances of these *suttas*.

4 By adding *vihī-sutta*, *ujjama-sutta*, *vaṇṇaya-sutta* and *bhaya-sutta* to these 3 varieties we get 7. See *Ārhatadarśanādīpikā* (p. 816).

5 A *sutta* becomes six-fold when two more varieties of it viz. *utsargotsargasūtra* and *apavādāpavādasūtra*, are taken into account along with this. *Ibid.*, pp. 818-819.

6 Prof. Jarl Charpentier is one of them. In his intro. (p. 32) to his edition of *The Uttarādhyayanāsūtra* he says: “It may further be noted that the term *sūtra* is in reality very inappropriate to the sort of compositions included in the Siddhanta, inasmuch as we usually understand by *sūtra*’s the very short and concise compendiums of ritual, grammar, philosophy and other sciences. But *sūtra* has apparently another sense amongst the *Jains* and *Buddhists*, and there is little doubt that it was their purpose in adopting this name rather to contest the claims of their Brahmanical opponents to be solely in possession of real canonical works than to imitate the style and modes of expression of the Brahmanical *sūtra*-literature.”

(ii) The name *sūtra* is adopted "for the canonical writings more as a sort of formal counterpoise or set-off against Brahmanism than with a view to imitating the style and modes of expression of the Brahmanical *sūtra* literature."¹

May I request these scholars and those who hold similar views to go through my exposition of *sutta* and to pronounce their verdict in this connection after linking it with the *Jaina* tradition that every *sutta* was originally associated with 4 *anuyogas* and that a *sutta* has got a number of meanings?² Incidentally I may add that some of the *Brāhmaṇas* and *Upaniṣads* are said to be loose in style, wanting in compactness and full of dreary repetitions.³ If so, it is perhaps owing to the mode of the theological style of olden days in India.

*Gata-pratyāgata-sūtras*⁴—One of the striking features of *Āyāra* is that it consists of a number of *gata-pratyāgata-sūtras*. They may be roughly designated as *samavyāptika-sūtras* or double-baralled pithy sentences. These *sūtras*, though simple, are more than forcible in producing a desired effect on the listener. As specimens I may note the following:—

- “जे लोयं अग्नाइक्खइ से अत्ताणं अग्नाइक्खइ;
जे अत्ताणं अग्नाइक्खइ से लोयं अग्नाइक्खइ.” (s. 23 & 32)
- “जे दीहलोगसत्थस्स खेयण्णे से असत्थस्स खेयण्णे;
जे असत्थस्स खेयण्णे से दीहलोगसत्थस्स खेयण्णे.” (s. 33)
- “जे गुणे से आवट्ठे; जे आवट्ठे से गुणे.” (s. 41)
- “जे अज्झत्थं जाणइ से वहिया जाणइ;
जे वहिया जाणइ से अज्झत्थं जाणइ.” (s. 57)
- “जे गुणे से मूलट्टाणे; जे मूलट्टाणे से गुणे.” (s. 63)
- “जहा अंतो तहा बाहिं; जहा बाहिं तहा अंतो.” (s. 94)

1 See *The Daśavaikālikasūtra: A Study* (p. 19).

2 Cf. “अनन्तगमपर्यायत्वात् सूत्रस्य” occurring in Haribhadra Sūri's com. (p. 4^a) on *Dasaveyāliya*.

3 See Mr. M. C. Modi's intro, (p. xxxvii) to his edition of *Āngas* VIII and IX.

4 This is the designation we come across in Śīlānka Sūri's com. (p. 153^a) on *Āyāra*.

5 दीहलोगसत्थ means fire; for, दीहलोग signifies *vanaspati*. Similarly एज (s. 56) means wind. Words like वसुय (s. 62), आमगंध (s. 88) etc. may be also noted in this connection.

“जे अणत्तदंसी से अणणारामे; जे अणणारामे से अणत्तदंसी.” (s. 102)

“जे पज्जवजायसत्थस्स खेयण्णे से असत्थस्स खेयण्णे;
जे असत्थस्स खेयण्णे से पज्जवजायसत्थस्स खेयण्णे.” (s. 110)

“जे जाणिज्जा उच्चालइयं तं जौणिज्जा दूरालइयं;
जे जाणिज्जा दूरालइयं तं जाणिज्जा उच्चालइयं.” (s. 119)

“जे एगं जाणइ से सव्वं जाणइ; जे सव्वं जाणइ से एगं जाणइ.” (s. 123)

“जे आसवा ते परिस्सवा, जे परिस्सवा ते आसवा.” (s. 131)

“जे अण्णसवा ते अपरिस्सवा, जे अपरिस्सवा ते अण्णसवा.” (s. 131)

Praśnottara paddhati—We are even now in the dark about many things and phenomena. One of the ways to remove this darkness and to acquire the right sort of knowledge is to make an inquiry. This means putting questions either to oneself or to some one else who can enlighten us on the point concerned. Usually the latter course is easy to be followed.¹ This leads to a formation of *praśnottara paddhati*—a method adopted and approved of by even the present educational system. In this method, it is necessary to select pregnant questions. It is perhaps a peculiar feature of the *Jaina* canon that herein we come across entire works embodying such questions. They are *Viāhapannatti*, *Pannavanā*, *Nandī* and *Anugaddāra*. Out of them the first comprises thirty-six thousand (36,000) questions.

Ethics—The *Jaina* ethics² is not without its specialities. The doctrine of *ahimsā* forms the corner-stone of *Jaina* ethics, and its treatment and scope hold practically a unique place even when other systems of Indian thought which appreciate the virtue of *ahimsā*, are taken into account. The doctrine of *ahimsā* is not so

1 Indrabhūti and others did so.

2 It appears that this subject has not attracted as much attention of the scholars as it should, though there are materials whereby a comprehensive treatise can be written in this connection. I know of only three attempts made in this direction. One of them was made by Dr. Charlotte Krause as can be seen from her article *An interpretation of Jaina Ethics*. I think she has written another article in this connection, and it has been published in some standard journal of India. I remember to have read one article in German where the *Jaina* view about ethics was compared with the Zoroastrian one; but I am not in a position at present to specify the source.

simple as it appears. It is a subtle science, and the *Jaina* pontiffs¹ have pointed out its various intricacies.² *Pañhāvāgarāṇa* (s. 21) mentions 60 synonyms of *ahimsā* and 30 of *himsā* in s. 2.

Maxims—It is but natural that in works dealing with religion and ethics, one can easily come across maxims — apothegms (*subhāṣitas*). In the canonical literature we find a lot of them. Mr. G. J. Patel has singled out some of them in his following works:—

- 1 महावीरस्वामीनो आचारधर्म [जैन आगम 'आचारंग' नो छायानुवाद] pp. 193-203.
- 2 ,, संयमधर्म [,, ,, 'सूत्रकृतांग' नो ,,] pp. 241-250.
- 3 ,, अंतिम उपदेश (श्रीउत्तराध्ययनसूत्रनो छायानुवाद) pp. 271-281.
- 4 समीचांजनो उपदेश [श्रीदशवैकालिकसूत्र] pp. 138-146.

The following remark made by Prof. Winternitz in connection with the contents of *Uttarajjhayāna* may be here noted:—

"We find here many sayings which excel in aptitude of comparison or pithiness of language. As in the *Sutta-Nipāta* and the *Dhammapada*, some of these series of sayings are bound together by a common refrain.—*A His. of Ind. Lit.* (vol. II, p. 467)

Metaphysics—It is a well-known fact that the theory of *karman* plays an important part in the *Jaina* metaphysics and ethics as well. It has engaged the attention of several *Jaina* authors who have developed it into a science. This has been possible in view of the various particulars pertaining to this theory being dealt with in the *Āgamas* such as *Thāṇa* (II, 4; s. 105; IV, s. 268; & VIII; s. 596), *Samavāya* (s. 51, 52, 58, 69 & 97), *Viāhapannatti* (I, 4, 1; VI, 3, 4-5; VI, 9, 1; & VIII, 10, 7), *Kammāpayadi-pāhuda*, the 8th *Puvva*, *Pannāvanā* (XXIII-XXVII) and *Uttarajjhayāna* (XXXIII).

Logic—By logic I mean pure logic having only one category viz. *pramāṇa* which, of course, touches upon other categories as far as they are necessary for its proper elaboration. Thus the doctrine of the nature and salvation of the soul has no direct place in this pure logic. So far as the *Jainas* are concerned, their logic deals with 3 topics viz. *pramāṇa*, *naya* and *nikṣepa*. The latter

1 See *Ārhatadarśanadīpikā* (pp. 835-849).

2 See *Viāhapannatti* (I, 8; 68), *Dasaveyāliyanijjuttī* (v. 45) and Haribhadra Sūri's com. (pp. 24^b-25^a) on this last work.

two topics are the special features of this logic. In *Thāṇa* (VII; s. 552), *Aṇugaddāra* (s. 152) and *Visesā*^o (v. 2180-2278) there is a description of *naya* and its 7 kinds.

Pramāṇa or valid knowledge is classified in *Thāṇa* (IV, 3; s. 338¹), *Viāhapannatti* (V, 4; 192) and *Aṇugaddāra* (s. 144; pp. 211^a-219^{a2}). The word *heṭṭi* (Sk. *hetu*³) is used in *Thāṇa* in 2 senses viz., *pramāṇa*⁴ and reason — inference based on reason⁵. The word *heṭṭi* occurs in *Dasaveyāliyanijjuttī*⁶, too. In its v. 86⁷, it is said to be four-fold. Several terms of debate occur in *Sūyagada*. They are: *pakka*⁸ (a party), *chala*⁹ (a quibble), *viyakka*¹⁰ (speculation) and *takka*¹¹. In *Thāṇa* (s. 338) we come across the word *nāṭṭi* (Sk. *jñāta*) meaning an example. It is there divided into 4

- 1 "हेऊ चउव्विहे पणत्ते, तं जहा-पच्चक्खे अणुमाणे ओवस्से आगमे ।"
- 2 Herein *pramāṇa* is said to be four-fold: *pratyakṣa*, *anumāna*, *aupamya* and *āgama*. Out of these *pratyakṣa* has two varieties viz. *indriya-pratyakṣa* and *no-indriya-pratyakṣa*. The former has 5 sub-varieties and the latter 3. *Anumāna* is of 3 kinds: *pūrvavat*, *śeṣavat* and *dṛṣṭisādharmyavat*. Out of these, the 2nd is of 5 types and the 3rd, of two types. *Aupamya* has 2 varieties, each of which has 3 sub-varieties. *Āgama* is of 2 kinds and of 3 kinds as well.
- 3 In v. 25-27 of *Kappanijjuttī*, there is a discussion about *pratyakṣa* and *parokṣa pramāṇas*. *Visesā*^o (v. 95) says that inferential knowledge is absolutely *parokṣa*, *avadhijñāna* etc. absolutely *pratyakṣa*, and one based upon sense-organs and mind *sāmvyahāri-pratyakṣa*.
- 3 Hemacandra Sūri in his com. (p. 213^a-p. 213^b) on *Aṇugaddāra* has discussed the characteristics of a *hetu*. While doing so he has quoted several verses one of which is ascribed to Nyāyavādin Puruṣacandra by him.
- 4 See fn. 1.
- 5 अत्थि तं अत्थि सो हेऊ १, अत्थि तं णत्थि सो हेऊ २, णत्थि तं अत्थि सो हेऊ ३, णत्थि तं णत्थि सो हेऊ ।"
(IV, 3; s. 338). Herein one can see the germs of a syllogism.
- 6 "जिणवयणं सिद्धं चैव भण्णय कत्थे उदाहरणं । आसज्ज उ सोयारं हेऊ वि क्खिच्चि भण्णेज्ज ॥ ४९ ॥"
- 7 "अहवा वि इमो हेऊ विन्नेओ तत्थिमो चउव्विअणो । जावग थावग वंसग लूसग हेऊ चउव्वो उ ॥ ८६ ॥"
- 8-9 "इमं दुपक्खं इममेगपक्खं आहंसु छलाययणं च कम्म ॥"—I, 12, 5.
- 10 "एवमेगे वियक्काहिं नो अन्नं पज्जुवासिया । अप्पणो य वियक्काहिं अयमंजू हि हुम्मई ॥ २१ ॥"—I, 1, 2
- 11 "एवं तक्काइ साहेन्ता धम्माधम्मे अकोविया । दुक्खं ते नाइत्तेन्ति सउणी पंजरं जहा ॥ २१ ॥"—I, 1, 2

kinds¹, each having 4 varieties. Further this *Āṅga* enumerates 6 expedients employed in a hostile debate or debate *a l'outrance*², and it enumerates 10 defects of a debate.³ In *Dasaveyāliyanijjuttī* (v. 137)⁴ are mentioned 10 members⁵ of a syllogism, and in v. 138-148 is given a demonstration of this syllogism as applied to *ahiṃsā*.

Syādvāda—*Syādvāda* having *anekāntavāda* etc., for its synonyms, is a key-note of Jainism. So it is no wonder, if we find several references pertaining to it in the canonical and non-canonical philosophical works of the *Jainas*.⁶ The word *aneganta* occurs in *Mahānisīha* as can be seen from its quotation in *Upadeśaratnākara* of Munisundara Sūri (B. O. R. I., No. 1263 of 1884-87). The word *siyā* (Sk. *syāt*) is found in *Jivājīvābhigama* (s. 125) and *Aṇuogaddāra* (s. 142), and the word *syādvāda* occurs in Hemacandra's com. (p. 266^b) on *Aṇuogaddāra*. The origin and usage of *syādvāda* can be traced in *Viāhapannatti* (V, 7, 1) where it is said: “परमाणुपोगळे णं भंते एयति वेयति जाव तं तं भावं परिणमति? गोयमा ! सिय एयति, वेयति जाव परिणमति, सिय णो एयति जाव णो परिणयति”. Another passage occurring in this *Āṅga* (s. 318) may be also noted: “जीवा नाणी वि अजाणी वि.”⁷

Saptabhaṅgī—We notice the three fundamental *bhaṅgas* which lead to seven on further investigation, in the following lines of the 5th *Āṅga*:—

“गोयमा ! अप्पणो आदिहे आया, परस्स आदिहे नो आया, तदुभयस्स आदिहे अवत्तब्बं आताति य णो आताति य ।”

- 1 “चउक्विहे णाप पण्णत्ते, तं जहा—आहरणे, आहरणतद्दोसे, आहारणतद्दोसे, उवण्णासोवणए” (s. 338). Cf. *Dasaveyāliyanijjuttī* (v. 53).
- 2 “छव्विहे विवादे पण्णत्ते, तं जहा—ओसक्कित्ता, उस्सक्कत्ता, अणुलोमत्ता, पडिलोमत्ता, भत्ता, भेलत्तिता ।” —*Thāna* (VI; s. 512)
- 3 “दसविहे दोसे पण्णत्ते, तं जहा—
तज्जायदोसे, मइभंगदोसे, पसत्थारदोसे, परिहरणदोसे ।
सलक्खण—कारण—हेउदोसे, संकामणं, निग्गह वत्थुदोसे ॥” (X; s. 743)
- 4 “त्ति उ पइन्न विभत्ती हेउ विभत्ती विवक्ख पडिसेहो । दिट्ठतो आसंका तप्पडिसेहो निगमणं च ॥ १३७ ॥”
- 5 In v. 50, a syllogism having 5 members is referred to. These members appear to be the same as *pratijñā*, *hetu*, *udāharaṇa*, *upanaya* and *nigamaṇa* mentioned in Gautama's *Nyāyasūtra* (I, 1, 32).
- 6 For a tentative list of sources dealing with *syādvāda* see my intro. (pp. xi-xii) to *Anekāntajayapatākā* (vol. I) published with two commentaries. (G. O. S.)
- 7 Cf. “आया पुण सिय णाणे, सिय अजाणे”—*Āṅga* V (?)

Parallels in non-Jaina Literature—Just as the word *tripitaka* and its Pāli equivalent occur in the *Bauddha* literature so do the word *ganipitaka* and its Prākṛta equivalent *ganipidaga* in the *Jaina* literature. This *ganipidaga* is twelve-fold inasmuch as it consists of 12 *Āṅgas*. Out of them *Āyāra* may be compared with the *Vinayapitaka* of the *Bauddhas*, and *Thāna* and *Samavāya*, with their *Āṅguttaranikāya*. Further, the stories pertaining to the fructification of merit and demerit which are embodied in *Vivāgasūya* may be compared with *Avadānaśataka* and *Karmaśataka* of the *Bauddhas*. Similarly the Paēsi-Kesi dialogue occurring in *Rāyapaseṇiya* has a parallel in the *Pāyāsisutta* of the *Dighanikāya* Nr. 23. In this connection Prof. Winternitz says in *The Jainas in the His. of Ind. Lit.* (p. 147):—

“The original may in this case be the Jaina dialogue, but it is also possible that both have to be derived from an older Itihāsa-saṃvāda, forming part of the ancient ascetic literature.”

All the *Cheyasuttas* such as *Nisīha* etc., have almost the same contents as we meet with under the name of *vinaya* in the *Bauddha* literature. Just as *Pajjosaṇākappa* deals with the life of Lord Mahāvīra, so does *Lalitavistara*, a *Bauddha* work so far as the life of Lord Buddha is concerned. The famous saying of King Janaka of Mithilā (after he had adopted asceticism) viz. ‘How boundless is my wealth as I possess nothing ! When Mithilā is on fire, nothing that is mine will be burnt’, occurring in the *Mahābhārata*² (XII,

- 1 Prof. Winternitz in *The Jainas in the His. of Ind. Lit.* (p. 145, fn.) says:—

“If I am not mistaken, E. Leumann (*Z. D. M. G.* 48, 1894, p. 65 ff.) was the first to speak of a ‘Pārivrājaka Literature’, though not quite in the same sense as I use the term ‘Ascetic Literature’. See my lecture on ‘Ascetic Literature of Ancient India’ in Some problems of Indian Literature (Calcutta University Press, 1925), p. 21 ff.”

- 2 “In many cases verses and Itihāsa-saṃvādas of the Mahābhārata have actually been traced in Pāli Gāthās, and in Jaina books. A very remarkable example of the latter is the fine dialogue between a father and his son in the Mahābhārata, XII, 175 (repeated XII, 277), which occurs also—with variants in the Mārkaṇḍeya-Purāṇa, X ff., in the Buddhist Jātaka (Nr. 509 in Fausböhl's edition), and again in the *Uttarajjhayanāsutta* (Adhy, XIV) of the Jainas.”—*The Jainas in the His. of Ind. Lit.* (p. 146)

178, 2) is found in the *Jātaka* Nr. 539 g. 125 and has a parallel in the *Uttarajjhayana* (IX), a work about which Prof. Winternitz remarks: "from a literary point of view perhaps the most interesting book". The legend of King Nami where the ascetic ideal is contrasted with that of the ruler and the warrior is noted by Jarl Charpentier in *Studien zur indischen Erzählliteratur I, Paṅcaka-buddhageschichten* (Uppasala, 1908) and *Z. D. M. G.* (vol. LXVI, 38ff.). *Ajjhayana* XII has a counterpart in the *Mātāṅgajātaka* Nr. 497 as shown by Charpentier in *Z. D. M. G.* (vol. LXIII, 171 ff.), whereas the legend of Citta and Sambhūta occurring in *ajjhayana* XIII has been long ago compared with *Jātaka* Nr. 498 by Prof. Leumann.¹

Ascetic Literature—This is the terminology coined by Prof. Winternitz, in view of his having noticed in *Bauddha* texts² *Samana*s and *Brāhmaṇas*, and in Aśoka inscriptions *Samana-bambhana* and on finding Megasthenes making a clear distinction between *Brāhmaṇas* and *Śramaṇas*. He notes the following characteristic features of this literature in *The Jainas in the His. of Ind. Lit.* (p. 145):—

"It disregards the system of castes and āśramas; its heroes are, as a rule, not gods and Ṛsis, but kings or merchants or even Śūdras. The subjects of poetry taken up by it are not Brāhmaṇic myths and legends, but popular tales, fairy stories, fables and parables. It likes to insist on the misery and sufferings of Saṃsāra, and it teaches a morality of compassion and Ahiṃsā, quite distinct from the ethics of Brahmanism with its ideals of the great sacrificer and generous supporter of the priests, and its strict adherence to the caste system."

The ballad of King Nami (*Uttara*° IX) and the legend of Citta and Sambhūta (XIII) are specimens of the ascetic literature³.

¹ See *Wiener Zeitschrift für die Kunde des Morgenlandes* (V, 111 ff.; VI, I ff.).

² In *Jaina* works, too, we come across *Samana* and *Bambhana* (vide *Sū-yagada* I, 6, 1; II, 6, 4 & 12), and Lord Mahāvīra himself is at least four times addressed as *Bambhana*. Vide the ending verse of each of the 4 *uddesas* of *Āyāra* (IX).

³ Many pieces of ascetic poetry are found in the *Mahābhārata*, specially in its XIIth *parvan*. Out of them may be singled out the beautiful *itihāsa-saṃvāda* of Jājali and Tulādhāra (261-264) where Tulādhāra, the shopkeeper of Benares, teaches the Brāhmaṇa Jājali, 'the eternal religion of love'. For other instances see *The Jainas in the His. of Ind. Lit.*, (pp. 145-146).

Many verses of the *Āyāra* and *Sūyagada* which in form and contents, can just as well be included in the *Bauddha Suttanipāta* or *Dhammapada* belong to the *samana* literature of ancient India. I need not dilate upon this topic any more. So I may conclude it by reproducing the following words of Prof. Winternitz:—

"We see, then, that in the sacred texts of the Jainas a great part of the ascetic literature of ancient India is embodied (the italics are not mine), which has also left its traces in Buddhist literature as well as in the epics and Purāṇas. Jaina literature, therefore, is closely connected with the other branches of post-Vedic religious literature."—*The Jainas in the His. of Ind. Lit.* (p. 147)

Narrative Literature and Folk-lore—Students of narrative literature need not be reminded of the fact that as shown by Prof. Johannes Hertel, the most popular recensions of the *Pañcatantra* are the work of the *Jainas*, and that it is in all probability a *Jaina* to whom we owe the so-called 'Textus Simplicior' of the *Pañcatantra*, and the *Jaina* saint Pūraṇabhadra completed in 1199, the *Pañcākhyānaka* or the *Pañcatantra* in the 'Textus ornatior.'¹ Some of the *Aṅgas* and their exegetical literature provide us with all sorts of narratives², legends³, stories, tales, parables, fables, anecdotes and ballads, to mention a few out of many. It is the careful investigation of this narrative literature of the *Jainas* that makes Prof. Hertel utter the following words in "*On the literature of the Shvetambaras of Gujarat* (p. 8):—

"Characteristic of Indian narrative art are the narratives of the Jainas. They describe the life and the manners of the Indian population in all its different classes, and in full accordance with reality. Hence Jain narrative literature is, amongst the huge mass of Indian literature, the most precious source not only of folk-lore in the most comprehensive sense of the word, but also of the history of Indian civilization.

"The Jain's way of telling their tales differs from that of the Bauddhas in some very essential points. Their main story is not that of the past, but that of the present; they do not teach their doctrines directly, but indirectly; and there is no future Jina to be provided with a rôle in their stories,

"Jain stories are much more reliable sources of folk-lore than the stories handed down in the books of the Bauddhas."—p. 9

¹ See *The Jainas in the His. of Ind. Lit.* (p. 149).

² For 4 varieties of narrations see *Thāṇa* (IV, 2; s. 282).

³ The legend of the sons of Sagara and the descent of the Ganges is found in Nemicaṇḍra Sūri's com. (pp. 233-236) on *Uttarajjhayana* (XVIII, 35).

These remarks and one made by him on p. 11 goad me to say that the narrative literature embodied especially in the *Cuṇṇis* and *Ṭikās* of the *Āgamas* deserves to be specially studied by one who wants to have a complete picture of world-sociology in general and Indian sociology in particular. I may add that *Angas* VI and VII furnish us with materials whereby we can prepare articles like *Occupations and Professions as seen in the Rāmāyana*.¹ They supply us with specimens of short stories.

Music—The seven *svaras* of the musical scale or gamut are mentioned in *Thāna* (VII). These along with their *sthānas*, the birds and beasts that utter these notes, the musical instruments² which give rise to these notes, the advantages occurring from singing particular *svaras*, 3 *grāmas*, 21 *mūrchanas*, and the art of singing are dealt with in *Aṇugaddāra* (s. 127). Further Abhayadeva Sūri in his com. (p. 659^b) on *Viāhapannatti* (XV; s. 539) notes *gītamārga*, the pertinent line being “मार्गो गीतमार्ग-वृत्त्यमार्गलक्षणौ सम्भाव्येते”.

Staging of dramas—In *Rāyapaseṇiya* (s. 24) we come across the staging of a drama in 32 ways. Out of them, some of the poses produce an appearance of some of the letters—a feature hardly to be found elsewhere in the staging of any drama. In Nemicandra Sūri's com. (p. 196^b) on *Uttarajjhayana* (XIII), there is mention of a *nāṭyavidhi* named Mahuyarigīya.

Erotic—It may sound strange that the *Jaina* canon which ought to discuss and define religion pure and simple, contains an exposition of erotic elements. But this can be explained on the ground that a novice is as much in need of being told what he ought to refrain from as he is in need of being told what he ought to indulge in. So erotic discussions do deserve to be treated. Even names of standard works of this science deserve mention in the canonical treatises, and this is exactly what we find in

1 This is an article by Mr. P. C. Dharma, M. A., L. T., and it is published in the *Annals of B. O. R. I.* (vol. XIX, pt. II, pp. 127-146).

2 Names of some of the musical instruments are given in, *Viāhapannatti* (V, 4, 1), *Rāyapaseṇiya* (s. 23), Malayagiri Sūri's com. (p. 2^b) on *Nandī* etc.

Aṇugaddāra (s. 41) and *Nandī* (s. 42). Even the *Dasaveyāliyanijjuttī* (v. 259-262) furnishes us with some materials in this direction. Four types of *kāma* are treated in *Thāna* (IV, 4; s. 357), and a detailed exposition of sexual indulgence is given in *Thāna* (s. 116, 122 & 123), *Viāhapannatti* (VII, 7; s. 289), *Pannavanā* (XXXIV) etc.

Mathematics—In 1923 I was given a Research grant by the University of Bombay to carry on research on “*Jaina Mathematics*”. The various results then arrived at have been dealt with at length by me in the intro. (pp. i-xlvii) to *Gaṇitatilaka*¹. So I shall here mention only a few points:—

- (i) *Viāhapannatti* (s. 90) and *Uttarajjhayana* (XXV, v. 7, 8 & 38) inform us that knowledge of *saṅkhyāna* and *jjyotiṣa* is one of the main accomplishments of a *Jaina* saint.
- (ii) Geometry is spoken of in *Sūyagaḍanijjuttī* (v. 154) as the lotus of Mathematics.
- (iii) *Bhaṅgas* are likely to remind a student of Mathematics of ‘Permutations and Combinations’. They are mentioned in *Thāna* (X; s. 716), and their two varieties are noted and explained by Abhayadeva Sūri in his com. (p. 478^b) to this *Āṅga*. Śilāṅka Sūri in his com.² (p. 9^b) to *Sūyagaḍanijjuttī* (v. 28) has given us 3 verses³ which supply us with 3 rules. The first verse enables us to determine the total number of transpositions which can be made when a specific number of things is given, whereas the other two help us in finding the actual spread of representation. The problem known as *Gāṅgeya-bhaṅga* and treated in *Viāhapannatti* (IX; s. 372-374) may be specially mentioned as one of the typical problems connected with this branch of Mathematics.⁴

1 This is edited by me with the com. of *Siṃhatilaka* Sūri, and it is published in *Gaekwad's Oriental Series* as No. LXXVIII.

2 In this com. (p. 317^b) there is mention of *Siṃandharasvāmin*. He is a *Tīrthaṅkara* living in *Mahāvīdeha kṣetra* according to the *Jaina* belief.

3 See my intro. (p. xiii) to *Gaṇitatilaka*.

4 *Viśeṣa*^o (v. 942-943) gives us a method of working out *anānupūrvī*, leaving aside *pūrvānupūrvī* and *paścānupūrvī*, a subject pertaining to *bhaṅgas*.

- (iv) *Thāna* (X; s. 747) mentions 10 kinds of calculation which are differently interpreted by different scholars.
- (v) *Thāna* (II, 4; s. 95), *Sūriyapaṇṇatti* (VIII, 29; p. 86^a), *Jambuddhivapaṇṇatti* (s. 18) and *Anuogaddāra* (s. 137) give us names of notational places, the last being *Sisapahe-liyā* which stands for (84 lacs)²⁸ years, but which according to *Joisakarandaga* (v. 64-71) stands for (84 lacs)²⁶ years.
- (vi) *Uttarajjhayana* (XXX, v. 10, 11) furnishes us with the names of powers 2, 3, 4, 6 and 12, whereas *Anuogaddāra* (s. 142) deals with successive squares and square-roots.
- (vii) 21 kinds of numbers are treated in *Anuogaddāra* (s. 146). In this connection Dr. Bibhutibhusan Datta says:—

“It will be noticed that in the classification of numbers stated above, there is an attempt to define numbers beyond Alef-zero.....The fact that an attempt was made in India to define such numbers as early as the first century before the Christian era, speaks highly of the speculative faculties of the ancient Jaina mathematicians.”—*The Jaina School of Mathematics* (p. 142) published in “The Bulletin of the Calcutta Mathematical Society” (Vol. XXI, No. 2, 1929).

- (viii) *Anuogaddāra* (s. 131) supplies us with various tables of measurement which can be compared with those given in Kautilya's *Arthasāstra* and elsewhere. Further, these tables incidentally throw light on the history of Magadha.
- (ix) *Viāhapannatti* (XXV, 3; s. 724-726), *Anuogaddāra* (s. 123 & 144) and *Sūriyapaṇṇatti* (s. 11, 25 & 100) supply us with names of several geometrical figures, plane and solid as well.
- (x) *Viāhapannatti* (s. 91), *Jivājivābhigama* (s. 82 & 109) and *Sūriyapaṇṇatti* (s. 20) furnish us with values of Π .
- (xi) *Sūriyapaṇṇatti*¹ and *Joisakarandaga*² supply us with astronomical knowledge. Prof. Weber observes:

1-2 These two works along with *Lokaprakāśa* (pl. IV) were found very useful in understanding the knotty points of *Vedāṅga-jyotiṣa*. So says Mr. B. L. Kulkarni in his article entitled “ऐतिहासिक दृष्टिसे प्राचीन जैन वाङ्मयका महत्त्व और उसके संशोधनकी आवश्यकता” and published in *Jainasatyaprakāśa* (vol. VI, No. 11, pp. 418-420).

“That not only do the astronomical works of *Jainas* furnish information about the conceptions of a religious sect but may, if rightly investigated, yield valuable material for the general history of Indian ideas.”¹

- (xii) *Visesā* (v. 351-372) provides us with a chapter on sound (acoustics) and *Pannavanā*, with that of light (optics)—subjects coming under the class of Applied Mathematics.
- (xiii) It may be that the 3 Prākṛta verses quoted by Bhāskara I in his com. on v. 10 of the *Gaṇitapāda* of the *Āryabhaṭīya* of Āryabhaṭa I, may be belonging to some extinct *Āgama*².
- (xiv) Rājāditya (1120 A. D.) has written *Jaina-gaṇitasūtro-dāharaṇa*.³ It may be that the examples given here may have something to do with the *Agamas* and their exegis.

Alchemy—The first verse of *Dasaveyāliya* mentions the process of preparing gold.⁴ Verse 336 of *Āvassayanijjti* does the same.

The science of medicine—Some topics dealing with this subject have been already dealt with (vide pp. 136-137). So it now remains to add that *Thāna* (VIII; s. 611) gives us names of the 8 kinds of *Āyurveda*, and *Viāhapannatti* deals with the medicinal properties⁵ of certain articles of food.

Modern branches of knowledge—*Pannavanā* provides us with information pertaining to metaphysics and Physics, and *Nandī* regarding psychology and logic. *Jivājivābhigama* gives us some information about geology. *Jambuddhivapaṇṇatti* gives us an idea about cosmo-

1 See “Sacred Literature of the Jainas” (I, p. 372 and II, p. 574 ff.), and “Indian Antiquary” (XXI, p. 14 ff.).

2 See Dr. B. Datta's article entitled as *A lost Jaina treatise on Arithmetic* and published in “The Jaina Antiquary” (vol. II, No. 2, pp. 38-41, September 1936).

3 See my intro. (p. x) to *Gaṇitatilaka*.

4 See Appendix III of my translation of *Caturvīṃśatiprabandha*. In Appendix I *Gāhājyulathui* of Pādalipta Sūri is given along with its *avacūri*. The latter interprets this hymn whereby a base metal can be turned into gold.

5 See pp. 116, 136, 137.

logy, in its own way. Elements of chemistry can be gleaned from *Pannavanā* which deals with ontology, too. As regards biology, at least some information can be gathered from *Panhāvāgarāna* (s. 3), and *Dasaveyāliya* (II, 61; IV; V, 1, 70, and 73; V, 2, 14, 16, 18 and 20-24; VI, 64; IX, 1, 4; IX, 2, 1; and IX, 1).² In *Aṅga V* (s. 324) names of certain trees are given, and in s. 274, food of trees is discussed. In *Pannavanā* (I, s. 19-26) several items pertaining to *vanaspati* are mentioned. In *Āyāra* (s. 47) it is stated that the organism of *vanaspati* is akin to that of humanity. Its s. 54 mentions a number of motives which lead to the destruction of the *trasa* and its s. 49 the 8 varieties of *trasa*.

Palaeography—It was in 1936 that I was given a Research grant for *Jaina Palaeography*. The results arrived at by me in this connection have been embodied in two papers³: (i) *Outlines of Palaeography with special reference to Jaina Palaeographical data and their evaluation* and (ii) *The Jaina Manuscripts*.⁴ Some of them are:

(i) The word *leha* occurs in *Samavāya* (LXXII), *Uvāsagadasā* (s. 7), *Pajjosanākappa* (s. 210) and *Jambuddhivapaṇṇatti* (s. 30).

(ii) *Samavāya* (XVIII) supplies us with a list of 18 *lipis*. *Pannavanā* (s. 37) gives us practically the same list *ad verbatim*. But Hemacandra's com. (p. 256) on *Visesā*

1 This notes two types of serpents Gandhana and Agandhana. In the 5th *Aṅga* (XV; s. 547) there is a reference to a kind of serpent known as *Drṣṭiviṣasarpa*. He is alluded to in *Kumāravalāpaḍīboha*, *Abhayakumāra-caritra* and *Śūbandha* (IV, 50).

2 For details see my article "श्रीदशवैकालिकसूत्रं दिग्दर्शनयाने एक आर्हत आगमं अवलोकन" published in *Citramayajagat* (p. 248, Dec. 1932).

3 Both of these papers are published in "The Journal of the University of Bombay", the corresponding numbers being vol. VI, pt. 6, May 1938 and vol. VII, pt. 2, September 1938.

4 My article *A detailed Exposition of the Nūgarī Gujarātī and Modī Scripts* partly published in the *Annals of B. O. R. I.* (vol. XIX, pt. IV) and "ગુજરાત અને વિપિત્ત-પત્ત, લેખનસાહિત્ય તથા અક્ષરશિક્ષણ" published in 6 instalments so far, in the "Forbes Gujarati Sabha Traimāsika", may be also consulted.

gives altogether a different list of 18 *lipis*. A third type of the list is furnished by *Kalpadrumakalikā* (p. 203).

(iii) *Samavāya* (LXVI) notes 46 letters of the Bambhī (Brāhmī) script; but Abhayadeva Sūri is not in a position to say for certain as to which these 46 letters are.

(iv) Shapes of some of the letters in different scripts are recorded in the canonical literature. For instance shapes of *ta* and *tha* are noted in the com. (p. 256) on *Visesā*, those of *dha* and *na* by Malayagiri Sūri in his com. (p. 188^a) on *Nandī* and those of *ca* and *dha* by him in his com. (p. 46^a) on *Avassaya*, that of *ma* in the Puṣkarasārī lipi in the *Cunni* on *Kappanijjutti* (v. 44) etc.

(v) Five types of Mss. are mentioned in *Thāna* (IV, 2), *Nisāhaviṣhacūṇṇi*, Haribhadra Sūri's com. (p. 25) on *Dasaveyāliya* etc.

(vi) *Rāyapaseṇiya* (s. 43) furnishes us with a list of nine materials associated with writing.

Educational topics—These are discussed in the canonical literature, and they have been treated by me in *J. S. E.*, prepared in connection with the Research Grant given to me in 1938. So I shall here note only a few points:—

(i) Five types of *svādhyāya* are referred to in *Thāna* (s. 465).

(ii) When is *artha* to be taught and in what manner? This is discussed in *Nandī* (s. 59).

(iii) A curriculum for the study of the *Jaina* scriptures is furnished by *Vavahāra* (X).

(iv) A question of the relative importance of *jñāna* and *kriyā* is treated in *Anuogaddāra* (s. 152) etc.

(v) 29 types of *pāpasruta* are mentioned in *Samavāya* (s. 29^a).

(vi) The oral transmission of knowledge and prohibition of looks for some time and the permission given later on are already referred to on p. 60.

1 "एगुणतीसइविहे पावसुयपसंगे णे पत्रते, तं जहा-भोमे १ उप्पाए २ सुमिणे ३ अंतरिकले ४ अंगे ५ सरे ६ वंजणे ७ ल्कखणे ८; भोमे तिविहे पत्रते, तं जहा-सुते वित्ती वत्तिए, एवं एकेकं तिविहं २४; विकहाणुजोगे २५ विज्जाणुजोगे २६ मंताणुजोगे २७ जोगाणुजोगे २८ अण्णतित्थयपवत्ताणुजोगे २९।"

Ethnology—Several tribes¹ are noted in the *Jaina* canon. Vide pp. 129, 131 and 140. Characteristics of *Ārya* and *Mleccha* along with their varieties are noted in *Pannavanā* (I, 37)², and 7 *varnas* and 9 *varṇāntaras* in *Āyāranijjuttī* (v. 18-27). Incidentally it may be mentioned that in *Āṅga* VI (s. 18) there is a reference to 18 *senippasenīs*, and in *Prameyavatnamāñjūsā* (p. 193) names of 18 *śrenīs* (guilds?) are given.⁴ Further, several types of hermits are mentioned in *Ovavāyā* (s. 39) and *Pupphiyā* (pp. 25^a-26^a) etc. Several heterodox schools are referred to by *Silāṅka* in his com. on *Sūyagada*, and heretical works, in *Anuogaddāra* and *Nandī*.

Foot-wear & outfit—Five types of foot-wear to which a *Jaina* saint may resort to, under extra-ordinary circumstances are mentioned in *Ayāra*⁵. The out-fit of a *Jaina* monk and that of a *Jaina* nun, too, are dealt with in *Ohanijjuttī* etc.

Nautical—In *Siddhasena Sūri's* *Cummi* (p. 11) on *Jiyakappa* four types of ships are mentioned.⁶ In *Āṅga* VI we come across several terms connected with a ship, its movement etc. For instance, in VIII (s. 69) we have: संजतानावावाणियग, पोतवहण, समुद्वाभ, नाव, कुच्छिधार, कन्नधार, गन्धिज and बंधण. In IX (s. 80) there are लंबण, कट्टकवर, मेढि, परिमासा, तोरण, झयदंड and वलय and in XVII (s. 132) निजामभ and गन्धिभण.

Water—In *Ohanijjuttī* (v. 33) water is said to be of 4 types according as it flows over (i) a stone, (ii) mud which is heel-deep, (iii) sand and (iv) deep mud. In the subsequent verse which really belongs to its *Bhāsa*, water which is as deep as half the

1 In *Sūyagada* (I, 3, 3, 18) a hill-tribe named *Taṅkaṇa* is mentioned.

2 For details see my article *Ethico-religious classifications of mankind as embodied in the Jaina Canon*. It is published in the *Annals of B. O. R.* 1. (vol. XV, pts. I-II, pp. 97-108).

3 These names differ from those given in two ways by *Virasena* in his *Dhavalā* (pt. I, p. 57), a com. on *Khaṇḍasiddhanta*.

4 For details see p. 593 of *Padmānandamaḥākāvya* (G. O. S.).

5 See also *Haribhadra Sūri's* com. (p. 25^b) on *Dasaveyaliya*.

6 In *Sirisirivālakahā* (v. 381-383) names of some of the varieties of ships are given.

thigh, is spoken of as *saṅghatta* and one having a depth equal to that of a navel, *leva*.

Stick—In *Ohanijjuttī* (v. 730) measures of लट्टि, विलट्टि, दंड and विदंड are mentioned whereas in its v. 731-733, different kinds of the former are described.

Lullaby—Its specimen is given by *Silāṅka Sūri* in his com. (p. 119^b) on *Sūyagada* (I, 4, 2, 17). It runs as under:—

“सामिओ सि णगरस्य य णक्करस्य य हत्थकप्पगिरिपट्टणसीहपुरस्स य
उण्णयस्य य निन्नस्य य कुच्छिपुरस्य य कण्णकज्जआयामुहसोरियपुरस्स य.”

In the end I may say that it is possible to multiply instances in support of what I have said here, and that comprehensive intellects can throw ample light even in other directions than those I have aimed at. So I end this topic and this work, too, by reproducing the words of Dr. Barnett:—

“Some day when the whole of the *Jaina* scriptures will have been critically edited and their contents lexically tabulated, together with their ancient glosses, they will throw many lights on the dark places of ancient and modern Indian languages and literature.”¹

1 See his intro. (p. ix) to *Āṅgas* VIII and IX.

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ADDITIONS & CORRECTIONS¹

Page	Line	
2	11	Read out for off.
3	29	„ इंदमूई „ इंदमूई.
4	19	Add or <i>ādeśa</i> after <i>mātrkāpāda</i> .
5	23	„ at the end of fn. 1: See <i>Svayambhūstotra</i> (v. 114), too.
8	2	Read <i>Upādhyāya</i> 's for <i>Upādhyāya</i> 's.
9	5	„ the for our.
10	21	„ कंडिकावत् for कडिकावत्.
„	22	„ सन्वं for सन्वं.
12	22	„ कालियसुय for कालियसुय.
„	23	„ पुहुताणु for पुहुताणु.
14	18	„ कावलिभं for कावालिभं.
16	3J	Add Pt. II after sec.
„	last	Read ध्ययनानि for ध्ययनानि.
18	2	„ 11 for 12.
„	19	„ <i>jñāna</i> for <i>jñānā</i> .
19	last	„ प्रधानं for प्रधान.
20	3	„ <i>nāṇa</i> for <i>nāṇā</i> .
21	last	„ समवायधरेण for समवायधरेण.
24	last	Add पमायप्पमायं after चन्दाविज्झयं.
26	22	Read <i>ukkāliya</i> for <i>kāliya</i> .
27	20	Add: with the exception that in <i>Dhavalā</i> there is mention of <i>Chedasutta</i> .
„	25	Read <i>Vyākaraṇa</i> for <i>Veyyākaraṇa</i> .
28	14	„ 12 such for such 12.
29	34	„ <i>prācīna</i> for <i>prāna</i> .
31	35	Add as suggested in <i>Prabhāvākacārītra</i> after time.
33	17	„ Vide p. 137, fn. 2 after at present.
„	23	Read available at for lost by.
36	5	„ <i>Mūlasūtras</i> for <i>Mūlasūtra</i> .
37	28	Add of <i>Nisīha</i> before we.
38	19	„ a fn. on some: See <i>Jaina sāhityano saṅkṣipta itihāsa</i> (p. 75).
41	29	„ except <i>Mahānisīha</i> (vide p. 80, fn. 4) after antiquity.

1 In the transliteration of Pāliya and Saṁskṛta words, a diacritical mark has in some places dropped out or suffered displacement or wrongly given. This has given rise to errors. Of them, some have been rectified in Indexes, and hence they are not included here.

1 Names occurring both in Saṁskṛta and Pāliya are given together where possible; in other cases they are given separately.

Page	Line	
43	9	Add in the beginning: On seeing that सामाज्यं एकारस अंगाई अहिज्जइ occurs in <i>Antagadadasā</i> (12, 89), <i>Vivāgasūya</i> (212), <i>Nirayāvaliyā</i> (71, 72, 186) etc., and on taking into account <i>Āvassayanijjuttī</i> , <i>Jiyakappa</i> and its <i>Cunṇī</i> (p. 5) and <i>Dasaveyāliyanijjuttī</i> , Dr. A. M. Ghatage, in his article <i>The Title Mūla-sūtra</i> published in "The Jaina Vidya" (vol. I, No. 1, July 1941) remarks on p. 11: "The expression <i>mūlasūtra</i> , therefore would mean 'the texts which are to be studied at the beginning of the 'svādhyāya'." For further details see <i>addition</i> for p. 153, l. 21.
"	26	Read इति for इति.
45	2	,, <i>Uttarajjhāyā</i> , <i>Āvassayanijjuttī</i> , <i>Dasaveyāliya</i> for <i>Uttarajjhāyāṇa</i> , <i>Dasaveyāliya</i> , <i>Āvassaya</i> .
"	14	Read inter-arrangement for inter-arrangement.
48	24	,, पूर्वज्ञोपाज्ञैः for पूर्वज्ञोपाज्ञैः.
52	19	Add An before <i>Epitome</i> , and p. 692 and before <i>Appendix</i> .
"	20	,, A. D. 1917 after Ghosh.
53	28	,,: There are ten types of <i>dāvīyānuōga</i> . See <i>Thāna</i> (s. 727).
55	13	,, and some noted on p. 25 after <i>Isibhāsiya</i> .
58	6	,, after p. XI": <i>Ādīpurāṇa</i> (XXXIV, 135 ff.) and <i>Hari-vaiṣṭapurāṇa</i> (II, 92 ff.) give some information about the 12 <i>Āngas</i> .
61	22	Read survivors for servivors.
63	6	Add a fn. on <i>alāvaga</i> . This word is used in <i>Thāna</i> (s. 83, 127, 160).
64	22	Read सोऊण for सो ऊण.
65	9	,, thenceforth for thence forth.
66	27	Add to fn. 2: It may be that originally, there was an episode with different characters but the names of these characters were modified, the episode however, remaining the same as is possible since the history repeats itself many a time.
70	11	Read with for willi.
71	7	,, at for as.
74	25	,, reconciliations for reconciliations.
76	38	,, they ,, they.
77	25	,, 925 for 933.
79	32	Add except <i>Senaprasna</i> (p. 55 ^a) after source.
"	32	,, Here <i>pada</i> is said to equal 510, 886, 840 <i>ślokas</i> plus 28 <i>akṣaras</i> .
80	35	Read गणहरेहि अत्यत्ताए for गणहरेहिअत्यत्ताए.
84	16	Add a fn. on <i>Ājivagas</i> : See "Ājivaka sect—A New Interpretation" by Prof. A. S. Gopani published in "Bhāratiya Vidya" (vol. II, pt. II, pp. 201-210 and vol. III, pt. I, pp. 47-59).

Page	Line	
84	22	Read <i>dravyas</i> for <i>drayas</i> .
86	8	Add a fn. on lores: According to <i>Sirisirivālakahā</i> , the description of <i>Siddhacakra</i> given in its verses 196-206 is based upon the 10th <i>Puvva</i> .
88	18	Add at the end of the line: निज्जुहंति occurs in <i>Viāhapannatti</i> (XV, s. 1). Abhayadeva Sūri explains it as "निवृत्त्यन्ति-पूर्वलेक्षण-श्रुतपर्यायवृत्तान् निर्धारयन्ति, उद्धरन्तीत्यर्थः"
89	8	Add after <i>Puvva</i> (?): XXVI <i>Sāmsattanijjuttī</i> , the 2nd <i>Puvva</i> and XXVII <i>Pūyācāvāsī</i> , some <i>Puvva</i> .
90	8	Read <i>Praśnottara</i> for <i>Praśnottra</i> .
91	9	Add to after added.
"	20	Read as for a.
"	35	,, fn. 1 for fn. 2.
"	36	,, fn. 2 ,, fn. 1.
93	10, 16	Add of <i>Nisīha</i> after <i>Visehacunṇī</i> .
96	37	Read अट्ट for अट्ट.
101	6	Add on p. 299 after thing.
103	9	,,: From <i>Abhidhānarājendra</i> it appears that <i>Mahāpanāvanā</i> is referred to in <i>Paṇhāvāgarāna</i> and <i>Āvassaya</i> .
107	17	Read intact for in fact.
112	20	,, righteousness for righeousness.
114	33	,, corresponding for correspondering.
117	36	,, त्सजति for सजति.
124	11	,, <i>mātrās</i> for <i>matrās</i> .
"	12	Add after <i>sainṣṭi</i> : The late Prof. Madhav T. Patvardhan has discussed the <i>Vaitāliya</i> metre of several verses of <i>Sūyagaḍa</i> in his <i>Chandoracanā</i> (pp. 107-108).
128	10	Read XXVII for XXVI.
"	33	Add after noted: Mr. G. J. Patel must have seen at least some of these articles and must have come to a certain decision. I do not know what it is. It may be however inferred from the following lines occurring in his work <i>Śrī-Mahāvīrakathā</i> (p. 388) published very recently: "हुं हुमणं कांथ मरुण पामवाने नथी. हुल्लु तो हुं पीलं १६ वर्ष लववाने छुं. माटे तुं मेदिक नगरमां रेवती नामे शुधपत्नी छे तेने त्यां ल. तेले मारे माटे रांधीने लोन्न तैयार करेछुं छे. तेने कहेने छे, मारे ते लोन्नतुं काम नथी. परंतु तेले पेताने माटे के लोन्न तैयार करेछुं छे, ते मारे माटे लध व्याव." Here he has changed his original translation as can be seen from the omission of certain words which according to him conveyed flesh-eating.
129	3	Read across for a cross.
131	23	,, धर्मो for धर्मो.
"	4	,, arrest for attest.
133	25	,, unflinching for unflinching.

Page	Line	
135	30	Add after mantras: Dr. Amulya Chandra Sen has composed <i>A Critical Introduction to the Pañhāvāgaranāim the Tenth Āṅga of the Jaina Canon.</i> ; but as I have not come across it, I cannot give any details.
137	14	Read upon for to.
138	25	„ Gaṇadhara for Gaṇadahara.
140	10	„ encyclopædia for encyclopedia.
144	10	„ an for as.
„	37	„ Epigraphica for Epigraphic.
„	35, 36	„ across for accross.
147	16	„ forms for form.
152	12	„ dogma for dogmatics.
153	21	Add a fn. after <i>Āyāra</i> : Keeping in mind the meanings of <i>mūla-guṇa</i> and <i>uttaragūṇa</i> and <i>mūlaprakṛti</i> and <i>uttaraprakṛti</i> , Dr. A. M. Ghatage contrasts <i>uttarādhyayanāni</i> with <i>mūlādhyayanāni</i> and says: “The first expression should mean the latter group of chapters as contrasted with an earlier group of chapters. That they may refer to the two books <i>Daśavaikālika</i> and <i>Uttarādhyayana</i> is probable from the fact that both of them are divided into <i>ajjhayanās</i> or <i>addhyayanās</i> . Not so the first book of this list. The six <i>Āvaśyaka</i> tracts are only known by the name <i>sūtra</i> and they can be only referred to by an expression like <i>mūlasūtra</i> . To conclude, it may be suggested that the expression <i>mūla-sūtra</i> ‘sūtra texts to be studied at the beginning of the svādhyāya’ referred to the <i>Āvaśyaka</i> formulae, the expression <i>mūlādhyayana</i> referred to the first group of <i>addhyayanās</i> now forming the <i>Daśavaikālika</i> and the next thirty-six chapters got the name <i>Uttarādhyayana</i> . Later on, however, the first name was extended to cover the three books together and still later a fourth book was added, which was either the <i>Piṇḍaniryukti</i> or the <i>Oghaniryukti</i> .”—“The Title <i>Mūlasūtra</i> ” (p. 11) Read intact for in tact.
157	22	Add after work: As regards the metres of <i>Dasaveyāliya</i> , the reader may refer to p. 119, fn. 1, p. 157 fn. 1, Prof. K. V. Abhyankar’s article “Dissertation on an old metre etc.” published in “Gujarat College Magazine” (No. 31 of February 1931), <i>The Daśavaikālikasūtra: A study</i> (chs. I-VI, pp. 20-27 & chs. VII-XII, pp. 101-106) and <i>Chandoracanā</i> (p. 69). In this last work v. 2 of <i>Dasaveyāliya</i> (IV) is quoted as an illustration of the use of अ, ए and ओ as short vowels.
159	29	Read पाक्षिकसूत्रे for पाक्षिकसूत्रे.
160	36	„ pp. 16-17 for p. 16.

Page	Line	
161	6	Add a fn. on <i>Aṇuogaddāra</i> : This work is styled as <i>prakaraṇa</i> by Siddhasena Gaṇi in his com. (pt. I, p. 136) on <i>Tattvārtha</i> .
„	15	Add a fn. on non-Jaina works: <i>Caraka</i> and <i>Suśruta</i> are mentioned in the com. (p. 42 ^a) of <i>Ohanijjuttī</i> .
162	8	Add a fn. on <i>Rāmāyaṇa</i> : This is also the name of a work on dramaturgy. Vide Bhāsa’s <i>Avimāraka</i> (TSS No. 20, p. 16).
163	2	Add a fn. on <i>Kappāsī</i> : <i>Kappāsa</i> (Sk. <i>Kārpāsa</i>) is mentioned in v. 12 of <i>Ohanijjuttībhāsa</i> .
165	4	Add after this: and especially when the word <i>vāgarāṇam</i> intervenes <i>purāṇam</i> and <i>Bhāgavaṇam</i> .
169	9	Add after But: Haribhadra Sūri (vide p. 4 ^a of his com. on <i>Dasaveyāliya</i>).
172	22	Read probability for probality.
177	10	„ cursory for cursorary.
„	26	„ removal for removals.
179	28	„ erotic for erotics.
„	29	Add the after on.
„	32	„ after cf.: <i>Thāna</i> (IV, 2; s. 282).
184	12	„ <i>Sānti</i> after <i>Vādivetāla</i> .
186	31	„ after <i>Prākṛta</i> : as is the case with <i>Śilavatīkathā</i> occurring in <i>Arthadīpikā</i> (pp. 85 ^b -99 ^a) and <i>Bhīmakumārakathā</i> , a Ms. of which exists in a <i>Jaina Bhaṇḍāra</i> in the Punjab.
187	13	Add a fn. on <i>Ohanijjuttī</i> : A Ms. of its <i>Bhāsa</i> is in Jesalmere.
„	24	„ a fn. on <i>Bhāsa</i> : It appears that Haribhadra Sūri in his com. (p. 21 ^b) on <i>Dasaveyāliya</i> uses the word <i>Sāmāyikabhāṣya</i> to denote <i>Viśeṣa</i> .
„	30	Read extinct for extant.
190	14	Add a fn. on <i>Cuṇṇi</i> : A com. composed by Yativr̥ṣabha Ācārya on <i>Kaṣāyaprabhṛta</i> is known as <i>Cūrṇisūtra</i> .
191	6	Add a fn. on <i>Addhamāgahā</i> : This is defined by Abhayadeva Sūri in his com. (p. 78) on <i>Ovavāiya</i> .
„	7	Add a fn. on <i>Siddhivinīchaya</i> . See my article “A Note on Siddhivinīchaya and Sr̥ṣṭiparīkṣā” published in the <i>Annals of B. O. R. I.</i> (vol. XIII, pts. III-IV, pp. 335-336).
„	11	Add after has: used the word Hindu in this <i>Cuṇṇi</i> . That this is the first reference of its kind in the <i>Jaina</i> literature is a statement occurring in “ <i>पुस्तकसंग्रह</i> ” (p. 63) dated 19-10-41.
192	15	Add after attributed: An <i>avacūri</i> on <i>Siddhāntāgamastava</i> published in the <i>Kāvya-mālā</i> is silent about the name of the author of this <i>Cuṇṇi</i> .
195	3	Add a fn. on <i>phaheliyā</i> : It means a poetical riddle. Daṇḍin has mentioned 16 kinds of <i>phahelikā</i> in his <i>Kāvyaadarśa</i> (III, 96-124),

- Page Line
- 196 15 Read 2^b, 4^b, 9^b, 15^b, 19^b, 20^a etc. for 2^a, 4^b.
- „ 19 „ 11 for 9.
- „ 20 Add a fn. on *Āyāra*: In its com. (pp. 50, 87, 112, 118 and 131) grammatical forms are explained on the basis of prosody.
- 197 8 Add a fn. on Gandhahastin: Is he the same as one mentioned by Guṇaratna Sūri in his *Tattvarahasyaḍḍīpikā* (p. 81^b), a com. on *Saḍḍarśanasamuccaya*? The pertinent line is as under:
 “यथोक्तं श्रीगन्धहस्तिना महातर्क-दादशशतमपि श्रुतं विदशेनस्य मिथ्या ।”
 I find this quotation in Devagupta Sūri's com. (p. 2) on the *bhāṣyakārikās* of *Tattvārtha*. I do not think it occurs in Siddhasena Gaṇi's com. on it. So has there been any confusion regarding the names and can *Mahātarka* be identified with this com.?
- „ 9 Add after lost: to us. It was utilized by Śīlānka.
- 198 15 „ *Nandī* after *Vavahāra* and add a fn. on this *Nandī*:
 The late Dr. Tessitori has discussed in *Indian Antiquary* (vol. 42, pp. 148 ff.) 4 versions from the *Jaina* literature regarding an example of Solomon's judgement motif. One of them is taken from Malayagiri Sūri's com. on *Nandī*. See the English translation (vol. II, intro.) of *Triṣaṣṭī*. There it is said: “Hemacandra follows Malayagiri in his com. to the *Nandīsūtra*.”
- 200 11 Add a fn. on *Āṅga* III-XI: Abhayadeva Sūri in his com. (p. 659^b) on *Āṅga* V says: “पार्श्वस्थीभूता इति टीकाकारः पासावच्चिज्ज त्ति चूणिकारः”. Does he here allude to Śīlānka Sūri by the word *ṭikākāra*? If not, the com. here referred to should be included in the list of the extinct ones.
- „ 14 Add after *Ovavāya*: (27) a com. on *Āṅga* V noted by Abhayadeva Sūri and (28) a com. on *Jivājivabhigama* (vide p. 32, fn. 3).
- „ 36 Add to fn. 5: Malayagiri in his com. (p. 382^b) on *Jivājivabhigama* mentions *Jambūdvīpaprajñaptīlīkā*.
- 202 5 Add a fn. on Hariṇagameṣin: He is referred to as Hariṇagameṣī in *Thāṇa* (V, 1; s. 302 (), *Vīāhapaṇṇattī* (V, 3; s. 186), *Antagaḍadasā* (VII, 8; s. 38, 42) and *Pajjusaṇākappa* (s. 20), as Hariṇagameṣī in *Paṁmacariya* (III, 104), and as Hariṇagameṣin by Hemacandra in *Triṣaṣṭī* (I, 2, 338).
- 204 34 Add after 1890: wherein he has given an Appendix entitled as “The History of Gosāla Mankhaliputta brielly translated from *Bhagvaṇī*, saya XV, uddesa I”.
- 205 20 Add to fn. 1: It also occurs in v. 1 & 364 of *Bṛhatsaṅgrahaṇī*, and its meaning is explained in its com. by Malayagiri Sūri.
- „ 21 Add after 1937: As regards translation of the exegetical literature, *Dummuḥacariya*, *Bambhadattacariya*, *Agadadattacariya* and

- Page Line
- 207 34 Read non-canonical for non-canonical.
- 208 21 The word ‘probably’ may be dropped; for, this verse occurs in the com. (p. 107) on *Sūyagaḍa* according to *Apabhraṁṣapāthāvalī*, though I do not find it in this com.
- „ 23 Add in the beginning: The following verse quoted in *Apabhraṁṣapāthāvalī* (p. 155) is quoted by Haribhadra Sūri in his com. (p. 694) on *Dusaveyāliya* and it occurs in *Āvassayacunni*, too.
- „ 26 Add a fn. on 18 *Deśībhāṣās*. See *Nayādhammakahā* (p. 38), *Vivāgasūya* (I, II; § 34) and *Ovavāya* (p. 98) where the phrase अद्धारसदेसीभासाविसारय occurs. See also a Ms. (fol. 76) of Dākṣiṇyaciḥna Sūri's *Kuvalayamālā* at B. O. R. I.
- „ 27 Read *Apabhraṁṣa* for *Apabhraṁṣa*.
- 209 2 Add a fn. on *Cunni*: These are useful even for etymological information. For instance *Dusaveyāliyacunni* (p. 11) supplies us with the etymologies of रुक्च, दुम, तरु and वच्छ, in a way which may remind one of *Nirukta* by Yāska.
- 210 10 Add after literature: It may be added that just as *Nijjuttī* is looked upon as an *Āgama*, so is the case with the *Niddesa*, a section of *Khuddakanikāya* of the *Bauddhas*. This *Niddesa* has two divisions: *Mahāniddesa* and *Cullāniddesa*. The former is a com. on *Atthakavagga*, whereas the latter on *Khaggavisāṇa* and on *Pārāyaṇavagga*, *Vatthugāthā* excluded.
- 212 last Replace to be published hereafter by recently published in *The Sarvajānikan* (No. 43, October 1941, pp. 22-32).
- 213 5 Add a fn. on *upamās*. For the appreciation of similes see pp. 88-89 of Dr. Amulyacandra Sen's article “Mahāvīra as the ideal teacher of the Jainas” published in *Bhāratīya Vidyā* (vol. III, pt. I).
- „ 21 Add occurring after executed.
- 214 17 „ after canon; as is the case with the words *astikāya*, *darśana*, *hetu*, *karman*, *gama*, *gaccha*, *dharma*, *tiryac* etc.
- „ 18 Add a fn. on ‘defined’: *Sutta* is also defined on p. 178. See fn. 3.
- 215 4 „ a fn. on varieties: There are 3 varieties of an authoritative *sūtra*. See p. 14.
- 220 last Drop (?) and read: This is what is said in “*Jaina Sāhitya Sainśodhaka*” (I, IV, p. 146). Here it is further stated that

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- Mallavādin while quoting some lines from *Anga V* for explaining the nature of *naya* has quoted this line in his *Nayacakra*.
- 221 2 Add a fn. on Literature: See Prof. A. M. Ghatage's article "A few parallels in Jaina and Buddhist works" published in the *Annals of B. O. R. I.* (vol. XVII, pt. IV, pp. 340-350).
- " 3 Add *tipiṭaka* after equivalent.
- 222 13 „ after Leumann: Verses 19-27 of *ajjhayaṇa XXV* have a parallel in 63 verses of *Vasethhasutta*, having the refrain "Him I call a Brāhmaṇa."
- " 13 Add after Leumann: Prof. P. V. Bapat's article *A Comparative Study of उत्तराध्ययनसूत्र with Pali Canonical Books* published in "Jaina Sāhitya Saṁsodhaka" (vol. I, No. 1, 1920) and Upādhyāya Ātmārāma's article "जैन और बौद्ध धर्मोत्ती समानता" published in "The Jaina Vidyā" (vol. I, No. 1, pp. 13-18) may be here noted.
- 224 15 Add a fn.: Cf. the inscription pertaining to music and got prepared by King Mahendravarman. Vide *Epigraphica Indica* (vol. XII) as suggested in *Jainasatyaprakāśa* (vol. VII, Nos. 1-3, p. 232).
- 226 15 Read attempt for attent.
- " 19 „ Mathematical for Mathemetical.
- 230 11 Add after Nandī: *Ohanijjuttī* mentions *Caraka* and *Suśruta*, and Malayagiri Sūri's com. (p. 17^a) on *Nandī*, *Kumārasambhava*.
- " 31 It may be mentioned *en passant* that this com. contains quotations from *Āyāra*, *Tihāṇa*, *Kappa*, *Dasaveyāliya*, *Aṇuogaddāra* and *Āvassayanijjuttī* and the text the first 5 *padas* of *Navakāra* of which two occur in Kharvela's inscription.
- 231 10 Add: *Amusements* etc.—*Veha*, a kind of gambling is referred to in *Sūyagada* (I, 9, 17) and *goṭṭhī* (a club) in *Nāyā-dhammakahā* (XVI; s. 114). Several festivitites are noted in *Rāyapaseṇiyasutta* (s. 54).
- " 10 Read निव्रस for निव्रस्य.
- 232 7 „ annihilationist for annihilationist.
- 233 22 Read Cunningham for Cunnigham.
- 235 22 Add after line 22: Jitaśatru 11.
- 236 34 Read Maṇu for Manu.
- 237 14 Add after line 14: Nāga 100.
- 239 2 For a connected account about Śilāṅka see my article "शिलान्कसुरि ते कुल ?" published in *Jainasatyaprakāśa* (vol. VII, Nos. 1-3, pp. 117-119).
- 247 40 Add: See p. 234.
- 251 6 Read *Ditṭhi(i)vāya* for *Ditṭhivāya*.



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